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

THIEÄN PHUÙC

TÖØ ÑIEÅN THIEÀN & THUAÄT NGÖÕ PHAÄT GIAÙO

DICTIONARY OF ZEN & BUDDHIST TERMS

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TAÄP CHÍN (TR-Y) VOLUME NINE (TR-Y)

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

Vaø khoâng leä thuoäc vaøo vaên töï ñoøi hoûi haønh giaû hoïc hoûi qua thöïc taäp vaø kinh nghieäm. Noùi toùm laïi, maëc daàu Thieàn Phaät giaùo nhaán maïnh vaøo thöïc taäp, haønh giaû tu Thieàn phaûi tu taäp môùi mong ñaït ñöôïc caùi thaáy ñuùng ñaén veà giaùo phaùp nhaø Thieàn, nhöng nhöõng höôùng daãn baèng vaên töï vaãn luoân caàn thieát cho ngöôøi môùi baét ñaàu tu taäp Thieàn ñònh. Töôûng cuõng neân nhaéc laïi laø Thieàn ñöôïc Toå Boà Ñeà Ñaït Ma chính thöùc ñöa vaøo Trung Hoa vaøo khoaûng naêm 520 sau Taây lòch, maëc daàu noù ñaõ ñeán ñoù tröôùc ñaây vaø ñaõ phaùt trieån trong toâng Thieân Thai. Nhöng vaøo khoaûng theá kyû thöù hai thì taïi mieàn Baéc Vieät Nam ñaõ coù nhöõng vò Taêng noåi tieáng, ñieån hình laø ngaøi Khöông Taêng Hoäi. Ngöôøi ta tin raèng trong ba trung taâm Phaät giaùo coå ñaïi ôû Ñoâng AÙ laø Laïc Döông, Baønh Thaønh vaø Luy Laâu thì trung taâm Luy Laâu ôû Giao Chæ laø trung taâm Phaät giaùo ñaàu tieân ñöôïc thaønh laäp döôùi trieàu Haùn vaøo khoaûng theá kyû thöù nhaát sau Taây lòch. Thôøi ñoù Luy Laâu laø thuû phuû cuûa Giao Chæ, luùc baáy giôø laø thuoäc ñòa cuûa Trung Hoa. Vì Luy Laâu naèm giöõa con ñöôøng giao thöông AÁn Hoa, neân thôøi ñoù caùc nhaø sö tieàn phong AÁn Ñoä tröôùc khi ñeán Trung Hoa hoï ñeàu gheù laïi Luy Laâu. Vì theá maø Luy Laâu ñaõ trôû thaønh moät ñieåm thuaän tieän vaø höng thònh cho caùc ñoaøn truyeàn giaùo tieân phong töø AÁn Ñoä ñeán löu truù, truyeàn baù giaùo lyù nhaø Phaät tröôùc khi caùc vò tieáp tuïc cuoäc haøn h 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 Thieà n 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 soá ng 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 thaûo vaø vieát boä "Töø Ñieån Thieàn & Thuaät Ngöõ Phaät Giaùo" ñeå coáng hieán cho caùc ñoïc giaû höõu duyeân vôùi Phaät Phaùp seõ ñöôïc nieàm haïnh phuùc vaø an laïc voâ bieân. Ñaây laø moät coâng ñöùc phaùp thí khoù nghó baøn. Toâi raát hoan hyû taùn thaùn coâng ñöùc phaùp thí trong vieäc hoaøn taát moät taùc phaåm toân giaùo vaø vaên hoùa hieám hoi naøy. Nhöõng taäp saùch naøy coøn laø söï ñoùng goùp quyù baùu trong vieäc truyeàn baù Chaùnh Phaùp. Toâi cuõng muoán nhaân ñaây chaân thaønh ca ngôïi tinh thaàn vò tha cuûa ñaïo höõu Thieän Phuùc, ñaõ vì söï an laïc vaø haïnh phuùc voâ bieân cuûa chuùng sanh maø boû ra nhieàu thì giôø vaø coá gaéng

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

Caån Buùt Sa-moân Thích Chôn Thaønh

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

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

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

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

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

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

truyeän cuûa nhöõng thieàn sö ñaõ chöùng toû, trong suoát nhöõng theá kyû ñaõ qua, laø nhöõng taøi lieäu voâ giaù cho ngöôøi hoïc Thieàn, vaø nhöõng taøi lieäu ñoù ñaõ ñöôïc chaáp nhaän vaø quí troïng bôûi taát caû nhöõng ngöôøi tìm kieám Thieàn khaép nôi treân theá giôùi nhö laø caùc höôùng ñaïo vaø baïn löõ voâ song treân cuoäc haønh trình tieán ñeán giaùc ngoä. Vôùi hy voïng giuùp taêng tieán kieán thöùc veà Thieàn vaø giuùp cho nhöõng ai vaãn haèng tìm kieám nhöõng lôøi chæ daãn veà Thieàn ñeå cho vieäc coâng phu tu taäp Thieà n 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 cuû a Thieàn Phaät giaùo cuõng nhö nhöõng töø ngöõ lieân heä vôùi Thieàn Phaät giaùo trong suoát hôn hai möôi laêm naêm qua. Ñoàng yù laø coù raát nhieàu loãi laàm vaø sai soùt trong nhöõng taäp saùch nhoû naày vaø coøn laâu laém nhöõng quyeån saùch naày môùi ñöôïc xem laø hoaøn chænh, tuy nhieân, vôùi öôùc mong chia xeû chaân lyù, chuùng toâi ñaõ khoâng ngaàn ngaïi cho xuaát baûn vaø truyeàn baù nhöõng quyeån saùch naày ñeán tay moïi ngöôøi. Hôn nöõa, chính Ñöùc Töø Phuï ñaõ töøng daïy: “Trong phaùp Boá Thí, boá thí Phaùp hay boá thí moùn quaø chaân lyù

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

Anaheim, California Thieän Phuùc

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

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

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

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

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CAÛM TAÏ Tröôùc nhaát, taùc giaû xin chaân thaønh caûm taï Hoøa Thöôïng Thích Giaùc Nhieân ñaõ khuyeán khích taùc giaû töø nhöõng ngaøy ñaàu khoù khaên cuûa coâng vieäc bieân soaïn. Hoøa Thöôïng ñaõ cung caáp Anh Taïng cuõng nhö nhöõng saùch giaùo lyù Phaät giaùo khaùc. Ngoaøi ra, Ngaøi coøn daønh nhieàu thì giôø quí baùu coi laïi baûn thaûo vaø giaûng nghóa nhöõng töø ngöõ khoù hieåu. Keá thöù, taùc giaû cuõng xin chaân thaønh caûm taï Hoøa Thöôïng Tieán Só Thích Quaûng Lieân, Thieàn sö Thích Thanh Töø, Hoøa Thöôïng Thích Taâm Chaâu, Hoøa Thöôïng Thích Chôn Thaønh, Hoøa Thöôïng Thích Giaùc Löôïng, Hoøa Thöôïng Thích Nguyeân Ñaït, Hoøa Thöôïng Thích Giaùc Toaøn, Hoøa Thöôïng Thích Giaùc Tueä, Hoøa Thöôïng Thích Giaùc Ngoä, Hoøa Thöôïng Thích Taâm Vaân, Hoøa Thöôïng Thích Chaân Toân, Hoøa Thöôïng Thích Giaùc Só, Hoøa Thöôïng Thích Phaùp Taùnh, Hoøa Thöôïng Thích Thích Quaûng Thanh, Thöôïng Toïa G.S. Thích Chôn Minh ñaõ khuyeán taán trong nhöõng luùc khoù khaên, Thöôïng Toïa Thích Minh Maãn, Thích Nguyeân Trí, Thích Minh Ñaït, Thích Voâ Ñaït, Thích Taâm Thaønh, Thích Haûi Tín, chö Ñaïi Ñöùc Thích Minh AÅn, Thích Minh Ñònh, Thích Minh Thoâng, Thích Minh Nhaân, Thích Minh Nghò, caùc Sö Coâ Thích Nöõ Dung Lieân, Thích Nöõ Maãn Lieân, Thích Nöõ Phuïng Lieân, Thích Nöõ Taùnh Lieân, Thích Nöõ Hieån Lieân, Thích Nöõ Dieäu Laïc, Thích Nöõ Dieäu Nguyeät, Thích Nöõ Dieäu Hoùa, Thích Nöõ Tònh Hieàn, Thích Nöõ Dieäu Minh, Thích Nöõ Dieäu Ñaïo, Thích Nöõ Chaân Thieàn, Thích Nöõ Vieät Lieân vaø Thích Nöõ Nhö Haïnh ñaõ khuyeán khích taùc giaû vöôït qua nhöõng khoù khaên trôû ngaïi. Moät soá ñaõ khoâng ngaïi thì giôø quí baùu duyeät ñoïc phaàn Vieät ngöõ nhö Giaùo Sö Löu Khoân, Giaùo Sö Nghieâm Phuù Phaùt, Giaùo Sö Andrew J. Williams, Sonia Brousseau, Giaùo Sö Ñaøo Khaùnh Thoï, Giaùo Sö Voõ thò Ngoïc Dung, Sheila Tröông, Nguyeãn thò Kim Ngaân, Nguyeãn Minh Laân, Nguyeãn thò Ngoïc Vaân, Maät

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Anaheim, California Thieän Phuùc

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

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

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

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

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About The Author Thieän Phuùc Traàn Ngoïc was born in 1949 in Vónh Long Province, a small town about 136 kilometers southwest of Saigon. AKA Ngoïc-Em Traàn. He was born to a very poor family; however, his parents had tried their best to raise their all children with a minimum of high school education. He obtained his Bachelor in English in 1973, and Bachelor in Vietnamese-Chinese in 1974 at Cantho University. He was brought up in a Buddhist-tradition family. His grandparents and parents were devoted lay disciples of Honarable Venerable Master Minh Ñaêng Quang. He came to the United States in 1985 and became a disciple of Most Venerable Thích Giaùc Nhieân in the same year. He has been working for California State Department of Rehabilitation as a Rehabilitation Supervisor since 1988. His main responsibility is to supervise a unit of ten counselors who counsel people with problems, especially people with disabilities. He was very much impressed by the life and teachings of the Buddha. He realizes that Buddhism has been an important part of the cultural heritage, not only of Vietnam, but also of Southeast Asian countries and most parts of Asia. While working as a volunteer teacher of Vietnamese language programs in Southern California, around 1985 and 1986, a lot of young Vietnamese students came to him to ask for the meanings of some Zen and Buddhist terms. Some terms he was able to provide the meaning, but a lot of them he could not. He talked to Most Venerable Thích Giaùc Nhieân and was encouraged by the Most Venerable to start his work on The Basic Buddhist Terms, which later turned out to be a set of dictionary of six volumes. With the encouragement from Most Venerable Thích Giaùc Nhieân, he continued to composed a Dictionary of Zen and Buddhist Terms in 1986 and completed the first draft in 2014. He is also the author of a series of books written in Vietnamese

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

möôøi quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Traù TR Taäp Nhaân nhö sau: “Traù taäp duï nhau, phaùt töø nôi Tra Chæ Vöông: Taki (skt)—AÙi Nhieãm Vöông— doã nhau, daãn daét khoâng thoâi. Vì vaäy nhö daây quaán See AÙi Nhieãm Minh Vöông. caây ñeå soáng, nöôùc töôùi ruoäng thì caây coû sinh Tra Lan Ñaït La: Jalandhara (skt)—Tra Lan Ñöùc tröôûng. Hai taäp nhaân nhau, neân coù caùc vieäc goâng, Caùp—Xaø Laïn Ñaït Na—Teân cuûa moät vöông quoác xieàng, cuøm, xích, roi, ñaùnh, vaân vaân. Vì theá möôøi vaø thaønh phoá coå trong khu vöïc Punjab, bay giôø laø phöông Phaät goïi gian nguïy laø giaëc hieåm. Boà Taùt Jalandar. Ñaây chính laø queâ höông cuûa ngaøi Phaät neân traùnh gian traù nhö traùnh lang soùi.”—Habits of Ñaø Maät Ña, toå thöù chín cuûa doøng thieàn AÁn Ñoä. deceptions (deceitfulness) result in yokes and Theo truyeàn thuyeát Phaät giaùo, moät vò vua cuûa being beaten with rods. This is one of the ten vuøng trung thoå AÁn Ñoä teân Udita, gaëp moät vò A La causes and effects. According to the Surangama Haùn vaø caûm kích Phaät giaùo neân oâng trao troïn Sutra, book Eight, the Buddha reminded Ananda quyeàn veà vaán ñeà Taêng söï cho vò La Haùn. Sau ñoù about the habit of deceitfulness as follows: oâng chu du khaép AÁn Ñoä vaø döïng nhieàu thaùp cuõng “Habits of deception and misleading involments nhö töï vieän taïi caùc thaùnh ñòa. Theo ngaøi Huyeàn which give rise to mutual guile. When such Trang trong Taây Vöïc Kyù, coù khoaûng 20 ngoâi töï maneuvering continues without cease, it produces vieän vôùi 1.000 Taêng só, caû Tieåu thöøa laãn Ñaïi thöøa, the ropes and wood of gallows for hanging, like nhöng con soá Tieåu thöøa raát ít. Veà sau moät töï vieän the grass and trees that grow when water saturates teân Nagaradhana ñöôïc tìm thaáy, ñaây laø nôi ngaøi a field. Because these two habits perpetuate one Huyeàn Trang ñaõ löu laïi ñeå nghieân cöùu A Tyø Ñaït another, there come into being handcuffs and Ma vôùi ngaøi Nguyeät Truï—Name of an ancient fetters, cangues and locks, whips and clubs, sticks kingdom and city in the Punjab, the present and cudgels, and other such experiences. Jalandar. This is the native country of Therefore, the Thus Come Ones of the ten Buddhamitra, the patriarch of the Indian lineage. directions look upon deception and name it a According to Buddhist legends, a former king of ‘treacherous crook.’ Bodhisattvas fear deception Mid-India named Wu-Ti (Udita) met an Arhat and as they would a savage wolf.”—See Thaäp Nhaân appreciated Buddhism. He gave the Arhat sole Thaäp Quaû. control of matters relating to monks. Then he Traø Am: Teân cuûa moät ngoâi chuøa coå ôû Hueá, travelled all over India and erected stupas and Trung Vieät—Name of an ancient temple in Hueá, monasteries at all the sacred places. According to Central Vietnam. Hsuan-Tsang in the Records of the Western Traø Caân: Cha-kin

(jap)—Tea-napkins—Napkins Lands, there were about 20 monasteries with used in a tea ceremony—Khaên duøng trong nghi 1,000 monks, who were either Hinayanists or thöùc traø ñaïo. Mahayanists, but the number of Hinayanists was Traø Chaâm: Daâng traø trong leã cuùng caàu sieâu thoaùt few. Later, a monastery called Nagaradhana cho vong linh ngöôøi cheát—To offer tea to the where Hsuan-Tsang studied Abhidharma with spirits in a celebration of praying for the liberation Acarya Candravarma was found. of dead people. Tra Lan Ñöùc Caùp: Jalandhara (skt)—Xaø Laïn Ñaït Traø Coå: Tieáng troáng ñöôïc ñaùnh leân trong leã daâng Na—See Tra Lan Ñaït La. traø, thöôøng laø trong caùc ngaøy kî Toå hay caùc ngaøy Tra Sa: Döïng ñöùng daäy—To erect straight. leã lôùn khaùc—Drum beats in a celebration of tea Tra Y Thaùp Ni Phaùi: Caitanya (skt)—Haéc Thieân offering, usually on the anniversaries of the death Phaùi, teân cuûa moät chi phaùi AÁn Giaùo ñöôïc saùng laäp of the patriarchs or other important celebrations. vaøo theá kyû thöù XVI—Name of a Hinduist Sect, Traø Cuû Ma: Hoa thôm, ôû caùc vuøng Taây AÙ vaø founded in the sixteenth century. Trung AÙ, duøng ñeå laøm röôïu thôm vaø ñeå goïi hoàn Traù Taäp Nhaân: Habits of deceitfulness—Habits caùc vong linh—Fragrant flowers from Western or of deceptions—Gian traù löøa ñaûo quaû baùo laø bò Central Asia for scenting wine, and for calling goâng cuøm roi voït. Ñaây laø moät trong möôøi nhaân down the spirits..

Traø Cuï: Duïng cuï chaâm traø—A tea set. Traø Laêng UÙc: Thieàn sö Traø Laêng UÙc laø moät ñeä töû Traø Dieäp: Laù traø—Tea-leaves. cuûa Thieàn sö Döông Kyø Phöông Hoäi. Ngaøi laø taùc Traø Dö Töûu Haäu: Idle conversation after tea and giaû cuûa baøi thô sau ñaây maø theo Thieàn sö D.T. wine Suzuki trong Thieàn Luaän, Taäp I, nhöõng baøi thô veà Traø Ñaïo: Chado (jap)—Tea way—Moät trong ‘ngoä’ thì khoâng baøi naøo gioáng baøi naøo, khoù gôïi cho nhöõng caùch oån ñònh taâm raát coù hieäu quaû trong Phaät ta moät nhaän ñònh xaùc ñaùng veà noäi dung cuûa ngoä giaùo Nhaät Baûn. Ñaây cuõng laø moät trong nhöõng ñaïo baèng caùc so saùnh hay phaân tích, nhöng daàu sao thì cuûa Thieàn Nhaät Baûn, coøn goïi laø 'Cha-no-Yu', coù qua nhöõng baøi thô naày chuùng ta cuõng thaáy bieåu loä nghóa laø 'pha noùng' hay ñôn giaûn laø 'traø'. Caû hai teân moät phaùt giaùc môùi; coøn phaùt giaùc aáy laø gì thì ta goïi naày ñeàu chæ ra raèng ñoù khoâng phaûi laø moät vaán caàn töï coù ít nhieàu thaân chöùng rieâng môùi coù theå noùi ñeà nghi leã trong ñoù ngöôøi ta duøng traø ñeå cuùng, nhö roõ hôn ñöôïc. Daàu ôû tröôøng hôïp naøo, taát caû caùc vieäc phieân dòch khoâng thích ñaùng thaønh 'leã traø'. Thieàn sö ñeàu chöùng chaéc raèng trong Thieàn coù caùi Ngoaøi traø ra, khoâng coøn coù gì heát, nghóa laø moät goïi laø ‘ngoä,’ nhôø noù con ngöôøi du nhaäp trong moät traïng thaùi yù thöùc phi nhò nguyeân maø ñaïo Thieàn theá giôùi giaù trò môùi. Kieán giaûi cuõ vöùt boû laø theá gian naøy, cuõng nhö taát caû caùc ñaïo khaùc, cuûa Nhaät Baûn mang moät yù nghóa môùi: ñöa tôùi ñoù. Trong 'Traø ñaïo', ngöôøi ta chöùng kieán söï Ta coù ngoïc quí minh chaâu hoäi tuï cuûa nhieàu hình thöùc ngheä thuaät, kieán truùc, Buïi ñôøi vuøi laáp baáy laâu ñoà goám söù, hoäi hoïa, ngheä thuaät laøm vöôøn, ngheä Buïi heát hoâm nay saùng laïi thuaät caém hoa ñöôïc keát hôïp laïi vôùi nhau ñeå saùng Theá gian chieáu phaù

laøu laøu. taïo moät taùc phaåm ngheä thuaät hoaøn chænh, chæ toàn Zen master Ling-Yu was a disicple of Zen master taïi trong khoaûnh khaéc hieän taïi, trong ñoù taát caû caùc Yang-Ch'i. He was the author of the below poem. giaùc quan cuûa con ngöôøi ñeàu tham döï vaøo, nhöng According to Zen master D.T. Suzuki in the laïi gaïn loïc caùi trí tueä nhò nguyeân —One of the Essays in Zen Buddhism, Book I, verses of most effective way of stabilizing the mind in enlightenment show how they vary from one Japanese Buddhism. This is also one of the another and how it is impossible to suggest any Japanese ways of training, which in Japan is often intelligible explanation of the content of also called 'cha-no-yu', which means 'hot tea enlightenment by merely comparing them or by water' or simply 'tea'. Both names indicate that it analyzing them. Some of them are easily is not a matter of a ceremony that a subject understood, we suppose, as expressive of the executes with the tea as object, as the feeling of a new revelation; but as to that inappropriate translation 'tea ceremony' would revelation itself is, it will require a certain amount suggest. Here it is a question of only tea, a of personal knowledge to be able to describe it nondualistic state of consciousness to which this, more intelligently. In any event, all these masters as well as the other Zen-influenced Japanese testify to the fact that there is such a thing in Zen training ways, leads. In 'Tea way' (chado), many as enlightenment through which one is admitted arts, such as pottery, architecture, and the way of into a new world of value. The old way of viewing flowers (kado) come together to create a total things is abandoned and the world acquires a new work of art that lasts only momentarily, one in signification: which all the human senses participate yet which I have one jewel shining bright stills the dualistic intellect. Long buried it was underneath worldly Traø Ñaàu: Vò Taêng chòu traùch nhieäm veà traø nöôùc worries; trong thieàn laâm—A monk who is responsible for This morning the dusty veil is off, tea and hot water in a Zen monastery. And restored is its lustre, Traø Ñình: Chahitsu (jap)—Tea house. Illumining rivers and mountains and Traø Ñoà Tha: Jadata (skt)—Laïnh: Coldness—Ngu Ten thousand things. si: Stupidity—Tính khoâng tình caûm: Apathy. Traø Leã: Sarei (jap)—Tea ceremony—Khi caùc Traø Hoa: Chabana (jap)—Tea flower. thieàn Taêng gaëp nhau, hoï thöôøng coù leã uoáng traø trong thieàn laâm. Traø leã cuõng coøn laø moät trong

nhöõng bieán coá coù lieân quan ñeán ñôøi soáng trong Traø Thang Baûng: Taám baûng thoâng caùo cuûa vò Thieàn ñöôøng, thöôøng dieãn ra hai laàn trong thaùng, vieän chuû môøi moïi ngöôøi ñeán duøng traø trong töï vaøo ngaøy moàng moät vaø ngaøy raèm, moät loaïi khaûo vieän—A board of notice of an invitation from the haïch xaûy ra vaøo cuoái hoïc kyø, vaø tieáng chuoâng reo abbot which asks everyone to enjoy a tea bieåu tröng cho tinh thaàn Phaät giaùo maø chuùng ta celebration in the monastery. thaáy soáng ñoäng taän ñaùy loøng cuûa Phaät giaùo ñoà Traø Thaát: Chashitsu (jap)—Tea house—Tea cuõng nhö cuûa ngöôøi phöông Ñoâng noùi chung. Traø room. leã laø moät vieäc ñôn giaûn nhöng söï kieän taát caû chuùng Traø Thö: Saùch vieát veà traø (Nhaät Baûn)—A book of Taêng vaø vò thaày cuøng uoáng traø töø moät bình traø bieåu tea. loä caûm giaùc daân chuû vaø tình huynh ñeä voán laø

neàn Traø Tì: See Traø Tyø. taûng cuûa ñôøi soáng trong Thieàn ñöôøng. Ñoâi khi vò Traø Traïng: Thieäp môøi uoáng traø trong nhaø thieàn — thaày coù theå noùi sô qua moät chuùt veà vieäc hoïc Thieàn An invitation card to a tea celebration in a Zen hay haønh traïng cuûa caùc thieàn sö thôøi tröôùc nhaèm monastery. khôi daäy noã löïc gaáp ñoâi cuûa ñoà chuùng. Giaûn dò vaø Traø Tyø: Jhapana (p)—Jhapita (skt)—Burial or traät töï laø tinh thaàn chuû yeáu vaø löôùt thaéng nhaát cremation. trong taát caû caùc phöông dieän cuûa ñôøi soáng Thieàn Traø Uyeån: Cha-wan (chi)—Tea garden. ñöôøng, nhöng khoâng khaéc khoå nhö kieåu quaân ñoäi ôû Traû Quaû: Karmic transgressions—Pay for one's ñaây—When Zen monks meet, there is usually a own evil deeds. tea ceremony in a Zen monastery. Tea-ceremony Traùc: Cao vuùt: Lofty (tall, erect)—Ñoán chaët: To is also one of a few incidents in connection with chop. the Zendo life, which usually takes place twice a Traùc Ca La: Chakra (skt)—Voøng troøn—Baùnh month on the first and on the fifteenth, a sort of xe—Trong Phaät giaùo Chakra bieåu tröng cho nhöõng examination which takes place at the end of a ñieåm gaëp gôõ giöõa theå xaùc vaø taâm thaàn, ñaây laø term, and the bell ringing of which is so nhöõng taâm ñieåm naêng löôïng tinh teá trong con expressive of the spirit of Buddhism which is ngöôøi—Chakras are points where soul and body found moving in the depths of its followers and connect with and interpenetrate, the centers of also of Oriental people generally. The tea- subtle or refined energy in the human energy ceremony is a simple affair but the fact that all body (although developed by Hinduism, Chakras monks together with the master partake of the tea play an important role in Buddhism, especially in from one teapot is indicative of the democratic Tantric Buddhism). and brotherly feeling which is at the bottom of the Traùc Ca La Sôn: Cakravala or Cakravada (skt)— Zendo life. Sometimes the master may give them Voøng nuùi Thieát Vi taïo thaønh ngoaïi bieân cuûa vuõ a little talk about the study of Zen or the doings of truï—The circle of iron mountains forming the the ancient masters and shake them up to new pheriphery of the universe. redoubled efforts. Simplicity and orderliness is the Traùc Chaâu Tuù Thieàn Sö: Zen master Cho-chou one prevailing and most noticeable spirit in all the Hsiu (Hsiu of Cho-chou)—Thieàn sö Traùc Chaâu aspects of Zendo life, but there is no military Tuù, teân cuûa moät vò Thieàn sö Trung Hoa. Hieän nay austerity here. chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn Traø Maït: Maït Traø—Traø vuïn—Trifling tea. sö Traùc Chaâu Tuù; tuy nhieân, coù moät cuoäc ñoái thoaïi Traø Nhaân: Cha-jin (jap)—Vò chòu traùch nhieäm veà giöõa Sö vaø ngöôøi thò giaû trong quyeån Nguõ Ñaêng traø ñaïo trong thieàn vieän—Tea person, a person Hoäi Nguyeân: Khi Traùc Chaâu Tuù saép maát, Sö taém, who is responsible for tea ceremony in a Zen vaø sau ñoù Sö baûo thò giaû ñem leân cho mình moät monastery. taùch traø. Sau khi uoáng traø xong, thò giaû baét ñaàu doïn Traø Nhaäp: Cha-ire (jap)—Begin a tea ceremony. maâm traø ñi; nhöng Sö giaät maâm laïi vaø noùi: "OÂng Traø Thang: Traø vaø nöôùc noùng, duøng trong caùc coù bieát ta ñi veà ñaâu khoâng?" Thò giaû thöa: "Baïch buoåi leã cuùng vong ôû caùc töï vieän—Tea and hot thaày, con khoâng bieát." Nghe vaäy Sö ñöa maâm traø water, used as offerings to the spirits. cho thò giaû vaø noùi: "Ñi ñi,

oâng chaúng bieát ta seõ ñi veà ñaâu." Khi vò Taêng trôû laïi sau khi ñaõ deïp maâm traø ñi, vò Taêng thaáy Sö ñaõ thò tòch roà i—Zen master Traùc Tuyeät: Transcendent—Eminent. Cho-chou Hsiu, name of a Chinese Zen master. Traïc Caùn Thô Quang Thaàn: Outstanding Trunk We do not have detailed documents on this Zen Unfolding Light Deity (Spirit). Master; however, there is a dialogue between him Traùch Ca Quoác: Takka (skt)—Teân moät vöông and his attendant in the Wudeng Hui-yuan: When quoác coå naèm veà phía nam vöông quoác Keá Taân — Hsiu of Cho-chou was about to pass away, he had Name of an old kingdom, located in the south of a bath, and afterwards ordered to have a cup of the present location of Kabul. tea brought to him. When he finished the tea, the Traùch Dung (?-195): Teân cuûa moät vò cö só Phaät attendant proceeded to carry the tea-tray away; giaùo noåi tieáng cuûa Trung Hoa vaøo ñaàu thôøi nhaø but the master with drew the tray and said, "Do Ñoâng Haùn (206 B.C.-220 A.D.). Theo Tam Quoác you know where I am bound for?" The attendant Truyeän, thì oâng ñaõ xaây raát nhieàu chuøa vieän vaø ñuùc said, "No, master, I do not know." Whereupon the raát nhieàu töôïng Phaät—Name of a Chinese famous master handed the tray over to the attendant- lay person who lived in the beginning of the monk, saying, "Go on, you do not know where I Eastern Han Dynasty in China. According to the am bound for." When the monk came back putting San Kuo Stories, he built a lot of temples and away the tray, he saw the master already passed Buddha statues. out. Traùch Ñaåu: Bia ñaù ñaët treân doác nuùi ñöùng—A Traùc Cuù Ca: Chakoka or Cugopa (skt)—Theo stele on an abrupt mountain slope—See Kieät Ñaåu. Eitel trong Trung Anh Phaät Hoïc Töø Ñieån thì Traùc Traùch Thuû: Vitasti (skt)—Moät ñôn vò ño löôøng coå Cuù Ca laø moät vöông quoác coå thuoäc Tieåu Bukharia, cuûa AÁn Ñoä, chieàu daøi cuûa moät gang tay duoåi thaúng coù leõ baây giôø laø Yerkiang, hay Karghalik ôû khu ra ñöôïc ño töø ñaàu ngoùn caùi ñeán ñaàu ngoùn uùt —An vöïc Khotan—According to Eitel in The Dictionary old Indian unit of measurement, the length of a of Chinese-English Buddhist Terms, Chakoka is stretching palm measured from the tip of the an ancient kingdom and city in Little Bukharia, thumb to the tip of the little finger. probably the modern Yerkiang, or perhaps Traïch: Choïn Löïa—To pick—To select—To Karghalik in the Khotan region. choose—See Töù (2). Traùc Di Thích Ca Hy (994-1078): Teân cuûa moät vò Traïch Am: Takuan (jap)—See Traïch Am Toâng danh Taêng Taây Taïng vaøo theá kyû thöù XI. Vaøo ñaàu Baønh Thieàn Sö. theá kyû thöù XI, Sö ñeán Nepal ñeå hoïc tieáng Baéc Traïch Am Toâng Baønh Thieàn Sö (1573-1645): Phaïn, vaø 4 naêm sau ñoù trôû veà Taây Taïng phieân dòch Takuan soho (jap)—Teân cuûa moät thieàn sö Nhaät raát nhieàu kinh ñieån giuùp phoå bieán Phaät phaùp taïi Baûn, moân ñoà thuoäc phaùi thieàn Laâm Teá, moät trong ñoù—Name of a Tibetan famous monk who lived nhöõng thieàn sö quan troïng hoài theá kyû thöù XVII. in the eleventh century. In the beginning of the OÂng xuaát gia hoài coøn raát treû, vaø tu taäp thieàn theo eleventh century, he came to Nepal to study sö Dieâm Quan vaø Hoå Khaâu. Thieàn sö Hoå Khaâu ñaõ Sanskrit, and four years later he returned to Tibet trao aán xaùc nhaän cho oâng. Vaøo naêm 1609, oâng trôû to translate a lot of Sutras to help spreading thaønh

vieän tröôûng tu vieän Ñaïi Ñöùc ôû coá ñoâ Kyoto, Buddha-dharma there. vaø theo lôøi yeâu caàu cuûa töôùng quaân Ñöùc Xuyeân Traùc Nhaát Haï: Voã baøn moät caùi, moät trong nhöõng (Tokugawa), oâng ñi ñeán Shinagawa, gaàn vôùi Edo phaùp tieáp daãn thieàn sinh trong thieàn laâm —To slap (nôi maø sau naày trôû thaønh Ñoâng Kinh)—Name of or slam a table, one of the methods that Zen a Japanese Zen master who belonged to the masters use to welcome new students in a Zen Rinzai school, one of the most important monastery. personalities in Japanese Zen in the 17th century. Traùc Soùc: Veånh leân—To prick up, to raise—Veånh Takuan became a monk as a child and trained tai leân—To prick up one's ears. under the Zen master Enkan Kokushi Shushuku Traùc Tích: 1) Nôi caùc vò sö truï trì (chæ nôi cao and Mindo Kokyo; from the latter he received the tuyeät): Tall, or erect staves, i.e. their place, a seal of confirmation. monastery; 2) Ñöùng tyø tay leân tích tröôïng: To prop Naêm 1638 oâng trôû thaønh vieän tröôûng ñaàu tieân up the arm on a staff. cuûa tu vieän Tokai-ji. OÂng laø moät thieàn sö xuaát

saéc, nhöng oâng cuõng noåi tieáng veà thô, veà hoa, giaùn ñoaïn vaø taïp nieäm giöõa hai haønh vi duø chæ traø ñaïo vaø thö ñaïo. OÂng laø thaày cuûa ngheä só vaø caùch nhau baèng moät maûy loâng, ñaáy laø taïp kieám só Miyamoto Niten, ngöôøi ñöôïc oâng chæ nieäm. Khi hai baøn tay cuøng voã, tieáng troãi leân daïy cho söï hôïp nhaát giöõa ñaïo Thieàn vaø ñaïo ngay khoâng chuùt löôõng löï. Tieáng khoâng ñôïi Kieám trong moät böùc thö noåi tieáng veà tinh thaàn chuùng ta suy nghó roài môùi phaùt ra. ÔÛ ñaây cuûa kieám ñaïo—In 1609 he became abbot of khoâng coù trung gian, vaän ñoäng naøy tieáp vaän Daitoku-ji in Kyoto and in 1638 moved at the ñoäng khaùc khoâng bò giaùn ñoaïn bôûi taâm nieäm request of the Shogun Tokugawa Iemitsu to coá yù. Qua thoâng ñieäp naøy, thieàn sö Traïch Am Shinagawa near Edo (later called Tokyo), muoán nhaán maïnh raèng trong Thieàn, cuõng nhö where he became the first abbot of the Takai- trong thuaät ñaáu kieám, taâm khoâng ñöôïc do döï, ji monastery. Takuan was not only an khoâng ñöôïc giaùn ñoaïn, khoâng ñöôïc giaùn taïp, outstanding Zen master but also made a name ñöôïc ñaùnh giaù raát cao—One day, Takuan so as a poet of waka, as a painter, and as a ho said to his disciples, "What is the most master of the way of writing (shodo) and the important in the art of fencing is to acquire a way of tea (chado). He was the master of the certain mental attitude known as 'immovable swordsman Yogyu Munenori, whom he wisdom'. This wisdom is intuitively acquired instructed in a famous letter on the spirit of after a great deal of practical training. the way of the sword (kendo) concerning the 'Immovable' does not mean to be stiff and unity of the kendo and Zen. heavy and lifeless as a rock or a piece of Ngaøy noï, Traïch Am baûo ñoà chuùng: "Ñieàu heä wood. It means the highest degree of motility troïng nhaát trong ngheä thuaät ñaáu kieám laø phaûi with a centre which remains immovable. The coù moät thaùi ñoä taâm lyù maø ngöôøi ta goïi laø 'trí mind then reaches the highest point of baát ñoäng'. Trí ñoù ñöôïc thaønh töïu baèng tröïc alacrity ready to direct its attention anywhere giaùc sau nhieàu laàn luyeän taäp thöïc söï. 'Baát it is needed, to the left, to the right, to all the ñoäng' khoâng coù nghóa laø cöùng ñô, naëng tròch directions as required. When your attention is vaø voâ hoàn

nhö goã ñaù. 'Baát ñoäng' laø trình ñoä engaged and arrested by the striking sword of cao nhaát cuûa ñoäng vôùi moät taâm ñieåm khoâng the enemy, you lose the first opportunity of heà dao ñoäng. Roài sau ñoù taâm môùi ñaït tôùi cao making the next move by yourself. You tarry, ñieåm maãn tieäp tuyeät ñoái saün saøng höôùng söï you think, and while this deliberation goes on, chuù taâm cuûa noù vaøo baát cöù nôi naøo caàn thieát, your opponent is ready to strike you down. höôùng sang traùi, sang phaûi, höôùng tôùi moïi The thing is not to give him such a chance. chieàu höôùng tuøy sôû thích. Khi söï chuù taâm cuûa You must follow the movement of the sword caùc con bò loâi cuoán vaø bò ñieàu ñoäng bôûi ngoïn in the hands of the enemy, leaving your mind kieám taán coâng cuûa ñòch thuû, caùc con maát cô free to make its own counter-movement with hoäi ñaàu tieân ñeå taïo ra vaän ñoäng keá tieáp do your interferring deliberation. You move as chính mình. Caùc con löôõng löï, suy nghó, vaø the opponent moves, and it will result in his moät phuùt ñaén ño ñoù dieãn ra, ñòch thuû ñaõ saün own defeat." In fact, this may ne termed the saøng ñaùnh caùc con guïc ngaõ. Ñöøng ñeå ñòch thuû "non-interferring" attitude of mind, which coù dòp may naøo nhö theá. Caùc con phaûi theo constitutes the most vital element not only in doõi söï vaän ñoäng cuûa ngoïn kieám trong tay ñòch the art of fencing, but also in Zen. If there is thuû, phaûi giöõ taâm thong dong theo söï phaûn any room left even for the breadth of a hair kích cuûa chính noù, ñöøng ñeå taâm nieäm ñaén ño between two actions, this is interruption. chen vaøo. Caùc con chuyeån ñoäng khi ñoái When the hands are clapped, the sound issues phöông chuyeån ñoäng, vaø do theá maø khuaát without a moment's deliberation. The sound phuïc ñöôïc ñoái thuû." Kyø thaät, ñaây coù theå goïi laø does not wait and think before it issues. There taâm traïng khoâng taïp nieäm, chaúng nhöõng laø is no mediacy here, one movement follows yeáu toá sanh töû trong ngheä thuaät ñaáu kieám, maø another, without being interrupted by one's coøn trong Thieàn ñònh nöõa. Neáu coøn moät chuùt conscious mind. If you are troubled and

cogitated what to do, seeing the opponent ngöôøi, töøng caûnh huoáng maø chuùng ta ñang gaëp about to strike you down. Through this phaûi vaø giuùp chuùng ta tìm ñöôïc nhöõng kieáp soáng message, Zen master Takuan wanted to cuûa chuùng ta qua nhöõng söï vieäc naøy, vaø ngöôïc laïi, emphasize that in Zen and in fencing as well, chuùng ta ñoå doàn trôû laïi cho chuùng taát caû nhöõng a mind of no-hesitation, no-interruption, no- nhieät taâm cuûa cuoäc soáng chuùng ta. Ñaïi Taâm thöùc mediacy, is highly valued. khoâng phaûi laø quaùn töôûng theo qui moâ khoâng gian Traïch Anh (1045-1099): Teân cuûa moät vò danh bao la vaø dao ñoäng. Traùi laïi, ñoù laø taäp luyeän daønh Taêng Trung Hoa vaøo thôøi Baéc Toáng (960-1127)— troïn veïn cuoäc soáng cho moãi vaø töøng söï vieäc gaëp Name of a Chinese famous monk who lived in the phaûi, baát keå söï vieäc aáy nhö theá naøo."—Zen Northern Sung Dynasty in China. Master Kosho Uchiyama wrote in the Opening the Traïch Dieät: Pratisamkhyanirodha (skt)—Nieát baøn Hand of Thought: "My teacher Sawaki Roshi My laø dieät phaùp do söùc löïa choïn cuûa chaân trí. Nieát master Sawaki, always taught: 'No matter how Baøn laø söï ñoaïn dieät caùc tham duïc xaáu nhôø vaøo trí

many years you sit doing zazen, you will never tueä vaø yù chí—Nirvana as a result of the ability to become anything special.' He also used to use the discriminate the true from the false and expression 'Live the Self that fills the whole elimination of desire by means of mind and will. Universe.' When we see the word 'universe' or Nirvana is the annihilation of evil desires by 'world,' or 'all sentient beings,' we are apt to think means of the intellect and will. that this means we should meditate on our Traïch Dieät Voâ Vi Phaùp: Pratisamkhyanirodha awareness expanding in some large space in the (skt)—Analytical cessation—Unproduced way a balloon expands when filled with air. But dharma—Phaùp voâ vi coù khaû naêng bieän bieät hö thaät that is not what the roshi meant. Life must take vaø loaïi tröø tham duïc baèng trí tueä —Unconditioned the form of living activity, and the 'Tenzo Kyoken' dharma that has the ability to discriminate the true (Dogen's Instructions for the Zen Cook) teaches us from the false and elimination of desire by that the Self inclusive of the whole world is wisdom. nothing other than the very things, people, or Traïch Ñòa: Choïn ñòa ñieåm—To select a site. situations that we presently encounter and know, Traïch Löïc: Dhamma-vicaya-bala (p)—Khaû naêng and helps us to discover our lives through these phaân bieät—The power of discrimination—See things, and, in turn, pour all our life ardor back Traïch Phaùp Löïc. into them... Big Mind, then, is not a matter of Traïch Moäc Höng Ñaïo Thieàn Sö: Zen Master meditating on some vast, floating, spatial Sawaki—Thieàn sö Noäi Sôn Höng Chính vieát trong dimension. Rather, it is the practice of entirely quyeån Môû Voøng Tay Tö Duy: "Thaày cuûa toâi laø devoting your life to each and every thing that Thieàn sö Traïch Moäc Höng Ñaïo, thöôøng daïy: you encounter, no matter what it might be." 'Khoâng keå traûi qua bao nhieâu naêm thaùng ngoài toïa Traïch Nhuõ Nhaõn: Söõa troän laãn trong nöôùc, maø chæ thieàn, baïn seõ khoâng bao giôø trôû thaønh moät caùi gì uoáng söõa coøn chöøa nöôùc laïi nhö nga vöông vaäy — ñaëc bieät caû.' Thaày cuõng thöôøng hay duøng thaønh The power to choose the milk out of watered milk, ngöõ 'Soáng caùi ngaõ öù traøn vuõ truï.' Khi nghe thaáy caùc leaving the water, as Hansaraja, the king of töø vuõ truï, theá giôùi, muoân loaøi chuùng sinh, chuùng ta geese, is said to do. coù khuynh höôùng nghó raèng qua taát caû caùc yù nieäm Traïch Phaùp: Dhamma-vicaya (p)—Tìm hieåu aáy, chuùng ta neân quaùn töôûng veà yù thöùc cuûa chuùng quaùn saùt kyõ caùc phaùp—Distinguishment— ta theo höôùng traûi roäng trong khoâng gian bao la Investigation of (choosing) the law. gioáng nhö moät quaû boùng phình ra khi ñöôïc bôm Traïch Phaùp Giaùc Chi: Dharma-pravicayanga ñaày khoâng khí. Nhöng ñoù khoâng phaûi laø yù cuûa laõo (skt)—The bodhyanga of discrimination. sö. Cuoäc soáng mang hình thöùc sinh hoaït soáng Traïch Phaùp Giaùc Phaàn: Pravicara (skt)—ñoäng, vaø saùch Ñieån Toïa Giaùo Huaán (nhöõng chæ thò Dharma factor—Discrimination—Phaàn thöù nhì cho ngöôøi ñaàu beáp cuûa Thieàn sö Ñaïo Nguyeân Hy cuûa Thaát Boà Ñeà Phaàn, giaùc phaàn hay söï phaân bieät Huyeàn) daïy chuùng ta raèng caùi Ngaõ vieân dung cuûa ñuùng sai—The second of the seven bodhyanga or toaøn vuõ truï ñôn giaûn chæ laø töøng hieän töôïng, töøng

dharmapravicara—The faculty of discerning the Trai Chuùc: Chaùo loûng ñeå aên saùng, hay huùp vaøo true from the false—See Thaát Boà Ñeà Phaàn. buoåi toái—The midday and morning meals, Traïch Phaùp Giaùc Phaàn Tam Muoäi: Dharma-breakfast of rice or millet congee, dinner of sapta-bodhyanga-samadhi (skt)—Concentration vegetarian foods. on the bodhyanga of discrimination. Trai Chung: Chuoâng baùo ñeán giôø aên (thöôøng Traïch Phaùp Löïc: Dhamma-vicaya-bala (p)— ñaùnh 36 tieáng)—The bell, or drum, calling or Naêng löïc tìm hieåu quaùn saùt kyõ caùc phaùp baèng trí informing to the midday meal (usually 36 strikes). tueä—The power of investigation of (choosing or Trai Dieân: Cuùng döôøng thöùc aên ñeán Tam Baûo— distinguishment) the law with wisdom. Offerings of food to the Triratna. Traïch Phaùp Nhaõn: The bodhyanga of Trai Ñaøn Thuûy Luïc: Festival of water and land— discrimination— Dharma-selecting vision—Traïch See Thuûy Luïc Trai. phaùp nhaõn giuùp cho haønh giaû thaáy ñöôïc chaùnh Trai Ñöôøng: Phoøng aên cuûa töï vieän—Abstinence phaùp hay taø phaùp. Chaùnh phaùp laø khoâng tranh, hall, i.e. monastic dining hall. khoâng tham, khoâng caàu, khoâng ích kyû, khoâng töï Trai Giaùo: Baïch Y Phaät giaùo, moät nhaùnh Phaät lôïi, khoâng doái gaït ai—‘Dharma-selecting vision’ giaùo ôû Trung Hoa chuû tröông Nho, Phaät vaø Laõo helps practitioners distinguish proper dharmas ñeàu ñoàng nguoàn. Tín ñoà cuûa Baïch Y xem Luïc Toå from deviant dharmas. The proper dharmas are Hueä Naêng laø vò Boån Toân—White clothed not arguing or fighting, not being greedy, not Buddhist Sect, a branch of Chinese Buddhism, seeking realization, not being selfish, not wanting which believed that Confucianism, Buddhism, and personal advantages, and not deceiving. Taoism have the same origin. Their followers Traïch Thôøi: Choïn ngaøy giôø, nhöng theo Phaät giaùo considered the Sixth Patriarch Hui Neng as their ngaøy naøo cuõng laø ngaøy toát—To choose day and Venerable Master. time, but according to Buddhism everyday is good Trai Giôùi: Uposadha (skt)—Uposatha (p)—Thanh day. tònh thaân taâm hay ñeà phoøng thaân taâm löôøi bieáng Traïch Thöùc: Laø nhaø ôû cuûa caùc haït gioáng, teân giaûi ñaõi, thí duï nhö baùt quan trai giôùi— khaùc cuûa A Laïi Da Thöùc—Abode of Purification, or abstinential rules, e.g. the eight consciousness, another name for Alaya-vijnana— prohibitions—See Trai. See A Laïi Da Thöùc. Trai Hoäi: Trai Dieân—Hoäi chuùng cuûa Taêng Ni Traïch Trung Baûo Taïng: Kho baùu trong nhaø, kinh nieäm chuù tröôùc khi thoï thöïc—An assembly of Phaùp Hoa duï cho vieân ngoïc quyù trong cheùo aùo—A monks for chanting, with food provided, usually precious treasure at home, the Lotus Sutra implies before eating. a precious pearl in the corner of a coat. Trai Nguyeät: Month of purification—Thaùng aên Trai: Uposatha (skt)—Fasting feasts—Thôøi Trai chay. Ba thaùng aên chay ñaëc bieät cuûa Phaät töû taïi Thöïc—OÂ Boå Sa Tha coù nghóa laø thanh tònh, sau gia, thaùng gieâng, thaùng naêm vaø thaùng chín (trong chuyeån thaønh giôùi khoâng aên quaù ngoï, sau ñoù laïi ba thaùng naày Phaät töû neân trì trai giöõ giôùi, giöõ gìn chuyeån thaønh giôùi khoâng aên thòt caù—Uposatha lôøi aên tieáng noùi, cuõng nhö haønh vi cöû chæ, traùnh means abstinence or to purify by fasting, latter laøm vieäc aùc, neân laøm vieäc thieän, vaø luoân giöõ cho Uposatha means the ritual period for

food, eating taâm yù thanh saïch)—The three special months of at or before noon; latter Uposatha has further abstinence and care for lay Buddhists, the first, meaning of abstinence from meat and fish. fifth, and ninth months Trai Baõi: Trai Thoái—Thôøi gian khoaûng ba giôø sau Trai Nhaät: Ngaøy aên chay—Day of abstinence— giôø aên ngoï—Three hours after the midday meal. Fasting day—Vegetarian Day. Trai Baûn: Baûn goã treo tröôùc phoøng aên töï vieän ñeå Trai Phaùp: 1) Luaät khoâng ñöôïc aên sau giôø ngoï: baùo giôø côm—A wooden board (in place of a bell) The rule of not eating after noon; 2) Pheùp uy nghi in front of the dining hall, calling or informing to cuûa giaùo ñoaøn: The discipline of the order, or the the midday meal. establishment; 3) Söï trì giôùi (giöõ giôùi): Trai Chuû: Thí chuû cuùng döôøng Taêng chuùng ñoà Maintenance of moral discipline. aên—The donor of monastic food.

Trai Saán: Cuùng döôøng trai thöïc vaø boá thí tieàn baïc Traïm Nhieân: Khoâng bao giôø laãn loän trong baát cöù cho chö Taêng Ni—Offerings of foods and money tình huoáng naøo—Never be confused under any and other supplies to monks and nuns. circumstance. Trai Taêng: Cuùng döôøng chö Taêng hay cuùng döôøng Traïm Nhieân Cö Só (1190-1244): Teân cuûa moät vò thöùc aên ñeán chö Taêng—Offerings of food to the cö só noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Toáng temple—To provide a meal for monks. (960-1279)—Name of a Chinese famous lay Trai Thaát: Trai thaát hay luõy trai thaát laø giai ñoaïn person who lived in the Sung Dynasty in China. baûy leã, moãi leã caùch nhau baûy ngaøy cho ngöôøi vöøa Traïm Nhieân Ñaïi Sö: Vò toå thöù chín cuûa toâng quaù vaõng cho ñeán heát thôøi gian 49 ngaøy (cöù moãi Thieân Thai—The ninth patriarch of the T'ien-T'ai baûy ngaøy laïi laøm leã tuïng kinh cuùng vong moät laàn School—Traïm Nhieân (717-782) laø moät ñaïi hoïc giaû goïi laø cuùng trai thaát, tôùi ngaøy maõn "Trung AÁm" töùc vaø laø ngöôøi phuïc höng toâng phaùi naày, baáy giôø ñang laø ngaøy thöù 49 môùi thoâi)—The seven periods of hoài suy yeáu. Moät trong nhöõng ñoà ñeä cuûa oâng, Ñaïo masses for the dead, during the seven sevens or Toaïi laø vò toå keá tieáp vaø laø thaày cuûa Toái Tröøng, töùc forty-nine days after death. Truyeàn Giaùo Ñaïi Sö, saùng toå cuûa toâng Thieân Thai Trai Thoaùi: Trai Baõi—Thôøi gian khoaûng 3 giôø taïi Nhaät Baûn—Chan-Jan (717-782), was a great sau giôø ñoä ngoï—Three hours after the midday scholar and the reviver of the school which was meal. somewhat declining in later years. One of his Trai Thôøi: Giôø aên trong töï vieän, ñaëc bieät laø giôø aên pupils, Tao-Sui, was the next patriarch and the tröa, sau giôø ñoù Taêng Ni khoâng ñöôïc pheùp aên baát teacher of Saicho, or Dengyoâ Daishi, founder of cöù ñoà aên naøo (nhöng coù theå uoáng chaát loûng)—The the school in Japan. regulation hours for monastic meals, especially Traïm Nhieân Vieân Tröøng Thieàn Sö (1581-1626): the midday meal, after which no food should be Chan-Jan Yuan-cheng—Teân cuûa moät vò Thieàn sö eaten; however, they can drink liquid. Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø Trai Thöïc: Buoåi aên tröa cuûa chö Taêng Ni; khoâng Minh (1368-1644)—Name of a Chinese Ts'ao aên sau giôø ngoï, chæ aên thöïc phaåm chay, ngoaïi tröø Tung Zen master in the end of the Ming dynasty nhöõng loaïi coù muøi noàng nhö toûi haønh—The in China. midday meal; not eating after noon; abstinential Traïm Nhieân

Vieân Tröøng Thieàn Sö Ngöõ Luïc : food, i.e. vegetarian food, excluding vegetables of Ngöõ luïc cuûa Thieàn sö Traïm Nhieân Vieân Tröøng strong odour, as garlic, or onion. (1581-1626)—Zen master Chan-Jan Yuan-cheng's Trai Tònh: Virati (skt)—Pure meals—See Trai Records of Teachings. Trì. Trang Chuû: Ñoâ Trang—Vò Taêng phuï traùch vieäc Trai Tònh Nhaät: Vrata (skt)—Fasting day—Ngaøy quaûn vieäc quaûn lyù taát caû ñaát ñai vaø nhaø cöûa cuûa leã boá taùt cuûa Baø la moân—Uposatha by Brahmins. thieàn vieän—A monk who is responsible for Trai Trì: Trì trai giöõ giôùi, thí duï nhö thoï trai ñuùng managing all real estates of a monastery. thôøi—To observe the law of abstinence, i.e. food Trang Ñieàn: Ñòa Khaùch—Trang Khaùch—Ngöôøi at the regulation times. soáng vaø laøm ruoäng trong caùc töï vieän—Farmers Trai Tröôøng: Nôi aên hay phoøng aên cuûa töï vieän— who live and cultivate farms of Zen monasteries. A dining place in a monastery. Trang Hoä: Ngöôøi noâng daân canh taùc treân ñaát ñieàn Traûi Qua Haèng Sa Kieáp: Spent untold eons. cuûa töï vieän—A farmer who cultivates in the land Traûi Qua Thôøi Gian Laâu: Long time elapsed. of a monastery (during the T'ang Dynasty in Traûm Ñaàu Caàu Hoaït: Chaët ñaàu ñeå tìm söï soáng, yù China). noùi söï meâ muoäi cuûa phaøm phu—To cut the head Trang Hoaøng: Mandana (skt)—Adorning— to seek life, the term indicates the ignorance of Decoration—Ornamentation. ordinary people. Trang Höông: Ñeå theâm nhang vaøo lö höông—To Traïm Haûi (1629-1716): Teân cuûa moät vò danh put incense into a censer. Taêng Nhaät Baûn thuoäc Chaân Ngoân Toâng vaøo theá kyû Trang Khaùch: Ñòa Khaùch—See Trang Ñieàn. thöù XVII—Name of a Japanese famous monk of Trang Nghieâm: Alamkaraka (skt)—To adorn— the Shingon Sect in the seventeenth century. Adornment—Array—Ornament—To ornate—

Duøng nhöõng thöù hay ñeïp ñeå laøm ñeïp cho ñaát nöôùc Trang Nghieâm Theá Giôùi: Glorifying all Buddha- hay quoác ñoä, hoaëc duøng coâng ñöùc laøm ñeïp cho baûn worlds—See Taâm Trang Nghieâm Theá Giôùi. thaân—To adorn, e.g. the adornments of morality, Trang Nghieâm Thôøi: Mandana-karika (skt)— meditation, wisdom, and the control of good and Time to adorn—Period of adornment. evil forces. Trang Nghieâm Tònh Ñoä: Sukkhavati-vyuha Trang Nghieâm Baûo Vöông Kinh: (skt)—Adornment of the Pure Land. Avalokitesvara-guna-karanda-vyuha (skt)— Trang Nghieâm Vöông: Vyuharaja (skt)—Moät vò Karanda-vyuha (skt)—Ñaïi Thöøa Trang Nghieâm Boà Taùt trong quyeán thuoäc cuûa Ñöùc Thích Ca Maâu Baûo Vöông—Sutra on adorning the great vehicle Ni Nhö Lai—A bodhisattva in the retinue of of king of treasures. Sakyamuni. Trang Nghieâm Chuû Thieân Vöông: Master of Trang Nghieâm Vöông Boà Taùt: Vyuharaja- Adornment—Moät trong möôøi Hoùa Laïc Thieân bodhisattva (skt)—See Trang Nghieâm Vöông. Vöông—See Hoùa Laïc Thieân Vöông. Trang Nghieâm Vöông Kinh: Vyuharaja sutra Trang Nghieâm Chöùng Ñaïo: Abhisamaya- (skt)—Teân goïi taét cuûa Trang Nghieâm Vöông Ñaø lankara (skt)—Trang nghieâm cho söï thoâng ñaït La Ni Chuù, giaùo thuyeát caên baûn cuûa Maät giaùo— giaùo phaùp—Adorned to have a clear An exposition of the principal doctrines of the understanding of dharma. Tantra school. Trang Nghieâm Kieáp: Maha-vyuha (skt)— Trang Nghieâm Vöông Tam Muoäi: Vyuharaja Shogonko

(jap)—Kieáp trang nghieâm huy hoaøng samadhi (skt)—Tam muoäi caên baûn cuûa Maät trong ñoù haøng ngaøn vò Phaät noái tieáp nhau goùp phaàn giaùo—The principal samadhi of the Tantra school. laøm trang nghieâm (ñaïi kieáp quaù khöù trong ba ñaïi Trang Toâng Ban Maõ: Emperor T'ang Zhuang- kieáp cuûa tam theá goïi laø Trang Nghieâm Kieáp. Ts'ung honored master Hsing-hua with the gift of Trong moãi ñaïi kieáp coù 80 tieåu kieáp, moãi tieåu kieáp a riding horse—See Coâng AÙn Toàn Töông Phi Maõ. ñeàu thaønh laäp bôûi thaønh truï hoaïi khoâng. Trong 20 Trang Toâng Ñaéc Baûo: Emperor T'ang Zhuang- tieåu kieáp cuûa truï kieáp coù 1000 vò Phaät ra ñôøi, môû Ts'ung obtained a precious pearl—See Coâng AÙn ñaàu laø Ñöùc Hoa Quang Nhö Lai, keát thuùc laø Phaät Trang Toâng Ñaéc Baûo. Tyø Xaù Phuø)—The glorious kalpa (past) to which Trang Töôïng: Trang trí cho toân töôïng—To dress thousands of Buddhas, one succeeding another, an image. bring their contribution of adornment. Traøng: AÊn uoáng böøa baõi, haøm yù cheâ bai—To eat Trang Nghieâm Kinh: Vyuharaja-Sutra—An carelessly, the term implies a criticism. exposition of the principal doctrines of the Tantra Traøng Ñaûng Minh Hoä Kinh: Dhajagga-sutta school. (p)—Dhajaggaparitta-sutta (p)—Kinh noùi veà Trang Nghieâm Kinh Luaän: Mahayana sutra nhöõng phaùp tu sieâu vieät—Sutra on the Top of the lankara sastra (skt)—An exposition of the Standard. teaching of the Vijnana-vada school—See Ñaïi Traøng Haït: Aksamala (skt)—Malya (skt)—Beads Thöøa Trang Nghieâm Kinh Luaän. (string of)—Rosary. Trang Nghieâm Kyø Kieáp: Maha-vyuha (skt)—The Traøng Hoa: Wreath of flowers. glorious kalpa—See Trang Nghieâm Kieáp. Traøng Hueä Sôn Vöông: Keá Ñoä Maït Ñeå Sôn Trang Nghieâm Luaän: See Ñaïi Thöøa Trang Vöông—Vò vua nuùi (Tu Di) thöôøng tính toaùn phaân Nghieâm Kinh Luaän. bieät vaø suy nghó baèng trí hueä, aùm chæ Tu Di sôn Trang Nghieâm Moân: Coång trang nghieâm taâm vöông, vua cuûa ngoïn nuùi cao nhaát trong huyeàn linh, ñoái laïi vôùi hình töôùng tu haønh beân ngoaøi, nhö thoaïi Phaät giaùo—The king of the mountains who leã laïc hay khoå haïnh—The gate or school of the always calculate discrimination (future action) adornment of the spirit, in contrast with external and understand things by wisdom, refers to King practices, ceremonies, asceticism, etc. of Mount Sumeru, the highest peak in Buddhist Trang Nghieâm Saùt Ñoä Löïc: Löïc coù khaû naêng laøm legendary. trang nghieâm saùt ñoä—Power of bringing glory to Traøng Phan: Ketu (skt)—Côø phöôùn—Pennants. one’s domain.

Traøng Phan Baûo Caùi: Dhaja (p)—Dhvaja (skt)— Traønh Xuùc: Chaán Xuùc—Ñuïng phaûi—To run into. Pataka (skt)—Ba Daät Ñeà—Phan—Côø phöôùn—Ba Traûo: Moùng vuoát—Claws. Ña Ca—Laù côø hay phöôùn treo taïi chuøa trong caùc Traûo Ñoä: See Traûo Thöôïng. ngaøy leã (vaät trang nghieâm bieåu töôïng cho uy ñöùc Traûo Ñoäc: Tröôøng Traûo Phaïm Chí (cuûa Ñoäc Töû cuûa Ñöùc Phaät)—Flag—Pennants and banners— Boä); ngöôøi ta noùi raèng nhöõng moùng tay cuûa oâ ng ta Streamer. laø vaên baûn vaø toùc cuûa oâng ta laø lôøi thuyeát (traûo Traøng Thaéng: Splendor of Brilliance. chöông phaùt luaän)—The long-nailed ascetic Traøng Töûu Tao Haùn: Gaõ say söa, aùm chæ lôøi quôû Brahmacari of the Vatsiputriyah; it is said that his maéng cuûa caùc vò thieàn sö—A drunkard, the nails were a treatise and his hair a discourse.

term implies a chide or a scorn from Zen masters. Traûo Thaùp: Thaùp thôø moùng tay moùng chaân vaø toùc Traïng Huoáng Taâm Linh: Mental stage. cuûa Ñöùc Phaät do tröôûng giaû Caáp Coâ Ñoäc döïng leân. Traïng Huoáng Thay Ñoåi: Changing Ñaây laø khôûi thuûy cuûa vieäc döïng thaùp trong ñaïo circumstances. Phaät—A stupa or reliquary, for preserving and Traïng Thaùi Caêng Thaúng: Stressful situation. honouring the nails and hair of the Buddha, said to Traïng Thaùi Taâm: A state of mind—See Taâm be the first Buddhist stupa raised. Thaùi. Traûo Thöôïng: Traûo Ñoä—Theo Kinh Nieát Baøn, soá Traïng Thaùi Taâm Thaàn: A state of mind—See löôïng ñaát maø mình coù theå nheùt vaøo ñaàu moùng Taâm Thaùi. chaân so vôùi soá löôïng ñaát treân toaøn theá giôùi, noù ít oûi Traïng Thaùi Sieâu Vieät: A supramundane state. ví nhö söï hieám hoi ñöôïc taùi sanh laøm ngöôøi hay Tranh Bieän: To discuss—To debate. ñöôïc nhaäp Nieát Baøn—According to the Nirvana Tranh Luaän: To debate—To dispute. Sutra, the quantity of earth one can put on a toe- Tranh Luaän Ñòa Nguïc: Hell of Quarreling. nail, i.e. in proportion to the whole earth in the Tranh Luaän Phaät Phaùp: To debate on the world, such is the rareness of being reborn as a Buddha-dharma—To dispute on the Buddha- human being, or according to the Nirvana Sutra, dharma. of attaining Nirvana. Tranh Luaän Taêng: Vò Taêng thích tranh luaän Phaät Traûo Tònh: Traùi caây, moät trong naêm loaïi “tònh phaùp—A monk who loves to dispute or to debate thöïc”—Nail “cleaned,” i.e. fruit, etc, that can be on the Buddha-dharma. peeled with the nails, one of the five kinds of Tranh Na... Haø?: Khoâng theå laøm gì ñöôïc sao?—Is clean food. it impossible to do anything? Traïo: See Traïo Cöû. Tranh Nhaân Ngaõ: Caùch nhìn chaáp vaøo caùi toâi Traïo Boång Ñaû Nguyeät: Quô gaäy ñaäp traêng. Trong hieän höõu baåm sinh. Taø kieán cho raèng coù moät caùi thieàn, töø naày aùm chæ vieäc söû duïng ngoân ngöõ vaên töï ngaõ ñoäc laäp vaø thöôøng haèng—View of attachment ñeå naém baét chaân nghóa chæ uoång coâng phí söùc maø to an inherently existent self. The eroneous (false) thoâi—To raise a staff to beat the moon. In Zen, view that there is an independent and permanent the term means it is useless and wasteful to utilize human personality or soul (that every man has a words and speeches to catch the reality. permanent lord within). Traïo Cöû: Uddhava (skt)—Uddhacca (p)— Tranh Thaàn Vaãn: Tranh luaän, tranh caõi—To Anuddhatya (skt)—Agitation—Excitement— argue, to dispute. Fluctuations, or instability of mind and body— Traùnh Dô Choïn Saïch: Avoiding the dirty and Haughtiness—Restlessness—Unsettled—Söï chao choosing the clean. ñaûo—Thao thöùc boàn choàn—Traïo cöû (thaân theå Traùnh Nhaøn Ñaøm Hyù Luaän: To avoid idle talk or luoân nhuùc nhích khoâng yeân, nhöõng phieàn naõo gossip. khieán cho taâm xao xuyeán khoâng an tónh). Ñaëc taùnh Traùnh Noùi Doái: To avoid lying. cuûa phoùng daät laø khoâng tænh laëng hay khoâng thuùc lieãm thaân taâm, nhö maët nöôùc bò gioù lay ñoäng. Traùnh Noùi Lôøi Ñoäc AÙc: To avoid harsh speech. Nhieäm vuï cuûa phoùng daät laø laøm cho taâm buoâng Traùnh Noùi Löôõi Hai Chieàu: To avoid back biting. lung, nhö gioù thoåi phöôùn ñoäng. Nguyeân nhaân gaàn Traùnh Taø Daâm: Avoid sexual misconduct. ñöa tôùi baát phoùng daät laø vì taâm thieáu söï chaêm chuù

khoân ngoan—It has the characteristic of laõnh ngoä. Trong cuoäc tu haønh, haønh giaû chaúng neân disquietude, like water whipped up by the wind. noùi nhieàu quaù maø ñi ngöôïc laïi vôùi toâng chæ "baát Its function is to make the mind unsteady, as wind laäp vaên töï" cuûa Thieàn toâng—An advice to Zen makes the banner ripple. It is manifested as students to continue to keep high spirit in order to turmoil. Its proximate cause is unwise attention to shorten the time of attainment of enlightenment. mental disquiet. In cultivation, Zen practitioners should not talk a Traïo Cöû Hoân Traàm: Restlessness and torpor— lot because this will go against the main ideas of Moät trong nhöõng trôû ngaïi cho thieàn sinh laø nguû guïc the Zen sects: 'No establishment trong khi haønh thieàn. Coù hai loaïi beänh maø ña soá of words and letters'. thieàn sinh thöôøng maéc phaûi: traïo cöû vaø hoân traàm. Traùt Thöôïng My Mao: Dòch Khôûi My Mao— Neáu nhö taâm khoâng bò voïng töôûng thì laïi bò hoân Ñaåu Taåu My Mao—1) Moät chuùt suy nghó: To traàm. Nhöõng haønh giaû duïng coâng tu taäp mong ñem think a little bit; 2) Phaán chaán leân: To feel heát nghò löïc vaøo vieäc tham thieàn seõ khoâng ñeå cho cheerful, to be in high spirits; 3) Döïng loâng maøy: nguû guïc khoáng cheá—One of the biggest problems To raise one's eyebrows: See Dòch Khôûi My Mao. for Zen practitioners is sleeping during Trau Doài Söï Hoaøn Thieän: To cultivate the meditation. Most meditators have two problems: perfection—A true Buddhist always cultivates his restlessness and torpor. That is, if they are not or her perfection of patience and forebearance. indulging in idle thinking, they will be dozing off. Trau Doài Trí Tueä: To develop one’s mind. Those who know how to work hard, however, will Traêm Ñieàu Phieàn Luïy: Hundreds of vexations. be concentrating their energy on their inquiry; Traêm Moái Taø Ñaïo: Hundreds of heterodox (evil) they will absolutely not be sleeping. teachings. Traïo Hoái: Uddhacca-kukkucca (p)—Anuddhatya- Traêm Moái Öu Lo: Hundreds of worries and kukrtya (skt)—Caùi taâm baát maõn hay traïo cöû vaø aên apprehensions. naên hoái haän, cuøng vôùi nhöõng phieàn naõo khieán cho Traêm Nghe Khoâng Baèng Moät Thaáy: Seeing is taâm khoâng an tónh. Baát an giao ñoäng vaø hoái haän. believing—See Baùch Vaên Baát Nhö Nhaát Kieán. Chöôùng ngaïi thöù tö trong naêm chöôùng ngaïi— Traêm Vieäc Khoâng Lo, Chæ Lo Nieäm Phaät: Discontent and regret, ambition and ripening. The Ignore all distractions and spend all time for fourth of the five hindrances in cultivation. reciting the Budha’s name. Traïo Hoái Caùi: Uddhacca-kukkcca-avarana Traàm Ñaøn: Agaru or Aguru (skt)—Caây traàm (skt)—Söï xao ñoäng aên naên trong taâm — höông vaø chieân ñaøn höông—Sandal incense. Excitability. Traàm Höông: Agaru (skt)—Aloe wood— Traïo Keát: Uddhacca (p)—Phieàn naõo vì taâm dao Fragrant shrub. ñoäng maø boû maát thieàn ñònh—Restlessness. Traàm Khoâng: Rôi vaøo chaáp khoâng (Boà Taùt Ñaïi Traïo Taùn: Moät trong naêm trieàn caùi. Ba nghieäp Thöøa ôû thaát ñòa vaøo cuoái a taêng kyø thöù hai chuyeâ n thaân khaåu yù khoâng trong saïch, thöôøng thích laêng tu taäp voâ töôùng quaùn, treân khoâng coù Boà Ñeà ñeå maø xaêng huyeân naùo (Thaân traïo laø thích du chôi caùc troø caàu, döôùi khoâng coù chuùng sanh ñeå maø teá ñoä. Caùc haøi höôùc, khoâng ngoài yeân tónh ñöôïc luùc naøo; khaåu Boà Taùt ñoän caên

khieáp nhöôïc chaáp tröôùc vaøo traïo laø thích ngaâm nga ca haùt, tranh caõi thò phi, “khoâng töôùng” naày maø boû ñaïi haïnh lôïi mình lôïi laøm nhöõng cuoäc hyù luaän voâ ích baèng nhöõng ngoân ngöôøi, neân goïi laø thaát ñòa traàm khoâng naïn)—To ngöõ theá gian; yù traïo laø taâm tính phoùng daät, buoâng sink into emptiness, or uselessness. thaû cho baùm vaøo chö duyeân)—One of the five Traàm Luaân: hindrances, unsteady in act, word, and thought; 1) Effluent (a): Asava (skt). unreliable—See Nguõ Trieàn Caùi. 2) Universal suffering: To be overload with Traïo Xuùc: Ngöùa ngaùy—Itching. misfortune. Traùp: Caém vaøo—To insert—To stick in. Traàm Luaân Luïc Ñaïo: Circling in the six worlds— Traùp Thöôïng My Mao: Tích Thuû My Mao—Tích Circling the six paths—Circling the six ways or Khôûi My Mao—Lôøi khuyeân thieàn sinh tieáp tuïc conditions of sentient existence—Trong vuõ truï phaán chaán tinh thaàn ñeå ruùt ngaén thôøi gian ñaït ñöôïc quan Phaät giaùo, saùu coõi luaân hoài cuûa chuùng sanh

(chuùng sanh taïo caùc nghieäp khaùc nhau roài bò Traàm Thuûy Höông: Aguru (skt)—A Giaø Lö, moät nghieäp löïc thuùc ñaåy, daãn daét ñeán saùu loaïi ñaàu thai, loaïi caây maø goã cuûa noù ñöôïc duøng laøm nhang thôm qua laïi trong saùu neûo, sanh roài töû, töû roài sanh, nhö ñeå ñoát (loõi chìm goïi laø traàm höông, phaàn chìm moät baùnh xe xoay vaàn, khoâng bao giôø döøng nghæ, hoaëc nöûa laø saïn höông, phaàn noåi treân maët nöôùc thì goïi vaøo ñòa nguïc, hoaëc laøm quyû ñoùi, hoaëc laøm suùc laø hoaøng thuïc höông)—Lignum aloe tree the wood sanh, hoaëc A Tu La, hoaëc laøm ngöôøi, hoaëc laøm of which is used as incense. trôøi, Ñöùc Phaät goïi ñoù laø luaân chuyeån trong luïc Traàm Tö Maëc Töôûng: Anupassana (p)—To be ñaïo). Vôùi moât soá ngöôøi, ñoù coù theå laø nhöõng theá very thoughtful—To be absorbed in meditation— giôùi khaùch quan, nhöõng ñòa ñieåm maø chuùng sanh To contemplate—See Quaùn Töôûng, and Thieàn. coù theå truù nguï. Soá khaùc laïi cho raèng ñoù laø caùc caûnh Traân Haûi (1092-1152): Teân cuûa moät vò danh Taêng giôùi chuû quan, xuaát phaùt töø kinh nghieäm thöùc ngoä Nhaät Baûn thuoäc Tam Luaän Toâng vaøo theá kyû thöù cuûa con ngöôøi. Tuy nhieân, cuõng coù theå saùu coõi aáy XII—Name of a Japanese famous monk of the khoâng phaûi laø nhöõng theá giôùi cuï theå hay caûnh giôùi Sanron Sect (Three Treatises School) in the taâm linh naøo caû, cuõng coù theå chuùng thuoäc veà twelfth century. nhöõng vuøng khoâng gian vaø thôøi gian khaùc, khoâng Traân Quyù Nhöõng Haønh Ñoäng Thieän Laønh: haún laø khaùch quan hay chuû quan ñoái vôùi taâm trí Appreciate one’s wholesome actions. cuûa chuùng ta. Haønh giaû tu Thieàn neân luoân nhôù Traân Troïng: Chincho (jap)—Respectfully— raèng moät khi chuùng ta chöa nhaän thöùc vaø vaän duïng Value yourself highly. kho taøng giaùc ngoä cuûa mình, khoâng coù caûnh giôùi Traân Vöïc: The precious region—See Baûo Vöïc. naøo toàn taïi ngoaøi söï voâ minh vaø ñau khoå caû —In Traán Caâu Taéc Haùc: Ñeø ngoøi laáp hang, yù chæ Phaät the traditional cosmology of Buddhism, the six phaùp coù maët khaép nôi—Buddha-dharmas are miserable states (sentient beings revolve in the present everywhere. cycle of Birth and Death, along the six paths, life Traán Chaâu Phoå Hoùa Thieàn Sö: Fuke (jap)—See after life. These are paths of hell-dwellers, hungry Phoå

Hoùa Traán Chaâu Thieàn Sö. ghosts, animals, titanic demons or asuras, human Traán Ñaàu Ca: Tinduka (skt)—Caây Hoàng—The beings and celestials). Some say these are persimmon. objective, geographic realms, places to which we Traán Ñaàu Ca Thuï: Tinduka (skt)—Teân cuûa moät can go. Others say they are subjective states that loaïi caây aên traùi—Name of a kind of a fruit-tree. come about through psychological experience. 1) Traán Ñaàu: Thieän quaû—Good fruit. But it may be that they are neither places nor 2) Ca La: Ñoäc quaû—Poisoned fruit. psychological states; perhaps they belong to a Traán Ñònh Loaïn Taâm: To calm one's agitated kind of intermediate zone which is neither mind. subjective nor objective. Zen practitioners should Traán Quoác: Teân cuûa ngoâi chuøa coå nhaát Vieät Nam, always remember that as long as our inherent chuøa toïa laïc trong thaønh phoá Haø Noäi, Baéc Vieät birthright remains unrealized, no realm of Nam—Name of the most ancient temples in existence grants immunity from ignorance or Vietnam, located in Hanoi City, North Vietnam. suffering. Traán Thöôøng: Laâu daøi—For a long time. Traàm Luaân Töù Phaùp: Group of defilements— Traán Tröøng (1547-1617): Teân cuûa moät vò danh Boán phaùp khieán chuùng sanh bò traàm luaân: duïc, höõu Taêng Trung Hoa, thuoäc toâng Hoa Nghieâm, soáng aùi, taø kieán, voâ minh—Four factors that cause vaøo thôøi nhaø Minh (1368-1644)—Name of a human beings to be overloaded with misfortune: Chinese famous monk, of the Hua Yen School, desire, attachment to existence, wrong views, and who lived in the Ming Dynasty in China. ignorance. Traán Tröôøng: Laâu daøi, vónh haèng—For a long Traàm Mieân: Deep in sleep. time—Forever. Traàm Minh: Chìm trong bieån sanh töû, toái taêm Traàn: Guna (skt)—Visayo (p)—Vishaya (skt). trong coõi voâ minh—Submerged in ignorance— (I) Nghóa cuûa Traàn—The meanings of "Guna" Sunk in the gloom of reincarnations and ignorance.

1) Theo Phaïn ngöõ, guna coù nghóa laø moät yeáu toá nature. These include form, sound, scent, taste, phuï, moät phaàn phuï thuoäc cuûa nguõ ñaïi, thí duï touch and dharmas. nhö aâm thanh laø traàn vaø loå tai laø caên: In Traàn Bieåu: Beân ngoaøi cuûa theá giôùi traàn tuïc hay sanskrit, guna means a secondary element, a giaùo thuyeát nhaø Phaät—Outside of the secular, i.e. quality, an attribute of the five elements, e.g. the doctrine of Buddha. ether has sabda or sound for its guna and the Traàn Caûnh: Ayatana (skt)—1) Buïi traàn: Worldly ear for its organ. dust, sense-fields (see Traàn Ai); 2) Hoaøn caûnh 2) Theo Hoa ngöõ, traàn coù nghóa laø moät nguyeân toá xung quanh: Environment. thaät nhoû: In Chinese it means dust, small Traàn Caûnh Giôùi: Coõi vaät theå—Objective realm. particles, molecules, atoms, exhalations. It Traàn Caáu: Teân goïi chung cuûa phieàn naõo (caûnh may be interpreted as an atom, or as an traàn nhô baån nhaäp vaøo caên laøm cho thaân taâm nhô active, conditioned principle in nature, baån maø gaây neân phieàn naõo)—Material, or minute, subtle. phenomenal defilement; the defilement of the 3) Noùi chung "traàn" chæ taát caû söï vaät trong theá passions. gian laøm nhô baån chaân tính: Generally Traàn Chaâu: Caùc theá giôùi nhieàu nhö nhöõng nguyeân speaking defiling to pure mind; worldly; töû hay caùt buïi—Worlds as numerous as atoms. earthly, the world. Traàn Duïc: Duïc voïng lieân heä tôùi luïc traàn—The 4) Traàn coù nghóa laø moät

ñoái töôïng cuûa giaùc quan desires connected with the six gunas. hay ñoái töôïng cuûa taâm: Arammana (p)— Traàn Duyeân: Caûnh cuûa luïc traàn (saéc, thanh, Alambana (skt)—Also means an object of höông, vò, xuùc, phaùp) laø nhöõng sôû duyeân laøm nhô sense or object of the mind—See Luïc Traàn. baån taâm tính; hay söï phoái hôïp giöõa luïc caên vaø luïc 5) Traàn coøn coù nghóa laø phaïm vi, laõnh vöïc, söï traàn, maø luïc traàn laø yeáu toá chính—The thích thuù cuûa giaùc quan hay ñoái töôïng giaùc circumstances or conditions environing the mind quan: Visayo (p)—Vishaya (skt)—The realm, created by the six gunas. Conditioning domain, or indulgence of the senses or an environment and natural powers in which object of senses. environment plays a main role. 6) Traàn laø chaát laøm cho thaân taâm ham muoán vaø Traàn Döôïc: See Traàn Khí Döôïc. luyeán aùi: Baøhira-aøyatana (p) Baøhyu-aøyatana Traàn Ñaïi Töø (1887-1983): Teân cuûa moät vò hoïc giaû (skt)—External base—Coù saùu traàn: saéc, noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù thanh, höông, vò, xuùc, phaùp (hieän töôïng cuûa XX. OÂng chuyeân nghieân cöùu vaø giaûng daïy taïi caùc vaät chaát vaø taâm lyù)—There are six external tröôøng ñaïi hoïc veà Nhaân Minh Hoïc (Nhaân Minh laø bases: form, sound, fragrance, taste, touch moät trong Nguõ Minh Luaän, lyù luaän veà baûn chaát and dharmas. cuûa söï thaät vaø söï sai laàm)—Name of a Chinese (II) Phaân loaïi “traàn”—Categories of “guna” famous Buddhist scholar in the twentieth century. 1) Nguõ Traàn: The objects of the five senses— He studied and taught on the theories of the See Nguõ Traàn. Hetuvidya-sastra (one of the Pancavidya-sastra, a 2) Luïc Traàn: The six objects—See Luïc Traàn. treatise explaining causality, or the nature of truth Traàn Ai: (jap)—Dust—Worldly dust—Buïi and error) at universities. Traàn—Caùi ñoái laïi vôùi taâm sôû cuûa luïc traàn nhö saéc, Traàn Ñaïo: Coõi ueá ñoä (theo toâng Hoa Nghieâm, thanh, höông, vò, xuùc, vaø phaùp (do traàn caûnh taùc trong töøng haït buïi cuûa thaäp phöông hö khoâng ñeàu ñoäng vaøo saùu caên maø laøm cho maét thaáy, tai nghe, coù theá giôùi goïi laø theá giôùi traàn ñaïo, töùc laø ôû moãi muõi ngöûi, löôõi neám, thaân theå ñuïng chaïm, vaø yù suy ñaàu sôïi loâng ñeàu coù theá giôùi, coù Phaät)—The dusty xeùt). Nhöõng vieäc traàn theá laøm môø baûn taùnh saùng path, the phenomenal world, or worlds. suoát, goàm saéc, thanh, höông, vò, xuùc, phaùp—The Traàn Ñieåm Kieáp: Coøn goïi laø Kieáp Gioït Buïi— environment of the six gunas or qualities of sight, Moät kieáp voâ taän khoâng theå tính ñeám ñöôïc (coù hai sound, smell, taste, touch, and thought. All loaïi: 3.000 traàn ñieåm kieáp vaø 5.000 traàn ñieåm mundane things that can cloud our bright self- kieáp)—A period of time as impossible of

calculation as the atoms of a ground-up world, an XX—Name of a Chinese famous Buddhist scholar attempt to define the indefinite. in the twentieth century. Traàn Hoøa Khanh: Teân cuûa moät nhaø taïc töôïng noåi Traàn Moâng: Söï meâ muoäi töø nhöõng thöù taàm thöôøng tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù XII. treân ñôøi—Ignorance from normal things in life. Naêm 1182, oâng cuøng ngöôøi em trai ñeán Nhaät Baûn Traàn Na: See Traàn Na Boà Taùt. ñeå truøng tu laïi töôïng Ñaïi Phaät ôû chuøa Ñoâng Ñaïi. Traàn Na Boà Taùt: Dignaga, or Dinnaga (skt)—Teân Ñoâng Ñaïi

Töï toïa laïc trong phaïm vi coá ñoâ Heijo- moät vò Boà Taùt, coøn goïi laø Ñoàng Thoï hay Vöïc kyo, chuøa ñöôïc xaây döïng vaøo giöõa theá kyû thöù Long, ngöôøi mieàn nam AÁn Ñoä, sanh ra trong moät taùm—Name of a Chinese famous sculptor of gia ñình Baø La Moân. Luùc ñaàu ngaøi tu theo Ñoäc Töû Buddhist statuesin the twelfth century. In 1182, he Boä (Vatsiputriya), roài sau töï mình ngaõ theo giaùo lyù and his younger brother came to Japan to restore Ñaïi Thöøa. Luùc ngaøi löu laïi ñaïi tu vieän Na Lan Ñaø, the Big Buddha Statue at Tung Ta Temple ngaøi ñaõ ñaùnh baïi lyù luaän cuûa moät nhaø luaän lyù noåi (Todaiji). Great Eastern Temple, located in the tieáng Baø La Moân teân laø Sudurjaya trong moät cuoäc former capital Heijo-kyo, which was built in the tranh luaän toân giaùo. Ngaøi cuõng chu du ñeán Odivisa mid eighth century. (Orissa) vaø Maharattha vaø coù caùc cuoäc tranh luaän Traàn Hoàng Töï (1598-1652): Teân cuûa moät nhaø vôùi caùc hoïc giaû ôû ñaây. Ngaøi laø moät ñaïi luaän sö veà hoïa só veõ töôïng noåi tieáng cuûa Phaät giaùo Trung Hoa Nhaân Minh Chính Lyù, vaøo khoaûng töø naêm 500 ñeán vaøo theá kyû thöù XVII—Name of a Chinese famous 550 sau Taây Lòch. Ngaøi laø sô toå cuûa toâng Nhaân painter of Buddhist statues in the seventeenth Minh. Trong lòch söû luaän lyù hoïc cuûa Phaät giaùo, teân century. tuoåi cuûa Traàn Na chieám moät vò trí noåi baät. Ngaøi laø Traàn Höông: Queâ höông cuûa luïc traàn hay coõi ngöôøi saùng laäp ra lyù luaän Phaät giaùo, ñöôïc goïi laø luaân hoài sanh töû—The native place or home of the cha ñeû cuûa luaän lyù hoïc Trung coå. Ngaøi ñöôïc xem six gunas, i.e. that of transmigration. laø taùc giaû cuûa khoaûng treân 100 boä luaä n veà luaän lyù Traàn Khí Döôïc: Coøn goïi laø Huû Laïn Döôïc, hay hoïc. Haàu heát caùc boä luaän naày hieän coøn ñöôïc löu loaïi thuoác thoái röõa (Caùc nhaø cöïu luaät Nam Sôn laïi qua caùc baûn dòch chöõ Haùn. Theo Nghóa Tònh thì döïa vaøo Taêng Kyø Luaät maø cho raèng ñaây laø nöôùc nhöõng boä luaän cuûa Traàn Na ñöôïc duøng laøm saùch tieåu vaø phaân)—Purgative medicines. giaùo khoa veà lyù luaän vaøo thôøi cuûa oâng. Trong soá Traàn Kieän Daân (1906-1987): Teân cuûa moät vò caùc taùc phaåm quan troïng cuûa Traàn Na coù cuoán Taäp danh Taêng Trung Hoa vaøo theá kyû thöù XX—Name Löôïng Luaän (Pramanana-samuccaya), taùc phaåm vó of a Chinese famous monk in the twentieth ñaïi nhaát cuûa ngaøi, Nhaân Minh Nhaäp Chính Lyù century. Luaän (Nyaya-pravesa), vaø nhieàu boä khaùc. OÂng Traàn Kieáp: Soá kieáp nhieàu nhö buïi traàn—As many coøn ñöôïc bieát nhö laø baäc löôùt thaéng taát caû, ñaây kalpas as dusts—As many human lives as dusts. cuõng laø danh hieäu cuûa Ñöùc Phaät—A native Traàn Lao: Jinro (jap)—Worldly toil—Dusty southern India, in a Brahmin family. He was the toil—Secular work—Laøm vieäc vaát vaû meät nhoïc, great Buddhist logician, around 500-550 A.D., teân khaùc cuûa phieàn naõo—Another name for founder of the new logic. In the history of illusion, the trouble of the world, the passions. Buddhist logic, the name of Dinnaga occupies a Traàn Luïy: 1) Nhöõng khoå luïy cuûa cuoäc ñôøi: Pains pre-eminent place. He is the founder of Buddhist of life; 2) Nghieäp cuûa duïc voïng laøm roái loaïn taâm logic and has been called the Father of Medieval trí: The passion-karma which entangles the mind; Nyaya as a whole. He was first a Hinayanist 3) Phieàn naõo vaø aùc nghieäp laøm nhieãm oâ vaø troùi Buddhist

of the Vatsiputriya sect and later buoäc taâm: Klesa-akusala-karma (skt)—Afflictions devoted himself to the teachings of Mahayanism. and Evil karma (bad actions or bad deeds) which When he stayed at the Nalanda Mahavihara, he cause contamination and bondage of the mind defeated a Brahmin logician named Sudurjaya in (see Phieàn Naõo and AÙc Nghieäp). a religious discussion. He also toured the Traàn Minh Ñöùc: Teân cuûa moät vò hoïc giaû Phaät provinces of Odivisa (Orissa) and Maharattha, giaùo noåi tieáng cuûa Trung Hoa vaøo theá kyû thöù holding religious contests with scholars. Dinnaga is credited with the authorship of about a hundred

treatises on logic. Most of these are still preserved nhöõng duyeân hôïp. Khoâng coù vaät chaát tröôøng toàn in Chinese translations. I-Ch'ing says that baát bieán trong thaân naày. Khi töù ñaïi heát duyeân tan Dinnaga's treatises on logic were read as text-raõ thì thaân naày laäp töùc bieán maát. Vì vaät chaát do töù books at the time of his visit to India. Among the ñaïi caáu thaønh, troáng roãng, khoâng coù thöïc chaát, neân most important works of Dinnaga are the con ngöôøi do nguõ uaån keát hôïp, cuõng khoâng coù töï Pramanana-samucaya, his greatest work, ngaõ vónh cöõu. Con ngöôøi thay ñoåi töøng giaây töøng theNyaya-pravesa, the Hetucakra-damaru, the phuùt. Chính vì vaäy maø haønh giaû phaûi luoân coá gaéng Pramana-sastra-nyayapravesa, the Alambana- tu trì cho ñeán khi hoï thaáy raèng khoâng heà coù moät pariksa and several others. He is also known as 'caùi toâi' naøo ñang bò troùi buoäc vaø taát caû caùc nieäm Jina, the victorious, the overcomer, a title of a ñeàu bieán maát nhö hoa rôi vaøo buoåi saùng vaäy. Haõy Buddha. hoïc caùch vaän haønh cuûa taâm qua baøi keä Thieàn noåi Traàn Na La: Dinara (skt)—A coin—Ñoàng tieàn Ñi tieáng cuûa Thieàn sö Traàn Nhaân Toâng: Na cuûa caùc xöù Trung Ñoâng—A gold coin (used in "Thuøy phöôïc caùnh töông caàu giaûi thoaùt the Middle-East countries). Baát phaøm haø taát mích thaàn tieân. Traàn Nhaân Toâng (1258-1308): Theo Thieàn Sö Vieân nhaøn maõ quyeän nhaân öng laõo, Vieät Nam cuûa Thieàn sö Thích Thanh Töø, ngaøi Y cöu vaân trang nhaát thaùp thieàn. sanh naêm 1258, con Vua Traàn Thaùnh Toâng. Luùc Thò phi nieäm truïc trieâu hoa laïc thieáu thôøi Ngaøi ñöôïc vua cha cho theo hoïc thieàn Danh lôïi taâm tuøy daï vuõ haøn vôùi Ngaøi Tueä Trung Thöôïng Só. Ngaøy noï ngaøi hoûi Hoa taän vuõ tình sôn tòch tòch Thaày veà boån phaän cuûa moät ngöôøi tu thieàn. Tueä Nhaát thanh ñeà ñieåu höïu xuaân taøn." Trung ñaùp: "Phaûn quang töï kyû boån phaän söï, baát (Ai troùi laïi mong caàu giaûi thoaùt tuøng tha ñaéc." Coù nghóa laø haõy soi laïi chính mình Chaúng phaøm naøo phaûi kieám thaàn tieân laø phaän söï goác, chöù khoâng töø beân ngoaøi maø ñöôïc. Vöôïn nhaøn, ngöïa moûi, ngöôøi ñaõ laõo Töø ñoù ngaøi thoâng suoát vaø toân Tueä Trung Thöôïng Nhö cuõ vaân trang moät choõng thieàn. Só laøm thaày. Naêm hai möôi moát tuoåi, ngaøi leân ngoâi Phaûi quaáy nieäm rôi hoa buoåi sôùm Hoaøng Ñeá, hieäu laø Traàn Nhaân Toâng. Naêm 1284, Lôïi danh taâm laïnh vôùi möa ñeâm tröôùc theá xaâm laêng nhö vuõ baõo cuûa quaân Nguyeân, Möa taïnh, hoa trô, non vaéng laëng vua Traàn Nhaân Toâng cho trieäu taäp hoäi nghò Dieân Chim keâu moät tieáng laïi xuaân taøn). Hoàng. Tham döï hoäi nghò khoâng phaûi laø caùc vöông Ñeán naêm 1299, ngaøi rôøi boû cung ñieän ñeå ñi vaøo aån toân coâng töû maø laø caùc boâ laõo trong daân gian. Khi

tu nhö moät nhaø tu khoå haïnh trong nuùi Yeân Töû. Nôi quaân Moâng Coå xaâm laêng nöôùc ta, ngaøi ñích thaân ñaây ngaøi thaønh laäp Taêng ñoaøn vaø khuyeân hoï neân caàm quaân dieät giaëc, ñeán khi thaùi bình ngaøi nhöôøng laáy caâu daïy cuûa ngaøi Tueä Trung Thöôïng Só maø tu ngoâi cho con laø Traàn Anh Toâng, roài lui veà thöïc taäp haønh. Ngaøi ñöôïc toân laøm Sô Toå cuûa Thieàn Phaùi thieàn vôùi ngaøi Tueä Trung Thöôïng Só. Tuy nhieân, Truùc Laâm Yeân Töû. Chính vua Traàn Nhaân Toâng ñaõ luùc aáy ngaøi vaãn coøn laøm coá vaán cho con laø vua coù khaû naêng söû duïng ñöôïc tieàm naêng cuûa Phaät Traàn Anh Toâng. Thieàn sö Traàn Nhaân Toâng luoân giaùo ñeå phuïc vuï ñaát nöôùc vaø nhaân daân cuûa mình. daïy: Theo ñaïo Phaät, chuùng sanh tuy heát thaûy ñeàu Söï kieän nhaø vua xuaát gia cuõng nhö nhöõng naêm coù caùi taâm thaân do nguõ uaån hoøa hôïp giaû taïm maø haønh ñaïo cuûa Ngaøi trong daân gian ñaõ khieán cho thaønh vaø hoaïi dieät khi nhöõng thöù giaû hôïp naøy tan Thieàn phaùi Truùc Laâm trôû thaønh moät thieàn phaùi ñuû bieán. Trong Töù Dieäu Ñeá, Phaät daïy raèng chaáp ngaõ maïnh yeåm trôï cho caû trieàu ñaïi nhaø Traàn. Ñoái vôùi laø nguyeân nhaân caên baûn cuûa khoå ñau; töø chaáp Thieàn sö Traàn Nhaân Toâng, bí quyeát cuûa ñôøi soáng tröôùc sanh ra buoàn khoå; töø buoàn khoå sanh ra sôï haïnh phuùc vaø thaønh coâng laø phaûi laøm nhöõng gì caàn seät. Ai hoaøn toaøn thoaùt khoûi chaáp tröôùc, keû ñoù laøm ngay töø baây giôø, khi ñoùi thì aên, khi khaùt thì khoâng coøn buoàn khoå vaø raát ít lo aâu. Neáu baïn uoáng, meät thì nguû, chöù ñöøng lo laéng veà quaù khöù khoâng coøn chaáp tröôùc, dó nhieân laø baïn ñaõ giaûi cuõng nhö töông lai. Chuùng ta khoâng theå trôû laïi taùi thoaùt. Haønh giaû phaûi coù söï hieåu bieát chôn chaùnh taïo ñöôïc quaù khöù vaø cuõng khoâng theå tieân lieäu moïi raèng thaân goàm nguõ uaån chöù khoâng coù caùi goïi laø thöù coù theå xaõy ra cho töông lai. Chæ coù khoaûng thôøi “baûn ngaõ tröôøng toàn.” Töù ñaïi chæ hieän höõu bôûi gian maø chuùng ta coù theå phaàn naøo kieåm soaùt ñöôïc,

ñoù laø hieän taïi. Ngaøi thöôøng nhaéc nhôû moïi ngöôøi He became King when he was twenty-years of baèng baøi keä sau ñaây: age. In 1283, confronting with the extremely “ÔÛ traàn vui ñaïo haõy tuøy duyeân, strong forces of the Yuan, King Tran Nhan Tong Ñoùi ñeán thì aên, meät nguû lieàn. called the Dien Hong Conference to discuss the Trong nhaø coù baùu thoâi tìm kieám, national affairs. The participants were not Ñoái caûnh khoâng taâm chôù hoûi thieàn.” members of aristocracy but were the elderly Thaät vaäy, neáu chuùng ta coù theå soáng troïn veïn theo people in the communities. When the Mongolian lôøi daïy cuûa thieàn sö Traàn Nhaân Toâng, laø chuùng ta invaded Vietnam in 1283 and 1287, he led his coù theå soáng vôùi nöôùc chöù khoâng soáng vôùi nhöõng armed forces to bravely defeat the Mongolian ñôït soùng sanh roài dieät; soáng vôùi taùnh saùng cuûa aggressors. When the peace restored, he göông chöù khoâng soáng vôùi caùc aûnh ñeán roài ñi; relinquished the throne to his son in 1293, and soáng vôùi töï taùnh cuûa taâm chöù khoâng soáng vôùi caùc spent more time to practice Zen with Tueä Trung nieäm sanh dieät. Nhö vaäy chuùng ta coù theå goïi cuoäc Thöôïng Só. However, he still tutored his son, the soáng cuûa chuùng ta laø gì neáu khoâng phaûi laø Nieát young king Traàn Anh Toâng. Zen

master Tran Baøn? Theá giôùi maø chuùng ta ñang soáng laø theá giôùi Nhan Tong always taught: According to Ta Baø, nôi maø chuùng ta nhìn thaáy söï sanh dieät cuûa Buddhism, man being composed of elements and moïi hieän töôïng thì laøm sao chuùng ta coù theå noùi taát disintegrated when these are dissolved. In the caû caùc phaùp khoâng sanh khoâng dieät ñöôïc? Haønh Four Noble Truth, Sakyamuni Buddha taught that giaû neân nhôù raèng moät khi ñaõ quyeát chí tu trì theo “attachment to self” is the root cause of suffering. Phaät, chuùng ta phaûi laéng nghe lôøi daïy cuûa Phaät vaø From attachment springs grief; from grief springs chö Toå, phaûi nhìn vaøo beân trong ñeå thaáy ñöôïc fear. For him who is wholly free from attachment, chôn taâm cuûa mình, chöøng ñoù mình môùi coù khaû there is no grief and much less fear. If you don’t naêng thaáy ñöôïc chö phaùp baát sanh baát dieät. Haõy have attachments, naturally you are liberated. Zen nhìn vaøo taâm mình vaø haõy thaønh thaät vôùi chính practitioners should have a correct understanding mình, roài thì mình seõ coù theå thaáy baûn chaát cuûa moïi of the body, that it consists of the five elements or vaät laø troáng roãng vaø baát sanh baát dieät. Caùc nieäm skandhas, which together represent body and ñeán roài ñi, nhöng taùnh ‘thaáy bieát’ cuûa taâm luoân baát mind, and there is no such so-called “self.” ñoäng. Haõy laéng nghe moät baøi keä noåi tieáng khaùc Elements exist only by means of union of cuûa Thieàn sö Traàn Nhaân Toâng veà chö phaùp: conditions. There is no eternal and unchangeable “Nhaát thieát phaùp baát sanh substance in them. When these come apart, so- Nhaát thieát phaùp baát dieät called “body” immediately disappears. Since the Nhöôïc naêng nhö thò giaûi form which is created by the four elements is Chö Phaät thöôøng hieän tieàn.” empty and without self, then the human body, (Taát caû phaùp chaúng sanh created by the unification of the five skandhas, Taát caû phaùp chaúng dieät must also be empty and without self. Human body Neáu hay hieåu nhö theá is in a transforming process from second to Chö Phaät thöôøng hieän tieàn). second. Therefore, practitioners should always try According to the Vietnamese Zen Masters written to practice until they can see there is not an ‘I’ by Zen Master Thích Thanh Töø, he was born in being tied and all the thoughts disappear like the 1258 A.D., son of King Traàn Thaùnh Toâng. When flowers falling off in the morning. Let’s learn the he was young, his father sent him to practice Zen working of the mind through one of Zen master’s with Zen Master Tueä Trung Thöôïng Só. One day famous Zen poems: he asked his Master about the obligation of a Zen “Nobody ties you; why do you ask for liberation? practitioner. Tueä Trung responded: “Looking If you don’t cling to your ordinary thought, inward to shine up oneself is the main duty, not Then you don’t need to search for the holy one. following anything outward.” Since then, he The monkeys are relaxed; the horses tired; thoroughly understood his duty as a Zen and the men old. practitioner and honored Tueä Trung as his master. The Zen stupa is still in the same

old cloudy cottage. World, where we physically see all phenomena Right and wrong thoughts are falling born and passed away, how can we say ‘all just like flowers in the early morning. phenomena are unborn and undying’? Zen Fame and wealth are chilled in a cold night rain. practitioners should always remember once we After the

rains are gone, the flowers are dying make up our mind to follow the Buddha's Path, and the mountain is serene. we should listen to the Buddha's and Patriarchs' A bird chirps a sound, and the spring is leaving teachings; we should look inward to see our real again." mind, then we will have the ability to see that 'all In 1299 he left the royal palace to go to Yeân Töû phenomena are unborn and undying'. Let's look Mountain, living and practicing as an ascetic into our mind and be honest with ourselves, then monk. Here he organized the Sangha and advised we can see the real nature of everything: them to follow the advice of Tueä Trung Thöôïng Só emptiness, unborn and undying. The thoughts to lead their life of cultivation. He was honored as coming and going, but the nature of 'seeing and the First Patriarch of Truùc Laâm Yeân Töû Zen Sect. knowing' of the mind is unmoved. Let's listen to It was King Tran Nhan Tong who was able to another famous verse from Zen master Traàn Nhaân utilize the potential of Buddhism to serve his Toâng: country and people. The fact of King Tran Nhan "All phenomena are unborn. Tong's renunciation and his years of practicing All phenomena are undying. meditation and spreading Buddhism all over the If we see that constantly, country made the Truc Lam Zen Sect strong All Buddhas are before our eyes enough to support the entire dynasty. For Zen constantly." master Traàn Nhaân Toâng, the secret of happy, Traàn Phaân: Thoùi oàn aøo töø nhöõng thöù taàm thöôøng successful living lies in doing what needs to be treân ñôøi—Impetuous habits from normal things in done now; when hungry, just eat; when thirsty, life. just drink; when tired, just sleep; and not worrying Traàn Quaùn (1042-1106): Teân cuûa moät vò cö só noåi about the past and the future. We cannot go back tieáng cuûa Phaät giaùo Trung Hoa vaøo thôøi Baéc Toáng into the past and reshape it, nor can we anticipate (960-1127)—Name of a Chinese famous lay everything that may happen in the future. There is disciple who lived in the Northern Sung Dynasty one moment of time over which we have some in China. conscious control and that is the present. He Traàn Sa: Nhieàu voâ soá keå nhö buïi traàn vaø caùt. Moä t always reminded his disciples with the following trong ba meâ hoaëc maø Toâng Thieân Thai laäp ra goïi verses: laø traàn sa, hay nhöõng chöôùng ngaïi maø Boà Taùt gaëp "Living in the world, happy with the Way. phaûi treân ñöôøng giaùo hoùa chuùng sanh nhieàu voâ soá We should let all things take their course. keå; coøn coù nghóa laø phaùp moân maø Boà Taùt duøng ñeå When hungry, just eat; when tire, just sleep. giaùo hoùa chuùng sanh thoâng ñaït coù nhieàu nhö caùt The treasure is in our house; buïi (nhöng chuùng sanh taâm trí meâ muoäi khoâng theå do not search any more. thoâng ñaït maø cöù tieáp tuïc laên troâi trong luaân hoài Face the scenes, and have no thoughts, sanh töû)—Dust and sand, i.e. numberless as the Then we do not need to ask for Zen." atoms. T'ien-T'ai uses the term as one of the In fact, if we can completely live with the three illusions, i.e. the trial of the Bodhisattva in teachings of Zen master Traàn Nhaân Toâng, we are facing the vast amount of detail in knowledge and able to live with the water, not with the waves operation required for his task of saving the rising and falling; live with the nature of mirror to world—See Tam Hoaëc. reflect, not with the images appearing and Traàn Sa Hoaëc: Delusion of "dust and sand"— disappearing; and live with the essence

of the Phieàn naõo vaø caùm doã trong luùc cöùu ñoä chuùng sanh mind, not with the thoughts arising and vanishing. (meâ chaáp cöùu ñoä chuùng sanh ñeå ñuôïc vaøo coõi Nieát Therefore, what can we call our life if not a Baøn)—Illusion and temptation through the Nirvana? The world we are living now is the Saha immense variety of duties in saving others.

Traàn Saùt: Gunaksetra (skt)—Jinsetsu (jap)—1) cho con laø vua Thaùnh Toâng. Trong Khoùa Hö Luïc, Voâ soá theá giôùi nhö voâ soá nguyeân töû hay buïi traàn: vua Traàn Thaùi Toâng ñaõ daïy raèng moïi ngöôøi ñeàu Innumerable worlds as innumerable atoms (dust); phaûi neân haønh trì nguõ giôùi vaø saùm hoái toäi chöôùng. 2) Coõi nöôùc: Field of qualities, countries; 3) Toäi Trong Khoùa Hö Luïc, oâng ñaõ vieát: “Muoán di loãi: Certain sins. chuyeån thoaûi maùi treân ñöôøng boä hay ñöôøng soâng, Traàn Thaùi Toâng (1218-1277): OÂng sanh naêm ngöôøi ta phaûi duøng toa xe hay thuyeàn ñoø. Muoán 1218, laø vò vua ñaàu ñôøi nhaø Traàn. OÂng lôùn leân röûa saïch thaân taâm, ngöôøi ta phaûi luoân tu haønh saùm trong truyeàn thoáng vaên hoùa Phaät Giaùo. Luùc coøn laø hoái nhö Kinh ñaõ daïy, duø maëc aùo dô ñeán caû traêm aáu chuùa, taâm oâng voâ cuøng saàu thaûm vì ñaõ töøng naêm, maø chæ caàn giaët moät ngaøy laø aùo saïch. Cuõng chöùng kieán caûnh Quaân Sö Traàn Thuû Ñoä, ñeå cuûng nhö vaäy, duø ngöôøi ta chòu khoå vì aùc nghieäp choàng coá cheá ñoä môùi, ñaõ thaúng tay taøn saùt khoâng gôùm tay chaát haøng traêm ngaøn kieáp, chæ vôùi moät laàn thöïc daï nhöõng ñoái thuû chính trò, keå caû nhöõng ngöôøi baø con saùm hoái, toäi chöôùng coù theå ñöôïc röûa saïch trong beân phía vôï cuûa vua (nhaø hoï Lyù). Vaøo naêm hai moät giôø hay moät ngaøy.” OÂng maát naêm 1277—He möôi tuoåi, moät laàn nöõa Traàn Thuû Ñoä baét eùp oâng was born in 1218, was enthroned as the first king pheá boû Lyù Chieâu Hoaøng vì baø naày khoâng sanh ñeû of the Traàn Dynasty. He grew up in the Buddhist ñöôïc, roài baét oâng laáy chò daâu (vôï cuûa Traàn Lieãu). culture. As the child-king, he was deeply sorrow Moät ngaøy naêm 1238, oâng rôøi boû cung ñieän ñeå ñeán when he witnessed his uncle as well as his chief chuøa Hoa Yeân treân nuùi Yeân Töû xin tu. Thieàn Sö political advisor, Traàn Thuû Ñoä, conducted a total Vieân Chöùng, ñang truï trì taïi ñaây beøn noùi: “Laõo massacre towards all political opponents, Taêng ôû laâu nôi sôn daõ, chæ coøn da boïc xöông, cuoäc including the king’s in-law, in order to consolidate soáng giaûn ñôn vaø taâm hoàn töï taïi nhö choøm maây the new dynasty. When he was twenty years old, noåi. Coøn Beä Haï laø moät ñaáng quaân vöông, chaúng his uncle, Thuû Ñoä, once again ordered him to hay Ngaøi boû ngoâi nhaân chuû, ñeán teä am nôi hoang degrade Lyù Chieâu Hoaøng because she could not daõ naày ñeå laøm gì?” Vua ñaùp: “Traãm coøn thô aáu ñaõ conceive, to remarry his sister-in-law Thuaän voäi maát song thaân, bô vô ñöùng treân só daân, khoâng Thieân who was marrying and pregnant with his choã nöông töïa. Laïi nghó söï nghieäp caùc baäc ñeá elder brother Traàn Lieãu. He was so disappointed. vöông ñôøi tröôùc thònh suy khoâng thöôøng, cho neân On night in 1238, he fled the palace to the Hoa Traãm ñeán nuùi naày chæ caàu laøm Phaät, chôù khoâng Yeân temple on Mount Yeân Töû. Zen Master Vieân caàu gì khaùc.” Vì loøng töø bi maø Thaày noùi: “Neáu Chöùng, the abbot of the temple, asked the king

of taâm mình tænh laëng, khoâng bò dính maéc, thì töùc what he was looking for by saying: “As an old khaéc thaønh Phaät, khoâng nhoïc tìm caàu beân ngoaø i. monk living too long in this wild mountain, I am Ngaøy hoâm sau, Thuû Ñoä vaø ñoaøn tuøy tuøng ñeán bony and skinny, my life is simple and my mind is thænh nhaø vua hoài cung. Vua laïi quay sang Thieàn peaceful as a piece of cloud floating with the Sö Vieân Chöùng khaån khoaûn khuyeân lôn. Sö ñaùp: wind. And Your Majesty, as a king deserting the “Phaøm laøm ñaáng quaân vöông, phaûi laáy yù muoán throne and coming to this poor temple in the cuûa thieân haï laøm yù muoán cuûa mình; laáy taâm cuûa wilderness, what is your expectation?” The king thieân haï laøm taâm cuûa mình. Nay thieân haï muoán replied: “As young age, my both parents were ñoùn Beä Haï trôû veà, beä haï khoâng veà sao ñöôïc? Ta passed away. I’m now so lonely of being above of chæ mong sao Beä haï ñöøng queân laõng vieäc nghieân the people, without places for refuge. Also cöùu kinh ñieån.” Vua khoâng coøn caùch naøo khaùc hôn thinking of the past that no kingdom remains as laø quay veà tieáp tuïc trò daân. Naêm 1257, khi quaân long as expected. I’d like to come here and Moâng Coå xaâm laêng nöôùc ta laàn thöù nhaát, ñích thaân practice to become a Buddha rather than anything nhaø vua thaân chinh deïp giaëc. Tuy nhieân, sau khi else.” With compassion, the master advised: ñuoåi xong quaân Moâng Coå, oâng nhaän thaáy haøng “There is no Buddha in this mountain. Buddha is vaïn ngöôøi ñaõ bò saùt haïi, oâng beøn tu taäp saùm hoái luïc only existed in one’s mind.” If the mind is calm thôøi (moãi ngaøy saùu thôøi saùm hoái). OÂng cuõng vieát and free of bondage, wisdom will display, and that neân quyeån “Nghi Thöùc Luïc Thôøi Saùm Hoái” cho is the true Buddha. Whe Your Majesty realizes it, ngöôøi tu taäp. Ñeán naêm 1258, oâng nhöôøng ngoâi laïi you’re a Buddha immediately. Don’t waste your

time and energy of looking for it from the outside vieäc ñaäp ngoùi hay vuøi mai ruøa ñeå coá tìm ra Phaät world.” The next day, Thuû Ñoä and his entourage taùnh, nhöng khi chöùng ngoä, ngaøi môùi thaáy mình ñaõ came up and requested that the Majesty return to maát ñi moät beân muõi. Vua Thaùnh Toâng noùi veà the throne. The king again turned to the master for Thieàn nhö sau: “Thieàn laø duïng cuûa chaân taâm tænh advice. The master replied: “Generally, being a tænh laëng laëng, khoâng ñi khoâng ñeán, khoâng theâm sovereign, one must consider people’s wishes as khoâng bôùt, duø lôùn hay duø nhoû, noù thích hôïp vôùi his, as well people’s mind as his. Now the people moïi nôi, moïi ngöôøi, duø baïn hay duø thuø. Thieàn coù request Your Majesty return, you can’t repsonde theå ñoäng nhö maây, tónh nhö töôøng bích; noù coù theå negatively. My only wish that Your Majesty nheï nhö loâng, hay naëng nhö ñaù; noù coù theå phôi baøy continue to study the Buddha teaching.” The King loà loä hay aån kín khoâng daáu veát. Quaû thaät, theo vua had no choice but returned to his throne. In 1257, Thaùnh Toâng, thì tu thieàn khoâng trôû ngaïi moïi coâng the king led his armed forces to fight against and taùc ôû theá gian, nhö vaäy coù ai maø khoâng tu ñöôïc. defeated the invasive Mongolian. After the war, Ñaây laø moät baèng chöùng Thieàn Hoïc ñôø i Traàn raát he realized that tens of thousands of lives of the tích cöïc—He was born in 1240 A.D., son of the enemy had been annihilated, thus he

consistently first King of the Tran Dynasty, King Traàn Thaùi practiced “Repentance six times a day.” He also Toâng. He studied Zen with Zen Master Ñaïi Ñaêng, wrote a “Guide to Six Times of Repentance” with who was the National Teacher under his father. all rituals for everyone to practice. In 1258, the King Thaùnh Toâng penetrated the essence of Zen king stepped down and reliquished the throne to doctrine and enlightened while he was still a king. his son Thaùnh Toâng. In the Book of Emptiness, the He needed not travel to a remote area on a king explained why one should observe five mountain or in the jungle to practice Zen. In the precepts and cultivation of repentance. He King’s Book of Records, he said: “After thirty emphasized the importance of repentance in His years of breaking tiles and drilling tortoise, being Book of Emptiness as follows: “To move perspired for many instance of Zen practicing; conveniently on the road or along the river, one once penetrated and realized the original face, the needs utilize a wagon or a boat. To effectively two nostrils in the past suddenly lost one.” cleanse the body and mind, one must exercise Through this, we see that the king as well as some repentance. As said the sutra, ‘Though a dress be other Zen practitioners in the past, had tried all dirty for hundreds of years, if cleansed, it would possible ways including breaking tiles and drilling be clean within one day. Similarly, if one suffers a turtle shells in order to seek the Buddha nature. bad karma accumulated over a hundred or However, after the penetration of the Way, only thousand lifetimes, with earnest repentance one one nostril was left. Regarding the meditation, could clear up within an hour or a day.” He passed King Thaùnh Toâng said in his King’s Book of away in 1277. Records: “The manifestation of the true mind is Traàn Thaùnh Toâng (1240-1290): Ngaøi sanh naêm always calm and quiet. It is not going or coming; 1240, con vua Thaùi Toå nhaø Traàn laø Traàn Thaùi not increasing or diminsihing. It fits everywhere Toâng. Leân ngoâi vua naêm 1258. Ngaøi theo hoïc no matter how large or small. It satisfies Thieàn vôùi Ñaïi Ñaêng, vò Quoác Sö döôùi thôøi vua cha everyone, friend or foe. It might move on as fast cuûa ngaøi. Vua Thaùnh Toâng laø ngöôøi ñaõ thoâng ñaït as a piece of cloud, or stand still as solid as a wall. vaø giaùc ngoä lyù thieàn ngay töø khi ngaøi coøn laø quaân It can be as light as a feather, or as heavy as a vöông, chöù ngaøi khoâng tìm nôi non cao röøng vaéng, chunk of rock. It may display itself completely, or maø ngöï taïi trieàu ñình vaãn ngoä ñaïo. Trong Thaùnh conceal itself without leaving a trace. To the king, Ñaêng Luïc, ngaøi ñaõ noùi: “Sau ba möôi naêm ñaäp apparently, the practice of meditation does not ngoùi, duøi ruøa, ñoå moà hoâi xoùt con maét ñeå taäp thieàn; interfere with any activities in daily life. To the moät khi thaáu vôõ göông maët thaät, môùi bieát loã muõi contrary, it helps people accomplish their duties xöa nay maát heát moät beân.” Qua ñoù chuùng ta thaáy and fulfill their lives in a much better way. Vua Thaùnh Toâng cuõng nhö nhieàu vò Thieàn sö Traàn Thaùo Ñoäc Nhaõn: Ch'en Ts'ao's just one khaùc, sau ba möôi naêm vôùi ñuû caùch tu taäp, keå caû eye—See Coâng AÙn Traàn Thaùo Ñoäc Nhaõn.

Traàn Thuyeát: Daàu cho moät haït buïi nhoû cuõng Cuù (4). thuyeát giaûng hay hieån loä giaùo thuyeát nhaø Phaät Treä Xaùc Meâ Phong: Si meâ ngu ñoän—Ignorance

nhaèm giuùp cho chuùng sanh am hieåu vaø vöôït thoaùt and stupidity. khoûi luaân hoài sanh töû—Even a grain of dust or Tri Caên: 1) Nguõ caên: Five organs of perception; sand still preaches or reveals the Buddha's 2) Boà Taùt bieát roõ caên coäi vaø khaû naêng cuûa chuùng teachings that helps sentient beings understand sanh neân khoâng coøn sôï haõi: To know the roots or and be able to escape the cycle of births and capacities of all beings as do Bodhisattva; deaths. therefore, they have no fear. Traàn Toân Tuùc Muïc Chaâu Ñaïo Minh Thieàn Sö Tri Chi Nhaát Töï Chuùng Dieäu Chi Moân: Moät chöõ (780-877): Bokushu-Domyo (jap)—Chen-Tsun- "Tri" laø cöûa vaøo taát caû leõ huyeàn dieäu —The one Tsu Mu-chou Tao-ming (Wade-Giles Chinese)— word knowledge is the gateway to all mysteries— Chenzunsi Muzhou Daoming (Pinyin Chinese)— Thieàn sö Thaàn Hoäi noùi: "Moät chöõ "Tri" laø cöûa vaøo See Muïc Chaâu Ñaïo Minh Thieàn Sö. taát caû leõ huyeàn dieäu." Chöõ "Tri" maø ngaø i Thaàn Traàn Traàn: Khaép nôi—Everywhere. Hoäi muoán noùi ôû ñaây laø söï töï chöùng saâu xa hay tröïc Traàn Traàn Saùt Ñoä: 1) Voâ soá quoác ñoä: giaùc Baùt Nhaõ. Theo Thieàn sö D.T. Suzuki, caùi Numberless lands; 2) Trong moãi haït vi traàn, chöùa "Tri" hay töï chöùng naøy töï baûn chaát voán baát nhò. Noù caû moät theá giôùi: In every grain, or atom, there is a coù theå töï tri vaø coù theå bieát caùi nhö theá maø khoâng whole realm. caàn ñeán baát cöù moät ñoái töôïng beân ngoaøi naøo ñeå Traàn Traàn Saùt Saùt: Voâ soá quoác ñoä—Numberless laøm moät ñieåm töaï hay sôû y hay chaát kích thích nhôø lands. ñoù maø nhöõng tö töôûng trong voøng nhò nguyeân môùi Traàn Traàn Tam Muoäi: Trong moät vi traàn nhaäp hieän haønh ñöôïc. Nhö vaäy, söï duy trì töï chöùng seõ töï vaøo nhaát thieát tam muoäi goïi laø traàn traàn tam muoäi ñoäng ngöøng taùc ñoäng cuûa töôùng phaàn (ñoái töôïng sôû (theo Kinh Phaùp Hoa, trong moät vi traàn nhaäp vaøo tri) cuõng nhö kieán phaàn (chuû theå naêng tri). Söï tu tam muoäi, thaønh töïu nhaát thieát vi traàn ñònh, maø vi taäp töï chöùng hay baûn theå thöùc nhö vaäy cuoái cuøng traàn ñoù cuõng khoâng taêng leân, ñoái vôùi töøng phoå hieän seõ huûy dieät taát caû nhöõng tö töôûng nhò nguyeân vaø khoù suy tính heát)—According to the Lotus Sutra, mang haønh giaû ñeán vôùi Phaät quaû. Ñoù laø coát tuûy the samadhi in which, in a moment of time, entry cuûa Duy Thöùc vaø laø lyù do taïi sao maø caû Duy Thöùc is made into all samadhis. vaø Thieàn ñeà cao söï quan troïng cuûa vieäc kieán tính Traàn Trieàu: 1) Nhaø Traàn ôû Vieät Nam (1225- baèng caùch deïp boû maãu möïc cuûa tö töôûng nhò 1400): The Tran Dynasty in Vietnam; 2) Nhaø Traàn nguyeân—Zen master Shen-hui (666-770) said, ôû Trung Hoa (557-589): The Tran Dynasty in "The one word knowledge is the gateway to all China. mysteries." What he meant here by "knowledge" Traàn Trieàu Trung Hoa: Trieàu ñaïi nhaø Traàn ôû (chih) was deep self-awareness or Prajna Trung Hoa (557-589)—The Tran Dynasty in intuition. According to Zen master D.T. Suzuki, China. this "knowledge" or self-awareness, is Traàn Trieàu Tueä Trung Thöôïng Só Thieàn Sö intrinsically nondualistic. It can be aware of itself, Ngöõ Luïc: Ngöõ luïc cuûa Thieàn Sö Tueä Trung and can be aware of such, without any outer Thöôïng Só Traàn Tung (1230-1297)—Records of object as an indispensable "support" or stimulus teachings of Zen master Tue Trung in the Tran whereby thoughts within the dualistic

pattern are Dynasty. brought into play. Thus the retaining of self- Traàn Voõng: Löôùi luïc traàn laøm vöôùng maéc luïc awareness will automatically stop the functioning caên—The net of the six gunas, i.e. those of the objective known as well as the subjective connected with the six senses. knowing. The cultivation of self-awareness or Traàn Voïng: Khoâng saïch laø traàn, khoâng thöïc laø pure consciousness will thus eventually annihilate voïng; traàn voïng aùm chæ taát caû caûnh giôùi sinh töû — all dualistic thoughts and bring one to Impure and false, as are all temporal things. Buddhahood. This is the core of Yogacara Treâ Cuù Giaû Meâ: Reliance on words can easily teaching and the reason why both Yogacara and lead practitioners to ignorance—See Ñoäng Sôn Töù Zen claim the importance of seeing one's mind-

essence by warding off the dualistic pattern of Tri Chö Haønh Sai Bieät Trí: Trí sai bieät bieát caùc thought. haønh ñoäng—Knowledge of differentiations of Tri Chuùng: Parisannu (p)—Knower of groups. consequences of actions. Tri Chuùng Sanh Chö Caên Thöôïng Haï Löïc: Ñöùc Tri Chö Nghieäp Quaùn Saùt: Quaùn saùt bieát caùc Nhö Lai bieát caùc caên cao thaáp cuûa caùc loaïi höõu nghieäp, vì ñeàu thaáy moïi vi teá—Observation tình—A Tathagata comprehends the lower and knowing all acts, seeing all details. higher faculties of beings. Tri Chö Phaùp Quaùn Saùt: Quaùn saùt bieát caùc phaùp, Tri Chuùng Sanh Kieán Giaûi Sai Bieät Trí: vì chaúng hoaïi phaùp giôùi—Observation knowing Knowledge of introducing sentient beings to phenomena, not violating the realm of reality. truth—Trí kheùo bieát taát caû chuùng sanh kieán giaûi Tri Chö Phaùp Sai Bieät Trí: Trí sai bieät bieát caùc sai bieät, maø laøm cho hoï nhaäp vaøo phaùp phöông phaùp—Knowledge of differentiations of tieän—Knowledge of differences in weak, phenomena. middling, and superior understanding of all Tri Chö Phaät Sai Bieät Trí: Trí sai bieät bieát chö sentient beings, and means of introducing them to Phaät—Knowledge of differentiations of Buddhas. truth. Tri Chö Thieân Giaûi Thoaùt Tam Muoäi: The Tri Chuùng Sanh Sai Bieät Trí: Trí sai bieät bieát power of knowing all dhyanas, liberations and chuùng sanh—Knowledge of differentiations of samadhis—Trí bieát taát caû nhöõng traïng thaùi thieàn sentient beings. ñònh giaûi thoaùt nhö töù thieàn, baùt giaûi thoaùt vaø tam Tri Chuùng Sanh Taâm Taùnh Trí Löïc: The power tam muoäi—Knowing the various balanced states of knowing all faculties whether superior or (four dhyanas, eight states of liberation, three inferior—Trí hieåu bieát heát taát caû taâm taùnh cuûa samadhi, etc). chuùng sanh—Complete knowledge of the powers Tri Chö Thieàn Giaûi Thoaùt Tam Muoäi Löïc: Ñöùc and faculties of all beings—See Thaäp Löïc Nhö Nhö Lai bieát söï oâ nhieãm, söï thanh tònh vaø söï xuaát Lai. khôûi töø caùc caáp ñoä chöùng ñaéc thieàn, giaûi thoaùt vaø Tri Chuûng Chuûng Giaûi Trí Löïc: Trí löïc bieát ñöôïc ñònh—A Tathagata comprehends The defilement nhöõng ham muoán hay höôùng ñaïo ñöùc cuûa taát caû of, the purity of, the emergence from attainments chuùng sanh—Knowledge of desires or moral in Absorptions, Deliverances and Concentration. directions of all beings—See Thaäp Löïc Nhö Lai. Tri Chö Thieàn Giaûi Thoaùt Tam Muoäi Trí Löïc: Tri Chuûng Chuûng Giaûi Trí Löïc: The power of Trí kheùo bieát taát caû thieàn, giaû i thoaùt, vaø caùc tam knowing the various understanding—Trí löïc

bieát muoäi, hoaëc caáu hoaëc tònh, thôøi cuøng phi thôøi, chæ laø ñöôïc ñieàu kieän thaät cuûa taát caû chuùng sanh— nhöõng phöông tieän xuaát sanh cho Boà Taùt giaûi thoaùt Knowledge of the actual condition of every moân—Knowledge of all stages of dhyana individual—See Thaäp Löïc Nhö Lai. liberation. Knowledge of all meditations, Tri Chuûng Chuûng Giôùi Trí Löïc: The power of liberations, and concentrations, whether defiled or knowing the various realms—Knowing the desires pure, timely or not, expediently producing door of of others—Bieát heát caùc caûnh giôùi—Complete liberation for enlightening beings—See Thaäp Löïc knowledge of the desires or moral direction of Nhö Lai. every being. Tri Duïc: Vò Taêng coù traùch nhieäm coi soùc nhaø taém, Tri Chuûng Loaïi Quaùn Saùt: Quaùn saùt bieát caùc cuõng nhö duïng cuï ñeå taém röûa vaø than cuûi ñeå naáu loaøi, vì chaúng chaáp chuùng sanh—Observation nöôùng trong Thieàn vieän—A monk who is knowing various tendencies, not grasping sentient responsible for bathing rooms, supplies for bathing beings. and fire and fuel in a Zen monastery. Tri Chö Caên Quaùn Saùt: Quaùn saùt bieát caùc caên, vì Tri Ñaïo: One who knows the path to salvation— thaáu roõ caùc caên—Observation knowing faculties, Ngöôøi bieát ñaïo cöùu ñoä chuùng sanh, moät danh hieäu comprehending the nonexistence of faculties. cuûa Ñöùc Phaät—One who knows the path to Tri Chö Caên Sai Bieät Trí: Trí sai bieät bieát caùc salvation, an epithet of the Buddha. caên—Knowledge of differentiations of faculties. Tri Ñaïo Giaû: Ngöôøi bieát con ñöôøng cöùu ñoä chuùng sanh, moät danh hieäu cuûa Ñöùc Phaät—The one who

knows the path to salvation, an epithet of the hoïc chöù khoâng laøm caùi ñaõy saùch—Knowledge and Buddha. practice (action) must go hand in hand, i.e., Zen Tri Ñieän: Ñieän Ti—The warden of a temple—Vò practitioners must practice what they have learned Taêng chaêm soùc ñieän thôø Phaät, teân goïi khaùc cuûa and not be a bag for books. chöùc Tri Ñieän trong chuøa —Supervisor of the Tri Hieän Taïi Theá Voâ Ngaïi Trí: Trí tueä bieát ñôøi Buddha Hall, another name for the warden of a hieän taïi khoâng bò ngaên ngaïi—Omniscience in temple. regard to the present or unobstructed insight into Tri Giaû: Theå cuûa thaàn ngaõ trong thaân theå con the present. ngöôøi coù theå bieát ñöôïc söï vaät—The knower, the Tri Huyeãn: Teân cuûa moät vò Thieàn sö Trung Hoa cognizer, the person within who perceives. soáng vaøo thôøi nhaø Minh (1368-1644)—Name of a Tri Giaû Baát Ngoân, Ngoân Giaû Baát Tri: Bieát thì Chinese Zen master who lived in the Ming khoâng noùi, noùi thì khoâng bieát—Those who know dynasty. much talk little and those who know little talk a Tri Höõu: Baïn thaân: Close friend—Bieát roõ: To lot. know clearly. Tri Giaùc: Consciousness—Perception—Tri Höõu Giaùo Ngoaïi Bieät Truyeàn: Haønh giaû tu Apprehension. Thieàn phaûi bieát roõ nhaân duyeân cuûa giaùo ngoaïi bieät Tri Giaùc vaø Nhaän Thöùc: Perception and truyeàn—Zen practitioners must understand clearly cognition—Trong con ngöôøi chuùng ta, chaúng coù the causes and conditions of the special ñoäng taùc naøo vöôït ra ngoaøi tri giaùc vaø nhaän thöùc transmission outside the teachings—See Nguyeân caû. Tri giaùc vaø nhaän thöùc laïi vaän haønh döôùi söï Tónh Thaäp Moân. quaûn lyù cuûa moät oâng chuû. Baát cöù laø laøm caùi gì, Tri Khaùch: Shika (jap)—Vò Taêng coi veà vieäc tieáp ngay caû khi mình voäi vaõ ñeán ñaâu ñi nöõa, höôùng khaùch—The

director of guests in a temple—Guest taâm voâ oâng chuû naøy. OÂng chuû ñang thaáy caùi gì? supervisor. OÂng chuû ñang nghe caùi gì? Neáu chuùng ta chuyeân Tri Khoá: Khoá Ñaàu—Ngöôøi troâng coi kho cuûa töï taâm thöïc haønh pheùp noäi quaùn phaûn tænh khoâng chuùt vieän—The bursar of a monastery. xao laõng, Phaät taùnh nôi chuùng ta seõ ñoät nhieân xuaát Tri Khoå Ñoaïn Taäp: Bieát ñöôïc caùi khoå cuûa soáng hieän. Khi ñaït ñeán caûnh giôùi ñoù, chuùng ta seõ tìm cheát quaû baùo thì phaûi ñoaïn tröø caùc nhaân duyeân taïo thaáy con ñöôøng ngaén daãn ñeán giaûi thoaùt khoûi caûnh ra caùc moái khoå—To know the dogma of suffering giôùi khoå ñau phieàn naõo—In our whole body, there and be able to cut off its accumulation. is nothing that acts apart from perception and Tri Kieán: Nanam (p)—Jnana (skt)—Bieát khi cognition. Perception and cognition have a host. thaáy—Wisdom—Knowledge—To know by Whatever we are doing, even when in a rush, look seeing—The function of knowing—1) Trí thoâng for this host within. What is it that sees? What is it thöôøng cuûa theá gian: Ordinary world knowledge; that hears? If we practice this introspection 2) Trí töông ñoái: Knowledge of relativevity; 3) Trí earnestly and do not give up, our inherent thuø thaéng: Transcendental knowledge. Buddha-nature will suddenly appear. When we Tri Kieán Ba La Maät: Parajnaparamita (skt)— reach this state, we find it to be a shortcut to Chiken-Haramitsu (jap)—Trí Tueä Baùt Nhaõ—escape from the realm of misery—See A Laïi Da Wisdom paramita. Thöùc. Tri Kieán Baát Nhò: Advaya-jnatritva (skt)—Tri Tri Giaùc Tueä: Paccakkha-nana (p)—Tranquility kieán khoâng nghó ñeán nhò bieân—Nondualistic of mind—Positive achievement—Tri giaùc do kinh knowledge (the knowledge without thinking of nghieäm tröïc tieáp. Tueä giaùc tröïc tieáp. Nguyeân extremes)—The knowledge of non-duality. nghóa 'thaáy baèng nhieàu caùch' hay naêng löïc quaùn Tri Kieán Chaùnh Tröïc: View that is straight. saùt ñoái töôïng thaân taâm qua aùnh saùng cuûa voâ Tri Kieán Phaät: Buddha-jnana (p)—Tri kieán Phaät thöôøng, khoå naõo vaø voâ ngaõ. hay söï hieåu bieát thuaàn tònh hay caùi thaáy cuûa taùnh Tri Haønh: To know and to execute. giaùc—Buddha's knowledge. Tri Haønh Hôïp Nhaát: Bieát vaø laøm phaûi ñi ñoâi, yù Tri Kieán Taâm Linh: Spiritual knowledge. noùi haønh giaû tu thieàn phaûi tu taäp nhöõng gì mình ñaõ

Tri Kieán Thanh Tònh: Purification by Knowledge (perfect understanding of omniscience regarding and Vision—See Töù Thaùnh Quaû (B). all living beings). Tri Kieán Theá Tuïc: Worldly knowledge. Tri Nhaát Thieát Ñaïo Trí Löïc: Ñöùc Nhö Lai bieát Tri Kieán Tröïc Giaùc: Cintamaya-panna (p)— con ñöôøng ñöa ñeán moïi caûnh giôùi, sinh thuù (nôi Intuitional knowledge. ñeán cuûa caùc loaøi höõu tình, caû thieän laãn aùc thuù) —A Tri Kieán Voâ Ngoân: Akuppam-nanam (p)— Tathagata comprehends the path leading to all Nonverbal knowledge—Immovable knowledge—realms. Tri thöùc khoâng baèng lôøi noùi. Tri kieán khoâng phaân Tri Nhaát Thieát Ngoân Ngöõ Ñaïo Sai Bieät Trí: Trí bieät vaø khoâng lôøi, ñoái laïi vôùi ñoäng trí ñöôïc dieãn taû sai bieät bieát taát caû ñaïo ngöõ ngoân—Knowledge of baèng lôøi—Non-distinguished and nonverbal differentiations of all ways of speaking. knowledge, in contrast with movable and verbal Tri Nhaát Thieát Phaùp Trí: Trí hueä

Phaät hieåu bieát knowledge. vaïn höõu vaø phöông caùch cöùu ñoä—The perfect Tri Kyø Nhaát Baát Tri Kyø Nhò: Thaáy moät maø understanding of omniscience regarding the laws khoâng thaáy hai, yù noùi kieán thöùc haïn heïp hay bieân of universal salvation—The Buddha-wisdom of kieán—To see only one side and not to see two knowing everything or method of salvation. sides, i.e., limited knowledge or a one-sided view. Tri Nhaát Thieát Sôû Ñaïo Trí Löïc: The power of Tri Leã: 1) Bieát nghi thöùc leã laïc: Knowing the right knowing where all paths lead—Bieát heát phaàn modes of respect or ceremonial; 2) Phaùp Trí Toân haønh höõu laäu cuûa luïc ñaïo. Bieát ñöôøng ñi vaø keát giaû (960-1028), moät danh Taêng vaøo theá kyû thöù quaû cuûa chö phaùp—Knowing the destinations of möôøi ñôøi Toáng. Ngöôøi ñôøi sau goïi ngaøi laø ñaïi sö others, either nirvana or hell. Complete Töù Minh (teân cuûa töï vieän nôi ngaøi truï trì). Sö laø knowledge of the direction and consequence of all moät ñeä töû cuûa toâng Thieân Thai—Chih-Li, name of laws. Knowledge of direction and consequence of a famous tenth-century monk of the Sung dynasty, all laws—See Thaäp Löïc Nhö Lai. Ssu-Ming, so called after the name of his Tri Nhaát Thieát Theá Gian Trí: Toaøn trí—The monastery, a follower of the T'ien-T'ai school. perfect understanding of omniscience regarding Tri Lieâu: Ngöôøi troâng nom phoøng oác trong töï all living beings. vieän—The warden of the monasterial abodes. Tri Noät: Chinul (1158-1210)—See Trí Noät Thieàn Tri Luaän: Teân khaùc cuûa Baùt Nhaõ—Another name Sö. for the prajnaparamita. Tri Phaùp: Knower of the Dhamma. Tri Löïc: Comprehension. 1) Tri Phaùp Hieån Giaùo: Ngöôøi bieát ñöôïc caùc Tri Löôïng: Mattannu (p)—Knower of nghóa thaâm saâu cuûa kinh ñieån—In the moderation. exoteric sects, to know the deep meaning of Tri Maïng Tuùc Trí Löïc: Ñöùc Nhö Lai nhôù laïi caùc the sutras. tieàn thaân cuûa Ngaøi—A Tathagata remembers his 2) Tri Phaùp Maät Giaùo: Ngöôøi bieát ñöôïc söï töôùng former births. bí maät—In the esoteric sects, to know the Tri Nghóa: Atthannu (p)—Knower of the mysteries. meaning. Tri Phaùp Baát Dieät Voâ Sôû Taùc: Bieát phaùp khoâng Tri Nghieäp Baát Hoaïi Voâ Sôû Taùc: Bieát nghieäp dieät voâ sôû taùc—The nondoing of knowing things chaúng hoaïi voâ sôû taùc—The nondoing of have no destruction. knowledge of nondissolution of the force of Tri Phaùp Giôùi Sai Bieät Trí: Trí sai bieät bieát phaùp actions. giôùi—Knowledge of differentiations of spheres of Tri Ngoä: Bieát nhau vaø tieáp ñaõi nhau chu ñaùo —To reality. know and to treat each other well. Tri Phaùp Voâ Taùnh Voâ Sôû Taùc: Roõ phaùp voâ taùnh Tri Nhaân: Chijin (jap)—Knower of persons. voâ sôû taùc—The nondoing of comprehension of the Tri Nhaát Thieát Chuùng Sanh Trí: Trí hueä Phaät essencelessness of phenomena. bieát taát caû nghieäp cuûa chuùng sanh—The Buddha- Tri Quaù: To know one's fault—Bieát loãi mình— wisdom which knows the karma of all beings Trong ñaïo Phaät, Phaät töû ñöøng bao giôø nhìn loãi ngöôøi khaùc, maø haõy töï bieát laáy loãi cuûa chính

mình—In Buddhism, Buddhists should never look Tri Tam Theá Sai Bieät Trí: Trí sai bieät bieát tam at other's fault, but know your own. theá—Knowledge of differentiations of time. Tri Quaù Khöù Theá Voâ Ngaïi Trí: Trí tueä bieát ñôøi Tri Tam Theá Trí: Knowledge of all worlds, all quaù khöù khoâng bò ngaên ngaïi—Omniscience

in lands, all times—Trí bieát khaép taát caû theá gian, taát regard to the past or unobstructed insight into the caû coõi, taát caû tam theá, taát caû kieáp, hieän khaép hình past. töôùng oai nghi cuûa Nhö Lai, maø cuõng chaúng boû Tri Quaù Khöù Trang Nghieâm Taïng Ñaïi Tam vieäc laøm cuûa Boà Taùt—Knowledge of manifesting Muoäi: The Great Concentration of Knowledge of the appearance and conduct of Buddha throughout the stores of Adornments of the Past. all worlds, all lands, all times, all ages, without Tri Quaù Taát Caûi: Bieát coù loãi aét söûa ñöôïc loãi —A abandoning the practices of enlightening beings. fault acknowledged is naturally rectified. Tri Taïng: Vò sö phuï traùch veà kinh ñieån trong töï Tri Quy: Trôû veà nguoàn taâm: To go back to the vieän—A monk who is responsible for all original source of mind—Kieán taùnh: To see one's scriptures in a monastery. own nature. Tri Tha Chuùng Sanh Duïc Löïc: Ngaøi bieát caùc Tri Söï: Karmadana (skt)—Vò sö chaêm soùc heát chí höôùng, tính caùch sai bieät cuûa caùc loaøi höõu moïi söï trong töï vieän, chæ döôùi quyeàn vò sö truï trì— tình—A Tathagata comprehends the different The director (manager) of affairs in a monastery, inclinations of beings. next below the abbot (whose office locates on the Tri Theá Gian: Lokavid (skt)—Loâ Ca Bò—Ngöôøi east side of the monastery). bieát heát caùc phaùp cuûa theá gian, moät trong möôøi Tri Söï Ñaàu Thuû: Tri söï vaø Ñaàu thuû, hai vò Taêng danh hieäu cuûa Ñöùc Phaät—One who knows the trong töï vieän—Two co-directors in a monastery, world, one of the ten characteristics of a Buddha. one on the east and the other on the west side of Tri Theá Gian Chuûng Chuûng Taùnh Löïc: Ñöùc the monastery—See Tri Söï and Ñaàu Thuû. Nhö Lai bieát theá giôùi vôùi nhieàu ñaëc tính sai bieät — Tri Söï Thanh Quy: Vò sö phuï traùch giôùi luaät, chæ A Tathagata comprehends the world with its döôùi quyeàn vò sö truï trì—The director (manager) various and diverse features. of vinaya in a monastery, next below the abbot Tri Theá Giôùi Sai Bieät Trí: Trí sai bieät bieát theá (whose office locates on the east side of the giôùi—Knowledge of differentiations of worlds. monastery). Tri Thò Xöù Phi Xöù Trí Löïc: Sthanasthana-jnana Tri Tam Theá Nghieäp Baùo Löïc: Ñöùc Nhö Lai bieát (skt)—Thanathana-nana (p)—Knowing right and keát quaû cuûa caùc nghieäp trong quaù khöù, hieän taïi, vò wrong—The power to distinguish right from lai—A Tathagata comprehends the result of deeds wrong—Ñöùc Nhö Lai bieát nhö thaät xöù laø xöù, phi in the past, present and future. xöù laø phi xöù. Ñaây laø trí bieát ñöôïc caùi naøo ñuùng, caùi Tri Tam Theá Nghieäp Baùo Trí Löïc: naøo sai. Söï bieát roõ tính khaû thi vaø baát khaû thi trong Karmavipaka-jnana (skt)—Kammavipaka-nana moïi tröôøng hôïp—A Tathagata comprehends (skt)—Knowledge of karma of all beings (power according to reality the possible as possible and of knowing karmic retributions throughout the the impossible as impossible. This is the three periods of time)—Bieát roõ veà nhaân quaû ba knowledge of right and wrong in every condition ñôøi. Ñöùc Nhö Lai coù khaû naêng bieát ñöôïc tam theá (power of knowing from awakening to what is and nghieäp cuûa moïi chuùng sanh—Thorough what is not the case). Power of knowing the knowledge of the karmas and retributions in three achievable or not achievable ability in all lives. A Buddha is able to know what is the karma phenomena—See Thaäp Löïc Nhö Lai. of

every being, past, present, and future—See Tri Thieân Nhaõn Voâ Ngaïi Trí Löïc: Thaäp Löïc Nhö Lai. Cyutyupapada-jnana (skt)—Knowing the past— Tri Tam Theá Nhaân Quaû Nghieäp Baùo Trí: Trí Trí löïc bieát roõ söï hoaïi dieät vaø taùi sinh cuûa chuùng kheùo bieát nghieäp baùo nhaân quaû, quaù khöù, vò lai vaø sanh. Trí thaáy bieát taát caû söï vieäc cuûa chuùng sanh— hieän taïi cuûa taát caû chuùng sanh—Knowledge of the The power of knowing through the heavenly eye causes and effects, deeds and consequences, past, without obstruction. Complete knowledge of all future, and present, of all sentient beings. causes of mortality and of good and evil in their

reality. The unhindered power of the wisdom of cho noäi dung cuûa tri thöùc. Ngoaøi ra, baát cöù luùc naøo the celestial or deva eye. chuùng ta cuõng coù theå vieän tôùi Thaùnh Giaùo Löôïng Tri Thieát Tuùc Luaän: Prajnapti-pada (skt)—Coøn (Agama) töùc ngoân ngöõ ñöôïc phaùt ra töø theá giôùi cuûa coù teân laø Thi Thieát Tuùc Luaän, ñöôïc vieát bôûi ngaøi giaùc ngoä vieân maõn (Bodhi), nghóa laø ngoân ngöõ cuûa Muïc Kieàn Lieân—World-system, written by Phaät, ñaáng giaùc ngoä—Concerning epistemological Maudgalyayana. questions, Buddhism has much more to say than Tri Thoï Sanh Sai Bieät Trí: Trí sai bieät bieát thoï any other philosophy. As sources of cognition sanh—Knowledge of differentiations of forms of Buddhism recognizes the world of sensation birth. (Pratyaksa-pramana), the world of inference Tri Thôøi: Knower of the right time. (anumana) and the world of pure intuition Tri Thöùc: Chishiki (jap). (dhyana). Thus sense-data, reason and inner 1) Hieåu Bieát: Knowledge—Learning— experience resulting from intuition will all provide Perception—To know and perceive. the content of knowledge. Besides these we can 2) Nhöõng tö töôûng sai laïc cuûa ngöôøi chöa giaùc appeal in every case to the Word that has been ngoä: False ideas produced in the mind by uttered from the world of perfect enlightenment common or unenlightened knowledge. (Bodhi), i.e., the Buddha (the Enlightened). 3) Nhöõng ngöôøi mình quen bieát: A friend—An Tri Thöùc Phaøm Phu: Worldly knowledge—Theo intimate—Acquaintance. Thieàn sö Thích Nhaát Haïnh trong quyeån 'Traùi Tim Tri Thöùc Baát Toaøn: Imperfect intellection—Ñöùc Hieåu Bieát', hieåu bieát coù theå ñöôïc ví vôùi doøng nöôùc Phaät daïy: “Voâ minh bò chaát chöùa caøng luùc caøng chaûy cuûa moät con suoái. Trí hueä vaø tri thöùc, voán nhieàu them do bôûi caùi tri thöùc baát toaøn töø voâ thæ laø vöõng chaéc, coù theå ngaên trôû söï hieåu bieát. Trong nguoàn goác cuûa taâm.”—The Buddha taught: Phaät giaùo, tri thöùc phaøm phu ñöôïc xem nhö laø “Ignorance accumulated over and over again nhöõng chöôùng ngaïi vaät ñoái vôùi hieåu bieát. Neáu owing to imperfect intellection since the infinite chuùng ta xem ñieàu gì ñoù laø chaân lyù, chuùng ta coù past is the origin of the mind.” theå baùm víu vaøo ñoù ñeán ñoä khi chaân lyù goõ cöûa nhaø Tri Thöùc Chuùng: A body of friends, all you mình, mình khoâng muoán môøi vaøo. Chuùng ta phaûi friends. ñuû söùc vöôït leân treân tri thöùc ñaõ coù saün theo caùch Tri Thöùc Cuï Theå: Tri thöùc nhaän bieát vaø pheâ bình chuùng ta leo thang. Neáu môùi leân ñeán böïc thöù naêm veà giaù trò—Evaluational knowledge. maø töôûng raèng mình ñaõ leân quaù cao, seõ khoâng coù Tri Thöùc Hoäi: Phaùp hoäi cuùng döôøng 53 vò thieän tri hy voïng gì chuùng ta leo leân ñeán böïc thöù saùu.

thöùc trong phaåm Nhaäp Phaùp Giôùi cuûa kinh Hoa Chuùng ta phaûi hoïc caùch vöôït leân treân quan ñieåm Nghieâm—An assembly for worship of 53 good caù nhaân cuûa mình. Hieåu bieát, theo kieåu doøng nöôùc knowledgeable advisors in the Chapter of chaûy, giuùp chuùng ta thaám nhaäp. Quan ñieåm kieán Dharma-dhatu-pravesa in the Avatamsaka Sutra. thöùc vaø trí hueä laø nhöõng vaät theå raén, coù theå caûn trôû Tri Thöùc Höõu: Thieän höõu tri thöùc—Ngöôøi baïn con ñöôøng hieåu bieát—According to Zen Master thaân thieát coù theå giuùp chuùng ta thoâng hieåu chaân Thich Nhat Hanh in The Heart of Understanding, lyù—A friend or an intimate who can help us to understanding is like water flowing in a stream. understand the truth—See Thieän Höõu Tri Thöùc. Wisdom and knowledge are solid and can block Tri Thöùc Khoa Hoïc: Scientific knowledge. our understanding. In Buddhism worldly Tri Thöùc Luaän: Epistemological questions—Veà knowledge is regarded as an obstacle for tri thöùc luaän, Phaät giaùo khoâng baøn ñeán nhieàu nhö understanding. If we take someting to be the truth, caùc trieát hoïc khaùc. Ñoái vôùi nguoàn goác cuûa nhaän we may cling to it so much that even if the truth thöùc, Phaät giaùo nhìn nhaän coù theá giôùi cuûa caûm giaùc comes and knocks at our door, we won't want to hay theá giôùi hieän löôïng (Pratyaksa-pramana); theá let it in. We have to be able to transcend our giôùi cuûa suy luaän hay theá giôùi tyû löôïng previous knowledge the way we climb up a (Anumana); theá giôùi cuûa tröïc giaùc thuaàn tuùy hay ladder. If we are on the fifth rung and think that theá giôùi thieàn ñònh (dhyana). Nhö vaäy, caùc giaùc we are very high, there is no hope for us to step quan, lyù tính vaø kinh nghieäm noäi taïi seõ cung öùng up to the sixth. We must learn to transcend our

own views. Understanding, like water, can flow, chuùng ta laøm nhö vaäy ñeå chi? Chaúng qua laø ñeå coù can penetrate. Views, knowledge, and even cuoäc soáng toát ñeïp hôn, aên maëc, nhaø cöûa, caát chöùa wisdom are solid, and can block the way of tieàn baïc nhieàu hôn. Nhöng suy nghó kyõ chuùng ta seõ understanding. thaáy maët trôøi moïc, ñöùng boùng, roài laën vaø bieán maát Tri Thöùc Quaùn Töôûng: Tri thöùc do quaùn töôûng veà ñeâm; traêng ñaày roài khuyeát, roài maát haún aùnh maø coù—Contemplative knowledge. saùng; goø cao ñoåi thaønh vöïc thaúm, bieån caû hoùa Tri Thöùc Sieâu Nhieân: Supernatural knowledge. nöông daâu, vaân vaân. Cuoäc ñôøi xöa nay thònh suy, Tri Thöùc Thaâu Thaäp: Acquired knowledge ñaéc thaát, vinh nhuïc, boång traàm, coøn maát, hôïp tan, Tri Thöùc Vaø Theå Nghieäm: Söï khaùc bieät giöõa Tri chæ laø leõ thöôøng chôù ñaâu coù gì ñöôïc toàn taïi maõi, taát Thöùc vaø Theå Nghieäm—The Difference between caû roài cuõng veà vôùi hö khoâng. Theá neân ngöôøi trí Intellectual and Experiential Knowledge—See phaûi luoân bieát tri tuùc vôùi hoaøn caûnh hieän taïi. Ñöùc Theå Nghieäm Vaø Tri Thöùc. Phaät taùn döông cuoäc soáng ñôn giaûn, cuoäc soáng ñôn Tri Thöùc Tæ Loaïi: Tri thöùc so saùnh—Analogical giaûn daãn ñeán vieäc môû mang taâm trí con ngöôøi. knowledge. Chính vì theá maø Ñöùc Phaät luoân thuyeát giaûng söï lôïi Tri Thöùc Toaøn Haûo: Perfect knowledge. ích cho caùc thaày Tyø Kheo veà tri tuùc treân nhöõng Tri Thöùc Tröøu Töôïng: Tri thöùc khaùi nieäm— moùn nhö sau: Y aùo maø caùc thaày nhaän

ñöôïc, duø thoâ Conceptual knowledge. hay duø mòn; ñoà cuùng döôøng hay thöïc phaåm caùc Tri Thöùc Töi Nhieân: Natural knowledge. thaày nhaän ñöôïc, duø ngon hay khoâng ngon; nôi ôû Tri Thöôïng Haï Trí Löïc: Toaøn trí hieåu bieát maø caùc thaày nhaän ñöôïc, duø ñôn sô hay sang troïng. nghieäp quaû theo nhaân cuûa caùc thôøi quaù khöù, hieän Ai maø maõn yù vôùi ba ñieàu treân ñaây coù theå giaûm taïi vaø vò lai—Complete knowledge of what is the ñöôïc loøng ham muoán vaø ñoàng thôøi in saâu vaøo taâm karma of every being past, present and future. khaûm nhöõng thoùi quen cuûa moät cuoäc soáng ñôn Knowing what karmic effects follow from which giaûn—Contentment is a characteristic of a happy causes. individual because contentment really leads to Tri Tình: To know the situation. happiness. The ordinary people seem to think that it is difficult to cultivate and develop contentment. Tri Tuùc: Samtustah (skt)—Satisfaction— However, with courage and determination to Complete satisfaction or contentment with— control one's evil inclination, as well as to Contentment with few desires—Satisfy with what understand the consequences of these evil we have at this very moment—Bieát ñuû vaø thoûa thoughts, one can keep the mind from being soiled maõn vôùi nhöõng gì mình coù ngay trong luùc naày. Tri and expereince happiness through contentment. tuùc laø ñaëc ñieåm cuûa haïnh phuùc caù nhaân vì tri tuùc For those who have wisdom, know how to apply thaät söï daãn ñeán haïnh phuùc. Phaøm phu thöôøng nghó themselves and are able to endure life, and are raèng tri tuùc raát khoù trau doài vaø phaùt trieån. Tuy able to think cleverly, will find peace in his fate nhieân, neáu chuùng ta kieân trì duõng maõnh, vaø quyeát under whatever circumstances. With the taâm kieåm soaùt nhöõng tö töôûng baát thieän cuõng nhö conditions of wealth, one satisfies and is at peace haäu quaû gaây ra do bôûi khoâng bieát tri tuùc, thì chuùng with being wealth; with the conditions of poverty, ta seõ caûm thaáy luoân haïnh phuùc vôùi nhöõng gì mình one satisfies and is at peace with being ñang coù. Ñoái vôùi nhöõng ngöôøi coù trí tueä, bieát impoverished. In fact, in our lifetime, we engage quyeàn bieán, thaùo vaùt, kheùo an nhaãn vôùi caûnh ñôøi, in all kinds of activities, think and calculate every bieát suy cuøng nghó caïn, thì trong caûnh ngoä naøo imaginable method without abandoning any plot, cuõng vaãn an nhieân bình thaûn. Vôùi hoaøn caûnh giaøu so long as it is beneficial, but whether or not our sang thì bieát ñuû theo caûnh giaøu sang, vôùi caûnh actions affect others we never care. We have ngheøo heøn thì bieát ñuû theo ngheøo heøn. Thaät vaäy, been doing all these for what? For a better life, trong ñôøi soáng haèng ngaøy, chuùng ta laøm ñuû caû moïi clothes, house, and for storing more money. If we vieäc, suy tính ñuû moïi phöông caùch, chöôùc maàu, think carefully, we will see that the sun rises, thaäm chí ñeán vieäc khoâng töø nan baát cöù thuû ñoaïn reaches its stand still, and then it will set and naøo, mieãn sao cho mình ñöôïc lôïi thì thoâi, coøn thì disappears in the evening; a full moon will soon toån haïi cho ai cuõng khoâng caàn nghó ñeán. Thöû hoûi

become half, quarter, then lose its brightness; Tri Tuùc Vieän: Noäi ñieän cuûa Tri Tuùc Thieân—The mountains become deep canyons; oceans become inner court of the tusita. hills of berries, etc. The way of life has always Tri Tuùc Y Thöïc Truù Haønh:

Bieát ñuû ôû boán ñieàu been rise and fall, success and failure, victory and caên baûn trong cuoäc soáng: maëc, aên, ôû, vaø ñi laïi — defeat, lost and found, together and apart, life and Satisfaction with four basic necessities of life: death, etc., goes on constantly and there is clothing, food, housing, and transportation. absolutely nothing that remain unchanged and Tri Töï Boån Taâm Kieán Töï Boån Taùnh: Thaáy töï eternal. People with wisdom should always satisfy boån taâm, thaáy töï boån taùnh—Recognize your own with their current circumstances. The Buddha original mind and see your own original nature. extols simple living as being more conducive to Theo Kinh Phaùp Baûo Ñaøn, chöông möôøi, Luïc the development of one's mind.
Thus, the Buddha Toå baûo ñaïi chuùng raèng: "Caùc oâng ôû laïi an vui, always preaches the self-contentment for the sau khi toâi dieät ñoä, chôù laøm theo theá gian benefit of the Bhikkhus as follow: The robes or khoùc loùc nhö möa, nhaän leã vaät ñieáu tang, thaân clothes they receive, whether coarse or fine; alms maëc hieáu phuïc, chaúng phaûi laø ñeä töû cuûa toâi, or food they receive, whether unpalatable or cuõng khoâng phaûi laø chaùnh phaùp. Chæ bieát töï delicious; the abodes or houses they receive, boån taâm, thaáy töï boån taùnh, khoâng ñoäng khoâng whether simple or luxurious. Those who satisfy tònh, khoâng sanh khoâng dieät, khoâng ñi khoâng with these three conditions can reduce the desires, laïi, khoâng phaûi khoâng quaáy, khoâng truï khoâng and at the same time develop the habits and vaõng, e caùc oâng trong taâm meâ, khoâng hieåu yù values of simple living. toâi, nay laïi daën doø caùc oâng khieán caùc oâng thaáy Tri Tuùc Maïng Voâ Laäu Trí: Bieát roõ caùc tieàn kieáp taùnh. Sau khi toâi dieät ñoä, y theo ñaây tu haønh, cuûa chính mình—Purvanivasanusmrti-jnana— nhö ngaøy toâi coøn soáng, neáu traùi lôøi toâi daïy, giaû Know all previous transmigrations. söû toâi coøn ôû ñôøi, cuõng khoâng coù lôïi ích gì. Toå Tri Tuùc Maïng Voâ Laäu Trí Löïc: The power of laïi noùi keä raèng: knowing previous lives without outflows—Bieát "Ngô ngô khoâng tu thieän, caùc ñôøi tröôùc raát xa cuûa chuùng sanh—Buddha- Ngaùo ngaùo khoâng laøm aùc, power to know life and death, or all previous Laëng leõ döùt thaáy nghe, transmigrations. Complete knowledge of remote Theânh thang taâm khoâng dính." lives of all beings, the end of all beings and Toå noùi keä roài ngoài ngay thaúng ñeán canh ba, nirvana—See Thaäp Löïc Nhö Lai. chôït baûo ñeä töû raèng: "Toâi ñi nheù!" Roài im Tri Tuùc Thieân: Tusita (skt)—Ñaâu Suaát Ñaø—Taàng laëng maø hoùa. Khi aáy muøi laï ñaày caû thaát, coù trôøi Ñaâu Suaát, coõi trôøi Tri Tuùc hay coõi Tònh Ñoä moät moùng traéng voøng giaùp ñaát, trong röøng caây cuûa Ñöùc Di Laëc, nôi maø chö Boà Taùt taùi sanh vaøo coái ñeàu bieán thaønh maøu traéng, caàm thuù keâu tröôùc khi sanh vaøo coõi Phaät—The fourth vang bi thöông—According to the Flatform Devaloka, Maitreya's heaven of full knowledge, Sutra, Chapter Ten, the Sixth Patriarch told where all Bodhisattvas are reborn before rebirth the great assembly, "All of you should take as Buddhas. care. After my extinction, do not act with Tri Tuùc Thieân Vöông: Contented king of the worldly emotion. If you weep in sorrow, Tushita Heavens—Moät trong möôøi Ñaâu Suaát receive condolences or wear mourning Thieân Vöông—See Ñaâu Suaát Thieân Vöông. clothes, you are not my disciples, for

that is Tri Tuùc Töï Taïi Thaàn: Freedom of Contentment contrary to the proper Dharma. Simply Deity (Spirit). recognize your own original mind and see Tri Tuùc Tyø Kheo: Monk who is content with any your own original nature, which is neither kind of requisites—Vò Tyø kheo töï mình baèng loøng moving nor still, neither produced nor vôùi caùc vaät duïng nhaän ñöôïc nhö y phuïc, aåm thöïc, extinguished, neither coming nor going, saøng toïa, beänh döôïc—Here a monk who is content neither right nor wrong, neither dwelling nor with any kind of requisites: robes, alms-food, departing. Because I am afraid that your lodging, medicine in case of illness. confused minds will misunderstand my

intention, I will instruct you again so that you Tri Voâ Ngaïi Chö Phaät Trí: Thoâng hieåu tri kieán may see your nature. After my extinction, Phaät—The perfect understanding of continue to cultivate accordingly, as if I were omniscience regarding all Buddha wisdom. still present. Should you disregard my Trí: Jnana or Buddhi (skt)—Nhaõ Na—Xaø Na— teaching, then even if I were to remain in the Kieán thöùc—Knowledge. world, you would obtain no benefit." He (I) Toång quan veà “Trí”—An overview of further spoke this verse: “Jnana”: Trong Phaät giaùo, ñoái vôùi ñaïo lyù cuûa Firm, firm: Do not cultivate the good. heát thaûy söï vaät coù khaû naêng ñoaùn ñònh phaûi High, high: Do not do evil. traùi chaùnh taø—In Buddhism, decision or Still, still: Cut off sight and sound. judgment as to phenomena or affairs and their Vast, vast: The mind unattached. principles, of things and their fundamental After speaking this verse, the Master sat laws. upright until the third watch, when suddenly (II) Nghóa cuûa “Trí”—The meanings of “Jnana”: he said to his disciples, “I am going!” In an Ñoâi khi khoù maø vaïch ra moät caùch roõ raøng söï instant he changed and a rare fragrance filled khaùc bieät giöõa Buddhi vaø Jnana, vì caû hai ñeàu the room. A white rainbow linked with the chæ caùi trí töông ñoái cuûa theá tuïc cuõng nhö trí earth and the trees in the wood turned white. sieâu vieät. Trong khi Prajna roõ raøng laø caùi trí The birds and beasts cried out in sorrow. sieâu vieät—The difference between Buddhi Tri Vaïn Höõu Thöïc Chaát Trí: Khaû naêng hieåu bieát and Jnana is sometimes difficult to point out baûn chaát thaät cuûa vaïn höõu, ñaây laø moät trong ba definitively, for they both signify worldly ñieàu maø Ñöùc Phaät coù theå laøm ñöôïc—The Buddha relative knowledge as well as transcendental can have perfect knowledge about the natures of knowledge. While Prajna is distinctly pointing all beings. This is one of the three things possible out the transcendental wisdom. to a Buddha. (III) Nhöõng lôøi Phaät daïy veà “Trí” trong Kinh Phaùp Tri Vaïn Höõu Trí: Khaû naêng hieåu bieát vaïn vaät, Cuù: Ngu maø töï bieát ngu, töùc laø trí, ngu maø töï ñaây laø moät trong ba ñieàu maø Ñöùc Phaät coù theå laøm xöng raèng trí, chính ñoù môùi thaät laø ngu (63). ñöôïc—The Buddha can have perfect knowledge Ngöôøi trí duø chæ gaàn guûi ngöôøi trí trong of all things. This is one of the three things khoaûnh khaéc cuõng hieåu ngay ñöôïc Chaùnh possible to a Buddha. phaùp, chaúng khaùc gì caùi löôõi duø môùi tieáp xuùc Tri Vò Lai Voâ Ngaïi Trí: Trí tueä bieát ñôøi vò lai vôùi canh trong khoaûnh khaéc, ñaõ bieát ngay khoâng bò ngaên ngaïi—Omniscience in regard to the ñöôïc muøi vò cuûa canh (65). Ñöôïc uoáng nöôùc

future of unobstructed insight into the future. Chaùnh phaùp thì taâm thanh tònh an laïc, neân Tri Vieân: Vò sö phuï traùch veà troàng troït vaø vöôøn ngöôøi trí thöôøng vui möøng, öa nghe Thaùnh töôïc trong töï vieän—A monk who is responsible for nhôn thuyeát phaùp (79). Ngöôøi töôùi nöôùc lo daãn agriculture and gardens in a monastery. nöôùc, thôï laøm cung teân lo uoán cung teân, thôï Tri Vónh Ñoaïn Taäp Khí Trí Löïc: Knowing how moäc lo naåy möïc ño caây, coøn ngöôøi trí thì lo töï to end excesses—Bieát ñoaïn haún caùc taäp khí, moät ñieàu phuïc laáy mình (80). Nhö ngoïn nuùi kieân trong möôøi löïc cuûa Ñöùc Nhö Lai—Complete coá, chaúng bao giôø bò gioù lay, cuõng nhö theá, knowledge of the destruction of all illusion of nhöõng lôøi huûy baùng hoaëc taùn döông chaúng bao every kind. The power of knowing from having giôø laøm lay ñoäng ngöôøi ñaïi trí (81). Nhö nöôùc cut off all habits forever, one of the ten powers of hoà saâu, vöøa yeân laëng trong saïch, nhöõng ngöôøi a Buddha—See Thaäp Löïc Nhö Lai. coù trí tueä sau khi nghe phaùp, taâm hoï cuõng Tri Voâ Bieân Chö Phaät Trí: Bieát ñöôïc trí voâ bieân thanh tònh vaø yeân laëng (82). Ngöôøi laønh cuûa chö Phaät hay bieát nhöõng lôøi Phaät daïy cuõng thöôøng xa lìa maø khoâng baøn ñeán nhöõng ñieàu nhö caùch cöùu ñoä chuùng sanh—To have the infinite tham duïc. Keû trí ñaõ xa lìa nieäm löï möøng lo, Buddha-wisdom (knowing the Buddha-worlds and neân chaúng coøn bò lay ñoäng vì khoå laïc (83). how to save the beings or perfect understanding of Khoâng vò tình thieân haï, cuõng khoâng vò tình omniscience regarding all Buddha wisdom). moät ngöôøi naøo, ngöôøi trí khoâng laøm baát cöù

ñieàu gì sai quaáy: khoâng neân caàu con trai, söï Trí AÁn Tam Muoäi: Djanamudra-samadhi (p)— giaøu coù, vöông quoác baèng vieäc sai quaáy; Jnana-mudra-samadhi (skt)—Moät trong nhöõng khoâng neân caàu mong thaønh coâng cuûa mình pheùp tam muoäi cuûa chö Phaät vaø chö Boà Taùt — baèng nhöõng phöông tieän baát chaùnh. Ñöôïc vaäy Concentration of wisdom seal. môùi thaät laø ngöôøi ñaïo ñöùc, trí tueä vaø ngay Trí Ba La Maät: Prajna-paramita (skt)—Jnana-thaúng (84). Con thieân nga chæ bay ñöôïc giöõa paramita (skt)—Knowledge of perfection— khoâng trung, ngöôøi coù thaàn thoâng chæ bay Paramita wisdom—Trí Ñoä—Perfect knowledge of ñöôïc khoûi maët ñaát, duy baäc ñaïi trí, tröø heát ma dharmas—Transcendental knowledge—Trí Ba La quaân môùi bay ñöôïc khoûi theá gian naày (175)— Maät coù nghóa laø nhaäp Phaät löïc. Hieåu roõ caùc phaùp, The Buddha's teachings on "Jnana" in the giöõ vöõng trung ñaïo. Söï tu taäp trí tueä vaø taâm linh Dharmapada Sutra: A foolish man who knows cuûa moät vò Boà Taùt ñeán giai ñoaïn ñaït ñöôïc trí ba la that he is a fool, for that very reason a wise maät, töø ñoù caùc ngaøi thaêng tieán töùc thôøi ñeå chuyeån man; the fool who think himself wise, he is thaønh moät vò Phaät toaøn giaùc. Ñoä thöù saùu trong luïc indeed a real fool (Dharmapada 63). An ñoä Ba La Maät, trí hueä Ba La Maät coù coâng naêng intelligent person associates with a wise man, ñöa haønh giaû ñeán Nieát Baøn. Trí hueä Ba la maät laø even for a moment, he will quickly cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø ñoù maø understand the Dharma, as the tongue tastes chuùng ta ñoaïn tröø taän goác reã boùng toái cuûa si meâ. the flavour of soup (Dharmapada 65). Those

Trong caùc phieàn naõo caên baûn thì si meâ laø thöù who drink the Dharma, live in happiness with phieân naõo coù goác reã maïnh nhaát. Moät khi goác reã a pacified mind; the wise man ever rejoices in cuûa si meâ bò baät tung thì caùc loaïi phieàn naõo khaùc the Dharma expounded by the sages nhö tham, saân, chaáp tröôùc, maïn, nghi, taø kieán, ñeàu (Dharmapada 79). Irrigators guide the water deã bò baät goác. Nhôø coù trí hueä Ba La Maät maø chuùng to where they want, fletchers bend the ta coù khaû naêng daïy doã vaø höôùng daãn nhöõng chuùng arrows, carpenters control their timber, and sanh si meâ. Ñeå ñaït ñöôïc trí hueä Ba La Maät, haønh the wise control or master themselves giaû phaûi noã löïc quaùn chieáu veà caùc söï thöïc voâ (Dharmapada 80). As a solid rock is not thöôøng, voâ ngaõ, vaø nhaân duyeân cuûa vaïn höõu. Moät shaken by the wind; likewise, the wise are not phen ñaøo ñöôïc goác voâ minh, khoâng nhöõng haønh moved by praise or blame (Dharmapada 81). giaû töï giaûi thoaùt töï thaân, maø coøn coù theå giaùo hoùa Water in a deep lake is clear and still; vaø höôùng daãn cho nhöõng chuùng sanh si meâ khieán similarly, on hearing the Buddha teachings, hoï thoaùt ra khoûi voøng keàm toûa cuûa sanh töû — the wise become extremely serene and Transcendental knowledge means entering into peaceful (Dharmapada 82). Good people give the powers of Buddhas. Knowledge paramita or up all attachments, they don't talk about knowledge of the true definition of all dharmas. sensual craving. The wise show neither The cultivation of the Bodhisattva's intellectual elation nor depression; therefore, they are not and spiritual journey comes with his ascent to the affected by happiness or sorrow (Dharmapada Jnana Paramita, then immediately preceding his 83). Neither for the sake of oneself, nor for transformation into a fully awakened Buddha. the sake of another, a wise man does nothing Wisdom which brings men to nirvana, the sixth of wrong; he desires not son, wealth, or kingdom the six paramitas. The prajna-paramita is a gate of by doing wrong; he seeks his own success not Dharma-illumination; for with it, we eradicate the by unjust means, then he is good, wise and darkness of ignorance. Among the basic desires righteous (Dharmapada 84). Swans can only and passions, ignorance has the deepest roots. fly in the sky, man who has supernatural When these roots are loosened, all other desires powers can only go through air by their and passions, greed, anger, attachment, arrogance, psychic powers. The wise rise beyond the doubt, and wrong views are also uprooted. In world when they have conquered all kinds of order to obtain wisdom-paramita, practitioner Mara (Dharmapada 175). must make a great effort to meditate on the truths Trí AÁn: Jnana-mudra (skt)—See Tueä AÁn. of impermanence, no-self, and the dependent

origination of all things. Once the roots of purple robe from the royal court. ignorance are severed, we can not only liberate Trí Caùt Töôøng Hieàn: Jnanasribhadra (skt)—Teân ourselves, but also teach and guide fooloish cuûa moät vò danh Taêng AÁn Ñoä. Chuùng ta khoâng bieát beings to break through the imprisonment of birth ngaøy sanh vaø thò tòch cuûa Sö, nhöng khi Sö bieân and death. soaïn boä Laêng Giaø Kinh Chuù, Sö ñaõ trích daãn moät Trí Baûo Thieàn Sö: Zen Master Trí Baûo (?- soá ñoaïn cuûa Sö Phaùp Xöùng, vì vaäy chaéc haún Sö 1190)—Thieàn sö Vieät Nam, queâ ôû OÂ

Dieân, Baéc phaûi soáng vaøo theá kyû thöù saùu hay sau ñoù —Name Vieät. Ngaøi xuaát gia taïi chuøa Thanh Töôùc treân nuùi of an Indian famous monk. We do not know his Du Hyù ôû Thöôøng Laïc. Ngaøi laø phaùp töû ñôøi thöù 10 dates of birth and passing away, but when he doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi chuyeân composed the Interpretation of the Lankavatara tu phöôùc baèng caùch baéc caàu boài loä ôû nhöõng vuøng Sutra, he excerpted some of Master Dharmakirti's thoân daõ. Ngaøi thò tòch naêm 1190—A Vietnamese paragraphs (530-600), so he must have been living Zen master from OÂ Dieân, North Vietnam. He left in or after the sixth century. home to become a monk at Thanh Töôùc Temple Trí Caên: Janendriya (skt)—Naêng löïc cuûa trí— on Mount Du Hyù in Thöôøng Laïc. He was the Faculty of acknowledgement—Faculty of Dharma heir of the tenth generation of Wu-Yun- cognition. T'ung Zen Sect. Later, he focused in cultivating Trí Caên Toái Thöôïng: Annindriyam (p)—Faculty merits by building bridges, fixing roads in rural of highest knowledge—See Dó Tri Caên. areas. He passed away in 1190. Trí Caäp Thieàn Sö (1311-1378): Teân cuûa moät vò Trí Baït: Teân cuûa moät vò danh Taêng Trung Hoa Thieàn sö Trung Hoa, thuoäc phaùi Ñaïi Hueä, toâng vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Laâm Teá vaøo thôøi nhaø Minh (1368-1644)—Name Chinese famous monk who lived in the T'ang of a Chinese Zen master of the Ta Hui branch, Dynasty in China. Lin-chi Sect, in the Ming dynasty. Trí Baát Nhò: Non-dual wisdom. Trí Chaùnh Giaùc: Buddha's mind—See Theá Gian Trí Bi: Trí Ñöùc vaø Bi Ñöùc, hai trong ba ñöùc cuûa Giaûi. Phaät—All-knowing and all-pitying qualities of a Trí Chaân: Toaøn chaân—Perfect truth. Buddha, two of the three virtues or qualities of a Trí Chieáu Saùng: Illuminated or enlightened Buddha. intellect. Trí Bieän: Trí tueä vaø khaû naêng bieän bieät: Wisdom Trí Chính (559-639): Teân cuûa moät vò danh Taêng and dialectic power—Söï bieän bieät khoân ngoan: A Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name wise discrimination—Söï bieän bieät baèng trí tueä: of a Chinese famous monk who lived in the T'ang Argument from knowledge. Dynasty in China. Trí Caûnh: Jnana-darpanna (skt)—Vaät theå, hoaøn Trí Chu (668-723): Teân cuûa moät vò danh Taêng caûnh hay ñieàu kieän beân ngoaøi laøm moâi giôùi cho trí Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name quaùn saùt (trí laø caùi taâm naêng quaùn, caûnh laø phaùp ôû of a Chinese famous monk who lived in the T'ang beân ngoaøi ta)—The objects (or states, or Dynasty in China. conditions) of wisdom. Trí Chöû: 1) Buùa hay chaøy trí tueä: The wisdom Trí Caûnh Töù Töôùng: Boán töôùng ngaõ nhaân—The hammer (buùa); 2) Teân khaùc cuûa Kim Cöông chuøy: four ejects of the ego mentioned in the Diamond Another name for the vajra or diamond club. Sutra—See Ngaõ Nhaân Töù Töôùng. Trí Chöùng: Duøng thöïc trí maø chöùng ñaéc nieát Trí Caùt Töôøng: Jnanasri (skt)—Teân cuûa moät vò baøn—Wisdom assurance—The wisdom which danh Taêng AÁn Ñoä, ñeán Trung Hoa vaøo thôøi nhaø realizes nirvana. Toáng (960-1279). Naêm 1053, Sö daâng leân vua Trí Chöùng Ñaïi Sö: Chisho-Daishi (jap)—Teân cuûa Toáng moät soá kinh ñieån chöõ Baéc Phaïn vaø ñöôïc vua moät Thieàn sö Nhaät Baûn—Name of a Japanese ban Töû Y—Name of an Indian famous monk who Zen master. came to China during the Dynasty in China. In Trí

Chöôùng (Sôû Tri Chöôùng): Worldly wisdom is 1053, he submitted some Buddhist Sanskrit a hindrance to true wisdom. scriptures to the King and was granted with the

Trí Coâng: Duïng coâng tu haønh—To take pains in (Ch'uan-Teng-Lu), Volume V, and the Flatform cultivation. Sutra; however, there is some interesting Trí Cöï: information on him in Flatform Sutra. 1) Ngoïn ñuoác trí tueä (söï saùng suoát cuûa trí tueä Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, Taêng gioáng nhö ngoïn ñuoác)—A torch of wisdom. Trí Ñaïo, ngöôøi queâ ôû Nam Haûi Quaûng Chaâu, 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo ñeán tham vaán Toå: "Hoïc nhôn töø xuaát gia, xem thôøi Löu Toáng (420-497)—Name of a Kinh Nieát Baøn hôn möôøi naêm chöa roõ ñöôïc Chinese famous monk who lived in the Liu ñaïi yù, cuùi mong Hoøa Thöôïng xoùt thöông chæ Sung Dynasty in China. daïy." Toå baûo: "Choã naøo oâng chöa roõ?"— 3) (535-606): Teân cuûa moät vò danh Taêng Trung According to the Flatform Sutra, Chapter Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Seven, Bhikshu Chih-Tao, a native of Nan- Chinese famous monk who lived in the Sui Hai in Kuang-Chou, asked a favor: "Since Dynasty in China. leaving home, your student has studied the 4) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Nirvana Sutra for over ten years and has still thôøi nhaø Ñöôøng (618-907)—Name of a not understood its great purporse. I hope that Chinese famous monk who lived in the T'ang the High Master will bestow his instruction." Dynasty in China. The Master said, "What point haven't you Trí Dieäu: Maät trí giuùp phôi baøy chaân lyù—Mystic understood?" knowledge which reveals spiritual realities. Trí Ñaïo thöa: "Chö haïnh voâ thöôøng, laø phaùp Trí Duïc: Intellectual education (cultivation or sanh dieät, sanh dieät dieät roài, tòch dieät laø vui," culture). nôi ñaây con nghi ngôø—Chih-Tao replied: Trí Duyeân: Teân cuûa moät vò danh Taêng Trung Hoa "All activities are impermanent, vaøo thôøi nhaø Toáng (960-1279)—Name of a Characterized by production and Chinese famous monk who lived in the Sung extinction; Dynasty in China. When production and extinction are Trí Döôïc: Chih Yueh—Giôùi Ñaøn Hueä Naêng— extinguished, The altar of the law at which master Hui Neng That still extinction is bliss. was officially shaved his head. My doubts are with respect to this Trí Döôïc Tam Taïng: Teân cuûa moät vò danh Taêng passage." AÁn Ñoä. Naêm 502, Sö ñeán Quaûng Chaâu, Trung Toå hoûi: "OÂng nghi nhö theá naøo?" Trí Ñaïo Hoa, troàng moät caây Boà ñeà taïi chuøa Baûo Laâm — thöa: "Taát caû chuùng sanh ñeàu coù hai thaân goïi Name of an Indian famous monk. In 502, he came laø saéc thaân vaø phaùp thaân. Saéc thaân voâ thöôøng to Kuang Chou, China, to plant a Bodhi tree at coù sanh coù dieät, phaùp thaân coù thöôøng khoâng tri Pao-Lin Temple. giaùc khoâng giaùc. Kinh noùi 'Sanh dieät dieät roài, Trí Ñao: 1) Löôõi kieám trí tueä: The sword of tòch dieät laø vui, chaúng bieát thaân naøo tòch dieät, knowledge; 2) Trí tueä cuûa ngöôøi tu saéc beùn nhö thaân naøo thoï vui?' Neáu laø saéc thaân, khi saéc löôõi kieám (coù khaû naêng chaët ñöùt khoå ñau phieàn thaân tòch dieät, boán ñaïi phaân taùn, toaøn laø khoå, naõo): Knowledge like a sword. khoå khoâng theå noùi vui; neáu phaùp thaân tòch dieät Trí Ñaïo Quaûng Chaâu Thieàn Sö: Zen Master töùc ñoàng coû caây gaïch ñaù, ai seõ thoï vui? Laïi Chih-Tao Kuang-Chou—Teân cuûa moät vò Thieàn sö phaùp taùnh laø theå cuûa sanh dieät,

naêm uaån laø Trung Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu duïng cuûa sanh dieät, moät theå naêm duïng, sanh chi tieát veà Thieàn Sö Trí Ñaïo nhö trong Truyeàn dieät laø thöôøng, sanh thì töø theå khôûi duïng, dieät Ñaêng Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy thì töø duïng nhieáp veà theå, neáu cho laïi sanh töùc nhieân, coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy laø loaøi höõu tình khoâng ñoaïn khoâng dieät, neáu trong Kinh Phaùp Baûo Ñaøn—Zen Master Chih-Tao, chaúng cho laïi sanh töùc laø haèng trôû veà tòch dieät name of a Chinese Zen master. We do have a lot thì ñoàng vôùi vaät voâ tình, nhö theá aét taát caû phaùp of detailed documents on this Zen Master, i.e, the bò söï ngaên caám cuûa Nieát Baøn, coøn chaúng ñöôïc Records of the Transmission of the Lamp sanh, coù gì laø vui?"—The Master said, "What

are your doubts?" Chih-Tao replied, "All saùt na khoâng coù töôùng dieät, laïi khoâng coù sanh living beings have two bodies, the physical dieät coù theå dieät, aáy laø tòch dieät hieän tieàn. body and Dharma-body. The physical body is Chính ngay khi hieän tieàn cuõng khoâng coù caùi impermanent and is produced and destroyed. löôïng hieän tieàn, môùi goïi laø thöôøng laïc. Vui The Dharma-body is permanent and is naày khoâng coù ngöôøi thoï, cuõng khoâng coù ngöôøi without knowing or awareness. The Sutra chaúng thoï, haù coù teân moät theå naêm duïng, says that the extinction of production and huoáng laø noùi Nieát Baøn ngaên caám caùc phaùp extinction is bliss, but I do not know which khieán haèng chaúng sanh. Ñaây laø oâng cheâ Phaät body is in tranquil extinction and which huûy phaùp. Haõy nghe toâi noùi keä: receives the bliss. How could it be the "Ñaïi Nieát Baøn voâ thöôïng, physical body which receives the bliss? When Troøn saùng thöôøng laëng soi, this physical body is extinguished, the four Phaøm phu goïi laø cheát, elements scatter. That is total suffering Ngoaïi ñaïo chaáp laø ñoaïn, cannot be called bliss. If the Dharma-body Nhöõng ngöôøi caàu nhò thöøa, were extinguished it would become like Cho ñoù laø voâ taùc, grass, trees, tiles, or stones; then what would Troïn thuoäc choã tình chaáp, receive the bliss? Moreover, the Dharma- Goác saùu möôi hai chaáp. nature is the substance of production and Doái laäp teân hö giaû, extinction and the five heaps are the function Sao ñaït nghóa chôn thaät, of production and extinction. With one body Chæ coù ngöôøi vöôït qua, having five functions, production and Thoâng suoát khoâng thuû xaû, extinction are permanent; at the time of Do bieát phaùp naêm uaån, production, the functions arise from the Voâ ngaõ ôû trong uaån, substance, and at the time of extinction, the Ngoaøi hieän caùc saéc töôïng, functions return to the substance. If there Moãi moãi töôùng aâm thanh, were rebirth then sentient beings would not Bình ñaúng nhö moäng huyeãn, cease to exist or be extinguished. If there Khoâng khôûi chaáp phaøm Thaùnh, were not rebirth, they would return to tranquil Khoâng khôûi hieåu Nieát Baøn, extinction and be just like insentient objects. Hai beân ba meù döùt. Thus, all dharmas would be suppressed by Thöôøng hieän duïng caùc caên, nirvana and there would not even be Maø chaúng khôûi töôûng duïng, production. How could there be bliss?" Phaân bieät taát caû phaùp, Toå quôû: "OÂng laø Thích töû sao laïi taäp theo Khoâng khôûi töôûng phaân bieät. ngoaïi ñaïo veà ñoaïn kieán vaø thöôøng kieán maø Kieáp

hoûa ñoát bieån caû, luaän nghò veà Toái thöôïng thöøa. Cöù theo lôøi oâng Gioù thoåi nuùi chaïm nhau. noùi, töùc laø ngoaøi saéc thaân rieâng coù phaùp thaân, Chôn thöôøng tòch dieät vui, lìa sanh dieät ñeå caàu tòch dieät, laïi suy luaän Nieát Töôùng Nieát Baøn nhö theá. Baøn thöôøng laïc noùi coù thaân thoï duïng, ñaây laø Nay toâi gaéng göôïng noùi, chaáp laãn veà sanh töû, ñaém meâ caùi vui theá gian; Khieán oâng boû taø kieán, nay oâng neân bieát, Phaät vì taát caû ngöôøi meâ maø OÂng chôù theo lôøi hieåu, nhaän thaân naêm uaån hoøa hôïp laøm theå töôùng Nhaän oâng bieát ít phaàn.” cuûa mình, phaân bieät taát caû phaùp cho laø töôùng The Master said, “You are a son of Sakya! ngoaïi traàn, öa sanh, gheùt cheát, nieäm nieäm ñoåi How can you hold the deviant views of dôøi, khoâng bieát laø moäng huyeãn hö giaû, luoáng annihilationism and permanence which luaân hoài, laáy thöôøng laïc Nieát Baøn ñoåi thaønh belongs to other religions and criticize the töôùng khoå, troïn ngaøy tìm caàu. Phaät vì thöông Supreme Vehicle Dharma! According to what nhöõng ngöôøi naày, môùi chæ daïy Nieát Baøn chôn you say, there is a Dharma-body that exists laïc, trong saùt na khoâng coù töôùng sanh, trong apart from physical form a tranquil extinction

to be sought apart from production and do not arise extinction. Moreover, you propose that there Nor are explanations of Nirvana made. is a body which enjoys the permanence and The two boundaries, the three limits bliss of Nirvana. But, that is to grasp tightly are cut off. onto birth and death and to indulge in worldly All organs have their function, bliss. You should now know that deluded But there never arises the thought of the people mistook the union of five heaps for function. their own bodies and determined the dharmas All dharmas are discriminated as external to themselves. They loved life, Without a thought of discrimination arising. dreaded death and drifted from thought to When the fire at the aeon’s end burns the thought, not knowing that this illusory dream bottom of the sea is empty and false. They turned vainly around And the winds blow the mountain against on the wheel of birth and death and mistook each other, the permanence and bliss of Nirvana for a The true, permanent, still extinct bliss, form of suffering. All day long they sought The mark of Nirvana is ‘thus.’ after something else. Taking pity on them, the I have struggled to explain it, Buddha made manifest in the space of an To cause you to reject your false views. instant the true bliss of Nirvana, which has no Don’t understand it by words alone mark of production or extinction; it has no And maybe you’ll understand a bit of this.” production or extinction to be extinguished. Trí Ñaïo nghe keä ñaïi ngoä, vui möøng nhaûy nhoùt, That, then, is the manifestation of tranquil laøm leã roài lui—After hearing this verse, Chih-Tao extinction. Its manifestation cannot be was greatly enlightened. Overwhelmed with joy, reckoned; it is permanent and blissful. The he made obeisance and with drew. bliss has neither an enjoyer nor a non- Trí Ñaïo Thieàn Sö: Zen Master Chih-Tao—See enjoyer. How can you call it ‘one substance Trí Ñaïo Quaûng Chaâu Thieàn Sö. with five functions?’ Worse, how can you say Trí Ñaït: Teân cuûa moät vò danh Taêng Nhaät Baûn that Nirvana suppresses all dharmas, causing thuoäc Phaùp Töôùng Toâng vaøo theá kyû thöù VII. Naêm them to be forever unproduced? That is to 658, Sö thaùp tuøng Sö trí Thoâng sang Trung Hoa ñeå slander

the Buddha and defame the Dharma. hoïc giaùo thuyeát Duy Thöùc vôùi ngaøi Huyeàn Listen to my verse: Trang—Name of a Japanese famous monk of the Supreme. Great Nirvana is bright Fa-Hsiang Sect in the seventh century. In 658, he Perfect, permanent, still, and shining. accompanied Chih-T'ung to come to China to Deluded common people call it death, study the theories of the Mind-Only with Master Other teachings hold it to be annihilation. Hsian Tsang. All those who seek two vehicles Trí Ñaéc Quaû Phaät Taùnh: The final or perfected Regard it as non-action. Buddha-nature resulting from the development of Ultimately these notions arise from feeling, the original potentiality. And form the basis for sixty-two views, Trí Ñoaïn: Trí ñöùc vaø ñoaïn ñöùc laøm saùng toû chaân Wrongly establishing unreal names. lyù vaø ñoaïn dieät phieàn naõo—Mystic wisdom which What is the true, real principle? attains absolute truth and cuts off misery. Only one who has gone beyond measuring Trí Ñoä: Penetrates without grasping or rejecting, 1) Prajna paramita (skt)—Perfect knowledge of And knows that the dharma of the five heaps dharmas—Ñoä thöù saùu trong luïc ñoä Ba La And the self within the heaps, Maät, trí hueä Ba La Maät coù coâng naêng ñöa The outward appearances—a mass of haønh giaû ñeán Nieát Baøn—Wisdom which images—the mark of every sound, brings men to nirvana, the sixth of the six Are equally like the illusion of dreams, paramitas. For him, views of common and holy

2) Teân cuûa moät vò danh Taêng Vieät Nam, soáng Trí Giaû Ñaïi Sö: Chih-I (chi)—Chigi (jap)—Chih vaøo theá kyû thöù XX. Haàu nhö caû ñôøi Sö hoaèng Che Taishi—See Thieân Thai Trí Khaûi Ñaïi Sö. hoùa ôû vuøng Trung Vieät Nam—Name of a Trí Giaùc: Knowing Awareness. Vietnamese famous monk who lived in the Trí Giaùc Phoå Minh Quoác Sö Ngöõ Luïc: Ngöõ luïc twentieth century. He spread the Buddha-cuûa Thieàn sö Xuaân OÁc Dieäu Ba, ngöôøi khai saùng dharmas in Central Vietnam most of his life. ra phaùi Töôùng Quoác Töï, moät trong nhöõng nhaùnh Trí Ñoä Luaän: Maha-Prajnaparamita Sastra thieàn quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû (skt)—Ñaïi Trí Ñoä Luaän—Luaän veà Kinh Baùt Nhaõ Nhaät Baûn—Records of Teachings of Shunnoku Ba La Maät Ña. Ñaây laø moät taùc phaåm trieát hoïc noåi Myoha Zenji (1311-1388), the founder of the tieáng cuûa Phaät Giaùo Ñaïi Thöøa—Sastra Shokokuji branch, one of the most important (Commentary) on the Prajna paramita sutra. It is a branches from Rinzai (Lin-Chi) school in Japan. famous philosophical Mahayana work. Trí Giaùm Tuyeát Ñaäu Thieàn Sö: Hsueh-tou Chih- Trí Ñoân (314-366): Chih-Tun—Chih-tao-lin chien—See Tuyeát Ñaäu Trí Giaùm Thieàn Sö. (chi)—Trí Ñoân 314-366—Moät trong nhöõng thieàn Trí Giaùo: Toaøn Giaùo—Complete or perfect sö chính cuûa Phaät giaùo Trung Quoác vaøo theá kyû thöù teaching. tö. OÂng saùng laäp ra phaùi Baùt Nhaõ cuûa Phaät Giaùo Trí Giôùi: Trí giôùi laø lyù trí töông ñoái, ñoái laïi vôùi lyù Nguyeân Thuûy Trung Quoác. Trí Ñoân laø ngöôøi ñaàu giôùi—The realm of knowledge, in contrast with tieân ñaõ ñöa ra lyù giaûi môùi veà moät trong nhöõng khaùi that of fundamental principles of law (Lyù giôùi). nieäm trung taâm trieát hoïc cuûa Trung Quoác laø "Lyù." Trí Haûi: Theo truyeàn thoáng, lyù chæ traät töï vuõ truï, nhöng Trí 1) Ocean of wisdom—Trí tueä Phaät saâu vaø roäng Ñoân lyù giaûi ngöôïc laïi, nhö laø chaân lyù cao nhaát, hay nhö

ñaïi döông—Buddha-wisdom is as deep nguyeân lyù cuoái cuøng, hay chaân tính. Ñònh nghóa and wide as the ocean. naày veà sau ñöôïc caùc tröôøng phaùi Phaät giaùo thöøa 2) (1876-1950): Teân cuûa moät vò danh Taêng Vieät nhaän. Trí Ñoân coøn raát noåi tieáng laø ñeä töû am hieåu Nam, soáng vaøo theá kyû thöù XX. Haàu nhö caû saâu saéc veà Trang Töû vaø Ñaïo giaùo—One of the ñôøi Sö hoaèng hoùa ôû vuøng Trung Vieät Nam— most important monks of the fourth century and Name of a Vietnamese famous monk who founder of the so-called Prajna school of early lived in the twentieth century. He spread the Chinese Buddhism, the school of Appearance As Buddha-dharmas in Central Vietnam most of Such. Chih-Tun was the first to interpret “li,” a his life. central notion in Chinese philosophy. According to 3) (1905-1979): Teân cuûa moät vò danh Taêng Vieät the classical view, “li” means the cosmic order; Nam, soáng vaøo theá kyû thöù XX. Haàu nhö caû however, Chih-Tun, saw “li” the supreme truth, ñôøi Sö hoaèng hoùa ôû mieàn Baéc Vieät Nam— the ultimate principle, or “suchness” (tathata). Name of a Vietnamese famous monk who This meaning for “li” was adopted by other lived in the twentieth century. He spread the schools in the course of the development of Buddha-dharmas in North Vietnam most of Buddhism in China. Chih-Tun was also known as his life. a student of Chuang-Tzu and enjoyed great Trí Haûi Hoøa Thöôïng: Tri Hai Master—Teân cuûa popularity in Taoist circles. Hoøa Thöôïng Trí Haûi, ngöôøi ñaõ ñoân ñoác truøng tu Trí Ñöùc: 1) Trí vaø ñöùc: Intellectual and virtue, chuøa Quoác AÂn vaøo naêm 1805 vôùi söï ñoùng goùp 300 merit (potency) of perfect knowledge; 2) Trí hueä laïng baïc cuûa Coâng Chuùa Long Thaønh, chò vua Gia hay söï thoâng bieát veà Phaät taùnh maø chuùng sanh saún Long—Name of Most Venerable Trí Haûi who coù (ñöùc töï lôïi cuûa chö Boà Taùt): Wisdom or supervised the reconstruction of Quoác AÂn temple intellectual virtue. in 1805 through the contribution of Princess Long Trí Ñöùc Tö Löông: Tu taäp thieàn quaùn vaø tinh Thaønh, an elder sister of king Gia Long, who chuyeân tìm caàu Dieäu Giaùc, hay laø ba Ba La Maät offered 300 ounces of silver. sau cuøng—Wisdom, the last three paramitas. Trí Haûi Thöôïng: Born of a Store of Knowledge. Trí Giaû: Vidya-purusa (skt)—Ngöôøi trí— Trí Haïnh Cuûa Baäc Giaùc Ngoä: The knowledge of Knower—Wise man. the enlightened.

Trí Haïnh Nhö Lai: The knowledge of Tathagata. nhaäp'. Neáu coù xuaát nhaäp thì chaúng phaûi laø ñaïi Trí Hieàn: Jnanabhadra (skt)—Prajna-bhadra ñònh." Trí Hoaøng khoâng ñaùp, giaây laâu hoûi laïi (skt)—Teân cuûa moät vò danh Taêng AÁn Ñoä ñeán Huyeàn Saùch: "Thaày cuûa oâng laø ai?" Huyeàn Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907) ñeå Saùch ñaùp: "Thaày toâi laø Luïc Toå ôû Taøo Kheâ." phieân dòch kinh ñieån vaø truyeàn baù Phaät phaùp— Trí Hoaøng hoûi: "Luïc Toå daïy theá naøo veà thieàn Name of an Indian famous monk who came to ñònh?" Huyeàn Saùch noùi: "Thaày toâi noùi raèng China in the T'ang Dynasty in order to translate Thieàn voán laëng im maø huyeàn dieäu (dieäu sutras and to spread the Buddha-dharma. traïm), vaéng laëng maø troøn ñaày (vieân tòch), naêm Trí Hoûa: Ngoïn löûa trí tueä coù coâng naêng ñoát chaùy aám voán khoâng, saùu traàn chaúng phaûi coù, theå vaø khoå ñau phieàn naõo—The fire of wisdom which duïng ñeàu nhö nhö, chaúng xuaát

chaúng nhaäp, burns up misery. chaúng ñònh chaúng loaïn (Dieäu traïm vieân tòch, Trí Hoaøng Thieàn Sö: Zen master Chih-Huang— theå duïng nhö nhö). Thieàn taùnh khoâng coù choã See Trí Hoaøng Haø Baéc Thieàn Sö. truï, chôù truï choã vaéng laëng cuûa Thieàn. Thieàn Trí Hoaøng Haø Baéc Thieàn Sö: Zen master Chih- taùnh chaúng sanh, chôù ñaâm nghó veà söï sanh Huang He-Pei—Teân cuûa moät vò Thieàn sö Trung dieät cuûa Thieàn. Taâm nhö hö khoâng, nhöng Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu chi tieát ñöøng coù suy löôøng veà hö khoâng."—After veà Thieàn Sö Trí Hoaøng nhö trong Truyeàn Ñaêng twenty years of cultivation, he thought he Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy nhieân, well understood the purport of meditation or coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy trong samadhi. Hsuan-t'se, learning his attainment, Kinh Phaùp Baûo Ñaøn. Theo Kinh Phaùp Baûo Ñaøn, visited him, and said, "What are you doing chöông baûy, Thieàn sö Trí Hoaøng, töøng theo hoïc there?" Chih-huang said, "I am entering into a toïa thieàn döôùi söï daãn daét cuûa Nguõ Toå Hoaèng samadhi." Hsuan-t'se said, "You speak of Nhaãn—Zen Master Chih-Huang, name of a entering, but how do you enter into samadhi Chinese Zen master. We do have a lot of detailed with a thoughtful mind or with a thoughtless documents on this Zen Master, i.e, the Records of mind? If you say with a thoughtless mind, all the Transmission of the Lamp (Ch’uan-Teng-Lu), non-sentient beings such as plants or bricks Volume V, and the Flatform Sutra; however, there could attain samadhi. If you say with a is some interesting information on him in Flatform thoughful mind, all sentient beings could Sutra. According to the Flatform Sutra, Chapter attain it." Chih-huang said, "When I enter into Seven, Chih-huang was an adept in meditation, samadhi, I am not conscious of either being which he studied under the fifth patriarch Hung- thoughtful or thoughtless." Hsuan-t'se said, "If jen. you are conscious of neither, you are right in Sau hai möôi naêm ngoài tònh trong am, Sö töï samadhi all the while; why do you then talk at xem nhö mình ñöôïc chaùnh ñònh. Huyeàn Saùch, all of entering into it or coming out of it? If, moät trong nhöõng ñeä töû cuûa Luïc Toå Hueä Naêng, however, there is really entering or coming nhaân du phöông ñeán Haø Soùc nghe tieáng ñoàn out, it is not Great Samadhi." Chih-huang did tìm ñeán thaûo am, hoûi: "OÂng ngoài laøm gì ñaây?" not know how to answer. After a while he Trí Hoaøng ñaùp: "Nhaäp ñònh." Huyeàn Saùch noùi: asked who was Hsuan-t'se's teacher and what "OÂng noùi nhaäp ñònh, vaäy oâng coù taâm maø was his understanding of samadhi. Hsuan-t'se nhaäp? Hay voâ taâm maø nhaäp? Neáu laø voâ taâm said, "The Sixth Patriarch Hui-neng is my thì taát caû theá giôùi voâ tình nhö coû caây gaïch teacher, and according to him, the ultimate ngoùi ñeàu coù theå nhaäp ñònh heát thaûy. Baèng coù truth lies mystically serene and perfectly taâm maø nhaäp thì moïi gioáng höõu tình, haøm quiet; substance and function are not to be linh, coù yù thöùc, ñeàu cuõng ñònh ñöôïc." Trí separated, they are of one Suchness. The five Hoaøng noùi: "Trong khi toâi nhaäp ñònh thì khoâng skandhas are empty in their nature, and the bieát laø höõu taâm hoaëc voâ taâm." Huyeàn Saùch six sense-objects have no reality. The truth lieàn hoûi: "Neáu khoâng bieát laø höõu taâm hay voâ knows of neither entering nor going out, taâm thì

luùc naøo cuõng laø ñònh, sao coøn noùi 'xuaát neither being tranquil nor disturbed. Dhyana

in essence has no fixed abode, be serene in Trí Huùc Ñaïi Sö: Trí Huùc Ñaïi Sö töï laø Ngaãu Ích, dhyana. Dhyana in essence is birthless; ngöôøi ñôøi nhaø Thanh, con cuûa hoï Chung, queâ ôû without attaching yourself to the thought of Ngoâ Huyeän. Thaân phuï ngaøi thoï trì chuù Ñaïi Bi vaø birth and death, think in dhyana. Have your Baïch Y, moäng thaáy Ñöùc Quaùn Theá AÂm trao cho mind like unto space and yet have no thought moät ñöùa beù, sau ñoù môùi sanh ra ngaøi. Thuôû nieân of space." thieáu ngaøi theo Nho hoïc, ñaõ töøng vieát saùch baøi Trí Hoaøng nghe xong beøn ñeán yeát kieán Luïc baùng ñaïo Phaät. Sau nhaân xem ñöôïc boä saùch “Truùc Toå Hueä Naêng. Toå hoûi: "OÂng laø ai?" Trí Hoaøng Song Tuøy Buùt Luïc” cuûa Lieân Trì Ñaïi Sö (Toå thöù 8 trình roõ moïi vieäc. Toå noùi: "Ñuùng nhö lôøi cuûa Tònh Ñoä Trung Hoa), lieàn tænh ngoä, ñoát boû Huyeàn Saùch noùi, oâng cöù ñeå taâm oâng töï nhieân cuoán saùch cuûa mình ñaõ vieát ñi. Naêm hai möôi tuoåi, nhö hö khoâng, maø vaãn khoâng coù moät kieán giaûi ngaøi hoïc Kinh Ñòa Taïng Boån Nguyeän, nhôø ñoù maø naøo veà caùi khoâng aáy, thì taâm seõ öùng duïng töï phaùt yù xuaát traàn, moãi ngaøy haèng luoân nieäm Phaät. do, khoâng vöôùng maéc, daàu laøm gì, ñoäng hay Nieân hieäu Thieân Khaûi naêm ñaàu, ngaøi ñöôïc 24 tuoåi, tònh, vaãn laø voâ taâm, vaø ñoù laø luùc phaøm hay sau khi nghe moät Phaùp Sö giaûng kinh boãng phaùt thaùnh ñeàu queân heát, naêng (chuû) vaø sôû (khaùch) nghi tình, duïng coâng tham cöùu. Ít laâu sau, ñöôïc toû ñeàu döùt troïn, taùnh vaø töôùng ñeàu nhö nhö, töùc ngoä, lieàn ñoùng cöûa nhaäp thaát ôû Ngoâ Giang. Thôøi laø khoâng luùc naøo chaúng laø ñònh vaäy."—Thus kyø aáy ngaøi ñau naëng, môùi quyeát chí nieäm Phaät caàu learning of the sixth patriarch's view on sanh Tònh Ñoä. Sau khi beänh vöøa döùt, ngaøi lieàn kieát samadhi or dhyana, Chih-huang came to visit ñaøn trì chuù vaõng sanh moät thaát, ñoát ba lieàu höông the master. The Sixth Patriarch said, "What nôi caùnh tay, theä nguyeän phaùt loøng Boà Ñeà, caàu Hsuan-t'se told you is true. Have your mind sanh Cöïc Laïc ñeå mau chöùng troøn ñaïo quaû, sôùm ñoä like unto space and yet entertain in it no chuùng sanh. Veà sau Ñaïi sö töøng truï trì caùc nôi nhö thought of emptiness. Then the truth will have OÂn Laêng, Chöông Chaâu, Thaïch Thaønh, Thaùnh its full activity unimpeded. Every movement Kheâ, Tröôøng Thuûy, Taân An, roäng truyeàn giaùo of yours will come out of an innocent heart, phaùp Thieân Thai vaø moân nieäm Phaät. Thôøi baáy giôø, and the ignorant and the wise will have an nhöõng nhaø tu thieàn ôû caùc nôi, phaàn ñoâng ñeàu cho equal treatment in your hands. Subject and raèng phaùp moân Tònh Ñoä laø quyeàn giaùo, cho neân object will lose their distinction, and essence moãi khi gaëp ngöôøi nieäm Phaät thì daïy hoï neân tham and appearance will be of one suchness. cöùu quaùn töôûng. Rieâng ñaïi sö laïi nhaän ñònh ra When a world of absolute oneness is thus phaùp “Trì Danh Nieäm Phaät” chính laø moân “Taâm realized, you have attained to eternal Toâng Vieân Ñoán.” Coù oâng Traùc Taû Xa laø moät cö só samadhi." tu Thieàn, töøng ñem nhöõng huyeàn lyù beân Thieàn gaïn Trí Hoaøng ngay nôi ñaây lieàn ñaïi ngoä, hai hoûi Tònh Ñoä, ngaøi ñeàu traû lôøi moät caùch thích ñaùng möôi naêm ñaõ

ñöôïc taâm, troïn khoâng aûnh caû. Sau ñoù ñaïi sö veà aån tu ôû nuùi Linh Phong. Bình höôûng. Ñeâm aáy ôû Haø Baéc, daân chuùng nghe thöôøng, ñaïi sö thöôøng khai thò raèng phaùp moân trong hö khoâng coù tieáng noùi: “Thieàn sö Hoaøng Nieäm Phaät khoâng coù chi laï kyø ñaëc bieät caû, chæ coù ngaøy nay ñöôïc ñaïo.” Trí Hoaøng sau ñoù leã töø moät yeáu ñieåm quan troïng duy nhaát laø Tín Haïnh trôû veà Haø Baéc, khai hoùa boán chuùng—Just then Nguyeän (see Tín Haïnh Nguyeän,Nhò Trì, and Tam Chih-Huang attained the great enlightenment. Tuï Tònh Giôùi). Vaøo cuoái muøa Ñoâng naêm Thuaän What he had gained in twenty years vanished Trò thöù 11, ñaïi sö caûm chuùt beänh nheï. Ngaøi di chuùc from his mind without a trace. That night, the laïi moïi vieäc vaø daën doø caùc ñeä töû raèng: “Sau khi ta people of Hopei heard a voice in space thò tòch, caùc ngöôi laøm leã traø tyø xong roài phaûi taùn announcing, ‘Today, Dhyana Master Chih- xöông cho nhuyeãn, troän chung vôùi boät, hoøa thaønh Huang has attained the Way.’ Later, he made vieân, ñem chia thí cho caùc loaøi caù chim, ñeå keát obeisance and left, returning to Hopei to duyeân Tònh Ñoä vôùi chuùng. Sang ñaàu naêm, vaøo teach and convert the four assemblies there.” ngaøy 21 thaùng gieâng, ñaïi sö daäy sôùm, saéc dieän töôi Trí Hoaëc: Trí tueä vaø söï nghi hoaëc—Wisdom and khoûe nhö ngöôøi khoâng beänh. Ñeán ñuùng ngoï, ngaøi delusion. ngoài thaúng treân giöôøng maø thò tòch, thoï ñöôïc 57

tuoåi—Great Venerable Master Chu-Rut’s self- Great Master accepted the Dharma practice of given name was Ou-I. He was born to the Chung “Reciting the Buddha’s Name” as the path of Family from Wu-Hsien region. He lived during “Ultimate Perfection.” A lay Buddhist who the T’ang Dynasty. His father had often practiced practiced Zen during that time, named Traùc -Taû- reciting the Great Compassionate and Pure White Xa. He often borrowed the marvelous and Robe mantras. In a dream, his father saw magnificent Zen theories to ask the Great Master Avalokitesvara Bodhisattva handing him a young about Pureland teachings; each time, the Great child. Thereafter, the Great Master was born. Master answered those questions most During his youth, he was a student of satisfactorily. Thereafter, the Great Master retired Consucianism and wrote books derading to the Ling-Feng Mountain. Regularly, he often Buddhism. After he read the series “Truùc Song taught: “There isn’t anything extraordinary or Tuøy Buùt Luïc” written by Great Master Lieân-Ch’ih unusual about Buddha Recitation, it has only these (Eighth Pureland Patriarch), he was awakened important points “Deep Faith, Sincere Vow, and immediately and burned the books he had written Diligent Practice.” (see Tín Haïnh Nguyeän, and before. When he was twenty years old, he began Nhò Trì). At the end of the winter of the eleventh studying the “Great Vows of Ksitigarbha Sutra” year of Thuaän-Trò reign period, the Great Master and as a result he developed the intention of had a minor illness. He resigned from all his abandoning the secular life to join the order, and positions and responsibilities and instructed his he practiced Buddha Recitation throughout each disciples: “After I pass away and following my day. In the first year of T’ien-Ksi reign period, he cremation, mix my ashes with flour and roll them was twenty-four years

old. After he heard a into little balls, and then divided them up to make Dharma Master teaching and explaining the Sutra, donations to different kinds of birds and fish, in he suddenly began to have doubts and order to establish and form Pureland connections immediately investigated and researched more for them. In the beginning of the year of the 21th Buddhist teachings to find answers for his of January, the Great Master woke up early, skepticism. Not long after, he was awakened, he appearing full of vitality like a healthy person. At immediately went into retreat in the Wu-Jiang noon time, he sat in the lotus position on his bed, region. During this period, he was quite ill and facing the West, put his palms together, reciting became determined to practice Buddha Recitation Buddha's name to pass away. He was 57 years praying to gain rebirth in the Pureland. As soon as old. he was cured, he went into a retreat for one week Trí Hueä: Jnana (skt)—Wisdom—See Trí Tueä. to practice reciting the Gaining Rebirth Mantra. Trí Hueä Ba La Maät: Prajna-paramita (skt)— He then burned three incenses into his arm Perfection of Wisdom—Wisdom-paramita—See vowing to cultivate for the Bodhi Mind, praying to Trí Ba La Maät. gain rebirth to the Ultimate Bliss World to attain Trí Hueä Baùt Nhaõ: Prajna-paramita (skt)—All- quickly the Ultimate Enlightenment and be able to knowing wisdom—Transcendental knowledge— help save sentient beings as soon as possible. He See Trí Hueä Ba La Maät. became abbot of various temples including On- Trí Hueä Boà Taùt: Prajna-paramita-bodhisattva Lang, Shing-Chou, Su-Sheng, Hsing-Ksi, Ch'ang- (skt)—Bodhisattva of Wisdom—Transcendental- Tsuy, and Hsing-An, as he taught widely the knowledge Bodhisattva. teachings of T'ien-T'ai Zen and Buddha Trí Hueä Ñaïo: Ñaïo trí tueä—Path of wisdom. Recitation or Pureland Buddhism. During this Trí Hueä Haûi: Trí tueä cuûa Nhö Lai saâu roäng gioáng period, the majority of those cultivating Zen nhö bieån—Buddha-wisdom deep and wide as the assumed the Pureland Dharma Door to be a ocean. dependent doctrine. Therefore, each time meeting Trí Hueä Khoâng Caáu Chöôùng: Unfettered cultivators who practiced Buddha Recitation, Zen knowledge. practitioners would tell them to examine and Trí Hueä Kieám: The sword of wisdom. investigate the word "Contemplation." Only the Trí Hueä Kieän Toaøn: Perfect knowledge.

Trí Hueä Löïc: Wisdom—Insight. taän goác reã boùng toái cuûa si meâ—The prajna- Trí Hueä Moân: Cöûa ngoõ ñi vaøo trí tueä hay quyeàn paramita is a gate of Dharma-illumination; for trí laø cöûa vaøo thöïc trí—The gate of Buddha- with it, we eradicate the darkness of ignorance. wisdom which leads to all truth. Trí Hueä Traøng: Torch of Knowledge. Trí Hueä Nhaät: Jnana bhaskara (The sun of Trí Huy (873-956): Teân cuûa moät vò danh Taêng knowledge. Trung Hoa vaøo cuoái thôøi nhaø Ñöôøng (618-907)— Trí Hueä Nhò Bieân: Dualistic wisdom. Name of a Chinese famous monk who lived in the Trí Hueä Phaät: Tathata-jnanabuddha (skt)— end of the T'ang Dynasty in China. Buddha-wisdom—Great wisdom. Trí Huyeãn: Teân cuûa moät vò danh Taêng Trung Hoa Trí Hueä Quaùn: Duøng trí tueä chaân thöïc ñeå quaùn vaøo thôøi nhaø Tuøy (581-618)—Name of a Chinese saùt lyù thöïc töôùng—Insight into reality—See Nguõ famous monk who lived in the Sui Dynasty in Chuûng Thieàn. China. Trí Hueä

Quang: Light of wisdom—Tueä chieáu Trí Höõu Sö: Vaên Tö Tu—Knowledge or wisdom (aùnh saùng trí tueä chieáu toûa khaép nôi xua tan boùng that comes from listening to the dharma, reflection toái cuûa voâ minh)—One of the twelve lights of and cultivation. Amitabha Buddha. Trí Hy: Parajnaruci (skt)—Baùt Nhaõ Löu Chi— Trí Hueä Quang Minh: Taâm quang minh— Teân cuûa moät nhaø sö ñaõ dòch boä Giaûi Thoaùt Luaät Wisdom or mental light. Kinh—Name of a monk who translated the Trí Hueä Quang Nhö Lai: Brightness of Moksha Sutra. Knowledge and Favour of Tathagata—See Trí Trí Khaûi: Hueä Quang Phaät. 1) (533-610): Teân cuûa moät vò danh Taêng Trung Trí Hueä Quang Phaät: Teân goïi taét cuûa Ñöùc Phaät A Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Di Ñaø (vì Ñöùc Phaät naày coù ñuû trí hueä quang Chinese famous monk who lived in the Sui minh)—Wisdom Light Buddha, an abbreviated Dynasty in China. name for Amitabha Buddha. 2) (?-646): Chi-Che—Teân cuûa moät vò danh Taêng Trí Hueä Qui Öôùc: Conventional wisdom. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— Trí Hueä Thanh Tònh: Trí hueä thanh tònh vì ñoaïn Name of a Chinese famous monk who lived tröø taát caû toái aùm ngu si—Purity of wisdom, getting in the T'ang Dynasty in China. rid of the darkness of all delusion. 3) Teân cuûa moät vò danh Taêng Trung Hoa khaùc Trí Hueä Thaønh Töïu Phaùp: Janana-siddhi (skt)— cuõng soáng vaøo thôøi nhaø Ñöôøng (618-907)— Teân cuûa moät boä luaän do ngaøi Indrabhuti soaïn vaøo Name of a Chinese famous monk who lived theá kyû thöù taùm—Wisdom that accomplishes all the in the T'ang Dynasty in China. dharmas, name of a work written by Indrabhuti in Trí Khaûi Ñaïi Sö: Chi-Che-Taishi (chi)—Chigi the eighth century. (jap)—Chih-I, founder of the T’ien-T’ai school— Trí Hueä Thaân: Thaân trí hueä vì ñoàng moät taùnh vôùi See Thieân Thai Trí Khaûi Ñaïi Sö. taát caû Phaät thaân—The body of wisdom, being of Trí Khaûi Thieân Thai Ñaïi Sö (538-597): T’ien- the same one nature as the bodies of all Buddhas. T’ai Chih-I—See Thieân Thai Trí Khaûi Ñaïi Sö. Trí Hueä Thuø Thaéng: Parama-prajna (skt)— Trí Kieám: Trí hueä Kieám—Löôõi kieám trí hueä. Trí Parama-panna (p)—Transcendental wisdom— tueä thanh tònh, coù khaû naêng caét ñöùt duïc voïng phieàn Highest wisdom. naõo vaø döùt tuyeät sinh töû—The sword of wisdom, Trí Hueä Thuûy: Trí hueä thuûy coù coâng naêng goät röûa which cuts away passion and severs the link of taát caû nhöõng ueá tröôïc cuûa duïc voïng—The water of transmigration. wisdom, which washes away the filth of passion. Trí Kính: The mirror of wisdom. Trí Hueä Toái Haäu: Ultimate wisdom. Trí Laâm: Chih-lin. Trí Hueä Trang Nghieâm: Adornment of 1) (409-487): Teân cuûa moät vò danh Taêng Trung Wisdom—Trí hueä Ba la maät laø cöûa ngoõ ñi vaøo haøo Hoa vaøo thôøi Löu Toáng (420-497)—Name of quang chö phaùp, vì nhôø ñoù maø chuùng ta ñoaïn tröø a Chinese famous monk who lived in the Liu Sung Dynasty in China.

2) (544-613): Teân cuûa moät vò danh Taêng Trung Chinese)—Zhimen Kuangzuo (Pinyin Chinese)— Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a See Quang Toä Trí Moân Thieàn Sö. Chinese famous monk who lived in the Sui Trí Moân Tuøy Chaâu: Zen master Kuang-Zuo-Zhi- Dynasty in China. Men—See Quang Toä Trí Moân Thieàn Sö. Trí Luaän: See Ñaïi Trí Ñoä Luaän. Trí Muïc Haønh Tuùc: Ví trí vôùi maét vaø haønh vôùi

Trí Löïc: Prajna-bala (skt)—Trí Tueä vaø Thaàn Löïc: chaân—Eye and foot—Knowledge with the eyes Knowledge and supernatural power—Naêng löïc and practice with the feet. cuûa trí tueä: Power of knowledge—Haønh giaû (tu Trí Na: Cina (skt)—Trung Hoa—China. thieàn) coù ñuû naêng löïc söû duïng maät trí: The Trí Na Boäc Ñeå: Cinapati (skt). efficient use of mystic knowledge—Naêng löïc tröïc 1) Vò chuùa töø Trung Hoa, ñöôïc noùi ñeán trong giaùc ñeå hieåu taâm thöùc cuûa moïi chuùng sanh: The Taây Vöïc Kyù: Lord from China, said in the intuitive power to understand the mentalities of all Record of Western Lands to have been beings—Löïc cuûa trí bieát taát caû taâm haønh—Power appointed by the Han rulers. of knowledge, comprehending the activities of all 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø minds. Ñieån, Cinapati laø moät vöông quoác nhoû naèm veà Trí Löïc Trì: Support by the power of knowledge. phía taây baéc cuûa AÁn Ñoä (gaàn Lahore baây giôø) Trí Lyù: Nguyeân taéc toaøn haûo hay luaät caên baûn— maø daân chuùng cuûa vöông quoác naày ñoan chaéc The utmost principle, the fundamental law. raèng nhöõng vò vua ñaàu tieân cuûa hoï ñeán töø Trí Maïn Ñaø La: The Vajradhatu mandala, in Trung Quoác: According to Eitel in the contrast with the Garbhadhatu—Trí Maïn Ñaø La laø Dictionary of Chinese Buddhist Terms: A thuyeát giaûng trí töôùng môùi thaønh cuûa Ñöùc Nhö Lai, small kingdom northwest of India (near ñoái laïi vôùi Maïn Ñaø La cuûa Thai Taïng Giôùi, laøm Lahore) the inhabitants of which asserted that hieån hieän caùi ñöùc cuûa lyù tính maø chuùng sanh voán their first kings had come from China. coù. Trí Naêng: Jeya (skt)—Intellect—Knowledge Trí Maõnh: capacity. 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Trí Naêng Saâu Saéc: Intellectual discernment. thôøi Löu Toáng (420-497)—Name of a Trí Naêng Vaø YÙ Thöùc Töùc Thôøi Tröïc Tieáp: The Chinese famous monk who lived in the Liu intellect and the immediate and direct Sung Dynasty in China. awareness—Christmas Humphreys vieát trong 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo quyeån 'Söï Tieáp Caän Thieàn Cuûa Taây Phöông': thôøi nhaø Tuøy (581-618)—Name of a Chinese "Ngaøy nay ôû phöông Taây, naêng löïc toái thöôïng laø famous monk who lived in the Sui Dynasty in trí naêng. Ñoái vôùi phaàn lôùn chuùng ta, trí naêng laø China. phöông tieän giao tieáp vôùi theá giôùi chung quanh, vaø Trí Maãu: Giaùc Maãu hay baø meï sanh ra trí tueä — cuõng laø phöông tieän ñeå khaùm phaù ra chaân lyù. Wisdom-mother—The mother of knowledge. Nhöng nhöõng ngöôøi töï haøo nhaát veà coâng cuï tuyeät Trí Meänh: To risk (venture) one’s life. myõ naøy laïi laø nhöõng ngöôøi ít chòu thöøa nhaän nhöõng Trí Moân: Trí hueä Phaät hay con ñöôøng daãn ñeán giôùi haïn cuûa trí naêng. Hoï khoâng chòu hieåu raèng giaùc ngoä Boà Ñeà (bao goàm taát caû caùc ñöùc töï lôïi)— cuõng gioáng nhö khaû naêng cuûa caùc giaùc quan cuûa Wisdom gate, or Buddha-wisdom, or the way of chuùng ta raát laø haïn cheá, vaø caûm xuùc coù theå taùch enlightenment. bieät vôùi tö töôûng, trong söï suy nghó nhö vaäy, cuõng Trí Moân Baùt Nhaõ Theå: Chih Men's Body of chæ goø boù trong phaïm vi cuûa mình, trong ñoù trí Wisdom—See Coâng AÙn Trí Moân Baùt Nhaõ Theå. naêng tìm hieåu caøng ngaøy caøng nhieàu veà nhöõng Trí Moân Lieân Hoa Haø Dieäp: Chih Men's Lotus hieän töôïng. Nhöng tö töôûng khoâng bao giôø coù theå Flower, Lotus Leaves, example 21 of

the Pi-Yen- bieát theo nghóa yù thöùc töùc thôøi vaø tröïc tieáp. YÙ nghó Lu—See Coâng AÙn Trí Moân Lieân Hoa Haø Dieäp. phaûi ñaït ñeán taän cuøng cuûa tö töôûng tröôùc khi naêng Trí Moân Quang Toä Thieàn Sö: Chimon Koso löïc keá tieáp chieám laáy noù. Trong thieân nhieân, (jap)—Chih-meân Kuang-tso (Wade-Giles khoâng coù ñöôøng voøng vaø ñöôøng taét."—Christmas Humphreys wrote in 'A Western Approach to

Zen': "In the West the paramount faculty today is 3) Coøn coù moät Trí Nguyeät hay Hueä Nguyeät laø the intellect. It is for most of us the means of taùc giaû cuûa boä Ngoaïi Ñaïo Luaän Thaéng Toâng communicating with the world around, and for Thaäp Cuù Nghóa Luaän, ñöôïc Ngaøi Huyeàn discovering truth. But those most proud of this Trang dòch sang Hoa ngöõ—Another magnificent instrument are the least willing to Jnanacandra, author of the non-Buddhist admit its limitations. They refuse to understand Vaisesika-nikaya-dasapadartha-sastra, wich that just as the range of the senses is narrowly was translated into Chinese by Hsuan-Tsang. defined, and feeling may be sharply distinguished Trí Ngöng: Teân cuûa moät vò danh Taêng Trung Hoa from thought, so thinking is confined to its own vaøo thôøi nhaø Tuøy (581-618)—Name of a Chinese field, wherein it learns more and more about famous monk who lived in the Sui Dynasty in phenomena. But thought can never know, in the China. sense of immediate, direct awareness. Thinking Trí Nham Thieàn Sö (600-677): Zen Master Chih- must reach the end of thought before the next yen—Teân cuûa moät Thieàn sö thuoäc Ngöu Ñaàu faculty takes over. In nature there are no bypasses toâng, ñeä töû cuûa Thieàn sö Phaùp Dung. Phaàn lôùn coù and no short cuts." theå ñöôïc noùi moät caùch ñaùng tin caäy veà caùc vò sô Trí Ngaïi: Cognitive obstruction—Sôû Tri Chöôùng Toå sö cuûa Ngöu Ñaàu toâng laø Phaùp Dung vaø ñeä töû hay phieàn naõo laøm trôû ngaïi trong vieäc ñaït thaønh trí laø Trí Nham, moãi ngöôøi ñeàu coù moät soá taùc ñoäng caù hueä Phaät (voâ minh laøm trôû ngaïi giaùc ngoä Boà nhaân naøo ñoù leân truyeàn thoáng chung cuûa phaùp Ñeà)—Obstacles to attaining Buddha-wisdom haønh Thieàn ôû nuùi Ngöu Ñaàu vaø vuøng laân caän. Trí (Original ignorance—Caên baûn voâ minh)—See Sôû Nham xuaát thaân töø gia ñình hoï Hoa, thuoäc Khuùc Tri Chöôùng. A, huyeän Ñan Döông, tænh Giang Toâ. Luùc ôû Ñan Trí Nghieâm: Döông, oâng ñaõ boû ra phaàn ñôøi luùc treû laøm quan 1) (350-427): Teân cuûa moät vò danh Taêng Trung trong quaân ñoäi. OÂng trôû thaønh Taêng só naêm 45 Hoa vaøo thôøi Ñoâng Taán (317-420)—Name of tuoåi, sau ñoù oâng trôû neân noåi tieáng do haønh trì phaùp a Chinese famous monk who lived in the quaùn "baát tònh", quaùn thaân theå vaø quaùn töû thi baát Eastern Chin Dynasty in China. tònh, quaùn töø bi, vaø quaùn voâ sanh, quaùn chö phaùp 2) Teân cuûa moät vò Thieàn sö Trung Hoa soáng vaøo coát yeáu laø voâ vi khoâng do ñieàu kieän nhaân duyeân thôøi Nguõ Ñaïi beân Trung Hoa (907-960)— maø thaønh. OÂng daïy raát nhieàu ñoà chuùng, nhöng Name of a Chinese Zen master who lived in ngaøy nay khoâng moät taùc phaåm thaønh vaên naøo cuûa the Wu-tai Dynasty in China. oâng ñöôïc bieát ñeán—Name of a Zen master of the Trí Nghieãm: Chih-yen (chi)—Vò Toå thöù tö cuûa Niu-T'ou sect, a disciple of Zen master Fa-jung. tröôøng phaùi Hoa Nghieâm, vaøo khoaûng töø naêm

600 The most that can reliably be said about the ñeán 668 sau Taây Lòch döôùi ñôøi nhaø Ñöôøng— earliest Ox-head School patriarchs is that Fa-jung Fourth patriarch of the Hua-Yen school around and Chih-yen each had some individual impact on 600-668 A.D. during the T’ang dynasty. the general tradition of discipline of meditation at Trí Ngoân: Toaøn ngöõ hay nhöõng lôøi giaûi thích hoaøn Mount Niu-T’ou and the surrounding area. Chih- toaøn—Perfect words, words of complete yen was born from the Hua family of Ch'u-a, Tan- explanation. yang district, Kiangsu province. In Tan-yang, Trí Ngung Vaân Caùi Thieàn Sö: See Vaân Caùi Chí Chih-yen spent the early part of his life as a Ngung Thieàn Sö. military officer. He became a monk at the age of Trí Nguyeät: Jnanacandra (skt). forty-five, after which he became known for the 1) Trí tueä saùng nhö aùnh traêng: Knowledge bright practice of the contemplations of "impurities," i.e., as the moon. on the body and corpses, compassion, and 2) Trí Nguyeät laø teân cuûa moät vò thaùi töû ngöôøi birthlessness, i.e., on the essentially xuaát gia trôû thaønh moät nhaø sö vaøo khoaûng unconditioned nature of all things. He taught a lot naêm 625 sau Taây Lòch: Jnanacandra, name of of disciples, but nowadays no written works of his a prince of Karashahr who became a monk are known. around 625 A.D.

Trí Nhaøn Höông Nghieâm Thieàn Sö: Kyogen giaùo Trieàu Tieân. Thaày cuûa oâng laø Chonghwi, moät Chikan (jap)—Hsiang-yen Chih-hsien—See thieàn sö thuoäc truyeàn thoáng Thieàn Huøng Chaâu cuûa Höông Nghieâm Trí Nhaøn Thieàn Sö. Trieàu Tieân—One of the most influential figures in Trí Nhaõn: Eye of knowledge—1) Maét trí tueä Korean Buddhism. His teacher was Chonghwi, a (khoâng phaûi maét thòt): The eye of wisdom, not the Son master who belonged to the Hung-chou flesh eye; 2) Trí laø maét nhìn ñeå ñaït tôùi chaân lyù, vì tradition of Cha’n. vôùi trí nhaõn, chö Boà Taùt thaáy bieát caùc phaùp : Theo truyeän keå cuûa truyeàn thoáng thì oâng ñaõ Wisdom as an eye to attain the truth, for with the ba laàn chöùng nghieäm giaùc ngoä: 1) laàn ñaàu tieân eye of knowledge, Bodhisattvas know and see all xaõy ra taïi Ch’ong-wonp-sa thuoäc mieàn Ñoâng things. Nam baùn ñaûo Trieàu Tieân, ñöôïc keát tuûa bôûi söï Trí Nhaân: 1) Ngöôøi coù trí hay ngöôøi hoaøn toaøn: A tuïng ñoïc kinh Phaùp Baûo Ñaøn cuûa luïc Toå Hueä perfect man; 2) Phaät Thích Ca Maâu Ni: Naêng; 2) laàn thöù hai xaõy ra taïi Pomun-sa treân Sakyamuni Buddha. Nuùi Haga Ñoâng Nam Trieàu Tieân, maø keát quaû Trí Nhaát Thieát Xöù Hoài Höôùng: Transference of ñöa ñeán vieäc oâng quyeát ñònh raèng treân caên reaching all places. baûn Thieàn toâng kheá hôïp vôùi kinh ñieån Phaät Trí Nhôù Khoâng Linh Maãn: Failing memory. giaùo; 3) laàn thöù ba vaøo naêm 1187, trong khi Trí Nhôn Trí Quaû: Wisdom now produces oâng ñang truï taïi moät ngoâi thaûo am ôû wisdom fruit hereafter. Sangmuju naèm saâu trong vuøng Nuùi Chiri, oâng Trí Nhu Thieàn Sö: Chih-jou Zen master—Thieàn chöùng ngoä laàn cuoái cuøng sau khi ñoïc moät sö Trí Nhu ôû nuùi Loâ Sôn, am Theâ Hieàn, nhôø tham ñoaïn ñöôïc vieát bôûi Thieàn Sö Ñaïi Hueä. OÂng laø hoïc vôùi thieàn sö Vieân Thoâng maø chöùng ngoä. Sau Thieàn sö Trieàu Tieân ñaàu tieân laøm phoå caäp loái khi ñaïi ngoä, sö ñaõ caûm taùc baøi keä naøy: tu taäp cuûa truyeàn thoáng Thoaïi Ñaàu, lieân heä tôùi "Nhò thaäp nieân lai haønh cöôùc

vieäc xöû duïng Coâng AÙn khoâng theå naøo giaûi Taåu taän Ñoâng Kinh Taây Laïc quyeát ñöôïc baèng loái lyù luaän cuûa tö töôûng. Nhö kim khöôùc ñaùo theâ hieàn Trong söï trình baøy cuûa oâng veà Thieàn, oâng ñaõ Nhaát boä baát taèng di tröôùc." khai trieån yù töôûng “ñoán ngoä theo caùch tu taäp (Hai möôi naêm ñi raûo böôùc. Ñi suoát Ñoâng Kinh töø töø,” nhaèm coá gaéng hoøa giaûi cuoäc tranh luaän Taây Laïc. Baèng nay laïi ñeán theâ hieàn. Chaúng heà dôøi ñang tieáp dieãn trong truyeàn thoáng veà vaán ñeà theâm moät böôùc)—He was from Ch'i-hsien giaùc ngoä vaø ñaït ñöôïc Phaät quaû moät caùch töùc monastery at Mount Lu-shan, who had an thì hay moät caùch töø töø. Loái lyù luaän cuûa oâng enlightenment under Zen master Yuan-t'ung. hieän vaãn coøn tieáp tuïc laø moät kieåu maãu trong After his enlightenment, he made this verse: truyeàn thoáng Thieàn cuûa Trieàu Tieân cho maõi "For twenty years I've pilgrimaged ñeán ngaøy hoâm nay. Veà sau oâng truï laïi taïi All the way from east to west: Suson-sa, maø tröôùc ñaây coù teân laø Kilsang-sa, And now, finding myself at Ch'i-hsien, treân Nuùi Songgwan, teân cuûa ngoïn nuùi naøy veà Not a step have I ever put forward." sau ñöôïc ñoåi laïi thaønh Chogye, ñaët theo teân Trí Nhö Bieån Nhaäp Voâ Thöôïng Boà Ñeà: Oceanic Nuùi Taøo Kheâ, ngoïn nuùi nôi maø luïc Toå Hueä knowledge entering the unexcelled, complete Naêng ñaõ soáng. Toâng Taøo Ñoäng hieän taïi cuûa perfect enlightenment—Theo Kinh Hoa Nghieâm, Trieàu Tieân laø toâng phaùi lôùn nhaát cuûa Phaät Phaåm 38, chö Boà Taùt an truï trong phaùp naày thôøi giaùo taïi xöù naøy coù töø thôøi Trí Noät vaø coäng ñöôïc bieån ñaïi trí hueä voâ thöôïng cuûa taát caû chö ñoàng Taêng vaøo thôøi ñoù cuûa oâng—According Phaät—According to the Flower Adornment Sutra, to traditional accounts, he had three major Chapter 38, Enlightening beings who abide by this awakening experience: 1) the first occured at knowledge can attain the ocean of supreme Ch’ong-wonp-sa in the southest of the Korean knowledge of Buddhas—See Möôøi Trí Nhö Bieån peninsula and was precipitated by his reading Nhaäp Voâ Thöôïng Boà Ñeà. of the platform Sutra of Hui-Neng or “Liu Tsu Trí Noät Thieàn Sö: Chinul (1158- 1210)—Moät T’an-Ching”; 2) the second occured at trong nhöõng nhaân vaät coù aûnh höôûng nhaát cuûa Phaät Pomun-sa on Mount Haga in South-eastern

Korea, as a result of which he decided that neân sôï yù thöùc ñöôïc ñieàu ñoù moät caùch muoän Son (Zen) is fundamentally in agreement with maøng.' Ngöôøi ta cuõng noùi: 'Neáu baïn yù thöùc Buddhist scriptures; 3) in 1187, while staying ñöôïc tö töôûng vaøo luùc noù khôûi hieän, qua söï yù at the remote hermitage of Sangmuju on thöùc aáy, tö töôûng seõ bieán maát.'"—Zen Master Mount Chiri, he had his final awakening Chinul wrote in The Korean Approach to Zen experience after reading a passage by the (The Collected Works of Chinul): "Some Chinese Ch’an master Ta-hui P’u-Chueh. He people do not realize that the nature of good was the first Korean Son master to popularize and evil is void; they sit rigidly without the practice of “Hwadu” (chin. Hua-T’ou), moving and, like a rock crushing grass, which involves the use of riddles called Kong repress both body and mind. To regard this as An (koan) that are insoluble by logical cultivation of the mind is a great delusion. For thought. In his presentation of Son, he this reason it is said, 'Sravakas, ones who hear developed the idea of “sudden

awakening the Dharma with their hearts and become followed by gradual cultivation," which enlightened, cut off delusion thought after attempted to reconcile the ongoing dispute thought, but the thought which does this within the tradition over the question whether cutting is a brigand.' If they could see that awakening is attained suddenly or gradually. killing, stealing, sexual misconduct, and lying This continues to be the dominant paradigm all arise from the nature, then their arising in the Korean Son tradition today. He later would be the same as their non-arising. At settled at Suson-sa, formerly named Kilsang- their source they are calm, why must they be sa, on Mount Songgwan, the name of which cut off? As it is said, 'Do not fear the arising was subsequently changed to Mount Chogye, of thoughts: only be concerned lest your after Ts'ao-ch'i san, the mountain in China on awareness of them be tardy.' It is also said, 'If which Hui-neng lived. The modern Korean we are aware of a thought at the moment it Chogye order, Korea's largest Buddhist sect, arises, then through that awareness it will traces itself back to Chinul and this monastic vanish.'" community. Sau khi thò tòch oâng ñöôïc ban cho danh hieäu Thieàn sö Trí Noät vieát trong quyeån Söï Tieáp Quoác Sö Ñaïi Nhaät Phoå Chieáu Nhö Lai—After Caän Thieàn Cuûa Ngöôøi Ñaïi Haøn: "Moät soá his death he was awarded the posthumous ngöôøi khoâng hieåu raèng baûn chaát cuûa caùi thieän title National Master (Kuksa) Ouril Pojo vaø caùi aùc laø hö voâ. Hoï ngoài cöùng ñôø baát ñoäng ("Buddha-Sun Shinning Everywhere."). haøng giôø nhö moät taûng ñaù ñang ñeø naùt coû, caâu Trí Oai (?-680): Teân cuûa moät vò danh Taêng Trung thuùc caû thaân vaø taâm. Tin töôûng ñaây nhö laø moät Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a caùch 'tu taâm' laø moät aûo töôûng nghieâm troïng. Chinese famous monk who lived in the T'ang Vì lyù do naøy maø ngöôøi ta noùi 'Caùc baäc Thanh Dynasty in China. vaên, nhöõng ngöôøi chæ nghe Phaùp baèng traùi tim Trí Oai Thieàn Sö (646-722): Zen master Chih- vaø trôû neân giaùc ngoä, seõ laàn löôït ñoaïn tröø tö wei—Thieàn sö Trí Oai laø toå thöù naêm cuûa Ngöu töôûng meâ hoaëc, nhöng caùi tö töôûng laøm vieäc Ñaàu Toâng. Chuùng ta khoâng coù nhieàu taøi lieäu noùi ñoaïn tröø naøy chính laø moät teân cöôùp.' Neáu hoï veà tieåu söû vaø söï nghieäp hoaèng phaùp cuûa Thieàn sö coù theå nhaän thaáy raèng saùt sanh, troäm caép, taø Trí Oai. Theo caùc taùc phaåm Tuïc Cao Taêng daâm, voïng ngöõ ñeàu khôûi leân töø baûn taùnh, vaäy Truyeän, Toáng Cao Taêng Truyeän, vaø Caûnh Ñöùc thì söï khôûi leân cuûa caùc haønh vi aáy cuõng gioáng Truyeàn Ñaêng Luïc, maëc daàu giaùo phaùp ñaëc tröng nhö söï khoâng khôûi leân cuûa caùc haønh vi aáy maø cuûa Thieàn sö Trí Oai vaãn chöa ñöôïc bieát, nhöng thoâi (vì söï khoâng khôûi leân cuûa caùc haønh vi aáy döôøng nhö oâng ñaõ thöïc hieän nhöõng haønh ñoäng coù cuõng laø do töø baûn taùnh). Töø trong coäi nguoàn, chuû yù nhaèm vaøo vieäc môû roäng taàm aûnh höôûng cuûa caùc haønh vi aáy voán naèm yeân, taïi sao chuùng ta mình. Sau khi soáng nhieàu naêm treân nuùi Ngöu Ñaàu, phaûi ñoaïn tröø chuùng? Ngöôøi ta noùi: 'Ñöøng sôï huyeän Giang Ninh, tænh Giang Toâ, ñaây cuõng laø söï khôûi leân cuûa caùc tö töôûng, nhöng toát hôn, nguoàn goác ñaëc tröng cuûa toâng Ngöu Ñaàu, oâng cöû

Hueä Trung ôû laïi Ngöu Ñaàu troâng nom toâng phaùi 2) Teân cuûa moät ñeä töû cuûa Luaät Sö Giôùi Hieàn. cuûa mình, roài töï mình dôøi ñeán chuøa Duyeân Toä ôû Theo Giaùo sö Bapat trong Hai Ngaøn Naêm Kim Laêng, baây giôø laø Nam Kinh. Trong khi löu truù Traêm Naêm Phaät Giaùo, vaøo giöõa theá kyû thöù taïi ñaây, oâng vaãn tieáp tuïc giaûng daïy vaø truyeàn thöøa chín, hoaøng töû Taây Taïng laø Ni Ma Gon ñi veà cho Huyeàn Toá. Ngoaøi ra, Trí Oai coøn coù vaøi ñeä töû phía taây vaø xaây döïng moät vöông quoác môùi, khaùc taïi ñaây, vaø moät trích ñoaïn moät trong nhöõng moät trong nhöõng ngöôøi con trai cuûa oâng ñaõ trôû giaùo phaùp töø caùc ñeä töû cuûa oâng vaãn coøn—Name of thaønh tu só Phaät giaùo vaø mang teân laø Trí a Chinese Zen master in the seventh century. Quang. Vaøo thôøi cuûa Trí Quang, Maät toâng ñaõ Chih-wei was the fifth patriarch of the Niu-T'ou thoân tính heát moïi toân giaùo ôû AÁn Ñoä. Maëc duø School. We do not have sources regarding Zen theá, baûn thaân Trí Quang khoâng bò Maät toâng master Chih-wei and his career of spreading the thu huùt. Traùi laïi, oâng coøn vieát moät cuoán saùch Dharma. According to the Hsu-Kao-Seng-Chuan, choáng laïi phaùi naày: Name of a disciple of Sung-Kao-Seng-Chuan, and Ching-Te-Ch'uan- Silabhadra. According to Prof. Bapat in the Teng-Lu, although Chih-wei's specific teachings Twenty-Five Hundred Years of Buddhism, in are still unknown, he seems to have taken the middle of the ninth century A.D., the deliberate actions aimed at expanding his Tibetan Prince Ni-Ma-Gon moved to the west influence. After spending many years on Mount and founded a new kingdom. One of his son Niu-T'ou (Ox-head Mountain), in Chiang-ning became a monk named Trí Quang district, Kiangsu province, this being the origin of (Jnanaprabha). By Jnanaprabha’s time, the Niu-T'ou Schools' peculiar name, he deputed Tantrism had devoured all the religions of supervision of his community there to Hui-chung India. In spite of this, Jnanprabha himself was and moved into Yen-tso Temple in Chin-ling, not attracted to Trantism. On the contrary, he modern Nanking. Even while there he continued wrote a book against it. to teach, the transmission to Hsuan-su occuring at 3) (?-1435): Teân cuûa moät vò danh Taêng Trung this new location. Chih-wei is also supposed to Hoa vaøo thôøi nhaø Minh (1368-1644)—Name have had several other students, and an excerpt of of a Chinese famous monk who lived during one of his students' teaching is still extant. the Ming Dynasty in China. Trí Phaùp Thaân: Jnana-dharama-kaya (skt)— 4) (1889-1963): Teân cuûa moät vò danh Taêng Yeshes chos sku (tib)—Expression of Wisdom— Trung Hoa vaøo theá kyû thöù XX—Name of a Caùi trí nhö nhö roát raùo cuûa thuûy giaùc—The Chinese famous monk in the twentieth Dharmakaya as wisdom, kinetic or active. century. Trí Phaân Bieät: Jnana (skt)—Analytical 5) (?-1573): Teân cuûa moät vò danh Taêng Nhaät Baûn knowledge. thuoäc Tam Luaän Toâng vaøo theá kyû thöù XVI— Trí Quaû: Name of a Japanese famous monk of the 1) Trí quaû hay giaùc ngoä Boà Ñeà (loaïi dieäu quaû Sanron Sect in the sixteenth century. sinh ra do tu haønh ôû nhaân ñòa)—The fruit of Trí Quang Chieáu: Illuminations of knowledge— knowledge, or enlightenment. Haønh giaû tu thieàn neân luoân nhôù raèng trí quang 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo chieáu quyeát ñònh seõ thaønh chaùnh ñaúng chaùnh giaùc; thôøi nhaø Tuøy

(581-618)—Name of a Chinese y chæ thieän tri thöùc phaùt taâm Boà Ñeà tích taäp thieän famous monk who lived in the Sui Dynasty in caên; dieãn thuyeát baát khaû tö nghì quaûng ñaïi phaùp China. moân; ñaày ñuû taát caû caùc Ba La Maät; thaáy taát caû Trí Quan: Samatha-vipasyana (skt)—Shikan Phaät; thaáy taát caû chuùng sanh cheát ñaây sanh kia; thò (jap)—Phöông phaùp thieàn ñònh cuûa toâng Thieân hieän taát caû chö Phaät; thieän xaûo bieát roõ taát caû chö Thai—Meditation methods of the T'ien-T'ai Phaät thaàn thoâng oai löïc; giaùo hoùa taát caû chuùng school—See Chæ Quaùn. sanh ñeàu khieán an truï Nhö Lai ñòa; hieåu taát caû tu- Trí Quang: Jnanaprabha (skt). ña-la phaùp moân—Zen practitioners should always 1) AÙnh saùng trí tueä (trí tueä coù theå phaù tan hoân remember that illumination of knowledge of aùm)—Having the light of knowledge. certain attainment of supreme perfect

enlightenment; developing the determination of 1) Trí bieát heát thaûy söï vaät: Knowledge of all enlightenment through association with the wise things. and accumulation of roots of goodness; 2) Trí tueä quaûng ñaïi cuûa Phaät, bao haøm heát thaûy expounding inconceivable great means of access chö phaùp: The treasury of Buddha-wisdom. to truth; fulfilling all transcendent ways; seeing all 3) (458-522): Teân cuûa moät vò danh Taêng Trung Buddhas; seeing all sentient beings dying in one Hoa vaøo thôøi nhaø Löông (502-557). Sö Trí place and being born in another; showing all Taïng ôû Khai Thieän Töï, laø moät hoïc giaû noåi Buddhas; skillfully comprehending the spiritual tieáng cuûa Thaønh Thaät Luaän vaø Ñaïi Baùt Nieát powers of all Buddhas; teaching all sentient Baøn Kinh. Sö cuøng Taêng Maân vaø Phaùp Vaân beings so they may abide in the state of ñöôïc nhìn nhaän laø moät trong “ba ñaïi phaùp sö enlightenment; understanding the doctrines of all ñôøi nhaø Löông”. Sö noåi tieáng vôùi nhöõng baøi scriptures. thuyeát giaûng veà Phaät phaùp. Tieåu söû ghi raèng Trí Quang Minh Taïng Ñaïi Tam Muoäi: The Sö thuyeát giaûng vaø bieân soaïn luaän veà kinh Great Concentration of the Treasury of Light of Ñaïi Baùt Nhaõ, Ñaïi Baùt Nieát Baøn, Phaùp Hoa, Knowledge. Thaäp Ñòa, Thaønh Thaät Luaän, vaø A Tyø Ñaït Ma Trí Quaân (777-853): Teân cuûa moät vò danh Taêng Luaän, nhöng taát caû ñeàu thaát truyeàn. Ngaøy nay Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name chuùng ta bieát ñeán Sö qua nhöõng ñoaïn vaên cho of a Chinese famous monk who lived in the T'ang bieát laø cuûa Sö ñöôïc caùc hoïc giaû khaùc daãn Dynasty in China. chöùng, ñaëc bieät laø Sö Caùt Taïng. Theo Sö caùt Trí Sa: Tisya (skt)—Ñeá Sa—Moät vò coå Phaät: An Taïng, trong phaàn ñaàu cuûa Ñaïi Thöøa Huyeàn ancient Buddha—Teân cuûa cha cuûa ngaøi Xaù Lôïi Luaän, phaàn giaûi thích veà nhò ñeá cuûa Sö Trí Phaát: Name of the father of Sariputra. Taïng ñöôïc toùm löôïc nhö sau: “Nhò ñeá laø yù Trí Saèn: nghóa neàn taûng cuûa chaân lyù; chaân lyù toái 1) (539-618): Teân cuûa moät vò danh Taêng Trung thöôïng phi nhò, nhaát chaân.” ÔÛ ñaây Sö Trí Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of a Taïng nhaán maïnh ñeán taùnh ñoàng nhaát cuûa nhò Chinese famous monk who lived in the Sui ñeá nhö söï dieãn ñaït sau cuøng vaø toái haäu veà moät Dynasty in China. chaân lyù ñoäc nhaát. Trong phaàn noùi veà chaân ñeá 2) (608-702): Teân cuûa moät vò danh Taêng Trung vaø Phaät quaû, ñöa ra yù töôûng raèng tuïc ñeá khoâng Hoa vaøo thôøi nhaø Ñöôøng

(618-907)—Name of vöôït treân ngoân töø, Trí Taïng ñöôïc tröng daãn a Chinese famous monk who lived in the nhö sau: “Chaân ñeá baát khaû thuyeát nhöng quaû T'ang Dynasty in China. vò Phaät khoâng baát khaû thuyeát. Vì nguyeân lyù 3) (824-882): Teân cuûa moät vò Thieàn sö Trieàu cuûa chaân ñeá vöôït treân töù cuù vaø baùch phi, neân Tieân vaøo theá kyû thöù IX—Name of a Korean baát khaû thuyeát. Vì quaû vò Phaät laø tuïc ñeá, Zen master who lived in the ninth century. khoâng phaûi laø baát khaû thuyeát.” Trong nghóa Trí Sieâu Vieät: Prajan (skt)—Transcendental cuûa Nhò ñeá, Sö Trí Taïng ñöôïc tröng daãn nhö knowledge. sau: “Giaû höõu khoâng coù töï taùnh; noù sinh khôûi Trí Sôn: Trí tueä cao tuyeät nhö nuùi—The mountain nhöng khoâng coù thöïc theå”. Vì theá neân tuïc töùc of knowledge—Knowledge exalted as a chaân. Chaân khoâng coù theå taùnh nhöng laø giaû mountain. höõu, vì theá neân chaân töùc tuïc. Tuïc ñoàn g vôùi Trí Taùc Vi: Trí taùc vi laø trí laøm chöôùng ngaïi cho chaân; khoâng coù höõu taùch bieät vôùi baát höõu. söï thaønh töïu giaùc ngoä trong nhaø Thieàn— Chaân ñoàng vôùi tuïc; khoâng coù baát höõu taùch bieät Intellection is a kind of knowledge that obstructs vôùi höõu. Vì theá nhò ñeá laø khoâng hai cuõng enlightenment in Zen. khoâng laø hai; Trung Ñaïo töùc nhò ñeá. Chuùng laø Trí Tam Muoäi: Samaya wisdom—The hai cuõng laø khoâng hai; nhò ñeá töùc Trung characteristic of a Buddha’s or Bodhisattva’s Ñaïo.”—Name of a Chinese famous monk wisdom. who lived in the Liang Dynasty in China. Trí Taïng: Jnana-kara-garbha (skt). Chih-tsang of the K’ai-shan Ssu was a prominent scholar of the Ch’eng Shih Lun

(Mahaparinirvana Sutra) affiliated with the two truths are non-dual yet two; the Middle temple K’ai-shan. He is traditionally Path is identical with the two truths. They are considered, along with Seng-min and Fa-yun, two yet non-dual; the two truths are identical one of the “three great Dharma masters of the with the Middle Path.” Liang period.” He was famous for his lectures 4) Trí Taïng (539-623), teân cuûa moät vò sö phaùi on Buddhist doctrine. His biography states Tam Luaän, ñeä töû cuûa ngaøi Phaùp Laõng: Name that he lectured and wrote commentaries on of a master in the San-lun sect, a disciple of the Prajnaparamita Sutras, Mahaparinirvana Fa-Lang. Sutra, Lotus Sutra, Dasabhumika Sutra, 5) Teân cuûa moät vò danh Taêng Nhaät Baûn vaøo theá Suvarnaprabhasa Sutra, Ch’eng shih Lun, kyû thöù VII. Cha meï Sö laø ngöôøi Hoa, nhöng di Sata Sastra, and the Abhidharmahrdaya cö ñeán Nhaät Baûn vaø nhaäp Nhaät tòch. Vaøo naêm Sastra, but none of these commentaries 673, Sö gia nhaäp vaøo UÛy Ban Phieân Dòch survive. Nowadays we know about him Kinh Ñieån ñeå dòch kinh töø Hoa ngöõ sang Nhaät through passages attributed to him which are ngöõ—Name of a Japanese Zen master who quoted by other scholars, especially Chi- lived in the seventh century. His parents were tsang. According to Chi-tsang, at the Chinese, but immigrated to Japan and became beginning of the Ta Ch’eng Hsuan Lun, naturalized Japanese. In 673, he joined a master Chih-tsang’s interpretation of the two Scriptures Translation Committee to translate truths is summarized as follows: “The two Buddhist sutras from Chinese into Japanese. truths are the fundamental meaning of reality Trí Taïng Taây Ñöôøng Thieàn Sö (735-814): Seido (dharmata); the ultimate

principle of non- Chizo (jap)—Hsi-t'ang Chih-tsang—See Taây dual, unitary reality." Here Chih-tsang Ñöôøng Trí Taïng Thieàn Sö. emphasizes the unity of the two truths as the Trí Taûo (556-638): Teân cuûa moät vò danh Taêng final, or ultimate, expression of a single Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of reality, thus avoiding the identification of the a Chinese famous monk who lived in the Sui two truths with two separate realms. In the Dynasty in China. context of a discussion on the real truth and Trí Taêng Boà Taùt: Boà Taùt ñaïi trí taêng thöôïng (töï the fruit of Buddhahood, given the idea that ñoaïn aùc chöùng lyù). Tuy nhieân chính yeáu laø töï lôïi the worldly truth is not beyond verbalization, nhieàu hôn lôïi tha—Superior in wisdom; however, Chih-tsang is quoted as saying: "The real chiefly beneficial to self. truth transcends verbalization, but the fruit of Trí Taâm: Taâm coù trí tueä hay moät ngöôøi khoân Buddhahood does not transcend verbalization. ngoan vôùi moät caùi taâm toaøn haûo—The mind of Since the principle of the real truth transcends knowledge; a wise man, with the utmost or a the tetralemma and the hundred negations, it perfect mind. transcends verbalization. Since the fruit of Trí Taâm Sai Bieät Trí Taùc Chöùng Thoâng: Buddhahood is the worldly truth, it does not Paracetah-paryayajnana-saksatkriya-bhijna transcend verbalization." In the meaning of (skt)—Tha Taâm Thoâng—Divine mind—Knowing the two truths (Erh ti i), Chih-tsang is quoted the minds of others—Knowing others' mind— as saying: "Conventional existence has no Supernatural ability to read the minds of others. self-essence; it arises but has no Being. Trí Taäp: Maùi cheøo trí tueä, coù coâng naêng ñöa Therefore, the mundane is identical with the chuùng sanh vöôït qua bieån sanh töû ñeå ñeán nieát real. The real has no substantive essence but baøn—Oar of wisdom, that rows across to nirvana. is conventionally existent, therefore the real Trí Tha Taâm Thoâng: The Intuitive knowledge of is identical with the mundane. The mundane the minds of all other beings. is identical with the real; there is no existence Trí Thaønh: Thaønh luõy cuûa maät trí hay Phaät quaû — apart from non-existence. The real is The city of mystic wisdom, Buddhahood. identical with the mundane; there is no non- Trí Thaønh Thieàn Sö: Zen Master Chih-Ch'eng— existence apart from existence. Therefore the See Trí Thaønh Caùt Chaâu Thieàn Sö.

Trí Thaønh Caùt Chaâu Thieàn Sö: Zen Master South. The Dharma is of one kind, but people Chih-Ch'eng Chi-Chou—Teân cuûa moät vò Thieàn sö understand it slowly or quickly. Dharma is not Trung Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu sudden or gradual, rather it is people who are chi tieát veà Thieàn Sö Trí Thaønh nhö trong Truyeàn sharp or dull. Hence the terms sudden and Ñaêng Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy gradual." Nonetheless, Shen-Hsiu's followers nhieân, coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy continually ridiculed the southern Patriarch, trong Kinh Phaùp Baûo Ñaøn. Theo Kinh Phaùp Baûo saying that he couldn't read a single word and had Ñaøn, chöông taùm, Trí Thaønh laø ngöôøi Thaùi Hoøa nothing in his favor. But Shen Hsiu said, "He has Caùt Chaâu. Khi Toå ôû chuøa Baûo Laâm taïi Taøo Kheâ, obtained wisdom without the aid of a teacher and coøn Thaàn Tuù Ñaïi Sö ôû chuøa Ngoïc Tuyeàn taïi Kinh understands the Supreme Vehicle deeply.

I am Nam. Baáy giôø hai Toâng thaïnh hoùa, ngöôøi ñöông inferior to him. Furthermore, my Master, the Fifth thôøi ñeàu goïi laø Nam Naêng Baéc Tuù neân coù hai toâng Patriarch, personally transmitted the robe and Nam Baéc, chia ra ñoán tieäm, maø ngöôøi hoïc khoâng Dharma to him and not without good reason. I bieát toâng thuù. Toå baûo chuùng raèng: “Phaùp voán moät regret that I am unable to make the long journey toâng, ngöôøi coù Nam Baéc, phaùp töùc laø moät thöù, thaáy to visit him, as I unworthily receive state coù mau vaø coù chaäm. Sao goïi laø ñoán tieäm? Phaùp patronage here. But do not let me stop you. Go to khoâng coù ñoán tieäm, ngöôøi coù lôïi caên, ñoän caên, neân Ts’ao-Hsi and call on him.” One day Shen Hsiu goïi laø ñoán tieäm.” Nhöng ñoà ñeä cuûa ngaøi Thaàn Tuù told his disciple Chih-Ch’eng, “You are intelligent thöôøng cheâ Toå sö Nam Toâng laø khoâng bieát moät and very wise. You may go to Ts’ao-Hsi on my chöõ, coù caùi gì hay. Thaàn Tuù noùi raèng: “Toå Hueä behalf and listen to the Dharma. Remember it all Naêng ñöôïc trí voâ sö, thaâm ngoä ñöôïc phaùp thöôïng and take careful notes to read to me when you thöøa, toâi khoâng baèng vaäy. Vaû laïi Thaày toâi laø Nguõ return.” Toå, chính Ngaøi truyeàn y phaùp, haù laïi suoâng ö? Toâi Trí Thaønh vaâng meänh ñeán Taøo Kheâ, theo haän khoâng coù theå ñi xa ñeå maø thaân caän, luoáng thoï chuùng tham thænh, khoâng noùi töø ñaâu ñeán. Khi aân Quoác Vöông, vaäy nhöõng ngöôøi caùc oâng khoâng aáy Luïc Toå baûo chuùng raèng: “Ngaøy nay coù neân keït ôû ñaây, neân ñeán Taøo Kheâ tham hoûi.” Moät ngöôøi troäm phaùp ñang aån trong hoäi naày.” Chí hoâm Thaàn Tuù sai ñeä töû laø Chí Thaønh raèng: “OÂng Thaønh lieàn ra leã baùi vaø thöa ñaày ñuû vieäc cuûa thoâng minh nhieàu trí, neân vì toâi maø ñeán Taøo Kheâ oâng. Toå baûo: “OÂng töø Ngoïc Tuyeàn laïi neân laø nghe phaùp, neáu nghe ñöôïc ñieàu gì, heát loøng ghi keû do thaùm.” Trí Thaønh ñaùp: “Khoâng phaûi.” laáy, trôû veà noùi cho toâi nghe.”—Zen Master Chih- Toå hoûi: “Sao ñöôïc khoâng phaûi?” Trí Thaønh Ch’eng, name of a Chinese Zen master. We do thöa: “Chöa noùi laø phaûi, ñaõ thöa roài laø khoâng have a lot of detailed documents on this Zen phaûi.” Toå baûo: “Thaày oâng duøng caùi gì chæ daïy Master, i.e, the Records of the Transmission of the chuùng?” Trí Thaønh thöa: “Thöôøng chæ daïy ñaïi Lamp (Ch’uan-Teng-Lu), Volume V, and the chuùng truï taâm quaùn tònh, thöôøng ngoài chaúng Flatform Sutra; however, there is some interesting naèm.”—As ordered, Chih-Ch’eng proceeded information on him in Flatform Sutra. According to Ts’ao-Hsi and joined the assembly without to the Flatform Sutra, Chapter Eight, he was a saying where he had come from. The native of T’ai Ho in Chi Chou. While the Sixth Patriarch told the assembly, “Today there is a Patriarch was staying at Pao-Lin Temple in Ts’ao- Dharma thief hidden in this assembly.” Chih- His, the Great Master Shen Hsiu was at Yu Ch’eng immediately stepped forward, bowed Ch’uan Temple in Ching-Nan. At that time the and explained his mission. The Master said, two schools flourished and everyone called them, “You are from Yu-Ch’uan; you must be a ‘Southern Neng and Northern Hsiu.’ So it was that spy.” “No,” he replied, “I am not.” The the two schools, northern and southern, were Master said, “What do you mean?” He divided into ‘Sudden’ and ‘Gradual.’ As the replied, “Before I confessed, I was; but now students did

not understand the doctrine, the that I have confessed, I am not." The Master Master said to them, "The Dharma is originally of said, "How does your Master instruct his one school. It is people who think of North and followers?" Chih-Ch'eng replied, "He always instructs us to dwell with the mind wisdom. Please tell me how he defines the contemplating stillness and to sit up all the terms." Chih-Ch'eng said, "The great Master time without lying down." Shen-Hsiu says that morality is abstaining Toå baûo: "Truï taâm quaùn tònh laø beänh chôù from doing evil, wisdom is offering up all khoâng phaûi thieàn, thöôøng ngoài laø caâu chaáp nôi good conduct, and concentration is purifying thaân, ñoái vôùi lyù coù lôïi ích gì?" Haõy laéng nghe one's own mind. This is how he explains baøi keä cuûa toâi ñaây: them, but I do not know, High Master, what "Khi soáng ngoài khoâng naèm, dharma of instruction you use." The Master Khi cheát naèm khoâng ngoài, said, "If I said that I had a dharma to give to Voán laø ñaàu xöông thuùi, others, I would be lying to you. I merely use Vì sao laäp coâng khoùa." expedients to untie bonds and falsely call that The Master said, "To dwell with the mind samadhi. Your master's explanation of contemplating stillness is sickness, not morality, concentration, and wisdom is truly Dhyana. Constant sitting restrains the body. inconceivably good but my conception of How can it be beneficial? Listen to my verse: morality, concentration and wisdom is "When living, sit, don't lie. different from his." Chih-Ch'eng said, "There When dead, lie down, don't sit. can only be one kind of morality, How can a set of stinking bones concentration, and wisdom. How can there be Be used for training?" a difference?" Trí Thaønh leã baùi thöa raèng: "Ñeä töû ôû choã ñaïi Toå baûo: "Thaày oâng noùi giôùi ñònh hueä laø tieáp sö Thaàn Tuù, hoïc ñaïo chín naêm maø khoâng ñöôïc ngöôøi Ñaïi thöøa, coøn toâi noùi giôùi ñònh hueä laø kheá ngoä. Ngaøy nay nghe Hoøa Thöôïng noùi moät tieáp ngöôøi toái thöôïng thöøa, ngoä hieåu chaúng baøi keä lieàn kheá ngoä ñöôïc boån taâm. Sanh töû laø ñoàng, thaáy coù mau chaäm; oâng nghe toâi noùi vieäc lôùn, ñeä töû xin Hoøa Thöôïng vì loøng ñaïi bi cuøng vôùi kia ñoàng hay chaêng? Toâi noùi phaùp chæ daïy theâm." Toå baûo: "Toâi nghe thaày oâng chaúng lìa töï taùnh, lìa theå noùi phaùp thì goïi laø daïy hoïc nhôn phaùp giôùi ñònh hueä, haønh töôùng noùi töôùng, töï taùnh thöôøng meâ, phaûi bieát taát caû nhö theá naøo, oâng vì toâi noùi xem?" Trí Thaønh muoân phaùp ñeàu töø nôi töï taùnh khôûi duïng, aáy laø thöa: "Ñaïi sö Thaàn Tuù noùi caùc ñieàu aùc chôù phaùp chôn giôùi, chôn ñònh, chôn hueä." Haõy laøm goïi laø giôùi, caùc ñieàu thieän vaâng laøm goïi laø laéng nghe toâi noùi keä ñaây: hueä, töï tònh yù mình goïi laø ñònh, chöa bieát Hoøa "Ñaát taâm khoâng loãi töï taùnh giôùi, Thöôïng laáy phaùp gì daïy ngöôøi?" Toå baûo: Ñaát taâm khoâng si töï taùnh hueä, "Neáu toâi noùi coù phaùp cho ngöôøi töùc laø noùi doái, Ñaát taâm khoâng loaïn töï taùnh ñònh. oâng chæ tuøy phöông môû troùi, giaû danh laø tam Chaúng taêng chaúng giaûm töï kim cang, muoäi. Nhö thaày oâng noùi giôùi ñònh hueä, thaät laø Thaân ñeán thaân ñi voán tam muoäi." khoâng theå nghó baøn, nhöng choã thaáy giôùi ñònh The Master said, "Your master's morality, hueä cuûa toâi laïi khaùc." Trí Thaønh thöa: "Giôùi concentration, and wisdom guide those of the ñònh hueä chæ laø moät thöù vì sao laïi coù khaùc?"— Great Vehicle, whereas my morality, Chih-Ch'eng

bowed again and said, “Your concentration, and wisdom guide those of the disciple studied the way for nine years at the Supreme Vehicle. Enlightenment is not the place of great Master Hsiu but obtained no same as understanding; seeing may take enlightenment. Now, hearing one speech place slowly or quickly. Listen to my from the High Master, I am united with my explanation. Is it the same as Shen-Hsiu’s? original mind. Your disciple’s birth and death The Dharma which I speak does not depart is a serious matter. Will the High Master be from the self-nature, for to depart from the compassionate enough to instruct me self-nature in explaining the Dharma is to further?” The Master said, “I have heard that speak of marks and continually confuse the your Master instructs his students in the self-nature. You should know that the dharmas of morality, concentration, and functions of the ten thousand dharmas all

arise from the self-nature and that this is the enlightened to your self-nature, you do not set true morality, concentration, and wisdom. up in your mind the notion of Bodhi or of Listen to my verse: Nirvana or of the liberation of knowledge and "Mind-ground without wrong: vision. When not a single dharma is Self-nature morality. established in the mind, then the ten thousand Mind-ground without delusion: dharmas can be established there. To Self-nature wisdom. understand this principle is to achieve the Mind-ground without confusion: Buddha’s body which is also called Bodhi, Self-nature concentration. Nirvana, and the liberation of knowledge and Neither increasing nor decreasing: vision as well. Those who see their own You are vajra. nature can establish dharmas in their minds or Body comes, body goes: not establish them as they choose. They come The original samadhi." and go freely, without impediments or Trí Thaønh nghe keä roài hoái taï, môùi trình moät obstacles. They function correctly and speak baøi keä: appropriately, seeing all transformation “Naêm uaån thaân huyeãn hoùa, bodies as intregral with the self-nature. That Huyeãn laøm sao cöùu caùnh, is precisely the way they obtain Xoay laïi tìm chaân nhö, independence, spiritual powers and the Phaùp trôû thaønh baát tònh.” samadhi of playfulness. This is what is called Hearing this verse, Chih-Ch’eng regretted his seeing the nature." former mistakes and he expressed his Trí Thaønh laïi thöa: “Theá naøo laø nghóa chaúng gratitude by saying this verse: laäp?”—Chih Ch’eng asked the Master further, "These five heaps are a body of illusion. “What is meant by ‘not establishing?’” And what is illusion? Toå baûo: “Töï taùnh khoâng loãi, khoâng si, khoâng Ultimately? If you tend toward True loaïn, nieäm nieäm Baùt Nhaõ quaùn chieáu, thöôøng suchness lìa phaùp töôùng, töï do töï taïi, doïc ngang troïn The Dharma is not yet pure." ñöôïc, coù gì neân laäp? Töï taùnh töï ngoä, ñoán ngoä, Toå lieàn aán khaû ñoù, laïi baûo Trí Thaønh raèng: ñoán tu cuõng khoâng thöù lôùp, cho neân chaúng laäp “Giôùi ñònh hueä cuûa Thaày oâng laø khuyeân daïy taát caû phaùp. Caùc phaùp laø laëng leõ, coù thöù lôùp ngöôøi tieåu caên tieåu trí, coøn giôùi ñònh hueä cuûa gì?”—The Master replied, “When your self-toâi ñaây laø daïy ngöôøi ñaïi caên ñaïi trí. Neáu ngoä nature is free from error, obstruction and ñöôïc töï taùnh cuõng chaúng laäp Boà Ñeà, Nieát Baøn, confusion when Prajna is present in every cuõng chaúng laäp giaûi thoaùt tri kieán, khoâng moät thought, contemplating and shedding phaùp coù theå ñöôïc môùi hay döïng laäp

muoân illumination and when you are constantly phaùp. Neáu hieåu ñöôïc yù naày cuõng goïi laø thaân apart from the dharma marks and are free and Phaät, cuõng goïi laø Boà Ñeà Nieát Baøn, cuõng goïi laø independent, both horizontally and vertically, giaûi thoaùt tri kieán. Ngöôøi thaáy taùnh laäp cuõng then what is there to be established? In the ñöôïc, khoâng laäp cuõng ñöôïc, ñi laïi töï do, khoâng self-nature, in self-enlightenment, in sudden bò treä ngaïi, öùng duïng tuøy vieäc laøm, noùi naên g enlightenment, and in sudden cultivation tuøy ñaùp, khaép hieän hoùa thaân, chaúng lìa töï there are no degrees. Therefore, not a single taùnh, lieàn ñöôïc töï taïi thaàn thoâng, du hyù tam dharma is established. All dharmas are still muoäi, aáy goïi laø kieán taùnh."—The Master and extinct. How can there be stages?" approved, and he said further to Chih-Ch'eng, Trí Thaønh lieàn leã baùi, nguyeän laøm ngöôøi haàu "Your Master's morality, concentration and haï, sôùm chieàu khoâng löôøi moûi—Chih-Ch'eng wisdom exhort those of lesser faculties and made obeisance and attended on the Master lesser wisdom, while my morality, day and night without laziness. concentration, and wisdom exhort those of Trí Thaêng: Teân cuûa moät vò danh Taêng Trung Hoa great faculties and great wisdom. If you are vaøo thôøi nhaø Ñöôøng (618-907)—Name of a

Chinese famous monk who lived in the T'ang neám maø khoâng thaáy coù vò, thaân xuùc chaïm maø Dynasty in China. khoâng thaáy coù caûm giaùc, yù coù phaùp maø khoâng dính Trí Thaéng: maéc vaøo phaùp. Neáu chuùng ta coù theå buoâng boû heát 1) Splendor of Knowledge. moïi theøm khaùt, thì chuùng ta seõ khoâng coøn baùm 2) (1891-1975): Teân cuûa moät vò danh Taêng Vieät chaáp vaøo baát cöù thöù gì nöõa. Khi chuùng ta buoâng boû Nam, soáng vaøo theá kyû thöù XX. Haàu nhö caû heát moïi thöù 'coù vaø khoâng', thì moïi thöù raøn g buoäc ñôøi Sö hoaèng hoùa ôû mieàn Nam Trung Vieät — chuùng ta vaøo coõi luaân hoài seõ khoâng coøn nöõa. Moät Name of a Vietnamese famous monk who hoâm Sö thöôïng ñöôøng baûo chuùng: "Caùc oâng coù lived in the twentieth century. He spread the bieát vaïn phaùp hieån loäng trong taâm caùc oâng hay Buddha-dharmas in the South of central khoâng? Nhöng khi caùc oâng nhìn quanh laïi khoâng Vietnam most of his life. theå thaáy ñöôïc taâm mình ñaâu caû. Caùc oâng khoâng Trí Thaân: Prajnakaya (skt)—Jnanakaya (p)— theå noùi khoâng coù taâm vì thöùc vaãn sinh vaø vaãn dieät. Body of wisdom—Tính Phaät—Ñaïi vieân trí voán coù Maø caùc oâng cuõng khoâng theå noùi laø coù caùi goïi laø nôi chö Phaät. Ñaây laø trí tueä vieân minh ñöôïc coi taâm vì naøo coù daáu veát gì cuûa noù ñaâu vaø caùc nieäm nhö laø phaùp thaân cuûa Phaät, ñaây laø moät trong möôøi ñeán vaø ñi nhö aûo aûnh maø thoâi!" Giaûng xong, sö thaân Phaät—The wisdom whose nature embraces baûo chuùng laéng nghe keä ñaây: all wisdom. This is the wisdom-body, the "Ñaïm nhieân töï thuû, Tathagata, one of the ten bodies of a Thus Come Duy ñöùc thò vuï. One—See Tính Phaät. Hoaëc vaân thieän ngoân, Trí Thaät (601-638): Teân cuûa moät vò danh Taêng Quyeàn quyeàn nhaát cuù. Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name Taâm voâ bæ ngaõ, of a Chinese famous monk who lived in the T'ang Kyù tuyeät hoân mai, Dynasty in China. Nhaät daï traéc giaùng, Trí Thieàn Sö: Zen Master Trí Thieàn sö Vieät Nam, Voâ hình khaû truï. queâ ôû Phong Chaâu, Baéc Vieät.

Ngaøi laø doøng doõi Nhö aûnh nhö höôûng, cuûa vua Leâ Ñaïi Haønh. OÂng noäi ngaøi laø Leâ Thuaän Voâ tích khaû thuù." Toâng, laø moät quan chöùc lôùn cuûa trieàu Lyù. Ngaøi thi (Ñaïm baïc töï giöõ, ñaäu Tieán Só vaø ñöôïc boå laøm Cung Haàu Thö Gia Chæ ñöùc laø vuï. trong trieàu. Naêm 27 tuoåi, ngaøi xuaát gia laøm ñeä töû Hoaëc noùi lôøi laønh, cuûa Thieàn sö Giôùi Khoâng. Sau khi trôû thaønh phaùp Tha thieát moät caâu. töû ñôøi thöù 16 cuûa doøng Thieàn Tyø Ni Ña Löu Chi, Loøng khoâng bæ ngaõ, ngaøi ñi ñeán nuùi Töø Sôn vaø truï trong röøng saâu ñeå tu Ñaõ döùt buïi muø, taäp khoå haïnh vaø thieàn ñònh trong saùu naêm lieàn. Ngaøy ñeâm leân xuoáng, Sau ñoù ngaøi xuoáng chaân nuùi caát am Phuø Moân Khoâng hình khaù truï, giaûng phaùp cho ñeán khi ngaøi thò tòch. Caû hai oâng Nhö boùng nhö vang, Toâ Hieán Thaønh vaø Ngoâ Hoøa Nghóa ñeàu laø ñeä töû taïi Khoâng veát khaù ñeán). gia cuûa ngaøi. Thieàn sö Trí muoán nhaéc nhôû taát caû Thieàn sö Trí thöôøng nhaéc nhôû töù chuùng: "Haønh giaû haønh giaû tu thieàn neân luoân coù thaùi ñoä 'Nhìn maø phaûi nuoâi döôõng haït gioáng sanh ra quaû vò Phaät, vì khoâng thaáy, nghe maø khoâng hay, ngöûi maø khoâng moät khi ñöôïc gieo vaøo taâm ngöôøi, seõ troå quaû vò coù muøi.' Taïi sao laïi nhìn maø khoâng thaáy? Bôûi vì giaùc ngoä." Nhaéc nhôû xong, sö lieàn baûo chuùng laéng coù söï hoài quang phaûn chieáu. Taïi sao nghe maø nghe baøi keä: khoâng hay? Bôûi vì phaûn vaên vaên töï kyû, töùc quay "Kyù hoaøi xuaát toá döôõng hung trung, caùi nghe ñeå nghe chính mình. Taïi sao ngöûi maø Vaên thuyeát vi ngoân yù duyeät tuøng. khoâng coù muøi? Bôûi vì thaâu nhieáp thaân taâm, neân Tham duïc truaát tröø thieân lyù ngoaïi, muøi vò khoâng laøm cho mình dính maéc. Ñaây laø Hy di chi lyù nhaät bao dung" traïng thaùi khi maét nhìn saéc maø khoâng thaáy saéc, tai (Ñaõ mang gioáng Phaät döôõng trong loøng, nghe tieáng maø coi nhö khoâng coù aâm thanh, muõi Nghe noùi lôøi maàu yù thích mong. ngöûi muøi höông maø khoâng thaáy coù muøi höông, löôõi Vaát ngoaøi ngaøn daëm nieàm tham muoán,

Lyù nhieäm caøng ngaøy caøng bao dong). and vanishing. You cannot say there is something A Vietnamese Zen Master from Phong Chaâu, called mind because there is no trace of it and North Vietnam. He was a descendant of King Leâ thoughts come and go just like illusion!" After Ñaïi Haønh. His grandfather named Leâ Thuaän preaching, the master asked his disciples to listen Toâng, a high official in the royal court during the to this verse: Lyù Dynasty. He passed the Doctorate Degree in "Live a simple life yourself. Philosophy and was assigned as a royal official Only the morality is your duty. with the rank of "Cung Haàu Thö Gia." At the age If you want to tell good words to others, of 27, he left home and became a disciple of Zen Earnestly tell just one saying: master Giôùi Khoâng. After becoming the dharma When you see there are no self and others, heir of the sixteenth generation of the Vinitaruci The dust stops blowing. Zen Sect, he went to Mount Töø Sôn and stayed in Day and night, going up and down, the deep jungle to practice ascetics and There is no form to settle, meditation for six years. Then he went to the Like a reflection, like an echo, mountain foot to build a small temple named Phuø There is no trace to point out at all!" Moân and stayed there to preach Buddha Dharma Zen master Trí always reminded his

disciples: until he passed away. It should be noted that both “Practitioners should always nurture the seed that Toâ Hieán Thaønh and Ngoâ Hoøa Nghóa were his lay produces the Buddha fruit because once it is sown disciples. Zen Master Tri wanted to remind all in the heart of man, it will surely produce the fruit Zen practitioners that they should always have of enlightenment.” After reminding, he asked his this attitude ‘Looking but not seeing, hearing but disciples to listen to the verse of ‘Buddha Seed’ as not listening, smelling but not noticing the scent.’ follows: Why is it described as ‘looking, but not seeing?’ “Having the Buddha seed within, Because the person is returning the light to shine Hearing the profound teachings, within, and introspecting. Why is it ‘hearing, but You should be eager to practice. not listening?’ Because he is turning the hearing After throwing all desires far a thousand to listen his own nature. Why does it say, miles away, then day after day, ‘smelling, but not noticing the scent?’ Because he You will enter more deeply the wonder has gathered back his body and mind, and is not truth of liberation.” disturbed any longer by scent. At this time, the Trí Thoaùt (541-607): Teân cuûa moät vò danh Taêng cultivator’s eyes contemplate physical forms, but Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of the forms do not exist for him. His ears hears a Chinese famous monk who lived in the Sui sounds, but the sounds do not exist for him. His Dynasty in China. nose smells scents, but those scents do not exist Trí Thoâng Minh: Intelligence. for him. His tongue tastes flavors, but for him, Trí Thoâng Thieàn Sö: Zen Master Chih-T’ung— those flavors do not exist. His body feels See Trí Thoâng Thoï Chaâu Thieàn Sö. sensations, but does not attach itself to those Trí Thoâng Thoï Chaâu Thieàn Sö: Chih-T’ung sensations. His mind knows of things, but does not Shou-Chou—See Thoï Chaâu Trí Thoâng Thieàn Sö. attach to them. If we can throw all desires, then Trí Thuû: we will not cling to anything anymore. That also 1) Tay bieát vieäc hay tay phaûi—The knowing means when we throw away all existence and hand or the right hand. emptiness, all things binding us to this samsara 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo world will fall apart. One day Zen master Trí thôøi nhaø Ñöôøng (618-907)—Name of a entered the hall and addressed the monks, saying: Chinese famous monk who lived in the T'ang “Don’t you know that all things are playing in Dynasty in China. your mind? But when you look around and you 3) (1909-1984): Teân cuûa moät vò danh Taêng Vieät cannot see the mind at all. You cannot say there is Nam, soáng vaøo theá kyû thöù XX. Haàu nhö caû no mind because the consciousness keeps arising ñôøi Sö hoaèng hoùa ôû mieàn Trung vaø Nam Vieät

Nam—Name of a Vietnamese famous monk empowered, nor can they stand alone. They who lived in the twentieth century. He spread just idly pass the time. All of you here, don’t the Buddha-dharmas in the South and Central make the error of employing your mind. No of Vietnam most of his life. one can do it for you. Moreover, there is no Trí Thuûy: Nöôùc trí hueä, coù coâng naêng röûa saïch place where mind can be used. Don’t be caáu ueá vaø phieàn naõo—Water of wisdom which has seeking it somewhere else. Up to now you the ability to wash away all impurities and have been acting in accordance with someone afflictions. else’s understanding. Your own speech

is Trí Thöùc: completely obstructed. The light does not shine through. There are obstructions blocking your vision.” 2) Trí vaø Thöùc: Jnana and Vijnana (skt)—Trí laø Coù vò Taêng hoûi sö: “Theá naøo laø huyeàn chæ?” söï voâ chaáp, coøn thöùc laø bò raøng buoäc vaøo moät Sö ñaùp: “Khoâng ngöôøi hay hoäi.” Vò Taêng laïi theá giôùi beân ngoaøi cuûa caùc ñaëc thuø —Jnana is hoûi: “Ngöôøi höôùng veà thì sao?” Sö noùi: “Coù non-attachment, whereas vijnana is attached höôùng töùc traùi.” Vò Taêng laïi hoûi: “Ngöôøi to an external world of particulars. chaúng höôùng thì sao?”Sö ñaùp: “Ñi! Khoâng coù Trí Thöôøng Quy Toâng Thieàn Sö: Kisu-Chijo choã cho ngöôi duïng taâm.” Vò Taêng hoûi: “Ñaâu (jap)—Chih-ch'ang Kuei-tsung (Wade-Giles khoâng coù cöûa phöông tieän khieán hoïc nhôn Chinese)—Zhichang Guizong (Pinyin Chinese)— ñöôïc vaøo?” Sö ñaùp: “Quan AÂm söùc dieäu trí Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VII, hay cöùu khoå theá gian.” Vò Taêng laïi hoûi: “Theá Thieàn sö Trí Thöôøng Qui Toâng queâ ôû Giang Linh naøo laø söùc dieäu trí Quan AÂm?” Sö goõ caùi ñænh (nay thuoäc tænh Hoà Baéc), laø ñeä töû cuûa Thieàn Sö ba tieáng, hoûi: “Ngöôi nghe chaêng?” Vò Taêng Maõ Toå Ñaïo Nhaát. Cuoäc ñôøi cuûa Quy Toâng luùc coøn ñaùp: “Nghe.” Sö noùi: “Sao ta chaúng nghe?” Vò treû, ngaøy sanh vaø ngaøy thò tòch haàu nhö khoâng coù Taêng khoâng ñaùp ñöôïc. Sö caàm gaäy ñuoåi ra— saùch naøo ghi cheùp laïi—According to the Records A monk asked Zen master Zhi-Chang: “What of the Transmission of the Lamp (Ch’uan-Teng- is the essential mystery?” Zhi-Chang said: Lu), Volume VII, Zen master Zhi-Chang-Kui- “No one can understand it.” The monk said: Zong was from Jiang-Ling (now in Hu-bei “How about those who seek it?” Zhi-Chang Province), was a disciple of Zen master Ma-Tsu- said: “Those who seek it miss it completely.” T’ao-Yi. Almost nothing is recorded of Zhi- The monk asked: “How about those who Chang-Kui-Zong's early life, nor are the dates of don’t seek it?” Zhi-Chang said: “Go! There’s his birth and death known. no place for you to use your mind.” The monk Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Caùc said: “Then, is there no expedient gate baäc coå ñöùc töø tröôùc khoâng phaûi chaúng hieåu through which you can help me to enter?” bieát, caùc ngaøi laø baäc cao thöôïng chaúng ñoàng Zhi-Chang said: “Kuan-Yin’s sublime wisdom haïng thöôøng. Ngöôøi thôøi nay khoâng theå töï can save the world from suffering.” The monk thaønh töï laäp, ñeå thaùng ngaøy qua suoâng. Caùc said: “What is Kuan-Yin’s sublime wisdom?” ngöôi chôù laàm duïng taâm, khoâng ai theá ñöôïc The master struck the top of the incense urn ngöôi, cuõng khoâng coù choã ngöôi duïng taâm. three times with his staff and said: “Did you Chôù ñeán ngöôøi khaùc tìm, töø tröôùc chæ nöông hear that or not?” The monk said: “I heard it.” ngöôøi khaùc maø tìm hieåu, noùi ra ñeàu keït, aùnh Zhi-Chang said: “Why didn’t I hear it?” The saùng khoâng thaáy suoát, chæ vì tröôùc maét coù monk was silent. The master then took his vaät.”—Master Zhi-Chang Kui-Shan entered staff and got down from the seat. the hall and addressed the monks, saying: Sö thöôïng ñöôøng daïy chuùng: “Nay toâi muoán “The virtuous of former times were not noùi thieàn, caùc ngöôi taát caû laïi gaàn ñaây.” Ñaïi without knowledge and understanding. Those chuùng tieán ñeán gaàn. Sö

baûo: “Caùc ngöôi nghe, great adepts were not of the common stream. haïnh Quan AÂm kheùo hieän caùc nôi choán.” Vò People these days are unable to be self- Taêng hoûi: “Theá naøo laø haïnh Quan AÂm?” Sö

khaûy moùng tay, hoûi: “”Caùc ngöôi coù nghe Zen flavors. Here I only have one-flavored chaêng?” Ñaïi chuùng ñaùp: “Nghe.” Sö noùi: Zen.” The monk said: “What is one-flavored “Moät boïn höôùng trong aáy tìm caùi gì?” Sö caàm Zen?” Zhi-Chang hit him. The monk said: “I gaäy ñuoåi ra, roài cöôøi lôùn, ñoaïn ñi vaøo phöông understand! I understand!” Zhi-Chang said: tröôïng. Thieàn sö Quy Toâng Trí Thöôøng soáng “Speak! Speak!” The monk hesitated. Zhi- vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng Chang hit him again. The monk later went to (vaøo khoaûng giöõa theá kyû thöù X). Luùc ñoù thieân Huang-Bo and told him about this previous höôùng phaùt trieån cuûa giaùo phaùp Thieàn toâng exchange with Zhi-Chang. Huang-Bo entered laàn hoài thay theá caùc toâng phaùi khaùc ôû Trung the hall and addressed the monks, saying: Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn “Great Teacher Ma brought forth eighty-four thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh höôùng people. But if some worthy asks them a coi nheï vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô laø question every one of them just wets his kinh ñieån vaø caùc thöù sieâu hình trong kinh— pants. Only Zhi-Chang is up to snuff!” Zhi-Chang entered the hall and addressed the Thích söû Giang Chaâu laø Lyù Boät ñeán hoûi sö: monks, saying: “I want to speak about Zen. “trong kinh noùi: ‘Haït caûi ñeå trong nuùi Tu Di,’ All of you gather around.” The monks Boät khoâng nghi. Laïi noùi: ‘Nuùi Tu Di ñeå trong gathered closely around Zhi-Chang. Zhi- haït caûi,’ phaûi laø doái chaêng?” Sö gaïn laïi: Chang said: “Listen to Bodhisattva Kuan- “Ngöôøi ta ñoàn Söû quaân ñoïc heát muoân quyeån Yin’s practice. Its goodness extends saùch phaûi chaêng?” Thích Söû ñaùp: “Ñuùng vaäy.” everywhere.” Someone asked: “What is Sö noùi: “Rôø töø ñaàu ñeán chaân baèng caây döøa Kuan-Yin’s practice?” Zhi-Chang pointed lôùn, muoân quyeån saùch ñeå choã naøo?” Lyù Boät with his finger and said: “Do you still hear cuùi ñaàu laëng thinh—Governor Li-Bo of Jiang- it?” The monk said: “We hear it.” Zhi-Chang Chou said to Zhi-Chang: “In the scripture it said: “What is this pack of fools looking for?” says that a mustard seed fits inside Mount He took his staff and chased the monks out of Sumeru. This I don’t doubt. But it also says the hall. With a big laugh he went back to the that Mount Sumeru fits inside a mustard seed. abbot’s quarters. Zen master Kuei-tsung I’m afraid this is just foolish talk.” Zhe-Chang Chih-chang, who lived between late T'ang said: “I’ve heard that Your Excellency has and early Sung (around the middle of the read thousands of scriptures. Is this so or tenth century) when the trend of development not?” The governor said: “Yes, it is true.” of Zen teaching gradually superseded the Zhe-Chang said: “From top to bottom your other Buddhist schools in China. It is to say, head is about the size of a coconut. Where did Zen attitude towards Buddhist lore and all those scriptures go?” The governor could philosophy tended to slight its study in an only bow his head in deference. orderly manner, to neglect the sutras and Vaøo moät laàn khaùc, quan Thích Söû Lyù Boät hoûi what metaphysics there is in them. Quy Toâng: "Ngöôøi ta coù theå hoïc ñöôïc gì trong

Moät vò Taêng ñeán töø bieät sö. Sö hoûi: “Ñi ñaâu?” Ñaïi Taïng Kinh Ñieån?" Quy Toâng giô cao naém Vò Taêng ñaùp: “Ñi caùc nôi hoïc nguõ vò thieàn.” tay leân khoâng vaø noùi: "Ngaøi coù hieåu khoâng?" Sö noùi: “Caùc nôi coù nguõ vò thieàn, ta trong aáy Lyù Boät noùi: "Toâi khoâng hieåu." Quy Toâng noùi: chæ coù nhaát vò thieàn.” Vò Taêng hoûi: “Theá naøo "Haõy coøn moät khoaûng troáng lôùn trong söï hieåu laø nhaát vò thieàn?” Sö lieàn ñaùnh. Vò Taêng boãng bieát cuûa ngaøi! Ngaøi khoâng hieåu ngay ñeán caùi nhieân ñaïi ngoä, thöa: “Ngöng, con bieát roài.” Sö naém tay!" Lyù Boät noùi: "Baïch thaày, laøm giaûi noùi: “Noùi! Noùi!” Vò Taêng ngaäp ngöøng traû lôøi. thích duøm toâi." Quy Toâng noùi: "Neáu ngaøi gaëp Sö laïi ñaùnh ñuoåi ra—A monk was leaving the ai ñoù treân ñöôøng, thì ñöa noù cho hoï. Coøn neáu monastery. Zhi-Chang asked him: “Where are khoâng gaëp ai, thì chæ ñôn thuaàn phaùt taùn chaân you going?” The monk said: “I’m going lyù."—On another occasion the governor everywhere to study the five flavors of Zen.” asked Kui-zong, "What can someone learn Zhi-Chang said: “Everywhere else has five from the great scriptural canon?" Kui-zong

raised his fist into the air and said, "Do you 'Baûn taùnh cuûa oâng ví nhö hö khoâng, troïn understand?" Governor Libo said, "I don't khoâng moät vaät coù theå thaáy, aáy goïi laø chaùnh understand." Kui-zong said, "There's still a kieán, khoâng moät vaät coù theå bieát, aáy goïi laø big gap in your understanding! You don't chôn tri, khoâng coù xanh, vaøng, daøi, ngaén, chæ even understand a fist!" The governor said, thaáy baûn nguyeân thanh tònh, giaùc theå troøn "Please, Master, explain it to me." Kui-zong saùng töùc goïi laø thaáy taùnh thaønh Phaät, cuõng goïi said, "If you meet someone on the path, then laø Nhö Lai Tri Kieán.'"—According to the give it to him. If you don't meet anyone, then Flatform Sutra, Chapter Seven, Bhikshu Chih- just simply disseminate the world's truth." Ch’ang, a native of Kuei-Hsi in Hsin-Chou, Sau khi sö thò tòch, sö ñöôïc vua ban hieäu “Chí left home when he was a child and resolutely Chôn Thieàn Sö”—After his death, he sought to see his own nature. One day he received the posthumous title “Zen Master called on the Sixth Patriarch, who asked him, Arrive at Truth.” “Where are you from and what do you want?” Trí Thöôøng Thieàn Sö: Zen Master Chih- Chih-Ch’ang replied, “Your student has Ch’ang—See Trí Thöôøng Tín Chaâu Thieàn Sö. recently been to Pai-Feng Mountain in Hung- Trí Thöôøng Tín Chaâu Thieàn Sö: Zen Master Chou to call on the High Master Ta-T’ung Chih-Ch’ang Hsin-Chou—Teân cuûa moät vò Thieàn and received his instruction on the principle sö Trung Hoa. Hieän nay chuùng ta coù nhieàu taøi lieäu of seeing one’s nature and realizing chi tieát veà Thieàn Sö Trí Thöôøng nhö trong Truyeàn Buddhahood. As I have not yet resolved my Ñaêng Luïc, quyeån V, vaø Kinh Phaùp Baûo Ñaøn; tuy doubts, I have come from a great distance to nhieân, coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy bow reverently and request the Master’s trong Kinh Phaùp Baûo Ñaøn—Zen Master Chih- compassionate instruction.” The Master said, Ch’ang, name of a Chinese Zen master. We do “What instruction did he give you? Try to have a lot of detailed documents on this Zen repeat it to me.” Chih-Ch’ang said, “After Master, i.e, the Records of the Transmission of the arriving there, three months

passed and still I Lamp (Ch'uan-Teng-Lu), Volume V, and the had received no instruction. Being eager for Flatform Sutra; however, there is some interesting the Dharma, one evening I went alone into information on him in Flatform Sutra. the Abbot's room and asked him, 'What is my Theo Kinh Phaùp Baûo Ñaøn, chöông baûy, Taêng original mind and original substance?' But Trí Thöôøng, ngöôøi ôû Quí Kheâ, Tín Chaâu, thuôû Ta-T'ung then said to me, 'Do you see empty nhoû xuaát gia, chí caàu thaáy taùnh, moät hoâm ñeán space?' 'Yes,' I said, 'I see it.' Ta-T'ung said tham leã, Luïc Toå hoûi: "OÂng töø ñaâu ñeán, muoán to me, 'Do you know what appearance it caàu vieäc gì?" Sö thöa: "Hoïc nhaân gaàn ñaây ñeán has?' Chih-Ch'ang replied, 'Empty space has nuùi Baïch Phong ôû Hoàng Chaâu leã Hoøa Thöôïng no form. How could it have an appearance?' Ñaïi Thoâng nhôø chæ nghóa kieán taùnh thaønh Ta-T'ung said, 'Your original mind is just like Phaät, nhöng chöa giaûi quyeát ñöôïc hoà nghi, empty space. To understand that nothing can neân töø xa ñeán ñaây leã Hoøa Thöôïng, mong Hoøa be seen is called right seeing; to know that Thöôïng töø bi chæ daïy." Toå baûo: "Kia coù ngoân nothing can be known is called true knowing. cuù gì oâng thöû nhaéc laïi xem." Trí Thöôøng thöa: There is nothing blue or yellow, long or short. "Trí Thöôøng ñeán nôi kia, traûi qua ba thaùng, Simply seeing the clear, pure original source, chöa ñöôïc chæ daïy, vì loøng tha thieát vì phaùp the perfect bright enlightened substance, this neân moät hoâm rieâng vaøo tröôïng thaát thöa hoûi: is what is called 'seeing one's nature and 'Theá naøo laø baûn taâm, baûn taùnh cuûa con?' Ngaøi realizing Buddhahood. It is also called 'the Ñaïi Thoâng noùi raèng: 'OÂng thaáy hö khoâng?' Trí knowledge and vision of the Tathagata.'" Thöôøng ñaùp: 'Thaáy!' Hoøa Thöôïng Ñaïi Thoâng Trí Thöôøng khaån khoaûn vôùi Luïc Toå: 'Hoïc hoûi: 'OÂng thaáy hö khoâng coù töôùng maïo nhôn tuy nghe lôøi naày vaãn chöa giaûi quyeát chaêng?' Trí Thöôøng ñaùp: 'Hö khoâng voâ hình xong ñieàu nghi, cuùi xin Hoøa Thöôïng chæ maø coù töôùng maïo gì?' Ngaøi Ñaïi Thoâng baûo: daïy.'—Although I heard this instruction, I still

do not understand and beg you, O Master to knowing and seeing arise. instruct me." When one is attached to marks Luïc Toå baûo: "Lôøi thaày kia noùi vaãn coøn kieán tri Bodhi is sought out. neân khieán oâng chöa roõ." Nay toâi chæ oâng moät Clinging to a thought of baøi keä: enlightenment, "Chaúng thaáy moät phaùp coøn thaáy khoâng, Do I rise above my former confusion? Gioáng nhö maây noåi che maët nhöït, The inherently enlightened Chaúng bieát moät phaùp giöõ bieát khoâng, substance of my nature Laïi nhö hö khoâng sanh ñieän chôùp, Illuminates the turning twisting flow. Tri kieán naày boãng nhieân daáy leân, But had I not entered Laàm nhaän ñaâu töøng hieåu phöông tieän, the Patriarch's room, OÂng phaûi moät nieäm töï bieát loãi, I'd still be running, lost Töï kyû linh quang thöôøng hieån hieän." between the two extremes. The Master said, "Your former master's Trí Thöôøng moät hoâm hoûi Toå raèng: "Phaät noùi explanation still retains the concepts of phaùp ba thöøa, laïi noùi Toái thöôïng thöøa, ñeä töû knowing and seeing; and that is why you have chöa hieåu, mong ngaøi chæ daïy."—One day not understood. Now, I will teach you with a Chih-Ch'ang asked the Master, "The Buddha verse: taught the dharma of the three

vehicles and Not to see a single dharma also the Supreme Vehicle. Your disciple has still retains no-seeing, not yet understood that and would like to be Greatly resembling floating clouds instructed.” covering the sun. Toå baûo: “OÂng xem nôi baûn taâm mình, chôù coù Not to know a single dharma chaáp töôùng beân ngoaøi. Phaùp khoâng coù boán holds to empty knowing, thöøa, taâm ngöôøi töï coù nhöõng sai bieät. Thaáy Even as a lightning flash nghe tuïng ñoïc aáy laø Tieåu thöø a, ngoä phaùp hieåu comes out of empty space. nghóa aáy laø Trung thöøa, y phaùp tu haønh aáy laø This knowing and seeing Ñaïi thöøa, muoân phaùp troïn thoâng, muoân phaùp arise in an instant. ñaày ñuû, taát caû khoâng nhieãm, lìa caùc phaùp When seen wrongly, töôùng, moät cuõng khoâng ñöôïc goïi laø Toái thöôïng can expedients being understood? thöøa. Thöøa laø nghóa haønh, khoâng phaûi ôû mieäng If, in the space of a thought, tranh, oâng phaûi töï tu chôù coù hoûi toâi, trong taát you can know your own error, caû thôøi, töï taùnh töï nhö.”—The Master said, Your own spiritual light “Contemplate only your own original mind will always be manifested. and do not be attached to the marks of Trí Thöôøng nghe baøi keä roài taâm trí hoaùt nhieân external dharmas. The Dharma doesn’t have ñaïi ngoä, beøn noùi keä: four vehicles; it is people’s minds that differ. “Voâ côù khôûi tri kieán, Cultivating by seeing, hearing, and reciting is Chaáp töôùng caàu Boà Ñeà, the small vehicle. Cultivating by awakening Tình coøn moät nieäm ngoä, to the Dharma and understanding the Ñaâu vöôït meâ ngaøn xöa. meaning is the middle vehicle. Cultivating in Töï taùnh giaùc nguyeân theå, accord with Dharma is the great vehicle. To Tuøy chieáu luoáng ñoåi dôøi, penetrate the ten thousand dharmas entirely Chaúng vaøo thaát Toå Sö, and completely while remaining without Môø mòt chaïy hai ñaàu.” defilement, and to sever attachment to the Hearing the verse, Chih-Ch’ang understood it marks of all the dharmas with nothing with his heart and mind, and he composed this whatsoever gained in return: that is the verse: Supreme Vehicle. Vehicles are methods of Without beginning, practice, not subjects for debate. Cultivate on

your own and do not ask me, for at all times Trí Tònh Töôùng: Trí Tueä vaø söï thanh tònh: your own self-nature is itself ‘thus.’” Wisdom and purity—Trí thanh tònh: Pure-wisdom Trí Thöôøng lieàn leã taï vaø haàu Toå ñeán troïn aspect (pure wisdom). ñôøi—Chih-Ch’ang bowed and thanked the Trí Traøng Boà Taùt: Jnanaketu (skt)—Taùnh Tònh Master and served him to the end of the Boà Taùt—Thöôøng Haønh Giaû—Haønh giaû thöôøng Master’s life. xuyeân tu haønh haïnh Boà Taùt—One who is Theo Truyeàn Ñaêng Luïc, quyeån VII: Moät hoâm, constantly practising Bodhisattva's conducts. Thieàn sö Trí Thöôøng daïy chuùng: "Ta saép Trí Trí: Nhaát Thieát Trí cuûa Ñöùc Phaät—Wisdom of giaûng Thieàn; caùc oâng haõy böôùc tôùi ñaây caû." wisdom. Khi ñoà chuùng böôùc tôùi, Sö tieáp: "Caùc oâng coù Trí Tuùc: Moät trong nhò tuùc, trí tuùc laø Ba La Maät nghe noùi Quan AÂm Dieäu Trí Löïc, naêng cöùu thöù saùu trong luïc Ba La Maät—One of the two feet, theá gian khoå?" Moät vò Taêng hoûi: "Theá naøo laø the foot of wisdom consisting of the sixth paramita Quan AÂm Dieäu Trí Löïc?" Sö buùng ngoùn tay in the six paramitas—See Nhò Tuùc. vaø noùi: "OÂng coù nghe khoâng?" Vò Taêng ñaùp: Trí Tueä: Jnana and Prajna

(skt)—Yeshe (tib)— "Coù nghe." Sö quaùt aàm leân: "Moät luõ ngaây Buddhi (skt)—Knowing—Becoming acquainted ngoâ; caùc oâng muoán khaùm phaù caùi gì ôû ñaây?" with—Knowledge—Higher knowledge (derived Noùi xong Sö laáy gaäy gaït hoï ra, roài cöôøi lôùn vaø from meditation on the one Universal Spirit— boû ñi vaøo truù phoøng cuûa mình—According to Wisdom. the Records of the Transmission of the Lamp (A) Nghóa cuûa Trí Tueä—The meanings of (Ch'uan-Teng-Lu), Volume VII: One day, wisdom: Zen master Chih-Ch'ang said to his monks, "I 1) Söï hieåu bieát veà vaïn höõu vaø thöïc chöùng chaân am now going to talk on Zen; you will all lyù—Knowledge of things and realization of come forward." When all the monks came truth. forward, he continued, "Do you hear the way a) Trí: Jnana (skt)—Söï hieåu bieát veà vaïn höõu— Kwannon lives in full response to varieties of Knowledge of things. situations?" A monk asked, "What is Kuan b) Tueä: Prajna (skt)—Thöïc chöùng chaân lyù—The Yin's way of living?" The master snapped his realization of truth—Trí tueä döïa vaøo chaùnh fingers, and said, "Do you hear?" The monk kieán vaø chaùnh tö duy: Wisdom is based on said, "Yes." The master exploded, "A right understanding and right thought. company of stupid fellows, what do you want 2) Trí tueä nhaän thöùc nhöõng hieän töôïng vaø nhöõng to find out here?" So saying, he drove them qui luaät cuûa chuùng. Jnana laø söï saùng suoát naém out with his staff, and laughing aloud went vöõng taát caû nhöõng thuyeát giaûng ñöôïc chöùa away to his quarters. ñöïng trong caùc kinh ñieån. Trí laø tri giaùc trong Trí Thöôïng: Born of Knowledge. saùng vaø hoaøn haûo cuûa taâm, nôi khoâng naém giöõ Trí Tích: Jnanakara (skt)—Prajna-kuta (skt)—Söï baát cöù khaùi nieäm naøo. Ñaây laø söï thöùc tænh tröïc tích tuï trí hueä—Accumulation of knowledge. giaùc vaø duy trì chaân lyù cho moät vò Boà Taùt, yù Trí Tích Boà Taùt: Jnanakara (skt)—Prajna-kuta nghóa vaø söï hieän höõu khoâng chæ tìm thaáy treân (skt)—Hueä Tích Boà Taùt—Moät vò Boà Taùt ñöôïc noùi maët phaân giôùi giöõa nhöõng thaønh toá khoâng beàn ñeán trong Kinh Dieäu Phaùp Lieân Hoa. Trí Tích laø chaéc vaø lieân tuïc chuyeån ñeán maïng löôùi phöùc con tröôûng cuûa Ñaïi Thoâng Trí Thaéng Nhö Lai. Trí taïp cuûa caùc moái quan heä trong ñôøi soáng haèng Tích laø quyeán thuoäc cuûa Ñöùc Ña Baûo Nhö Lai—A ngaøy, trong khi trí laø söùc maïnh cuûa trí tueä ñöa Bodhisattva mentioned in the Wonder Lotus Sutra ñeán traïng thaùi cuûa naêng löïc giaûi thoaùt, laø duïng (Aksobhya Prajnakuta). The eldest son of cuï chính xaùc coù khaû naêng uyeån chuyeån vöôït Mahabhijna. He is in the retinue of Prabhutratna. qua caùc chöôùng ngaïi cuûa hình thöùc oâ nhieãm Trí Tònh: Jnana-pavana (skt)—Purifying vaø caùc chaáp thuû thaâm caên di truyeàn trong tö knowledge. töôûng vaø haønh ñoäng. Jnana laø moät töø raát linh ñoäng vì ñoâi khi noù coù nghóa laø caùi trí theá gian taàm thöôøng, caùi trí cuûa töông ñoái khoâng thaâm

nhaäp ñöôïc vaøo chaân lyù cuûa hieän höõu, nhöng nhaän—In Indian Buddhism it is commonly ñoâi khi noù cuõng coù nghóa laø caùi trí sieâu vieät, held that this results from the attainment of trong tröôøng hôïp naày noù ñoàng nghóa vôùi Baùt meditative concentration (samadhi), but Hui- Nhaõ (Prajna)—Higher intellect or spiritual Neng taught that the two are identical and wisdom; knowledge of the ultimate truth that

both are inherent in every moment of (reality). Jnana is the essential clarity and thought. This notion has subsequently been unerring sensibility of a mind that no longer accepted by most Zen traditions. clings to concepts of any kind. It is direct and Trí Tueä Baùt Nhaõ: Prajna-paramita (skt)— sustained awareness of the truth, for a Transcendental knowledge—See Trí Hueä Ba La Bodhisattva, that meaning and existence are Maät. found only in the interface between the Trí Tueä Boà Taùt: Pannadhika-Bodhisatta (p)— components of an unstable and constantly Intellectual Bodhisattva—Vò Boà Taùt phaûi tu taäp trí shifting web of relationships, which is tueä vaø traûi qua ít nhaát boán a taêng kyø thöïc haønh caùc everyday life, while prajna is the strength of ba la maät tröôùc khi ngaøi coù theå ñaéc a naäu ña la tam intellectual discrimination elevated to the mieäu tam boà ñeà. Trí Tueä Boà Taùt ít nghieâng veà status of a liberating power, a precision tool loøng tin maø nghieâng veà noã löïc phaùt trieån trí tueä capable of slicing through obstructions that hôn. Ít khi naøo moät ngöôøi, neáu khoâng muoán noùi laø take the form of afflictions and attachments to khoâng bao giôø ñaït ñöôïc caû ba maët trí tueä, tín taâm deeply engrained hereditary patterns of vaø tinh taán. Trí Tueä Boà Taùt chæ taäp trung trí tueä vaø thought and action. Jnana is a very flexible taêng tröôûng thieàn ñònh hôn laø giöõ oai nghi vaø hình term, as it means sometimes ordinary worldly thöùc beân ngoaøi. Trí Tueä Boà Taùt luoân haønh ñoäng knowledge, knowledge of relativity, which theo lyù trí chöù khoâng bò daãn daét hoaëc noâ leä bôûi does not penetrate into the truth of existence, loøng tin. Trí Tueä Boà Taùt thích thieàn ñònh. Vôùi taâm but also sometimes transcendental yù tónh laëng maø maïnh meõ toûa ra naêng löïc an laï c knowledge, in which case being synonymous khieán hoï coù theå chuyeån hoùa chuùng sanh bôùt khoå with Prajna or Arya-jnana. ñau hôn. Trí Tueä Boà Taùt coù theå ñaït giaùc ngoä trong (B) Phaân loaïi Trí—Categories of wisdom: thôøi gian ngaén, baäc Tín Taâm Boà Taùt phaûi traûi qua 1) Hai loaïi trí tueä—There are two kinds: moät thôøi gian daøi hôn, vaø baäc Tinh Taán Boà Taùt a) Quyeàn ñaïo trí: Partial, temporary, or relative phaûi traûi qua moät thôøi gian coøn daøi hôn nöõa ñeå ñaït knowledge of reality. ñeán quaû vò Phaät—A Bodhisattva must cultivate b) Baùt Nhaõ trí: Prajna wisdom—The absolute the wisdom and practice all paramitas for at least truth or reality instead of the seeming. four asankheyas before he can achieve Anuttara 2) Nhò Trí Vieân Maõn: Two kinds of Perfect and Samyak Sambodhi. Intellectual Bodhisattvas are Complete Tathagata-wisdom—See Nhò Trí less devotional and more energetic. One person is Vieân Maõn. seldom, if ever, possesses these three 3) Tam Trí: Three kinds of wisdom—See Tam characteristics. Intellectual Bodhisattvas Trí. concentrate more on the development of wisdom 4) Töù Trí: Four kinds of wisdom—See Töù Trí. and on the practice of meditation than on 5) Nguõ Trí: Five kinds of wisdom—See Nguõ Trí. observation of external forms of homage. They (C) Trí tueä theo quan ñieåm cuûa Luïc Toå Hueä are always guided by reason and accept nothing Naêng—Wisdom in the Sixth Patriarch's point on blind belief. They make no self-surrender, and of view: Trong Phaät giaùo AÁn Ñoä ngöôøi ta are not slaves either to a book or to an individual. thöôøng cho raèng trí tueä naøy coù ñöôïc laø do ñaït They prefer lonely

meditation. With their silent ñöôïc thieàn ñònh, nhöng Luïc Toå Hueä Naêng daïy but powerful thought of peace radiating from their raèng caû hai thöù naøy gioáng nhau vaø caû hai ñeàu solitary retreat they render moral help to suffering cuøng coù trong tö töôûng cuûa chuùng ta trong humanity. Intellectual Bodhisattvas can attain töøng giaây töøng phuùt. Khaùi nieäm naøy veà sau Buddhahood within a short period, Devotional ñöôïc haàu heát caùc truyeàn thoáng Thieàn chaáp

Bodhisattvas take longer time, and Energetic Prajna-paramita (skt)—Transcendental Bodhisattvas take longer still. knowledge—See Trí Hueä Ba La Maät. Trí Tueä Kim Cang Boà Taùt: Prajna-bodhisattva Trí Tueä Taâm: The mind of Wisdom. (skt)—See Baùt Nhaõ Boà Taùt. Trí Tueä Taâm Linh: Spiritual wisdom (insight). Trí Tueä Löïc: Wisdom—Insight. Trí Tueä Theá Gian: Temporal wisdom. Trí Tueä Noâng Caïn: The two-finger (narrow) Trí Tueä Toái Thöôïng: The supreme wisdom—To wisdom. be full of wisdom. Trí Tueä Phöông Tieän: Prajnopaya (skt)— Trí Tueä Vaø Töø Bi: Wisdom and compassion—Trí Knowledge and means. tueä vaø Töø bi laø nhöõng baûn chaát töï nhieân cuûa moät Trí Tueä Quaùn Chieáu: Contemplate and caùi taâm giaùc ngoä. Tuy nhieân, muoán phaùt trieån noù illuminate with the wisdom—Theo Kinh Phaùp chuùng ta phaûi taän löïc tu taäp, cuõng gioáng nhö haït Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: “Naày thieän tri gioáng coù khaû naêng lôùn leân thaønh caây vôùi ñieàu kieän thöùc! Trí tueä quaùn chieáu, trong ngoaøi saùng suoát, chuùng ta phaûi gieo noù vaøo trong ñaát, boùn phaân vaø bieát boån taâm mình, neáu bieát boån taâm töùc laø goác töôùi nöôùc vaø giöõ cho nhieät ñoä ñieàu hoøa —Wisdom cuûa söï giaûi thoaùt. Neáu ñöôïc giaûi thoaùt töùc laø Baùt and compassion are the natural characteristics or Nhaõ Tam Muoäi, töùc laø voâ nieäm. Sao goïi laø voâ qualities of the enlightened mind. However, if we nieäm? Neáu thaáy taát caû phaùp maø taâm khoâng nhieãm want to develop it, we have to cultivate and tröôùc aáy laø voâ nieäm, duïng töùc khaép taát caû choã, practice hard. It is similar to a seed that we all cuõng khoâng dính maéc taát caû choã, chæ thanh tònh nôi know its potential to grow into a plant with the boån taâm khieán saùu thöùc ra saùu cöûa ñoái trong saùu conditions that we grow it in the right soil, water, traàn khoâng nhieãm, khoâng taïp, ñi laïi töï do, thoâng fertilize and maintain it under a temperate duïng khoâng keït, töùc laø Baùt Nhaõ Tam Muoäi, töï taïi temperature. giaûi thoaùt goïi laø voâ nieäm haïnh. Neáu traêm vaät Trí Tueä Xuaát Theá Gian: Supernatural wisdom. chaúng nghó, chính khi ñoù khieán cho nieäm baët ñi, aáy Trí Töï Taïi: Jnanavasita (skt)—Trí töï taïi, vì trong laø phaùp phöôïc, aáy goïi laø bieân kieán—According to moãi nieäm chö Boà Taùt thò hieän Nhö Lai thaäp löïc voâ the Platform Sutra of the Sixth Patriarch’s Dharma uùy thaønh chaùnh giaùc. Naêng löïc hieåu bieát maø nhôø Treasure, the Sixth Patriarch, Hui-Neng, taught: ñoù Ngaøi phaùt hieän trong moãi yù töôûng cuûa Ngaøi moät “Good Knowing Advisor, when you contemplate naêng löïc kyø dieäu vaø söï an tònh toaøn haûo cuûa Ñöùc and illuminate with the wisdom, which brightly Nhö Lai ñeå ñöa ñeán söï theå chöùng Boà Ñeà —Control penetrates within and without, you recognize your of knowledge, in each moment of thought original mind. The recognition of your original Bodhisattvas manifest the ten powers of mind is the

original liberation. The attainment of fearlessness of Buddhas, attaining true liberation is the Prajna Samadhi, thus no-thought. enlightenment. The power of understanding What is meant by 'no-thought?' No-thought means whereby He reveals in every thought of His to view all dharmas with a mind undefiled by Tathagata' wonderful powers and perfect serenity attachment. The function of the mind pervades all leading to the realization of the Bodhi. places but is nowhere attached. Merely purify Trí Töông Ñoái: Paratantra (skt)—Y tha khôûi tính, your original mind to cause the six duyeân khôûi töôùng—The knowledge of relativity. consciousnesses to go out the six gates, to be Trí Töôùng: Human intelligence—Wise undefiled and unmixed among the six objects, to appearance. come and go freely and to penetrate without 1) Haøo quang hay aùnh saùng trí tueä chieáu toûa töø obstruction. That is the Prajna Samadhi, freedom maët Phaät (töôùng maïo trí tueä cuûa Phaät hieån and liberation, and it is called the practice of no- hieän ra beân ngoaøi): The wisdom-light shining thought. Not thinking of the hundred things and from the Buddha's face. constantly causing your thought to be cut off is 2) YÙ thöùc do caûnh giôùi meâ chaáp maø chaúng bieát called Dharma-bondage and is an extremist view. ñoù laø huyeãn giaû laïi sanh taâm thích hay khoâng Trí Tueä Quang Phaät: See Trí Hueä Quang Phaät. thích khôûi leân töø traïng thaùi tinh thaàn: Trí Tueä Saùng Suoát: Panna-veyyattiyam (p)—

Consciousness or knowledge of like and Trì-Anh-Laïc La Saùt Nöõ: Maladhari (skt)—Teân dislike arising from mental conditions. cuûa moät trong möôøi loaøi la saùt nöõ ñöôïc noùi ñeán Trí Töôùng Toân Giaû: Nhò Toå cuûa toâng Hoa trong kinh Phaùp Hoa, vò coù lieân heä tôùi ngaøi Di Laëc Nghieâm—The second patriarch of the Hua-Yen Boà Taùt—Name of one of ten Raksasi (female sect. demon or demoness) mentioned in the Lotus sutra, Trí Töôïng: 1) Trí Tueä hay Baùt Nhaõ gioáng nhö who is associated with Maitreya—See Thaäp La moät con voi: Prajna or wisdom likened to an Saùt Nöõ. elephant; 2) Danh hieäu cuûa Phaät: A title of Budha; Trì Baùt Thieàn Sö: Zen Master Trì Baùt (1049- 3) Teân khaùc cuûa Kinh Nieát Baøn: Another name for 1117)—Thieàn sö Vieät Nam, queâ ôû Luy Laâu. Ngaøi Nirvana Sutra; 4) Teân khaùc cuûa Kinh Baùt Nhaõ Ba thích Phaät giaùo töø khi coøn nhoû. Luùc 20 tuoåi, ngaøi La Maät Ña: Another name for the Prajna-Paramita xuaát gia vaø troû thaønh ñeä töû, vaø thoï giôùi cuï tuùc vôùi Sutra; 5) Teân cuûa moät vò sö AÁn Ñoä: Name of an Thieàn sö Suøng Phaïm taïi chuøa Phaùp Vaân. Ngaøi troû Indian monk thaønh Phaùp töû ñôøi thöù 12 doøng Thieàn Tyø Ni Ña Trí Uaån: Pannakkhanda (p)—Group of wisdom— Löu Chi. Sau khi Thaày thò tòch, ngaøi troû thaønh du Nhoùm trí hueä. Taêng khaát só ñeå taàm caàu chaân lyù. Veà sau, ngaøi truï Trí Uyeån Chuyeån: Flexible wisdom. taïi chuøa Toå Phong treân nuùi Thaïch Thaát. Lyù Trí Vaên (509-599): Teân cuûa moät vò danh Taêng Thöôøng Kieät laø moät trong nhöõng ñeä töû taïi gia noåi Trung Hoa vaøo thôøi nhaø Traàn beân Trung Hoa tieáng cuûa ngaøi. Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán (557-589)—Name of a Chinese famous monk who höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Ngaøi lived in the Ch'en Dynasty in China. thò tòch naêm 1117—A Vietnamese Zen master Trí Vieân (976-1022): Teân cuûa moät vò danh Taêng from Luy Laâu, North Vietnam. He favored Trung Hoa

vaøo thôøi nhaø Toáng (960-1279)—Name Buddhism when he was very young. At the age of of a Chinese famous monk who lived during the 20, he left home, became a disciple and received Sung Dynasty in China. complete precepts with Zen Master Suøng Phaïm at Trí Vieät (543-616): Teân cuûa moät vò danh Taêng Phaùp Vaân Temple. He became the Dharma heir of Trung Hoa vaøo thôøi nhaø Tuøy (581-618)—Name of the Vinitaruci Zen Sect. After the latter's death, a Chinese famous monk who lived in the Sui he became a wandering monk in search of the Dynasty in China. truth. Later, he stayed at Toå Phong Temple on Trí Vónh: Teân cuûa moät vò danh Taêng Trung Hoa Mount Thaïch Thaát. Lyù Thöôøng Kieät was one of vaøo thôøi nhaø Traàn beân Trung Hoa (557-589)— his most outstanding lay disciples. He spent most Name of a Chinese famous monk who lived in the of his life to revive and expand Buddhism in Ch'en Dynasty in China. North Vietnam. He passed away in 1117. Trí Voâ Ngaïi Duïng: Unimpeded function relating Trì Bieân: See Trì Bieân Sôn. to knowledge. Trì Bieân Sôn: Nemimdhara (skt)—Tieáng Phaïn Trí Voâ Ngoân: Nonverbal knowledge. goïi laø Ni Daân Ñaø La, töùc baûy nuùi Kim Sôn Trì bao Trí Voâ Sö: Giôùi Ñònh Hueä—Teacherless quanh nuùi Tu Di—The outermost of the seven knowledge—Knowledge that comes from mountain circles around Mount Meru. practicing the precepts, concentration and wisdom. Trì Bieân Sôn Vöông: Nemimdhara-raja (skt)— Trí Xaûo: Cunning—Clever. Vua cuûa baûy nuùi Kim Sôn Trì bao quanh nuùi Tu Trí Xöùng (430-501): Teân cuûa moät vò danh Taêng Di—King of the outermost of the seven mountain Trung Hoa vaøo thôøi nhaø Nam Teà (497-502)—circles around Mount Meru. Name of a Chinese famous monk who lived in the Trì Boån: Gìn giöõ caên baûn: Holding to the root or Southern Ch'i Dynasty in China. fundamental—Ñòa Thaàn, chuyeân chôû vaïn söï vaïn Trì: Dhara or Dhr (skt)—To pull—To lay hold vaät: Ruler of the earth, which is the root and of—To grasp—To keep—To control—To hold or source of all things. to maintain. Trì Böùc: Ñe doïa, uy hieáp—To threaten, to bully. Trì Anh Laïc: Maladhari (skt)—Ñeo chuoãi Anh Trì Chaáp Kim Cang: Vajradhara or Vajrapani Laïc: Wearing a chaplet. (skt)—1) Coøn goïi laø Trì Kim Cang, laø vò Boà Taùt toû

roõ trí löïc khoâng gì phaù noåi cuûa Kim Cang Boä Boà Trì Ñòa Truï: Trong taâm phaùt saùng suoát nhö trong Taùt. Ngaøi thöôøng caàm caây chuøy kim cöông loaïi ngoïc löu ly trong suoát hieän chaát tinh kim. Laáy dieäu moät cheû, hoaëc ba, hoaëc naêm cheû: A Bodhisattva taâm tröôùc thaønh choã ñeå truï. Ñaây goïi laø trì ñòa truï, who holds a vajra or thunderbolt, of these there truï thöù nhì trong Thaäp Truï—From within this mind are several different kinds, based on numbers of light comes forth like pure crystal, which reveals prongs on their thunderbolt (one, three, or five); 2) pure gold inside. Treading upon the previous Teân cuûa vua Trôøi Ñeá Thích: Name for Indra. wonderful mind as a ground is called the dwelling Trì Chuù: Nieäm Chuù—Trì Cuù—To chant Mantras of the ground of regulation, the second ground of or Dharanis, chanting of mantras. the ten grounds—See Thaäp Truï. Trì Cuù: See Trì Cuù Thaàn Chuù. Trì Ñoän: Slow and stupid—Dull. Trì Cuù Thaàn Chuù: Ngöôøi trì chuù Ñaø La Ni—One Trì Giôùi: Morality—To uphold the precepts—To who holds or retains

the words of the dharani. practice morality—To keep the commandments or Trì Danh: Thuï trì vaø nieäm töôûng danh hieäu cuûa rules—To observe commandments—Giöõ giôùi coù Ñöùc Phaät A Di Ñaø (ngöôøi nieäm Phaät goïi laø trì hai loaïi: 1) Chæ trì, traùnh laøm caùc vieäc aùc; 2) Taùc danh haønh giaû. Trì danh laø naém giöõ danh hieä u Phaät trì, laøm caùc vieäc thieän—There are two kinds: 1) trong taâm trí mình)—Oral recitation method— Prohibitive or restraining from evils; 2) “Holding the name” method—To hold on or rely Constructive or constraining to goodness. on the name of Amitabha. Trì Giôùi Ba La Maät: Sila-paramita (skt)— Trì Danh Kyù Thaäp: Nieäm Phaät ñeám töø moät ñeán Perfection of morality—Precept paramita— möôøi laàn—Decimal recording recitation. Morality paramita—keeping the moral law—One Trì Danh Leã Baùi: Vöøa nieäm vöøa laïy—“Bowing of the six paramita—Giöõ troøn giôùi luaät, moät trong to the Buddha” recitation. luïc Ba la maät—Trì giôùi Ba la maät coøn laø cöûa ngoõ Trì Danh Lieân Hoa: Vöøa nieäm vöøa quaùn töôûng ñi vaøo haøo quang chö phaùp, vì nhôø ñoù maø chuùng ta hoa sen—“Lotus blossom” recitation. xa lìa theá giôùi nhieãm tröôïc, vaø cuõng nhôø ñoù maø Trì Danh Phaûn Vaên: Vöøa nieäm vöøa nghe— chuùng ta coù theå höôùng daãn nhöõng chuùng sanh hay “Reflecting the name” recitation. buoâng lung phaù giôùi—The Sila-paramita is a gate Trì Danh Soå Chaâu: Vöøa nieäm vöøa laàn chuoãi— of Dharma-illumination; for with it, we distantly “Counting rosary beads” recitation. depart from the hardships of evil worlds, and we Trì Danh Tuøy Töùc: Nieäm Phaät nöông theo hôi teach and guide precept-breaking living beings. thôû—“Breath by breath” recitation. Trì Giôùi Ba La Maät Boà Taùt: Sila-paramita- Trì Ñòa: Dharanimdhara (skt)—Teân cuûa moät vò bodhisattva (skt)—Perfection of morality Boà taùt ngöôøi ñöôïc Phaät thoï kyù laø töông lai cuûa Bodhisattva—Precept paramita Bodhisattva— Ngaøi Quaùn AÂm—Holder or ruler of the earth or Morality paramita Bodhisattva—Keeping the land—Name of a bodhisattva, whom the Buddha moral law Bodhisattva. predicted as the future of Avalokitesvara. Trì Giôùi Cöôùc: Chön trì giôùi, vì ñaïi nguyeän thuø Trì Ñòa Boà Taùt: Dharanimdhara-bodhisattva thaéng ñeàu thaønh töïu vieân maõn—The feet of (skt)—See Trì Ñòa. discipline, fulfilling all higher aspirations. Trì Ñòa Taïng: Vò hoùa thaân cuûa Boà taùt Ñòa Taïng Trì Giôùi Phaïm Haïnh: Brahma-carya (skt)—Jikai-trong coõi A Tu La, hai tay thöôøng naâng quaû ñaát Bongyo (jap)—To remain unmarried and to keep (bieåu töôïng cuûa söï naâng ñôõ)—Transformation commandments. body of Ti-Tsang Bodhisattva who deals with Trì Giôùi Thaäp Lôïi: Ten benefits for those who rebirth in the realm of Asuras. keep precepts—Möôøi lôïi ích cho nhöõng ai trì giôùi: Trì Ñòa Thaàn: Drthivi (skt)—Kieân Lao Ñòa luoân trôû thaønh vò chuyeån luaân vöông; khoâng maát Thaàn—Coøn goïi laø Kieân Lao Ñòa Thieân, hay Kieân taâm chuyeân caàn; luoân trôû thaønh chö thieân coõi trôøi Lao Ñòa Kyø, teân cuûa vò Nöõ Thaàn Ñaïi Ñòa, töùc laø Ñeá Thích maø khoâng maát taâm chuyeân caàn; luoân ñaát vöõng beàn vaø Thaàn kieân coá—The earth- taàm caàu Phaät ñaïo; luoân giöõ vöõng Boà Taùt ñaïo; goddess, or deity, or spirit. khoâng maát khaû naêng bieän taøi voâ ngaïi; luoân thaønh töïu gieo troàng caên laønh; luoân ñöôïc chö Nhö Lai,

chö Boà Taùt vaø chö Thaùnh chuùng taùn thaùn; nhanh Trì Minh Quaùn Ñaûnh: Vidya-dhara-abhiseka choùng ñaït ñöôïc moïi loaïi trí tueä—Ten benefits for (skt)—Ceremony of anointment of the dharani- those who always abide by precepts (observe the illuminant. silas): always becoming a Cakravartin; not losing Trì Minh Taïng: Vidyadhara-pitaka (skt)—Phaùp the mind of diligence when he becomes a Taïng Trì Minh hay taát caû kinh ñieån cuûa Chaân Cakravartin; always becoming a Sakra; not losing Ngoân Ñaø La Ni—The canon of the dharanis. the mind of diligence when he becomes a Sakra; Trì Minh Tieân: Vò Tieân tuïng trì Ñaø La Ni ñeå always seeking the Buddhist Paths; always thaønh töïu thaàn thoâng—The magician who holding fast to the teachings of Bodhisattvas; not possesses the dharani-illuminant. losing unhindered eloquence; always fulfilling the Trì Nghi: To doubt—To suspect. aspiration to plant various roots of merit; being Trì Nghieäp Thích: Karmadharaya (skt)—Ñoàng y always praised by Buddhas, Bodhisattvas and thích, moät trong saùu caùch giaûi thích nhöõng chöõ other sages; quickly attaining all sorts of wisdom. keùp. Nghóa daãu hai maø theå laø moät neân ñoàng tuøy Trì Giôùi Tuùc: Feet of discipline—Chön trì giôùi, vì thuoäc laãn nhau nhö trong hai chöõ “Ñaïi Thöøa,” thì ñaïi nguyeän thuø thaéng ñeàu thaønh töïu vieân maõn— hai chöõ “Ñaïi” vaø “Thöøa” cuøng quan troïng vaø thieát Fulfilling all higher aspirations. yeáu nhö nhau ñeå laøm thaønh chöõ “Ñaïi Thöøa” vôùi Trì Giöõ Phaät Luaät Thanh Tònh Giôùi: Thanh nghóa ñaëc bieät cuûa noù—One of the six tònh giôùi giöõ gìn ñieàu cheá qui luaät cuûa Ñöùc Phaät, vì interpretations of compound terms, considered in nhaãn ñeán toäi vi teá cuõng sanh loøng e sôï—The pure their component parts or together. The equality of discipline of preserving the regulations of the dependence of both terms, such as in Mahayana, Buddha, greatly fearing even minor offenses. “great” and “vehicle,” both equally essential to Trì Giöõ Thieän Phaùp: Observance of good law Mahayana with its specific meaning—See Luïc Ly (good method—good ways) or the moral rule of Hôïp Thích. the Universe. Trì Ngoï: Chæ aên moät böõa côm vaøo giöõa ban ngaøy; Trì Hoa La Saùt Nöõ: Maladhari (skt)—See Trì-giöõ giôùi khoâng aên sau buoåi tröa—To have only Anh-Laïc La Saùt Nöõ. one lunch (in a monastery) a day; to keep the Trì Hoài: Trì ñoän—Dull-witted. precept of not eating after the noon time. Trì Khoâng: Pariggahasunnam (p)—Emptiness of Trì Ngöu Giôùi: Nhöõng ngöôøi trì giöõ giôùi cuûa loaøi Observance—See Hai Möôi Laêm Caùch Giaûi traâu boø, coù moät loaïi ngoaïi ñaïo tin raèng ñeå taïo Thích Veà Taùnh Khoâng. nhaân sinh vaøo coõi trôøi thì phaûi haønh trì ngöu giôùi, Trì Kim Cang: See Trì Chaáp Kim Cang. phaûi khoå haïnh nhö loaøi traâu, phaûi nhaém maét cuùi Trì Kim Cang Cuï Hueä Giaû Boà Taùt: See Kim ñaàu aên coû vaø haønh xöû nhö traâu—Keepers of the Cang Taùt Ñoûa. law of oxen, an ascetic sect who ate and acted Trì Kinh: Recite sutras. like oxen. Trì Kinh Giaû: Reciter of sutras—Sutra reciter. Trì Nhaân: Upastambha (skt)—Maintaining Trì Luaät: Vinaya-dhara (skt)—Giöõ gìn giôùi luaät— cause—See Nguõ Nhaân (A). To keep or to observe of the discipline. Trì Nhöùt Thieát Nhö Lai Sö Töû Toøa: Crown of Trì Luaät Giaû: Ngöôøi giöõ gìn giôùi luaät—A keeper Jewels Inset with the Lion Thrones of All or observer of the discipline. Buddhas. Trì Löïc: Power of firmness—Söï beàn chí tu trì, Trì Nieäm: Trì giöõ chaùnh phaùp vaøo trong kyù öùc —

moät trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi moät vò To hold in memory. Boà Taùt—One of the ten great powers obtainable Trì Phaïm: Trì giöõ vaø vi phaïm giôùi luaät— by a Bodhisattva—See Thaäp Ñaïi Löïc Boà Taùt. Maintaining and transgressing. Trì Minh: Vidya-dhara (skt)—Teân khaùc cuûa Ñaø 1) Trì giöõ: Gìn giöõ giôùi luaät baèng hai caùch— La Ni, hay Chaân Ngoân—The dharani-illuminant, Keeping the commandments by two ways. i.e. the effective “true words” or magical term. a) Chæ trì: Pheùp chæ aùc hay ngöng laøm nhöõng vieäc Trì Minh Chuù Taïng: Vidyadhara-pitaka (skt)— aùc, nhö trì giöõ nguõ giôùi, cho ñeán cuï tuùc giôùi — See Trì Minh Taïng.

Ceasing to do wrong, i.e. maintaining the five (skt)—Moät trong nhöõng boä kinh cuûa Maät giaùo— basic commandments, or 250 commandments. Sutra on the magical formulas of the Ruler of the b) Taùc trì: Caùc pheùp taùc thieän, hay laøm nhöõng World, one of the sutras of Tantrism. ñieàu ñuùng, nhö leã baùi, saùm hoái, vaø soáng ñôøi Trì Thuïc: Isadhara (skt)—Trì Truïc—Töi Taïi Trì— phaïm haïnh, vaân vaân—Doing what is right, Y Sa Ñaø La—See Trì Truïc Sôn. e.g. worship, the monastic life, etc. Trì Thuûy: Jatimdhara (skt)—Moät vò löông y ñaõ 2) Huûy phaïm: Huûy phaïm coù hai loaïi— ñieàu chænh toa thuoác vaø thöùc aên trong caùc muøa cho Transgression is also of two kinds. beänh nhaân, sau naày taùi sanh laøm Tònh Phaïn a) Taùc phaïm: Manh ñoäng tam nghieäp ñeå xuùc Vöông—A physician who adjusted prescriptions phaïm pheùp chæ trì, hay tích cöïc laøm ñieàu aùc — and diet to the seasons; reborn as Suddhodana. Positive in doing evil. Trì Thö: Göûi thö—To send a mail (letter). b) Chæ phaïm: Treã naûi tam nghieäp khoâng tu thieän Trì Toá: Vegetarian—Trì trai hay aên chay vaø nghieäp taùc trì, hay tieâu cöïc trong thieän khoâng aên sau giôø ngoï (töø 11 ñeán 1 giôø chieàu)—To nghieäp—Negative in not doing good. keep to vegetarian diet—To keep the fast, i.e. not Trì Phaùp: Druma (skt)—Trì giöõ vaø baûo hoä Phaät to eat after noon. phaùp: To keep and to protect the Buddha-law— Trì Trai: See Trì Toá. Teân cuûa moät vò trôøi: Name of a deity. Trì Truïc: Isadhara (skt)— Trì Thuïc—Töi Taïi Trì Phaùp Giaû: Ngöôøi trì giöõ vaø baûo hoä Phaät Trì—Y Sa Ñaø La—See Trì Truïc Sôn. phaùp—A keeper or protector of the Buddha-law. Trì Truïc Sôn: Isadhara (skt)— Y Sa Ñaø La—Trì Trì Phaùp Phaät: Dharma-dara (skt)—Dharma- truïc Sôn coù teân tieáng Phaïn laø Y Sa Ñaø La Sôn, Maintaining Buddha, name of a Tathagata. voøng nuùi thöù nhì trong baûy voøng bao quanh nuùi Tu Trì Phaùp Tuùc Sanh Truyeän Dhammapala-jataka Di, coù hình nhö truïc baùnh xe, ñöôïc laøm bôûi baûy (p)—Jataka (skt)—Stories of Buddha’s previous baùu, bieån roäng 42,000 do tuaàn, ñaày nhöõng boâng lives—Tuùc Sanh Truyeän. hoa thôm ngaùt. Noù ñöôïc ñònh nghóa nhö laø : Trì Trì Quoác Giaû: Vò vua cai trò trong moät vöông Truïc, Xa Truïc, hay Töi Taïi Trì—The second of the quoác—A sovereign, ruler of a kingdom. seven concentric circles surrounding Sumeru Trì Quoác Thieân: Dhrtarastra (skt)—See Trì Quoác which is made of seven precious things, rounded Thieân Vöông. like a hub, and its sea, 42,000 yojanas wide, is Trì Quoác Thieân Vöông: Virudhaka (skt)— filled with fragrant flowers. It is defined as: Dhrtarastra (skt)—Tyø Laâu Laëc Xoa Vöông—Tyø Holding the axis or axle, the axle-tree, or Löu Ly—Löu Ly

Vöông—Teân cuûa Ñoâng Phöông Sovereign control. Thieân Vöông, moät trong töù thieân vöông, aùo traéng, Trì Tröôïng Maãu: Danda-dharani (skt)—Name of traán giöõ phía ñoâng—One of the four deva- a deity—Teân cuûa moät vò trôøi. guardian or maharajas, controlling or guarding Trì Tuøng: Teân cuûa moät vò danh Taêng Trung Hoa the eastern quarter, of white color—See Töù Thieân vaøo thôøi nhaø Thanh (1644-1912)—Name of a Vöông. Chinese famous monk who lived during the Ch'ing Trì Song Sôn: Yugamdhara (skt)—Daõy nuùi ñaàu Dynasty in China. tieân trong baûy daõy nuùi bao quanh nuùi Tu Di—The Trì Töùc: Take hold of one's breath—Naém laáy hôi first of the seven concentric mountains around thôû—Kinh Quaùn Nieäm daïy veà caùch naém hôi thôû Mount Meru. nhö sau: "Tænh thöùc khi thôû vaøo vaø tænh thöùc khi Trì Song Sôn Vöông: Yugamdhara-raja (skt)—Vò thôû ra. Khi thôû vaøo moät hôi daøi, ta bieát laø ta ñang vua cuûa daõy nuùi ñaàu tieân trong baûy daõy nuùi bao thôû vaøo moät hôi daøi. Khi thôû ra moät hôi daøi, ta bieát quanh nuùi Tu Di—King of the first of the seven laø ta ñang thôû ra moät hôi daøi. Thôû vaøo moät hôi concentric mountains around Mount Meru. ngaén, ta bieát laø ta ñang thôû vaøo moät hôi ngaén. Thôû Trì Theá Boà Taùt: Bodhisattva Ruler of the World. ra moät hôi ngaén, ta bieát laø ta ñang thôû ra moät hôi Trì Theá Ñaø La Ni Kinh: Vasudhara-dharani sutra ngaén. Ta töï tu taäp 'kinh qua troïn veïn hôi thôû nôi thaân khi thôû vaøo.' Ta töï tu taäp 'kinh qua troïn veïn hôi thôû nôi thaân khi thôû ra'. Ta töï tu taäp laø ta ñang

thôû vaøo vaø laøm cho söï ñieàu haønh trong thaân theå trôû Trò Bình Khaùnh Thieàn Sö: Zen master Ch'ing of neân tónh laëng. Ta töï tu taäp laø ta ñang thôû ra vaø laøm Chih-ping—See Khaùnh Trò Bình Thieàn Sö. cho söï ñieàu haønh trong thaân theå trôû neân tónh laëng." Trò Ñaïo: Con ñöôøng vöôït qua phieà n naõo—Path of Nhö vaäy khi tu taäp chuùng ta neân bieát xöûa duïng hôi overcoming of afflictions. thôû ñeå duy trì chaùnh nieäm, bôûi vì hôi thôû laø duïng Trò Moäc Manh Ruøa muø gaëp khuùc goå troâi giöõa cuï raát maàu nhieäm ñeå ñình chæ loaïn töôûng. Hôi thôû bieån laø khoù voâ cuøng. Töø naày coù nghóa laø tìm ñöôïc laø moâi giôùi giöõa thaân vaø taâm. Moãi khi taâm yù mình moät cô hoäi ñeå tu haønh giaùc ngoä laø chuyeän hieám phaân taùn, dong ruoåi, chuùng ta neân duøng hôi thôû ñeå hoi—It is extremely difficulty for a blind sea- giöõ noù laïi—The Sutra of Mindfulness teaches the turtle finding a log to float on. The term means to method of taking hold of one's breath as follows: find a chance for cultivation of enlightenment is a "Be ever mindful when you breathe in and rare thing. mindful when you breathe out. Breathing in a long Trích Thuûy Nan Tieâu: Gioït nöôùc cuõng khoù tan, breath, you know 'I am breathing in a long yù muoán nhaán maïnh raèng chö Taêng Ni ñöøng bao breath'. Breathing out a long breath, you know 'I giôø xem nheï ñoà vaät thí chuû cuùng döôøng, duø laø moät am breathing out a long breath'. Breathing in a gioït nöôùc cuõng khoâng theå höôûng thuï. Ñaây laø lôøi short breath, you know 'I am breathing in a short chæ trích nhöõng thieàn Taêng laïm duïng cöûa thieàn chöù breath'. Breathing out a short breath, you know 'I khoâng thaät söï coá gaéng tu taäp caàu giaùc ngoä —Even am breathing out a short breath.' 'Experiencing a one drop of water can never be wiped out. In Zen, whole breath-body, I shall breathe in,' thus you the

term wants to emphasize that monks and nuns train yourself. ‘Experiencing the whole breath- can never think slightly on all donations from body, I shall breathe out,’ thus you train yourself. almsgivers, even one drop of water. This is a ‘Calming the activity of the breath-body, I shall criticism toward Zen monks who abuse the breathe in,’ thus you train yourself. ‘Calming the donations and don't really try hard to cultivate to activity of the breath-body, I shall breathe out,’ seek enlightenment. thus you train yourself.” Thus when we practice, Tròch: 1) Neùm lieäng hay loaïi boû: To throw away, we should know how to breathe to maintain to reject, to cast away; 2) Raát naëng: Very heavy. mindfulness, for breathing is not only a wonderful Tròch AÙc Nhaân: Loaïi boû keû aùc—To cast away, or tool to prevent dispersion, but it is also a reject, wicked man. connection between our body and our thoughts. Tròch Chæ Ña: Chikdha (skt)—Vuøng ñaát maø baây Whenever our mind becomes scattered, we should giôø laø Chitor hay Chittore, thuoäc mieàn Trung use our breath as a means to take hold of our mind AÁn—The modern Chitor, or Chittore, in Central again. India. Trì Töùc Nieäm: Moät trong nguõ ñình taâm quaùn, Trieàn: Parusyatprativirati (skt)—Coät troùi—To quaùn hay kieåm soaùt hôi thôû ñeå ñònh taâm —One of bind with cords—Bonds—Teân khaùc cuûa phieàn the five-fold procedures for quieting the mind, the naõo. Duïc voïng vaø phieàn naõo troùi buoäc thaân taâm contemplation in which the breathing is ngöôøi khieán cho ngöôøi khoâng ñöôïc töï taïi— controlled—See Nguõ Ñình Taâm Quaùn. Another name for afflictions; the passions and Tró Cöùu Laâm Hoûa: Chim tró ñang baän roän daäp taét delusions which binds human body and minds. löûa röøng, neân ñöôïc thaàn löûa thöông xoùt vaø cöùu ñoä Trieàn Baùo: Quaû baùo cuûa söï troùi buoäc trong luaân (yù noùi muoán ñöôïc chö Phaät thöông xoùt cöùu ñoä, thì hoài sanh töû—The retribution of transmigration- tröôùc heát töï mình phaûi cöùu laáy mình, phaûi töï mình bondage. daäp taét nhöõng ngoïn löûa duïc ñoäc haïi nôi chính mình Trieàn Caùi: Avarana or Nìvarana or Varana tröôùc ñaõ)—The pheasant which busied itself in (skt)—Payavasthana (skt)—Hindrance—Trieàn caùi putting out the forest on fire and was pitied and laø nhöõng trôû ngaïi coù theå laøm chöôùng ngaïi vaø che saved by the fire-god. daáu thöïc taïi khoûi taâm thöùc. Trieàn caùi bao goàm Trò: Giaù trò: Valued at (worth)—Trò Beänh: To cure tham duïc, saân haän, hoân traàm thuïy mieân, traïo cöû (to treat, to heal a disease)—Cai Trò (Trò vì): To hoái quaù, vaø nghi hoaëc—Hindrances are obstacles rule (to govern)—Trò Toäi: To punish. that can obstruct, hinder and conceal reality from

consciousness. Hindrances include lust Trieát Lyù Khoa Hoïc: Philosophy of science. (kamacchanda (p)), ill-will (vyapada (p)), sloth Trieát Lyù Thaàn Hoïc: Philosophical theology. and torpor (thina-middha (p)), agitation and worry Trieát OÂng Nhö Dieãm Thieàn Sö (1151-1225): Teân (uddhacca-kukkucca (p)), and doubt (vicikiccha cuûa moät vò Thieàn sö Trung Hoa, thuoäc phaùi Döông (p)). Kyø, doøng Laâm Teá vaøo thôøi nhaø Toáng. Sö laø thaày Trieàn Phöôïc: Parusyatprativirati (skt)—To bind cuûa Thieàn sö Dieäu AÁn—Name of a Chinese Zen with cords—Bonds—Bondage—Entanglement— master, of the Yangqi branch, Lin-chi Sect, in the Troùi buoäc hay thaäp trieàn töù phöôïc. Teân khaùc cuûa Sung dynasty

(960-1279). He was the master of phieàn naõo. Duïc voïng vaø phieàn naõo troùi buoäc thaân Zen master Miao-Yin. taâm ngöôøi khieán cho ngöôøi khoâng ñöôïc töï taïi —To Trieát Thuyeát: Doctrine. bind with cords. Another name for afflictions; the Trieät: Thaáu trieät: To know thoroughly (to passions and delusions which binds human body penetrate)—Tröôùc ñaây: Previous. and minds. Trieät Chöùng: Thaáu suoát hoaøn toaøn—Completely Trieàn Voâ Minh: Söï troùi buoäc cuûa voâ minh—The comprehend—To comprehend thoroughly. bondage of unenlightenment. Trieät Coát Trieät Tuûy: Thaáu xöông thaáu tuûy, trieät Trieån: Phaùt trieån: To develop (to evolve)—Tieán ñeå, hoaøn toaøn—Thoroughly. trieån: To progress—Trieån khai: To extend (to Trieät Cöông Thieàn Sö (1626-?): Thieàn sö Trung expand, to stretch). Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Thanh Trieån Baùt: Laáy baùt ra vaø ñaët taïi vò trí thoï thöïc cuûa (1644-1912)—Chinese Zen master of the Lin Chi vò Taêng—To take the bowl out of the bag and Sect, who lived in the Ch'ing Dynasty in China. place it in front of a monk. Trieät Daï Toïa Thieàn: Toïa Thieàn suoát ñeâm khoâng Trieån Chuyeån: Samsara (skt)—See Löu Chuyeån. nguû—To sit in meditation through the night Trieån Chuyeån Löïc: Khaû naêng phaùt trieån hay môû without any sleep. roäng ra—Powers of extension or expansion. Trieät Ñaàu: Thaáu suoát hoaøn toaøn—To comprehend Trieån Ñôn: Traûi toïa cuï hay giöôøng toïa thieàn—To thoroughly. prepare an article for sitting on (made of cloth or Trieät Ñeå Choáng Laïi: To be vehement in mat) when practicing meditation. contradicting. Trieån Haï: Lôøi chuùc möøng khi vò truï trì xuoáng Trieät Ñieân Trieät Cuoàng: Ñieân daïi, khoâng thích toøa—A statement of congratulation to an abbot hôïp vôùi thaùi ñoä bình thöôøng—Insane, not suitable when he leaves the main hall. to normal attitudes. Trieån Nhieân: Veû maët töôi cöôøi—A smiling face. Trieät Ñònh (1814-1891): Teân cuûa moät vò danh Trieån Thuû: Dang tay ra—To extend the arms— Taêng Nhaät Baûn vaøo theá kyû thöù XIX—Name of a To spread out the arms—Trieån Thuû laø moät trong Japanese famous monk in the nineteenth century. ba ngheä thuaät höôùng daãn vaø daïy doã ngöôøi hoïc cuûa Trieät Haï: To demolish—To destroy—To pull Ñoäng Sôn Löông Giôùi. Haønh giaû khoâng döøng laïi ôû down. con ñöôøng höôùng thöôïng, maø phaûi duøng phöông Trieät Khoâng: Vikkhambhanasunnam (p)— tieän nhaèm tu taäp "thöôïng caàu Phaät ñaïo, haï hoùa Emptiness of Suppression—See Hai Möôi Laêm chuùng sanh"—This is one of the three main arts Caùch Giaûi Thích Veà Taùnh Khoâng. for guiding and teaching disciples of Tung-Shan- Trieät Lieãu: Thaáu suoát hoaøn toaøn—Completely Lieng-Chieh. Practitioners should not stop on the comprehend—To comprehend thoroughly. way that is inclined to the good, instead, using Trieät Ngoä: Abhisambodhati (skt)—Absolutely skills in means to practice "above to seek bodhi, complete enlightenment—Perfectly below to save (transform) beings." enlightened—Söï tröïc ngoä veà baûn taùnh thaät cuûa Trieän: Seal (aán trieän). vaïn phaùp. Khaùi nieäm veà töø Bodhi trong phaïn ngöõ Trieáp Baát Ñaéc: Khoảng theå naøo—Can never. khoâng coù töông ñöông trong Vieät vaø Anh ngöõ, chæ Trieát Hoïc Taùnh Khoâng: Philosophy of voidness. coù danh töø “Loùe saùng” hay “Enlightenment” laø Trieát Hoïc Taùnh Töôùng: Philosophy of noumenal thích hôïp.

Moät ngöôøi baûn taùnh thaät söï cuûa vaïn höõu and phenomenal.

laø giaùc ngoä caùi hö khoâng hieän taïi. Caùi hö khoâng accordance all evil doings and evil desires. It is maø ngöôøi ta thaáy ñöôïc trong khoaûnh khaéc aáy neither this nor that, it is beyond all mentation, it khoâng phaûi laø hö voâ, maø laø caùi khoâng theå naém baét is formless with no deluded thoughts, and so on. In ñöôïc, khoâng theå hieåu ñöôïc baèng caûm giaùc hay tö real Buddhism, without this experience, there duy vì noù voâ haïn vaø vöôït ra ngoaøi söï toàn taïi vaø would be no Buddhism. khoâng toàn taïi. Caùi hö khoâng ñöôïc giaùc ngoä khoâng Trieät OÂng Nghóa Hanh Thieàn Sö (1295-1369): phaûi laø moät ñoái töôïng cho chuû theå suy gaãm, maø Tetto Giko Zenji (jap)—Teân cuûa moät Thieàn sö chuû theå phaûi hoøa tan trong ñoù môùi hieåu ñöôïc noù. thuoäc toâng Laâm Teá cuûa Nhaät Baûn vaøo theá kyû thöù Theo kinh Laêng Giaø, ñaây cuõng laø "caûnh giôùi cuûa XIV—Name of a Japanese Zen master of the Thaùnh trí töï chöùng" nghóa laø caùi taâm traïng trong Rinzai school in the fourteenth century. ñoù Thaùnh trí töï theå hieän laáy baûn taùnh noäi taïi cuûa Trieät Taâm: Thaáu suoát taâm cang—To penetrate or noù. Ñaây cuõng chính laø chaân lyù giaûi thoaùt vaø töï do reach the heart or mind. töï taïi trong nhaø Thieàn. Chaân lyù töï chöùng hay söï Trieät Thoâng Nghóa Giôùi Thieàn Sö (1219-1309): trieät ngoä vaø baûn thaân cuûa thöïc taïi naày khoâng phaûi Tettsu Gikai (jap)—Teân cuûa moät Thieàn sö thuoäc moät, cuõng khoâng phaûi hai bôûi vì noù sieâu vieät heát toâng Taøo Ñoäng Nhaät Baûn vaøo theá kyû thöù XIII— thaûy caûnh giôùi vaên töï, caûnh giôùi ngoân thuyeát, caûnh Name of a Japanese Zen monk of the Soto Sect, giôùi ngöõ nghieäp vaän haønh, caûnh giôùi hyù luaän, phaân who lived in the thirteenth century. bieät tö löông, caûnh giôùi sôû tö cuûa heát thaûy chuùng Trieät Tieâu Ngaõ Chaáp: Trieät tieâu söï chaáp ngaõ— sanh meâ muoäi, caûnh giôùi cuûa heát thaûy phieàn naõo Elimination of the ‘Self’—Maëc daàu muïc ñích töông öng ma söï, caûnh giôùi cuûa taâm thöùc. Trong chính cuûa Thieàn Quaùn laø ‘Ngoä’, muïc tieâu tröôùc ñoù khoâng coøn bæ thöû, voâ töôùng, ly hö voïng töôûng, maét vaø quan troïng cuûa Thieàn Quaùn laø trieät tieâu söï vaân vaân. Trong Phaät giaùo thaät, ngoaøi theå nghieäm chaáp ngaõ. Moät khi chaáp ngaõ ñaõ bò trieät tieâu thì voâ ñaïi giaùc ra, khoâng coù Phaät giaùo—The intuitive minh cuõng seõ töï ñoäng chaám döùt, chöøng ñoù haønh awareness or cognition of the Dharma-Nature, the giaû seõ ñaït ñöôïc söï giaùc ngoä gioáng nhö söï giaùc ngoä realization of ultimate reality. The term Bodhi in maø Ñöùc Thích Toân Töø Phuï ñaõ tuyeân boá 26 theá kyû Sanskrit has no equivalent in Vietnamese nor in tröôùc ñaây. Taát caû Phaät töû ñeàu coù cuøng moät muïc English, only the word “Loùe saùng” or ñích gioáng nhau, ñoù laø dieät taän söï chaáp ngaõ, töø boû “Enlightenment is the most appropriate term for it. quan nieäm veà moät baûn ngaõ rieâng bieät cuûa caù nhaân, A person awakens the true nature of the all things vaø coâng phu tu taäp cuûa hoï ñeàu höôùng ñeán söï vun means he awakens to a nowness of emptiness. boài cho caùc ñöùc taùnh taâm linh raát deã daøng nhaä n ra, The emptiness experienced here here is no nhö laø ñieàm tónh, tính ñoäc laäp, hoaëc luoân quan taâm nihilistic emptiness; rather it is something vaø töø aùi vôùi ngöôøi khaùc. Trong giaùo ñieån, giaùo unperceivable, unthinkable,

unfeelable for it is phaùp ñöôïc so saùnh nhö laø moät muøi vò ñeå tröïc tieáp endless and beyond existence and nonexistence. caûm nhaän, chöù khoâng phaûi ñeå hoïc vaø ñeå naém giöõ. Emptiness is no object that could be experienced Lôøi vaøng cuûa Ñöùc Phaät ñöôïc xaùc ñònh coù muøi vò an by a subject, a subject itself must dissolve in it laïc, giaûi thoaùt vaø Nieát baøn. Dó nhieân, söï ñaëc bieät (the emptiness) to attain a true enlightenment. cuûa caùc muøi vò naày khoâng deã gì dieãn taû ñöôïc, vaø According to the Lankavatara Sutra, this is the nhöõng muøi vò naày chaéc chaén seõ khoâng ñeán vôùi state of consciousness in which Noble Wisdom nhöõng ai töø choái khoâng chòu töï mình töï neám realizes its own inner nature. This is also the true chuùng. Chöøng naøo chuùng ta trieät tieâu ñöôïc söï chaáp emencipation and freedom in Zen. The truth of ngaõ, chöøng ñoù taâm trí cuûa chuùng ta seõ hoaøn toaøn self-realization or the absolutely complete thanh tònh vaø chuùng ta coù khaû naêng nhaän bieát heát enlightenment and Reality itself are neither one moïi vaät trong vuõ truï baèng trí tueä. Chöøng naøo nor two because this absolutely complete chuùng ta trieät tieâu ñöôïc söï chaáp ngaõ, chöøng ñoù enlightenment is beyond the realm of letters, chuùng ta seõ coù khaû naêng thaáy ñöôïc taát caû nhöõng words, speeches, mere talk, discriminative ñau khoå cuûa chuùng sanh moïi loaøi, vaø chöøng ñoù intellection, inquiring and speculative reflection, chuùng ta seõ coù khaû naêng yeâu thöông chuùng sanh the understanding of the ignorant, all afflictions in vôùi loøng ñaïi bi. Nhö vaäy Thieàn Quaùn chaúng nhöõng

giuùp chuùng ta thanh tònh thaân taâm, maø coøn giuùp life as transient. cho chuùng ta vöôït thoaùt khoûi söï chaáp ngaõ truyeàn Trieâu Tham Moä Thænh: Hai thôøi tham vaán saùng kieáp cuûa chuùng sanh—Although the main purpose vaø toái (hai thôøi xin lôøi höôùng daãn töø thieàn sö)— of meditation and contemplation is Two sessions (morning and evening) of seeking ‘Enlightenment’, the immediate and important instructions from a Zen master. purpose of meditation and contemplation is the Trieàu Caùi: Xe ngöïa cuûa quan vieân trieàu ñình, töø elimination of the self. Once the attachment of the ngöõ cuõng coù yù noùi caùc quan trong trieàu— self is eliminated, the ignorance will also Madarins' horse carriages, the term also indicates automatically ends. At that moment, the mandarins. practitioner will gain the enlightenment which the Trieàu Chaâu Ñaïi Ñieân Thieàn Sö (731-824): Chao-Honorable Buddha declared 26 centuries ago. All chou Ta-tien—Trieàu Chaâu Ñaïi Ñieân, teân laø Baûo Buddhists have had one and the same aim, which Thoâng, hieäu Ñaïi Ñieân, ñeä töû cuûa thieàn sö Thaïch is the “extinction of self, the giving up the concept Ñaàu Hy Thieân. Sö laø moät danh sö tu haønh ñaéc ñaïo of a separate individuality, and all their practices ñeán coïp beo cuõng qui phuïc. Teân cuûa moät vò Thieàn have generally tended to foster such easily sö Trung Hoa vaøo theá kyû thöù taùm. Hieän nay chuùng recognizable spiritual virtues as serenity, ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö detachment, consideration and tenderness for Trieàu Chaâu Ñaïi Ñieân; tuy nhieân, coù moät chi tieát others. In the scriptures, the Dharma has been nhoû veà vò Taêng naøy trong Truyeàn Ñaêng Luïc, compared to a taste for direct feeling, not for quyeån XVI—Zen master Chao-chou Ta-tien was a

learning and keeping. The golden word of the disciple of Shih-t'ou. Ta-Tien, the appellation Buddha is there defined as that which has the (hieäu) of a famous monk and writer, named Pao- taste of Peace, the taste of Emancipation, the taste T'ung, whom tigers followed. Zen Master Chao- of Nirvana. It is, of course, a perculiarity of tastes chou Tai-tien, name of a Chinese Zen monk, in that they are not easily described, and must elude the eighth century. We do not have detailed those who refuse actually to taste them for documents on this Zen Master; however, there is a themselves." Once we are able to eliminate the brief information on him in The Records of the attachment of the self, our minds will completely Transmission of the Lamp (Ch'uan-Teng-Lu), purify and we are able to know everything in the Volume XVI. universe with wisdom. Once we are able to Thieàn sö Trieàu Chaâu Ñaïi Ñieân soáng vaøo eliminate the attachment of the self, we are able khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng. Luùc to see all sentient beings' sufferings, thus we are ñoù thieân höôùng phaùt trieån cuûa giaùo phaùp able to develop loving kindness toward all beings Thieàn toâng laàn hoài thay theá caùc toâng phaùi with great compassion. Thus, meditation and khaùc ôû Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái contemplation does not only help us purify our vôùi truyeàn thoáng, vaø trieát lyù ñaïo Phaät, coù bodies and minds, but they also set us free from khuynh höôùng coi nheï vieäc hoïc hoûi theo thöù the long-term clinging of self. lôùp cuûa noù, lô laø kinh ñieån vaø caùc thöù sieâu Trieâu: Buoåi saùng—Morning. hình trong kinh—Zen master Chao-chou Ta- Trieâu Ñaû Tam Thieân, Moä Ñaû Baùt Baùch: Buoåi tien, who lived between late T'ang and early saùng ñi ba ngaøn, chieàu ñi taùm traêm. Trong thieàn, töø Sung when the trend of development of Zen naày ñöôïc duøng ñeå quôû traùch caùc thieàn Taêng suoát teaching gradually superseded the other naêm daøi chaïy ñoâng chaïy taây chöù khoâng chòu coá Buddhist schools in China. It is to say, Zen gaéng tieán tu—In the morning, walking three attitude towards Buddhist lore and philosophy thousand yards, and in the afternoon eight tended to slight its study in an orderly thousand. Zen uses this term to criticize Zen manner, to neglect the sutras and what monks who go east and west all year long, and not metaphysics there is in them. to strive to advance in cultivation. Sau khi lui veà aån cö ôû Linh Sôn, Taêng ñoà tuï Trieâu Loä: Gioït söông mai deã tan, duøng ñeå ví vôùi taäp ñoâng. Moät hoâm, Sö thöôïng ñöôøng thò ñôøi ngöôøi choùng taøn—Morning dew, e.g. man's chuùng: "Ngöôøi muoán hoïc Ñaïo tröôùc heát phaûi

bieát baûn Taâm cuûa chính mình. Ñem taâm ra maø original Mind. Take heed, monks, not to let it baøy toû cho thaáy, môùi laø thaáy ñaïo. Nhöng nay wander away from your hold." laém keû vì khoâng theå thaâm nhaäp taùnh theå cuûa Sö thò tòch naêm 93 tuoåi vaøo naêm 824 sau Taây vaïn vaät neân bò meâ hoaëc coi moät caùi nhöôùng Lòch, oâng laø taùc giaû cuûa Ñaïi Taâm Kinh vaø maøy, moät caùi chôùp maét, moät noùi, moät laëng, laø Kim Cang—He died at 93 years of age in 824 taâm yeáu cuûa Thieàn. Kyø thaät, chöa phaûi laø troïn A.D., author of the Great Heart and Diamond veïn. Ta nay vì maáy oâng maø phaân minh noùi roõ Sutras. ra. Ai naáy haõy laéng nghe. Chæ caàn tröø boû Trieàu Ñaïi Trung Hoa Song Haønh Phaät Giaùo:

nhöõng voïng töôûng, voïng nieäm, kieán löôïng, töùc Chaâu (1122-256 B.C.), Taàn (221-206 B.C.), Haùn: laø Chaân Taâm cuûa maáy oâng. Taâm aáy cuøng vôùi Tieàn Haùn vaø Haäu Haùn (206 B.C.-220), Tam Quoác: traàn caûnh hoaøn toaøn khoâng giao thieäp, khi Ngoâ, Nguïy vaø Sôû (220-263), Ñoâng Taán vaø Taây maáy oâng caâm laëng, giöõ gìn tòch tónh. Töùc Taâm Taán (263-439), Tuøy (581-618), Ñöôøng (618-906), laø Phaät, khoâng ñôïi tu taäp ñoái trò. Côù sao vaäy? Nguõ Ñaïi (907-960), Baéc vaø Nam Toáng (960-1234), ÖÙng theo cô, tuøy vaät chieáu, laïnh luøng hoaït Nguyeân (1280-1368), Minh (1368-1644), Thanh duïng, töï khôûi. Coäi nguoàn thaêm thaúm cuûa taát (1644-1911)—Chinese Dynasties that walked caû nhöõng hoaït duïng naøy vöôït ngoaøi khaùi nieäm abreast with Buddhism: Chou (1122-256 B.C.), tìm thaáy trong kinh luaän. Caùi dieäu duïng aáy ta Ch'in (221-206 B.C.), Han (206 B.C.-220), San goïi laø Baûn Taâm. Naøy, haõy neân giöõ gìn, ñöøng Kuo: Wu, Wei, Shu (220-263), Western Chin and ñeå dong ruoåi."—Even after his retirement in Eastern Chin (263-439), Sui (581-618), T'ang Ling-chou he was besieged by monks. One (618-906), Wu Tai (907-960), Sung (960-1234), day, he entered the hall and addressed the Yuan (1280-1368), Ming (1368-1644), Ch'ing monks, saying, "Those who wish to master (1644-1911). the truth must know first what is their own Trieàu Ñaïi Vieät Nam Song Haønh Phaät Giaùo: original Mind. This is attained when it is Trieàu ñaïi nhaø Ñinh (968-980). Trieàu ñaïi nhaø Tieàn pointed out by means of its forms and Leâ (980-1009). Trieàu ñaïi nhaø Lyù (1010-1225). manifestations. But most people nowadays, Trieàu ñaïi nhaø Traàn (1225-1400). Trieàu ñaïi nhaø being unable to penetrate into the very Haäu Leâ (1428-1527). Trieàu ñaïi Chuùa Tròng Ñaøng essence of things, are falsely led to take a Ngoaøi (1600-1777). Trieàu ñaïi Chuùa Nguyeãn Ñaøng mere raising of the eyebrows, glancing this Trong (1600-1777). Trieàu ñaïi nhaø Nguyeãn Taây way and that way, remaining silent, or Sôn (1778-1802). Trieàu ñaïi nhaø Nguyeãn, ñöôïc laäp uttering a word, for the finality of Zen truth. neân bôûi vua Gia Long (1802-1945)—Vietnamese In point of fact, this is far from being Dynasties that walked abreast with Buddhism: satisfactory. I will tell you now most plainly The Dinh Dynasty from 968 to 980. The Pre-Le how to proceed in this matter, and you will Dynasty from 980 to 1009. The Ly Dynasty from listen attentively. Only when all your 1010 to 1225. The Tran Dynasty from 1225 to erroneous imaginations, thought- 1400. The Post-Le Dynasty from 1428 to 1527. constructions, and experiences are put aside, The Trinh Lord Dynasty in Northern Vietnam will you come to the realization of your true from 1600 to 1777. The Nguyen Lord Dynasty in Mind. This Mind has nothing to do with a Southern Vietnam from 1600 to 1777. The world of defilements, with your being silent, Nguyen Tay Son Dynasty from 1778 to 1802. The with your holding on to quietude. Mind is no Nguyen Dynasty (founded by King Gia Long) other than Buddha, and there is in it no from 1802 to 1945. artifice, no elaboration. Why? It responds to Trieàu Sôn: Toân thôø töï vieän, hay ñaëc bieät laø vò Ñaït calls, it illuminates objects as they come, and Lai Laït Ma—To worship towards the hills, pay its functions are cool and self-originating. The court to a noted monastery, especially pay court to mysterious source of all these activities is a Dalai Lama. beyond conception found in the sutras and Trieàu Thöï:

Buoåi saùng vaø buoåi toái—Morning and sastras. And we call this mystery our own evening.

Trieàu Tieân: Nöôùc Ñaïi Haøn—Korea. Trieäu Chaâu Haøi Töû Thöùc: Chao Chou's Newborn Trieàu Tieân Phaät Giaùo: Korean Buddhism. Baby—See Haøi Töû Thöùc. Trieàu Toâng: Kheá hôïp vôùi yù chæ Thieàn toâng— Trieäu Chaâu Khaùm Am Chuû : Chao-Chou and the Suitable to the main purpose of Zen sects. Hermits—See Coâng AÙn Trieäu Chaâu Khaùm Am Trieäu: Moät trieäu: Million—Trieäu hoài: To beckon Chuû. (to summon, to call back, to evoke)—Trieäu thænh: Trieäu Chaâu Khaùm Baø: Chao-Chou Investigates To invite with respect (to invite, especially the the Old Woman—See Coâng AÙn Trieäu Chaâu Khaùm Buddhas or Bodhisattvas to worship). Baø. Trieäu Bieän: Chao-pien (chi)—Name of a monk. Trieäu Chaâu Ngöõ Luïc: Joshu-Jushin Goroku Trieäu Chaâu: Chao-Chou—1) Teân moät töï vieän vaøo (jap)—Nhöõng lôøi thuyeát giaûng cuûa Thieàn sö Trieäu thôøi nhaø Ñöôøng, nôi maø Trieäu chaâu ñöôïc danh Chaâu Toøng Thaåm—The Records of lectures of hieäu naày: A monastery during the T'ang dynasty, Zen Master Chao-Chou-T'sung-Shen. where Chou-Chou got his pseudonym; 2) See Trieäu Chaâu Sao Chaúng Daãn Heát: Why Don't Trieäu Chaâu Toøng Thaåm Thieàn Sö. You Quote This Saying in Full—See Coâng AÙn Trieäu Chaâu Baù Thuï Töûû: Caây baùch tröôùc saân— Trieäu Chaâu Sao Chaúng Daãn Heát. The cypress tree at the front of the courtyard— Trieäu Chaâu Tam Chuyeån Ngöõ: Chao Chou's See Coâng AÙn Tieàn Ñình Baùch Thuï Töû. Three Turning Words—See Coâng AÙn Trieäu Chaâu Trieäu Chaâu Baûy Caân Boá: See Coâng AÙn Vaïn Tam Chuyeån Ngöõ. Phaùp Qui Nhaát, Nhaát Qui Haø Xöù? Trieäu Chaâu Taåy Baùt: Chao-Chou: "Wash Your Trieäu Chaâu Baát Khaû Giaûng Giaûi: Chao-Chou Bowl"—See Coâng AÙn Trieäu Chaâu Taåy Baùt. Can't Explain—See Coâng AÙn Trieäu Chaâu Boái Roái. Trieäu Chaâu Taåy Cöôùc: Ts'ung-Sheân: I am Trieäu Chaâu Boái Roái: Chao-Chou Can't Explain— washing my feet—See Toøng Thaåm Taåy Cöôùc. See Coâng AÙn Trieäu Chaâu Boái Roái. Trieäu Chaâu Thaïch Kieàu: The stone bridge of Trieäu Chaâu Caåu Töû: Chao-Chou's Dog—See Chao Chou—See Coâng AÙn Trieäu Chaâu Thaïch Coâng AÙn Trieäu Chaâu Caåu Töû. Kieàu. Trieäu Chaâu Chaân Teá Thieàn Sö Ngöõ Luïc: Joshu- Trieäu Chaâu Toøng Thaåm Thieàn Sö (778-897): Jushin-goroku (jap)—Records of Teachings of Joshu-Jushin (jap)—Chao-Chou-Ts'ung-Sheân Zen master Chao-Chou-Ts'ung-Sheân (778-897)—(Wade-Giles Chinese)—Zhaozhou Congshen See Trieäu Chaâu Toøng Thaåm Thieàn Sö. (Pinyin Chinese)—Trieäu Chaâu ñeán töø Taøo Chaâu, Trieäu Chaâu Chí Ñaïo Voâ Nan: Chao Chou's nay laø vuøng ñaát thuoäc tænh Sôn Ñoâng. Teân cuûa oâng Stupid Oaf—See Coâng AÙn Trieäu Chaâu Chí Ñaïo ñöôïc nhaéc tôùi trong nhöõng thí duï 1, 7, 11, 14, 19, Voâ Nan. 31, vaø 37 trong Voâ Moân Quan; cuõng nhö nhöõng thí Trieäu Chaâu Cöùu Hoûa: Chao-chou's Fire! Fire!— duï 2, 9, 30, 41, 45, 52, 57, 58, 59, 64, 80, vaø 96 See Coâng AÙn Trieäu Chaâu Cöùu Hoûa. trong Bích Nham Luïc. Hôn nöõa, coøn coù moät soá chi Trieäu Chaâu Ñaïi La Baëc Ñaàu: Chao Chou's Big tieát lyù thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Turnips—See Coâng AÙn Trieäu Chaâu Ñaïi Thaùi. Luïc, quyeån X: Trieäu Chaâu Toøng Thaåm laø moân ñoà Trieäu Chaâu Ñaïi

Thaùi: Chao Chou's Big vaø ngöôøi keá vò Phaùp cuûa Thieàn sö Nam Tuyeàn Phoå Turnips—See Coâng AÙn Trieäu Chaâu Ñaïi Thaùi. Nguyeän. OÂng laø moät thieàn sö noåi tieáng vaø quan Trieäu Chaâu Ñaïi Töû Ñeå Nhaân: Chao Chou's Man troïng vaøo baäc nhaát thôøi nhaø Ñöôøng. Coâng aùn Who Has Died the Great Death—See Coâng AÙn "Khoâng" cuûa oâng laø moät coâng aùn noåi tieáng trong Trieäu Chaâu Ñaïi Töû Nhaân. taát caû moïi coâng aùn. Ngöôøi ta noùi raèng Trieäu Chaâu Trieäu Chaâu Ñaïi Töû Nhaân: Chao Chou's Man ñaït kieán taùnh luùc 18 tuoåi vaø giaùc ngoä vieân maõn luùc Who Has Died the Great Death—See Coâng AÙn 54 tuoåi. Ñeán naêm 58 tuoåi oâng ñaõ ñi du phöông Trieäu Chaâu Ñaïi Töû Nhaân. khaép Trung Quoác, ôû laïi vôùi nhieàu sö xuaát saéc vaø Trieäu Chaâu Ñoâng Moân Taây Moân Nam Moân Baéc tham döï "phaùp chieán" vôùi hoï. Caâu truyeän cuûa Moân: Chao-chou's east gate, west gate, south Trieäu Chaâu laø moät minh hoïa ñaëc bieät thuù vò cho gate, and north gate—See Laõo Thaåm Töù Moân. moät söï khaúng ñònh khoâng ngöøng ñöôïc caùc thieàn sö nhaéc ñi nhaéc laïi: Ñaïi giaùc chæ laø khôûi ñaàu tieán

böôùc thaät söï treân con ñöôøng thieàn. Chaúng haï n nhö them. The life story of Chao-chou is an especially trieäu Chaâu traûi qua ñaïi giaùc saâu saéc töø naêm 18 good example of what Zen masters repeatedly tuoåi, nhöng oâng vaãn tieáp tuïc tu taäp trong boán möôi stress that enlightenment is only the beginning of naêm nöõa döôùi söï höôùng daãn cuûa thieàn sö Nam real training on the path of Zen. Chao-chou had Tuyeàn. Sau khi Nam Tuyeàn thò tòch, oâng leân already experienced profound enlightenment at ñöôøng chu du ñeå hoïc thieàn saâu hôn vôùi caùc vò thaày the age of 18; following that he trained himself for khaùc. Theo truyeàn thuyeát, oâng ñaõ vieáng treân döôùi forty more years under his master Nan-ch'uan. 80 ngöôøi keá vò phaùp thuoäc haøng chaùu noäi cuûa Maõ After the latter's death, he set about wandering in Toå Ñaïo Nhaát. Ñeán naêm 80 tuoåi, oâng môùi chính order to deepen his experience with other Zen thöùc môû moät ngoâi chuøa vaø baét ñaàu daïy chuùng. OÂng masters. It is said that during this period he sought tieáp tuïc daïy moân ñeä cho ñeán khi cheát luùc 120 tuoåi. out as many as eighty of the dharma successors of Trieäu Chaâu coù 13 ngöôøi keá vò Phaùp, nhöng vì coù ít his grandfather in Zen, Ma-tsu Tao-i. Not until he ngöôøi baèng ñöôïc oâng veà chieàu saâu kinh nghieäm, was eighty did he formally open a monastery and neân chæ vaøi theá heä sau laø doøng Thieàn cuûa oâng bò began to teach. He then continued to instruct taøn luïi. Trieäu Chaâu coù moät loái daïy hoïc troø raát ñaëc students until his death, at one hundred and bieät, maø ngöôøi ta goïi laø "Thieàn treân mieäng vaø treân twenty. Chao-Chou had thirteen dharma moâi Trieäu Chaâu." Gioïng traàm traàm, gaàn nhö laø thì successors, but since there were few who equaled thaøo. OÂng thöôøng ñöa ra nhöõng caâu traû lôøi ngaén vaø or surpassed him in profundity of experience, his roõ raøng, nhöng nhöõng lôøi oâng noùi coù moät söùc maï nh lineage died out after a few generations. Chao- lôùn. Ngöôøi ta noùi nhöõng lôøi aáy coù theå choïc thuûng Chou had a very special way of instructing his nhöõng yù nghó vaø tình caûm muø quaùng cuûa hoïc troø disciples that people called "Chao-Chou's lip and nhö moät muõi göôm nhoïn. Trieäu Chaâu luùc naøo cuõng mouth Ch'an." In a soft voice, often almost saün

saøng phaûn öùng maïnh vaø caáp thôøi. Trong 'Trieäu whispering, he answered his students’ questions Chaâu Ngöõ Luïc' cuûa Sö chöùa ñaày nhöõng caâu ñaùp with short, simple pronouncements. His words thaàn toác; nhöng Sö cuõng laø moät cao thuû cuûa were, however, very powerful; it is said they were phöông phaùp tröïc tieáp. Ngaøy kia Sö thöôïng ñöôøng, able to cut through the deluded feeling and moät vò Taêng böôùc ra laøm leã. Khoâng ñeå cho vò thinking of his disciples like a sharp sword. Chao- Taêng ñuû thì giôø noùi naêng gì, Sö khoanh tay, xaù chou was the readiest master for pithy retorts and chaøo vaø boû ñi. Sö thò tòch naêm 897, thoï 120 tuoåi. his 'Sayings' is filled with them, but he was also an Sau khi thò tòch sö ñöôïc vua ban hieäu “Chôn Teá adept at the direct method. When he was in his Ñaïi Sö”—Chao-chou came from ancient Caozhou, pulpit one day, a monk came out of the rank and in the modern Shandong Province. His name made bows to him. Without waiting, however, for appears in examples 1, 7, 11, 14, 19, 31 and 37 of further movemnets on the part of the monk, Chao- the Wu-Men-Kuan; and in examples 2, 9, 30, 41, chou folded his hands and aparting salutation was 45, 52, 57, 58, 64, 80, and 96 of the Pi-Yen-Lu. given. He passed away in 897 at the age of 120 Moreover, there is some interesting information years old. He received the posthumous title on this Zen Master in the Records of the “Great Teacher Truth’s Limit.” Transmission of the Lamp (Ch’uan-Teng-Lu), Trong Voâ Moân Quan 19, noùi veà tình tieát ñöa Volume X: Chao-Chou T’sung-Shen was a student ñeán giaùc ngoä cuûa ngöôøi tuoåi treû Trieäu Chaâu and dharma successor of Nan-Chuan P’u-Yuan. luùc 18 tuoåi trong cuoäc vaán ñaùp vôùi thaày mình He was a renowned and most important master of laø thieàn sö Nam Tuyeàn; vaø caâu traû lôøi noåi the T’ang dynasty. His “Sunnyata” is the tieáng cuûa Trieäu Chaâu cho caâu hoûi cuûa moät bestknown of all koans. Chao-Chou is said to have nhaø sö veà yù nghóa cuûa vieäc Boà Ñeà Ñaït Ma attained “Beholding the Buddha-nature” at the ñeán töø phöông Taây. Trong cuoäc gaëp gôõ ñaàu age of eighteen and complete awakening at fifty- tieân vôùi Nam Tuyeàn, luùc aáy Nam Tuyeàn ñang four. From fifty-four to eighty he made naèm nghæ maø vaãn hoûi: “Vöøa rôøi choã naøo?” pilgrimages about China, staying with prominent Trieäu Chaâu thöa: “Vöøa rôøi Ñoan Töôïng.” masters and engaging in “Dharma dueling” with Nam Tuyeàn hoûi: “Thaáy Ñoan Töôïng chaêng?”

Trieäu Chaâu thöa: “Chaúng thaáy Ñoan Töôïng, opened." The monks did not know what to chæ thaáy Nhö Lai naèm.” Nam Tuyeàn hoûi tieáp: say. Nan-ch'uan, the master, however, threw “Ngöôi laø sa di coù thaày hay khoâng?” Trieäu the key into the hall through a window. Chaâu thöa: “Coù Thaày.” Nam Tuyeàn laïi hoûi: Thereupon Chao-chou flung open the gate. “Thaày ôû choã naøo?” Trieäu Chaâu beøn böôùc tôùi Ngaøy khaùc, Trieäu Chaâu hoûi Nam Tuyeàn: "Xin tröôùc maët Nam Tuyeàn noùi: “Giöõa muøa ñoâng thaày cho moät lôøi sieâu töù cuù, tuyeät baùch phi." raát laïnh, ngöôõng mong toân theå Hoøa Thöôïng Nam Tuyeàn khoâng noùi gì heát maø ruùt lui veà ñöôïc muoân phöôùc.” Nam Tuyeàn khen ngôïi phöông tröôïng. Trieäu Chaâu noùi: "Thaày chuùng lieàn nhaän vaøo chuùng—In Wu-Men-Kuan, ta thöôøng thì noùi moät lôøi." Thò giaû baûo: "Toát example 19, regarding the incident

that led to hôn, oâng ñöøng coù noùi caùi ñoù." Trieäu Chaâu taùt the enlightenment of the eighteen-year-old cho thaày thò giaû moät caùi. Baáy giôø Nam Tuyeàn Chao-chou in a mondo (questions and ñoùng cöûa phöông tröôïng, vaø raûi tro chung answers) with his master Nan-ch'uan; and quanh, baûo chuùng Taêng: "Neáu caùc oâng noùi Chao-chou's famous answer to a monk's ñöôïc moät tieáng, cöûa naøy seõ môû." Coù nhieàu question about the meaning of Bodhidharma's ngöôøi baøy toû sôû kieán, nhöng Nam Tuyeàn coming out of the west. Upon their first khoâng thích yù cuûa ai heát. Trieäu Chaâu keâu leân: meeting, Nan-Chuan, who was lying down "Trôøi ôi!" Nam Tuyeàn beøn môû cöûa —Another and resting, asked Zhao-Chou: “Where have day, Chao-Chou asked Nan-Chuan: "Please you come from?” Zhao-Chou said: “I’ve say a word that goes beyond the four come from Rui-Chuan (Omen Figure). Nan- statements and one hundred negations." Nan- Chuan said: “Did you see the standing omen’s ch'uan uttered not a word but went back to his figure?” Zhao-Chou said: “No, but I’ve seen a own quarters. Chao-Chou said, "Our old reclining Tathagata.” Nan-Chuan got up and master ordinarily talks glibly enough, but asked: “As a novice monk, do you have a when he is asked, he utters not a word." The teacher or not?” Zhao-Chou replied: “I have a attendant remarked, "You had better not say teacher.” Nan-Chuan said: “Who is your that." Chao-Chou gave him a slap. Nan- teacher?” Zhao-Chou stepped in front of Nan- ch'uan then closed the gate to his quarters, Chuan, bowed and said: “In the freezing and scattering ashes around, said to the winter-cold, a prostrate monk only asks for monks, "If you can say a word, the gate will the master’s blessings.” Nan-Chuan approved be opened." There were many who expressed Zhao-Chou’s answer and permitted him to their views, but the master Nan-ch'uan was enter the monk’s hall. not please with any of them. Chao-Chou then Ngaøy noï, Hoøa Thöôïng Nam Tuyeàn cuøng Taêng gave an exclamation, "O heavens!" Nan- chuùng ñang laøm vieäc beân ngoaøi, Trieäu Chaâu ôû ch'uan then opened the gate. laïi chuøa canh löûa. Trieäu Chaâu boãng hoâ to: Sau ñoù Trieäu Chaâu ñi ñeán ñaøn Löu Ly taïi "Cöùu löûa! Cöùu löûa!" Moïi ngöôøi ñoå doàn veà, Tung Nhaïc thoï giôùi, thoï giôùi xong, sö trôû veà chaïy vaøo phoøng nguû. Trieäu Chaâu thaáy theá beøn tieáp tuïc tu taäp vôùi Thieàn Sö Nam Tuyeàn. Moät ñoùng aäp cöûa laïi, baûo: "Noùi ñöôïc, toâi môû cöûa ngaøy khaùc Trieäu Chaâu hoûi Nam Tuyeàn: “Nhö cho vaøo." Khoâng ai bieát noùi gì. Nam Tuyeàn vaäy nhöõng ngöôøi coù kieán thöùc khi cheát hoï seõ neùm chieác chìa khoùa qua song cöûa vaøo phoøng ñi veà ñaâu khoâng?” Nam Tuyeàn ñaùp: “Ñeán nhaø cho Trieäu Chaâu. Trieäu Chaâu beøn môû cöûa — Ñaøn Vieät döôùi nuùi maø laøm con traâu ñi.” Trieäu One day, when Nan-ch'uan was working Chaâu beøn noùi: “Caûm ôn lôøi Thaày chæ giaùo.” outdoors with his monks, Chao-chou, who was Nam Tuyeàn noùi: “Ñeâm qua canh ba traêng soi told to watch over a fire, suddenly cried out: cöûa.”—Thereafter Chao-Chou traveled to "Fire! Fire!" The alarm made all the monks Mount Song where he received ordination. rush back to the dormitory hall. Seeing this, He then returned to continue his practice Chao-chou closed the gate and declared, "If under Nan-Chuan. Another day Chao-Chou you could say a word the doors would be asked Nan-Chuan: “Where do people with

knowledge go when they die?” Nan-Chuan chaúng sanh, muoân phaùp khoâng loãi. Ngöôi cöù said: “They go to be bull water buffaloes nghieân cöùu lyù naày, ngoài quaùn xeùt hai möôi down at the Tans’ and Yues’ houses at the hay ba möôi naêm, neáu chaúng hoäi thì chaët ñaàu base of the mountain.” Chao-Chou said: laõo Taêng ñi! Nhoïc nhaèn naém baét moäng huyeãn “Thank you for your instruction.” Nan-Chuan khoâng hoa, taâm neáu chaúng khaùc thì muoân said: “Last night during the third hour the phaùp nhaát nhö. Ñaõ chaúng töø ngoaøi ñöôïc thì moon reached the window.” caâu chaáp laøm gì? Gioáng in nhö con deâ gaëp vaät Trieäu Chaâu ñeán gaëp Hoaøng Baù. Hoaøng Baù gì cuõng lieám cuõng nhai. Laõo Taêng thaáy Hoøa thaáy sö ñeán lieàn ñoùng cöûa phöông tröôïng. Sö Thöôïng Döôïc Sôn coù ngöôøi hoûi, Ngaøi lieàn baûo laáy moät que cuûi ñang chaùy, chaïy vaøo Phaùp “Ngaäm laáy mieäng choù.” Laõo Taêng cuõng daïy ñöôøng la to: “Chaùy! Chaùy!” Hoaøng Baù môû “Ngaäm mieäng choù.” Chaáp ngaõ thì nhô, khoâng cöûa, naém sö ñöùng laïi baûo: “Noùi! Noùi!” Trieäu chaáp ngaõ thì saïch, gioáng nhö con choù saên tìm Chaâu baûo: “Cöôùp qua roài môùi tröông cung.”— kieám vaät gì ñeå aên. Phaät phaùp ôû choã naøo? Chao-Chou went to see Huang-Bo. When Ngaøn muoân ngöôøi thaûy ñeàu tìm Phaät, maø Huang-Bo saw him coming he closed the door trong ñoù muoán tìm moät ñaïo nhaân khoâng coù. to his room. Chao-Chou picked up a piece of Neáu cuøng vua KHOÂNG laøm ñeä töû, chôù baûo flaming firewood from the stove, and walking taâm beänh khoù trò. Khi chöa coù theá giôùi, tröôùc into the Dharma hall, he yelled: “Fire! Fire!” ñaõ coù taùnh naày, khi theá giôùi hoaïi dieät, taùnh Huang-Bo threw open his door, and grabbing naøy vaãn coøn ñoù. Moät phen ñöôïc thaáy Laõo Chao-Chou he said: “Speak! Speak!” Chao- Taêng, sau laïi chaúng phaûi ngöôøi khaùc, chæ laø Chou said: “After the thief has run off you’ve chuû nhôn naày. Caùi ñoù laïi höôùng ngoaøi tìm laøm drawn your bow.” gì? Khi aáy chôù xoa ñaàu moi oùc, neáu xoa ñaàu Moät laàn khaùc Trieäu Chaâu ñeán Thieân Hoaø ng moi oùc lieàn maát vaäy—Chao-Chou's Sayings gaëp Ñaïo Ngoä. Sö vöøa ñeán nôi thì Ñaïo Ngoä ñaõ consist mostly of 'questions and answers', and la lôùn: “Muõi teân Nam Tuyeàn ñeán.” Sö baûo: not many sermons are to be found in it. What “Xem teân!” Ñaïo Ngoä noùi: “Traät.” Sö baûo: sermons there are, are very short and to the “Truùng.”—Chao also went to T’ian-Huang point. In the T'ang dynasty (A.D. 618-922), Tao-Wu’s place. Just when Chao-Chou we can see clearly that Chao-Chou's Sayings entered the hall, Tao-Wu yelled: “Here show where Zen teaching was drifting, and comes an arrow from Nan-Chuan.” Chao- how finally Zen masters themselves Chou said: “See the arrow!” Tao-Wu said: “It attempted to bring it into harmonious accord already passed.” Chao-Chou said: “Bulls- with the Indian phraseology and way of eye!” thinking in the sutras. One day, Chao-Chou Ngöõ luïc cuûa Trieäu Chaâu phaàn lôùn goàm nhöõng entered the hall and addressed the monks, 'vaán ñaùp' chöù khoâng coù nhieàu baøi phaùp. Neáu saying: “A metal Buddha does not withstand coù, thì raát ngaén vaø noùi thaúng. Vaøo thôøi nhaø the furnace. A wooden Buddha does not Ñöôøng, chuùng ta coù theå thaáy roõ ngöõ luïc cuûa withstand the fire. A mud Buddha does not Trieäu Chaâu chöùng toû choã thieân höôùng cuûa withstand water.

The genuine Buddha sits giaùo phaùp Thieàn, vaø cuoái cuøng caùc thieàn sö ñaõ within you. “Bodhi” and “Nirvana,” “True noã löïc nhö theá naøo ñeå phoái hôïp vôùi caùch ngöõ Thusness” and “Buddha-nature” these things cuûa AÁn Ñoä vaø con ñöôøng tö töôûng trong caùc are just clothes stuck to the body and they are kinh luaän. Moät hoâm, Trieäu Chaâu thöôïng known as “afflictions.” Where is the actual ñöôøng daïy chuùng: “Phaät vaøng khoâng ñoä ñöôïc ground-truth revealed? “Big mind is unborn. loø ñuùc. Phaät goã khoâng ñoä ñöôïc löûa. Phaät ñaát The myriad dharmas are flawless. Try sitting khoâng ñoä ñöôïc nöôùc. Phaät thaät ngoài ôû trong. for twenty or thirty years, and if you still don’t Boà Ñeà, Nieát Baøn, Chôn Nhö, Phaät taùnh troïn understand then cut off my head! The empty chæ laø y phuïc ñaép vaøo thaân, cuõng goïi laø phieàn flowers of delusion and dreams, disciples naõo, thöïc teá lyù ñòa ñeå ôû choã naøo? Moät taâm work so hard to grab them! When nothing

deviates from mind, then the myriad dharmas numbering more than eighty, was a real are but one thusness. Since it can’t be master indeed. But how is it now? The so- attained from outside, what will you try to called masters are like so many secondary grasp? You’re like goats, haphazardly picking branches and vines growing further away up just anything and keeping it in your mouth! from the main stems. As they descend further I heard Yao-Shan said: “People ask me to away from the great sages, each generation reveal it, but when I teach, it is like becomes worse than the preceding. Nan- something taken from a dog’s mouth. What I ch'uan used to say, 'Walk right into the midst teach is like something taken from a dog’s of dissimilarities.' Monks, how do you mouth. Take what I say as dirty. Don’t take understand this? Nowadays I observe yellow- what I say as clean. Don’t be like a hound mouthed, inexperienced ones showing always looking for something to eat.” Where themselves openly in public and discoursing is the Buddhadharma? Thousands of fellows on varieties of subjects. They receive are seeking Buddha, but if you go looking offerings and are reverently treated by their among them for a person of the Way you followers, even numbering as many as three can’t find one. If you are going to be a or five hundred; they claim to be worthy disciple of Buddha then don’t let the mind’s masters and call others their pupils. You all disease be so hard to cure. This nature must be careful!" existed before the appearance of the world. If Moät hoâm, Sö thöôïng ñöôøng, sau moät hoài, vaãn the world ends, this will not end. From the im laëng. Cuoái cuøng, Sö noùi: "Taát caû coù ôû ñaây time I saw my true self, there hasn't been khoâng?" Ñaïi chuùng ñaùp: "Baåm, taát caû ôû ñaây." anyone else. There's just the one in charge. Sö noùi: "Ta vaãn khoâng noùi phaùp cho ñeán khi So what is there to be sought elsewhere? At coù moät ngöôøi khaùc ñeán." Moät vò Taêng böôùc ra the moment you have this, don't turn your noùi: "Con seõ noùi cho thaày bieát khi naøo khoâng head or shuffle your brains! If you turn your coù ai ñeán." Sö noùi: "Thaät khoù maø bieát ngöôøi head or shuffle your brains it will be lost!" ñoù."—One day, Zen master Chao-Chou Ngaøy noï, Trieäu Chaâu thöôïng ñöôøng daïy entered the hall, came up to the pulpit, and chuùng: "Ñaõ chín möôi naêm qua keå töø khi ta ôû for a while remained silent. Finally he said, beân Maõ Toå ñaïi sö. Moãi ñeä töû cuûa ngaøi

coù ñaày "Are you all here, or not?" The monks ñuû caên khí cuûa Toå, quaû laø moät chaân sö. Nhöng answered, "All here, mater." Chao-Chou said, baây giôø thì sao? Nhöõng ngöôøi goïi laø sö ñoù "I withhold my discourse until another one gioáng nhö nhöõng ngoïn ngaønh, caøng sinh turns up." A monk stepped forward and said, tröôûng caøng boû xa goác chính. Vì hoï caøng luùc "I will tell you when no one turns up." Chao- caøng rôøi xa caùc baäc ñaïi hieàn thaùnh, moãi theá Chou remarked, "Difficult indeed to know the heä trôû thaønh teä hôn theá heä tröôùc. Nam Tuyeàn man." thöôøng noùi, 'Haõy ñi thaúng vaøo giöõa nhöõng caùi Moät hoâm khaùc, Sö thöôïng ñöôøng daïy chuùng: khoâng gioáng nhau.' Naøy maáy oâng, maáy oâng "Moät nieäm khôûi, vaïn phaùp cuøng khôûi; nieäm hieåu theá naøo? Hoâm nay toâi quan saùt thaáy khoâng khôûi, vaïn phaùp bieán maát. Theá thì maáy nhöõng keû xaáu mieäng, voâ tri maø laïi ngang oâng noùi caùi gì?" Moät vò Taêng thaéc maéc: "Neáu nhieân xuaát hieän vaø giaûng ñuû chuyeän. Hoï thoï taâm khoâng khôûi cuõng khoâng dieät thì sao nhæ?" nhaän nhöõng cuùng döôøng cuûa moân ñoà, nhieàu Sö noùi: "Toâi ñoàng yù vôùi oâng caâu hoûi naøy."— khoaûng ñeán ba hay naêm traêm, hoï töï cho laø Another day, Zen master Chao-Chou entered danh sö vaø goïi ngöôøi khaùc laø ñoà ñeä. Taát caû the hall and addressed the monks, saying, maáy oâng phaûi caån troïng!"—One day, Chao- "When a thought moves, multiplicities of chou entered the hall and addressed the things rise; when no thoughts are aroused, monks, saying, "It is now ninety years ago multiplicities vanish. What do you say to that I was with Ma-tsu the great master, and this?" A monk remarked, "How about it when every one of his fully qualified disciples, thoughts neither rise nor disappear?" Chao-

Chou said, "I grant you this question." chaúng khoù, chæ hieàm löïa choïn, vöøa coù noùi Vaøo moät dòp, Sö baûo: "Khi maáy oâng noùi moïi naêng laø löïa choïn, laø minh baïch. Laõo Taêng thöù saùng tröng, nhöng khoâng hoaøn toaøn nhö chaúng ôû trong minh baïch, caùc ngöôi laïi tieác theá, loái ñi vaãn toái nhö luùc hoaøng hoân. Maáy giöõ chaêng?" Coù vò Taêng ñöùng ra hoûi: "Ñaõ oâng ôû ñaâu?" Moät vò Taêng noùi: "Con khoâng ôû chaúng ôû trong minh baïch thì tieác giöõ caùi gì?" beân naøy, con khoâng ôû beân kia." Sö noùi: "Vaäy Trieäu Chaâu baûo: "Ta cuõng chaúng bieát." Vò laø oâng ôû giöõa." Vò Taêng noùi: "ÔÛ giöõa laø ôû caû Taêng noùi: "Hoøa Thöôïng ñaõ chaúng bieát, vì sao hai beân." Sö noùi: "Döôøng nhö oâng ñaõ ôû laïi vôùi chaúng ôû trong minh baïch?" Trieäu Chaâu noùi: toâi moät luùc, bôûi vì oâng ñaõ hoïc noùi moät caâu nhö "Hoûi thì ñöôïc. Leã baùi xong lui ra."—Zen vaäy. Nhöng oâng chöa vöôït ngoaøi caâu ba. Daàu master Chao-Chou entered the hall to address oâng noùi vöôït, toâi quyeát raèng oâng chöa. Theá thì the monks: "Attaining the Way is not difficult, oâng noùi sao?" Vò Taêng noùi: "Con bieát duøng just disdain choosing. As soon as words are caâu ba." Sö noùi: "Taïi sao oâng khoâng noùi present there is choosing, there is tröôùc?"—On one occasion, Zen master Chao- understanding. It's not to be found in Chou said, "When you say it is all bright, it is understanding. Is understanding the thing you not quite so; the pathway is still dark as at uphold and sustain?" A monk asked: "Since it twilight. Whereabout are you?" A monk said, is not found in understanding, what is to be "I am on neither side." Chao-Chou said, "If

upheld and sustained?” Chao-Chou said: “I so, you are in the middle." The monk said, "If don’t know.” The monk said: “Since the in the midway, that means to be on either master doesn’t know what it is, how can you side." Chao-Chou said, "You seem to have say it isn’t within understanding?” Zhao-Chou stayed with me for some time, since you have said: “Ask and you have an answer, then bow learned to make such a statement. But you and withdraw.” have not yet gone beyond the triple Trieäu Chaâu thöôïng ñöôøng daïy chuùng: "Nhö statement. Even though you may say you minh chaâu trong tay, Hoà ñeán hieän Hoà, Haùn have gone beyond it, I declared you are still ñeán hieän Haùn. Laõo Taêng duøng moät laù coû nhö in it. What would you say to it? The monk thaân vaøng saùu tröôïng, ñem thaân vaøng saùu said, "I know how to use the triple statement." tröôïng duøng laøm laù coû. Phaät laø phieàn naõo, Chao-Chou said, "Why did you not say so phieàn naõo laø Phaät" Coù vò Taêng hoûi: "Chöa bieát before this?" Phaät laø phieàn naõo cuûa nhaø naøo?" Trieäu Chaâu Vaøo moät dòp khaùc, Trieäu Chaâu baûo: "Ñöôøng ñaùp: "Laø phieàn naõo cuûa taát caû moïi ngöôøi." Vò lôùn ngay tröôùc maét, nhöng khoù thaáy." Moät vò Taêng hoûi: "Laøm sao traùnh ñöôïc phieàn naõo?" Taêng hoûi: "Noù coù hình thuø gì ñeå con coù theå Trieäu Chaâu ñaùp: "Taïi sao phaûi traùnh?"— thaáy?" Sö noùi: "Giang Nam hay Giang Baéc Chao-chou entered the hall and addressed the maëc tình oâng." Vò Taêng noùi: "Thaày khoâng coù monks, saying, "It's like a lustrous pearl in caùch naøo laøm cho con hieåu roõ hôn khoâng?" Sö your hand. If a foreigner comes a foreigner noùi: "OÂng vöøa hoûi caùi gì tröôùc ñoù?"—On reveals it. If a Chinese comes a Chinese another occasion, Zen master Chao-Chou reveals it. This old monk uses a blade of grass said, "The Great Way is right before your as a sixty-foot golden statue. I also use a eye, but difficult to see." A monk asked, sixty-foot golden statue as a blade of grass. "What form does it take so that we can see it Buddha is affliction. Affliction is Buddha." A before us?" Chao-Chou said, "To the south of monk said, "I don't understand whose house is the River or to the north of it just as you afflicted by Buddha." Chao-chou said, "All please." The monk asked, "Have you not people are afflicted by Buddha." The monk some means to make us understand it more asked, "How can affliction be avoided?" explicitly?" Chao-Chou said, "What did you Chao-chou said, "Why avoid it?" ask before this?" Moät hoâm, Quoác Sö Hueä Trung goïi thò giaû, vò Trieäu Chaâu thöôïng ñöôøng thuyeát phaùp: “Ñaïo thò giaû traû lôøi. Quoác sö tieáp tuïc goïi thò giaû ba

laàn, vaø thò giaû ñeàu traû lôøi trong caû ba laàn. woman said, "Just go straight ahead." As Quoác sö noùi: "Nhö vaäy laø ta coâ phuï ngöôi, hay Chao-Chou was leaving she said, "Another ngöôi coâ phuï ta?" Quoác sö laïi noùi theâm: good monk goes on the way." Chao-Chou "Töôûng ñaâu ta phuï ngöôi, hoùa ra ngöôi phuï returned and reported to the monk, saying, ta." Veà sau naøy, moät vò Taêng hoûi thieàn sö "I've checked out the old lady of Mt. Wutai Trieäu Chaâu: "Quoác sö goïi thò giaû laø nguï yù gì?" for you." Trieäu Chaâu noùi: "Nhö ngöôøi vieát chöõ trong Moät vò Taêng hoûi: "Theá naøo laø chæ yù cuûa Phaät ñeâm toái, chöõ tuy chaúng thaønh, nhöng vaên thaùi phaùp?" Trieäu Chaâu ñaùp: "Caây baù thoï tröôùc vaãn ñuû roõ."—One day the National Teacher saân."—A monk asked Chao-Chou, "What is called to his attendant.

The attendant the essential meaning of the Buddhadharma?" responded. The National Teacher called three Chao-Chou said, "The cypress tree at the times, and three times the attendant front of the courtyard." responded. The National Teacher said, "Have Coù vò Taêng hoûi: “Caây coù Phaät taùnh khoâng?” I been ungrateful to you, or have you been Trieäu Chaâu ñaùp: “Coù.” Vò Taêng laïi hoûi: “Nhö ungrateful to me?" The National Teacher vaäy thì bao giôø noù thaønh Phaät?” Trieäu Chaâu further said, "I thought I was not fair to you, ñaùp: “Khi naøo ñaïi hö khoâng rôi xuoáng ñòa but it was you that were not fair to me." caàu.” Vò Taêng laïi hoûi: “Khi naøo thì hö khoâng Later, a monk asked Chao-chou, "What is the rôi xuoáng ñòa caàu?” Trieäu Chaâu ñaùp: “Khi idea of the National Teacher's calling out to naøo caùi caây thaønh Phaät.”—A monk asked: his attendant?" Said Chao-chou, "It is like “Does a tree in the garden have Buddha- writing characters in the dark; while the nature?” Chao-Chou said: “Yes.” The monk characters are not properly formed, their asked: “When will it become a Buddha?” outlines are plainly traceable." Chao-Chou said: “When the great void falls Coù moät vò Taêng du haønh ñeán nuùi Nguõ Ñaøi, to earth.” The monk asked: “When will the treân ñöôøng oâng hoûi moät baø laõo: "Leân nuùi Nguõ great void fall to earth?” Chao-Chou said: Ñaøi ñi ñöôøng naøo?" Baø laõo noùi: "Cöù thaúng “When a tree become a Buddha.” ñöôøng maø ñi thoâi." Vò Taêng beøn ñi tôùi nhö theá. Coù moät vò Taêng hoûi: “Theá naøo laø caâu noùi cuøng Baø laõo töï noùi: "Moät oâng Taêng toát laïi theo tuyeät?” Thay cho lôøi ñaùp thoûa ñaùng, Trieäu ñöôøng ñoù maø ñi." Vò Taêng trôû veà thuaät laïi töï Chaâu chæ noùi: “Phaûi.” Vò Taêng khoâng nhaän ra söï cho Trieäu Chaâu. Trieäu Chaâu noùi: "Ñôïi ta yù nghóa cuûa chöõ ‘phaûi,’ töôûng laø sö chöa ñaùp, khaùm phaù caùi baø laõo ñoù cho." Ngaøy hoâm sau, beøn hoûi laïi. Sö heùt to: “Boä toâi ñieác hay Trieäu Chaâu ñi ñeán gaëp baø laõo vaø hoûi baø: sao?”—A monk asked Chao-Chou: “What is "Ñöôøng leân nuùi nguõ Ñaøi theo höôùng naøo?" Baø the one ultimate word of truth?” Instead of laõo cuõng vaãn noùi: "Cöù theo ñöôøng thaúng maø giving any specific answer he made a simple ñi." Khi Trieäu Chaâu ñi roài thì baø laõo vaãn noùi: response saying “Yes.” The monk who "Laïi moät oâng Taêng toát nöõa cuõng theo ñöôøng naturally failed to see any sense in this kind ñoù maø ñi." Trieäu Chaâu trôû veà noùi vôùi vò Taêng of response asked for a second time, and to kia: "Laõo Taêng ñaõ khaùm phaù baø laõo ôû Nguõ this the master roared back: “I am not deaf!” Ñaøi cho oâng roài."—A monk was traveling to Moät vò Taêng hoûi Trieäu Chaâu: "Ví coù ngöôøi Mt. Wutai. He asked an old woman, "Which khoâng manh aùo dính thaân ñeán ñaây, Hoøa way is the road to Wutai?" The old woman Thöôïng baûo hoï theá naøo?" Trieäu Chaâu hoûi laïi: said, "Just go straight ahead." Then the old "OÂng noùi treân ngöôøi cuûa ngöôøi aáy khoâng coù woman would say, "Another good monk goes caùi gì?" Vò Taêng thöa: "Baïch, khoâng manh aùo on the way." The monk came back to report dính thaân." Trieäu Chaâu ñaùp: "ÖØ, ñöôïc roài, this to Chao-Chou. Chao-Chou said, "Wait, I'll khoâng manh aùo dính thaân." Trong Thieàn coù go check her out." The next day Chao-Chou moät phöông phaùp goïi laø "Phaûn Vaán" hay traû went to the old woman and asked her, "Which lôøi theo kieåu thay vì traû lôøi, ngöôøi bò hoûi laïi way is the road to Mt. Wutai?" The old hoûi

ngöôïc laïi ngöôøi hoûi. Noùi chung, trong

Thieàn caâu hoûi naøo cuõng thoaùt ngoaøi thoùi trong tình tieát cuûa cuoäc soáng haèng ngaøy cuûa thöôøng, nghóa laø phaûi hoûi ñeå ñöôïc chæ baûo; chuùng ta. Thieàn khoâng ngaïi nguøng choái boû taát neân töï nhieân lôøi ñaùp cuõng chaúng ñaùp laïi gì caû nhöõng gì thaân thieát nhaát trong kinh nghieäm heát. Theo thieàn sö Phaàn Döông, coù möôøi taùm cuûa chuùng ta. "Toâi ñang vieát ñaây maø chöa heà caùch hoûi, ñoái laïi, coù möôøi taùm caùch ñaùp khaùc vieát moät chöõ; coù leõ oâng ñang ñoïc ñaáy, nhöng haún nhau (see Phaàn Döông Thaäp Baùt Vaán). trong ñôøi khoâng coù ai ñoïc heát. Toâi ñieác toâi Nhö vaäy, moät caâu phaûn vaán vaãn laø moät lôøi muø, nhöng toâi thaáy ñuû thöù saéc maøu, phaân bieät ñaùp chieáu saùng vaäy—A monk asked Chao- ñuû tieáng ñoäng." Cöù theá maø caùc thieàn sö tieáp chou, "What would you say when a man is tuïc maõi khoâng döùt—Another time, a monk without an inch of cloth on him?" Chao-chou also asked Chao-chou the same question, asked, "What did you say he has not on "What would you say when a man is without him?" The monk said, "Master, he has not an an inch of cloth on him?" Chao-chou replied inch of cloth on him." Chao-chou responded, differently, "Cast it away!" Generally "Fine, not to have an inch of cloth!" In Zen, speaking, we may ask Chao-chou, "When a there is a method of counter-questioning, man has nothing, what will he cast?" wherein questions are not answered by plain Whatever deep meaning there may be in statements but by counter-questionings. Chao-chou's answer, the paradoxes are quite Generally speaking, in Zen a question is not puzzling and baffle our logically trained a question in its ordinary sense; that is, it is intellect. What a shocking doctrine this Zen not simply asked for information, and is! The silent thundering Vimalakirti therefore it is natural that what ordinarily confessed that he was sick because all his corresponds to an answer is not an answer at fellow-beings were sick. All wise and loving all. According to Zen master Fen-Yang, there souls must be said to be embodiment of the are eighteen different kinds of questions, Great Paradox of the universe In fact, Zen is against which we may distinguish eighteen more daring concrete in its paradozes than corresponding answers. Thus a counter- other mystical teachings, for Zen carries its question itself is in its way an illuminating paradoxical assertions into every detail of our answer. daily life. It has no hesitation in flatly denying Laàn khaùc, moät vò Taêng cuõng hoûi Trieäu Chaâu all our most familiar facts of experience. "I cuøng caâu hoûi: "Ví coù ngöôøi khoâng manh aùo am writing here and yet I have not written a dính thaân ñeán ñaây, Hoøa Thöôïng baûo hoï theá word. You are perhaps reading this now and naøo?" Trieäu Chaâu laïi ñaùp khaùc: "Vöùt heát ñi!" yet there is not a person in the world who Bình thöôøng maø noùi, chuùng ta coù theå hoûi Trieäu reads. I am utterly blind and deaf, but every Chaâu: "Khi moät ngöôøi khoâng coù thöù gì dính color is recognized and every sound thaân, thì laáy gì maø vöùt boû ñaây?" Daàu caâu traû discerned." The Zen masters will go on like lôøi cuûa Trieäu Chaâu coù cao kieán theá naøo, this indefinitely. nhöõng nghòch lyù aáy vaãn khieán chuùng ta söõng Moät hoâm Trieäu Chaâu thöôïng ñöôøng daïy soát, vì noù laøm xaùo troän heát nhöõng neáp tö töôûng chuùng:

"Ca Dieáp truyeàn phaùp cho A Nan; maáy hôïp lyù quen thuoäc cuûa chuùng ta. Thaät khoâng oâng coù bieát Ñaït Ma truyeàn phaùp cho ai coù giaùo thuyeát naøo choûi tai nhö Thieàn! Duy khoâng?" Moät vò Taêng böôùc ra noùi: "Sao saùch Ma Caät, con ngöôøi im laëng nhö saám seùt, laïi söû noùi Nhò Toå Hueä Khaû nhaän ñöôïc tuûy cuûa taâm söï raèng oâng beänh vì chuùng sanh beänh. phaùp?" Trieäu Chaâu noùi: "Ñöøng phæ baùng Nhò Quaû thaät taát caû nhöõng taâm hoàn chí thaùnh chí Toå. Ñaït Ma daïy raèng ngöôøi ôû ngoaøi ñöôïc da, thieän ñeàu thaân thieát mang trong ngöôøi caùi ñaïi ngöôøi ôû trong ñöôïc xöông, maáy oâng coù bieát nghòch lyù cuûa vuõ truï naøy. Thaät vaäy, trong caùch ngöôøi cuøng toät ñöôïc gì khoâng?" Moät vò Taêng noùi nghòch, Thieàn daùm cuï theå moät caùch taùo hoûi: "Nhöng ai cuõng bieát coù ngöôøi ñöôïc tuûy baïo hôn nhöõng giaùo thuyeát huyeàn hoïc khaùc, vì maø?" Trieäu Chaâu vaën laïi: "OÂng ta chæ ñöôïc da Thieàn mang luoân caùi ñieân ñaûo thò phi vaøo caû thoâi. Vôùi toâi, toâi caám noùi ñeán tuûy." Vò Taêng

hoûi: "Vaäy theá naøo laø tuûy?" Trieäu Chaâu noùi: chuyeån trong khi noù ñang troâi chaûy, chöù "Hoûi theá ñuû bieát moät maûy da oâng cuõng khoâng khoâng phaûi sau khi noù ñaõ troâi qua. Trong khi vôùt ñöôïc." Vò Taêng noùi: "Hoøa Thöôïng thaät chí doøng ñôøi ñang troâi chaûy, khoâng ai ñuû thôøi giôø thöôïng! Coù phaûi ñoù laø choã vò theá roát raùo cuûa nhôù ñeán kyù öùc, hoaëc xaây döïng yù töôûng. Nghóa Hoøa Thöôïng khoâng?" Trieäu Chaâu noùi: "OÂng laø khoâng coù lyù luaän naøo coù giaù trò trong luùc coù bieát coù ngöôøi khoâng chaáp nhaän oâng naøy. Haønh giaû tu Thieàn neân luoân nhôù raèng khoâng?" Vò Taêng noùi: "Neáu Hoøa Thöôïng noùi ngoân ngöõ coù theå duøng ñöôïc, nhöng ngoân ngöõ vaäy, töùc laø coù ngöôøi khaùc coù vò theá khaùc hôn." töø muoân thuôû voán keát hôïp chaët cheõ vôùi neùt Trieäu Chaâu hoûi: "Ai laø ngöôøi khaùc?" Vò Taêng taâm töôûng suy löôïng neân maát heát noäi löïc, hoûi gaën laïi: "Ai chaúng phaûi laø ngöôøi khaùc?" khoâng tröïc tieáp truyeàn caûm ñöôïc. Neáu duøng Trieäu Chaâu noùi: "Toâi ñeå oâng noùi gì tuøy ñeán ngoân ngöõ chæ dieãn taû ñöôïc moät yù nghóa, thích."—One day, Chao-Chou entered the moät luaän giaûi, chæ bieåu loä moät caùi ngoaïi thuoäc, hall and addressed the monks, "Kasyapa neân khoâng tröïc tieáp lieân heä gì ñeán cuoäc soáng. handed the Law over to Ananda, and can you Ñaây chính laø lyù do taïi sao nhieàu khi caùc thieàn tell me to whom Bodhidharma handed it sö traùnh chuyeän noùi naêng, traùnh xaùc ñònh, daàu over?" A monk interposed, "How is it that we laø ñoái vôùi nhöõng vieäc quaù toû roõ, quaù hieån read about the second patriarch's getting its nhieân cuõng vaäy. Hy voïng cuûa caùc ngaøi laø ñeå marrow from Dharma?" "Don't disparage the cho ñoà ñeä töï taäp trung taát caû taâm löïc naém laáy second patriarch," Chao-Chou continued: nhöõng gì ngöôøi aáy mong öôùc, thay vì ghì baét "Dharma claims that the one who was outside laáy nhöõng moái lieân laïc xa xoâi voøng ngoaøi got the skin and the inside one got the bone; khieán cho ngöôøi ñeä töû bò phaân taâm —One day, but can you tell me what the inmost one a monk came to ask Chao-chou, "When the gets?" A monk said, "But don't we all know body crumbles all to pieces and returns to the that there was one who got the marrow?" dust, there eternally abides one thing. Of this Retorted Chao-Chou: "He has just got the I have been told, but where does this one skin.

Here in my place I do not allow even to thing abide?" Chao-chou replied, "It is windy talk of the marrow." The monk asked, "What again this morning." What is the logical is the marrow, then?" Chao-Chou said, "If you relation between the question and the ask me thus, even the skin you have not answer? If we pay a little closer attention, we traced." The monk said, "How grand then you will see that great master Chao-chou utilizes are! Is this not your absolute position, a more direct method instead of verbal master?" Chao-Chou said, "Do you know medium. According to Zen master D.T. there is one who will not accept you?" The Suzuki in Essays in Zen Buddhism, First monk said, "If you say so, there must be one Series (p.300), the direct method is used to who will take another position." "Who is such get hold of this fleeting life as it flees and not another?" demanded the master. "Who is not after it has flown. While it is fleeing, there is such another?" retorted the monk. The master no time to recall memory or to build ideas. It said, "I will let you talk all you like." is to say, no reasoning avails here. Language Moät hoâm, coù moät vò Taêng ñeán hoûi Trieäu may be used, but this has been associated too Chaâu: "Khi xöông traéng ta heát thì caùi linh long with ideation, and has lost directions or dieäu toàn taïi ñôøi ñôøi aáy nhö theá naøo?" Trieäu being by itself. As soon as words are used, Chaâu ñaùp: "Saùng nay trôøi laïi noåi gioù." Ñaâu laø they express meaning, reasoning; they choã lieân heä luaän lyù giöõa caâu hoûi vaø caâu traû represent something not belonging to lôøi? Neáu ñeå yù chuùng ta seõ thaáy thieàn sö Trieäu themselves; they have no direct connection Chaâu ñaõ xöû duïng moät phöông phaùp tröïc tieáp with life. This is the reason why the masters hôn lôøi noùi. Theo thieàn sö D.T. Suzuki trong often avoid such expressions or statements as Thieàn Luaän, Taäp I, phöông phaùp tröïc tieáp coù are intelligible in any logical way. Their aim coâng duïng naém ngay laáy cuoäc soáng uyeån is to have the disciple's attention concentrated

in the thing itself which he wishes to grasp saâu töø naêm oâng 18 tuoåi, nhöng oâng vaãn tieáp and not in anything that is in the remotest tuïc tu hoïc vôùi Thaày Nam Tuyeàn trong suoát possible connection liable to disturb him. boán möôi naêm nöõa. Sau khi thaày thò tòch, oâng Moät hoâm, coù moät vò Taêng ñeán hoûi Trieäu leân ñöôøng chu du ñeå tìm hieåu saâu hôn ôû Chaâu: "Khoâng mang gì heát ñeán ñaây thì theá nhöõng thaày khaùc. Theo truyeàn thuyeát thì oâng naøo?" Trieäu Chaâu ñaùp ngay laäp töùc: "Buoâng ñaõ tham vaán vôùi hôn 80 ngöôøi keá vò Phaùp cuûa xuoáng ñi!" Vò Taêng noùi: "Moät vaät chaúng mang Maõ Toå Ñaïo Nhaát (vai oâng noäi cuûa oâng trong theo thì buoâng xuoáng caùi gì?" Trieäu Chaâu noùi: Thieàn). Ñeán naêm 80 tuoåi, oâng môùi truï laïi taïi "Khoâng buoâng xuoáng thì vaùc noù leân ñi!" Caùc moät ngoâi chuøa nhoû ôû laøng Trieäu Chaâu, nôi oâng thieàn sö thöôøng thích noùi nghòch. Lôøi ñaùp cuûa höôùng daãn nhöõng ñeä töû tuï taäp chung quanh Trieäu Chaâu laø moät nghòch lyù ñieån hình. Tuy oâng ñeå tu taäp thieàn ñònh cho ñeán khi thò tòch nhieân, trong tröôøng hôïp naøy, vò Taêng ñaõ vaøo naêm oâng 120 tuoåi—As we see above, the khoâng theå thaáy ñöôïc yù nghóa baùm vaøo buoâng life story of Chao-Chou is an especially good boû laø chöa buoâng boû—One day, a monk came example of what Ch’an masters repeatedly and asked Chao-Chou, "How is it when a

man stress, that enlightenment is only the brings nothing with him?" Chao-Chou beginning of real training on the path of immediately replied, "Throw it away!" The Ch’an. Chao-Chou had already experienced monk said, "What shall he throw down when profound enlightenment at the age of 18; he is not burdened at all?" Chao-Chou said, following that he trained himself for forty "If so, carry it along!" Zen masters delight in years under his master Nan-Chuan. After his paradoxes, and Chao-chou's remark here is a master passed away, he set about wandering typical one. However, in this case, the monk in order to deepen his experience further fails to get the point of holding on to letting through “Zen” with other Ch’an masters. It is go is not letting go. said that during this period he sought out as Ngaøy noï, moät baø laõo ñeán vaø hoûi Trieäu Chaâu: many as eighty of the dharma successors of "Toâi mang caùi thaân nöõ naøy bò naêm giaây raøng Ma-Tsu-Tao-I (his grandfather in Ch’an). buoäc chöôùng ngaïi cho Phaät taùnh, laøm sao Finally, at the age of 80, he settled in a small thoaùt ly nhöõng trieàn phöôïc aáy?" Trieäu Chaâu Ch’an monastery in the town of Chao-Chou. ñaùp: "Xin nguyeän cho moïi ngöôøi sanh leân coõi There at last students gathered around him trôøi, coøn thaân tieän tyø naày nguyeän tieáp tuïc chòu and he led them on the path of Ch’an until his traàm luaân moät mình trong bieån khoå!" Trieäu death at the age of 120. Chaâu ñaõ noùi ra roõ raøng tinh thaàn cuûa moät Ngaøy moàng hai thaùng möôøi moät naêm 897, sö ngöôøi chaân chaùnh caàu Thieàn—One day, an naèm nghieâng beân phaûi maø thò tòch, thoï 120 old woman came and asked Chao-chou, "I tuoåi. Sö ñöôïc vua ban hieäu “Chôn Teá Ñaïi belong to the sex that is hindered in five ways Sö”—On the second day of the eleventh from attaining Buddhahood; and how can I month in the year 897, Chao-Chou lay down ever be delivered from them?" Answered the on his right side and passed away. He was master, "O let all other people be born in 120 years old. He received the posthumous heaven and let me, this humble self, alone title “Great Teacher Truth’s Limit.” continue suffering in this ocean of pain!" Trieäu Chaâu Tuùng Nhieân Ngoä Khöù, Caùnh Tham Chao-chou spoke out clearly the spirit of the Tam Thaäp Nieân Thuûy Ñaéc: Daàu Trieäu Chaâu coù true Zen student. ngoä ñi nöõa, cuõng phaûi boû ra ba möôi naêm maø Nhö treân chuùng ta thaáy cuoäc ñôøi cuûa Trieäu tham môùi baét ñaàu goïi laø ñöôïc—Neáu coi con Chaâu laø moät böùc minh hoïa ñaëc bieät thuù vò cho ñöôøng Thieàn laø chuyeån töø muø quaùng sang ñaïi giaùc moät söï khaúng ñònh khoâng ngöøng ñöôïc caùc thì söï phaân bieät giöõa ngoä vaø khoâng ngoä laø heát söùc Thaày Thieàn nhaéc ñi nhaéc laïi. Ñaïi giaùc chæ laø coù yù nghóa. Tuy nhieân, theo quan ñieåm ñaïi giaùc, khôûi ñaàu cho böôùc tieán thaät söï treân con ñöôøng khoâng coù söï khaùc nhau giöõa yù thöùc bình thöôøng vaø haønh thieàn. Trieäu Chaâu ñaõ traûi qua ñaïi giaùc yù thöùc giaùc ngoä, giöõa ta baø vaø nieát baøn, tinh thaàn

ñaïi giaùc hay khoâng ñaïi giaùc laø ñoàng nhaát veà thöïc stemming from the Chinese Zen master Nan- chaát. Baûn theå cuûa töï taùnh bình thöôøng cuøng khaép ch'uan P'u-yuan. It comes in the first part of a thôøi gian khoâng gian, nôi phaøm chaúng bôùt, nôi mondo with Chao-chou Ts'ung-shen, which Thaùnh chaúng theâm. Taâm naày bình ñaúng, chaúng appears as example 19 of the Wu-Men-Kuan: sanh chaúng dieät,

chuùng sanh y theo taâm naày öùng "Chao-chou asked Nan-ch'uan, 'What is the duïng trong cuoäc soáng haèng ngaøy, neân goïi bình Way?' Nan-ch'uan said, 'The ordinary mind is the thöôøng taâm laø ñaïo vaäy. Ñaây laø caâu chaâm ngoân Way.' Chao-chou said, 'Should I apply myself to Thieàn noåi tieáng cuûa ñaïi thieàn sö Nam Tuyeàn Phoå that or not?' Nan-ch'uan said, 'If you try to turn Nguyeän laáy töø moät cuoäc vaán ñaùp giöõa oâng vaø ñeä toward it, it'll get away from you.' Chao-chou töû cuûa mình laø Trieäu Chaâu Toøng Thaåm vaø ñöôïc said, 'If I don't try to find it, how can I know the keå laïi trong thí duï thöù 19 cuûa Voâ Moân Quan: Way?' Nan-ch'uan said, 'The Way is not a matter "Trieäu Chaâu hoûi Nam Tuyeàn: 'Ñöôøng naøo vaäy?' of knowing or not knowing. Knowing is delusion. Nam Tuyeàn ñaùp: 'Bình thöôøng taâm thò ñaïo.' Trieäu Not knowing is not distinguishing. When you Chaâu noùi: 'Con coù phaûi quay sang noù hay khoâng?' have really reached the true way that is beyond Nam Tuyeàn noùi: 'Neáu con thöû quay sang noù, noù seõ all doubt, you will find out that it is as vast and laån khoûi con.' Trieäu Chaâu noùi: 'Nhöng neáu coøn limitless as the great emptiness. How could khoâng coá tìm noù thì coù bao giôø con hieåu ñöôïc ñaïo anything be right or wrong there?' With these khoâng?' Nam Tuyeàn ñaùp: 'Con ñöôøng khoâng thuoäc words Chao-chou came to a sudden vaøo caùc phaïm truø bieát hay khoâng bieát. Bieát laø muø, enlightenment experience." This is one of the khoâng bieát laø khoâng phaân bieät. Khi con thaät söï ñaït koans that illustrates Zen-truth through plain and ñöôïc con ñöôøng thaät ôû ngoaøi moïi nghi ngôø, con seõ direct statement, i.e., the explicit-affirmative thaáy raèng noù cuõng roäng lôùn vaø voâ haïn nhö caùi hö type. According to Wu Men Hui-Kai in the Wu- khoâng lôùn vaäy. Nhö vaäy thì laøm sao noù coù theå laø Men-Kuan, Zen practitioners should see clearly thaät hay giaû?' Nghe xong, Trieäu Chaâu boãng theå that when questioned by Chao-chou, Nan-ch'uan nghieäm ñaïi giaùc." Ñaây laø moät trong nhöõng coâng lost no time in showing the smashed tile and the aùn thuoäc loaïi giaûi minh chaân lyù Thieàn baèng nhöõng melted ice, where no explanation is possible. phaùn ngoân giaûn dò vaø tröïc chæ, nghóa laø loaïi "minh Though Chao-chou had realization, he could nhieân xaùc nhaän." Theo Voâ Moân Hueä Khai trong confirm it only after another thirty years of Voâ Moân Quan, haønh giaû tu thieàn phaûi thaáy roõ practice (even though Chao-chou became raèng khi Nam Tuyeàn bò Trieäu Chaâu phaùt hoûi, thaät enlightened, he should still work for another laø ngoùi beå baêng tan, phaân bieän khoâng ñöôïc. Trieäu thirty years to graduate). Chaâu duø cho coù ngoä roài, cuõng phaûi tham theâm ba Trieäu Chaâu Töù Moân: Chao-chou's Four Gates— möôi naêm nöõa môùi ñöôïc—If the way of Zen is See Coâng AÙn Trieäu Chaâu Töù Moân. seen as a process that leads from delusion to Trieäu Chaâu Vaán Nam Tuyeàn: Chao-chou enlightenment, then the distinction between questioning Nan-chuan—See Trieäu Chaâu Tuùng enlightened and unenlightened consciousness is Nhieân Ngoä Khöù, Caùnh Tham Tam Thaäp Nieân appropriate. However, from the standpoint of Thuûy Ñaéc. enlightenment, everyman's consciousness is not Trieäu Di Ngoï (1878-1971): Teân cuûa moät vò cö só different from enlightened consciousness, noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù enlightened and unenlightened

consciousness, XX—Name of a Chinese famous lay disciple who samsara and nirvana are identical in nature. The lived in the twentieth century. original substance of the self-nature exists all Trieäu Hoàn: Trieäu thænh vong hoàn cuûa ngöôøi over and at all times. It is not less in ordinary cheát—To call back the spirit of the dead. people and not more in the sage. This is the equal Trieäu Luaän: Seng Chao's Treatise—Teân moät boä mind in everyone, and it is neither arising nor luaän vieát veà giaùo thuyeát Trung Quaùn, ñöôïc vieát ceasing. Sentient beings just follow this mind in bôûi Sö Taêng Trieäu, moät vò sö thuoäc tröôøng phaùi daily activities. That's why it is called: "Ordinary Tam Luaän Trung Hoa, ñeä töû cuûa ngaøi Cöu Ma La mind is the Way." This is a famous Zen saying Thaäp. Taêng Trieäu laø ngöôøi Trung Hoa baûn xöù ñaàu

tieân baøn luaän veà Trung Ñaïo cuûa tö töôûng Trung also highly valued by the Hua-yen and Zen Quaùn, vaø Sö ñaõ dieãn ñaït moät caùch coù hieäu quaû schools. For this reason, the entire text appears as nhöõng khaùi nieäm naøy theo caùch cuûa trieát lyù Phaät one section of the Transmission of the Lamp. The giaùo Trung Hoa. Trieäu Luaän bao goàm boán baøi Treatise edited and checked by Han Shan, and luaän: "Vaïn Vaät Khoâng Thay Ñoåi," "Khoâng Taùnh published by the Magistrate of Ho-Tung in 1574. Cuûa Caùi Khoâng Thaät," "Baùt Nhaõ Khoâng Caàn Ñeán A complete English translation was prepared by Trí Thöùc," vaø "Nieát Baøn Voâ Danh." Nhöõng baøi Walter Liebenthal in his Book of Chao. According luaän naøy coù leõ ñöôïc soaïn töø khoaûng naên 404 ñeán to Han Shan's Authobiography, first, Han Shan naêm 414, maëc daàu ngöôøi ta khoân g bieát laø laàn ñaàu had had difficult understanding the thesis, "On tieân boä luaän ñöôïc hoaøn taát hoài naøo. Trieäu Luaän laø Immutability", by Shao, especially the part about moät trong nhöõng vaên baûn neàn taûng cuûa tröôøng phaùi the Whirlwind and the Resting Mountain, on Tam Luaän Toâng ôû Trung Hoa. Boä luaän cuõng ñöôïc which Han Shan had had doubts for some years. caùc tröôøng phaùi Hoa Nghieâm vaø Thieàn ñaùnh giaù But this time when he reached the point where the cao. Vì lyù do naøy maø toaøn boä vaên baûn ñaõ xuaát hieän aged Brahmin returned home after his lifetime of nhö laø moät phaàn cuûa boä Caûnh Ñöùc Truyeàn Ñaêng priesthood and heard his neighbors exclaim, "Oh, Luïc. Boä luaän ñöôïc Haùm Sôn troâng coi vieäc kieåm look, the man of old days still exists!" to which he soaùt vaø saép xeáp aán loaùt, vaø vò Tröôûng quan cuûa Haø replied, "Oh no, I may look that old man, but Ñoâng, Trung Hoa aán haønh vaøo naêm 1574. Moät baûn actually I am not he," Han Shan suddenly was ñaày ñuû ñöôïc phieân dòch sang Anh ngöõ bôûi Walter awakened. Then he said to himself, "In reality, all Liebenthal trong boä "Saùch Cuûa Trieäu". Theo Haùm dharmas have no coming and no going! Oh, how Sôn Töï Truyeän, ban ñaàu Haùm Sôn gaëp nhieàu khoù true, how true this is!" khaên vì khoâng hieåu noåi luaän "Vaät Baát Thieân" cuûa Trieäu Löôïng Kieät (1913-?): Teân cuûa moät vò cö só Trieäu, nhaát laø veà phaàn Toaøn Lam vaø Yeån Nhaïc laø noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù Haùm Sôn ñaõ thaéc maéc töø baáy laâu nay. Nhöng laàn XX—Name of a Chinese famous lay disciple who naøy khi xem ñeán choã vò Phaïm Chí giaø trôû veà nhaø lived in the twentieth century. sau khi laøm Taêng só caû ñôøi vaø nghe haøng xoùm keâu Trieäu

Nhaäp Boà Taùt: Vajra-ghanta (skt)—Kim leân: "OÀ, xem kia caùi ngöôøi ngaøy xöa vaãn coøn!" vaø Cang Linh Boà Taùt—Vò Boà Taùt tay caàm chuoâng vò Phaïm Chí traû lôøi: "Khoâng ñaâu, troâng toâi coù theå trong Kim Cang Maïn Ñoà La—A Bodhisattva gioáng ngöôøi ngaøy xöa aáy, nhöng thaät ra toâi khoâng holding a bell in the Vajradhatu mandala. phaûi laø haén." Ñoïc qua nhöõng lôøi naøy, Haùm Sôn Trieäu Taùi Vónh Kieáp: Kieáp khoâng ngöøng keùo daøi hoaùt nhieân ngoä. Sau ñoù, oâng töï nhuû: "Thaät ra, vaïn ñeán haøng trieäu naêm (Kieáp vöôït ra ngoaøi soá coù theå phaùp naøo coù lai khöù! OÂi, chaân lyù naøy ñuùng bieát ñeám ñöôïc)—The perpetual aeon of millions of döôøng naøo!"—Name of a Treatise on years, the kalpa beyond numbers. Madhyamika teaching, written by Sheng-zhao Trieäu Thænh Ñoàng Töû: Vò ñoàng töû thöù naêm beân (374-414), a monk of the San-Lun school in China, traùi cuûa Ngaøi Vaên Thuø Sö Lôïi Boà Taùt, ngöôøi coù a disciple of Kumarajiva. He was the first native nhieäm vuï trieäu thænh moïi chuùng sanh ñi ñeán giaùc Chinese to discuss the middle way of ngoä—The inviter, possibly etymologically Madhyamika thought, and he effectivelt connected with achavaka; he is the youth fifth on expressed these concepts of Buddhist philosophy the left of Manjusri in his group of the in Chinese manner. The Chao-lun comprises four Garbhadhatu, and is supposed to invite all the essays, "Things are Without Change," "The living to enlightenment. Emptiness of the Unreal," "Prajna is Without Trieäu Vaên Tuùc Thieàn Sö: Chao Wen Tzu Zen Knowledge," and "The Namelessness of Master—Thieàn sö Trung Hoa vaøo theá kyû thöù 16. Nirvana." The essays were probably composed Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát between 404 and 414, although it is unknown veà Trieäu Vaên Tuùc; tuy nhieân, coù moät chi tieát nhoû when the compilation was first completed. The veà vò Thieàn sö naøy trong Haùm Sôn Töï Truyeän. Chao-lun served as one of the foundation texts of Thieàn sö Haùm Sôn ñaõ keå laïi nhöõng kinh nghieäm the San-lun school of Chinese Buddhism. It was Thieàn cuûa mình nhö sau: Thaùng möôøi naêm 1557,

luùc leân möôøi hai tuoåi, Haùm Sôn ñöôïc ñöa ñeán Tròng Chuùa Trieàu: Trieàu ñaïi Chuùa Tròng Ñaøng chuøa. Ñaïi sö ñöa Haùm Sôn tôùi Giaûng Ñöôøng. Khi Ngoaøi ôû Vieät Nam (1600-1777)—The Trinh Lord thaáy Haùm Sôn, moät thaày teân Trieäu Vaên Tuùc beøn Dynasty in Northern Vietnam. noùi: "Thaèng nhoû sau naøy seõ trôû neân baäc Thieân Tròng Nöông: Teân cuûa moät vò cö só noåi tieáng cuûa Nhaân Sö." Ñoaïn oâng quay qua nhöõng ngöôøi khaùc Phaät giaùo Trung Hoa vaøo thôøi cuoái thôøi nhaø Ñöôøng vaø noùi: "Chuùng ta khoâng neân xem thöôøng thaèng beù (618-907)—Name of a Chinese famous lay naøy. Phaûi daïy doã noù caån thaän."—Master Chao disciple who lived in the end of the T'ang Dynasty Wen Tzu, name of a Chinese Zen Master in the in China. sixteenth century. We do not have detailed Troùi Buoäc: Gantha (p)—Bonds—Chaining or documents on this Zen Master; however, in Han bondage—Moïi söï troùi buoäc laø do taâm sinh ra, töùc Shan's autobiography, there is a brief detail on laø, theá giôùi cuûa nhöõng hình töôùng hö nguïy naày laø him. Zen Master Han Shan told the following caáu truùc cuûa taâm—All kinds bondage are mind- stories of his experience in Zen: "In October 1557,

made, that is, this world of faulty appearances is when he was twelve years old, he was sent to the the construction of the mind. monastery. The Grand Master brought him to the Troïn Ñôøi Laøm Laønh, Laønh Coøn Chöa Ñuû; Moät lecturing hall. When Master Chao Wen Tzu saw Ngaøy Laøm AÙc, AÙc Töï Coù Dö: Good deeds Han Shan, he was delighted and exclaimed, "This performed during our whole life are not enough; child will become the master of men and bad deeds performed in just one day are already Heaven." Then Master Chao Wen Tzu patted Han too many. Shan and asked, "Would you rather be a high Trong Kieáp Luaân Hoài Sanh Töû: In the cycle of officer in the government or a Buddha?" Han births and deaths. Shan answered, "A Buddha, of course." Then 1) Trong Kieáp Luaân Hoài Sanh Töû, AÙc Nghieäp Master Chao Wen Tzu turned to the others, Deã Nhieãm, Duyeân Laønh Khoù Taïo: In the saying, "We must not underrate this child. He cycle of births and deaths, evil deeds should be well educated."—See Haùm Sôn Ñaïi Sö. (transgressions) are easy to commit, Trinh Coát: Teân cuûa moät vò danh Taêng Trung Hoa wholesome deeds are difficult to perform. vaøo thôøi nhaø Ñöôøng (618-907)—Name of a 2) Trong Kieáp Luaân Hoài Sanh Töû Trong Voâ Chinese famous monk who lived in the T'ang Löôïng Kieáp, Chuùng Ta Ñaõ Chòu Quaù Nhieàu Dynasty in China. Khoå Ñau: In the cycle of births and deaths in Trình Cô: Trình baøy cô phong—Duøng tính caùch immeasurable eons, we truly undergo saéc beùn cuûa vò thieàn Taêng ñeå trình baøy nhöõng khía immense pain and suffering. caïnh vi dieäu thaâm aùo cuûa thieàn—To utilize sharp 3) Trong Kieáp Luaân Hoài Sanh Töû, Duyeân Laønh characters of a Zen practitioner to present the Khoù Gieo, Vieäc AÙc Deã Troàng: In the cycle of wonderful and profoundly aspects of Zen. births and deaths, good deeds are difficult to Trình Giaûi: Seeking for the master's judgment— perfprm (sow), while bad deeds are easy to Trong nhaø Thieàn, coù loaïi caâu hoûi trong ñoù ngöôøi commit. hoûi caàu xin thaày aán chöùng baèng caùch baøy toû ñieàu Trong Kieáp Naày: In this present life. kieän tinh thaàn cuûa rieâng mình. Moät Thaày Taêng hoûi Trong Moät Nieäm: In the space of one thought. Trieäu Chaâu: "Thaày noùi gì vôùi moät ngöôøi khoâng Trong Thôøi Phaät Coøn Taïi Theá: During the mang caùi gì heát?" Y ñang phaân tích taâm traïng cuûa lifetime of Buddha Sakyamuni—Trong thôøi Phaät rieâng mình. Trieäu Chaâu ñaùp: "Thì cöù mang coøn taïi theá (Chaùnh Phaùp), traêm ngöôøi tu coù tôùi baûy theo."—In Zen, there is a kind of question in taùm chuïc ngöôøi chöùng. Trong thôøi Töôïng Phaùp, which the questioner asks for the master's traêm ngaøn ngöôøi tu may maén coøn coù moät hai ngöôøi judgment by describing his own mental condition. chöùng. Trong thôøi Maït Phaùp, traêm ngaøn ngöôøi tu, When a monk said to Chao-Chou, "What do you khoù coù laáy moät ngöôøi chöùng ñaéc—During the say to one who has nothing to carry about?" He lifetime of Buddha Sakyamuni, seventy or eighty was analyzing his own state of mind. To this out of hundred practitioners will attain the way; Chao-Chou replied, "Carry it along." during the period of Semblance Dharma, out of

hundreds of thousands of practitioners perhaps proximate (asanna) karma might operate. one or two will attain the way; During the period Troïng Nghieäp Töùc Thì Quaû: Anantarya-karma of Ending-Age Dharma, there would be none

(skt)—Immediate retribution karma—Heavy attaining the way out of hundreds of thousands of karma with immediate effect—Nghieäp naëng cho practitioners. quaû lieàn. Troïng Beänh Caùc: Phoøng daønh rieâng cho ngöôøi Troïng Nguyeân (1121-1206): Cho gen (jap)—Teân beänh naëng trong töï vieän—Hall reserved for cuûa moät vò danh Taêng Nhaät Baûn thuoäc Tònh Ñoä seriously ill people in a temple—See Dieân Thoï Toâng vaøo theá kyû thöù XII—Name of a Japanese Ñöôøng and Nieát Baøn Ñöôøng. famous monk of the Pure Land Sect in the twelfth Troïng Caùc Giaûng Ñöôøng: Khu giaûng ñöôøng hai century. taàng ôû Tyø Xaù Ly, nôi Ñöùc Phaät thöôøng truù nguï — Troïng Nhaân: Teân cuûa moät vò danh Taêng Trung The double-storeyed hall at Vaisali where the Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of a Buddha stayed. Chinese famous monk who lived in the Sung Troïng Caám: Strictly forbidden. Dynasty in China. Troïng Chöôùng: Nhöõng chöôùng ngaïi nghieâm troïng Troïng Quan: Nhöõng trôû ngaïi nghieâm troïng trong trong vieäc giaùc ngoä, nhö voâ minh, phieàn naõo, toäi thieàn ñònh vaø giaùc ngoä—The grave barriers to nghieäp, quaû baùo, hay haäu quaû cuûa nhöõng tieàn meditation and enlightenment. khieân—Serious hindrances to enlightenment, e.g. Troïng Sôn: Phieàn naõo chaát choàng nhö nuùi naëng— ignorance, delusion, sin, retribution, or the results The heavy mountain of delusion. of one’s previous lives—See Tam Chöôùng. Troïng Tam Tam Muoäi: Khoâng khoâng tam Troïng Hoûa: Nhöõng keû theo ñaïo thôø Thaàn löûa. muoäi—Voâ töôùng tam muoäi—Voâ nguyeän voâ Vaøo thôøi cuûa Ñöùc Phaät, taïi AÁn Ñoä coù moät phaùi raát nguyeän tam muoäi---Double Three Samadhi—A ñaùng keå cuûa nhöõng keû theo ñaïo thôø Thaàn löûa — more advanced meditation—All three samadhis Those who pay respect to the god of fire. At the are the same with doublepractice—See Tam Tam time of the Buddha, there was a significant sect of Muoäi. those who pay respect to the god of fire. Troïng Thaán: Daksina (skt)—See Ñaït Thaán. Troïng Khoâng: Hö khoâng ngoaøi hö khoâng, chæ Troïng Toäi: Serious sins—Four serious sins of khoaûng khoâng bao la voâ taän—The double space, expulsion from the order—Boán toäi naëng maø khi i.e. the space beyond space, the void beyond the phaïm phaûi Taêng Ni seõ vónh vieãn bò khai töø khoûi void. giaùo ñoaøn (trôû thaønh ngöôøi ôû beân ngoaøi Phaät Troïng Nghieäp: Garuka-kamma (p)—Serious Phaùp). karma—Weighty karma—Theo A Tyø Ñaït Ma Troïng Troïng: Laäp ñi laäp laïi, nhö nhieàu maøn Ñeá Luaän (Vi Dieäu Phaùp), troïng nghieäp coù nghóa laø Voõng—Repeated—Again and again, manifold, haønh ñoäng hay nghieäp naëng, nghieäp nghieâm troïng, e.g. the multi-meshed net of Indra. coù theå thieän hay baát thieän, khoâng theå thay theá Troïng Tuïng: Geya (skt)—Coøn goïi laø Troïng Chæ ñöôïc trong yeáu toá taùi sanh. Ñöôïc goïi laø troïng Daï, phaàn vaàn tuïng ñi tuïng laïi trong baøi kinh— nghieäp vì noù chaéc chaén sanh quaû trong kieáp hieän Repetition in verse of a prose section. taïi hay ngay kieáp keá tieáp. Neáu khoâng coù moät troïng Trôû Neân An Ñònh: Become stable and calm. nghieäp naøo laøm ñieàu kieän cho söï taùi sanh trong Trôû Neân Ñieân Ñaûo Moäng Töôûng: To have kieáp lieàn ñoù, thì “Caän Nghieäp laø nghieäp daãn daét nightmare and to become confused. thoï sanh—According to the Abhidharma, weighty Trôû Neân Thanh Tònh: To become

serene. karma, wholesome or unwholesome, is a weighty Trôû Thaønh Noâ Leä Cho Laïc Thuù Theá Gian: or serious action, or karma of such powerful moral Become slaves to sensual pleasures. weight that it cannot be replaced by any other Trôû Thaønh Phaät Töû Taïi Gia Thuaàn Thaønh: karma as the determinant of rebirth. It is so called Böôùc ñaàu tieân ñeå trôû thaønh moät Phaät töû laø quy-y because it produces its effect for certain in this Tam Baûo ñeå xaùc quyeát nieàm tin trong nghòch life or in the next life. When there is no weighty caûnh. Ñieàu naøy cuõng ñöa chuùng ta ñeán vôùi moät karma to condition the future birth a death- cuoäc soáng ñuùng vaø coù yù nghóa hôn. Nhö vaäy, ñeå

trôû thaønh moät Phaät töû thuaàn thaønh, ngoaøi vieäc giöõ Nhöõng thöù caàn thieát cho vieäc chöùng ngoä. nguõ giôùi hay thaäp thieän, chuùng ta caàn phaûi coù Trôï Giaùo: Assistant teacher. nhöõng tieâu chuaån sau ñaây: Thoï tam quy trì nguõ Trôï Löïc: To assist (help) someone. giôùi hay baát cöù giôùi luaät naøo daønh cho Phaät töû taïi Trôï Nghieäp: Auxiliary karma—Tuïng kinh hoä gia; luoân tín taâm nghe chaùnh phaùp, laøm laønh, laùnh nieäm giuùp ngöôøi quaù coá vaõng sanh Tònh Ñoä— döõ; toân kính ngöôøi giaø; thöông meán ngöôøi treû; an Reciting a sutra to help a death person to reach uûi voå veà ngöôøi laâm hoaïn naïn vaø thanh tònh thaân the Pure Land. taâm—The first step to become a Buddhist is to Trôï Nieäm: Supportive Recitation. take refuge in the Triple Gem to affirm our Trôøi: Nôi chö thieân cö nguï, treân coõi ngöôøi, nhöng spiritual strength by empowering the confidence coøn phaûi chòu luaân hoài sanh töû—Heaven—The and rationale in us during times of adversity and realm of the gods—Gods—Devas—Celestial— confrontation. This also steers us in the right Heavenly beings—Heavenly beings are believed direction of living our lives in a more meaningful to inhabit the heavens above the human realm, way. Therefore, to become a devoted (good) but are still unenlightened and still bound to Buddhist, beside keeping five or ten basic Samsara (luaân hoài) and subject to birth and death. precepts, one must meet the following criteria: Trôøi Bieán Tònh: Heaven of Universal Purity. To take refuge in the Triratna and to keep the Trôøi Cöïc Saéc: Ultimate Form Heaven. basic five precepts or any other precepts for Trôøi Ñaïi Phaïm: Heaven of Great Brahma Lord. laypeople; always hear the truth with a faith mind; Trôøi Ñao Lôïi: Trayastrimsa (skt)—Tavatimsa to do good deeds; not to do evil deeds; to venerate (p)—Thieân xöù thöù hai trong saùu coõi trôøi duïc giôùi, (respect) the elderly; to love and care for the coøn goïi laø Ba Möôi Ba Taàng Trôøi. Moät trong young; to comfort those who encounter calamities; nhöõng coå thaàn AÁn Ñoä, thaàn trôøi laø vò thaàn ñaõ chieán and to purify the body and mind. ñaáu vôùi ma quaân baèng kim cang chuøy. Trôøi Ñao Trôû Veà Cöïc Laïc Nôi Queâ Cuõ; Thoaùt Kieáp Traàn Lôïi döôùi trôøi Trimurti, trôøi Phaïm thieân, trôøi Visnu Gian Luoáng Ñoïa Ñaøy: Return to the Land of vaø Siva. Phaät giaùo nhaän trôøi Ñao Lôïi nhö vò thaàn Ultimate Bliss where the home was; liberate from hoä phaùp, tuy nhieân, vò trôøi naày vaãn keùm hôn Phaät the earthly life, the suffering world. hay baát cöù ai ñaõ ñaït ñöôïc giaùc ngoä—The second Trôï AÂm: To assist in signing or intoning. level heaven of six heavens of desire, also called Trôï Duyeân: Environing cause of attaining the Heaven of

Thirty-Three. The palace of perfect Buddha-nature—Duyeân nhaân Phaät taùnh Trayastrimsa Heaven. One of the ancient gods of (the environing cause, his goodness or merits India, the god of the sky who fights the demons which result in deliverance or salvation). Nhöõng with his vijra, or thunderbolt. He is inferior to the trôï duyeân hay söï phaùt trieån beân ngoaøi giuùp phaùt Trimurti, Brahma, Visnu, and Siva, having taken trieån Phaät taùnh, ñoái laïi vôùi Chính Nhaân Phaät Taùnh the place of Varuna, or sky. Buddhism adopted hay chaân nhö hay Phaät taùnh töï noù—Contributory him as its defender, though, like all the gods, he is or developing cause of all undergoing considered inferior to a Buddha or any who have development of the Buddha-nature, in contrast attained bodhi. His wife is Indrani. with the Buddha-nature or Bhutatathata itself. Trôøi Ñaâu Suaát: Nôi xuaát hieän Haï Sanh Di Laëc Trôï Duyeân Nghieäp: Upatthambaka (p)— Toân Phaät—Tushita Heaven—The Heaven-World Supportive karma—See Nghieäp Trôï Duyeân. in which the Buddha-to-be, Maitreya, waits for his Trôï Ñaïo: Ñaïo phaåm coù theå giuùp cho thieàn quaùn, coming—See Ñaâu Suaát Thieân. luaät nghi vaø quaû ñöùc—Auxiliary means which Trôøi Ñeá Thích: Thieân Ñeá Thích—Sakra- help meditation, auxiliary discipline, and aid to devanam-indra (skt)—God Indra—Thænh thoaûng faith or virtue. trôøi Ñeá Thích cuõng laø nhöõng ngöôøi hoä phaùp trong Trôï Ñaïo Ñoái Trò: Duøng trôï ñaïo ñeå ñoái trò chöôùng Phaät giaùo—He or she sometimes was ngaïi—Utilization of auxiliary means to overcome incorporated into Buddhism as a guardian of obstructions. Buddhist teachings. Trôï Ñaïo Phaùp: Requisites of enlightenment—

Trôøi Hoùa Laïc: Nimmanarati (p)—Coõi trôøi Duïc chuyeän thieän laønh—According to the Buddhist giôùi nôi maø chö Thieân coù khaû naêng taïo ra nhöõng theory, karma, wholesome or unwholesome, thuù vui baèng tö töôûng, tuøy theo sôû thích cuûa hoï — never disappears until its result ripens; however, The realm of Heaven of Desire where the gods the purification of accumulated negative karma is have the power to create objects of sensual possible by declaring, confessing and stopping enjoyment by thought, in accordance with their committing of non-virtuous actions. desires. Troäm Caép: Dinnadana (p)—Stealing. Trôøi Ma Vöông: Devaputta (p)—Mara-raja (A) Nghóa cuûa troäm caép—The meanings of (skt)—Demon king—Mara-king—See Ma Vöông. Dinnadana: Troäm caép laø laáy baát cöù thöù gì maø Trôøi Phaïm Chuùng: Heaven of Multitudes of khoâng ñöôïc cho bôûi chuû nhaân hay troäm caép Brahma. cuõng sai ngay caû veà maët phaùp lyù. Troäm caép laø Trôøi Phaïm Phuï: Heaven of Ministers of Brahma. moät trong boán troïng toäi trong Phaät giaùo. Troäm Trôøi Phaïm Thieân: The World of Brahmas. caép laø laáy nhöõng gì maø ngöôøi ta khoâng cho, Trôøi Phi Töôûng: No-Thought Heaven. keå caû vieäc khoâng ñoùng thueá hay tieàn leä phí Trôøi Phöôùc Sanh: Birth of Blessing Heaven. maø mình phaûi traû, hay möôïn ñoà maø khoâng traû, Trôøi Quang AÂm: Heaven of Light Sound. hay laáy nhöõng vaät duïng töø sôû laøm ñeå duøng Trôøi Saéc Cöùu Caùnh: Ultimate Form Heaven. cho caù nhaân mình—Taking possession of Trôøi Tha Hoùa: Paranimmitavasavatti (p)—Coõi anything that has not been given by its owner Trôøi

Tha Hoùa Töï Taïi, nhöõng vò trôøi ñoù coù khaû or stealing, is also wrong, even legally naêng ñem nhöõng vaät maø ngöôøi khaùc taïo neân ñaët speaking. Stealing is one of the four grave döôùi quyeàn ñieàu khieån cuûa mình—Heaven of prohibitions or sins in Buddhism. Stealing is Comfort Gained Through Others' Transformation, taking what isn't given to us. It includes not who do not create objects of sensual enjoyment paying taxes or fees that are due, borrowing themselves, but they control the objects of things and not returning them, and taking enjoyment for their use by their attendants. things from our workplace for our own Trôøi Thieân Ñeá: Heaven King. personal use. (B) Naêm ñieàu kieän caàn thieát ñeå thaønh laäp moät Trôøi Thieän Kieán: Good-View Heaven. nghieäp troäm caép: Thöù nhaát laø coù moät vaät sôû Trôøi Thieåu Quang: Heaven of Lesser Light. höõu cuûa ngöôøi khaùc. Thöù nhì laø bieát ñoù laø vaät Trôøi Thieåu Tònh: Heaven of Lesser Purity. sôû höõu cuûa ngöôøi khaùc. Thöù ba laø coá yù muoán Trôøi Tröôøng Thoï: Long-Life Heaven. ñoaït vaät aáy laøm sôû höõu cuûa mình. Thöù tö laø coá Trôøi Tu Ma Dieäm: Suyama Heaven. gaéng troäm caép. Thöù naêm laø thaät söï troäm caép Trôøi Voâ Löôïng Quang: Heaven of Limitless hay söï troäm caép ñöôïc thöïc hieän baèng haønh Light. ñoäng—The consequences of stealing. Five Trôøi Voâ Löôïng Tònh: Heaven of Limitless Purity. conditions that are necessary for the Trôøi Voâ Naõo: No-Affliction Heaven. completion of the evil of stealing: First, Trôøi Voâ Nhieät: Nôi khoâng coøn söùc noùng cuûa lo aâu another's property. Second, knowledge that it phieàn naõo nöõa—Heatless Heaven—No-Heat is so. Third, intention of stealing. Fourth, Heaven—No heat from worries and affliction. effort to steal. Fifth, actual removal. Trôøi Voâ Saéc: Akanista (skt)—Arupa-deva (skt)— (C) Quaû baùo cuûa troäm caép laø ngheøo naøn, khoán Formless Heaven—Voâ Saéc Thieân—Coõi trôøi khoå, thaát voïng, vaø laøm thaân noâ leä—The khoâng coù hình saéc, khoâng hình khoâng theå— consequences of stealing: Poverty, misery, Heaven without form. disappointment, and dependent livelihood. Troå Nghieäp: Karma ripens—Ripening of karma— Troäm Caép Giôùi: Adinnadana (p)—Adattadana Theo Phaät giaùo, nghieäp thieän hay baát thieän, chaúng (skt)—Precept on not to steal. bao giôø bieán maát cho ñeán khi naøo keát quaû chín Troäm Ñaàu Hoùi: Bald-headed thief—Troäm "Ñaàu muøi; tuy nhieân, thanh tònh nghieäp coù theå xaõy ra Hoùi" (Taëc Truï)—Taêng Ni nhaän cuûa cuùng döôøng baèng caùch nhaän loãi, söûa loãi vaø coá gaéng laøm nhöõng maø khoâng chòu tu haønh laø phaûn boäi ñaøn na tín thí.

Phaät goïi nhöõng keû naày laø nhöõng teân troäm "Ñaàu he has left behind on earth and thus upholds the hoùi." Nhöõng keû toäi phaïm naày phaûi chòu voâ vaøn khoå dharmas. ñau ñeå ñeàn toäi—A monk or nun who does not Truù Xöù: Senasanam (p)—Abiding place. cultivate while receiving offerings from the laity, Truø Ñònh: To plan. has betrayed the latter's trust and, in fact, stolen Truø Khoá Tam Moân: Yun Men's the kitchen the offerings. The Buddha referred to such monks pantry and the main gate—See Vaân Moân Quang or nuns as "Bald-headed thieves." They have to Minh. be reborn in lower paths to repay what they owe Truø Laâm: Gahana (skt)—Röøng daày—Duïc voïng now. cuûa chuùng sanh ñöôïc ví nhö khu röøng daày,

moät khi Troán Thoaùt: To get away—To escape ñaõ laïc vaøo thì khoù loøng maø thoaùt ra ñöôïc —A thick successfully. or dense forest, e.g. the passions, etc. Troán Traùnh: To elude—To evade—Escapism. Truø Löôïng: Reckoning—To reckon and measure. Troán Traùch Nhieäm: To avoid (escape) Truø Phoøng: Kitchen in a Zen monastery—Truø responsibility. Phoøng laø teân cuûa moät phaân nhaùnh chòu traùch Troáng Trôøi: Khi naøo nhöõng vò trôøi bò ñaém nhieãm nhieäm veà nhaø beáp hay nhaø truø cuûa töï vieän. Trong nguõ duïc thì troáng lieàn troåi daäy ñeå caûnh caùo hoï Thieàn vieän, ñeå ñöôïc laøm ñaàu beáp, moät vò Taêng raèng moïi vieäc choùng phai, vui söôùng luoân mang laïi phaûi coù söï hieåu bieát veà Thieàn, bôûi vì ñaàu beáp laø nhöõng haït gioáng khoå ñau—Celestial drum—Drum moät ñòa vò raát ñöôïc toân kính trong töï vieän, vaø chæ of the teaching—Heavenly drum—Whenever the coù moät vò Taêng ñaõ töøng soáng nhieàu naêm trong gods become deluded and caught in the quagmire thieàn vieän môùi ñöôïc boå nhieäm vaøo chöùc vuï naøy. of the five desires, a celestial drum suddenly Ñaây laø moät vieäc laøm raát gay go, hôn nöõa laïi laø moät sounds to warn them that all things are loaïi coâng vieäc aâm thaàm laëng leõ maø nhöõng ngöôøi evanescent; pleasure brings with it the seed of khoâng quan saùt kyõ thöôøng ít khi chuù yù ñeán. Theo suffering. Thieàn sö D.T. Suzuki trong quyeån "Söï Huaán Troàng Döa Ñöôïc Döa, Troàng Ñaäu Ñöôïc Ñaäu Luyeän cuûa moät Thieàn Taêng Phaät Giaùo," chính vì Laø Leõ Ñöông Nhieân; Ñaõ Gieo Choâng Gai, Ñöøng lyù do naøy maø vai troø ñaàu beáp trong thieàn vieän laø Mong Ñeán Muøa Gaët Luùa Neáp: If you plant moät cô hoäi toát "ñeå taïo phöôùc ñöùc," giuùp cho hoï vaø melons, you reap melons; if you plant beans you toaøn theå chuùng sanh ñaït ñöôïc toaøn trí. YÙ nghóa cuûa reap beans. This is the natural course of events. phuïc vuï laø hoaøn thaønh nhöõng vieäc mình ñöôïc giao Having sown thorns, do not expect to harvest phoù maø khoâng than van vaø cuõng khoâng nghó ñeán wheat and rice. phaàn thöôûng cho rieâng mình, daàu cho ñoù laø phaàn Truù AÙm Laâm: Khu röøng maø ban ngaøy cuõng toái thöôûng vaät chaát hay tinh thaàn. Ñieàu mong öôùc duy aùm nhö ban ñeâm: The grove of daylight nhaát maø ngöôøi laøm vieäc aáp uû trong khi lao taùc laø darkness—Teân goïi nghóa ñòa: A cemetery. hoài höôùng coâng ñöùc ñeå ñaït ñeán caûnh giôùi trieät ngoä. Truù AÁn: To find shelter—To take refuge—To Vaán ñeà chính vôùi ngöôøi ñaàu beáp nhö theá seõ laø söû shelter oneself. duïng moät caùch kheùo leùo löông thöïc ñöôïc giao cho Truù Chaân: To stay. mình ñeå duy trì söùc khoûe cho moïi ngöôøi trong Truù Daï Luïc Thôøi: The six periods of the day and thieàn vieän. Töï nhieân laø ñoái vôùi caûm quan cuûa moät night. ngöôøi saùnh aên thì khoâng coù gì haáp daãn trong phoøng Truù Manh: Day-blindness. aên cuûa moät thieàn ñöôøng, nhöng vieäc naáu nöôùng coù Truù Tích: Döøng truï ôû moät nôi (vì chö haønh cöôùc theå caûi thieän raát nhieàu neáu nhö ngöôøi ñaàu beáp bieát Taêng thöôøng mang theo tích tröôïng, neân khi döøng caùch söû duïng nöôùc töông vaø daàu aên cho ñuùng. laïi thì goïi laø löu tích)—To dwell (to reside Nhöõng ngöôøi thöôïng löu thöôøng coù khuynh höôùng temporarily) at one place. xem thöôøng thöù coâng vieäc beáp nuùc naøy, cho daàu Truù Trì Thaân: Truï trì Phaät vaø thaân sau khi thò tòch thuaät ngöõ "truø phoøng"

coù nghóa gì ñi nöõa, hoï vaãn chæ coøn laïi xaù lôïi thaân maø truï trì vaøo Phaät phaùp — cho raèng noù laø coâng vieäc thaáp hôn phaåm giaù cuûa The Buddha who still occupies his relics or what hoï. Nhöng ñoái vôùi Taêng chuùng thì chaû coù gì thaáp cuõng chaû coù gì cao. Neáu nhö hoï coù cô hoäi ñeå laøm

toát cho ngöôøi khaùc baèng baát cöù caùch naøo, hoï seõ only desire the worker cherishes in the execution saün saøng naém laáy cô hoäi vaø coá gaéng heát söùc mình of his service is to turn its merit to the general laøm troøn coâng vieäc ñöôïc giao phoù. Tu taäp trong treasure-house of All-knowledge. The main thieàn vieän khoâng phaûi laø chæ ñeå phaùt trieån naêng löïc problem with the cook will then be to make the taâm linh noäi taïi cuûa moät ngöôøi maø coøn nhaèm phaùt best possible use of the food material given to him huy caû nhaân caùch ñaïo ñöùc cuûa ngöôøi aáy vôùi tö for the maintenance of health among the members caùch laø moät thaønh vieân cuûa xaõ hoäi. Theo Nguõ of the Brotherhood. There is naturally nothing Ñaêng Hoäi Nguyeân, Thieàn sö Tònh Nhaân Khaûi laø very appealing to the sense of a gourmand in the ñaàu beáp ôû thieàn vieän cuûa Ñaàu Töû. Moät hoâm Thieàn Zendo pantry, but cooking may to a great extent sö Ñaàu Töû noùi: "Laøm moät ñaàu beáp nhö vaäy thì be improved by a judicious use of soysauce khoâng phaûi laø vieäc deã daøng ñaâu." Khaûi noùi: "Thaày (shoyu) or cooking oil (miso). The high-browed toát maø noùi vaäy." Ñaàu Töû noùi: "Vieäc cuûa oâng laø naáu ones are generally apt to despite this kind of work chaùo hay naáu côm?" Khaûi noùi: "Moät ngöôøi phuï as below their dignity whatever the term may beáp giuùp vieäc vo gaïo vaø nhoùm löûa, trong khi ngöôøi mean. But with the monks there is nothing low or phuï beáp khaùc lo vieäc naáu chaùo vaø naáu côm." Ñaàu high in their work. If they could have chances to Töû noùi: "Vaäy thì oâng laøm gì?" Khaûi noùi: "Nhôø söï do good to others in any way they might come töû teá cuûa thaày, con chaúng coù gì ñeå laøm, chæ nhaøn across, they should be willing to avail themselves roãi qua ngaøy vaäy thoâi." Phaûi chaêng thaät söï Tònh of them and do the work assigned to them to the Nhaân Khaûi khoâng coù vieäc gì ñeå laøm trong cöông vò best of their abilities. The training at the Zendo is ñaàu beáp? Phaûi chaêng oâng chæ nhaøn roãi qua ngaøy? not only for the development of a man's inner Vaäy thì taïi sao Sö laïi ñöôïc chæ ñònh laøm ñaàu beáp? powers but for that of his moral character as a Haønh giaû tu Thieàn neân luoân nhôù raèng trong ñôøi social being. According to the Wudeng Hui-yuan: soáng thieàn ñöôøng caùc vaán ñeà thaâm saâu phaûi giaûi Zen master Ch'ing-yin K'ai was a cook at T'ou-tzu. quyeát naèm ôû khaép moïi nôi maø caùc thieàn sö luoân One day, the master of T'ou-tzu said, "It is no easy luoân saün saøng neâu ra ñeå caùc thieàn sinh phaûi ñoái task to work as a cook like this." K'ai said, "It is dieän chuùng. Chuyeän gì seõ xaûy ra neáu Tònh Nhaân very kind of you." The master said, "Is your office Khaûi keå cho Ñaàu Töû nghe moät loaït nhöõng vieäc Sö to boil gruel, or to steam rice?" K'ai said, "The ñang laøm? Coù leõ Sö ñaõ phaûi laõnh ba möôi heøo one helper rinses rice and starts the fire, while the cuõng khoâng chöøng—Kitchen in a Zen monastery other boils gruel and steam rice." The master said, is responsible for kitchen and dining rooms in a "What is your work then?" K'ai said, "Through monastery. In a Zen

monastery, to serve as a cook your kindness I have nothing to do but idle away in the Zendo life means that the monk has my time." Had K'ai really no work to do as a attained some understanding about Zen, for it is cook? Was he just passing his time idly? How then one of the positions highly honored in the could he be detailed as a cook? Zen practitioners monastery, and may be filled only by one of those should always remember that in the Zendo life who have passed a number of years here. The deep problems for solution are lying everywhere, work is quite an irksome one, and, besides, a kind and the master is ever ready to pick them up and of underground service which is not very much make the monks face them. What might have noticed by superficial observers. According to Zen happened if Ch'ing-yin K'ai had told T'ou-tzu master Daisetz Teitaro Suzuki in "The Training of everything that he had been doing? Perhaps he the Zen Buddhist Monk (p.47)," just because of had received thirty blows from T'ou-tzu. this, to be the cook in the monastery affords the Truø Saùch: Baøn baïc—To discuss—To deliberate— monks a good opportunity "to accumulate merit" To exchange views on something. which is turned over to their own attainment of Truø Thieàn Sö (480-560): Teân cuûa moät vò Thieàn sö All-knowledge (Sarvajnata) as well as its Trung Hoa vaøo thôøi Baéc Teà (550-557)—Name of universal realization. The meaning of service is to a Chinese Zen master who lived in the Northern do the work assigned ungrudgingly and without Ch'i Dynasty in China. thought of personal reward material or moral. The Truø Vieän: See Höông Tích Cuïc.

Truï Baát Bieán: Truï baùm khoâng thay ñoåi—Abide Truï Ñònh Boà Taùt: Boà Taùt sau khi tu luïc ñoä haønh without changing. trong ba a taêng kyø kieáp, thì coøn phaûi tu trong 100 Truï Chaùnh Ñònh: To dwell in Correct Samadhi. ñaïi kieáp nöõa môùi coù theå thaønh töïu vieân maõn. Caùc Truï Chaùnh Ñònh Tuï: Truù ôû taùnh chaéc chaén cuûa söï giai ñoaïn tu haønh trong 100 ñaïi kieáp naày ñöôïc goïi giaùc ngoä—Abiding in the certainty of attaining laø “Truï Ñònh.” Truï ñònh laø an truï ôû saùu loaïi quyeát enlightenment. ñònh: Thöù nhaát laø quyeát ñònh sanh ôû thieän ñaïo trôøi, Truï Chính Ñònh Töï Nguyeän: Taát Chí Dieät Ñoä ngöôøi (Thieän Thuù Ñònh). Thöù nhì laø quyeát ñònh Nguyeän—Nguyeän heát thaûy chuùng sanh ñeàu truï sanh vaøo nôi quyù toäc. Thöù ba laø quyeát ñònh sanh ra trong chính ñònh. Ñaây laø lôøi nguyeän thöù 11 cuûa coù ñaày ñuû luïc caên khoâng taøn khuyeát. Thöù tö laø ñöùc Phaät A Di Ñaø: Neáu toâi ñöôïc laøm Phaät, maø trôøi quyeát ñònh sanh laøm ngöôøi nam. Thöù naêm laø quyeát ngöôøi trong coõi nöôùc chaúng truï nôi ñònh-tuï, roài dieät ñònh coù ñöôïc tuùc meänh thoâng. Thöù saùu laø quyeát ñoä ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc —This is ñònh taïo taùc thieän nghieäp beàn vöõng khoâng thoaùi the eleventh vow of Amitabha Buddha: I shall not chuyeån—A Bodhisattva firmly fixed, or abiding in attain supreme enlightenment if any sentient certainty. After a Bodhisattva has completed three beings in my land, especially the devas and great asamkhyeya kalpas he has still one hundred humans, would not certainly achieve supreme great kalpas to complete. This period is called enlightenment and realize great nirvana—See abiding in fixity or firmness, divided into sixth Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di kinds: First, certainty

of being born in a good gati Ñaø. such as in the deva realms or in the realms of Truï Chuûng Tính: Giöõ laáy baûn taùnh chuûng töû cuûa human beings. Second, certainty of being born in mình—Abiding in one's seed nature. a noble family. Third, certainty of being born with Truï Cung Ñieän: Living in a palace—Thò hieän ôû a good body. Fourth, certainty of being born as a nhöõng cung ñieän trang nghieâm—Chö Phaät thò hieän man. Fifth, certainty of being born knowing the ôû nhöõng cung ñieän trang nghieâm, quaùn saùt nhaøm abiding places of his transmigrations. Sixth, lìa boû maø xuaát gia, muoán cho chuùng sanh bieát roõ certainty of being born knowing the abiding theá phaùp ñeàu laø voïng töôûng voâ thöôøng hö hoaïi, raát character of his good work. nhaøm lìa chaúng nhieãm tröôùc, döùt haún phieàn naõo Truï Giaûi Thoaùt: Dwell in liberation. tham aùi, tu haïnh thanh tònh lôïi ích chuùng sanh— Truï Gian Taân: Truù ôû söï gian khoå—Abiding in All Buddhas show analytix examination and hardship. disenchantment while living in a palace of all Truï Hieän Taïi Tieàn: Truù ôû bieåu thò hieän tieàn— kinds of adornments, thereupon giving it up and Abiding in present manifestation. leaving home, wishing to let sentient beings Truï Kieáp: realize that things of the world are all illusions, 1) Thôøi kyø maø caùc loaøi höõu tình yeân oån toàn truï impermanent, and perishable, and become deeply (moät trong boán trung kieáp, thaønh, truï, hoaïi, disillusioned, avoid creating attachments, forever khoâng): Tretayuga (skt)—Vivarta siddha cut off the affliction of worldly craving, cultivate kalpa (skt)—The abiding or existing kalpa; purifying practices, and benefit living beings. the kalpa of human existence. Truï Ñòa: Nôi truï vaøo chaân lyù, thí duï nhö baèng 2) Truï kieáp trong ñoù maët trôøi maët traêng moïc leân, nieàm tin töï tin nôi giaùo phaùp vaø nhöõng quaû vò— giôùi tính phaân bieät, anh huøng khôûi daäy, boán Dwelling place; abiding place in the Truth, i.e. the giai caáp ñöôïc thaønh laäp, vaø cuoäc soáng xaõ hoäi acquirement by faith of a self believing in the tieán hoùa: Vivarta-siddha (skt)—Kalpa of dharma and producing its fruits. existing—Existing or abiding or existence, Truï Ñòa Phieàn Naõo: Caùc phieàn naõo laâu ñôøi— sun and moon rise, sexes are differentiated, Entrenched afflictions. heroes arise, four castes are formed, social Truï Ñòa Voâ Minh: Söï voâ minh laâu ñôøi— life evolves. Entrenched ignorance. Truï Kyø Taâm: Truù vaøo taâm—To abide in the Truï Ñònh: Fixed, certain, firmly settled—Quyeát mental state. Ñònh. Truï Löïc (544-623): Teân cuûa moät vò danh Taêng

Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name in their attainments and do not strive for of a Chinese famous monk who lived in the T'ang Buddhahood. Dynasty in China. Truï Quaû La Haùn: Nhöõng vò A La Haùn sau khi Truï Ngaïn Khöôùc Meâ Nhaân: Caûnh ñeïp laøm meâ chöùng quaû thì an truï chöù khoâng caàu tieán leân quaû vò hoaëc loøng ngöôøi. Thieàn toâng duøng töø naày ñeå nhaán Phaät—Arahants who rest satisfied in their maïnh duø ñaõ ñaït ñöôïc caûnh giôùi toû ngoä, nhöng neáu arahanthood and do not strive for Buddhahood. haønh giaû coá baùm laáy caûnh aáy lieàn bò noù troùi buoäc Truï Quaû Thanh Vaên: Nhöõng vò Thanh Vaên sau vaøo voøng sanh töû luaân hoài—Beautiful sights khi chöùng quaû thì an truï chöù khoâng caàu tieán leân delude people. Zen uses this term to emphasize quaû vò

Phaät—Sravakas who rest satisfied in their that even though practitioner has reached an attainments and do not strive for Buddhahood. enlightened realm, but if he tries to stick to that Truï Sôn: Truï trì chuøa—To dwell on a mountain— realm, he's immediately bound to the cycle of To be in residence on a mountain—To be a birth and death. temple master. Truï Nhaát Thieát Boà Taùt Trí Thanh Tònh: Truï taát Truï Taâm: Taâm an truù—Abiding mind. caû Boà Taùt trí thanh tònh—Purity of living by the Truï Thaùp: Thaùp trong töi vieän—A pagoda or a knowledge of all Enlightening Beings. stupa. Truï Nhaát Thieát Kieáp: Living in all ages—Truï taát Truï Thaäm Thaâm: Dwell in profundity. caû kieáp laø vieân laâm cuûa Boà Taùt—Vì nhieáp nhöõng Truï Theá: To remain in the world—Stay in the haïnh lôùn. Ñaây laø moät trong möôøi loaïi vieân laâm world. cuûa chö ñaïi Boà Taùt. Chö Boà Taùt an truï trong phaùp Truï Thöïc Teá: Dwell in absolute reality. naày thôøi ñöôïc ñaïi haïnh an laïc lìa öu naõo voâ Truï Tòch Dieät: Dwell in silent extinction. thöôïng cuûa Nhö Lai—Living in all ages is a grove Truï Tòch Tònh: Dwell in quiescence. of Enlightening Beings because they embrace all Truï Trì: 1) An truï ôû ñôøi maø hoä trì Phaät phaùp: great deeds. This is one of the ten kinds of grove Resident superintendent, to maintain, or firmly of Great Enlightening Beings. Enlightening hold to faith in the Buddha; 2) Vò Taêng hay Ni truï Beings who abide by these can achieve the trì moät töi vieän: Abbot or abbess, a monk or nun Buddhas' unexcelled peaceful, happy action, free who is head of a monastery. from sorrow and affliction—See Möôøi Loaïi Vieân Truï Trì Nhaát Thieát Theá Gian Trí: Perfect Laâm Cuûa Chö Ñaïi Boà Taùt. understanding of omnipotence or universal Truï Nhö Lyù: Dwell in truth. control. Truï Nieát Baøn: Dwell in nirvana. Truï Trì Phaät: The Buddha of preservation of true Truï Oai Nghi: Oai nghi ñöùng—Respect-inspiring teaching. of Standing. Truï Trì Theá Gian Taêng: Sammuti-samgha Truï Phaùp: Truï phaùp cuûa chö Ñaïi Boà Taùt— (skt)—Dwelling-in-secular world monk. Principle of abiding. Truï Tröôïng: Shujo (jap)—Caây gaäy thieàn—A Zen Truï Phaùp Vò: To abide in place in the Dharma. staff—See Thieàn Tröôïng. Truï Phieàn Naõo: Phieàn naõo dai daúng—Abiding Truï Tröôïng Töû: Caây gaäy—A staff—A crutch. afflictions. Truï Töû Boä: Puggalavada (p)—See Ñoäc Töû Boä. Truï Quaû: Abiding in fruit—Truï nôi quaû vò ñaït Truï Töi Taùnh: Dwell in essence. ñöôïc, nhö vieäc Thaùnh giaû Thanh Vaên vaø Duyeân Truï Töôùng: Sthiti (skt)—Daáu hieäu cuûa truï, moät Giaùc an truï quaû ñaõ chöùng ñöôïc maø khoâng caàu tieán trong boán töôùng sanh, truï, hoaïi, dieät—Abiding, or leân quaû vò Phaät—Abiding in the fruit, i.e. sravakas mark of abiding, being the state of existence, one and pratyeka-buddhas who rest satisfied in their of the four characteristics of all beings and things, attainments and do not strive for Buddhahood. i.e. birth, existence, change or decay, and death or Truï Quaû Duyeân Giaùc: Nhöõng vò Duyeân Giaùc sau cessation—See Töù Töôùng. khi chöùng quaû thì an truï chöù khoâng caàu tieán leân Truï Vò: Ju-I (jap)—To abide in a place—Stage of quaû vò Phaät—Pratyeka-buddhas who rest satisfied abiding—Truï laïi moät nôi—Nôi truï, giai ñoaïn quy-

y (veà nöông). Truï vò, moät trong thaäp truï Boà Taùt, gia hoïc saâu hieåu roäng thì caây truùc kia coù lieân quan sau khi qua "tín vò" thì truï laïi ñeå phaùt trieån tu gì

ñeán hoï? Laøm caùch naøo noù lieân quan ñöôïc ñeán taäp—Abiding place, one of the ten stages, resting nhöõng hoïc giaû ñang chìm ñaém trong nghó ngôïi saâu and developing abodes of the Bodhisattva, which xa, daàu noù ñöôïc goïi laø caây gaäy hay khoâng, daàu noù is entered after the stage of belief has been bò gaãy hay bò neùm xuoáng saøn nhaø? Nhöng ñoái passed. nhöõng ngöôøi tu taäp Thieàn thì lôøi tuyeân boá cuûa Truï Vieän: Ñaûm nhaän chöùc vuï truï trì chuøa —To Thieàn sö Thuû Sôn mang ñaày yù nghóa. Neáu chuùng resume the function of a temple master (abbot). ta thaät söï thöïc chöùng ñöôïc traïng thaùi taâm cuûa Thuû Truï Voâ Ñaúng: Dwell in incomparability. Sôn luùc ngaøi ñöa ra caâu hoûi, laø chuùng ñaõ böôùc Truï Voâ Hyù Luaän Boà Taùt: Nisprapanca (skt)— ñöôïc vaøo caùnh cöûa ñaàu tieân trong caûnh giôùi Thieàn. See Ly Hyù Luaän Boà Taùt. Vaøo luùc ñoù, haønh giaû tu Thieàn seõ thaáy raèng khoâng Truï Voâ Ngaïi: To dwell in the abode of caàn phaûi noùi ñöa caây truùc beà leân, cuõng coù theå laø nonattachment and nonobstruction. baát kyø moät vaät gì trong theá giôùi sai bieät muoân hình Truï Voâ Ngoân: Dwell in speechlessness. vaïn traïng naøy. Beân trong caây truùc beà, chuùng ta Truï Voâ Nhò: Dwell in nonduality. nhìn thaáy ñöôïc taát caû khaû naêng toàn taïi, cuõng nhìn Truï Voâ Traùnh: Dwell in noncontention. thaáy ñöôïc taát caû khaû naêng kinh nghieäm. Khi chuùng Truï Xöù Baát Tònh: The impure fetus—Nôi ôû baát ta nhaän bieát moät mieáng truùc trong nhaø naøy, laø tònh. Chín thaùng trong thai chaúng saïch. Thai thaân ôû chuùng ta bieát caû caâu chuyeän vôùi moät phong thaùi trong töû cung nhô nhôùp, naèm döôùi ruoät non, treân toaøn veïn nhaát. Khi chuùng ta caàm caây truùc beà trong ruoät giaø—Dirty place of residence. The womb is tay cuõng chính laø naém ñöôïc toaøn boä vuõ truï. Baát cöù unclean. The fetus in impure, dirty area of the lôøi noùi naøo cuûa chuùng ta veà caây truùc beà cuõng laø noùi womb, under the small intestines and above the veà vaïn vaät trong vuõ truï. Ñuùng nhö trieát hoïc Hoa large intestines. Nghieâm daïy: "Moät dung nhieáp taát caû, taát caû dung Truï Xöù Tònh: Avasa-kappa (p)—Pure place of nhieáp moät. Moät laø taát caû, taá caû laø moät. Moät thaâu residence. nhieáp taát caû, taát caû thaâu nhaäp laøm moät. Ñieàu naøy Truaân Na: Curna (skt)—Caùt buïi—Dust—Sand. cuõng ñuùng vôùi moïi vaät theå, vôùi moïi söï toàn taïi." Nhöng haønh giaû tu Thieàn neân luoân nhôù raèng ñaây Truùc AÛnh Taûo Giai Traàn Baát Ñoäng: Boùng truùc chaúng phaûi laø phieám thaàn luaän, cuõng chaúng phaûi laø queùt qua theàm nhaø, buïi baëm khoâng bò aûnh höôûng thuyeát ñoàng nhaát tính gì caû. Noù roõ raøng vaø ñôn chuùt naøo. Trong thieàn töø naày bieåu thò söï voâ ngaõ vaø giaûn nhö vaäy: Khoâng coù moät, khoâng coù taát caû; khoâng chaáp tröôùc cuûa moät vò thieàn sö—In Zen, the khoâng coù taát caû, khoâng coù moät. Noùi theo phöông term indicates a Zen master's manner of thöùc tröøu töôïng, maø coù leõ seõ ñöôïc nhieàu ngöôøi egolessness and non-attachment. chaáp nhaän hôn, yù nghó naøy caàn phaûi ñaït ñeán söï Truùc Beà: Chu-pi (chi)—Shippei (jap)—A short khaúng ñònh cao hôn, chöù khoâng phaûi laø meänh ñeà lyù stick—Thôøi coå beân Trung Hoa, thöôøng caùc thieàn luaän ñoái laäp giöõa khaúng ñònh vaø phuû ñònh. Thoâng sö caàm moät caây thöôùc ngaén goïi laø truùc beà. Tuy thöôøng maø noùi, chuùng ta khoâng daùm vöôït ra ngoaøi nhieân, khoâng

nhaát thieát phaûi laø caây truùc beà, kyø moät phaûn ñeà (ñoái laäp laïi vôùi söï khaúng ñònh vaø phuû thaät, mieãn treân tay coù caàm baát cöù thì gì laø toát roài. ñònh) chæ vì chuùng ta töôûng töôïng mình khoâng theå. Coù raát nhieàu giai thoaïi Thieàn veà caùi goïi laø "caây Lyù luaän ñaõ ñe doïa chuùng ta, moãi khi teân cuûa noù truùc beà." Sau ñaây laø moät trong nhöõng giai thoaïi ñöôïc nhaéc tôùi laø chuùng ta co ruùt laïi vaø run leân baây ñoù: Moät hoâm, Thieàn sö Thuû Sôn Tænh Nieäm giô baåy. Töø khi trí tueä tænh thöùc ñeán baây giôø, taâm caây gaäy leân hoøi caùc ñeä töû trong chuùng hoäi raèng: chuùng ta luoân hoaït ñoäng döôùi söï kyû luaät nghieâm "Goïi laø caây gaäy thì vi phaïm, khoâng goïi caây gaäy thì khaéc cuûa lyù luaän nhò nguyeân, vaø noù töø choái thoaùt sai; khoâng ñöôïc coù lôøi, khoâng ñöôïc khoâng lôøi. Noùi ra khoûi goâng cuøm cuûa trí töôûng töôïng cuûa chính mau! Noùi mau!" Qui Tænh böôùc ra giöït laáy caây noù. Töø tröôùc ñeán nay chuùng ta chöa töøng nghó raèng gaäy, beû gaõy vaø neùm xuoáng saøn nhaø, hoûi: "Laø caùi gì mình coù theå thoaùt ra khoûi söï giôùi haïn cuûa trí tueä do ñaây?" Ñoái vôùi nhöõng ai quen vôùi caùch suy nghó töï mình aùp ñaët cho mình. Thaät vaäy, tröø khi chuùng tröøu töôïng vaø noùi chuyeän cao vôøi coù leõ seõ caûm ta phaù vôõ söï ñoái laäp "ñuùng" vaø "sai", neáu khoâng thaáy ñaây chæ laø chuyeän nhoû, vì ñoái vôùi nhöõng trieát

chuùng ta seõ khoâng hy voïng gì soáng ñöôïc cuoäc soáng existence." But, Zen practitioners should always töï do thaät söï. Vaø taâm hoàn chuùng ta nhö cöù ñang remember that here is no pantheism, nor the the gaøo theùt ñeán ñieàu naøy, queân ñi raèng roát roài cuõng theory of identity. It's clear and simple like this: khoâng khoù khaên laém ñeå ñaït ñeán söï khaúng ñònh No One no All, no All no One. To speak in the cao hôn, maø khoâng coù söï maâu thuaãn phaân bieät abstract, which perhaps will be more acceptable to giöõa phuû ñònh vaø khaúng ñònh. Nhôø Thieàn maø söï most people, the idea is to reach a higher khaúng ñònh cao hôn naøy cuoái cuøng ñöôïc ñaït ñeán affirmation than the logical antithesis of assertion qua phöông tieän laø caây truùc beà trong tay cuûa moät and denial. Ordinarily, we dare not go beyond an vò Thieàn sö—In old China, Zen masters generally antithesis just because we imagine we cannot. go about with a kind of short stick known as Logic has so intimidated us that we shrink and shippeù (chu-pi). It does not matter whether it is a shiver whenever its name is mentioned. The mind shippeù or not; anything, in fact, will be good for made to work, ever since the awakening of the them. There are many Zen antics on a so called intellect, under the strictest discipline of logical "shippe." The following is one of them: One day, dualism, refuses to shake off its imaginary Zen master Shou-shan held up his staff to the cangue. It has never occured to us that it is assembly of his disciples and declared: "Call this possible for us to escape this self-imposed a staff and your assert; call it not a staff and you intellectual limitation. Indeed, unless we break negate. Now, do not assert nor negate, and what through the antithesis of "yes" and "no" we can would you call it? Speak! Speak!" Gui-Xing came never hope to live a real life of freedom. And the out of the assembly, took the staff away from the soul has always been crying for it, forgetting that master, and breaking

it in two, exclaimed, "What it is not after all so very difficult to reach a higher is this?" To those who are used to dealing with form of affirmation, where no contradicting abstractions and high subjects this may appear to distinctions obtain between negation and be quite a trivial matter, for what have they, deep assertion. It is due to Zen that this higher form of learned philosophers, to do with an insignificant affirmation has finally been reached by means of piece of bamboo? How does it concern those a stick of bamboo in the hand of a Zen master. scholars who are absorbed in deep meditation, Truùc Ca Lan Ñaø: Venuvana-karandaka-nivapa whether it is called a bamboo stick or not, whether (skt)—See Thöôùc Vieân. it is broken, or thrown on the floor? But to Zen Truùc Ñaøm Ma La: Dharmaraksa (skt)—Indu- practitioners this declaration by Zen master Shou- Dharmaraksa (skt)—Ñaøm Voâ Lan—Truùc Phaùp Hoä shan is meaningful. Let us really realize the state hay Truùc Ñaøm Ma La Saùt (hoï Truùc, teân Ñaøm Ma of his mind in which he proposed this question, La Saùt), moät vò Taêng noåi tieáng ôû AÁn Ñoä vaøo and we have attained our first entrance into the khoaûng nhöõng naêm 400 sau Taây Lòch (Taøu dòch laø realm of Zen. At that time, Zen practitioners will Phaùp Chaùnh). Ngöôøi nöôùc Nguyeät Chi, bieát 36 thöù see that it goes without saying that this stick thus tieáng, ñaõ dòch 175 taùc phaåm vaøo khoaûng 266-317 brought forward can be any one of myriadsof sau Taây Lòch—A noted monk in India around the things existing in this world of particulars. In this fourth century A.D. A native of Tukhara, who stick we find all possible existences and also all knew thirty-six languages and translated some 175 our possible experiences concentrated. When we works around 266-317 A.D. know it, this homely piece of bamboo, we know Truùc Ñaøm Ma La Saùt: See Truùc Ñaøm Ma La. the whole story in a most thoroughgoing manner. Truùc Ñaøm Voâ Lan: Dharmaraksa (skt)—See Holding it in our hand, we hold the whole Truùc Ñaøm Ma La. universe. Whatever statement we make about it is Truùc Ñaïo Nhaát: Teân cuûa moät vò danh Taêng Trung also made of everything else. As the Avatamsaka Hoa vaøo thôøi Ñoâng Taán (317-420)—Name of a philosophy teaches: "The One embraces All, and Chinese famous monk who lived in the Eastern All is merged in the One. The One is All, and All Chin Dynasty in China. is the One. The One pervades All, and All is in Truùc Ñaïo Sinh (286-374): Teân cuûa moät vò danh the One. This is so with every object, with every Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420)—

Name of a Chinese famous monk who lived in the baïi cuoäc xaâm laêng cuûa quaân Nguyeân, xuaát gia Eastern Chin Dynasty in China. naêm 1299, laø Sô Toå Thieàn phaùi Truùc Laâm Yeân Töû. Truùc Ñaïo Tieàm (355-434): Teân cuûa moät vò danh OÂng ñaõ choïn ñænh Yeân Töû laøm nôi vöøa tu haønh maø Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420)— cuõng vöøa coù theå quan saùt theá traän khi quaân giaëc Name of a Chinese famous monk who lived in the xaâm laêng töø phöông Baéc traøn qua. Trong nhöõng Eastern Chin Dynasty in China. thaäp nieân gaàn ñaây, thieàn sö Thích Thanh Töø ñaõ coá Truùc Kinh: Kinh ñieån Phaät Giaùo AÁn Ñoä—Indian, gaéng phuïc höng laïi tröôøng phaùi naøy. OÂng ñaõ xaây i.e. Buddhist, sutras. Thieàn Vieän Truùc Laâm Yeân Töû ôû Ñaø Laït, mieàn Truùc Laâm: Venuvana

(skt)—Ca Lan Ñaø Vieân— trung Vieät Nam. Vaø trong nhöõng naêm gaàn ñaây oâng Thöôùc Phong Laâm—Bamboo Grove—Bamboo ñaõ du haønh ra mieàn Baéc, ñeán taän Nuùi Truùc Laâm Forest—Moät nôi noåi tieáng gaàn thaønh Vöông Xaù, vôùi nhöõng noã löïc haøng ñaàu laø phuïc höng laïi ngoâi ñöôïc vua Bình Sa Vöông cuûa xöù Ma Kieät Ñaø cuùng chuøa nguyeân thuûy mang teân Truùc Laâm Yeân Töû — döôøng cho Phaät, baây giôø laø Rajdir, thuoäc bang Bamboo Grove Zen school. This is one of the Bihar AÁn Ñoä—A famous place of retreat near earliest Ch'an schools in Vietnam. It was founded Rajagriha given to the Buddha by King Bimbisara by King Traàn Nhaân Toâng, the third king of the of Magadha, now Rajgir, Bihar, India. Traân dynasty (1226-1400). It originated from Lin- Truùc Laâm Ñaàu Ñaø (1258-1308): See Traàn Nhaân Chi tradition from China, and probably the first Toâng. distinctively Vietnamese Zen tradition. However, Truùc Laâm Quoác Sö: Teân cuûa moät vò Thieàn sö it only survived as a distinguishable lineage until Vieät Nam, thuoäc heä thöù hai doøng Truùc Laâm Yeân the death of its third patriarch, Huyeàn Quang. Töû, soáng vaøo thôøi nhaø Traàn (1225-1400)—Name According to history, Tran's Buddhism, or the Truc of a Vietnamese Zen master, of the second Lam (Bamboo Forest) Buddhism, which was a lineage of the Yen Tu Zen Sect, who lived in the special Zen sect developed by King Tran Nhan Tran Dynasty in Vietnam. Tong, became a Buddhist ideology being attached Truùc Laâm Thieàn Phaùi: Truc Laâm Zen Sect— to the people. The mass Buddhist Movement, built Thieàn Phaùi Truùc Laâm Yeân Töû. Ñaây laø moät trong by the king, was participated in by all the people. nhöõng thieàn phaùi tieân khôûi cuûa Vieät Nam, ñöôïc In a different way in the Ly Dynasty, the monk's vua Traàn Nhaân Toâng, vò vua thöù ba döôùi thôøi nhaø lives and the people's lives were spiritually and Traàn saùng laäp. Thieàn phaùi naøy khôûi nguoàn töø temporarily linked together in the Tran Dynasty. Thieàn phaùi Laâm Teá töø Trung Hoa, vaø coù leõ ñaây laø A head of a Buddhist Congregation was sometime thieàn phaùi rieâng bieät ñaàu tieân cuûa Thieàn Toâng a Zen master, and at other times a king's father. Vieät Nam. Tuy nhieân, thieàn phaùi naøy chæ toàn taïi Especially, in these dynasties the kings were ñöôïc ñeán ñôøi vò toå thöù ba laø ngaøi Huyeàn Quang. likely to hand over the throne to their sons very Theo lòch söû Vieät Nam, Phaät giaùo ñôøi Traàn, töùc early in order that they could become a monk. Phaät giaùo Truùc Laâm, do Truùc Laâm Ñaàu Ñaø Traàn However, they still held a key position of Nhaân Toâng laõnh ñaïo ñaõ trôû thaønh moät heä thoáng tö leadership in the imperial court. King Tran Nhan töôûng trieát lyù Phaät giaùo gaén chaët vôùi daân toäc. Tong who won against the Yuan invaders, became Phong traøo Phaät giaùo nhaäp theá do Truùc Laâm Traàn a monk in 1299. He was the founder of the Nhaân Toâng ñaõ ñöôïc toaøn daân tham gia. Ñaïo vaø tuïc Bamboo Forest Zen Sect. He chose the position khoâng coøn ranh giôùi nhö ôû trieàu nhaø Lyù nöõa. on top of Mount Yen Tu for his cultivation, but Ngöôøi ñöùng ñaàu trong Giaùo hoäi coù luùc laø moät also at the same time from there he could have a Thieàn sö, coù luùc laïi laø moät vò Thaùi Thöôïng Hoaøng good view of battlefield whenever northern (vua cha laøm coá vaán cho vò vua keá nhieäm). Ñaëc invaders came. In recent decades, Zen master bieät ñôøi nhaø Traàn, caùc vua haàu

nhö truyeàn ngoâi laïi Thích Thanh Töø has tried to revive the school. He raát sôùm ñeå laøm Taêng só, tuy vaãn giöõ vai troø chaùnh built a big Zen Center named “Truùc Laâm Yeân Töû trong trieàu ñình baèng ngoâi Thaùi Thöôïng Hoaøng. Zen Monastery” in Dalat, South central Vietnam. Nhö vua Traàn Thaùi Toâng laøm Thaùi Thöôïng Hoaøng And in recent years, he traveled to Mount Truc 20 naêm, vua Traàn Nhaân Toâng, vò vua töøng ñaùnh Lam in North Vietnam, with the forefront efforts

to restore the original “Truc Lam Yen Tu” naêm 419 sau Taây Lòch, baây giôø ñaõ thaát laïc — Temple. Translator of the larger Sukhavati-vyuha in Truùc Laâm Thieàn Vieän: Thieàn vieän Truùc Laâm around 419 A.D., now lost. ñöôïc Thieàn sö Thích Thanh Töø xaây döïng vaøo naêm Truùc Phaùp Nghóa (307-380): Teân cuûa moät vò danh 1994—Truc Lam Zen Monastery, was built by Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420)— Zen master Thich Thanh Tu in 1994. Name of a Chinese famous monk who lived in the Truùc Laâm Tònh Xaù: Venuvana (skt)—Truùc Laâm Eastern Chin Dynasty in China. Töï—Truùc Vieân—Truùc Uyeån—Bamboo-Grove Truùc Phaùp Nhaõ: Teân cuûa moät vò danh Taêng Trung Vihara. Hoa vaøo thôøi Ñoâng Taán (317-420)—Name of a 1) Theo Eitel trong Trung Anh Phaät Giaùo Töø Chinese famous monk who lived in the Eastern Ñieån, Truùc Laâm Tònh Xaù ñöôïc vua Bình Sa Chin Dynasty in China. Vöông xaây leân cho caùc Sa moân, veà sau oâng Truùc Phaùp Suøng: Teân cuûa moät vò danh Taêng daâng cho Phaät—Bamboo Forest Monastery or Trung Hoa vaøo thôøi Ñoâng Taán (317-420)—Name “Bamboo-grove,” a park called Karanda- of a Chinese famous monk who lived in the venuvana, near Rajagrha, made by Bimbisara Eastern Chin Dynasty in China. for a group of ascetics, later given by him to Truùc Phaùp Teá: Teân cuûa moät vò danh Taêng Trung Sakyamuni. Hoa vaøo thôøi Ñoâng Taán (317-420)—Name of a 2) Laïi coù thuyeát khaùc cho raèng Truùc Laâm Tònh Chinese famous monk who lived in the Eastern Xaù ñöôïc tröôûng giaû Ca-Lan-Ñaø xaây leân vaø Chin Dynasty in China. hieán cho Phaät—Another version says that the Truùc Phaùp Thaûi (320-387): Teân cuûa moät vò danh park was built by Karanda and later was Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420)— given to Sakyamuni Buddha. Name of a Chinese famous monk who lived in the Truùc Ma (1914-?): Teân cuûa moät vò cö só noåi tieáng Eastern Chin Dynasty in China. cuûa Phaät giaùo Trung Hoa vaøo theá kyû thöù XX— Truùc Phaät Ñieàu: Teân cuûa moät vò danh Taêng Name of a Chinese famous lay disciple who lived Trung Hoa vaøo thôøi Ñoâng Taán (317-420)—Name in the twentieth century. of a Chinese famous monk who lived in the Truùc Nan Ñeà: Nandi (skt)—See Nan Ñeà. Eastern Chin Dynasty in China. Truùc Phaùp Ñoä: Teân cuûa moät vò danh Taêng AÁn Ñoä Truùc Phaät Nieäm: Teân cuûa moät vò danh Taêng ñeán Trung Hoa vaøo khoaûng 424-453 ñeå phieân dòch Trung Hoa vaøo thôøi Ñoâng Taán (317-420)—Name kinh ñieån vaø truyeàn baù Phaät phaùp—Name of an of a Chinese famous monk who lived in the Indian famous monk who came to China during Eastern Chin Dynasty in China. the period of 424-453 in order to translate sutras Truùc Phaät Soùc: Teân cuûa moät vò danh Taêng Trung and to spread the Buddha-dharma. Hoa vaøo thôøi Ñoâng Haùn (195-220 A.D.)—Name Truùc Phaùp Hoä: Dharmaraksa (skt)—Indu- of a Chinese famous monk who lived in

the Dharmaraksa (skt)—Ñaøm Voâ Lan—Phaùp Truùc Eastern Han Dynasty in China. Lan—See Ñaøm Ma La Saùt. Truùc Taêng Laõng: Teân cuûa moät vò danh Taêng Truùc Phaùp Lan: Dharma-aranya (skt)— Trung Hoa vaøo thôøi Ñoâng Taán (317-420)—Name Dharmaraksa or Indu-dharmaranya (skt)—Hoï of a Chinese famous monk who lived in the Truùc teân Phaùp Lan, ngöôøi ñaõ dòch 5 boä kinh vaøo Eastern Chin Dynasty in China. khoaûng nhöõng naêm 68-70 sau Taây Lòch, vaø cuõng laø Truùc Thuùc Lan: Teân cuûa moät vò cö só noåi tieáng ngöôøi maø ngöôøi ta laàm töôûng ñaõ cuøng Ngaøi Ca cuûa Phaät giaùo Trung Hoa vaøo thôøi Taây Taán (265- Dieáp Ma Ñaèng vaøo Trung Quoác dòch Kinh Töù 316)—Name of a Chinese famous lay disciple Thaäp Nhò Chöông—Indu-Dharmaranya, who who lived in the Western Chin Dynasty in China. translated five works in 68-70 A.D., and to whom Truùc Tröôùc Khaûi Tröôùc: Chaïm phaûi moät caùch with Kasyapa Matanga the translation of the sutra baát ngôø, yù noùi ñoán ngoä—A sudden touch, Zen uses of 42 sections is wrongly attributed. this term to indicate a sudden enlightenment. Truùc Phaùp Löïc: Dharmabala (skt)—Ngöôøi ñaõ Truùc Tröôïng: Chikuhei (jap)—Shippei (jap)— dòch boä Kinh Tröôøng Thieân A Di Ñaø vaøo khoaûng Bamboo stick—Chieác gaäy tre daøi khoaûng 5 taác,

laøm töø moät ñoaïn tre coù sôïi coû bao quanh, maø caùc töû cuûa Ngaøi, veà Giaùo lyù caên baûn cuûa Phaät giaùo thieàn sö xöa hay duøng ñeå kích thích söï suy nghó nguyeân thuûy, Töù ñeá, Thaäp nhò nhaân duyeân. Kinh cuûa ñeä töû. Trong caùc coâng aùn, truùc tröôïng thöôøng naày ñöôïc Ngaøi Xaù Lôïi Phaát truøng tuï ng trong laàn ñoùng vai troø gioáng vôùi vai troø cuûa caây phaát töû. Sau Ñaïi Hoäi Keát Taäp Kinh Ñieån ñaàu tieân ngay sau khi ñoù truùc tröôïng ñöa tôùi söï ra ñôøi cuûa thieàn baûn—A Phaät nhaäp dieät—Middle Length Discourses in the bamboo stick or bamboo switch about 5 Pali Canon, or the Collection of Middle-Length decimeters (50 centimeters) in length, made of a Sayings which includes 60 books with 222 sutras. split of bamboo wound with cord, which the Zen The Middle Length Discourses in the Pali Canon. masters of ancient China used to spur on their The sutra preached by the Buddha about his life students. In koans, this bamboo stick often plays a as well as those of his disciples', fundamental role similar to that of the duster (fly brush). From doctrine of the Hinayana Buddhism, the Four the bamboo stick the wake-up stick (kyosaku) Noble Truths and the Dependent Origination. This later developed. collection was recited by Sariputra at the First Truùc Vaân Ñaúng Lieân (1390-1471): Teân cuûa moät Buddhist Council. vò Thieàn sö Nhaät Baûn, toâng Laâm Teá, soáng vaøo theá Trung AÙ Phaät Giaùo: Central Asian Buddhism. kyû thöù XV—Name of a Japanese Zen master, of Trung AÁm: Antara-bhava (skt)—Bardo (tib)— the Rinzai Sect, who lived in the fifteenth century. Intermediate existence—Baït Ñoâ—Coøn goïi laø Truùc Vieân: Venuvana (skt)—See Truùc Laâm. Trung Höõu laø söï hieän höõu giöõa luùc cheát vaø luùc ñaàu Truïc: Xua ñuoåi—To expel—To exorcise—To thai, giai ñoaïn thay ñoåi töø baûy ñeán 49 ngaøy —The drive away. intermediate existence between death and Truïc Loaïi Tuøy Hình: Tuøy theo hình saéc, yù noùi reincarnation, a stage varying from seven to forty- baäc tu haønh sau khi ñaéc ñaïo, seõ tuøy theo hình saéc

nine days, when the karma-body will certainly be vaø chuûng loaïi cuûa chuùng sanh maø öùng hieän saéc reborn. thaân ñeå cöùu ñoä hoï—According to the forms. In Trung AÁm Phaùp Söï: Nhöõng phöông caùch ñöôïc Zen, the term means an enlightened one will gia ñình ngöôøi cheát aùp duïng khoaûng 49 ngaøy giöõa appear in his accommodated body in the same luùc cheát vaø luùc ñaàu thai, ñeå baûo ñaûm cho ngöôøi forms of sentient beings' races to save them. cheát ñöôïc taùi sanh vaøo coõi toát hôn—The means Truïc Quyû: Xua ñuoåi quyû—To exorcise demons. used by the deceased’s family for ensuring a Truøm Khaép: Vibhu (skt)—Being everywhere—favorable reincarnation during the intermediate Far-extending—All-pervading—Omnipresent. stage, between death and reincarnation. Trung: Majjhima (p)—Madhya (skt)—Middle Trung AÁn: Trung taâm AÁn Ñoä—Central India. doctrine—Thuyeát trung ñaïo—Giaùo lyù ñaïi thöøa veà Trung AÁp Hoàng AÂn Thieàn Sö: Chuyu Koon trung ñaïo; chaân lyù toái haäu naèm choã phuû ñònh hai (jap)—Chung-i Hung-eân (Wade-Giles Chinese)— cöïc höõu vaø khoâng. Ngaøi Long Thoï ñaõ laøm saùn g toû Zhongyi Hongen (Pinyin Chinese)—Teân cuûa moät quan ñieåm naày trong nhöõng vaàn keä Trung Quaùn ñeä töû vaø truyeàn nhaân noái phaùp cuûa ngaøi Maõ Toå cuûa ngaøi—The Mahayana principle of the Middle; Ñaïo Nhaát. Coù raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn the ultimate lies in the negation of the two sö Trung AÁp Hoàng AÂn; tuy nhieân, coù moät vaøi chi extreme views: existence and non-existence. tieát nhoû veà vò Thieàn sö naøy trong Nguõ Ñaêng Hoäi Nagarjuna clarified this in his Verses on the nguyeân vaø trong boä Truyeàn Ñaêng Luïc, quyeån VI. Middle. Thieàn sö Trung AÁp Hoàng AÂn truï vaø daïy Thieàn taïi Trung A Haøm: Majjhima-Nikaya (p)— chuøa Trung AÁp ôû Laõng Chaâu, baây giôø laø thaønh phoá Madhyamagama (skt)—The Middle Length Nam Xöông trong tænh Giang Taây. Nguõ Ñaêng Hoäi Collection—The Middle Length Discourses in the Nguyeân keå moät caâu chuyeän giöõa Thieàn sö Trung Pali Canon—The middle Agama—Kinh Trung A AÁp vaø ñoà ñeä cuûa mình laø Ngöôõng Sôn Hueä Tòch Haøm—Trung Boä Kinh—Kinh Trung Boä, nhöõng ngay sau khi Ngöôõng Sôn thoï cuï tuùc giôùi: Moät baøi thuyeát giaûng khoâng daøi khoâng ngaén, goàm 60 hoâm, Ngöôõng Sôn ñeán taï ôn vì Thieàn sö Trung AÁp quyeån vôùi 222 kinh. Kinh noùi veà nhöõng lôøi daïy vaø ñaõ laøm leã thoï cuï tuùc giôùi cho mình. Luùc ñoù Trung ñöùc haïnh cuûa Ñöùc Phaät Thích Ca cuõng nhö caùc ñeä AÁp ñang ngoài treân saøng thieàn, thaáy Ngöôõng Sôn

ñeán, Sö beøn laáy tay voã nheï leân mieäng thaønh tieáng and stood there. Then Yangshan went to the keâu "vu vu." Ngöôõng Sôn beøn ñi qua ñöùng beân center of the hall and stood. He then bowed to phía ñoâng. Ñoaïn Ngöôõng Sôn laïi ñi qua ñöùng beân Zhong-yi for having the precepts. Afterward, he phía taây. Sau ñoù laïi ñi ñeán ñöùng ôû khoaûng giöõa. stepped back and stood there. Zhong-yi said, Roài leã baùi taï giôùi vôùi Trung AÁp. Cuoái cuøng, "Where did you receive the samadhi?" Yangshan Ngöôõng Sôn böôùc lui ra ñöùng ôû phía sau. Trung said, "I learned it from Tuo Yinzi of Caoxi." AÁp hoûi: "OÂng töø nôi ñaâu maø ñöôïc tam muoäi ñoù?" Zhong-yi said, "Are you saying that Caoxi used Ngöôõng Sôn noùi: "ÔÛ Taøo Kheâ Thoaùt AÁn Töû."

this samadhi to greet people?" Yangshan said, Trung AÁp noùi: "OÂng noùi laø Taøo Kheâ duøng Tam "When he received the 'Overnight Guest,' he used muoäi naøy ñeå tieáp daãn ngöôøi aø?" Ngöôõng Sôn noùi: this samadhi. Master, where did you learn your "Ñeå tieáp daãn oâng 'Khaùch Qua Ñeâm,' duøng Tam samadhi?" Zhong-yi said, "I learned this samadhi muoäi naøy." Ngöôõng Sôn laïi hoûi: "Coøn Hoøa Thöôïng at Great Teacher Ma's." Yangshan said, "How do ñöôïc Tam muoäi naøy ôû ñaâu?" Trung AÁp noùi: "Laõo you see Buddha-nature?" Zhong-yi said, "Well, Taêng ôû nôi Maõ Toå ñaïi sö hoïc ñöôïc Tam muoäi let's say there was a room with six windows. naøy." Ngöôõng Sôn hoûi: "Laøm theá naøo ñeå thaáy Phaät Inside the room is a monkey. From the east side taùnh?" Trung AÁp noùi: "Tyû nhö coù moät caên phoøng. another monkey screeches through the window, Caên phoøng naøy coù saùu cöûa soå. Beân trong caên 'eeeh, eeeh!' The monkey inside then responds, phoøng coù moät con khæ. Töø phía ñoâng coù moät con 'eeeh, eeeh!' The monkey outside screeches into khæ khaùc beân ngoaøi keâu rít leân 'choùe choùe'. Con each of the six windows and the monkey inside khæ beân trong cuõng keâu ñaùp laïi nhö theá. Saùu cöûa responds each time." Yangshan bowed and then soå ñeàu keâu, ñeàu öùng nhö theá." Ngöôõng Sôn leã taï stood up, saying, "I understand everything in the roài ñöùng daäy, noùi: "Baïch Hoøa Thöôïng, con hieåu metaphor you've presented, but there's one more moïi chuyeän trong aån duï maø ngaøi vöøa môùi keå, thing. What if the monkey inside is asleep and the nhöng coøn coù moät chuyeän. Neáu nhö con khæ beân monkey outside wants it to look at him? Then trong ñang nguû vaø con khæ beân ngoaøi muoán nhìn what?" Zhong-yi got off the platform, grabbed thaáy noù thì sao?" Trung AÁp böôùc xuoáng thieàn Yangshan's hands, and did a dance, exclaiming, saøng, naém tay Ngöôõng Sôn muùa noùi: "Choùe choùe, "Eeeh! Eeeh! We see each other! It's like hearing cuøng oâng nhìn thaáy nhau roài. Gioáng nhö con maït a tiny mite that has a nest in the eyelash of a nhoû xíu laøm oå treân loâng mi con muoãi, ñi ra phía mosquito calling out in the middle of a busy ngaõ tö ñöôøng caùi keâu raèng ñaát roäng, ngöôøi thöa, intersection! In the wasteland people are sparse. gaëp nhau hieám laém!"—Name of a student and You see few of them!" dharma successor of Ma-Tsu-Tao-I. Few other Trung Baùt: Moät trong naêm loaïi baát hoaøn. Ñaây laø details about Zhong-yi Hongen's life are available thaân trung höõu cuûa caùc baäc Thaùnh ñi thaúng vaøo in the classical records; however, there is some Nieát Baøn—One of the five kinds of those who brief information on him in the Wudeng Huiyuan never recede but go on to parinirvana. and the Records of the Transmission of the Lamp Trung Bieân Luaän: Teân ñuû laø Bieän Trung Bieân (Ch’uan-Teng-Lu), Volume VI: Zen Master Luaän, ñöôïc Ngaøi Thieân Thaân Boà Taùt bieân soaïn, Zhong-yi Hongen lived and taught Zen at Zhongyi ngaøi Huyeàn Trang dòch ra ba quyeån, ngaøi Traàn Temple in Langzhou, now the city of Nanchang in Chaân Ñeá dòch ra hai quyeån. Boä luaän giaûi thích veà Jiangxi Province. The Wudeng Huiyuan tells a Trung Luaän—A treatise by Vasubandhu, meeting between Zhong-yi and his student translated by Hsuan-Tsang in three books and by Yangshan shortly after Yangshan received the Chen-Chen-Ti in two books. It is an explanation precepts: One

day, Yangshan came to the hall to of the Madhyanta-vibhaga-sastra, said to have ben thank Zhong-yi for conferring the precepts upon given by Maitreya to Asanga. him. As Zhong-yi sat on the meditation platform, Trung Bieân Phaân Bieät Luaän: Madhyanta- he patted his mouth, making a "woo, woo" sound. vibhanga-sastra (skt)—Benchubenron (jap)— Yangshan walked to the east of the hall and stood Treatise on the Discriminating between the there. Then he went to the west end of the hall middle and the extremes—See Bieän Trung Bieân

Luaän. Trung Dó Dieäu Nhaát Thieát Phaùp: Majjhima Trung Bieân Phaân Bieät Luaän Sôù: Madhyanta- (p)—Madhya (skt)—Middle doctrine—Trung ñeå vibhanga-tika (skt)—Bieän Trung Bieân Luaän Sôù— phaù caùi hoaëc voâ minh vaø thaáy ñöôïc söï huyeàn dieäu Commentary and explanation on the Treatise on taát caû caùc phaùp, quaùn saùt thaáy caùi taâm chaúng phaûi the Discriminating between the middle and the khoâng khoâng, cuõng chaúng phaûi giaû taïm, vöøa laø extremes. khoâng vöøa laø giaû, töùc laø trung Ñaïo. ‘Trung’ laø söï Trung Boä Chaâu: Astadvipa (skt)—Central part of phaù boû aûo giaùc do voâ minh maø ra vaø coù ñöôïc moät a continent. ñaàu oùc giaùc ngoä—The “middle” doctrine of the Trung Boä Kinh: Madhyamagama (skt)—Madhyamaka School, which denies both positions Majjhima Nikaya (p)—The Middle Length in the interests of he transcendental, or absolute. Discourses in the Pali Canon—Kinh Trung A The middle path transcends and unites all Haøm. relativities. The ‘Medial’ mode destroys Trung Boái: Baäc ôû giöõa, theo Kinh Voâ Löôïng Thoï, hallucination arising from ignorance (avidya) and thì ñaây laø nhöõng ngöôøi seõ taùi sanh vaøo trung phaåm establishes the enlightened mind. Tònh Ñoä—Middle rank, according to the Infinite Trung Dung: Application of the middle—Happy Life Sutra, this is the middle class of those in the medium (Confucianism). next life in the Pure Land. Trung Ñaøi: Teân cuûa vò Phaät ôû trung taâm Lieân Hoa Trung Boái Quaùn: The meditation on the middle (Tyø Loâ Giaù Na)—The name of a Buddha in the class of the Pure Land—Quaùn töôûng Trung Boái center of a lotus (Vairocana). Sanh, bao goàm trung phaåm thöôïng sanh, trung Trung Ñaøi Baùt Dieäp Vieän: Ñieän Sen taùm Caùnh— phaåm trung sanh, vaø trung phaåm haï sanh, moät The court of the eight-petalled lotus in the middle trong 16 pheùp quaùn trong Tònh Ñoä toâng— of the Garbhadhatu, with Vairocana (Tyø Loâ Giaù Visualization of the rebirth of the middle grades in Na) in the center and four Buddhas and four the Pure Land, including the highest, the middle, Bodhisattvas on the eight petals: and the lowest of the three middle classes, one of (A) Phaät Tyø Loâ Giaù Na ôû giöõa: Vairocana Buddha the sixteen contemplations (sixteen in the center. meditations)—See Thaäp Luïc Quaùn. (B) Boán vò Phaät treân boán caùnh chính: Ñoâng Trung Boái Sanh: See Trung Boái. phöông A Suùc Beä Phaät, Nam phöông Nam Trung Boản: Madhyamika-Sastra (skt)—See Phaät, Taây Phöông A Di Ñaø Phaät, vaø Baéc Trung Quaùn Luaän. phöông Baát Khoâng Phaät—Four Buddhas on Trung Caên: Caên tính trung bình, khoâng quaù thoâng the four petals: Aksobya in the East, minh hay ngu ñaàn—Medium (moderate) Ratnasambhava in the South, Amitabha in the capacity—Neither clever nor dull—See Tam Caên. West, and Amoghasiddhi in the North. Trung Chaâu: Moãi chaâu döôùi

chaân nuùi Tu Di ñeàu (C) Boán vò Boà Taùt treân boán caùnh phuï: Ñoâng Nam coù hai chaâu phuï goïi laø "trung chaâu"—Each of the Phoå Hieàn Boà Taùt, Taây Nam Vaên Thuø, Taây four great continents at the foot of Mount Sumeru Baéc Quaùn theá AÂm, vaø Ñoâng Baéc Di Laëc— has two middling continents. Four Bodhisattvas in the four petals: Trung Daõ Ñaït Hueä (1872-1934): Teân cuûa moät vò Samantabhadra in the Southeast, Manjusri in danh Taêng Nhaät Baûn Chaân Toâng, soáng vaøo theá kyû the Southwest, Avalokitesvara in the thöù XX—Name of a Japanese famous monk of the Northwest, and Maitreya in the Northeast. True Pure Land Sect, who lived in the twentieth Trung Ñaøi Vieän: The inner court of the Tusita century. heaven—See Noäi Vieän. Trung Daõ Nghóa Chieáu (1891-1977): Teân cuûa Trung Ñaïo: Majjhima-patipada (p)—Madhya or moät vò hoïc giaû Phaät giaùo Nhaät Baûn, soáng vaøo theá Madhyama (skt)—Madhyama-pradipada (skt)— kyû thöù XX—Name of a Japanese Buddhist scholar Middle path—Hoïc thuyeát veà Trung Ñaïo khôûi thuûy who lived in the twentieth century. coù nghóa laø con ñöôøng giöõa cuûa hai thaùi cöïc laïc Trung Daï: Madhyama-yama (skt)—Nöûa ñeâm— quan vaø bi quan. Ñòa vò chính giöõa nhö vaäy laïi laø Midnight. thaùi cöïc thöù ba, khoâng nghieâng theo beân ñöôøng

naày hay beân ñöôøng kia laø yù chæ cuûa Phaät. Chaéc Nghóa Trung Ñaïo. chaén nhö vaäy, vì Ñöùc Phaät baét ñaàu baèng con Trung Ñaïo Ñeä Nhaát Nghóa Quaùn: The ñöôøng giöõa naày coi nhö moät böôùc tieán duy nhaát contemplation of the Middle Path of supreme cao hôn nhöõng cöïc ñoan thoâng thöôøng kia. Tuy meaning—See Khoâng Giaû Trung (3)(b). nhieân, töøng caáp höôùng thöôïng cuûa naác thang bieän Trung Ñaïo Giaùo: Trung Ñaïo Toâng—Giaùo phaùp chöùng seõ naâng daàn chuùng ta leân cao maõi cho ñeán trung ñaïo—Teaching of the middle way. luùc ñaït tôùi giai ñoaïn loaïi haún thieân kieán cuûa phaûn Trung Ñaïo Khoâng: Caùi "khoâng cuûa cöûa phöông ñeà veà 'höõu' vaø 'voâ,' vaø sieâu vieät chuùng baèng moät tieän. Ñaây laø töø ngöõ cuûa tröôøng phaùi Thoâng Giaùo — toång ñeà veà duy taâm luaän. Trung Ñaïo cuõng coù yù vò The "void" of the means. This is the term of the nhö laø Chaân Lyù Toái Cao. Thieàn sö Thaùi Tieân Ñeä Intermediate Schools. Töû Hoaøn vieát trong quyeån 'Tham Vaán Moät Thieàn Trung Ñaïo Vaø Ngaõ: Trung Ñaïo vaø Caùi Toâi— Sö': "Trong Phaät giaùo, Trung Ñaïo coù nghóa laø Middle road and the "I"—Middle Way and the khoâng taïo neân söï ñoái laäp giöõa chuû theå vaø khaùch "I"—Khi nghe noùi caùi toâi khoâng thöïc vaø moïi hieän theå. Ñaëc tröng cuûa neàn vaên minh AÂu chaâu laø chuû töôïng ñeàu huyeãn hoùa, chuùng ta coù theå voäi keát luaän nghóa nhò nguyeân. Ngöôøi ta ñem vaät chaát ñoái laäp raèng baûn thaân ta, moïi ngöôøi, vaø theá giôùi giaùc ngoä... vôùi tinh thaàn, chaúng haïn. Tinh thaàn hay taâm vaø cuõng ñeàu khoâng thöïc. Keát luaän nhö vaäy laø coá thaân chæ laø moät thöù duy nhaát, gioáng nhö hai maët chaáp, quaù cöïc ñoan. Theo Ñöùc Phaät, caùc hieän cuûa moät tôø giaáy. Trong cuoäc soáng haèng ngaøy, töôïng coù hieän höõu, nhöng caùi caùch chuùng ta nhìn chuùng ta khoâng theå taùch rôøi chuùng ñöôïc."—The chuùng ñoäc laäp vaø töï toàn, môùi laø sai laàm, ñaùng töø doctrine of the Middle Path means in the first boû. Chuùng ta neân luoân nhôù raèng moïi hieän

höõu chæ instance the middle path between the two laø nhöõng töôùng taïo ra do taùc ñoäng cuûa nhieàu nhaân extremes of optimism and pessimism. Such a vaø duyeân. Chuùng sinh khôûi, toàn taïi, roài hoaïi dieät middle position is a third extreme, tending neither vaø bieán maát. Chuùng luoân luoân thay ñoåi. Ngay one way nor the other is what the Buddha wanted chuùng ta ñaây cuõng vaäy. Duø baûn naêng chaáp ngaõ cuûa to say. The Buddha certainly began with this ta tin laø coù, chuùng ta vaãn khoâng theå naøo tìm thaáy middle as only one step higher than the ordinary ñöôïc moät caùi "Toâi" coá ñònh naøo ôû trong hay ôû extremes. A gradual ascent of the dialectical ngoaøi hôïp theå thaân taâm luoân bieán ñoåi naøy. Chuùng ladder, however, will bring us higher and higher ta vaø moïi hieän töôïng khaùc ñeàu troáng roãng, khoâng until a stage is attained wherein the antithetic coù ñöôïc maûy may tính thöïc höõu vaø töï toàn. Chính onesidedness of ens and non-ens is denied and caùi "chaân khoâng" naøy môùi laø baûn tính toái haäu cuûa transcended by an idealistic synthesis. In this case moïi hieän höõu—When we hear about the non-self- the Middle Path has a similar purport as the existence and the illusory nature of all Highest Truth. Zen Master Taisen Deshimaru phenomena including the "I", we might conclude wrote in the 'Questions to a Zen Master': "In that ourselves, others, the world and Buddhism the middle way means not setting up an enlightenment are totally non-existent. Such a opposition between subject and object. The chief conclusion is nihilistic and too extreme. According characteristic of European civilization is dualism. to the Buddha all phenomena do exist. It is their Materialism, for example, is opposed to apparently concrete and independent manner of spiritualism... Spirit or mind and body are one existence that is mistaken and must be rejected. thing, like the two sides of a sheet of paper. In We should always remember that all existent everyday life they cannot be separated." phenomena are mere appearances and lacking Trung Ñaïo AÁn Phaùp Giôùi: The doctrine of the concrete self-existence they come into being from "mean" is the dharmadhatu or the spiritual the interplay of various causes and conditions. universe. They arise, abide, change and disappear. All of Trung Ñaïo Ñeä Nhöùt Nghóa: Chö phaùp chaúng qua them are constantly subject to change. This is true ñeàu ôû trong trung ñaïo neân goïi laø ñeä nhöùt nghóa— of ourselves as well. No matter what our innate The "mean" is the first and the chief of all sense of ego-grasping may believe, there is no principles, nothing is outside it—See Ñeä Nhaát solid inherent "I" to be found anywhere inside or

outside our everchanging body and mind (mental ñöôïc duøng ñeå bieåu thò caùi baûn taùnh voâ töï tính vaø and physical components). We and all other voâ ngaõ cuûa chö phaùp, vaø laø moät kyù hieäu chæ ra tình phenomena without exception are empty of even traïng voâ tröôùc vaø töï do tuyeät ñoái. Kyø thaät, khoâng the smallest atom of self-existence, and it is this deã gì giaûi thích ñöôïc thuaät ngöõ "Khoâng", cuõng emptiness that is the ultimate nature of everything khoâng theå ñònh nghóa hay moâ taû noù ñöôïc. Thieàn sö that exists. Nam Nhaïc Hoaøi Nhöôïng ñaõ noùi: "Toâi coù noùi gì ñi Trung Ñaïo Nghóa: Meaning of middle way— nöõa cuõng traät." Thuaät ngöõ "Khoâng" khoâng theå moâ Nghóa lyù cuûa con ñöôøng trung ñaïo, con ñöôøng taû

ñöôïc baèng ngoân ngöõ cuûa loaøi ngöôøi voán ñöôïc giöõa, con ñöôøng khoâng coù söï hieän dieän cuûa bieân ñaët ra ñeå goïi teân caùc söï theå vaø nhöõng caûm giaùc kieán hai beân—Middle way, the way which is hieän höõu; duøng noù ñeå bieåu thò nhöõng söï theå vaø absent of both extremes. nhöõng caûm giaùc phi höõu thì khoâng thích hôïp. Trung Ñaïo Quaùn: Moät trong tam quaùn cuûa toâng Mong muoán baøn luaän veà taùnh "Khoâng" trong Thieân Thai, quaùn lyù trung ñaïo ñeå ñoaïn hoaëc voâ nhöõng giôùi haïn cuûa moät thöù ngoân ngöõ bò haïn heïp minh—One of the T'ien-T'ai three kinds of trong khuoân maãu cuûa "höõu" thì vöøa phí thì giôø maø meditation, on the doctrine of the mean to get rid cuõng vöøa sai laàm. Chính vì theá maø nhöõng Thieàn sö of the illusion of phenomena—See Tam Chuûng phaæ la heùt, ñaù, vaø ñaùnh. Vì hoï coøn bieát laøm caùch Thieàn. naøo khaùc hôn nöõa ñeå phoâ dieãn tröïc tieáp caùi taùnh Trung Ñaïo Thöïc Töôùng: True character of the "Khoâng" baát khaû tö nghì naøy maø khoâng ñöôïc vieän middle way—Thöïc töôùng cuûa chö phaùp laø phi höõu ñeán ngoân ngöõ?—When ordinary people see an phi khoâng (ñaây laø trung ñaïo phi höõu phi khoâng)— object, they see only its existent, not its void, The reality of the "means" is neither substance aspect. But an enlightened being sees both aspects (existent), nor void (non-existent), but is a reality at the same time. This is the non-distinguishment, which is neither, or a mean between the two or the unification of Voidness and existence, extremes of materialism and nihilism. called "Nonabiding Middle Way" in Mahayana Trung Ñaïo Toâng: Theo Phaùp Töôùng Toâng, thôøi Buddhism. Therefore, Voidness, as understood in kyø giaùo thuyeát thöù ba cuûa Ñöùc Phaät, vaïch ra loái Buddhism, is not something negative, nor does it Trung Ñaïo giöõa hai thaùi cöïc, chaân lyù tuyeät ñoái mean absence or extinction. Voidness is simply a khoâng bò ñoùng khung trong hai thaùi cöïc söï vaø lyù — term denoting the nonsubstantial and non-self The third period of the Buddha's teaching, nature of beings, and a pointer indicating the state according to the Dharmalaksana, giving the via of absolute nonattachment and freedom. As a media between the two extremes, the absolute as matter of fact, Voidness is not easily explained. It not confined to the phenomenal or the noumenal. is not definable or describable. As Zen Master Trung Ñaïo ÖÙng Boån: Theo nghóa cuûa hai giaùo Huai-Jang has said: "Anything that I say will miss Bieät Vieân, laáy trung ñaïo vieân thöïc laøm caên baûn the point." Voidness cannot be described or cuûa öùng hoùa thaân—The "mean" as the basic expressed in words. This is because human principle in the special and perfect teachings of language is created primarily to designate existent the doctrine of the transformation body. things and feelings; it is not adequate to express Trung Ñaïo Voâ Töï Tính: Nonabiding Middle non-existent things and feelings. To attempt to Way—Ngöôøi bình thöôøng khi thaáy moät ñoái töôïng, discuss Voidness within the limitations of a hoï chæ thaáy caùi phöông dieän "höõu", chöù khoâng thaáy language confined by the pattern of existence is caùi phöông dieän "khoâng" cuûa noù. Nhöng moät baäc both time wasting and misleading. That is why the giaùc ngoä thì thaáy caû hai phöông dieän moät caùch Zen Masters shout, cry, kick, and beat. For what ñoàng thôøi. Ñaây laø söï voâ phaân bieät hay "hôïp nhaát" else can they do to express this indescribable

giöõa khoâng vaø höõu, ñöôïc goïi laø Giaùo lyù Trung Ñaïo Voidness directly and without resorting to words? Voâ Töï Taùnh cuûa Phaät giaùo Ñaïi Thöøa. Vì theá, Trung Ñaúng: Middle class. "Khoâng" hieåu theo Phaät giaùo khoâng phaûi laø moät Trung Ñeá: Middle truth—Truth of mean—Chaân caùi gì phuû nhaän, noù cuõng khoâng coù nghóa laø khuyeát lyù cuûa phöông tieän—Theo Giaùo Sö Junjiro tòch hay tuyeät dieät. "Khoâng" chæ laø moät thuaät ngöõ Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo,

ñaây laø moät trong tam ñeá cuûa toâng Thieân Thai, hai heavens (form and formlessness). chaân lyù kia laø Khoâng ñeá vaø Giaû ñeá. Theo toâng naày Trung Giaùn Tam Muoäi: See Trung Giaùn Ñònh. thì caû ba chaân lyù aáy laø ba trong moät, moät trong ba. Trung Giaùn Thieàn: See Trung Giaùn Ñònh. Nguyeân lyù thì laø moät, nhöng phöông phaùp dieãn Trung Giaùn Tònh Löï: See Trung Giaùn Ñònh. nhaäp laïi laø ba. Moãi moät trong ba ñeàu coù giaù trò Trung Giôùi Nhi (Maø) Phaøm Phu Taùn Thaùn Nhö toaøn dieän. Söï theå chæ laø phöông tieän, hay quaûng Lai: Ordinary people often praise the Tathagata giöõa. Gioáng nhö bieän luaän treân Khoâng Ñeá, khi moät for the average matters. laø Trung thì taát caû laø Trung. Trung khoâng coù nghóa Trung Haï: Trong thôøi kyø an cö—During the time laø ôû giöõa hai caùi phi höõu vaø giaû höõu, maø noù ôû treân, of summer retreat. noù vöôït qua caû hai. Thöïc ra noù laø caû hai bôûi vì Trung Haï Thöøa: Those of the middle and lower thöïc töôùng coù nghóa Trung chính laø khoâng töôùng stages—Hai trong boán coã xe lôùn trong Phaät giaùo, vaø giaû töôùng—According to Prof. Junjiro ñoù laø Thanh Vaên vaø Duyeân Giaùc (hai thöøa coø n laïi Takakusu in The Essentials of Buddhist cuõng laø toái thöôïng thöøa Boà Taùt vaø Phaät)—The first Philosophy, this is one of the three truths of the two of the four big vehicles in Buddhism, which T'ien-T'ai School, the other two are the truth of are namely: Sravakas (Sravakahood) and void and the truth of temporariness. According to Pratyeka-buddhas (Pratyekabuddhahood). The this school the three truths are three in one, one in other two are supreme vehicles of Bodhisattvas three. The principle is one but the method of and Buddhas. explanation is threefold. Each one of the three has Trung Hoa Phaät Giaùo: Phaät giaùo Trung Hoa—the value of all. Things are only mean or middle. Chinese Buddhism. The same will be the case when we argue by Trung Hoa Traàn Trieàu: Trieàu ñaïi nhaø Traàn ôû means of the middle truth. The middle does not Trung Hoa (557-589)—The Tran Dynasty in mean that it is between the non-existence and China. temporary existence. In fact, it is over and above Trung Hoøa Töû: Neutron—An uncharged the two; nor it is identical with the two, because elementary particle of an atom with the true state means that the middle is the very approximately the same mass as a proton. state of being void and temporary. Trung Hoái: Repenting or recanting midway Trung Ñeá Thieàn Sö: (1342-1406): Teân cuûa moät vò (doubting and falling away). Thieàn sö Nhaät Baûn, toâng Laâm Teá, soáng vaøo theá kyû Trung Höõu: Antarabhava (skt)—A Bardo (tib)—thöù XIV—Name of a Japanese Zen master, of the Intermediate state—Chu-U (jap)—Thaân Trung Rinzai Sect, who lived in the fourteenth century. AÁm (traïng thaùi toàn taïi ôû giöõa)—Moät trong boán thöù Trung Giaù Y: See Trung Y. "höõu," quaû

baùo trong khoaûng giöõa ñôøi hieän taïi vaø Trung Giaû Phaùi: Ñaây laø moät chi quan troïng cuûa vò lai (giöõa luùc cheát vaø luùc taùi sanh). Theo Phaät toâng phaùi chuû tröông "Ñaïi Thöøa Phuû Ñònh Luaän," giaùo Taây Taïng, sau khi cheát chuùng sanh ñi vaøo caùi do Phaùp Laõng vaø Caùt Taïng phaân laäp vaøo theá kyû goïi laø "Thaân Trung AÁm", nôi ñoù hoï ñöôïc moät caùi thöù VI—This is an important branch of the San- thaân vi teá chòu ñöïng cho ñeán khi naøo hoï kinh qua Lun School, set up by masters Fa-Lang (507-581) nhöõng aâm thanh hay caûnh giôùi cöïc maïnh... laø saûn and Ji-Zang (549-623 A.D.) in the sixth century— phaåm cuûa taâm hoï. Ñaây laø giai ñoaïn ñöôïc xem nhö See Phaùp Laõng, Caùt Taïng, and Tam Luaän Toâng. cöïc kyø nguy hieåm vì chuùng sanh coù theå phaûn öùng Trung Gian Tam Muoäi: Bardo meditation— vôùi nhöõng söï kinh qua naøy theo chieàu höôùng khieán Intermediate state of meditation—Traïng thaùi hoï sanh vaøo haï tam ñoà. Maø ñaây cuõng laø cô hoäi lôùn trung gian cuûa thieàn ñònh. cho hoï ñöôïc sanh vaøo thöôïng tam ñoà, hay ngay caû Trung Giaùn Ñònh: Coøn goïi laø Trung Giaùn Tam vieäc ñi ñeán Phaät quaû. Coù saùu traïng thaùi "Thaân Muoäi, Trung Giaùn Tònh Löï hay Trung Giaùn Trung AÁm": 1) traïng thaùi thöùc tænh bình thöôøng Thieàn—Trung giaùn tam muoäi laø thieàn ñònh cuûa giöõa sanh vaø töû; 2) traïng thaùi mô maøng giöõa nguû Ñaïi Phaïm Thieân Vöông chöùng ñöôïc giai ñoaïn vaø thöùc; 3) traïng thaùi ngöøng ñoïng trong ñoù caùc thieàn ñònh giöõa saéc giôùi vaø voâ saéc giôùi—An giaùc quan ruùt khoûi ngoaïi caûnh ñöôïc quan saùt beân intermediate dhyana stage between two dhyana-ngoaøi; 4) traïng thaùi giöõa töû vaø sanh; 5) traïng thaùi

taâm thöùc ngaäp traøn bôûi söï cheát vaø taâm thöùc trôû veà ñuû laø Trung Quaùn Luaän, do Boà taùt Long Thoï bieân traïng thaùi nguyeân sô cuûa noù; 6) traïng thaùi taùi sanh soaïn vaø Thanh Muïc Boà taùt chuù thích, Cöu Ma La vaøo moät ñôøi soáng môùi—One of the four kinds of Thaäp ñôøi Taàn dòch sang Hoa Ngöõ. Ñaây laø moät bhava, the intermediate state of existence trong ba boä luaän caên baûn cuûa toâng Tam Luaän. between death and reincarnation. According Luaän naày chuû tröông trung ñaïo trieät ñeå, choáng laïi Tibetan Buddhism, after death beings enter a so-luaän cöù "höõu" "khoâng" hoaëc nhò bieân "sanh" vaø called "intermediate state" in which they acquire "voâ sanh." Theo Ngaøi Long Thoï thì trung ñaïo laø a subtle body that endures until they experience chaân taùnh cuûa vaïn höõu, khoâng sanh khoâng dieät, various intense sounds, sights, etc..., which are khoâng hieän höõu, khoâng phi hieän höõu—The products of their own minds. This is considered to Madhyamika-sastra, attributed to the Bodhisattva be a time of great danger, as beings may react to Nagarjuna as creator, and Nilakasus as compiler, their experiences in ways that cause them to be translated into Chinese by Kumarajiva in 409 reborn in lower rebirth situations (gati). It can also A.D. It is the principal work of the Madhyamika, be a time of great opportunity, as beings may or Middle School. The teaching of this school make choices that lead them to higher rebirths, or opposes the rigid categories of existence and non- even Buddhahood. There are six Bardo states, existence, and denies the two extremes of according to the Kagyupa order: 1) Bardo production or creation and non-production and between birth and death, which refers

to the other antitheses, in the interests of a middle or normal waking state between birth and death; 2) superior way. According to Nagarjuna, the Middle Dream Bardo, the period between falling asleep Way is true nature of all things which neither is and awakening; 3) Meditation Bardo, a state of born nor dies, and cannot be defined by either the cessation in which the senses are withdrawn from two extremes, existence or non-existence. external objects of observation; 4) Bardo of Trung Luaän Baûn Tuïng: Madhyamika-karika becoming, the period between the moment of (skt)—Trung Quaùn Luaän—The Middle View, death and rebirth; 5) Reality Bardo, the time of name of a work by Master Nagarjuna, which is unconsciousness that beings experience when relating to the middle region—See Madhyamika overwhelmed by death, so called because during Sastra. this time the mind returns to its primordial nature; Trung Luaän Thích: Madhyamika-vrtti (skt)— and 6) Bardo of birth, which begins at the moment Luaän thích veà Trung Quaùn, ñöôïc ngaøi Nguyeät of rebirth into a new lifetime, immediately after Xöùng bieân soaïn—A commentary and the bardo of becoming—See Boán Giai Ñoaïn Cuûa interpretation on the Middle View, written by Ñôøi Soáng. Candrakirti. Trung Höõu Chi Löõ: Moät chuùng höõu tình ñang tìm Trung Luaän Thuyeát: Madhyamika doctrine— nôi taùi sanh—An unsettled being in search of a Hoïc thuyeát cuûa ngaøi Long Thoï baùc boû taát caû new habitat or reincarnation. nhöõng quan nieäm duy thöùc vaø ña nguyeân ñeå giaùn Trung Khu: Manipura-Chakra (skt)—Muladhara- tieáp thieát laäp hoïc thuyeát 'Nhaát Nguyeân' cuûa trung cakra (skt)—See Ñan Ñieàn. ñaïo—A doctrine of Nagarjuna which rejects all Trung Kieáp: Moät thôøi kyø 336 trieäu naêm, boán realistic and pluralistic ideas, and indirectly trung kieáp laøm thaønh moät ñaïi kieáp—Middling establishes a monistic doctrine of the Middle path. kalpa—A period of 336.000.000 years (four Trung Luaän Tính Giaùo: Teaching of the charater middling kalpas make on great kalpa— of the middle way—Lôøi daïy veà ñaëc tröng cuûa Thaønh+Truï+Hoaïi+Khoâng=A great kalpa). trung luaän. Trung luaän toâng baùc boû caû hai cöïc Trung Laäp (?-1115): Teân cuûa moät vò danh Taêng ñoan—The Madhyamika school, which has been Trung Hoa vaøo thôøi Baéc Toáng (960-1127)—Name described as a system of sophistic nihilism, of a Chinese famous monk who lived in the dissolving every proposition into a thesis and its Northern Sung Dynasty in China. antithesis, and refuting both. Trung Loä: Trung ñaïo—Middle Path. Trung Luaän Toâng: Madhyamika School—Tröôøng Trung Luaän: Madhyamika-Sastra (skt)—Teân ñaày phaùi chuû tröông “Trung Ñaïo,” coù nghóa laø noù naèm

giöõa hai thaùi cöïc thöôøng kieán vaø ñoaïn kieán. Ñaây the middle path, as advocated by the adherents of laø moät trong hai tröôøng phaùi Ñaïi Thöøa ôû AÁn Ñoä, the Madhyamika system, is not quite the same. tröôøng phaùi kia laø Du Giaø. Tröôøng phaùi naøy ñöôïc Here, the middle path stands for the non- ngaøi Long Thoï khai saùng vaøo theá kyû thöù hai sau acceptance of the two views concerning existence taây lòch. Tröôøng phaùi naøy khai trieån hoïc thuyeát and non-existence, eternity and non-eternity, self “Baùt Nhaõ Ba La Maät” trong kinh Baùt Nhaõ Ba La and non-self, and so on. In short, it advocates Maät Ña. Ñöôïc goïi laø Trung Quaùn

Toâng vì boä phaùi neither the theory of reality nor that of the naày chuù troïng ñeán quan ñieåm trung dung unreality of the world, but merely of relativity. It (madhyamika-pratipat). Trong baøi thuyeát phaùp is, however, to be noted that the middle path ñaàu tieân trong vöôøn Loäc Uyeån, Ñöùc Phaät ñaõ giaûng propounded at Banares has an ethical meaning, veà Trung ñaïo, voán laø con ñöôøng tu taäp khoâng phaûi while that of the Madhyamikas is a metaphysical qua söï haønh xaùc maø cuõng khoâng phaûi buoâng xuoâi concept. Nagarjuna's Madhyamika school, which theo duïc laïc. Trung ñaïo khoâng chaáp nhaän caû hai rejects two extreme views of 'existence' and 'non- quan ñieåm lieân quan ñeán söï toàn taïi vaø khoâng toàn existence' and claims that truth lies in the middle. taïi, tröôøng cöûu vaø khoâng tröôøng cöûu, ngaõ vaø voâ The Middle School of which doctrine was based ngaõ, vaân vaân. Noùi toùm laïi, toâng phaùi naày khoâng on the three main works of Nagajuna. The most chaáp nhaän thuyeát thöïc taïi maø cuõng khoâng chaáp striking feature of Madhyamaka philosophy is its nhaän thuyeát khoâng coù thöïc taïi, phaùi naày chæ chaáp ever-recurring use of ‘Sunya’ and ‘Sunyata.’ So nhaän söï töông ñoái. Tuy nhieân, caàn neân thaáy raèng this system is also known as the school with the Trung Ñaïo ñöôïc ñeà xöôùng ôû Ba La Naïi coù moät yù philosophy that asserts Sunya as the nghóa veà ñaïo ñöùc soáng, coøn Trung Ñaïo cuûa Trung characterization of Reality. Besides, there was a Luaän toâng laø moät khaùi nieäm sieâu hình. Tröôøng galaxy of Madhyamika thinkers, such as phaùi Trung Quaùn cuûa ngaøi Long Thoï baùc boû quan Aryadeva in the third century A.D.), Buddhapalita ñieåm 'höõu' vaø 'khoâng' vaø cho raèng chaân lyù naèm ôû in the fifth century, Bhavaviveka in the fifth trung ñaïo. Tröôøng phaùi maø chuû thuyeát döïa vaøo ba century, Chandrakirti in the sixth century, and boä luaän chính cuûa Ngaøi Long Thoï. Ñaëc ñieåm noåi Santideva in the seventh century. baäc nhaát cuûa toâng phaùi naày laø nhaán maïnh ñeán chöõ Trung Luaän Toâng AÁn Ñoä: Madhyamika School ‘Khoâng’ vaø ‘Khoâng Taùnh’ nhieàu laàn, cho neân noù in India—See Trung Luaän Toâng. cuõng coøn ñöôïc goïi laø toâng phaùi coù ‘heä thoáng trieát Trung Luaän Toâng Trung Hoa: Madhyamika hoïc xaùc ñònh raèng ‘khoâng’ laø ñaëc taùnh cuûa Thöïc School in China—Taïi Trung Hoa, Trung Luaän Taïi. Ngoaøi ra, ñaõ coù raát nhieàu nhaø tö töôûng Trung toâng hay Tam Luaän toâng ñöôïc chia thaønh hai Luaän ñi theo ngaøi Long Thoï nhö Thaùnh Thieân nhoùm. Nhoùm thöù nhaát ñi theo truyeàn thoáng ‘Coå (Aryadeva) vaøo theá kyû thöù ba, Buddhapatila vaøo Tam Luaän toâng’ töø thôøi ngaøi Long Thoï ñeán ngaøi theá kyû thöù naêm, Chandrakirti vaøo theá kyû thöù saùu, Cöu Ma La Thaäp, coøn nhoùm thöù hai theo truyeàn vaø Santideva vaøo theá kyû thöù baûy—A school which thoáng ‘Taân Tam Luaän toâng’ töø thôøi Caùt Taïng 549- believes in the “middle way,” meaning it is the 623), moät moân ñeä cuûa Cöu Ma La Thaäp ñeán thôøi middle way between eternalism and nihilism. This kyø suy thoaùi cuûa truyeàn thoáng naày vaøo khoaûng theá is one of the two Indian Mahayana Buddhist kyû thöù taùm—In China, the Three Madhyamika schools, the other being the Yogacara. This school Treatises is divided into two groups. The first was founded by Nagarjuna in the second century tradition is called the ‘old’ follows the tradition C.E. This school developed the

doctrines of the from Nigarjuna to Kumarajiva; and the second is “Perfection of Wisdom” in the Prajna-Paramita called the ‘new’ tradition from Chi-Tsang (549- literature. The Madhyamikas were so called on 623 A.D.), a disciple of Kumarajiva, to the time of account of the emphasis they laid on the middle its decline in the eighth century A.D. view (madhyamika-pratipat). In his first sermon at Trung Löu: Giöõa doøng sanh töû—In the midst of Banares, the Buddha preached the Middle Path, the stream of mortality or reincarnation—Trung which is neither self-mortification nor a life Löu laø doøng chaûy cuûa nghieäp hay giöõa doøng cuûa devoted to the pleasures of the senses. However, hai beân bôø sanh töû vaø nieát baøn—The middle flow

means the stream of karma or the stream between Trung Nhaät Phaàn: Giöõa ngaøy—The middle of one shore and the other—See Nhò Ngaïn Trung the day. Löu. Trung Phaïm: Vuøng trung taâm Baéc AÁn Ñoä— Trung Moân: Cöûa chính trong töï vieän—Main door Central North India. in a monastery. Trung Phaåm: Middle rank (class)—See Cöûu Trung Moäng: See Moäng Trung Thuyeát Moäng. Phaåm Lieân Hoa and Cöûu Phaåm An Döõõng. Trung Nghieâm Vieân Nguyeät Thieàn Sö (1300- Trung Phaåm Thính Phaùp: Hearing Dharma with 1375): Teân cuûa moät vò Thieàn sö kieâm hoïc giaû Phaät the mind—Nghe Phaùp baèng taâm. giaùo Nhaät Baûn, phaùi Döõng Kyø, toâng Laâm Teá, Trung Phong Hoøa Thöõïng Quaûng Luïc: Ngöõ luïc soáng vaøo theá kyû thöù XIV—Name of a Japanese cuûa Thieàn sö Trung Phong Minh Boån—Records of Zen master and a famous Buddhist scholar, of the Teachings of Zen master Chung-feng Ming-pen— Yang-chi branch, Rinzai Sect, who lived in the See Trung Phong Minh Baûn Thieàn Sö. fourteenth century. Trung Phong Minh Baûn Thieàn Sö (1263-1323): Trung Ngoân Nghòch Nhó: Nothing hurts like the Chuho Myohon (jap)—Zen master Chung-feng truth—Not all truths are proper to be told. Ming-pen—Teân cuûa Quoác Sö Trung Phong, moät Trung Nguyeân: Raèm thaùng baûy—The fifteen of Thieàn sö noåi tieáng Trung Hoa vaøo theá kyû thöù XIV. the seventh moon—See Tam Nguyeân. Ngaøi laø taùc giaû cuûa boä "Trung Phong Quoác Sö Toøa Trung Nham Vieân Nguyeät Thieàn Sö (1300- Höõu Minh," vieát veà söï caàu nguyeän cuûa haønh giaû tu 1375): Chugan Engetsu (jap)—Teân cuûa moät Thieàn Thieàn—Name of National teacher Chung-feng, a sö noåi tieáng cuûa Nhaät Baûn vaøo theá kyû thöù XIV, famous Chinese Zen master in the fourteenth thuoäc Thieàn phaùi Döõng Kyø ôû Nhaät Baûn, moät century. He was the author of the "Inscriptions of nhaùnh thieàn quan troïng nhaát trong tröôøng phaùi the Right-hand Side of the Seat," which is about Laâm Teá—Name of a famous Japanese Zen the prayers of Zen practitioners. master in the fourteenth century, of the Yangchi Thieàn sö Trung Phong Minh Baûn daïy raèng branch (Yogiha (jap)—Yogi P'ai) in Japan, the ngoaøi nhöõng lôøi caàu nguyeän daâng leân chö most important branch from Lin-Chi school. Phaät, chö Boà Taùt vaø chö nhaân chuùng vó ñaïi Trung Nhaân: Trung gian—Intermediary— cuûa quaù khöù, hieän taïi, vaø vò lai trong khaép Mediator—Ngöôøi ñöùng ra laøm trung gian daøn xeáp möôøi phöông, cuõng nhö lôøi caàu nguyeän leân hay hoøa giaûi. Trong Phaät giaùo, ñaây laø moät söï saép Ñaïi Baùt Nhaõ Ba La Maät (trí hueä Baùt Nhaõ), xeáp Nguõ Gia Phaät cuûa Maät giaùo, vôùi

Phaät Tyø Loâ haønh giaû tu Thieàn cuõng neân tuïng baøi 'Trung Giaù Na ôû trung nhaân—An intermediate person. In Phong Quoác Sö Toøa Höõu Minh': "Caùc Tyø Buddhism, this is an arrangement by the esoteric Kheo thôøi buoåi naøy coù hình thöùc gioáng nhö sect of the Five Dhyani-Buddhas, Vairocana being nhöõng keû khoâng nhaø nhöng trong loøng laïi the first in the central position—See Nguõ Phaät chaúng coù caûm thöùc lieâm sæ hay aên naên gì caû. Nguõ Ñaïi. Thaân hoï khoaùc taêng phuïc nhöng taâm hoï laïi Trung Nhaân Thieàn Sö (?-1179): Teân cuûa moät vò laám lem ñaày daãy taïp nhieäm cuûa theá tuïc. Hoï Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng (960- tuïng kinh baèng mieäng, nhöng taâm hoï laïi chöùa 1279). Sö laø moät trong nhöõng ñeä töû noåi troäi nhaát ñaày tham duïc. Ban ngaøy thì hoï ñam meâ chaïy cuûa Thieàn sö Vieân Ngoä Khaéc Caàn—Name of a theo danh lôïi, trong khi ñeâm ñeán thì hoï uoáng Chinese Zen master who lived in the Sung laáy nhöõng thöù oâm chaáp baát tònh. Beân ngoaøi thì Dynasty in China. He was one of the most hoï toû ra trì giôùi, trong khi ñoù beân trong thì hoï eminent disciples of Zen master Yuan-wu-K'eâ- laïi laø nhöõng keû bí maät phaïm luaät. Hoï luoân baän Ch'in (1063-1135). bòu vôùi chuyeän theá gian, neân lô laø khoâng ñaët Trung Nhaân Töôûng: Töôûng ñeán vieäc thöông xoùt mình vaøo khuoân pheùp kyû luaät ñeå ñaït ñeán giaûi ngöôøi khoâng phaûi thuø maø cuõng khoâng phaûi baïn— thoaùt. Hoï taän löïc oâm aáp nhöõng yù töôûng phuø Thoughts of love to those who are neither phieám ñeán noãi hoï ñaõ quaêng boû maát ñi caùi enemies nor friends. chaùnh tri cuûa mình. Vì vaäy, haønh giaû tu Thieàn Trung Nhaãn Vò: See Trung Phaåm. neân luoân nhôù nhöõng ñieàu sau ñaây: 'Thöù nhaát

laø thieát laäp beàn vöõng yù muoán ñaït ñöôïc Chaân for Truth firmly set up in order to be able to lyù ñeå coù theå kieán taùnh. Thöù nhì laø luoân oâm aáp see into your own nature. 2) Cherish deep suy gaãm coâng aùn maø mình phaûi giaûi ñaùp nhö doubt in regard to the koan you have and be theå ñang caén moät quaû thieát caàu vaäy. Thöù ba laø as if biting at an iron ball. 3) Keep up your phaûi ngoài thaúng treân toïa cuï, khoâng bao giôø erect posture on the seat, never lie down in naèm treân giöôøng. Thöù tö laø tu taäp caûm thöùc bed. 4) Cultivate the sense of humility and khieâm cung vaø saùm hoái baèng caùch ñoïc saùch remorse by reading books and sayings left by vaø nhöõng lôøi di giaùo cuûa chö Phaät vaø chö Toå. the Buddha and the Patriarchs. 5) Keeping the Thöù naêm laø giöõ cho thaân theå trong saïch theo body pure in accordance with the Precepts, giôùi luaät, ñöøng bao giôø ñeå cho thaân theå nhieãm never get it tainted, and the same is to be said oâ, vaø vôùi taâm laïi cuõng nhö vaäy. Thöù saùu laø of the mind. 6) Behave yourselves on all Luoân giöõ caùch cö xöû vôùi phaåm caùch tónh laëng occasions with quiet dignity and be in no uy nghi cuûa mình trong moïi tröôøng hôïp, vaø circumstances reash and boisterous. 7) Talk khoâng ñöôïc khinh suaát loaïn ñoäng trong baát cöù softly and in a low tone, do not be given up to tröôøng hôïp naøo. Thöù baûy laø noùi naêng dòu daøng idle jokings. 8) There may be people who do nhoû nheï, ñöøng bao giôø boâng ñuøa voâ boå. Thöù not believe you, but do not let them deride taùm laø coù theå coù ngöôøi khoâng tin mình, nhöng you. 9) Be always ready to use your dusters ñöøng ñeå hoï cöôøi cheá nhaïo

mình. Thöù chín laø and brooms in order to keep the monastery luoân saün saøng duøng phaát traàn hay choåi ñeå giöõ buildings and courts free from dust. 10) cho töï vieän vaø khuoân vieân saïch seõ. Thöù möôøi Untiringly pursuing the course of Truth, never laø Theo ñuoåi Chaân lyù khoâng meät moûi, khoâng be addicted to excessive eating and drinking." bao giôø ham meâ aên uoáng quaù ñoä.'"—Zen Thieàn sö Trung Phong Minh Baûn laäp laïi baøi master Chuho Myohon taught that besides keä 'Voâ Thöôøng' trong 'Trung Phong Quoác Sö these prayers offers to all Buddhas and Toøa Höõu Minh': Bodhisattvas-Mahasattvas of the past, "Sanh töû ñaïi söï, present, and future in the ten directions, and Phaûi quaùn saùt trong töøng giaây phuùt cuûa to Mahaprajnaparamita, Zen practitioners ñôøi soáng naøy, also recite the 'Inscriptions of the Right-hand Voâ thöôøng choùng ñeán, Side of the Seat': "The Bhikshus in these Thôøi gian khoâng chôø ñôïi moät ai. latter days resemble in form those homeless Sanh ra laøm ngöôøi laø cô hoäi hieám coù, ones but at heart have no feelings of shame Nay ñöôïc sanh laøm ngöôøi. and remorse. Their bodies are covered with Khoâng deã gì coù theå nghe ñöôïc Phaät phaùp, the monk robe but their minds are tainted Vaø nay ñang ñöôïc nghe Phaät phaùp. with worldly defilements. They recite with Nhö theá, neáu chuùng ta khoâng ñaït ñöôïc their mouths the sacred scriptures, but they giaûi thoaùt trong kieáp naøy, harbour in their minds greed and lust. During Thì ñôïi ñeán kieáp naøo môùi mong ñaït ñöôïc the day they are addicted to the pursuit of giaûi thoaùt ñaây?" fame and wealth, while at night they are Zen master Chung-feng Ming-pen, the drunk with impure attachments. Outwardly National Teacher, also repeated a verse of they observe the moral precepts, whereas 'Impermanency' for the 'Inscriptions of the inwardly they are secret violators of the rules. Right-hand Side of the Seat': Forever busy with wordly affairs, they are "Birth and death is the grave event, neglectful of disciplining themselves for Every moment of this life is to be deliverance. They are devoted so much to the begrudged, cherishing of idle thoughts that they have Impermanency will be here too soon, already thrown away right knowledge. Time waits for no one. Therefore, Zen practitioners should always A rare event it is to be born as remember the followings: 1) Have the desire human beings,

And we are now born as such; Quaùn, nghóa chaân thaät cuûa Taùnh Khoâng laø Phi Höõu It is not easy to be able to listen to the hay khoâng thöïc chaát. Trieát hoïc Trung Quaùn khoâng Buddha's teachings, phaûi laø chuû thuyeát hoaøi nghi maø cuõng khoâng phaûi And we have now listened to it. laø moät chuû thuyeát baát khaû tri luaän. Noù laø moät lôøi This being so, if we do not attain môøi goïi coâng khai ñoái vôùi baát cöù ai muoán tröïc dieän emancipation in this life, vôùi thöïc taïi. Theo Nghieân Cöùu veà Phaät Giaùo, ngaøi In what life do we expect to emancipate Taêng Hoä ñaõ noùi veà lyù töôûng Boà Taùt trong Trung ourselves?" Quaùn nhö sau: “Phaät Giaùo coù theå ví nhö moät caùi Trung Phong Phaùi: Chuho ha (jap)—Name of a caây. Söï giaùc ngoä sieâu vieät cuûa Ñöùc Phaät laø reã cuûa Buddhist sect in Japan. noù. Phaät Giaùo cô baûn laø caùi thaân caây, caùc hoïc Trung Phong Quoác Sö Toøa Höõu Minh: Vieát bôûi thuyeát Ñaïi Thöøa laø nhaùnh cuûa noù, coøn caùc phaùi vaø Thieàn

sö Trung Phong Minh Baûn—Inscriptions of chi cuûa Ñaïi Thöøa laø hoa cuûa noù. Baây giôø, duø hoa the Right-hand Side of the Seat, written by Zen coù ñeïp ñeán theá naøo thì chöùc naêng cuûa noù laø keát master Chuho Myohon—See Trung Phong Minh thaønh quaû. Trieát hoïc, ñeå trôû thaønh ñieàu gì cao hôn Baûn Thieàn Sö. laø söï suy luaän voâ boå, phaûi tìm ñoäng cô vaø söï thaønh Trung Quaùn: Contemplation of the mean—Moät töïu cuûa noù trong moät loái soáng; tö töôûng caàn phaûi trong ba pheùp quaùn. Toâng Thieân Thai laáy vieäc daãn tôùi haønh ñoäng. Hoïc thuyeát naày sinh ra phöông quaùn chö phaùp tuyeät ñoái laøm Trung quaùn — phaùp. Lyù töôûng Boà Taùt laø traùi caây hoaøn myõ chín Meditation on the Mean, one of the three kinds of muøi treân caây ñaïi thuï cuûa Phaät Giaùo. Cuõng nhö traùi meditation—T'ien-T'ai sect consider the caây bao boïc haït gioáng, vì vaäy beân trong lyù töôûng meditation on the absolute which unites all Boà Taùt laø söï keát hôïp cuûa taát caû nhöõng thaønh toá opposites. Meditation of the mean to get rid of the khaùc nhau, vaø ñoâi khi döôøng nhö chia reõ cuûa Ñaïi illusion of phenomena. Thöøa." Theo Jaidev Singh trong Ñaïi Cöông Trieát Trung Quaùn Cuï Duyeân Phaùi: Madhyamika- Hoïc Trung Quaùn, chuùng ta thaáy raèng nhöõng neùt prasanghika (skt)—See Trung Quaùn Cuï Duyeân chính yeáu cuûa trieát hoïc Trung Quaùn vöøa laø trieát Toâng. hoïc vöøa laø thuyeát thaàn bí. Baèng caùch xöû duïng bieän Trung Quaùn Cuï Duyeân Toâng: Madhyamika-chöùng phaùp vaø chieáu roïi söï pheâ bình vaøo taát caû prasanghika (skt)—Making Use of Consequences nhöõng phaïm truø tö töôûng, noù ñaõ thaúng tay vaïch School—ÖÙng Thaønh Toâng—Moät nhaùnh cuûa traàn nhöõng khoa tröông hö traù cuûa lyù trí ñeå nhaän tröôøng phaùi Madhyamika, do nhaø hieàn trieát Phaät thöùc Chaân Lyù. Baây giôø ngöôøi taàm ñaïo quay sang giaùo Buddhapajita (moân ñoà cuûa Ngaøi Long Thoï) vôùi thieàn ñònh theo nhöõng hình thöùc khaùc nhau cuûa saùng laäp—A subschool of the Madhyamika 'Khoâng Taùnh," vaø thöïc haønh Baùt Nhaõ Ba La Maät founded by the Buddhist sage Buddhapajita, a Ña. Nhôø thöïc haønh tinh thaàn ñöùc haïnh Du Giaø, student of Nagarjuna. ngöôøi taàm ñaïo theo Trung Quaùn doïn ñöôøng ñeå Trung Quaùn Luaän: Madhyamika-Sastra (skt)— tieáp nhaän Chaân Lyù. Taïi giai ñoaïn sau cuøng cuûa Treatise on the Madhyamika—Teân taùc phaåm cuûa Baùt Nhaõ, nhöõng baùnh xe töôûng töôïng bò chaän Boà Taùt Long Thoï, toå thöù 14 cuûa doøng Thieàn AÁn ñöùng, taâm trí voïng ñoäng laéng ñoïng tòch tònh laïi, vaø, Ñoä). Ñaây laø boä luaän thöù nhaát vaø cuõng laø boä luaän trong söï tòch tònh ñoù, Thöïc Taïi cuùi hoân leân ñoâi maét chính trong ba boä luaän chính cuûa Tam Toâng Luaän. cuûa ngöôøi taàm ñaïo; keû ñoù ñoùn nhaän söï taùn döông Boä Trung Quaùn Luaän do Ngaøi Long Thoï bieân cuûa Baùt Nhaõ vaø trôû thaønh hieäp só phieâu du cuûa soaïn, may maén nguyeân baûn tieáng Phaïn vaãn coøn Chaân Lyù. Ñaây laø kinh nghieäm thuoäc veà moät chieàu toàn taïi. Baûn Haùn vaên do Ngaøi Cöu Ma La Thaäp khaùc, moät chieàu voâ khoâng gian, voâ thôøi gian, noù dòch. Taùc phaåm naày goàm 400 baøi tuïng, trong ñoù sieâu vieät leân treân laõnh vöïc cuûa tö töôûng vaø ngoân Ngaøi Long Thoï ñaõ baùc boû moät soá nhöõng kieán giaûi ngöõ. Cho neân noù khoâng theå dieãn ñaït ñöôïc baèng baát sai laàm cuûa phaùi Ñaïi Thöøa hay cuûa caùc trieát gia cöù ngoân ngöõ naøo cuûa nhaân loaïi—The first and thôøi

baáy giôø, töø ñoù oâng baùc boû taát caû nhöõng quan principle work of the three main works of the nieäm duy thöùc vaø ña nguyeân ñeå giaùn tieáp thieát laäp Middle School, composed by Nagarjuna. hoïc thuyeát “Nhaát Nguyeân” cuûa mình. Theo Trung Fortunately the Sanskrit text of it has been

preserved. It was translated into Chinese by expressed in any human language. Kumarajiva. It is a treatise of 400 verses in which Trung Quaùn Luaän Sôù: Bình chuù veà Trung Quaùn Nagarjuna refutes certain wrong views of Luaän—Commentary on the Madhyamika-sastra. Mahayana or of general philosophers, thereby Trung Quaùn Luaän Tuïng: Mula-madhyamika- rejecting all realistic and pluralistic ideas, and sastra (skt)—Caên Baûn Trung Quaùn Luaän Tuïng— indirectly establishing his monistic doctrine. Trung Quaùn Luaän Tuïng, boä luaän caê n baûn cuûa According to the Madhyamaka Sastra, the true tröôøng phaùi Trung Quaùn, ñöôïc ngaøi Long Thoï vieát meaning of Emptiness (Sunyata) is non-existence, vaøo theá kyû thöù ba. Boä luaän naày phuû nhaän taát caû or the nonsubstantiveness. The Madhyamaka nhöõng laäp luaän höõu khoâng vaø laøm saùng toû chaân lyù system is neither scepticism nor agnosticism. It is trung ñaïo—The fundamental text of the an open invitation to every one to see Reality Madhyamika philosophy, written by Nagarjuna in face to face. According to the Survey of the 3rd century. It negates all kinds of affirmative Buddhism, Sangharakshita’s summary of the or negative propositions and clarifies the truth of Madhyamaka system as follows: “Buddhism may the Middle. be compared to a tree. Buddha’s transcendental Trung Quaùn Minh Cuù Luaän Thích: realization is the root. The basic Buddhism is the Madhyamika-vrttiprasannapada (skt)—Mula- trunk, the distinctive Mahayana doctrines the madhyamika-vrttiprasannapada (skt)—Luaän thích branches, and the schools and subschools of the veà Trung Quaùn, ñöôïc ngaøi Nguyeät Xöùng bieân Mahayana the flowers. Now the function of soaïn—A commentary and interpretation on the flowers, however beautiful, is to produce fruit. Bright Phrasing of the Middle View, written by Philosophy, to be more than barren speculation, Candrakirti. must find its reason and its fulfilment in a way of Trung Quaùn Phaùi: Madhyamaka (skt)—Dbu- life; thought should lead to action. Doctrine gives mapa (tib)—School of the Middle—See Trung birth to method. The Bodhisattva ideal is the Luaän Toâng, and Trung Quaùn Luaän. perfectly ripened fruit of the whole vast tree of Trung Quaùn Taâm Luaän Tuïng: Madhyamika- Buddhism. Just as the fruit encloses the seeds, so hrdaya-karika (skt)—Recitation on the mind of the within the Bodhisattva Ideal are recombined all middle view school—Moät taùc phaåm ñöôïc vieát bôûi the different and sometimes seemingly divergent ngaøi Thanh Bieän—A work written by elements of Mahayana.” According to Jaidev Bhavaviveka. Singh in An Introduction To Madhyamaka Trung Quaùn Thích Luaän: See Ñaïi Thöøa Trung Philosophy, we have seen the main features of Quaùn Thích Luaän. Madhyamaka Philosophy. It is both philosophy Trung Quaùn Toâng: Madhyamaka (skt)—Dbu- and mysticism. By its dialectic, its critical probe mapa (tib)—School of the Middle—See Trung into all the categories of thought, it relentlessly Luaän Toâng, and Trung Quaùn Luaän. exposes the pretensions of Reason to know Truth. Trung Quaùn Töï Quaûn

Toâng: Svatantrika- The hour of Reason's despair, however, becomes madhyamaka (skt)—Middle Way Autonomy the hour of truth. The seeker now turns to School—Moät trong hai phaân chi chính cuûa tröôøng meditation on the various forms of 'Sunyata,' and phaùi Trung Quaùn. Theo truyeàn thoáng ngöôøi ta xem the practice of 'Prajnaparamitas.' By moral and Bhavya laø vò saùng laäp ra phaân chi naøy, ngöôøi thích yogic practices, he is prepared to receive the duøng tam ñoaïn luaän töï quaûn beân caïnh söï bieän Truth. In the final stage of Prajna, the wheels of chöùng cuûa caùc ngaøi Long Thoï vaø Buddhapalita. imagination are stopped, the discursive mind is Theo bình luaän Taây Taïng, Bhavya tuyeân boá raèng stilled, and in that silence Reality stoops to kiss moät nhaø trieát hoïc Trung Quaùn coù theå trình baøy coù the eye of the aspirant; he receives the accolade heä thoáng moät luaän ñeà vaø khai trieån veà nhaän thöùc of prajna and becomes the knighterrant of Truth. luaän. Toâng Khaùch Ba laïi tranh luaän raèng söï khaùc It is an experience of a different dimension, bieät chuû yeáu giöõa hai phaân chi cuûa tröôøng phaùi spaceless, timeless, which is beyond the province Trung Quaùn laø Svatantrikas chaáp nhaän coù söï hieän of thought and speech. Hence it cannot be höõu öôùc leä, nhöng Prasangikas choái boû caû hai thöù

baûn chaát toái haäu cuûa thöïc taïi vaø thöïc taïi öôùc leä Trung Thieân: Trung Thieân Truùc—See Trung (hay hieän höõu öôùc leä)—Svatantrika-madhyamaka Quoác. is one of the two main divisions of the Trung Thieân Theá Giôùi: Dvisahassiloka-dhatu Madhyamaka tradition, according to Tibetan (p)—Majjhima-lokadhatu (p)—A major doxographers (the other being Prasangikas). Its chiliocosmos—A middling chiliocosmos—Vuõ truï founder is considered by tradition to have been cuûa 3000 theá giôùi bao goàm 1.000 tieåu thieân theá Bhavya (490-570), who is said to have favored the giôùi, 1.000 trung thieân theá giôùi, vaø 1.000 ñaïi thieân use of autonomous (svatantra) syllogism in theá giôùi—Universe of 3000 great chiliocosmos— addition to the dialect of Nagarjuna and See Ñaïi Thieân Theá Giôùi. Buddhapalita. According to Tibetan Trung Thieân Truùc Töï: Moät töï vieän treân ñænh Phi commentaries, he claimed that a Madhyamaka Lai thuoäc Haøng Chaâu—A monastery on the Fei- philosopher should be able to formulate a thesis Lai peak at Hangchow. and develop an epistemology. Tsongkhapa Trung Thoï: Age between fifty and seventy. contends that a key difference between the two Trung Thoân Nguyeân (1912-?): Teân cuûa moät vò divisions of Madhyamaka is that the Svatantrikas hoïc giaû Phaät giaùo Nhaät Baûn, soáng vaøo theá kyû thöù accept inherent existence conventionally, but XX—Name of a Japanese famous Buddhist Prasangikas deny it both ultimately and scholar who lived in the twentieth century. conventionally. Trung Thöù (1871-1942): Teân cuûa moät vò danh Trung Quoác: Madhyadesa (skt)—Vöông quoác Taêng Vieät Nam soáng vaøo theá kyû thöù XX. Haàu nhö trung taâm hay vuøng trung baéc AÁn baây giôø—The caû ñôøi Sö hoaèng hoùa ôû mieàn Baéc Vieät Nam— middle kingdom—Central North India. Name of a Vietnamese famous monk who lived in Trung Quoác Phaät Giaùo: Chinese Buddhism—See the twentieth century. He spread the Zen Trung Hoa Phaät Giaùo. teachings in North Vietnam most of his life. Trung

Quoác Sö: Chu Kokushi (jap)—Hui-Chung Trung Thöøa: Madhyamika (skt)— national master—See Hueä Trung Thieàn Sö. Madhyamayana (skt)—Middle vehicle—Trung Trung Quoác Sö Voâ Phuøng Thaùp: See Voâ Phuøng thöøa laø tröôøng phaùi phoái hôïp giöõa Tieåu vaø Ñaïi Thaùp. thöøa, phuø hôïp vôùi tình traïng tu haønh cuûa Duyeân Trung Só: Sravakas and Pratyeka-buddhas— Giaùc, chuû yeáu laø giaûi thoaùt cho mình, nhöng vaãn Nhöõng baäc coù theå ñaït ñöôïc giaûi thoaùt cho chính coù moät phaàn cöùu ñoä chuùng sanh. Trung Thöøa laø mình, chöù khoâng giuùp ñöôïc ngöôøi giaûi thoaùt — moät töø ngöõ chæ cho giaùo thuyeát cuûa Ñöùc Phaät, daïy Disciples who profit self but not others—Those veà caùch traùnh thaùi quaù baát caäp hay cöïc ñoan, nhö who can gain emancipation for themselves, but höôûng thuï hay khoå haïnh. Ñaëc bieät hôn, Trung cannot confer it on others. Thöøa chæ cho phaùi Trung Ñaïo do ngaøi Long Thoï Trung Taâm: Ngay chính giöõa: Center—Taâm saùng laäp, giaùo lyù naày daïy chuùng ta neân ñi treân trung tín: Sincerity (loyal, faithful, honest). ñöôøng Trung Ñaïo vaø neân traùnh hai ñoái vò nhö chuû Trung Taâm Tònh Xaù: See Tònh Xaù Trung Taâm. tröông taùnh hieän höõu hay khoâng hieän höõu cuûa vaïn Trung Teá: Madhyanta (skt)—Present—Hieän taïi. vaät—The middle vehicle to nirvana, includes all Trung Thai: See Trung Thai Taïng. intermediate or medial systems between Trung Thai Taïng: Phaät Tyø Loâ Giaù Na laø hình aûnh Hinayana and Mahayana. It also corresponds with trung taâm cuûa Thai Taïng, xung quanh Ngaøi laø 4 vò the state of a pratyeka-buddha, who lives chiefly Phaät vaø 4 vò Boà taùt—The central figure of the for his own salvation but partly for others. Middle eight petalled group of the Garbhadhatu mandala. Way Philosophy, a term for the way of Sakyamuni The phenomenal Vairocana who has around him Buddha, which teaches avoidance of all extremes four Buddhas and four bodhisattvas, each on a such as indulgence in the pleasures of the senses petal—See Trung Ñaøi Baùt Dieäp Vieän. on one side and self-mortification and asceticism Trung Thaûo: Thaûo moäc loaïi trung bình: Medium- on the other. More specifically, it refers to the sized herbs—AÙm chæ ngöôøi coù khaû naêng trung Madhyamika (Middle Way) school founded by bình: Implies those who have medium capacity. Nagarjuna, which refrains from choosing beween

opposing positions, and in relation to the existence Shou Fa-Tsang, the third patriarch of the Hua-Yen and non-existence of all things, treads a middle sect. way. Truøng Bieân Taøo Ñoäng Nguõ Vò Hieån Quyeát: See Trung Toïa: A monk or a nun who has from ten to Ñoäng Sôn Nguõ Vò. nineteen years of renunciation. Truøng Caùc Ñöôøng: Mahavana-Sangharama Trung Toân: Vò ôû chính giöõa trong haøng chö toân—(skt)—Truùc Laâm Tònh Xaù—The Venuvana The central honoured one (in any group of monastery—See Ñaïi Laâm Tònh Xaù. Buddhas). Truøng Ñaïm Töôûng: Quaùn xaùc ruùt nhoû laïi Trung Toâng: Chung-tsung—Phaùp Töôùng Toâng— (vipadumakas (skt) hay töôûng thaây ñang hoaïi dieät, Phaùp Töôùng Toâng chia giaùo phaùp Phaät ra laøm ba moät trong cöûu töôûng quaùn nhaèm giuùp haønh giaû thôøi: Höõu, Khoâng vaø Trung—Dharmalaksana thoaùt ly chaáp tröôùc veà thaân—To contemplate on a school, which divides the Buddha’s teaching into decaying corpse, one of the nine types of three periods: the first period in which he meditation on corpse which helps free us

from preached existence (höõu); the second period in attachment to the human body—See Cöûu Töôûng which he preached non-existence (Khoâng); and Quaùn. the third period in which he preached something Truøng Hieån Tuyeát Ñaäu Thieàn Sö (980-1052): “Between” (a realm of pure spirit). Setcho Juken (jap)—Hsueh-tou Chung-hsien— Trung Trí: Middle level of knowledge—People Xuedou Chongxian—See Tuyeát Ñaäu Truøng Hieån with average insight. Thieàn Sö. Trung Tuaàn: Period between 11th and 20th of the Truøng Moân Kích Thaùc: Cöûa aûi coù phoøng bò thì lunar month. ñöôïc yeân oån. Thieàn toâng muoán nhaén nhuû raèng moät Trung Tuùc Y: AÙo maëc trong cho chö Taêng: A vò Thieàn Taêng neân luoân laøm moät ngöôøi hoä trì caùc monk’s inner garment—An Ñaø Hoäi, teân khaùc cuûa caên—It's safe to defend the door. Zen wants to aùo Caø-Sa naêm maûnh: Another name for the five advise that a Zen monk should always be a patch garment. guardian of the sense-door. Trung Tuøy Phieàn Naõo: Intermediate Grade Truøng Phuùc Y: Sanghati (skt)—See Taêng Giaø Leâ. Afflictions. Truøng Thoâng Toân Duïc Thieàn Sö: Zen Master Trung Tuyeán: Avadhuti (skt)—Susumnadi (skt)— Soiku Shigematsu—Teân cuûa moät vò Thieàn sö Nhaät Central channel—Ñaây laø moät keânh vi teá trong cô Baûn trong thöøi caän ñaïi. Thieàn sö Truøng Thoâng Toân theå naèm khoaûng ñöôøng xöông soá ng—A subtle Duïc noùi trong Thieàn Laâm (Lôøi Daïy cuûa caùc Thieàn channel of the body which is roughly located Sö): "'Moät ñieàu toát: khoâng toát baèng Khoâng moät along the spine. ñieàu gì caû.' 'Choù ñoùi gaëm xöông khoâ.' 'Moät ñoùa Trung Uaån: Intermediate aggregate—Middle hoa nôû: Xuaân veà muoân nôi.' 'Maøu xanh töø chaøm aggregate. maø ra nhöng xanh hôn chaøm; baêng giaù töø nöôùc maø Trung Vaên Ñaïi Taïng Kinh: Toaøn boä kinh ñieån ra nhöng laïnh hôn nöôùc.' 'Moät vaàng traêng saùng soi Phaät giaùo baèng Hoa ngöõ—Chinese Three trong töøng ao nöôùc; trong töøng ao nöôùc moät vaàng Buddhist Canon Baskets—See Tam Taïng. traêng.' 'Hai taám göông phaûn chieáu laãn nhau.' 'Moät Trung Y: Trung giaù y—The middle garment of chöõ vôùi moät baäc trí giaû; moät roi vôùi moät con ngöïa the monks—Another name for the uttara hay.' 'Moät ñöùa beù khoâng gheùt veû xaáu xí cuûa meï sanghati—The middle garment of price or esteem. noù.' 'Ngoài yeân baát ñoäng, khoâng coù gì xaûy ra. Muøa Trung Yeåu: Mandayus (skt)—Ñoaûn Meänh—Thoï xuaân ñeán, coû moïc cao.' 'Moät muõi teân ñaõ baén ñi seõ maïng ngaén—Short life—Short-lived. khoâng bao giôø quay laïi.' 'Gaõi tröôùc roài sau seõ Truøng Bieân Chö Thöøa Phaùp Soá: Teân cuûa moät taùc ngöùa.' 'Haõy daáu kyõ chaân thaân cuûa baïn, trong moãi phaåm toång hôïp danh töø Phaät hoïc do Toå Hieàn Thuû vaø moïi vaät'"—Name of a Japanese Zen master in hieäu Phaùp Taïng bieân soaïn. Phaùp Taïng laø vò toå thöù modern days. Zen Master Soiku Shigematsu said ba cuûa toâng Hoa Nghieâm—Name of a collection in the Zen Forest (Sayings of the Masters): "A of Buddhist Technical Terms composed by Hsien- good thing: not so good as Nothing. 'A hungry dog bites a dry bone.' 'One flower opens: Spring

everywhere.' 'Blue made out of indigo is better trung. Cuõng nhö chuùng ta thaáy ñöôïc raèng than indigo; ice from water, colder than water.' chuùng ta ñang ñöùng treân moät quaû ñaát troøn, 'One moon shows in every pool; in every pool the ñang töï

xoay quanh noù vaø xoay xung quanh one moon.' 'Two mirrors reflect each other.' 'One maët trôøi, chuùng ta seõ thaáy yù nieäm veà treân vaø word to a wise man; one lash to a bright horse.' 'A döôùi ngaøy xöa bò phaù vôõ, nhôø thaáy ñöôïc taùnh child doesn't hate his mother's ugliness.' 'Sitting töông töùc töông nhaäp cuûa moïi hieän töôïng, motionless, nothing happening; spring coming, chuùng ta thoaùt khoûi yù nieäm “moät vaø nhieàu.” grass growing.' 'An arrow released will not return.' Hình aûnh maøng löôùi cuûa vua trôøi Ñeá Thích 'Scratch first, itch later.' 'Hide yourself in each and trong Kinh Hoa Nghieâm gôïi yù cho chuùng ta veà everything!'" “truøng truøng duyeân khôûi.” Maïng löôùi naøy Truøng Thöïc: AÊn coân truøng—To eat as do grubs, ñöôïc keát bôûi nhöõng haït ngoïc phaûn chieáu trong moth-eat, etc. noù taát caû nhöõng haït ngoïc khaùc vaø hình aûnh Truøng Truøng Duyeân Khôûi: Interbeing Endlessly cuûa noù cuõng ñöôïc phaûn chieáu trong taát caû caùc Interwoven. haït ngoïc khaùc treân löôùi. Nhö vaäy, treân phöông 1) Truøng truøng Duyeân khôûi laø teân goïi cuûa moät dieän hình boùng, moät haït ngoïc chöùa taát caû caùc loaïi thieàn ñònh veà söï bieåu hieän cuûa moïi hieän haït khaùc, vaø taát caû caùc haït ngoïc khaùc ñeàu töôïng theo ñöôøng loái töông quan töông duyeân. chöùa noù—Interbeing Endlessly Interwoven, Pheùp thieàn ñònh naøy coù theå giuùp haønh giaû vöôït name of a kind of meditation on the thoaùt yù nieäm veà “moät vaø nhieàu,” hay “moät vaø manifestation of all phenomena as taát caû.” Chæ coù pheùp quaùn naøy môùi coù theå phaù interdependent. This meditation can help free vôõ “ngaõ kieán” vì ngaõ kieán ñöôïc thaønh laäp treân us from the concept of “unity and diversity,” thoùi quen nhaän thöùc veà söï ñoái nghòch cuûa moät or “one and all.” This meditation can dissolve vaø nhieàu. Khi chuùng ta nghó veà moät haït buïi, the concept of “me” because the concept of moät boâng hoa, hay moät con ngöôøi, söï suy nghó “self” is built on the opposition of unity and cuûa chuùng ta khoâng theà taùch rôøi khoûi yù nieäm diversity. When we think of a speck of dust, a veà ñôn vò, veà moät, vaø veà söï tính toaùn. Chuùng flower, or a human being, our thinking cannot ta thaáy coù laèn ranh giöõa moät vaø nhieàu, giöõa break loose from the idea of unity, of one, of moät vaø khoâng. Trong cuoäc soáng haèng ngaøy calculation. We see a line between one and chuùng ta caàn nhöõng thöù aáy nhö xe löûa caàn many, between one and not one. In daily life ñöôøng raày. Nhöng neáu chuùng ta quaùn chieáu we need this just as a train needs a track. But ñöôïc töï taùnh cuûa truøng truøng duyeân khôûi cuûa if we truly realize the interdependent nature haït buïi, cuûa boâng hoa hoaëc cuûa con ngöôøi, thì of the dust, the flower, and the human being, chuùng ta seõ thaáy caùi moät vaø caùi nhieàu khoâng we see that unity cannot exist without theå rôøi nhau maø hieän höõu ñöôïc, caùi moät vaø caùi diversity. Unity and diversity interpenetrate nhieàu ñi vaøo nhau khoâng trôû ngaïi, caùi moät töùc each other freely. Unity is diversity. This is laø caùi nhieàu. Ñoù laø yù nieäm töông töùc töông the principle of interbeing and nhaäp cuûa giaùo lyù Hoa Nghieâm. Töông töùc coù interpenetration of the Avatamsaka Sutra. nghóa laø “caùi naøy laø caùi kia, caùi kia laø caùi Interbeing means “This is that,” “That is this.” naøy.” Töông nhaäp thì coù nghóa laø “caùi naøy Interpenetration means “This is in that,” and trong caùi kia, caùi kia trong caùi naøy.”

Khi quaùn “That is in this.” When we meditate deeply chieáu saâu saéc treân “töông töùc töông nhaäp,” on interbeing and interpenetration, we see chuùng ta coù theå thaáy yù nieäm veà “moät vaø that the idea of “one and many” is only a nhieàu” chæ laø moät trong nhöõng phaïm truø yù thöùc mental construct which we use to contain maø chuùng ta duøng ñeå dung chöùa thöïc taïi, cuõng reality, much as we use a bucket to hold nhö khi chuùng ta duøng moät caùi xoâ ñeå chöùa water. Once we have escaped the nöôùc. Khi chuùng ta thoaùt ra khoûi phaïm truø moät confinement of this construct, we a re like a vaø nhieàu thì cuõng nhö chieác xe löûa thoaùt ra train breaking free of its rails to fly freely in khoûi ñöôøng raày ñeå töï do bay löôïn treân khoâng space. Just as when we realize that we are

standing on a spherical planet which is töôûng aáy phuû nhaän luoân caùc yù nieäm trong vaø rotating around its axis and around the sun, ngoaøi, lôùn vaø nhoû, moät vaø nhieàu. Veà thôøi gian, our concepts of above and below disintegrate, pheùp quaùn töông töùc töông nhaäp cuûa giaùo lyù so when we realize the interdependent nature Hoa Nghieâm laïi phaù boû luoân yù nieäm phaân bieät of all things,” we are freed from the idea of giöõa quaù khöù, hieän taïi vaø vò lai, cho raèng coù “one and many.” The image of a Indra’s theå ñem quaù khöù vaø vò lai ñaët vaøo hieän taïi, Jeweled net is used in the Avatamsaka Sutra ñem quaù khöù vaø hieän taïi ñaët vaøo vò lai, ñem to illustrate the infinite variety of interactions hieän taïi vaø vò lai ñaët vaøo quaù khöù, vaø ñem taát and intersections of all things. The net is caû thôøi gian ñaët vaøo moät nieäm, töùc laø moät woven of an infinite variety of brilliant gems, khoaûnh khaéc raát nhaén. Toùm laïi, thôøi gian cuõng each with countless facets. Each gem reflects ñöôïc bieåu hieän treân nguyeân taéc töông töùc in itself every other gem. In this vision, each töông nhaäp nhö khoâng gian, vaø moät khoaûnh gem contains all the other gems. khaéc cuõng chöùa ñöïng ñöôïc caû “ba ñôøi”, nghóa 2) Ñeå coù moät yù nieäm veà moái lieân heä chaèng chòt laø toaøn theå quaù khöù, töông lai vaø hieän taï i. töôïng tröng cho tính caùch töông töùc töông Khoâng nhöõng moät haït buïi chöùa ñöïng trong nhaäp, chuùng ta coù theå phaùc hoïa moät quaû caàu, chính noù moät khoâng gian “voâ cuøng” maø noù ñöôïc thaønh laäp do söï coù maët cuûa taát caû caùc coøn chöùa ñöïng caû thôøi gian voâ taän; trong moät ñieåm treân dieän tích hình caàu cuõng nhö trong saùt na khoaûnh khaéc chuùng ta coù theå tìm thaáy loøng caàu. Coù raát nhieàu ñieåm, tuy vaäy neáu caû thôøi gian voâ taän vaø khoâng gian voâ cuøng— thieáu moät trong voâ soá ñieåm ñoù laø khoái caàu The principle of the Interbeing and khoâng ñöôïc thaønh laäp. Baây giôø chuùng ta thöû interpenetration in the Avatamsaka Sutra töôûng töôïng noái lieàn moãi ñieåm trong khoái caàu refuses to accept the concept of inner/outer, vôùi taát caû caùc ñieåm khaùc trong khoái caàu baèng big/small, one/many as real, it also refuses nhöõng ñöôøng daây töôûng töôïng. Tröôùc tieân noái the concept of space as an absolute reality. ñieåm A vôùi taát caû caùc ñieåm khaùc. Sau ñoù noái With respect to time, the conceptual ñieåm B vôùi caùc ñieåm khaùc, keå caû ñieåm A, vaø distinction between past, present, and future laøm nhö vaäy cho ñeán khi taát caû caùc ñieåm ñeàu is also destroyed. The Avatamsaka Sutra says ñöôïc noái keát laïi vôùi nhau. Nhö

vaäy laø chuùng that past and future can be put into the ta ñaõ taïo ra maøng löôùi voâ cuøng chaèng chòt vôùi present, present and past into future, present caùc ñieåm—To envision the interwoven nature and future into past, and finally all eternity of relationships, which illustrate the character into on ksana, the shortest possible moment. of interbeing and interpenetration, we can To summarize, time, like space, is stamped picture a sphere which is composed of all the with the seal of interdependence, and one points on its surface and all the points within instant contains three times: past, present and its volume. There are extremely many points, future. Not only does a speck of dust contain yet without each of them the sphere does not in itself, infinite space, it also contains exist. Now let us imagine connecting each endless time; in one ksana we find both point with all the other points. First we infinite time and endless space. connect point A to each of the other points. 4) Theo Kinh Hoa Nghieâm, trong “truøng truøng Then we connect point B with each of the duyeân khôûi” (söï nöông töïa vaøo nhau truøng others, including A, and so on until all the truøng lôùp lôùp ñeå coù maët), nhaân quaû khoâng points are connected. As you can see we have naèm theo chieàu daøi (trong ñoù moät nhaân ñöa woven the points are connected. As you can ñeán moät quaû) maø theå hieån chaèng chòt; khoâng see we have woven and extremely dense net phaûi laø moät maøng löôùi hai chieàu nhö moät intertwining all the points. maïng nheän maø laø nhieàu maøng löôùi giao nhau 3) Pheùp quaùn töông töùc töông nhaäp cuûa giaùo lyù trong moät khoâng gian nhieàu chieàu. Khoâng Hoa Nghieâm ñaõ bao haøm söï phuû nhaän yù nieäm nhöõng moät boä phaän cuûa cô theå chöùa trong noù khoâng gian nhö moät thöïc taïi tuyeät ñoái, bôûi tö söï hieän höõu cuûa taát caû caùc boä phaän khaùc cuûa

cô theå, maø moãi teá baøo trong cô theå cuõng chöùa Giaùo Ñaïi Töø Ñieån, ñöôïc oâng vaø moät hoïc giaû khaùc ñöïng söï coù maët cuûa toaøn theå caùc teá baøo trong teân Voïng Nguyeät Tín Haäu bieân soaïn töø naêm 1906 cô theå. Moät coù maët trong taát caû vaø taát caû coù ñeán naêm 1936—Name of a Japanese famous maët trong moät. Ñieàu naøy ñöôïc dieãn taû moät Buddhist scholar in the twentieth century. He caùch roõ raøng trong Kinh Hoa Nghieâm “Moät laø studied and taught on the theories of the Japanese taát caû, taát caû laø moät.” Moät khi chuùng ta naém True Pure Land Sect at universities. He was the vöõng ñöôïc nguyeân lyù “moät” vaø “taát caû”, töùc laø co-author of the Japanese Wang Yueh Great chuùng ta thoaùt khoûi caùi baãy suy töôûng sai laàm Buddhist Dictionary, which he and another ñaõ giam haõm chuùng ta töø baáy laâu nay. Khi Buddhist scholar named Wang Yueh Hsin Hou chuùng ta noùi, “moät teá baøo chöùa ñöïng taát caû composed from 1906 till 1936. caùc teá baøo khaùc,” chuùng ta ñöøng hieåu laàm laø Truõng Gian Ñeä Nhaát: See A Lan Nhaõ Ñaàu Ñaø. dung tích cuûa moät teá baøo coù theå bao haøm ñöôïc Truõng Gian Toïa: Moät trong 12 haïnh tu ñaàu ñaø moïi teá baøo, vaø moïi teá baøo coù theå chui vaøo nhaèm giuùp haønh giaû thanh tònh thaân taâm vaø giaûi trong moät teá baøo, maø chuùng ta muoán noùi “söï thoaùt khoûi tham duïc veà aên uoáng, aùo quaàn, nôi ôû. coù maët cuûa moät teá baøo chöùng minh ñöôïc söï coù Truûng Gian Toïa hay ôû nôi moà maõ nghóa ñòa— maët cuûa taát caû caùc teá baøo khaùc, vì chuùng Dwelling among

tombs, one of the twelve ascetic khoâng theå hieän höõu ñoäc laäp vaø rieâng leû vôùi practices help practitioners purify the body and nhau ñöôïc—According to the Avatamsaka mind and free from the desire of food, clothing Sutra, in the Interdependence of all things or and shelter—See Thaäp Nhò Haïnh Ñaàu Ñaø. interbeing, cause and effect are no longer Truy Dòch Quyû: Ñoâi Dòch Quyû—Phuï Tröôøng perceived as linear, but as a net, not a two- Quyû—Truy Dòch Quyû laø loaïi quyû quaáy phaù gaây trôû dimensional one, but a system of countless ngaïi cho ngöôøi haønh thieàn—A demon of the nets interwoven in all directions in multi- nerves who troubles those who sit in meditation. dimensional space. Not only do the organs Truy Ñaûnh Trì Danh: Continuously Linked contain in themselves the existence of all the Recitation—Ñaây laø moät trong möôøi phaùp trì danh. other organs, but each cell contains in itself Khi duøng caùch naày, neân nieäm nho nhoû tieáng, moãi all the other cells. One is present in all and all chöõ moãi caâu ñeàu keá tieáp nhau lieân tuïc chaët cheõ, are present in each one. This is expressed thaønh hình theá chöõ sau ñuoåi theo chöõ tröôùc, caâu clearly in the Avatamsaka Sutra as “One is naày goái ñaàu caâu kia neân goïi laø “Truy Ñaûnh.” AÙp all, all is one.” When we fully grasp this, we duïng phöông thöùc nhö theá, nhôø söï kín ñaùo beàn are freed from the pitfall of thinking of “one” chaët, trung gian khoâng xen hôû, neân taïp nieäm and “many,” a habit that has held us trapped khoâng coù choã xen vaøo. Duøng ñeán phaùp naày thì tình for so long. When we say, “One cell contains yù khaån tröông, taâm mieäng duõng tieán, oai löïc cuûa in itself all the other cells,” do not chaùnh nieäm bao truøm taát caû, khieán cho nghieäp misunderstand that there is some way that töôûng voâ minh taïm thôøi chìm laéng, aùnh maàu tam one cell’s capacity can be stretched to fit all muoäi boäc phaùt chieáu xa. Töø xöa ngöôøi tu tònh the others inside of it. We mean that the nghieäp trong luùc tình töôûng meânh mang roái loaïn, presence of one call implies the presence of thöôøng duøng caùch thöùc naày—This is one of the ten all the others, since they cannot exist kinds of oral recitation. With this technique, the independently, separate of the others. practitioner recites softly, each word following the Truøng Tuïng: Geya (skt)—Kyø Daï—Truøng Tuïng one immediately before, each phrase closely Keä—See ÖÙng Tuïng. following the previous phrase. During this Truøng Tuyeàn: Hell. practice, through discretion and patience, there Truûng Baûn Thieän Long: Teân cuûa moät vò hoïc giaû are no empty time frames and therfore ‘sundry noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá kyû thöù thoughts’ cannot intrude. The cultivator’s feelings XX. OÂng chuyeân nghieân cöùu vaø giaûng daïy taïi caùc and thoughts are intense, his mind and mouth tröôøng ñaïi hoïc veà Tònh Ñoä Chaân Toâng Nhaät Baûn. move boldly forward reciting the Buddha’s name, OÂng laø ñoàng taùc giaû cuûa boä Voïng Nguyeät Phaät the power of right thought embraces everything,

temporarily subduing ignorance and delusive Truyeàn Baù Giaùo Phaùp: To spread abroad the thought. Thus, the light of transcendental samadhi Buddha-dharma—To disseminate (diffuse or breaks through and shines forth. From early times, propagate) Buddha-dharma—Dissemination of Pure Land pratitioners would avail themselves of

the dharma. this method when their emotions and thoughts Truyeàn Boá: See Truyeàn Baù. wandered or were in a state of confusion. Truyeàn Duïc (1638-1685): Teân cuûa moät vò Thieàn Truy Nguyeân: To seek out the cause—To trace sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi back to its source. nhaø Minh (1368-1644)—Name of a Chinese Ts'ao Truy Nguyeân Baát Thieän Tö Duy: Tracing the Tung Zen master in the end of the Ming dynasty causes of unwholesome thoughts—Phaêng laàn in China. nhöõng tö töôûng baát thieän—Ñi ngöôïc doøng tö Truyeàn Ñaïo: Giaûng daïy giaùo thuyeát nhaø Phaät— töôûng, phaêng laàn leân, tìm hieåu do ñaâu tö töôûng oâ To preach religion—To spread the teaching or nhieãm aáy phaùt sanh, vaø nhö vaäy, trong tieán trình doctrine, or doctrine. ngöôïc chieàu aáy, haønh giaû queân daàn ñieàu xaáu. Ñaây Truyeàn Ñaït: To communicate. laø moät trong naêm ñeà nghò cuûa Ñöùc Phaät nhaèm ñem Truyeàn Ñaêng: laïi lôïi ích cho haønh giaû—Tracing the cause which 1) The transmission of the Lamp—To transmit led to the arising of the unwholesome thoughts the light—To pass on the lamp of truth— and thus forgetting them in the retrospective Transmission of the Heart-Seal of the Buddha process. This is one of the five practical Seal of mind—Records of those who have suggestions given by the Buddha will be passed on the lamp of Buddhist Truth— beneficial to all—See Naêm Ñeà Nghò Cuûa Ñöùc Truyeàn trao ngoïn ñuoác chaùnh phaùp. Phaùp coù Phaät Cho Haønh Giaû. theå phaù tan söï môø toái neân ñöôïc ví vôùi caây ñeøn Truy Nieäm: To recall—To remember. truyeàn aùnh saùng. Kyø thaät, khoâng coù söï thaät veà Truy Phuùc: Tang leã tieãn ñöa ngöôøi cheát vôùi nhöõng chuyeän truyeàn thöøa naày; tuy nhieân, moät vò nghi thöùc caàu nguyeän cuùng döôøng phöôùc ñöùc cho thaày coù theå aán chöùng veà söï thaønh töïu giaùc ngoä ngöôøi aáy—To pursue the departed with rites for baèng chöùng nghieäm khaû naêng cuûa ñeä töû their happiness. mình—Transmission of the lamp ot to Truy Taàm: To search for. transmit the light. In fact, there is no truth to Truy Tu: To follow the departed with transmit; however, a master can seal his observances. pupil’s achievement of enlightenment by Truïy: Rôi xuoáng, tröôït xuoáng—To fall—To testing and approving it as true. sink—To settle—To slide. 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Truïy Giôùi: Lieäng moät haït caûi töø coõi trôøi Ñaâu Suaát thôøi nhaø Minh (1368-1644)—Name of a cho noù rôi ngay vaøo ñaàu kim treân coõi Dieâm Phuø Chinese famous monk who lived in the Ming Ñeà, quaû laø khoù khaên vaø hieám hoi (duøng hình aûnh Dynasty in China. naày ñeå ví vôùi vieäc ñöôïc thaân ngöôøi vaø gaëp Phaät Truyeàn Ñaêng Luïc: Ch’uan-Teng-Lu (chi)— quaû laø thieân nan vaïn nan)—To drop a mustard Denko-roku (jap)—Records of the Transmission seed from the Tusita heaven on to the of the Lamp—Teân cuûa boä söu taäp cuûa thieàn toâng. point of a needle on the earth, most difficult, rare. Boä saùch keå laïi chi tieát veà söï truyeàn coâng aùn vaø Truyeàn: Trao truyeàn: To transmit (to hand down, nhöõng giaûi ñaùp cuûa 52 vò toå trong truyeàn thoáng to pass on)—Truyeàn daïy: To superintend (to Kasyapa (doøng ñeä töû cuûa Ñöùc Phaät Thích Ca Maâu teach, to tutor). Ni) truyeàn tôùi Ñaïo Nguyeân, sô toå toâng Taøo Ñoäng Truyeàn AÙo: Teân cuûa moät vò danh Taêng Trung taïi Nhaät Baûn. Nhöõng kinh vaên naøy giöõ vai troø chuû Hoa vaøo thôøi nhaø Ñöôøng

(618-907)—Name of a yeáu trong truyeàn thoáng nhaø Thieàn, maø giaùo thuyeát Chinese famous monk who lived in the T'ang vaø thöïc haønh ñeàu khaùc vôùi kinh vaên Phaät giaùo taïi Dynasty in China. AÁn Ñoä. Truyeàn thoáng Thieàn thì laïi cho raèng giaùo Truyeàn Baù: To spread abroad—To disseminate— thuyeát vaø thöïc haønh cuûa hoï môùi ñích thöïc laø coát To diffuse—To propagate. loõi giaùo phaùp cuûa Ñöùc Phaät, ñöôïc truyeàn tröïc tieáp

töø taâm qua taâm töø doøng truyeàn thöøa Kasyapa tôùi School of thought in 804 A.D. He then Ñaïo Nguyeân, qua moät daõy caùc vò thaày. Kyø thaät, founded the T'ien-T'ai School in Japan. khoâng coù söï thaät veà chuyeän truyeàn thöøa naày; tuy 2) (?-1001): Teân cuûa moät vò danh Taêng AÁn Ñoä nhieân, moät vò thaày coù theå aán chöùng veà söï thaønh töïu ñeán Trung Hoa vaøo khoaûng naêm 973 ñeå phieân giaùc ngoä baèng chöùng nghieäm khaû naêng cuûa ñeä töû dòch kinh ñieån vaø truyeàn baù Phaät phaùp — mình. Taâm truyeàn taâm töø moät vò Thaày Thieàn qua Name of an Indian famous monk who came söï tieáp xuùc caù nhaân, chöù khoâng qua vaên töï, nhö to China around 973 in order to translate caùch truyeàn Phaät Taâm trong nhaø Thieàn —Name of sutras and to spread the Buddha-dharma. a short title of the Zen Records of the Truyeàn Giôùi: Transmit the precepts—Truyeàn giôùi Transmission of the Lamp, which recounts the trong “Giôùi Ñaøn” cho chö Taêng Ni môùi vaøo tu nguõ transmission of the Koan and solutions of the fifty- giôùi hay baùt quan trai giôùi—To transmit the two patriarchs of the tradition from Kasyapa (a commandments, to grant them as an ordination. disciple of Sakyamuni Buddha) to Dogen Zenji Truyeàn Hoùa: Truyeàn Baù Giaùo Phaùp—To spread (1200-1253), the founder of the Japanese Soto abroad the Buddha-dharma—To disseminate order. Such texts play a key role in the Zen (diffuse or propagate) Buddha-dharma— tradition, which has teachings and practices that Dissemination of the dharma. are at variance with what is described in Indian Truyeàn Huaán: Huaán leänh cuûa sö phuï—The Buddhist texts. The tradition claims that its instructions of a teacher—To instruct. doctrines and practices are the true core teachings Truyeàn Khaåu: To transmit (hand over) orally— of the Buddha, which were passed directly by Transmitted by words of mouth. mind-to-mind transmission to Kasyapa and from Truyeàn Minh Ñaïi Sö (805-881): Kassan Zenne him through a succession of masters. In reality, (jap)—See Giaùp Sôn Thieän Hoäi Thieàn Sö. there is no truth to transmit (transmission of the Truyeàn Nhaân: Dharma child—Child of the Heart-Seal of the Buddha Seal of mind); however, Dharma—Dharma heir—Dharma successor. a master can seal his pupil’s achievement of Truyeàn Nhaân Giaùo Phaùp: See Truyeàn Nhaân. enlightenment by testing and approving it as true. Truyeàn Phaùp: Shiho (jap)—Dharma Mind-to-mind transmission, mental transmission, transmission—Söï truyeàn thuï giaùo phaùp chính thöùc or to pass from mind to mind, from a Zen master töø moät vò thaày ñeán moät ngöôøi ñeä töû hay töø moät vò to his disciples by personal contact without using thaày naøy ñeán moät vò thaày khaùc. Truyeàn phaùp cuõng the words. To transmit the mind of Buddha as in coù nghóa laø trao truyeàn traùch nhieäm toâng chi töø the Intuitional school. moät vò toå giaø, saép thò tòch ñeán moät vò saép ñöôïc laøm Truyeàn Ñaêng

Nguõ Quyeån Taân Töï: Hsin Ssu toå. Töø Thieàn toâng duøng ñeå chæ phaùp cuûa ñeä töû noái Ch'uan-Teng Wu Chuen—New Composition of nghieäp thaày—The authentic transmission of a the Five Books of Records of the Transmission of certain teaching or Dharma from master to student the Lamp—Teân moät boä saùch 5 quyeån do Thieàn sö or from a master to another master. Dharma- Phuùc Ñieàn cuûa Vieät Nam soaïn vaøo naêm 1859— transmission also means the transfer of Name of a set of five books of the Transmission responsibility of a sect or a school from one of the Lamp, composed by Vietnamese Zen patriarch who is old and will be passing away master Fu-Tien in 1859. soon to a will-be patriarch. A term used by the Truyeàn Giaùo: Truyeàn Ñaïo—Transmit the Zen sect, which means to transmit or spread teaching—Truyeàn lôøi phaùp. abroad the Buddha-truth; to succeed to the Truyeàn Giaùo Ñaïi Sö: dharma, or methods, of the master. 1) (767-822): Dengyo-Daishi (jap)—Moät nhaø sö Truyeàn Phaùp A Xaø Leâ: Töø Maät giaùo duøng ñeå chæ Nhaät Baûn ñaõ thaêm vieáng Trung Hoa vaø trôû veà phaùp cuûa moät vò Thaày truyeån cho ñeä töû noái nghieäp Nhaät naêm 804 vôùi giaùo thuyeát Thieân Thai. mình—Dharma-transmission also means to Sau ñoù ngaøi saùng laäp toâng Thieân Thai Nhaät transmit or spread abroad the Buddha-truth. A Baûn—A Japanese monk who visited China term used by the esoteric sect, to succeed to the and returned to Japan with the T'ien-T'ai dharma, or methods, of the master.

Truyeàn Phaùp Quaùn Ñaûnh: See Truyeàn Phaùp A vôû, nhöng maø laø moät thöïc teá soáng ñoäng cuûa söï Xaø Leâ. töông quan giöõa thaày troø vaø trong cuoäc soáng haèng Truyeàn Phaùp Taïng: Söï truyeàn thuï phaùp cuûa ñöùc ngaøy. Vò thaày khoâng trao truyeàn söï giaùc ngoä cuûa Phaät trong moät doøng truyeàn thöøa daøi cuûa caùc chính mình cho ñeä töû theo kieåu naøy. OÂng ta chæ tröôûng laõo, baét ñaàu töø ñöùc Phaät Thích Ca Maâu giuùp cho ñeä töû chöùng nghieäm ñöôïc giaùc ngoä voán dó Ni—Treasure house of dharma transmission, the ñaõ coù maët trong ngöôøi ñeä töû. Cuïm töø "truyeàn taâm fact of the transmission of Buddha-dharma aán" chuû yeáu chæ laø töôïng tröng. Taâm aán, nhö moät through a ling lineage of patriarchs beginning with thöïc theå töï taïi hay chaân nhö bieåu loä baûn taùnh giaùc Sakyamuni Buddha. ngoä hay Phaät taùnh. Theo Phaät giaùo Ñaïi Thöøa, moïi Truyeàn Phaùp Vieän: Dòch Kinh Vieän, nôi maø kinh chuùng sanh ñeàu coù taùnh giaùc ngoä. Do ñoù, taâm aán ñieån ñöôïc phieân dòch sang nhöõng ngoân ngöõ ñòa voán dó ñaõ coù trong töøng ngöôøi vaø khoâng caàn phaæ phöông—Dharma transmission Institute, where ñöôïc ai trao truyeàn. Tyø Ni Ña Löu Chi, ngöôøi saùng sutras or scriptures are translated into the local laäp ra moät doøng Thieàn mang teân mình ôû Vieät languages. Nam, ñaõ daïy ñeä töû Phaùp Hieàn: "Taâm aán cuûa Phaät Truyeàn Phaät Taâm: The transmission of the laø moät thöïc theå töï taïi. Khoâng coù caùi gì coù theå ñöôïc Buddha Mind—See Truyeàn Phaät Taâm AÁn, and theâm vaøo, khoâng coù caùi gì coù theå toàn taïi beân Truyeàn Taâm. ngoaøi. Khoâng ai chieám ñöôïc, maø cuõng khoâng ai Truyeàn Phaät Taâm AÁn: Transmission of the ñaùnh maát. Taâm aán voán khoâng thöôøng haèng maø Heart-Seal of the Buddha Seal of mind—See cuõng khoâng voâ thöôøng, khoâng ñöôïc taïo döïng maø Truyeàn Taâm

AÁn. cuõng khoâng bò huûy dieät, khoâng gioáng maø cuõng Truyeàn Quang Luïc: Ch'uan-Teng-Lu (chi)— khoâng khaùc. Noù ñöôïc goïi laø 'Taâm aán' nhö moät Denko-roku (jap)—Records of the Transmission phöông tieän thieän xaûo maø thoâi."—Mind-to-mind of the Lamp—See Truyeàn Ñaêng Luïc. transmission, mental transmission, or to pass from Truyeàn Taâm: Mind-transmission—The mind to mind, from a Zen master to his disciples transmission of the mind—Taâm truyeàn taâm töø moät by personal contact without using the words. To vò Thaày Thieàn qua söï tieáp xuùc caù nhaân, chöù khoâng transmit the mind of Buddha as in the Intuitional qua vaên töï, nhö caùch truyeàn Phaät Taâm trong nhaø school. Transmission of the Heart-Seal of the Thieàn—Mind-to-mind transmission, mental Buddha Seal of mind. As a matter of fact, there is transmission, or to pass from mind to mind, from a no truth to transmit; however, a master can seal Zen master to his disciples by personal contact his pupil's achievement of enlightenment by without using the words. To transmit the mind of testing and approving it as true. The authentic Buddha as in the Intuitional school. mind seal is transmitted in every moment. If the Truyeàn Taâm AÁn: The transmission of the mind disciple deeply observes the way the master seal—Taâm truyeàn taâm töø moät vò Thaày Thieàn qua walks, eats, speaks, and performs each act of söï tieáp xuùc caù nhaân, chöù khoâng qua vaên töï, nhö daily life, transmission can take place caùch truyeàn Phaät Taâm trong nhaø Thieàn. Kyø thaät, continuously. The ceremony of transmission is just khoâng coù söï thaät veà chuyeän truyeàn thöøa naày; tuy a formality. True transmission is available to each nhieân, moät vò thaày coù theå aán chöùng veà söï thaønh töïu disciple in every moment. This is real Zen, not giaùc ngoä baèng chöùng nghieäm khaû naêng cuûa ñeä töû just in books but in the living reality of mình. Truyeàn taâm aán laø ñieàu haèng coù trong moïi relationships and daily life. The master does not luùc. Neáu moät vò ñeä töû quan saùt saâu saéc vaøo caùch transmit his own awakening to the disciple as ñi, caùch aên, caùch noùi, vaø nhöõng haønh hoaït trong such. He only helps him realize the awakening töøng cöû chæ cuûa vò thaày trong cuoäc soáng haèng already present within him. The expression to ngaøy, söï trao truyeàn taâm aán coù theå xaûy ra moät "transmit the mind seal" is essentially symbolic. caùch lieân tuïc. Leã trao truyeàn taâm aán chæ laø thuû tuïc The mind seal, as reality in itself or tathata, hình thöùc. Taâm aán thaät söï trong töøng khoaûnh khaéc expresses the nature of awakening or Buddhata. ñeàu saün daønh cho töøng ñeä töû. Ñaây môùi chính laø According to Mahayana Buddhism, all living Thieàn chaân chính, khoâng phaûi Thieàn trong saùch beings possess the nature of awakening.

Therefore, the mind seal is already present in transcending all traces and relativity. It is here each person and does not need to be transmitted. now! But as soon as any thought arises in your Vinitaruci, founder of the Vietnamese Zen sect mind you miss it right away! It is like space, that carries his name, spoke thus to his disciple having no edges, immeasurable and unthinkable. Phap Hien: "The mind seal of the Buddha is Buddha is nothing else but this, your very mind." reality itself. Nothing can be added to it, nothing Truyeàn Thoâng: Söï truyeàn trao khoâng trôû ngaïi— can exist outside of

it. One does not get it, one Universal propagation—Unhindered transmission. does not lose it. It is neither permanent nor Truyeàn Thoâng Baèng Lôøi: Vacika-abhinaya impermanent, created nor destroyed, similar nor (skt)—Communicated by speech. different. It is called a 'mind seal' only as a skillful Truyeàn Thoáng: Tradition. means." Truyeàn Thoáng Thaønh Thöïc Luaän: Satyasiddhi Truyeàn Taâm Phaùp Yeáu: Inshuâ Obaku-zan Dansai (skt)—Jojittsu (jap)—Establishment of Truth— Zenji Denshin-hoâyoâ (jap)—Teân cuûa moät boä luaän Moät truyeàn thoáng hoïc thuyeát ñöôïc mang vaøo Nhaät chuû yeáu veà phaùp truyeàn taâm cuûa Thieàn sö Hoaøng Baûn bôûi moät nhaø sö Trieàu Tieân teân Ekwan vaøo Baù Hy Vaän. Nguyeân Taéc Truyeàn Taâm, söu taäp naêm 625. Giaùo thuyeát cuûa truyeàn thoáng naøy döïa nhöõng lôøi daïy cuûa Thieàn sö Hoaøng Baù Hy Vaän, vaøo boä “Thaønh Thöïc Luaän” cuûa moät hoïc giaû ngöôøi ñöôïc Buøi Höu bieân soaïn vaøo naêm 857. Teân ñaày ñuû AÁn Ñoä vaøo theá kyû thöù 4 teân laø Harivarman. Maëc cuûa boä söu taäp laø Vaân Chaâu Hoaøng Baù Truyeàn daàu noù laø moät toâng phaùi rieâng bieät taïi Trung Hoa, Taâm Phaùp Yeáu. Baûn vaên xuaát hieän trong Truyeàn taïi Nhaät noù chæ laø moät phaàn cuûa Tam Luaän Toâng. Ñaêng Luïc nhö laø moät phaàn cuûa Töù Gia Ngöõ Luïc. Döôùi thôøi Naïi Löông, noù trôû thaønh moät trong saùu Thieàn sö Hoaøng Baù noùi trong baøi thuyeát phaùp: tröôøng phaùi chính cuûa Phaät giaùo Nhaät Baûn, nhöõng "Chö Phaät vaø taát caû chuùng sanh, chæ laø moät taâm tröôøng phaùi kia laø Caâu Xaù, Phaùp Töôùng, Tam naøy, chaúng coù taâm naøo khaùc. Töø voâ thuûy ñeán nay Luaän, Luaät Toâng, vaø Hoa Nghieâm toâng—A Taâm naøy chöa töøng sinh, chöa töøng dieät. Khoâng scholastic tradition brought to Japan by the xanh khoâng vaøng. Khoâng hình khoâng töôùng. Korean monk Ekwan in 625. The doctrines of the Khoâng thuoäc höõu voâ; chaúng keå môùi cuõ, chaúng daøi school are based on the Establishment of Truth by chaúng ngaén, khoâng lôùn khoâng nhoû, vöôït qua taát caû the fourth-century Indian Buddhist scholar giôùi haïn, ñaïc löôïng, danh hieäu, ngoân ngöõ, tung Harivarman. Although it was a distinct school in tích, ñoái ñaõi. Ñöông theå tieän thò, khôûi nieäm lieàn China, in Japan it was considered to be a part of sai. Noù gioáng nhö khoâng, chaúng coù ngaèn meù, the Sanron (San-Lun) tradition. During the Nara khoâng theå suy löôøng, traéc ñaïc. Duy chæ moät caùi period (710-784), it became one of the six main taâm naøy laø Phaät vaäy."—Huang-po's Treatise on schools of Japanese Buddhism, the others were the essential transmission of mental dharma, Kusha, Hosso, Sanron, Ritsu, and Kegon. name of a work of commentary. The Principles of Truyeàn Thoáng Thaàn: AÙt Neã La Thaàn—Tradition the Transmission of Mind, a collection of Huang- Spirit. po Hsi Yun's recorded sayings which was Truyeàn Thuyeát: Miraculous fable. compiled by Pei-Hsiu in 857. The text's full title is Truyeàn Thöøa: Handed-down tradition—Vieäc Yun-chou Huang-po-chan Tuan-chi Ch'an-shih thay theá vò Toå tröôùc laøm Toå ñôøi sau trong Phaät Ch'uan-hsin Fa-yao. It appears as a part of the giaùo, thöôøng laø ñöôïc Toå tröôùc chính thöùc thöøa Ssu-chia Yu-lu, the Record of the Four Houses. nhaän nhö ngöôøi keá thöøa, ñaëc bieät laø Thieàn Toâng— Zen master Huang-po said in his sermon, "All the To take over the Patriarch position by having the Buddhas and sentient beings are nothing but one's

former Patriarch formally recognize the person as mind. From the time of no-beginning this Mind the successor, especially the Zen tradition—See never arises and is not extinguished. It is neither Truyeàn Thöøa Thieàn. blue nor yellow. It has no form or shape. It is Truyeàn Thöøa Coâng Ñöùc: Eko (jap)—Parinama neither existent nor non-existent, old or new, long (skt)—Dedication—Merit-transference—See Hoài or short, big or small. It is beyond all limitation Höôùng Coâng Ñöùc. and measurement, beyond all words and names, Truyeàn Thöøa Nhaân: Dharma heir.

Truyeàn Thöøa Thieàn: Nhöõng doøng Thieàn truyeàn entered Maha-Nirvana, the first Patriarch of thöøa—Handed-Down Traditions—YÙ töôûng veà Buddhism was one of the Buddha great disciples, doøng truyeàn thöøa chuû yeáu ñaët vaøo Taêng ñoaøn: söï Maha Kasyapa. According to this Zen tradition, in öu theá cuûa moái quan heä thaày-troø hoã trôï cho söï order to become a Patriarch, the highest virtuous thieáu vaéng quyeàn löïc trung öông baèng caùch Buddhist Master must receive the Buddha's 'patra chuyeån ñoåi gaùnh naëng naøy qua quyeàn haïn ôû möùc bowl,' the bowl which the Buddha used to receive ñoä caù nhaân. Doøng truyeàn thöøa noùi ñeán söï truyeàn food offering, and 'robe' from the Patriarch thöøa khoâng giaùn ñoaïn töø thôøi Phaät Toå Thích Ca before him. Thus, for over 1,000 years, there were Maâu Ni. Nhöõng vò thaày naøy laø neàn taûng thaät söï twenty-eight Indian Patriarchs, each having the cuûa truyeàn thoáng giaùo phaùp vaø thöïc haønh Phaät responsibility to practice and to uphold the proper giaùo. Söï truyeàn thöøa naøy cuõng baûo ñaûm thoâng ñieäp Dharma of Buddha. Eventually the twenty-eighth nguyeân thuûy cuûa Ñöùc Phaät ñöôïc löu truyeàn khoâng Patriarch named Bodhidharma came to China and bò boùp meùo. Khi noùi ñeán doøng truyeàn thöøa ngöôøi also became the first of Six Patriarchs of Zen ta thöôøng nghó ñeán doøng Thieàn baét ñaàu töø söï Buddhism in China. Overall, there were 33 truyeàn Taâm AÁn töø Ñöùc Phaät ñeán Toå Ma Ha Ca official Patriarchs in Zen Buddhism. After the Dieáp. Vieäc thay theá vò Toå tröôùc laøm Toå ñôøi sau Sixth Patriarch, Hui-Neng, this tradition of trong Phaät giaùo, thöôøng laø ñöôïc Toå tröôùc chính formally passing on Patriarchy was discontinued. thöùc thöøa nhaän nhö ngöôøi keá thöøa, ñaëc bieät laø Thus Hui Neng did not pass down the Buddha's Thieàn Toâng. Sau khi Ñöùc Phaät nhaäp dieät, ngaøi Ma patra bowl and robe to his highest and most Ha Ca Dieáp laø vò Toå Thieàn Phaät Giaùo ñaàu tieân taïi deserving disciples. AÁn Ñoä. Theo truyeàn thoáng Thieàn Toâng ñöôïc Truyeàn Toaïi (1632-1660): Teân cuûa moät vò Thieàn truyeàn sang töø AÁn Ñoä sang Trung Quoác, ñeå trôû sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi thaønh Toå, vò naày phaûi nhaän y baùt töø vò Toå tröôùc. nhaø Minh (1368-1644)—Name of a Chinese Ts'ao Trong khoaûng hôn 1.000 naêm, coù 28 vò Toå ôû AÁn Tung Zen master in the end of the Ming dynasty Ñoä, moãi vò coù traùch nhieâm tu taäp vaø duy trì Chaùnh in China. phaùp cuûa Phaät. Cuoái cuøng, vò Toå thöù 28 sang Truyeàn Toáng Quyû: Messenger Ghost—Truyeàn Trung Quoác vaø trôû thaønh vò Sô Toå cuûa doøng Thieàn toáng quyû—Tham keát beø ñaûng gaây toäi, gaëp ngöôøi Trung Hoa. Toång coäng Thieàn Toâng coù 33 vò Toå. thaønh hình, laøm caùc loaøi Quyû Truyeàn Toáng—If it Sau Luïc Toå Hueä Naêng thì söï truyeàn thöøa

naày was greed to be litigious that made the person chaám döùt. Vì theá Luïc Toå khoâng truyeàn y baùt cho commit offenses, then, after he has finished nhöõng vò keá thöøa nöõa—The idea of the lineage is paying for his crimes, he takes shape when he central to the Sangha: the dominance of the encounters people, and he is called a Messenger master-pupil relationship compensates for the Ghost. absence of a central power by shifting the burden Truyeàn Trì: Trì giöõ nhöõng giôùi luaät ñaõ ñöôïc trao of authority to the personal level. Lineage refers truyeàn—To maintain what has been transmitted; to the unbroken chains of transmission stretching to transmit and maintain. back to the Sakyamuni Buddha. These masters Truyeàn Trì Baùt Toå: Trì giöõ nhöõng giôùi luaät ñaõ are the real foundation of the living tradition of ñöôïc trao truyeàn cuûa taùm vò Toå thuoäc toâng Chaân Buddhist teaching and practice. This also ensures Ngoân Nhaät Baûn—To maintain what has been the Buddha's original message is preserved transmitted; to transmit and maintain, i.e., eight undistorted and in its essentials. When talking patriarchs of the True Word Sect—See Chaân about "Lineage" people always think about the Ngoân Baùt Toå. Zen Lineage which began with the transmission of Truyeàn Y: Hand down the garments—Pass down the Mind Seal from the Buddha to the First the garments—See Truyeàn Y Baùt. Patriarch Mahakasyapa. To take over the Truyeàn Y Baùt: Den'e (jap)—"Handing on the Patriarch position by having the former Patriarch robe"—Transmission of the robe and bowl—To formally recognize the person as the successor, hand down the robe (mantle or garments) and especially the Zen tradition. After the Buddha alms bowl—Töø ngöõ naøy chæ moät Thieàn sö ñaõ thöøa

nhaän moät ñeä töû laø ngöôøi thöøa keá Phaùp hay Phaùp repeat the answer he had given to his master. For töû. Söï truyeàn thöøa y aùo töø moät vò thaày tieâu bieåu three years the second monk was in attendance raèng ngöôøi ñeä töû ñaõ naém baét ñöôïc giaùo phaùp vaø coù upon the first monk in order to learn the secret ñuû phaåm chaát ñeå giaûng daïy giaùo phaùp ñoù. Theo from his own mouth. No chance, however, was Truyeàn Ñaêng Luïc, ngaøy noï, thieàn sö Ñoäng Sôn given to the contriving attendant-monk. In the Löông Giôùi thöôïng ñöôøng daïy chuùng: "Daàu coù noùi meantime the first monk fell sick. The attendant- ngay raèng 'baûn lai voâ nhaát vaät', cuõng chöa ñöôïc monk made up his mind to get the desired answer trao cho y baùt. Ta muoán choã naøy coù moät chuyeån by any means, fair or foul, "I have been with you ngöõ. Noùi sao?" Coù moät vò Taêng noùi thöû ñeán chín for three years wishing for you to tell me about möôi saùu laàn xem thaày coù vöøa yù khoâng. Moãi laàn the answer that you had given to your master. But ñeàu thaát baïi, ñeán laàn thöù chín möôi baûy thì Sö môùi you have persistently refused to acquiesce in my vöøa yù. Sö noùi: "Sao oâng khoâng noùi sôùm hôn?" Veà request. If I cannot get it by any honest means, I sau, coù moät vò Taêng khaùc nghe vuï naøy, ñeán kieám am going to get it this way." So saying, he drew vò Taêng kia baùi laøm thaày vaø yeâu caàu laëp laïi caâu traû his knife and continued, "If you refuse once more lôøi. Ba naêm haàu haï vaø chôø ñôïi nhöõng mong nghe to give me the answer, I am ready to take your ñöôïc bí maät töø chính mieäng cuûa thaày. Nhöng life." The first monk was taken aback and

said, chaúng coù dòp naøo ñeå nghe ñöôïc ñieàu naøy. Trong "Wait, for I will tell you. it is this: 'Even if it is luùc aáy vò thaày (vò Taêng thöù nhaát) bò beänh. Vò Taêng brought out, there is no place to set it.'" The aáy coá tình tìm ñuû moïi caùch, hoaëc dòu daøng, hoaëc murderous disciple-monk made profound bows to thoâ baïo, mong nghe cho ñöôïc caâu traû lôøi. Vò Taêng his master. aáy noùi: "Ba naêm qua, toâi xin nghe chuyeän tröôùc Truyeát Ñaäu Truøng Hieån: Hsueh-tou-ch'ung-hsien kia, caâu traû lôøi cuûa thaày cho Toå. Nhöng thaày (chi)—Seccho (jap)—Setcho Juchen (jap)—Zen khaêng khaêng khoâng chòu ñaùp öùng thænh caàu naøy. master Xue-T'ou—Tuyeát Ñaäu Thieàn Sö—See Baèng loái oân hoøa khoâng ñöôïc, toâi laøm theo loái Truøng Hieån Tuyeát Ñaäu Thieàn Sö. naøy." Noùi roài vò Taêng aáy ruùt caây dao ra, vaø noùi Trö Ñaàu Hoøa Thöôïng: Vò Hoøa Thöôïng ñaàu heo, tieáp: "Neáu thaày khoâng chòu noùi ra, toâi gieát thaày vì troâng ngaøi coù veû nhö luùc naøo cuõng nguû (theo ngay." Vò Taêng kia vaãn ngoài nhö khoâng, vaø noùi: Thích Moân Chính Thoáng, Hoøa Thöôïng Trö Ñaàu "Ñôïi moät chuùt, toâi noùi cho. Theá naøy, 'Duø coù mang xuaát hieän ñeå giaùo hoùa daân trong hai quaän Cuø vaø ñeán ngay, cuõng khoâng coù choã ñeå'." Vò Taêng ñeä töû Vuï vaøo naêm Caûnh Ñöùc thöù 3 thôøi vua Toáng Chaân hieáu saùt kia cung kính laøm leã thaày—This Toâng)—Pig-head monk, because of his meditative expression indicating that a Zen master (Roshi) or dormant appearance. has recognized a particular disciple as his dharma- Trö Ñaàu Thieân: Vajrakusah-bodhisattva (skt)— successor (Hassu). The passing on of the master's Kim Cang Caâu Boà Taùt—The Diamond Hook robe symbolizes that the disciple has grasped the Bodhisattva. essence of the teaching and is qualified to teach. Tröù: Che ñaäy: To cover (to put on)—Chaáp tröôùc According to the Records of the Transmission of (theo nghóa cuûa ñaïo Phaät): In a Buddhist sense it the Lamp, one day, Zen master T'ung-Shan is used for attachment to anything. entered the hall and addressed the monks, "Even Tröù Danh: Celebrity—Renowned—Famed—when you say straightway that from the very Famous. beginning there is not a thing, this does not entitle Tröù Taùc: To compose—To publish. you to be an inheritor of Zen tradition. I want you Tröø AÙc: To suppress evil. to say a word in this connection. What would you Tröø Caùi Chöôùng: Sarvapayajaha (skt)—Ñoaïn boû say?" There was a monk who expressed himself nhöõng chöôùng ngaïi—To dispose of hindrances. ninety-six times to please the master. Each time Tröø Caùi Chöôùng Boà Taùt: Sarvapayajaha- he failed until he had his ninety-seven trial. The bodhisattva (skt)—Disposing of Hindrances master blurted out, "Why did you not say that Bodhisattva. sooner?" Later on, another monk learning of the Tröø Caùi Chöôùng Ñòa Taïng: Vò hoùa thaân cuûa Boà incident came to the first monk and asked him to Taùt Ñòa Taïng trong coõi ngöôøi, tröø taùm moùn khoå

che laáp nhaân loaïi—Bodhisattva who deals with Tröø Nhöùt Thieát Nhieät Naõo Boà Taùt: Sarva- rebirth in the realm of human beings. dahapra-samita (p)—Tröø Nhöùt Thieát Naõo Nhieät Tröø Caên: To eradicate—To root out. Boà Taùt—A Bodhisattva who is able to remove Tröø Caån: Vò ñaéc ñöôïc quaû ñaùng ñöôïc cuùng afflictions. döôøng, aùm chæ Tyø Kheo hay Tyø Kheo Ni—He or Tröø Nhöùt Thieát Öu Minh Boà

Taùt: she who puts away want by receiving alms, an Sarvasokatamo-nirghatana (skt)—Tröø U AÙm Boà interpretation of Bhiksu or bhiksuni. Taùt—A Bodhisattva who is able to remove Tröø Caån Nam: See Tröø Caån. anxiety and darkness. Tröø Caáu Chöôùng: Riddance of unclean Tröø Phi: Unless—Except. hindrances. Tröø Phieàn Naõo: To sever afflictions. Tröø Chöôùng Phaät Ñaûnh: Usnisavikirna (skt)— Tröø Taø: To exorcise (cast out) demon. Xaû Tröø Phaät Ñaûnh—Foremost Honoured Tröø Tai: Ñoaïn tröø tai öông—To get rid of Bodhisattva known as Riddance of Hindrances. calamity. Tröø Dieät: To exterminate. Tröø Taùn: Loaïi boû vaø traûi tung ra—To get rid of Tröø Ñoaïn: Ñoaïn tröø hoaøn toaøn—To get rid and scatter away. completely, cut off. Tröø Taâm Thò Phi: To get rid of the habits of Tröø Ñoäc: To disinfect. fault-findings. Tröø Giaùc Chi: Moät trong baûy phaàn giaùc chi, loaïi Tröø Taän Goác: To destroy completely—To boû nhöõng chöôùng ngaïi ñeå ñöôïc khinh an—One of extirpate. the seven bodhi shares, to get rid of mental effort Tröø Toäi: To destroy sins completely—To and produce mental and physical buoyance—See extirpate all sins. Thaát Giaùc Chi (4). Tröø U AÙm: Sarvasokatamo-nirghatana (skt)— Tröø Giaùc Phaàn Tam Muoäi: Prasrabdhi- Remove anxiety and darkness. sambodhyanga-samadhi (skt)—Passaddhi- Tröø U AÙm Boà Taùt: Sarvasokatamo-nirghatana- samadhi (p)—Khinh An Giaùc Chi Tam Muoäi— bodhisattva (skt)—Vò Boà Taùt ñaõ ñoaïn taän heát thaûy Concentraion on peaceful mind—Concentration moïi lo aâu aùm chöôùng—A Bodhisattva who on eliminating indolence and attaining comfort perfectly remove all anxiety and darkness. and relaxation. Tröõ Tö Ñình Cô: Stop lingering thoughts and Tröø Hoaïn: Bhiru (skt)—Elimination of holding back potential—Taám vaùn xuaát hieän trong calamity—Elimination of misfortune. moät soá coâng aùn nhö thí duï soá 20 trong Bích Nham Tröø Khöù: Pativinodeti (p)—Pariksina (skt)—Deïp Luïc, trong ñoù chuùng ta thaáy söï xuaát hieän cuûa caùc ñi—Ñaøo thaûi—Taåy tröø—Remove (v). thieàn sö Thuùy Vi, Laâm Teá vaø Long Nha. Long Tröø Khöû: To eradicate—To exterminate—To Nha hoûi Thuùy Vi: "Vieäc tröôûng laõo ñeán töø Taây destroy. phöông coù yù nghóa nhö theá naøo?" Thuùy Vi ñaùp: Tröø Mieãn: Mieãn tröø—To remove—To "Ñöa cho ta taám vaùn." Long Nha ñöa taám vaùn cho discharge—To dismiss. Thuùy Vi. Thuùy Vi caàm laáy taám vaùn vaø ñaùnh Long Tröø Nghi: Ñoaïn tröø nghi hoaëc—Giuõ boû nghi Nha. Long Nha noùi: "Ta bò ñaùnh laø vì ñaùng ñaùnh; hoaëc—To eliminate doubt—Remove doubt. noùi caùch khaùc, vieäc tröôûng laõo ñeán töø phöông Taây Tröø Nghi Caùi: Kautuhalah (skt)— chaúng coù yù nghóa gì caû." Vun non chöùa nuùi va Vimatisamudghatin (skt)—Dieät tröø phieàn naõo vaø töôøng chaïm vaùch; haønh giaû tu Thieàn neáu "tröõ tö nghi hoaëc—Elimination of afflictions of doubt. ñình cô" (döøng tu duy ngöng cô duïng) moät tröôøng Tröø Nghi Quaùi: See Tröø Nghi Caùi. khoå quaät. Hoaëc coù keû hay laät nghieâng bieån caû, ñaïp Tröø Nhöùt Thieát AÙc: Tröø boû taát caû nhöõng ñieàu ngaû Tu Di, heùt tan maây traéng, ñaäp naùt hö khoâng, aùc—To get rid of all evil—Remove all evil. lieàn ñoù nhaèm moät cô moät caûnh, ngoài caét ñaàu löôõi Tröø Nhöùt Thieát AÙc Thuù Boà Taùt: Sarvapayajaha ngöôøi trong thieân haï, khoâng coù choã cho chö vò (skt)—Tröø Caùi Chöôùng Boà Taùt—A Bodhisattva haønh giaû tieán ñeán gaàn.

Vaäy haõy xem coi töø xöa who is able to dispose of Hindrances. ñeán nay ai laø ngöôøi coù theå laøm ñöôïc theá aáy?—The Zen board is mentioned in a number of ancient

koans, for instance, example 20 of the Blue Cliff nature and becomes a Buddha—Ñaây laø hai trong Record, in which the Zen masters Shui-Wei, Lin taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay lieân heä Chi and Lung Ya appear. Lung Ya asked Shui- tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi Thieàn Toâng. Wei, "What is the meaning of the patriarch's Tröïc chæ nhaân taâm, kieán taùnh thaønh phaät. Nhìn coming from the west?" Shui-Wei said, "Give me thaáy ñöôïc Phaät taùnh hay nhìn thaáy baûn taùnh thaät the Zen board." Lung Ya handed Shui-Wei the cuûa chính mình. Veà maët töø nghóa, “kieán taùnh” vaø Zen board. Shui-Wei took it and hit him. Lung-Ya “ngoä” coù cuøng moät yù nghóa vaø chuùng thöôøng ñöôïc said, "If you hit me, I'll let you hit me. In short, the duøng laãn loän vôùi nhau. Tuy nhieân khi noùi veà söï patriarch's coming from the west has no meaning." giaùc ngoä cuûa Phaät vaø chö toå, ngöôøi ta thöôøng duøng Piled in mountains, heaped in ranges, up against chöõ “ngoä” hôn laø “kieán taùnh” vì ngoä aùm chæ moät walls, pressed against barriers; if you, Zen kinh nghieäm saâu hôn. Ñaây laø moät caâu noùi thoâng practitioners, linger in thought, holding back your duïng trong nhaø Thieàn. Trong nhaø Thieàn, thaáy ñöôïc potential, you'll be bitterly cramped. Or else, a töï taùnh coù nghóa laø ñaït ñöôïc Phaät quaû hay thaønh man may appear and oveturn the great ocean, Phaät—It points directly to the human mind. This is kick over Mount Sumeru, scatter the white clouds one of the eight fundamental principles, with shouts, and break up empty space; intuitional or relating to direct mental vision of the straightaway, with one device, one object, he cuts Zen School. Point directly to the mind to see your off the tongues of everyone on earth, so that there own nature and reach Buddhahood. To behold the is no way for you to approach. So, let say, since Buddha-nature within oneself or to see into one’s ancient times, who has ever been this way? own nature. Semantically “Beholding the Buddha-Tröïc Caùt Caên Nguyeân: Thieàn sö Huyeàn Giaùc nature” and “Enlightenment” have virtually the Vónh Gia daïy: "Caét thaúng ngay nôi goác reã trong tu same meaning and are often used taäp, chöù khoâng theå naøo nhaët laù tìm caønh ñöôïc. Ñaây interchangeably. In describing the enlightenment chính laø nhöõng gì maø ñöùc Phaät xaùc nhaän."—Zen of the Buddha and the patriarchs, however, it is master Hsuan-Chueh Yung-chia taught: "Direct often used the word “Enlightenment” rather than cutting of the root in cultivation; it is impossible “Beholding the Buddha-nature.” The term for a practitioner to pick up leaves and look for “enlightenment” implies a deeper experience. branches. This is what the Buddha affirmed." This is a common saying of the Ch’an (Zen) or Tröïc Chæ: Chæ thaúng—Point directly. Intuitive School. In Zen Buddhism, to behold the Tröïc Chæ Nhaân Taâm: Ngo troe chi dama pa Buddha-nature means to reach the Buddhahood or (tib)—Point directly to the mind—Lôøi daïy thaúng to attain enlightenment—See Baùt Caâu Nghóa. vaøo taâm maø moät vò thaày trao cho ñeä töû khi vò ñeä töû Tröïc Chuyeát: AÙo cuûa chö Taêng chaáp vaù hay noái ñaõ saün saøng nhaän lôøi daïy. Coù nhieàu caùch chæ thaúng

lieàn aùo loùt vaø quaàn, treân döôùi thaønh moät —A vaøo taâm nhö duøng chieác giaøy ñaùnh vaøo ñeä töû hay monk's garment, upper and lower in one. la heùt ngöôøi ñeä töû naøy. Ñaây laø lôøi daïy rieâng cho Tröïc Ñaïo: Con ñöôøng thaúng ñeán Nieát Baøn hay töøng ñeä töû cuûa töøng vò thaày —To point directly to ñaát Phaät—Direct way to nirvana or Buddha land. the mind to see your own nature and reach Tröïc Ñaéc: Ñeán Noãi—To such an extent that—To Buddhahood. Pointing-out instruction, a direction such a degree that—Baän ñeán noãi khoâng coù thì giôø instruction on the nature of the mind which a guru ñeå toïa thieàn—To be busy to such an extent that gives the student when the student is ready for the there is no time left for sitting meditation. instructions. It takes many forms: slapping the Tröïc Ñieän: Vò Taêng quaûn lyù caùc ñieän trong thieàn student with a shoe, shouting at the student. This vieän—A monk who is responsible for all the halls is individual to each master and each student— in a Zen monastery. See Baùt Caâu Nghóa. Tröïc Ñöôøng: Vò Taêng troâng coi coâng vieäc trong Tröïc Chæ Nhaân Taâm, Kieán Taùnh Thaønh Phaät: nhaø Taêng cuûa töï vieän—The servant who attends in Point directly to the mind to see your own nature the hall. and reach Buddhahood—Directly pointing to the Tröïc Giaùc: Buddhehparatah (jap)—Bieát maø mind of man; through it one sees one's own khoâng bieát taïi sao mình bieát—Intuition—

Immediate knowing or understanding— Maät Thieàn Sö. Immediate perception—The direct knowing or Tröïc Lieâu: Lieâu Nguyeân—Lieâu Tröôûng—Lieâu learning of something without the conscious use Chuû—Vò sö truï trì töï vieän—The head, or manager of reasoning—Knowing without knowing how you of a monastery. know. Tröïc Lieãu: Töùc thì giaùc ngoä—A sudden Tröïc Giaùc Baùt Nhaõ: Prajna intuition—See Tri enlightenment—See Ñoán Ngoä. Chi Nhaát Töï Chuùng Dieäu Chi Moân. Tröïc Ngoä: Direct Acquisition of Enlightenment— Tröïc Giaùc Thuyeát: Thuyeát tröïc giaùc— Muïc tieâu cuûa thieàn laø ngoä, laø söï laõnh hoäi thöïc taïi Intuitionism. moät caùch tröïc tieáp, khoâng baèng bieän bieät suy tö, Tröïc Giaùc Töùc Khaéc: Immediate intuitive khoâng vôùi phieàn naõo vaø trí thöùc hoùa, söï thöïc hieän insight—Moät trong nhöõng khaùi nieäm caên baûn cuûa moái quan heä cuûa chính mình vaø vuõ truï. Caùi kinh thieàn, coù lieân heä chaët cheõ vôùi thieàn ñònh. Phöông nghieäm môùi naøy laø söï laëp laïi söï laõnh hoäi tieàn trí phaùp thieàn coøn döïa vaøo choã khoâng theå taùch rôøi baùt thöùc, laäp töùc cuûa ñöùa treû, nhöng treân moät möùc ñoä nhaõ vôùi baøi taäp thieàn ñònh. Moái lieân heä chaët cheõ môùi, möùc ñoä phaùt trieån vaø vieân maõn lyù trí, khaùch naày khoâng ngöøng bò baùc boû töø thôøi Hueä Naêng— quan tính, caù tính cuûa con ngöôøi. Trong khi kinh One of the most important concept in Zen, which nghieäm cuûa moät ñöùa treû, caùi kinh nghieäm laäp töùc is closely connected with meditation, and Zen vaø nhaát tính, naèm tröôùc caùi kinh nghieäm phaân ly meditation is based on the inseparability of the vaø chia cheû chuû-khaùch theå, caùi kinh nghieäm giaùc prajna (wisdom) and meditative practice. This ngoä laïi naèm sau noù. Ngöôøi naøo chöa coù kinh inseparability has been particularly stressed in nghieäm naøy khoâng bao giôø coù theå hieåu thieàn moät Zen since Hui-Neng. caùch ñaày ñuû ñöôïc. Vì ngöôøi ta chöa

coù kinh Tröïc Giaùc Voâ Noäi Dung: Prajna-paramita (skt)— nghieäm giaùc ngoä, neân ngöôøi ta chæ noùi veà thieàn Trí Tueä Baùt Nhaõ—Contentless intuition— moät caùch tieáp caän beân ngoaøi maø thoâi, chöù khoâng Transcendental knowledge—See Trí Hueä Ba La ñöôïc ñuùng theo caùch phaûi noùi töø söï vieân maõn cuûa Maät. kinh nghieäm. Nhö vaäy muïc tieâu caên baûn cuûa thieàn Tröïc Haï: 1) Xuoáng phía döôùi: To come down (to laø gì? Theo Thieàn sö D. T. Suzuki trong Thieàn descend, to go down)—2) Töùc thì: Immediately. Luaän, Thieàn töï yeáu tính laø moät ngheä thuaät nhìn Tröïc Haï Söï: Chæ cho vieäc töùc thì hieåu bieát vaø giaùc vaøo baûn tính cuûa hieän höõu cuûa mình, vaø noù chæ con ngoä—The term indicates an immediate ñöôøng töø heä luïy ñeán töï do. Ta coù theå noùi raèng apprehension or enlightenment. Thieàn giaûi thoaùt taát caû nhöõng tinh löïc coá höõu vaø töï Tröïc Haï Thöøa Ñöông: Thieàn daïy chuùng ta laäp nhieân taøng tröõ trong moãi chuùng ta, maø trong nhöõng töùc ñaûm nhieäm hay naém baét söï vieäc ngay trong luùc hoaøn caûnh bình thöôøng chuùng ta bò tuø tuùng vaø boùp naøy maø khoâng duøng ñeán ngoân ngöõ—Zen teaches meùo ñeán noãi chuùng ta khoâng tìm ñöôïc loái hoaït us to take up the thing right at this very moment ñoäng thích öùng naøo caû. Do ñoù Thieàn cöùu chuùng ta without using any words at all. ra khoûi ñieân loaïn vaø taøn pheá; vaø noù thuùc ñaåy Tröïc Haùn: Ngöôøi tu taäp ñeå ñaït ñöôïc töùc thì giaùc chuùng ta boäc loä caùi khaû naêng haïnh phuùc vaø yeâu ngoä—A person who practices in order to attain an thöông—The aim of Zen is enlightenment, the immediate or sudden enlightenment. immediate, un-reflected grasp of reality, without Tröïc Haønh: Arya-marga (skt)—Straight walk. affective contamination and intellectualization, Tröïc Hieån Taâm Tính Toâng: Teân cuûa toâng phaùi the realization of the relation of oneself to the chuû tröông khoâng giaûng noùi maø laø laøm loä roõ taâm Universe. This new experience is a repetition of taùnh moät caùch tröïc tieáp, do Thieàn sö Khueâ Phong the pre-intellectual, immediate grasp of the child, Toâng Maät saùng laäp. Khueâ Phong laø teân cuûa moät vò but on a new level, that the full development of Thieàn sö Trung Hoa vaøo theá kyû thöù chín—A man’s reason, objectively, individuality. While the school of Zen that directly reveals the mind- child’s experience, that of immediacy and nature, name of a Zen sect founded by Zen master oneness, lies before the experience of alienation Kuei-feng Tsung-mi, name of a Chinese Zen and the subject-object split, the enlightenment monk in the ninth century—See Khueâ Phong Toâng experience lies after it. One who has not had this

experience can never fully understand Zen. Since trieát hoïc ñau ñaàu nhöùc oùc naøo caû. Moät laàn nöõa, one has not experienced enlightenment, one can Thieàn coù nghóa laø coâng nhaän söï kieän laø söï kieän only talk about Zen in a tangential way, and not as (nhaän thöùc veà thaät töôùng cuûa caùc phaùp ñuùng nhö it ought to be talked about, out of the fullness of thaät) vaø bieát raèng ngoân töï laø ngoân töï chöù khoâng laø experience. So what is the basic goal of Zen? thöù gì khaùc. Thieàn thöôøng so saùnh taâm nhö taám According to D. T. Suzuki in The Essays of Zen, kieáng khoâng nhuoám baån. Do ñoù, caùi vieäc maø haønh Zen in its essence is the art of seeing into

the giaû neân laøm laø phaûi giöõ cho taám kieáng naøy saùng vaø nature of one's being, and it points the way from saïch vaø saün saøng phaûn chieáu taát caû moïi thöù ñeán bondage to freedom." We can say that Zen tröôùc noù moät caùch ñôn giaûn vaø tuyeät ñoái. Vì theá, liberates all the energies properly and naturally maëc daàu Thieàn nhaän caùi baøn laø caùi baøn vaø ñoàng stored in each of us, which are in ordinary thôøi khoâng phaûi laø caùi baøn laø tuyeät ñoái ñuùng vì baûn circumstances cramped and distorted so that they chaát taùnh khoâng cuûa vaïn höõu. Theo Thieàn, haønh find no adequate channel for activity. It is the giaû chuùng ta laøm noâ leä quaù nhieàu cho ngoân töï vaø object of Zen, therefore, to save us going crazy or lyù luaän. Chöøng naøo maø chuùng ta vaãn coøn chaáp being crippled. This is what we mean by freedom, nhaän bò troùi buoäc thì chöøng ñoù chuùng ta vaãn coøn giving free play to all creative and benevolent phaûi traûi qua voâ soá khoå ñau vaø phieàn naõo. Theo impulses inherently lying in our hearts. Generally, Thieàn sö D.T. Suzuki trong quyeån "Thieàn Hoïc we are blind to this fact that we are in possession Nhaäp Moân," neáu chuùng ta muoán söï vaät ñöôïc nhaän of all the necessary faculties that will make us thöùc moät caùch trung thöïc coù giaù trò, vaø ñöa ñeán happy and loving towards one another. So Zen is haïnh phuùc cho tinh thaàn, thì chuùng ta phaûi döùt the art of seeing into the nature of one's being; it khoaùt thoaùt khoûi moïi ñieàu kieän; chuùng ta phaûi xem is a way from bondage to freedom; it liberates our coi mình coù theå coù ñöôïc moät quan ñieåm môùi meû natural energies. So it prevents us from going hay khoâng, coù theå quan saùt theá giôùi treân phöông crazy or being crippled; and it impels us to dieän toång theå vaø theå nghieäm sinh meänh ngay töø express our faculty for happiness and love. beân trong chính mình. Söï cöùu xeùt naøy baét buoäc Tröïc Nhaän: Sanditthika (p & skt)—Coù theå thaáy haønh giaû phaûi laøm moät böôùc nhaûy voït ñeán nôi saâu ñöôïc: Visible—Thaáy moät caùch tröïc tieáp chöù khoâng thaúm cuûa "Voâ danh" vaø tröïc tieáp naém laáy tinh thaàn qua trung gian cuûa ngoân ngöõ: To see directly, and taâm sinh vaïn töôïng. Nôi ñoù khoâng coù lyù luaän, not through words and speeches. khoâng coù trieát hoïc, khoâng boùp meùo söï kieän ñeå laøm Tröïc Nhieâu: Giaû söû—To suppose—Supposing. cho chuùng phuø hôïp vôùi nhöõng ño löôøng giaû taïo cuûa Tröïc Quan: See Tröïc giaùc. chuùng ta; ôû ñaây cuõng khoâng gieát maát nhaân tính ñeå Tröïc Taâm: Direct simplicity—Sincere mind— quy phuïc caùc loaïi tri kieán phaân bieät; taâm linh ñöùng Taám loøng ngay thaúng khoâng xieåm nònh (loøng ngay ñoái maët nhau cuõng gioáng nhö hai taám kieáng ñoái thaúng laø ñaïo traøng—Tröïc taâm hay taâm khoâng chaáp nhau, vaø khoâng coù thöù gì xen vaøo giöõa söï phaûn tröôùc laø linh hoàn cuûa Thieàn. Möôøi phöông chö chieáu hoã töông cuûa chuùng. Veà nghóa naøy thì Thieàn Phaät chæ duøng tröïc taâm ñeå vöôït ra khoûi voøng sanh voâ cuøng thöïc teá. Noù khoâng quan heä gì ñeán nhöõng töû). Taâm khoâng chaáp tröôùc laø taâm khoâng luyeán aùi, bieän chöùng tröøu töôïng hay khoân kheùo naøo caû — bao goàm khoâng chaáp tröôùc boû vaät chaát nhö nhöõng Mind of uprightness or straightforward mind. cuûa caûi, thaân, saéc, aâm thanh, vò vaø tieáp xuùc, vaân Buddhas of the ten directions use this mind to go vaân;

vaø xaû boû tinh thaàn nhö taâm thieân vò, taø kieán beyond the cycle of birth and death. Mind of hay ngaõ chaáp, vaân vaân. Thieàn chuù troïng thaät töôùng uprightness (detachment or renunciation) includes caùc phaùp chöù khoâng phaûi laø bieåu töôïng vuïng veà physical (wealth, body, form, sound, smell, taste, cuûa chuùng, nhö laø lyù luaän, töø ngöõ, thieân kieán. touch, etc) and mental (biased minds, wrong Trong Thieàn, tröïc taâm laø nguoàn goác cuûa tính saùng views, self-grasping, ego-grasping, etc). Zen deals taïo ban ñaàu, töï do, vaø laø söùc soáng cuûa haønh giaû. with facts and not with their logical, verbal, Haønh giaû tu Thieàn neân luoân nhôù raèng Thieàn coù prejudiced, and lame representations. In Zen, nghóa laø thoaùt khoûi nhöõng tri kieán phöùc taïp, raéc mind of uprightness or direct simplicity is the roái; vaø Thieàn khoâng bao giôø tuaân theo luaän chöùng vitality, freedom and originality of the

practitioners. Zen practitioners should always grasses and not to pluck up the lying weeds either. remember that Zen means not to get entangled in Zen uses this term to criticize Zen monks who intellectual subtleties, and not to be carried away enjoy donations from Buddhist believers and by philosophical reasoning that is so often almsgivers, but do not try to cultivate. ingenuous and full of sophistry. Again, Zen means Tröïc Thaân: Thaân thaúng—Upright body. to recognize facts as facts and to know that words Tröïc Thò: Quaû tình—Indeed—Really—Truly. are words and nothing else. Zen often compares Tröïc Thuaät: Jikijitsu (jap)—Trong phaùi Laâm Teá, the mind to a mirror free from stains. Therefore, ñaây laø vò nieân tröôûng cuûa caùc nhaø sö, chòu traùch the only thing Zen practitioners should do is to nhieäm giaùm saùt thieàn ñöôøng. Tuy nhieân, haàu heát keep this mirror always bright and pure and ready caùc thieàn ñöôøng ôû Nhaät Baûn ñeàu coù chöùc "Tröïc to reflect simply and absolutely whatever comes Thuaät" naøy. Ñaây laø vò trí quan troïng nhaát trong before it. So, even though Zen acknowledges a nhöõng thieàn vieän ôû Nhaät Baûn. Ñeán giôø ñi nguû, table to be a table and at the same time not to be a thöôøng laø vaøo khoaûng 9:00 giôø toái, chuùng Taêng table, is absolutely correct because of the tuïng baøi Baùt Nhaõ Taâm Kinh vaø leã laïy Boà Taùt Vaên emptiness of all things. According to Zen, we, Thuø Sö Lôïi ba laïy. Hoï naèm xuoáng thaønh moät practitioners, are too much of slaves to words and haøng. Vò Tröïc Thuaät, ngöôøi höôùng daãn taát caû moïi logic. So long as we remain thus fettered we are cöû ñoäng cuûa Taêng chuùng trong thieàn ñöôøng, chæ thò afflictive and go through untold suffering. cho hoï im laëng trong taám meàn boâng goøn (boà According to Zen master Daisetz Teitaro Suzuki ñoaøn), vò aáy daâng höông laàn cuoái cho Boà Taùt Vaên in "An Introduction To Zen Buddhism (p.31)," if Thuø Sö Lôïi vaø caát ñi "Caûnh saùch boãng" (gaäy caûnh we want to see something really worth knowing, tænh). Khi taát caû xong xuoâi thì oâng cuõng chui vaøo that is conducive to our spiritual happiness, we moät taám meàn moûng cuûa oâng—In the Rinzai must endeavor once for all to free ourselves from school, this is the "elder monk" who is charged all conditions; we must see if we cannot gain a with the supervision of the zendo. However, new point of view from which the world can be almost all Zendos in Japan have this position. This

surveyed in its wholeness and life comprehended is the most important position in the Zendo in inwardly. This consideration has compelled one to Japanese Zen monasteries. When the hour to plunge oneself deep into the abyss of the sleep comes which is ordinarily about 9:00 p.m., "Nameless" and take hold directly of the spirit as the monks recite the Prajna-paramita-hridaya- it is engaged in the business of creating the world. sutra and bow three times to Manjusri Here is no logic, no philosophizing; here is no Bodhisattva. They lie down in one row. The twisting of facts to suit our artificial measures; "Jikijitsu" (Chih-jih) who directs every movement here is no murdering of human nature in order to of the monks in the Hall, seeing them all quiet submit it to intellectual dissections; the one spirit under their quilt (futon), offers his last incense to stands face to face with the other spirit like two the Manjusri Bodhisattva and put away his staff of mirrors facing each other, and there is nothing to admonition (keisaku). When this is all done, he intervene between their mutual reflections. In this himself goes under a scanty quilt—See Thieàn sense Zen is pre-eminently practical. It has Ñaøn. nothing to do with abstraction or with subtleties of Tröïc Thuyeát: Lôøi thuyeát phaùp thaúng töø trong dialectics. Kinh ñieån—Direct or straight speech, the sutras. Tröïc Taâm Caàu Phaùp: Tröïc taâm caàu phaùp, vì Tröïc Thöôïng: Veà phía treân—On top—Upwards khoâng dua nònh phænh phôø—Quest for truth with a (towards what is higher). straightforward mind, being free from dishonesty. Tröïc Tieáp Ñaït Ngoä: Direct Enlightenment— Tröïc Thaûo Baát Ñaïp, Hoaønh Thaûo Baát Nieâm: Direct Acquisition of Enlightenment—See Tröïc Chaúng ñaïp coû ñöùng, chaúng nhoå coû naèm. Nhaø Ngoä. Thieàn duøng töø naày ñeå chæ trích nhöõng Thieàn Taêng Tröïc Tieáp Ñaït Ngoä Coâng AÙn: Koans that bring ngoài yeân oån höôûng duïng cuûa ñaøn na tín thí maø Zen practitioners to Direct Enlightenment—See khoâng chòu tu haønh—Not to tread on the standing Long Ñaøm Cöûu Höôûng.

Tröïc Truyeàn: Truyeàn khaåu chöù khoâng qua saùch Toân. Ngaøi ñaõ ra söùc truøng tu vaø kieán thieá t chuøa vôû—Direct transmission by word of mouth. Thuyeàn Toân nhö qui moâ ngaøy nay. Hôn 40 naêm Tröïc Tu: Nhaát thieát phaûi (aét phaûi)—Absolutely truù trì taïi chuøa Thuyeàn Toân, ngaøi ñaõ tieáp ñoä Taêng necessary—Neáu muoán giaùc ngoä vaø giaûi thoaùt, chuùng, chaán chænh thanh quy, truøng tu töï vieän, vaø haønh giaû aét phaûi tu taäp, khoâng coù ngoaïi leä —It is goùp phaàn chaán höng Phaät giaùo Vieät Nam. Töø naêm absolutely necessary for practitioners to cultivate 1973, ngaøi giöõ chöùc Taêng Thoáng Giaùo Hoäi Phaät if they want to attain enlightenment and Giaùo Vieät Nam Thoáng Nhaát. Ñeán naêm 1979, ngaøi liberation, no exception. thò tòch, thoï 102 tuoåi. Thaùp moä cuûa ngaøi ñöôïc kieán Tröïc Tueá: Gaùnh vaùc coâng vieäc cuûa Thieàn Laâm laäp trong khuoân vieân chuøa Thuyeàn Toân—Name of trong moät naêm—Plans or duties in a monstery in a a famous monk in recent Vietnamese Buddhist straight year, or a year’s plans and duties. history. He was a disicple of Most Venerable Taâm Tröïc Xuyeát: See Tröïc Chuyeát. Tònh. In 1937, he was a royal-recognized monk at Tröng: Aggressive intent—See Phaàn Döông Thaäp Thaùnh Duyeân temple, at the same time, he was Baùt

Vaán. appointed as headmonk of Thuyeàn Toân temple. Tröng Thaûo Haøi Tieàn: Ñoøi tieàn giaøy coû. Nhaø He tried his best to reconstruct the temple, giving thieàn duøng töø naøy ñeå chæ trích nhöõng Thieàn Taêng it the shape it has today. For more than 40 years at moät ñôøi haønh cöôùc tham hoïc maø khoâng coá gaéng Thuyeàn Toân, Most Venerable Tröøng Thuûy Giaùc coâng phu tu taäp. Keát quaû laø hoï khoâng ñaït ñöôïc gì Nhieân had made a lot of contributions, i.e., heát, ñeán khi cheát laïi bò ñoøi tieàn traû cho nhöõng ñoâi enlightening a lot of members of the staff monks, giaøy coû maø hoï ñaõ tieâu xaøi —The cost of grass restoring discipline and order in the temple, shoes must be paid. In Zen, the term is used to reconstructing the temple, and contributing to the criticize Zen monks who wander from place to development of Buddhism. In 1973, he took over place to study, but not trying to cultivate hard the position of Supreme Monk of The United enough. As a result, they achieve nothing, and Buddhist Organization of Vietnam. He passed when they pass away they have to pay for all the away in 1979, at the age of 102. His stupa was grass shoes that they used. erected in the garden of the temple. Tröøng Nghieãm (1090-1141): Teân cuûa moät vò danh Tröøng Tònh: Clarity and cleanliness—Trong saïch Taêng Phaät giaùo Trieàu Tieân soáng vaøo theá kyû thöù hay laéng saïch—Ñaây laø moät trong taùm coâng ñöùc XII—Name of a Korean Buddhist monk who lived ñöôïc ví vôùi taùm taùnh cuûa nöôùc. Ngöôøi ta noùi ñaây in the twelfth century. laø taùnh ñaëc thuø cuûa nöôùc trong nhöõng ao hoà nôi coõi Tröøng Quaùn (738-806): Ch’eâng-Kuan (chi)—Vò Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø—This is one of Taêng noåi tieáng vaøo thôøi nhaø Ñöôøng, taùc giaû cuûa the eight waters of merit and virtue or eight kinds nhieàu boä luaän, ñeä töû cuûa ngaøi Hieàn Thuû, hoaèng of water of virtues, or eight virtues. It is said that döông toâng Hoa Nghieâm, oâng tòch naêm 806 sau these are characteristics of water in the lakes and Taây Lòch—A famous T’ang monk and author, a ponds in the Pure Land of Amitabha Buddha. follower of Hsien-Shou and supporter of Hua-Yen Tröøng Uyeân: Teân cuûa moät vò danh Taêng Trung school, died 806 AD. Hoa vaøo thôøi nhaø Lieâu (907-1124)—Name of a Tröøng Thanh (1861-1940): Teân cuûa moät vò danh Chinese famous monk who lived in the Liao Taêng Vieät Nam soáng vaøo theá kyû thöù XX. Haàu nhö Dynasty in China. caû ñôøi Sö hoaèng hoùa ôû mieàn Baéc Vieät Nam— Tröøng Vieãn Höông Laâm Thieàn Sö (908-987): Name of a Vietnamese famous monk who lived in Kyorin-Choon (jap)—Hsiang-lin Ch'eâng-yuan the twentieth century. He spread the Zen (Wade-Giles Chinese)—Xianglin Chengyuan teachings in North Vietnam most of his life. (Pinyin Chinese)—Hieän nay chuùng ta khoâng coù Tröøng Thuûy Giaùc Nhieân: Teân cuûa moät vò Taêng nhieàu taøi lieäu chi tieát veà Thieàn sö Tröøng Vieãn noåi tieáng trong lòch söû Phaät giaùo Vieät Nam caän Höông Laâm; tuy nhieân, coù moät vaøi chi tieát nhoû veà ñaïi. Ngaøi laø ñeä töû cuûa Hoøa Thöôïng Taâm Tònh. vò Thieàn sö naøy trong boä Truyeàn Ñaêng Luïc, quyeån Naêm 1937, khi ñang giöõ chöùc taêng cang chuøa XXII: Thieàn sö Tröøng Vieãn Höông Laâm sanh naêm Thaùnh Duyeân, ñaõ ñöôïc kieâm truï trì chuøa Thuyeàn 908, queâ ôû Haøn Chaâu nay thuoäc tænh Töù Xuyeân, laø

ñeä töû cuûa Thieàn Sö Vaân Moân Vaên Yeán—Zen not taste it and see?" Master Cheng-Yuan-Xiang-Lin, name of a Coù vò Taêng hoûi: "Theá naøo laø moät maïch suoái Chinese Zen monk in the latter half of the tenth Höông Laâm?" Sö ñaùp: "Nieäm khoâng giaùn century. We do not have detailed documents on ñoaïn." Vò Taêng laïi hoûi: "Theá naøo laø vieäc cuûa this Zen Master; however, there is some brief moät vò Taêng?" Tröøng Vieãn ñaùp: "Thaùng chaïp information on him in The Records of the löûa ñoát nuùi." Vò Taêng laïi hoûi: "Theá naøo laø Transmission of the Lamp (Ch'uan-Teng-Lu), chaùnh nhaõn cuûa moät vò Taêng?" Tröøng Vieãn Volume XXII: Zen master Cheng-Yuan-Xiang- ñaùp: "Khoâng phaân bieät."—A monk asked: Lin was born in 908, from Han-Chou (now is a "What is the monk's true eye?" Cheng-Yuan location of Si-Chuan Province), was a disciple of said: "No separation." The monk asked, Zen master Yun-men-Wen-Yan. "What is a monk's affair?" Cheng-Yuan said,
Coù moät vò Taêng hoûi: "Vò ngon ñeà hoà vì sao "In the twelfth month, fire engulfs the bieán thaønh ñoäc döôïc?" Sö ñaùp: "Giaáy Ñaïo mountain." The monk asked, "What is the Giang maéc moû." Vò Taêng laïi hoûi: "Khi thaáy monk's true eye?" Cheng-Yuan said, "No saéc lieàn thaáy taâm laø sao?" Sö ñaùp: "Vöøa roài ôû separation." ñaâu ñi ñeán?" Vò Taêng laïi hoûi: "Khi taâm caûnh Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Taát ñeàu queân thì theá naøo?" Sö ñaùp: "môû maét ngoài caû caùc oâng mang tuùi baùt haønh cöôùc ñeán ñaây, nguû." Vò Taêng laïi hoûi: "Trong Baéc Ñaåu aån caùc oâng coù thaáy ñöôïc töï taùnh hay chöa? Neáu thaân, yù theá naøo?" Sö ñaùp: "Traêng gioáng cung ñaõ thaáy thì böôùc leân ñaây maø noùi. Chuùng ta seõ loan, möa ít gioù nhieàu." Vò Taêng hoûi: "Theá kieåm xem maáy oâng theá naøo! Neáu chöa thaáy, naøo laø taâm chö Phaät?" Sö ñaùp: "Trong töùc töùc laø maáy oâng ñaõ bò ngöôøi löøa doái trong suoát tröôùc sau ñeàu trong." Vò Taêng hoû i: "Theá naøo cuoäc haønh trình vöøa roài cuûa maáy oâng. Vì vaäy, laø dieäu döôïc cuûa Hoøa Thöôïng?" Sö ñaùp: ta hoûi taát caû maáy oâng, ñeán baây giôø thì ai cuõng "Chaúng lìa caùc vò." Vò Taêng hoûi: "Ngöôøi aên ñaõ tu taäp moät thôøi gian, ñaõ tænh thöùc queùt nhaø thì sao?" Sö ñaùp: "Caén aên xem."—A monk vaø naáu traø, ñaõ töøng caém traïi treân nuùi vaø asked Zen master Cheng-Yuan-Xiang-Lin: thöôûng laõm soâng hoà, maáy oâng ñaõ xaùc ñònh "Why does sweet-tasting cream turn into ñöôøng tu taäp roõ raøng, phaûi vaäy khoâng? Vaäy thì poison?" Cheng-Yuan said: "Paper from maáy oâng keâu töï taùnh baèng gì? Taát caû maáy oâng T'ao-Jiang is expensive." A monk asked: ñeàu noùi: 'Töø voâ thæ ñeán nay khoâng coù gì thay "How is it that when one observes form, one ñoåi, khoâng leäch laïc, khoâng cao khoâng thaáp, thus observes mind?" Cheng-Yuan said: "Just khoâng toát khoâng xaáu, khoâng sanh khoâng töû.' when it comes, where does it return to." A Nhöng maáy oâng coù thaät söï bieát caùi choã ñoù monk asked: "What is it when mind and khoâng? Maáy oâng thaät söï bieát noù laø caùi gì environment are both gone?" Cheng-Yuan khoâng? Neáu ngay ñaây maø maáy oâng bieát choã said: "Eyes open, sitting asleep." A monk ñoù, töùc laø giaùc ngoä ñöôïc phaùp moân cuûa chö asked: "What is the meaning of the phrase Phaät. Ñoù chính laø giaùc ngoä Ñaïo vaø thaáy ñöôïc 'concealing the body in a Big Dipper'?" töï taùnh, töø ñaàu ñeán cuoái

khoâng nghi ngôø. Vaø Cheng-Yuan said: “The moon like a curved keå töø nay maáy oâng leân ñöôøng haønh cöôùc, seõ bow. A light rain and big wind.” A monk khoâng ai haïch hoûi gì maáy oâng nöõa. Vaø roài ngöõ asked: “What is the mind of all Buddhas?” ngoân maø maáy oâng phun ra seõ coù caên baûn vöõng Cheng-Yuan said: “Clarity! From beginning chaéc treân cô sôû giaùc ngoä. Ta ñöông cöû moät thí to end, clarity!” A monk asked: “How can I duï, neáu moät ngöôøi mua moät thöûa ruoäng, thì understand this?” Cheng-Yuan said: “Don’t ngöôøi aáy phaûi laáy cho ñöôïc giaáy chuû quyeàn be deceived by others.” A monk asked: goác cuûa taøi saûn ñoù. Neáu ngöôøi aáy khoâng laáy “What is the master’s special medicine?” ñöôïc giaáy chuû quyeàn goác thì caû vaán ñeà khoâng Cheng-Yuan said: “It’s not other than a coù gì chaéc chaén. Neáu nhö coù baát cöù vieân quan common taste.” The monk asked: “How about naøo ñoøi xem giaáy chuû quyeàn, ngöôøi aáy khoâng those that eat it?” Cheng-Yuan said: “Why coù gì ñeå trình baùo. Neáu moät ngöôøi khoâng coù

giaáy chuû quyeàn goác thì chaéc chaén raèng moät ai there's any official inquiry about it, the person ñoù seõ laáy taøi saûn ñoù ñi. Hoaøn caûnh cuûa taát caû won't be able to hold on to it. If a person can't maáy oâng ôû ñaây ñang tu taäp Thieàn vaø hoïc Ñaïo get the original title document then someone laïi cuõng nhö vaäy! Vaäy thì ôû ñaây ai coù giaáy else will take the property away from him, chuû quyeàn goác? Haõy mang noù ra xem! Caùi goïi All of you here who are practicing Zen and laø giaáy chuû quyeàn goác laø caùi gì? Haõy ñeå cho studying the Way, you're also like this! Who moïi ngöôøi xem noù! Neáu laø ngöôøi lôïi caên, khi here has managed to get the original title? nghe ta noùi nhö vaày, maáy oâng bieát phaûi laøm Bring it out and let's see it. What is this thing gì. Neáu maáy oâng khoâng bieát phaûi laøm gì cho you're calling the original title? Let everyone duø coù ñi tôùi ñaâu vaø hoïc ñöôïc ngaøn caùch vaø see it! If you're clever, then when you hear nhôù heát caùc giaûi phaùp cho tôùi mieäng cuûa maáy me speak in this manner you'll know what to oâng chaûy traøn nhö nöôùc soâng, vaãn khoâng coù do. If you don't know what to do then even if caùi gì saün saøng cho maáy oâng caû. Maáy oâng vaã n you go somewhere and learn thousand coøn caùch xa chính mình nhö trôøi caùch ñaát vaäy. strategies and memorize solutions until your Haõy nhìn ngay döôùi baùt vaø quaàn aùo ngay treân mouth overflows like a river, it still won't thaân cuûa maáy oâng. Neáu thaáy gì thì leân ñaây ñeå avail you anything. You'll still be as far from noùi, roài ta seõ xem xeùt cho. Ta seõ xaùc nhaän yourself as the sky is from the earth. Go look nhöõng gì maáy oâng noùi. Neáu maáy oâng khoâng right undersneath your bowl and your clothes, tìm ra ñöôïc gì thì caùc oâng cuõng luoáng qua thôøi at your very body. And if you see something, gian nhö nhöõng ngöôøi khaùc maø thoâi."—One then come up here and speak and we'll day, Xiang-Lin entered the hall and examine it. I'll confirm what you say. If you addressed the monks, saying, "All of you can't find anything then you're just passing who've been carrying your pack and bowl and your time like everyone else." have come here pilgrimage, do you see self- Naêm 987, sö saép thò tòch, ñeán töø bieät Tri Phuû nature yet or not? If you've seen it, then come Toáng Coâng Ñang, noùi: “Laõo Taêng ñi haønh forward to speak. We'll check you out and khaát.” Nhöng moät

vieân quan khaùc noùi: ‘Taêng see! If you haven't seen it, then you've been naày bò cuoàng phong taùm möôi taùm naêm ñi cheated on your journey. So I ask all of you; haønh khaát trong aáy.’” Ñang thöa: “Ñaïi thieän you've been practicing for some time now, tri thöùc ñi ôû töï do.” Trôû veà, sö baûo chuùng: mindfully sweeping the ground and boiling “Laõo Taêng 40 naêm môùi daäp thaønh moät maûnh.” tea, hiking in the mountains and enjoying the Noùi xong sö thò tòch—When Zen master rivers, and you've got it nailed down, right? Cheng-Yuan-Xiang-Lin was about to die, he What do you call self-nature? All of you say, bade farewell to an official named Song- 'From beginning to end there is no change and Kong-Tang, saying: “I’m going on a no deviation, no high and no low, no good and pilgrimage.” But a different official said: no bad, no birth and no death.' But do you “That monk is crazy. Where’s he going on a actually know this place? Do you know what pilgrimage when he’s eighty years old?” But this actually is? If right here you know the Song replied: “When a venerable master goes place, then it's the realized Dharma gate of all on a pilgrimage, he goes or abides freely.” Buddhas. It is awakening to the Way and Cheng-Yuan addressed the monks: “For forty seeing self-nature, from start to finish without years I’ve hammered out a single piece.” any doubt. And if you go off traveling no one When he finished speaking these words he will question you. Then the words you're passed away. spitting out will heve some actual basis in Tröôùc: Coù nghóa laø “chaáp tröôùc” theo ñaïo Phaät, understanding. If a person were to buy a rice nhö aùi chaáp, duïc chaáp, tham chaáp, vaân vaân—In a field, then he must get the original title to the Buddhist sense it is used for attachment to property. If he can't get the original title then anything, e.g. the attachment of love, desire, the whole situation is uncertain. Then, if greed, etc.

Tröôùc Baát Ñaéc: Khoâng chòu ñöôïc—Impossible to in his own words, so that the master knows that bear—Unbearable. the student understand the meaning of the koan. Tröôùc Caân Coát: Tröôùc Tinh Thaàn—Tröôùc Tinh These are also words of arrival, short, powerful Thaùi—Noã löïc—To exert one's strength—To exert pronouncement expressing the true understanding oneself to the utmost. of the content of a koan or part of a koan. In koan Tröôùc Coâng: Tröôùc Coâng Phu—Duïng coâng—To collections like the Pi-Yen-Lu there are cultivate (practice) steadily. frequently "primary expression of a koan Tröôùc Coâng Phu: See Tröôùc Coâng. practice" (jakugo) that were originally "incidental Tröôùc Cöôùc: Ñaët chaân—To put one's feet on. remarks" on the part of the compiler, frequently a Tröôùc Ñaùo: Coá Chaáp—Obduracy—Obstinate— well-known Ch'an or Zen master, and that later Persistent—Stubborn. were interpolated into the text of the koan. In the Tröôùc Ñaûo: See Tröôùc Ñaùo. Japanese Rinzai school it has been customary Tröôùc Hoûa: Nhoùm löûa—To light a fire. since the time of Hakuin Zenji for Zen students to Tröôùc Khí Löïc: Haêng haùi—Ardent—Eager— add one or more "primary expression of a koan Fervent. practice" (jakugo), often in poetic form, to their Tröôùc Laïc: Coøn goïi laø Chaáp Laïc, cho raèng laïc thuù "solution" of a koan as a further expression of treân ñôøi laø coù thaät vaø thöôøng haèng—Attachment to their penetration of its meaning. These short bliss, or pleasure regarded as real and permanent. poetic expressions are

not necessarily composed by the student; they can be well-known sayings or Tröôùc Löïc: Ra söùc—To exert oneself—To strive. lines of poetry from either Zen or secular Tröôùc Ngaõ: Coøn goïi laø Chaáp Ngaõ, laø vieäc cho literation. raèng trong thaân nguõ uaån naày coù caùi thöïc ngaõ — Tröôùc Nhaõn: Môû maét lôùn ñeå nhìn, yù noùi khai môû Attachment to the ego, or idea of permanent self. phaùp nhaõn—To open eyes widely. In Zen, the Tröôùc Ngöõ: Jakugo (jap)—Primary expression of term means to open the all-seeing eye (eye of the a koan, part of koan practice—Ñaây laø töø ngöõ toùm dharma, eye of Truth, or the eye of wisdom). löôïc toaøn phaàn moät coâng aùn, ñöôïc duøng ñeå dieãn taû Tröôùc Phaùp: Coøn goïi laø Chaáp Phaùp, cho raèng caùc söï hieåu bieát cuûa thieàn sinh veà coâng aùn. Nghóa laø yù nieäm veà söï vaät laø coù thöïc, hay chaáp tröôùc vaøo thieàn sinh phaûi ñònh nghóa moät coâng aùn baèng chính giaùo thuyeát trong kinh ñieån—Attachment to ngoân töø cuûa mình ñeå moät vò thaày thaáy ñöôïc mình things; attachment and its object; attachment to ñaõ hieåu nghóa cuûa coâng aùn naày. Ñaây cuõng laø caâu teaching or doctrine in a sutra—See Phaùp Chaáp. noùi ngaén goïn vaø kieân quyeát, soi saùng yù nghóa saâu saéc cuûa moät coâng aùn hay cuûa moät phaàn coâng aùn. Tröôùc Phöông Tieän: Tuøy theo ngöôøi maø chæ daïy. Trong caùc söu taäp coâng aùn nhö Bích Nham Luïc, Thieàn sö tuøy theo caên taùnh cuûa caùc loaïi chuùng thöôøng thaáy caùc "Tröôùc Ngöõ" hay nhöõng kieåu sanh maø ‘quyeàn cô nghi’ hay quyeàn bieán hoùa ñoä "nhaän xeùt phuï luïc" ñöôïc ñöa vaøo coâng aùn baèng hoï töø phaøm leân Thaùnh (töø si meâ thaønh giaùc ngoä) — nhöõng goùp nhaët thöôøng laø cuûa caùc thieàn sö noåi To teach people in accordance with their abilities. tieáng. Töø thôøi Baïch AÅn Hueä Haïc trôû veà sau naày, Zen masters use skilful means to follow and adapt "Tröôùc Ngöõ" trôû thaønh thoâng duïng trong phaùi Laâm to the individual capacity, personality, and teá ôû Nhaät Baûn. Caùc moân ñoà thieàn thöôøng theâm vaøo inclination of sentient beings to aid and transform lôøi giaûi cuûa rieâng mình, thöôøng laø döôùi hình thöùc them from unenlightened to enlightened beings. thô, ñeå neâu leân vieäc hoï hieåu saâu saéc caâu ñoù nhö Tröôùc Quy: Baûn keõm aán haønh—Zincograph, theá naøo. Nhöõng chaâm ngoân aáy cuõng khoâng caàn ready for printing or publishing. phaûi laø cuûa chính hoïc troø, maø hoïc troø coù theå döïa Tröôùc Ta Töû Nhaõn Tình: Löu yù moät chuùt—To vaøo nhöõng caâu thô hay nhöõng tuïc ngöõ noåi tieáng pay attention a little more. trong vaên hoïc thieàn hoaëc caû vaên hoïc theá tuïc —This Tröôùc Taøo Xöôûng: Saép ñaët choã cho haønh cöôùc is a phrase or expression that summarizes or Taêng môùi tôùi thieàn vieän—To arrange living spaces comments on all parts of a koan. It is used to (places) for wandering monks who just arrived at illustrate the student's understanding of the koan. a Zen monastery. It is to say that a Zen student has to define a koan Tröôùc Taâm: Taâm chaáp tröôùc—The mind of

attachment. ôû Trung Hoa: Phaät, Khoảng vaø Laõo—Name of a Tröôùc Thuû Cöôùc: Leùn luùt saép ñaët: To arrange famous Chinese scholar in the eleventh century, stealthily (sneakingly)—Vieäc laøm phi phaùp: An who devoted his life in the work of compilation of unlawful work. the teachings of the three great religions in China:

Tröôùc Tieân: 1) Tröôùc heát thaûy: First of all; 2) Giô Buddhism, Confucianism, and Taoism. roi thuùc ngöïa, söï noã löïc lieân tuïc: A continuous Tröông Chuyeát: Chang-cho (chi)—Zhang-Juo effort. Hsiu-Ts'ai—See Tuù Taøi Tröông Chuyeát. Tröôùc Tieän: Gaëp may maén—To be lucky. Tröông Chuyeát Tuù Taøi: See Tuù Taøi Tröông Tröôùc Tinh Thaùi: See Tröôùc Tinh Thaàn. Chuyeát. Tröôùc Tinh Thaàn: Tröôùc Caân Coát—Tröôùc Tinh Tröông Coâng Khieát Töûu, Lyù Coâng Tuùy : Tröông Thaùi—Noã löïc—To exert one's strength—To exert Tam khieát thieát boång, Lyù Töù nhaãn ñoâng thoáng oneself to the utmost. (Tröông Tam aên gaäy, Lyù Töù chòu ñôùn ñau). Nhaø Tröôùc Tröôùc: Moãi moät haønh vi hay ñoäng taùc— Thieàn duøng töø naày ñeå chæ caûnh giôùi vaïn phaùp nhaát Each action. nhö. Vaïn phaùp ñeàu coù chung moät taùnh laø "khoâng Tröôùc Töôûng: Dính maéc vaøo tö töôûng—The taùnh" (vaïn phaùp ñeàu do nhaân duyeân sanh dieät, chöù attachment of thought, or desire. khoâng coù töï taùnh, vì khoâng coù töï taùnh neân ta goïi Tröôùc YÙ Loä: Maéc keït vaøo tö duy—To be "taùnh khoâng" laø taùnh chung cuûa vaïn höõu)—Zen hindered in thinking. uses this term to indicate that all things are just Tröôïc: Asubham or Samkilesa (p)—Mala or one or equal. The absolute in everything; the Samklesa (skt)—Impurity—Söï baát tònh (khoâng ultimate reality behind everything. thuaàn tònh hay khoâng trong saïch)—Defilement— Tröông Ñaäu Huû, Lyù Ñaäu Huû: Bean curd Chang Muddy—Nhieãm tröôïc—Turbid—Uncleanness. and bean curd Li—Theo Thieàn sö Hö Vaân trong Tröôïc AÙc Theá: Theá giôùi ta baø nguõ tröôïc—A Hö Vaân Ngöõ Luïc, ngöôøi ta laøm keä laøm thô, thaáy world of impurity or degeneration. khoâng, thaáy aùnh saùng, aáy chính laø luùc hai thöùc maït Tröôïc AÙc Xöù: Coõi Ta Baø theá giôùi, nôi hoaønh haønh na vaø yù khôûi leân taùc duïng. Haønh giaû tu Thieàn phaûi cuûa nguõ tröôïc vaø thaäp aùc—The present queân heát nhöõng thöù naøy maø chæ baùm vaøo caùi thoaïi contaminated evil world, which is dominated by ñaàu naøy ñeå bieán "Phaân Bieät Thöùc" thaønh ra "Dieäu the five turbidities and the ten evil deeds. Quaùn Saùt Trí", bieán caùi taâm keá löôïng nhaân ngaõ Tröôïc Kieáp: Thôøi kyø aùc tröôïc, thôøi kyø cuûa beänh thaønh ra Bình Ñaúng Taùnh Trí. Ñoù goïi laø chuyeån hoaïn, ngheøo ñoùi vaø giaëc giaõ—An impure kalpa, thöùc thaønh trí, chuyeån phaøm thaønh thaùnh. Haønh the kalpa of impurity, degenerate, corrupt; and giaû phaûi coá gaéng duïng coâng tham thoaïi ñaà u sao age of disease, famine, and war. cho boïn giaëc xöa nay vaån tham tröôùc saéc, thanh, Tröôïc Loaïn: Coõi ma quyû, baát tònh vaø khoâng coù höông, vò, xuùc, phaùp khoâng coøn xaâm phaïm ñöôïc luaät leä—Impure and lawless, the reign of evil. nöõa. Ngaøy xöa coù moät vò Thieàn sö, ngöôøi saùng laäp Tröôïc Nghieäp: Nghieäp ueá tröôïc saûn sanh bôûi duïc ra chuøa Taát Ñaøn ôû nuùi Keâ Tuùc, sau khi xuaát gia ñi voïng—Contaminated karma, that produced by hoïc hoûi khaép nôi. Moät hoâm oâng troï laïi moät löõ desire. quaùn, nghe nhaø beân caïnh tieáng coâ gaùi naáu ñaäu huû haùt: Tröôïc Theá: Coõi ñôøi nguõ tröôïc aùc theá—An impure "Tröông ñaäu huû, world in its five stages. Lyù ñaäu huû. Tröông: Laøm roäng ra: To expand (to spread, to Chaåm thöôïng tö löông thieân ñieàu loä extend)—Teân cuûa moät trong 28 choøm sao: Purva- Minh trieâu nhöng cöïu ñaû ñaäu huû!" Phalguni, name of one of the twenty eight (Tröông ñaäu

huû, Lyù ñaäu huû. constellations. Ñeâm keà goái moäng ngaøn mô Tröông Baù Ñoaøn (984-1082): Chang Po Tuan— Saùng ra naáu ñaäu nhö xöa khaùc gì!) Zhang Boduan—Teân cuûa moät hoïc giaû noåi tieáng Luùc naøy vò Thieàn sö ñang ngoài Thieàn, nghe coâ gaùi Trung Hoa vaøo theá kyû thöù XI, ngöôøi ñaõ taän tuïy caû haùt nhö vaäy lieàn hoaùt ngoä. Theo ñoù maø chuùng ta ñôøi trong vieäc toång hôïp giaùo lyù cuûa ba toân giaùo lôùn bieát söï duïng coâng cuûa tieàn nhaân, khoâng nhaát thieát

ñònh cöù phaûi ôû töï vieä n hay thieàn ñöôøng môùi duïng (195-220 A.D.)—Name of a Chinese famous coâng, môùi ngoä ñaïo ñöôïc. Baát cöù ôû ñaâu baát cöù nôi Taoist in the second century, during the Eastern naøo ngöôøi ta cuõng coù theå ngoä ñöôïc neáu chuyeân Han Dynasty in China. taâm tu taäp, ñöøng ñeå cho nhöõng chuyeän beân leà laøm Tröông Luaân: Teân cuûa moät vò cö só noåi tieáng cuûa mình phaân taùn—According to Zen Master Hsu- Phaät giaùo Trung Hoa soáng vaøo thôøi nhaø Toáng Yun in Hsu-Yun's Records of Teachings, people (960-1279). OÂng chính laø vò ñaõ tu chænh toaøn boä have composed poems and stanzas, and the light Toáng Taïng keå caû Tieåu laãn Ñaïi Thöøa, vaøo thôøi Baéc and the Void, etc., that they have perceived, were Toáng Nam Toáng (960-1127 vaø 1127-1280 sau Taây all the fabrication of these two consciousnesses. Lòch)—Name of a Chinese famous lay disciple Zen practitioners should forget all these things who lived during the Sung Dynasty in China. He and stick to your "head phrase". Also you should was the one who rectified sutras of the Hinayana know that there is another pitfall into which a Zen and Mahayana admitted into the canon during the pratitioner may easily fall, that is to meditate idly Northern and Southern Sung (960-1127). and make his mind deadly dull in utter torpidity. Tröông Man Thieân Voõng: Buûa giaêng taám löôùi This is the worst error of all... There was a Zen treân trôøi, yù noùi baäc thaày Thieàn tieáp daãn vaø daïy doã Master who first established the Hsi Tan ngöôøi hoïc ñeán khi hoï ñaït ñöôïc cöùu caùnh cuoái cuøng Monastery, studied Zen under many different laø söï giaùc ngoä—To spread a net in the sky. In Zen, Masters, travelling from one place to another. He the term means a Zen master welcomes and trains was a very industrious person, working on his Zen students until they achieve the final goal of all the time. One night he stayed in an inn and enlightenment. heard a girl, who was a bean cake maker, singing Tröông Tam Lyù Töù: Chan-san and Li-szu—Men the following song in an adjacent room while she in the street—Ñaây laø moät thuaät ngöõ maø caùc thieàn was making bean cakes: sö duøng ñeå chæ nhöõng keû treân ñöôøng phoá. Thieàn sö "Bean curd Chang bean curd Li, Ñaïo Tieàm soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu When laying your heads upon the pillows nhaø Toáng. Luùc ñoù thieân höôùng phaùt trieån cuûa giaùo A thousand thoughts rise up, phaùp Thieàn toâng laàn hoài thay theá caùc toâng phaùi Yet tomorrow you will make bean curds khaùc ôû Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi again." truyeàn thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh The Master was absorbed in meditation when the höôùng coi nheï vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô girl sang this song. Upon hearing it, he suddenly laø kinh ñieån vaø caùc thöù sieâu hình trong kinh ñeán awoke to

Realization. From this story we know ñoä coù laàn thieàn sö Ñaïo Tieàm ñaõ thaúng thöøng tuyeân that Zen practice need not necessarily be carried boá: "Neáu muoán hieåu Phaät phaùp, haõy cöù hoûi nhöõng out in the temples or meditation halls. Anywhere keû treân ñöôøng. Coøn neáu muoán hieåu theá phaùp, haõy and everywhere one can reach Enlightenment if thaêm hoûi coå ñöùc."—This is a Zen term that Zen he can concentrate his mind on the work without masters use to indicate men in the street. Zen being sidetracked by other things. master Tao-ch'ien, who lived between late T'ang Tröông Giaùc (?-184): Chang-Chue—Zhang Jue— and early Sung when the trend of development of Teân cuûa moät vò Ñaïo só noåi tieáng cuûa Trung Hoa Zen teaching gradually superseded the other vaøo theá kyû thöù II—Name of a Chinese famous Buddhist schools in China. It is to say, Zen Taoist in the second century. attitude towards Buddhist lore and philosophy Tröông La: To spread a net. tended to slight its study in an orderly manner, to Tröông Laêng (34-156): Teân cuûa moät vò Ñaïo só noåi neglect the sutras and what metaphysics there is tieáng cuûa Trung Hoa vaøo theá kyû thöù II, vaøo thôøi in them to a point that Zen master Tao-ch'ien once Ñoâng Haùn (195-220 A.D.)—Name of a Chinese declared without any restraint: "If you want to famous Taoist in the second century, during the understand the Buddhist truth, ask men in the Eastern Han Dynasty in China. street. If you want to understand worldly things, Tröông Loã: Teân cuûa moät vò Ñaïo só noåi tieáng cuûa go and ask the old master." Trung Hoa vaøo theá kyû thöù II, vaøo thôøi Ñoâng Haùn Tröông Thieáu Teà (1907-?): Teân cuûa moät vò cö só

hoïc giaû noåi tieáng cuûa Phaät giaùo Trung Hoa vaøo theá bieåu baèng danh töï. Vaø nhöõng phaùt bieåu naøy mô hoà kyû thöù XX—Name of a Chinese famous lay hay saùng suûa, coøn tuøy theo sôû kieán cuûa rieâng Buddhist scholar in the twentieth century. chuùng ta—A monk asked Chang Pei Shan, "What Tröông Thöông Anh (1043-1121): Teân cuûa moät is the meaning of the Patriarch's coming from the vò cö só noåi tieáng cuûa Phaät giaùo Trung Hoa soáng West?" Chang Pei Shan said, "He came from the vaøo thôøi Baéc Toáng (960-1127)—Name of a Western kingdom and disappeared in the land of Chinese famous lay disciple who lived in the T'ang." This is the case in which answers are Northern Sung Dynasty in China. indicated more or less directly concerned with the Tröông Tieân: Chang-Hsien—Zhang Xien— person of the Patriarch himself with assertions Name of a monk. which are made about his doings. However, the Tröông Troïng Nhaân: Teân cuûa moät vò cö só noåi answers still do not touch the central point of the tieáng cuûa Phaät giaùo Trung Hoa soáng vaøo thôøi nhaø question; that is, "the meaning of the patriarchal Thanh (1644-1912)—Name of a Chinese famous visit to China" is not explained in any way that we lay disciple who lived in the Ch'ing Dynasty in of plain minds would like. This is where Zen is China. difficult to understand by the ordinary way of Tröông Trung Nguyeân: Chang-Chung-Yuan— thinking. Mere words are insufficient to convey Name of a Chinese monk. the meaning, but as rational beings we cannot Tröông Tröøng Cô (1920-1988): Teân cuûa moät vò avoid making statements. And these statements cö só hoïc giaû noåi tieáng cuûa Phaät giaùo Trung Hoa are at once puzzling and

illuminating according to vaøo theá kyû thöù XX—Name of a Chinese famous our own insight. lay Buddhist scholar in the twentieth century. Tröôøng Boä Hoøa Tuøng (1907-?): Teân cuûa moät vò Tröông Tuù: Chang-Hsiu—Name of a monk. cö só hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn Tröôøng A Haøm Kinh: Dirghagama (skt)—The vaøo theá kyû thöù XX—Name of a Japanese famous Long Agamas—See Kinh Tröôøng A Haøm. lay Buddhist scholar in the twentieth century. Tröôøng A Haøm Thaäp Baùo Phaùp Kinh: See Tröôøng Boä Kinh: Dirgha agama (skt)—Digha Agama. Nikaya (p)—Kinh Tröôøng A Haøm—Long Tröôøng An: Ch'ang An—Teân cuûa coá ñoâ cuûa Discourses—Collection of Long Discourses. Trung Hoa—Name of the old capital of China. Tröôøng Boä Kinh Chuù: Chuù giaûi kinh Tröôøng A Tröôøng Baûn: A long wooden board—Nhaø truø goõ Haøm—Luaän Kieát Töôøng Duyeät YÙ—An baûng ba laàn ñeå thoâng baùo laáy baùt töø treân giaù interpretation of Long Discourses—An xuoáng—The monastery kitchen monk strikes a interpretation of Collection of Long Discourses— board three times inform monks to take the bowl See Digha Nikaya. down from the bowl shelves. Tröôøng Ca: Thô coå coù khuoân khoå daøi—Epic (long Tröôøng Baéc Sôn Thieàn Sö: Zen master Chang poems). Pei Shan—Coù moät vò taêng hoûi thieàn sö Tröôøng Tröôøng Chæ Töôùng: Ngoùn tay daøi, ñaàu ngoùn nhoû Baéc Sôn: "Theá naøo laø yù Toå sö töø Taây sang?" vaø nhoïn—Long slander fingers, one of the thirty- Tröôøng Baéc Sôn ñaùp: "Ngaøi töø Taây Truùc ñeán vaø two auspicious marks—See Tam Thaäp Nhò Haûo bieán maát trong laõnh thoå nhaø Ñöôøng." Ñaây laø Töôùng. tröôøng hôïp trong ñoù caâu traû lôøi ñöôïc nhaém ngay Tröôøng Cöûu: Everlasting—Lasting—Giaù trò vaøo haønh traïng cuûa chính Toå sö, vôùi nhöõng ñoan tröôøng cöûu: Everlasting value. quyeát troû vaøo caùc haønh vi cuûa ngaøi. Tuy nhieân, Tröôøng Daï: Ñeâm daøi sanh töû hay luaân hoài—The caâu traû lôøi naøy vaãn khoâng ñuïng tôùi taâm ñieåm cuûa long night (of mortality or transmigration). caâu hoûi; ñoù laø "yù nghóa Ñoâng du cuûa Toå" ñöôïc caét Tröôøng Daï Toïa: Tetsuya (jap)—Sitting through nghóa ñeå laøm thoûa maõn taâm trí bình thöôøng cuûa the night—Thuaät ngöõ Nhaät Baûn 'tetsuya' coù nghóa chuùng ta. Ñaây chính laø choã khoù hieåu cuûa Thieàn ñoái laø ngoài suoát ñeâm, trong ñeâm cuoái cuøng cuûa giai vôùi leà loái suy nghó thoâng thöôøng. Chæ baèng danh töï ñoaïn tónh taâm trong thieàn vieän, ñeâm cuoái cuøng khoâng ñuû chuyeån taûi yù nghóa, nhöng ñaõ laø sinh vaät trong tuaàn leã töôûng nieäm ngaøy Phaät thaønh ñaïo coù lyù trí, chuùng ta khoâng laøm sao traùnh khoâng phaùt (ñeâm moàng 8 thaùng chaïp)—The Japanese term

'tetsuya' literally means 'sitting through the night'; ñôn giaûn, moät phaûn aûnh töï taùnh ñôn giaûn, thanh the last night of a strict practice of collected mind tònh khoâng oâ nhieãm, noù giöõ gìn phaåm tính naøy nôi in a Zen monastery (the last night of the Rohatsu- taát caû chuùng sanh cuõng nhö nôi taát caû chö Phaät. sesshin). Haønh giaû tu thieàn phaûi ôû nôi boùng traàn maø thöôøng Tröôøng Khaùnh Ñaïi An Thieàn Sö: See Ñaïi An lìa boùng traàn. Khi taâm hoaøn toaøn yeân tònh, noù coù Phuùc Chaâu Thieàn Sö. theå giuùp cho chuùng ta quaùn chieáu vaïn höõu nhö Tröôøng Khaùnh Hoaøi Hueä Thieàn Sö (756-815): thöïc, chöù khoâng thieân vò.” Döôùi ñaây laø moät

trong See Chöông Kính Hoaøi Huy Thieàn Sö. nhöõng baøi keä thieàn noåi tieáng cuûa ngaøi: Tröôøng Khaùnh Hueä Laêng Thieàn Sö: See Hueä "Taïi quang taïi traàn, Laêng Tröôøng Khaùnh Thieàn Sö. Thöôøng ly quang traàn, Tröôøng Khaùnh Taøng Duïng: Tsang-yung Chang- Taâm phuû tröøng trieät, ching—See Taøng Duïng Tröôøng Khaùnh Thieàn Sö. Döõ vaät voâ thaân. Tröôøng Khaát Thöïc: Suoát ñôøi khaát thöïc, moät trong Theå ö töï nhieân, 12 haïnh tu cuûa moät vò Taêng—Always ask for food ÖÙng vaät voâ ngaân, as alms, one of the twelve duties of a monk. Toâng töôïng nhò nghi, Tröôøng Kieáp: Chogo (jap)—A long kalpa. Ñaøo thaûi nhaân luaân. Tröôøng Kieáp Söï: Vaán ñeà cuûa moät kieáp—A Ñình ñoäc vaïn vaät, matter in long kalpa. Döõ vaät vi xuaân, Tröôøng Laïc Töï: Choraku-ji (jap)—Teân moät ngoâi Taùc vuõ thieát nöõ, chuøa ôû Nhaät Baûn—Name of a temple in Japan. Ñaû coå moäc nhaân." Tröôøng Lieân Saøng: Y Baùt Haï—Saäp daøi cho chö (ÔÛ choã boùng traàn, thöôøng lìa boùng traàn, taâm phuû Taêng nguû nghæ hay tu taäp thieàn toïa —Long bed for loùng toät, cuøng vaät khoâng thaân. Theå voán töï nhieân, monks to rest or practice sitting meditation. hieån vaät khoâng thieân, taøi baèng trôøi ñaát, vöôït caû Tröôøng Linh Thuû Traùc Thieàn Sö: Teân cuûa moät nhaân luaân. Döôõng nuoâi muoân vaät, cuøng vaät laøm vò Thieàn sö Trung Hoa vaøo thôøi nhaø Toáng (960- xuaân, ñöùng muùa gaùi saét, ñaùnh troáng ngöôøi caây)— 1279)—Name of a Chinese Zen master who lived A Vietnamese Zen master from Tieân Du, North in the Sung Dynasty in China. Vietnam. He was a disciple of Zen master Ñaïo Hueä. He was the Dharma heir of the tenth Tröôøng Maïng Ñaêng: Inexhaustible Lamp—See generation of Wu-Yun-T'ung Zen Sect. Later, he Voâ Taän Ñaêng. went to deep forests to practice meditation. He Tröôøng Mi Taêng: Pindola-Bharadvaja (skt)—See passed away in 1165, at the age of 56. He always Taân Ñaàu Loâ Phaû La Ñoïa. reminded hid disciples: "Practitioners should be Tröôøng Minh Ñaêng: Forever-lit Lamp—See Voâ able to see phenomenal identity, i.e. the wave is Taän Ñaêng. water and water is the wave; or matter is just the Tröôøng Moäng: A long dream (of mortality or immaterial, the immaterial is just matter. When transmigration). we say, 'see into your self-nature', the seeing is Tröôøng Nguyeân Thieàn Sö (1110-1165): Zen apt to be regarded as mere perceiving, mere Master Tröôøng Nguyeân—Thieàn sö Vieät Nam, queâ knowing, mere statically reflecting on self-nature, ôû Tieân Du, Baéc Vieät. Ngaøi laø ñeä töû cuûa Thieàn sö which is pure and undefiled, and which retains this Ñaïo Hueä. Ngaøi laø phaùp töû ñôøi thöù 10 doøng Thieàn quality in all beings as well as in all the Buddhas. Voâ Ngoân Thoâng. Veà sau ngaøi ñi vaøo röøng saâu tu Zen practitioners should remember even though thieàn. Ngaøi thò tòch naêm 1165, thoï 56 tuoåi. Ngaøi we are in the world of light and dust, we are thöôøng nhaéc nhôû ñeä töû: "Haønh giaû phaûi thaáy ñöôïc always free from light and dust. When the mind is söï töông töùc cuûa vaïn höõu, nhö soùng töùc laø nöôùc, completely still, it can help us reflect all things nöôùc töùc laø soùng, hay saéc töùc laø khoâng khoâng töùc impartially and as they are." Below is one of his laø saéc (hai göông chieáu vaøo nhau vaø hoøa nhaäp vaøo famous Zen verse: nhau thì khoâng phaûi laø töông töùc). Khi chuùng ta "In this world of light and dust, noùi: "OÂng haõy thaáy töï taùnh mình," caùi thaáy naøy coù But the mind is

constantly free from light theå xem nhö moät nhaän thöùc ñôn giaûn, moät caùi bieát and dust, ñi khaép Trung Hoa vaø thuyeát phaùp tuøy cô duyeân When the mind is completely still, vaø ngaãu nhieân chöù khoâng coù saép ñaët tröôùc. OÂng coù It has no bondage to anything in this world. hai ñeä töû noái phaùp—Beside the fact that we Its essence is originally spontaneous, encounter him in example 36 of the Pi-Yen-Lu, It reflects all things impartially, there is some interesting information on him in the It holds all unverse, Records of the Transmission of the Lamp And reaches far beyond humankind. (Ch'uan-Teng-Lu), Volume X: Chang Sha Ching It nurtures all things, Chen, name of a Chinese Zen master in the ninth It helps all things bring forth the spring, century, disciple and dharma successor of Zen It makes iron girl dance, master Nan-Ch'uan-Pu-Yuan. After receiving the And leads the wooden man to play a drum." seal of confirmation from Nan-chuan, Ch'ang-sha Tröôøng Nhó Hoøa Thöôïng (?-950): Teân cuûa moät wandered homelessly throughout China and vò danh Taêng Trung Hoa vaøo thôøi Nguõ Ñaïi beân expounded the Buddha-dharma according to the Trung Hoa (907-960)—Name of a Chinese circumstances he encountered. He had two famous monk in the Wu-tai Dynasty in China. dharma successors. Tröôøng Nhöït: Ngaøy daøi hay chuoãi ngaøy keá tieáp Moät thôøi gian laâu tröôùc khi Tröôøng Sa ñaït ngoä nhau keùo daøi—A long day, or succeeding days vôùi Nam Tuyeàn, Sö ñaõ laøm baøi keä naøy: prolonged. "Kim nhaät hoaøn höông nhaäp ñaïi moân Tröôøng Phaùi: School—Sect. Nam Tuyeàn thaân ñaoï bieán caøn khoâng Tröôøng Phaùi Khoaùi Laïc: Charvakas (skt)—Moät Phaùp phaùp phaân minh giai Toå phuï tröôøng phaùi ôû AÁn Ñoä choái boû caû kinh ñieån Phaät Hoài ñaàu taøm quí hieáu nhi toân." giaùo laãn Veä Ñaø, cuõng nhö thuyeát luaân hoài nghieäp (Hoâm nay veà queâ vaøo coång lôùn quaû. Tín ñoà cuûa tröôøng phaùi naày chuû tröông theo Nam Tuyeàn thaân ñaïo khaép caøn khoân chuû nghóa khoaùi laïc vaø laøm baát cöù ñieàu gì coù lôïi Phaùp phaùp roõ raøng laø Toå phuï cho chính mình. Hoï tin thaân naày do töù ñaïi keát hôïp, Quay ñaàu hoå theïn hieáu nhi toân). khi cheát chaúng coøn gì—A philosophical school in Vaø Nam Tuyeàn ñaõ ñaùp laïi vôùi baøi keä raèng: India which rejects both the sacred Buddhist "Kim nhaät ñaàu cô söï maïc luaän, scriptures and Vedas, and the belief in Nam Tuyeàn baát ñaïo bieán caøn khoâng. reicarnation and karma. Its followers advocate Hoaøn höông taän thò nhi toân söï. hedonism and doing whatever they want in self- Toå phuï tuøng lai baát nhaäp moân." interest. They believe that human beings (Hoâm nay ñaàu cô chuyeän chaúng baøn comprised of four elements (earth, water, fire and Nam Tuyeàn khoâng noùi khaép caøn khoân air). When people die, nothing remained. Veà queâ laø chuyeän nhi toân vaäy Tröôøng Quyø: Quyø cao, hai ñaàu goái vaø caùc ngoùn Toå phuï töø xöa chaúng nhaäp moân). chaân chaïm ñaát, ñuøi vaø thaân thaúng ñöùng—Kneeling Long before, upon his enlightenment under with knees and toes touching the ground and Nanquan, Chang Sha had composed the thighs and body erect; tall kneeling. following verse: Tröôøng Sa Caûnh Saàm Thieàn Sö: Chosha Keishin "Today I've returned to my old home's gate, (jap)—Chang-sha Ching-ts'eân (Wade Giles And Nanquan speaks intimately of the Chinese)—Changsha Jingcen (Pinyin Chinese)— entire universe. Ngoaøi vieäc chuùng

ta gaëp teân oâng trong thí duï thöù All things reveal the ancient's meaning. 36 cuûa Bích Nham Luïc, coù moät soá chi tieát lyù thuù The prodigal regrets unfilial acts." veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån To this verse Nanquan responded with X: Tröôøng Sa Caûnh Saàm laø teân cuûa moät vò thieàn sö another that said: Trung Hoa vaøo theá thöù IX, ñeä töû vaø truyeàn nhaân "Today's great function is not discussed, noái phaùp cuûa thieàn sö Nam Tuyeàn Phoå Nguyeän. For Nanquan speaks not of the the entire Sau khi nhaän töø Nam Tuyeàn daáu aán xaùc nhaän, universe. Tröôøng Sa ñi lang thang khoâng nôi ôû coá ñònh OÂng Returning home is the affair of

descendants, attended on the Sixth Patriarch." Venerable The ancients never left the gate." Hsiu asked again, "I do not ask you about the Moät hoâm, Tuù Thöôïng Toïa ñöôïc Tam Thaùnh novitiate life of Shih-t'ou, but where has Nan- göûi ñeán gaëp thieàn sö Caûnh Saàm ñeå hoûi caâu ch'uan gone after his death?" Ching-ch'en naøy: "Khi tieân sö Nam Tuyeàn cheát, ngaøi ñi veà replied, "As to that, it makes one think." ñaâu?" Caûnh Saàm ñaùp: "Luùc Thaïch Ñaàu coøn Venerable Hsiu said, "You are like an old laøm sa di, thaân haønh haàu haï Luïc Toå." Tuù stately pine-tree standing against the cold Thöôïng Toïa laïi hoûi: "Toâi khoâng hoûi chuyeän winter sky, but there is nothing of a bamboo- Thaïch Ñaàu laøm sa di maø hoûi Nam Tuyeàn ñi shoot about you, which shoots straight up veà ñaâu sau khi cheát?" Caûnh Saàm ñaùp: "Ñeå through the rocks." Ching-ch'en remained ngöôøi ta suy nghó caùi ñaõ." Tuù Thöôïng Toïa noùi: silent. Venerable Hsiu said, "I thank you for "Ngaøi nhö moät goác thoâng giaø ñöùng trong trôøi your kind reply." Ching-ch'en still remained ñoâng giaù laïnh, nhöng chaúng coù ñoït maêng naøo silent. Venerable Hsiu reported the interview töø taûng ñaù chui leân caû." Caûnh Saàm im laëng. to San-sheng, who remarked, "If this is the Tuù Thöôïng Toïa noùi: "Xin caûm ôn lôøi ñaùp cuûa case, Ching-ch'en must be said to have gone Hoøa Thöôïng." Caûnh Saàm vaãn im laëng. Tuù seven steps further ahead of Lin-chi. But Thöôïng Toïa veà thuaät laïi cho Tam Thaùnh wait, I will see myself how deep his nghe, Tam Thaùnh baûo: "Neáu thieät vaäy thì understanding really goes." The following Caûnh Saàm nhaát ñònh qua maët Laâm Teá hôn baûy day, San-sheng called on Ching-ch'en and böôùc. Maø naøy, ñôïi ta thaân haønh nghieäm xem." said, "I was told of your inteview yesterday Hoâm sau, Tam Thaùnh ñeán gaëp Caûnh Saàm vaø with Venerable Hsiu regarding Nan-ch'uan's noùi: "Coù nghe keå hoâm qua Hoøa Thöôïng coù after-death life. Your reply was indeed the moät lôøi ñaùp veà Nam Tuyeàn sau khi cheát. most remarkable and illuminating of all I Ñaùng cho laø voâ tieàn khoaùng haäu, kim coå ít know in the history of Zen." To this Ching-nghe." Caûnh Saàm cuõng im laëng nöõa. Theo ch'en's response was another silence. thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp According to Zen master D.T. Suzuki in III, coù theå daãn yù cuûa Caûnh Saàm qua moät baøi Essays in Zen Buddhism, Third Series daân ca Nhaät döôùi ñaây: (p.118), there is a Japanese popular song "Chaøng ñeán ö? Chaøng ñeán ö? which may be quoted in this connection: Beân bôø soâng toâi ñi gaëp chaøng ñaây "Is he come? Is he come? Nhöng treân bôø soâng To the shore I go to meet him. Chæ coù ngoïn gioù ñong ñöa But on the shore Reo vang giöõa ñaùm

thoâng giaø." There's nothing but the breeze Vaø baøi thô Ñöôøng döôùi ñaây cuõng roïi moät tia That sings among the pine-trees." saùng leân choã ngoä cuûa thieàn sö Caûnh Saàm: And the following poem is taken from "Tuøng haï vaán ñoàng töû Selections from T'ang Poetry, which may also Ngoân sö thaùi döôïc khöù throw some light on Ching Chen's Chæ taïi thöû sôn trung understanding of Zen: Vaân thaâm baát kieán xöù." "Under the pine tree (Goác thoâng hoûi chuù tieåu ñoàng I ask the attendant-boy Raèng thöa sö phuï leân röøng haùi caây 'Where the master is?' Röøng xa moät khoaûng maây daøy He said. 'He's gone out Troâng theo ai bieát daáu haøi veà ñaâu?). Hunting for herbs.' One day, San-sheng sent Venerable Hsiu to No doubt Ching-ch'en to ask this question, "Where has He is in the mountain somewhere, Nan-ch'uan, your late master, gone after his But the fog is too deep; death?" Ching-ch'en replied, "When Shih-t'ou How I long to locate him!" was still a boy-novitiate, he personally

ÔÛ ñaây chuùng ta tìm thaáy moät cuoäc vaán ñaùp ñaùp: "Noù roäng lôùn ñeán ñoä caùc oâng khoâng rôøi giöõa Tröôøng Sa vôùi moät trong nhöõng vò ñeä töû khoûi noù ñöôïc. Thaønh Phaät thaønh Toå ra chaúng cuûa oâng: "Moät hoâm Tröôøng Sa phieâu löu leân ñaëng, saùu ñaïo luaân hoài cuõng ra chaúng ñaëng." nuùi. Roài oâng trôû veà vaø xuaát hieän nôi cöûa. Vò Vò Taêng laïi hoûi: "Con chaúng bieát caùi gì maø sö lôùn tuoåi nhaát hoûi oâng: 'Thöa thaày, thaày ñi nhöõng thöù thaày vöøa keå treân ñeàu ra chaúng nhöõng ñaâu? Thaày töø ñaâu tôùi?' Tröôøng Sa noùi: ñaëng?" Tröôøng Sa noùi: "Ban ngaøy thaáy maët 'Ta trôû veà töø moät chuyeán ñi chôi nuùi.' Nhaø sö trôøi; ban ñeâm thì thaáy sao." Vò Taêng noùi: "Con lôùn tuoåi kia laïi hoûi: 'Thaày ñi tôùi taän ñaâu?' khoâng hoäi." Tröôøng Sa noùi: "Nuùi dieäu cao saéc Tröôøng Sa ñaùp: 'Luùc ñaàu ta cöù ñi theo höôùng xanh laïi xanh."—Zen master Chang Sha coû. Roài ta trôû veà theo nhöõng caùnh hoa ñang Ching Chen entered the hall and addressed rôi xuoáng.' Nhaø sö laïi noùi: 'Theá laø thaày caûm the monks, saying, "If you give some thaáy ñöôïc muøa xuaân.' Tröôøng Sa noùi: 'Thaät ra religious teaching, then there will be grass söï caûm nhaän aáy maïnh hôn söï caûm nhaän söông growing in the hall ten feet deep! But this is muøa thu nhoû gioït töø caùc boâng sen nhieàu.'"— something that can't be stopped. So I say to There we find Ch'ang sha in a 'Question and you that all worlds pervading the ten answer' (mondo) with one of his students: directions are the true monk's eye. All worlds "One day Ch'ang sha was wandering around pervading the ten directions are the true in the mountains; then he turned back and monk's complete body. Pervading all worlds came to the gate. The eldest of the monks in the ten directions is your own brilliant light. asked him: 'Master, where did you go and All worlds in the ten directions are within where did you come back from?' Ch'ang-sha your own light. And throughout all worlds in said: 'I am coming from a walk in the the ten directions there is not a being that is mountains.' The elder monk said: 'How far did not you. This is what I've taught you when you go?' Ch'ang-sha said: 'First I followed the I've said that all the Buddhas, Dharmas, and fragrance of the herbs; then I came back sentient beings of the three worlds are the following falling flower petals.' The elder great light of wisdom. But even before this monk said: 'That

sounds a lot like spring.' light was propagated, what is the place where Ch'ang-sha said: 'It really goes beyond the you existed? Before this light was autumn dew that drips from the lotus propagated, before Buddhas and before blossom.'" sentient beings, from where did the Sö thöôïng ñöôøng daïy chuùng: "Neáu ta moät beà mountains, rivers, and the great earth come neâu cao toâng giaùo thì trong phaùp ñöôøng naøy forth?" A monk stepped out and asked, "What coû moïc cao moät tröôïng! Nhöng ñaây laø vieäc is the true monk's eye?" Changsha said, "So khoâng theå döøng ñöôïc. Neân ta noùi vôùi caùc oâng vast and wide that you can't leave it." raèng toät möôøi phöông theá giôùi laø maét cuûa moät Changsha also said, "Those who become vò Sa Moân; toät möôøi phöông theá giôùi laø thaân Buddhas or ancestors can't leave it. The six cuûa moät vò Sa Moân; toät möôøi phöông theá giôùi realms of transmigration can't leave it." The laø aùnh saùng cuûa chính mình; toät möôøi phöông monk said, "I don't understand what it is that theá giôùi khoâng coù ngöôøi naøo laø chaúng phaûi they can't leave." Changsha said, "In the day, chính mình. Ñaây laø ñieàu maø ta thöôøng noùi vôùi see the sun. In the night, see the stars." The caùc oâng: 'Trong ñôøi naøy, chö Phaät, chö phaùp monk said, "I don't understand." Changsha cuøng chuùng sanh trong khaép phaùp giôùi laø aùnh said, "The lofty mountains are colored green saùng Baùt Nhaõ lôùn. Nhöng ngay khi aùnh saùng upon green." naøy chöa phaùt ra, choã naøo cho maáy oâng toàn Moät hoâm, moät vò Taêng hoûi: "Chö sö trong giaùo taïi? Khi aùnh saùng naøy chöa phaùt ra, coøn khoâng cuûa chuùng ta coù noùi 'thöôøng ngoài nôi toøa Boà coù taêm daïng Phaät vaø chuùng sanh, thì choã naøo ñeà.' Theá naøo laø toøa?" Tröôøng Sa noùi: "Laõo coù nuùi soâng theá giôùi?'" Moät vò Taêng böôùc ra Taêng ñang ngoài. Coøn oâng ñang ñöùng." Moät vò hoûi: "Theá naøo laø maét Sa Moân?" Tröôøng Sa Taêng khaùc hoûi: "Theá naøo laø ñaïi ñaïo?" Tröôøng

Sa noùi: "Khoâng loaïi tröø oâng." Vò Taêng hoûi: noùi, con ngöôøi coù theå thaønh Phaät hay khoâng?" "Thaày cuûa chö Phaät laø ai?" Tröôøng Sa noùi: Tröôøng Sa noùi: "OÂng coù nghó raèng vua Ñaïi "Töø voâ thæ ñeán nay, chöa töøng coù ai che ñaäy Ñöôøng töï laøm ruoäng roài töï gaët haùi luùa gaïo hay chuyeän naøy." Vò Taêng tieáp tuïc hoûi: "Töø luùc khoâng?" Vò Taêng noùi: "Con vaãn chöa laõnh hoäi chöa coù chö Phaät trôû veà tröôùc thì sao?" ai trôû thaønh Phaät?" Tröôøng Sa noùi: "Laø oâng Tröôøng Sa noùi: "Loã Toå khai ñöôøng cuõng cuøng thaønh Phaät." Vò Taêng im laëng. Tröôøng Sa noùi: chö sö vaø ñeä töû noùi chuyeän khoâng aên nhaäp "OÂng coù laõnh hoäi khoâng vaäy?" Vò Taêng ñaùp: vaøo ñaâu."—One day, a monk asked, "Con khoâng laõnh hoäi." Tröôøng Sa noùi: "Nhö "Teachers of our order say to 'abide' by sitting moät ngöôøi teù xuoáng ñaát, vaø roài nhôø ñaát maø in the bodhi seat. What is the seat?" Changsha ñöùng daäy; ñaát coù noùi gì khoâng?"—One day, a said, "Just now I'm sitting. Just now you're monk asked, "Fundamentally, can people standing." Another monk asked, "What is the become Buddhas or not?" Changsha said, "Do great way?" Changsha said, "It doesn't you think that the emperor of the Great Tang exclude you." The monk asked, "Who is the still plows a field and harvests the rice?" The teacher of all Buddhas?" Changsha said, "For monk said, "I still don't understand who it is the calculable eon, who has ever concealed who becomes a Buddha." Changsha said,

"It's this." The monk continued to ask, "What was you that becomes a Buddha." The monk was there before the Buddhas?" Changsha said, silent. Changsha said, "Do you understand?" "Luzu entered the hall and spoke The monk said, "No." Changsha said, "If incoherently to the masters and disciples." someone trips on the ground and falls down, Moät hoâm, Tröôøng Sa vaø Ngöôõng Sôn ñang and then they use the ground to get up again; ngaém traêng. Ngöôõng Sôn noùi: "Ai ai cuõng coù does the ground say anything?" caùi ñoù, chæ tieác laø khoâng duøng ñöôïc." Tröôøng Hoâm khaùc, coù moät vò Taêng hoûi: "Caùi gì laø taâm Sa noùi: "Laõo Taêng môøi oâng duøng noù vaäy." cuûa keû hoïc naøy?" Tröôøng Sa noùi: "Troïn möôøi Ngöôõng Sôn noùi: "Laøm sao duøng noù ñöôïc?" phöông theá giôùi laø taâm oâng." Vò Taêng laïi hoûi: Tröôøng Sa beøn xoâ maïnh vaøo ngöïc cuûa "Neáu vaäy thì khoâng coù choã naøo ñaëc bieät cho Ngöôõng Sôn cho teù nhaøo roài daãm leân mình thaân con hieån hieän sao?" Tröôøng Sa noùi: "Ñoù oâng ta. Ngöôõng Sôn noùi: "Ñuùng laø nhö moät laø choã maø thaân oâng hieän." Vò Taêng laïi hoûi: con coïp." Tröôøng Khaùnh Hueä Laêng noùi: "Caùi gì laø choã thaân hieän?" Tröôøng Sa noùi: "Tröôùc thì cuøng moät nhaø. Sau laïi thì khoâng "Ñaïi döông, vöøa roäng vöøa saâu." Vò Taêng noùi: cuøng moät nhaø." Tröôøng Khaùnh cuõng noùi: "Dò "Con khoâng laõnh hoäi." Tröôøng Sa noùi: "Roàng giaùo thì khoù maø hoå trôi ñöôïc." Töø ñoù veà sau vaø caù ra vaøo nhaûy leân vaø laën xuoáng tuøy yù."— khaép nôi ñeàu bieát ñeán Tröôøng Sa laø "Saàm con Another day, a monk asked, "What is my coïp!"—One day, Changsha and Yangshan mind?" Changsha said, "All worlds in the ten were enjoying the moon. Yangshan said, directions are your mind." The monk said, "If "Everyone is completely endowed with this, so, then there's no particular place where my but they are unable to make use of it." body is manifested." Changsha said, "It is the Changsha said, "I invite you to use it now." place where your body is manifested." The Yangshan asked, "How would you use it?" monk said, "What is the place where it Changsha knocked Yangshan down with a manifests?" Changsha said, "The great ocean, shove to the chest, then stepped on him. vast and deep." The monk said, "I don't Yangshan said, "Wow, just like a tiger!" understand." Changsha said, "Dragon and fish Changling Huileng said, "Before they were frolic freely, leaping and diving." one family. Afterward they were not one Sö sai moät vò Taêng ñeán hoûi thieàn töø moät ngöôøi family." He also said, "Heresy is difficult to baïn ñoàng tu cuûa Sö hoài coøn trong phaùp hoäi support." From this time forward Changsha Nam Tuyeàn laø thieàn sö Hoäi. Vò Taêng hoûi: was known to all as "The Tiger!" "Hoøa Thöôïng sau khi thaáy Nam Tuyeàn theá Moät hoâm, coù moät vò Taêng hoûi: "Caên baûn maø naøo roài?" Thieàn sö Hoäi laëng thinh. Vò Taêng laïi

hoûi: "Hoøa Thöôïng tröôùc khi thaáy Nam Tuyeàn soâng ñaát nöôùc?" Vò Taêng thuù thaät khoâng hieåu thì sao?" Thieàn sö Hoäi ñaùp: "Khoâng theå coù thöù gì caû. Sö giaûng: "Chôï buùa Hoà Nam daân giaõ gì hôn nöõa." Vò Taêng quay trôû veà thuaät laïi cho toát. Cuûi nhieàu gaïo reû xoùm laøng ñoâng." Vò Tröôøng Sa nghe cuoäc ñaøm thoaïi, Sö laøm moät Taêng traàm ngaâm. Sö cho theâm baøi keä: baøi keä chæ baøy: "Sao hoûi non soâng chuyeån "Baùch Tröôïng can ñaàu baát ñoäng nhôn, Non soâng chuyeån ñeán gì? Tuy nhieân ñaéc nhaäp vò vi chôn. Vieân thoâng khoâng hai

phía Baùch Tröôïng can ñaàu tu taán boä, Phaùp taùnh chaúng veà ñaâu." Thaäp phöông theá giôùi thò toaøn thaân." One day, a monk came and asked Zen master (Traêm tröôïng ñaàu saøo vaãn ñöùng yeân, Chang-sha, "How do we, transforming Tuy laø ñöôïc nhaäp chaúng phaûi hieàn. mountains and rivers and earth, reduce them Ñaàu saøo traêm tröôïng caàn vöôït khoûi, into the Self?" Replied the master, "How do Möôøi phöông theá giôùi thaûy thaân mình.) we, transforming the Self, produce mountains Sau khi nghe baøi keä, vò Taêng laïi hoûi: "Neáu ai and rivers and earth?" The monk confessed ñoù ñöùng treân ñaàu saøo traêm tröôïng, laøm sao coù ignorance, whereupon said the master: "In theå böôùc tôùi ñöôïc?" Sö noùi: "Nuùi tænh Löông. this city south of the Lake, people are thriving Soâng tænh Lyù." Vò Taêng noùi: "Con khoâng hoäi." well. Cheap rice and plentiful fuel and Sö noùi: "Töù haûi nguõ hoà ñeàu röïc rôõ trong prospering neighborhood" The monk was still ñoù."—Changsha sent a monk to ask a pondering. Zen master Chang-sha issued a question of Zen of Zen master Hui, who was gatha: a fellow student with Changsha under Nan- "Why ask about transforming mountains ch'uan. The monk asked Zen master Hui, and rivers and earth; "What was it like after you saw Nan-ch'uan?" Into what are they transformed? Hui was silent. The monk asked, "What was it Universally penetrating, like before you saw Nan-ch'uan?" Hui said, not just in two extremes. "There couldn't be anything more." The monk Dharma-nature has never gone away." returned and told Changsha about this Thieàn sö Tröôøng Sa khoâng coù nôi truï nhaát conversation. Changsha then showed the ñònh vaø cuõng khoâng ai bieát ngaøi thò tòch ôû ñaâu monk a verse that said: vaø luùc naøo—Zen master Changsha had no "Atop a hundred-foot pole, fixed abode, and no one knows where and an unmoving person, when he passed away. Although he's gained entry, Tröôøng Sa Phöông Thaûo Laïc Hoa: See Coâng AÙn he hasn't reached the truth. Phöông Thaûo Laïc Hoa. He must step forth from the top of the pole, Tröôøng Sa Thieàn Sö (Nhaät Baûn): Chosa (jap)— Then the world in ten directions Teân cuûa moät vò thieàn sö Nhaät Baûn, ñeä töû cuûa thieàn is the complete body." sö Baïch AÅn Hueä Haïc. Haøng naêm Tröôøng Sa ñeàu After listening to the verse, the monk then ñeán tham döï caùc khoùa tham thieàn ñöôïc toå chöùc taïi asked, "If one is at the very top of a hundred- ñaïo traøng cuûa thieàn sö Baïch AÅn Hueä Haïc, nhöng foot pole, how does one step forward?" chöa bao giôø thöùc ngoä ñöôïc ñieàu gì caû. Cuoái cuøng Changsha said, "The Lang Province vaøo moät naêm noï, khi keát thuùc moät khoùa thieàn, mountains. The Li Province rivers." The Baïch AÅn ñaõ goïi Tröôøng Sa ñeán vaø baûo: "Haøng monk said, "I don't understand." Changsha naêm oâng ñeàu tìm ñeán ñaây, loùng ngoùng nhö moät said, "The four seas and five lakes are chuù vòt nhaûy vaøo nöôùc khi trôøi laïnh. OÂng laøm cuoäc splendid within it." haønh trình daøi voâ nghóa, khoâng ñaït ñöôïc moät chuùt Moät hoâm, coù moät vò Taêng ñeán hoûi thieàn sö thaønh quaû naøo. Ta khoâng theå töôûng töôïng oâng ñaõ Tröôøng Sa Caûnh Saàm: "Laøm sao chuyeån non ñi moøn bao nhieâu ñoâi giaøy coû trong nhöõng naêm soâng ñaát nöôùc trôû veà caùi töï kyû?" Tröôøng Sa thaùng vöøa qua. Ta khoâng giuùp ích gì ñöôïc cho ñaùp: "Laøm sao chuyeån caùi töï kyû thaønh non haïng ngöôøi nhaøn roãi nhö oâng,

ñaây nöõa!" Nhöõng lôøi naøy ñaõ laøm chaán ñoäng saâu xa immortality. trong loøng Tröôøng Sa. OÂng ñaõ töï mình phaûn tænh: Tröôøng Sanh Baát Töû: Long life without death. "Ta coù coøn laø moät con ngöôøi hay khoâng? Neáu ta Tröôøng Sanh Phuø: Pheùp tröôøng sanh baát töû, yù noùi khoâng nhaäp thaâm ñònh ñeán choã thöïc chöùng giaùc Phaät Giaùo—The charm for immortality, i.e. ngoä, ta seõ chaúng bao giôø ñaùng soáng ñeå trôû veà nhaø Buddhism. nöõa. Ta quyeát ñònh seõ doác toaøn löïc taäp trung vaøo Tröôøng Taây (1184-1266): Teân cuûa moät danh thieàn ñònh cho ñeán khi ta cheát." OÂng ñi ñeán moät bôø Taêng Nhaät Baûn Tònh Ñoä toâng vaøo theá kyû thöù bieån vaø toïa thieàn treân moät taám löôùi caù. Nhöng sau XIII—Name of a Japanese famous monk of the baûy ngaøy ñeâm lieân tuïc thieàn ñònh, Tröôøng Sa vaãn Pure Land Sect in the thirteenth century. khoâng giaùc ngoä ñöôïc. Khoâng coøn gì ñeå laøm khaùc Tröôøng Thaéng Töï: Chosho-ji (jap)—Teân moät hôn laø töï traàm mình xuoáng loøng ñaïi döông. Tieán ngoâi chuøa ôû Nhaät Baûn—Name of a temple in haønh ñuùng nghi thöùc töï saùt cuûa Nhaät Baûn, oâng côûi Japan. giaøy roài böôùc vaøo nhöõng loïn soùng. Ngay trong Tröôøng Thoï: Teân moät ngoâi chuøa coå toïa laïc trong khoaûnh khaéc ñoù, oâng ñöa maét nhìn xuoáng maët quaän Goø Vaáp, thaønh phoá Saøi Goøn, Nam Vieät bieån laáp laùnh aùnh bình minh, ngay töùc khaéc oâng Nam—Name of an ancient pagoda located in Goø hoaøn toaøn troáng roãng vaø ñaït ñöôïc ñaïi giaùc—Name Vaáp district, Saigon City, South Vietnam. of a Japanese Zen master, a disciple of Zen Tröôøng Thoï Thieân: Coõi trôøi tröôøng thoï, nôi maø master Hakuin. Chosa used to come to participate ñôøi soáng baèng 500 ñaïi kieáp hay keùo daøi ñeán in the special annual intensive meditation session 80.000 kieáp trong coõi Trôøi voâ saéc thöù tö—Devas with Zen master Hakuin every single year, yet he of long life (in the fourth dhyana heaven where never attained anything. Finally one year Hakuin life is equivalent to 500 great kalpas, and in the said to him at the conclusion of the session, "You fourth arupaloka where life extends over 80.000 come here every year, just like a duck diving into kalpas. the water when it is cold. You are making a long Tröôøng Thôøi Tu Haønh: Unflagging devotion to journey in vain, without gaining half a bit of one’s vocation. empowerment. I can't imagine how many straw Tröôøng Thôøi Tu Haønh Taâm: Mind of unflagging sandals you have worn out over the years making devotion to one’s vocation—Taâm tröôøng thôøi tu this trip. I have no use for idlers like you around haønh—Ñaây laø moät trong möôøi taâm kim cang ñöôïc here, so don't come anymore!" Deeply stirred, moät vò Boà Taùt phaùt trieån qua tu taäp—This is one Chosa thought to himself, "Am I not a man? If I do of the ten characteristics of the “diamond heart” not penetrate through to realization this time, I as developed by a Bodhisattva—See Thaäp Kim will never return home alive. I will concentrate on Cang Taâm. meditation until I die." Setting himself a limit of Tröôøng Thuaän: Ch'ang-Shun (chi)—Teân cuûa moät seven days, Chosa went to sit in a fishnet shed by vò sö Trung Hoa—Name of a Chinese monk. the seashore. But even after seven days of sitting Tröôøng Thuûy Töø Huyeàn Thieàn Sö: Chosui in meditation without eating or sleeping, Chosa Shisen (jap)—Ch'ang-shui Tzu-hsuan (Wade- was still at a

loss. There was nothing for him to do Giles Chinese)—Changshui Zixuan (Pinyin but drown himself in the ocean. Removing his Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi shoes in the traditional manner of a suicide rite, lieäu chi tieát veà Thieàn sö Tröôøng Thuûy Töø Huyeàn; Chosa stood in the waves. At that moment, seeing tuy nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö the shimmering ocean and the rising sun merging naøy trong Nguõ Ñaêng Hoäi Nguyeân: Tröôøng Thuûy into a crimson radiance, all at once he became Töø Huyeàn, teân cuûa moät thieàn sö Trung Hoa vaøo completely empty and greatly awakened. theá kyû thöù möôøi moät. Khi coøn nhoû, Sö töï caét toùc vaø Tröôøng Sanh: Kieáp soáng vónh cöûu nôi coõi Cöïc lieân tuïc tuïng kinh Thuû Laêng Nghieâm —We do not Laïc—To live long—Long life—Long or eternal have detailed documents on this Zen Master; life in the paradise. however, there is some interesting information on Tröôøng Sanh Baát Laõo: Cuoäc soáng keùo daøi khoâng him in The Wudeng Huiyuan: Ch'ang-shui, name giaø, khoâng cheát—Long life without growing old, of a Chinese Zen master in the eleventh century.

As a young man he cut off his hair and nuùi soâng theá giôùi?' Caâu hoûi doäi ngöôïc laïi continuously recited the Surangama Sutra. ngöôøi hoûi, vaø ngöôøi hoûi lieàn môû con maét ñaïo. Tröôøng Thuûy ñaït ñöôïc trí hueä thaâm saâu khi Vaäy toâi hoûi maáy oâng laø theá naøo? Caâu hoûi vôùi nghe moät vò thaày Phaät giaùo teân Hoaøng Minh lôøi ñaùp haù chaúng phaûi laø moät caâu nhö nhau noùi: "Haønh traïng cuûa moät vò Boà Taùt hieån thò hay sao? Töø Huyeàn tìm thaáy lyù huyeàn vi gì ôû voâ vi." Tröôøng Thuûy beøn noùi vôùi Hoaøng Minh: ñoù? Toâi seõ bình giaûng cho maáy oâng nghe. Noùi "Thay vì goõ vaøo moät phieán tre, laïi goõ vaøo hö xong, Hö Ñöôøng caàm caây phaát töû ñaäp vaøo khoâng, ngöôøi ta vaãn rôi vaøo baãy. Chaâu maøy gheá, giaûng raèng: 'Thanh tònh boån nhieân vaân haø nhöôùng maét laø ñaõ coù yù. Deïp qua moät beân hai hoát sanh sôn haø ñaïi ñòa?'" Lôøi giaûng naøy treân con ñöôøng naøy, thöïc chöùng caùi coát loõi." Hoaøng thöïc teá ñaõ laøm phöùc taïp theâm vaán ñeà thay vì Minh chaáp nhaän ñieàu naøy nhö söï laõnh hoäi cuûa laøm cho noù ñôn giaûn hôn (see Noùi Nhaïi)— Tröôøng Thuûy—Ch'ang-shui gained profound Ch'ang-shui set off to "seek out the source of insight when he heard the Buddhist teacher Zen." Hearing that Langye's teaching was Hongming say, "The demeanor of the unsurpassed, he hastened to that teacher's Bodhisattva is manifestly unproduced." congregation. According to the account in Ch'ang-shui then said to Hoangming, Wudeng Huiyuan, Ch'ang-shui is the monk "Tapping emptiness, but instead striking the who poses to Langye the question about bamboo, one still falls into the trap. Raising original purity that is cited in case 100 of the the eyes and arching the eyebrows, already Book of Serenity. One day, Ch'ang-shui asked there's intent. Leaving aside these two paths, Hui-chiao Lang-yeh, "How is it that the realizing the essence." Hongming approved Originally Pure has all of a sudden come to this as evidence of Ch'ang-shui's produce mountains and rivers and the great understanding. earth?" But the master's answer was no Tröôøng Thuûy baét ñaàu cuoäc haønh trình "tìm answer, and he merely repeated the question, kieám nguoàn Thieàn." Nghe noùi giaùo phaùp tuyeät "How is it that the Originally Pure has all of a vôøi cuûa Lang Nha Hueä

Giaùc, Sö beøn voäi vaõ ñi sudden come to produce mountains and rivers ñeán chuùng hoäi cuûa Lang Nha. Theo Nguõ Ñaêng and the great earth?" Ch'ang-shui thereupon Hoäi Nguyeân, Tröôøng Thuûy laø moät vò Taêng ñaët had realization. He said, "I wish to serve as ra cho Lang Nha caâu hoûi veà caùi boån nhieân towel and pitcher." Langye said, "This style thanh tònh ñöôïc cheùp laïi trong thí duï thöù 100 will not be long-lived. You should resolutely cuûa Thong Dong Luïc. Moät hoâm, Sö hoûi thieàn safeguard and repay Buddha's kindness. Do sö Hueä Giaùc Lang Nha: "Caùi thanh tònh boån not regard any other teaching as greater than nhieân sao boãng döng sanh nuùi soâng theá giôùi?" this." Then, as he was instructed, Ch'ang-shui Hueä Giaùc chæ laëp laïi nguyeân vaên caâu hoûi cuûa again bowed and left. Later, in the thirteenth Tröôøng Thuûy. Nghe vaäy Tröôøng Thuûy boãng century, another great Zen master, Hsu-t'ang, ñaït ngoä. Sö noùi: "Con mong ñöôïc laøm caùi commented on this in a still more mystifying khaên hay bình nöôùc." Lang Nha noùi: "Caùi manner. One day, Hsu-t'ang entered the hall kieåu naøy seõ khoâng soáng thoï ñaâu. OÂng neân and said like this, "When Ch'ang-shui asked cöông quyeát giöõ gìn vaø baùo ñaùp söï töø bi cuûa Hui-chiao Lang-yeh: 'How is it that the Phaät Toå. Ñöøng xem baát cöù giaùo phaùp naøo lôùn Originally Pure has all of a sudden come to hôn giaùo phaùp naøy." Sau khi nghe lôøi chæ daïy produce mountains and rivers and the great cuûa Lang Nha, Tröôøng Thuûy leã baùi roài lui ra. earth?' The question was echoed back to the Sau ñoù, vaøo theá kyû thöù möôøi ba, moät vò cao questioner himself, and it is said that the Taêng khaùc laø thieàn sö Hö Ñöôøng ñaõ ñem caâu spiritual eye of the disciple was then opened. chuyeän naøy ra giaûng moät caùch voâ cuøng bí I now want to ask you how this could have hieåm. Ngaøy noï, Hö Ñöôøng thöôïng ñöôøng vaø happened. Were not the question and the noùi theá naøy: "Khi Töø Huyeàn hoûi Hueä Giaùc answer exactly the same? What reason did 'Caùi thanh tònh boån nhieân sao boãng döng sanh Ch'ang-shui find in this? Let me comment on

it." Whereupon he struck his chair with the Tröôøng Vaät: Vaät duïng dö giaû cuûa chö Taêng Ni— duster (hossu), and said, "How is it that the Surplus supplies for monks and nuns—See Tröôøng Originally Pure has all of a sudden come to Y, Vaät, Baùt. produce mountains and rivers and the great Tröôøng Y, Vaät, Baùt: Quaàn aùo, vaät duïng vaø baùt earth?" His comment complicates the matter khaát thöïc vöôït quaù giôùi haïn Phaät cho pheùp— instead of simplifying it. Clothes, things or almsbowls in excess of the Moät hoâm, khi Tröôøng Thuûy baét ñaàu nhaäm permitted number. chöùc truï trì, Sö thöôïng ñöôøng daïy chuùng, noùi Tröôûng Döôõng Caên Laønh Ñöùc Haïnh: Maturing raèng: "Ñaïo khoâng ñaït ñöôïc baèng lôøi noùi hay one's moral character—Lòch söû Thieàn ñöa ra hình töôùng, cuõng khoâng bieát ñöôïc qua döï thaûo nhieàu thí duï veà nhöõng Thieàn sö vó ñaïi ñi vaøo theá hay thaûo luaän kyõ caøng. Coát loõi cuûa Ñaïo chæ coù gian sau moät thôøi gian aån cö. YÙ töôûng aån cö naøy theå naém baét tröïc tieáp maø thoâi. Khoâng bao giôø khoâng phaûi laø ñeå tu taäp khoå haïnh, maø laø ñeå tröôûng ñöôïc thöïc chöùng baèng caùch naøo khaùc." Vì Sö döôõng ñöùc haïnh cuûa haønh giaû. Haønh giaû tu Thieàn ñöôïc kính troïng bôûi hai tröôøng phaùi, Thieàn vaø neân luoân nhôù raèng beân ngoaøi coång nhaø Thieàn

ñang Giaùo ñieån, vaø vì nhöõng bình luaän cuûa Sö veà coù nhieàu loaïi tî xaø ñoäc haïi ñang rình raäp, neáu kinh Thuû Laêng Nghieâm, Sö trôû neân noåi tieáng khoâng daãm ñaïp leân chuùng moät caùch coù hieäu quaû khaép nôi—One day when Ch'ang-shui began thì chuùng seõ ngoác ñaàu daäy, vaø toaøn boä laâu ñaøi ñöùc his appointment as abbot he addressed the haïnh ñaõ ñöôïc xaây döïng coù theå bò huûy dieät chæ monks, saying, "The Way is not attained by trong moät ngaøy—The history of Zen gives many speech or form, nor is it known through examples of great masters who emerged into the design or deliberation. The essence can only world after a period of retirement. The idea is not be directly grasped. It has never been the practice of asceticism, but is the "maturing of otherwise realized." Because he was one's moral character." Zen practitioners should respected by the two schools (both Zen and always remember that many serpents and adders Scriptural), and because of his commentary are waiting at the porch, and if one fails to on the Surangama Sutra, he became widely trample them down effectively they raise their known. heads again, and the whole edifice of moral Tröôøng Thöïc: Nguoàn cung caáp thöïc phaåm daøi culture built up in vision may collapse even in a haïn—Ample supplies of food, i.e. for a long time. day. Tröôøng Tænh Chaân Caàm (1881-1970): Teân cuûa Tröôûng Döôõng Thaùnh Thai: Maturing of the moät vò cö só hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät sacred womb—Haønh giaû tu Thieàn neân luoân nhôù Baûn vaøo theá kyû thöù XX—Name of a Japanese raèng trong tu taäp Thieàn, chæ coù laõnh hoäi chaân lyù famous lay Buddhist scholar in the twentieth Thieàn khoâng thoâi thì chöa ñuû, maø haønh giaû coøn century. phaûi "tröôûng döôõng Thaùnh thai." Theo Thieàn sö Tröôøng Toàn: Durable. D.T. Suzuki trong quyeån "Thieàn Hoïc Nhaäp Moân," Tröôøng Trai: Life-long vegetarian. thuaät ngöõ naøy baét nguoàn töø Ñaïo giaùo, nhöng ngaøy Tröôøng Traûo: Choso (jap)—Long-nailed—Ñeå nay trong Thieàn noù chæ cho "Haïnh giaûi töông öng," moùng tay vaø moùng chaân thaät daøi. nghóa laø hieåu vaø laøm töông öng laãn nhau. Döôùi söï Tröôøng Traûo Phaïm Chí: Dighanakha (p)—Long-höôùng daãn cuûa moät vò thieàn sö coù naêng löï c, moät vò nailed brahmacarin—Vò phaïm chí ñeå moùng tay vaø haønh giaû tu Thieàn coù leõ cuoái cuøng ñaït ñöôïc moät moùng chaân thaät daøi. caùch troïn veïn nhöõng huyeàn thaâm veà Thieàn, nhöng Tröôøng Vó Nhaõ Nhaân (1907-?): Teân cuûa moät vò ít nhieàu chæ laø veà maët tri kieán maø thoâi. Trong cuoäc cö só hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn soáng cuûa mình haønh giaû tu Thieàn phaûi söû duïng choã vaøo theá kyû thöù XX—Name of a Japanese famous hieåu bieát ñeå thöïc tu thöïc chöùng tuøy theo taát caû lay Buddhist scholar in the twentieth century. nhöõng caûnh duyeân cuûa cuoäc soáng ñeå toaøn thieän Tröôøng Vieân Töï: Cho-en-ji (jap)—Name of a choã ñaït ngoä naøy. Ñeå laøm ñöôïc vieäc naøy, töï mình monastery in Japan. phaûi reøn luyeän laø vieäc raát caàn thieát, vì taát caû nhöõng Tröôøng Vaõng: Taï theá—To pass away. gì hoïc ñöôïc nôi thaày ñeàu nhö ngoùn tay chæ traêng,

cuoái cuøng haønh giaû vaãn caàn phaûi noã löïc vöôn leân. the direction where his utmost efforts must further Nhöng coâng phu tu taäp "tröôûng döôõng Thaùnh thai." be put forth. But it is no longer imperative for him khoâng baét buoäc haønh giaû

phaûi ôû laïi döôùi moät vò to remain under a master or in a Zendo; on the thaày hay trong moät thieàn ñöôøng. Ngöôïc laïi, moãi contrary, his intellectual attainments must be put haønh giaû caàn phaûi töï mình thöïc haønh ñeå chöùng ngoä on trial by coming into actual contact with the laõnh hoäi khi tieáp xuùc thaät vôùi theá gian trong baát cöù world. There are no prescribed rules for this caûnh duyeân naøo, chöù khoâng coù moät qui taéc coá ñònh "maturing". Each must act under his own naøo caû. Haønh giaû coù theå aån cö trong röøng saâu nuùi discretion as he meets with the accidental thaúm hay ôû ngay trong phoá thò vaø thuaän theo taát caû circumstances of life. One may retire into the phaùp theá gian. Ngöôøi ta noùi Luïc Toå Hueä Naêng ñaõ mountains and live as a solitary hermit, or he may soáng chung vôùi nhoùm thôï saên trong nuùi 15 naêm. come out into the market and be an active Khoâng ai bieát ñeán ngaøi cho ñeán khi ngaøi xuoáng participant in all the affairs of the world. The nuùi, nghe phaùp sö AÁn Toâng giaûng kinh, Luïc Toå Sixth Patriarch is said to have lived among the vaãn aâm thaàm, laëng leõ, khoâng cho ai bieát. Quoác sö mountaineers for fifteen years after he had left Hueä Trung ôû Nam Döông ñeán 40 naêm, chöa töøng the Fifth Patriarch. He was quite unknown in the ñeán kinh thaønh, nhöng phaïm haïnh thanh tònh cuûa world when he first returned to hear a lecture in Quoác sö vang löøng khaép choán, vì hoaøng ñeá ban Ying-tsung (Inshu). The National Teacher Chung chieáu trieäu thænh neân ngaøi môùi rôøi khoûi thaûo am. spent forty years in Nan-yang and never showed Qui Sôn thì aån cö trong nuùi 7 naêm, duøng haït deû himself out in the city. But his holy life became soáng qua ngaøy vaø laøm baïn vôùi khæ vöôïn. Theá maø known far and near, and at the earnest request of daân chuùng döôùi nuùi ñeàu bieát vaø hoï xaây döïng the Emperor he finally left his hut. Kuei-shan nhöõng ngoâi chuøa beân thaûo am cuûa ngaøi, vaø ñaõ trôû (Yisan) spent several years in the wilderness, thaønh vò thaày cuûa moät ngaøn naêm traêm Taêng chuùng. living on nuts and befriending monkeys and deer. Thieàn sö Quan Sôn Hueä Huyeàn, vò toå khai saùng He was found out, however, and great chuøa Dieäu Taâm ôû kinh ñoâ Kyoto, tröôùc ñoù cuõng monasteries were built about his anchorage, and caát am tu haønh aån cö trong tænh Myõ Nuøng, cuøng he became the master of one thousand and five laøm lao ñoäng vôùi daân laøng. Khoâng ai nhaän ra ngaøi hundred monks. Kwanzan, the founder of the cho ñeán veà sau tình côø ngaøi bò moïi ngöôøi phaùt hieän great Myoshin-ji in Kyoto, lived at first a retired vaø trieàu ñình ñaõ trieäu thænh ngaøi veà khai saùng moät life in Mino Province, working for the villagers as ngoâi chuøa ôû kinh ñoâ—Zen practitioners should a day laborer. Nobody recognized him until one always remember that in practicing Zen, a mere day an incident disclosed his identity and the understanding of the truth of Zen is not sufficient, Court insisted on his founding a monastery in the but ones must go through a period which is known Capital. as "the long maturing of the sacred womb." Tröôûng Giaû: Drhapati (skt)—Noble person— According to Zen master Daisetz Teitaro Suzuki Wealthy and noble person—Ngöôøi ngay thaúng, in "An Introduction To Zen Buddhism," the term thaønh thaät, khi veà giaø thì giaøu coù—A must have come originally from Taoism; but in householder—One who is just, straightforward, Zen nowadays it means, broadly

speaking, living honest, advanced in aged, and wealthy and edler. a life harmonious with the understanding. Under Tröôûng Giaû Cuøng Töû Duï: Daridra-purusa (skt)—the direction of a competent master, a Zen The simile of a poor son—See Phuù Gia Töû Tha practitioner may finally attain to a thorough Phöông Caàu Thöïc. knowledge of all mysteries of Zen, but it will be Tröôûng Giaû ÖÙng Thaân: The body of an elder— more or less intellectual though in the highest Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc possible sense. The Zen practitioner's life, in and Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng out, must grow in perfect unison with this thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi attainment. To do this a further self-training is nhö sau: Neáu coù chuùng sanh öa laøm chuû caùc doøng necessary, for what he has gained under the quí toäc, ñöôïc moïi ngöôøi toân nhöôøng, toâi seõ hieän master after all only the pointing of the finger in thaân Tröôûng Giaû tröôùc nhöõng ngöôøi ñoù noùi phaùp,

khieán hoï ñöôïc thaønh töïu—According to The vò Ni cao haï ñeå baøy toû loøng kính troïng) —Eldest Surangama Sutra, book Six, Avalokitesvara nun in an order of nuns (seniority reckoned from Bodhisattva vowed in front of the Buddha about the time of entry into the Sangha). his appearance before sentient beings (one of the Tröôûng Laõo Ni Keä: Therigatha (p)—Verses of thirty-two response bodies) as follow: If there are the arahat nuns—Verses in the Therigatha—Theo living beings who enjoy being heads of Phaät Giaùo Nhìn Toaøn Dieän cuûa Tyø Khöu Boà Ñeà: households, whom those of the world venerate “Ngaøy kia Tyø Khöu Ni Subha vaøo vöôøn xoaøi cuûa and yield to, I will appear before them in the body Jivaka ñeå nghæ ngôi vaøo buoåi tröa. Cuøng luùc aáy coù of an elder and speak Dharma for them, enabling teân du ñaõng ôû thaønh Vöông Xaù ñang trong löùc tuoåi them to accomplish their wish—See Tam Thaäp thanh xuaân ñaày tham duïc, thaáy ni coâ vaøo röøng thì Nhò ÖÙng Thaân. ñaâm ra say ñaém saéc ñeïp dieãm kieàu cuûa ni coâ. Teân Tröôûng Laøng: Gamani (p)—Village headman— du ñaõng ñöùng chaën ngang ñöôøng khoâng cho ni coâ See Kinh Ngöôøi Tröôûng Laøng. ñi tôùi. Ni coâ Subha coá laøm cho anh ta hieåu raèng coâ Tröôûng Laõo: Choro (jap)—Sthavira (skt). laø ngöôøi xuaát gia, ñaõ töø khöôùc theá gian, vaø caûnh 1) Ngöôøi lôùn tuoåi: Aged man—Old man. caùo anh veà nhöõng tai haïi cuõng nhö nguy cô cuûa 2) Vò Taêng cao haï: Sö Tröôûng laõo—Elder duïc laïc, nhöng voâ hieäu quaû. Lôøi khuyeân cuûa ni coâ Venerable Bhiksu—Senior Venerable—A ñaõ loït vaøo tai cuûa ngöôøi ñieác vaø ñöôïc ghi laïi thaønh title for virtuous and aged monk. Tröôûng Laõo Ni Keä.”Ñaây laø söu taäp nhöõng baøi vieát 3) Vò Taêng truï trì: An abbot. cuûa caùc Ni tröôûng cuûa coäng ñoàng Phaät giaùo buoåi 4) Trong Phaät giaùo, tröôûng laõo coù nghóa laø toân sô khai, chöùa ñöïng trong Tieåu Boä Kinh trong kinh hieäu cuûa moät vò Taêng cao tuoåi cao ñöùc hay taïng Pali. Coù 73 baøi thô do 71 vò Ni vieát veà nhöõng moät vò truï trì—In Buddhism, elder monks thaønh töïu thieàn ñònh vaø ñôøi soáng toân giaùo— mean a title for virtuous and aged monk or an According to The Spectrum of Buddhism written abbot. by Bhikkhu Bodhi: “One day Subha, the 5) Trong phaùi Laâm Teá, ñaây laø vò nieân tröôûng cuûa bhikkhuni, was entering Jivaka’s mango grove to caùc nhaø sö, chòu

traùch nhieäm giaùm saùt thieàn relax during moon-time. At that time a certain ñöôøng: Jikijitsu (jap)—In the Rinzai school, libertine of Rajagaha, in the lustful prime of this is the "elder monk" who is charged with youth, seeing her entering the forest, was the supervision of the zendo. infatuated by her. He barred the way making it 6) Phra (thai): Töø ngöõ Thaùi duøng ñeå chæ moät vò impossible for her to go any further. Subha sought “tröôûng laõo.” Töø naøy töông ñöông vôùi töø Pali to make him understand that she was one who had “Thera,” ñöôïc ban cho moät vò Taêng sau khi renounced and warned him of the bane and curse thoï ñaïi giôùi ít nhaát 20 naêm vaø vò ñaõ ñaäu kyø thi of sense pleasures, but it was of no avail. Her tieâu chuaån veà tieáng Pali—A Thai term for counsel fell on deaf ears and the dialogue is “elder.” It’s equivalent to the Pali term recorded as Verses in the Therigatha. The verses “Thera,” given to monks who have been of the Female Elders, collection of writings of the ordained at least twenty years and who have elder nuns of the early Buddhist community, passed a standard examination in Pali. contained in the Khuddhaka Nikaya of the Pali Tröôûng Laõo Boä: Thera (p)—Theravada (p)— Canon. There are seventy-three poems attributed Sthaviranikaya (skt)—Way of the Elders—See to seventy-one nuns that mostly describe their Theravada. meditative attainments and religious lives. Tröôûng Laõo Keä: Theragatha (p)—Verses of the Tröôûng Laõo Taêng: Thera (p)—Sthavira (skt)— arahat nuns—Verses in the Therigatha—See Tröôûng laõo taêng coù nghóa laø moät vò tröôûng laõo Tröôûng Laõo Taêng Keä. trong Taêng giaø, hay moät vò sö cao tuoåi haï laïp trong Tröôûng Laõo Ni: Theri (p)—Elder Venerable giaùo hoäi Phaät giaùo Nguyeân Thuûy, ngöôøi noåi baät Bhiksuni—Nieân tröôûng cuûa caùc sö nöõ trong Ni trong tu taäp vaø nhöõng thaønh töïu veà thieàn ñònh. Moät ñoaøn (tuoåi ñaïo thaâm nieân ñöôïc tính töø luùc gia nhaäp thaønh vieân thaâm nieân vaø coù nhieàu phaåm haïnh xuaát giaùo ñoaøn. Thöôøng ñöôïc duøng ñeå tröôùc teân nhöõng saéc trong Taêng ñoaøn, thöôøng ñöôïc nhaän töôùc hieäu

danh döï naøy. Noùi caùch khaùc, töø naøy chæ moät nhaø sö Tröôïng: Dandaka (skt)—Dandin (skt)—Gaäy— ñaõ traûi qua nhieàu naêm (ít nhaát 10 naêm. Thöôøng Staff—Stick. ñöôïc duøng ñeå tröôùc teân nhöõng vò taêng cao haï ñeå Tröôïng Baùt: Baùt dö ngoaøi moät baùt maø chö Taêng baøy toû loøng kính troïng) tu haønh neân taâm trí trôû neân Ni coù theå coù ñöôïc—A surplus bowl, other than the saùng suoát vì nhöõng phaåm chaát sau ñaây: trung thöïc, one that Monks and Nuns can possess. hieåu bieát troøn ñaày, thieàn ñònh vieân maõn vaø khaû Tröôïng Laâm: Suppatittha-cetiya (skt)—Yasti- naêng xoùa boû nhöõng khuyeát taät taâm thaàn—A Thera vana (skt)—Forest of sticks—Groves of staves— or Sthavira is Pali term for “an Elder in the Giaø Vieät Laâm—Thaân Noä Ba Laâm—Thieän An Truï Sangha,” or “a senior Theravada monk,” who has Thaùp—Thieän Kieán Laäp Chi Ñeà—Röøng Thaân Noä distinguished himself in learning and meditative Ba nôi maø ngoaïi ñaïo ñaõ duøng moät trong nhöõng attainments. A senior member of the Order who, caây trong ñoù ñeå ño Ñöùc Phaät vaø cuoái cuøng phaûi by length of years as respected Bhikkhu or by neùm boû, vì caøng ño Ñöùc Phaät caøng cao theâm. Ñaây exceptional qualities of character, is generally cuõng chính laø nôi maø ñöùc Phaät ñaõ töøng thuyeát

accorded this honorary title. In other words, this phaùp cöùu ñoä vua Taàn Baø Sa La—Groves of refers to an elder or a senior monk who has spent staves, said to have grown from the staff (of 16 10 years from his upasampada, who has been foot bamboo pole) with which the heretic ordained for many years with distinguished measured the Buddha and which he threw away, wisdom and qualities such as honorable character, because the more he measured the higher the perfect mastery of Buddha's teachings, Buddha grew. Another part of the legend is that excellence in the practice of meditation and the forest grew from the bamboo which heretics awareness of having attained liberation through left behind in chagrin. This is also a place where elimination of spiritual defilements. the Buddha preached to save King Bimbisara. Tröôûng Laõo Taêng Keä: Theragatha (p)—Verses Tröôïng Phu: Purusha (skt)—Ngöôøi coù taùnh linh of the arahat monks—Verses in the Theragatha— thöôïng ñaúng. Trong Phaät giaùo, ñaây laø moät Phaät töû Söu taäp nhöõng baøi vieát cuûa caùc tröôûng laõo cuûa nhieät thaønh, khoâng ngöøng trì giôùi—A person who coäng ñoàng Phaät giaùo buoåi sô khai, chöùa ñöïng trong has a supreme spirit. In Buddhism, this is a Tieåu Boä Kinh trong kinh taïng Pali. Coù 264 baøi thô zealous disciple, a man who presses forward vieát veà nhöõng thaønh töïu thieàn ñònh vaø ñôøi soáng toân unceasingly in observance of Buddhist morality. giaùo—Collection of writings of the elder monks of Tröôïng Thöïc: Nhöõng thöùc aên coøn dö laïi sau khi the early Buddhist community, contained in the aên—Surplus or left-over food. Khuddhaka Nikaya of the Pali Canon. There are Tröôïng Tuyeát Thoâng Tuùy (1610-1693): Teân cuûa 264 poems attributed their meditative attainments moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, and religious lives. vaøo thôøi nhaø Thanh (1644-1912)—Name of a Tröôûng Laõo Vangisa: Vangisa (p)—Venerable Chinese Zen master of the Lin-chi lineage during Vangisa—See Kinh Tröôûng Laõo Vangisa. the Ch'ing dynasty. Tröôûng Laõo Xaù Lôïi Phaát: Elder Sariputra. Tröôïng Vaät: Nhöõng vaät dö hay khoâng caàn thieát Tröôûng OÂng Thieàn Sö (1163-1228): Teân cuûa moät ngoaøi taùm moùn maø chö Taêng Ni coù theå coù ñöôïc — vò Thieàn sö thuoäc toâng Taøo Ñoäng Trung Hoa soáng Surplus or unnecessary things, other than the eight vaøo thôøi nhaø Nam Toáng beân Trung Hoa (1127- things that Monks and Nuns can possess—See 1279)—Name of a Chinese Ts'ao Tung Zen Taùm Moùn Caàn Duøng Cuûa Phaät. master who lived in the South Sung Dynasty in Tröôïng Y: Y aùo dö ngoaøi ba caùi maø chö Taêng Ni China. coù theå coù ñöôïc—A surplus robe, other than three Tröôûng Thaønh: Adult—To attain (grow into) robes that Monks and Nuns can possess. manhood. Tröøu Ñinh Baït Tieát: Nhoå ñinh thaùo neâm. YÙ noùi Tröôûng Thöôïng: Buddhata (p)—Senior— tröø boû voïng töôûng nghi hoaëc—To get rid of Seniority. deluded thoughts and doubts. Tröôûng Toân: Eldest grandson. Tröøu Ñôn: Moät vò Thieàn Taêng chính thöùc ra khoûi Tröôûng Töû: Eldest son. moät thieàn vieän naøo ñoù—A Zen monk officially

leaves a Zen monastery. kinh. Hôn theá nöõa, chuùng ta neân thöïc taäp thieàn Tröøu Giaûi: Nghæ ngôi—To rest. quaùn moãi ngaøy ñeå coù ñöôïc tueä giaùc Phaät. Vôùi Tröøu Thaân: Ruùt lui—To draw back—To fall Phaät töû taïi gia, tu laø söûa ñoåi taâm taùnh, laøm back. laønh laønh döõ—"Tu" means correct our Tröøu Thoaùt: Chæ vieäc

ñi tieåu tieän cuûa chö Taêng characters and obey the Buddha's teachings. Ni (khi vaøo nhaø xí thì phaûi côûi aùo caø sa)—To go to "Tu" means to study the law by reciting sutras the latrine (restroom). in the morning and evening, being on strict Tröøu Töôïng: See Abstraction. vegetarian diet and studying all the scriptures Tröøu Töôïng Saéc: Immaterial or abstract objects. of the Buddha, keep all the precepts; Tröøu Töôïng Thaàn: Vò thaàn khoâng coù hình töôïng however, the most important factors in real (Do Thaùi Giaùo)—Gods without images (Judaism). "Tu" are to correct your character, to Tröøu Y: Caùch thöùc côûi y aùo Caø Sa cuûa chö Taêng eliminate bad habits, to be joyful and Ni—The procedures of taking off a kasaya (monk compassionate, to build virtue. In reciting robe). sutras, one must thoroughly understand the Tröûu: 1) Phaàn khuyûu tay: Forearm; 2) Moät phaàn meaning. Furthermore, one should also möôøi saùu ngaøn Na Do Tha, thay ñoåi töø 1 boä 4 taác practise meditation on a daily basis to get ñeán 1 boä 8 taác Anh: The 16,000th part of a yojana. insight. For laypeople, "Tu" means to mend It varies from 1ft. 4 in. to 1 ft. 8 in. in length. your ways, from evil to wholesome (ceasing Tröûu Haäu AÁn: Tröûu Haäu Huyeàn Phuø—See Tröûu transgressions and performing good deeds). Haäu Phuø. Tu AÙc: Huaân taäp nhöõng ñieàu aùc, ngöôïc laïi vôùi baûn Tröûu Haäu Phuø: Talisman—Tröûu Haäu AÁn—Tröûu taùnh aùc—To cultivate evil—Cultivated evil in Haäu Huyeàn Phuø—Buøa hoä maïng. Thieàn toâng duøng contrast with evil by nature. töø naày ñeå chæ taâm aán cuûa Phaät Toå hay Phaät taùnh Tu An Truï Thaäp Löïc: An truï nôi thaäp löïc, töù voâ saün coù nôi moãi ngöôøi—Zen uses this term to uùy cuûa Nhö Lai, nhöùt thieát chuûng trí bình ñaúng, laø indicate the Buddha-seal or Buddha-nature in haïnh tu cuûa Boà Taùt, vì hieän thaáy taát caû phaùp everyone. khoâng nghi laàm—Equal cultivation of the ten Tröûu Haäu Huyeàn Phuø: Tröûu Haäu AÁn—See Tröûu powers, four fearlessnesses, and omniscience of Haäu Phuø. Buddha, directly seeing all things without doubt or Tröûu Löôïng: Hasta (skt)—Töø Töùc Ña—Caùnh tay confusion. hay baøn tay—An arm—A hand. Tu Baø Haàu: Subahu (skt)—Dieäu Tí Boà Taùt—Teân cuûa moät trong moät traêm vò Phaät ñoäc giaùc ñaõ soáng moät thôøi gian daøi treân nuùi Isigili—Name of one of TU one hundred Pratyeka-buddhas who lived a long time on Mount Isigili. Tu: Abhyasa (p & skt). Tu Baït: Teân cuûa phaùi "Khoå Haïnh Ngoaïi Ñaïo"— 1) Gia nhaäp vaøo giaùo ñoaøn ñeå trôû thaønh Taêng só Name of an externally ascetic sect. Phaät giaùo: To enter into religion—To become a Buddhist monk. Tu Baït Ñaø: Subhadra (skt)—Thieän Hieàn—See Tu 2) Quaùn chieáu: Bhaveti (p)—To contemplate. Baït Ñaø La. 3) Söï phaùt trieån: Bhavana (p)—Development. Tu Baït Ñaø La: Subhadra (skt)—Thieän Hieàn— 4) Tu Haønh: To cultivate—To observe or keep Coøn goïi laø Toâ Baït Ñaø La, teân cuûa vò Tyø Kheo ñeä commandments—To practice. töû cuoái cuøng ñöôïc quy-y vôùi Phaät. OÂng laø moät 5) Tu coù nghóa laø tu taäp hay thöïc taäp nhöõng lôøi ngöôøi Baø La Moân, luùc ñoù ñaõ 120 tuoå i (oâng tôùi giaùo huaán cuûa Ñöùc Phaät, baèng caùch tuïng kinh thaønh Caâu Thi Na gaëp luùc Ñöùc Phaät saép nhaäp dieät, saùng chieàu, baèng aên chay hoïc kinh vaø giöõ beøn xuaát gia vaø ñaéc ñaïo)—Name of the last giôùi; tuy nhieân nhöõng yeáu toá quan troïng nhaát convert of the Buddha, who

became Sakyamuni's trong “thöïc tu” laø söûa taùnh, laø loaïi töø nhöõng disciple shortly before the death of the Buddha thoùi hö taät xaáu, laø töø bi hyû xaû, laø xaây döïng ñaïo and is therefore known as the last disciple. A haïnh. Trong khi tuïng kinh ta phaûi hieåu lyù Brahmin, 120 years old at the time of convert.

Tu Bi: Tu taäp loøng bi maãn—Cultivation of Tu Chæ: Samatha bhavana (p)—Thieàn chæ hay compassion. thieàn vaéng laëng—Haønh thieàn theo boán möôi ñeà Tu Boà Ñeà: Subhuti (skt)—Coøn goïi laø Tu Phuø Ñeâ, muïc nhaèm muïc ñích ñaït ñöôïc taâm vaéng laëng. Söï Tu Phu Ñeâ, Tu Boå Ñeà, Tu Boå Ñeå, Taøu dòch laø bình an do cheá ngöï ñöôïc moät soá phieàn naõo vaø Khoâng Sinh, Thieän Hieän, Thieän Caùt, hay Thieän chöôùng ngaïi—Meditation on tranquility, a method Nghieäp. OÂng laø moät trong möôøi ñeä töû lôùn cuûa Ñöùc of contemplation on forty objects to acquire the Phaät. OÂng laø ñeä töû ñaàu tieân lieãu ngoä “taù nh khoâng.” mind of tranquility—See Boán Möôi Ñeà Muïc Haønh OÂng ñöôïc noåi baät veà loøng bi maãn vaø chaúng bao giôø Thieàn. gaây chuyeän vôùi baát cöù ai. OÂng cuõng laø ngöôøi Tu Chæ Quaùn: Samatha-vipasyana (skt)—Tu taäp ñöông thôøi chuyeân thuyeát giaûng kinh Ma Ha Baùt söï tænh laëng vaø caùi nhìn thaáu suoát —Cultivation of Nhaõ. Chính Ñöùc Phaät ñaõ noùi vôùi töù chuùng: “Tu Boà calm abiding and insight—See Chæ Quaùn. Ñeà laø moät trong nhöõng ñeä töû xuaát saéc veà tu taäp Tu Chính Haønh: Tu ñuùng theo chaùnh phaùp— thieàn ñònh vaø khoâng taùnh.” Moät caâu chuyeän noåi Cultivate correct dharma (practices). tieáng veà vieäc naøy laø khi Ñöùc Phaät trôû veà töø cung Tu Chænh: To put in order. trôøi Ñao Lôïi, taát caû ñeä töû cuûa Ngaøi ñeàu tôùi thaêm Tu Chöùng: Cultivation and realization—To Ngaøi chæ töø Tu Boà Ñeà, vì luùc ñoù oâng ta ñang truï practice and experience, or practice and realize. trong thieàn ñònh trong thaønh Vöông Xaù, nghó raèng Tu Chöùng Sai Bieät: Söï khaùc bieät ôû vieäc tu haønh ñaây laø caùch vinh danh Ñöùc Phaät nhaát. Veà sau khi vaø chöùng ngoä—Distinction in practice and oâng tôùi, Ñöùc Phaät beøn tuyeân boá vôùi töù chuùng raèng realization. Tu Boà Ñeà laø ngöôøi ñaàu tieân ñeán vieáng Ngaøi —One Tu Coâng Ñöùc: To cultivate meritorious virtues. of the ten great disciples of the Buddha. He is Tu Daï Ma: Suyama or Yama (skt)—Coøn goïi laø thought to have been first in his understanding of Tu Dieäm Ma, Tu Vieâm, Tu Vieâm Ma, Taøu dòch laø Sunyata, or the void. He was pre-eminent in Dieäu Thieän hay Dieäu Thôøi Phaân, teân cuûa Tu Ma compassion and that he never quarreled with Thieân Vöông, vò cai quaûn cung trôøi Daï Ma—The anyone. He is the principal interlocutor in the ruler of the Yama Heaven—See Dieäm Ma Thieân. Mahaprajnaparamita sutra. The Buddha declared Tu Daï Ma Thieân: Suyama or Yama (skt)—See to his assembly that: “Subhuti is the foremost Tu Daï Ma. among his disciples in the practice of Tu Daï Ma Thieân Vöông: Suyama-deva-raja concentration on emptiness.” A famous story (skt)—King of the Yama Heaven. about Subhuti on this states that when the Buddha Tu Di: Sumeru Mountain—See Tu Di Sôn. returned from Trayastrimsa Heaven all his Tu Di AÂm Thieân Vöông: Sound of the Polar disciples went to see him except Subhuti, for at Mountain—Moät trong möôøi Bieán Tònh Thieân that time Subhuti still remained in meditation in Vöông—See Bieán Tònh Thieân Vöông. Rajagrha, figuring this is the best

way to honor the Tu Di Baûo Quang Thaàn: Polar Mountain Jewel Buddha. Later when he arrived, the Buddha Light Deity (Spirit). declared that Subhuti was the first to greet him. Tu Di Ñaøn: Tu Di Toïa—Phaät toïa—A kind of Tu Boå: To maintain—Maintenance. throne for a Buddha. Tu Chaân: Sucinta, Sucinti, or Sucitti (skt)—Teân Tu Di Ñaûnh: Merukuta (skt)—Con trai thöù hai cuûa moät loaïi Trôøi—Name of a deva. cuûa Phaät Ñaïi Thoâng Trí Thaéng coù teân laø Tu Maät Tu Chi Ñaïo Voâ Tha, Caàu Kyø Phoùng Taâm Nhi Dó La Thieân hay A Suùc Beä Phaät —Second son of Hó: Tu khoâng nhaèm gì khaùc hôn laø tìm laïi caùi taâm Mahabhijna Buddha, whose name is Abhirati— ñaõ maát (vì tham, saân, si, maïn, nghi, taø kieán, saùt, See Abhirati. ñaïo, daâm, voïng)—Cultivation only consists in Tu Di Ñaêng Phaät: Merupradipa-Buddha (skt)— rediscovering one's moral nature, which has been Sumeru Lamp Buddha—Teân cuûa ñöùc Nhö Lai lost (due to one's greed, anger, ignorance, pride, ñang chuû trì Phaät ñoä naèm veà phía nam cuûa theá giôùi doubt, wrong views, killing, stealing, sexual Ta Baø—Name of a Tathagata who presides the misconduct and lying). Buddha Land on the south side of the Saha world.

Tu Di Hoa Quang Thaàn: Light of the Flower of Mount Sumeru. In the world of relativity, it is the Polar Mountain Deity (Spirit). impossible for Mount Sumeru to be contained in a Tu Di Kieân Coá Vöông: King of Mahoraga of mustard seed; only the reverse hypothesis is Stable as a Polar Mountain—Moät trong möôøi Ma possible. However, in the world of the absolute, Haàu La Giaø Vöông. the realm of those who have experienced full Tu Di Laâu: Meru (p)—Sumeru (skt)—Sumeru enlightenment, both hypotheses can be defended Mountain—Mount Meru—Nuùi Tu Di—See Tu Di as there is no differentiation with regard to time Sôn. and space. It is at the top of Indra’s heaven, or Tu Di Ma Na Hoa Quang Phaät: Buddha of heavens, below them are the four devalokas; Jasmine-Blossom Light. around are eight circles of mountains and between Tu Di Quang Phaät: Meruprabhasa-Buddha them are the eight seas, the whole forming nine (skt)—Meru-Ray Buddha—Sumeru Light mountains and eight seas. Buddha—Teân cuûa ñöùc Nhö Lai ñang chuû trì Phaät Tu Di Sôn Phaät: Sumerukalpa-buddha (skt)— ñoä naèm veà phía ñoâng cuûa theá giôùi Ta Baø —Name Sumeru Mountain Tathagata. of a Tathagata who presides the Buddha Land on Tu Di Sôn Vöông: Sumeru-giriraja (skt)—King of the east side of the Saha world. Sumeru Mountain—King of Mount Meru. Tu Di Sôn: Meru (p)—Sumeru (skt)—Sumeru Tu Di Thaéng AÂm Thieân Vöông: Supreme Sound Mountain—Mount Meru—Mount Sumeru—Nuùi of the Polar Mountain—Moät trong möôøi Ñao Lôïi Tu Di—Theo Kinh Hoa Nghieâm, nuùi Tu Di laø nuùi Thieân Vöông—See Ñao Lôïi Thieân Vöông. trung taâm cuûa taát caû caùc theá giôùi, coøn goïi laø Dieäu Tu Di Toïa: See Tu Di Ñaøn. Cao hay Dieäu Quang. Nuùi ñöôïc keát thaønh bôûi toaøn Tu Di Traøng: Endowed with Sumeru Knowledge. vaøng, baïc, chaâu baùu vaø löu ly, cao ñeán 505.000 Tu Di Trong Haït Caûi, Haït Caûi Trong Tu Di: daäm, chæ coù chö thieân cö nguï, chöù con ngöôøi khoâng Mount Sumeru contained in a Mustard Seed, and theå thaáy maø cuõng khoâng theå ñeán ñoù ñöôïc. Theo a Mustard Seed contained in Mount Sumeru. Phaät giaùo thì caû nuùi Tu Di chöùa trong moät haït caûi, Tu Di Töôùng: Merudhvaja

(skt)—Teân cuûa vuõ truï vaø haït caûi chöùa trong nuùi Tu Di. Trong theá giôùi cuûa Tu Di Ñaêng Vöông Phaät, ôû veà phöông taây baéc, töông ñoái thì haït caûi coù theå chöùa ñöïng trong nuùi Tu con trai thöù 12 cuûa Phaät Ñaïi Thoâng Trí Thaéng— Di, chöù khoâng laøm caùch naøo nuùi Tu Di coù theå chöùa Name of the universe of Merukalpa Buddha, in ñöïng ñöôïc trong haït caûi. Tuy nhieân, trong theá giôùi the northwest, twelfth son of Mahabhijna. tuyeät ñoái, theá giôùi cuûa nhöõng baäc ñaõ chöùng ngoä, Tu Di Töôùng Phaät: Merudvaja-Buddha (skt)— thì caû hai ñeàu ñuùng, vì trong theá giôùi naày khoâng coù Sumeru-Appearance Buddha—Teân cuûa ñöùc Nhö bieän bieät cuûa thôøi gian vaø khoâng gian. Treân ñænh Lai ñang chuû trì Phaät ñoä naèm veà phía ñoâng cuûa theá nuùi laø coõi Trôøi Ñeá Thích, giöõa chöøng nuùi vaø coõi giôùi Ta Baø—Name of a Tathagata who presides trôøi naày laø nôi ôû cuûa Töù Thieân Vöông, chung the Buddha Land on the east side of the Saha quanh coù taùm nuùi taùm bieån bao boïc, toaøn theå taïo world. thaønh “cöûu sôn baùt beå” (chín nuùi naày goàm Trì Tu Dieäm Ma Thieân: Suyama or Yama (skt)—See Song, Trì Truïc, Ñaûm Moäc, Thieän Kieán, Maõ Nhó, Tu Daï Ma. Töôïng Tî, Trì Bieân, Tu Di ôû trung taâm, vaø beân Tu Du: Muhurta (skt)—Muhutta (p)—See Maâu ngoaøi cuøng laø nuùi Thieát Vi)—According to the Hoâ Laät Ña. Avatamsaka Sutra, Polar Mountain, or Mount Tu Döôõng: To cultivate. Sumeru, or Sumeru Mountain, the central Tu Ña La: Sutra (skt)—Coøn goïi laø Toâ Ñaùt Laõm, mountain of every world, wonderful height, Toá Ñaùt Laõm, Tu Ña La, Tu Ñan La—Tu Ñoá Loä— wonderful brilliancy. It is a mountain formed from Tu Ña Lan-Tu Ñan Lan Ña—Xaâu laïi thaønh daây gold, silver, gems and crystal. It is 505,000 miles cho khoûi suùt ra: To sew (to thread, to string high. Only heavenly beings live there, human together)—Sôïi chæ hay sôïi daây: A thread, or a beings cannot see or get there. According to string—Xaâu laïi thaønh traøng hoa: Strung together Buddhist theory, Mount Sumeru contained in a as a garland of flowers—Phaàn thöù nhaát trong Tam Mustard Seed, and a Mustard Seed contained in taïng, nhöng laém khi aùm chæ taát caû kinh Phaät . Kinh

ñieån Phaät Giaùo, thöôøng giôùi thieäu baèng “Nhö Thò ñöôïc Ñaïo. Ngöôøi aáy vaãn coøn phaûi baûy laàn sanh töû Ngaõ Vaên”: The Sutra-pitaka, or the first portion of nöõa—One who has entered the stream. The the Tripitaka, but sometimes applied to the whole position of the way of seeing. He still has to Buddhist Canon. Buddhist sutras, usually undergo seven instances of birth and death. introduced by “Thus Have I Heard.”—See Kinh Tu Ñaø Hoaøn Quaû: Sotapatti-phala (p)— (2). Srotapanna-phala (skt)—Fruit of stream-enterer— Tu Ña La Luaän: Sutra-sastra (skt)—See Kinh Fruit of Stream-entry—Nhaäp Löu Quaû—Haønh giaû Löôïng Boä. ñang trong tö theá thaáy ñöôïc Ñaïo. Ngöôøi aáy vaãn Tu Ña La Taïng: Taäp boä kinh—Sutra Collection. coøn phaûi baûy laàn sanh töû nöõa—One who has Tu Ñaø: Sudra (skt)—Coøn goïi laø Thuû Ñaø La, giai entered the stream. The position of the way of caáp thaáp nhaát trong boán giai caáp ôû AÁn Ñoä vaøo thôøi seeing. He still has to undergo seven instances of Ñöùc Phaät coøn taïi theá—The fourth and the lowest birth and death. caste in India at the time of the Buddha. Tu Ñaø Huôøn: See Tu Ñaø Hoaøn. Tu Ñaø Ban Na: Srota-apanna—See Tu Ñaø Hoaøn. Tu Ñaø Huôøn Quaû: See Tu Ñaø Hoaøn Quaû. Tu

Ñaø Giaø: Sotapatti (p)—Srotapanna (skt)— Tu Ñaø Lyù Saù Na: Sudarsana (skt)—1) Thieän Stream-enterer—See Tu Ñaø Hoaøn. Kieán: Beautiful; 2) Teân cuûa moät loaøi Daï Xoa: Tu Ñaø Hoaøn: Sotapatti (p)—Srotapanna (skt)— Name of a yaksa. Stream-enterer—Stream-entry—Thaùnh quaû ñaàu Tu Ñaø Toá Di Vöông: Srutasoma (skt)—Sutasoma tieân trong Töù Thaùnh Quaû. Tu Ñaø Huôøn, nhaäp löu: (p)—Phoå Minh Vöông laø teân cuûa vò vua bò Ban ñaéc quaû thaùnh thöù nhaát, kinh nghieäm Nieát baøn laàn Tuùc Vöông baét giöõ—Pervading Light King, name ñaàu tieân, döùt tröø ba daây troùi buoäc: thaân kieán, hoaøi of the king captured by Kalmasapada—See Ban nghi, giôùi caám thuû. Vì caùc phieàn naõo ñaõ yeáu neân vò Tuùc Vöông. Tu Ñaø Huôøn khoâng bò taùi sinh vaøo boán coõi döõ. Tu Ñaø Tu Ma: Sudhaman (skt)—Vua Tu Ñaø Tu Haønh giaû ñang trong tö theá thaáy ñöôïc Ñaïo. Ñaây laø Ma—Moät vò vua ñöôïc ñeà caäp tôùi trong Ñaïi Trí Ñoä nhöõng ngöôøi ñaõ giaûi thoaùt khoûi ngaõ chaáp, hoaøi Luaän—A king mentioned in the Maha-Prajna-nghi vaø nghi leã qui taéc, nhöng vaãn chöa vöôït thoaùt Paramita sastra. ñöôïc duïc voïng. Trong quaû vò naày, duø chöa vöôït Tu Ñaïo: Con ñöôøng tu taäp—Tu haønh theo phaùp thoaùt khoûi voøng luaân hoài sanh töû, haø nh giaû khoâng moân cuûa toân giaùo—To practice the way—To coøn bò thoái chuyeån vaø chaéc chaén seõ ñaït quaû vò A cultivate the way of religion—To be religious. La Haùn sau baûy laàn taùi sanh giöõa coõi nhaân 1) Töï tu taäp, ngoâi vò Thanh Vaên Thöøa töø Nhaát Thieân—This is the first step of the four before Lai ñeán A La Haùn: The way of self-attaining Arhat Enlightenment. One who attains cultivation, in the Hinayana, the stage from the first stage of Sainthood, or one who has Anagama to arhat. entered the stream. The first of the Four Paths to 2) Moät trong thaäp ñòa Boà Taùt: In Mahayana, one liberation. The position of the way of seeing. This of the bodhisattva stages. is one who is free from the first three fetters of 3) Con ñöôøng tu taäp: Bhavana-marga (skt)—The individualistic views, of doubt, and of clinging to way of practice—Path of meditative rites and rules, but has not yet freed himself of cultivation—Ngöôøi ta thöôøng ñi maø khoâng passions. Although in this stage, the person is not thaáy khoâng bieát con ñöôøng mình ñang ñi. Toân yet free from the cycle of births and deaths, he giaùo chuù troïng treân thöïc haønh, töùc laø ñi nhö will never again regress in his cultivated path and theá naøo, nhöng laïi xao laõng vieäc giaùo hoùa is guaranteed to reach Arhathood after seven nhöõng hoaït ñoäng trí thöùc ñeå xaùc ñònh con more times of rebirths among Heaven and ñöôøng tu taäp chaân chính, töùc laø thaáy nhö theá Humans. naøo. Trong Phaät giaùo Ñaïi Thöøa, ñaây laø con Tu Ñaø Hoaøn Ñaïo: Sotapatti-magga (p)— ñöôøng treân ñoù ngöôøi ta ñaõ tröïc tieáp chöùng Srotapanna-marga (skt)—Path of stream- nghieäm “taùnh khoâng.” Con ñöôøng naøy ñoàng enterer—Path of Stream-entry—Ñaïo cuûa quaû vò thôøi vôùi sô ñòa Boà Taùt, treân ñoù haønh giaû deïp Döï Löu ñaàu tieân. Haønh giaû ñang trong tö theá thaáy boû ñöôïc nhöõng nhaän thöùc giaû taïo veà moät caùi

ngaõ tröôøng toàn—The way of walking or the Tu Ñôùi Thieân: Sudassana (p)—Sudarsana (skt)— way of cultivation. People often walk without Thieän Kieán Thieân—Thieän Quaùn Thieân—Name of seeing the way. Religions generally lay an

Excellent Observing Deva. importance on practice, that is, how to walk, Tu Ñöùc: Tu ñöùc qua coâng phu, ngöôïc laïi vôùi baûn but neglect teaching the intellectuall activity taùnh toát—Power of goodness attained by practice, with which to determine the right way, that is, in contrast with natural capacity for goodness how to see. In Mahayana Buddhism, this is (Taùnh ñöùc). the path on which one has directly realized Tu Gia Haønh: Tu haønh—Cultivate application. emptiness. This also coincides with the first Tu Giaø Ña: Sujata (skt & p)—Ngöôøi con gaùi cuûa Bodhisattva level (bhumi). On this path moät ñieàn chuû trong vuøng Senani gaàn thò traán Öu meditators completely remove the artificial Laâu Taàn Loa trong thôøi Ñöùc Phaät coøn taïi theá, nay conceptions of a permanent self. laø laøng Urel caùch thò traán Gaya 6 daäm trong quaän Tu Ñaïo Sôû Ñoaïn Phieàn Naõo : Phieàn naõo ñöôïc giuõ Gaya thuoäc tieåu bang Bihar trong vuøng ñoâng baéc boû treân böôùc ñöôøng tu haønh—Afflictions removed AÁn Ñoä. Naøng Tu Giaø Ña phaùt taâm höùa seõ daâng in the path of cultivation. cuùng cho vò thaàn caây ña caïnh nhaø moät böõa aên chaùo Tu Ñaïo Vò: Giai ñoaïn tu ñaïo—Stage of the path söõa neáu nhö naøng sanh ñöôïc con trai. Loøng mong of cultivation. öôùc cuûa naøng ñöôïc maõn nguyeän sau khi naøng haï Tu Ñaït: Sudana (skt)—Tieàn thaân cuûa Ñöùc Thích sanh moät chaùu trai. Naøng sai ngöôøi haàu gaùi söûa Ca Maâu Ni, khi ngaøi boû caû quyeàn haønh ngoâi baùu soaïn nôi cho coâ ñeán leã baùi taï ôn. Khi ra ñeán nôi, ñeå tu haïnh boá thí—Sakyamuni as a prince in a ngöôøi gaùi thaáy thaùi töû Só Ñaït Ña ngoài döôùi goác caây former life (previous incarnation), when he ña, töôûng Ngaøi laø vò thaàn caây hieän ra ñeå thoï nhaän forfeited the throne by his generosity leã vaät, beøn chaïy veà thoâng baùo cho Tu Giaø Ña. Tu (almsgiving). Giaø Ña raát vui möøng, mang thöùc aên ñöïng trong baùt Tu Ñaït Ña: Sudana (skt)—Sudatta (skt)—Thieän vaøng ñeán cuùng döôøng cho Ngaøi. Ñaây laø böõa aên Thí—Teân cuûa tröôûng giaû Caáp Coâ Ñoäc, ngöôøi nöôùc duy nhaát cuûa Ñöùc Phaät tröôùc khi Ngaøi chöùng ñaïo Xaù Veä, ñaõ daâng cuùng ngoâi tònh xaù Kyø Thoï Caáp Coâ giaùc ngoä sau 49 ngaøy ngoài thieàn ñònh döôùi coäi caây Ñoäc Vieân leân Ñöùc Phaät—Well-given, interpreted Boà Ñeà taïi laøng Boà Ñeà Ñaïo Traøng (Phaät Ñaø Ca as a good giver, beneficient, known as benefactor Da) trong tieåu bang Bihar, mieàn ñoâng baéc AÁn of orphans, etc. Name of Anathapindaka, who Ñoä—Daughter of a land owner in the vilage of bestowed the Jetavana vihara on the Buddha. Senani near the small city of Uruvela during the Tu Ñaït Leâ Xaù Na: Sudarsana (skt)—Coøn goïi laø Buddha's time, present-day Urel village which is Thieän Kieán Thieân hay Thieän Quaùn Thieân, coõi situated six miles from the city of Gaya in the Phaïm Thieân thöù 16, vaø coõi Töù Thieàn Thieân thöù Gaya district of the Bihar state in northeast India. saùu—The heaven of beautiful appearance, the Sujata made a promise to the God of the banyan sixteenth Brahmaloka, and sixth of the fourth tree near by that she would offer a meal of milk- Dhyana—See Phaïm Thieân, and Töù Thieàn Thieân rice to the God if she gave birth to a son. Her wish (4). was fulfilled, the son was born, and she sent her Tu Ñaït Naõ: Sudana (skt)—Tu Ñaït. maid to prepare the place for the offering. Her Tu Ñaït Thieân: Sudrsas (skt)—Thieän Hieän Thieân. maid, finding Siddhartha sitting under the banyan, Tu Ñaéc Thieân Nhó: Thieân Nhó

Thoâng—Moät loái thought that he was the tree-God present in person giaûi thích töông ñöông cho thieân nhó thoâng— to receive the offering. She brought the news to Another equivalent interpretation for deva-ear. Sujata, who in great joy, brought the food in a Tu Ñaéc Thieän: Ñöùc haïnh do noã löïc hieän taïi. golden bowl and offered it to him. This was the Thieän taâm do phöông tieän tu haønh maø chöùng ñaéc only meal of the Buddha previous to the night of ñöôïc, ñoái laïi vôùi sinh ñaéc thieän—Virtue based on his enlightenment after 49 days of his sitting present effort. Goodness acquired by works as meditation under the Bodhi-Tree which is located differentiated from natural goodness. in the Budha-Gaya village in the Bihar state of northeast India.

Tu Giaø Ñaø: Sugata (skt)—Tu Giaø Ña—Tu Giaø exert enough efforts. Ñoä—Sa Giaø Ñaø—Toâ Yeát Ña—Sa Baø Yeát Ña— Tu Haønh Cöôùc: Chön tu haønh, vì taát caû caùc ñieàu Haûo Khöù hay ngöôøi ñi ñuùng ñöôøng: One who has aùc ñeàu xa lìa—The feet of cultivation, getting rid gone the right way—Thieän Theä, moät trong nhöõng of all evils. danh hieäu cuûa Ñöùc Phaät: One of the Buddha's Tu Haønh Ñaø La Ni: Vì nhö thieät kheùo quaùn taát caû titles—Hoan Ngheânh: Welcome (Svagata). caùc phaùp—Mental command of practice, as they Tu Haønh: Carya (skt)—Tu taäp chaùnh phaùp— skillfully observe all things as they really are. Conduct—To observe and do—To cultivate—To Tu Haønh Ñaïo Ñòa Kinh: Dharmatara-dhyana- practice—To mend one's ways—To cultivate sutra (skt)—Ñaït Ma Ña La Thieàn Kinh—Kinh Baát oneself in right practice—To lead a religious Tònh Quaùn—Sutra on contemplation of impurity. life—Phaät töû thöôøng coù truyeàn thoáng toân Phaät kính Tu Haønh Ñòa Baát Tònh Quaùn Kinh: See Tu Taêng, vaø baøy toû loøng toân kính vôùi xaù lôïi Phaät, Haønh Ñaïo Ñòa Kinh. nhöõng bieåu töôïng toân giaùo nhö hình aûnh, tònh xaù Tu Haønh Giaùo Phaùp Vaø Thieàn Ñònh: To practise hay töï vieän. Tuy nhieân, ngöôøi Phaät töû phaûi coá gaéng the Dharma and meditation. töï tu töï chöùng vaø chaúng bao giôø thôø ngaåu töôïng— Tu Haønh Huaân: Khuynh höôùng huaân taäp baèng tu It is traditional for Buddhists to honour the haønh—Khuynh höôùng ñaït ñöôïc baèng tu taäp— Buddha, to respect the Sangha and to pay homage Proclivity acquired by practice. the religious objects of veneration such as the Tu Haønh Khoå Haïnh: Ascetic practices—Tu haønh relics of the Buddha, Buddha images, monastery, giôùi luaät thanh tònh thaân taâm, coù möôøi hai ñieàu khoå pagoda, and personal articles used by the Buddha. haïnh: ñaàu chaúng ñoäi muû; chaân khoâng mang giaøy; However, Buddhists should try to cultivate and khoâng giöõ tieàn baïc, neáu coù ai cho thì giaûi thích roài attain a self-realization, and never pray to idols. traû laïi; maëc aùo vaù; chæ aên ñoà khaát thöïc chæ aên ñoà Tu Haønh Chaùnh Phaùp: Carya (skt)—Giaø Leâ khaát thöïc; ngaøy chæ aên moät ngoï; khoâng aên theâm Daï—Behaviour—Conduct—Cultivation—To hay aên saùi giôø; soáng nôi yeân tænh coâ lieâu; soáng nôi mend one's ways—Practice—To observe and troáng traûi; tham thieàn döôùi goác caây; soáng baát cöù do—To cultivate—To practice—To cultivate nôi naøo; chæ ngoài chöù khoâng naèm—Practices of oneself in right practice—Tu taäp chaùnh phaùp. Tu precepts to purify one's body and mind. There are haønh trong

Phaät giaùo coù nghóa laø thöïc haønh nhöõng twelve ascetic rules: never wear a hat; never wear giaùo phaùp cuûa Ñöùc Phaät treân caên baûn lieân tuïc vaø shoes; never keep money; if people offer money ñeàu ñaën. Tu taäp trong Phaät giaùo cuõng coù nghóa laø because they don't know, explain and return to tröôûng döôõng Boà Ñeà baèng caùch tu taäp giôùi, ñònh, them; wearing patched robes; eating only begged tueä. Nhö vaäy tu taäp trong Phaät giaùo khoâng chæ food; eating only a meal a day at noon time; not to thuaàn laø ngoài thieàn hay nieäm Phaät, maø noù bao goàm eat further food or eating in the afternoon; living caû vieäc tu taäp luïc ba la maät, thaäp ba la maät, hay ba in secluded, solitary place; living in the open; möôi baûy phaåm trôï ñaïo, vaân vaân—To lead a meditating under a tree; living in whatever place; religious life. Cultivation in Buddhism is to put the sitting only, never lying down. Buddha's teachings into practice on a continued Tu Haønh Kieân Coá: Firmness in observing and regular basis. Cultivation in Buddhism also Buddhist morality. means to nourish the seeds of Bodhi by practicing Tu Haønh Lô Laø: To cultivate perfunctorily. and developing precepts, dhyana, and wisdom. Tu Haønh Phoå: Accordant action. Thus, cultivation in Buddhism is not soly Tu Haønh Phöôùc Nghieäp Söï: Bhavanamaya punna practicing Buddha recitation or sitting meditation, kiriya vatthu (p)—The merit of meditation. it also includes cultivation of six paramitas, ten Tu Haønh Thoái Chuyeån: Regressive cultivation— paramitas, thirty-seven aids to Enlightenment, etc. Nhöùt nieân Phaät taïi tieàn, nhò nieân Phaät taïi Taây Tu Haønh Chaân Chaùnh: Genuine cultivation—Tu Thieân, tam nieân vaán Phaät yeáu tieàn—In the first haønh chaân chaùnh khoâng theå naøo töï khinh maø year of cultivation, the Buddha stands right before khoâng coá gaéng heát mình—To cultivate earnestly our eyes; the second year he has already returned we cannot look down on ourselves and not to to the West; third year if someone inquires about

the Buddha or request recitations, payment is Tu Haïnh Quaû: Results of religious practices— required before a few words are spoken or a few Giaùo lyù haïnh quaû (keát quaû khôûi leân töø vieäc tu verses recited. taäp)—Fruit arising from practices of religion. Tu Haønh Tinh Taán: To practice diligently. Tu Haïnh Truï: Choã tu haønh—Abode of practice. Tu Haønh Truï: Bodhisattva's stage of conduct— Tu Hoaëc: Tö Hoaëc—Phieàn naõo treân ñöôøng tu Unhampered liberty in every direction or dwelling haønh. Khi tu ñaïo döùt boû moïi nghi hoaëc, meâ muoäi of cultivation—Truï thöù ba trong thaäp truï, trong ñoù tham, saân, si ñeå ñi ñeá n giaùc ngoä—Afflictions taâm ñòa vaø trí hueä ñaõ bieát nhau, ñeàu ñöôïc toû roõ. countered in the path of cultivation. Illusion, such Daïo khaép möôøi phöông ñeàu khoâng löu ngaïi. Ñoù as desire, hate, etc., in practice or performance, goïi laø tu haønh truï—The third of his ten stages, i.e. in the process of attaining enlightenment. when the mind-ground connects with wisdom, Tu Hueä: Bhavanamaya-panna (p)— both become bright and comprehensive. Bhavanamayo-prajna (skt)—Nhôø tu taäp chaân lyù Traversing the ten directions then without trung ñaïo maø ñöôïc trí hueä: Wisdom of obstruction. This is called the dwelling of observance—Trí hueä ñaït ñöôïc do söï tu taäp tónh löï: cultivation—See Thaäp Ñòa. Wisdom gained from practicing of meditation Tu Haønh

Tuùc: Feet of cultivation—Chön tu haønh, (Bhavanamayo-prajna (skt)—Vun boài trí tueä: vì taát caû caùc ñieàu aùc ñeàu xa lìa—Getting rid of all Cultivate the wisdom. evils. Tu Khoå Haïnh: Recluse—Ascetic practices—See Tu Haønh Töôùng: Bieåu hieän cuûa söï tu haønh— Tu Haønh Khoå Haïnh. Mark of practice. Tu Kieân: Tu haønh kieân ñònh—Firmness in Tu Haïnh Baát Ñoäng: Cultivation of the non-cultivation—Firmness in observing or movement—Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå maintaining; established conviction, i.e. of the Hueä Naêng daïy: “Naày thieän tri thöùc! Neáu ngöôøi tu bodhisattva of the Differentiated Teaching, that haïnh baát ñoäng, chæ khi thaáy taát caû ngöôøi, khoâng all phenomena in essence are identical. thaáy vieäc phaûi quaáy, toát xaáu, loãi laàm cuûa ngöôøi töùc Tu La: Asura (skt)—A Tu La, loaïi quyû thaàn laø töï taùnh baát ñoäng. Naày thieän tri thöùc! Ngöôøi meâ thöôøng ñaùnh nhau vôùi trôøi Ñeá Thích—Demons thaân tuy baát ñoäng, môû mieäng lieàn noùi vieäc phaûi who war with Indra. quaáy, hay dôû, toát xaáu cuûa ngöôøi, töùc laø cuøng ñaïo Tu La Ñaïo: A Tu La ñaïo (thöôøng laø keû hay kieám ñaõ traùi nhau, chaáp taâm, chaáp tònh töùc laø chöôùng chuyeän gaây goã), moät trong luïc ñaïo—Asura way, ñaïo.”—According to the Platform Sutra of the or destiny, one of the six paths—See Luïc Ñaïo. Sixth Patriarch’s Dharma Treasure, the Sixth Tu La Quaân: Quaân binh cuûa A Tu La, ñaùnh nhau Patriarch, Hui-Neng, taught: Good Knowing vôùi trôøi Ñeá Thích—The army of Asuras, fighting Advisors, one who cultivates non-movement does on the asura battlefield against Indra. not notice whether other people are right or Tu La Töûu: Sura (skt)—Röôïu Tu La, cuõng ñöôïc wrong, good or bad, or whether they have other dieãn dòch nhö laø A Tu La Töûu nghóa laø “khoâng coù faults. That is the non-movement of the self- röôïu.” YÙ noùi caùi gì khoâng hieän höõu—Wine, spirits, nature. Good Knowing Advisors, although the but it is also interpreted as asura wine, i.e. the body of the confused person may not move, as non-existent. soon as he opens his mouth he speaks of what is Tu Laø Chuyeån Nghieäp: Cultivation means right and wrong about others, of their good points changing the karma—Theo Phaät giaùo, vaän meänh and shortcomings and so, he turns his back on the cuûa chuùng ta hoaøn toaøn tuøy thuoäc vaøo haønh ñoäng way. Attachment to the mind and attachment to cuûa chính chuùng ta; noùi caùch khaùc, chuùng ta chính purity are obstructions to the Way.” laø nhöõng nhaø kieán truùc ngoâi nhaø nghieäp cuûa chính Tu Haïnh Khoâng Meät Moûi: Tu Haønh Voâ Yeám chuùng ta. Tu theo Phaät laø töï mình chuyeån nghieäp. Quyeän Haïnh—Cultivate unwearying practices. Chuyeån nghieäp laø chaúng nhöõng phaûi boû moïi taät Tu Haïnh Phoå Hieàn: To practice the deeds of xaáu cuûa chính mình, maø cuõng ñöøng quan taâm ñeán Samantabhadra—See Thaäp Haïnh Nguyeän Phoå nhöõng haønh ñoäng xaáu cuûa ngöôøi khaùc. Chuùng ta Hieàn. khoâng theå naøo ñoå loãi cho ai khaùc veà nhöõng khoå

ñau vaø baát haïnh cuûa chính mình. Chuùng ta phaûi remember that sooner or later everyone has to die ñoái dieän vôùi cuoäc soáng chöù khoâng boû chaïy, vì coù once. After death, what can we bring with us? We choã naøo treân quaû ñaát naày laø choã cho chuùng ta chaïy cannot bring with us any worldly possessions; only troán nghieäp

cuûa mình ñaâu. Vì theá chuùng ta phaûi our bad or good karma will follow us like a chuyeån nghieäp baèng caùch tu taäp caùc haïnh laønh ñeå shadow of our own. mang laïi haïnh phuùc cho chính mình, hôn laø caàu Tu Lôïi: Surya (skt)—See Tu Lôïi Da (1&2&3). xin hoaëc saùm hoái. Chuyeån nghieäp laø thöôøng nhôù Tu Lôïi Da: Surya (skt)—1) Tu lôïi da (maët trôøi): tôùi nghieäp, phaûi duøng trí tueä ñeå phaân bieät thieän aùc, Sun; 2) Thaàn maët trôøi: The sun-god; 3) Teân cuûa laønh döõ, töï do vaø troùi buoäc ñeå traùnh nghieäp aùc, laøm moät loaøi Daï Xoa, nguôøi cai quaûn maët trôøi: Name nghieäp laønh, hay khoâng taïo nghieäp naøo caû. of a yaksa, the ruler of the sun; 4) Nhaät cung thieân Chuyeån nghieäp coøn laø thanh loïc töï taâm hôn laø caàu töû, noäi thaàn cuûa vua Ñeá Thích: The sun or its nguyeän, nghi leã cuùng kieán hay töï haønh xaùc. Ngoaøi deities; 5) Minh Nguyeät Thieân Töû trong coõi trôøi ra, chuyeån nghieäp coøn laø chuyeån caùi taâm heïp hoøi Ñeá Thích: The moon-deva, in Indra's retinue ích kyû thaønh caùi taâm meán thöông roäng lôùn vaø (Suriya (p). thaønh töïu taâm töø bi baèng caùch thöông xoùt chuùng Tu Luyeän: To cultivate and to train. sanh moïi loaøi. Noùi caùch khaùc, chuyeån nghieäp laø Tu Luyeän Ñieàu Phuïc Caên Taùnh: Vivrddhi thaønh töïu töù voâ löôïng taâm, ñaëc bieät laø hai taâm töø (skt)—To cultivate, train, and bring one's own vaø bi. Phaät töû chaân thuaàn neân luoân nhôù raèng trong natural disposition under control. ñôøi naày ai cuõng phaûi moät laàn cheát, hoaëc sôùm hoaëc Tu Löïc: Löïc tu haønh—Power of cultivation. muoän; khi cheát, khoâng ai mang theo ñöôïc baát cöù Tu Ma Ñeà: Sumati (skt)—Coøn goïi laø Tu Ma Ñaàu, thöù gì cuûa traàn tuïc, chæ coù nghieäp laønh hay nghieäp Taøu dòch laø Dieäu YÙ, Haûo YÙ, bieät danh cuûa coõi Taây döõ do mình taïo ra seõ phaûi theo mình nhö hình vôùi Phöông Cöïc Laïc cuûa Ñöùc Phaät A Di Ñaø—Of boùng maø thoâi—According to Buddhism, our fate wonderful meaning, or wisdom, the abode of depends entirely on our deeds; in other words, we Amitabha, his Pure Land. are the architects of our karma. Cultivating in Tu Ma Ñeà Boà Taùt: Sumati-bodhisattva (skt)—accordance with the Buddha's Teachings means See Tu Ma Ñeà. we change the karma of ourselves; changing our Tu Ma Ñeà Tröôûng Giaû Kinh: Kinh Ñöùc Phaät karmas by not only giving up our bad actions or giaûng veà voâ thöôøng sau caùi cheát cuûa con trai gia misdeeds, but also forgiving offences directed ñình tröôûng giaû Tu Ma Ñeà (sau khi con trai Tu Ma against us by others. We cannot blame anyone Ñeà tröôûng giaû trong thaønh Vöông Xaù cheát, hai oâng else for our miseries and misfortunes. We have to baø tröôûng giaû buoàn raàu khoân xieát, nhaân ñoù Phaät face life as it is and not run away from it, because thuyeát Kinh Tu Ma Ñeà, noùi veà taát caû caùc phaùp ñeàu there is no place on earth to hide from karma. voâ thöôøng ñeå khuyeán duï hoï tu)—A sutra about the Performing good deeds is indispensable for our impermanence of life, preached by the Buddha own happiness; there is no need of imploring after the death of Sumati's son in Rajagaha. favors from deities or simply showing repentance. Tu Ma Na: Sumana (skt)—Coøn goïi laø Tu Maïn Changing karma also means remembrance of Na, laø teân moät loaøi hoa nhö hoa laøi lôùn raát thôm, karma and using wisdom to distinguish virtue from caây cao töø 4 ñeán 5 boä Anh, xoøe ra xung quanh nhö evil and freedom from constraint so that we are caùi loïng,

boâng maøu vaøng lôït —A plant 4 or 5 feet able to avoid evil deeds, to do meritorious deeds, high with light yellow flowers, the “great or not to create any deeds at all. Changing karma flowered jasmine.” also means to purify our minds rather than Tu Ma Na Hoa: Sumana (skt)—See Tu Ma Na. praying, performing rites, or torturing our bodies. Tu Maïn Na: See Tu Ma Na. Changing karma also means to change your Tu Maït Na: Digha-sumana (p)—Ñaøm Ma Ba narrow-minded heart into a heart full of love and La—See Muïc Kieàn Lieân Tö Ñeá Tu. compassion and accomplish the four boundless Tu Meâ Lö: Sumeru (skt)—See Tu Di Sôn. hearts, especially the hearts of loving-kindness Tu Nghóa: Muïc ñích chaân thöïc cuûa giaùo phaùp— and compassion. True Buddhists should always The real purpose of the dharma.

Tu Nghieäm Ñaïo: Shugendo (jap)—See Tu Tu Phuø Ñeà: See Tu Boà Ñeà. Nghieäm Ñaïo Phaùi. Tu Phöôùc: Cultivate to gather merits—Cultivate Tu Nghieäm Ñaïo Phaùi: Shugendo (jap)—Tröôøng merits—Sundry practices—Practices of phaùi Tu Nghieäm Ñaïo taïi Nhaät Baûn, do sô toå Dòch blessing—Tu phöôùc bao goàm nhöõng caùch thöïc Tieåu Giaùc (637-701) khai saùng—The Shugendo haønh khaùc nhau cho Phaät töû, nhö thöïc haønh boá thí, School in Japan, founded by master Enno-Ozunu. in kinh aán toáng, xaây chuøa döïng thaùp, trì trai giöõ Tu Nhaân Caûm Quaû: See Tu Nhaân Ngoä Quaû. giôùi, vaân vaân. Tuy nhieân, taâm khoâng ñònh tónh, Tu Nhaân Ngoä Quaû: Cultivation of the cause, khoâng chuyeân chuù thöïc taäp moät phaùp moân nhöùt realization of the effect—Theo Thieàn sö Trí Khaûi ñònh thì khoù maø ñaït ñöôïc nhaát taâm —Cultivate to (538-597), tu coù nghóa laø taäp, ngoä coù nghóa laø ñaït gather merits includes various practices for a ñeán. Nhö theá tu coù nghóa laø taäp caùi nhaân, ngoä coù Buddhist such as practicing charity, distributing nghóa laø bieát ñöôïc caùi quaû—According to Zen free sutras, building temples and stupas, keeping Master Chih-I in Stopping and Seeing, cultivation vegeterian diet and precepts, etc. However, the means practice, realization means attainment. mind is not able to focus on a single individual Also, cultivation means practicing the cause, practice and it is difficult to achieve one- realization means learning the effect. pointedness of mind. Tu Nhaãn: Cultivation in patience—Boà Taùt tu taäp Tu Phöông Tieän: Tu boài caùc phöông tieän thieän thaäp hoài höôùng vaø Trung Quaùn thaáy raèng chö xaûo—Cultivate skillful means. phaùp, söï lyù ñeàu dung hoøa neân sanh tu nhaãn—Tu Quaùn: Vipassanabhavana (skt)—Söï quaùn Bodhisattvas who practice the ten kinds of chieáu—Practice of contemplation. dedication and meditation of the mean, have Tu Saùm: Pheùp tu saùm hoái (phaùt nguyeän trì tuïng patience in all things for they see that all things, saùm hoái moãi ngaøy, hoaëc tröôùc töôïng Phaät laøm leã phenomena and noumena, harmonize. aên naên saùm hoái. Trì tuïng saùm hoái roài phaûi aên ôû cho Tu Nieát Maät Ñaø: Sunirmita or Nirmanarati chaân chính, khoâng phaïm ba nghieäp thaân, khaåu, (skt)—Teân cuûa coõi trôøi hay chö Thieân Laïc Hoùa— yù)—To undergo the discipline of penitence. Heavens or devas of joyful transformation. Tu Sanh Tueä: Bhavanamaya panna (p)—The Tu Phaïm Ma: Subramana (skt)—Tramze Tsang wisdom based on mental development. rab (tib)—Tsang rab (tib)—Teân cuûa moät vò Ñaïi Bi Tu Só: Monk—Priest. Phaïm Haïnh,

cha cuûa Boà Taùt Di Laëc khi ngaøi giaùng Tu Só Khoå Haïnh Toùc Roái: Jatila (p)—Jatiya (p)— traàn—Name of a great compassion Brahmin, Ascetic with tangled hair. father of Maitreya, at the time he will appear in Tu Sinh: Do tu haønh maø coù ñöôïc (tu chöùng), khaùc this world. vôùi ñöôïc nhôø töï nhieân phaùp—Produced as a result Tu Phaät: To practise Buddha's truth—Theo Thieàn of practice; that which is produced by cultivation, sö Dogen thì tu Phaät laø hoïc laáy chính mình, hoïc or observance. laáy chính mình laø töï queân chính mình, töï queân Tu Sôû Ñoaïn: Bhavana-heya (skt)—Qua thöïc taäp chính mình laø kinh qua vaïn phaùp, kinh qua vaïn caét ñöùt moïi aûo aûnh—To cut off illusion in practice phaùp laø buoâng boû thaân taâm mình vaø thaân taâm cuûa or performance. ngoaïi traàn—According to Zen Master Dogen, to Tu Sôû Ñoaïn: Bhavana-heya (skt)—Practice to cut learn the Buddha's truth is to learn ourselves, to off delusions—Qua thöïc taäp caét ñöùt moïi aûo aûnh— learn ourselves is to forget ourselves, to forget Cut off illusion in practice or performance. ourselves is to be experienced by the myriad Tu Sôû Ñoaïn Nghieäp: Bhavana-heya-karma dharmas, to be experienced by the myriad (skt)—Qua thöïc taäp caét ñöùt moïi nghieäp gaây neân dharmas is to let our body-and-mind, and the bôûi aûo aûnh—To cut off karma caused by illusion body-and-mind of external world fall away in practice or performance. (Shobogenzo—Book 1 p. 34). Tu Sôû Thaønh: Produced by meditation—Do tu taäp Tu Phieán Ña Phaät: Susanta (skt)—Teân cuûa Tu thieàn ñònh maø thaønh. Phieán Ña Phaät, moät vò Phaät cöïc kyø thanh tònh—A Tu Sôû Thaønh Ñòa: Giai ñoaïn do tu maø thaønh— Buddha who is entirely pure, or very placid. Stage produced from cultivation.

Tu Sôû Thaønh Tueä: Trí tueä do tu taäp thieàn ñònh maø practicing the "four great efforts" in the Buddha's thaønh—Wisdom acquired through meditation. teachings: We try to diminish the unwholesome Tu Sôn Chuû: Zen master Shao-Xiu-Long-Ji—See mental states that have already arisen and to Thieäu Tu Long Teá Thieàn Sö. prevent those that have not yet arisen from Tu Söûa: To mend. arising. At the same time, we make effort to Tu Taùnh: To cultivate the nature. strengthen those wholesome mental states that are Tu Taét: Con ñöôøng deã—Phaùp moân Tònh Ñoä döïa already developed, and to cultivate and develop vaøo caû töï löïc laãn tha löïc töø chö Phaät vaø chö Boà the wholesome states that have not yet arisen. taùt—Easy path of practice—The Pure Land The Buddha taught all novices: "A monk, method which relies on both self-power and other- especially a novice, who practices the way should power, the power and assistance of the Buddhas not like a buffalo pulling a rotating grain mill; he or Boddhisattvas. should practice with all his mind. If the way of the Tu Taâm: Tu taäp taâm yù—Cultivate the mind— mind is cultivated, where id the need to cultivate Thöôøng thì taâm coù nghóa laø tim oùc. Tuy nhieân, the body?" According to Zen Master Dogen in trong Phaät giaùo, taâm khoâng chæ coù nghóa laø boä oùc Minding Mind, if you want to attain something, vaø trí tueä; maø noù coøn coù nghóa laø "Thöùc" hay quan you should set right about working on it. For naêng cuûa tri giaùc, giuùp ta nhaän bieát moät ñoái töôïng intensive Zen meditation, a quiet room is cuøng vôùi moïi caûm thoï cuûa noù lieân heä ñeán caùi bieát appropriate. Food and

drink are to be moderate. naøy. Nhö vaäy tu taâm chính laø phaùp moân “Töù Letting go of all mental objects, taking a respite Chaùnh Caàn” maø Ñöùc Phaät ñaõ daïy: Tu taâm laø coá from all concerns, not thinking of good or evil, not laøm sao dieät tröø nhöõng baát thieän ñaõ sanh; nhöõng being concerned with right or wrong, halt the baát thieän chöa sanh thì giöõ cho chuùng ñöøng sanh. operations of mind, intellect, and consciousness, Ñoàng thôøi coá gaéng nuoâi döôõng vaø cuûng coá nhöõng stop assessment by thought, imagination, and thieän taâm naøo chöa sanh. Phaät daïy nhöõng vò môùi view. Do not aim to become a Buddha; and how tieán tu raèng: “Moät tu só, nhöùt laø vò môùi tieán tu, could it be limited to sitting or reclining? ñöøng haønh ñaïo nhö kieåu traâu keùo coái xay, tuy thaân Tu Taâm Yeáu Luaän: Treatise on the Essentials on haønh ñaïo maø taâm chaúng haønh. Neáu taâm ñaõ haønh Cultivating the Mind—Luaän giaûi veà caùc yeáu toá thì caàn noùi chi ñeán thaân?” Theo Thieàn sö Ñaïo caàn thieát trong vieäc tu taâm, taäp luaän ñöôïc cho laø Nguyeân Hy Huyeàn (1200-1253) trong quyeån Tu tröôùc taùc bôûi Nguõ Toå Hoaèng Nhaãn cuûa truyeàn Taâm: Neáu muoán ñaït ñeán moät ñieàu gì ñoù, baïn haõy thoáng Boà Ñeà Ñaït Ma. Ñaây laø giaùo lyù "Thuû Taâm" chuyeân chuù laøm vieäc vaøo vieäc ñoù. Ñeå taäp trung hay giöõ gìn söï tænh giaùc cuûa taâm—A treatise, quaùn töôûng cao ñoä, moät caên phoøng yeân tónh laø attributed to Hung-jen, the Fifth Patriarch of thích hôïp. Haõy aên uoáng chöøng möïc. Haõy loaïi boû Bodhidharma's tradition. This is the teaching on taát caû nhöõng ñoái töôïng tinh thaàn, daønh thôøi giôø maintaining awareness of the mind. nghæ ngôi, xaû boû heát moïi lo aâu, khoâng nghó ñeán Tu Taäp: To cultivate—Cultivation—To ñieàu thieän, ñieàu aùc, ñöøng baän taâm ñeán moïi thò phi, practice—To practice the Dharma—Söï tu taäp (söï ngöng heát moïi hoaït ñoäng tinh thaàn, trí naêng vaø yù vun boài, trau doài, tu döôõng). Haønh giaû neân luoân thöùc, ngöøng moïi nhaän thöùc cuûa tö töôûng, cuûa trí nhôù raèng muoân söï treân ñôøi naày, khoù nhaát laø luù c töôûng töôïng vaø thò giaùc. Ñöøng ñaët muïc tieâu trôû ban ñaàu, nhöng chuyeán ñi ngaøn daëm cuõng chæ baét thaønh moät vò Phaät; vaø nhö theá neáu chæ ngoài hay ñaàu vôùi moät böôùc ñi ngaén ñaàu tieân. Theo Thieàn sö naèm daøi ra ñoù thì coù ñuû chaêng?—Usually the word Linh Moäc Tuaán Long trong quyeån Thieàn Taâm, Sô “mind” is understood for both heart and brain. Taâm, tu taäp khoâng coù nghóa laø baát cöù ñieàu gì baïn However, in Buddhism, mind does not mean just laøm, ngay caû vieäc naèm xuoáng, cuõng goïi laø toïa the brain or the intellect; mind also means thieàn. Khi nhöõng giôùi haïn ñaët ra cho baïn khoâng consciousness or the knowing faculty, that which coøn caâu thuùc baïn nöõa, aáy laø ñieàu maø chuùng ta goïi knows an object, along with all of the mental and laø tu taäp, Khi baïn noùi: "Baát cöù ñieàu gì toâi laøm cuõng emotional feeling states associated with that ñeàu coù Phaät taùnh, vaäy thì toâi laøm gì khoâng phaûi laø knowing. Thus, cultivating the mind means ñieàu quan troïng, khoâng caàn thieát toâi phaûi toïa

thieàn," ñoù ñaõ laø moät loái hieåu theo kieåu nhò nguyeân ñöôïc—Practice of all cultivations, to be able to veà cuoäc soáng haèng ngaøy cuûa baïn. Neáu ñieàu ñoù cultivate them all, one of the ten kinds of practice thaät tình khoâng quan troïng, haø

taát baïn phaûi noùi ra which help them attain the practice of the laøm gì. Chöøng naøo maø baïn coøn baên khoaên veà ñieàu unexcelled knowledge and wisdom of Buddhas. baïn laøm laø baïn coøn laån quaån trong nhò nguyeân. Tu Taäp Baùt Thaùnh Ñaïo: To develop the Noble Neáu khoâng coøn baên khoaên veà ñieàu baïn laøm, baïn Eightfold Path—Theo Töông Öng Boä Kinh, Phaåm seõ khoâng noùi nhö vaäy nöõa. Khi baïn ngoài, baïn cöù Taàm Caàu, Ñöùc Phaät ñaõ daïy raèng ñeå tu taäp Baùt ngoài. Khi baïn aên, baïn cöù aên. Chæ coù theá thoâi. Neáu Thaùnh Ñaïo, caùc Tyø Kheo phaûi tu taäp phaùt trieån baïn noùi: "Ñieàu ñoù chaúng quan troïng gì," coù nghóa nhöõng phaùp sau ñaây—In the Connected laø baïn muoán töï baøo chöõa veà chuyeän baïn ñaõ laøm Discourses of the Buddha, Chapter Esanavaggo theo caùch cuûa mình, theo taâm thöùc haïn heïp cuûa (Searches), the Buddha taught that in order to mình. Ñieàu ñoù coù nghóa laø baïn khö khö chaáp tröôùc develop the Noble Eightfold Path the Bhikkhus moät vaät hay moät cung caùch ñaëc bieät. Ñoù khoâng should develop the followings: phaûi laø ñieàu chuùng toâi muoán noùi trong caâu: "Chæ (A) Tam Caàu—Three searches: ngoài xuoáng laø ñuû" hoaëc "Baát cöù ñieàu gì baïn laøm 1) Thaéng Tri Tam Taàm Caàu: Direct knowledge cuõng laø toïa thieàn." Taát nhieân, taát caû nhöõng gì of the three searches—See Tam Chuûng Taàm chuùng ta laøm ñeàu laø toïa thieàn, nhöng neáu thaät laø Caàu. nhö theá, khoâng caàn phaûi noùi ra laøm gì—To 2) Lieãu Tri Tam Taàm Caàu: Parinna (p)—Full practice the path. Practitioners should always understanding of the three searches. remember that in any undertaking, the most 3) Ñoaïn Dieät Tam Taàm Caàu: Parikkaya (p)— difficult part is right at the start, but a thousand- The utter destruction of the three searches. mile journey begins with just one first step. 4) Ñoaïn Taän Tam Taàm Caàu: Pahana (p)—The According to Zen Master Shunryu Suzuki in Zen abandoning of the three searches. Mind, Beginner's Mind, practice does not mean (B) Tam Kieâu Maïn—Three kinds of pride or that whatever you do, even lying down, is zazen. arrogance: When the restrictions you have do not limit you, 1) Thaéng Tri Tam Kieâu Maïn: The direct this is what we mean by practice. When you say, knowledge of all three kinds of arrogance— "Whatever I do is Buddha nature, so it doesn't See Tam Kieâu Maïn. matter what I do, and there is no need to practice 2) Lieãu Tri Tam Kieâu Maïn: The full zazen," that is already a dualistic understanding of understanding of all three kinds of arrogance. our everyday life. If it really does not matter, 3) Ñoaïn Dieät Tam Kieâu Maïn: The utter there is no need for you even to say so. As long as destruction of all three kinds of arrogance. you are concerned about what you do, that is 4) Ñoaïn Taän Tam Kieâu Maïn: The abandoning of dualistic. If you are not concerned about what you all three kinds of arrogance. do, you will not say so. When you sit, you will sit. (C) Tam Laäu Hoaëc—Three taints: When you eat, you will eat. That is all. If you say, 1) Thaéng tri Tam Laäu Hoaëc: The direct "It doesn't matter," it means that you are making knowledge of all three taints—See Tam Laäu some excuse to do something in your own way Hoaëc. with your small mind. It means you are attached 2) Lieãu Tri Tam Laäu Hoaëc: The full to some particular thing or way. That is not what understanding of all three taints. we mean when we say, "Just to sit enough," or 3)

Ñoaïn Dieät Tam Laäu Hoaëc: The utter "Whatever you do is zazen." Of course whatever destruction of all three taints. we do is zazen, but if so, there is no need to say it. 4) Ñoaïn Taän Tam Laäu Hoaëc: The abandoning of Tu Taäp Ba La Maät: Thöïc haønh haïnh cuûa caùc moân all three taints. Ba La Maät—Practice the way of (D) Tam Höõu—Three kinds of existence: transcendence—See Thaäp Chuûng Thieän Tri Thöùc. 1) Thaéng Tri Tam Höõu: The direct knowledge of Tu Taäp Baùch Haïnh: Practice of all cultivations— all three kinds of existence—See Tam Höõu Haïnh tu taäp taát caû, do ñoù maø khoâng chi laø khoâng tu (B).

2) Lieãu Tri Tam Höõu: The full understanding of 1) Thaéng Tri Tam Thoï: The direct knowledge of all three kinds of existence. three feelings—See Tam Thoï. 3) Ñoaïn Dieät Tam Höõu: The utter destruction of 2) Lieãu Tri Tam Thoï: The full understanding of all three kinds of existence. three feelings. 4) Ñoaïn Taän Tam Höõu: The abandoning of all 3) Ñoaïn Dieät Tam Thoï: The utter destruction of three kinds of existence. three feelings. (E) Tam Khoå—Three kinds of suffering: 4) Ñoaïn Taän Tam Thoï: The abandoning of three 1) Thaéng Tri Tam Khoå: The direct knowledge of feelings. all three kinds of suffering—See Tam Khoå. (J) Tam Khaùt AÙi—Three Cravings: 2) Lieãu Tri Tam Khoå: The full understanding of 1) Thaéng Tri Tam Khaùt AÙi: The direct all three kinds of suffering. knowledge of three kinds of craving—See 3) Ñoaïn Dieät Tam Khoå: The utter destruction of Tam Khaùt AÙi. all three kinds of suffering. 2) Lieãu Tri Tam Khaùt AÙi: The full understanding 4) Ñoaïn Taän Tam Khoå: The abandoning of all of three kinds of craving. three kinds of suffering. 3) Ñoaïn Dieät Tam Khaùt AÙi: The utter (F) Tam Hoang Vu—Three kinds of barrenness: destruction of three kinds of craving. 1) Thaéng Tri Tam Hoang Vu: The direct 4) Ñoaïn Taän Tam Khaùt AÙi: The abandoning of knowledge of all three kinds of barrenness— three kinds of craving. See Tam Hoang Vu. (K) Töù Boäc Löu—Four floods: 2) Lieãu Tri Tam Hoang Vu: The full 1) Thaéng tri Töù Boäc Löu: The direct knowledge understanding of all three kinds of of four floods—See Töù Boäc Löu. barrenness. 2) Lieãu Tri Töù Boäc Löu: The full understanding 3) Ñoaïn Dieät Tam Hoang Vu: The utter of four floods. destruction of all three kinds of barrenness. 3) Ñoaïn Dieät Töù Boäc Löu: The utter destruction 4) Ñoaïn Taän Tam Hoang Vu: The abandoning of of four floods. all three kinds of barrenness. 4) Ñoaïn Taän Töù Boäc Löu: The abandoning of (G) Tam Caáu Nhieãm—Three stains: four floods. 1) Thaéng Tri Tam Caáu Nhieãm: The direct (L) Töù AÙch Phöôïc—Four bonds: knowledge of all three stains—See Tam Caáu 1) Thaéng Tri Töù AÙch Phöôïc: The direct Nhieãm. knowledge of four bonds—See Töù AÙch 2) Lieãu Tri Tam Caáu Nhieãm: The full Phöôïc. understanding of all three stains. 2) Lieãu Tri Töù AÙch Phöôïc: The full 3) Ñoaïn Dieät Tam Caáu Nhieãm: The utter understanding of four bonds. destruction of all three stains. 3) Ñoaïn Dieät Töù AÙch Phöôïc: The utter 4) Ñoaïn Taän Tam Caáu Nhieãm: The abandoning destruction of four bonds. of all three stains. 4) Ñoaïn Taän Töù AÙch Phöôïc: The abandoning of (H) Tam Dao Ñoäng—Three kinds of troubles: four bonds. 1) Thaéng Tri Tam Dao Ñoäng: The direct (M) Töù Chaáp Thuû—Four kinds of clinging: knowledge of three kinds of troubles—See 1) Thaéng Tri Töù Chaáp Thuû: The direct Tam Dao Ñoäng. knowledge of

four kinds of clinging—See Töù 2) Lieãu Tri Tam Dao Ñoäng: The full Chaáp Thuû. understanding of three kinds of troubles. 2) Lieãu Tri Töù Chaáp Thuû: The full understanding 3) Ñoaïn Dieät Tam Dao Ñoäng: The utter of four kinds of clinging. destruction of three kinds of troubles. 3) Ñoaïn Dieät Töù Chaáp Thuû: The utter 4) Ñoaïn Taän Tam Dao Ñoäng: The abandoning of destruction of four kinds of clinging. three kinds of troubles. 4) Ñoaïn Taän Töù Chaáp Thuû: The abandoning of (I) Tam Thoï—Three Feelings: four kinds of clinging. (N) Töù Heä Phöôïc—Four knots:

1) Thaéng Tri Töù Heä Phöôïc: The direct 3) Ñoaïn Dieät Nguõ Haï Phaàn Keát: The utter knowledge of four knots—See Töù Heä Phöôïc. destruction of five lower fetters. 2) Lieãu Tri Töù Heä Phöôïc: The full understanding 4) Ñoaïn Taän Nguõ Haï Phaàn Keát: The abandoning of four knots. of five lower fetters. 3) Ñoaïn Dieät Töù Heä Phöôïc: The utter (S) Nguõ Thöôïng Phaàn Keát—Five higher destruction of four knots. fetters: 4) Ñoaïn Taän Töù Heä Phöôïc: The abandoning of 1) Thaéng Tri Nguõ Thöôïng Phaàn Keát: The direct four knots. knowledge of five higher fetters—See Nguõ (O) Nguõ Duïc—Five cords of sensual pleasure: Thöôïng Phaàn Keát. 1) Thaéng Tri Nguõ Duïc: The direct knowledge of 2) Lieãu Tri Nguõ Thöôïng Phaàn Keát: The full five cords of sensual pleasure—See Nguõ understanding of five higher fetters. Duïc. 3) Ñoaïn Dieât Nguõ Thöôïng Phaàn Keát: The utter 2) Lieãu Tri Nguõ Duïc: The full understanding of destruction of five higher fetters. five cords of sensual pleasure. 4) Ñoaïn Taän Nguõ Thöôïng Phaàn Keát: The 3) Ñoaïn Dieät Nguõ Duïc: The utter destruction of abandoning of five higher fetters. five cords of sensual pleasure. (T) Thaát Tuøy Mieân—Seven underlying 4) Ñoaïn Taän Nguõ Duïc: The abandoning of five tendencies: cords of sensual pleasure. 1) Thaéng Tri Thaát Tuøy Mieân: The direct (P) Nguõ Trieàn Caùi—Five hindrances: knowledge of seven underlying tendencies— 1) Thaéng Tri Nguõ Trieàn Caùi: The direct See Thaát Tuøy Mieân. knowledge of five hindrances—See Nguõ trieàn 2) Lieãu Tri Thaát Tuøy Mieân: The full Caùi. understanding of seven underlying 2) Lieãu Tri Nguõ Trieàn Caùi: The full tendencies. understanding of five hindrances. 3) Ñoaïn Dieät Thaát Tuøy Mieân: The utter 3) Ñoaïn Dieät Nguõ Duïc: The utter destruction of destruction of seven underlying tendencies. five hindrances. 4) Ñoaïn Taän Thaát Tuøy Mieân: The abandoning of 4) Ñoaïn Taän Nguõ Duïc: The abandoning of five seven underlying tendencies. hindrances. Tu Taäp Bi Taâm Giaûi Thoaùt: Emancipation of (Q) Nguõ Thuû Uaån—Five aggregates subject heart through compassion. to clinging: Tu Taäp Caên Laønh: To cultivate good roots. 1) Thaéng Tri Nguõ Thuû Uaån: The direct Tu Taäp Chaân Lyù: Tu taäp theo chaùnh phaùp— knowledge of five aggregates subject to Cultivation of the truth. clinging—See Nguõ Thuû Uaån. Tu Taäp Chuyeân Caàn: Tu Taäp Ña Tu Taäp—Tu 2) Lieãu Tri Nguõ Thuû Uaån: The full taäp moät caùch chuyeân caàn—Cultivate practices understanding of five aggregates subject to assiduously. clinging. Tu Taäp Chö Thieän Phaùp: Vun boài caùc yeáu toá 3) Ñoaïn Dieät Nguõ Thuû Uaån: The utter thieän laønh—Cultivate wholesome factors. destruction of five aggregates subject to Tu Taäp Coâng AÙn: Practicing Zen through the clinging. Koan Exercise—See Tham Coâng AÙn. 4) Ñoaïn Taän Nguõ Thuû Uaån: The abandoning of Tu Taäp Döï Bò: Purvam-gama

(skt)—Ngondro five aggregates subject to clinging. (tib)—Trong Phaät giaùo Taïng truyeàn, "Ngondro" (R) Nguõ Haï Phaàn Keát—Five lower fetters: duøng ñeå chæ “nhöõng tu taäp döï bò.” Ñaây laø moät loaït 1) Thaéng Tri Nguõ Haï Phaàn Keát: The direct nhöõng tu taäp phaûi ñöôïc laøm tröôùc khi haønh giaû thoï knowledge of five lower fetters—See Nguõ nhaän leã quaùn ñaûnh Maät giaùo trong Phaät giaùo Taây Haï Phaàn Keát. Taïng. Nhöõng tu taäp naøy phoái hôïp caû nhöõng uy 2) Lieãu Tri Nguõ Haï Phaàn Keát: The full nghi veà theå chaát (nhöõng di chuyeån cuûa thaân) laãn understanding of five lower fetters. phaàn quaùn töôûng, vaø ñaây laø giai ñoaïn chuaån bò cho nhöõng phaùp tu taäp xa hôn baèng caùch loaïi boû nhöõng

ñieàu kieän tieâu cöïc cuûa nhöõng tö töôûng vaø haønh Tu Taäp Ñaïo Ñöùc Vaø Tinh Thaàn: To cultivate ñoäng phieàn naõo trong quaù khöù. Trong caùc tröôøng moral and spiritual growths. phaùi Nyingmapa, Kagyupa, vaø Sakyapa, haàu heát Tu Taäp Hyû Taâm Giaûi Thoaùt: Emancipation of caùc ñaïo sö ñeàu khoâng cöû haønh leã quaùn ñaûnh cho the heart through sympathetic joy (mudita). nhöõng ñeä töû naøo chöa hoaøn taát giai ñoaïn tu taäp döï Tu Taäp Khöôùc Töø Söï Ngaïo Maïn: Emancipation bò naøy, nhöng trong tröôøng phaùi Gelukpa, vaøi ñaïo of the heed to the idea: ‘I am this’. sö seõ laøm leã quaùn ñaûnh naøy, hoï lyù luaän raèng ñoái Tu Taäp Kim Cang Thöøa: Vajra cultivation—Phaät vôùi nhöõng ai coù höùng thuù trong tu taäp Maät giaùo vaø töû tu theo Kim Cang Thöøa thöôøng tu taäp leã laïy, tìm tôùi moät vò thaày ñeå thuï huaán, vò aáy chaéc haún ñaõ quaùn chieáu, ñoïc maät chuù vaø haønh thieàn. Hoï nhaán hoaøn taát giai ñoaïn tu taäp döï bò vaøo tieàn kieáp roài. maïnh vaøo söï tu taäp phaùt trieån Boà ñeà taâm vaø dó Hoï phaûi laøm nhöõng ñieàu sau ñaây: 1) Thoï Tam Quy nhieân laø phaûi quy-y Tam Baûo—Followers of the vaø hieån hieän Boà Ñeà taâm; 2) leã baùi; 3) quaùn töôûng Vajrayana usually practice prostrating, visualzing, Kim Cang Chaáp vaø trì tuïng chuù 100 vaàn; 4) phaûi reciting mantras, and meditation. They also daâng maïn ñaø la; 5) phaûi tu taäp du giaø vôùi moät vò emphasize cultivating Bodhicitta and of course thaày. Nhöõng thöù vöøa keå thöôøng ñöôïc goïi laø “naêm take refuge in the Triple Gem. cuûa 100.000 laàn,” vì trong moãi giai ñoaïn nhö vaäy Tu Taäp Löïc: Power of practice and ñeàu phaûi trì tuïng chuù 100 vaàn 100.000 laàn—In performance—Löïc ñaït ñöôïc qua quaù trình tu Tibetan Buddhism, “preliminary practices.” are taäp—The power acquired by the practice of all practices that must generally performed before good conduct—The power of habit. one may receive tantric initiations in Tibtan Tu Taäp Moät Mình: Töï mình thoï giôùi—To ordain Buddhism. They combine physical movements oneself. with visualizations, and are said to prepare one for Tu Taäp Quyeát Ñònh: Nhôø luoân tu taäp thieän phaùp furthertraining by removing the negative nhaát ñònh seõ khoâng bao giôø giaùn ñoaïn—The conditioning of past afflicted actions and thoughts. certainty of progress in practice—See Luïc Chuûng In Nyingmapa, Kagyupa, and Sakyapa orders, Quyeát Ñònh. most teachers will not give tantric initiations to Tu Taäp Taâm Xaû: Cultivation on Equanimity— students who have not completed the preliminary Taâm xaû khoâng phaûi laø moät khaùi nieäm tri thöùc, practices, but in Gelukpa order, some teachers cuõng khoâng laø moät yù töôûng ñeå cho taâm mình

ñuøa will, the reasoning being that for one to have giôûn. Taâm xaû laø moät taâm thaùi ñaëc bieät maø chuùng ta interest in tantric practice and to seek out a lama ñaït ñöôïc nhôø tu taäp. Muoán ñöôïc taâm xaû caàn phaûi for training, one must have completed the noã löïc tu taäp, phaûi luyeän taâm, phaûi chuyeån hoùa preliminary practices in a previous life. They are: thaùi ñoä maø ta thöôøng coù ñoái vôùi ngöôøi khaùc. Taâm 1) taking refuge and manifesting Bodhicitta; 2) xaû khoâng chæ coù nghóa laø xaû ly vôùi theá giôùi vaät prostration; 3) visualization of Vajrasattva and chaát, maø noù coøn coù nghóa laø khoâng luyeán aùi hay recitation of his 100-syllable mantra; 4) mandala thuø gheùt moät ai. Khoâng coù choã cho ñònh kieán hay offering; and 5) guru yoga. These are commonly baát bình ñaúng trong taâm xaû. Ngöôøi coù taâm xaû luoân referred to as the “five one hundred thousands,” ñem taâm bình ñaúng vaø khoâng coù ñònh kieán ra maø because each is performed 100,000 times. ñoái xöû vôùi thaân höõu hay ngöôøi khoâng quen bieát. Tu Taäp Ñaïi Cô Ñaïi Duïng: To acquire great Neáu sau moät thôøi gian tu taäp taâm xaû, nhöõng caûm power and flexibility—Haønh giaû phaûi tin nôi "Ñaïi giaùc thöông baïn, gheùt thuø vaø döûng döng vôùi ngöôøi Cô Ñaïi Duïng", nghóa laø phaûi bieát raèng thieàn phaùp khoâng quen bieát seõ töø töø môø nhaït. Ñoù laø daáu hieäu vi dieäu vaø thöïc tieãn laø moät trong nhöõng giaùo phaùp tieán trieån trong tu taäp cuûa mình. Phaät töû thuaàn vó ñaïi cho chuùng ta tieáp nhaän vaø truyeàn trao—Zen thaønh neân luoân nhôù raèng taâm xaû khoâng phaûi laø caùi practitioners must believe that the wonderful and taâm döûng döng vôùi taát caû moïi ngöôøi, maø laø caùi taâm practical teaching of Zen is one of the great bình ñaúng vaø khoâng ñònh kieán vôùi baát cöù moät ai— teachings for us to receive and transmit—See Equanimity is not an intellectual concept, nor is it Nguyeân Tónh Thaäp Moân. another thought to played with in our mind. It is a Tu Taäp Ñaïo Ñöùc: Cultivation of morality. state of mind, a specific quality of consciousness

or awareness to be attained through cultivation. In nhöõng lôøi yeâu caàu noàng haäu cuûa hai nhaø tu order to obtain equanimity, we have to exert a khoå haïnh kia, môøi Ngaøi ôû laïi ñeå daïy cho caùc great deal of effort to cultivate on it, we have to ñoá ñeä cuûa hoï—Four formless-realm- train our mind and transform our basic attitude meditations have the formless heaven as their towards others. Equanimity does not only mean to objective. It is a well-known fact that in the renounce the material world, but it also means not Buddha’s career he practiced the formless to develop attachment, nor aversion towards dhyana with Arada Kalama, and ascetic who anybody. There is no room for biased views or attained the mental state of boundless unequality in the mind of equanimity. A person consciousness, and Udraka Ramaputra, with the mind of equanimity will take this another ascetic who reached the highest stage unbiased views and equality that he has towards of being neither conscious nor unconscious. both friends and unknown people. If after a period Finally, the would-be Buddha surpassed his of time of cultivation on the mind of equanimity, teachers and, having found no more to learn our feeling of attachment to our friends, aversion from them, went his own way in spite of their to our enemy and indifferent to unknown people

eager requests to stay and train their will gradually fade away. This is the sign of respective pupils—See Töù Khoâng Xöù. progress in our cultivation. Sincere Buddhists 9-12) Töù Voâ Löôïng Thieàn: Apramana-dhyana should always remember that the mind of (skt)—Voâ löôïng thieàn hoaøn toaøn gioáng nhö equanimity does not mean becoming indifferent to thieàn cuûa heä thoáng Du Giaø. Vaán ñeà beân naøo everyone, but it is a mind of equality and vay möôïn beân naøo, chuùng ta khoâng theå noùi unbiased views towards anyone. ñöôïc. Caû hai ñeàu mang chaát Phaät giaùo: Töø Tu Taäp Thaàn Thoâng Bieán Hoùa Haïnh: Haïnh tu hay ban vui cho ngöôøi, Bi hay cöùu khoå, Hyû taäp thaàn thoâng bieán hoùa, vì nhôø ñoù maø coù theå bieán hay vui söôùng haïnh phuùc, vaø Xaû hay buoâng hoùa töï taïi ñeå hoùa ñoä chuùng sanh—Practice all boû—The measureless-meditations are exactly supernatural powers, to be able to transform identical with those of the Yoga system. anywhere, anytime to help sentient beings. Which one is indebted to the other we cannot Tu Taäp Thieàn: Tu taäp Thieàn goàm coù ba caáp vaø say. Both look quite Buddhistic: Benevolence moãi caáp coù boán caùch—To practice meditation or to give joy to others (Matri (skt), Mercy or consists of three grades and each grade has four to remove the suffering of others (Karuna kinds, to make the total of twelve ways. (skt), Cheerfulness or to keep oneself happy 1-4) Töù Thieàn Saéc Giôùi: Rupadhatu (skt)—Four (Mudita (skt), and Indifference (Upeksa form-realm-meditations—Saéc Giôùi Thieàn laáy (skt)—See Töù Voâ Löôïng Taâm. Saéc Giôùi Thieân laøm ñoái töôïng—The four Tu Taäp Thieàn Quaùn: Bhavana (skt & p)—Mental form-realm-meditations have the form- culture—Meditation or mind development—Quaùn heaven as their objective—See Töù Thieàn töôûng (tu thieàn hay söï phaùt trieån taâm linh. Tham Thieân. thieàn hay ñoát chaùy phieàn naõo, goàm hai loaïi: thieàn 5-8) Töù Thieàn Voâ Saéc Giôùi: Arupadhatu (skt)— vaéng laëng vaø thieàn minh saùt). Phaïn ngöõ coù nghóa Four formless-realm-meditations—Voâ Saéc laø “Tu taäp,” hay “Quaùn töôûng.” Töï phaùt trieån baèng Giôùi Thieàn laáy Voâ saéc Giôùi Thieân laøm ñoá i baát cöù phöông caùch naøo, nhöng ñaëc bieät laø caùch töôïng. Theo truyeàn thuyeát, Ñöùc Phaät tu taäp cheá taâm, taäp trung vaø thieàn ñònh. Töø naøy ñöôïc aùp Voâ saéc thieàn vôùi Arada Kalama, moät nhaø tu duïng roäng raõi trong thöïc haønh thieàn quaùn trong khoå haïnh ñaõ ñaït ñöôïc traïng thaùi Thöùc Voâ Phaät giaùo. “Bhavana” coù hai giai ñoaïn. Giai ñoaïn Bieân; vaø vôùi Udraka Ramaputra, moät nhaø tu thöù nhaát laø giai ñoaïn tìm kieám söï yeân oån cuûa tinh khoå haïnh khaùc ñaõ ñaït ñöôïc traïng thaùi cao nhaát thaàn, vaø giai ñoaïn thöù hai laø tìm kieám söï hieåu bieát. laø Phi töôûng phi phi töôûng xöù ñònh. Cuoái cuøng Noùi chung, ngöôøi ta coù theå noùi “söï tu taäp” lieân heä Ñöùc Phaät ñaõ vöôït qua caùc thaày mình, vaø, tôùi vieäc laøm quen taâm mình vôùi vaät (ñöôïc taâm khoâng coøn gì ñeå hoïc hoûi nöõa, Ngaøi töï daán quan saùt), vaø luaän thuyeát veà thieàn thöôøng chia laøm böôùc treân con ñöôøng cuûa mình, maëc cho hai kieåu chính: 1) thieàn chæ, trong ñoù haønh giaû tu

taäp khaû naêng taäp trung vaøo vaät maø khoâng maát factor of mindfulness, based on solitude, chaùnh ñònh; 2) Quaùn chieáu, trong ñoù haønh giaû detachment,

extinction, leading to maturity of phaân tích vaät ñeå quyeát ñònh phöông thöùc naøo toàn surrender (vosagga-parinamim); he develops the taïi sau cuøng. Ngaøy nay, noäi dung ñích thöïc cuûa enlightenment factor of investigation of states, of vieäc tu taäp thieàn quaùn trong ñôøi soáng cuûa moät energy, of delight, of tranquility, of concentration, haønh giaû tu thieàn laø moät maët hoïc hoûi nhöõng lôøi daïy of equanimity, based on solitude, detachment, cuõng nhö nhöõng haønh traïng cuûa caùc Thieàn sö ñôøi extinction, leading to maturity of surrender. He is tröôùc, vaø maët khaùc laø tu taäp thieàn ñònh—Bhavana said to have the effort of development. is a Sanskrit term which means “Cultivation,” Tu Taäp Töø Taâm Giaûi Thoaùt: Emancipation of the “Meditation,” or “Mind development.” Self heart through loving-kindness. development by any means, but especially by the Tu Taäp Vò: Practice-path stage—Ñaây laø giai ñoaïn method of mind-control, concentration and tu taäp hay thöïc haønh. Tröôùc tieân haønh giaû phaûi döï meditation. A term that is widely applied to bò saün saøng ñeå tieán böôùc treân con ñöôøng tu taäp—meditative practice in Buddhism. Bhavana has This is the stage of practices. The adjustment of two phases. The first phase is samatha, or the one’s self so as to proceed the path. development of tranquility, which is the Tu Taäp Vieân Maõn: Tu haønh vaø chöùng ñaéc hoaøn prerequisite for attaining clear seeing; and the toaøn—Cultivation and completion. second phase is vipashyana, or the period of clear Tu Taäp Xaû Taâm Giaûi Thoaùt: Emancipation of the seeing. In general, it can be said to involve heart through equanimity. familiarization of the mind with an object of Tu Thaønh Ñöùc: Coâng ñöùc do tu taäp—Merit observation (alambana), and in meditation attained through cultivation. treatises it is commonly divided into two main Tu Thaân: To improve oneself. types: 1) Stabilizing meditation (samatha), in Tu Thieàn Luïc Dieäu Moân: Saùu cöûa huyeàn dieäu which a meditator cultivates the ability to focus on trong tu taäp thieàn ñònh, ña phaàn laø thöïc taäp thôû — the object of observation without losing the right The six mysterious gates or ways of practicing concentration; and 2) Analytical meditation meditation, consisting mostly of breathing (vipasyana), in which one analyzes the object in exercises—See Luïc Dieäu Moân. order to determine its final mode of subsistence. Tu Thieän: Tu taäp thieän phaùp, ñoái laïi vôùi baåm taùnh Nowadays, what properly constitutes the study of thieän—To cultivate goodness—Cultivation of Zen of a Zen practitioner's life is to study on the goodness—The goodness that is cultivated, in one hand the sayings or the doings of the ancient contrast with natural goodness. masters and on the other hand is to practice Tu Thieän Dieät AÙc: Tu taäp thieän nghieäp vaø dieät töø meditation. aùc nghieäp—Cultivate goodness and eliminate Tu Taäp Thieän Caên: Vun boài caùc caên laønh— evil. Cultivate wholesome roots. Tu Thieän Ñeà: Subhuti (skt)—Tu Boà Ñeà. Tu Taäp Thieän Taâm: To cultivate a good heart— Tu Thieän Nghieäp Dieät AÙc Taäp: Tu taäp thieän To plant a good heart. nghieäp vaø dieät töø thoùi quen xaáu aùc—Cultivate Tu Taäp Thoaïi Ñaàu: Wato (jap)—Working on a goodness and to eliminate harmful habits. head phrase—See Thoaïi Ñaàu. Tu Thö: To write books. Tu Taäp Tinh Caàn: Effort of development—ÔÛ ñaây Tu Tieân: Tu theo Laõo giaùo, nghóa

laø luyeän vò Tyø Kheo tu taäp nieäm giaùc chi, phaùp naày y xaû ly, “Tröôøng sanh.” Tuy nhieân, Phaät töû chôn thuaàn y ly duïc, y ñoaïn dieät, thaønh thuïc trong ñoaïn tröø, tu chuùng ta ai cuõng bieát raèng chö Tieân treân coõi trôøi taäp traïch phaùp giaùc chi, tu taäp tinh taán giaùc chi, tu ñeàu coù thoï maïng, khi heát phöôùc baùo vaãn phaûi traàm taäp hyû giaùc chi, tu taäp khinh an giaùc chi, tu taäp luaân—To practice Taoism means to regard the ñònh giaùc chi, tu taäp xaû giaùc chi, phaùp naày y ly xaû, preservation of the body and mind as an ideal, to y ly duïc, y ñoaïn dieät, thaønh thuïc trong ñoaïn tröø. Vò be reborn in the Celestial realm with a definite Tyø Kheo naày ñöôïc goïi laø ñaõ coù ñöôïc Tu Taäp Tinh life-span, once one’s blessings end one may be Caàn—Here a monk develops the enlightenment- fallen down into the evil paths.

Tu Tính: Tu chænh reøn luyeän thaân taâm ñeå trôû veà ngöôøi thieän aên. Cho moät ngaøn ngöôøi thieän aên caùi baûn taùnh thanh tònh cuûa chuùng sanh (Phaät khoâng baèng cho moät ngöôøi thoï nguõ giôùi aên. Cho taùnh)—To cultivate the nature; the natural moät vaïn ngöôøi thoï nguõ giôùi aên khoâng baèng cho proclivity. moät vò Tu-Ñaø-Huôøn aên. Cho moät trieäu vò Tu-Ñaø- Tu Tính Baát Nhò Moân: Tu tính chaúng phaûi hai Huôøn aên khoâng baèng cho moät vò Tö-Ñaø-Haøm aên. moân (tu laø tu chænh reøn luyeän thaân taâm, tính laø caùi Cho moät traêm trieäu vò Tö-Ñaø-Haøm aên khoâng baèng baûn tính voán thanh tònh hay Phaät taùnh cuûa chuùng cho moät vò A-Na-Haøm aên. Cho moät ngaøn trieäu vò sanh, hai leõ aáy chaúng khaùc nhau neân goïi laø tu tính A-Na-Haøm aên khoâng baèng cho moät vò A-La-Haùn baát nhò moân)—The identity of cultivation and the aên. Cho möôøi tyû vò A-La-Haùn aên khoâng baèng cho cultivated. moät vò Phaät Bích Chi aên. Cho moät traêm tyû vò Bích Tu Tænh: To improve—To mend one’s ways. Chi Phaät aên khoâng baèng cho moät vò Phaät Ba Ñôøi Tu Tònh Ñoä: To practice Reciting Amitabha aên (Tam Theá Phaät). Cho moät ngaøn tyû vò Phaät Ba Buddha’s name—Tu Tònh Ñoä ít bò ma caûnh nhôø coù Ñôøi aên khoâng baèng cho moät vò Voâ Nieäm, Voâ Truï, thaàn löïc cuûa chö Phaät. Traùi laïi, ngöôøi tu Thieàn gaëp Voâ Tu, vaø Voâ Chöùng aên.”—According to the Sutra nhieàu ma caûnh vì chæ nöông vaøo töï löïc—Those In Forty-Two Sections, Chapter 11, the Buddha who practice Reciting Amitabha Buddha’s name said: “Giving food to a hundred bad people does seldom encounter demonic occurrences owing to not equal to giving food to a single good person. the Buddhas’ powers; Zen practitioners, on the Giving food to a thousand good people does not contrary, face many demonic occurrences because equal to giving food to one person who holds the they rely only on their strength (self-power). five precepts. Giving food to ten thousand people Tu Treä Thieân: See Thieän Kieán. who hold the five precepts does not equal to Tu Trí Hueä Quaûng Ñaïi: Trí hueä quaûng ñaïi, laø giving food to a single Srotaapanna. Giving food haïnh tu cuûa Boà Taùt, vì bao nhieâu vieäc laøm naêng to a million Srotaapannas does not equal to giving löïc voâ taän—Cultivation of vast wisdom, the power food to a single Sakridagamin. Giving food to ten of their deeds being inexhaustible. million Sakridagamins does not equal to giving Tu Trò: Mendicant conducts—Religious food to one single Anagamin. Giving food to a austerity—An

ascetic—See Ñaàu Ñaø. hundred million Anagamins does not equal to Tu Truï: Choã truù cuûa söï tu haønh—Abode of giving food to a single Arahant. Giving food to ten cultivation. billion Arahants does not equal to giving food to a Tu Vieâm Ma Thieân: Suyama or Yama (skt)—See single Pratyekabuddha. Giving food to a hundred Tu Daï Ma. billion Pratyekabuddhas does not equal to giving Tu Vieän: Tera (jap)—Nunnery—Convent— food to a Buddha of the Three Periods of time. Monastery—Chuøa hay tu vieän. Ñaây laø kieán truùc Giving food to ten trillion Buddhas of the Three cuûa moät toå hôïp nhöõng toøa nhaø goàm moät phoøng Periods of time does not equal to giving food to a chaùnh, moät phoøng giaûng, phoøng cuûa vò khai sôn, single one who is without thoughts, without vaø caùc phoøng nhoû cho caùc nhaø sö, taát caû ñeàu quaàn dwelling, without cultivation, and without tuï treân moät maûnh ñaát coù moät caùi coång lôùn ñi vaøo — accomplishment." It is a complex of buildings, composed of main Tu Xaø Ñaø: Sujata (skt)—Thieän sanh—Tu Giaø Ña hall, lecture hall, the founder's room, and the laø moät phuï nöõ quaûng ñaïi, ngöôøi ñaõ cuùng döôøng baùt living quarters of the monks, premises entered chaùo söõa giuùp cho Ñöùc Phaät lôïi söùc sau nhöõng through a massive tower-like gateway. naêm thaùng tu theo khoå haïnh—A generous lady Tu Voâ Ngaõ: Tu taäp vun boài caùi voâ ngaõ— who offered the Buddha some milk rice to give Cultivation of egolessness (selflessness). him some strength to restore his weakened body—See Tu Giaø Ña. Tu Voâ Nieäm, Voâ Truï, Voâ Tu, Voâ Chöùng: Cultivation of no thoughts, no dwelling, no Tu Xuaát: To abandon the Buddhist order. cultivation, and no accomplishment—Theo Kinh Tuù: Theâu treân vaûi—To embroider. Töù Thaäp Nhò Chöông, Chöông 11, Ñöùc Phaät daïy: Tuù Dieäu: Nhò thaäp baùt tuù vaø thaát dieäu —The “Cho moät traêm ngöôøi aùc aên khoâng baèng cho moät twenty-eight constellations and seven luminaries.

Tuù Lôïi Maät Ña: Suryamitra (skt)—Thaàn Maët Saints, human beings, and living creatures are all Trôøi—The sun-god. living under one roof. Tuù Luaät Sö: Teân cuûa moät vò danh Taêng Luaät If only no thought arises, will the whole world Toâng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— reveal itself. Name of a Chinese famous Vinaya monk who Once the six sense-organs agitate, it will be lived in the T'ang Dynasty in China. clouded. Tuù Naêng: Thaàn Tuù vaø Hueä Naêng, hai vò toå cuûa Trying to eliminate afflictions simply worsens the Phaät Giaùo Nam vaø Baéc Trung Hoa sau Nguõ Toå ailment, Hoaèng Nhaãn—Shen-Hsiu and Hui-Neng, the two Hoping to reach true nature is equally wrong. patriarchs of South and North Chinese Buddhism Just live in accordance with circumstances, after the fifth patriarch Hung-Jen—See Thaàn Tuù Nirvana and samsara are just the real flowers. vaø Hueä Naêng Ñaïi Sö. Tuù Thöôïng Toïa: Venerable Hsiu—Thieàn sö Tuù Phaät: Böùc hình Phaät ñöôïc theâu treân vaûi— Trung Hoa vaøo theá kyû thöù 13. Hieän nay chuùng ta Embroidered picture of a Buddha. khoâng coù nhieàu taøi lieäu chi tieát veà Thöôïng Toïa Tuù Taøi Tröông Chuyeát: Chosetsu-Yusai (jap)— Tuù; tuy nhieân, coù moät chi tieát nhoû veà vò Thieàn sö Chang-cho (chi)—Zhang-Juo Hsiu-Ts’ai—Moät naøy trong Tuyeát Nham Töï Truyeän. Tuyeát Nham hoâm Tuù Taøi Tröông Chuyeát ñeán tham

vaán Thieàn ñaõ noùi veà nhöõng kinh nghieäm cuûa mình: "Naêm leân Sö Thaïch Söông. Sö hoûi: “OÂng teân gì?” Tröông 19 tuoåi, toâi nguï taïi chuøa Linh AÁn. Sau khi rôøi chuøa Chuyeát ñaùp: “Daï con teân Tröông Chuyeát.” Sö lieàn Linh AÁn toâi dôøi sang chuøa Tònh Töø." Moät hoâm, noùi: “Trong ñaây caùi xaûo coøn khoâng coù, huoáng laø tình côø gaëp sö Tuù ngoaøi haønh lang, vaø ñaây laø laàn caùi chuyeát (vuïn vaèn).” Tuù Taùi Tröông Chuyeát ñaàu toâi ñöôïc noùi chuyeän vôùi thaày, Tuyeát Nham boãng tænh ngoä vaø laøm baøi keä: hoûi: "Naêm roài, toâi muoán hoûi chuyeän vôùi thaày, sao “Quang minh tòch chieáu bieán haø sa thaày cöù maõi traùnh toâi vaäy?" Thöôïng Toïa Tuù noùi: Phaøm Thaùnh haøm linh coäng ngaõ gia "Moät ngöôøi haêng haùi hoïc Thieàn, caû ñeán thì giôø caét Nhaát nieäm baát sanh toaøn theå hieän moùng tay cuõng chaúng coù, laøm sao coù theå phí thì Luïc caên taøi ñoäng bò vaân giaø giôø baøn luaän vôùi ngöôøi khaùc?" Tuyeát Nham noùi: Phaù tröø phieàn naõo truøng taêng beänh "Toâi ñang bò boái roái bôûi hoân traàm vaø thuïy mieân; Thuù höôùng chan nhö toång thò taø laøm sao cheá ngöï?" Thöôïng Toïa Tuù ñaùp: "Ñoù laø do Tuøy thuaän chuùng duyeân voâ quaùi ngaïi thaày khoâng kieân quyeát trong vieäc tu taäp. Haõy tìm Nieát Baøn sanh töû ñaúng khoâng hoa.” moät chieác boà ñoaøn ñuû cao, vaø ngoài thaúng löng, doàn (Saùng soi laëng leõ khaép haø sa heát taâm löïc vaøo coâng aùn. Coøn gì ñeå noùi veà hoân Phaøm Thaùnh haøm linh chung moät nhaø traàm vaø taùn loaïn nöõa chöù?" Theo lôøi khuyeân naøy Moät nieäm chaúng sanh toaøn theå hieän Tuyeát Nham thay ñoåi loái tu taäp, qua ba ngaøy ñeâm Saùu caên vöøa ñoäng bò che loøa thì chöùng ñöôïc moät traïng thaùi khoâng coøn nhò Muoán tröø phieàn naõo caøng theâm beänh nguyeân nôi thaân vaø taâm nöõa. Tuyeát Nham caûm Höôùng ñeán chaân nhö thaûy ñeàu taø thaáy mình trong suoát vaø linh hoaït ñeán noãi mí maét Tuøy thuaän caùc duyeân khoâng quaùi ngaïi cöù môû lôùn ra. Vaøo ngaøy thöù ba, khi ñang ñi kinh Nieát Baøn sanh töû thaûy khoâng hoa). haønh ngoaøi coång chuøa Tuyeát Nham vaãn caûm thaáy One day Zhang-Juo Hsiu-Ts’ai came to interview nhö mình ñang ngoài treân boà ñoaøn. Chôït gaëp thaày Master Shih-Shuang-Qing-Chu. Shih-Shuang Tuù, thaày hoûi Tuyeát Nham: "Thaày laøm gì ôû ñaây?" asked: “What is your name?” Zhang-Juo said: Tuyeát Nham ñaùp: "Toâi ñang coá ñaït ñaïo." Thöôïng “Venerable, my name is Zhang-Juo.” Shih-Shuang Toïa Tuù noùi: "Thaày noùi xem theá naøo laø ñaït ñaï o?" then said: “Here, the skillful does not even exist Tuyeát Nham khoâng traû lôøi noåi, maø chæ taêng theâm let alone the clumsy (‘Juo’ in Chinese means phieàn muoän trong loøng. Ñang muoán trôû laïi thieàn ‘clumsy’).” Zhang-Juo instantly got awakened and ñöôøng thì Tuyeát Nham gaëp vò thuû toøa. Vò thuû toøa composed the following verse: noùi: "Haõy môû roäng ñoâi maét ra maø xem ñoù laø caùi “The brilliant light silently shines throughout gì." Lôøi noùi naøy khieán tinh thaàn cuûa Tuyeát Nham themyriad worlds, ñöôïc phaán chaán. Tuyeát Nham trôû laïi thieàn ñöôøng,

saép söõa ngoài leân boà ñoaøn thì taàm maét thay ñoåi the cushions. He happened to meet Venerable hoaøn toaøn. Moät quaõng trôøi roäng môû ra vaø ñaát phía Hsiu, who asked, "What are you doing here?" döôùi nhö tuoàng suïp lôû. Kinh nghieäm naøy vöôït ra Hsueh Yen answered, "Trying to realize the ngoaøi söï dieãn taû vaø hoaøn

toaøn khoâng theå noùi laïi truth." Venerable Hsiu asked, "What do you mean cho ngöôøi khaùc ñöôïc, vì trong theá gian naøy khoâng by the truth?" Hsueh Yen could not give him a coù caùi gì coù theå so saùnh ñöôïc vôùi noù. Tuyeát Nham reply, which only increased my mental böôùc xuoáng thieàn saøng ñi tìm gaëp thaày Tuù. Thaày annoyance. Wishing to return to the meditation raát haøi loøng, khoâng ngôùt laëp laïi: "Toát laém! Toát hall Hsueh Yen directed his steps towards it, when laém!" Thöôïng Toïa Tuù vaø Tuyeát Nham cuøng naém he encountered the head-monk. Venerable Hsiu tay nhau raûo böôùc theo haøng lieãu ngoaøi coång chuøa. said, "Keep your eyes wide open and see what it Tuyeát Nham nhìn chung quanh, nhìn leân nhìn all means." This encouraged him. Hsueh Yen xuoáng, bieát bao caùi thaáy nghe trong trôøi ñaát nay came back into the hall and was about to go to his hieän ra hoaøn toaøn khaùc haún; nhöõng gì mình gheùt seat when the whole outlook changed. A broad boû tröôùc kia, naøo voâ minh, phieàn naõo, baáy giôø voán expanse opened, and the ground appeared as if all chæ laø löu xuaát töø chaân taùnh cuûa mình vaãn y nhieân caved in. The experience was beyond description ngôøi saùng, chaân thaät vaø trong suoát—Venerable and altogether incommunicable, for there was Hsiu, name of a Chinese Zen Master in the nothing in the world to which it could be thirteenth century. We do not have detailed compared. Coming down from the seat Hsueh documents on this Zen Master; however, in Hsueh Yen sought Venerable Hsiu. Hsiu was greatly Yen's autobiography, there is a small detail on pleased, and kept repeating: "How glad I am! him. Zen master Hsueh-Yen told the following How glad I am!" Both Venerable Hsiu and Hsueh stories of his experience in Zen: "At nineteen I Yen took hold of each other's hands and walked was staying at the monastery of Ling-yin. After along the willow embankment outside the gate. leaving Ling-yin Monastery, I moved to Ching-tzu As Hsueh Yen look around and up and down, the monastery." One day Hsueh Yen happened to whole universe with its multitudinous sense- meet Venerable Hsiu in the corridor, and for the objects now appeared quite different; what was first time Hsueh Yen could have a talk with him. loathsome before, together with ignorance and Hsueh-Yen asked, 'Why was it that you avoided passions, was now seen to be nothing else but the me so much last year when I wished to talk with outflow of his own inmost nature which in itself you?" Venerable Hsiu said, "An earnest student of remained bright, true, and transparent—See Tuyeát Zen begrudges even the time to trim his nails; Nham Toå Khaâm Thieàn Sö. how much more the time wasted in conversation Tuù Toâng: Shen-Hsiu Sect—Thaàn Tuù saùng laäp Baéc with others!" Hsueh Yen said, "I am troubled in phaùi—Shen-Hsiu established the northern—See two ways, by dullness and restlessness, how can I Thaàn Tuù and Baéc Toâng Nguõ Ñaïo Phaùp Moân. get over them?" Venerable Hsiu replied: "It is Tuù Vöông Phaät: King of Past-Lives Buddha. owing to your not being fully determined in your Tuø: exercise. Have the cushion high enough under 1) (a): Stagnant (water)—Nöôùc ñoïng. you, and keeping your spinal column upright, 2) (n): Prison—Jail—Gaol—Nguïc tuø. throw all the spiritual energy you possess into the Tuï Chuùng: To assemble—To gather. koan itself. What is the use of talking about Tuï Ñaàu: Tuï taäp—To gather together. dullness

and restlessness?" This advice gave Tuï Ñeá: Samudaya (skt)—Dieäu Ñeá thöù nhì trong Hsueh Yen a new turn to my exercise, for in three Töù Dieäu Ñeá, töùc "taäp ñeá," hay khoå ñau phieàn naõo days and nights he came to realize a state in gaây ra bôûi duïc voïng—The second of the four which the dualism of body and mind ceased to dogmas, that of "accumulation," i.e. that suffering exist. Hsueh Yen felt so transparent and lively is caused by the passions—See Töù Dieäu Ñeá. that his eyelids were kept open all the time. On Tuï Ñoäc Quyû Vöông: Poison-Gathering Ghost the third day Hsueh Yen was walking by the gate King—See Nhieáp Ñoäc Quyû Vöông. still feeling as he did when sitting cross-legged on Tuï Laïc: Isana (skt)—A settled place—Locality.

Tuï Laïc Gian Tònh: Gamantarakappa (p)— Tuaàn Canh: Ngöôøi canh tuaàn hoûa hoaïn veà ñeâm — Gamantarapappa (p)—Trong laàn keát taäp kinh ñieån To patrol as night-watchman, or guarding against laàn thöù hai taïi thaønh Tyø Xaù Ly, caùc tyø kheo phaùi fire. Baït Kyø ñaõ ñeà nghò ñöôïc ñi qua moät laøng khaùc aên Tuaàn Ñôn: The ten days' account in a monastery. laàn thöù hai. Sau khi aên roài, ñi ñeán nôi khaùc vaãn aên Tuaàn Ñöôøng: laïi ñöôïc trong cuøng moät ngaøy. Vieäc laøm naày coi 1) Canh tuaàn töï vieän—To patrol, or nhö bò caám trong Ba Daät Ñeà thöù 35 veà giôùi caám aên circumambulate the hall. quaù nhieàu—In the Second Council in Vaisali, the 2) Nhaø Taêng—A monk's halls: monks of the Vajji insisted allowing monks and a) Nhaø Truï Trì: Nôi uoáng traø vaø ngoài thieàn —The nuns to eat the second time in a day. The practice tea hall. of going to another village and taking the second b) Nhaø Ñaïi Chuùng: Nôi hoïp chuùng tuïng nieäm — meal there on the same day. This practice forbids The assembly hall. in Pacittiya 35 which forbids over-eating. c) Nhaø Thuû Toïa: Nôi ngoài thieàn—The Tuï Maït: Theá giôùi hieän töôïng hay caùc phaùp voâ meditating hall. thöôøng ñöôïc ví vôùi boït nöôùc, coù ñoù roài maát ñoù — d) Nhaø Duy Na: Nôi duøng vaøo caùc ngaøy Thaùnh The phenomenal world likened to assemble scum, Tieát—Room for supervisor of monks. or bubbles. e) Nhaø Tham Ñaàu: Nôi duøng cho khaùch Taêng— Tuï Nghieäp: Söï tích tuï cuûa nghieäp—Karmical Room for guest monks. accumulation. f) Nhaø Ñoâ Töï: Nhaø kho—The storage. Tuï Tònh Giôùi: Collections of pure precepts—Ba g) Nhaø Thænh Khaùch Thieâu Höông: Nôi uoáng traø tuï giôùi cuûa chö Boà Taùt. Ba tuï tònh giôùi naày haøng cuûa khaùch Taêng—Tea Room for guest monks. Thanh Vaên Duyeân Giaùc Tieåu Thöøa khoâng coù, maø h) Nhaø Sa Di: Nôi ñeå caùc vò Sa Di tham vaán veà chæ coù nôi caùc baäc Boà Taùt Ñaïi Thöøa. Ba tuï tònh thieàn—Room for Sramanera or novice monks giôùi naày nhieáp heát thaûy Töù Hoaèng Theä Nguyeän — to ask and practice meditation. Three collections of pure precepts, or three Tuaàn Giaùo: See Tuaàn Tích. accumulations of pure precepts of the Tuaàn Hoûa: See Tuaàn Canh. Bodhisattvas. Those cultivating Hinayana's Tuaàn Hoaøn: Pradaksina (skt)—Ñi voøng vai phaûi Sravaka Way do not have these three höôùng veà ñaáng toân quyù—Moving around so that accumulations of purity precepts. Only Mahayana the right shoulder is towards the object of Bodhisattvas practice them. These three reverence—To circulate. accumulations of pure precepts encompass the Tuaàn Kieåm: Patrol and control. "Four Propagation Vows."—See Tam Tu Tònh Tuaàn Leã Quaùn Nieäm: Rohatsu sesshin

(jap)—A Giôùi. week-long period of intensive meditation Tuaân Thöùc (964-1032): Teân cuûa moät vò danh practice—Theo Thieàn Toâng Nhaät Baûn “tuaàn leã Taêng Trung Hoa vaøo thôøi nhaø Toáng (960-1279)— quaùn nieäm,” baét ñaàu töø ngaøy ñaàu thaùng 12 aâm lòch Name of a Chinese famous monk who lived in the vaø chaám döùt vaøo ngaøy moàng 8 aâm lòch, nhöng hieän Sung Dynasty in China. thôøi taïi Nhaät ngöôøi ta chæ toå chöùc trong ngaøy moàng Tuaán Khoaùi: Nhanh nheïn vaø thoâng minh—Quick 8 maø thoâi. Ñeâm cuoái cuøng, caùc nhaø sö khoâng nguû and intelligent. vaø khoâng naèm maø thöùc ngoài suoát ñeâm. Theo Tuaán Nhuaän (1166-1227): Teân cuûa moät vò danh truyeàn thoáng “rohatsu” töôûng nieäm ngaøy Ñöùc Phaät Taêng Luaät Toâng Trung Hoa vaøo thôøi Nam Toáng Thích Ca Maâu Ni ñaït thaønh Ñaïi Giaùc —According (1127-1279)—Name of a Chinese famous Vinaya to the Japanese Buddhism, the “week-long period monk who lived in the Southern Sung Dynasty in of intensive meditation practice” begins on China. December 1 and finishes on the day “rohatsu” (the Tuaán Phaùp: Severe laws. eighth day of the twelfth month of lunar calender), Tuaàn AÙn: Tuaàn haønh vaø ghi nhaän nhöõng than but in contemporary Japan it is celebrated on phieàn trong töï vieän—To patrol and receive any December 8. The last night, on which, unlike on complaints. the other nights, the monks do not lie down to

sleep, but sitting the whole night through Tuùc Caên Quaûng Bình Töôùng: Goùt chaân ñaày (tetsuya). According to tradition, “rohatsu” ñaën—Full-sized heels, well set and even heels, commemorates the day on which Sakyamuni one of the thirty-two auspicious marks—See Tam Buddha attained complete awakening (Bodhi). Thaäp Nhò Haûo Töôùng. Tuaàn Lieâu: Tuaàn haønh phoøng oác trong töï vieän — Tuùc Chaáp: Baûn chaát thieän aùc chaáp tröôùc töø ñôøi To inspect all the buildings of a monastery. tröôùc vaø ñöôïc löu laïi trong taâm cho ñeán ñôøi naày— Tuaàn Nhaân Phaïm Daï: Ngöôøi ñi tuaàn haønh laïi trôû The character acquired in a previous existence thaønh phaïm nhaân. Töø maø thieàn laâm duøng ñeå chæ and maintained. trích toâng Phaùp Nhaõn quaù nhaán maïnh ñeán giaùo Tuùc Chaáp Khai Phaùt: Quaû hieän taïi do nhöõng ñieån ñeán ñoä hoï trôû thaønh tuø nhaân cuûa nhöõng giaùo thieän caên ñaõ gieo troàng töø trong tieàn kieáp ñeán nay ñieån naày—The term is used to criticize the Fa- môùi naåy nôû—The present fruition of the Yen tsung for their emphasis on the scriptures to a meritorious character developed in previous point that they become prisoners of these existence. scriptures. Tuùc Chænh: Grave and correct. Tuaàn Nhaät: Ten days. Tuùc Daï: Tuaàn Thaân Quaùn: Thaân Nieäm Xöù Quaùn—Thieàn 1) Baùn Daï: Ñaïi Daï—Taêng Bieät Daï—Thaùi Daï— quaùn chi tieát veà söï baát tònh cuûa thaân (quaùn thaân Thoâng Daï—See Ñaõi Daï. baát tònh töø ñaàu tôùi chaân, 36 boä phaän ñeàu laø baát 2) Nghæ laïi ñeâm tröôùc trong caùc cuoäc leã —To tònh), moät trong töù nieäm xöù—The meditation stay the night, the previous night before any which observes the body in detail and considers its special services or ceremony. filthiness, one of the four foundations of Tuùc Daï Baát Hoïc: Thuôû thieáu thôøi khoâng chaêm mindfulness—See Töù Nieäm Xöù. hoïc—In youth not to study from morning till night. Tuaàn Theá Kyû: Samnyasin (skt)—Giai ñoaïn tu

Tuùc Daï Baát Tu: Thuôû thieáu thôøi khoâng chaêm chæ haønh cuoái cuøng cuûa moät vò tu haønh theo Baø La tu haønh—In youth not to cultivate from morning Moân laø döùt boû theá gian ñeå chaâu du khaép thieân till night. haï—The last period of cultivation for a brahmin, Tuùc Dieäu: Hai möôi taùm choøm sao vaø thaát ñaïi renouncing the world and wandering all over the huøng tinh—The twenty-eight constellations and places. seven luminaries. Tuaàn Tích: Tuaàn Giaùo—Caàm gaäy ñi du hoùa hay Tuùc Duyeân: Abhilasa (skt)—Nhaân duyeân truyeàn ñi giaûng ñaïo caùc nôi—To walk about with a metal laïi töø tieàn kieáp—Causation or inheritance from staff, i.e. to teach. previous existence. Tuaàn Vaên Truïc Cuù: Y theo caâu vaên hay lôøi noùi Tuùc Ñaëc Quoác: Sogdian (skt)—Teân cuûa moät maø tìm caàu yù nghóa. Caùc toâng phaùi Thieàn hoaøn vöông quoác nhoû cuûa ñeá quoác Ba Tö thôøi coå vôùi thuû toaøn choáng laïi phöông phaùp naày—Base on words ñoâ laø Samarkand—Name of a small kingdom of and sentences to find out the meanings. Zen sects the Ancient Persian Empire with its capital completely oppose this method. Samarkand. Tuaát: Giôø Tuaát töø 7 ñeán 9 giôø toái—The “Su” hour Tuùc Ha Ña Quoác: Swat (skt)—Teân cuûa moät from 7 to 9 P.M. vöông quoác nhoû naèm veà phía baéc AÁn Ñoä—Name Tuùc: Chaân: Foot (leg)—Ñaày ñuû: Enough (full)— of a small kingdom located in the north of India. Choã truù nguï qua ñeâm: A halting place where one Tuùc Haï Bình Laäp Töôùng: Baøn chaân baèng passes the night—Xöa kia: Former (early). thaúng—Level and full feet, one of the thirty-two Tuùc Baùo: Quaû baùo caûm öùng töø nghieäp nhaân ôû ñôøi auspicious marks—See Tam Thaäp Nhò Haûo tröôùc, hay haäu quaû cuûa nhöõng haønh ñoäng trong Töôùng. tieàn kieáp—The consequence of deeds done in Tuùc Haï Nhò Luaân Töôùng: Chæ döôùi baøn chaân coù former existence. ngaøn caùi xoaùy troân oác nhö hình caû ngaøn caây caêm Tuùc Caên: Coäi caên ñöôïc vun troàng trong tieàn baùnh xe—Thousand-spoke wheel-sign on each of kieáp—The root of one’s present lot planted in his feet, one of the thirty-two auspicious marks— previous existence. See Tam Thaäp Nhò Haûo Töôùng.

Tuùc Haï Vaân Sinh: Maây traéng döôùi chaân, yù noùi söï Tuùc Meänh: See Tuùc Maïng. hoaøn toaøn töï do töï taïi. Taâm khoâng bò raøng buoäc Tuùc Meänh Löïc: Moät trong Thaäp Löïc cuûa Nhö bôûi phieàn naõo—White clouds are under the feet, Lai—One of ten Buddha-powers—See Thaäp Löïc the term means a complete freedom. The mind (9). being free from delusion. Tuùc Meänh Minh: See Tuùc Maïng Minh. Tuùc Kî: Ñeâm tröôùc ngaøy leã thoï trai—The night Tuùc Meänh Nhaân Thuyeát: Pubbekatahetu (p)— before a fast day. Theory of an exclusive determination by the Tuùc Löï Thieàn Sö: Zen Master Tuùc Löï—Thieàn sö past—Moät trong nhöõng lyù thuyeát chính cuûa ngoaïi Vieät Nam, queâ taïi Baéc Vieät. Ngaøi laø ñeä töû cuûa giaùo Ni Kieàn Töû. Theo Phaät giaùo, khoâng phaûi moïi Thieàn sö Thoâng Thieàn, vaø laø phaùp töû ñôøi thöù 14 vieäc xaõy ra ñeàu do nghieäp quaù khöù. Vaøo thôøi Ñöùc doøng Thieàn Voâ Ngoân Thoâng. Veà sau, ngaøi truï taïi Phaät, ngoaïi ñaïo Ni Kieàn Töû chuû tröông raèng baát chuøa Thoâng Thaùnh ñeå daïy thieàn. Nôi vaø luùc naøo cöù caûm giaùc gì con nguôøi laõnh thoï, duø ñoù laø laïc ngaøi thò tòch vaãn chöa ai roõ—A Vietnamese Zen thoï, khoå thoï, hay baát laïc baát khoå thoï. Taát caû

ñeàu master from North Vietnam. He was a disciple of do nhöõng haønh ñoäng hay nghieäp quaù khöù taïo ra. Zen master Thoâng Thieàn, and became the dharma Tuy nhieân, Ñöùc Phaät khoâng chaáp nhaän chuû thuyeát heir of the fourteenth generation of the Wu-Yun- Tuùc Meänh Nhaân naøy, Ngaøi cho ñoù laø ñieàu khoâng T'ung Zen Sect. Later, he stayed at Thoâng Thaùnh hôïp lyù. Theo Ñöùc Phaät thì raát nhieàu ñieàu xaõy ra laø Temple to teach Zen. His whereabout and when do keát quaû cuûa nghieäp maø chuùng ta laøm trong hieän he passed away were unknown. taïi naày hoaëc laø do nhöõng nguyeân nhaân beân ngoaøi Tuùc Maïng: Previous life or lives—See Tieàn Kieáp. cuõng coù—One of the main theory of Nigantha Tuùc Maïng Löïc: Khaû naêng cuûa Phaät, bieát tröôùc Nataputta. According to Buddhism, not everything luaân hoài sanh töû trong quaù khöù—The Buddha- that occurs is due to past actions. During the time power to know all previous transmigrations. of the Buddha, sectarians like Nigantha Nataputta Tuùc Maïng Minh: Pubbenivasanussati-nanam- held the view that whatever the individual vijja (p)—Knowledge of one's past lives—Tueä experiences, be it pleasant or unpleasant or giaùc nhìn thaáy nhöõng ñieàu kieän sanh töû trong tieàn neither, all come from former actions or past kieáp cuûa mình vaø cuûa ngöôøi. Tueä giaùc cuûa moät vò karma. The Buddha, however, rejected this theory A La Haùn—Insight into the mortal conditions of of an exclusive determination by the past as self and others in previous lives. The knowledge unreasonable. According to the Buddha, many a of the arhat of his own and other previous thing is the result of our own deeds done in this transmigrations. present life, and of external causes—See Nghieäp. Tuùc Maïng Thoâng: Pubbeniva-sanussati-jnanam Tuùc Meänh Thoâng: Knowing all previous (p)—Purvanivasanusmrti (skt)—Remembrance of transmigrations—See Tuùc Maïng Thoâng. previous lives—Nhôù bieát roõ taát caû kieáp soá quaù Tuùc Muïc: Aksapada (skt)—Theo Keith trong khöù, theâm lôùn caên laønh. Ñaây laø moät trong luïc Trung Anh Phaät Hoïc Töø Ñieån, Tuùc Muïc laø teân cuûa thoâng, khaû naêng nhìn thaáy vaø nhôù laïi tieàn kieáp cuûa vò Tieân nhaân ñaàu tieân noùi veà thuyeát Nhaân Minh. mình vaø cuûa ngöôøi. Ñaây cuõng laø trí hueä cuûa moät vò Taùc phaåm cuûa oâng goàm naêm quyeån—According to Phaät—The Divine knowledge or remembrance of Keith in The Dictionary of Chinese Buddhist one's former state of existence (with recollection Terms, this is the name of Aksapada Gotama, to of past life they are able to remember all ages of whom is ascribed the beginning of logic; his work the past and increase roots of goodness). This one is seen in five books of aphorism on the Nyaya. of the six transcendental powers, can remember Tuùc Muïc Tieân: Aksapada (skt)—Muïc Tuùc Tieân— past lives. Knowledge of former past lives of Vò saùng laäp ra phaùi Nhaân Minh Luaän—Founder of one's own and of others Buddha-knowledge of all the Nyaya, or logical school of philosophers—See forms of previous existence of self and others— Tuùc Muïc. See Luïc Thoâng. Tuùc Nghieäp: Purva-karma (skt)—Pubba-kamma Tuùc Maïng Trí Minh: Pubbenivasanussati-nanam- (p)—Nghieäp tieàn kieáp—Former karma, the karma vijja (p)—Knowledge of one's past lives.

of previous existence (life)—Deeds done in a Tuùc Thieän Caên: Purva-kusala-mula (skt)—See former existence—Deeds done in a previous life. Tuùc Thieän. Tuùc Nguyeän: Nguyeän voïng töø trong tieàn kieáp— Tuùc Toâng Thænh Thaùp Daïng: See Quoác Sö Voâ Original vow—A vow made in a former Phuøng Thaùp. existence—See Boån Nguyeän. Tuùc Traùi: Nhöõng nôï naàn hay toäi loãi chöa traû trong Tuùc Nguyeän Löïc: Löïc taùc duïng cuûa nguyeän voïng tieàn kieáp (tuy nhieân, chöa chuoác khoå quaû, ñeán ñôøi voán coù trong tieàn kieáp—The power of an ancient naày môùi thaáy hieän ra caùc baùo öùng, khoå duïng. vow. Ngöôøi ta thöôøng noùi "tieàn oan tuùc traùi," nghóa laø Tuùc Nhaân: Nghieäp nhaân, caû thieän laãn aùc, ñaõ gieo nhöõng oan traùi töø xöa, hay oaùn thuø nôï naàn naêm troàng töø nhieàu ñôøi tröôùc—Good or evil cause in cuõ)—The unrepaid debts from or sins of former previous existence. incarnations. Tuùc Phu Cao Maõn Töôùng: Treân baøn chaân noåi cao Tuùc Truù: Purva-nivasa (skt)—Nôi truù nguï trong ñaày ñaën—Arched top feet or arched insteps, one tieàn kieáp—Former abidings or habitations. of the thirty-two auspicious marks—See Tam Tuùc Truù Thoâng: Tuùc truù tuøy nieäm trí chöùng thoâng Thaäp Nhò Haûo Töôùng. hay tri kieán cuûa Phaät bieát caùc tieàn kieáp cuûa mình Tuùc Phuùc: Phuùc ñöùc thieän caên ñôøi tröôùc hay phuùc vaø chuùng sanh—The Buddha knowledge of the nghieäp tieàn kieáp—Happy karma from previous former incarnations of himself and others. existence—See Tuùc Thieän. Tuùc Truï: Purva-nivasa (skt)—Nôi truù nguï cuûa Tuùc Sanh Truyeän: Dhammapala-jataka (p)— nhöõng tieàn kieáp—Former abidings, or Jataka (skt)—Stories of Buddha's previous lives. habilitations. Tuùc Taùc: Nhöõng haønh ñoäng hay taùc nghieäp trong Tuùc Truï Tuøy Nieäm Trí Chöùng Thoâng: Purva- tieàn kieáp—Deeds of a former life. nivasa-nusmrti-jnana (skt)—Pubbe-nivasa-nussati- Tuùc Taùc Luaän Sö: See Tuùc Taùc Ngoaïi Ñaïo. nana (p)—Phaät trí bieát ñöôïc tieàn kieáp cuûa chính Tuùc Taùc Ngoaïi Ñaïo: Moät trong nhöõng giaùo phaùi mình vaø chuùng sanh—The Buddha-knowledge of ngoaïi ñaïo tìm giaûi thoaùt baèng caùch töï khoå haïnh ñeå the former incarnations of himself and others. giaûi thoaùt nhöõng tröøng phaït vaø chöôùng nghieäp tieàn Tuùc Tröïc: To attend at all time. kieáp—One of the ascetic sect who sought release Tuùc Vöông Hoa: Naksatra-raja- from penalties from the deeds of a former life by sankusumitabhijna (skt)—Moät vò Boà Taùt trong severe austerities now. Kinh Dieäu Phaùp Lieân Hoa—King of the star- Tuùc Taùc Nhaân Luaän: See Tuùc Taùc Ngoaïi Ñaïo. flower, a bodhisattva in the Wonder Lotus Sutra. Tuùc Taùc Phöôùc: Purva-kusala-mula (skt)—See Tuùc Vöông Hyù: Naksatra-raja-vikridita (skt)—Tuùc Thieän. Tuùc Vöông Hyù laø vua cuûa choøm sao nhò thaäp baùt Tuùc Taäp: Nhöõng tu taäp, thöïc haønh, thoùi quen, hay tuù. Ñaây cuõng laø moät loaïi tam ma ñòa trong Kinh haønh ñoäng trong tieàn kieáp—The practices, habits Dieäu Phaùp Lieân Hoa—The play of the star-king, or deeds of or inherited from former existence. or king of the constellations. This is also one of Tuùc Thaønh: Hoïp thaønh—To gather to form. the samadhi in the Lotus sutra. Tuùc Theá: Purva (skt)—Pubba (p)—Tieàn kieáp hay Tuùc Vöông Hyù Tam Muoäi: Naksatra-raja- vieäc soáng cheát cuûa moät ñôøi hoaëc nhieàu ñôøi tröôùc — vikridita-samadhi (skt)—See Tuùc Vöông Hyù. A

former existence. Tuùc Vöông Phaät: Naksatra-raja-Buddha (skt)— Tuùc Theá Thieän Caên Löïc: Purva-sukrita- Lord of constellations Buddha. kusalamula (skt)—Naêng löïc cuûa nhöõng thieän caên Tuùc YÙ: YÙ nguyeän töø tröôùc—The former intention trong ñôøi tröôùc—The power of goodness practiced or vow. in his former lives. Tuïc Cao Taêng Truyeän: Shu Kao Seng Chuan Tuùc Thieän: Purva-kusala-mula (skt)—Shukuzen (T'ang Kao Seng Chuan)—Ñöôøng Cao Taêng (jap)—Nhöõng thieän caên gieo troàng trong tieàn Truyeän—Stories of famous monks during the kieáp—Good deeds done in previous existence— T'ang Dynasty. Karmic virtue—Stored merits in one's past lives. Tuïc Dieäm Lieân Phöông: Tieáp aùnh saùng, noái muøi höông. YÙ noùi haønh giaû phaûi coá gaéng laøm cho trí

tueä vaø ñaïo ñöùc ñöôïc löu truyeàn khaép nôi—Zen World-forms, systems or states are eternal as practitioners should try their best to spread their existing in the absolute (chaân nhö). wisdom and morale everywhere. Tuïc Ñeá Tính: Prajnapti-satyata (skt)—Theá Ñeá Tuïc Ñeá: Sammati (p)—Sammuti-saccam (p)— Tính—Traïng thaùi hieåu bieát töông ñoái—State of Samvrti-satya (skt)—Kun-sop (tib)—Theá ñeá—relative knowledge. Conventional reality—Mundane truth—Relative Tuïc Ñeá Trung Ñaïo: The middle path of worldly truth—Superficial truth, or ordinary ideas of truth—Theo Ngaøi Long Thoï Boà Taùt trong Trung things—Conventional Truth—Relative or Quaùn Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc giaûi thích conventional truth of the mundane world subject baèng “Naêm Huyeàn Nghóa”. Trong Trung Ñaïo Tuïc to delusion—Chaân lyù töông ñoái—Theá Tuïc Ñeá— Ñeá, ngöôøi ta thaáy raèng khoâng coù giaû sinh hay giaû Tuïc ñeá hay chaân lyù quy öôùc —Tuïc ñeá hay chaân lyù dieät, moät trong naêm huyeàn nghóa—According to quy öôùc, ñoái laïi vôùi chaân ñeá. Chôn nhö töông ñoái Nagarjuna Bodhisattva in the Madhyamika Sastra, trong theá giôùi hieän töôïng, coù theå thay ñoåi, y theo the Middle Path of the Twofold Truth is lôøi noùi giaû danh maø hieän ra, baát bieán maø tuøy expounded by the “five terms.” In the middle path duyeân. Nhöõng nhaø tö töôûng cuûa tröôøng phaùi Tònh of worldly truth, one sees that there is a temporary Ñoä chaáp nhaän duøng töông ñaõi chaân nhö ñeå dieãn taû production and temporary extinction of tuyeät ñaõi chaân nhö, hay duøng töông ñaõi chaân nhö phenomenon, one of the five terms. nhö laø coã xe phöông tieän ñöa chuùng ta ñeán tuyeät Tuïc Giôùi: Giôùi daønh cho Phaät töû taïi gia (nguõ giôùi ñaõi chaân nhö. Phöông thöùc giuùp haønh giaû Tònh Ñoä hay baùt giôùi, coøn goïi laø höõu laäu giôùi, ñoái laïi vôùi döïa treân saéc töôùng ñeå ñaït ñeán Phaät taùnh laø caùi voâ ñaïo cuï giôùi hay cuï tuùc giôùi cuûa ngöôøi xuaát gia)— töôùng—Ordinary categories in contrast with The common commandments for the laity, in categories of reality (chaân ñeá). Common or contrast with commandments for monks and nuns. ordinary statement, as if phenomena were real. Tuïc Hình: Veû traàn tuïc cuûa ngöôøi taïi gia— The relative truth, or the truth of the unreal, which Ordinary appearance. (the laity). is subject to change, manifests ‘stillness but is Tuïc Höõu Chaân Khoâng: Khi höõu ñoái laäp vôùi voâ thì always illuminating,’ which means that it is höõu ñöôïc coi nhö tuïc ñeá vaø voâ laø chaân ñeá —When immanent in everything. Pure Land thinkers the theory of being is opposed to

the theory of accepted the legitimacy of conventional truth as non-being, the former is regarded as the worldly an expression of ultimate truth and as a vehicle to truth and the latter the higher truth. reach Ultimate Truth. This method of basing on Tuïc Höõu Khoâng, Chaân Phi Höõu Phi Khoâng: Khi form helps cultivators reach the Buddhahood, höõu vaø voâ ñoái laäp vôùi phi höõu phi voâ, thì höõu voâ laø which is formless—See Nhò Ñeá. tuïc ñeá vaø phi höõu phi voâ laø chaân ñeá —When the Tuïc Ñeá Baát Sinh Baát Dieät: See Tuïc Ñeá Thöôøng theory of being and non-being are opposed to Truï. those of neither being nor non-being, the former Tuïc Ñeá Phieán Dieän: The one-sided worldly are regarded as the worldly truth and the latter the truth—Theo Ngaøi Long Thoï Boà Taùt trong Trung higher truth. Quaùn Luaän, thì Nhò Ñeá Trung Ñaïo ñöôïc giaûi thích Tuïc Höõu Khoâng Phi Höõu Khoâng, Chaân Phi Phi baèng “Naêm Huyeàn Nghóa”. Tuïc ñeá phieán dieän chuû Höõu Phi Phi Khoâng: Neáu caû boán quan ñieåm ñoái tröông thuyeát thöïc sinh thöïc dieät cuûa theá giôùi hieän laäp treân ñeàu thuoäc tuïc ñeá, thì nhöõng quan ñieåm töôïng, moät trong naêm huyeàn nghóa— According to naøo cao hôn, phuû nhaän chuùng ñöôïc xem laø chaân Nagarjuna Bodhisattva in the Madhyamika Sastra, ñeá—If the four opposed theories just mentioned the Middle Path of the Twofold Truth is together become the worldly truth, the yet higher expounded by the “five terms.” The one-sided views dening them all will be regarded as the worldly truth maintains the theory of the real higher truth. production and the real extinction of the Tuïc Luïy: Troubles of the world. phenomenal world, one of the five terms. Tuïc Löu: The common flow or run—Worldly Tuïc Ñeá Thöôøng Truï: Hình töôùng cuûa theá gian laø trend—Khuynh höôùng cuûa theá gian. Nhöõng thöôøng truï—Marks of the world are permanent— nguyeân taéc hay tö töôûng traàn tuïc, ñoái laïi vôùi söï

chaân thöïc—Common principles, or axioms; nhaän giaùo lyù naày—The popular truth (laukika or normal unenlightened ideas, in contrast with samvrti-satya) as false, but the higher truth reality. (lokottara or paramartha-satya) as real as Tuïc Meänh: Pheùp caàu ñaûo cho cuoäc soáng tieáp tuïc admitted by the Lokottaravada School. baèng Thaàn Phan Nguõ Saéc—Prayer for continued Tueä: Prajna or Jnana (skt). life, for which the flag of five colours is displayed. 1) Taùc duïng phaân bieät söï lyù: Wisdom, discernent Tuïc Meänh Thaàn Phan: See Tuïc Meänh. or understanding—The power to discern Tuïc Minh Ñaêng: Forever-lit Lamp—See Voâ Taän things and their underlying principles. Ñaêng. 2) Löïc quyeát ñoaùn söï nghi ngôø: The power to Tuïc Ngaõ: Mundane self—Giaû ngaõ (ñoái laïi vôùi decide the doubtful. chaân ngaõ hay thöïc ngaõ) bao goàm nguõ uaån—The 3) Tueä laø söï caáu taïo cuûa Chaùnh Kieán vaø Chaùnh popular idea of the ego or soul (false ego—giaû Tö Duy: Right Understanding and Right ngaõ), composed of the five skandhas (this is to be Thought constitute wisdom. distinguished from the true ego). 4) Trí vaø tueä thöôøng coù chung nghóa; tuy nhieân Tuïc Nhaân: Gihin (p)—Grhastha (skt)—Nga La Sa thoâng ñaït söï töôùng höõu vi thì goïi laø “trí.” Tha—Cö Só—Ngöôøi tu taïi gia—An ordinary Thoâng ñaït khoâng lyù voâ vi thì goïi laø “tueä.”— householder—An ordinary man—The laity. Prajna is often interchanged with wisdom. Tuïc Phaùp (1641-1728): Teân cuûa moät vò

danh Taêng Wisdom means knowledge, the science of the Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— phenomenal, while prajna more generally to Name of a Chinese famous monk who lived in the principles or morals. Ch'ing Dynasty in China. Tueä AÛo: Wisdom illusion—Tueä Huyeãn—Troø aûo Tuïc Phaùp Ñeá: The worldly truth, in contrast with thuaät cuûa trí tueä hay oáng kính vaïn hoa cuûa trí tueä the superior truth (Thaéng phaùp ñeá). (laøm cho con ngöôøi bò khoáng cheá bôûi aûo giaùc). Trí Tuïc Phi Phi Höõu Phi Phi Khoâng, Chaân Phi Phi tueä vaø söï huyeãn aûo—Wisdom conjuring or the Baát Höõu Phi Phi Baát Khoâng: Khi nhöõng quan kaleidoscope of wisdom. ñieåm ñöôïc dieãn taû trong giai ñoaïn choùt trôû thaønh Tueä AÁn: Djanamudra (p)—Jnana-mudra (skt)— tuïc ñeá, thì söï phuû nhaän taát caû chuùng seõ laø chaân Trí AÁn—Trí tueä cuûa Nhö Lai kheá hôïp vôùi thöïc ñeá—If the expressed in the last stage become the töôùng cuûa caùc phaùp, ñoù laø quyeát ñònh khoâng thay worldly truth, the denial of them all will be the ñoåi—Wisdom sign or seal which never changes. higher truth. Tueä Ba La Maät: Prajna-paramita (skt)— Tuïc Traàn: Common dust—Earthly pollution—Buïi Transcendental knowledge—See Trí Hueä Ba La baëm cuûa phaøm tuïc, noùi veà taát caû caùc vieäc cuûa theá Maät. gian—Common dust, earthly pollution—The Tueä Baùt Nhaõ: Prajna-paramita (skt)— world. Transcendental knowledge—See Trí Hueä Ba La Tuïc Trí: Maät. 1) Haäu ñaéc trí: Phaân bieät trí—See Nhö Löôïng Tueä Caên: Prajna-indriya (skt)—Sense of Trí. wisdom—Moät trong nguõ caên, caên coù theå quaùn ñaït 2) Phöông Tieän Trí—Ordinary wisdom— chuùng sanh ñeå naåy sinh ra ñaïo lyù. Tueä caên nghóa Worldly knowledge—Caùi trí thieån caän cuûa laø trí tueä maø ngöôøi coù toân giaùo phaûi duy trì. Ñaây phaøm phu hay thöôøng trí, do bôûi aûo töôûng toâ khoâng phaûi laø caùi trí tueä töï kyû maø laø caùi trí tueä veû laøm meâ môø baûn taâm (trí hieåu bieát tuïc ñeá thöïc söï maø chuùng ta ñaït ñöôïc khi chuùng ta hoaøn hay trí höõu laäu taïp nhieãm)—Common or toaøn thoaùt khoûi caùi ngaõ vaø aûo töôûng. Heã chöøng naøo worldly wisdom, which by its illusion blurs or chuùng ta coù trí tueä naøy thì chuùng ta seõ khoâng ñi laïc colours the mind, blinding it to reality—See ñöôøng. Chuùng ta cuõng coù theå noùi nhö theá veà nieàm Quyeàn Trí. tin cuûa chuùng ta ñoái vôùi chính toân giaùo, khoâng keå Tuïc Voïng Chaân Thöïc Toâng: Toâng phaùi tin raèng ñeán cuoäc soáng haèng ngaøy. Neáu chuùng ta bò raøng chaân lyù thöôøng tình trong theá tuïc thì hö voïng, coøn buoäc vaøo moät ham muoán ích kyû, nhoû nhaët, chuùng chaân lyù toái thöôïng thì thöïc höõu, Xuaát Theá Boä thöøa ta coù theå ñi laïc vaøo moät toân giaùo sai laàm. Tuy raèng

chuùng ta coù theå tin saâu vaøo toân giaùo aáy, heát loøng tu Kinh Phaùp Baûo Ñaøn, phaåm thöù tö, Luïc Toå daïy: taäp theo toân giaùo aáy, giöõ gìn noù trong taâm vaø taän “Naày thieän tri thöùc! Phaùp moân cuûa ta ñaây laáy ñònh tuïy ñoái vôùi noù, chuùng ta cuõng khoâng ñöôïc cöùu ñoä tueä laøm goác, ñaïi chuùng chôù laàm noùi ñònh tueä rieâng. vì giaùo lyù cuûa noù caên baûn laø sai, vaø chuùng ta caøng Ñònh tueä moät theå khoâng hai. Ñònh laø theå cuûa tueä, luùc caøng bò chìm saâu hôn vaøo theá giôùi cuûa aûo tueä laø duïng cuûa ñònh. Ngay khi tueä, ñònh ôû taïi tueä; töôûng. Quanh chuùng ta coù nhieàu tröôøng hôïp veà ngay khi ñònh, tueä ôû taïi

ñònh. Neáu bieát ñöôïc nghóa nhöõng ngöôøi ñi vaøo con ñöôøng nhö theá. Duø “tueä naày töùc laø caùi hoïc ñònh tueä bình ñaúng. Nhöõng caên” ñöôïc neâu leân cuoái cuøng trong naêm quan naêng ngöôøi hoïc ñaïo chôù noùi tröôùc ñònh roài sau môùi phaùt ñöa ñeán thieän haïnh, noù cuõng neân ñöôïc keå laø thöù töï tueä, hay tröôùc tueä roài sau môùi phaùt ñònh, moãi caùi ñaàu tieân khi ta böôùc vaøo cuoäc soáng toân giaùo—The rieâng khaùc. Khôûi caùi thaáy nhö theá aáy, thì phaùp coù root or organ of wisdom, one of the five organs. hai töôùng. Mieäng noùi lôøi thieän, maø trong taâm The wisdom that people of religion must maintain. khoâng thieän thì khoâng coù ñònh tueä, ñònh tueä khoâng This is not a self-centered wisdom but the true bình ñaúng. Neáu taâm mieäng ñeàu laø thieän, trong wisdom that we obtain when we perfectly free ngoaøi moät thöù, ñònh tueä töùc laø bình ñaúng. Töï ngoä ourselves from ego and illusion. So long as we tu haønh khoâng ôû choã tranh caõi, neáu tranh tröôùc sau have this wisdom, we will not take the wrong töùc laø ñoàng vôùi ngöôøi meâ, khoâng döùt söï hôn thua, way. We can say the same thing of our belief in trôû laïi taêng ngaõ vaø phaùp, khoâng lìa boán töôùng. Naày religion itself, not to mention in our daily lives. If thieän tri thöùc! Ñònh tueä ví nhö caùi gì? Ví nhö ngoïn we are attached to a selfish, small desire, we are ñeøn vaø aùnh saùng. Coù ngoïn ñeøn töùc coù aùnh saùng, apt to stray toward a mistaken religion. However, khoâng ñeøn töùc laø toái, ñeøn laø theå cuûa aùnh saùng, aùnh earnestly we may believe in it, endeavoring to saùng laø duïng cuûa ñeøn; teân tuy coù hai maø theå voán practice its teaching, keeping it in mind, and ñoàng moät. Phaùp ñònh tueä naày laïi cuõng nhö theá.”— devoting ourselves to it, we cannot be saved Meditation and wisdom, two of the six paramitas; because of its basically wrong teaching, and we likened to the two hands, the left meditation, the sink farther and farther into the world of illusion. right wisdom. According to the Flatform Sutra, There are many instances around us of people Chapter Four, the Sixth, Patriarch instructed the following such a course. Although “sense of assembly: “Good Knowing Advisors, this Dharma- wisdom” is mentioned as the last of the five door of mine has concentration and wisdom as its organs leading man to good conduct, it should be foundation. Great assembly, do not be confused the first in the order in which we enter a religious and say that concentration and wisdom are life. different. Concentration and wisdom are one Tueä Cöï: Hui-Chu (chi). substance, not two. Concentration is the substance 1) Ngoïn ñuoác trí tueä: The torch of wisdom. of wisdom, and wisdom is the function of 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo concentration. Where there is wisdom, thôøi nhaø Ñöôøng (618-907)—Name of a concentration is in the wisdom. Where there is Chinese famous monk who lived during the concentration, wisdom is in the concentration. If T'ang Dynasty in China. you understand this principle, you understand the Tueä Cöï Tam Muoäi: See Hueä Cöï Tam Muoäi. balanced study of concentration and wisdom. Tueä Ñaïo: Intuitional way. Students of the Way, do not say that first there is Tueä Ñaêng: Ngoïn ñeøn saùng trí tueä phaù tan toái taêm concentration, which produces wisdom, or that haéc aùm—The lamp of wisdom. first there is wisdom, which produces Tueä Ñaêng Vöông: Vò vua ñaõ boá thí maùu thòt

mình concentration: do not say that the two are ñeå cöùu ngöôøi—A king who gave his flesh and different. To hold this view implies a duality of blood to save the lives of others. dharma. If your speech is good, but your mind is Tueä Vaø Ñònh: Wisdom and Concentration—Thieàn not, then concentration and wisdom are useless ñònh (thu nhieáp nhöõng tö töôûng hoãn taïp) vaø trí tueä because they are not equal. If mind and speech (quaùn chieáu thaáu suoát söï lyù), gioáng nhö hai caùnh are both good, the inner and outer are alike, and tay, tay traùi laø thieàn ñònh, tay phaûi laø trí tueä. Theo concentration and wisdom are equal. Self-

enlightenment, cultivation, and practice are not a ñöôïc bieát raèng Hueä Khaû ñaõ coù noùi veà söï chöùng matter for debate. If you debate which comes ngoä cuûa mình, ñöôïc Toå Boà Ñeà Ñaït Ma aán khaû nhö first, then you are similar to a confused man who sau: “Theo söï chöùng ngoä cuûa toâi, noù khoâng phaûi laø does not cut off ideas of victory and defeat, but moät caùi khoâng hö toaøn dieän; noù laø tri kieán thích magnifies the notion of self and dharmas, and öùng nhaát; chæ coù ñieàu laø khoâng theå dieãn thaønh lôøi.” does not disassociate himself from the four makrs. Veà phöông dieän naày, Thaàn Hoäi noùi roõ hôn: “Ñaëc Good Knowing Advisors, what are concentration tính duy nhaát cuûa Tri laø caên nguyeân cuûa moïi leõ and wisdom like? They are like a lamp and its huyeàn dieäu.” Khoâng coù ñaëc tính trí naêng naày, söï light. With the lamp, there is light. Without the chöùng ngoä maát heát caùi gay gaét cuûa noù, bôûi vì ñaây lamp, there is darkness. The lamp is the substance quaû thöïc laø ñaïo lyù cuûa chính söï chöùng ngoä. Neân of the light and the light is the function of the bieát raèng caùi tri kieán ñöôïc chöùa ñöïng ôû chöùng ngoä lamp. Although there are two names, there is one vöøa coù quan heä vôùi caùi phoå bieán vöøa lieân quan ñeán fundamental substance. The dharma of khía caïnh caù bieät cuûa hieän höõu. Khi moät ngoùn tay concentration and wisdom is also thus.” ñöa leân, töø caùi nhìn cuûa ngoä, cöû chæ naày khoâng Tueä Ñoä: Aryajnana or Prajnaparamita (skt)— phaûi chæ laø haønh vi ñöa leân maø thoâi. Coù theå goïi ñoù Supreme wisdom—Xuaát theá gian thöôïng thöôïng laø töôïng tröng, nhöng söï chöùng ngoä khoâng troû vaøo trí—Wisdom of the Buddha—Wisdom leading to nhöõng gì ôû beân ngoaøi chính caùi ñoù, vì chính caùi ñoù the shore of enlightenment—Caùi trí tueä toái thöôïng laø cöùu caùnh. Chöùng ngoä laø tri kieán veà moät söï vaät hay trí hueä cuûa baäc Thaùnh, nhôø ñoù ngöôøi ta coù theå caù bieät, vaø ñoàng thôøi, veà thöïc taïi ñaèng sau söï vaät nhìn vaøo nhöõng choã thaâm saâu nhaát cuûa taâm thöùc ñoù, neáu coù theå noùi laø ñaèng sau—One of the eight ñeå naém laáy caùi chaân lyù thaâm maät bò che khuaát maø chief characteristics of ‘satori.’ In Zen. That there caùi trí taàm thöôøng khoâng theå thaáy ñöôïc. Trong ñaïo is a quality in mystic experience has been pointed Phaät, ñaây laø Phaät trí hay trí cuûa caùc baäc Thaùnh, trí out by James in his Varieties of Religious sieâu vieät vaø vöôït ra ngoaøi moïi söï phaân bieät. Tueä Experience, and this applies also to the Zen ñoä hay voâ thöôïng hueä (trí hueä Phaät). Trí tueä daãn experience known as satori. Another name for daét chuùng sanh vöôït thoaùt bôø meù sanh töû ñeå ñaït satori is ‘to see the essence or nature,’ which ñeán giaùc ngoä—Supreme wisdom, or the wisdom apparently

proves that there is ‘seeing’ or of a saint, whereby one is enabled to look into the ‘perceiving’ in satori. That this seeing is of quite a deepest recesses of consciousness in order to different quality from what is ordinarily grasp the inmost truth hidden away from the sight designated as knowledge need not be specifically of ordinary understanding. In Buddhism, this is the noticed. Hui-K’o is reported to have made this wisdom of the Buddha, or the saints or the sages; statement concerning his satori which was the wisdom which is above all particularization, confirmed by Bodhidharma himself: “As to my i.e. the wisdom of transcendental truth. The satori, it is not a total annihilation; it is knowledge wisdom of a Buddha that leads people to cross the of the most adequate kind; only it cannot be shore of birth and death and come to a complete expressed in words.” In this respect, Shen-Hui enlightenment (to the shore of enlightenment). was more explicit, for he says that “The one Tueä Giaùc: Panna (p)—Prajna (skt)—Hueä hay trí character of knowledge is the source of all hueä Baùt Nhaõ—Intuitive insight—Wisdom—Moät mysteries.” Without this noetic quality satori will trong taùm ñaëc taùnh cuûa giaùc ngoä trong Thieàn. lose all its pungency, for it is really the reason of Theo Nhöõng Kinh Nghieäm Toân Giaùo, James coù satori itself. It is noteworthy that the knowledge neâu ra ñaëc tính trí naêng ôû nhöõng kinh nghieäm thaàn contained in satori is concerned with something bí, vaø ñieàu naày cuõng aùp duïng cho kinh nghieäm cuûa universal and at the same time with the individual Thieàn, ñöôïc goïi laø ngoä. Moät teân khaùc cuûa ‘ngoä’ laø aspect of existence. When a finger is lifted, the ‘Kieán Taùnh,’ coù veû nhö muoán noùi raèng coù söï lifting means, from the viewpoint of satori, far ‘thaáy’ hay ‘caûm thaáy’ ôû chöùng ngoä. Khoûi caàn phaûi more than the act of lifting. Some may call it ghi nhaän raèng caùi thaáy naày khaùc haún vôùi caùi maø ta symbolic, but satori does not point to anything thöôøng goïi laø tri kieán hay nhaän thöùc. Chuùng ta beyond itself, being final as it is. Satori is the

knowledge of an individual object and also that of Kinh, ñaây laø moät trong baûy loaïi ngöôøi ñaùng kính Reality which is, if we may say so, at the back of troïng. Ñaây laø caùc vò A La Haùn chæ ñaéc ñöôïc tueä it—See Taùm Ñaëc Ñieåm Chính Cuûa Ngoä. chöùng giaûi thoaùt, chæ thích giaùc ngoä ñaïo lyù, chöù Tueä Giaùc Taùnh Khoâng: Realization of void or khoâng thích taùc duïng coâng ñöùc cuûa söï vieäc, neân emptiness—Söï chöùng nghieäm khoâng taùnh—Trong chæ ñoaïn ñöôïc kieán tö phieàn naõo hay chöôùng ngaïi söï chöùng nghieäm ñöôïc khoâng taùnh, laø söï chöùng cuûa trí tueä voâ laäu, chöù khoâng lìa boû ñöôïc chöôùng nghieäm raèng chaúng nhöõng chuùng sanh vaø Ñöùc ngaïi cuûa thieàn ñònh, ví nhö ngöôøi thích truy caàu Phaät, luaân hoài vaø Nieát Baøn, vaân vaân, ñeàu khoâng coù tìm hieåu chöù khoâng thích haønh trì—According to chuû theå vaø ñeàu laø khoâng. Söï chöùng ngoä taùnh the Sampasadaniya Sutta and Sangiti Sutta in the khoâng laø söï chöùng ngoä raèng caùc phaùp khoâng coù Long Discourses of the Buddha, this is one of the chuû theå vaø khoâng vöôït ra ngoaøi lyù duyeân khôûi. seven persons worthy of offerings. These are Phaøm phu chuùng ta ñaõ laâu ñôøi laâu kieáp thöïc theå arhats who escape by or into wisdom, i.e. of the hoùa caùc phaùp cuõng nhö töï ngaõ. Söï

thöïc theå hoùa arhat who overcomes the hindrances to wisdom or naøy cuøng vôùi söï chaáp thuû laø nguoàn goác taïo ra khoå insight, but not the practical side of abstraction, ñau cho con ngöôøi. Phaät giaùo nhaán maïnh ñeán söï better able to understand than to do. tænh thöùc veà 'taùnh khoâng', nghóa laø söï khoâng coù Tueä Hoïc: Adhipannasiksa (p)—Adhiprajnasiksa baûn theå cuûa taát caû caùc phaùp bao goàm baûn ngaõ vaø (skt)—Prajna-siksa (skt)—Formation of wisdom— ngay caû baûn thaân cuûa Ñöùc Phaät haàu giuùp chuùng Moät trong tam hoïc, quaùn chieáu chaân lyù ñeå caét ñöùt sanh coù cô may giaûi thoaùt khoå ñau. Chæ khi naøo phieàn naõo—One of the three studies, the study of hieåu ñöôïc caùc phaùp theá gian khoâng coù thöïc theå coá wisdom—See Tam Hoïc. ñònh vaø caùc phaùp naøy töông quan laãn nhau thì môùi Tueä Huyeãn: Trí tueä vaø söï huyeãn aûo—Wisdom- goïi laø giaùc ngoä ñöôïc lyù duyeân khôûi vaø chöøng ñoù illusion—Wisdom conjuring, the kaleidoscope of môùi chaám döùt ñöôïc khoå ñau phieàn naõo—In the wisdom—See Tueä AÛo. realization of emptiness, not only sentient beings Tueä Khaû: Hui-K'o—See Hueä Khaû. but also the Buddha, not only the samsara but also Tueä Khaûi: See Hueä Khaûi. Nirvana, are without substance and are empty. Tueä Khoâng: Nanattasunnam (p)—Emptiness of This realization of the non-substantial emptiness Wisdom—See Hai Möôi Laêm Caùch Giaûi Thích of everything is inseparably related with the law Veà Taùnh Khoâng. of dependent co-origination. Lives after lives, we, Tueä Kieám: Trí tueä coù theå caét ñöùt moïi phieàn naõo ordinary human beings, have a strong disposition nhaèm döùt tuyeät ñöôøng sinh töû luaân hoài—The to substantialize objects as well as our own self as sword of wisdom which cuts away illusion and if they were permanent and unchangeable severs the link of transmigration. substance. This substantialization along with Tueä Kieán: Söï thaáy bieát baèng trí tueä—Wise view, attachment to all kinds of objects cause human or insight into wisdom, the views of wisdom. suffering. Buddhism emphasizes awakening to the Tueä Kính: Göông trí tueä coù theå thaáy moïi söï vieäc 'emptiness', to the non-substantiality of neân goïi laø tueä kính—The mirror of wisdom. everything, including self and Buddha, in order to Tueä Laâm: Hui-Lin—See Hueä Laâm. be emancipated from suffering. Dependent co- Tueä Luaân: The wheel of Wisdom. origination as the truth is possible only when Tueä Löïc: Prajnabala (skt)—Hueä Löïc—Force of everything in the universe is without enduring wisdom—Power of wisdom—Söùc maïnh cuûa trí substance. At that time, one can say that one has naêng (söùc maïnh cuûa trí tueä), döïa vaøo chaân lyù Töù already emancipated from suffering. Dieäu Ñeá daãn ñeán nhaän thöùc ñuùng vaø giaûi thoaùt — Tueä Giaûi: Trí tueä coù theå giaûi thích taát caû vaïn The ability to maintain clear wisdom or the power höõu—The function of wisdom—To explain all of wisdom (awareness) which rests on insight into things. the four noble truths and leads to the knowledge Tueä Giaûi Thoaùt: Prajna-vimukti (skt)—Wisdom- that liberates. Liberated—Wisdom of liberation—Theo Kinh Töï Hoan Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä

Tueä Löu: Doøng trí tueä coù khaû naêng taåy saïch moïi nothing existing in a fixed form. That is to say all caáu ueá—The living stream of wisdom able to things are

impermanent, nothing in the universe is cleanse all impurity. an isolated existence, having no relation to other Tueä Meänh: Wisdom-life—See Hueä Meänh. things; everything exists in relationship with Tueä Minh: Hsuan-Lang—See Huyeàn Lang. everything else like the meshes of a net, nothing Tueä Minh Saùt: Insight meditation—Thieàn minh has an ego. saùt. Tueä Nhaãn: Tueä nhaãn laø moät trong thaäp nhaãn— Tueä Muïc: Con maét trí tueä—The eye of wisdom. One of the ten kinds of patience, wisdom- Tueä Naêng: Hui-Neng—See Hueä Naêng. patience. Tueä Nghóa: Hieåu bieát thöïc nghóa cuûa chaân lyù baèng Tueä Nhaät: See Hueä Nhaät. trí tueä—The apprehension of the meaning of Tueä Phöôïc: Söï troùi buoäc cuûa ngu si meâ muoäi laøm reality through wisdom. vaån ñuïc göông saùng trí tueä—The bond of Tueä Nghieäp: Thöïc haønh thieän nghieäp baèng trí ignorance and stupidity which fetters the wisdom tueä—Practical goodness resulting from wisdom— mirror. Undertaking and doing. Tueä Quaùn: Hui-Kuan—See Hueä Quaùn. Tueä Nguyeät: See Hueä Nguyeät. Tueä Quang Taâm: The mind of wisdom-radiance. Tueä Nhaõn: Panna-cakkhu (p)—Prajnacakshus or Tueä Sieâu: Hui-Ch'ao—See Hueä Sieâu. Jnanacakshus (skt)—The eye of wisdom—Con Tueä Soá: Traïng thaùi taâm, ñoái laïi vôùi taâm —Mental maét trí tueä thaáy vaïn höõu giai khoâng. Vôùi con maét conditions in contrast to mind itself. naày, Boà Taùt neùm caùi nhìn vaøo taát caû nhöõng caùi kyø Tueä Taïng: 1) Luaän Taïng ghi cheùp vaø giaûi thích veà dieäu vaø baát khaû tö nghì cuûa caûnh giôùi taâm linh, Tueä Hoïc: Wisdom-store, the Abhidharma Pitaka, thaáy taän hoá thaúm saâu xa nhaát cuûa noù. Tueä nhaõn which embodies the science of ascertaining the coøn coù nghóa laø nhaän roõ thöïc tính cuûa caùc söï vaät meaning of the sutras; 2) Tam Taïng Kinh Ñieån: cuõng nhö töôùng traïng thaät söï cuûa chuùng. Theo moät The whole of the Tripitaka. yù nghóa rieâng, ñaây laø moät loái nhìn coù tính caùch Tueä Taïng Taâm Thi (1890-1959): Teân cuûa moät vò trieát hoïc veà caùc söï vaät. Moät ngöôøi coù tueä nhaõn coù danh Taêng Vieät Nam vaøo theá kyû thöù XX. Haàu nhö theå quan saùt caùc söï vaät maø moät ngöôøi thöôøng caû ñôøi Sö hoaèng hoùa ôû mieàn Baéc Vieät Nam— khoâng theå nhìn thaáy ñöôïc vaø coù theå nhaän thöùc Name of a Vietnamese famous monk in the nhöõng vaán ñeà vöôït ngoaøi trí töôûng töôïng. Ngöôøi aáy twentieth century. He spread the Buddha-dharmas hieåu raèng moïi söï treân ñôøi naøyluoân luoân bieán ñoåi in North Vietnam most of his life. vaø khoâng coù moät caùi gì hieän höõu trong moät hình Tueä Taâm: Taâm trí hueä—The mind of wisdom. thaùi coá ñònh. Ñieàu naøy coù nghóa laø heát thaûy moïi söï Tueä Taâm Truï: Wisdom or the mind resides in vaät ñeàu voâ thöôøng, khoâng coù söï vaät naøo hieän höõu wisdom—Taâm tinh, hieän tieàn, thuaàn laø trí tueä, goïi moät caùch rieâng leû trong vuõ truï maø khoâng coù lieân laø tueä taâm truï—The essence of the mind reveals quan vôùi caùc söï vaät khaùc; moïi söï vaät hieän höõu itself as total wisdom; this is called the mind that trong moái lieân heä vôùi moïi söï vaät khaùc gioáng nhö resides in wisdom. nhöõng maét löôùi, khoâng coù caùi gì coù moät töï ngaõ — Tueä Taâm Vieän: Eshin'in (jap)—Prajna Mind The wisdom eye that sees all things as unreal. Hall—Thuaät ngöõ thieàn coù nghóa laø thieàn ñöôøng. With the wisdom-eye, a Bodhisattva takes in at a Tueä

Thaéng Xöù: Place of victory in gaining glance all the wonders and inconceivabilities of wisdom. the spiritual realm to its deepest abyss. This also Tueä Thaân: Prajna-skandha (skt)—Moät trong nguõ means to discern the entity of things and their real phaàn phaùp thaân, laø thaân ñaõ ñöôïc thaønh töïu töø voâ state. This, in a sense, a philosophical way of laäu trí tueä—Wisdom body, one of the five looking at things. A person with the eye of divisions of the Dharmakaya, which is the wisdom can observe things that are invisible to the embodiment of inherent wisdom—See Nguõ Phaàn average person and can perceive matters that are Phaùp Thaân. beyond imagination. He realizes that all things in Tueä Thoï: Tieáng caùc vò tyø kheo lôùn goïi caùc tyø kheo this world are always changing and there is nhoû—A term to address to a monk by his superior.

Tueä Thoâng: Teân cuûa moät vò danh Ni Vieät Nam Ñôïi ñeán sau naày Di Laëc quyeát. vaøo theá kyû thöù XIV. Haàu nhö caû ñôøi Ni Sö hoaèng Xöa khoâng taâm, nay khoâng Phaät hoùa ôû mieàn Baéc Vieät Nam—Name of a Phaøm, Thaùnh, ngöôøi, trôøi nhö ñieän chôùp. Vietnamese famous nun in the fourteenth century. Taâm theå khoâng thò cuõng khoâng phi She spread the Buddha-dharmas in North Vietnam Phaät taùnh chaúng hö cuõng chaúng thaät. most of her life. Boãng döng daáy, boãng döng döøng Tueä Tónh: Teân cuûa moät vò Thieàn sö Vieät Nam vaøo Xöa qua nay laïi luoáng nghó baøn. theá kyû thöù XVII. Haàu nhö caû ñôøi Sö hoaèng hoùa ôû Ñaâu chæ choân vuøi thöøa Toå toâng mieàn Baéc Vieät Nam—Name of a Vietnamese Zen Laïi khieán yeâu ma nhaø mình loäng. master in the seventeenth century. He spread the Muoán tìm taâm, ñöøng tìm ngoaøi Buddha-dharmas in North Vietnam most of his Baûn theå nhö nhieân töï roãng laëng. life. Nieát Baøn sanh töû buoäc raøng suoâ ng Tueä Tònh: Hui-Ching—See Hueä Tònh. Phieàn naõo boà ñeà ñoái ñòch roãng. Tueä Tri: Pajapati (p)—Pajanati (skt)— Taâm töùc Phaät, Phaät töùc taâm Knowledge. Dieäu chæ saùng ngôøi suoát coå kim. Tueä Trung Thöôïng Só Thieàn Sö (1230-1297): Xuaân ñeán, töï nhieân hoa xuaân nôû Tueä Trung Thöôïng Só Traàn Tung—Teân cuûa moät vò Thu veà, hieän roõ neùt thu saàu. thieàn sö noåi tieáng Vieät Nam vaøo theá kyû thöù XIII. Boû voïng taâm, giöõ chaân taùnh OÂng teân thaät laø Traàn Tung, sanh naêm 1230, laø con Nhö ngöôøi tìm boùng maø queân kính. caû cuûa Traàn Lieãu. OÂng laø chaùu keâu vua Traàn Thaùi Ñaâu bieát boùng coù töø nôi göông Toâng baèng chuù. Thuôû thieáu thôøi oâng baåm chaát Chaúng roõ voïng töø trong chaân hieän. thoâng minh thuaàn haäu. Trong thôøi chieán ñaáu vôùi Voïng ñeán khoâng thaät cuõng khoâng hö quaân Moâng Coå, oâng ñaõ hai laàn laøm töôùng caàm Göông nhaän khoâng cong cuõng khoâng thaúng. quaân deïp giaëc. Khi thaùi bình, oâng lui veà aån tu taïi Cuõng khoâng toäi, cuõng khoâng phöôùc Phong aáp Vaïn Nieân. Taïi ñaây oâng tu thieàn vôùi Laàm saùnh ma-ni cuøng baïch ngoïc. Thieàn sö Tieâu Dao. OÂng soáng ñôøi ñôn giaûn, khoâng Ngoïc coù veát chöø chaâu coù tyø chaïy theo theá löïc chaùnh trò. OÂng soáng an nhaøn töï Taùnh voán khoâng hoàng cuõng khoâng luïc. taïi trong theá giôùi nhieãu nhöông vaø khoâng bò dính Cuõng khoâng ñöôïc, cuõng khoâng maát, maéc vaøo baát cöù thöù gì. Theo oâng thì neáu khoâng Baûy laàn baûy laø boán möôi chín. tham thì khoâng laøm toäi. Chính vì theá maø caø Taêng Tam

ñoäc cöûu tình nhaät trong khoâng laãn tuïc ñeàu ñeán hoïc Thieàn vôùi oâng. Vua Traàn Luïc ñoä vaïn haïnh soùng treân bieån. Thaùnh Toâng toân oâng laø Tueä Trung Thöôïng Só vaø Laëng, laëng, laëng, chìm, chìm, chìm göûi Thaùi Töû Traàn Khaâm (sau naày laø vua Traàn Caùi taâm muoân phaùp laø taâm Phaät. Nhaân Toâng) ñeán hoïc Thieàn vôùi oâng. OÂng luoân Taâm Phaät laïi cuøng taâm ta hôïp nhaán maïnh ñeán "Taâm töùc Phaät. Caùi taâm cuûa muoân Leõ aáy nhö nhieân suoát coå kim. phaùp chính laø taâm Phaät. Taâm Phaät cuõng laø taâm ta Ñi cuõng thieàn, ngoài cuõng thieàn hoïp laïi. Chính vì theá maø luùc naøo cuõng phaûi thieàn, Trong loø löûa röïc, moät hoa sen. ñi cuõng thieàn, ñöùng cuõng thieàn, ngoài cuõng thieàn, YÙ khí maát thì theâm yù khí naèm cuõng thieàn. Luùc naøo cuõng phaûi tænh thöùc!" Ñöôïc nôi an tieän haõy an tieän. Döôùi ñaây laø moät trong nhöõng baøi thô thieàn 'Phaät Chao! Chao! Chao! OÂi! OÂi! OÂi! Taâm Ca' noåi tieáng cuûa ngaøi: Boït trong bieån caûn noåi chìm roãng. "Phaät! Phaät! Phaät! Khoâng theå thaáy Caùc haïnh voâ thöôøng taát caû khoâng Taâm! Taâm! Taâm! Khoâng theå noùi. Linh coát Tieân sö choã naøo thaáy? Neáu khi taâm sanh laø Phaät sanh Tænh tænh thöùc, thöùc tænh tænh Neáu khi Phaät dieät laø taâm dieät. Boán goùc ñaïp ñaát chôø chinh nghieâng. Dieät taâm coøn Phaät chuyeän khoâng ñaâu Ngöôøi naøo nôi ñaây tin ñöôïc ñeán Dieät Phaät coøn taâm khi naøo heát? Treân ñaûnh Tyø Loâ caát böôùc ñi Muoán bieát Phaät taâm, sanh dieät taâm Heùt!

Coù moät vaán ñeà veà ñôøi soáng con ngöôøi khoâng theå Sanh töû nguyeân lai töï taùnh khoâng, giaûi quyeát ñöôïc baèng tri thöùc vaø noã löïc cuûa chính Thöû huyeãn hoùa thaân dieäc ñöông dieät. mình, ñoù laø vaán ñeà sanh töû vì cho daàu chuùng ta coù Phieàn naõo Boà ñeà aùm tieâu ma, laø caùi gì ñi nöõa thì caùi cheát vaãn ñeán vôùi chuù ng ta Ñòa nguïc thieân ñöôøng töï khoâ kieät. khoâng moät chuùt thay ñoåi. Theo baûn naêng, chuùng ta Hoaïch thang loâ thaùn ñoán thanh löông, caûm thaáy caùi cheát ñaùng gheùt vaø ñaùng sôï. Ngöôøi treû Kieám thoï ñao sôn laäp toài chieát. khoâng caûm thaáy bò aûnh höôûng bôûi caùi cheát vì hoï Thanh vaên toïa thieàn ngaõ voâ toïa, haõy coøn traøn ñaày nhöïa soáng vaø caûm giaùc maïnh meõ Boà Taùt thuyeát phaùp ngaõ thöïc thuyeát. ñeán noãi hoï khoâng nghó ñeán caùi cheát ñuùng thaät nhö Sanh töï voïng sanh, töû voïng töû, noù. Hoï khoâng sôï caùi cheát vì hoï khoâng nghó veà noù. Töù ñaïi boån khoâng tuøng haø khôûi. Neáu hoï chòu nghó veà caùi cheát moät caùch nghieâm Maïc vi khaùt loäc saán döông dieäm, tuùc, chaéc chaén hoï seõ run leân vì sôï. Cuõng nhö chö Ñoâng taåu taây trì voâ taïm dó, Boà Taùt, ngaøi Tueä Trung Thöôïng Só xem vieäc sanh Phaùp thaân voâ khöù dieäc voâ lai, töû laø vieân laâm cuûa caùc ngaøi vì khoâng nhaøm boû. Chaân taùnh voâ phi dieäc voâ thò. Chö Boà Taùt an truï trong phaùp naày thôøi ñöôïc ñaïi Ñaùo gia tu tri baõi vaán trình, haïnh an laïc lìa öu naõo voâ thöôïng cuûa Nhö Lai. Kieán nguyeät an naêng khoå taàm chæ. Ngoaøi ra, sanh töû cuõng coøn laø khí giôùi cuûa chö Boà Ngu nhaân ñieân ñaûo boá sanh töû, Taùt, vì chaúng döùt haïnh Boà Taùt vaø luoân giaùo hoùa Trí giaû ñaït quan nhaøn nhi dó." chuùng sanh. Chö Boà Taùt an truï nôi phaùp naày thôøi (Taâm maø sanh chöø sanh töû sanh, coù theå dieät tröø nhöõng phieàn naõo, kieát söû ñaõ chöùa Taâm maø dieät chöø sanh töû dieät.

nhoùm töø laâu cuûa taát caû chuùng sanh. Chæ coù moät con Sanh töû xöa nay töï taùnh khoâng, ñöôøng ñeå thoaùt khoûi söï ñe doïa cuûa caùi cheát nhö Thaân huyeãn hoùa naøy roài seõ dieät. ngaøi Tueä Trung Thöôïng Só ñaõ noùi 'Taâm maø sanh Phieàn naõo Boà ñeà thaàm tieâu moøn, chöø sanh töû sanh; taâm maø dieät chöø sanh töû dieät'. Ñòa nguïc thieân ñöôøng töï khoâ kieät. Haønh giaû phaûi hieåu raèng chuùng ta khoâng cheát, söï Loø löûa daàu soâi choùng maùt laønh, soáng cuûa chuùng ta chæ thay ñoåi hình thöùc maø thoâi. Caây kieám nuùi ñao lieàn gaõy heát. Khi chuùng ta coù theå toaøn thieän taâm thöùc qua thieàn Thanh vaên ngoài thieàn, ta khoâng ngoài ñònh, chuùng ta seõ thöïc söï thoaùt khoûi söï sôï haõi vaø Boà Taùt noùi phaùp, ta noùi thaät. khoå ñau veà caùi cheát. Haønh giaû luoân nhôù haõy töï Soáng töï doái soáng, cheát doái cheát, mình laøm aùnh saùng cho mình, haõy laáy Phaùp laøm Boán ñaïi voán khoâng, töø ñaâu khôûi. aùnh saùng cho mình. Ñaây laø nhng lôøi maø Ñöùc Phaät Chôù nhö nai khaùt ñuoái soùng naéng, ñaõ noùi vôùi toân giaû A Nan, moät trong möôøi ñaïi ñeä Chaïy ñoâng tìm taây khoâng taïm nghæ. töû cuûa Ngaøi tröôùc khi Ngaøi nhaäp dieät. Ngaøi A Nan Phaùp thaân khoâng ñeán cuõng khoâng ñi, nghó raèng: 'Khi Ñöùc Theá Toân, baäc Ñaïo sö toái Chaân taùnh khoâng phaûi cuõng khoâng quaáy. thaéng nhaäp dieät, chuùng ta seõ nöông töïa vaøo ai treân Ñeán nhaø neân bieát thoâi hoûi ñöôøng, ñôøi naøy ñeå tu taäp vaø sinh soáng?' Ñaùp laïi noãi lo Thaáy traêng, ñaâu nhoïc tìm tay aáy. laéng cuûa A Nan, Ñöùc Phaät daïy ngaøi nhö sau: 'Naøy Keû ngu ñieân ñaûo sôï soáng cheát, A Nan! Trong töông lai, caùc oâng neân töï mình laøm Ngöôøi trí thaáy suoát nhaøn thoâi vaäy). aùnh saùng cho mình vaø neân nöông töïa vaøo chính Name of a Vietnamese Zen master in the 13th mình. Caùc oâng chôù nöông töïa vaøo ai khaùc. Caùc century. His real name was Traàn Tung, he was oâng cuõng neân laáy Phaùp laøm aùnh saùng cho mình vaø born in 1230, the eldest son of Traàn Lieãu. He was neân nöông töïa vaøo Phaùp. Caùc oâng chôù nöông töïa a nephew of King Traàn Thaùi Toâng. He was vaøo ai khaùc.' Baây giôø chuùng ta haõy laéng nghe intelligent and well-behaved when he was very nhöõng lôøi daïy cuûa ngaøi Tueä Trung Thöôïng Só qua young. During the war time with the Mongolian, moät trong nhöõng baøi keä Thieàn 'Sanh Töû Nhaøn Nhi he had been a general twice, leading his troops Dó' noåi tieáng cuûa ngaøi: against the invasive Mongolian army to the the "Taâm chi sanh heà sanh töû sanh, victory. During the peace time, he retired to Van Taâm chi dieät heà sanh töû dieät. Nien hamlet, the land rewarded by the king. He

practiced meditation under the instruction of Zen Nirvana and 'birth and death' are hollow bonds. Master Tieâu Dao and was enlightened. He led a Afflictions and Bodhi are empty opponents simple life, not engaging in any competition for The mind is Buddha, Buddha is the mind. political power. He lived freely in his world and The profound meaning shines bright did not have any idea of clinging to anything. To Since the beginningless time. him, no greed involved, no sins committed. Thus, When spring comes, laity and monks from all over came to study Zen the spring flowers blossom naturally. with him. King Traàn Thaùnh Toâng honored him When autumn arrives, with the respected title "Tueä Trung Thöôïng Só" (a the autumn waters reflect the

sorrow clearly. highest intellect who always lives within his Leaving the false mind, and keeping the true wisdom). The king also sent his young prince Traàn nature is similar to a person who looks for the Kham (later became King Traàn Nhaân Toâng) to reflections without the mirror. come to study Zen with him. He always He does not know that reflections come from the emphasized on “From mind is Buddhahood. The mirror, and that the false appear from the truth. mind of all phenomena is the Buddha-mind. The That the false come is neither real nor unreal, Buddha mind and our mind are just one. that the mirror reflects is neither wrong nor right. Therefore, we must practice Zen at all times, walk There is neither sinfulness nor blessedness. in Zen, stand in Zen, sit in Zen, lie down in Zen. Do not mistake wish-fulfilling gem with white Be mindful at all times!” Below is one of his jewel. famous Zen poems: Gems could have scratches, “Buddha! Buddha! Buddha! Cannot be seen! while Jewels could have defects. Mind! Mind! Mind! Cannot be told! The mind nature is neither pink nor green, When the mind is born, Buddha is born. neither gained, nor lost. When Buddha is gone, the mind is gone too. Seven times seven is forty-nine. It is impossible where the mind is gone The three poisons, the nine kinds of beings, while Buddha remains. And the sun in the sky. It is impossible when Buddha is gone The six paramitas and ten thousand conducts are while the mind remains. waves in the ocean. If you want to know the mind of Buddha, Be still, be still, be still. Sink, sink, sink. And the mind of ‘birth and death’, The essence of all phenomena is the Buddha Just wait for Maitreya and ask Him. mind. Once upon a time, there was no mind; The Buddha mind and your mind are also one. there is no Buddha now. This is natural the profound meaning since the All the unenlightened, the saints, human beings, beginningless time. Heavenly beings are just like flashes of Walk in Zen, sit in Zen, lightning. then you will see the lotus in a brillant fire. The mind nature is neither right nor wrong. When your will becomes weak, The Buddha nature is neither real nor unreal. just strengthen it. Suddenly arising, suddently ceasing, When your place is peaceful and comfortable, Formerly leaving, now coming, just stay there. You all waste your time thinking and discussing. Ah! Ah! Ah! Oh! Oh! Oh! In that way, Bubbles floating and sinking in the ocean are all you would bury the Vehicle of the Patriarchs, empty. And also cause the devils to appear in the house. All conducts are impermanent; If you wish to find the mind, all phenomena are empty. Stop seeking outward. Where can you find the sacred bones of your late The nature of the mind is naturally empty and master? still. Be mindful, be mindful, be awake.

Be awake, be mindful, be mindful. depend upon your own self. You must not depend Keep four corners in contact with the ground; upon other people. You should make the Law do not let things tilt. your light and depend upon the Law. You must If someone here trust this, not depend upon others. Now, let’s listen to one of He can start walking from the crown of his famous Zen poems ‘At Ease with Birth and Vairocana Buddha. Death’: Kwats! “When the mind arises, birth and death arise; There is one problem of human life that cannot be When the mind vanishes, birth and death vanish. solved through human knowledge and endeavor, Birth and death are originally empty in

nature, this is the problem of life and death. No matter This unreal body will someday be gone, who we are or what we are, death invariably When you see affliction and Bodhi fading, comes to us all. We instinctively feel death to be Hell and heaven will themselves wither. undesirable and frightening. Young people do not The fire and the boiling oil will soon cool down, feel so horrified by death because they are so full The tree of swords and the mountain of knives of vitality and strong feelings that they do not will break all. think of death as it really is. They are not afraid of The Sound hearers meditate; I don't. death because they do not think about it. If they The Bodhisattvas preach dharma; I tell the truth. gave it serious consideration, they would probably Life is itself illusory, and so is death. tremble with fear. Birth and death is a grove for The four great elements are originally empty; Enlightening Beings because they do not reject it. Where did they emerge from? Enlightening Beings who abide by these can Do not behave like a thirsty deer chasing the achieve the Buddhas' unexcelled peaceful, happy mirage, action, free from sorrow and affliction. Besides, And searching east, then west endlessly. birth-and-death is a weapon of enlightening The Dharma Body neither comes nor goes. beings because they continue enlightening The True Nature is neither right nor wrong. practices and teach sentient beings. Enlightening After arriving home, you should not ask for the Beings who abide by these can annihilate the direction anymore. afflictions, bondage, and compulsion accumulated After seeing the moon, by all sentient beings in the long night of you need not to look for the finger. ignorance. There is one way to be free from the The unenlightened erroneously fear of threat of death as Zen master Tueä Trung Thöôïng birth and death, Só has said: 'When the mind arises, birth and The enlightened have fully insight, death arise; when the mind vanishes, birth and and live at ease." death vanish.' Zen practitioners should see that Tueä Tu: Panna-bhavana (p)—Development of we do not die, our lives only change in form. wisdom—Tu taäp phaùt trieån trí tueä. When we can perfect our consciousness through Tueä Tu Haïnh: Practice of all knowledge—Haïnh meditation, we will be truly free from the terror thöïc haønh trí hueä—Haïnh thöïc haønh trí hueä vì nhôø and suffering of death. Zen practitioners should ñoù maø khoâng coù chi laø chaúng roõ chaúng bieát—To always remember to make the self your light, know everything, one of the ten kinds of practice make the Law your light. These are the words the which help them attain the practice of the Buddha spoke to Ananda, one of his ten great unexcelled knowledge and wisdom of Buddhas. disciples, before dying. Ananda felt anxious, Tueä Tuùc: Chaân tueä, moät trong hai chaân maø Ñöùc reflecting: "When the World Honored One, who is Phaät laáy ñeå du haønh khaép tam giôùi. Chaân coøn laïi unparalleled leader and teacher, dies, who on laø "Phöôùc Tuùc."—The leg of wisdom, one of the earth should we depend upon in our practice and two legs that the Buddha used to travel in the life?" In response to Ananda's anxiety, the three worlds. The other is the leg of blessing or Buddha taught him as follows: "Ananda! In the happiness. future, you should make yourself your light and Tueä Tö: See Hueä Tö.

Tueä Uyeån: Hui-Yuan—See Hueä Uyeån. Tuùng Nhieâu: Maëc daàu—Although—Though. Tueä Uyeån AÂm Nghóa: See Hueä Uyeån AÂm Nghóa. Tuùng Tuùng: Ñaày daãy—To abound with. Tueä Vaên: Hui-Yun (chi)—Moät vò sö Trung Hoa, Tuøng AÅn Maäu (1280-1364): Teân cuûa moät vò Thieàn nhò toå toâng Thieân Thai—A Chinese monk, second sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø patriarch of the T'ien-T'ai sect. Nguyeân (1280-1368)—Name of a Chinese Zen Tueä Vaân: Maây trí tueä maø Nhö Lai duøng ñeå baûo hoä master of the Lin-chi Sect in the Yuan dynasty. hay che chôû chuùng sanh—The clouds of wisdom Tuøng Ba Thieàn Sö: Teân cuûa moät vò Thieàn sö with which the Tathagata covers all beings. Trung Hoa vaøo thôøi nhaø Thanh (1644-1912)— Tueä Vieân Maõn: Anna (p)—Ajnata (skt)—Trí tueä Name of a Chinese Zen master who lived in the cao nhaát—Trí tueä kieän toaøn—Tueä taâm linh— Ch'ing Dynasty in China. Highest knowledge—Perfect knowledge— Tuøng Baûn Vaên Tam Lang (1869-1944): Teân cuûa Spiritual knowledge. moät vò hoïc giaû AÁn giaùo vaø Phaät giaùo cuûa Nhaät Baûn Tueä Vieãn: See Vieãn Sö. vaøo theá kyû thöù XX—Name of a Japanese scholar Tueä Voâ Laäu: Jnanamana-sravam (skt)—Trí tueä on Hinduism and Buddhism, who lived in the khoâng bò nhieãm tröôïc—Non-outflowing wisdom— twentieth century. Wisdom non-outflowing. Tuøng Duyeân Hieån Lieãu Toâng: Mimamsa-sutra Tung Hoaønh: Ju-O (jap)—Vertical or (skt)—Di Man Sa Kinh—Sutra of the Mimamsa horizontal—Free in all directions. sect. Tung Sôn: Suzan (jap)—Tsung-shan—Teân moät Tuøng Duyeân Sanh: Pratyaya-mayam (skt)—To ngoïn nuùi trong tænh Hoà Nam, nam Trung Hoa, nôi arise from condition—Consisting condition. chuøa Thieáu Laâm ñöôïc xaây döïng, vaø laø nôi toå Boà Tuøng Duyeät Ñaâu Suaát Thieàn Sö: Tosotsu Juetsu Ñeà Ñaït Ma ñaõ soáng moät thôøi gian daøi—Name of a (jap)—Tou-shuai Ts'ung-yueh (Wade-Giles mountain in the province of Honan, in south Chinese)—Doushuai Congyue (Pinyin Chinese)— China, where Shao-Lin monastery was built and See Ñaâu Suaát Tuøng Duyeät Thieàn Sö. Bodhidharma, the first patriarch of the Chinese Tuøng Ñaàu: Toaøn boä—All—Whole—In total. Zen Lineage, lived there for a long time. Tuøng Ñòa: Ju-chi (jap)—Töø ñaát hay töø neàn cuûa Tung Sôn Cö Trung Thieàn Sö (1277-1345): Teân ñaát. Trong Thieàn, thuaät ngöõ ñeà nghò moät traïng cuûa moät vò Thieàn sö Laâm Teá Toâng Nhaät Baûn vaøo thaùi cuï theå—From the earth, out of the Earth. On theá kyû thöù XIV. Sö ñeán Trung Hoa hai laàn, laàn the ground, relying on the ground, or on the basis ñaàu vaøo naêm 1309 vaø laàn thöù hai vaøo naêm 1318. of the ground. In Zen, the term suggests a Naêm 1323, Sö trôû veà Nhaät Baûn ñeå truyeàn baù concrete state. Thieàn phaùp cuûa toâng Laâm Teá—Name of a Tuøng Ñòa Doõng Xuaát: Ju-chi-yushutsu (jap)— Japanese Rinzai Zen master who lived in the Nhaåy leân töø ñaát: To spring forth (to burst from the fourteenth century. He came to China twice, the earth, springing out of the Earth)—Töïa cuûa first time was in 1309 and the second time was in chöông 15 trong Kinh Dieäu Phaùp Lieân Hoa: The 1318. In 1323, he returned to Japan to spread the title of Chapter 15 in Lotus Sutra. Lin-Chi's Zen teachings. Tuøng Ñòa Doõng Xuaát Boà Taùt: Boà Taùt töø ñaát hieän Tung Sôn Luaät Ñöùc Thieàn Sö: Zen master leân (khi Ñöùc Phaät Thích Ca giaûng xong phaàn Tích

Tsung-shan Lu Te—Teân cuûa moät vò Thieàn sö Moân, böôùc qua phaàn Baûn Moân trong Kinh Phaùp Trung Hoa vaøo thôøi Ñöôøng (618-907)—Name of a Hoa thì voâ soá caùc vò Ñaïi Boà Taùt ñaõ töøng ñöôïc Ñöùc Chinese Zen master who lived in the T'ang Thích Ca Nhö Lai giaùo hoùa boãng töø döôùi maët ñaát Dynasty in China. hieän leân roài truï treân khoâng trung, caùc vò ñoù goïi laø Tung Thaâm Trí Hueä: The Wisdom of Knowing Baûn Hoùa Boà Taùt)—Bodhisattvas who spring forth the Thing as It Is—See Nhö Sôû Höõu Trí. from the earth when Sakyamuni Buddha Tung Tích: Trail—Trace. expounded the Lotus Sutra, Chapter 15. He is Tuùng: Tuùng thieáu: To be short of money—Dung supposed to have been a convert of the Buddha in tuùng ñieàu xaáu aùc: To tolerate evil doings. long past ages and to come to the world in its days Tuùng Nhieân: Ñaày daãy—To abound with. of evil.

Tuøng Giaû Nhaäp Khoâng: Entering emptiness from I come to the source of the stream; conventional existence—See Khoâng Giaû Trung While sitting in quietude (1)(b). I watch how the clouds rise." Tuøng Giao: Ñeå maëc (ai)—Leave (someone) Thieàn sö Tuøng Hieån soáng vaøo khoaûng cuoái alone. nhaø Ñöôøng ñaàu nhaø Toáng. Luùc ñoù thieân höôùng Tuøng Hieån Quan AÂm Thieàn Sö: Tsung-hsien phaùt trieån cuûa giaùo phaùp Thieàn toâng laàn hoài Kuan-yin—Thieàn sö Tuøng Hieån Quan AÂm soáng thay theá caùc toâng phaùi khaùc ôû Trung Hoa. vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng (vaøo Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn thoáng, khoaûng giöõa theá kyû thöù X)—Zen master Tsung- vaø trieát lyù ñaïo Phaät, coù khuynh höôùng coi nheï hsien Kuan-yin lived between late T'ang and vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh early Sung (around the middle of the tenth ñieån vaø caùc thöù sieâu hình trong kinh. Vaø vaøo century). thôøi ñoù, vieäc giöõ im laëng khoâng noùi moät lôøi Moät hoâm, Sö thöôïng ñöôøng, ngoài im laëng giaây trong moät thôøi khi thöôïng ñöôøng cuõng laø moät laâu, roài daãn kinh Duy Ma Caät: "Vaên Thuø raát phöông caùch ñöôïc nhieàu thieàn sö öa thích khen ngôïi cö só khi cö só im laëng. Nay ta duøng ñeå daïy chuùng—Zen master Tsung-hsien, muoán bieát cö só Duy Ma Caät coù nhaän lôøi khen who lived between late T'ang and early Sung khoâng? Neáu nhaän, ñaâu ñaùng danh cö só. Neáu when the trend of development of Zen khoâng nhaän, Vaên Thuø maát coâng khen ngôïi. teaching gradually superseded the other Ñaïi chuùng hieåu chöù? Neáu hieåu, ñuùng laø keû Buddhist schools in China. It is to say, Zen hoïc Thieàn." Moät vò Taêng böôùc ra hoûi: "Cö só attitude towards Buddhist lore and philosophy im laëng, Vaên Thuø khen ngôïi, yù aáy nhö theá tended to slight its study in an orderly naøo?" Sö noùi: "OÂng hoûi ñi ta ñaùp cho." Vò manner, to neglect the sutras and what Taêng hoûi: "Neáu haïng ngöôøi aáy xuaát ñaàu loä metaphysics there is in them. And during that dieän ôû ñaây, haäu quaû seõ ra sao?" Sö beøn ñoïc period of time, the keeping quiet in silence baøi keä: for some time in the pulpit was a favorite "Haønh ñaùo thuûy cuøng xöù method that many masters used to instruct Toïa khaùn vaân khôûi thôøi." their disciples. (Choã ñi taän gheành suoái Tuøng Hueä (?-1782): Teân cuûa moät vò danh Taêng Khi ngoài xem maây leân). Phaät giaùo Nhaät Baûn vaøo theá kyû thöù XVIII—Name One day, Tsung-hsien entered the hall and sat of a Japanese famous monk who lived in the

quietly for a while in the pulpit and then, eighteenth century. referring to the Vimalakirti, said this: Tuøng Khoâng: Ju-ku (jap)—Töø hö khoâng hay "Manjusri greatly praised Vimalakirti as he trong hö khoâng. Trong Thieàn, thuaät ngöõ coù nghóa sat in silence. Now I want to know: 'did laø noã löïc tri thöùc nhaèm gaén keát hieän töôïng vôùi khaùi Vimalakirti accept the praise, or not?' If he nieäm veà "khoâng"—In emptiness or inside space. accepted it, there was no philosopher worth In Zen, the term means intellectual effort to relate the name Vimalakirti. If he accepted it not, phenomena to the concept "Sunyata." Manjusri must be said to have wasted his Tuøng Khoâng Nhaäp Giaû: Entering conventional praise. O monks, do you understand? If you existence from emptiness—See Khoâng Giaû Trung do, you are real students of Zen." A monk (2)(b). stepped forward and said, "What is the Tuøng Laâm: Pindavana (skt)—Sorin (jap)—Khu meaning of Vimalakirti's silence and röøng caây tuøng—Pine forest—A Clump of forest— Manjusri's praise?" Tsung-hsien said, "You A large assembly of monks—A monastery. ask, I answer." The monk asked, "If such men Tuøng Laâm Chi Ñoái: Söï öùng ñoái cuûa Thieàn Taêng made their appearance here, what would be chöa giaùc ngoä, maëc daàu coù veû sieâu thoaùt, nhöng the outcome?" Tsung-hsien recited the vaãn chöa lìa khoûi ngoân töø vaø lôøi noùi—Although following: unenlightened Zen monks are skilful and eminent "Walking up the mountain path

in retorting, but it is still binding to words and duøng löûa—Name of a Chinese Zen master of the speeches. Yogi lineage of Rinzai Zen; a grandson in dharma Tuøng Laâm Thanh Quy: Quy luaät roõ raøng trong töï of Master Shao-lung (Hu-ch'in Shao-lung). vieän—Clear rules for Zen monks in a monastery. Through Master Sung-yuan passes the lienage of Tuøng Laâm Tònh Xaù: Pindavana-vihara (skt)— Zen that produced Hakuin Zenji, the great reviver Teân cuûa moät ngoâi tinh xaù nhoû trong Tònh Xaù Kyø of Rinzai Zen in Japan. We encounter his name in Thoï Caáp Coâ Ñoäc Vieân—Name of a small house in example 20 of the Wu-Men-Kuan. Master Sung- the Jetavanarama monastery. yuan is chronologically the last Zen master to Tuøng Luaân Thieàn Sö: Teân cuûa moät vò Thieàn sö appear in the Wu-Men-Kuan. In example 20 we Trung Hoa thuoäc toâng Taøo Ñoäng vaøo ñaàu thôøi nhaø read: "Master Sung-yuan said, 'How is it that a Nguyeân (1280-1368)—Name of a Chinese Ts'ao man of great strength does not lift up his legs?' Tung Zen master in the beginning of the Yuan And he also said, 'It isn't the tongue with which we dynasty in China. speak.'" According to Wu Men Hui-Kai in the Wu- Tuøng Moân Nhaäp Giaû, Baát Thò Gia Traân: Caùi gì Men-Kuan, Sung-yuan certainly emptied his ñem töø beân ngoaøi vaøo, caùi ñoù khoâng phaûi laø cuûa stomach and turned out his guts. However, there is baùu. Thieàn toâng duøng töø naày ñeå noùi Phaät taùnh coù no one who can acknowledge him. Yet even if saün beân trong moãi ngöôøi chuùng ta, mình khoâng caàn someone could immediately acknowledge him, I phaûi ñi tìm noù ôû baát cöù ñaâu töø beân ngoaøi. Vieäc duy would give him a painful blow with my stick if he nhaát mình caàn laøm laø tu haønh ñeå ñöôïc giaùc ngoä — can come to me. Why? Look! If you want to know Whatever comes from outside is not precious. Zen true gold,

you must perceive it in the midst of fire. uses this term to indicate that the Buddha-nature Tuøng Nguyeân Suøng Nhaïc Thieàn Sö Ngöõ Luïc: is available (ready-made) in everyone of us, and Shogensugaku-goroku (jap)—Ngöõ luïc cuûa Thieàn we do not need to go anywhere to find it. The sö Tuøng Nguyeân Suøng Nhaïc—Records of lectures only thing we have to do is to cultivate so that we of Zen master Sung-yuan Ch'ung-yueh (1139- can attain enlightenment. 1209). Tuøng Nghóa (1042-1091): Teân cuûa moät vò danh Tuøng Phuïc: To submit. Taêng Trung Hoa vaøo thôøi Baéc Toáng (960-1127)— Tuøng Quy: Quy luaät roõ raøng trong töï vieän —Clear Name of a Chinese famous monk who lived in the rules for Zen monks in a monastery. Northern Sung Dynasty in China. Tuøng Taêng: Vò Taêng môùi xuaát gia—A half- Tuøng Nguyeân Suøng Nhaïc (1132-1202 or 1139- monk—A neophyte. 1209): Shogensugaku (jap)—Sung-yuan Ch'ung- Tuøng Thaåm Trieäu Chaâu: Joshu-Jushin (jap)— yueh—Teân cuûa moät thieàn sö Trung Hoa, thuoäc Chao-Chou-Ts'ung-Sheân (Wade-Giles Chinese)— doøng Döông Kyø cuûa Thieàn Laâm Teá, chaùu trong Zhaozhou Congshen (Pinyin Chinese)—See Trieäu Phaùp cuûa thieàn sö Thieäu Long. Baïch AÅn Hueä Haïc, Chaâu Toøng Thaåm. moät nhaø caûi caùch Phaät giaùo lôùn cuûa Nhaät cuõng Tuøng Thieän: Follow the good. xuaát thaân töø doøng Thieàn naøy. Chuùng ta gaëp teân Tuøng Thöôïng Lai: Töø xöa ñeán nay—From the cuûa oâng trong thí duï thöù 20 cuûa Voâ Moân Quan. ancient time till now. Thieàn sö Tuøng Nguyeân laø vò thieàn sö coù nieân ñaïi Tuøng Tòch: Thieàn vieän—A Zen monastery. sau cuøng nhaát ñöôïc nhaéc ñeán trong Voâ Moân Quan. Tuøng Vaân (1544-1610): Teân cuûa moät vò danh Vaên baûn cuûa thí duï thöù 20 nhö sau: "Thieàn sö Taêng Trieàu Tieân vaøo theá kyû thöù XVI—Name of a Tuøng Nguyeân noùi: 'Taïi sao moät con ngöôøi raát Korean famous monk who lived in the sixteenth maïnh laïi khoâng nhaác hai chaân mình leân ñöôïc?' Roài century. oâng noùi theâm: 'Chuùng ta khoâng phaûi noùi baèng caùi Tuøng Vó Ba Tieâu Thieàn Sö (1644-1694): Matsuo löôõi.'" Theo Voâ Moân Hueä Khai trong Voâ Moân Basho Zenji (jap)—Teân cuûa moät thieàn sö Nhaät Quan, thieàn sö Tuøng Nguyeân ñaõ doác heát ruoät gan, Baûn. OÂng ñöôïc coi nhö laø taùc giaû baøi cuù lôùn nhaát ôû chæ hieàm khoâng ai laõnh thoï. Heã nghe maø laõnh thoï Nhaät vaø laø ngöôøi saùng taïo ra baøi cuù coå ñieån. OÂng ñöôïc ngay thì ñaùng ñöôïc ñeán ñaây maø chòu ñoøn cuûa laø moân ñoà Thieàn cuûa thieàn sö Bu'cho (1643-1715). Voâ Moân. Vì sao? Vì muoán bieát thöïc vaøng thì phaûi Nhöõng baøi cuù hay nhaát cuûa oâng ñöôïc duøng laøm

maãu möïc cho taát caû caùc taùc giaû veà sau naày; nhöõng vaøo saùng sôùm vaø xeá tröa. Noùi chung, trong taùc giaû naày ñaõ thaám nhuaàn tinh thaàn thieàn cuõng Phaät giaùo, tuïng kinh coù hai taùc duïng: thöù nhaát nhö theå hieän kinh nghieäm phi nhò nguyeân cuûa laø ñeå tieáp xuùc vôùi tö töôûng cuûa vò saùng laäp ra hoï—Name of a Japanese Zen master, considered Phaät giaùo, vaø thöù nhì laø ñeå taïo phöôùc cho taâm the greatest Japanese haiku poet and the founder linh. Taùc duïng thöù nhaát coù theå ñöôïc goïi laø hoïc of the classical art of haiku. He was an adherent kinh ñieån, trong khi taùc duïng thöù nhì môùi ñuùng of Zen and practiced zazen under the guidance of laø tuïng kinh hay ñoïc kinh, vì ngöôøi tuïng ñoïc Master Bu'cho.

His best haiku, which became chæ tuïng ñoïc chöù khoâng nhaát thieát phaûi hieåu models for all later haiku poets, are permeated bieát noäi dung cuûa kinh. Ngay vieäc tuïng ñoïc with the mind of Zen and express the nondualistic naøy cuõng ñöôïc xem laø phöôùc ñöùc, vaø ñieàu naøy experience of Zen. ñaõ ñöôïc noùi ñeán trong kinh. Khoâng nhöõng Tuøng Xaù: Thieàn vieän: A Zen monastery— Ñoaøn tuïng vaø ñoïc, vieäc cheùp kinh cuõng taïo phöôùc. theå thieàn taêng: An assembly of Zen monks. Do ñoù tuïng kinh trong caùc töï vieän Phaät giaùo Tuøng YÛ Thieân Bình Thieàn Sö: Tempyo Jui cuõng coù theå ñöôïc xem nhö moät thöù caàu (jap)—T'ien-p'ing Ts'ung-i—Tianping Congyi— nguyeän. Ñoïc tuïng, ngay caû khi khoâng hoaøn See Thieân Bình Tuøng YÛ Thieàn Sö. toaøn hieåu nghóa, giuùp ngöôøi ta taùch taâm thöùc Tuïng: mình ra khoûi nhöõng öu tö theá tuïc vaø caùc lôïi 1) Geya (skt): Giaø Tha—Keä Ñaø—Keä Tha— ích vò kyû. Daàu laø tieâu cöïc, phöôùc ñöùc ñaït ñöôïc Tuïng kinh—To recite (chant) prayers—To do vieäc tuïng kinh cuõng coù theå höôùng daãn taâm murmur, recite, intone, memorize by thöùc haønh giaû tôùi vieäc ñaït ñöôïc trí tueä Phaät. repeating in a murmur—Hymns, songs, Ngoaøi ra, tuïng kinh cuõng laø moät caùch baøy toû verses, stanzas, the metrical part of a sutra. loøng tri aân ñoái vôùi caùc baäc thaày, toå, vaø caùc 2) Juko (jap): Tuïng kinh—To chant—To recite. chuùng sanh noùi chung. Tri aân trong Phaät giaùo Tuïng AÂm: AÂm thanh cuûa lôøi tuïng—Sound of coù nghóa laø Phaät trí hay toaøn trí ñaõ ñaït ñöôïc hymns. raát nhieàu treân con ñöôøng thaønh töïu noù trong Tuïng Coå: Juko (jap)—Duøng caâu thô coù aâm vaän ñeå theá gian. Trong caûm giaùc naøy, khoâng coù caùi bình luaän coâng aùn—To utilize a poem with rhythm rieâng tö, nghóa laø khoâng coù vò kyû. Do ñoù caùc to comment koans. Thieàn Taêng trong vieäc tu taäp thöôøng nhaät bao Tuïng Ñoïc Chaùnh Haïnh: Intone the three goàm caû vieäc ñoïc kinh, tuïng nieäm, daâng höông, sutras—Tuïng ñoïc Kinh A Di Ñaø, Kinh Voâ Löôïng leã laïy, vaân vaân ñeå baøy toû loøng caûm kích ñoái Thoï vaø Kinh Quaùn Voâ Löôïng Thoï—Intone the vôùi nhöõng gì maø chö Phaät, chö Toå vaø caùc baäc Amitabha sutra, the sutra of Infinite Life, and the Thaày vaø nhöõng nhaân vaät khaùc ñaõ laøm cho sutra of Meditation on the Infinite Life. chính nghóa Phaät giaùo—In Zen, besides daily Tuïng Giôùi: Ñoïc cho thuoäc loøng nhöõng giôùi luaät Zen practices, the sutras are also daily recited phaûi chaáp trì—Recitation of the precepts. in the early morning and in the late afternoon. Tuïng Giôùi Ba La Ñeà Moäc Xoa: To recite Generally speaking, in Buddhism, sutra- Pratimoksa, usually twice a month for Bhikshu reading performs a double function; primarily and Bhikshuni. as getting in touch with the thought of the Tuïng Giôùi Boà Taùt: To recite the Bodhisattva founder, and secondarily as creating scriptural precepts. merit. The first may better be called sutra- Tuïng Hoïc: Tuïng nieäm vaø nghieân cöùu hoïc hoûi— study whereas the latter is properly sutra- Recite and study. reading or reciting, for the object is just to recite it, not necessarily accompanied by an Tuïng Kinh: Fukyo (jap)—To recite the Buddhist intellectual understanding of its content. The sutra—To intone sutras. recitation itself is regarded as meritorious as (I) Toång quan veà “Tuïng Kinh” trong nhaø it is so stated in the sutras. Not only reciting Thieàn—An overview of “Sutra Reciting” in or reading but

copying is also merit- the Zen Sects: Trong Thieàn, ngoaøi vieäc tu taäp producing. The sutra-reading in the Buddhist Thieàn ñònh, kinh cuõng ñöôïc tuïng haèng ngaøy

monasteries can thus be reconked as a sort of accordingly; he has no share in the fruits of prayer. The reading, even when its full the monastic life, but is like a cowherd who meaning is not grasped, detaches one's mind counts the cows of the master, but has none of from worldly concerns and self-centered his own (Dharmapada 19). interests. Though negative, the merit 2) Tuy tuïng ít kinh maø thöôøng y giaùo haønh trì, herewith gained tends to direct the mind hieåu bieát chaân chaùnh, dieät tröø tham saân si, taâm towards the attainment of Buddha-wisdom, hieàn laønh thanh tònh, giaûi thoaùt vaø xaû boû theá omniscient, or perfect knowledge tuïc, thì duø ôû coõi naày hay coõi khaùc, ngöôøi kia (Sarvajnata). Besides, the sutra-reading is vaãn höôûng phaàn ích lôïi cuûa Sa-moân—Even if also an expression of gratitude towards one's a man recites few sutras, but acts in masters, ancestors, and other beings accordance with the teaching, overcoming all generally. To be grateful in Buddhism means lust, hatred and ignorance, with true that Buddha-wisdom has gained so much knowledge and serene mind, clinging to towards its realization in the world. In this nothing here and hereafter, he shares the feeling there is nothing personal, that is, fruits of a monastic life (Dharmapada 20). egotistic. The Zen monks, therefore, in their 3) Tuïng ñeán ngaøn caâu voâ nghóa, chaúng baèng moät daily exercises which consist in sutra-reading, caâu coù nghóa lyù, nghe xong taâm lieàn thanh prayer-recitation, incense-offering, bowing, tònh—A recitation composed of a thousand and so on, express their appreciation of what words without sense, is no better than one the Buddhas, Bodhisattvas, patriarchs, single beneficial word upon hearing which teachers, and other personages have done for one is immediately pacified (Dharmapada the Buddhist cause. 100). (II) Nhöõng kinh ñieån chính trong nhaø Thieàn— 4) Tuïng ñeán ngaøn caâu keä voâ nghóa, chaúng baèng Major sutras in Zen: Nhöõng boä kinh ñöôïc söû moät caâu keä coù nghóa lyù, nghe xong taâm lieàn duïng thöôøng nhaát trong Thieàn vieän laø: 1) Taâm thanh tònh—One beneficial line by hearing it Kinh, 2) Phaåm Phoå Moân trong kinh Phaùp Hoa, one is immediately pacified is better than a 3) Kinh Kim Cang. Trong ba boä kinh naøy, thousand verses with words without sense Taâm Kinh giaûn dò nhaát cho neân ñöôïc tuïng (Dharmapada (101). trong taát caû moïi dòp—The sutras most 5) Tuïng ñeán traêm caâu keä voâ nghóa, chaúng baèng commonly used in the Zen monastery are: 1) moät phaùp cuù, nghe xong taâm lieàn thanh tònh— The Prajna-paramita-hridaya Sutra, known as One single word of the Dharma by hearing it the Heart Sutra, 2) The Samantamukha- one is immediately pacified, is better than a parivarta, Chapter Universal gate in the hundred stanzas, comprising senseless words Pundarika Sutra, 3) The Vajracchedika Sutra, (Dharmapada 102). known as the sutra of the Diamond-Cutter of Tuïng Kinh Caàu An: To recite the Buddhist sutra Supreme Wisdom. Of these three, the Heart for peace and security. Sutra being the simplest is recited almost on Tuïng Kinh Caàu Quoác Thaùi Daân An: Recitation all occasions—See Kinh Ñieån Vaø Thieàn. for the welfare of the nation and the security of (III) Nhöõng lôøi

Phaät daïy veà “Tuïng Kinh” trong the people. Kinh Phaùp Cuù—The Buddha’s teachings on Tuïng Kinh Ñaàu Naêm: New Year Mantra “Sutra Reciting” in the Dharmapada Sutra: Recitation. 1) Duø tuïng nhieàu kinh maø buoâng lung khoâng Tuïng Kinh Hoa Nghieâm: Avatamsaka Sutra chòu thöïc haønh theo, thì chaúng höôûng ñöôïc Recitation. phaàn ích lôïi cuûa Sa-moân, khaùc naøo keû chaên Tuïng Kinh Phaùp Sö: Intoner—Reciting master— boø, chæ lo ñeám boø cho ngöôøi khaùc (ñeå laáy Vò Phaùp sö ñaõ thuoäc kinh khoâng caàn ñoïc maø vaãn coâng, chöù söõa thòt cuûa boø thì khoâng höôûng tuïng ñöôïc. Tuïng nghóa laø ñoïc thuoäc loøng kinh. ñöôïc)—The heedless man even if he can Haïnh naøy bao goàm söï laëp laïi caùc caâu trong kinh recite many sacred sutras, but fails to act maø chuùng ta ñaõ hoïc thuoäc loøng vaø söï laëp laïi baèng

taâm thöùc veà yù nghóa cuûa chuùng. Laøm ñöôïc nhö vaäy Tuy Tuù: Mrgasiras (skt)—Invaka (skt)—Truy, teân thì giaùo lyù seõ baét reã saâu ñaäm trong taâm ta nhôø söï cuûa moät trong 28 choøm sao—Name of one of the laëp laïi cuûa vieäc thuoäc loøng naøy—Reciting means twenty eight constellations. to recite the sutras from memory. This practice Tuùy Quaû: Madana (skt)—Maït Ñaït Na, moät loaïi includes the repetition of words of the sutras that quaû ñöôïc goïi laø quaû laøm say—A fruit called the we have learned by heart and the mental intoxicating fruit. repetition of their meaning. To be able to do this, Tuùy OÂng Nguyeän Lö Thieàn Sö: Suiwo Zenji the teaching becomes deeply rooted in our mind (jap)—Name of a Japanese Zen master in the through repeated recitation from memory. eighteenth century—Teân cuûa moät vò Thieàn sö cuûa Tuïng Kinh Quan Theá AÂm: Kuan Shi Yin Sutra Nhaät Baûn vaøo theá kyû thöù möôøi taùm. Hai vò Tuùy Recitation. OÂng Nguyeän Lö vaø Ñoâng Laõnh Vieân Töø laø hai Tuïng Nieäm: To chant the sutra and to recite the thieàn sö trôï giaùo ñaéc löïc nhaát cuûa thieàn sö Baïch Buddha's name—Tuïng kinh nieäm Phaät. AÅn Hueä Haïc (1689-1769). Tuùy OÂng Nguyeän Lö Tuïng Taäp Nhaân: Habits of disputation—Habits of ñöôïc bieát ñeán nhö laø moät baäc thaày coù khaû naêng raát litigation—Ñaây laø moät trong möôøi nhaân möôøi quaû. lôùn, coøn Ñoâng Laõnh Vieân Töø laø baäc thaày vôùi thieàn Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, Ñöùc phaùp tinh teá. Nhieàu vò noái phaùp thieàn sö Baïch AÅn Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Tuïng Taäp Nhaân veà sau naøy ñaõ nhaän ñöôïc söï chæ daïy raát cao thaâm nhö sau: “Tuïng taäp giao huyeân, phaùt töø che daáu. töø moät trong hai vò thieàn sö treû naøy—Suiwo and Nhö vaäy neân coù nhöõng vieäc göông soi thaáy toû roõ, Torei were Zen master Hakuin's two most capable ví nhö giöõa maët trôøi khoâng theå daáu hình aûnh. Hai assistants. Suiwo was known as a master of great taäp baøy ra, neân coù caùc baïn aùc toá caùo, nghieäp caûnh capacity, Torei as a master of subtle detail. Many hoûa chaâu, vaïch roõ vaø ñoái nghieäm nghieäp ñôøi tröôùc. of Hakuin's later successors actually received Vì theá möôøi phöông Phaät goïi che daáu laø aâm taëc. their advanced training from one or both of these Boà Taùt traùnh che daáu nhö bò ñoäi nuùi cao ñi treân younger masters. bieån caû.”—This is one of the ten causes and Laàn ñaàu dieän kieán thieàn sö Baïch AÅn thì Tuùy effects. According to the Surangama Sutra, book OÂng ñaõ treân

ba möôi tuoåi. Khoâng ai bieát veà Eight, the Buddha reminded Ananda about the quaõng ñôøi tröôùc ñaây cuûa oâng caû. Vò thieàn sö vó habit of disputation as follows: “Habits of ñaïi Baïch AÅn Hueä Haïc ñaõ nhaän thaáy caên taùnh litigation and the mutual disputations which give xuaát saéc cuûa Tuùy OÂng, neân Baïch AÅn ñaõ taän rise to covering. From them there are produced a taâm goø eùp Tuùy OÂng phaûi nhaän chaân ra ñöôïc look in the mirror and illumination by the lamp. It tieàm naêng cuûa mình trong tu taäp giaùc ngoä. is like being in direct sunlight. There is no way Tuùy OÂng ñaõ tu taäp trong ñaïo traøng cuûa thieàn one can hide one’s shadow. Because these two sö Baïch AÅn trong suoát hai möôi naêm trôøi, habits bicker back and forth, there come into nhöng trong suoát thôøi gian ñoù oâng ñaõ soáng being evil companions, the mirror of karma, the caùch ñaïo traøng hôn möôøi daëm ñöôøng vaø chæ fiery pearl, exposure of past karma, inquests, and ñeán ñeå nghe moãi khi thaày giaûng phaùp. Nhöõng other such experiences. Therefore, all the Thus cuoäc tham vaán cuûa Tuùy OÂng vôùi Baïch AÅn Come Ones of the ten directions look upon luoân xaûy ra vaøo ban ñeâm, vì vaäy khoâng ai covering and name it a ‘yin villain.’ Bodhisattvas thaáy oâng ñeán vaø ñi. Vaøo nhöõng ngaøy Baïch AÅn regard covering as they would having to carry a thuyeát giaûng thì Tuùy OÂng laïi rôøi khoûi ñaïo mountain atop their heads while walking upon the traøng ngay sau khi cuoäc thuyeát giaûng chaám sea.” döùt. Vì theá thaät khoù cho ngöôøi ta bieát ñöôïc Tuïng Trì: Assiduously recite—To chant and Tuùy OÂng laø ñeä töû cuûa Baïch AÅn. Tuùy OÂng laø maintain the sutra and the mantra. moät vò thieàn sö coù baûn chaát thaät laø kyø laï. Sö Tuoåi Ñaïo: Vassagga (skt)—Haï Laïp—Seniority. thích uoáng röôïu ñeá, khoâng heà ñeå taâm ñeán Tuoåi Giaø Cöù Chaïy Theo Thôøi Gian: Old age chuyeän hôn thua, vaø noùi naêng haønh ñoäng vöôït comes swiftly with the passage of months and ngoaøi thoùi thöôøng. Sö hieám khi toïa thieàn vaø years. chaúng bao giôø ñoïc kinh ñieån. Sö khoâng truï laïi

moät nôi coá ñònh, nhöng laïi laên ra nguû baát kyø in his final illness, Suiwo came back to take nôi naøo oâng coù theå naèm, töï cho laø mình may care of him. After Hakuin died, Suiwo maén khi coù röôïu ñeå uoáng. Sö thích ñaùnh côø, inherited the temple, but he didn't do veû tranh vaø soáng ñôøi tuøy thích. Ngöôøi ñöông anything. Whenever people came to study thôøi khoâng theå naøo bieát ñöôïc sö laø ngöôøi thaâm Zen, Suiwo would simply tell them to go to thuùy hay laø moät keû noâng caïn. Daàu sö khoâng Torei. Yet in spite of his refusal to talk about soáng trong thieàn vieän, nhöng khi laõo sö Baïch Zen, there were never fewer than seventy or AÅn laâm beänh, sö ñaõ doïn ñeán ñeå chaêm soùc cho eighty seekers surrounding him. Now Daikyu thaày. Sau khi Baïch AÅn thò tòch, Tuùy OÂng keá and Reigen, Zen masters who had also thöøa thieàn vieän theo söï chæ ñònh cuûa thaày, studied with Hakuin, began writing letters to nhöng luùc ñaàu sö khoâng chòu laøm gì caû. Moãi Suiwo urging him to get to work. In spite of khi coù ai ñeán xin hoïc thieàn thì sö baûo hoï ñeán their efforts, however, Suiwo remained tìm gaëp thieàn sö Ñoâng Laõnh Vieân Töø. Daàu sö serenely unmoved. töø choái thuyeát giaûng veà thieàn, luùc naø o cuõng coù Baûy naêm sau ngaøy thieàn sö Baïch AÅn thò tòch, hôn baûy chuïc hay taùm chuïc thieàn

sinh vaây caû hai vò thieàn sö Daikyu vaø Reigen cuøng ñeán quanh oâng. Ngay khi hai vò thieàn sö Ñaïi Höu naøi næ thieàn sö Tuùy OÂng chuû trì phaùp hoäi nhaân Chaùnh Nieäm vaø Reigen, ngöôøi ñaõ töøng ñaéc ngaøy kyû nieäm leã gioã laàn thöù baûy cuûa Baï ch AÅn. phaùp vôùi thieàn sö Baïch AÅn, ñöùng ra vieát thö Khoâng theå töø choái, Sö Tuùy OÂng ñöùng ra laøm thuùc duïc sö phaûi ñöùng ra hoaèng phaùp, sö vaãn phaùp chuû vaø thuyeát giaûng veà naêm phaùp Thieàn an nhieân baát ñoäng—Suiwo was already over tröôùc hoäi chuùng hôn hai traêm vò. Luùc ñoù, sö thirty years old when he met Hakuin for the Tuùy OÂng ñaõ vaøo khoaûng naêm möôi taùm tuoåi. first time. Nothing whatsoever is known of his Ñaïo traøng cuûa oâng goàm hôn traêm Taêng sinh. early life. The great master Hakuin saw Hoï soáng vaø lao taùc beân trong thieàn vieän, sö Suiwo to be a man of exceptional spirit, and khoâng coù ñuû giôø ñeå tieáp kieán töøng ngöôøi moät. pressed him very hard to realize his potential. Sö laïi ñöôïc thænh giaûng ôû nhieàu nôi khaùc, thu Suiwo spent twenty years in Hakuin's school, huùt soá thieàn giaû töø ba ñeán naêm traêm ngöôøi. but he lived ten miles away and never came Trong nhöõng naêm sau ñoù, coù khi soá thieàn giaû to the temple except when there was a leân ñeán baûy taùm traêm vò. Sö thöôøng noùi vôùi lecture. His private consultations with the moïi ngöôøi: "Coå ñöùc noùi raèng laøm ngöôøi thì teachers always took place late at night, so no neân thö thaû hôn laø coá söùc. Ta thì laïi khoâng one ever saw Suiwo coming and going. On ñoàng yù nhö vaäy; theo ta thì neân coá söùc hôn laø lecture days he would leave as soon as the thö thaû. Ñöøng yeáu ñuoái vaø cuõng ñöøng döïa talk was over. Thus it was hardly realized that daãm vaøo ai caû. Caùc oâng neân luoân nhôù raèng coù Suiwo was Hakuin's disciple. Suiwo was so ngöôøi ngoä ñaïo chæ sau moät vaøi ñeâm chuyeân strange by nature. Fond of rice wine, he paid taâm thieàn ñònh." Sö cuõng thöôøng noùi: "Moïi nôi no attention to trivial matters, and often spoke khaùc ngöôøi ta coâng phu haønh trì theo ñuùng thöù and acted outside the bounds of normal töï thôøi khaéc bieåu, vaø nghi thöùc leã baùi trì tuïng convention. He hardly sat in meditation at all nghieâm nhaët. ÔÛ ñaây chuùng ta toaøn laø haïng and scarcely read any scripture. He had no maét voi muõi khæ, moät tuùm loâng treân oáng chaân fixed abode but would sprawl out to sleep cuõng chaúng coù. Vaäy thì nuoâi soáng cuoäc tu wherever he might be, considering himself haønh baèng trì kinh tuïng keä coù yù nghóa gì?"—lucky if he had managed to obtain enough Seven years after Hakuin's passing, Daikyu, wine to get tipsy. He enjoyed hobbies of Reigen, and Torei finally converged on chess and painting and lived life as he Suiwo and insisted that he be the master of pleased. People couldn't decide whether he the ceremonies for the traditional seven-year had hidden depths or was just a shallow man. memorial service to be held for Hakuin by his Although Suiwo did not care to live in disciples. Unable to refuse, Suiwo rose to the Hakuin's temple, when the great master was occasion by lecturing on the Five Houses of

Zen to an assembly of more than two oâng cheát ñi coøn hôn." Qua ngaøy thöù ba, aùnh hundred. Suiwo was about fifty-eight years saùng loùe leân trong taâm ngöôøi ñeä töû vaø cuoái old at this time. Now the rank of his followers cuøng oâng ñaõ thaâm

nhaäp ñöôïc vaøo yù nghóa cuû a swelled to more than a hundred. They lived in "Moät baøn tay." Coù leõ thieàn sö cuõng sung individual quarters all over the area, and söôùng khoâng keùm gì ñeä töû cuûa mình—During there was enough time for Suiwo to meet a summer seclusion period, a pupil came to with them all when they came to see him. him from a southern island of Japan. Suiwo Suiwo was also invited to speak at other gave him the problem: "Here the sound of places, attracting audiences of three to five one hand." The pupil remained three years hundred. In later years he drew as many as but could not pass this test. One night he seven and eight hundred listeners to his came in tears to Suiwo. "I must return south in lectures on the Zen classics. Suiwo used to shame and embarrassment," he said, "for I tell people, "An ancient said that it is cannot solve my problem." "Wait one week preferable to be too relaxed than too intense. more and meditate constantly," advised I do not agree; it is better to be too intense Suiwo. Still no enlightenment came to the than too relaxed." Suiwo would add, "Don't pupil. "Try for another week," said Suiwo. be weak and dependent. You should always The pupil obeyed but in vain. "Still another remember that someone who keeps on week." Yet this was of no avail. In despair the seeking the truth unremittingly can penetrate student begged to be released, but Suiwo in one or two nights." Suiwo was also used to requested another meditation of five days. say, "Everywhere else they are orderly and They were without result. Then he said: regular, their ceremonious bearing models of "Meditate for three days longer, then if you dignity. Here we have elephant eyes and fail to attain enlightenment, you had better monkey noses, with no hair on the shins. Of kill yourself." On the third day sure enough a what use are worldlings making a living by light dawned on him and he finally penetrated reciting scriptures?" into the meaning (was enlightened) of the Vaøo moät muøa an cö kieát haï, moät ñeä töû töø moät "One hand." Perhaps the master was a happy hoøn ñaûo ôû mieàn Nam nöôùc Nhaät ñeán xin nhaäp man no less than the pupil himself. moân. Tuùy OÂng giao cho anh ta ñeà muïc: "Nghe Noùi veà toâng moân cuûa laõo sö Baïch AÅn, sö noùi: tieáng voã cuûa moät baøn tay." Ngöôøi ñeä töû löu laïi "Trong soá caùc ñeä töû cuûa tieân sö Baïch AÅn, chæ ba naêm maø khoâng vöôït qua ñöôïc böôùc thöû coù Ñoâng Laõnh Vieân Töø laø ngöôøi duy nhaát naém thaùch aáy. Moät ñeâm kia, nöôùc maét raøn ruïa, anh baét ñöôïc toaøn boä yeáu chæ cuûa toâng moân. Trong ta ñeán gaëp thaày vaø thöa raèng: "Ñeä töû phaûi khi ñoù, ngöôøi chöùng ngoä thaâm saâu nhaát laø quay veà phöông Nam trong noãi ngöôïng nguøng thieàn sö Ñaïi Höu Chaùnh Nieäm." Sö Tuùy OÂng vaø hoå theïn vì ñeä töû khoâng tìm ñöôïc lôøi giaûi cuõng noùi theâm: "Ngay caû nhöõng thieàn giaû ñaõ cho ñeà muïc." Tuùy OÂng khuyeân anh ta: "OÂng töøng haønh cöôùc voâ ngaïi khaép nôi, ñaõ daïn daøy haõy ôû laïi theâm moät tuaàn nöõa vaø coá gaéng quaùn kinh nghieäm, coù taøi bieän giaûi saéc beùn, cuõng töôûng." Vaãn khoâng moät tia saùng naøo. "Haõy thöû thaáy mình keùm coõi thua thieät khi dieän kieán theâm moät tuaàn nöõa naøo!" Tuùy OÂng laïi baûo. tieân sö Baïch AÅn. Vì sao laïi nhö vaäy? Vì tieân Ngöôøi ñeä töû vaâng lôøi, nhöng vaãn khoâng coù keát sö nhö caây ñaïi thuï vöôn thaúng leân trôøi cao, quaû gì. "Haõy thöû theâm moät tuaàn nöõa xem coøn hoï nhö coû daïi chæ ñuû söùc phuû

quanh maët sao?" Tuùy OÂng laïi baûo. Laïi theâm moät thaát baïi ñaát maø thoâi, ñeán noãi hoï khoâng bieát phaûi tieán nöõa. Trong söï tuyeät voïng, ngöôøi hoïc troø van thoái nhö theá naøo. Neân hoï ñaønh cuoán côø deïp xin Thaày cho mình ñi, nhöng Tuùy OÂng vaãn troáng maø cuùi ñaàu baùi phuïc." Khoâng coù moät yeâu caàu anh ta ôû laïi nghieàn ngaãm theâm naêm hoäi chuùng Thieàn naøo coù ñöôïc goác ñaïi thuï nhö ngaøy nöõa. Vaãn khoâng coù keát quaû gì. Thaày laïi vaäy; vì vaäy maø nhöõng ai ñaõ töøng böôùc qua baûo: "Haõy nghieàn ngaãm theâm ba ngaøy nöõa. boùng ñaïi thuï aáy ñeàu coù theå ngaång cao ñaàu ñoái Vaø neáu vaãn khoâng coù keát quaû gì, thì thaø laø dieän vôùi moïi thöû thaùch. Ñaây laø ñieàu maø ta

ñoan chaéc vôùi maáy oâng nhö vaäy! Khi sö saép Tuøy Bònh Phuïc Döôïc: See Tuøy Ba Truïc Laõng. thò tòch, Taêng chuùng vaây quanh xin sö lôøi phoù Tuøy Caên Cô: According with faculties—Phaùp chuùc. Sö ñaõ quôû traùch hoï. Ñeán khi hoï coá naøi Phaät thuyeát giaûng tuøy caên cô trình ñoä cuûa töøng næ, sö ñaõ haï buùt vieát: ngöôøi—The teaching of the Buddha according "Treâu Phaät nhaïo Toå with the capacity (capability) of everyone. Suoát baûy möôi ba naêm trôøi. Tuøy Caàu: Tuøy theo söï caàu nguyeän cuûa chuùng Coøn lôøi cuoái trong ñôøi. sanh—According to prayer. Caùi gì? Caùi gì ñaây? Tuøy Caàu Boà Taùt: Boà taùt Quaùn AÂm Taàm Thanh Kaaa!" Cöùu Khoå—Bodhisattva (Kuan-Yin) who sees that Speaking of the school of his old teacher all prayers are answered. Hakuin, Suiwo said, "The only one of his Tuøy Caàu Thieân Töû: Tuøy Caàu Töùc Ñaéc Thieân followers who snatched all the spiritual goods Töû—Teân cuûa moät vò AÙc Taêng cheát ñi tuy bò ñoïa from Hakuin's house was Torei. While the vaøo ñòa nguïc, nhöng tröôùc khi cheát hoái haän vaø caàu only one who penetrated deeply into the nguyeän, neân ñöôïc sanh leân coõi trôøi vôùi teân laø “Tuøy source of his teaching was Daikyu." Suiwo Caàu Ñaéc Thieân Töû”—Name of a deva who was also said, "Even Zen monks who traveled formerly a wicked monk who died and went to freely throughout the land without inhibition hell, but when dying repented, prayed and was found themselves at a loss when they met reborn the deva. Hakuin. Why was this? Because 'great tree Tuøy Caàu Töùc Ñaéc Chaân Ngoân: See Ñaïi Tuøy Caàu reached the sky, barbed wired covered the Ñaø La Ni. ground,' so that they could neither advance Tuøy Chí Thí: Giving as occasion offers—Coù nor retreat. Therefore they had their flags and ngöôøi ñeán neân boá thí hay chæ boá thí ñöôïc söï tieän drums taken away, so they took off their ích ôû choã gaàn. Ñaây laø moät trong taùm loaïi boá thí armor and surrendered. None of the other Zen theo Caâu Xaù Luaän vaø Kinh Phuùng Tuïng trong congregations have these great trees; that is Tröôøng Boä Kinh—Giving of convenience or to why monks stride right past them, and they those who come for aid. This is one of the eight are unable to trip up anyone at all. I guess causes of dana or giving according to the Kosa that's fitting." When Suiwo was on his Sastra and Sangiti Sutta in the Long Discourses of deathbed, his attendants asked for a parting the Buddha—See Baùt Chuûng Boá Thí. verse. Suiwo scolded them. When they Tuøy Chuùng: Ñi theo Taêng chuùng cuøng nhau tham repeated the request, he took a brush and hoïc—To follow the monks to study and cultivate wrote, together. "I've been fooling Tuøy Chuyeån: See Tuøy Chuyeån Lyù Moân. Buddhas and

Zen masters Tuøy Chuyeån Lyù Moân: Tuøy theo caên cô cuûa ngöôøi for seventy-three years. nghe maø thuyeát phöông tieän (chöa ñöôïc chö Phaät As for the final statement, vaø chö Boà Taùt thuyeát giaûng), ñoái laïi vôùi Chaân What? What? Thöïc Lyù Moân tuøy theo baûn yù cuûa chö Phaät vaø chö Kaaa!" Boà Taùt maø laøm saùng toû thöïc nghóa—The sect or Tuùy Töôïng: Con voi ñieân, gioáng nhö nhöõng keû teaching of adaptable philosophies not revealed xaáu aùc khoù haøng phuïc—A mad elephant, like evil by the Buddhas and Bodhisattvas, in contrast with hard to subdue. the truth as revealed by them. Tuøy Ba Truïc Laõng: Tuøy theo beänh maø cho thuoác, Tuøy Chuyeån Phöông Tieän: Samana-arthata yù noùi tuøy caên cô trình ñoä maø tieáp daãn vaø cöùu ñoä — (skt)—Ñoàng Söï—Sharing the same aim—Having The term means to welcome and guide students in the object or aim—See Ñoàng Söï Nhieáp. accordance with their levels of Tuøy Cô: Tuøy theo cô hoäi hay caên cô, nhö giaùo understanding. thuyeát cuûa Ñöùc Phaät thích hôïp vôùi caên cô cuûa moïi Tuøy Bæ Bæ Xöù: Tuøy moãi hoaøn caûnh—According to ngöôøi—According to opportunity, capacity, or each situation. capability, i.e. the teaching of the Buddha

according with the capacity of everyone. Boà Ñeà Ñaït Ma, ñaây laø moät trong boán haïnh cuûa Tuøy Cô ÖÙng Bieán: To accommodate (adapt) Thieàn giaû. Chuùng sanh ñeàu do duyeân nghieäp maø oneself to circumstances. chuyeån thaønh, chöù chaúng coù caùi 'toâi.' Moïi noãi khoå Tuøy Duïc Thaønh: Tuøy yù muoán maø ñaït thaønh—vui ñeàu do nhaân duyeân sanh. Neáu nay ñöôïc quaû Voluntary attained. baùo toát, höôûng ñuû vinh döï, aáy laø do nhaân laønh thuôû Tuøy Duïng: Ñi cuøng vaø söû duïng—Go along with tröôùc caûm neân, nay môùi ñöôïc vaäy. Heã duyeân heát and use. thì laïi hoaøn khoâng, möøng vui noãi gì? Ñöôïc maát gì Tuøy Duyeân: Accord with conditions—Tuøy thuaän ñeàu tuøy theo duyeân, nhöng taâm ngöôøi thì khoâng vì vôùi ñieàu kieän xung quanh. Chòu theo caùi duyeân maø vaäy maø ñöôïc theâm hay bôùt maát caùi gì. Neáu thaáu söï vaät beân ngoaøi keùo tôùi gaây ra caûm xuùc cho töï ñaùo ñöôïc nhö vaäy thì gioù vui chaúng ñoäng, laëng leõ theå, nhö soùng laø heä quaû cuûa gioù (nöôùc nhôø duyeân maø thuaän ñaïo, neân noùi laø tuøy thuaän theo duyeân gioù thoåi maø sinh ra soùng)—According with nghieäp vaäy—According to the first patriarch conditioning cause, or resulting from conditioning Bodhidharma, "Obedient to karma" is one of the cause, or circumstances as waves result from four disciplinary processes. Being obedient to wind. karma, there is not 'self' (atman) in whatever Tuøy Duyeân Baát Bieán: Baát bieán trong nhöõng haønh beings that are produced by the interplay of ñoäng tuøy duyeân, nhö theå cuûa chaân nhö laø baát bieán, karmic conditions; pain and pleasure we suffer are nhöng khi tieáp xuùc vôùi caùi duyeân thì naåy sinh ra voâ also the results of our previous action. If I am soá söï vaät khaùc nhau—Ever changing in conditions rewarded with fortune, honor, etc., this is the yet immutable in essence—Adapting to conditions outcome of my past deeds which, by reason of fundamtentally unchanging. causation, affect my present life. When the force Tuøy Duyeân Chaân Nhö: Chaân nhö duyeân khôûi— of karma is exhausted, the result I am enjoying Conditioned essence—Conditioned substance—now will disappear; what is then the use of being Conditioned thusness—The

conditioned joyful over it? Gain or loss, let us accept karma as Bhutatathata or relative condition—Ever- it brings us the one or the other; the spirit itself changing essence or substance—Tuøy duyeân chaân knows neither increase nor decrease. The wind of nhö laø tuøy theo nhieãm duyeân voâ minh maø sinh ra gladness does not move it, as it is silently in voïng phaùp, hay chaân nhö aûnh höôûng bôûi ngoaïi harmony with the Path. Therefore, his is called caûnh, tònh hay baát tònh, maø sanh ra vaïn phaùp. Chaân 'being obedient to karma.' nhö bò aûnh höôûng bôûi ngoaïi caûnh, ñieàu kieän thanh Tuøy Duyeân Hoùa Vaät: Chuyeån hoùa chuùng sanh tuøy tònh hay baát tònh, taïo ra chö phaùp. Chaân nhö laø baûn theo ñieàu kieän hay hoaøn caûnh cuûa hoï—To convert theå cuûa vaïn vaät, laø chaân thöïc, nhö thöôøng, baát or transform people according to their conditions, bieán, baát ñoäng, laïi laø choã döïa cho caùc söï töôùng cuûa or to circumstances in general. nhaân duyeân (chaân nhö laø theå, vaïn vaät laø töôùng; theå Tuøy Giaùc Trí: Conscious knowledge—Trí tuøy vaø töôùng nöông nhau, khoâng bao giôø xa lìa nhau), giaùc bao goàm trí bieát taát caû theá giôùi voâ löôïng sai nhö nöôùc vaø soùng (nöôùc baát bieán, nöông theo gioù bieät; bieát taát caû chuùng sanh baát tö nghì; bieát taát caû ngoaïi duyeân, maø taïo thaønh haøng haøng lôùp lôùp phaùp, moät vaøo nhieàu phaùp, nhieàu vaøo moät phaùp; soùng)—The Bhutatathata influenced by bieát taát caû phaùp giôùi roäng lôùn; bieát taát caû hö khoâng environment, or pure and impure conditions, giôùi roát raùo; bieát taát caû theá giôùi nhaäp quaù khöù theá; produces all things. The absolute in its causative bieát taát caû theá giôùi nhaäp vò lai theá; bieát taát caû theá or relative condition: The Bhutatathata influenced giôùi nhaäp hieän taïi theá; bieát taát caû Nhö Lai voâ by environment, or pure and impure conditions, löôïng haïnh nguyeän ñeàu ôû nôi moät trí maø ñöôïc produces all things. The bhutatathata in the vieân maõn; vaø bieát tam theá chö Phaät ñeàu ñoàng moät relative or phenomenal conditions. The absolute haïnh maø ñöôïc xuaát ly—Conscious knowledge in its phenomenal relativity; and considered as which includes the knowledge of the infinite immutable, the bhutatathata, which is likened to differentiations of all worlds; the knowledge of the water as opposed to the waves. the inconceivability of all realms of sentient Tuøy Duyeân Haïnh: Obedient to karma—Theo Toå beings, the knowledge of all things, each

individual being immanent in the variegated "Rejoice" means appreciation of something. manifold, and the variegated manifold being Rejoicing without the slightest thought of jealousy immanent in each individual unit, knowledge of or competitiveness. Without these negative the vastness of all spheres of reality, knowledge thoughts, we must rejoice over positive deeds of the ultimacy of all realms of space, knowledge performed even by people we consider enemies. of all worlds entering the past, knowledge of all We have two objects of rejoicing: Rejoicing over worlds entering the future, knowledge of all others' root virtues and rejoicing over our own. worlds entering the present, knowledge of the This is the fifth of the ten conducts and vows of infinite undertakings and vows of all Buddhas Samantabhadra Bodhisattva. Rejoice at others' reaching fulfillment in one knowledge, and the merits and virtues means from the time of our knowledge that the Buddhas of past, present

and initial resolve for all wisdom, we should diligently future all attain emancipation by own and the cultivate accumulation of blessings without regard same practice. for their bodies and lives, cultivate all the difficult Tuøy Giôùi: Giöõ giôùi tu haønh—Follow precepts. ascetic practices and perfect the gates of various Tuøy Hình Haûo: Anuvyanjana (skt)—Haûo paramitas, enter bodhisattva grounds of wisdom Töôùng—Thaân Phaät coù ñuû töôùng haûo cuûa baäc ñaïi and accomplish the unsurpassed Bodhi of all nhaân, töøng töôùng laïi coù moät soá veû ñeïp bieåu loä tuøy Buddhas. We should completely follow along with theo hình dung cuûa moãi töôùng—Excellent in every and rejoice in all of their good roots (big as well detail; the individual excellences of others united as small merits)—See Thaäp Haïnh Nguyeän Phoå in the Buddha. Hieàn. Tuøy Hoùa: Upapatti-nimana (skt)—Tuøy Duyeân Tuøy Hyû Phöôùc Baùu: Hoan hyû vôùi phöôùc baùu cuûa Hoùa Vaät—Chuyeån hoùa chuùng sanh tuøy theo ñieàu keû khaùc ñem laïi traïng thaùi an vui, baát luaän trong kieän hay hoaøn caûnh cuûa hoï—To convert or caûnh giôùi naøo. Ngoaøi ra, taùn döông haønh ñoäng cuûa transform people according to their conditions, or keû khaùc cuõng ñem laïi keát quaû ñöôïc ngöôøi khaùc taùn to circumstances in general. döông laïi—Rejoicing in other's merit is Tuøy Hyû: Anumodana (skt)—Vui theo ñieàu thieän. productive of joy wherever one is born. Besides, Vui theo caùi vui cuûa ngöôøi (thaáy ngöôøi laøm vieäc rejoicing in other's merit is also getting praise to thieän, loøng mình hoan hyû vui söôùng theo)—To oneself. rejoyce in all good—To rejoice in the welfare of Tuøy Hyû Taâm: Tuøy hyû laø vui theo caùc söï vui veû vaø others, or to do that which one enjoys, or to follow haïnh phuùc cuûa ngöôøi. Tuøy hyû taâm döùt töø ñöôïc caùc one's inclination. chöôùng nghieäp veà taät ñoá, ích kyû, nhoû nhen, vaân Tuøy Hyû Coâng Ñöùc: Rejoice at others' merits and vaân—Accepting Mind. Accepting means to feel virtues—Töø "Hoan Hyû" coù nghóa laø caûm kích moät happy for others' joy and happiness. Accepting caùi gì ñoù. Hoan hyû laø vui theo caùi vui hay caùi thieän mind has the special characteristics that can laønh cuûa ngöôøi khaùc maø khoâng coù moät chuùt gì eliminate various karmic obstructions including ganh tî vaø caïnh tranh. Khoâng coù nhöõng yù nghó tieâu jealousy, stinginess, pettiness, etc. cöïc naøy, chuùng ta hoan hyû taát caû nhöõng thieän haønh Tuøy Khaû Naêng: According to one's capability. ñöôïc thöïc hieän bôûi ngay caû nhöõng ngöôøi maø chuùng Tuøy Kinh Luaät: Haønh ñoäng ñuùng theo luaät ñöôïc ta xem nhö keû thuø. Coù hai ñoái töôïng ñeå hoan hyû: dieãn taû trong Luaät Taïng—According to the Hoan hyû thieän caên cuûa ngöôøi khaùc vaø hoan hyû discipline as described in the sutras, i.e. the thieän caên cuûa chính mình. Ñaây laø haïnh nguyeän thöù various regulations for conduct in the Sutra- naêm trong Phoå Hieàn Thaäp Haïnh Nguyeän. Tuøy hyû pitaka; according to the wisdom and insight as coâng ñöùc laø phaùt taâm chöùng nhaát thieát trí maø sieâng described in the Vinaya-pitaka. tu coäi phöôùc, chaúng tieác thaân maïng, laøm taát caû Tuøy Kinh Nghieäm: According to experience. nhöõng haïnh khoù laøm, ñaày ñuû caùc moân Ba La Maät, Tuøy Loaïi: According to the categories—Tuøy theo chöùng nhaäp caùc truù ñòa cuûa Boà Taùt, ñeán troïn quaû chuûng loaïi. Ñöùc Phaät vaø Boà Taùt tuøy theo chuûng voâ thöôïng Boà ñeà, vaân

vaân bao nhieâu caên laønh aá y, loaïi chuùng sanh maø thò hieän thuyeát giaùo khaùc duø nhoû duø lôùn, chuùng ta ñeàu tuøy hyû—The word nhau—According to class or type. Buddhas and

Bodhisattvas reveal themselves in varying forms Tuøy Nghi Thí: Appropriate giving—Tuøy nghi boá according to the need or nature of the beings thí, vì bieát thöôïng, trung, haï—Giving whom they desire to save. appropriately, knowing superior, mediocre, and Tuøy Loaïi Sanh: Birth according to species—Sanh inferior. ra theo loaøi—Chö Phaät vaø chö Boà Taùt sanh vaøo Tuøy Nghi Thuyeát: Söï giaûi thích thích hôïp— ñieàu kieän cuûa nhöõng ngöôøi maø hoï muoán cöùu ñoä — Appropriate explanation. Buddhas and Bodhisattvas are born into the Tuøy Nghóa: Tuøy theo yù nghóa—According to conditions of those they seek to save. intention, to meaning, or to the right. Tuøy Loaïi ÖÙng Ñoàng: See Tuøy Loaïi. Tuøy Ngoân Thuû Nghóa: Yatharutarthabhinivishta Tuøy Löïc: Tuøy theo söùc löïc cuûa mình—According (skt)—Chaáp vaøo vaên töï maø cho raèng vaên töï hoaøn to one’s power. toaøn phuø hôïp vôùi yù nghóa—To cling to the letter as Tuøy Löu Ñaéc Dieäu: Vò thaày nöông theo caên khí fully in accordance with the sense. cuûa ngöôøi ñeä töû—The master teaches in Tuøy Nhaïo Phaät: The Buddha adapting to accordance with the disciple's natural capacity. Mentalities. Tuøy Löu Quaû: Keát quaû töï nhieân—Natural Tuøy Nhaäp: Theo ñoù maø vaøo—Accord with an outcome. enter. Tuøy Mieân: Anusaya (skt). Tuøy Nieäm: Anussati (p)—Ñeà muïc suy nieäm— 1) Buoàn nguû—Ngaày ngaät—Yielding to sleep, Remembrance—See Smrti. sleepiness, drowsiness, comatose, one of the Tuøy Nieäm Phaân Bieät: Anusmarana-vikalpa klesa, or temptations. (skt)—Discriminating by remembrance of affairs 2) Baát cöù thöù gì aên saâu neân goïi laø tuøy mieân, that are past. chuùng laø caùi nhaân cho tham duïc, v.v., sanh ñi Tuøy Phaùp: Anudhamma (p)—Ñi theo phaùp—To sanh laïi maõi—Anything which is owing to follow the dharma. their inveteracy that they are called inherent Tuøy Phaùp Haønh: Dharmanusarin (skt)—The tendencis (anusaya) since they inhere Dhamma-Devotee—Practice according to the (anusenti) as cause for the arising of greed for teachings. sense desire, etc., again and again. 1) Laáy giaùo phaùp ñeå tu haønh ñaït ñöôïc quaû vò. 3) Theo toâng nghóa cuûa Höõu Boä Tieåu Thöøa, Laáy lyù trí phaân tích Phaät phaùp ñeå tu haønh. “Tuøy Mieân” laø moät teân khaùc cuûa phieàn naõo: Nhöõng ngöôøi lôïi caên tu haønh baèng caùch Used by the Sarvastivadins as an equivalent nghieàn ngaãm vaø thöïc taäp giaùo lyù, ñoái laïi vôùi for klesa, the passions and delusions. haïng ñoän caên chæ bieát tin vaøo ngöôøi khaùc — 4) Theo toâng nghóa cuûa phaùi Duy Thöùc Ñaïi The religious life which is evolved from Thöøa, ñaây laø teân goïi chung cho chuûng töû cuûa practicing the teaching of others. Those who “Phieàn Naõo Chöôùng” vaø “Sôû Tri Chöôùng” follow the truth by reason of intellectual (tham, saân, si, maïn, nghi, taø kieán): Used by ability, in contrast with the non-intellectual, the school of consciousness as the seed of who put their trust in others. klesa (greed, hatred, ignorance, pride, doubt, 2) Moät trong hai phaïm truø baét buoäc ñoái vôùi ngöôøi wrong views). “xin nhaäp doøng” (teaching or faith). Moân ñoà Tuøy Mieân Ñòa: Giai ñoaïn coù khuynh höôùng nguû cuûa Luaät böôùc

vaøo con ñöôøng sieâu nhieân nhôø ngaàm hay ngaày ngaät (sô cô)—Stage of latency. hieåu bieát hoïc thuyeát veà maët trí tueä, khaùc vôùi Tuøy Mieân Taâm: Latent mind. moân ñoà nieàm tin böôùc vaøo baèng söï tham gia Tuøy Moân: Meditation by following one's töï phaùt—Follower of the teaching; one of the breaths—See Tuøy Töùc Moân. two kinds of aspirants to "stream entry." The Tuøy Naêng Löïc: Tuøy khaû naêng vaø söùc löïc— follower of the teaching, unlike the follower According to one's ability and strength. of the faith, does not enter the supermundane Tuøy Nghi: Tuøy theo muïc ñích yeâu caàu—For path because of his trust but rather on the whatever purpose it may serve—As suitable, basis of his intellectual understanding of the proper, or needed. Buddhist teaching.

Tuøy Phaàn: Tuøy theo haïn phaän cuûa söùc löïc maø Tuøy Saéc Ma Ni Chaâu: See Tuøy Saéc Ma Ni. hoaøn thaønh coâng vieäc ñaõ ñöôïc giao phoù — Tuøy Sôû Duïc: Tuøy theo söï ham muoán cuûa mình— According to the part assigned or expected; According to one's desire. according to lot or duty. Tuøy Sôû Nguyeän: Tuøy theo sôû nguyeän cuûa mình— Tuøy Phaàn Giaùc: Partial apprehension—Töøng According to one's wish. phaàn ñoaïn voâ minh, töøng phaàn giaùc chaân giaùo. Boà Tuøy Söï: Tuøy theo hieän töôïng—According with Taùt ôû ngoâi Thaäp Truï, Thaäp Haønh vaø Thaäp Hoài phenomena. Höôùng, töøng phaàn ñöôïc thuûy giaùc. Ñaây laø söï giaùc Tuøy Söï Sai Bieät Ñeá: Ñaïo Lyù Theá Tuïc Ñeá— ngoä töøng phaàn, moät trong "töù giaùc" ñöôïc noùi ñeán Common doctrinal postulates (the five skandhas). trong Khôûi Tín Luaän—Partial apprehension, one Tuøy Taâm Chuùng Sanh Maø Hieän Thaân Cöùu Ñoä: of the four intelligences or apprehensions. Further To appear in the world to save sentient beings in Bodhisattva-enlightenment in action of the ten any physical form (any form they wish). grounds, ten necessary activities and ten kinds of Tuøy Taàm Tuøy Töù: Theo ñuoåi vieäc khaùm phaù vaø dedications, according to their capacity, attain khaûo saùt—Pursue discovery (reflection) and Bodhi in its final stages. This is the partial examination. enlightenment, the third of the four intelligences Tuøy Tha Khöù: Zuita-Ko (jap)—Chaïy theo hoaøn or apprehensions of the Awakening of Faith. caûnh beân ngoaøi—To follow external Tuøy Phaän: Tuøy theo khaû naêng—According to circumstances. one's ability. Tuøy Tha YÙ Ngöõ: Tuøy theo yù cuûa ngöôøi maø thuyeát Tuøy Phieàn Naõo: Paritta-klesa (skt)—Consequent giaûng—Qualified to suit the intelligence of his delusions—Tuøy Hoaëc—Secondary afflictions— hearers. Phieàn naõo khôûi leân bôûi phieàn naõo caên baûn, ñoái laïi Tuøy Thôøi Caäp Tieát: Hôïp theo thôøi tieát. Ñaây laø söï vôùi phieàn naõo caên baûn khôûi leân töø luïc caên— theå hieän taâm bình thöôøng cuûa baát cöù haønh giaû tu Sequent, or associated klesa-trials, or evils, either thieàn naøo—Adapt oneself to the weather. This all of them as always dogging the foot-steps. shows a common mind of any Zen practitioner. Consequent afflictions resulting or arising from Tuøy Thuaän: Follow—Tuøy thuaän theo ai: To the fundamental afflictions, in contrast with accord with someone (to follow someone, to afflictions arising from the six senses—See Hai obey)—Tin vaø thöïc taäp theo giaùo thuyeát cuûa Ñöùc Möôi Boán Phieàn Naõo Phuï. Phaät: To believe and follow the teaching of the Tuøy Phieàn Naõo Ñòa Phaùp:

Paritta-klesa-bhumika- Buddha. dharma (skt)—See Tuøy Phieàn Naõo. Tuøy Thuaän Bình Ñaúng Thieän Caên Hoài Höôùng: Tuøy Phoøng: See Tuøy Phöông. Transference of the identity of all good roots. Tuøy Phoøng Tyø Ni: Vinaya (skt)—Nhöõng luaät nghi Tuøy Thuaän Chuùng Sanh Bieän Taøi: Bieän taøi tuøy thích hôïp vôùi ñieàu kieän ñòa phöông, hay luaät leä theo cuûa taát caû chuùng sanh laøm cho hoï hoan hyû — thích hôïp cho moïi nôi—Rules which are suitable Intellectual power of gladdening all sentient to local conditions; or to conditions everywhere. beings according to their mentalities. Tuøy Phöông: Tuøy theo nôi hay baát cöù nôi naøo— Tuøy Thuaän Cöôùc: Chön tuøy thuaän, vì chaúng traùi According to place; suitable to the place; in lôøi daïy cuûa caùc baäc toân tuùc—The feet of accord, whatever place; wherever. not opposing the teachings of all the honorable. Tuøy Phöông Töïu Vieân: Gaëp vuoâng lieàn vuoâng, Tuøy Thuaän Duï: Thí duï tuøy thuaän, vì chaúng traùi lôøi gaëp troøn lieàn troøn (ôû baàu thì troøn, ôû oáng thì daøi), yù daïy cuûa caùc baäc toân tuùc—A simile (example) of noùi tuøy choã thích öùng—When you are in Rome, do accord, not opposing the teachings of all the as Romans do—Adapt oneself to circumstances. honorable. Tuøy Quaùn: Minh saùt—Accordingly contemplate. Tuøy Thuaän Ñaúng Quaùn Nhaát Thieát Chuùng Sanh Tuøy Saéc Ma Ni: Moät loaïi ngoïc mani khoâng coù Hoài Höôùng: Transference of contemplating all maøu saéc rieâng, noù tuøy theo maøu saéc cuûa vaät soi living beings equally. vaøo noù maø hieän saéc töôùng cuûa mình—A precious Tuøy Thuaän Hoùa Chuùng AÂn: AÂn tuøy thuaän hoùa stone that takes on the colour of its surroundings.

chuùng—AÂn tuøy thuaän hoùa chuùng, moät trong möôøi hôïp vôùi nhöõng kieán thöùc ñöông thôøi vaø nhu caàu aân cuûa Phaät. Tröôùc tieân laø giaùo phaùp Tieåu Thöøa cuûa moïi ngöôøi trong taát caû thôøi ñaïi maø uyeån roài sau laø giaùo phaùp Ñaïi Thöøa —Grace of teaching chuyeån thay ñoåi—The religious life which is in accordance with the capacity of his hearers, evolved from faith on the teaching of others. It is first Hinayan, then Mahayana doctrine, one of ten that of the unintellectual type, in contrast with kinds of the Buddha's grace. those whose intelligence is sharp, their religious Tuøy Thuaän Kieát: Passion—Desire—Cupidity— life is evolved from practice on the teaching of Tham aùi troùi buoäc ngöôøi vaø xoâ ñaåy hoï tieáp tuïc laên others. The Buddha always pointed out: 'All is troâi trong coõi ta baø—Passion that binds people and momentary and ever-changing' or 'Materiality is forces them to continue to float in the samsara. impermanent, changing, and becoming other' Tuøy Thuaän Löu Chuyeån: Thuaän theo doøng luaân Whoever decides about, places his confidence in hoài sanh töû—Going along with cyclic existence. these dharmas in this way, is called mature in Tuøy Thuaän Tha Duyeân: Thuaän theo caùc ñieàu confidence. This is the process of Buddhist history kieän khaùc—Going along with other conditions. which ran from the Buddha's time to the present Tuøy Thuaän Theá Gian: Thuaän theo theá gian— day. As a matter of fact, the most important and Going along with the mundane. impelling force directing the progress not only of Tuøy Thuaän Thieän Höõu: Tuøy thuaän thieän höõu laø Buddhism, but also of all real religions for their ñaïo xuaát sanh Phaät phaùp, vì hoï ñoàng gieo caên long-term

survival, must be the potential of laønh—Following good friends is a way of association with the contemporary knowledge and generating qualities of Buddhahood, because they the need of people at all time. plant roots of goodness together. Tuøy Tín Quaû: Sraddhanusarin (skt)— Tuøy Thuaän Tuùc: Feet of accord—Chön tuøy thuaän, Saddhanusarin (p)—Laáy söï tín taâm ñeå tu haønh ñaït vì chaúng traùi lôøi daïy cuûa caùc baäc toân tuùc—Not quaû—Practice according to faith to attain opposing the teachings of all the honorable—See Buddhahood. Möôøi Chaân Cuûa Chö Ñaïi Boà Taùt. Tuøy Tình: Nhöôïng boä hay tuøy theo söï öôùc nguyeän Tuøy Thuaän Töï Taâm: Ñi theo taâm cuûa chính cuûa ngöôøi khaùc—Yielding to other people's mình—Follow one's own mind. wishes. Tuøy Thuaän Xaûo Phöông Tieän: Thuaän theo caên cô Tuøy Tònh YÙ: Anumatikappa (p)—In compliance chuùng sanh maø raên daïy, khieán hoï tin töôûng öa with the pure mind—Trong laàn keát taäp kinh ñieån thích; thuyeát phaùp raát saâu maø deã hieåu cho moïi laàn thöù hai taïi thaønh Tyø Xaù Ly, caùc tyø kheo phaùi ngöôøi—Preaching deep truths in simple form to Baït Kyø ñaõ ñeà nghò ñöôïc pheùp hoäi nghò vôùi thieåu soá lead on people gladly to believe. duø khoâng ñuû soá quy ñònh nhö tam sö thaát chöùng, Tuøy Tín Haønh: Saddha-nusarin (p)—Sraddha- hoäi nghò vaãn coù hieäu löïc nhö thöôøng vaø ñöôïc pheùp nusarin (skt)—The Faith-Devotee—Mature in yeâu caàu chaáp nhaän moät haønh ñoäng sau khi ñaõ laøm. confidence—Practice according to faith— Ñaây laø vi phaïm luaät—In the Second Council in Practices evolved from faith—Laáy söï tín taâm ñeå Vaisali, the monks of the Vajji insisted allowing tu haønh ñaït ñöôïc quaû vò. Nhöõng ngöôøi ñoän caên tu ordination to proceed even though there are not haønh baèng caùch tin vaøo giaùo lyù, ñoái laïi vôùi nhöõng enough three superior monks and seven ngöôøi lôïi caên tu haønh baèng caùch thöïc taäp giaùo lyù. witnesses; and allowing obtaining sanction for a Ñöùc Phaät thöôøng chæ ra caùc phaùp laø taïm bôï, thay deed after it is done. This also amounts to a ñoåi vaø trôû thaønh caùi khaùc. Baác cöù ai haønh ñoäng breach of monastic discipline. uyeån chuyeån ñieàu gì maø döïa treân nieàm tin thaáy Tuøy Toïa: Moät trong 12 haïnh tu ñaàu ñaø nhaèm giuùp ñöôïc baûn chaát nhö thaät cuûa chö phaùp nhö treân thì haønh giaû thanh tònh thaân taâm vaø giaûi thoaùt khoûi ñöôïc goïi laø 'Tuøy Tín Haønh.' Ñaây laø tieán trình phaùt tham duïc veà aên uoáng, aùo quaàn, nôi ôû. Tuøy toïa laø trieån Phaät giaùo töø thôøi Ñöùc Phaät cho ñeán ngaøy nay. choã naøo cuõng coù theå ôû ñöôïc—To dwell anywhere, Thaät ra, ñaây laø yeáu toá quan troïng vaø caáp thieát nhaát one of the twelve ascetic practices help khieán Phaät giaùo vaø taát caû caùc toân giaùo khaùc vì söï practitioners purify the body and mind and free toàn taïi laâu daøi cuûa mình, phaûi coù tieàm naêng keát from the desire of food, clothing and shelter—See

Thaäp Nhò Haïnh Ñaàu Ñaø. also called "Flowing Water Buddha Recitation." It Tuøy Trieàu: Trieàu ñaïi nhaø Tuøy beân Trung Hoa töø is like water continuously flowing in a river; if it naêm 581 ñeán naêm 618—Sui Dynasty in China encounters an obstacle such as a rock or a tree, it (581-618). simply bounces back and continues to flow around Tuøy Tuïc Thuyeát: Samvritya-desana (skt)—Giaùo it. Normally, the practitioner of this

method, early lyù töông ñoái—Relative teaching. each morning, bows forty-eight times to Amitabha Tuøy Töï: Voluntary—Tuøy theo baûn nguyeän cuûa Buddha, and seven times each to the Bodhisattva chính mình—At one's own will. Avalokitesvara, the Bodhisattva Tuøy Töï Tha YÙ Ngöõ: Tuøy theo yù cuûa mình vaø Mahasthamaprapta, and the Ocean-Wide ngöôøi maø thuyeát giaûng—A combination of both of Assembly. He then kneels down to seek the two methods of qualifying to suit the repentance. From then on until nightfall, whether intelligence of his hearers and out of the fullness walking, standing, lying down, or sitting up, he of his nature (unqualified). recites the Buddha's name, either fingering the Tuøy Töï YÙ Ngöõ: Unqualified (out of the fullness of rosary or simply reciting. Before going to bed, he his nature)—Tuøy theo yù nghó cuûa mình maø thuyeát bows once more to Amitabha Buddha and giaûng (coù ba loaïi: tuøy theo yù mình, tuøy theo yù dedicates the merits of the whole day's practice ngöôøi, tuøy theo yù cuûa mình vaø ngöôøi)—Voluntary toward rebirth in the Pure Land. If he is distracted addresses, or remarks volunteered by the Buddha. during practice, he should resume recitation as Tuøy Töï YÙ Tam Muoäi: Following One's soon as the circumstances of the distraction have Inclinations Samadhi—Moät trong boán loaïi tam passed. This method is flexible and easy, but the muoäi. Nhöõng tam muoäi kia laø Baùt chu Tam Muoäi, cultivator should minimize distracting conditions Nhaát Haïnh Tam Muoäi vaø Phaùp Hoa Tam Muoäi. and have a good deal of perseverance. Phaùp thöùc naày coù nghóa laø tuøy taâm hoaëc ñi ñöùng, Tuøy Töùc: Contemplation by following one's hoaëc naèm ngoài, ñeàu nhieáp nieäm khoâng rôøi danh breath—Following one's breath—Making your hieäu Ñöùc A Di Ñaø ñeå tu chöùng vaøo tam muoäi. breath calm and even—Tuøy Töùc hay theo doõi hôi Haønh nghi ñaây laïi coøn coù teân laø "Löu Thuûy Nieäm thôû trong khi thieàn quaùn laøm cho hôi thôû tónh laëng. Phaät." Ví nhö doøng nöôùc nôi soâng cöù lieân tuïc chaûy Sau khi hôi thôû cuûa haønh giaû trôû neân raát vi teá, nheï maõi, duø gaëp caây ñaù ngaên caûn, noù chæ doäi laïi roài tìm nhaøng vaø thuaàn thuïc. Luùc ñoù söï caàn thieát cuûa vieäc loái chaûy tieáp. Thoâng thöôøng ngöôøi tu theo moân ñeám hôi thôû giaûm bôùt, ñeán noãi noù trôû thaønh gaùnh naày, cöù moãi buoåi khuya leã Phaät A Di Ñaø boán möôi naëng cho haønh giaû. Khi haønh giaû ñaõ ñaït ñeán trình taùm laïy, Quaùn AÂm, Theá Chí vaø Ñaïi Haûi Chuùng ñoä naøy, haønh giaû chaám döùt pheùp soå töùc vaø tieán ñeán moãi danh hieäu ñeàu baûy laïy, keá quyø xuoáng saùm giai ñoaïn "Tuøy Töùc". Trong giai ñoaïn "Tuøy Töùc hoái. Roài töø ñoù cho ñeán toái, luùc ñi ñöùng naèm ngoài Quaùn", hôi thôû cuûa haønh giaû phaûi thaät nheï nhaøng, ñeàu nieäm Phaät, hoaëc laàn chuoãi ghi soá, hoaëc nieäm ñeàu ñaën, troâi chaûy tieáp noái nhö moät laïch nöôùc suoâng, ñeán tröôùc khi ñi nguû, laïi leã Phaät moät laàn chaûy treân caùt. Hôi thôû phaûi thaät im laëng, im laëng nöõa vaø ñem coâng ñöùc tu trong ngaøy, maø phaùt ñeán noãi ngöôøi keá beân cuõng khoâng nghe bieát. Hôi nguyeän hoài höôùng vaõng sanh. Trong khi haønh trì thôû neân uyeån chuyeån nhö moät doøng soâng, moät con neáu coù tieáp xuùc vôùi caùc duyeân, khi qua roài vaãn trôû raén nöôùc ñang vöôït qua kinh, chöù khoâng theå nhö laïi nieäm Phaät. Phaùp tu naày tuy tuøy tieän deã daøng, moät daõy nuùi lôûm chôûm hay nhö

nhòp phi nöôùc ñaïi nhöng phaûi kheùo traùnh bôùt duyeân vaø taâm beàn bó cuûa moät con ngöïa. Laøm chuû ñöôïc hôi thôû mình môùi mong thaønh töïu—One of the four kinds of nhö theá töùc laø laøm chuû ñöôïc thaân taâm mình. Moãi samadhi. The other three samadhis are khi taâm yù taùn loaïn khoù keàm cheá ta neân aùp duïng Pratyutpanna Samadhi, Single-Practice Samadhi, phöông phaùp quan saùt hôi thôû. Luùc môùi ngoài and Lotus-Blossom Samadhi. With this technique, xuoáng ñeå thieàn ñònh, sau khi ñieàu chænh tö theá we walk or stand, lie down or sit up as we wish, ngoài, lieàn ñieàu chænh hôi thôû. Ban ñaàu thôû töï constantly focussing our thoughts and never nhieân, laøm cho hôi thôû dòu daàn, laéng daàn, saâu daàn abandoning the sacred name Amitabha Buddha, vaø daøi daân. Trong suoát thôøi gian naøy haønh giaû yù attaining samadhi in the process. This practice is thöùc ñöôïc taát caû nhöõng gì ñang xaõy ra. Nhö Kinh

Quaùn Nieäm daïy: “Toâi ñang thôû vaøo thì bieát roõ toâi moment your breathing has become deep and ñang thôû vaøo. Toâi ñang thôû ra thì bieát roõ toâi ñang silent, be conscious of everything that is thôû ra. Toâi ñang thôû vaøo moät hôi ngaén thì bieát roõ happening in yourself. As the Sutra of laø toâi ñang thôû vaøo moät hôi ngaén. Toâi ñang thôû ra Mindfulness says: “Breathing in a long breath, moät hôi ngaén thì bieát roõ toâi ñang thôû ra moät hôi you know, ‘I am breathing in a long breath,’ ngaén. Toâi ñang thôû vaøo moät hôi daøi thì bieát roõ toâi Breathing out a long breath, you know, ‘I am ñang thôû vaøo moät hôi daøi. Toâi ñang thôû ra moät hôi breathing out a long breath.’ Breathing in a short daøi thì bieát roõ toâi ñang thôû ra moät hôi daøi. Toâi yù breath, you know ‘I am breathing in a short thöùc troïn veïn veà caû chieàu daøi hôi thôû maø toâi dang breath.’ Breathing out a short breath, you know, ‘I thôû vaøo. Toâi yù thöùc troïn veïn caû chieàu daøi hôi thôû am breathing in a short breath.’ Experiencing the maø toâi ñang thôû ra. Toâi ñang thôû vaøo vaø laøm cho whole body, I shall breathe in.’ Thus you train söï ñieàu hoøa cuûa caû thaân theå toâi trôû neân tónh laëng. yourself. ‘Experiencing the whole breath-body, I Trong khoaûng töø möôøi ñeán hai möôi phuùt, taâm yù shall breathe out.’ Thus you train yourself. cuûa haønh giaû töø töø laéng xuoáng nhö hoà nöôùc trong ‘Calming the activity of the breath-body, I shall vaø khoâng bò loâi keùo vaø phaân taùn nöõa. Trong giai breathe in.’ Thus you train yourself. ‘Calming the ñoaïn naøy, taâm haønh giaû hoøa vaøo vôùi hôi thôû, activity of the breath-body, I shall breathe out.’ nöông theo noù ra vaøo moät caùch deã daõi vaø hoaøn Thus you train yourself.” After about ten to toaøn lieân tuïc. Luùc ñoù haønh giaû caûm thaáy khoâng khí twenty minutes, your thoughts will have quieted maø mình hít vaøo lan toûa khaép chaâu thaân, ñeán ngay down like a pond on which not even a ripple stirs. caû ñaàu sôïi loâng cuõng coù; vaø taâm mình trôû neân raát In this stage, the practitioner's mind merges itself yeân bình vaø thanh tònh. Khi haønh giaû ñaït ñeán ñieåm with his breathing, following it in and out with naøy thì "Tuøy Töùc" cuõng trôû thaønh moät gaùnh naëng ease and in perfect continuity. He will now feel maø haønh giaû caàn phaûi buoâng boû noù nhö ñaõ buoâng that the air he takes in spreads throughout his boû soå töùc vaäy, ñeå tieán leân giai ñoaïn keá tieáp laø "chæ entire body, even reaching the tip of every

hair; quaùn"—After one's breathing becomes very and his mind will become very calm and serene. subtle, light, and tamed. Now the need for When the practitioner reaches this point, counting the breath diminishes, counting has even "Following of Breath" also becomes a burden, and become a burden to the practitioner. When the he should then abandon it as he did the counting practitioner has reached this level, he stops and and proceed to the next level of "Stopping proceeds to the next level knwon as "Following Practice"—See Luïc Dieäu Moân. the Breath." During the stage of following one’s Tuøy Töùc Moân: Meditation by following one’s breath, Zen practitioner’s breath should be light, breaths—Thieàn baèng caùch theo doõi hôi thôû hay even, and flowing, like a stream of water running phöông phaùp theo doõi hay nöông theo hôi thôû through the sand. Your breath should be very (laéng taâm theo hôi thôû, bieát mình ñang thôû vaøo, quiet, so quiet that a person sitting next to you bieát mình ñang thôû ra)—See Tuøy Töùc. cannot hear it. Your breath should flow gracefully, Tuøy Töùc Trì Danh: Breath-by-Breath Recitation. like a river, like a watersnake crossing the water, Tuøy Töôùng: Secondary marks—Tieåu töôùng sanh, and not like a chain of rugged mountains or the truï, dò, dieät cuûa vaïn höõu—The secondary state, gallop of a horse. To master our breath is to be in i.e. birth, stay, change, and death, in all control of our bodies and minds. Each time we phenomena. find ourselves dispersed and find if difficult to Tuøy Töôùng Giôùi: External observances—Tuøy gain control of ourselves by different means, the thuaän theo hình töôùng vaø tuaân theo giaùo phaùp soáng method of watching the breath should always be tu cuûa Phaät, nhö nhuoäm aùo caïo toùc ñeå trôû thaønh used. The moment you sit down to meditate, begin moät Taêng Só. Ngöôøi giöõ giôùi theo nghi thöùc beân watching your breath. At first, breathe normally, ngoaøi, taâm haõy coøn baùm víu vaøo hình töôùng beân gradually letting your breath slow down until it is ngoaøi; ñoái laïi vôùi ly töôùng giôùi, taâm khoâng baùm quiet, even, and the lengths of the breaths are víu, coi chö phaùp cuõng nhö hö khoâng, hieåu roõ fairly long. From the moment you sit down to the khoâng coù giöõ giôùi vaø phaïm giôùi—To follow the

forms and discipline of the Buddha, i.e. become a Phaät naøo hay nieäm chuù Ñaø La Ni theo yù hay laøm monk. The external observances or rituals, in vöøa loøng ngöôøi khaùc—To recite, repeat, intone contrast with the inner commands. the name of a Buddha or to recite a dharani or Tuøy Töôùng Moân: Xuaát theå cuûa caùc phaùp—To put spell according to wishes, satisfying others. forth (come out) a body—External—The Tuøy YÙ Söï: Self-indulgence—Indulgence in sense components of a thing or matter. pleasures—Tham ñaém duïc laïc. Tuøy Vaên Kinh: Srauta-sutra (skt)—Thieân Khaûi Tuøy YÙ Thí: Tuøy yù boá thí vì thoûa maõn choã nguyeän Kinh—Name of a Brahmanic sutra—Teân cuûa moät caàu cuûa ngöôøi khaùc—Giving according to wishes, boä kinh Baø La Moân. satisfying others. Tuøy Vieãn (523-592): Teân cuûa moät vò danh Taêng Tuyeân Giaùm: Senkan (jap)—See Ñöùc Sôn Tuyeân Trung Hoa, thuoäc toâng Ñòa Luaän, vaøo thôøi nhaø Giaùm Thieàn Sö. Tuøy (581-618)—Name of a Chinese famous Tuyeân Giaùm Ñöùc Sôn Thieàn Sö: Tokusan monk, of the Ti-Lun School, who lived in the Sui Senkan

(jap)—Teâ-shan-Hsuan-chien—Deshan Dynasty in China. Xuanjian—See Ñöùc Sôn Tuyeân Giaùm Thieàn Sö. Tuøy Xaù Lôïi: Vaisali (skt)—Theo Giaùo Sö Soothill Tuyeân Hoùa: Hsuan-Hua (1918-1995)—Moät Phaùp trong trung Anh Phaät Hoïc Töø Ñieån, daân toäc Tuøy Sö Trung Hoa noåi tieáng taïi Myõ, oâng laø vieän chuû Xaù Lôïi laø daân toäc cuûa moät nöôùc coäng hoøa coå Thieàn Vieän Kim Sôn (khaùc vôùi Tu Vieän Kim Sôn Vaisali, trong soá nhöõng ñeä töû Phaät ñaàu tieân— cuûa Hoøa Thöôïng Thích Tònh Töø) taïi California, According to Professor Soothill in The Dictionary chuû tòch hoäi Phaät Giaùo AÙ Myõ. Naêm 19 tuoåi, khi meï of Chinese-English Buddhist Terms, Licchavis oâng qua ñôøi, oâng xuaát gia vaø thoï giôùi Sa Di. Sau were the people of the ancient republic of Vaisali Theá Chieán thöù hai, oâng du haønh ñeán Nam Hoa töï who were among the earliest followers of vieän thuoäc tænh Quaûng Ñoâng ñeå thaêm vieán Hoøa sakyamuni. Thöôïng Hö Vaân. Trong chuyeán du haønh naày oâng Tuøy Xöù Giaûi Thoaùt: Choã choã ñeàu hieån baøy cô ñaõ thoï cuï tuùc giôùi taïi nuùi Phoå Ñaø. Vaøo naêm 1962, duyeân giaûi thoaùt—Conditions and opportunities oâng ñeán ñònh cö taïi Myõ. Muøa heø naêm 1968, oâng for emancipation are everywhere. thuyeát giaûng kinh Thuû Laêng Nghieâm cho chuùng Tuøy Xöù Nhaäm Duyeân: Chaúng caâu neä choã ôû, hoäi trong 96 ngaøy. OÂng cuõng giaûng nhöõng kinh nhöng tuøy theo duyeân maø tu taäp—Not to flinch khaùc nhö kinh Phaùp Hoa, Kim Cang, Hoa Nghieâm, from the dwelling place, but to cultivate according Töù Thaäp Nhò Chöông, vaân vaân. OÂng cuõng xaây to the conditions. döïng ngoâi Vaïn Phaät Thaùnh Thaønh taïi Cöïu Kim Tuøy Xöù Taùc Chuû: ÔÛ ñaâu cuõng laøm chuû thaân taâm Sôn tröôùc khi oâng thò tòch vaøo naêm 1995—Hsuan- chính mình. Haønh giaû tu thieàn luoân coá gaéng ñieàu Hua (1918-1995), a famous Chinese Dharma phuïc thaân khaåu yù—To be our own boss, on both Master, Abbot of Gold Mountain Dhyana the body and the mind, everywhere. Zen Monastery (which is different from Kim Son practitioners always try to bring body, mouth, and Monastery of Most Venerable Thich Tinh Tu) in will into submission. California and Chairman of Sino-American Tuøy YÙ: 1) Theo yù ai: At will, following one’s own Buddhist Association. At age 19 after his mother wishes; 2) Teân cuõ cuûa “An Cö Kieát Haï”: The old died, he took Sramanera ordination. After World name for summer retreat or Vassa; 3) Coù khaû War II, he traveled to Nan-Hua monastery in naêng laøm tuøy theo yù mình, moät trong taùm loaïi bieán Canton province to visit Most Venerable Hsu- hoùa hay taùm thaàn thoâng bieán hoùa cuûa chö Phaät: Yun. He received Bhikshu ordination at Mount Prakamya (skt)—To be able to assume any shape P’u-T’o during this journey. He settled in the or to be one or many and at will pass through the United States in 1962. In summer 1968, he solid or through space, or through fire or water, or conducted a Surangama Sutra Assembly lasting 96 tranform the four elements at will, i.e. turn earth days. He also delivered lectures on other sutras as into water, one of the eight characteristics of the Lotus Sutra, the Diamond Sutra, the Hua-Yen every Buddha. Sutra, the Sutra of the Forty-Two Sections, etc. Tuøy YÙ Nieäm Tuïng: Tuïng nieäm hoàng danh moät vò He established the City of Ten Thousand Buddhas

Monastery before he passed away in 1995. maét.' Baây giôø hieåu chöa?" Moät vò Taêng hoûi: "Moät Tuyeân Huaán: Information and training. maûy traàn cuõng khoâng laäp, laøm sao xaáu toát hieän Tuyeân Linh: Teân moät ngoâi chuøa coå noåi tieáng, toïa tieàn caû?" Sö ñaùp: "Ghi nhôù cho phaân minh, roài ñi laïc trong aáp Taân Quôùi Ñoâng B, xaõ Minh Ñöùc, choã khaùc maø hoûi ngöôøi ta." Vò Taêng laïi hoûi: "Ñaïi huyeän Moû Caøy, tænh Beán Tre, Nam Vieät Nam. chuùng vaân taäp ôû ñaây, ai laø keû ñöôïc?" Sö hoûi ngöôïc Chuøa ñöôïc xaây döïng vaøo naêm 1861 vôùi teân Tieân laïi, "Coù ai maát khoâng?" Moät vò Taêng khaùc laïi hoûi: Linh Töï. Naêm 1907, Hoøa Thöôïng Nhö Trí (tuïc "Phaät laø ai?" Sö ñaùp: "OÂng laø moät nhaø sö haønh danh Leâ Khaùnh Hoøa) veà truï trì vaø ñoåi teân chuøa cöôùc." Trong Thieàn coù moät phöông phaùp goïi laø thaønh Tuyeân Linh Töï vaøo naêm 1924. Hoøa Thöôïng "Phaûn Vaán" hay traû lôøi theo kieåu thay vì traû lôøi, Nhö Trí laø ngöôøi ñaàu tieân chuû xöôùng “Phong Traøo ngöôøi bò hoûi laïi hoûi ngöôïc laïi ngöôøi hoûi. Noùi Chaán Höng Phaät Giaùo” töø thaäp nieân 1920, ngaøi chung, trong Thieàn caâu hoûi naøo cuõng thoaùt ngoaøi cho xuaát baûn taïp chí Phaùp AÂm, laäp caùc tröôøng Phaät thoùi thöôøng, nghóa laø phaûi hoûi ñeå ñöôïc chæ baûo; hoïc ñeå ñaøo taïo Taêng Ni, trong ñoù chuøa Tuyeân neân töï nhieân lôøi ñaùp cuõng chaúng ñaùp laïi gì heát. Linh ra ñôøi tröôùc nhaát. Trong chuøa coù hai taám Tuy nhieân, moät caâu phaûn vaán vaãn laø moät lôøi ñaùp baûng goã khaéc teân baèng chöõ Haùn nhöõng thí chuû ñaõ chieáu saùng vaäy—Zen master Hsuan-fa Lo-han cuùng ñaát vaø ñòa ñoà laäp chuøa trong ñôït truøng tu do lived between late T'ang and early Sung (around Toå Khaùnh Hoøa toå chöùc naêm 1941—Name of a the middle of the tenth century). One day, Hsuan- famous ancient pagoda located in Taân Quôùi Ñoâng fa entered the hall and addressed the monks, B hamlet, Minh Ñöùc village, Moû caøy district, Beán saying, "In this whole universe, extending to the Tre province, South Vietnam. The pagoda was furthest ends of infinity, there is not a bit of built in 1861 with the name of Tieân Linh Töï. In doctrine which I can give you as an object of 1907, Head of the pagoda, Most Venerable Nhö learning, study, or perception comparable even to Trí (his worldly name was Leâ Khaùnh Hoøa) a particle of dust. This, however, is beyond you renamed it Tuyeân Linh Töï. He was the founder of until you have had an insight into Reality. Do not the “Movement of Improving Buddhism” in the make light of it. Have you not heard an old master 1920s. He also had Phaùp AÂm Magazine published say this, 'If you are unable to understand the and established the Buddhist schools for Monks multiplicities of your actual experience, however and Nuns’ Training of which the Buddhist School clear your perception of your own self may be, of Tuyeân Linh Pagoda was first opened. There are your insight is not comprehensive enough'? Do two wooden boards on which one can read the you follow me, monks?" A monk asked, "When a name of the Buddhist laymen written in Chinese proposition, not even as little as a particle of dust, characters. These contributors donated lands and is asserted, how do these multitudes of good and maps on the occasion of rebuilding the pagoda bad come into our sight?" The master said, organized by Patriarch Khaùnh Hoøa in 1941. "Distinctly committing this to your memory, go Tuyeân Löu: Hoaèng hoùa giaùo

phaùp—To spread and ask elsewhere." The monk asked, "The monks abroad—Widespread. are crowding here, and who among them has Tuyeân Phaùn: To pronounce (pass—deliver) a gained an insight to this?" The master gave a sentence. counter-question, said, "Who has ever lost it?" Tuyeân Phaùp La Haùn Thieàn Sö: Hsuan-fa Lo- Another monk asked, "Who is the Buddha?" The han—Thieàn sö Tuyeân Phaùp La Haùn soáng vaøo master answered, "You are a monk-pilgrim." In khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng (vaøo Zen, there is a method of counter-questioning, khoaûng giöõa theá kyû thöù X). Moät hoâm, Sö thöôïng wherein questions are not answered by plain ñöôøng daïy chuùng: "Troïn caû möôøi phöông theá giôùi, statements but by counter-questionings. Generally khoâng maûy may moät phaùp, duø chæ baèng haït buïi, ñeå speaking, in Zen a question is not a question in its coù choã maø thaáy, nghe, hieåu, bieát. Nhöng daàu nhö ordinary sense; that is, it is not simply asked for vaäy, phaûi ngoä môùi ñöôïc, chöù ñöøng xem nheï. Haù information, and therefore it is natural that what khoâng nghe noùi, 'Chæ saùng vôùi rieâng mình maø ordinarily corresponds to an answer is not an khoâng toû vôùi caùi tröôùc maét. Ngöôøi aáy chæ coù moät answer at all. However, a counter-question itself

is in its way an illuminating answer. salvation. The publication of this work marked the Tuyeân Taïng: Senzo (jap)—Teân cuûa moät vò Taêng independence of the Japanese Jodo-Shu. The Nhaät Baûn—Name of a Japanese monk. eighteenth vow in the forty-eight vows of Tuyeân Thaäp Thieàn Sö: Teân cuûa moät vò Thieàn sö Amitabha, the Buddha had vowed: "When I Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name realize supreme enlightenment, there will be of a Chinese Zen master who lived in the T'ang sentient beings in the Buddha-lands who, after Dynasty in China. hearing my name, dictate their good roots to be Tuyeân Thuyeát: Dieãn thuyeát giaùo phaùp—To born in my land in thought after thought. Even if preach all over the place or to proclaim the law. they had only ten such thoughts, they will be born Tuyeán Höông: OÁp nhang, loaïi chaùy chaäm vaø laâu in my land, except for those who have performed taøn—Thread or string incense, slow-burning and karmas leading to Uninterrupted Hell and those prolonged. who speak ill of the true Dharma or saints. If this Tuyeán Taùc: Vajra-sutta (p)—See Kim Cang would not be the case, I shall not attain Tuyeán. enlightenment. Tuyeàn Ñaøi: Hell—Hades. Tuyeát Am Hoøa Thöôïng: Tuyeàn Hoûa Luaân: Voøng löûa xoay troøn, aùm chæ söï 1) (1117-1200): Teân cuûa moät vò Thieàn sö Trung khoâng thaät cuûa vaïn höõu—A whirling wheel of fire, Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng a circle yet not a circle, a simile of the seeming (960-1279)—Name of a Chinese Zen master but unreal, i.e. the unreality of phenomena—See of the Lin-chi Sect in the Sung Dynasty in Hoûa Luaân. China. Tuyeàn Laâm: Spring and forest. 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Tuyeån Ñöùc: To choose a virtuous man. thôøi nhaø Minh (1368-1644)—Name of a Tuyeån Höõu: Visvamitra or Kausila (skt)—Teân vò Chinese famous monk who lived in the Ming Baø La Moân maø thaùi töû Taát Ñaït Ña ñaõ hoïc chöõ hoài Dynasty in China. coøn nhoû—Name of Siddhartha's schoolmaster. Tuyeát Am Tuøng Caån Thieàn

Sö: See Tuyeát Am Tuyeån Phaät Tröôøng: Hoøa Thöôïng (1). 1) Nôi tuyeån löïa ngöôøi caàu laøm Phaät—Töï Tuyeát Chaâu Ñaúng Döông Thieàn Sö (1421-1506): vieän—Thieàn vieän—Monasteries—Zen Sesshu Toyo Zenji (jap)—Zen master Hsueh-monasteries. chou-Teng-yang—Teân cuûa moät vò Thieàn Taêng 2) Area of Enlightenment—See Thieàn Ñöôøng. toâng Laâm Teá Nhaät Baûn vaøo theá kyû thöù XV. Sö Tuyeån Traïch Baûn Nguyeän Taäp: Senchakushu ñöôïc coi nhö moät trong nhöõng hoïa só lôùn cuûa nöôùc (jap)—Senjakushu (jap)—Söu taäp nhöõng baøi daïy Nhaät vaø chaéc chaén laø moät trong nhöõng hoïa só veà boån nguyeän nieäm Phaät, ñöôïc vieát bôûi sö Phaùp Thieàn quan troïng—Name of a Japanese Lin-chi Nhieân vaøo naêm 1198, trong ñoù oâng bieän hoä nieäm Zen monk in the fifteenth century. He is Phaät nhö laø phöông caùch giaûi thoaùt höõu hieäu nhaát. considered one of the greatest painters of Japan Söï xuaát baûn cuûa boä saùch naày ñaùnh daáu söï ñoäc laäp and certainly one of the most important Zen cuûa phaùi Tònh Ñoä Toâng Nhaät Baûn. Trong Nieäm painters. Phaät Vaõng Sanh Nguyeän (nguyeän thöù 18 trong töù Tuyeát Ñaäu thaäp baùt nguyeän). Phaät A Di Ñaø ñaõ nguyeän neáu toâi 1) (834-905): Teân cuûa moät vò Thieàn sö Trung ñöôïc laøm Phaät, thì chuùng sanh möôøi phöông chí Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of taâm tín laïc, muoán sanh veà nöôùc toâi, cho ñeán möôøi a Chinese Zen master who lived in the T'ang nieäm maø chaúng sanh ñoù, Xin chaúng giöõ laáy ngoâi Dynasty in China. chaùnh giaùc. Chæ tröø nhöõng keû phaïm toäi nguõ nghòch 2) Truøng Hieån Tuyeát Ñaäu Thieàn Sö (980-1052): vaø phæ baùng chaùnh phaùp—Senjaku-Hongan- Setcho Juken (jap)—Hsueh-tou Chung- Nembutsu is a collection of passages concerning hsien—See Tuyeát Ñaäu Truøng Hieån Thieàn Sö. the nembutsu of the best selected primal vow, 3) (1085-1153): Teân cuûa moät vò Thieàn sö Trung written by Honen in 1198, in which he justifies the Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø nembutsu as the most effective method of Toáng (960-1279). Sö laø moät trong nhöõng ñeä töû

vaø ngöôøi noái phaùp noåi troäi nhaát cuûa Thieàn sö heát thaûy ña ñoan ñeàu neân döùt. Ñöøng ñôïi ñeán khi Hoaèng Trí Chaùnh Giaùc—Name of a Chinese oâng thaáy tia loùe cuûa löôõi kieám! Nhìn xem! Nhìn Ts'ao Tung Zen master in the end of the Sung xem!" Noùi xong Sö lieàn xuoáng toøa vaø rôøi khoûi dynasty in China. He was one of the most saûnh ñöôøng—Taia sword is the name of a eminent disciples and dharma-heirs of Zen precious sword (China), implies the highly master Hung-chih Cheâng-chueh (1091-1157). valuable teachings of Zen. According to Records 4) (1105-1192): Teân cuûa moät vò Thieàn sö Trung of Teachings of Zen Master Hsueh-tou, a monk Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø Toáng asked, "What is 'blowing feather sword'?" Hsueh- (960-1279)—Name of a Chinese Ts'ao Tung tou said, "Arduous!" The monk said, "Will you Zen master in the Sung dynasty in China— allow me to use it?" Hsueh-tou said, "Ssshhh! If See Tuyeát Ñaäu Trí Giaùm Thieàn Sö. you're going to ask questions before the entire 5) (1174-1244): Teân cuûa moät vò Thieàn sö Trung assembly, you should have attained being a true Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng person. If you don't have instantaneous vision, (960-1279)—Name of a Chinese Zen master then there's no use in asking questions.

Thus it is of the Lin-chi Sect, who lived in the Sung said that, 'It's like a great bonfire. If you walk too Dynasty in China. close to it the portals of your face will be burned 6) (1291-1343): Teân cuûa moät vò Thieàn sö Trung away.' Or it's like the great Taia Jeweled Sword (a Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø Nguyeân mystical sword). Whoever encounters it loses his (1280-1368)—Name of a Chinese Zen master body and life. When take the Taia sword in your of the Lin-chi Sect, who lived during the hand, the ancestral hall becomes cold, and in Yuan Dynasty in China. every direction for ten thousand miles all mental 7) (1297-1361): Teân cuûa moät vò Thieàn sö Trung activity must cease. Don't wait until you see the Hoa, thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø glimmer of the sword! Look! Look!" Hsueh-tou Nguyeân (1280-1368)—Name of a Chinese then got down from the seat and left the hall. Zen master of the Ts'ao Tung Sect, who lived Tuyeát Ñaäu Thieàn Sö: Hsueh-tou-ch'ung-hsien in the Yuan Dynasty in China. (chi)—Seccho (jap)—Setcho Juchen (jap)—Zen 8) Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc master Xue-T'ou—See Tuyeát Ñaäu Truøng Hieån toâng Taøo Ñoäng vaøo thôøi nhaø Minh (1368- Thieàn Sö. 1644)—Name of a Chinese Zen master of the Tuyeát Ñaäu Trí Giaùm Thieàn Sö (1105-1192): Ts'ao Tung Sect, who lived in the Ming Setcho Chikan (jap)—Hsueh-tou Chih-chien Dynasty in China. (Wade-Giles Chinese)—Xuedou Zhijian (Pinyin Tuyeát Ñaäu Thaùi A Kieám: Kieám "Thaùi A" coù theå Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi cheû ñoâi moät chieác loâng ñang rôi—Name of Taia lieäu chi tieát veà Thieàn sö Tuyeát Ñaäu Trí Giaùm; tuy Jeweled Sword (a sharp sword), that would sever nhieân, coù moät vaøi chi tieát ngaén veà vò Thieàn sö naøy a falling feather—Thaùi A kieám laø teân cuûa moät loaïi trong Truyeàn Ñaêng Luïc: Sö ñeán töø Thuû Chaâu, baây göôm quyù (Trung Hoa), yù chæ söï quyù baùu cuûa giôø thuoäc tænh An Huy. Sö laø ñeä töû vaø laø Phaùp töï Thieàn phaùp. Theo Tuyeát Ñaäu Thieàn Sö Ngöõ Luïc, cuûa Thieàn sö Thieân Ñoàng Toâng Giaùc—We do not coù moät vò Taêng hoûi: "Theá naøo laø 'thoåi kieám loâng'?" have detailed documents on this Zen Master; Thieàn sö Tuyeát Ñaäu noùi: "Gay go!" Vò Taêng noùi: however, there is some brief information on him "Hoøa Thöôïng coù cho con söû duïng noù hay khoâng?" in The Records of the Transmission of the Lamp Tuyeát Ñaäu noùi: "Ssshhh! Neáu oâng hoûi tröôùc ñaïi (Ch'uan-Teng-Lu): He came from ancient chuùng, oâng chaéc ñaõ ñaït ñöôïc chaân nhaân. Neáu oâng Chuzhou, located within modern Anwei Province. khoâng coù caùi thaáy töùc thôøi, thì khoâng caàn phaûi hoûi Chih-chien was a disciple and Dharma heir of the gì caû. Do ñoù neân noùi 'nhö ñoáng löûa lôùn. Neáu oâng Ts'ao tung lineage teacher T'ien-t'ung Tsung- ñeán quaù gaàn vôùi noù thì oâng phoûng maët.' Hoaëc giaû chueh. nhö ñaïi baûo kieám Thaùi A, ai maø chaïm traùn vôùi noù Khi Sö coøn laø moät ñöùa beù, moät hoâm nhaân luùc laø maát thaân maát maïng. Khi thuû kieám Thaùi A trong meï taém cho Sö, baø ñeå yù thaáy coù moät daáu treân tay thì nhaø Toå laïnh, vaïn daëm trong thaäp phöông baøn tay cuûa Sö. Baø noùi: "Caùi gì ñaây?" Sö noùi:

"Tay cuûa con gioáng nhö tay Phaät maø." Sau khi Beân ngoaøi quæ döõ lôøn vôøn xuaát gia, Sö theo hoïc vôùi Thieàn sö Chôn Yeát Khi ta keát noái Thieân Ñoàng Thanh

Lieãu ôû Tröôøng Luïc. Veà sau naøy khi Traêm quæ lieàn tan bieán Chôn Yeát thò tòch, Sö tieáp tuïc hoïc Thieàn vôùi Ñaït Ma naøo thaáy loøng Phaùp töï cuûa Chôn Yeát laø Thieàn sö Thieân ñoàng Theá Toân chaúng che daáu moät ñieàu." Toâng Giaùc, ngöôøi ñaõ thöøa nhaän Sö laø moät ñaïi Upon assuming the abbacy, Chih-chien phaùp khí. Veà sau naøy Trí Giaùm soáng aån daät recited a verse to the monks in praise of the treân Höông Sôn, nôi maø ngöôøi ta ghi cheùp laø spiritual passage, "The World Honored One Sö ñaõ ñaït ngoä vaøo moät ñeâm khuya maëc cho söï had a secret word. Mahakasyapa did not xuaát hieän cuûa traêm thöù ma quæ laï. Sau ñoù Sö conceal it. All night it rained flowers and the trôû veà gaëp Toâng Giaùc, vò naøy ñaõ xaùc nhaän söï city was awash in fragrance." chöùng ngoä cuûa Sö vaø truyeàn cho Sö Phaùp aán "My hand was like the Buddha's chöùng cuûa toâng Taøo Ñoäng—One day when My teacher expounded endlessly. Chih-chien was a boy, his mother noticed a I concealed myself on Xiang Mountain mark on his hands as she washed them. She And outside walked raging spirits, said, "What is this?" The boy said, "My hands But when I connected with T'ien-t'ung are like the Buddha's hands (I have the marks The hundred ghosts disappeared. of the Buddha)." After leaving home, he first Bodhidharma didn't see that studied under Zen master Chen-hsieh Ch'ing- The World Honored One concealed liao at Chang-lu. Later, after Chen-hsieh nothing." passed away, he continued to study under Trong nhöõng naêm cuoái ñôøi, Sö soáng aån daät Chen-hsieh's Dharma heir, T'ien-t'ung Tsung- trong moät caùi am naèm veà phía ñoâng cuûa töï chueh, who recognized him as a "great vessel vieän. Sö thò tòch vaøo naêm 1192, söï truyeàn thuï of the Dharma." Chen-hsieh subsequently tieáp theo cuûa doøng Taøo Ñoäng ñöôïc truyeàn laïi lived in seclusion on Mt. Xiang, where it is cho moät ñeä töû noåi tieáng cuûa Sö laø Thieàn sö recorded that he attained enlightenment late Thieân Ñoàng Nhö Tònh—During his final years one night despite the appearance of one he lived in seclusion in a cottage located east hundred strange apparitions. He then returned of the temple. He passed away in 1192, the to see Tsung-chueh, who confirmed his ongoing transmission of the lineage passing to awakening and passed to him the Dharma his most famous student, T'ien-t'ung Ju-ching. seal of the Ts'ao-tung school. Tuyeát Ñaäu Truøng Hieån Thieàn Sö (980-1052): Vaøo naêm 1154, Trí Giaùm trôû thaønh truï trì chuøa Setcho Juken (jap)—Hsueh-tou Chung-hsien Taây Chaân ôû Haøng Chaâu. Naêm 1184 Sö di (Wade-Giles Chinese)—Xuedou Chongxian chuyeån ñeán nuùi Tuyeát Ñaäu, nôi ñoà chuùng (Pinyin Chinese)—Thieàn sö Truøng Hieån Tuyeát ñoâng ñaûo ñeán tu hoïc vôùi Sö—In the year Ñaäu sanh naêm 980 taïi Toaïi Ninh (baây giôø thuoäc 1154, Chih-chien became abbot of Xizhen tænh Töù Xuyeân), laø ñeä töû cuûa Thieàn sö Quang Toä Temple near Hangzhou. In 1184 he moved to Trí Moân. Ngaøi laø moät baäc thaày coù taàm voùc lôùn cuûa Mt. Hsueh-tou, where a large number of doøng Thieàn Vaân Moân vaø hoaèng hoùa khoaûng ñaàu students gathered to study with him. ñôøi nhaø Toáng. Sö noåi danh nhôø taøi naêng vaên hoïc. Vaøo luùc nhaäm chöùc truï trì, Trí Giaùm ñaõ tuïng Sö cuõng laø taùc giaû Bích Nham Luïc. Khi boä saùch moät baøi keä cho Taêng chuùng nhaèm taùn thaùn söï naày ra maét coâng chuùng, töùc thì

ñöôïc taùn thöôûng vöôït qua cuûa taâm thöùc: "Ñöùc Theá Toân coù moät khaép nôi trong giôùi vaên hoïc ñöông thôøi. Truøng chöõ bí maät. Ma Ha Ca Dieáp khoâng daáu noù. Hieån laø chaét trong Phaùp cuûa thieàn sö Vaân Moân Suoát ñeâm möa rôi vaø caû thaønh bò ngaäp trong Vaên Yeån, cuõng laø moät trong nhöõng vò ñaïi thieàn sö höông thôm. cuoái cuøng cuûa phaùi Vaân Moân. OÂng ñöôïc bieát tôùi 'Tay ta gioáng nhö tay Phaät nhieàu nhaát vì ñaõ thu thaäp moät traêm coâng aùn thaønh Lôøi Thaày giaûng baát taän. moät taäp laøm cô sôû cho Bích Nham Luïc, söu taäp Ta aån mình treân Höông Sôn coâng aùn noåi tieáng nhaát, cuøng vôùi Voâ Moân Quan.

OÂng coøn noåi tieáng nhö moät taám göông cuûa caùc veà chuyeän ñeán ñoái maët vôùi nguyeân lyù caên thieàn sö ngaøy xöa trong nhöõng taäp taùn tuïng goàm baûn, thì khoâng caàn phaûi thaêng toøa." Noùi xong, nhöõng baøi thô saâu nhaát cuûa vaên hoïc thieàn. Thöôøng Tuyeát Ñaäu beøn laáy tay veõ hình voøng troøn treân gaëp thaáy beân leà coâng aùn moät nhaän xeùt töø ngoøi buùt khoâng vaø noùi: "Heát thaûy maáy oâng haõy theo cuûa Tuyeát Ñaäu, chaúng haïn nhö trong thí duï 18 cuûa tay cuûa laõo Taêng ñeå thaáy! ÔÛ ñaây voâ soá Phaät Bích Nham Luïc—Zen master Zhong-Hsian-Xue- ñoä hieän ra tröôùc maét maáy oâng cuøng moät luùc. Tou was born in 980 in Sui-Ning (now in Si-Chuan Heát thaûy maáy oâng haõy nhìn cho kyõ. Neáu maáy Province), was a disciple of Kuang-Zuo-Zhi-Men. oâng ñang ôû ngay bôø maø vaãn khoâng bieát, Xue-Tou was a great master of the Yun-Men khoâng traùnh ñöôïc chuyeän dôøi buøn chuyeån School and flourished early in the Sung Dynasty. nöôùc." Noùi xong Sö beøn böôùc xuoáng toøa — He was noted for his literary ability. He was also Upon first entering the hall as abbot, but the author of Pi-Yen-Lu, and when this book was before ascending the seat, Hsueh-tou looked made public, it at once created universal applause out over the assembly and said, "If I'm to in the literary circles of the time. Hsueh-tou was a speak about coming face-to-face with the great-grandson in dharma of master Yun-Men fundamental principle, then there's no need to Wen-yen. He was one of the last great masters of ascend the Dharma seat." He then used his the Ummon school of Ch'an. He is known hand to draw a picture in the air and said, "All especially as the master who compiled the of you follow this old monk's hand and see! hundred koans that constitute the basic material of Here are innumerable Buddha lands the Pi-Yen-Lu, after the Wu-Men-Kuan the best appearing before you all at once. All of you known collection of koans. He also celebrated the look carefully. If you are on the river bank examples of the ancient masters in praises, which and still don't know, don't avoid moving mud are among the most profound poems of Ch'an and carrying water." He then ascended the literature. Here and there are also to be found seat. short commentaries that Hsueh-tou añed to certain Sö thöôïng ñöôøng daïy chuùng. Thöôïng thuû baïch koans, for example, Pi-Yen-Lu 18. chuøy xong. Coù vò Taêng môùi böôùc ra. Sö naém Moät hoâm sö hoûi Trí Moân: “Chaúng khôûi moät ñöùng laïi, baûo: “Chaùnh phaùp nhaõn taïng cuûa nieäm, taïi sao coù loãi?” Trí Moân goïi sö laïi gaàn. Nhö Lai uûy thaùc taïi ngaøy hoâm nay. Buoâng ñi Trí Moân caàm phaát töû nhaèm vaøo mieäng sö maø thì ngoùi gaïch sanh quang, naém ñöùng thì chôn ñaùnh. Sö toan môû mieäng, Trí Moân laïi ñaùnh. kim

maát saéc. Quyeàn bính ôû trong tay, gieát tha Sö hoaùt nhieân khai ngoä. Sö ôû laïi ñaây naêm taïi luùc naày. Ai laø taùc giaû thì cuøng nhau chöùng naêm, nhaän toät choã u huyeàn tröôùc khi ñi haønh cöù?”—The head monk struck the gavel. A cöôùc ôû khaép nôi ñeå tham vaán theâm vôùi caùc vò monk came forward to speak. Xue-Tou told Thieàn sö khaùc—One day he asked Zhi-Men: him to stop and go back, and then said: “The “Before a single thought arises, can what is Treasury of the True Dharma Eye of the said be wrong?” Zhi-Men summoned Xue- Tathagatas is manifested before us today. In Tou to come forward. Xue-Tou did so. Zhi- its illumination even a piece of tile is radiant. Men suddenly struck Xue-Tou in the mouth When it is obscured, even pure gold loses its with his whisk. Xue-Tou began to speak but luster. In my hand is the scepter of authority. Zhi-Men hit him again. Xue-Tou suddenly It will now kill and give life. If you are an experienced enlightenment. He stayed at Zhi- accomplished adept in the practice of our Men's place for five years, obtained the school, then come forward and gain ultimate profundity of Zen before wandering authentication!” everywhere to seek more advice from other Coù vò Taêng böôùc ra hoûi: “Xa lìa Toå tòch Thuùy Zen masters. Phong ñeán ñaïo traøng Tuyeát Ñaäu, chöa bieát laø Trong laàn thöôøng ñöôøng ñaàu tieân khi nhaäm moät laø hai?” Sö ñaùp: “Ngöïa khoâng ngaøn daäm chöùc truï trì, tröôùc khi leân toøa, Tuyeát Ñaäu nhìn doái ñuoåi gioù.” Vò Taêng hoûi: “Theá aáy maây tan heát hoäi chuùng vaø noùi: "Neáu laõo Taêng phaûi noùi nhaø traêng?” Sö ñaùp: “Ñaàu roàng ñuoâi raén.”—A

monk came forward and said: “Far from the said, "Ssshhh! If you're going to ask questions ancestral seat at Shui-Feng, now expounding before the entire assembly, you should have at Xue-Tou, do you still not know if it’s one attained being a true person. If you don't have or if it’s two?” Xue-Tou said: “A horse cannot instantaneous vision, then there's no use in beat the wind for a thousand miles.” The asking questions. Thus it is said that, 'It's like monk said: “In that case, the clouds disperse a great bonfire. If you walk too close to it the and the clear moon is above the households.” portals of your face will be burned away.' Or Xue-Tou said: “A dragon-headed, snake- it's like the great Taia Jeweled Sword (a tailed fellow.” mystical sword). Whoever encounters it loses Moät vò Taêng böôùc tôùi phía tröôùc, leã baùi, roài his body and life. When take the Taia sword ñöùng daäy hoûi: "Baïch thaày, xin ñöøng traû lôøi." in your hand, the ancestral hall becomes cold, Tuyeát Ñaäu beøn ñaùnh vò Taêng. Vò Taêng laïi noùi: and in every direction for ten thousand miles "Hoøa Thöôïng khoâng theå naøo cho moät phaùp all mental activity must cease. Don't wait moân phöông tieän sao?" Tuyeát Ñaäu noùi: "Ñöøng until you see the glimmer of the sword! Look! taùi phaïm cuøng moät loãi laàn nöõa." Moät vò Taêng Look!" Hsueh-tou then got down from the khaùc böôùc tôùi, leã baùi, roài noùi: "Baïch thaày, xin seat and left the hall. ñöøng traû lôøi." Tuyeát Ñaäu noùi: "Hai tröôøng hôïp Moät vò Taêng böôùc tôùi phía tröôùc vaø leã baùi. quan troïng." Vò Taêng laïi noùi: "Xin thaày ñöøng Tuyeát Ñaäu beøn hoûi: "Chö Taêng trong chuùng! traû lôøi." Tuyeát Ñaäu laïi ñaùnh oâng ta—A monk Haõy nhôù laáy thoaïi ñaàu cuûa oâng Taêng naøy!" came forward, bowed, and then rose to ask, Noùi xong Tuyeát Ñaäu beøn rôøi khoûi phaùp "Master, please respond." Hsueh-tou

then hit ñöôøng—A monk came forward and bowed. him. The monk said, "Can't you offer an Hsueh-tou said, "Monks of the congregation! expedient method?" Hsueh-tou said, "Don't Remember this monk's huatou!" Hsueh-tou make the same mistake again." Another then left the hall. monk came forward, bowed, and then said, Coù vò Taêng hoûi: "Coå nhaân coù noùi 'Daáu thaân "Master, please respond." Hsueh-tou said, döôùi choøm sao Ñaïi Huøng.' Nghóa laø theá naøo?" "Two important cases." The monk said, Tuyeát Ñaäu noùi: "Nghe ngaøn laàn chaúng baèng "Master, please don't respond." Hsueh-tou thaáy moät laàn."—A monk asked, "An ancient then hit him. said, 'Conceal the body in the Big Dipper.' Coù moät vò Taêng hoûi: "Theá naøo laø 'thoåi kieám What does this mean?" Hsueh-tou said, loâng'?" Tuyeát Ñaäu noùi: "Gay go!" Vò Taêng "Hearing it a thousand times is not as good as noùi: "Hoøa Thöôïng coù cho con söû duïng noù hay seeing it once." khoâng?" Tuyeát Ñaäu noùi: "Ssshhh! Neáu oâng Tuyeát Ñaäu thöôïng ñöôøng thò chuùng: "Neáu coù hoûi tröôùc ñaïi chuùng, oâng chaéc ñaõ ñaït ñöôïc maët moät tay kieám khaùch Phaùp Taïng, thì laõo chaân nhaân. Neáu oâng khoâng coù caùi thaáy töùc Taêng môøi oâng haõy bieåu thò caùi naøy cho chuùng thôøi, thì khoâng caàn phaûi hoûi gì caû. Do ñoù neân hoäi thaáy." Moät vò Taêng böôùc tôùi ñeå hoûi. Tröôùc noùi 'nhö ñoáng löûa lôùn. Neáu oâng ñeán quaù gaàn khi oâng ta coù theå noùi thì Tuyeát Ñaäu ñaõ noùi: vôùi noù thì oâng phoûng maët.' Hoaëc giaû nhö ñaïi "OÂng ñi ñaâu?" Noùi xong Tuyeát Ñaäu rôøi saûnh baûo kieám Thaùi A, ai maø chaïm traùn vôùi noù laø ñöôøng—Hsueh-tou addressed the monks, maát thaân maát maïng. Khi thuû kieám Thaùi A saying, "If there is a Dharma-treasure trong tay thì nhaø Toå laïnh, vaïn daëm trong thaäp swordsman present, then I invite you to phöông heát thaûy ña ñoan ñeàu neân döùt. Ñöøng demonstrate this to the congregation." A ñôïi ñeán khi oâng thaáy tia loùe cuûa löôõi kieám! monk came forward to ask a question. Before Nhìn xem! Nhìn xem!" Noùi xong Sö lieàn he could speak, Hsueh-tou said, "Where are xuoáng toøa vaø rôøi khoûi saûnh ñöôøng—A monk you going?" Hsueh-tou then left the hall. asked, "What is 'blowing feather sword'?" Tuyeát Ñaäu thöôïng ñöôøng thò chuùng: "Ngay caû Hsueh-tou said, "Arduous!" The monk said, luùc maáy oâng kinh nghieäm ñòa chaán vaø baàu trôøi "Will you allow me to use it?" Hsueh-tou ñang raûi möa hoa, laøm sao coù theå ñem caùi ñoù

maø so vôùi vieäc ñi trôû veà Taêng ñöôøng vaø nhoùm taøi lieäu chi tieát veà Sö Tuyeát Löông; tuy nhieân, coù löûa leân trong loø söôûi chöù?" Noùi xong Sö lieàn moät chi tieát nhoû veà vò Thieàn sö naøy trong Haùm rôøi saûnh ñöôøng—Hsueh-tou addressed the Sôn Töï Truyeän: "Muøa heø naêm 1575, Thieàn sö monks, saying, "Even if you experience the Tuyeát Löông töø phöông Baéc ñeán thaêm Haùm Sôn earth shaking and the sky raining flowers, toâi, nhöng Sö chæ ôû laïi coù moät ngaøy, vì khoâng chòu how can that compare to going back to the noåi caùi laïnh leõo vaø aûm ñaïm nôi choán aån cö coâ monk's hall and building a fire in the stove?" quaïnh naøy cuûa toâi."—Master Hsueh Liang, name The master then left the hall. of a Chinese Zen Master in the sixteenth century. Tuyeát Ñaäu thöôïng ñöôøng thò chuùng: "Bao la We do not have detailed documents on this Zen ñeán noãi khoâng coù thöù gì naèm beân

ngoaøi noù. Master; however, in Han Shan's autobiography, Nhoû ñeán noãi khoâng coù thöù gì naèm beân trong there is a small detail on him: "In the summer of noù. Caû hai ñeàu môû vaø ñoùng; caû hai ñeàu phaân 1575, Zen Master Hsueh Liang came from the vaø hôïp. Vì Hoà ñaõ caét ñöùt hình töôùng, neân north to visit me, but he stayed only one day, nhieàu ñeä töû cuûa theá giôùi Thieàn ñaõ xoay ñaàu because he could not stand the cold and gloom of laïi. Trong voâ löôïng kieáp, möông raõnh ñaõ bò my isolated hermitage."—See Haùm Sôn Ñaïi Sö. ngaên ñaép coøn con ngöôøi thì khoâng laõnh hoäi." Tuyeát Nham Toå Khaâm Thieàn Sö: Zen Master Ñoaïn Tuyeát Ñaäu duøng gaäy neän xuoáng ñaát vaø Hsueh-Yen Tsu Ch'in (?-1287)—Thieàn sö Trung noùi: "Haõy ñi veà Taêng ñöôøng."—Hsueh-tou Hoa vaøo theá kyû thöù 13, ñeä töû cuûa thieàn sö Ngoâ addressed the monks, saying, "So vast that Chaâu Thaïch Khanh. Sö rôøi khoûi nhaø luùc môùi leân nothing is outside of it. So small that nothing naêm, trong luùc haàu thaày, nhôø nghe baøn luaän vôùi is inside of it. Both open and closed; both khaùch, sö baét ñaàu bieát raèng coù moät thöù goïi laø diverse and unified. Due to the barbarian Thieàn, daàn daàn tin töôûng vaø cuoái cuøng sö quyeát having cut off form, many students of the Zen ñònh tham hoïc Thieàn. Naêm leân 16, sö thoï giôùi laøm world have turned around. For endless eons Taêng; naêm leân 18 sö baét ñaàu haønh cöôùc vaân du the gully has been dammed up and people tham vaán Thieàn—Hsueh-Yen Tsu Ch'in, a have not understood." Hsueh-tou then struck Chinese Zen master in the thirteenth century, who his staff on the ground and said, "Go back to was a disciple of Wu Chou Shih Fan. He left the monks' hall." home when he was five years old, and while Sö thò tòch naêm 1058, ñöôïc vua ban hieäu under my master, by listening to the master's talks “Minh Giaùc Ñaïi Sö.”—He died in 1058. Upon to visitors, he began to know that there was such a his death, Xue-T’ou received the posthumous thing as Zen, and gradually came to believe in it, title “Great Teacher Clear Awakening.” and finally made up his mind to study it. At Tuyeát Ñaäu Truøng Hieån Thieàn Sö Ngöõ Luïc: Ngöõ sixteen he was ordained as a regular monk and at luïc cuûa Thieàn sö Tuyeát Ñaäu—Records of eighteen started on a Zen pilgrimage. Teachings of Zen master Hsueh-tou Chung-hsien. Tuyeát Nham ñaõ noùi veà nhöõng kinh nghieäm Tuyeát Ñoaøn Ñaû Tuyeát Ñoaøn Ñaû: Coâng aùn Baøng cuûa mình: "Luùc ñeán truù nguï taïi Song Sôn Cö Só töøng maûnh tuyeát rôi ñeïp—The koan of Vieãn, töø saùng ñeán toái toâi luoân baän roän laøm caùc P'ang Yun's statement: "Good Snowflakes; they vieäc trong chuøa, vaø khoâng bao giôø toâi ra khoûi don't fall in any other place"—See Baøng Cö Só laõnh ñòa nhaø chuøa. Ngay khi trong lieâu chuùng Haûo Tuyeát Phieán Phieán. hay luùc ñang laøm coâng vieäc cuøa mình, toâi luoân Tuyeát Giang Toâng Thaâm (1408-1486): Teân cuûa khoanh tay tröôùc nguïc, vaø maét ngoù xuoáng ñaát moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Laâm Teá vaøo khoâng xa hôn ba böôùc. Coâng aùn ñaàu tieân cuûa theá kyû thöù XV—Name of a Japanese Zen master toâi laø 'Voâ'. Heã khi naøo taâm nieäm khuaáy ñoäng of the Rinzai Sect, who lived in the fifteenth laø toâi daèn noù xuoáng ngay laäp töùc, vaø luùc ñoù century. taâm yù toâi nhö moät mieáng baêng laïnh, thanh Tuyeát Löông Thieàn Sö: Hsueh Liang Zen saïch, eâm dòu, tænh laëng, vaø khoâng dao ñoäng.

Master—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo Moät ngaøy troâi qua nhanh nhö caùi khaûy moùng theá kyû thöù 16. Hieän nay chuùng ta khoâng coù nhieàu tay. Khoâng moät tieáng chuoâng hay tieáng troáng

naøo loït vaøo tai toâi. Naêm leân 19 tuoåi, toâi nguï Vaøo ngaøy thöù ba, khi ñang ñi kinh haønh ngoaøi taïi chuøa Linh AÁn, coù quen bieát vôùi vieân quan coång chuøa toâi vaãn caûm thaáy nhö mình ñang laïi Xöû Chaâu Lai. OÂng khuyeân toâi: 'Phöông ngoài treân boà ñoaøn. Chôït gaëp thaày Tuù, thaày hoûi phaùp cuûa thaày khoâng coù sinh khí, chaúng ñem toâi: 'Thaày laøm gì ôû ñaây?' Toâi ñaùp: 'Toâi ñang coá laïi gì ñöôïc cho thaày. Coù nhò nguyeân trong ñoù; ñaït ñaïo.' Thaày noùi: 'Thaày noùi xem theá naøo laø thaày xem ñoäng vaø tònh nhö hai thaùi cöïc cuûa tö ñaït ñaïo?' Toâi khoâng traû lôøi noåi, maø chæ taêng töôûng. Töï mình tu taäp Thieàn, thaày phaûi aáp uû theâm phieàn muoän trong loøng. Ñang muoán trôû nghi tình; vì nghi tình caøng maïnh thì giaùc ngoä laïi thieàn ñöôøng thì toâi gaëp vò thuû toøa. Vò thuû caøng saâu.' Ñöôïc khuyeân nhö vaäy, toâi ñoåi coâng toøa noùi: 'Haõy môû roäng ñoâi maét ra maø xem ñoù aùn ra laø 'caøn thæ quyeát' (ñoà chuøi phaân). Toâi baét laø caùi gì.' Lôøi noùi naøy khieán tinh thaàn cuûa toâi ñaàu nghi vaøo nghóa cuûa coâng aùn naøy treân moïi ñöôïc phaán chaán. Toâi trôû laïi thieàn ñöôøng, saép caùch vaø moïi quan ñieåm. Nhöng luùc naøy laïi bò söõa ngoài leân boà ñoaøn thì taàm maét thay ñoåi khoù chòu vôùi hoân traàm vaø thuïy mieân. Toâi hoaøn toaøn. Moät quaõng trôøi roäng môû ra vaø ñaát khoâng coù laáy moät phuùt quaùn töôûng thanh tònh phía döôùi nhö tuoàng suïp lôû. Kinh nghieäm naøy naøo. Sau ñoù, toâi dôøi sang chuøa Tònh Töø, nôi vöôït ra ngoaøi söï dieãn taû vaø hoaøn toaøn khoâng ñaây toâi keát baïn vôùi baûy ngöôøi, ai cuõng haêng theå noùi laïi cho ngöôøi khaùc ñöôïc, vì trong theá haùi hoïc Thieàn. Chuùng toâi cam keát khoâng ñaët gian naøy khoâng coù caùi gì coù theå so saùnh ñöôïc löng xuoáng nguû nghæ. Coù moät vò Taêng teân 'Tuù', vôùi noù. Toâi böôùc xuoáng thieàn saøng ñi tìm gaëp khoâng gia nhaäp nhoùm cuûa chuùng toâi, nhöng thaày Tuù. Thaày raát haøi loøng, khoâng ngôùt laëp luùc naøo sö cuõng ngoài söõng treân goái Thieàn nhö laïi: 'Toát laém! Toát laém!' Chuùng toâi naém tay moät caây coïc saét cöùng. Toâi muoán noùi chuyeän nhau raûo böôùc theo haøng lieãu ngoaøi coång vôùi thaày, nhöng thaày khoâng öng. Vì suoát hai chuøa. Toâi nhìn chung quanh, nhìn leân nhìn naêm tu taäp khoâng naèm, thaân taâm toâi hoaøn toaøn xuoáng, bieát bao caùi thaáy nghe trong trôøi ñaát meät moûi. Cuoái cuøng toâi trôû veà cuoäc tu nguû nay hieän ra hoaøn toaøn khaùc haún; nhöõng gì nghæ nhö bình thöôøng. Trong hai thaùng söùc mình gheùt boû tröôùc kia, naøo voâ minh, phieàn khoûe toâi bình phuïc nhôø thuaän theo taùnh töï naõo, baáy giôø voán chæ laø löu xuaát töø chaân taùnh nhieân nhö theá. Thaät ra, khoâng caàn thieát phaûi cuûa mình vaãn y nhieân ngôøi saùng, chaân thaät vaø thaønh töïu chæ baèng vaøo loái khoå haïnh khoâng trong suoát. Taâm traïng naøy keùo daøi hôn nöûa nguû nghæ aáy. Toát hôn neân nguû moät ít giôø vaøo thaùng. Tieác thay, thôøi nay khoâng coù baäc toân luùc nöûa ñeâm ñeå laáy laïi naêng löôïng töôi tænh tuùc saùng suoát ñeå maø hoûi ñaïo, neân toâi ñaõ ñeå cho mình. Moät hoâm, tình côø gaëp sö Tuù ngoaøi traïng thaùi toû ngoä naøy döøng laïi moät thôøi gian. haønh lang, vaø ñaây laø

laàn ñaàu toâi ñöôïc noùi Ñaây vaãn laø moät giai ñoaïn nöûa chöøng, neáu cöù chuyeän vôùi thaày. Toâi hoûi: 'Naêm roài, toâ i muoán baùm laáy coi nhö cöùu caùnh thì chính noù seõ laøm hoûi chuyeän vôùi thaày, sao thaày cöù maõi traùnh toâi caûn trôû söï taêng tieán cuûa caùi nhìn thaáu ñaùo ñích vaäy?' Sö noùi: 'Moät ngöôøi haêng haùi hoïc Thieàn, thöïc. Nhöõng giôø nguû vaø thöùc chöa hôïp laïi laøm caû ñeán thì giôø caét moùng tay cuõng chaúng coù, moät. Caùc coâng aùn thì hôi hieåu nhôø suy luaän, laøm sao coù theå phí thì giôø baøn luaän vôùi ngöôøi ngoaøi caùch ñoù ra thì hoaøn toaøn chòu thua, khaùc?' Toâi noùi: 'Toâi ñang bò boái roái bôûi hoân chuùng y nhö moät böùc vaùch saét, vaãn khoâng traàm vaø thuïy mieân; laøm sao cheá ngöï?' Sö Tuù caùch gì voùi tôùi. Qua nhieàu naêm theo haàu ngaøi ñaùp: 'Ñoù laø do thaày khoâng kieân quyeát trong Voâ Chuaån, nghe ngaøi thuyeát phaùp vaø xin hoûi vieäc tu taäp. Haõy tìm moät chieác boà ñoaøn ñuû lôøi khuyeân baûo, nhöng khoâng coù lôøi naøo mang cao, vaø ngoài thaúng löng, doàn heát taâm löïc vaøo laïi moät giaûi phaùp chung quyeát cho moái baát an coâng aùn. Coøn gì ñeå noùi veà hoân traàm vaø taùn trong loøng toâi. Trong caùc kinh ñieån, trong caùc loaïn nöõa chöù?' Theo lôøi khuyeân naøy toâi thay ngöõ luïc cuûa caùc baäc toân tuùc, toâi khoâng ñoïc ñoåi loái tu taäp, qua ba ngaøy ñeâm thì chöùng thaáy ñieàu gì coù theå chöõa trò caùi taâm beänh naøy. ñöôïc moät traïng thaùi khoâng coøn nhò nguyeân nôi Möôøi naêm troâi qua nhö theá maø khoâng theå xoùa thaân vaø taâm nöõa. Toâi caûm thaáy mình trong ñöôïc caùi taâm chöôùng naëng neà. Moät hoâm, ñang suoát vaø linh hoaït ñeán noãi mí maét cöù môû lôùn ra. ñi kinh haønh trong Phaät ñieän ôû Thieân muïc,

maét chôït nhìn thaáy moät coäi baùch giaø ngoaøi did not join us, but who kept sitting on his ñieän. Vöøa thaáy coäi caây giaø naøy thì moät taâm cushion like a solid bar of iron; I wanted to caûnh môùi meû baøy ra vaø caùi khoái cöùng chöôùng have a talk with him, but he was forbidding. ngaïi boãng tieâu tan. Toâi nhö vöøa töø trong boùng As the practice of not lying down was kept up toái böôùc vaøo aùnh saùng maët trôøi röïc rôõ. Töø ñaáy, for two years I became thoroughly exhausted toâi khoâng coøn aáp uû nghi ngôø vôùi söï soáng, söï both in mind and body. At last I gave myself cheát, Phaät hay Toå gì nöõa. Baáy giôø laàn ñaàu tieân up to the ordinary way of taking rest. In two toâi tröïc nhaän caùi coát yeáu trong ñôøi soáng noäi months my health was restored and my spirit taâm cuûa ngaøi Voâ Chuaån, ngaøi thaät ñaùng laõnh reinvigorated once more by thus yielding to ñuû 30 heøo ñích ñaùng."—Hsueh-Yen told the nature. In fact the study of Zen is not following stories of his experience in Zen: necessarily to be accomplished by merely "While staying under Yuan of Shuang-shan I practicing sleeplessness. It is far better to was kept busy attending to the affairs of the have short hours of a sound sleep in the monastery from morning to evening, and was middle of the night when the mind will gather never out of the monastery grounds. Even up fresh energy. One day I happened to meet when I was in the general dormitory or Hsiu in the corridor, and for the first time I engaged in my own affairs, I kept my hands could have a talk with him. I asked, 'Why was folded over my chest and my eyes fixed on it that you avoided me so much last year the ground without looking beyond three feet. when I wished to talk with you? He said, 'An My first koan was 'Mu'.

Whenever a thought earnest student of Zen begrudges even the was stirred in my mind, I lost no time in time to trim his nails; how much more the keeping it down, and my consciousness was time wasted in conversation with others!' I like a cake of solid ice, pure and smooth, said, 'I am troubled in two ways, by dullness serene and undisturbed. A day passed as and restlessness, how can I get over them?' rapidly as the snapping of the fingers. No He replied: 'It is owing to your not being fully sound of the bell or the drum ever reached determined in your exercise. Have the me. At nineteen I was staying at the cushion high enough under you, and keeping monastery of Ling-yin when I made the your spinal column upright, throw all the acquaintance of the recorder Lai of Ch'u- spiritual energy you possess into the koan chou. He gave me this advice: 'Your method itself. What is the use of talking about has no life in it and will achieve nothing. dullness and restlessness?' This advice gave There is a dualism in it; you keep movement me a new turn to my exercise, for in three and quietude as two separate poles of days and nights I came to realize a state in thought. To exercise yourself properly in Zen which the dualism of body and mind ceased to you ought to cherish a spirit of inquiry; for exist. I felt so transparent and lively that my according to the strength of your spirit will be eyelids were kept open all the time. On the the depth of your enlightenment.' Thus third day I was walking by the gate still advised, I had my koan changed to 'the dried- feeling as I did when sitting cross-legged on up dirt-wiper'. I began to inquire into its the cushions. I happened to meet Hsiu, who meaning in every possible manner and from asked, 'What are you doing here?' I answered, every possible point of view. But being now 'Trying to realize the truth.' He asked, 'What annoyed by dullness and restlessness, I could do you mean by the truth?' I could not give not get even a moment of serene him a reply, which only increased my mental contemplation. I moved to Ching-tzu annoyance. Wishing to return to the monastery where I joined a company of meditation hall I directed my steps towards it, seven, all earnest students of Zen. Sealing up when I encountered the head-monk. He said, our bedding we determined not to lie down on 'Keep your eyes wide open and see what it all the floor. There was a monk called Hsiu who means.' This encouraged me. I came back

into the hall and was about to go to my seat up in the darkness. After this I entertained no when the whole outlook changed. A broad further doubt regarding life, death, the expanse opened, and the ground appeared as Buddha, or the Patriarchs. I now realized for if all caved in. The experience was beyond the first time what constituted the inner life of description and altogether incommunicable, my master Wu-chun, who indeed deserved for there was nothing in the world to which it thirty hard blows." could be compared. Coming down from the Tuyeát Nham thò tòch vaøo naêm 1287—Hsueh- seat I sought Hsiu. He was greatly pleased, Yen passed away in 1287. and kept repeating: 'How glad I am! How Tuyeát Phong Chaân Giaùc Thieàn Sö Ngöõ Luïc: glad I am!' We took hold of each other's Zen master Hsueh-feng Chen-chueh's Records of hands and walked along the willow Teachings—See Tuyeát Phong Nghóa Toàn Thieàn embankment outside the gate. As I look Sö. around and up and down, the whole

universe Tuyeát Phong Ñaïi Ñòa Toaùt Lai: Hsueh-feng's with its multitudinous sense-objects now Grain of Rice—See Tuyeát Phong Tuùc Laïp. appeared quite different; what was loathsome Tuyeát Phong Ñaïi Xaø: Hsueh Feng's Turtle-Nosed before, together with ignorance and passions, Snake—See Coâng AÙn Tuyeát Phong Ñaïi Xaø. was now seen to be nothing else but the Tuyeát Phong Ñaøo Meã Thoaïi: Hsueh-feng's outflow of my own inmost nature which in straining the rice—See Coâng AÙn Tuyeát Phong itself remained bright, true, and transparent. Ñaøo Meã Thoaïi. This state of consciousness lasted for more Tuyeát Phong Ñeâ Ñaàu Qui Am: Hsueh Feng's than half a month. Unfortunately, as I did not What Is It?—See Coâng AÙn Tuyeát Phong: Thaäm happen to interview a great master of deeper Ma? spiritual insight at the time, I was left at this Tuyeát Phong: Giaù Caù Thò Thaäp Ma?: Hsueh stage of enlightenment for some time. It was Feng's What Is It?, example 51 of the Pi-Yen- still an imperfect stage which if adhered to as Lu—See Coâng AÙn Tuyeát Phong Thaäm Ma. final would have obstructed the growth of a Tuyeát Phong Hueä Khoâng Thieàn Sö (1096-1158): truly penetrating insight; the sleeping and Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi nhaø waking hours did not yet coalesce into a Toáng (960-1279)—Name of a Chinese Zen master unity. Koans that admitted some way of in the Sung dynasty in China. reasoning were intelligible enough, but those Tuyeát Phong Khaùn Xaø: Hsueh Feng's Seeing the that altogether defied it, as if they were a Turtle-Nosed Snake—See Coâng AÙn Tuyeát Phong wall of iron blocks, were still quite beyond Ñaïi Xaø. my reach. I passed many years under the Tuyeát Phong Nghóa Toàn Thieàn Sö (822-908): master Wu-chun, listening to his sermons and Seppo Gison (jap)—Hsueh-feâng I-ts'un (Wade- asking his advice, but there was no word Giles Chinese)—Xuefeng-Yicun (Pinyin which gave a final solution to my inner Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa disquietude, nor was there anything in the vaøo theá kyû thöù chín. Beân caïnh vieäc teân cuûa oâng sutras or the sayings of the masters, as far as I xuaát hieän trong nhöõng thí duï thöù 13 cuûa Voâ Moân read, that could cure me of this heart-ache. Quan vaø caùc thí duï 5, 22, 49, 51 vaø 66 cuûa Bích Ten years thus passed without my being able Nham Luïc, coù moät vaøi chi tieát lyù thuù veà vò Thieàn to remove this hard inner obstruction. One sö naøy trong Truyeàn Ñaêng Luïc, quyeån XVI: Thieàn day I was walking in the Buddha Hall at sö Nghóa Toàn Tuyeát Phong sanh naêm 822 taïi vuøng T'ien-mu when my eyes happened to fall on Nam An trong vuøng xöa laø Tuyeàn Chaâu, baây giôø an old cypress-tree outside the Hall. Just thuoäc tænh Phuùc Kieán. Ngöôøi ta ghi laïi raèng khi seeing this old tree opened a new spiritual coøn raát nhoû Tuyeát Phong ñaõ töø choái aên nhöõng moùn vista and the solid mass of obstruction khoâng phaûi thöïc phaåm chay. Naêm möôøi hai tuoåi sö suddenly dissolved. It was as if I had come ñeán ôû luoân trong chuøa Ngoïc Giaûn ôû Boà Ñieàn. Veà into the bright sunshine after having been shut sau naøy, sö haønh cöôùc du phöông ñeán nhieàn nôi,

cuoái cuøng ñeán chuøa Baûo Saùt ôû vuøng xöa laø U monks. Hsueh-feng's teaching did not rely on Chaâu, baây giôø laø Baéc Kinh, nôi oâng thoï cuï tuùc giôùi words or ideas. Instead, he emphasized self- vaøo naêm 17 tuoåi. Veà sau naøy, oâng ñi ñeán

Ngoâ realization and experience. The Yunmen and Laêng (?), trong tænh Hoà Nam, nôi oâng theo hoïc Fayan Zen schools, two of the traditionally Thieàn vôùi ñaïi sö Ñöùc Sôn, cuoái cuøng trôû thaønh recognized five houses of Zen, evolved from phaùp töû cuûa Ñöùc Sôn. Tuy nhieân, ñaïi giaùc saâu nhaát Hsueh-feng's students. cuûa Tuyeát Phong xaûy ra vôùi Sö huynh cuûa oâng laø Taïi Ñoäng Sôn, sö laøm tröôûng ban trai phaïn Thieàn sö Nham Ñaàu Toaøn Khoaùt, trong khi hai (Phaïn Ñaàu) ñang ñaõi gaïo. Khaâm Sôn hoûi: ngöôøi ñang haønh cöôùc du phöông vaø döøng laïi taïi “Ñaõi caùt boû gaïo hay ñaõi gaïo boû caùt?” Sö ñaùp: moät quaùn troï nuùi trong moät côn baõo tuyeát. Vaøo “Gaïo caùt ñoàng thôøi boû.” Khaâm Sôn hoûi: “Nhö naêm 865, Tuyeát Phong di chuyeån ñeán ñænh nuùi vaäy ñaïi chuùng laáy gì aên?” Sö beøn laät uùp thau tuyeát treân nuùi Töôïng Coát ôû Phuùc Chaâu, taïi ñaây ñaõi gaïo. Khaâm Sôn noùi: “Cöù theo nhôn duyeân oâng ñaõ thieát laäp Töï vieän Quang Phuùc vaø coù ñöôïc naày, huynh hôïp ôû Ñöùc Sôn.”—Xue-Feng teân nuùi cuûa mình laø Tuyeát Phong. Töï vieän raát served as a rice cook at T'ung-Shan. One day phong thaïnh vaø coù treân moät ngaøn naêm traêm Taêng as he was straining the rice, Ch'in-Shan asked chuùng theo tu taäp. Giaùo phaùp cuûa Tuyeát Phong him: “Do you strain the rice out from the khoâng döïa vaøo ngoân ngöõ hay yù töôûng. Thay vaøo sand, or do you strain the sand out from the ñoù, oâng nhaán maïnh ñeán söï töï chöùng vaø töï kinh rice?” Xue-Feng said: “Sand and rice are both nghieäm. Caùc tröôøng phaùi Vaân Moân vaø Phaùp Nhaõn strained out at once.” Ch’in-Shan said: “In laø hai trong soá naêm tröôøng phaùi Thieàn ñöôïc phaùt that case, what will the monks eat?” Xue-trieån töø nhöõng ñeä töû cuûa Tuyeát Phong—Zen Feng then tipped over the rice pot. Ch’in- Master Hsueh-feng I-ts'un, name of a Chinese Shan said: “Go! Your affinity accords with Zen monk in the ninth century. Besides the fact Te-Shan!” that his name appears in example 13 of the Wu- Sö ñeán taïm bieät Ñoäng Sôn, Ñoäng Sôn hoûi: Men-Kuan and in examples 5, 22, 49. 51 and 66 of “Ngöôi ñi ñaâu?” Sö thöa: “Ñi veà trong ñaûnh the Pi-Yen-Lu, there is some interesting nuùi.” Ñoäng Sôn hoûi: “Ñöông thôøi töø ñöôøng information on him in The Records of the naøo ra?” Sö thöa: “Töø ñöôøng vöôïn bay ñaûnh Transmission of the Lamp (Ch’uan-Teng-Lu), nuùi ra.” Ñoäng Sôn hoûi: “Nay quay laïi ñöôøng Volume XVI: Zen Master Xue-Feng-Yin-Cun was naøo ñi?” Sö thöa: “Töø ñöôøng vöôïn bay ñaûnh born in 822 in Nanan in ancient Quan-Chou, now nuùi ñi.” Ñoäng Sôn baûo: “Coù ngöôøi chaúng töø in Fu-Jian Province. It's recorded that as a toddler ñöôøng vöôïn bay ñaûnh nuùi ñi, ngöôi bieát Hsueh-feng refused to eat non-vegetarian food. chaêng?” Sö thöa: “Chaúng bieát.” Ñoäng Sôn He left home to stay permanently at Yu-Jian hoûi: “Taïi sao chaúng bieát?” Sö thöa: “Y khoâng temple in Putian City. Later he traveled widely, maët maøy.” Ñoäng Sôn baûo: “Ngöôi ñaõ chaúng eventually coming to Baocha Temple in ancient bieát, sao bieát khoâng maët maøy?” Sö khoâng ñaùp Youzhou, modern Beijing, where he was ordained ñöôïc—When Xue-Feng left Tong-Shan, at the age of seventeen. Later, he went to Wuling, Tong-Shan asked him: “Where are you in Hunan Province, where he studied under great going?” Xue-Feng said: “I’m returning to teacher Te-Shan, eventually becoming his Ling-Zhong. Tong-Shan said: “When you left Dharma heir.

However, Hsueh-feng's most Ling-Zhong to come here, what road did you profound realization occured with his Dharma take?" Xue-Feng said: "I took the road brother, Yantou, while they were traveling and through the Flying Ape Mountain." Tong- staying at a mountain inn during a snowstorm. In Shan asked: "And what road are you taking to the year 865, Hsueh-feng moved to Snow Peak on go back there?" Xue-Feng said: "I'm Elephant Bone Mountain in Fuzhou, where he returning through the Flying Ape Mountains established the Guangfu Monastery and obtained as well." Tong-Shan said: "There's someone his mountain name. The monastery flourished, the who doesn't take the road through Flying Ape congregation's size reaching up to fifteen hundred Mountains. Do you know him?" Xue-Feng

said: "I don't know him." Tong-Shan said: Yan-T'ou on Tortoise Mountain in Li-Chou "Why don't you know him?" Xue-Feng said: Province, they were temporarily stuck in an "Because he doesn't have a face." Tong-Shan inn during a snowstorm. Each day Yan-T'ou said: "If you don't know him, how do you spent the entire day sleeping. Xue-Feng spent know he doesn't have a face?" Xue-Feng was each day sitting in Zen meditation. One day, silent. Xue-Feng called out: "Elder Brother! Elder Sö cuøng Nham Ñaàu ñi ñeán Ngao Sôn ôû Leã Brother! Get up!" Yan-T'ou said: "What is Chaâu gaëp tuyeát xuoáng quaù nhieàu neân döøng it?" Xue-Feng said: "Don't be idle. Monks on laïi. Nham Ñaàu moãi ngaøy cöù nguû, sö moät beà pilgrimage have profound knowledge as their ngoài thieàn. Moät hoâm, sö goïi Nham Ñaàu: "Sö companion. This companion must accompany huynh! Sö huynh! Haõy daäy." Nham Ñaàu hoûi: us at all times. But here today, all you are "Laøm caùi gì?" Sö noùi: "Ñôøi nay chaúng giaûi doing is sleeping." Yan-T'ou yelled back: quyeát xong, laõo Vaên Thuùy ñi haønh khaát ñeán "Just eat your fill and sleep! Sitting there in nôi choán, bò y cheâ cöôøi, töø ngaøy ñeán ñaây sao meditation all the time is like being some day chæ lo nguû?" Nham Ñaàu naït: "Nguû ñi! Moãi figure in a villager's hut. In the future you'll ngaøy ngoài treân giöôøng gioáng nhö thoå ñòa, ngaøy just spook the men and women of the sau boïn ma quyû nam nöõ vaãn coøn." Sö chæ village." Xue-Feng pointed to his own chest trong ngöïc noùi: "Toâi trong aáy coøn chöa oån, and said: "I feel unease here. I don't dare khoâng daùm töï doái." Nham Ñaàu noùi: "Toâi baûo cheat myself by not practicing diligently." oâng sau naày leân choùt nuùi caát thaûo am xieån Yan-T'ou said: "I always say that some day döông ñaïi giaùo, seõ noùi caâu aáy." Sö thöa: "Toâi you'll build a cottage on a lonely mountain thaät coøn chöa oån." Nham Ñaàu baûo: "Neáu oâng peak and expound a great teaching. Yet you thaät nhö theá, cöù choã thaáy cuûa oâng moãi moãi still talk like this!" Xue-Feng said: "I'm truly thoâng qua, choã phaûi toâi seõ chöùng minh cho anxious." Yan-T'ou said: "If that's really so, oâng, choã chaúng phaûi toâi seõ vì oâng ñuoåi deïp." then reveal your understanding, and where it Sö thöa: "Khi toâi môùi ñeán Dieâm Quan, thaáy is correct I'll confirm it for you. Where it's thöôïng ñöôøng noùi nghóa saéc khoâng, lieàn ñöôïc incorrect I'll root it out." Xue-Feng said: choã vaøo." Nham Ñaàu noùi: "Töø ñaây ñeán ba "When I first went to Yan-Kuan's place, I möôi naêm raát kî khoâng neân noùi ñeán." Sö thöa: heard him expound on emptiness and form. "Toâi thaáy baøi keä cuûa Ñoäng Sôn qua soâng:

At that time I found an entrance.” Yan-T’ou ‘Thieát kî tuøng tha mích, said: “And then I saw Tong-Shan’s poem that Ñieàu ñieàu giöõ ngaõ sô, said: Cöø kim chaùnh thò ngaõ, ‘Avoid seeking elsewhere, Ngaõ kim baát thò cöø.’” For that’s far from the Self, Nham Ñaàu noùi: “Neáu cuøng aáy töï cöùu cuõng Now I travel alone, everywhere I meet it, chöa toät.” Sau sö hoûi Ñöùc Sôn ‘Vieäc trong Now it’s exactly me, now I’m not it.” toâng thöøa töø tröôùc con coù phaàn chaêng?’ Ñöùc Yan-T’ou said: “If that’s so, you’ll never save Sôn ñaùnh moät gaäy hoûi: ‘Noùi caùi gì?’ Toâi khi yourself.” Xue-Feng said: “Later I asked De- ñoù gioáng nhö thuøng luûng ñaùy.” Nham Ñaàu Shan: ‘Can a student understand the essence naït: “OÂng chaúng nghe noùi “Töø cöûa vaøo chaúng of the ancient teachings?’ He struck me and phaûi cuûa baùu trong nhaø.” Sö thöa: “Veà sau said: ‘What did you say?’ At that moment it laøm theá naøo môùi phaûi?” Nham Ñaàu baûo: “Veà was like the bottom falling out of a bucket of sau, neáu muoán xieån döông Ñaïi Giaùo, moãi moãi water.” Yan-T’ou said: “Haven’t you heard it töø trong hoâng ngöïc mình löu xuaát, sau naày said that ‘what comes in through the front cuøng ta che trôøi che ñaát ñi!” Sö nhôn caâu aáy gate isn’t the family’s jewels?” Xue-Feng ñaïi ngoä lieàn ñaûnh leã, ñöùng daäy keâu luoân: “Sö said: “Then, in the future, what should I do?” huynh! Ngaøy nay môùi laø thaønh ñaïo ôû Ngao Yan-T’ou said: “In the future, if you want to Sôn.”—When Xue-Feng was traveling with expound a great teaching, then it must flow

forth from your own breast. In the future your “Phuù Thuyeàn noùi theá aáy.” Sö baûo: “Ta coù 20 teaching and mine will cover heaven and gaäy gôûi cho Phuù Thuyeàn, coøn ta töï aên 20 gaäy, earth.” When Xue-Feng heard this he chaúng can heä gì ñeán Xaø Leâ.”—Xue-Feng experienced unsurpassed enlightenment. He asked a monk: “Where have you come then bowed and said: “Elder Brother, at last from?” The monk said: “From Zen master Fu- today on Tortoise Mountain I’ve attained the Chuan’s place.” Xue-Feng said: “You haven’t Way!” crossed the sea of life and death yet. So why Moät vò Taêng hoûi: “Hoøa Thöôïng thaáy Ñöùc Sôn have you overturned the boat?" The monk ñöôïc caùi gì lieàn thoâi?” Sö ñaùp: “Ta ñi tay was speechless. He later returned and told khoâng, veà tay khoâng.”—After Xue-Feng Zen master Fu-Chuan about this. Fu-Chuan asumed the abbacy at Snow Peak, a monk said: “Why didn't you say ‘It is not subject to asked him: “When the Master was at Te- life and death’?” The monk returned to Xue- Shan’s place, what was it you attained and Feng and repeated this phrase. Xue-Feng allowed you to stop looking further?” Xue- said: “This isn’t something you said yourself.” Feng said: “I went with empty hands and The monk said: “Zen master Fu-Chuan said returned with empty hands.” this.” Xue-Feng said: “I send twenty blows to Coù moät vò Taêng hoûi Tuyeát Phong: "Toå yù vaø Fu-Chuan and give twenty blows to myself as Giaùo yù, gioáng vaø khaùc nhau choã naøo?" Tuyeát well for interfering your own affairs.” Phong ñaùp: "Tieáng saám chaán ñoäng trôøi ñaát, Moät hoâm, khi Tuyeát Phong vaø Huyeàn Sa ñang maø ôû trong phoøng laïi chaúng nghe gì caû." söûa chöõa laïi haøng raøo. Huyeàn Sa hoûi: "YÙ chæ Tuyeát Phong laïi hoûi vò Taêng: "Vaäy chôù oâng ñi cuûa Ñaït Ma Taây Lai laø gì?" Tuyeát Phong rung haønh cöôùc ñeå laøm gì?" Vò Taêng laïi hoûi: "Taâm haøng raøo. Huyeàn

Sa noùi: "Laøm chi meät nhoïc nhaõn cuûa con voán chaùnh, nhöng coù luùc leäch ñi vaäy?" Tuyeát Phong noùi: "OÂng coøn meät hôn!" vì thaày, luùc ñoù bieän bieät theá naøo?" Tuyeát Huyeàn Sa baûo: "Xin ñöa cho toâi caùi caät tre." Phong noùi: "OÂng chöa thaät söï gaëp Ñaït Ma Sö Ñaây laø tröôøng hôïp vò thieàn sö laáy moät vaät gaàn Toå." Vò Taêng hoûi: "Taâm nhaõn cuûa con ôû ñaâu?" ñoù ñeå traû lôøi caâu hoûi. Khi ñöôïc hoûi thì vò thieàn Tuyeát Phong noùi: "OÂng khoâng ñöôïc noù töø thaày sö coù theå ñang laøm moät coâng vieäc, hay ñang oâng."—A monk asked Hsueh-feng, "Is the nhìn ra cöûa soå, hay ñang laëng leõ ngoài tö duy, teaching of the ancestors the same as the vaø roài giaûi ñaùp cuûa ngaøi coù theå nhaéc ñeán scriptural teaching or not?" Hsueh-feng said, nhöõng vaät nhö theá coù lieân heä ñeán vieäc laøm "The thunder sounds and the earth shakes. cuûa ngaøi luùc baáy giôø. Vì vaäy, ngaøi coù theå noùi Inside the room nothing is heard." Hsueh-feng baát cöù ñieàu gì, baèng nhöõng cô duyeân nhö theá, also said, "Why do you go on pilgrimage?" caùi ñoù khoâng phaûi laø moät loái ñoaùn ngoân tröøu The monk asked, "What is it if my töôïng ñaët vaøo moät vaät ñöôïc löïa choïn tuøy yù ñeå fundamentally correct eye sometimes goes thuyeát minh quan ñieåm cuûa mình—One day, astray because of my teacher?" Hsueh-feng when Xue-Feng Xuan-Sha were mending a said, "You haven't really met Bodhidharma." fence, Xuan-Sha asked, "What is the meaning The monk said, "Where is my eye?" Hsueh- of Dharma's coming from the West?" Xue- feng said, "You won't get it from your feng shook the fence. Xuan-sha said, "What is teacher." the use of making so much ado?" Xue-feng Sö hoûi vò Taêng môùi ñeán: “Vöøa rôøi choã naøo said, "How with you then!" Xuan-sha said, ñeán?” Vò Taêng thöa: “”Phuù Thuyeàn ñeán.” Sö "Kindly pass me the bamboo stalk (exterior hoûi: “Bieån sanh töû chöa qua, vì sao laïi phuù part of a bamboo stalk)." This is the case thuyeàn (uùp thuyeàn)?” Vò Taêng khoâng ñaùp where an object near by is made use of in ñöôïc, beøn trôû veà thuaät laïi cho Phuù Thuyeàn. answering the question. When questioned, the Phuù Thuyeàn baûo: “Sao khoâng noùi y khoâng master may happen to be engaged in some sanh töû.” Vò Taêng trôû laïi noùi lôøi naày. Sö baûo: work, or looking out of the window, or sitting “Ñaây khoâng phaûi lôøi cuûa oâng. Vò Taêng thöa: quietly in meditation, and then his response

may contain some allusion to the objects thus Rice—See Coâng AÙn Tuyeát Phong Tuùc Laïp. connected with his doing at the time. Tuyeát Phong: Thaäm Ma?: Hsueh Feng's What Is Whatever he may say, therefore, on such It?—See Coâng AÙn Tuyeát Phong: Thaäm Ma? occasion is not an abstract assertion on an Tuyeát Phong Thò Thaäm Ma: Hsueh Feng's What object deliberately chosen for the illustration Is It?—See Coâng AÙn Tuyeát Phong: Thaäm Ma? of his point. Tuyeát Phong Thieàn Sö: Seppo Gison (jap)— Moät hoâm, sö ôû trong nhaø Taêng ñoùng cöûa tröôùc Hsueh-Feng—Zen Master Xue-Feng Yi-Cun— cöûa sau xong noåi löûa ñoát, laïi keâu: “Cöùu löûa! See Tuyeát Phong Nghóa Toàn Thieàn Sö. Cöùu löûa! Huyeàn Sa ñem moät thanh cuûi töø cöûa Tuyeát Phong Tuùc Laïp: Hsueh-feng's Grain of soå neùm vaøo trong. Sö beøn môû cöûa —One day, Rice, example 5 of the Pi-Yen-Lu—See Coâng AÙn Xue-Feng went into the monk’s hall and Tuyeát Phong Tuùc Laïp. started a fire. The he closed and

locked the Tuyeát Phong Tuùc Lieäp: Hsueh-feng's Grain of front and back doors and yelled “Fire! Fire!” Rice—See Coâng AÙn Tuyeát Phong Tuùc Laïp. Xuan-Sha took a piece of firewood and threw Tuyeát Phong Voâ Dieän Nhaân: Hsueh-Feng's no- it in through the window. Xue-Feng then faced man—See Coâng AÙn Tuyeát Phong Voâ Dieän opened the door. Nhaân. Sö thöôïng ñöôøng daïy chuùng: “Nuùi Nam coù Tuyeát Sôn: Himadri (skt)—Ngoïn Hy Maõ Laïp Sôn, moät con raén muõi to, heát thaûy caùc oâng ñeàu phaûi naèm veà phía baéc AÁn Ñoä—The snow mountains, kheùo xem.” Tröôøng Khaùnh böôùc ra thöa: the Himalayas, northern India. “Hoâm nay trong nhaø naøy coù ngöôøi taùn thaân Tuyeát Sôn Boä: Haimavatah (skt)—Tröôøng phaùi maát maïng.” Vaân Moân laáy caây gaäy neùm tröôùc Tuyeát Sôn, moät trong naêm phaân chi cuûa Ñaïi sö roài ra boä sôï. Coù ngöôøi ñem vieäc naày thuaät Chuùng Boä. Qua teân goïi chuùng ta coù theå bieát boä laïi Huyeàn Sa. Huyeàn Sa noùi: “Phaûi laø Huynh phaùi naày ban ñaàu hoaït ñoä ng taïi vuøng Tuyeát Sôn. Laêng môùi ñöôïc. Tuy nhieân nhö theá, neáu ta thì Trong cuoán saùch noùi veà möôøi taùm boä phaùi, chaúng vaäy.” Vò Taêng hoûi: “Hoøa Thöôïng laøm Vasumitra ñaõ goïi Tuyeát Sôn Boä laø thöøa keá cuûa theá naøo?” Huyeàn Sa noùi: “Caàn nuùi Nam laøm Thöôïng Toïa Boä, nhöng moät soá hoïc giaû khaùc thì laïi gì?”—Zen master Xue-Feng entered the hall cho raèng phaùi naày laø moät nhaùnh cuûa Ñaïi Chuùng and addressed the monks, saying: “South Boä. Cuõng gioáng nhö Nhaát Thieát Höõu Boä, phaùi naày Mountain has a turtle-nosed snake. All of you cho raèng Boà Taùt khoâng coù ñòa vò gì cao troïng ñaëc here must take a good look at it.” Chang-Qing bieät, nhöng khaùc vôùi Höõu Boä ôû choã hoï cho raèng came forward and said: “Today in the hall chö Thieân vaø quyû thaàn khoâng theå coù cuoäc soáng there and many who are losing their bodies phaïm haïnh (brahmacharya), vaø nhöõng ngöôøi ngoaï i and lives.” Yun-Men then threw a staff onto ñaïo khoâng theå coù ñöôïc quyeàn löïc sieâu nhieân—The the ground in front of Xue-Feng and affected Himalaya School, one of the five divisions of the a pose of being frightened. A monk told Mahasanghikah. The very name suggests that the Xuan-Sha about this and Xuan-Sha said: Haimavatah school was originally located in the “Granted that Chang-Qing understands, still I Himalayan regions. Vasumitra, in his book on the don’t agree.” The monk said: “What do you Eighteen Sects, calls the Haimavatas the say, Master?” Xuan-Sha said: “Why do you inheritors of the Sthaviravadins, but other scholars need South Mountain?” consider this school as a branch of the Sö thò tòch naêm 908, ñöôïc vua ban hieäu “Ñaïi Mahasanghikas. Like the Sarvasivadins, the Sö Chôn Giaùc”—He died in 908. After his Haimavatas believed that the Bodhisattvas had no death he received the posthumous title “Great special eminence, but unlike them, they said that Teacher True Awakening.” the gods could not live the holy life of Tuyeát Phong Mieát Tæ Xaø: Hsueh Feng's Turtle- brahmacharya and that heretics could not have Nosed Snake—See Coâng AÙn Tuyeát Phong Ñaïi miraculous powers—See Mahasamghika. Xaø. Tuyeát Sôn Ñaïi Só: See Tuyeát Sôn Ñoàng Töû. Tuyeát Phong Taän Ñaïi Ñòa: Hsueh-feng's Grain of Tuyeát Sôn Ñoàng Töû: Coøn goïi laø Tuyeát Sôn Ñaïi

Só. Theo Kinh Baûn Sanh, ñaây laø vò Ñaïi Só treû tuoåi I-shan I-ning he is considered a founder of the treân nuùi Tuyeát, tieàn thaân cuûa Ñöùc Phaät Thích Ca— Literature of the Five Mountains. According to the Sutra of the former lives of the Tuyeát Thöôïng Gia Söông: Ñaàu Thöôïng An Buddha, this is the great man, or youth of the Ñaàu—Treân tuyeát theâm söông, chæ vieäc laøm truøng Himalayas, the Buddha in a former incarnation. laäp uoång coâng—To add more dew on snow. The Tuyeát Sôn Haï: Himatala (skt)—Theo Eitel trong terms indicates a coincisive and wasteful task. Trung Anh Phaät Hoïc Töø Ñieån, Tuyeát Sôn Haï laø Tuyeät Dieät: To annihilate—To exterminate. moät vöông quoác coå ñöôïc moät ngöôøi thuoäc doøng Tuyeät Dieäu: Admirable—Supreme excellent. doõi Thích Ca cai trò vaøo khoaûng naêm 43 sau Taây Tuyeät Duyeân: Non-conducting—Non-conductive. Lòch. Vuøng naày coù leõ naèm veà phía nam Kundoot Tuyeät Ñaõi: Sieâu vieät, khoâng theå ñoái ñaõi ñöôïc and Issar, phía baéc cuûa Hindukush, nôi phaùt nöõa—Final—Supreme—Special. nguyeân cuûa soâng Oxus—According to Eitel in The Tuyeät Ñaõi Chaân Nhö: Ultimate Truth—Chaân nhö Dictionary of Chinese-English Buddhist Terms, laø sieâu vieät tuyeät ñoái, lìa moïi giôùi haïn cuûa hieän this is an ancient kingdom ruled in 43 A.D. by a töôïng—Bhutatathata as absolute, apart from all descendant of the Sakya family. Probably the phenomena and limiting terms; or as being, in region south of Kundoot and Issar, north of contrast to the bhutatathata as becoming. Hindukush near the principal source of the Oxus. Tuyeät Ñaõi Dieäu: Absolute subtlety—Tuyeät ñaõi Tuyeát Sôn Quyønh: Hsueh-shan-chiung (chi)— dieäu chæ cho caùi vi dieäu trong chính baûn theå cuûa Teân cuûa moät vò thieàn sö—Name of a Zen master. thöïc taïi, chöù khoâng phaûi laø söï ñoái ñaõi giöõa teá vaø Tuyeát Sôn Vöông: Himalaya-giriraja (skt)—Teân thoâ—Absolute subtlety refers to that which is cuûa moät vò thaàn—King of the snow mountains, subtle in itself, and not merely in contrast to that name of a deity. which is crude. Tuyeát Söông: Snow and dew. Tuyeät Ñaõi Dieäu Giaùo: Perfect view of teaching. Tuyeát Thoân Höõu Mai (1288-1346): Sesson yubai Tuyeät Ñaõi Teá: Söï vi teá tuyeät ñoái—Absolute (jap)—Teân cuûa moät vò thieàn sö thuoäc phaùi Laâm Teá subtlety. ôû Nhaät Baûn. Thoaït tieân oâng theo hoïc vôùi thieàn sö Tuyeät Ñaõi Vieân: Khai hieån vieân—See Kim Vieân. Trung Hoa Nhaát Sôn Nhaát Ninh ôû tu vieän Kieán Tuyeät Ñoái: Vöôït ra ngoaøi söï so saùnh—Absolute— Tröôøng. Naêm 1307 oâng sang Trung Hoa vaø bò tình Absolutely—Beyond compare—Supreme— nghi laøm giaùn ñieäp neân bò baét tuø 10 naêm. Sau ñoù Special—Outstanding—Tuyeät ñoái laø thöïc taïi cuûa oâng ñi haønh cöôùc khaép Trung Hoa ñeå tìm gaëp nhöõng hieän töôïng. Tuyeät ñoái luoân luoân coù baûn chaát nhöõng vò thaày thieàn Trung Hoa. Naêm 1328 oâng trôû ñoàng nhaát. Nieát baøn hoaëc thöïc taïi tuyeät ñoái khoâng veà Nhaät Baûn vaø cö nguï taïi tu vieän Vaên Thuø ôû phaûi laø thöù gì ñöôïc taïo sanh hoaëc thaønh töïu. Theo Ñoâng Kinh theo lôøi yeâu caàu cuûa töôùng quaân trieát hoïc Trung Quaùn, Nguyeät Xöùng cho raèng vôùi Ashikaga Takauji. Naêm 1345, oâng ñöôïc boå nhieäm caùc baäc Thaùnh giaû thì Tuyeät Ñoái chæ laø söï im laëng, laøm vieän tröôûng tu vieän Kieán Tröôøng. Cuøng vôùi vì noù laø caùi gì baát khaû thuyeát hay baát khaû dieãn ñaït

thaày mình laø Nhaát Sôn Nhaát Ninh laø nhöõng ngöôøi baèng lôøi. Coù raát nhieàu chöõ ñeå moâ taû veà Tuyeät ñöôïc xem nhö ñaõ saùng laäp ra 'Vaên Ñaøn Nguõ Ñoái—The Absolute is the Reality of the Sôn.'—Name of a Japanese Zen master of the appearances. The Absolute is always of uniform Rinzai school. He was initially a student of a nature. Nirvana or the Absolute Reality is not Chinese master I-shan I-ning at the Kencho-ji in something produced or achieved. According to Kamakura. In 1307, he went to China, where he the Madhyamaka philosophy, Candrakirti, to the soon fell under suspicion as a spy and was saints, the Absolute is just silence, for it is imprisoned for ten years. After this, he wandered inexpressible by speech. There are many words throughout China seeking out Chinese Zen used for the Absolute: masters. In 1328, he returned to Japan and settled 1) Chaân Nhö: Tathata (skt)—Nhö thò—Suchness. at the Manju-ji monastery at the request of 2) Khoâng taùnh: Sunyata (skt)—Emptiness— Shogun Ashikaga Takauji. In 1345 he was Void. appointed abbot of Kennin-ji. With his first master 3) Nieát Baøn: Nibbana (p)—Nirvana (skt)—

Perfect bliss. When a pair of horns is noticed on the other side 4) Baát nhò: Adraya (skt)—Non-dual. of the fence, one knows that a cow is grazing 5) Baát sanh: Anutpanna (skt)—Unproduced. there. It is an everyday affair for a monk with any 6) Coõi voâ phaân bieät: Nirvikalpa (skt)—The amount of intelligence to take in the whole realm of non-discrimination. situation even when he is allowed to have a 7) Baûn theå cuûa phaùp: Dharmadhatu or Dhamrata glimpse only of its one corner. When all the (skt)—Baûn chaát cuûa vaät toàn höõu—The true streams are cut off, i.e., when the state of absolute nature of dharma or the essence of being. emptiness is realized, a man is capable of moving 8) Baát khaû dieãn ñaït: Anabhilapya (skt)—The in every possible direction, beyond all the inexpressible. conceptual limitations imposed upon us by reason 9) Ñích thöïc nhö noù ñang laø: Tattva (skt)— of our imagination and discrimination. In other Thatness. words, one may rise in the east and sink in the 10) Khoâng theå dieãn taû baèng ngoân töø hay hyù luaän: west; one may walk against or in accord with; one Nisprapanca (skt)—Free of verbalization and may go straight ahead or crosswise; whether to plurality. give up or to take away from, one is in perfect 11) Nhö thöïc: Yathabhuta (skt)—Caùi thöïc söï ñang freedom. laø—That which really is. Tuyeät Ñoái Taâm: Ñaïo Voâ Thöôïng hay Taâm Tuyeät 12) Chaân ñeá: Bhutata or Bhutatathata (skt)—The Ñoái—Ultimate Truth or absolute Mind. true reality. Tuyeät Ñoái Tònh: Absolutely pure—Voâ Tònh Voâ 13) Chaân lyù: Satya (skt)—Truth. Voâ Tònh—Theo quyeån Ñoán Ngoä Nhaäp Ñaïo Yeáu 14) Nhö Lai Taïng: Tathagata-garbha (skt)—The Moân Luaän, moät hoâm, coù moät vò Taêng hoûi Thieàn sö womb of Tathagatas. Ñaïi Chaâu Hueä Haûi: "Theo Kinh Duy Ma Caät, 15) Thöïc taïi maø ngöôøi ta phaûi töï theå nghieäm trong haønh giaû muoán ñöôïc tònh ñoä neân tònh taâm mình; noäi taâm: Aparapratyaya (skt)—Reality which nhöng theá naøo laø tònh taâm?" Ñaïi Chaâu Hueä Haûi one must realize within oneself. ñaùp: "Khi taâm cuûa oâng tònh moät caùch tuyeät ñoái, ñoù Tuyeät Ñoái Khoâng: The absolute emptiness—Tính laø tònh taâm." Vò Taêng laïi hoûi: "Theá naøo laø tònh moät chaát phi vaät chaát cuûa vaïn höõu, khoâng coù thöù gì coù caùch tuyeät ñoái?" Ñaïi Chaâu

Hueä Haûi ñaùp: "Caùi taâm töï tính. Khi ngöôøi ta thaáy khoùi beân kia ñoài, ngöôøi tuyeät ñoái tònh khi noù vöôït leân treân tònh vaø voâ tònh. ta bieát ngay raèng coù löûa ñang chaùy. Khi ngöôøi ta OÂng coù muoán bieát laøm caùch naøo ñeå ñöôïc caùi taâm thaáy moät caëp söøng nhuù leân beân kia haøng raøo, naøy hay khoâng? Trong moïi hoaøn caûnh haõy ñeå cho ngöôøi ta bieát coù moät con boø ñang gaëm coû ôû ñoù. Ñoù taâm oâng hoaøn toaøn troáng roãng (choã naøo cuõng voâ laø moät bieán coá thöôøng nhaät maø moät vò Taêng coù taâm) laø tònh. Nhöng khi ñöôïc tònh roài khoâng ñöôïc moät chuùt kieán thöùc phaûi quan saùt toaøn boä tình hình oâm aáp caùi yù nghó tònh aáy. Khi oâng voâ tònh, cuõng maëc daàu oâng môùi chæ nhìn thoaùng coù moät goùc cuûa khoâng neân oâm aáp caùi yù nghó voâ tònh aáy." Theo noù maø thoâi. Khi taát caû nhöõng doøng tö töôûng ñeàu bò Thieàn sö D.T. Suzuki trong quyeån "Thieàn Hoïc caét ñöùt, nghóa laø khi traïng thaùi tính khoâng tuyeät Nhaäp Moân," tuyeät ñoái tònh laø söï khaúng ñònh tuyeät ñoái ñaõ ñöôïc theå hieän, moät ngöôøi coù theå di chuyeån ñoái, noù vöôït leân treân caû tònh vaø voâ tònh, vaø ñoàng theo baát cöù chieàu höôùng naøo ñoù, vöôït qua taát caû thôøi keát hôïp chuùng laïi trong moät hình thöùc toång giôùi haïn cuûa khaùi nieäm aùp ñaët leân chuùng ta vì söï hôïp cao hôn. Trong ñoù khoâng coù phuû ñònh, cuõng töôûng töôïng vaø phaân bieät cuûa chuùng ta. Noùi caùch khoâng coù maâu thuaãn. Muïc ñích cuûa Thieàn laø theå khaùc, ngöôøi aáy coù theá troài leân ôû phía ñoâng vaø laën hoäi hình thöùc keát hôïp naøy ngay trong nhöõng sinh xuoáng ôû phía taây; ngöôøi aáy coù theå ñi ngöôïc hay ñi hoaït trong ñôøi soáng haèng ngaøy nhö ñi, ñöùng, naèm, xuoâi; ñi thaúng tôùi tröôùc maët hay ñi doïc ñi ngang; ngoài, chöù khoâng xem sinh meänh laø moät loaïi ñeà coù theå buoâng hay naém, theá maø ngöôøi aáy vaãn hoaøn muïc ñeå reøn luyeän sieâu hình hoïc. Döôùi aùnh saùng toaøn töï do töï taïi—The immateriality of the nature naøy, moïi hoûi ñaùp veà Thieàn ñeàu phaûi ñöôïc xem xeùt of all things; nothing has a nature of its own. nhö vaäy. Khoâng coù chuyeän bôùi loâng tìm veát hay When smoke is seen on the other side of the hill, chôi chöõ, hay nguïy bieän. Thieàn laø vaán ñeà nghieâm one knows at once that there is a fire burning. tuùc nhaát treân ñôøi—Accoridng to the Doctrine of

the Vital Gate of Sudden Entry into the Way, one vôùi caùi chaân taâm haèng chieáu saùng vaø toûa khaép cuûa day, a monk asked Zen master Ta-chou Hui-hai, chính mình. Ñaây laø giai ñoaïn giaùc ngoä cao. Haønh "According to Vimaliakirti, one who wishes for giaû ñaït ñeán giai ñoaïn naøy khoâng nhöõng chæ nhaän the pure land ought to have his mind purified; but thöùc ñöôïc caùi phöông dieän khoâng (noùi moät caùch aån what is the purified mind?" The master replied, duï, cheát), maø caû phöông dieän naêng ñoäng (noùi moät "When the mind is absolutely pure, you have a caùch aån duï, soáng) cuûa hieän höõu; vaø thaáy chuùng laø purified mind." The monk asked, "What is an moät toaøn theå. Thieàn goïi söï chöùng giaùc caùi hoaït löïc absolutely pure mind?" The master replied, "A naêng ñoäng cuûa vaïn vaät naøy laø "Ñaïi Hoaù" —To mind is said to be absolutely pure when it is above keep dying and reviving. In Zen, the term means purity and impurity. You want to know how this is Zen practitioners try to eradicate all attachments to be realized? Have your mind

thoroughly void in and deluded thoughts, so that they can live with all conditions, then you will have purity. But when their true mind that is all-extensive and all- this is attained, do not harbour any thought of it. illuminating. This is an advanced stage of When you get non-purity, or when this state of Enlightenment. One who has reached this stage non-purity is attained, do not harbour any thought not only realizes the void aspect (allegorically, of it, and you are free of non-purity. This is death), but also the dynamic aspect (allegorically, absolute purity." According to Zen master Daisetz life) of being; seeing them as a whole. This Teitaro Suzuki in "An Introduction To Zen realization of the dynamic vitality of all things is Buddhism (p.26)," absolute purity is absolute what Zen calls "The Great Revival" (Ta Huo). affirmation, as it is above purity and non-purity Tuyeät Hoïc: Ngöøng hoïc, vöôït ra ngoaøi chuyeän and at the same time unifies them in higher form hoïc—To cease study—Beyond the need of study. of synthesis. There is no negation in this, nor any Tuyeät Khoâng: Not at all—By no means. contradiction. What Zen aims at is to realize this Tuyeät Lai Do: Hoaøn toaøn khoâng coøn daáu veát, yù form of unification in one's everyday life of noùi khoâng coøn maûy may chaáp tröôùc—Not a trace actualities, and not to treat life as a sort of remains. In Zen, the term means there is not a tiny metaphysical exercise. In this light all Zen bit of attachment. "Questions and Answers" (mondo) are to be Tuyeät Loä: Gaëp ñöôøng cuøng—To encounter cul- considered. There are no quibblings, no playing at de-sac. words, no sophistry; Zen is the most serious Tuyeät Löi Voïng Duyeân: Tröø saïch heát nguyeân concern in the world. nhaân ñöa ñeán voïng nieäm voïng yù—To eradicate all Tuyeät Haûi Trung Taân Thieàn Sö (1336-1405): causes of deluded thoughts and erroneous ideas. Teân cuûa moät vò Thieàn sö Nhaät Baûn, thuoäc toâng Tuyeät Muïc: As far as the eyes can see. Laâm Teá vaøo theá kyû thöù XIV—Name of a Tuyeät Naõo: Hoaøn toaøn thieáu vaéng phieàn naõo — Japanese Zen master of the Rinzai Sect, who Complete absence of afflictions. lived in the fourteenth century. Tuyeät Quaùn Luaän: Chueh-kuan-lun—Treatise on Tuyeät Haïnh Tieân: Immortals of Absolute the Transcendence of Cognition—Moät trong Conduct—Coù ngöôøi tu luyeän theo bieán hoùa, luyeän nhöõng vaên baûn quan troïng nhaát cuûa Ngöu Ñaàu maõi cho ñeán khi thaønh hoaøn haûo, goïi laø Tuyeät toâng. Tuyeät Quaùn Luaän luaän veà söï sieâu vieät nhaän Haïnh Tieân—Some beings with unflagging thöùc. Theo Tuïc Cao Taêng Truyeän vaø Toáng Cao resolution make themselves strong through Taêng Truyeän, Tuyeät Quaùn Luaän coù leõ ñöôïc vieát transformations and changes. When they have trong khoaûng thôøi kyø hoaït ñoäng maïnh nhaát cuûa perfected their awakening, they are known as Ngöu Ñaàu Toâng, nghóa laø trong khoaûng ba phaàn tö Immortals of Absolute Conduct. cuûa theá kyû thöù VIII—One of the most important Tuyeät Haøo Ly: Hoaøn toaøn thieáu vaéng voïng texts of the Niu-t'ou tsung. Chueh-kuan-lun nieäm—Complete absence of deluded thoughts. elaborates on the Transcendence of Cognition. Tuyeät Haäu Taùi Toâ: Cheát ñi soáng laïi. Trong thieàn, According to the Hsu-Kao-Seng-Chuan and the töø naày coù nghóa laø haønh giaû tu thieàn coá gaéng trieät Sung-Kao-Seng-Chuan, the Chueh-kuan-lun was tieâu taát caû nhöõng chaáp tröôùc vaø voïng nieäm ñeå soáng probably written during the Niu-t'ou

greatest period of activity, it is to say during the laïi, laøm baêng, laøm söông, ñaát. Keát hôi thôû, laøm third quarter of the eighth century. thaønh xe löûa lôùn. Keát caùi neám, laøm thaønh tieáng la, Tuyeät Quaùn Vong Thuû: Chueh-kuan-wang- heùt, khoùc, than. Keát caùi xuùc, laøm thaønh thaân lôùn, shou—Phaûn ñoái söï quaùn xeùt chaân lyù vaø söï taän taâm thaân nhoû, vaø trong moät ngaøy vaïn laàn cheát ñi soáng haønh ñaïo. Vieäc naøy phôi baøy moät caùch roõ raøng söï laïi, cuùi xuoáng, ngöôùc leân—In the Surangama choáng ñoái cuûa Ngöu Ñaàu toâng veà khuynh höôùng Sutra, book Eight, the retribution of thinking, giaùc quaùn cuûa Thieàn Baéc toâng cuûa Thaàn Tuù—The which beckons and leads one to evil ends. The rejection of the examination of truth and karma of thinking intermingles, and thus at the conscientious practice of the path. This clearly time of death one first sees a foul wind which displays the Niu-t'ou School's opposition to the devastates the land. The deceased one’s spiritual contemplative tendencies of the Northern School consciousness is blown up into space, and then, (Shen-hsiu), especially the doctrine of maintaining spiraling downward, it rides that wind straight into awareness of the mind. the unintermittent hell. There, it is aware of two Tuyeät Thuyeân: Heát caùch giaûi thích—Cannot be sensations. One is extreme confusion, which explained by any means—Every means has been causes it to be frantic and to race about tried to explain, but no success. ceaselessly. The second is not confusion, but Tuyeät Thöïc: Ngöng khoâng aên—To cut off food— rather an acute awareness which causes it to To cease to eat. suffer from endless roasting and burning, the Tuyeät Tieâm Traàn: Hoaøn toaøn khoâng coøn voïng extreme pain of which is difficult to bear. When nieäm voïng yù—Complete absence of deluded this deviant thought combines with thinking, it thoughts and erroneous ideas. becomes locations and places. When it combines Tuyeät Tö Löôïng: Hoaøn toaøn khoâng coøn suy with seeing, it becomes inspection and nghó—Complete absence of thinking. testimonies. When it combines with hearing, it becomes huge crushing rocks, ice, and frost, dirt and fog. When it combines with smelling, it TÖ becomes a great fiery car, a fiery boat, and a fiery Tö: Cetana (skt)—Contemplation—Teân cuûa moät jail. When it combines with tasting, it becomes taâm sôû—Mental factors—Mental actions. loud calling, wailing, and regretful crying. When it Tö AÁn: AÁn rieâng cuûa nhaø sö, coù hình gioáng nhö soï combines with touch, it becomes sensations large ngöôøi ñeå nhaéc nhôû veà söï ngaén nguûi cuûa cuoäc and small, where ten thousand births and ten soáng—A monk’s private seal, which should thousand deaths are endured every day, and of resemble a skull as reminder of the brevity of life. lying with one’s face to the ground. Tö Baø: Siva (p)—Mangala (skt)—Thaáp Baø Tö Caùch Cuûa Baäc Chôn Tu: The personality of Thieân—Teân cuûa moät trong moät traêm vò Phaät ñoäc the true cultivator. giaùc soáng moät thôøi gian daøi treân nuùi Isigili—Name Tö Chaát: Fundamental quality—Natural of one of one hundred Pratyeka-buddhas who quality—Original endowment and nature—Caên cô lived a long time on Mount Isigili. hay phaåm chaát cô baûn. Tö Baùo: Retribution of thinking—Trong Kinh Thuû Tö Cuïi: Shishogu

(jap)—See Tö Sanh Cu. Laêng Nghieâm, quyeån Taùm, tö baùo chieâu daãn aùc Tö Duïc: Evil desires. quaû. Tö nghieäp naày giao keát, luùc cheát thaáy gioù döõ Tö Duy: Cintana (skt)—Sintana (skt)—Cinta- thoåi hö naùt quoác ñoä. Thaàn thöùc bò thoåi bay leân hö maya-panna (p)—Sankappa (p)—Samkalpa khoâng, theo gioù rôi vaøo nguïc voâ giaùn. Phaùt hieän ra (skt)—To think—Thought—To reflect—To hai töôùng. Moät laø khoâng bieát, meâ muoäi voâ cuøng, consider or reflect on an object with chaïy maõi khoâng thoâi. Hai laø khoâng meâ, bieát caùi discrimination. khoå bò naáu, bò thieâu, ñau ñôùn voâ cuøng. Caùi nghó Tö Duy Ñaø La Ni: Vì bieát roõ taùnh cuûa taát caû caùc baäy ñoù keát caùi nghó, laøm thaønh phöông höôùng, xöù phaùp—Mental command of reflection, as they sôû. Keát caùi thaáy, laøm thaønh nghieäp caûnh vaø ñoái comprehend the nature of all things. chöùng. Keát caùi nghe, laøm thaønh hoøn ñaù lôùn chuïm Tö Duy Ñieân Ñaûo: Upside-down thinking—Moät

trong boán loái suy nghó ñieân ñaûo khieán cho chuùng second stage of the noble path. sanh xoay vaàn trong sanh töû—One of the four Tö Ñaø Haøm Ñaïo: Sakadagami-magga (p)— ways of upside-down thinking (four viparvaya, or Sakrdagami-marga (skt)—Way of Once- four inverted, upside-down, or false beliefs) that Returner—Con ñöôøng cuûa haønh giaû coøn phaûi quay cause one to resolve in the birth and death. trôû laïi moät laàn nöõa—The way of practitioners who Tö Duy Höõu Ngaõ Luaän: Egocentricism. have to come back once more time. Tö Duy Nhò Nguyeân: Dualistic thoughts. Tö Ñaø Haøm Quaû: Sakadagamiphala (p)—Sakrd- Tö Duy Nhö YÙ Thaàn Tuùc: Mimamsa-rddhi-pada agamiphala (skt)—Fruit of Once-Returner—Tình (skt)—Quaùn Thaàn Tuùc—Meditation on one traïng coøn quay trôû laïi moät laàn nöõa—The state of subject—Investigation—The state of dhyana—coming back once more. See Tö Duy Thaàn Tuùc. Tö Ñaïo Duyeân: See Tö Duyeân. Tö Duy Nhö YÙ Tuùc: Mimamsa-rddhi-pada (p)— Tö Giaû: Theå cuûa tö hoaëc laø hö voïng voâ thöïc neân Söùc mong muoán mong muoán nhieáp taâm vaøo moät goïi laø tö giaû—Thought or its content as illusion. ñeà muïc—Intense contemplation—See Töù Nhö YÙ Tö Hoaëc: Tö hoaëc hay Tu hoaëc laø nhöõng aûo voïng Tuùc. töø tö töôûng cuûa haïng phaøm phu khôûi leân töø söï tieáp Tö Duy Thaàn Tuùc: Mimamsa-rddhi-pada (p)— xuùc vôùi theá giôùi beân ngoaøi hay thoùi quen, nhö Intense contemplation or meditation—Suffience tham, saân, si, vaân vaân. Tö hoaëc coøn coù nghóa laø of contemplation—Moät trong Töù Thaàn Tuùc (boán phieàn naõo treân ñöôøng tu haønh. Khi tu ñaïo döùt boû ñieàu neân bieát ñuû). Tö Duy Nhö YÙ Thaàn Tuùc (Quaùn moïi nghi hoaëc, meâ muoäi tham, saân, si—Illusions Thaàn Tuùc) hay mong muoán nhieáp taâm vaøo moät ñeà from thoughts arises through contact with the muïc. ÔÛ ñaây vò Tyø Kheo tu taäp quaùn thaàn tuùc caâu world or by habit, such as desire, anger, höõu vôùi tinh taán thöïc hieän Tö Duy Thieàn Ñònh—infactuation, etc. Afflictions countered in the path One of the four steps to rddhi or supernatural of cultivation. Illusion, such as desire, hate, etc., in powers or four sufficiences. Meditation on one practice or performance, i.e. in the process of subject (mimamsa-rddhi-pada) or intense attaining enlightenment. contemplation or meditation (investigation) or Tö Hueä: Cintamayo-prajna (skt)—Trí hueä môû ra

suffience of contemplation (the state of dhyana or do tö duy veà chaân lyù trung ñaïo. Trí hueä ñaït ñöôïc intense contemplation). Here a monk develops do coâng phu tu taäp thieàn ñònh vaø giaùo lyù nhaø concentration of investigation accompanied by Phaät—The wisdom of thought. The wisdom effort of deep thinking—See Töù Nhö YÙ Tuùc. attained by meditating on the principles and Tö Duy Trí: Sammasana-nana (p)—Tueä thaáy roõ: doctrines of Buddhism. voâ thöôøng, khoå naõo, voâ ngaõ. Ñaït tueä naøy, thieàn Tö Ích Phaïm Thieân Sôû Vaán Kinh: Sutra on sinh thaáy roõ söï tan raõ, söï bieán maát moät caùch nhanh questions regarding Brahmas' Private interest. choùng cuûa ñoái töôïng. Vôùi söï thaáy roõ naøy, thieàn Tö Kieán: Personal opinion. sinh kinh nghieäm tröïc tieáp raèng taát caû moïi vaät ñeàu Tö Kyû: Always thinking of self—Selfish. voâ thöôøng, baát toaïi nguyeän vaø khoâng coù töï ngaõ. Tö Laïp Caên Ñaëc Oai Ñaëc (1835-1904): Emil Ñöôïc goïi laø "lieãu tri" vì thieàn sinh töï mình thaáy roõ Schlagintweit—Teân cuûa moät vò hoïc giaû Phaät giaùo chaân lyù caên baûn—Knowledge that reflects on an ngöôøi Ñöùc vaøo theá kyû thöù XIX. OÂng coáng hieán gaàn object with a clear understanding of nhö caû ñôøi mình ñeå nghieân cöùu veà Phaät giaùo vaø impermanence, suffering and no-self. ngoân ngöõ AÁn Ñoä vaø Taây Taïng. OÂng laø taùc giaû cuûa Tö Duy Tu: Ñaø Nam—Thöïc taäp tö duy—nhöõng boä saùch: Phaät Giaùo Taây Taïng vaø Lieân Hoa Meditation—The cultivation of ponderance. Sanh Thöôïng Sö Truyeän (Lieân Hoa Sanh, nhaø sö Tö Duyeân: Nhöõng ngoaïi duyeân vaät chaát caàn thieát AÁn truyeàn giaùo taïi Taây Taïng vaøo theá kyû thöù chín). cho moät vò Taêng nhö y aùo, thöïc phaåm, vaø phoøng OÂng cuõng phieân dòch töø tieáng Taây Taïng sang tieáng oác—The material necessaries of a monk, clothing, Ñöùc quyeån "Söï Saùm Hoái vaø Caàu Nguyeän cuûa Ñöùc food, and shelter. Phaät."—Name of a German famous Buddhist Tö Ñaø Haøm: Sakrdagamin (skt)—Vò ñaõ chöùng scholar in the nineteenth century. He contributed ñaéc thaùnh quaû thöù nhì—One who has attained the most of his life in studying Buddhism and Indian

and Tibetan Languages. He was the author of the Tö Löông Phaân Bieän: Söï khaùi nieäm hoùa— following books: Buddhism in Tibet and Stories of Conceptualization—Voïng tình cuûa phaøm phu, suy Padma-Sambhava (Tantric master from Oddiyana tính khaép caùc phaùp vaø cho raèng chuùng coù thaät. Khi in the eighth century). He also translated the “thoï” ñaõ khôûi leân thì töôûng lieàn xaûy ra. Theo Toâng Repentance and Praying of the Buddha from Caûo Thieàn Sö Ngöõ Luïc, trong thö göûi cho Töø Ñoân Tibetan into German. Laäp, Thieàn sö Toâng Caûo noùi: "Ñaàu oùc tö löông Tö Lôïi: Atmahitam (skt)—Atmahita (skt)—Lôïi phaân bieän coøn laøm chöôùng ngaïi cho Ñaïo coøn hôn ích rieâng tö—Benefitting oneself—Self-interest— laø raén ñoäc, hoå döõ... Caùc baäc thoâng minh lôïi trí luoân Personal interests—Personal welfare. luoân laáy taâm yù thöùc laøm nôi aån naùu. Ñi ñöùng naèm Tö Löï: Manyati (skt)—To reflect—To worry. ngoài, chöa töøng bao giôø maø khoâng taâm thöùc töông Tö Löông: Sambhara (skt)—1) Söï chuaån bò vaø öùng. Laâu ngaøy chaày thaùng, cuøng vôùi taâm yù thöùc chaát lieäu chuaån bò: Preparation and preparatory laãn thaønh moät khoái maø khoâng hay bieát. Daàu

muoán material; 2) Thieàn ñònh ñöôïc xem nhö moùn aên tinh vieãn ly noù cuõng khoâng ñöôïc nöõa. Hoå döõ raén ñoäc thaàn cho taâm linh: Thought-food, or mental food, coøn coù theå traùnh ñöôïc, chöù coøn taâm yù thöùc thì meditation as a kind of mental food; 3) Thöïc khoâng phaûi laø nôi maø haønh giaû traùnh ñöôïc. Caùc phaåm cho thaân vaø taâm nhö ñoà aên, boá thí vaø trí tueä, baäc ñaïi só phu thöôøng coù xu höôùng laáy caùi taâm coù vaân vaân: Supplies for body or soul, e.g. food, sôû ñaéc maø caàu caùi phaùp voâ sôû ñaéc. Theá naøo laø taâm almsgiving, wisdom, etc.; 4) Thöïc phaåm thuoäc tinh coù sôû ñaéc? AÁy laø caùi taâm thoâng minh, lanh lôïi, tö thaàn: Moral provisions. löông, tæ giaûo. Theá naøo laø phaùp voâ sôû ñaéc? AÁy laø Tö Löông Ñaïo: Sambhara-marga (skt)—Con caùi phaùp tö löông khoâng ñöôïc, tæ giaûo khoâng ñeán, ñöôøng tích chöùa ñeå tu taäp—Tích tröõ löông thöïc thoâng minh lanh lôïi khoâng coù choã maø aùp duïng. (tinh thaàn) cho con ñöôøng tu ñaïo—Path of Thieàn sö Vónh Gia noùi: accumulation—Con ñöôøng thöù nhaát trong naêm con 'Voâ minh thöïc tính töùc Phaät tính, ñöôøng ñaõ ñöôïc vaïch ra trong lyù thuyeát thieàn ñònh, Huyeãn hoùa khoâng thaân töùc phaùp thaân. trong thôøi gian ñoù haønh giaû tích tröõ hai loaïi tích Phaùp thaân giaùc lieãu voâ nhaát vaät, tröõ: 1) tích tröõ coâng ñöùc, lieân heä tôùi vieäc tu taäp Boån nguyeän töï tính thieân chaân Phaät.' coâng ñöùc ñeå coù ñöôïc thieän nghieäp; 2) tích tröõ trí (Thaät tính voâ minh laø tính Phaät, tueä, baèng caùch tu taäp thieàn ñònh ñeå ñaït ñöôïc trí tueä Thaân khoâng huyeãn hoùa laø phaùp thaân. nhaèm lôïi laïc chuùng sanh moïi loaøi. Trong giaùo Ngoä phaùp thaân roài khoâng moät vaät, thuyeát thieàn ñònh cuûa Phaät giaùo Ñaïi Thöøa, ngöôøi Töï tính baûn nguyeân laø Chaân Phaät). ta noùi haønh giaû böôùc vaøo con ñöôøng tích tuï coâng Neáu tö löông ñöôïc nhö vaäy, hoát nhieân thaâm nhaäp ñöùc baèng caùch phaùt taâm Boà Ñeà. Söï tu taäp treân con vaøo choã tö löông khoâng ñeán ñöôïc, thaáu ñöôïc caùi ñöôøng naøy ñöa ñeán con ñöôøng keá tieáp laø con Phaùp Thaân voâ nhaát vaät. Ñoù laø choã con ngöôøi giaûi ñöôøng chuaån bò—First of the five paths delineated thoaùt khoûi sanh töû. Caùc baäc ñaïi só phu bình sanh in Buddhist meditation theory, during which one chæ laáy tö löông, tæ giaûo laøm choã aån naùu. Vöøa nghe amasses (tích tröõ) two “collections”: 1) the noùi 'khoâng ñöôïc tö löông', lieàn hoang mang ngô ‘collection of merit’ (punya-sambhara), involves ngaùc chaúng bieát nôi naøo maø ñi. Chöù coù bieát ñaâu cultivating virtuous deeds and attitudes, which ngay luùc caùi hoang mang ngô ngaùc ñoù, chính laø luùc produce corresponding positive karmic results; thôøi tieát ñeå mình giaûi thoaùt thaân meänh—Imagining and 2) the ‘collection of wisdom’ (jnana- or counting everything as real, the way of the sambhara), involves cultivating meditation in unenlightened. Once feeling arises, order to obtain wisdom for the benefit of other conceptualization occurs. According to Tsung sentient beings. In Mahayana meditation theory, it Kao's Records of Teachings, in a letter to Hsu Tun is said that one enters on the path with the Li, Zen Master Tsung Kao said: generation of the “mind of awakening” "Conceptualization is a deadly hindrance to Zen (Bodhicitta). The training of this path leads to the practitioners, more injurious than poisonous next level, the “path of preparation” (prayoga- snakes or fierce beasts... Brilliant and intellectual marga).

persons always abide in the cave of

conceptualization; they can never get away from Tö Löôïng Naêng Bieán Thöùc: Mana (skt)—Maït Na it in all their activities. As months and years pass Thöùc hay thöùc thöù baûy trong baùt thöùc—The they become more deeply engulfed in it, seventh vijnana, intellection, reasoning—See Maït Unknowingly the mind and conceptualization Na Thöùc. gradually become of a piece. Even if one wants to Tö Löôïng Taâm: Hishiryo (jap)—Thinking (a state get away from it, one finds it is impossible. of awareness). Therefore, we say poisonous snakes or fierce Tö Löôïng Thöùc: Mana (skt)—Intellection— beasts are avoidable, but there is no way to Reasoning—Maït Na Thöùc hay thöùc thöù baûy trong escape from mental conceptualization. baùt thöùc—The seventh vijnana, intellection, Intellectuals and gentlemen are apt to search for reasoning. nongraspable Dharma with a 'grasping mind'. Tö Lyù Nha: Surya (skt)—Maët Trôøi: The sun— What is this 'grasping mind'? The grasping mind is Thaàn maët Trôøi: The sun-deva. the very one that is capable of thinking and Tö Maõ Ñaït Ñaúng: Teân cuûa moät vò danh Taêng calculating, the one that is intelligent and brilliant. Trung Hoa vaøo thôøi nhaø Löông (502-557)—Name What is the nongraspable Dharma? It is that which of a Chinese famous monk who lived in the Liang cannot be conceived, measured, or comprehended Dynasty in China. intellectually... Zen Master Yung Chia says, Tö Maõ Thieân: Sima-Qian (chi)—Teân cuûa moät 'The real nature of blindness is the real nhaø söû hoïc Trung Hoa töø theá kyû thöù hai ñeán theá kyû nature of Buddha. thöù nhaát tröôùc taây lòch—Name of a Chinese This illusory body is the Dharmakaya itself. historian during the second and first centuries When one realizes the Dharmakaya, B.C.E. that nothing exists. Tö Minh Taây Vieän: Saiin Shimyo (jap)—Hsi- This is called the yuan Ssu-ming (Wade-Giles Chinese)—Xiyuan Original Primeval Buddhahood.' Siming (Pinyin Chinese)—See Taây Vieän Tö Minh With this understanding, he who abruptly throws Thieàn Sö. his mind into the abyss where mind and thought Tö Na: Sena (skt)—See Vöông Trieàu Tö Na. cannot reach, will then behold the absolute, void Tö Naïp Nhó (1847-1928): Senart, Emile Charles Dharmakaya. This is where one emancipates Marie—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi oneself from the samsara. People have always Phaùp vaøo theá kyû thöù XIX. OÂng coáng hieán gaàn nhö been abiding in the cave of thought and caû ñôøi mình ñeå nghieân cöùu veà Phaät giaùo vaø ngoân intellection. As soon as they hear the saying 'Get ngöõ Baéc Phaïn vaø Nam Phaïn. OÂng laø taùc giaû cuûa rid of thinking', they are dazed and lost and do not nhöõng boä saùch: Phaät Ñaø Truyeän Luaän vaø Bia Kyù know where to go. They should know that the cuûa A Duïc Vöông—Name of a French famous moment when this very feeling of loss and Buddhist scholar in the nineteenth century. He stuperfaction arises is the best time for them to contributed most of his life in studying Buddhism attain realization (release their body and life)." and Sanskrit and Pali Languages. He was the Tö Löông Thöùc: Parikamma (p)—Thöùc chuaån author of the following books: Essays on the bò—Toác haønh taâm ñaàu tieân khôûi leân trong tieán Legendary of the Buddha and The Inscriptions of trình ñaït ñöôïc söï ñònh tónh hay giaùc ngoä— Piyadasi (A title of King

Asoka). Preparatory consciousness, the first javana-citta Tö Nghò: Giaûi thích töôøng taän—To conceive. (impulsive process of the mind or mind which runs Tö Nghóa: To think intellectually. through the object) arising in the process during Tö Nhi: Treû con—Children. which absorption or enlightenment is attained. Tö Nieäm: Tö thöïc hay thöùc aên cho tö töôûng— Tö Löông Vò: Giai ñoaïn trì giôùi (tích tröõ löông Food for thought. thöïc toát cho böôùc ñöôøng tu taäp)—Stage of Tö Nieäm Buoâng Lung: Wandering thoughts— accumulation—Stage of equipment. Moät hoâm Thieàn sö Trieäu Chaâu Toøng Thaåm thöôïng Tö Löôïng: Suy tö vaø lyù luaän hay so saùnh—ñöôøng daïy chuùng: "Phaät ñoàng khoâng neân ñöa vaøo Thinking and measuring, or reasoning, comparing. loø, Phaät goã khoâng neân cho vaøo löûa, Phaät ñaát khoâng

neân cho vaøo nöôùc. Phaät thaät ngöï beân trong." Theo Tö Taâm: Selfishness—Egoism. Thieàn Sö Linh Moäc Ñaïi Chuyeát Trinh Thaùi Lang Tö Thaùc: Teân cuûa moät vò danh Taêng Thieân Thai trong boä Thieàn Luaän, Taäp III, trong giôùi haïn cuûa Toâng Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)— thöïc taïi, treân cô sôû cuûa chaân lyù tuyeät ñoái, khoâng coù Name of a Chinese famous T'ien T'ai monk who gì ñeå caùc baïn baùm vaøo. Khi khoâng moät tö nieäm lived in the T'ang Dynasty in China. naøo khuaáy ñoäng trong caùc baïn, seõ khoâng coù loãi Tö Theá Toïa Thieàn: Meditation posture—The laàm naøo. Ñeå ñaït ñeán chieàu saâu cuûa Chaân nhö, caùc posture having eight features of Buddha way of baïn chæ caàn ngoài xuoáng moät caùch tónh laëng, cho laø sitting: hai möôi hoaëc ba möôi naêm, vaø neáu caùc baïn vaãn 1) Thaân thaúng: Straight body—Straight Spine— khoâng hieåu, haõy chaët ñöùt caùi ñaàu cuûa laõo giaø naøy. Straight back—Thaân vaø löng phaûi thaúng vôùi Taát caû moïi thöù ñeàu gioáng nhö moät giaác chieâm bao, saøn nhaø—The body should be perpendicular moät thò kieán, moät nuï hoa sieâu traàn, theo ñuoåi with the floor. chuùng laø moät vieäc hoaøn toaøn voâ taùc duïng. Khi caùc 2) Chaân baét treùo hoaëc chaân naày choàng leân chaân baïn coù theå keàm giöõ tö nieäm, khoâng ñeå chuùng kia: The legs should be crossed or one over buoâng lung, moïi chuyeän seõ toát ñeïp vôùi caùc baïn— the other—Chaân baét treùo hoaëc chaân naày One day Zen master Chao-chou T'sung-shen choàng leân chaân kia: Caàn phaûi ñeå yù ñeán tö theá (Joshu) entered the hall and preached the cuûa chaân. Khi baïn ngoài baùn giaø hay kieát giaø, assembly: "The bronze Buddha is not to be placed ñaët mu baøn chaân leân baép ñuøi. Khi ñeå baøn chaân in the furnace, the wooden Buddha is not to be trong tö theá baùn giaø hay kieát giaø nhö vaäy thì placed in the fire, the clay Buddha is not to be mình seõ caûm thaáy loøng baøn chaân deã chòu. placed in the water. The true Buddha sits in the Thaân theå an ñònh khi ngoài nhö vaäy baïn seõ caûm interior... According to Zen Master D. T. Suzuki in thaáy raát deã chòu. Ngay caû khi baïn ngoài treân Essays in Zen Buddhism, Volume III, in the limit gheá, baïn phaûi nhôù ñeán nhöõng nguyeân taéc naøy of reality, in the ground of absolute truth, there is vaø ñaët loøng hai baøn chaân ngang baèng treân maët nothing there to which you get yourselves ñaát. Khi ñoù loøng baøn chaân gioáng nhö reã caây attached. When no thoughts are stirred within vöôn daøi ñaâm xuyeân vaøo ñaát, khoâng phaûi yourselves, no faults are committed anywhere. In cöôõng eùp xuyeân vaøo maø laø

phaùt trieån moät order to reach the depth of Reality, only sit down caùch töï nhieân. Thaân theå cuûa baïn cuõng nhö quietly, say, for twenty or thirty years, and if you vaäy, vöõng vaøng xuyeân thaáu vaøo loøng ñaát. Nhö still fail to understand, cut off this old man's head. theá, chuùng ta trôû neân maïnh meõ vaø hoøa hôïp All things are like a dream, a vision, an ethereal thaønh moät vôùi maët ñaát—It is also important to flower, and to run after them is an altogether idle pay attention to your feet. When you sit in the occupation. When you can keep your thoughts half lotus or in the full lotus position, the tops from wandering about, all things will go well with of your feet rest on your thighs. In putting the you." feet in the half or the full lotus position, the Tö Phuùc Nhö Baûo: Shifuku Nyoho (japa)—See soles are nicely stimulated. The body settles Tö Phöôùc Nhö Baûo. down and we can physically sit very Tö Phöôùc Nhö Baûo Thieàn Sö: Shifuku Nyoho comfortably. Even when you sit on a chair, be (japa)—See Töø Phöôùc Nhö Baûo Thieàn Sö. aware of these principles and place the soles Tö Sanh Cuï: Shishogu (jap)—Nhöõng thöù caàn thieát of your feet firmly on the floor. The soles of trong ñôøi soáng—Contributing-to-life goods, i.e., the feet are like the roots of a tree. The roots necessities of life. are growing, penetrating into the ground, not Tö Sanh Tueä: Cintamaya panna (p)—The necessarily pushing their way into the earth wisdom based on thought. but naturally filling it. Have your body in the Tö Sinh: Nhöõng thöù caàn thieát trong ñôøi soáng— same way, solid and penetrating into the Necessaries of life. ground. We become strong by doing so, and Tö Taøi Tröôùng: Baûn keâ khai taøi saûn cuûa töï vieän— we can sense the unity and harmony with the Schedule of property of a monastery. earth.

3) Tö theá cuûa hai baøn tay: The posture of two your body, sway your upper body from side to hands—Baøn tay naøy naèm treân baøn tay kia, side in large arcs, slowly decreasing the angle loøng baøn tay ngöõa leân, hai ngoùn caùi chaïm of swaying. As you decrease the angle of nhau, caû hai baøn tay ñaëc saùt vaøo buïng vôùi hai swaying, adjust your spine so that it is upright ngoùn caùi ngang ruùn. Hai ngoùn tay caùi ñaët and let it settle in this upright position. ngang nhau, ñaàu ngoùn tay chaïm nheï vaøo 5) Ñaàu hôi ngaõ veà tröôùc traùnh bò khích ñoäng taâm nhau. Coù vaøi ngöôøi ñeå nghieâng hai baøn tay maø thaàn. Vai buoâng lôi nhöng thaúng moät caùch töï khoâng nhaän thöùc. Giöõ cho hai baøn tay gioáng nhieân. Raêng vaø moâi kheùp laïi moät caùch töï nhö maët nöôùc tónh laëng, yeân bình vaø khoâng nhieân. Löôõi chaïm vaøo beân trong thaønh raêng caêng thaúng. Tö theá ngoài quaù caêng thaúng hay treân: The head should be slightly inclined quaù buoâng loûng ñeàu bieåu hieän treân thuû aán. downwards to prevent mental excitement. Neáu ñeå hai ngoùn tay caùi quaù eùp saùt vaøo nhau Shoulders should be relaxed but straight, hay quaù cöùng nhaét, hoaëc buoâng loûng rôøi ra xa level and balanced. The teeth and lips should nhau thì ñeàu phaûn aûnh trong tö theá ngoài cuûa be closed naturally. Not to open nor too tight baïn. Khi baïn ngoài baùn giaø thì baïn phaûi ñaët hai closed. The tongue should touch the upper tay leân treân baøn chaân. Haõy ñeå cho thuû aán naèm teeth which helps prevent dry mouth. ôû vò trí thaät caân baèng. Ngay caû luùc baïn nghó 6) Thu caèm laïi, maét heù môû, taàm nhìn höôùng veà raèng tö theá ngoài

cuûa mình laø ñuùng, nhöng thöïc phía tröôùc chöøng hôn moät meùt, goùc nhìn boán ra phaûi giöõ cho thuû aán ñuùng vò trí laø vieäc möôi laêm ñoä. Noùi caùch khaùc, maét nöûa nhaém khoâng ñôn giaûn. Seõ giuùp ích hôn neáu baïn ngoài nöûa môû traùnh sö loâi cuoán beân ngoaøi hay söï tröôùc taám kieáng vaø kieåm soaùt theá ngoài cuûa buoàn nguõ beân trong: Tuck in your chin and let mình, hoaëc nhôø ai ñoù kieåm soaùt duøm mình: your eyes settle half-open, setting your gaze One hand on top of the other, both palms about three to four feet in front of you at a upwards, the two thumbs should be touching forty-five degree angle. In other words, the and the hands placed close to the belly with eyes should be half-open (neither wide open the thumbs at the level of the navel. The tips nor completely closed) to prevent distractions of the thumbs, lightly touching, are held and or sleepiness. evenly in a horizontal position. Some people 7) Khi baïn ñaõ ñöôïc oån ñònh ñeå toïa thieàn, hít thôû tilt their hands without realizing it. Hold your saâu vaøo vaøi laàn. Theo ñuùng caùch thì phaûi "hít hands like the surface of still water, calm and vaøo" tröôùc, nhöng sau khi oån ñònh thaân xong without tension. Sitting too tensely or too baïn neân thôû ra tröôùc. Khi baïn thôû ra baïn caàn loosely is reflected in your mudra. If your coá gaéng thôû baèng mieäng, khoâng neân thôû baèng thumbs are pressed tightly and rigidly muõi. Thöôøng thöôøng hôi thôû ra cuûa chuùng ta together, or if your hands are apart and the thöôøng laø ngaén, vì theá khi ngoài thieàn baïn neân thumbs don't meet, all these tell you about môû heù mieäng ra vaø thôû ra moät caùch hoaøn toaøn your sitting. When sitting in the half-lotus ñeå baïn coù caûm giaùc laø mình ñaõ eùp heát khoâng position, your hands may rest on your foot. khí trong phoåi cuûa mình. Baïn coù theå ngoài hôi Let the mudra be well balanced. Even though choàm veà phía tröôùc moät chuùt khi thôû ra. Khi you think that you are sitting correctly, it is baïn thôû baèng mieäng, baïn coù caûm giaùc tröïc not so simple to keep the mudra in the right tieáp nhö mình ñang thôû nhöõng ñoäc chaát ra position. It is very helpful to sit in front of a khoûi thaân, chöù khoâng chæ laø khoâng khí. Tieáp mirror and check your posture, or have ñeán, khi hít vaøo thì khoâng khí ñi vaøo raát nhanh someone check your posture for you. Tröông phoàng buoàng phoåi cuûa baïn leân ñeå thôû 4) Sau khi thaân theå an ñònh, baïn baét ñaàu xoay saâu vaøo. Cöù nhö theá maø thôû ra vaø hít vaøo. Khi thaân mình qua phaûi, qua traùi theo ñöôøng cong baïn thôû ra, baép thòt ôû moâng co chaët laïi, thö lôùn roài nhoû daàn, nhöng phaûi luoân giöõ cho coät giaûn khi hít vaøo. Roài cöù ñeå cho hôi thôû cuûa xöông soáng thaúng vaø cho pheùp mình oån ñònh baïn trôû laïi bình thöôøng. Haõy ñeå cho hôi thôû trong theá ngoài thaúng—When you have settle cuûa baïn trôû neân thö giaûn—When you are

settled for sitting meditation (zazen), take navel. If we sit in half lotus position and the several deep breaths. It may seem more soles of our feet are supported by our thighs, logical for your inhalation to come first, but they are close to the hara and receive more after settling your body, exhale first. When stimulation from our concentration, and you exhale, exhale as much air as possible altogether the entire body functions better. through your mouth, not your nostrils. Our 10) Khi xuaát thieàn, baïn cuõng phaûi xoay mình laàn exhalations are usually very small, so open nöõa, nhöng ngöôïc

laïi. Töø töø xoay töø voøng nhoû your mouth slightly and exhale completely so vaø lôùn daàn. Khoâng phaûi chæ xoay thaân maø baïn that you feel your lungs are squeezed. You coù theå chuyeån söï taäp trung cuûa mình qua tö can bend slightly forward when exhaling. theá ñöùng daäy vaø caát böôùc ñi kinh haønh. Söï When you exhale through the mouth, you xoay nheï mình naøy laø moät trình töï raát töï have a direct sensation of exhaling toxins nhieân. Khi ngoài thieàn, söï ñònh cuûa baïn raát from the body, not just breathing out air. Then maïnh. Ñöùng daäy moät caùch nhanh choùng laø when you have to inhale, the air comes in daáu chæ söï ñònh cuûa baïn khoâng maïnh. Vì theá quickly. Expand your lungs to breathe deeply. nheï nhaøng chuyeån thaân töø tö theá ngoài coù theå Then once again, exhale and inhale in the giuùp baïn tieáp tuïc laøm maïnh söï taäp trung cuûa same way. While exhaling, you can squeeze mình—When you come out of sitting and tighten the muscles in your butt, relaxing meditation, sway your body again, but in when you inhale. Then let your breathing reverse. Slowly start swaying in small arcs, return to normal. Let your breathing become increasing to large arcs. Sway not only your relaxed. body but also your concentration, so that you 8) Noùi veà hôi thôû, Thieàn sö Koryu Osaka ñaõ daïy: can carry that concentration into standing and "Khi baïn thôû vaøo, haõy thôû nhö nuoát troïn vuõ truï walking. This slow swaying is a very natural vaøo. Khi baïn thôû ra, haõy nhö baïn thôû ra caû vuõ procedure. When your "samadhi" is strong, truï. Hít vaøo vaø thôû ra. Hít vaøo vaø thôû ra. Cuoái you can't immediately jump up from sitting. cuøng baïn seõ queân ñi söï phaân chia giöõa hít vaøo Standing very quickly indicates your samadhi vaø thôû ra; thaäm chí queân luoân caû vieäc hít thôû is not very strong. Easing the body into and naøy. Baïn chæ ngoài ñoù trong caûm giaùc hôïp out of the sitting posture can help you nhaát."—Regarding breathing, Zen master continue to strengthen your concentration. Koryu Osaka said, "When you breathe in, Tö Thöïc: Desire food—Mental food—Thought swallow the whole universe. When you food—Food for thought—Tö nieäm hay thöùc aên breathe out, breathe out the whole universe. cho tö töôûng. In and out. In and out. Eventually you forget Tö Tinh Coå Nhaân: Baét chöôùc thoùi tuïc maø töôûng about the division between breathing in and raèng mình ñaõ hoïc ñöôïc nhö ngöôøi xöa—To have breathing out; even breathing is totally confidence that we have learned as ancient forgotten. You just sit with a sense of unity." people did, but in reality we only imitate worldly 9) Trong khi toïa thieàn, chuùng ta taäp trung söùc habits. chuù yù vaøo ñan ñieàn. Ñan ñieàn laø vò trí ôû döôùi Tö Tònh (1068-1137): Teân cuûa moät vò danh Taêng ruùn chöøng 2 taác Anh (khoaûng 5 phaân), laø choã Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name sinh ra khí hay naêng löôïng cuûa cô theå. Neáu of a Chinese famous monk who lived in the Sung chuùng ta ngoài baùn giaø, loøng baøn chaân naèm Dynasty in China. treân baép ñuøi raát gaàn ñan ñieàn, tieáp nhaän khaù Tö Toác: Keâu ca, phaøn naøn—To complain. nhieàu söï kích thích töø söï taäp, vaø cuøng vôùi Tö Traïch: Takka (p)—Tarka (skt)—Reasoning— coâng naêng toaøn thaân seõ toát hôn—During the Söï suy ñoaùn hay söï töôûng töôïng. Khaû naêng suy sitting meditation, we put our mental nghó löïa choïn nhöõng nguyeân taéc ñuùng ñaén—

concentration in the "hara". The "hara" is a Speculation or imagination. Power in thought and point in our body that generates "chi", energy, selection of correct principles. and it is approximately two inches below the Tö Traïch Löïc: See Tö Traïch.

Tö Traøo: Doøng tö töôûng—Flood of ideas— Töôûng—Mindfulness of Thoughts. Stream of thoughts. 1) Ngoài moät mình taäp trung taâm vaøo nhöõng tö Tö Trieät Ba Tö Cô (1866-1942): Stcherbatsky, töôûng—To sit alone and concentrate the mind Fedor Ippolitovich—Teân cuûa moät hoïc giaû Phaät on the thoughts. giaùo ngöôøi Nga noåi tieáng veà moân lyù luaän Phaät 2) Quan saùt nhöõng tö töôûng thieän vaø aûnh höôûng giaùo. OÂng xuaát baûn nhieàu saùch quan troï ng lieân heä tinh thaàn cuûa chuùng: To watch the good ñeán söï tranh luaän vôùi giaùo sö Louis De La Valleùe thoughts and observe how they affect your Poussin veà baûn chaát cuûa Nieát Baøn—Russian mental state. scholar best known for his work on Buddhist logic. 3) Quan saùt nhöõng tö töôûng coù haïi vaø thaáy chuùng He also published important studies in a number laøm tinh thaàn xaùo troän theá naøo: To watch the of other areas and was involved in a famous harmful thoughts and observe how they dispute with Louis De La Valleùe Poussin that disturb your mental state. centered on the nature of Nirvana. 4) Ñöøng coá yù cöôõng laïi nhöõng tö töôûng, vì caøng Tö Tueä: Trí hueä ñaït ñöôïc qua thieàn ñònh hay trí cöôõng laïi baïn caøng phaûi chaïy theo: Do not try tueä ñaït ñöôïc do suy tö maø coù. Tö Hueä coøn coù to fight with the thoughts, for the more you try nghóa laø trí hueä môû ra do tö duy veà chaân lyù trung to fight them, the more you have to run with ñaïo—Wisdom attained by meditating on the them. principles and doctrines of Buddhism or wisdom 5) Haõy quan saùt nhöõng tö töôûng moät caùch voâ tö by thoughts. It also means the the wisdom of the vaø taïo cô hoäi ñeå vöôït qua chuùng. Söï chuyeån truth of the middle path. ñoäng vöôït qua tö töôûng vaø kieán thöùc mang laïi Tö Töôûng: an laïc, hoøa hôïp vaø haïnh phuùc. Chæ quan saùt (A) Nghóa cuûa Tö Töôûng—The meanings of nhöõng tö töôûng, töø töø baïn seõ hieåu ñöôïc caùch “Thoughts”—Thoughts—Ideas—Theo Kinh kieåm soaùt nhöõng tö töôûng toäi loãi vaø khuyeán Satipatthana, Ñöùc Phaät ñaõ trình baøy söï tænh khích caùc tö töôûng thieän: Simply observe the thöùc veà con ñöôøng giaùc ngoä. Nôi ñaây ñoái thoughts dispassionately and so create the töôïng tinh thaàn ñöôïc chuù taâm thaåm tra vaø opportunity to go beyond them. The moving quan saùt khi chuùng phaùt sinh trong taâm. beyond all thoughts and knowledge bring Nhieäm vuï ôû ñaây laø tænh thöùc veà nhöõng tö peace, harmony, and happiness. Simply töôûng sinh dieät trong taâm. Baïn seõ töø töø hieåu roõ observe these thoughts, you will slowly come baûn chaát cuûa nhöõng tö töôûng. Baïn phaûi bieát to understand how to control evil thoughts and caùch laøm sao söû duïng nhöõng tö töôûng thieän vaø to encourage good thoughts. traùnh caùi nguy hieåm cuûa nhöõng tö töôûng coù 6) Trong sinh hoaït haèng ngaøy, coá gaéng quan saùt haïi. Muoán thanh tònh taâm thì tö töôûng cuûa baïn tieán trình suy nghó cuûa baïn. Chæ quan saùt chöù luùc naøo cuõng caàn ñöôïc kieåm soaùt—In the ñöøng ñoàng nhaát vôùi tieán trình: In the course of Satipatthana Sutra, the Buddha explained His your working day, try to observe your Way of Enlightenment. Here, mental objects thinking process. Simply observe and do

not are mindfully examined and observed as they identify with this process. arise within. The task here is to be aware of Tö Töôûng Ngöng Ñoïng (Töôûng Tòch): Active the thoughts that arise and pass away within thought has been put to rest. the mind. You must slowly understand the Tö Töôûng Nhò Nguyeân: Dualistic thoughts—See nature of thoughts. You must know how to Nhò Nguyeân. make use of the good thoughts and avoid the Tö Töôûng Phaân Bieät: Discriminatory thought— danger of the harmful thoughts. Your thoughts Thinking of percepts or concepts as objective need constant watching if the mind is to be realities—Fixation on appearances while ignorant purified. of essence. (B) Phöông Caùch tænh thöùc veà nhöõng Tö Töôûng—Tö Töôûng Taùn Loaïn: Conceptual distractions. Methods of mindfulness of thoughts and Tö Töôûng Thanh Tònh: Pure thoughts. mental states—Tænh Thöùc veà nhöõng Tö Tö Töôûng Trieát Lyù: Philosophical thought.

Tö Töôûng Töø Bi Vôùi Chuùng Sanh Moïi Loaøi: Ekottarikagamas, Numerical Arranged Subjects, Thoughts of compassion to all beings. 51 books. Tö Töôûng Voâ Haïi: Harmless thoughts. Töù A La Haùn Quaû: Phala (skt)—Four fruits of the Tö Töôûng Xaáu Xa: Evil thoughts—Negative Arhat—See Töù Thaùnh Quaû. thoughts—Nhöõng yù nghó xaáu xa: oaùn haän, tham Töù AÙc: The four evil directions—See Töù AÙc Thuù lam, ganh tî, saân giaän, muoán haïi ngöôøi, taø kieán, and Töù Thuù. phæ baùng, noùi doái, coáng cao ngaõ maïn, troäm caép, taø Töù AÙc Ñaïo: The four evil destinies—See Töù AÙc daâm, huùt uoáng hay chích nhöõng chaát cay ñoäc, noùi Thuù. löôõi hai chieàu, noùi lôøi ñoäc aùc, thaùi ñoä xaáu aùc, phaân Töù AÙc Thuù: Apaya (skt)—Four forms of bieät sai laàm, khoâng coù nieàm tin, si meâ, tö töôûng saùt existence—The four evil destinies: hells, hungry sanh, gaây roái, vaân vaân—Negative thoughts ghosts, animals, and asuras—Töù AÙc Ñaïo: ñòa include resentment, greed, jealousy, anger, nguïc, ngaï quyû, suùc sanh vaø a tu la. wishing to harm others, wrong views, slander, Töù AÙc Tyø Kheo: lying, arrogance, stealing, sexual misconduct, (A) Boán vò Tyø Kheo hung aùc ñaõ vöùt boû giaùo phaùp substance abuse, double-tongued, harsh speech, cuûa Phaät Ñaïi Trang Nghieâm sau khi Ngaøi bad attitudes, wrong discernments, faithlessness, nhaäp Nieát Baøn—The four wicked Bhiksus ignorance, thought of killing, and causing trouble: who threw over the teaching of their Buddha, etc. Ta-Chuang-Yen after his Nirvana. Tö Voâ Taø: Khoâng coù taø yù—To think no evil. (B) Boán vò Tyø Kheo khoâng tuaân giaùo phaùp, nhöng Töù: 1) Boán: Catur (skt)—Four; 2) Teân cuûa taâm sôû nhôø thanh tònh laâu ñôøi neân ñöôïc sanh laøm boán (quaùn), söï suy nghó hay doø xeùt, tö töôûng ñöôïc duy vò Phaät ôû boán höôùng (A Saám, Baûo Töôùng, Voâ trì moät thôøi gian daøi. Tö hay cöùu xeùt chính chaén Löôïng Thoï, Vi Dieäu Thanh)—Four laøm cho taâm taùnh yeân oån. Coøn goïi laø "Töù" hay Saùt disobedient bhiksus who through much (quaùn saùt söï lyù vi teá). Moät khía caïnh cuûa söï ñònh purgation ultimately became the Buddhas of taâm bao goàm taâm "chaø xaùt" treân ñoái töôïng. Töù laø the four points of the compass. yeáu toá thöù hai trong taàng thieàn ñònh ñaàu tieân bao Töù AÙch: Four yokes or fetters—See Töù AÙch goàm doø xeùt, caân nhaéc, quan saùt, suy xeùt, taàm chaân Phöôïc. lyù, vaø tö duy bieän luaän: Vicara (p & skt)— Töù AÙch Phöôïc:

Theo Töông Öng Boä Kinh, Phaåm Reflection, sustained thought or thought kept up Taàm Caàu, coù boán AÙch Phöôïc: Duïc AÙch Phöôïc hay for a long time. Correct Examination, also called tham duïc, Höõu AÙch Phöôïc hay chaáp höõu, Kieán sustained thinking or discursive thinking. In AÙch Phöôïc hay taø kieán, vaø Voâ Minh AÙch Phöôïc meditation, correct examination is the mental hay si meâ—According to The Connected factor that allows practitioner's attention to shift Discourses of the Buddha, Chapter Esanavago and move about in relation to the chosen object. (Searches), there are four yokes or fetters: Yoke Correct Examination includes investigation, of Desire or sensuality, yoke of Possession or deliberation, examination, consideration, existence, yoke of Unenlightened or non-Buddhist searching for truth, and discursive thinking. views or wrong views, and yoke of Ignorance. Töù A Haøm: Boán boä kinh A Haøm: Tröôøng A Haøm, Töù AÙi Khôûi: See Töù AÙi Sanh. 22 quyeån, taäp hôïp nhöõng kinh vaên daøi. Trung A Töù AÙi Sanh: Haøm, 60 quyeån, taäp hôïp kinh vaên khoâng daøi khoâng (A) Boán nguoàn phaùt khôûi söï tham aùi: cho hay ngaén. Taïp A Haøm, 50 quyeån, hoån hôïp cuûa caùc nhaän thöùc aên (aên); cho hay nhaän quaàn aùo kinh A Haøm khaùc. Taêng Nhöùt A Haøm, 51 quyeån, (maëc); cho hay nhaän choã ôû (ôû); cho hay nhaän söu taäp soá cuûa phaùp moân—The Four Agamas or quaø (quaø)—Four sources of affection:the four divisions of the Hinayana scriptures: giving or receiving of food; the giving or Dirghagamas, Cosmological, 22 books, or Long receiving of clothing; the giving or receiving work scriptures. Madhyamagamas, Metaphysical, of bedding; the giving or receiving of gifts. 60 books, or Middle Work. Samyuktagama, (B) Theo Kinh Phuùng Tuïng trong tröôøng Boä Kinh, General on dhyana, trance, etc, 50 books. coù boán aùi sanh: do nhôn y phuïc maø vò Tyø

Kheo khôûi leân loøng tham aùi; do nhôn ñoà aên laáy quaàn aùo ñaâu ñeå che thaân, vaân vaân. Ta phaûi khaát thöïc maø vò Tyø Kheo khôûi leân loøng tham luoân sieâng naêng laøm vieäc vaø hoïc ñaïo, mong caàu aùi; do nhôn phoøng xaù maø vò Tyø Kheo khôûi leân cho nhöùt thieát chuùng sanh ñeàu ñöôïc giaûi thoaùt— loøng tham aùi; do nhôn höõu vaø phi höõu maø vò Four Debts of gratitude: First, the debt to the Tyø Kheo khôûi leân loøng tham aùi—According to Triple Jewel (Buddha, Dharma, Sangha). Second, the Sangiti Sutta in the Long Discourses of the debt to our parents and teachers. Third, the the Buddha, there are four arousals of debt to our spiritual friends. Fourth, the debt we craving: craving arises in a monk because of owe all sentient beings. robes; craving arises in a monk because of Töù AÁn: Catur-mudra (skt)—Four seals—Trong alms; craving arises in a monk because of Phaät giaùo, aán laø tö theá cuûa thaân theå hay cöû chæ lodging; craving arises in a monk because of töôïng tröng cuûa baøn tay. Trong Phaät giaùo, moãi vò being and non-being. Phaät coù caùch ñeå tay rieâng, töông öùng vôùi cöû chæ töï Töù An Laïc: The four means of happy nhieân hay phöông thöùc giaûng daïy cuûa vò Phaät naày. contentment—See Töù An Laïc Haønh. Theo Phaät giaùo, coù töù phaùp aán: 1) phaùp höõu vi voâ Töù An Laïc Haønh: Shi-Anraku-Gyo (jap)—Theo thöôøng; 2) khoå; 3) khoâng vaø voâ ngaõ; 4) nieát baøn an Kinh Phaùp Hoa, coù boán an laïc haïnh hay boán laïc—In Buddhism,

“mudra” means ritual gestures phöông caùch ñeå ñaït ñöôïc haïnh phuùc: thaân an laïc of the hands used in symbolic magic. In haønh (an laïc baèng nhöõng thieän nghieäp cuûa thaân); Buddhism, every Buddha is depicted with a khaåu an laïc haønh (an laïc baèng nhöõng thieän nghieäp characteristic gesture of the hands. Such gestures cuûa khaåu); yù an laïc haønh (an laïc baèng nhöõng thieän correspond to natural gestures of teaching, nghieäp cuûa yù); theä nguyeän an laïc haønh (an laïc protecting and so on. In Buddhism, there are four baèng caùch giaûng daïy kinh phaùp)—According to seals of correct views: 1) all conditioned The Lotus Sutra, there are four means of attaining phenomena are impermanent; 2) all afflicted to a happy contentment: to attain a happy phenomena are prone to suffering; 3) all contentment by proper direction of the deeds of phenomena are empty and devoid of self; and 4) the body; to attain a happy contentment by the Nirvana is peace. words of the mouth; to attain a happy contentment Töù Ba: See Töù Ba La Maät Boà Taùt. by the thoughts of the mind; to attain a happy Töù Ba La Di: Four major prohibitions—Töù Ñoïa—contentment by the will to preach all sutras. Töù Troïng—Töù Khí—Töù Cöïc Troïng Caûm Ñoïa Toäi: Töù AÂn: Four Great Debts—Boán troïng aân: Thöù daâm, saùt, ñaïo vaø voïng—Four parajikas or grave nhaát laø AÂn Tam Baûo. Nhôø Phaät môû ñaïo maø ta roõ sins of monks and nuns: sexual immorality, killing, thaáu ñöôïc Kinh, Luaät, Luaän vaø deã beà tu hoïc. Nhôø stealing, and false speaking. Phaùp cuûa Phaät maø ta coù theå tu trì giôùi ñònh hueä vaø Töù Ba La Maät: The four paramitas—See Thöôøng chöùng ngoä. Nhôø chö Taêng tieáp noái hoaèng ñaïo, soi Laïc Ngaõ Tònh. saùng caùi ñaïo lyù chaân thaät cuûa Ñöùc Töø Phuï maø ta Töù Ba La Maät Boà Taùt: Boán vò nöõ Boà Taùt thaân môùi coù cô hoäi bieát ñeán ñaïo lyù. Thöù nhì laø AÂn cha caän cuûa Ñöùc Ñaïi Nhaät Nhö Lai ôû Kim Cang Giôùi, meï Thaày toå. Nhôø cha meï sanh ta ra vaø nuoâi naáng ñeàu do Ñöùc Ñaïi Nhaät Nhö Lai löu xuaát, moãi vò laø daïy doã neân ngöôøi; nhôø thaày toå chæ daïy giaùo lyù cho meï naêng sinh cuûa caùc vò Phaät ôû boán höôùng: Kim ta ñi vaøo chaùnh ñaïo. Boån phaän ta chaúng nhöõng Cang Ba La Maät Boà Taùt, Baûo Ba La Maät Boà Taùt, phaûi cung kính, phuïng söï nhöõng baäc naày, maø coøn Phaùp Ba La Maät Boà Taùt, vaø Nghieäp Ba La Maät Boà coá coâng tu haønh caàu cho caùc vò aáy sôùm ñöôïc giaûi Taùt—The four female attendants on Vairocana in thoaùt. Thöù baø laø AÂn thieän höõu tri thöùc. Nhôø thieän the Vajradhatu, evolved from him, each of them a höõu tri thöùc maø ta coù nôi nöông töïa treân böôùc mother of one of the four Buddhas of the four ñöôøng tu taäp ñaày choâng gai khoù khaên. Thöù tö laø quarters: Vajra-Paramita Bodhisattva, Ratna-AÂn chuùng sanh. Ta thoï ôn chuùng sanh raát lôùn. Paramita Bodhisattva, Dharma-Paramita Khoâng coù ngöôøi thôï moäc ta khoâng coù nhaø ñeå ôû hay Bodhisattva, and Karma-Paramita Bodhisattva. baøn gheá thöôøng duøng; khoâng coù baùc oâng phu ta laáy Töù Baùch: Boán traêm—Four hundred. gaïo ñaâu maø aên ñeå soáng; khoâng coù ngöôøi thôï deät, ta Töù Baùch Giôùi: Theo Kinh Döôïc Sö, Boà Taùt coù

400 giôùi luaät—Boán traêm giôùi—The four hundred thought, and sustained thought or reflection. disciplinary laws of a Bodhisattva, referred to in Töù Baát Haønh Xöù

Haïnh: Agata-gamanani (p)— the Medicine Buddha (Bhaishajya-Guru) Sutra. Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù Töù Baùch Taùn: Catuhsataka Strota (skt)—Phaät boán baát haønh xöù haïnh (haønh xöû sai traùi): tham duïc truyeän baèng chöõ Baéc Phaïn—Buddhist stories baát haønh xöù haïnh, saân baát haønh xöù haïnh, si baát written in Sanskrit. haønh xöù haïnh, boá uùy baát haønh xöù haïnh—Töù Baùch Töù Beänh: Theo Ñaïi Trí Ñoä Luaän, coù According to the Sangiti Sutta in he Long boán traêm leõ boán beänh nôi thaân: moät traêm leõ moät Discourses of the Buddha, there are four ways of beänh soát noùng gaây ra bôûi Ñòa Ñaïi; moät traêm leõ going wrong: one goes wrong through desire, one moät beänh soát noùng gaây ra bôûi Hoûa Ñaïi; moät traêm goes wrong through hatred, one goes wrong leõ moät beänh reùt (laïnh) gaây ra bôûi Thuûy Ñaïi; moät through delusion, one goes wrong through fear. traêm leõ moät beänh reùt (laïnh) gaây ra bôûi Phong Töù Baát Hoaïi Tín: Boán ñöùc tin khoâng hö hoaïi: tinh Ñaïi—According to the Sastra on the Prajna Sutra, Phaät, tin Phaùp, tin Taêng, tin nôi giôùi luaät Phaät — there are four hundred and four ailments of the The four objects of unfailing faith: believe in body: one hundred one fevers caused by the Earth Buddha, believe in the Dharma, believe in the element; one hundred one fevers caused by the Sangha, and believe in Moral precepts. Fire element; one hundred one chills caused by Töù Baát Hoaïi Tònh: The four objects of unfailing the water element; one hundred one chills caused purity—See Töù Baát Hoaïi Tín. by the Wind element. Töù Baát Hoä: Boán thöù maø ñöùc Nhö Lai khoâng caàn Töù Baûn Chæ Quaùn: Boán boä saùch daïy veà thieàn cuûa phaûi phoøng hoä: thaân, khaåu, yù, vaø tuoåi thoï —Four phaùi Thieân Thai—Four books of T'ien-T'ai on things that a Buddha does not need to protect or to meditation. guard: body, speech, mind, and span of life. Töù Baûo: Four jewels—Four kinds of jewels—Boán Töù Baát Khaû Ñaéc: Boán ñieàu khoâng theå ñaït ñöôïc: thöù traân baûo trong Phaät giaùo: Phaät, Phaùp, Taêng vaø thöôøng thieáu (treû maõi khoâng giaø) baát khaû ñaéc, voâ toân sö—Four treasures in Buddhism: Buddha, beänh (khoâng oám ñau bònh hoaïn) baát khaû ñaéc, Dharma, Sangha, and the venerable master. tröôøng thoï (soáng laâu) baát khaû ñaéc, vaø baát töû Töù Baïo Thuûy: Four violent torrents of water— (khoâng cheát) baát khaû ñaéc—The four unattainables: Boán doøng cuoàng löu—See Töù Boäc Löu. perpetual youth, no sickness, perennial life, and Töù Baùt: Boán bình baùt baèng ñaù raát naëng ñöôïc boán no death. vò trôøi daâng hieán cho Phaät Thích Ca vaø ñöôïc ngaøi Töù Baát Khaû Khinh: Theo Kinh A Haøm, coù boán nhoài laïi thaønh moät moät caùch kyø dieäu vaø duøng nhö thöù chaúng theå khinh thöôøng: thaùi töû tuy coøn nhoû , moät bình baùt thöôøng—The four heavy stone nhöng töông lai seõ laøm quoác vöông, neân chaúng theå begging-bowls offered to Sakyamuni by the four khinh thöôøng; raén tuy nhoû, nhöng noïc ñoäc coù theå devas, which he miraculously combined into one laøm cheát ngöôøi, neân khoâng theå khinh thöôøng; tia as used as if ordinary material. löûa tuy nhoû, nhöng coù theå ñoát chaùy nuùi röøng ñoàng Töù Baùt Nhaõ Trí: Four wisdom—See Töù Trí. coû lôùn, neân khoâng theå khinh thöôøng; vò Sa Di tuy Töù Baùt Töôùng: Ba möôi hai töôùng toát cuûa Phaät— nhoû, nhöng coù theå thaønh baäc Thaùnh, neân khoâng The thirty-two marks of a Buddha—See Tam

theå khinh thöôøng—According to the Agama Sutra, Thaäp Nhò Haûo Töôùng cuûa Phaät and there are four things that may not be treated Dvatrimshadvara-Lakshana. lightly: a prince though young now, but he may Töù Baát Ñònh: Theo Duy Thöùc toâng, coù boán thöù become a king in the future, so not to treat him laøm cho taâm trí baát ñònh: hoái haän vieäc ñaõ laøm, lightly; a snake though small, but its venom can thuïy mieân hay buoàn nguõ laøm môø mòt taâm trí, söï kill people, so not to treat it lightly; a fire though truy taàm nghieân cöùu hay söï suy nghó lyù luaän, vaø söï tiny, but it may be able to destroy a big forest or suy nghó hay doø xeùt—According to the Mind-Only meadow, so not to treat it lightly; a novice though School, there are four things that cause the a beginner, but he may become an arhat, so not to unfixed or undetermined mind: repentance, treat him lightly. drowsiness or torpor, applied thought or discursive Töù Baát Khaû Kieán: See Töù Baát Kieán.

Töù Baát Khaû Kyù Phuï: Boán thöù khoâng coøn ñöôïc fallacies in logic. giao phoù cho ñieàu gì nöõa caû: ngöôøi giaø, caùi cheát Töù Baát Thoái: Theo Tònh Ñoä Toâng, coù boán thöù baát gaàn keà, xa xoâi, quyû quaùi—The four to whom one thoái—According to the Pure-Land sect, there are does not entrust valuables: the old, death is near, four kinds of Non-backslidings: the distant, lest one has immediate need of them; 1) Töø (1) ñeán (3), xin xem Tam Baát Thoái: From the evil, or the strong, lest the temptation be too (1) to (3), please see Tam Baát Thoái. strong for the last two. 4) Khoâng thoái chuyeån töø nôi thanh tònh ñaõ ñaït Töù Baát Khaû Tö Nghì: Four inconceivables— ñöôïc: Never receding from place or abode Trong Kinh Taêng Nhöùt A Haøm, coù boán ñieàu khoâng attained. theå nghó baøn nôi chö Phaät: theá giôùi baát khaû tö nghì; Töù Baát Tònh Thí: Cho maø mong ñoøi baùo ñaùp chuùng sanh baát khaû tö nghì; thieân long baát khaû tö trong kieáp naày hay kieáp tôùi thì goïi laø baát tònh thí. nghì; Phaät ñoä caûnh giôùi baát khaû tö nghì—In the Coù boán söï boá thí khoâng trong saïch: haønh ñoäng thí Ekottaragama, there are four indescribables or maø khoâng höôùng veà giaùc ngoä boà ñeà; thí cho ngöôøi four things of a Buddha which are beyond human thieáu phöông phaùp tu haønh thích hôïp; thí cho conception: the Buddha's world is beyond human ngöôøi tu chæ caàu sanh veà coõi thaáp; thí cho taø sö— conception; the Buddha's teaching about living Impure charity or impure donation, in which the beings' circumstances is beyond human giver expects something in return for his or her conception; His nagas are beyond human almsgiving. Unclean almsgiving, looking for its conception; the size of the Buddha-lands (the reward in this or the next life. There are four bound of his Buddha realm) is beyond human faults in the acts of dana: not directing the acts of conception. dana to enlightenment; giving to a person who Töù Baát Kieán: Boán ñieàu khoâng theå thaáy ñöôïc: caù lacks the proper method of cultivation; giving to a khoâng theå thaáy nöôùc; ngöôøi khoâng thaáy khoâng khí person who seeks rebirth in a lower realm of hay gioù; keû meâ muoäi môø mòt khoâng theå thaáy ñöôïc existence; and offering to an evil teacher. thöïc chaát cuûa vaïn phaùp; ngöôøi giaùc ngoä khoâng theå Töù Baát Tö Nghò: Four inconceivables—See Töù thaáy ñöôïc caùi khoâng vì nhaân toá cuûa chính ngöôøi aáy Baát Khaû Tö Nghì. vaø taùnh khoâng ñaõ vöôït ra

ngoaøi yù nieäm —The four Töù Beänh: Boán beänh ñöôïc noùi ñeán trong Kinh invisibles: water to fish; air or wind to man; the Vieân Giaùc. Thöù nhaát laø Taùc Beänh. Sanh taâm taïo nature of things to the deluded; the void to the taùc (hay tu haønh ñeå caàu vieân giaùc laø taùc beänh vì enlightened, because he is in his own element, taùnh vieân giaùc chaúng phaûi do taïo taùc maø ñöôïc). and the void is beyond conception. Thöù nhì laø Nhieäm Beänh. Tuøy duyeân nhieäm tính Töù Baát Sinh: Boán thöù khoâng sinh: baát khaû töï sinh (phoù maëc cho sanh töû ñeå caàu vieân giaùc thì goïi laø (phaùp chaúng töï thaân maø sanh ra), baát khaû tha sinh nhieäm beänh vì vieân giaùc chaúng phaûi do tuøy (phaùp chaúng do tha nhaân maø sanh ra), baát khaû baát duyeân). Thöù ba laø Chæ Beänh. Chæ voïng töùc chaân sinh (phaùp chaúng do coäng nhaân töï tha maø sanh), (tòch nieäm ñeå caàu vieân giaùc laø chæ beänh, vì vieân baát khaû baát haï sinh (phaùp chaúng do voâ nhaân maø giaùc chaúng phaûi do chæ nieäm maø ñöôïc). Thöù tö laø sanh ra, moät khi nghieäp nhaân ñuû ñaày laø choài ñaâm Dieät Beänh. Dieät phieàn naõo nôi thaân taâm ñeå caàu traùi troå)—Four “not-born.”: a thing is not born or vieân giaùc goïi laø dieät beänh, vì taùnh vieân giaùc chaúng not produced of itself; a thing is not produced of phaûi do tòch dieät maø ñöôïc)—The four ailments, or another or of a cause without itself; a thing is not mistaken ways of seeking perfection, mentioned “not self-born” when it is time to produce the fruit in The Complete Enlightenment Sutra. First, of karma (of both not produced of self and not works or effort (for the purpose to seek perfection produced of another); a thing is not “not born” is an ailment). Second, laissez-faire. Third, when it is time to produce the fruit of karma (of no cessation of all mental operation. Fourth, cause). annihilation of all desire. Töù Baát Thaønh: Boán thöù baát thaønh trong ba möôi Töù Bí Soâ: Boán loaïi Tyø kheo—Four kinds of ba loãi cuûa nhaân minh—Four forms of asiddha or monks—See Töù Chuûng Taêng. incomplete statement, part of the thirty-three Töù Bieân Toäi: Boán toäi naëng maø khi phaïm phaûi

Taêng Ni seõ vónh vieãn bò khai tröø khoûi giaùo ñoaøn Second, by “sameness in words” is meant that all (trôû thaønh ngöôøi ôû beân ngoaøi Phaät Phaùp): daâm duïc, the Tathagatas speak in sixty-four different notes saùt sanh, troäm caép, vaø voïng ngöõ—Four serious or sounds with the language of Brahma is sins of expulsion from the order: committing pronounced, and that their language sounding like sexual intercourse, killing, stealing, and lying. the notes of Kalavinka bird is common to all the Töù Bieän Taøi Voâ Ngaïi: See Töù Voâ Ngaïi. Tathagatas. Third, by “sameness in body” is Töù Binh: Catur-angabalakaya (skt)—Boán loaïi meant that all the Tathagatas show no distinction binh thôø xöa: töôïng binh, kî binh (maõ binh), xa as far as their Dharmakaya, their corporal features binh (thieát giaùp binh), vaø boä binh—The four (rupalakshana) and their secondary marks of divisions of a cakravarti’s troops: elephants excellentce are concerned. They differ, however, (hastikaya (skt), horses (asvakaya (skt), chariot when they are seen by a variety of beings whom (rathakaya (skt), and foot (pattikaya (skt). they have the special design to control and Töù Bình Ñaúng: A fourfold sameness—Trong discipline. Fourth, by “sameness in the truth” is

Kinh Laêng Giaø, Ñöùc Phaät daïy: “Ta noùi trong meant that all Tathagatas attain to the same chuùng hoäi giaùo lyù thaâm maät veà boán bình ñaúng raèng realization by means of the thirty-seven divisions xöa kia Ta ñaõ töøng laø Ñöùc Phaät Caâu Löu Toân, Caâu of enlightenment. Na Haøm Maâu Ni, hay Ca Dieáp.” Boán loaïi bình Töù Bình Gia: Boán vò ñaïi hoïc giaû trong soá naêm ñaúng ñoái vôùi nhöõng ai tu taäp ñôøi soáng phaïm haïnh. traêm vò A La Haùn, nhöõng ngöôøi ñaõ vieát ra boä Luaän Thöù nhaát laø Danh Töï Bình Ñaúng. Bình ñaúng veà Vi Dieäu Phaùp: Theá Höõu, Dieäu AÂm, Phaùp Cöùu, vaø chöõ nghóa laø danh hieäu Phaät ñöôïc neâu nhö nhau Giaùc Thieân—The four great scholars among the cho heát thaûy chö Nhö Lai, khoâng coù söï phaân bieät 500 arhats who made the Vibhasa-sastra, a critical naøo trong chö vò trong phaïm vi cuûa chöõ PHAÄT. commentary on the Abhidharma. Their names are: Thöù nhì laø Ngoân Töø Bình Ñaúng. Bình ñaúng veà Vasumitra, Ghosa, Dharmatrata, and Buddhadeva. ngoân töø nghóa laø taát caû chö Nhö Lai ñeàu noùi saùu Töù Boá Thí: Boán loaïi boá thí: Thöù nhaát laø Buùt Thí. möôi boán aâm giai hay aâm thanh khaùc nhau maø Thaáy ai phaùt taâm sao cheùp kinh ñieån lieàn phaùt taâm ngoân ngöõ cuûa Phaïm Thieân phaùt aâm, vaø nghóa laø Boá Thí vieát ñeå giuùp duyeân cho hoï cheùp kinh. Thöù ngoân ngöõ cuûa chö Nhö Lai nghe ra gioáng nhö aâm nhì laø Maëc Thí. Thaáy ngöôøi vieát kinh lieàn Boá Thí giai cuûa loaøi chim Ca Laêng Taàn Giaø. Thöù ba laø Möïc ñeå giuùp thieän duyeân. Thöù ba laø Kinh Thí. Boá Nghóa Bình Ñaúng. Bình ñaúng veà thaân nghóa laø taát Thí Kinh ñeå ngöôøi coù phöông tieän ñoïc tuïng. Thöù caû caùc Ñöùc Nhö Lai ñeàu khoâng khaùc bieät khi ñöôïc tö laø Thuyeát Phaùp Thí. Boá Thí baèng caùch Thuyeát xeùt veà Phaùp Thaân (Dharmakaya), veà ñaëc tröng phaùp cho ngöôøi nghe ñeå ngöôøi tu haønh giaûi thuoäc veà thaân theå hay saéc töôùng (rupalakshana), thoaùt—Four kinds of dana or charity: First, giving vaø caùc neùt cao ñeïp phuï hay haûo töôùng. Tuy vaäy, of pens to write the sutras. Second, giving of ink. chö Nhö Lai khaùc nhau khi ñöôïc nhìn bôûi chuùng Third, giving of the sutras themselves. Fourth, sanh khaùc nhau maø chö vò ñang ñieàu ngöï daïy baûo. preaching the sutras for sentient beings so that Thöù tö laø Phaùp Bình Ñaúng. Bình ñaúng veà chaân lyù they can cultivate to liberate themselves. coù nghóa laø taát caû chö Nhö Lai ñeàu ñaït cuøng moät Töù Boà Taùt: Boán vò Boà Taùt: Quaùn Theá AÂm Boà Taùt, söï theå chöùng nhôø vaøo ba möôi baûy phaàn chöùng Di Laëc Boà Taùt, Phoå Hieàn Boà Taùt, vaø Vaên Thuø Sö ngoä—Acording to The Lankavatara Sutra, the Lôïi Boà Taùt—The four Bodhisattvas: Buddha taught: “We talk of this in the assembly Avalokitesvara, Maitreya, Samantabhadra, because of the secret teaching of fourfold Manjusri. sameness, that I was in ancient days the Buddha Töù Boà Taùt Haønh: Catvari-samgraha-vastuni Krakucchanda, Kanakamuni, or Kasyapa.” Four (skt)—Four all embracings—See Töù Nhieáp Phaùp. sorts of sameness for those who disicpline Töù Boä: Boán quaû Thaùnh (Tu Ñaø Höôøn, Tö Ñaø themselves in religious life. First, by “sameness in Haøm, A Na Haøm, A La Haùn)—The four classes letters” is meant that the title Budha is equally (srota-apanna, sakrdagamin, anagamin, and given to all Tathagatas, no distinction being made arhat). among them as far as these letter BUDDHA go. Töù Boä Chuùng: See

Töù Chuùng.

Töù Boä Ñeä Töû: Four classes of disciples—See Töù School, Madhyamika School of Nagarjuna, Chuùng. T'ien-T'ai, and Hua-Yen or Avatamsaka. Töù Boä Kinh: Boán boä kinh—Four discourses—Töø Töù Caûnh: Catur-nimitta (skt)—Four sights—Töù AÂn Ñaïi Sö laáy boán boä kinh laøm baûn kinh cuûa Tònh caûnh hay boán caûnh töôïng coù yù nghóa (trong cuoäc Ñoä: Voâ Löôïng Thoï Kinh, Quaùn Voâ Löôïng Thoï ñôøi Ñöùc Phaät): 1) ngöôøi beänh; 2) ngöôøi giaø; 3) moät Kinh, A Di Ñaø Kinh, vaø Coå AÂm Thanh Ñaø La Ni thaây ma; 4) moät ngöôøi xuaát gia—Four sights or Kinh—The four sutras of the Pure Land, four significant visions: 1) a sick person; 2) an old according to Tz'u-EÂn: the Infinite Life Sutra, the person; 3) a corpse; and 4) a world renouncer. Contemplation on the Infinite Life Sutra, Töù Caên Boản Taùnh: See Töù Truïy Laïc Phaùp. Amitabha Sutra, and the Drum Sound Dharani Töù Caên Boản Toäi: See Töù truïy Laïc Phaùp. Sutra. Töù Chaùnh Caàn: Catvari-Samyakprahanani Töù Boä Luaät: See Töù Luaät Nguõ Luaän. (skt)—Sammappadhana (p)—Shi-Sho-Gon (jap)—Töù Boä Taêng: See Töù Chuùng. Töù Chaùnh Ñoaïn—Four right (great) efforts Töù Boä Thaàn: Four kinds of Deities. (exertions)—Four right endeavours—Boán pheùp Töù Boäc Löu: Four floods—Theo Kinh Phuùng sieâng naêng dieät tröø toäi aùc vaø phaùt trieån ñieàu thieän: Tuïng trong Tröôøng Boä Kinh, coù boán boäc löu (luõ Thöù nhaát laø tinh taán phaùt trieån nhöõng ñieàu thieän luït): duïc boäc löu, höõu boäc löu, taø kieán boäc löu, vaø laønh chöa phaùt sanh. Ñieàu thieän chöa sanh, phaûi voâ minh boäc löu—According to the Sangiti Sutta tinh caàn laøm cho sanh. ÔÛ ñaây vò Tyø Kheo khôûi leân in the Long Discourses of the Buddha, there are yù muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi four floods: flood of sensuality, flood of becoming muïc ñích khieán cho caùc thieän phaùp töø tröôùc chöa or existence, flood of wrong views, and flood of sanh nay cho sanh khôûi. Thöù nhì laø tinh taán tieáp ignorance. tuïc phaùt trieån nhöõng ñieàu thieän laønh ñaõ phaùt sanh. Töù Boái: Ñieàu thieän ñaõ sanh, phaûi tinh caàn khieán cho ngaøy (A) See Töù Chuùng. caøng phaùt trieån. ÔÛ ñaây vò Tyø Kheo khôûi leân yù (B) Boán haïng ñeä töû khaùc cuûa Phaät: nhaân, thieân, muoán, coá gaéng, tinh taán, saùch taâm, trì taâm vôùi muïc long, quyû—The four other kinds of disciples: ñích khieán cho caùc thieän phaùp ñaõ sanh coù theå ñöôïc men, devas, nagas, and ghosts. taêng tröôûng, ñöôïc quaûng ñaïi vieân maõn. Thöù ba laø Töù Boản Chæ Quaùn: Boán quyeản kinh noùi veà thieàn tinh taán ngaên ngöøa nhöõng ñieàu aùc chöa phaùt sanh. quaùn cuûa toâng Thieân Thai: Ma Ha Chæ Quaùn, Ñieàu döõ chöa sanh, phaûi tinh caàn laøm cho ñöøng Thieàn Ba La Maät, Luïc Dieäu Moân, vaø Toïa Thieàn sanh. ÔÛ ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, Chæ Yeáu—The four books of T'ien-T'ai on tinh taán, saùch taâm, trì taâm vôùi muïc ñích khieán cho meditation: Maha-samadhi, Dhyana-paramita, Six caùc aùc phaùp töø tröôùc chöa sanh khoâng cho sanh. Wonderful Gates to Meditation, and Guidelines Thöù tö laø tinh taán döùt tröø nhöõng ñieàu aùc ñaõ phaùt for Meditation. sanh. Ñieàu döõ ñaõ sanh, phaûi tinh caàn döùt tröø ñi. ÔÛ Töù Boản Töôùng: Boán töôùng caên baûn: sinh, truï, dò, ñaây vò Tyø Kheo khôûi leân yù muoán, coá gaéng, tinh dieät—The four fundamental states: birth, stay, taán, saùch taâm, trì taâm vôùi

muïc ñích khieán cho caùc change, and extinction. aùc phaùp ñaõ sanh ñöôïc dieät tröø—Right effort of Töù Caù Ñaïi Thöøa: four kinds of restrain, or four essentials to be (A) Boán toâng phaùi Ñaïi Thöøa: Hoa Nghieâm, Thieân practiced vigilantly: First, endeavor to start Thai, Chaân Ngoân, vaø Thieàn—The four performing good deeds. Effort to initiate virtues Mahayanas—The four Great Schools: Hua- not yet arisen. Bringing forth goodness not yet Yen or Avatamsaka, T'ien-T'ai, Shingon brought forth (bring good into existence). To (Esoteric or Cheân-Yen), and Zen (Ch'an or produce merit or to induce the doing of good Intuitive School). deeds. Here a monk rouses his will, makes an (B) Boán caùch saép xeáp toâng phaùi Ñaïi Thöøa khaùc: effort, stirs up energy, exerts his mind and strives Phaùp Töôùng, Tam Luaän, Thieân Thai, vaø Hoa to produce unarisen wholesome mental states. Nghieâm—The four other arrangements of Second, endeavor to perform more good deeds Great Schools: Mahayana-Dharmalaksana Effort to consolidate, increase, and not deteriorate

virtues already arisen. Developing goodness that theory of causation or creation by a Creator. has already arisen (develop existing good). To Second, effect independent of cause or increase merit when it was already produced. To creation without a cause, or spontaneous encourage the growth and continuance of good generation. Third, cause without effect or no deeds that have already started. Here a monk future consequences as a result of past or rouses his will, makes an effort, stirs up energy, current karma. Fourth, neither cause nor exerts his mind and strives to maintain wholesome effect, Rewards and punishments are mental states that have arisen, not to let them fade independent of morals. away, to bring them to greater growth, to the full (B) Boán loaïi chaáp maø Ngaøi Long Thoï ñaõ luaän: perfection of development. Third, endeavor to Chaáp Höõu (chaáp coù), Chaáp Voâ (chaáp khoâng), prevent evil from forming. Effort not to initiate Chaáp Dieäc Höõu Dieäc Khoâng (chaáp coù caû hai), sins not yet arisen. Preventing evil that hasn't Chaáp Phi Höõu Phi Khoâng (chaáp khoâng coù caû arisen from arising (to prevent any evil from hai)—Four-phased system elucidated by starting or arising). To prevent demerit from Master Nagarjuna: attachment to existence, arising. Here a monk rouses his will, makes an attachment to non-existence, attachment to effort, stirs up energy, exerts his mind and strives both existence and non-existence, and to prevent the arising of unarisen evil attachment to neither. unwholesome mental states. Fourth, endeavor to (C) Boán thöù chaáp tröôùc cho caû noäi laãn ngoaïi ñaïo, eliminate already-formed evil. Effort to eliminate Phaät töû laãn Baø La Moân. Thöù nhaát, ngoaïi ñaïo sins already arisen or putting an end to existing chaáp chaúng lyù nhò khoâng. Thöù nhì, noäi ñaïo evil. To abandon demerit when it arises. To chaáp giöõ vaøo A Tyø Ñaït Ma Luaän maø thöøa remove any evil as soon as it starts. Here a monk nhaän raèng coù nhaân khoâng, nhöng khoâng coù rouses his will, makes an effort, stirs up energy, phaùp khoâng (ñaõ chöùng lyù voâ ngaõ nhöng coøn exerts his mind and strives to overcome evil chaáp vaøo phaùp höõu tính). Thöù ba, Thaønh Thöïc unwholesome mental states that have arisen. Toâng laïi phaân bieät hai nghóa cuûa 'khoâng' Töù Chaùnh Ñoaïn: See Töù Chaùnh Caàn. nhöng laïi phaân bieät khoâng roõ raøng. Thöù tö, Töù Chaùnh Kieán: Boán thöù chaùnh kieán: voâ

thöôøng, Ñaïi Thöøa laïi chaáp vaøo cöùu caùnh thöïc teá —The khoå, khoâng, vaø voâ ngaõ—Four kinds of right four erroneoustenets of the insiders and understanding or correct or right view (perfect outsiders, Buddhists and Brahman. First, view): impermanence, suffering, emptiness, and outsiders who do not accept either the cause egolessness. nor the dharma ideas of void. Second, insiders Töù Chaùnh Thaéng: See Töù Chaùnh Caàn. who hold the Abhidharma or Sarvastivadah Töù Chaân Ñeá: See Töù Dieäu Ñeá and Töù Thaùnh Ñeá. tenet, which recognizes human impersonality, Töù Chaáp: Boán thöù caâu chaáp—The four erroneous but not the unreality of things. Third, those tenets. who hold the Satyasiddhi tenet which (A) Boán thöù caâu chaáp cuûa ngoaïi ñaïo. Thöù nhaát laø discriminates the two meanings of 'void' but Taø Nhaân Taø Quaû. Ngoaïi ñaïo noùi raèng töù ñaïi not clearly. Fourth, those in Mahayana who taïi thieân, thieân sanh ra vaïn vaät. Thöù nhì laø Voâ hold the tenet of the 'realists.' Nhaân Höõu Quaû: Chaáp muoân vaät khoâng nhaân, Töù Chaáp Kim Cang: Boán vò Kim Cang Chuû cuûa töï nhieân maø coù (khoâng coù nhaân maø coù quaû). töù ñaïi. Thöù nhaát, Ñòa Kim Cang Chuû ôû veà phía Thöù ba laø Höõu Nhaân Voâ Quaû: Ñoaïn kieán cho Ñoâng Nam. Thöù nhì, Thuûy Kim Cang Chuû ôû veà raèng chæ coù hieän taïi, chöù khoâng coù ñôøi sau, phía Taây Nam. Thöù ba, Hoûa Kim Cang Chuû ôû veà khoâng coù haäu quaû gì trong töông lai ñoái vôùi phía Taây Baéc. Thöù tö, Phong Kim Cang Chuû ôû veà vieäc laøm hieän taïi. Thöù tö laø Voâ Nhaân Voâ Quaû. phía Ñoâng Baéc—The four Vajra-rulers of the four Taø kieán phuû nhaän heát thaûy nhaân quaû, cho raèng elements. First, the Earth Vajra-ruler, of the khoâng coù nghieäp nhaân thieän aùc coù theå thuï quaû Southeast. Second, the Water Vajra-ruler, of the söôùng khoå—The four tenets of the outsiders Southwest. Third, the Fire Vajra-ruler, of the or non-Buddhists. First, heretical (dò giaùo) Northwest. Fourth, the Wind Vajra-ruler, of the

Northeast. Töù Chuùng: Varga (skt)—Töù Chuùng Taêng Giaø: Töù Chaáp Kim Cang Thaàn: See Töù Chaáp Kim taêng, ni, nam cö só, vaø nöõ cö só—Fourfold disciples Cang. (assemblies—groups—orders)—The assembly of Töù Chaáp Thuû: Theo Töông Öng Boä Kinh, Phaåm monks, nuns, laymen and laywomen—Four Taàm Caàu, coù boán loaïi Chaáp Thuû: duïc chaáp thuû, groups of followers of the Buddha. kieán chaáp thuû, giôùi caám chaáp thuû, vaø ngaõ luaän Töù Chuùng Boà Taùt: Four Bodhisattvas in the chaáp thuû—According to The Connected Vajradhatu—See Töù Nhieáp Boà Taùt. Discourses of the Buddha, Chapter Esanavaggo Töù Chuùng Thieân Thai Toâng: Boán chuùng theo (Searches), there are four kinds of clinging: toâng Thieân Thai: Thöù nhaát laø Phaùt Khôûi Chuùng. clinging to sensual pleasure, clinging to views, Chuùng hoäi maø Ngaøi Xaù Lôïi Phaät ñaõ ba laàn cung clinging to rules and vows, and clinging to a thænh khieán cho Ñöùc Theá Toân khôûi thuyeát Kinh doctrine of self. Phaùp Hoa. Thöù nhì laø Ñöông Cô Chuùng. Chuùng Töù Chaâu: Catur-dvipa (skt)—Shishu (jap)—Four hoäi nghe hieåu Phaùp Hoa, töï mình thoï nhaän vaø continents—Theo khoa coå vuõ truï hoïc Phaät Giaùo, haønh trì nhöõng gì Phaät daïy trong ñoù. Thöù ba laø coù boán chaâu trong theá giôùi Ta Baø, töù höôùng xung AÛnh Höôûng Chuùng. Thöù tö laø Keát Duyeân Chuùng. quanh nuùi Tu Di: Baéc Cu

Loâ (Caâu Lö) chaâu, Nam Nhöõng chuùng sanh keát duyeân ñöôïc thaáy vaø nghe Thieäm Boä chaâu, Taây Ngöu Hoùa chaâu, Ñoâng Phaät thuyeát phaùp, neân nhaân duyeân chöùng ngoä cuûa Thaéng Thaàn chaâu—Four Saha Continents or four hoï seõ ñöôïc veà ñôøi sau naày—The fourfold great continents of a world. According to ancient assembly, according to the T'ien-T'ai sect: First, Buddhist cosmology, there are four inhabited the assembly which, Sariputra stirred the Buddha continens of every universe. They are land areas to begin his Lotus Sutra sermons. Second, the and situated in the four directions around Mount pivotal assembly, those who were responsive to Sumeru: northern of the four continents of a world him. Those hearers of the Lotus who were (Uttarakuru), southern continent (Jambudvipa), adaptable to its teaching, and received it. Third, west continent (Godana), and the eastern the reflection assembly, those like Manjusri, who continents (Purva-Videha). reflected on or drew out the Buddha's teaching. Töù Chi: Boán phaàn trong thaân theå: ñaàu, mình, tay, Fourth, those who only profited in having seen vaø chaân—The four parts of a body: head, trunk, and heard a Buddha, and therefore whose arms, and legs. enlightenment is delayed to a future life. Töù Chæ Kinh: Sukha-vatyamrta-vyuha sutras Töù Chuùng Taêng Giaø: The fourfold Assembly in (skt)—Tieåu Voâ Löôïng Thoï Kinh—The Smaller the order—See Töù Chuùng. Sukha-vativyuha sutras—Smaller Amitayus Töù Chuùng Xuaát Gia: Boán chuùng xuaát gia: Tyø Sutras. Kheo, Tyø Kheo Ni, Sa Di, Sa Di Ni—The fourfold Töù Chieáu Duïng: See Shishoyo. assembly of a monastery: Bhiksu, Bhiksuni, Töù Chôn Ñeá: See Töù Dieäu Ñeá. Sramanera (novice monk), and Sramanerika Töù Chuû: Boán vò chuùa teå cuûa theá giôùi maø phaïm vi (novice nun). traûi töø Ñoâng, Nam, Taây, sang ñeán Baéc cuûa daõy Hy Töù Chuûng A Tu La: Theo Giaùo Sö Soothill trong maõ Laïp Sôn. Thöù nhaát, Ñoâng Phöông Nhaân Chuû. Trung Anh Phaät Hoïc Töø Ñieån, vaø theo Kinh Thuû Thöù nhì, Nam Phöông Töôïng Chuû. Thöù ba, Taây Laêng Nghieâm, quyeån Chín, coù boán loaïi A Tu La: Phöông Baùu Chuû. Thöù tö, Baéc Phöông Maõ Chuû — noaûn sanh a tu la, thai sanh a tu la, hoùa sanh a tu The four Lords of the world, whose domain were la, vaø thuûy sanh a tu la—According to Professor supposed to stretch from East, South, West, to Soothill in The Dictionary of Chinese-English North of the Himalayas. First, the Lord of men in Buddhist Terms, and according to the Surangama the East. Second, the Lord of elephants in the Sutra, book Nine, there are four kinds of asura: South, the southern division of India. Third, the egg-born asuras, womb-born asuras, Lord of jewels or precious things in the West. transformation-born asuras, and water-born Fourth, the Lord of horses in the North. asuras. Töù Chuûng AÂm Thanh Quaûng Ñaïi Cuûa Ñöùc Nhö

Lai: Theo Kinh Hoa Nghieâm, Phaåm Nhö Lai Xuaát of animality, the misery of hungry ghosthood, the Hieän (37), aâm thanh cuûa Ñöùc Nhö Lai khoâng chuû misery of lack of virtue, the misery of clinging to khoâng laøm, khoâng coù phaân bieät, chaúng phaûi nhaäp self and possessions, the misery of evildoing. If chaúng phaûi xuaát, chæ töø phaùp löïc coâng ñöùc cuûa Nhö you want to be born human or divine, you should Lai maø phaùt sanh boán thöù aâm thanh quaûng ñaïi. plant roots of goodness. Born

in the human world AÂm thanh quaûng ñaïi thöù nhaát noùi, “Ñaïi chuùng neân or in a heaven, you will leave all situations in bieát taát caû haønh phaùp ñeàu laø khoå. Nhöõng laø ñòa which enlightenment is difficult.” Sentient beings, nguïc khoå, suùc sanh khoå, ngaï quyû khoå, khoâng having heard this, give up error and perversity, phöôùc ñöùc laø khoå, chaáp ngaõ vaø ngaõ sôû laø khoå (chaáp practice good actions, leave all difficulties behind, caùi toâi vaø caùi cuûa toâi), taïo nhöõng aùc haïnh laø khoå. and are born in the human world or in heaven. Muoán sanh leân coõi trôøi hay nhôn gian phaûi gieo The second great voice says, “You should know caên laønh, sanh trong nhôn thieân rôøi khoûi caùc choã that the myriad pains of all conditioned states are naïn.” Chuùng sanh nghe xong boû lìa ñieân ñaûo tu as searing as balls hot iron. Conditioned states are nhöõng haïnh laønh, rôøi khoûi nhöõng choã naïn maø sanh impermanent and pass away. Nirvana is tranquil, leân coõi nhôn thieân. AÂm thanh quaûng ñaïi thöù hai unfabricated well-being, beyond all burning, noùi, “Ñaïi chuùng neân bieát taát caû haønh phaùp traøn ñaày extinguishing all inflaming afflictions.” Having nhöõng khoå nhö hoøn saét noùng, haønh phaùp voâ heard this, sentient beings diligently practice good thöôøng, laø phaùp dieät maát. Nieát Baøn tòch tònh voâ vi principles, and in the vehicle of listeners to an laïc lìa xa khoán khoå, tieâu saïch nhieät naõo.” Buddha’s voice attain the tolerance of conformity Chuùng sanh nghe xong sieâng tu phaùp laønh, nôi to the message. The third great voice says, “You Thanh Vaên thöøa ñöôïc tuøy thuaän aâm thanh nhaãn. should know that those in the vehicle of listeners AÂm thanh quaûng ñaïi thöù ba noùi, “Ñaïi chuùng neân follow the words of others to understand; their bieát Thanh Vaên thöøa do lôøi ngöôøi khaùc maø ñöôïc toû knowledge and wisdom is narrow and inferior. ngoä, trí hueä heïp keùm. Laïi coù Ñoäc Giaùc thöøa toû ngoä There is a higher vehicle called the vehicle of the chaúng do thaày, ñaïi chuùng neân hoïc.” Nhöõng ngöôøi individually awakened, whose enlightenment thích thaéng ñaïo nghe lôøi naày xong lieàn boû Thanh does not depend on a teacher. You should learn Vaên thöøa maø tu Ñoäc Giaùc thöøa. AÂm thanh quaûng it.” Those inclined to a superior path, having ñaïi thöù tö noùi, “Ñaïi chuùng neân bieát hôn haøng nhò heard this voice, give up the path of listeners and thöøa coøn coù thaéng ñaïo goïi laø Ñaïi thöøa, laø choã tu cultivate the vehicle of the individually haønh cuûa Boà Taùt thuaän saùu moân Ba La Maät, chaúng awakened. The fourth great voice says, “You döùt haïnh Boà Taùt, chaúng boû taâm Boà Ñeà, ôû voâ löôïng should know that there is an even higher path sanh töû maø chaúng moûi nhaøm, hôn haøng nhò thöøa, beyond the ranks of these two vehicles, which is goïi laø Ñaïi thöøa, laø ñeä nhöùt thöøa, laø thaéng thöøa, laø called the great vehicle, practiced by enlightening toái thaéng thöøa, laø thöôïng thöøa, laø voâ thöôïng thöøa, beings, following the six transcendent ways, not laø thöøa lôïi ích taát caû chuùng sanh.” Neáu coù chuùng stopping enlightening practice, not relinquishing sanh naøo loøng tin hieåu roäng lôùn, caên khí maïnh leï, the determination for enlightenment, being in the ñôøi tröôùc gieo caên laønh, ñöôïc thaàn löïc cuûa Ñöùc midst of infinite birth and death without getting Nhö Lai gia hoä, coù chí nguyeän thuø thaéng mong caàu sick of it. Going beyond the two vehicles of Phaät quaû, nghe lôøi naày xong lieàn

phaùt taâm Boà Ñeà individual liberation, it is called the Great (see Boà Ñeà Taâm)—According to The Flower Vehicle, the foremost vehicle, the preeminent Adornment Scripture, Chapter Manifestation of vehicle, the supreme vehicle, the highest vehicle, Buddha (37),The voice of Buddha is without the unexcelled vehicle, the vehicle of benefiting master or maker, without discrimination, not all sentient beings." If there are any sentient entering, not emerging, yet producing four great beings whose resolve is very great, whose voices from the power of the virtuous qualities of faculties are strong and keen, who have planted Buddha. The first great voice says, "You all roots of goodness in the past, who are spiritually should know that all conditioned states are empowered by the Buddhas, who have superior miserable. There is the misery of hells, the misery inclinations and seek Buddhahood, once they

have heard this voice they arouse the directions undergo endless rounds of birth and determination for enlightenment. death, they are never annihilated. Therefore, he Töù Chuûng Bieán Thöôøng: Four theories regarding speculates that the mind and its states are pervasive permanence—Theo Kinh Thuû Laêng permanent. Second, as this person thoroughly Nghieâm, quyeån Chín, phaàn Thaäp Haønh AÁm Ma, investigates the source of the four elements, he Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà boán thöù bieán may conclude that they are permanent in nature. thöôøng nhö sau: "OÂng A Nan! Caùc ngöôøi thieän Through his cultivation, he knows that in forty nam trong tam ma ñòa, chính taâm yeân laëng saùng thousand eons, as living beings in the ten suoát. Ma chaúng tìm ñöôïc choã tieän cuøng toät caên baûn directions undergo births and deaths, their cuûa 12 loaøi sinh. Xem xeùt traïng thaùi u thanh, substances exist permanently and are never thöôøng nhieãu ñoäng baûn nguyeân. Trong vieân annihilated. Therefore, he speculates that this thöôøng khôûi so ño chaáp tröôùc. Ngöôøi aáy bò ñaïo vaøo situation is permanent. Third, as this person luaän boán thöù bieán thöôøng." Moät laø ngöôøi ñoù thoroughly investigates the sixth sense faculty, the nghieân cöùu cuøng toät taâm caûnh, tính chaát ñeàu khoâng manas, and the consciousness that grasps and coù nhaân. Tu taäp coù theå bieát trong hai vaïn kieáp, receives, he concludes that the origin of the mind, möôøi phöông chuùng sanh sinh dieät, ñeàu laø xoay intelect, and consciousness is permanent. Through vaàn, chaúng heà tan maát, roài chaáp cho laø thöôøng. Hai his cultivation, he knows that in eighty thousand laø ngöôøi aáy nghieân cöùu cuøng toät caên nguyeân cuûa töù eons, all living beings in the ten directions revolve ñaïi, tính thöôøng truï. Tu taäp coù theå bieát trong boán in transmigration, this origin is never destroyed vaïn kieáp möôøi phöông chuùng sanh sanh dieät ñeàu and exists permanently. Investigating this laø haèng thöôøng, chaúng heà tan maát. Roài töø ñoù chaáp undestroyed origin, he speculates that it is cho laø thöôøng. Ba laø ngöôøi ñoù nghieân cöùu cuøng toät permanent. Fourth, since this person has ended luïc caên, maït na chaáp thuï, trong taâm yù thöùc, veà choã the source of thoughts, there is no more reason for baûn nguyeân, tính haèng thöôøng. Tu taäp coù theå bieát them to arise. In the state of flowing, halting, and trong taùm vaïn kieáp taát caû chuùng sanh xoay vaàn turning, the thinking mind, which was the cause of chaúng maát, baûn lai thöôøng truù, ñeán

cuøng tính production and destruction, has now ceased chaúng maát, roài chaáp cho laø thöôøng. Boán laø ngöôøi forever, and so he naturally thinks that this is a ñoù ñaõ cuøng toät caùi caên nguyeân cuûa töôûng, heát caùi state of nonproduction and nondestruction. As a sinh lyù, löu chæ xoay vaàn; sinh dieät töôûng taâm, nay result of such reasoning, he speculates that this ñaõ döùt baët, töï nhieân thaønh caùi lyù baát sanh dieät. state is permanent. Because of these speculation Nhaân taâm so ño chaáp tröôùc cho laø thöôøng. Vì chaáp of permanence, he will lose proper and pervasive thöôøng, maø maát chaùnh bieán tri, ñoïa laïc ngoaïi ñaïo, knowledge, fall into externalism, and become meâ laàm tính Boà Ñeà—According to the Surangama confused about the Bodhi nature. Sutra, book Nine, in the part of the ten states of Töù Chuûng Bình Ñaúng: Four equal virtues—See the formation skandha, the Buddha reminded Töù Ñaúng. Ananda as follows: “Ananda, in his practice of Töù Chuûng Boá Thí: Boán loaïi boá thí—Four kinds of samadhi, the good person'' mind is unmoving, dana or charity—See Töù Boá Thí. clear, and proper and can no longer be distrubed Töù Chuûng Caên Boån Toäi: Töù Ba La Di Toäi—Boán by demons. He can thoroughly investigate the toäi caên baûn: saùt sanh, troäm caép, ham muoán nhuïc origin of all categories of beings and contemplate duïc, vaø noùi doái—The four deadly sins: killing, the source of the subtle, fleeting, and constant stealing, carnality, and lying. fluctuation. But if he begins to speculate on its Töù Chuûng Chuùng Sanh: Boán loaïi chuùng sanh— pervasive constancy, he could fall into error with Four categories of beings. four theories of pervasive permanence.” First, as (A) Sau khi Ñöùc Phaät ñaït ñöôïc giaùc ngoä vaø xem this person throroughly investigates the mind and xeùt coù neân hay khoâng neân giaûng phaùp, ngaøi its states, he may conclude that both are nhaän ra raèng chuùng sanh coù boán loaïi: loaïi causeless. Through his cultivation, he knows that hieåu nhanh, chæ caàn giaûi thích ngaén veà giaùo in twenty thousand eons, as beings in the ten phaùp; loaïi caàn giaûng giaûi dong daøi; loaïi ñaït

ñöôïc giaùc ngoä qua ñöôïc höôùng daãn thöïc haønh; people, animals, ghosts, and hell-beings. vaø loaïi chæ caàn khaåu giaûng ngaén laø ñuû ñeå giaùc Those are beings of the ten dharma realms, ngoä—After the Buddha attained awakening and the ten dharma realms are not apart from and was considering whether or not to teach a single thought of the mind. This single the Dharma, he perceived that there were thought of the mind is just the seed of the four kinds of being: those of swift Buddha-nature. One true-thought is just understanding and would gain awakening another name for the Buddha-nature. after a short explanation of the Dharma; those Töù Chuûng Duyeân Khôûi: Töù Duyeân Khôûi—Four would gain awakening only after a lenghty principal uses of conditional causation—See Töù explanation; those who would gain Duyeân Sanh. awakening only after being led through the Töù Chuûng Ñaïi Trí Phong Luaân: Four types of practice; and those would gain awakening atmosphere of great knowledge of the only a short verbal understanding of the Enlightened. Dharma. (A) Theo Ñöùc Phaät trong Kinh Hoa Nghieâm, Nhö (B) Laïi coù boán loaïi chuùng sanh khaùc, bao goàm caû Lai xuaát hieän chaúng phaûi do moät duyeân moät loaøi höõu tình vaø voâ tình: loaøi bay, loaøi bôi, söï, maø do voâ löôïng

duyeân, voâ löôïng söï môùi loaøi ñi baèng chaân vaø thaûo moäc. Taát caû nhöõng thaønh töïu ñöôïc. Coù boán thöù Ñaïi Trí phong loaøi coù maùu vaø thôû baèng phoåi ñeàu goïi laø luaân. Thöù nhaát laø Ñaïi trí phong luaân Ñaø -La-Ni "thuù", trong khi ñoù thaûo moäc bao goàm, coû caây, nieäm trì chaúng queân, vì hay trì taát caû ñaïi phaùp vaø caùc loaøi caây troå boâng. Boán loaïi chuùng sanh vaân, ñaïi phaùp vuõ cuûa chö Nhö Lai. Thöù nhì laø naøy töø ñaâu tôùi? Nguyeân thuûy cuûa chuùng laø Ñaïi trí phong luaân xuaát sanh chæ quaùn, coù khaû ñaâu? Theo Phaät giaùo, nguyeân thuûy cuûa nhaát naêng tieâu dieät taát caû phieàn naõo. Thöù ba laø Ñaïi thieát chuùng sanh laø Phaät Taùnh. Neáu khoâng coù trí phong luaân hoài höôùng thieän xaûo, coù khaû Phaät Taùnh, moïi thöù ñeàu trieät tieâu. Phaät taùnh laø naêng thaønh taát caû caùc thieän caên. Thöù tö laø Ñaïi thöù duy nhaát ñaõ löu truyeàn qua haøng ngaøn theá trí phong luaân xuaát sanh ly caáu sai bieät trang heä maø khoâng bò tieâu dieät. Töø Phaät taùnh phaùt nghieâm, vì khieán quaù khöù nhöõng chuùng sanh khôûi caùc chuùng sanh Boà Taùt, Thanh Vaên, chö ñöôïc hoùa ñoä, thieän caên cuûa hoï ñöôïc thanh Thieân, A Tu La, con ngöôøi, thuù vaät, ngaï quyû tònh, vaø thaønh töïu söùc thieän caên voâ laäu cuûa vaø ñòa nguïc. Ñaây laø nhöõng chuùng sanh trong Nhö Lai—According to the Buddha in The möôøi phaùp giôùi, vaø möôøi phaùp giôùi chöa töøng Flower Adornment Sutra, the manifestation of taùch rôøi ra khoûi taâm naøy. Nhaát nieäm duy taâm Buddha does not come about through just one cuõng laø haït gioáng cuûa Phaät Taùnh. Nhaát chaân condition or things, but by innumerable nieäm laø moät teân goïi khaùc cuûa Phaät Taùnh— causes and conditions. There are four kinds of There are four other kinds of beings, atmosphere of great knowledge of the including living and non-living beings: flying, Enlightened. First, the atmosphere of great swimming, walking, and plants. Those with knowledge of mental command able to retain blood and breath are called animals, and memory without forgetting, being able to hold plants refer to all kinds of grasses, trees, and the great clouds and rain of teachings of all flower-plants. Where do all those four kinds Buddhas. Second, the atmosphere of great of beings come from? What is their origin? knowledge producing tranquility and insight, According to Buddhism, their origin is the being able to evaporate all afflictions. Third, Buddha-nature. If there was no Buddha- the atmosphere of great knowledge of skillful nature, everything would be annihilated. The dedication, being able to perfect all roots of Buddha-nature is the only thing that passes goodness. Fourth, the atmosphere of great through ten thousand generations and all time knowledge producing undefiled, variegated, without being destroyed. From the Buddha- magnificient arrays of adornments, causing nature come Bodhisattvas, Hearers the roots of goodness of all beings taught in (Enlightened to Conditions), gods, asuras, the past to be purified, and consummating the

power of the untainted roots goodness of the Töù Chuûng Ñoaït: Boán thöù ñoaït trong nieäm Phaät— Enlightened. Buddha Recitation and the Four Realizations— (B) Nhö Lai xuaát hieän y nôi quang minh voâ ngaïi See Töù Ñoaït hueä coù khaû naêng giöõ gìn taát caû caùc thieän caên Töù Chuûng Ñoäc Tieãn: See Töù Ñoäc Tieãn. cuûa chuùng sanh. Thöù nhaát laø Ñaïi trí phong Töù Chuûng Ñoäc Xaø: See Töù Ñoäc Xaø. luaân

nhieáp khaép chuùng sanh ñeàu laøm cho Töù Chuûng Gia Haïnh: The four good roots—See hoan hyû. Thöù nhì laø Ñaïi trí phong luaân kieán Töù Gia Haïnh. laäp chaùnh phaùp, khieán caùc chuùng sanh ñeàu Töù Chuûng Gia Haïnh Phaùp: The four good sanh öa thích. Thöù ba laø Ñaïi trí phong luaân roots—Four kinds of wonderfully perfect giöõ gìn taát caû caùc thieän caên cuûa taát caû chuùng additional practices—Töù Thieän Caên—See Töù Gia sanh. Thöù tö laø Ñaïi trí phong luaân ñuû caû Haïnh. phöông tieän thoâng ñaït voâ laäu giôùi —The Töù Chuûng Giaùc: Boán thöù giaùc ngoä—The four manifestation of Buddha, producing Buddha's intelligences or apprehensions—See Töù Giaùc. four kinds of atmosphere of great knowledge Töù Chuûng Haønh Nhaân: Boán loaïi haønh nhaân— based on the unimpeded light of wisdom, able Four grades of earnest doers, who follow the to sustain the roots of goodness of all sentient bodhisattva discipline and attain to the following: beings. First, the atmosphere of great 1) Thaäp Truï: Ten Stages—See Thaäp Truï. knowledge taking care of all sentient beings 2) Thaäp Haïnh: Ten necessary activities—See and inspiring joy in them. Second, the Thaäp Haïnh. atmosphere of great knowledge setting up 3) Thaäp Hoài Höôùng: Ten Dedications—See right teaching and causing sentient beings to Thaäp Hoài Höôùng. take it. Third, the atmosphere of great 4) Thaäp Truï: Ten Grounds—See Thaäp Truï. knowledge preserving all sentient beings' Töù Chuûng Haønh Nhaân Boá Thí: Boán loaïi haønh roots of goodness. Fourth, the atmosphere of nhaân boá thí: caû ngöôøi cho laãn ngöôøi nhaän ñeàu great knowledge containing appropriate thanh tònh; ngöôøi cho thanh tònh nhöng ngöôøi nhaän means, arriving at the realm where there are baát tònh; ngöôøi cho baát tònh nhöng ngöôøi nhaän no taints or contaminations. thanh tònh; caû ngöôøi cho laãn ngöôøi nhaän ñeàu baát Töù Chuûng Ñaøn Phaùp: Töù Chuûng Taát Ñòa—Töù tònh—The four kinds of acts of dana: both the Chuûng Thaønh Töïu Phaùp—Boán loaïi ñaøn phaùp cuûa donor and the recipient are pure; the donor is pure Maät giaùo: tu phaùp tu tröø aùc söï cho mình vaø ngöôøi but the recipient is impure; the donor is impure khoûi bò beänh hoaïn tai öông (töùc tai phaùp); tu phaùp but the recipient is pure; both the donor and the ñeå taêng theâm phuùc ñöùc trí tueä cho mình vaø ngöôøi recipient are impure. (taêng ích phaùp); tu phaùp caàu ñaûo cho mình vaø Töù Chuûng Haïnh Phuùc: Trong Kinh Taêng Nhöùt A ngöôøi ñöôïc chö Phaät vaø Boà Taùt aùi hoä (kính aùi Haøm, Ñöùc Phaät ñaõ giaûng veà boán loaïi haïnh phuùc phaùp); ñieàu phuïc phaùp, hay pheùp caàu ñaûo cho cuûa ngöôøi cö só. Thöù nhaát laø haïnh phuùc coù vaät sôû mình vaø ngöôøi ñeå ñieàu phuïc oaùn ñòch hay aùc nhaân höõu. Haïnh phuùc cuûa ngöôøi coù vaät sôû höõu nhôø söï noã (haøng phuïc)—The four kinds of altar-worship of löïc coá gaéng, nhôø söùc löïc cuûa chaân tay vaø moà hoâi, the esoteric sect: averting calamities from self and sôû höõu moät caùch hôïp phaùp. Khi nghó nhö vaäy, others; seeking good fortune for self and others; ngöôøi kia caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù seeking the love and protection of Buddhas and laø haïnh phuùc coù ñöôïc vaät sôû höõu. Thöù nhì laø haïnh Bodhisattvas for self and others; and subduing phuùc ñöôïc coù taøi saûn. Ngöôøi kia taïo neân taøi saûn do enemies. nôi coá gaéng noã löïc. Baây giôø chính mình thoï höôûng Töù Chuûng Ñieân Ñaûo: Four

upside-down taøi saûn aáy, hoaëc duøng noù ñeå gieo duyeân taïo phöôùc. theories—The four viparvaya—Four inverted, Khi nghó nhö vaäy, ngöôøi aáy caûm thaáy thoûa thích vaø upside-down, or false beliefs—See Töù Ñieân Ñaûo. maõn nguyeän. Ñoù laø haïnh phuùc coù ñöôïc taøi saûn. Töù Chuûng Ñònh: See Töù Ñònh. Thöù ba laø haïnh phuùc khoâng nôï naàn. Ngöôøi kia Töù Chuûng Ñoïa: Parajikas (skt)—The four grave khoâng thieáu ai moùn nôï lôùn nhoû naøo. Khi nghó nhö prohibitions or sins—See Töù Ñoïa. vaäy ngöôøi kia caûm thaáy thoûa thích vaø maõn nguyeän.

Ñoù laø haïnh phuùc khoâng mang nôï. Thöù tö laø haïnh höõu bieân. Thöù ba laø ngöôøi ñoù chaáp caùi ngaõ khaép phuùc khoâng bò khieån traùch. Baäc Thaùnh nhaân khoâng bieát ñöôïc tính voâ bieân, taát caû moïi ngöôøi ñeàu bò ngaõ bò khieån traùch veà thaân khaåu yù. Khi nghó nhö vaäy, bieát, maø ngaõ khoâng hay hoï coù tính bieát rieâng, neân ngöôøi aáy caûm thaáy thoûa thích vaø maõn nguyeän. Ñoù cho laø hoï khoâng coù tính voâ bieân, hoï chæ laø tính höõu laø haïnh phuùc khoâng bò khieån traùch—In the bieân. Thöù tö laø ngöôøi ñoù cuøng toät caùi haønh aám Anguttara Nikaya Sutra, the Buddha commented khoâng, do caùi choã sôû kieán, taâm loä tính xem xeùt, so on the four kinds of bliss a layman enjoy. The first saùnh taát caû chuùng sanh, trong moät thaân ñeàu coù moät kind of bliss a layman enjoy is Atthisukha (p). nöûa sinh, moät nöûa dieät. Roõ bieát moïi vaät trong theá Herein a clansman has wealth acquired by giôùi ñeàu moät nöûa höõu bieân, moät nöûa voâ bieân. Vì so energetic striving, amassed by strength of arm, ño chaáp tröôùc höõu bieân, voâ bieân, neân ñoïa laïc won by sweat, and lawfully gotten. At this ngoaïi ñaïo vaø meâ laàm tính Boà Ñeà —In the thought, bliss and satisfaction come to him. This is Surangama Sutra, book Nine, in the part of the ten call the bliss of ownership. The second kind of states of the formation skandha, the Buddha bliss a layman enjoy is Bhogasukha (skt). Herein reminded Ananda about the four theories a clansman by means of wealth acquired by regarding finiteness as follows: “Ananda! Further, energetic striving, both enjoys his wealth and does in his practice of samadhi, the good person’s mind meritorious deeds. At this thought, bliss and is firm, unmoving, and proper and can no longer satisfaction come to him. This is called the bliss of be disturbed by demons. He can thoroughly wealth. The third kind of bliss a layman enjoy is investigate the origin of all categories of beings Ananasukha (skt). Herein a clansman owes no and contemplate the source of the subtle, fleeting, debt, great or small, to anyone. At the thought, and constant fluctuation. But if he begins to bliss and satisfaction come to him. This is called speculate about the making of certain distinctions, the bliss of debtlessness. The fourth kind of bliss a he could fall into error with four theories of layman enjoy is Anavajjasukha (p). Herein the finiteness.” First, this person speculates that the Aryan disciple is blessed with blameless action of origin of life flows and functions ceaselessly. He body, blameless action of speech, blameless judges that the past and the future are finite and action of mind. At the thought, bliss and that the continuity of the mind is infinite. Second, satisfaction come to him. This is called the bliss of as this person contemplates an interval of eighty blamelessness.

thousand eons, he can see living beings; but Töù Chuûng Hoä Ma: Four kinds of brazier—See earlier than eighty thousand eons is a time of Homa (III)(A). stillness in which he cannot hear or see anything. Töù Chuûng Höõu Bieân: Four theories regarding He regards as infinite that time in which nothing is finiteness—Theo Kinh Thuû Laêng Nghieâm, quyeån heard or seen, and as finite that interval in which Chín, phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc living beings are seen to exist. Third, this person nhôû ngaøi A Nan veà boán thöù höõu bieân nhö sau: speculates that his own pervasive knowledge is “Naày A Nan! Laïi caùc thieän nam, trong tam ma infinite and that all other people appear within his ñòa, chính taâm yeân laëng kieân coá. Ma chaúng tìm awareness. And yet, since he himself has never ñöôïc choã tieän, cuøng toät caên baûn cuøa caùc loaøi sinh. perceived the nature of their awareness, he says Xem caùi traïng thaùi u thanh, thöôøng nhieãu ñoäng they have not obtained an infinite mind, but have baûn nguyeân. Trong phaän vò, khôûi so ño chaáp tröôùc. only a finite one. Fourth, this person thoroughly Ngöôøi ñoù bò ñoïa vaøo luaän boán thöù höõu bieân.” Thöù investigates the formations skandha to the point nhaát laø ngöôøi ñoù taâm chaáp caùi sinh nguyeân löu that it becomes empty. Based on what he sees, in duïng chaúng döùt. Chaáp quaù khöù vaø vò lai laø höõu his mind he speculates that each and every living bieân vaø chaáp töông tuïc laø voâ bieân. Thöù hai laø being, in its given body, is half living and half ngöôøi ñoù quaùn saùt trong taùm vaïn kieáp thì thaáy dead. From this he concludes that everything in chuùng sanh; nhöng tröôùc taùm vaïn kieáp thì baët the world is half finite and half infinite. Because khoâng thaáy nghe gì caû. Neân choã khoâng thaáy nghe of these speculations about the finite and the thì cho laø voâ bieân, coøn choã thaáy nghe laïi cho laø infinite, he will fall into externalism and become

confused about the Bodhi nature. thöù nhì laø loaïi roi chaïm loâng ñuoâi, xeùt yù ngöôøi Töù Chuûng Khoå: Four kinds of sufferings—See Töù cöôõi maø theo yù ñoù. Loaïi ngöïa thöù ba laø loaïi roi voït Khoå. chaïm vöøa phaûi laø laøm theo yù chuû. Loaïi ngöïa thöù tö Töù Chuûng Lieân Hoa: Four kinds of lotus—See laø loaïi phaûi laáy vuøi saét ñaâm vaøo thaâ n thaáu ñeán taän Lieân Hoa. xöông môùi chòu laøm theo yù chuû. Cuõng nhö vaäy, Töù Chuûng Luaân Hoài Nghieäp: Kammacatukkam ñöùc Phaät duøng boán phöông phaùp höôùng daãn chuùng (p)—Four types of kamma (karma)—Theo A Tyø sinh ngoä Ñaïo. Thöù nhaát laø giaûng veà qui luaät cuûa Ñaït Ma Luaän (Vi Dieäu Phaùp), coù boán loaïi nghieäp "sinh". Ñieàu naøy cuõng gioáng nhö ngöôøi ñieàu khieån daãn ñeán luaân hoài—According to the Abhidharma, sau khi quaát roi vaøo loâng ñuoâi con ngöïa thì noù seõ there are four types of kamma (karma): tìm ñöôïc höôùng chính xaùc. Thöù nhì laø giaûng veà qui (A) Theo phöông thöùc Taùc Duïng goàm coù nghieäp luaät cuûa "tuoåi giaø". Ñieàu naøy cuõng gioáng nhö taùi taïo, nghieäp trôï duyeân, nghieäp boå ñoàng ngöôøi ñieàu khieån sau khi quaát roi vaøo da cuûa con (coøn goïi laø nghieäp ngaên trôû), vaø nghieäp tieâu ngöïa thì noù seõ tìm ñöôïc höôùng chính xaùc. Thöù ba dieät—By Way of Function: productive laø giaûng veà qui luaät cuûa "beänh taät". Ñieàu naøy cuõng kamma (janaka (skt), suportive kamma gioáng nhö ngöôøi ñieàu khieån sau khi quaát roi vaøo

(upatthambaka (p), obstructive kamma taän thòt cuûa con ngöïa thì noù môùi tìm ñöôïc höôùng (upapilaka (p), and destructive kamma chính xaùc. Thöù tö laø giaûng veà qui luaät cuûa "cheát". (upaghstaka (p). Ñieàu naøy cuõng gioáng nhö ngöôøi ñieàu khieån sau khi (B) Theo thöù töï troå quaû goàm coù troïng nghieäp, caän quaát roi vaøo ñeán taän xöông cuûa con ngöïa thì noù töû nghieäp, thöôøng nghieäp, vaø tích tröû nghieäp môùi tìm ñöôïc höôùng chính xaùc. Tuy nhieân, khoâng (coøn goïi laø nghieäp tích tu)—By order of phaûi luoân luoân naøi ngöïa coù theå ñieàu khieån con ripening: weighty kamma (garuka (p), death- ngöïa ñi ñuùng ñöôøng, nhöng traùi laïi, töø tröôùc ñeán proximate kamma (asanna (p), habitual nay ñöùc Phaät chöa töøng höôùng daãn sai traät chuùng kamma (acinna (p), and reserve kamma sanh. Theo Thieàn sö Ñaïo Nguyeân trong boä (katatta (p). "Chaùnh Phaùp Nhaõn Taïng", loaïi ngöïa thöù nhaát (C) Nghieäp theo thôøi gian troå quaû goàm coù hieän cuõng gioáng nhö moät ngöôøi chæ thöïc chöùng voâ nghieäp, haäu nghieäp, nghieäp voâ haïn ñònh, vaø thöôøng khi nghe coù ngöôøi cheát beân laøng keá caän. nghieäp voâ hieäu löïc—By time of ripening: Loaïi ngöïa thöù nhì cuõng gioáng nhö moät ngöôøi chæ immediately effective kamma thöïc chöùng voâ thöôøng khi nghe coù ngöôøi cheát trong (ditthadhammavedaniya (p), subsequently laøng cuûa mình. Loaïi ngöïa thöù ba cuõng gioáng nhö effective kamma (upapajjavedaniya (p), moät ngöôøi khoâng thöïc chöùng voâ thöôøng cho ñeán indefinitely effective kamma khi nghe coù ngöôøi cheát trong gia ñình cuûa chính (aparapariyavedaniya (p), and defunct mình. Vaø loaïi ngöïa thöù tö cuõng gioáng nhö moät kamma (ahosi (p). ngöôøi chæ böøng tænh taâm naøy khi caùi cheát cuûa chính (D) Nghieäp Theo nôi choán maø troå quaû goàm coù mình saép xaûy ra. Coøn chuùng ta, nhöõng haønh giaû tu nghieäp baát thieän, nghieäp thieän duïc giôùi, Thieàn, chuùng ta ñaõ hieåu caùi gì? Möùc ñoä nhaïy caûm nghieäp thieän saéc giôùi, vaø nghieäp thieän voâ saéc cuûa con ngöïa ñoái vôùi caây roi quaát vaøo da noù seõ giôùi—By place of ripening: unwholesome quyeát ñònh noù chaïy nhanh khi naøo vaø höôùng veà kamma (karma), wholesome kamma (karma) choã naøo. Vaäy thì, chuùng ta nhaïy caûm ñöôïc bao pertaining to the sense sphere, wholesome nhieâu ñoái vôùi söï thaät sanh, laõo, beänh, töû? Cuoäc ñôøi kamma (karma) pertaining to the fine- chuùng ta ñang soáng laø voâ thöôøng, taát caû chuùng ta material sphere, and wholesome kamma ñeàu ñang theå nghieäm voâ thöôøng trong moïi luùc. (karma) pertaining to the immaterial sphere. Chuùng ta nhaïy caûm ñöôïc bao nhieâu neáu khoâng Töù Chuûng Maõ: Four kinds of horses—Theo Kinh thaáu ñaït taän xöông tuûy ñoái vôùi caûm thoï voâ thöôøng, A Haøm, quyeån 33, ñöùc Phaät daïy hoäi chuùng: "Coù thì chuùng ta khoâng phaûi laø con ngöïa gioûi chæ nhìn boán loaïi ngöïa ñeå ví vôùi boán loaïi Tyø Kheo. Loaïi thaáy boùng roi laø laäp töùc phoùng ñi. Voâ thöôøng laø söï ngöïa hay nhaát laø loaïi cöù theo boùng soi maø dong bieán ñoåi thaät söï, laø soáng cheát, leân xuoáng, sinh dieät. ruoåi, nhanh chaäm taû höõu tuøy theo yù chuû. Loaïi ngöïa Chuùng ta laõnh hoäi theá naøo vôùi vieäc chuùng ta chæ

soáng ñöôïc moät khoaûnh khaéc ngay baây giôø ñaây? only when his own death is imminent. And for us, Neáu chuùng ta khoâng saùng toû ñöôïc ñieàu naøy laø Zen

practitioners, what do we see? The horses run chuùng ta khoâng hieåu ñöôïc voâ thöôøng. Haønh giaû tu according to their sensitivity to the whip. How Thieàn neân luoân nhôù raèng chính ñöùc Phaät Thích Ca sensitive are we to birth, old age, illness, and Maâu Ni laø ngöôøi ñaàu tieân tuyeân döông qui luaät death as the very fact of reality? We are living "Sanh, Laõo, Beänh, Töû". Ngaøi tuyeân döông noù this life of impermanence, all experiencing it this khoâng phaûi ñeå cho con ngöôøi thoaùt khoûi chuùng, very moment. How sharply are we sensing it? And cuõng khoâng phaûi ñaët ra tieâu chuaån cuûa Ñaïo. Maø if we do not feel it deep within our own bones, we Ngaøi muoán duøng chuùng nhö moät phöông tieän are not the horse who runs at the shadow of the höôùng daãn chuùng sanh ñi vaøo Ñaïo, coâng vieäc maø whip. Impermanence is the reality of change, the töø tröôùc ñeán nay Ngaøi chöa töøng thaát baïi. Laïi nöõa, reality that is birth and death, rise and fall, haønh giaû tu Thieàn neân luoân nhôù raèng cuoäc ñôøi cuûa creation and extinction. How are we truly moãi ngöôøi chuùng ta ñeàu khaùc, nhöng cuoäc ñôøi aáy appreciating this very moment, which may be the laïi gioáng nhau ôû qui luaät "Sanh, Laõo, Beänh, vaø only moment we are living? If we do not see this, Töû". Vaäy thì haønh giaû chuùng ta phaûi laøm moïi caùch we do not understand impermanence. Zen ñeå soáng ñôøi soáng "Ñaïo" cao toät nhö theá— practitioners should always remember that it was According to the Agama Sutra, Volume 33, the Sakyamuni Buddha himself who initially Buddha said to the assembled people, "There are proclaimed the law of "birth, old age, sickness, four kinds of horses, likened to four classes of and death." He did so not to break man's unity monks. The first is a horse that out of fear will with these, nor to establish them as a standard of obey his rider's will at the mere sight of the whip's the Way. Rather, he used them as a means to lead shadow. The second will act accordingly when the sentient beings to the Way, a task in which he whip touches its hair. The third, when the whip never fails. And again, Zen practitioners should has struck its flesh. And the fourth will yield only always remember that each of us has a different when the whip has reached its very bones. life and yet the same life, the life of "birth, illness, Similarly, the Buddha used four ways to lead old age, and death". So we have to do our best to sentient beings to the Way. The first is to expound live this life of the supreme Way. the law of birth. This is similar to a horse that Töù Chuûng Maïn Ñaø La: Theo Giaùo Sö Junjiro finds the correct path as a result of having his hair Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, struck by his rider. The second is to also expound toâng Chaân Ngoân coù boán thöù Maïn Ñaø La hay boán the law of old age. This is like a horse that does voøng troøn Maïn Ñaø La chæ ñònh naêng löïc hieäu the same after being struck on the skin. The third nghieäm cuûa tam maät. Nhöõng hình aûnh, hình veõ, is to further expound the law of sickness. This hay ñieâu khaéc cho thaáy thaân maät cuûa Phaät; vaên töï equates with striking the horse's flesh. And the laø maät ngöõ cuûa Phaät; vaø caùc vaät tieâu xí chæ cho baûn fourth is to include death in the explanation. This theä, töù maät yù cuûa Phaät. Thöù nhaát laø Ñaïi Maïn Ñaø is like striking the horse's bones. A rider, La. Ñaây laø voøng troøn cuûa Ñöùc Phaät vaø caùc tuøy however, is not always successful in leading a tuøng ñöôïc trình baøy baèng hình

aûnh hay tranh veõ, horse into the right path. Sakyamuni Buddha, on töùc trình baøy trong maët phaúng. Thöù nhì laø Tam Ma the other hand, never fails to lead sentient beings Da Maïn Ñaø La. Ñaây laø voøng troøn cuûa cuøng hoäi to the Way. According to Zen master Dogen in chuùng naày ñöôïc bieåu thò baèng nhöõng duïng cuï "Shobogenzo", the first horse is like a man who töôïng tröng cho moãi vò. Tam Ma da trong Phaïn realizes impermanence when he learns of a death ngöõ coù nghóa laø “baûn theä,” nhöng ñöôïc trình baøy in the neighboring village. The second horse is baèng vaät tieâu bieåu cho moãi vò caàm tay. Thöù ba laø like a man who realizes impermanence when he Phaùp Maïn Ñaø La. Ñaây laø loaïi Maïn Ñaø La baèng learns of a death in the his own village. The third vaên töï, trình baøy toaøn theå caùc Thaùnh giaû. Thöù tö laø horse is like a man who does not awaken his mind Kieát Ma Maïn Ñaø La. Ñaây laø loaïi Maïn Ñaø La laøm until death occurs among his own family. And the baèng nhöõng hình aûnh ñieâu khaéc. ÔÛ Nhaät vaø caùc fourth horse is like a man who awakens this mind nöôùc Ñoâng AÙ khoâng coù Maïn Ñaø La ñieâu khaéc,

nhöng voâ soá töôïng Phaät ôû Java ñöôïc xem nhö laø ngöôøi khoâng laøm khoå mình, khoâng sieâng naêng thuoäc loaïi naày. Karma trong Phaïn ngöõ coù nghóa laø laøm khoå mình; khoâng laøm khoå ngöôøi, khoâng “nghieäp” hay “haønh ñoäng,” ôû ñaây ñaëc bieät coù sieâng naêng laøm khoå ngöôøi. Neân ngay cuoäc nghóa laø ngheä thuaät trình baøy baèng vaät raén — soáng hieän taïi, vò naày soáng ly duïc, tòch tònh, According to Prof. Junjiro Takakusu in The thanh löông, an laïc thaùnh thieän—The first Essentials of Buddhist Philosophy, the Shingon four types of persons: A certain man who Sect has four kinds of Mandala. The fourfold torments himself or is given to self- circle indicates the efficacious power of the three tormenting. A certain man who torments mysteries. The figures, painted or sculptured, others or is given to torment others. A certain show the mystery of the body of the Buddha; the man who torments himself, is given to self- letters show the mystery of speech of the Buddha; tormenting; torments others, is given to and the symbol indicates the “original vow,” or torment others. A certain man who torments the thought of the Buddha. The first kind of neither himself nor others. Thereby he dwells Mandala is the Maha-mandala (skt). This is the in this life without craving, released, cool, Great Circle, the circle of the Buddha and his enjoying bliss, becomes as Brahma. companions represented by pictures or painted (B) Boán loaïi ngöôøi khaùc: Loaïi ngöôøi haønh töï lôïi, figures, i.e., a plane representation. The second khoâng haønh tha lôïi. Ñaây laø loaïi ngöôøi chæ kind of Mandala is the Samaya-mandala (skt). phaán ñaáu loaïi boû tham, saân si cho chính mình, This is the Symbol Circle, the circle of the same maø khoâng khuyeán khích ngöôøi khaùc loaïi boû assembly represented by symbols or an article tham saân si, cuõng khoâng laøm gì phuùc lôïi cho possessed by each. Samaya in Sanskrit means the ngöôøi khaùc. Loaïi ngöôøi haønh tha lôïi, khoâng “original vows,” but here it is represented by an haønh töï lôïi. Ñaây laø loaïi ngöôøi chæ khuyeán article borne by each. The third kind of Mandala khích ngöôøi khaùc loaïi boû nhöôïc ñieåm vaø phuïc is the Dharma-mandala (skt). This is the Letter vuï hoï, nhöng khoâng töï ñaáu tranh ñeå loaïi boû Circle, the circle of letters (bija-aksara) nhöôïc ñieåm cuûa chính mình

(naêng thuyeát baát representing all the saintly beings. The fourth kind naêng haønh). Loaïi ngöôøi khoâng haønh töï lôïi, maø of Mandala is the Karma-mandala (skt). This is cuõng khoâng haønh tha lôïi. Ñaây laø loaïi ngöôøi the Artcraft Circle or the circle of sculptured khoâng ñaáu tranh ñeå loaïi boû nhöôïc ñieåm cuûa figures. In Japan and East Asian countries, there chính mình, cuõng chaúng khuyeán khích ngöôøi are no artcraft circles of sculptured figures, but the khaùc loaïi boû nhöôïc ñieåm, cuõng khoâng phuïc vuï multitude of Buddhistic images of Java is said to ngöôøi khaùc. Loaïi ngöôøi haønh töï lôïi vaø haønh be of this kind. Karma in Sanskrit means "action" tha lôïi. Ñaây laø loaïi ngöôøi phaán ñaáu loaïi boû or "work," here it especially means the artistic nhöõng tö töôûng xaáu trong taâm mình, ñoàng thôøi work of solid representation. giuùp ngöôøi khaùc laøm ñieàu thieän—Four more Töù Chuûng Nghieäp: Kammacatukkam (p)—Four types of persons: Here a man's life benefits types of kamma (karma)—See Töù Chuûng Luaân himself, but not others (who works for his Hoài Nghieäp. own good, but not for the good of others). It is Töù Chuûng Nhaân: Four types of persons—Theo he who strives for the abolition of greed, Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán hatred and delusion in himself, but does not loaïi ngöôøi—According to the Sangiti Sutta in the encourage others to abolish greed, hatred and Long Discourses of the Buddha, there are four delusion, nor does he do anything for the types of persons: welfare of others. Here a man's life benefits (A) Boán loaïi ngöôøi thöù nhaát: Loaïi ngöôøi töï mình others, but not himself (who works for the laøm khoå mình vaø sieâng naêng laøm khoå mình. good of others, but not for his own good). It is Loaïi ngöôøi laøm khoå ngöôøi khaùc vaø sieâng naêng he who encourages others to abolish human laøm khoå ngöôøi khaùc. Loaïi ngöôøi laøm khoå weaknesses and do some services to them, mình, sieâng naêng laøm khoå mình; laøm khoå but does not strive for the abolition of his ngöôøi, vaø sieâng naêng laøm khoå ngöôøi. Loaïi own. Here a man's life benefits neither

himself nor others (who works neither for his those who are constantly bragging and own good nor for the good of others). It is he boasting himself or herself. Only a petty who neither strives for the abolition of his person would do such a thing because true own weaknesses, nor does he encourage greatness will be praised without having others to abolish others weaknesses, nor does necessary to announce it to the world. Those he do any service to others. Here a man's life who when asked of others' wholesome deeds, benefits both himself and others (who works will speak incompletely, sometimes for his own good as well as for the good of incoherently much like a child who had just others). It is he who strives for the abolition of learned to speak, let alone if they were not evil houghts from mind and at the same time asked! This condition represents people who help others to be good. hide other people's wholesome deeds, so (C) Boán loaïi ngöôøi khaùc nöõa: Loaïi soáng trong they would look good in the process. It is an boùng toái vaø höôùng ñeán boùng toái. Loaïi soáng act of a petty person. Those who are not trong boùng toái, nhöng höôùng ñeán aùnh saùng. asked of others' unwholesome deeds but Loaïi ngöôøi soáng trong aùnh saùng, nhöng höôùng speak of them anyway, let alone if they were ñeán boùng toái. Loaïi

soáng trong aùnh saùng vaø asked. These are people who kill without höôùng ñeán aùnh saùng—Four more types of weapons. This is to expose other people's persons: Here a man who lives in darkness mistakes and transgressions, or to ridicule and bounds for drakness. Here a man who others to make one's self look good. Such an lives in darkness, but bounds for the light. act is a sign of wickedness and evil. Those Her a man who lives in the light, but bounds who keep their unwholesome deeds hidden, for drakness. Here a man who lives in the lying about it when anyone asks about them, light and bounds for the light. let alone if these deeds were not asked, then (D) Boán haïng ngöôøi khaùc nöõa: Haïng ngöôøi khoâng certainly their wickedness would never be ai hoûi veà caùi toát cuûa mình maø cöù noùi, huoáng revealed. This condition represents people hoà chi laø coù hoûi! Ñaây laø loãi töï khoe khoang who are pretenders, those who tricked others mình, raát laø toån ñöùc, chæ coù keû tieåu nhôn môùi into believing they are saints. They are laøm nhö vaäy, chöù baäc ñaïi tröôïng phu quaân töû people of no shame in self or before others. ñöôïc khen cuõng khoâng caàn ai coâng boá ra. (E) Boán loaïi ngöôøi khaùc nöõa: Baát Ñoäng Sa Moân, Haïng ngöôøi coù ai hoûi ñeán caùi toát cuûa ngöôøi Thanh Lieân Hoa Sa Moân, Baïch Lieân Hoa Sa khaùc, thì chæ ngaäp ngöøng, baäp beï nhö con nít Moân, vaø Dieäu Thieän Sa Moân—Four more môùi hoïc noùi, huoáng hoà chi laø khoâng hoûi! Ñaây types of persons: the unshakeable ascetic, the laø loãi dìm che ñieàu toát cuûa ngöôøi, ñeå cho thaáy "Blue-lotus" ascetic, the "White-lotus" mình toát, loãi naày raát laø toån phöôùc, chæ coù keû ascetic, and the subly-perfect ascetic. tieåu nhôn môùi laøm nhö vaäy. Haïng ngöôøi Töù Chuûng Nhaäp Thai: Theo Kinh Töï Hoan Hyû khoâng ai hoûi ñeán caùi xaáu cuûa keû khaùc, maø cöù trong Tröôøng Boä Kinh, coù boán loaïi nhaäp thai. Coù noùi, huoáng chi laø coù hoûi! Ñaây laø loãi gieát haïi loaïi khoâng bieát mình nhaäp, truù vaø xuaát buïng ngöôøi ngöôøi maø khoâng duøng ñao kieám, raát laø toån meï. Coù loaïi bieát mình nhaäp buïng ngöôøi meï, nhöng haïi, chæ coù keû aâm hieåm aùc ñoäc môùi laøm nhö khoâng bieát mình an truù trong buïng nguôøi meï vaø vaäy. Haïng ngöôøi coù ai hoûi ñeán caùi xaáu cuûa khoâng bieát mình ra khoûi buïng ngöôøi meï. Coù loaïi mình thì che daáu, huoáng laø khoâng hoûi! Ñaây laø bieát mình nhaäp buïng ngöôøi meï, bieát mình an truù loãi doái traù, xaûo quyeät, löøa gaït cho ngöôøi ta trong buïng ngöôøi meï, nhöng khoâng bieát mình ra töôûng mình laø baäc Thaùnh. Haïng ngöôøi naày khoûi buïng ngöôøi meï. Coù loaïi bieát mình nhaäp buïng ñöôïc goïi laø ngöôøi khoâng bieát taøm quí—Four ngöôøi meï, bieát mình an truù trong buïng ngöôøi meï more types of people: Those who are not vaø bieát mình ra khoûi buïng ngöôøi meï —According asked by anyone of their wholesome deeds, to the Sampasadaniya Sutta in the Long and yet they speak of them voluntarily, let Discourses of the Buddha, there are four modes of alone if someone did ask. This represents rebirth. One descends into the other's womb

unknowing, stays there unknowing, and leaves it things. Third, the Buddha on the great precious unknowing. One enters the womb knowing, stays Lotus throne under the Lotus realm bodhi-tree. there unknowing, and leaves it unknowing. One This is the Vairocana mentioned in the Brahma enters the womb knowing, stays there knowing,

Net Sutra. Fourth, the Buddha on the throne of but leaves it unknowing. One enters the womb space, in the realm of eternal rest and glory, knowing, stays there knowing, and leaves it where he is a Vairocana mentioned in the Flower knowing. Adornment Sutra. Töù Chuûng Nieäm Phaät: Four methods of Buddha Töù Chuûng Phaät AÂm: Four voices of Buddha— Recitation—See Töù Moân Nieäm Phaät. Theo Kinh Hoa Nghieâm, Phaåm Nhö Lai Xuaát Töù Chuûng Oai Nghi: Four kinds of demeanors Hieän (37), chö ñaïi Boà Taùt bieát aâm thanh cuûa Ñöùc —Oai nghi coù nghóa laø coát caùch vaø cöû chæ cuûa Nhö Lai chaúng phaûi löôïng, chaúng phaûi voâ löôïng, ngöôøi xuaát gia, caàn phaûi ñoan chaùnh ñaøng hoaøng, chaúng phaûi chuû, chaúng phaûi khoâng chuû, chaúng phaûi ñuùng theo pheùp taéc, khieán cho ngöôøi chung quanh thò giaùo, chaúng phaûi khoâng thò giaùo. Ví nhö theá khi nhìn thaáy phong caùch cuûa mình thì töï nhieân giôùi luùc saép hoaïi, khoâng chuû khoâng laøm, töï nhieân sanh loøng kính phuïc. Coù boán loaïi oai nghi: ñi, aâm thanh cuûa Ñöùc Nhö Lai phaùt ra boán thöù. Boán ñöùng, naèm, ngoài—Demeanors mean the conducts thöù aâm thanh treân ñaây khoâng chuû, khoâng laøm, maø and expressions of a religious figure in Buddhism. chæ do thieän nghieäp cuûa chuùng sanh maø phaùt sanh. They must be power and act appropriately AÂm thanh thöù nhaát noùi, “Moïi ngöôøi neân bieát sô according to the Dharma teachings, so when those thieàn an laïc, rôøi nhöõng loãi duïc nhieãm vöôït khoûi coõi around them see their demeanors these people duïc.” Chuùng sanh nghe roài töï nhieân ñöôïc thaønh will be respectful automatically. There are four töïu sô thieàn, boû thaân coõi duïc sanh leân Phaïm main demeanors: walking, standing, lying down, Thieân. AÂm thanh thöù hai noùi, “Moïi ngöôøi neân bieát and sitting. nhò thieàn an laïc, khoâng giaùc, khoâng quaùn, vöôït hôn Töù Chuûng Phaùp Giôùi: The four dharma-realms— Phaïm Thieân.” Chuùng sanh nghe xong töï nhieân Töù Phaùp Giôùi. ñöôïc thaønh töïu nhò thieàn, boû thaân Phaïm Thieân Töù Chuûng Phaät: Boán loaïi Phaät theo truyeàn thuyeát sanh leân coõi trôøi Quang AÂm Thieân. AÂm thanh thöù Phaät giaùo: Thöù nhaát laø Tam Taïng Phaät, ñöùc Phaät ba noùi, “Moïi ngöôøi neân bieát tam thieàn an laïc ngoài döôùi goác caây Boà Ñeà cuûa xöù Ma Kieät Ñaø, khoâng loãi laàm, vöôït hôn Quang AÂm Thieân.” duøng coû töôi laøm ñeäm, döùt boû hoaëc kieán tö maø Chuùng sanh nghe xong töï nhieân ñöôïc thaønh töïu giaùc ngoä. Thöù nhì laø Thoâng Phaät, ñöùc Phaät ôû ngoâi tam thieàn, boû thaân Quang AÂm Thieân sanh leân Bieán nhaân vò ñaõ döùt boû kieát söû vaø nghi hoaëc , ngoài döôùi Tònh Thieân. AÂm thanh thöù tö noùi, “Moïi ngöôøi neân goác boà ñeà thaát baûo cuûa xöù Ma Kieät Ñaø, duøng aùo bieát töù thieàn tòch tònh hôn Bieán Tònh Thieân.” trôøi laøm ñeäm, döùt boû taâm tö maø thaønh chaùnh giaùc. Chuùng sanh nghe xong töï nhieân ñöôïc thaønh töïu töù Thöù ba laø Bieät Phaät, ñöùc Phaät döùt boû 12 phaåm voâ thieàn, boû thaân Bieán Tònh Thieân sanh leân Quaûng minh nhaäp vaøo ngoâi vò Dieäu Giaùc, ngoài ôû chính toøa Quaû Thieân—According to The Flower Adornment ñaïi baûo hoa, döôùi goác caây boà ñeà thaát baûo cuûa Lieân Scripture, Chapter Manifestation of Buddha (37), Hoa Taïng theá giôùi, maø hieän baùo thaân vieân maõn, great enlightening beings should know that ñaây chính laø Ñöùc Tyø Loâ Giaù Na noùi ñeán trong Buddha’s voice is neither quantified nor

Kinh Phaïm Voõng. Thöù tö laø Vieân Phaät, ñöùc Phaät unquantified, neither has a master nor lacks a döùt boû phaåm voâ minh maø thaønh thanh tònh phaùp master, neither communicates nor does not thaân, an truï coõi thöôøng tòch quang, laáy hö khoâng communicate. It is as when the world is about to laøm choã ngoài, töùc laø Ñöùc Tyø Loâ Giaù Na noùi ñeán disintegrate, there is no master, no maker, yet it trong Kinh Hoa Nghieâm—According to the spontaneously emits four voices. These voices Buddhist legend, there are four types of the have no master or maker, they are just produced Buddha: First, the Buddha of the Tripitaka who by the power of good practices of sentient beings. attained enlightenment on the base ground under The first voice says, “You all should know that the the bodhi-tree. Second, the Buddha on the deva well-being of the first meditation stage, free from robe under the bodhi-tree of the seven precious the ills of desire, surpasses the realm of desire.”

The sentient beings hearing this are naturally able khoâng coù sanh giaû, khoâng coù taùc giaû, khoâng coù tri to accomplish the first meditation stage, reliquish giaû, khoâng coù thaønh giaû, nhöng Ñaïi Thieân theá giôùi the body of the realm of desire and be reborn in vaãn ñöôïc thaønh töïu. Theo Kinh Hoa Nghieâm, Brahma heaven. The second voice says, “You Phaåm Nhö Lai Xuaát Hieän (38), coù boán thöù phong should know that the well-being of the second luaân laøm sôû y: naêng trì phong luaân, coù khaû naêng meditation stage, without reflection and caàm giöõ ñaïi thuûy; naêng tieâu phong luaân, coù khaû rumination, surpasses the Brahma heaven.” The naêng laøm tieâu ñaïi thuûy; kieán laäp phong luaân, coù sentient beings hearing this naturally manage to khaû naêng kieán laäp taát caû xöù sôû; trang nghieâm accomplish the second meditation stage, phong luaân, coù khaû naêng laøm trang nghieâm vaø relinquish the body of Brahma heaven, and are phaân boá caùc ñieàu thieän xaûo—It is as a billion- born in the light-sound heaven. The third voice world universe is not formed just by one says, “You should know the well-being of the condition, not by one phenomenon; it can be third meditation stage has no flaws and surpasses formed only by innumerable conditions, the light-spund heaven.” Hearing this, the sentient innumerable things. That is to say the rising and beings are naturally able to achieve the third spreading of great clouds and showering of great meditation stage, relinquish the body of the light- rain produce four kinds of atmosphere, sound heaven, and are born in the heaven of continuously making a basis. All are produced by universal purity. The fourth voice says, “You the joint actions of sentient beings and by the should know that the tranquility of the fourth roots of goodness of enlightened beings, enabling meditation stage surpasses the heaven of all sentient beings to get the use of what they universal purity.” Hearing this, the sentient beings need. Innumerable such causes and conditions are naturally able to achieve the fourth meditation form the universe. It is such by the nature of stage, relinquish the body of the heaven of things, there is no producer or maker, no knower universal purity, and are born in the heaven of or creator, yet the worlds come to be: the holder, vast results. which can hold the great waters; the evaporator, Töù Chuûng Phaät Trí: Boán loaïi trí hueä Phaät: ñaïi which can evaporate the great waters; the vieân caûnh trí (cuûa Phaät

A Suùc), bình ñaúng taùnh trí structure, which sets up all places; the (cuûa Phaät Baûo Töôùng), dieäu quaùn saùt trí (cuûa Phaät arrangement, which can arrange and distribute all A Di Ñaø), vaø thaønh sôû taùc trí (cuûa Phaät Baát Khoâng skillful and good deeds. hay Vi Dieäu Thanh hay Phaät Thích Ca Maâu Ni)— Töù Chuûng Quaû Baùo: Coù boán loaïi baùo öùng: thuaän The four forms of wisdom of a Buddha: the great hieän nghieäp ñònh quaû (haønh ñoäng gaây ra baùo öùng perfect mirror wisdom of Aksobhya (A Suùc Beä töùc khaéc); thuaän hieän nghieäp baát ñònh quaû (haønh Phaät), the universal wisdom of Ratnaketu, the ñoäng gaây baùo öùng trong ñôøi hieän taïi, khoâng nhöùt wisdom of wonderful contemplation or the ñònh thôøi gian); thuaän sinh nghieäp (haønh ñoäng gaây profound observing wisdom of Amitabha (A Di baùo öùng trong ñôøi soáng keá tieáp); thuaän haäu nghieäp Ñaø Phaät), and the wisdom that accomplishes what (haønh ñoäng gaây baùo öùng trong caùc ñôøi sau, khoâng is done. The perfecting wisdom of Amoghasiddhi nhöùt ñònh thôøi gian)—There are four kinds of (Baát Khoâng Phaät). retribution: action to receive retribution Töù Chuûng Phong Luaân: Four kinds of immediately; action to receive retribution in the atmosphere—Ñaïi Thieân theá giôùi naày chaúng phaûi present life; action to receive retribution in the do moät duyeân, chaúng phaûi do moät söï maø ñöôïc life to come; action to receive retribution in one thaønh töïu; phaûi do voâ löôïng duyeân, voâ löôïng söï of the lives following the next. môùi ñöôïc thaønh. Nhöõng laø noåi giaêng maây lôùn, tuoân Töù Chuûng Quaùn Ñaûnh: Catur-abhiseka (skt & xoái möa lôùn. Taát caû ñeàu do coäng nghieäp cuûa chuùng p)—Murdhabhisikta (skt)—Wang (tib)—Four sanh vaø thieän caên cuûa chö Boà Taùt phaùt khôûi, laøm kinds of baptism or anointment—Four kinds of cho taát caû chuùng sanh trong ñoù ñeàu tuøy sôû nghi maø initiation of transmission of power—See Töù Quaùn ñöôïc thoï duïng. Do voâ löôïng duyeân nhö vaäy môùi Ñaûnh. thaønh Ñaïi Thieân theá giôùi. Phaùp giôùi nhö vaäy Töù Chuûng Quaùn Haønh: Theo Töø Bi Thuûy Saùm,

coù boán loaïi quaùn haønh, moät phöông phaùp saùm hoái thuoác hay laøm vieäc baèng tay chaân ñeå kieám soáng. tu taäp ñeå laøm phöông tieän dieät toäi: quaùn nhaân Thöù nhì laø Ngöôõng Khaåu Thöïc. Laøm ngheà chieâm duyeân, quaùn quaû baùo, quaùn töï thaân, vaø quaùn Nhö tinh hay ngöôùc leân trôøi xem tinh tuù, maët trôøi, maët Lai thaân—Four kinds of examination, a method of traêng, xem gioù möa saám seùt. Thöù ba laø Phöông repentance as a way to get rid of any sin: to study Khaåu Thöïc. Luoàn cuùi nònh bôï (nhöõng nhaø quyeàn the cause of the sin, which lies in ignorance, or theá giaøu coù ñeå ñöôïc hoï ban cho aân hueä). Thöù tö laø lack of clear understanding; to study its Duy Khaåu Thöïc. Duøng chuù thuaät, boùi toaùn laønh döõ ineviatable effect or its karma; to study oneself or ñeå kieám côm aùo—There are four improper ways introspection; and to tudy the Tathagata in his of obtaining a living on the part of a monk: First, perfec character, and saving power. to earn a livelihood by doing work with his hands. Töù Chuûng Quyeát Ñònh: Four certainties—Four Second, to earn a livelihood by astrology (looking characteristic marks of becoming a Buddha: up in the sky to talk about stars). Third, to earn a certainty that perfect enlightenment is livelihod by flattery (rich people or powerful

irreversible; all defilements are exhausted; all people). Fourth, to earn a livelihood by magic, obstacles have been overcome; having spells, or by fortune-telling. proclaimed the way of abandoning samsara—Boán Töù Chuûng Tam Muoäi: Theo Lieãu Dö Ñaïi Sö, moät nieàm tin chaéc chaén: chaéc chaén thaønh Phaät, moïi cao taêng trong toâng phaùi Tònh Ñoä Trung Quoác, phieàn naõo ñeàu heát taän, moïi chöôùng ngaïi ñeàu ñöôïc nieäm Phaät tam muoäi vaãn laø moät theå, nhöng ñeå ñi vöôït qua, khoâng coøn luaân hoài sanh töû nöõa. vaøo ñònh caûnh aáy, ngöôøi xöa ñaõ caên cöù theo kinh, Töù Chuûng Sanh: Catur-yoni (skt)—Chatur-yoni y nôi yù nghóa vaø oai nghi haønh trì maø chia thaønh (skt)—See Töù Sanh. boán loaïi tam muoäi: baùt chu tam muoäi, nhaát haïnh Töù Chuûng Sanh Töû: Coù boán loaïi sanh töû: Thöù tam muoäi, phaùp hoa tam muoäi, vaø tuøy töï yù tam nhaát laø töø choã ngheøo heøn toái aùm sanh vaøo choã muoäi—According to Great Master Liu-Yu, a ngheøo heøn toái aùm. Thöù nhì laø töø choã ngheøo heøn toái noted Chinese monk in the Pure Land School, aùm sanh vaøo choã giaøu sang vinh hieån. Thöù ba laø töø Buddha Recitation Samadhi is always the same choã giaøu sang vinh hieån sanh vaøo choã ngheøo heøn state. However, the ancients distinguished four toái aùm. Thöù tö laø töø choã giaøu sang vinh hieån sanh variants: constantly walking samadhi vaøo coõi trôøi—Four kinds of rebirths dependent on (pratyutpanna samadhi), single-practice samadhi, present deeds: First, from obscurity and poverty to lotus-blossom samadhi, and following one’s be reborn in the same condition. Second, from inclinations samadhi. obscurity and poverty to be reborn in light and Töù Chuûng Taùng: Four forms of burial—See Töù honor. Third, from light and honor to be reborn in Taùng. obscurity and poverty. Fourth, from light and Töù Chuûng Taêng: Boán loaïi Taêng—Four kinds of honor to be reborn in heavens. monks. Töù Chuûng Sanh Töû Truï: Boán loaïi truï trong voøng 1) Taøm Quí Taêng: Moät vò Taêng bieát taøm quí cho sanh töû tam giôùi: Thöù nhaát laø Kieán nhöùt thieát truï chính mình vaø cho ngöôøi, luoân trì giôùi vaø ñòa. Moïi kieán hoaëc trong tam giôùi. Thöù nhì laø Duïc khoâng bao giôø phaù giôùi. Ba nghieäp nôi thaân, aùi truï. Tö hoaëc trong duïc giôùi, maø tham aùi laø naëng khaåu, vaø yù luoân thanh tònh—A monk who has nhaát. Thöù ba laø Saéc aùi truï. Tö hoaëc hay AÙi duïc shame for self and shame for others. He trong saéc giôùi. Thöù tö laø Höõu aùi truï. Tö hoaëc hay always keeps all the precepts and never AÙi duïc trong voâ saéc giôùi—The four abidings found breaks any rules. Three behaviors of body in the three realms of mortality: First, the (action, deed or doing), of speech (speech, delusions arising from seeing things as they seem, word or speaking), and of mind (thought or not as they are. Second, the desires in the desire thinking) are always pure. realm. Third, the desires in the form-realm. 2) Voâ Tu Taêng: Non-cultivating monk—Moät vò Fourth, the desires in the formless realm. Taêng khoâng bieát taøm quí cho chính mình vaø Töù Chuûng Taø Meänh: Coù boán thöù taø meänh: Thöù cho ngöôøi, luoân phaù giôùi. Ba nghieäp nôi thaân, nhaát laø Haï Khaåu Thöïc. Troàng troït, laøm vöôøn, cheá khaåu, vaø yù luoân baát tònh—A monk who has no

shame for self and shame for others. He thieàn (thieàn ñònh döïa vaøo nhö nhö), vaø Nhö always breaks the rules. Three behaviors of Lai thieàn (thieàn ñònh tính thuaàn

cuûa Nhö body (action, deed or doing), of speech Lai)—According to the Lankavatara Sutra, (speech, word or speaking), and of mind there are four kinds of dhyana: dhyana that (thought or thinking) are always impure. surveys the meanings, dhyana practiced by 3) AÙ Döông Taêng: Moät gian ñaïo só ngu ñaàn nhö the ignorant, dhyana depending on suchness, con deâ caâm, khoâng bieát toát xaáu, cuõng khoâng and the Tathagata's pure Dhyana. bieát saùm hoái toäi loãi—A dumb sheep monk Töù Chuûng Tín Taâm: Boán loaïi tín taâm theo Khôûi who is stupid and does not know good from Tín Luaän—Four kinds of faith given in the bad, nor enough to repent of sin. Awakening of Faith. 4) Chaân Thaät Taêng: True monks—Chaân thaät Töù Chuûng Tònh Ñoä: Four kinds of Pure Land— Taêng bao goàm nhöõng baäc Thaùnh nhaân coøn ôû Boán Coõi Tònh Ñoä. baäc höõu hoïc, vaø nhöõng baäc ñaõ hoaøn thaønh tu Töù Chuûng Toång Trì: Boán Loaïi Ñaø La Ni: phaùp taäp (khoâng coøn phaûi hoïc nöõa)—True monks (phaùp toång trì), nghóa (nghóa toång trì), chuù (chuù include sages who are still in the stage of toång trì), vaø nhaän (nhaãn toång trì)—Four kinds of discipline (Sekho puggalo (p), and the non- dharani: dharma dharani, meaning dharani, learner (Asekho puggalo (p). mantra dharani (Tibetan Buddhism), and patience Töù Chuûng Taâm Vöông: Catubbidha-citta (p)— dharani. Four classes of consciousness—Boán Loaïi Taâm Töù Chuûng Traân Baûo: Boán loaïi baûo traân: vaøng, Vöông. baïc, thanh haûi, vaø löu ly—Four kinds of jewels: Töù Chuûng Thaønh Töïu Phaùp: Boán loaïi thaønh töïu gold, silver, beryl (seagreen gem), and crystal. phaùp: Töùc Tai Phaùp, Taêng Ích Phaùp, Kính AÙi Töù Chuûng Töù Ñeá: Four kinds of four noble Phaùp, vaø Ñieàu Phuïc Phaùp—Four kinds of altar truths—See Sinh Dieät Töù Ñeá, Voâ Sinh Dieät Töù worship of the esoteric sect: averting calamities Ñeá, Voâ Löôïng Töù Ñeá, and Voâ Taùc Töù Ñeá. from self and others, seeking good fortune, Töù Chuûng Vuõ Truï: Ñaïo Phaät chuû tröông raèng seeking the love and protection of Buddhas, khoâng coù caùi ñöôïc taïo ñoäc nhaát vaø rieâng reõ. Vaïn subduing enemies. höõu trong vuõ truï, taâm vaø vaät, khôûi leân ñoàng thôøi; Töù Chuûng Thieân: Boán loaïi chö Thieân—Four vaïn höõu trong vuõ truï nöông töïa laãn nhau, aûnh classes of devas: höôûng laãn nhau, vaø do ñoù taïo ra moät baûn ñaï i hoøa 1-3) Töø 1 ñeán 3 cuõng gioáng nhö Tam Chuûng taáu vuõ truï cuûa toaøn theå ñieäu. Neáu thieáu moät, vuõ truï Thieân: From 1 to 3 are similar to that of the seõ khoâng toaøn veïn; neáu khoâng coù taát caû, caùi moät three classes of devas—See Tam Chuûng cuõng khoâng. Khi toaøn theå vuõ truï tieán tôùi moät baûn Thieân. hoøa aâm toaøn haûo, noù ñöôïc goïi laø "Nhaát Chaân Phaùp 4) Nghóa Thieân: Taát caû Boà Taùt töø Thaäp truï trôû leân Giôùi," vuõ truï cuûa caùi moät vaø caùi thöïc, hay "Lieân coù theå ngoä giaûi ñöôïc thaâm nghóa cuûa Ñaïi Hoa Taïng." Trong vuõ truï lyù töôûng ñoù, vaïn höõu seõ Thöøa—All Bodhisattvas above the ten stages. toàn taïi trong hoøa ñieäu toaøn dieän, moãi höõu khoâng Töù Chuûng Thieàn Ñònh: Four kinds of dhyana. chöôùng ngaïi hieän höõu vaø hoaït ñoäng cuûa caùc höõu (A) Boán loaïi thieàn ñònh: duïc thaàn tuùc, caàn thaàn khaùc. Theo Giaùo Sö Junjiro Takakusu trong Cöông tuùc, taâm thaàn tuùc, vaø quaùn thaàn tuùc—Four Yeáu Trieát Hoïc Phaät Giaùo, maëc duø quan nieäm vieân kinds of dhyana: desire (intensive longing or dung vaø ñoàng khôûi

laø vuõ truï, noù laø moät thuyeát concentration), energy (intensified effort), phaùp giôùi duyeân khôûi, baûn tính cuûa hieän khôûi laø vuõ memory (intense holding on to the position truï, noù laø moät thöù trieát lyù toaøn theå tính cuûa taát caû reached), and meditation (survey or the state hieän höõu, hôn laø trieát hoïc veà nguyeân khôûi. Theo of dhyana). thuyeát naày, ngöôøi ta phaân bieät coù boán haïng vuõ truï. (B) Theo Kinh Laêng Giaø, coù boán loaïi thieàn ñònh: Söï phaùp giôùi, theá giôùi cuûa ñôøi soáng hieän thöïc, hay quaùn saùt nghóa thieàn (thieàn ñònh nhaèm quaùn theá giôùi kieän tính. Lyù phaùp giôùi, theá giôùi lyù töôûng saùt yù nghóa), ngu phu haønh thieàn (thieàn ñònh cuûa ñònh luaät hay nguyeân lyù. Lyù Söï Voâ Ngaïi Phaùp do phaøm phu thöïc haønh), nhö nhö thöïc phaùp Giôùi, theá giôùi theå hieän lyù trong söï; söï vaø lyù cuøng

hoøa ñieäu. Söï Söï Voâ Ngaïi Phaùp Giôùi, theá giôùi Töù Coâng Ñöùc: Four bases of virtue—Four töông giao hoøa ñieäu giöõa chính caùc söï, caùc hieän virtues—See Töù Ñöùc. thöïc. Trong theá giôùi hieän thöïc, söï phaùp giôùi, chuû Töù Cuù: Keä boán caâu—Four lines of a Buddhist nghóa caù nhaân coù cô noåi baät; caïnh tranh, xung ñoät, verse or gatha—The four terms, phrases or four tranh luaän vaø tranh chaáp cuõng seõ laøm roái loaïn söï line verses—See Töù Cuù Chaáp. hoøa ñieäu. Coi xung ñoät nhö chuyeän ñöông nhieân, Töù Cuù Baùch Phi: Töù cuù vaø Phi höõu Phi khoâng— laø ñöôøng loái cuûa caùc neàn trieát hoïc xöa nay. Ñaïo Four extremes and neither existing nor non- Phaät döïng leân moät theá giôùi trong ñoù ñôøi soáng hieän existing—Four extremes and neither existing nor thöïc ñaït tôùi choã hoøa ñieäu lyù töôûng—Buddhism empty—See Töù Chaáp and Baùch Phi. holds that nothing was created singly or Töù Cuù Chaáp: Catushkotika (skt)—Mu-shi (tib)— individually. All things in the universe, matter or Four extremes—Boán thöù caâu chaáp cuûa ngoaïi ñaïo: mind, arose simultaneously, all things in its Thöù nhaát laø Thöôøng Cuù hay Caâu Thöôøng. Ngoaïi depending upon one another, the influence of ñaïo chaáp caùi ‘ngaõ’ trong quaù khöù töùc laø caùi ‘ngaõ’ each mutually permeating and thereby making a trong hieän taïi, töông tuïc chaúng giaùn ñoaïn, neân goïi universe symphony of harmonious totality. If one laø thöôøng kieán hay thöôøng cuù. Thöù nhì laø Voâ item were lacking, the universe would not be Thöôøng Cuù hay Caâu Voâ Thöôøng. Ngoaïi ñaïo cho complete; without the rest, one item cannot be. raèng caùi ‘ngaõ’ ñeán ñôøi nay môùi sanh, chaúng phaûi When the whole cosmos arrives at a harmony of sanh do caùi nhaân trong quaù khöù, ñaây laø ñoaïn kieán perfection, it is called the “universe One and hay voâ thöôøng cuù. Thöù ba laø Dieäc Thöôøng Dieäc True,” or the “Lotus Store.” In this ideal universe Voâ Thöôøng Cuù. Chaáp raèng ‘ngaõ’ thöôøng, ‘thaân’ voâ all beings will be in perfect harmony, each finding thöôøng (neáu chaáp nhö vaäy thì lìa thaân khoâng coù no obstruction in the existence and activity of ngaõ). Thöù tö laø Phi Thöôøng Phi Voâ Thöôøng Cuù. another. According to Prof. Junjiro Takakusu in Ngoaïi ñaïo cho raèng thaân coù khaùc neân laø phi The Essentials of Buddhist Philosophy, although thöôøng; ngaõ thì khoâng khaùc neân laø phi voâ the idea of the interdependence and simultaneous thöôøng—The four tenets held by various non- rise of all things is called the Theory of Universe Buddhist schools: First,

belief in the existence of Causation, the nature of the rise being universal, it everything (Externalism). The permanence of is rather a philosophy of the totality of all ego, i.e. that the ego of past lives is the ego of the existence than a philosophy of origination. present. Second, belief that nothing exists According to this theory, four states of the (Nihilism). Its permanence, i.e. that the present universe are to be distinguished. The real, or the ego is of independent birth, not the result from the world of actual life, the factual world. The ideal, past causes. Third, belief that things exist and or the world of law or principle. The idea realized, don't exist. Both permanent and impermanent, that or the world in which the principle is applied in the ego is permanent, the body is impermanent. actual life, or the fact and the principle Foruth, belief that things are neither existence nor harmonized. The real harmonized, or the world in non-existence. Neither permanent nor which actuality attains harmony in itself. In the impermanent; that the body is impermanent, but actual world individualism is apt to predominate, the ego not impermanent. and competition, conflict, dispute and struggle too Töù Cuù Keä: Gatha (skt)—Keä boán caâu—A stanza often will disturb the harmony. To regard conflict of four lines. as natural is the way of usual philosophies. Töù Cuù Phaân Bieät: Shiku fumbetsu (jap)— Buddhism sets up a world in which actual life Catushkotika (skt)—Boán caâu phaân bieät cuûa vaïn attains an ideal harmony. phaùp—The four terms of differentiation of all Töù Chöôùng: Four obstacles—See Boán Loaïi things (four points of argumentation). Chöôùng Ngaïi. (A) Töù Cuù Tam Luaän Toâng: Thöù nhaát laø Höõu hay Töù Coõi: Four realms—See Boán Coõi. Höõu nhi baát khoâng. Neáu chuùng ta dieãn taû caâu Töù Coå: Boán kim cang chuøy—The four-armed traû lôøi, noù phaûi laø “Phaûi”. Thöù nhì laø Khoâng svastika or thunderbolt. hay Khoâng nhi baát höõu. Neáu chuùng ta dieãn taû

caâu traû lôøi, noù phaûi laø “Khoâng phaûi”. Thöù ba The swan-song of an arhat, who has attained to laø Dieäc Höõu Dieäc Khoâng hay Vöøa Höõu vöøa the perfect life: Khoâng. Neáu chuùng ta dieãn taû caâu traû lôøi, noù All rebirths are ended, phaûi laø “Vöøa phaûi vöøa khoâng phaûi”. Thöù tö laø The noble life established; Phi Höõu Phi Khoâng. Chaúng phaûi coù maø cuõng My work is accomplished. chaúng phaûi khoâng. Neáu chuùng ta dieån taû caâu No further existence is mine. traû lôøi, noù phaûi laø “Vöøa khoâng phaûi, vöøa Töù Cuù Thaønh Thaät Toâng: Four terms of the khoâng khoâng phaûi,” nghóa laø khoâng ñeà caäp Satya-siddhi School. ñeán caâu hoûi hay khoâng caàn phaûi traû lôøi —The (A) Lyù, söï, vöøa lyù vöøa söï, phi lyù phi söï — four points of argumentation of the Noumenal, phenomenal, both Noumenal and Madhyamika School: First, the existing. If we Phenomenal, neither Noumenal nor express our answer, it must be “Yes.” Second, Phenomenal. non-existing. If we express our answer, it (B) Löôõng, Ñôn, vöøa Löôõng vöøa Ñôn, phi Löôõng must be “No.” Third, both existing and non- phi Ñôn—Double, single, both Double and existing. If we express our answer, it must be Single, neither Double nor Single. “Either yes or no according to Töù Cuùng Döôøng: Boán loaïi cuùng döôøng: hôïp circumstances.” Fourth, neither existing nor chöôûng, daâng nöôùc thôm, chaân ngoân aán kheá, vaø non-existing. If we express our answer, it vaän taâm (vaän taâm thaønh Phaät)—Four

kinds of must be “Neither yes nor no,” i.e., having offerings: salutation with joined palms, offering of nothing to do with the question or no use fragrant water, manual signs for the Buddha true answering. words, and to practice one’s mind toward the (B) Töù Cuù Thaønh Thaät Toâng: lyù, söï, vöøa lyù vöøa Buddhahood. söï, phi lyù phi söï—The four points of Töù Cöïc Troïng Caûm Ñoïa Toäi: Töù Ba La Di—Töù argumentation of the Satyasiddhi school: Troïng—Töù Khí—See Töù Ñoïa Laïc. noumenal, phenomenal, both noumenal and Töù Daï Baùt Truù: The four hours of the night and phenomenal, and neither noumenal nor the eight hours of the day: phenomenal. (A) Töù Daï töø 7 giôø toái ñeán 3 giôø saùng. Giôø Tuaát (C) Töù Cuù khaùc: löôõng, ñôn, vöøa löôõng vöøa ñôn, (töø 7 ñeán 9 giôø toái). Giôø Hôïi (töø 9 ñeán 11 giôø phi löôõng phi ñôn—The four other points of toái). Giôø Tyù (töø 11 giôø toái ñeán 1 giôø saùng). argumentation: double, single, both double Giôø Söûu (töø 1 ñeán 3 giôø saùng)—The four and single, neither Double nor Single. hours of the night from 7:00 PM to 3:00 AM. Töù Cuù Suy Kieåm: Duøng boán caâu ñeå phaân loaïi chö The hours of the Dog from 7:00 PM to 9:00 phaùp: töï nhaân, tha nhaân, coäng nhaân, vaø voâ nhaân — PM. The hours of the Pig from 9:00 PM to The four phrase classification of all phenomena: 11:00 PM. The hours of the Rat from 11:00 self-caused, caused by another, caused by both PM to 1:00 AM. The hours of the Buffalo (or (self and another), and caused by neither. the Ox) from 1:00 AM to 3:00 AM. Töù Cuù Tam Luaän Toâng: Theo Tam Luaän Toâng, (B) Baùt Truù töø 3 giôø saùng ñeán 7 giôø toái. Giôø Daàn töù cuù laø caên baûn cuûa moïi luaän chöùng—According (töø 3 ñeán 5 giôø saùng). Giôø Meïo (töø 5 ñeán 7 giôø to the San-Lun School, four points of saùng). Giôø Thìn (töø 7 ñeán 9 giôø saùng). Giôø Tî argumentation are the bases of all arguments— (töø 9 ñeán 11 giôø saùng). Giôø Ngoï (töø 11 giôø See Töù Cuù Phaân Bieät (A). saùng ñeán 1 giôø tröa). Giôø Muøi (töø 1 ñeán 3 giôø Töù Cuù Thaønh Ñaïo: Boán caâu thaønh ñaïo cuûa moät vò tröa). Giôø Thaân (töø 3 ñeán 5 giôø chieàu). Giôø A La Haùn, döïa vaøo voâ sinh trí maø tuïng ñoïc boán Daäu (töø 5 giôø chieàu ñeán 7 giôø toái)—The eight caâu keä naày: hours of the day from 3:00 AM to 7:00 PM. Caùc laäu ñaõ heát, The hours of the Tiger from 3:00 AM to 5:00 Phaïm haïnh ñaõ laäp; AM. The hours of the Cat (or the Rabbit) Vieäc laøm ñaõ xong. from 5:00 AM to 7:00 AM. The hours of the Chaúng thuï höõu laäu. Dragon from 7:00 AM to 9:00 AM. The hours

of the Serpent from 9:00 AM to 11:00 AM. caøng ham). Thöù ba laø Dieät Ñeá hay chaân lyù dieät The hours of the Horse from 11:00 AM to khoå. Cöùu caùnh dieät khoå laø Nieát baøn tònh tòch (neáu 1:00 PM. The hours of the Goat from 1:00 chòu haï loøng tham xuoáng roài boû noù ñi, hay truïc noù PM to 3:00 PM. The hours of the Monkey ra khoûi mình thì goïi laø dieät). Thöù tö laø Ñaïo Ñeá hay from 3:00 PM to 5:00 PM. The hours of the chaân lyù veà con ñöôøng dieät khoå, aáy laø thöïc haønh Cock from 5:00 PM to 7:00 PM. Baùt Thaùnh ñaïo. Ñöùc Phaät ñaõ daïy raèng: “Baát cöù ai Töù Daân: Boán giai taàng xaõ hoäi thôøi phong kieán: só, chaáp nhaän Töù Dieäu Ñeá vaø chòu haønh trì Baùt Chaùnh noâng, coâng, thöông—The four classes of people in Ñaïo, ngöôøi aáy seõ heát khoå vaø chaám döùt luaân hoài the feudal society: scholars, farmers, craftsmen, sanh töû.”—A fundamental doctrine of Buddhism and merchants.

which clarifies the cause of suffering and the way Töù Di Giôùi: Boán toäi Ba La Di—See Töù Ñoïa. to emancipation. Sakyamuni Buddha is said to Töù Di Toäi: Boán toäi Ba La Di—See Töù Ñoïa. have expounded the Four Noble Truths in the Töù Dieãn: Varga (skt)—Töù Chuùng Taêng Giaø: taêng, Deer Park in Sarnath during his first sermon after ni, nam cö só, vaø nöõ cö só—Fourfold disciples attaining Buddhahood. The Buddha organized (assemblies—groups—orders). these ideas into the Fourfold Truth as follows: Töù Dieän Tyø Loâ Giaù Na: Boán maët cuûa Ñöùc Tyø Loâ "Life consists entirely of suffering; suffering has Giaù Na, Phaùp thaân trí tueä cuûa Ngaøi—The four- causes; the causes of suffering can be faced Vairocana, his dharmakaya of Wisdom. extinguished; and there exists a way to extinguish Töù Dieäu Ñeá: Cattari-ariyasaccani (p)—Pak-pay- the cause." First, suffering or the pain. The truth den-pa-shi (tib)—Four Truths—The Four Noble of suffering (all existence entails suffering). All Truths—The Four Philosophies—Boán chaân lyù existence is characterized by suffering and does nhieäm maàu trong giaùo lyù nhaø Phaät, noùi roõ vì ñaâu not bring satisfaction. Second, the truth of coù khoå vaø con ñöôøng giaûi thoaùt. Ngöôøi ta noùi Ñöùc accumulation. Truth of the causes of suffering. Phaät Thích Ca Maâu Ni ñaõ giaûng baøi phaùp ñaàu tieân According to Buddhist tenets, craving or desire is veà "Töù Dieäu Ñeá" trong vöôøn Loäc Uyeån, sau khi the cause of suffering. It creates dissension in the Ngaøi giaùc ngoä thaønh Phaät. Trong ñoù Ñöùc Phaät ñaõ family and society that degenerates into war trình baøy: "Cuoäc soáng chöùa ñaày ñau khoå, nhöõng between races, nations, and groups of nations in khoå ñau ñoù ñeàu coù nguyeân nhaân, nguyeân nhaân cuûa the world. The truth of the origin of suffering or nhöõng khoå ñau naày coù theå bò huûy dieät baèng con causes of suffering, or its location. All sufferings ñöôøng dieät khoå." Thöù nhaát laø Khoå Ñeá hay söï thaät are caused by ignorance, which gives rise to veà khoå. Moïi hieän höõu ñeàu coù baûn chaát khoå chöù craving and illusions (craving or grasping the khoâng mang laïi toaïi nguyeän (söï khoå voâ bieân voâ wrong things), i.e. craving for life, for pleasure, haïn, sanh khoå, giaø khoå, bònh khoå, cheát khoå, thöông for power, for wealth; the more he earns, the yeâu maø phaûi xa lìa khoå, oaùn gheùt maø cöù gaëp nhau more he wants. Third, the truth of the cessation of laø khoå, caàu baát ñaéc khoå, vaân vaân. Khoå ñeo theo suffering (its cessation) or the truth of dissolution nguõ uaån nhö saéc thaân, söï caûm thoï, töôûng töôïng, (extinction of suffering). There is an end to hình aûnh, haønh ñoäng, tri thöùc). Thöù nhì laø Taäp Ñeá suffering, and this state of no suffering is called hay söï thaät veà caên nguyeân cuûa caùi khoå. Taäp Ñeá laø Nirvana. Fourth, the truth of the PATH that leads söï thaät roõ raøng veà nguoàn goác cuûa nhöõng noãi khoå. to the cessation of suffering (the way of cure) or Theo giaùo lyù nhaø Phaät, tham aùi laø nguyeân nhaân the truth of the right way (the way of such cuûa ñau khoå. Nhöõng duïc voïng xaáu xa naûy nôû töø extinction). To practice the Eight-fold Noble nhöõng vieäc vuïn vaët trong gia ñình, lan ra ngoaøi xaõ Truths. Buddha taught: "Whoever accepts the four hoäi, vaø noå lôùn thaønh chieán tranh giöõa caùc chuûng dogmas, and practises the Eighfold Noble Path toäc, giöõa caùc quoác gia, hay giöõa nhöõng phe nhoùm will put an end to births and

deaths. cuûa caùc quoác gia treân theá giôùi. Ngu si laø nguyeân Töù Dieäu Ñeá Trí: Theo Kinh Phuùng Tuïng trong nhaân cuûa moïi caùi khoå (söï ham soáng laøm cho chuùng Tröôøng Boä Kinh, coù boán loaïi trí khaùc: khoå trí, taäp sanh cöù maõi cheát ñi soáng laïi, heã ham soáng taát ham trí, dieät trí vaø ñaïo trí—According to the Sangiti vui söôùng, ham quyeàn theá, ham taøi saûn, caøng ñöôïc Sutta in the Long Discourses of the Buddha, there

are four more knowledges: knowledge of vaïn söï vaïn vaät ñeàu khôûi leân töø A Laïi Da Thöù c hay suffering, knowledge of the origin of suffering, Taøng Thöùc. Thöù ba laø Nhö Lai Taïng Duyeân Khôûi knowledge of the cessation of suffering, and hay Chaân Nhö Duyeân Khôûi, chung giaùo cuûa Ñaïi knowledge of the path (to eliminate sufferings). Thöøa, taát caû vaïn söï vaïn vaät ñeàu khôûi leân töø Nhö Töù Duï: Boán daãn duï: sôn caân, haûi trích, ñòa traàn, Lai Taïng hay chaân nhö. Thöù tö laø Phaùp Giôùi khoâng giôùi—The four metaphors of infinity: the Duyeân Khôûi, vieân giaùo (tröø Ñoán Giaùo vì loaïi naày weight of all the mountains in pounds, the drops in theo toâng chæ 'voâ töôùng ly ngoân'), trong ñoù moät laø the ocean, the atoms of dust in the earth, and the taát caû, taát caû laø moät—According to the doctrine of extent of space. the Hua-Yen sect, there are four principal uses of Töù Duï Ba La Di: Ba La Di Töù Duï—Four conditional causation. First, the conditional metaphors of breaking the vow of chastity—Boán causation of the Hinayana, i.e. under the influence thí duï veà Ba La Di toäi maø Phaät ñaõ daïy chö Taêng of karma the conditions of reincarnation arise. Ni veà nhöõng keû phaïm vaøo ñieàu daâm. Thöù nhaát laø Second, the doctrine of the conditional causation keû phaïm vaøo ñieàu daâm nhö chieác kim meû muõi gaåy of the Mahayana that all things arise from the ñích, khoâng xaøi ñöôïc nöõa. Thöù nhì laø Nhö sinh Alaya or fundamental store. Third, the doctrine of meänh cuûa moät ngöôøi ñaõ heát, khoâng theå soáng ñöôïc conditional causation of the advancing Mahayana nöõa. Thöù ba laø Chieát Thaïch. Nhö ñaù vôõ khoâng theå that all things arise from the Tathagata-Garbha or chaáp laïi. Thöù tö laø Nhö caây gaåy khoâng theå soáng Bhutatathata. Fourth, the doctrine of conditional laïi—The four metaphors addressed by the Buddha causation of Complete Mahayana, in which one is to monks and nuns about he who breaks the vow all and all are one, each being a universal cause. of chastity: First, he who breaks the vow of Töù Döï Löu Höôùng Chi: Sotapattiyangani (p)— chasity is as a needle without an eye. Second, as a Four factors of Stream-Attainment—Theo Kinh dead man. Third, as a broken stone which cannot Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán Döï be united. Fourth, as a tree cut in two which Löu Quaû Chi: thieän nhaân thaân caän (ñi laïi vôùi thieän cannot live any longer. höõu tri thöùc); dieäu Phaùp thính thoï (nghe Chaùnh Töù Duïc: boán loaïi tham duïc: tình duïc (bò loâi cuoán Phaùp); nhö lyù taùc yù; phaùp tuøy phaùp haønh (thöïc bôûi tình duïc), saéc duïc (bò loâi cuoán bôûi saéc ñeïp), haønh giaùo phaùp lieân tuïc)—According to the thöïc duïc (tham aên ngon), vaø daâm duïc (nhuïc Sangiti Sutta in the Long Discourses of the duïc)—Four desires or passions: sexual love, Buddha, there are four factors of Stream- attractiveness or sexual beauty, craving, or lust for Attainment: association with good people; hearing good food, and lust. the true

Dharma; thorough attention; and Töù Duy: Shi-I (jap)—Four corners—Boán höôùng practicing of the Dharma in its entirety. phuï: ñoâng baéc, taây baéc, ñoâng nam, vaø taây nam— Töù Döï Löu Quaû Chi: Four characteristics of a The four half points of the compass: north-east, Stream-Winner—Theo Kinh Phuùng Tuïng trong north-west, south-east, and south west. Tröôøng Boä Kinh, coù boán Döï Löu Quaû Chi: Thöù Töù Duy Khaåu Thöïc: Coù boán thöù taø meänh cuûa moät nhaát laø Thaønh Töïu Loøng Tin Tuyeät Ñoái Vôùi Phaät. vò Taêng—There are four improper ways of ÔÛ ñaây vò Thaùnh ñeä töû thaønh töïu loøng tin tuyeät ñoái obtaining a living on the part of a monk—See Töù vôùi Phaät, ñaây laø Theá Toân, baäc A La Haùn, Chaùnh Chuûng Taø Meänh. Ñaúng Giaùc, Minh Haïnh Tuùc, Thieän Theä, Theá Gian Töù Duyeân Khôûi: Töù chuûng Duyeân Khôûi—Four Giaûi, Voâ Thöôïng Só, Ñieàu Ngöï Tröôïng Phu, Thieân principal uses of conditional causation—See Töù Nhôn Sö, Phaät. Thöù nhì laø Thaønh Töïu Loøng Tin Duyeân Sanh. Tuyeät Ñoái Vôùi Phaùp. ÔÛ ñaây vò Thaùnh ñeä töû thaønh Töù Duyeân Sanh: Töù Duyeân Khôûi—Theo giaùo töïu loøng tin tuyeät ñoái ñoái vôùi Phaùp, ñaây laø Phaùp thuyeát toâng Hoa Nghieâm, coù boán loaïi duyeân khôûi. ñöôïc Ñöùc Theá Toân kheùo leùo thuyeát giaûng, Phaùp Thöù nhaát laø Nghieäp Caûm Duyeân Khôûi, giaùo lyù aáy laø thieát thöïc hieän taïi, vöôït ngoaøi thôøi gian, ñeán duyeân khôûi cuûa Tieåu Thöøa, döôùi aûnh höôûng cuûa ñeå maø thaáy, coù hieäu naêng höôùng thöôïng, chæ ngöôøi nghieäp ñieàu kieän taùi sanh naåy sanh. Thöù nhì laø Laïi coù trí môùi töï mình giaùc hieåu. Thöù ba laø Thaønh Töïu Da Duyeân Khôûi, thuûy giaùo cuûa Ñaïi Thöøa, taát caû Loøng Tin Tuyeät Ñoái Nôi Giaùo Ñoaøn. ÔÛ ñaây vò

Thaùnh ñeä töû thaønh töïu loøng tin tuyeät ñoái nôi chuùng hôn thaønh phaàn kia. Chuùng luoân thay ñoåi chöù Taêng. Chuùng Taêng ñeä töû cuûa Theá Toân laø ñaày ñuû khoâng bao giôø ñöùng yeân moät choã trong hai khoaûnh dieäu haïnh, ñaày ñuû tröïc haïnh, ñaày ñuû nhö lyù haïnh, khaéc lieân tieáp. Theo Phaät giaùo thì vaät chaát chæ toàn ñaày ñuû chaùnh haïnh; ñaây laø boán ñoâi taùm vò. Chuùng taïi ñöôïc trong khoaûng thôøi gian cuûa 17 chaäp tö Taêng ñeä töû cuûa Theá Toân naøy ñaùng cung kính, ñaùng töôûng, trong khi caùc khoa hoïc gia thì cho raèng vaät toân troïng, ñaùng ñöôïc cuùng döôøng, ñaùng ñöôïc chaáp chaát chæ chòu ñöïng ñöôïc 10 phaàn 27 cuûa moät giaây. tay, laø phöôùc ñieàn voâ thöôïng ôû ñôøi. Thöù tö laø Noùi gì thì noùi, thaân theå cuûa chuùng ta chæ laø taïm bôï, Thaønh Töïu Giôùi Ñöùc Ñöôïc Caùc Vò Thaùnh AÛi Moä. chæ do nôi töù ñaïi hoøa hôïp giaû taïm laïi maø thaønh, ÔÛ ñaây vò Thaùnh ñeä töû thaønh töïu giôùi ñöùc ñöôïc caùc neân moät khi cheát ñi roài thì thaân tan veà caùt buïi, caùc baäc Thaùnh aùi moä, khoâng bò hö hoaïi, khoâng bò tì chaát nöôùc thì töø töø khoâ caïn ñeå traû veà cho thuûy ñaïi, veát, ñöôïc thöïc haønh lieân tuïc, khoâng bò khieám hôi noùng taét maát, vaø hôi thôû hoaøn laïi cho gioù. khuyeát, khieán con ngöôøi töï taïi, ñöôïc baäc Thaùnh Chöøng ñoù thì thaàn thöùc seõ phaûi theo caùc nghieäp taùn thaùn, khoâng bò nhieãm oâ, höôùng ñeán thieàn löïc ñaõ gaây taïo luùc coøn sanh tieàn maø chuyeån vaøo ñònh—According to the Sangiti Sutta in the Long trong saùu neûo, caûi hình, ñoåi xaùc, tieáp tuïc luaân hoài Discourses of the Buddha, there are four khoâng döùt. Töù ñaïi goàm coù ñòa ñaïi,

thuûy ñaïi, hoûa characteristics of a Stream-Winner: First, here, ñaïi vaø phong ñaïi—These four elements are the Ariyan disciple is possessed of unwavering interrelated and inseparable. However, one confidence in the Buddha, this: “This Blessed element may preponderate over another. They Lord is an Arahant, a fully-enlightened Buddha, constantly change, not remaining the same even endowed with wisdom and conduct, the Well- for two consecutive moments. According to Farer, Knower of the worlds, incomparable Buddhism, matter endures only for 17 thought- Trainer of men to be tamed, Teachers of gods and moments, while scientists tell us that matter humans, enlightened and blessed. Second, here, endures only for 10/27th of a second. No matter the Ariyan disciple is possessed of unwavering what we say, a human body is temporary; it is confidence in the Dharma, thus: “Well-proclaimed created artificially through the accumulation of by the Lord is the Dharma, visible here and now, the four elements. Once death arrives, the body timeless, inviting inspection, leading onward, to deteriorates to return to the soil, water-based be comprehended by the wise each one for substances will gradually dry up and return to the himself.” Third, here, the Ariyan disciple is great water, the element of fire is lost and the possessed of unwavering confidence in the body becomes cold, and the great wind no longer Sangha, thus: “Well-directed is the Sangha of the works within the body. At that time, the spirit must Lord’s disciples, of upright conduct, on the right follow the karma each person has created while path, on the perfect path; that is to say the four living to change lives and be reincarnated into the pairs of persons, the eight kinds of men. The six realms, altering image, exchange body, etc in Sangha of the Lord’s disciples is worthy of the cylce of births and deaths. Four great elements veneration, an unsurpassed field of merit in the include earth or solid matter, water element, fire world.” Fourth, here, the Ariyan disciple is element, and air element. possessed of morality dear to the Noble Ones, Töù Ñaïi Baát Ñieàu: Boán yeáu toá lôùn khoâng hoøa hôïp unbroken, without defect, unspotted, without vôùi nhau seõ khieán cho cô theå sanh ra 440 thöù beänh inconsistency, liberating, praised by the wise, hoaïn—The inharmonious working of the four uncorrupted, and conducive to concentration. elements in the body, which causes the 440 Töù Ñaïi: Catudhatuvavatthana (p)—Mahabhuta ailments. (skt)—Shidai (jap)—Four elements—Four Töù Ñaïi Boà Taùt: Boán vò Boà Taùt lôùn: Vaên Thuø, Phoå tanmatra—Four great elements of which all things Hieàn, Ñòa Taïng, vaø Quaùn AÂm—Four Great are made (produce and maintain life)—Boán yeáu Bodhisattvas: Manjusri, Samantabhadra, toá lôùn caáu taïo neân vaïn höõu. Boán thaønh phaàn naày Ksitigarbha, and Avalokitesvara. khoâng taùch rôøi nhau maø lieân quan chaët cheõ laãn Töù Ñaïi Boà Taùt Trong Kinh Phaùp Hoa: Boán vò nhau. Tuy nhieân, thaønh phaàn naày coù theå coù öu theá Boà Taùt lôùn trong Kinh Phaùp Hoa—Four Great

Bodhisattvas of Lotus Sutra: (B) Boán ñeä töû lôùn khaùc cuûa Ñöùc Phaät: Ma Ha Ca (A) Di Laëc Boà Taùt, Vaên Thuø Sö Lôïi Boà Taùt, Quaùn Dieáp, Taân Ñaàu Lö, La Haàu La, vaø Quaân Ñeà Theá AÂm Boà Taùt, Ñaïi Theá Chí Boà Taùt — Baït Thaùn —Four other great disciples of the Maitreya, Manjusri, Avalokitesvara, and Buddha:

Mahakasyapa, Pindola, Rahula, and Samantabhadra. Kaundinya. (B) Thöôïng Haïnh, Voâ Bieân Haïnh, Tònh Haïnh, vaø Töù Ñaïi Ñeä Töû Phaät: See Töù Ñaïi Ñeä Töû. An Laäp Haïnh—Visistacaritra, Anantacaritra, Töù Ñaïi Giai Khoâng: Boán ñaïi ñeàu khoâng coù thaät Visuddhacaritra, Supratisthitacaritra. theå—Four elements or four great elements of Töù Ñaïi Boä Chaâu: The four great continents of which all things are made are empty in nature— the world—See Töù Chaâu. See Töù Ñaïi. Töù Ñaïi Boä Kinh: Boán boä kinh lôùn: Hoa Nghieâm, Töù Ñaïi Haø: Shidaika (jap)—See Töù Haø. Baûo Tích, Baùt Nhaõ, vaø Nieát Baøn—Four great Töù Ñaïi Haûi: Four great oceans—Boán bieån lôùn ôû sutras: Avatamsaka Sutra (the Flower Ornament boán phía cuûa nuùi Tu Di, trong moãi bieån lôùn ñeàu coù Scripture), Maharatnakuta, Prajna, and Nirvana. moät ñaïi chaâu—The four great oceans in a world, Töù Ñaïi Boä Luaän: Four Great Treatises—Boán around Sumeru, in which are the four great boä luaän lôùn trong Phaät giaùo: Trung Ñaïo luaän, continents. Thaäp Nhò Moân luaän, Baùch Luaän, Ñaïi Trí Ñoä Töù Ñaïi Hoä Phaùp: Boán vò hoä phaùp: Kim Cang Voâ luaän—Four great sastras: Treatise on the Middle Thaéng Keát Hoä, Voâ UÙy Keát Hoä, Hoaïi Chö Boá Keát by Nagarjuna, Treatise on the Twelve Gates by Hoä, vaø Nan Giaùng Phuïc Keát Hoä—The four great Nagarjuna, Treatise on One Hundred Verses by guardian devas of the four quarters: South Ariyadeva, and Great Wisdom Treatise by Guardian deva, East guardian deva, North Nagarjuna. guardian deva, and West guardian deva. Töù Ñaïi Chaâu: The four great continents of the Töù Ñaïi Hoä Vieän: Nhoùm thöù möôøi ba trong Thai world—Töù Chaâu. Taïng Giôùi—The thirteen group of the Töù Ñaïi Chuûng: See Töù Ñaïi. Garbhadhatu. Töù Ñaïi Danh Sôn: Boán ngoïn nuùi hay boán töi vieän Töù Ñaïi Minh Vöông: Boán vò thieân vöông trò vì noåi tieáng beân Trung Quoác: Thöù nhaát laø Phoå Ñaø boán höôùng, thöôøng hoä phaùp trong caùc töi vieän — Sôn. Choã ôû cuûa Ñöùc Quaùn AÂm, tieâu bieåu cho The four deva-kings of the four quarters, Thuûy Ñaïi. Thöù nhì laø Nguõ Ñaøi Sôn. Choã ôû cuûa guardians in a monastery—See Töù Thieân Vöông. Ngaøi Vaên Thuø Sö Lôïi Boà Taùt, tieâu bieåu cho Töù Ñaïi Nguyeân Voâ Chuû: Trieäu Phaùp Sö, ñôøi Dieâu Phong Ñaïi. Thöù ba laø Nga Mi Sôn. Choã ôû cuûa Taàn vaøo theá kyû thöù tö sau Taây Lòch, luùc gaàn tòch Ngaøi Phoå Hieàn, tieâu bieåu cho Hoûa Ñaïi. Thöù tö laø coù laøm baøi keä: Cöûu Hoa Sôn. Choã ôû cuûa Ngaøi Ñòa Taïng Boà Töù ñaïi nguyeân voâ chuû, Taùt—The four famous hills or monasteries in Nguõ uaån giai khoâng, China: First, P'u-T'o Shan, for Kuan-Yin, Khi ñaàu ñaùo baïch ñao, element water. Second, Wu-T'ai Shan, for Môùi bieát mình ñang xeû gioù Xuaân. Manjusri (Weân-Shu), element Wind. Third, O- The verse uttered by Chao Fa-Shih when facing Mei Shan, for Samantabhadra (P'u-Hsien), death under the Yao-Ch'in Emperor, fourth element Fire. Fourth, Chiu-Hua Shan, for Earth- century A.D.: Store Bodhisattva (Ti-Tsang), element Earth. No master have the four elements, Töù Ñaïi Ñeä Töû: Four great disciples. Unreal are the five skandhas, (A) Boán ñeä töû lôùn cuûa Ñöùc Phaät: Xaù Lôïi Phaát (ñeä When my head meets the white blade, nhöùt trí hueä), Ma Ha Muïc Kieàn Lieân (ñeä nhöùt I will be but slicing the spring wind. thaàn thoâng), Tu Boà Ñeà (ñeä nhöùt haïnh khoâng), Töù Ñaïi Phaät Hoä Vieän: Nhoùm thöù möôøi ba trong vaø Ma Ha Ca Dieáp (ñeä nhöùt

khoå haïnh)—Four Thai Taïng Giôùi—The thirteen group of the great disciples of the Buddha: Sariputra, Garbhadhatu. Mahamaudgalyayana, Subhuti, and Töù Ñaïi Phieàn Naõo: Four fundamental evil Mahakasyapa. passions—Boán thöù naày ñöôïc xem laø nhöõng phieàn

naõo caên baûn baét nguoàn töø kieán giaûi cho raèng thöïc all things: earth (prathivi), water (apas), fire söï coù moät baûn theå ñöôïc goïi laø ngaõ-linh hoàn thöôøng (tejas), and wind (vayas); as from seeds all things haèng: ngaõ kieán (tin vaøo söï hieän höõu cuûa moät ngaõ spring. theå), ngaõ si (söï meâ muoäi veà caùi ngaõ), ngaõ maïn Töù Ñaïi Vöông Thieân: Catur-maharaja-kayikas (kieâu maïn veà caùi ngaõ), vaø ngaõ aùi (töï yeâu thöông (skt)—Boán coõi trôøi cuûa boán vò Thieân Vöông—The mình)—These four are regarded as the four heavens of the four deva-kings—See Töù fundamental evil passions originating from the Thieân Vöông. view that there is really an eternal substance Töù Ñaøn Phaùp: Four kinds of altar-worship—See known as ego-soul: the belief in the existence of Töù Chuûng Ñaøn Phaùp. an ego-substance, ignorance about the ego, Töù Ñao Lôïi Giao Hình: Söï giao hình (hay giao conceit about the ego, and self-love. hôïp) giöõa nhaát vaø nhò thieân, nhö giöõ a Töù Thieân Töù Ñaïi Sö: Boán vò sö ñöùng ñaàu trong töï vieän, Vöông vaø Ñao Lôïi Thieân: tam thieân giao hình ñöôïc nhaø vua chính thöùc boå nhieäm (döôùi thôøi nhaø baèng caùch oâm nhau; töù thieân giao hình baèng caùch Ñöôøng)—The four monastic heads imperially naém tay; nguõ thieân giao hình baèng caùch cuøng cöôøi; appointed during the T'ang dynasty. luïc thieân giao hình baèng caùch cuøng ngoù nhau— Töù Ñaïi Thanh Vaên: Boán vò Thanh vaên vaøo thôøi Copulation in the first and the second devalokas, Ñöùc Phaät—The four great sravakas—See Töù Ñaïi i.e. the four heavenly kings (catur-maharajas) and Ñeä Töû. the Trimyastrimsas: in the third, it is by embrace; Töù Ñaïi Thieân Vöông: Catummaharajika (p)— in the fourth, by holding hands; in the fifth, by Caturmaharaja (skt)—Töù Thieân Vöông—Four mutual smiling; in the sixth, by a mutual look. Great Deva Kings—Great Four Deva Kings— Töù Ñaûo: The four viparvaya (inverted or false Goàm boán chi ñoái laïi vôùi boán höôùng; moãi höôùng beliefs)—Töù Ñieân Ñaûo. ñöôïc ngöï trò bôûi nhöõng Ñaïi Thieân Vöông vaø caùc aù Töù Ñaïo: Boán con ñöôøng hay boán caùch tu haønh daãn thaàn: Trì Quoác Thieân Vöông, Taêng Tröôûng Thieân ñeán Nieát Baøn: Thöù nhaát laø Gia Haïnh Ñaïo. Ra söùc Vöông, Quaûng Muïc Thieân Vöông, Ña Vaên Thieân thöïc haønh tam hoïc vò, tam hieàn, töù thieän caên ñeán Vöông—The Realm of the Four Great Kings tam tu giôùi ñònh tueä. Giai ñoaïn naày lieân heä tôùi which has four divisions corresponding to the four Thaùnh quaû döï löu Tu Ñaø Höôøn. Thöù nhì laø Voâ directions (quarters); each is ruled over by its own Giaùn Ñaïo. Haønh vi phaùt chaùnh trí ñoaïn tröø phieàn guardian deity and inhabited by a different class naõo sau khi coâng ñöùc gia haïnh ñaõ thaønh töïu. Giai of demi gods: Deva king in the East ñoaïn naày lieân heä tôùi giai ñoaïn cuûa nhò Thaùnh Tö (Dhartarastra), Deva king in the South Ñaø Haøm. Thöù ba laø Giaûi Thoaùt Ñaïo. Haønh vi sanh (Virudhaka), Deva king in the West (Virupaksa), nhaát nieäm chaùnh trí vaø chöùng ngoä chaân lyù sau khi Deva king in the North (Dhanada or Vaisravana). ñaõ thaønh töïu voâ giaùn ñaïo. Giai ñoaïn naày lieân heä

Töù Ñaïi Töù Vöông: Catur-maharajas or Lokapalas tôùi giai ñoaïn cuûa Tam quaû A Na Haøm. Thöù tö laø (skt)—Boán vò Thieân Vöông trò vì quanh nuùi Tu Di, Thaéng Tieán Ñaïo. Haønh vi ngaøy caøng taêng tieán ñeå canh giöõ söï taán coâng cuûa aùc thaàn hay A-Tu-La, vì taêng tröôûng ñònh tueä sau khi ñaõ thaønh töïu giaûi vaäy coù teân laø Hoä Theá Töù Thieân Vöông—The four thoaùt ñaïo. Giai ñoaïn naày lieân heä tôùi giai ñoaïn deva-kings. Indra's external 'generals' who dwell thaønh töïu cuûa baäc A La Haùn—The four modes of each on a side of Mount Meru, and who ward off progress or stages—The "Tao" or road means the from the world the attacks of malicious spirits, or nirvana-road: First, discipline or effort to cultivate asuras, hence they obtained their names as the from the four good roots to the three studies four deva-kings or the guardians of the world— (morality, meditation and wisdom). This stage See Töù Thieân Vöông. associated with the stage of a Srota-apanna. Töù Ñaïi Töôùng: Mahabhuta-rupa (skt)—Ñaïi Second, uninterrupted progress to the stage in Chuûng—Töù Ñaïi—Four primary elements—Boán which all delusion is banished. This stage thöù lôùn trong khaép vaïn phaùp: ñaát, nöôùc, löûa, gioù; associated with the stage of a Sakrdagamin. Third, vaïn vaät khoâng theå lìa boán thöù naày maø sinh ñöôïc — liberation or freedom, reaching the state of The four great seeds or elements which enter into assurance or proof and knowledge of the truth.

This stage associated with the stage of an primary fundamental doctrine of Sakyamuni, Anagamin. Fourth, surpassing progress in dhyana- including suffering, the cause of suffering, the wisdom. This stage associates with the stage of an possibility of its cure or extinction, and the way to Arhat. extinction—See Töù Dieäu Ñeá. Töù Ñaùp: The Buddha's four methods of dealings Töù Ñeá Kinh: Kinh Töù Ñeá ñöôïc Ngaøi An Theá Cao with questions—See Töù Kyù. soaïn, moät quyeån—The sutra of the four dogmas, Töù Ñaït: Saindhava (skt)—Tieân Ñaø Baø—Boán thöù composed by An-Shih-Kao, one book. caàn thieát: muoái cho thöùc aên, nöôùc ñeå röûa raùi, bình Töù Ñeà Xaù Ni: Catra-pratidesaniya (p)— ñöïng nöôùc, ngöïa ñeå laøm phöông tieän hoaèng hoùa — Pratidesaniya (skt)—Ba La Ñeà Xaù Ni—Höôùng Bæ The four neccesaries: salt for food, water for Hoái Toäi—Baùt Laët Ñeå Ba La Ñeà—Ba La Xaù Ni— washing, a utensil or a vessel to contain water, Ñeà Xaù Ni—Buddhist confession of offences— and a horse for progress in spreading the Buddha- Moät phaàn trong Luaät Taïng noùi veà toäi phaûi saùm hoái truth. tröôùc chuùng—A section of the Vianyana Töù Ñaúng: Four equal virtues. concerning public confession of sins. (A) Chö Phaät Töù Ñaúng: Töù Voâ Löôïng Taâm (Töø, Töù Ñeä Nhöùt Keä: Ñeä nhöùt nghóa keä boán caâu trong Bi, Hyû, Xaû). Thöù nhaát laø Töï Ñaúng. Chö Phaät Trang Nghieâm Luaän: ba ñôøi ñeàu coù moät danh hieäu nhö nhau (ñeàu Söùc khoûe laø taøi saûn ñeä nhöùt, ñöôïc goïi laø Phaät). Thöù nhì laø Ngöõ Ñaúng. Chö Tri tuùc laø giaøu coù ñeä nhöùt, Phaät ba ñôøi ñeàu duøng moät thöù ngoân ngöõ maø Tình baèng höõu laø lieân heä ñeä nhöùt, giaûng thuyeát (Phaïn Ngöõ). Thöù ba laø Phaùp Nieát Baøn laø hyû laïc ñeä nhöùt. Ñaúng. Chö Phaät ba ñôøi ñeàu ñöôïc ba möôi baûy A verse from the Chuang-Yen-Luan: phaåm trôï ñaïo nhö nhau. Thöù tö laø Thaân Ñaúng. Health is the best wealth, Chö Phaät ba ñôøi ñeàu coù ba thaân (Phaùp, Baùo, Contentment the best

riches, Hoùa) nhö nhau—The four virtues which a Friendship the best relationship, Buddha out of his infinte heart manifest Nirvana the best joy. equally to all. Firtst, all Buddhas have the Töù Ñieân Ñaûo: Shi-Tendo (jap)—The four same title or titles. Seond, all the Buddhas viparvaya—Four inverted, upside-down, or false speak the same language (Sanskrit). Third, all beliefs—Boán loái suy nghó ñieân ñaûo khieán cho Buddhas proclaim the same truth (thirty- chuùng sanh xoay vaàn trong sanh töû. Trong boán seven aids to enlightenment)—See Ba Möôi ñieân ñaûo naày, moãi ñieân ñaûo ñeàu coù theå ñöôïc caûm Baûy Phaåm Trôï Ñaïo. Fourth, all Buddhas have thoï theo ba caùch—Four ways of upside-down each the threefold body or trikaya. thinking that cause one to resolve in the birth and (B) Thöù nhaát laø Chö Phaùp Töù Ñaúng Keå Caû Chaân death. Nhö. Thöù nhì laø Phaùt Taâm Ñaúng. Lyù tính sôû y (A) Thöù nhaát laø Thöôøng. Voâ thöôøng maø cho laø bình ñaúng, neân taâm naêng phaùt cuõng bình ñaúng. thöôøng; thöôøng maø cho laø voâ thöôøng. Thöù nhì Thöù ba laø Ñaïo Ñaúng. Phaùt taâm bình ñaúng, neân laø Laïc. Khoå maø cho laø laïc; laïc thì laïi cho laø ñaïo sôû haønh cuõng bình ñaúng. Thöù tö laø Töø Bi khoå. Thöù ba laø Ngaõ. Voâ ngaõ maø cho laø ngaõ; Ñaúng. Ñaïo sôû haønh bình ñaúng, neân ñöùc töø bi höõu ngaõ maø cho laø voâ ngaõ. Thöù tö laø Tònh. Baát ñöôïc theå hieän ra khi ñaéc ñaïo cuõng bình tònh maø cho laø tònh; tònh maø cho laø baát tònh— ñaúng—First, all things are equally included in First, permanent (Buddhist doctrine the Bhutatathata. Second, the mind nature emphasizes that all is impermanent. Only being universal, its field of action is universal. Nirvana is permanent—Mistaking the Third, the way or method is also universal. impermanent for the permanent. Second, joy Fourth, the mercy of the Buddhas is universal (All is suffering. Only Nirvana is joy— for all. Mistaking what is not bliss for bliss. Third, Töù Ñeá: Catvari-arya-satyani—Boán giaùo thuyeát self or personal. All is non-self or without a caên baûn cuûa Ñöùc Phaät Thích Ca, goàm coù khoå, taäp, soul. Mistaking what is not self for self. dieät, ñaïo—The four dogmas or noble truths—The Fourth, purity (All is impure. Only Nirvana is

pure—Mistaking what is impure for pure. uaån (saéc, thoï, töôûng, haønh, thöùc). Khi naê m uaån (B) Boán thöù ñieân ñaûo khaùc: tham, saân, si, vaø taäp hôïp thì goïi laø soáng, khi naêm uaån tan raõ thì maïn—Four other inverted things: greed, goïi laø cheát. Ñieàu naày Ñöùc Phaät goïi laø “voâ hatred, stupidity, and pride. ngaõ.” Thöù tö laø Baát Tònh—According to the (C) Theo nieàm tin thoâng thöôøng cuûa Phaät giaùo, common Buddhist belief, which denied by the nhöng bò truyeàn thoáng giaùo lyù nguyeân thuûy early Budhist doctrine. The first inverted choái boû. Thöù nhaát laø Voâ Thöôøng. Tröôùc heát thing is impermanent. We are deceived by chuùng ta bò ñaùnh löøa bôûi nhöõng boä maët taïm bôï the momentary exterior appearance of things. beân ngoaøi cuûa söï vaät. Chuùng khoâng loä veû laø They do not appear to be changing; they ñang thay ñoåi, chöùng toû oån ñònh tröôùc caùc giaùc appear to our delusion-dulled sense as static. quan hay caùc caên si muoäi cuûa chuùng ta. We do not perceive processes in dynamic Chuùng ta khoâng caûm nhaän nhöõng quaù trình change but only as we think, entities which go trong bieán dòch sinh ñoäng maø chæ caûm nhaän on existing. Similarity, due to a line of change nhöõng thöïc theå ñang

tieáp tuïc toàn taïi nhö in a given direction, is often mistaken for chuùng ta töôûng. Söï töông töï, vì leõ noù cho thaáy sameness. If this misapprehension is firmly moät chuoãi bieán dòch theo moät höôùng cho saün, rooted in our mind, all sorts of attachments neân thöôøng bò nhaän laàm laø söï gioáng y. Neáu söï and cravings for things and people, including hieåu bieát sai laïc naày beùn reã vöõng chaéc trong attachment to oneself will be formed and taâm ta, thì moïi söï chaáp thuû vaø ham muoán söï these bring them much sorrow, for to regard vaät vaø con ngöôøi seõ ñöôïc hình thaønh vaø chuùng things and people in this way is to regard seõ ñöôïc mang theo nhieàu phieàn muoän, vì nhìn them as through a distorting glass. It is not söï vaät vaø con ngöôøi theo caùch naày thì chính laø seeing them correctly, it is seeing them nhìn chuùng qua moät taám göông meùo moù. Ñaáy invertedly as though permanent. The second khoâng phaûi laø nhìn chuùng moät caùch duùng ñaén, inverted thing is sufering. The unsatisfactory ñaáy laø nhìn chuùng moät caùch ñieân ñaûo maø xem invertedly appears to be pleasant. Thus nhö laø thöôøng haèng vaäy. Thöù nhì laø Khoå. Khoå people fritter away much of their precious ñau xuaát hieän moät caùch ñieân ñaûo thaønh ra laïc lives on this or that ‘pleasure’ and as they thuù. Nhö vaäy con ngöôøi phung phí nhieàu ñôøi never actually get the satisfaction they crave soáng quyù baùu cuûa hoï vaøo “laïc thuù” naøy hay for, so they are driven on from one thing to “laïc thuù” khaùc vì hoï khoâng bao giôø thoûa maõn another. ‘Pleasures’ may produce temporary ñöôïc nhöõng gì hoï khao khaùt neân hoï bò ñaåy feelings of ease, of worldly happiness, but ñöa töø söï vieäc naøy sang söï vieäc khaùc. “Laïc they are always linked to succeeding thuù” coù theå saûn sinh ra nhöõng caûm thoï thoaûi disappointment, regret, longing for some maùi nhaát thôøi cuûa haïnh phuùc traàn tuïc, nhöng other emotion indicating an absence of real chuùng luoân luoân ñöôïc noái tieáp baèng chaùn naûn, satisfaction. Those who actually rejoice in hoái tieác, mong caàu moät caûm xuùc khaùc nöõa, Greed, Aversion or Delusion are of course, bieåu thò söï vaéng boùng cuûa moät thoûa maõn thaät invertedly trying to enjoy what is not söï. Nhöõng ai thích thuù trong tham, saân, si hieån enjoyable. Dukkha is linked to any mental nhieân laø nhöõng keû ñang noã löïc moät caùch ñieân state into which the above Three roots enter. ñaûo ñeå höôûng thoï nhöõng gì khoâng theå höôûng Nothing really satisfactory can be expected thoï. Khoå ñau ñi lieàn vôùi baát cöù traïng thaùi naøo where they operate as they certainly do in coù tham, saân, si nhaäp vaøo. Khoâng theå mong coù turning round what is by nature unsatisfactory ñöôïc söï thoûa maõn khi coù söï vaän haønh cuûa ba and making it appear the opposite. The third caên baûn baát thieän aáy, vì ba caên baûn naày luoân inverted thing is impersonal. Sentient beings vaän haønh quanh nhöõng gì voán töï baûn chaát ñaõ including human beings come into being laø khoå ñau. Thöù ba laø Voâ Ngaõ. Theo Phaät under the law of conditioning, by the union of giaùo, chuùng sanh keå caû con ngöôøi, coù laø do five aggregates or skandhas (material form, nhaân duyeân hoøa hôïp, moät söï hoøa hôïp cuûa naêm feeling, perception, mental formation or

dispositions, and consciousness). When these origin of all categories of beings and aggregates are combined together, they contemplate the source of the subtle, fleeting,

sustain life; if they disintegrate, the body will and constant fluctuation. But if he begins to die. This the Buddha called “Impersonal.” speculate about self and others, he could fall (see Voâ Ngaõ). The fourth inverted thing is into error with theories of partial impure (see Baát Tònh). impermanence and partial permanence based (D) Theo Kinh Thuû Laêng Nghieâm, quyeån Chín, on four distorted views.” First, as this person phaàn Thaäp Haønh AÁm Ma, Ñöùc Phaät ñaõ nhaéc contemplates the wonderfully bright mind nhôû ngaøi A Nan veà boán thöù ñieân ñaûo nhö sau: pervading the ten directions, he concludes “Naày A Nan! Laïi caùc thieän nam, trong tam that this state of profound stillness is the ma ñòa, chính taâm yeân laëng kieân coá. Ma ultimate spiritual self. Then he speculates, chaúng tìm ñöôïc choã tieän, cuøng toät caên baûn cuûa “My spiritual self, which is settled, bright, and 12 loaøi sinh. Xem caùi traïng thaùi u thanh, unmoving, pervades the ten directions. All thöôøng nhieãu ñoäng baûn nguyeân. Trong töï vaø living beings are within my mind, and there tha, khôûi so ño chaáp tröôùc. Ngöôøi ñoù bò ñoïa they are born and die by themselves. vaøo boán caùi thaáy ñieân ñaûo, moät phaàn voâ Therefore, my mind is permanent, while thöôøng, moät phaàn thöôøng luaän.” Moät laø, ngöôøi those who undergo birth and death there are ñoù quaùn saùt caùi taâm dieäu minh, khaép caùc coõi truly impermanent." Second, instead of möôøi phöông, traïm nhieân, cho laø thaàn ngaõ contemplating his own mind, this person hoaøn toaøn, töø ñoù chaáp laø thaàn ngaõ khaép möôøi contemplates in the ten directions worlds as phöông, yeân laëng, saùng suoát, chaúng ñoäng. Taát many as the Ganges’ sands. He regards as caû chuùng sanh trong thaàn ngaõ, taâm töï sinh töï ultimately impermanent those worlds that are cheát. Thì tính caùch cuûa ngaõ taâm laø thöôøng. in eons of decay, and as ultimately permanent Coøn kia sinh dieät, thaät laø tính caùch voâ thöôøng. those that are not in eons of decay. Third, this Hai laø, ngöôøi ñoù chaúng quaùn saùt caùi taâm, chæ person closely examines his own mind and xem xeùt khaép caû möôøi phöông haèng sa quoác finds it to be subtle and mysterious, like fine ñoä, thaáy caùi choã kieáp bò hö, goïi laø chuûng tính motes of dust swirling in the ten directions, voâ thöôøng hoaøn toaøn. Coøn caùi choã kieáp chaúng unchanging in nature. And yet it can cause his bò hö, goïi laø thöôøng hoaøn toaøn. Ba laø, ngöôøi body to be born and then to die. He regards ñoù chæ quaùn saùt caùi ngaõ taâm cuûa mình, tinh teá that indestructible nature as his permanent nhoû nhieäm, ví nhö vi traàn löu chuyeån möôøi intrinsic nature, and that which undergoes phöông, tính khoâng dôøi ñoåi. Coù theå khieán thaân birth and death and flows forth from him as naày lieàn sinh lieàn dieät, maø noùi laø tính chaúng impermanent. Fourth, knowing that the hoaïi, vaø goïi laø ngaõ tính thöôøng. Boán laø, ngöôøi skandha of thinking has ended and seeing the ñoù bieát töôûng aám heát, thaáy haønh aám coøn löu flowing of the skandha of formations, this ñoäng. Haønh aám thöôøng löu ñoäng, neân chaáp person speculates that the continuous flow of laøm tính thöôøng. Caùc aám saéc, thuï, töôûng ñaõ the skandha of formations is permanent, and heát, goïi laø voâ thöôøng. Vì so ño chaáp tröôùc moät that the skandhas of form, feeling, and phaàn voâ thöôøng, moät phaàn thöôøng nhö treân, thinking which have already ended are neân ñoïa laïc ngoaïi ñaïo, meâ laàm tính Boà

Ñeà — impermanent. Because of these speculations In the Surangama Sutra, book Nine, in the of impermanence and permanence, he will part of the ten states of the formation fall into externalism and become confused skandha, the Buddha reminded Ananda about about the Bodhi nature. the four upside-down theories as follows: Töù Ñieàn: Töù phöôùc ñieàn—Boán maûnh ruoäng "Ananda! Further, in his practice of samadhi, phöôùc ñieàn: nôi suùc sanh, cho ngöôøi ngheøo, vôùi the good person's mind is firm, unmoving, song thaân, cho vieäc hoaèng döông chaùnh phaùp— and proper and can no longer be distrubed by The four fields for cultivating happiness demons. He can thoroughly investigate the (blessing): animals, for the poor, to parents, to the

religion. nuns not to indulge in any one of them. According Töù Ñònh: Töù Thieàn Thieân vaø Töù Thieàn töông to the Mahayana and Hinayana: killing, stealing, öùng—The four dhyana havens of form, and the sexual misconduct, and false speaking. According four degrees of dhyana corresponding to them— to the Esoteric sect: discarding the truth, See Töù Thieàn Thieân. discarding the Bodhi-mind, being mean or selfish Töù Ñoïa: Parajikas (skt)—Töù Ba La Di—Töù Cöïc in regard to the supreme law, and injuring the Troïng Caûm Ñoïa Toäi—Töù Khí—Töù Troïng—The living. four grave prohibitions or sins—Nhöõng toäi loãi maø Töù Ñoïa Laïc Phaùp: See Töù Ñoïa. chö Taêng Ni coù theå phaïm phaûi ñöôïc xeáp theo möùc Töù Ñoaïn: Four cuts—See Töù Giôùi (D). ñoä naëng nheï. Caùc loãi naëng nhaát ñöôïc xeáp döôùi tieâu Töù Ñoaït: Four discernments—Boán thöù ñoaït trong ñeà Ba La Di (Parajika), khieán phaûi bò truïc xuaát ra nieäm Phaät: Thöù nhaát laø ñoaït caûnh chaúng ñoaït khoûi Taêng Ni chuùng. Chöõ Parajika ñöôïc laáy töø goác ngöôøi. Sanh taát quyeát ñònh sanh, veà thaät khoâng coù chöõ Baéc Phaïn Para vaø Jika coù nghóa laø ÑOÏA. Töù veà. Thöù nhì laø ñoaït ngöôøi chaúng ñoaït caûnh. Veà taát Ñoïa coù nghóa laø boán toäi Ba La Di thoaùi ñoïa phaùp quyeát ñònh veà, sanh khoâng thaät coù sanh. Thöù ba laø phaûi bò khai tröø khoûi Taêng Chuùng. Theo quan caûnh ngöôøi ñeàu ñoaït. Veà thaät chaúng coù veà, sanh ñieåm xuaát gia cuûa Phaät giaùo thì nhöõng vi phaïm cuõng thaät khoâng sanh. Thöù tö laø caûnh vaø ngöôøi ñeàu naày ñöôïc xem laø coù tính chaát nghieâm troïng. Baát cöù khoâng khoâng ñoaït. Veà taát quyeát ñònh veà, sanh vò Taêng naøo, baát keå thöù baäc vaø thaâm nieân trong cuõng quyeát ñònh sanh—The Four Realizations: Giaùo Ñoaøn, heã phaïm phaûi moät trong Töù Ba La Di First, true realization of realm, not of beings. Birth naày seõ bò truïc xuaát khoûi Giaùo Ñoaøn. Moät khi bò in the Pure Land is definitely birth; however, truïc xuaát seõ khoâng bao giôø ñöôïc pheùp trôû laïi Giaùo return to the Pure Land is, in truth, no return. Ñoaøn (baát cöù heä phaùi naøo trong Phaät Giaùo). Nhöõng Second, true realization of beings, not of realms. vò naày seõ vónh vieãn bò ñoïa laïc. Vì theá maø Ñöùc Phaät Return is definitely return; however, birth is, in khuyeán caùo chö Taêng Ni phaûi caån troïng ñöøng ñeå truth, No Birth. Third, true realization of both vöôùng phaûi moät trong Töù Ba La Di naày. Theo Ñaïi realms and beings. Return is, in reality, no return; Thöøa vaø Tieåu Thöøa: saùt, ñaïo, daâm, voïng. Theo birth is also, in truth, no birth. Fourth, not a true Maät Giaùo: Xaû Chaùnh Phaùp hay pheá boû Chaùnh

realization of realms and beings. Return is Phaùp, xaû Boà Ñeà Taâm hay pheá boû Boà Ñeà taâm, khan definitely return; birth is definitely birth. laän Thaéng Phaùp hay ích kyû trong vieäc truyeàn baù Töù Ñoaït Nieäm Phaät: See Töù Ñoaït. Chaùnh Phaùp, naõo haïi Chuùng Sanh hay laøm toån haïi Töù Ñoä: Shido (jap)—Theo Toâng Thieân Thai, coù ñeán chuùng sanh—The offences that may be Töù Phaät Ñoä: Thöù nhaát laø Phaøm Thaùnh Ñoàng Cö committed by monks and nuns have been Ñoä (coõi Thaùnh phaøm ñoàng cö). Coõi nöôùc trong ñoù classified according to their gravity. The worst haïng Nhaân, Thieân, Thanh Vaên, Duyeân Giaùc, Boà offences grouped under the heading “Parajika,” Taùt vaø Phaät cuøng ôû chung vôùi nhau. Thöù nhì laø which entailed the expulsion of the guilty from the Phöông Tieän Höõu Dö Ñoä. Choán vaõng sanh cuûa chö community of monks and nuns. The word Parajika A-la-haùn vaø nhöõng vò Thaùnh coøn keùm baäc Boà Taùt, is derived from the Sanskrit root Para and Jika nhöõng baäc ñaõ ñoaïn tröø kieán tö phieàn naõo. Thöù ba which means that makes DEFEAT. Four parajikas laø Thöïc Baùo Voâ Chöôùng Ngaïi Ñoä. Nôi truï cuûa chö mean four causes of falling from grace and final Boà Taùt saép thaønh Phaät. Thöù tö laø Thöôøng Tòch excommunication or expulsion of a monk or nun. Quang Ñoä hay nôi thöôøng truù cuûa chö Phaät— According to the monastic point of view, these According to the T’ien-T’ai Sect, there are four offences are regarded as very serious in nature. Buddha-ksetra, or realms: First, the land of Any monks, regardless of their ranks and years in common residence of beings and saints. Realms the Order, violate any one of these offences, are where all classes dwell (men, devas, Buddhas, subject to expulsion from the Order. Once they disciples, non-disciples). Lands where saints are expelled, they are never allowed to join the (Buddhas and Bodhisattvas) and ordinary people Order again. They are defeated forever. (six lower and six upper worlds) dwell together. Therefore, the Buddha cautioned all monks and Second, temporary realms, where the occupants

have got rid of the evils of unenlightened views Baøn thöôøng haèng baát bieán, khoâng sinh dieät. and thoughts, but still have to be reborn. The Land Thöù nhì laø Laïc Ñöùc (Laïc Ba La Maät). Theå cuûa of Expediency. Land of Expedient Liberation, Nieát Baøn tòch dieät vónh an. Thöù ba laø Ngaõ inhabited by Arhats and lesser Bodhisattvas. Ñöùc. Thöù tö laø Tònh Ñöùc. Theå cuûa Nieát Baøn Third, realms of permanent reward and freedom, giaûi thoaùt khoûi moïi caáu nhieãm—The four for those who have attained bodhisattva rank. The nirvana virtues or characteristics in Land of Real Reward, inhabited by the highest Buddhism, or four noble qualities of the Bodhisattvas. Fourth, realm of eternal rest and Buddha’s life expounded in the Nirvana light (wisdom) and of eternal spirit (dharmakaya), Sutra: Permanence (Eternity), Joy (the the abode of Buddhas; but in reality all the others paramita of joy), Personality or Soul, and are included in this, and are only separated for Purity. convenience’ sake. The Land of Eternally (B) Boán ñöùc maø Ñöùc Khoảng Phu Töû ñaõ chæ giaùo Quiescent Light, in which Buddhas dwell. trong Khoảng Hoïc cho moät ngöôøi ñaøn baø: coâng, Töù Ñoä Gia Haønh: Boán möùc ñoä tieán tu trong Maät dung, ngoân, haïnh—The four virtues a good Giaùo (tröôùc kia muoán ñöôïc truyeàn thuï töù ñoä

gia woman must possess in Confucian haønh phaûi maát töø 800 ñeán 1000 ngaøy; baây giôø teaching: proper employment, proper giaûm xuoáng coøn 200 ngaøy): Thaäp Baùt Ñaïo, Thai demeanor, proper speech, and proper Taïng, Kim Cang, Hoä Ma—Advancement in four behavior. degrees of the esoterics (formerly extending over Töù Ñöùc Ba La Maät: The four transcendent 800 or 1,000 days, later contracted to 200): the paramitas—See Töù Ñöùc, and Töù Ñöùc Laïc Bang. eighteen ways, Garbhadhatu, Vajra, and Homa. Töù Ñöùc Laïc Bang: Theá giôùi an laïc coù ñuû boán ñöùc Töù Ñoäc Tieãn: Boán muõi teân ñoäc: tham, saân, si vaø Thöôøng, Laïc, Ngaõ, Tònh, ñoù laø coõi Nieát Baøn —The maïn—Four poisonous arrows: desire, anger, joyful realm—The nirvana realm—The abode or ignorance, and pride. dharmakaya of the Tathagata—See Töù Ñöùc. Töù Ñoäc Xaø: Boán con raén ñoäc trong gioû aùm chæ töù Töù Ñöùc Nieát Baøn: See Töù Ñöùc. ñaïi trong thaân theå (taïo neân thaân theå con ngöôøi): Töù Ñöùc Truyeàn Thöøa Toå Tònh Ñoä: Boán ñöùc ñaát, nöôùc, löûa, gioù—Four poisonous snakes in a truyeàn thöøa cuûa moät vò toå Tònh Ñoä. Thöù nhaát, veà basket which imply the four elements in a body phaàn kieán thöùc phaûi laø baäc thoâng hieåu thaâm saâu caû (of which a man is formed): earth, water, fire, and toâng laãn giaùo; phaûi giaûi ngoä Phaät phaùp ñeán möùc air. thöôïng thöøa. Thöø nhì, veà phaàn ñaïo haïnh phaûi giöõ Töù Ñoäng Taâm: Boán thaùnh ñòa Phaät giaùo: nôi Phaät giôùi phaåm tinh nghieâm, hoaøn toaøn thanh tònh; phaûi ñaûn sanh (Laâm Tyø Ni ôû xöù Nepal), nôi Phaät thaønh tu haønh tinh taán; laâm chung hieän roõ thoaïi töôùng ñaïo (Boà Ñeà Ñaïo Traøng ôû AÁn Ñoä), nôi Phaät chuyeån vaõng sanh. Thöù ba, veà phaàn hoaèng hoùa, phaûi coù Phaùp Luaân (Vöôøn Loäc Uyeån), vaø nôi Phaät nhaäp coâng lao lôùn trong vieâc tuyeân döông phaùp moân Nieát Baøn (Caâu Thi Na)—The four Buddhist Holy, Tònh Ñoä; phaûi hoä trì chaùnh phaùp khoâng tieác thaân Sacred Places, or Pilgrimage Sites in India: the meänh; phaûi khuyeán daét daãn ñaïo ñeán ngaøn muoân birth-place of the Buddha (Lumbini in Nepal), ngöôøi nieäm Phaät. Thöù tö, veà phaàn tröôùc taùc phieân where the Buddha attained Enlightenment dòch, phaûi coù tröôùc taùc bieân soaïn toái thieåu töø ba boä (Buddha-Gaya in India), where the Buddha saùch khuyeán daïy hoaëc hoaèng tuyeân Tònh Ñoä trôû preached his first sermon (Sarnath), where the leân; phaûi coù khaû naêng phieân dòch vaø chuù sôù kinh Buddha passed away (Kusinagara). ñieån ñeán möùc thöôïng thöøa —Four characteristics Töù Ñöùc: Four bases of virtue—Four virtues. they used to determine whether a Great Master (A) Töù Ñöùc Nieát Baøn theo Phaät Giaùo, hay boán was most ‘distinguished.’ First, with regard to phaåm haïnh cao thöôïng cuûa Nhö Lai ñöôïc knowledge and understanding, the individual must thuyeát giaûng trong Kinh Nieát Baøn (ñaây laø boán be a person with a deep and profound grasp of the phaåm haïnh roát raùo cuûa Ñöùc Nhö Lai, coù boán purpose and teachings of Buddhism; the person ñöùc naày töùc laø ñaéc Ñaïi Baùt Nieát Baøn cuûa Ñaïi must be at the highest level in having insights and Thöøa). Thöù nhaát laø Thöôøng Ñöùc. Theå cuûa Nieát understanding of the Buddha Dharma. Second,

with regard to religious conduct, must maintain reminded Ananda as follows: “Ananda! When precepts purely in a most examplary manner; these good men have

completely purified these must cultivate diligently and with great vigor; forty-one minds, they further accomplish four upon death, demonstrate clear signs and kinds of wonderfully perfect additional practices." characteristics of gaining rebirth to the Amitabha First, level of heat. When the enlightenment of a Buddha's Pureland. Third, with regard to Buddha is just about to become a function of his propagating Pureland Teachings, one must have own mind, it is on the verge of emerging but has made significant contributions in propagating not yet emerged, and so it can be compared to the Pureland Buddhism; must protect the Proper point just before wood ignites when it is drilled to Dharma Teachings without any reservation; and produce fire. Therefore, it is called 'the level of must encourage and guide up to hundreds and heat.' Second, level of the summit. He continues thousands of people to practice Buddha recitation. on with his mind, treading where the Buddhas Fourth, with regard to literary works, must have tread, as if relying and yet not. It is as if he were written a minimum of three books teaching and climbing a lofty mountain, to the point where his encouraging others or popularizing Pureland body is in space but there remains a slight Buddhism; must have the highest ability in obstruction beneath him. Therefore it is called translating and explaining the Sutra teachings. 'the level of the summit.' Third, level of Töù EÁ: Boán maøn che phuû: maây möa (bieåu töôïng patience. When the mind and the Buddha are two cuûa tham duïc), baûo caùt (bieåu töôïng cuûa saân haän), and yet the same, he has well obtained the middle khoùi (bieåu töôïng cuûa voâ minh), vaø nhaät thöïc hay way. He is like someone who endures something nguyeät thöïc (bieåu töôïng cuûa ngaõ maïn coáng cao)— when it seems impossible to either hold it in or let The four films or things that becloud: rain-clouds it out. Therefore it is called ''he level of (emblematic of desire), dust-storms (emblematic patience.'' Fourth, level of being first in the world. of hate), smoke (emblematic of ignorance), and When numbers are destroyed, there are no such eclipse of sun and moon (emblematic of pride). designations as the middle way or as confusion Töù Gia Ñaïi Thöøa: See Töù Caù Ñaïi Thöøa. and enlightenment; this is called the 'level of Töù Gia Haïnh: The four good roots—Four kinds of being first in the world.' wonderfully perfect additional practices—Töù Töù Gia Haïnh Phaùp: The four good roots—Four Thieän Caên—Theo Kinh Thuû Laêng Nghieâm, quyeån kinds of wonderfully perfect additional Taùm, Ñöùc Phaät ñaõ nhaéc ngaøi A Nan veà töù gia haïnh practices—Töù Thieän Caên—See Töù Gia Haïnh. nhö sau: "OÂng A Nan! Ngöôøi thieän nam ñoù, thaûy Töù Giaû: The four kinds of siddhanta—See Töù Taát ñeàu thanh tònh, 41 taâm gaàn thaønh boán thöù dieäu Ñaøn. vieân gia haïnh." Thöù nhaát laø Noaõn Ñòa. Laáy Phaät Töù Giaùc: Boán thöù giaùc ngoä theo Ñaïi Thöøa Khôûi giaùc ñeå duøng laøm taâm mình, döôøng nhö hieåu roõ Tín Luaän. Thöù nhaát laø Boån Giaùc. Töï taùnh thanh Phaät giaùc maø kyø thaät chöa hieåu roõ. Ví duï nhö tònh taâm cuûa heát thaûy chuùng sanh voán dó lìa voïng khoang caây laáy löûa, löûa saép chaùy leân, maø chöa nieäm vaø coù ñöùc chieáu minh. Thöù nhì laø Töông Töï thaät söï chaùy. Ñaây goïi laø noaõn ñòa. Thöù nhì laø Ñænh Giaùc. Giaùc ñöôïc tri kieán vaø tö hoaëc maø lìa ñöôïc Ñòa. Laïi laáy taâm mình thaønh ñöôøng loái ñi cuûa chuùng. Thöù ba laø Tuøy Phaàn Giaùc. Töøng

phaàn ñoaïn Phaät, döôøng nhö nöông maø chaúng phaûi nöông. Nhö voâ minh, töøng phaàn giaùc chaân giaùo. Thöù tö laø Cöùu leân nuùi cao, thaân vaøo hö khoâng, döôùi chaân coøn Caùnh Giaùc. Ñaõ ñoaïn heát caên baûn voâ minh, chöùng chuùt ngaïi. Goïi laø Ñænh Ñòa. Thöù ba laø Nhaãn Ñòa. ñöôïc chaân giaùc cöùu caùnh—The four intelligences Taâm vaø Phaät ñoàng nhau, thì kheùo ñöôïc trung ñaïo. or apprehensions mentioned in the Awakening of Nhö ngöôøi nhaãn vieäc, chaúng phaûi mang söï oaùn, maø Faith (Khôûi Tín Luaän). First, the original cuõng chaúng phaûi vöôït haún söï aáy. Ñoù goïi laø nhaãn apprehension. Second, resembling to ñòa. Thöù tö laø Theá ñeä nhaát ñòa. Soá löôïng tieâu dieät, apprehension. Third, partial apprehension. Fourth, trung ñaïo giöõa meâ vaø giaùc, ñeàu khoâng coøn teân goïi. enlightened apprehension. Ñaây goïi laø theá ñeä nhaát ñòa—According to the Töù Giai Caáp AÁn Ñoä: Four Hindu castes—Boán Surangama Sutra, book Eight, the Buddha giai caáp ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät coøn taïi theá.

Boán giai caáp AÁn giaùo bao goàm Baø La Moân, Saùt Four Noble Truths. Second, Pratyeka-buddha Ñeá Lôïi, Pheä Xaù, vaø Thuû Ñaø La. AÁn giaùo cho raèng and the Buddha's preaching of the twelve Baø La Moân sanh ra töø mieäng cuûa Phaïm Thieân; Saùt nidanas. Third, Bodhisattva and the Buddha's Ñeá Lôïi sanh ra töø vai cuûa Phaïm Thieân; Pheä Xaù preaching of the six paramitas. Fourth, sanh ra töø hoâng cuûa Phaïm Thieân; vaø Thuû Ñaø La Buddhayana or the final or one vehicle. sanh ra töø baøn chaân cuûa Phaïm Thieân. Cheá ñoä giai (B) Thieân Thai Töù Giaùo. Thöù nhaát laø Taïng Giaùo caáp baát bình ñaúng cuûa xaõ hoäi AÁn Ñoä thôøi baáy giôø hay chính thoáng Tieåu thöøa. Thöù nhì laø Thoâng gaây neân aùp böùc, nghi kî, vaø thuø hieàm laãn nhau; töø Giaùo. Thöù ba laø Bieät Giaùo hay Bieät Giaùo nhö ñoù phaùt sinh nhöõng phong traøo choáng ñoái vaø caûi Nguyeân Thuûy Ñaïi Thöøa. Thöù tö laø Vieân Giaùo. caùch. Ñaây laø söï kieän khieán Phaät giaùo xuaát hieän. Vieân giaùo hay toaøn giaùo ñöôïc tìm thaáy trong Ngoaøi boán giai caáp keå treân, coøn coù moät haïng Kinh Phaùp Hoa—The T'ien-T'ai four vehicle ngöôøi thuoäc giai caáp Chieân Ñaø La, bò caùc giai caáp teaching. First, the tripitaka doctrine or treân coi nhö giai caáp thaáp nhaát, gôøm nhôùp maø orthodox Hinayana. Second, the Intermediate khoâng ai daùm ñuïng tôùi, bò ñoái xöû taøn nhaãn nhö thuù or Interrelated doctrine, such as Hinayana- vaät—Four classes or castes in India at the time of cum-Mahayana. Third, the Differentiated or the Buddha. Four Hindu castes include the separated doctrine, such as Early Mahayana. Brahman, the Ksattriya, the Vaisya, and the Fourth, the Perfect teaching or the last is Sudra. Hinduism believes that the Brahman were being found in the final or complete doctrine born from the mouth of Brahma or Lord of the of the Lotus Sutra. heavens; the Ksattriya, born from the shoulders of (C) Hieåu Coâng Töù Giaùo: Do Nguyeân Hieåu ôû chuøa Brahma; the Vaisya, born from the flanks of Haûi Ñoâng laäp ra. Thöù nhaát laø Tam Thöøa Bieät Brahma; and the Sudra, born from the feet of Giaùo, tieâu bieåu bôûi Töù Ñeá Duyeân Khôûi Kinh. Brahma. The hierarchical structure of the Hindu Thöù nhì laø Tam Thöøa Thoâng Giaùo, tieâu bieåu old society resulted in oppression, suspicion, bôûi Kinh Baùt Nhaõ (caû ba Thanh Vaên, Duyeân resentment and hostility. From there sprung Giaùc

vaø Boà Taùt cuøng hoïc). Thöù ba laø Nhaát opposition movements and hostility. This is why Thöøa Phaàn Giaùo, tieâu bieåu bôûi Kinh Phaïm Buddhism had come out as a spiritual counter- Voõng (Boà Taùt chaúng hoïc cuøng vôùi Nhò Thöøa). force. Apart from these four castes, there is still a Thöù tö laø Nhaát Thöøa Maõn Giaùo, tieâu bieåu bôûi fifth category of people called Candala, the Kinh Hoa Nghieâm—Founded by Yuan-Hsiao lowest one, regarded by the other castes as of the Hai-Tung monastery. First, the untouchables who are mistreated and exploited. Differentiated doctrine of Three Vehicles, Töù Giaùo: Boán giaùo—Four teachings, doctrines or represented by the Sutra of Arising Causes in schools: the Four Noble truths. Second, the (A) Quang Traïch Töù Giaùo cuûa Ngaøi Phaùp Vaân ôû Intermediate doctrine of the Three Vehicles, chuøa Quang Traïch ñôøi Löông möôïn ba xe keà represented by the Prajna Sutra. Third, the cöûa vaø traâu traéng lôùn ngoaøi ñöôøng trong nhaø Partial doctrine of the One Vehicle, löûa ñang chaùy ñöôïc Phaät noùi ñeán trong Kinh represented by the Brahma Net Sutra. Fourth, Phaùp Hoa. Thöù nhaát laø Thanh Vaên Thöøa Giaùo, the complete doctrine of the One Vehicle, chæ vieäc Phaät thuyeát phaùp Töù Ñeá. Thöù nhì laø represented by the Flower-Adornment Sutra Duyeân Giaùc Thöøa Giaùo, chæ vieäc Phaät thuyeát (Hua-Yen). phaùp möôøi hai nhaân duyeân. Thöù ba laø Boà Taùt (D) Uyeån Coâng Töù Giaùo: Thöù nhaát laø Meâ Chaân Dò Thöøa Giaùo, chæ vieäc Phaät thuyeát Luïc Ñoä Ba Chaáp Giaùo. Phaøm phu ngoaïi ñaïo meâ muoäi veà La Maät. Thöù tö laø Nhaát Phaät Thöøa Giaùo, chæ chaân tính neân khôûi leân nhieàu dò chaáp. Thöù nhì Thöïc Giaùo—The four schools of Fa-Yun of laø Chaân Nhaát Phaàn Baùn Giaùo. Chæ Thanh Vaên the Kuang-Chai monastery are the four vaø Duyeân Giaùc, chæ chöùng ñöôïc moät phaàn söï vehicles referred to in the burning house (hieän töôïng) chaân nhö hay moät phaàn cuûa “tuøy parable of the Lotus Sutra. First, Sravaka and duyeân baát bieán cuûa chaân nhö.” Thöù ba laø the Buddha’s preaching of the doctrine of the Chaân Nhaát Phaàn Maõn Giaùo. Boà Taùt sô taâm chæ

chöùng ñöôïc moät phaàn lyù chaân nhö hay moät above developments: phaàn “baát bieán” maø chaúng ñöôïc “tuøy duyeân.” (A) Thieân Thai Töù Giaùo: The T’ien-T’ai four Thöù tö laø Chaân Cuï Phaàn Maõn Giaùo. Boà Taùt developments of the Buddha’s own teaching hieåu roõ caû hai “tuøy duyeân” vaø “baát bieán.”— —See Töù Giaùo (B). The group of Hi-Yuan: First, the school of (B) Thieân Thai Nguõ Thôøi: The T’ien-T’ai five unbelievers, who are misled and mislead. periods of the Buddha’s teaching—See Thieân Second, the school of sravakas and pratyeka- Thai Nguõ Thôøi Baùt Giaùo and Nguõ Thôøi Giaùo. buddhas who know only the phenomenal Töù Giaùo Tam Maät: Thieân Thai Töù Giaùo Chaân bhutatathata. Third, the school of the novitiate Ngoân Tam Maät—The T’ien-T’ai’s four open Bodhisattvas who know only the noumenal schools and the Shingon three esoteric teaching: bhutatathata. Fourth, the school of fully (A) Thieân Thai Töù Giaùo: The T’ien T’ai four developed Bodhisattvas, who know both. open schools—See Töù Giaùo (B). (E) Long Thoï Töù Giaùo—Boà taùt Long Thoï duøng (B) Chaân Ngoân Tam Maät: Thöù nhaát laø Chaân Ngoân boán moân ñeå phaân taùch vaø giaûi thích Kinh Thaân Maät. Thöù nhì laø Chaân Ngoân Khaåu Maät.

Luaän. Thöù nhaát laø Höõu Moân. Chæ veà boä Kinh Thöù ba laø Chaân Ngoân YÙ Maät—The Shingon A Haøm (heát thaûy nhaân quaû ñeàu thöïc höõu). three esoteric teachings. First, the Shingon Thöù nhì laø Khoâng Moân. Tieâu bieåu bôûi Kinh esoteric teaching (special function) of the Baùt Nhaõ (thuyeát veà chaân lyù khoâng thöïc töôùng body. Second, the Shingon esoteric teaching ñeå tröø boû taùnh chaáp tröôùc cuûa chuùng sanh). (special function) of the mouth. Third, the Thöù ba laø Dieäc Höõu Dieäc Khoâng Moân. Tieâu Shingon esoteric teaching (special function) bieåu bôûi Kinh Thaâm Maät (thuyeát veà tính of the mind. khoâng töôùng höõu). Thöù tö laø Phi Höõu Phi Töù Giaùo Tam Quaùn: Thieân Thai Töù Giaùo Tam Khoâng Moân. Tieâu bieåu bôûi Trung Luaän (phaù Quaùn—The T'ien-T'ai four main doctrinal boû caû höõu laãn khoâng)—Nagarjuna's division divisions and its three kinds of meditation: of the canon. First, the school of existence, (A) Thieân Thai Töù Giaùo: The T'ien-T'ai four dealing with existence or reality, represented main doctrinal divisions—See Töù Giaùo (B). by the Agama Sutra. Second, the school of (B) Thieân Thai Tam Quaùn: The T'ien-T'ai three Void, represented by the Prajna Sutra. Third, kinds of meditation—See Tam Quaùn. the school of both Existence and the Void, Töù Giaùo Töù Moân: The four sects four doors—See represented by the Sutra of Secret and Töù Moân and Thieân Thai Hoùa Nghi Töù Giaùo. Profound Meaning. Fourth, the school of Töù Giôùi: neither Existence nor Void, represented by (A) Töù Phaùp Giôùi—The realms—See Töù Phaùp the Madhyamika Sastra. Giôùi. Töù Giaùo Chaân Ngoân Tam Maät: Thieân Thai Töù (B) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Giaùo Chaân Ngoân Tam Maät—The T'ien-T'ai's Kinh, coù Töù Ñaïi: ñaát, nöôùc, löûa, vaø gioù — four open schools and the Shingon three esoteric According to the Sangiti Sutta in the Long teachings—See Töù Giaùo Tam Maät. Discourses of the Buddha, there are four Töù Giaùo Ñòa: Four stages of the four four elements: earth, water, fire, and wind or air. developments of the Buddha's own teaching— (C) Boán loaïi giôùi luaät: Thöù nhaát laø Giaûi Thoaùt See Töù Giaùo (B). Giôùi, giôùi töø boû theá tuïc ñeå trôû thaønh tu só. Thöù Töù Giaùo Nghi: Taùc phaåm saùu quyeån cuûa Ngaøi Trí nhì laø Ñònh Coâng Giôùi. Khi nhaäp töù thieàn ñònh Khaûi cuûa Toâng Thieân Thai saùng taùc taùc vaøo ñôøi thì thaân sanh giôùi theå coù coâng naêng phoøng nhaø Tuøy—A work of six books of Chih-I of T'ien- ngöøa ñieàu sai vaø ngaên chaën ñieàu aùc. Thöù ba laø T'ai, during the Suy dynasty. Ñaïo Coäng Giôùi. Loaïi giôùi cuûa nhöõng baäc töø Töù Giaùo Nguõ Thôøi: Thieân Thai Töù Giaùo Nguõ kieán ñaïo hay sô Boà Taùt trôû leân, chöùng ñöôïc Thôøi—The T'ien-T'ai doctrine of the four ñaïo voâ laäu coù khaû naêng phoøng phi chæ aùc. Thöù developments of the Buddha's own teaching (four tö laø Ñoaïn Giôùi. Loaïi giôùi giuùp haønh giaû ñoaïn main doctrinal schools) and the five periods of the taän tham saân si ñeå thaønh ñaïo quaû—Four

stages in moral development: First, morality Haèng Haø. Soâng Haèng, phaùt nguoàn töø phía ñoâng hoà, of release or deliverance from the world on chaûy ra bieån phía ñoâng nam. Thöù nhì laø AÁn Haø becoming a monk. Second, morality that (Tín Ñoä, Taân Ñaàu). Phaùt nguoàn phía Nam hoà, arising from the four meditations on the chaûy ra bieån phía Taây Nam. Thöù ba laø Phoïc Xoâ. realms of form. Third, morality

of those who Phoïc Xoa, phaùt nguoàn töø phía Taây hoà, chaûy ra are in or above the stage of beholding the bieån phía Taây Baéc. Thöù tö laø Tyû -Ña: Tö Ñaø, phaùt truth (the first stage of Bodhisattva). Fourth, nguoàn töø phía Baéc hoà, chaûy ra bieån höôùng Ñoâng morality which help practictioners end Baéc—The four rivers in India which reputed to allmoral evil and cease all delusions. arise out of a lake in Tibet, Anavatapta. First, the (D) Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ganges, originated from the east of the lake, then Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà boán giôùi flows to the sea in the southeast. Second, the quan troïng: ñoaïn daâm, ñoaïn saùt, ñoaïn ñaïo, vaø Sindhu (Indus), originated from the South of the ñoaïn voïng—According to the Surangama lake, then flows to the sea in the Southwest. Sutra, the Buddha reminded Ananda about Third, the Vaksu (Oxus), originated from the West the four important precepts: cutting off lust, of the lake, flows to the sea in the Northwest. cutting off killing, cutting off stealing, and Fourth, the Tarim, originated from the North of cutting off false speech. the lake, then flows to the sea in the Northeast. Töù Giôùi Hoái Quaù: Patidesaniya (skt)—Boán giôùi Töù Haûi: Boán bieån quanh nuùi Tu Di—The four Ba La Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït oceans around Mount Sumeru. phaûi ñöôïc Giaùo Hoäi quyeát ñònh. Thöù nhaát, caám Töù Haûi Luaän Chuû: Toân hieäu cuûa nhaø sö Kính chaúng ñau maø aên nhôø ñoà cuûa Tyø Kheo Ni xa laï. Thoaùt ñôøi Tuøy—Honorific title of the monk Thöù nhì, caám chaúng töø choái Tyø Kheo Ni noùi vôùi thí Ching-T'o of the Suy dynasty. chuû ñaõi côm cho mình. Thöù ba, caám xin maõi moät Töù Haøm: The four agami sutras—Töù A Haøm. nhaø, laøm cho ngöôøi ta ngheøo tuùng. Thöù tö, caám sö Töù Haønh: Four disciplinary processes aån cö ôû choã nguy hieåm, ñeå coù söï nguy haïi cho thí (enlightenment, good deeds, wisdom, worship). chuû khi ñem côm tôùi cho mình—Four offences of (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä transgression of monastic rules which ought to be Kinh, coù boán loaïi haønh: khoå haønh trì chöùng, confessed before the Order, and the punishments khoå haønh toác chöùng, laïc haønh trì chöùng, vaø laïc for these offences are decided by the Order. First, haønh toác chöùng—According to the Sangiti a monk should not accept food with his own hand Sutta in the Long Discourses of the Buddha, from the hand of a nun who is not a relation. there are four kinds of progress: painful Second, when a householder invites a monk to progress with slow comprehension, painful come to the family. If a nun comes to be standing progress with quick comprehension, pleasant as though giving directions, the monk should ask progress with slow comprehension, and the nun to stand aside, if not, the monk violates pleasant progress with quick comprehension. the Patidesaniya. Third, a monk should not keep (B) Boán loaïi haønh khaùc: baát kham nhaãn haønh, begging for foods at the same house to cause them kham nhaãn haønh, ñieàu phuïc haønh, vaø tòch tònh to be poor because of their continuous offerings. haønh—Four more kinds of progress: progress Fourth, a monk should not reside in those jungle with impatience, patient progress, controlled lodgings that are dangerous and frightening for progress, and calm progress. donators who travel to offer foods and drinks. Töù Haønh Töôùng: Nihsarana (skt)—Boán haïnh Töù Giôùi Nhieáp Trì:

Töù ñaïi laø phaàn vaät chaát trì giöõ töôùng trong quaùn töôûng hay thieàn quaùn: khoå, chö phaùp—The four elements (earth, water, fire, khoâng, voâ thöôøng, vaø voâ ngaõ—To meditate upon wind) are the substance and upholders of all the implications or disciplines of: pain or things. suffering, unreality or emptiness, impermanence, Töù Haø: Shidaika (jap)—Boán con soâng ôû AÁn Ñoä and non-ego. noåi tieáng cuøng phaùt nguoàn töø hoà A Na Baø Ñaùp Ta Töù Haïnh: (trung boä Thieäm Chaâu) beân Taây Taïng. Thöù nhaát laø (A) Boán haïnh trong tu taäp theo Phaät: Boà ñeà, phuùc

ñöùc hay thieän nghieäp, trí tueä, vaø leã baùi —The haønh. Boån theå cuûa phaùp voán khoâng tham laän four disciplinary processes: enlightenment, cho neân daàu ñem thaân maïng vaø cuûa caûi ra maø good deeds, wisdom, and worship. boá thí vaãn khoâng hoái tieác. Thaáu roõ ba caùi (B) Theo Sô Toå Boà Ñeà Ñaït Ma, coù boán haïnh. Thöù khoâng thì khoâng coøn yû laïi vaø chaáp tröôùc. Chæ nhaát laø Baùo Oaùn Haïnh. Ngöôøi tu haønh khi gaëp caàn gaïn töø traàn caáu, tuøy nghi maø giaùo hoùa caûnh khoå neân töï nghó nhö vaày: “Ta töø bao chuùng sanh, nhöng khoâng maéc phaûi hình kieáp tröôùc buoâng lung khoâng chòu tu haønh, töôùng, theá töùc laø töï haønh, ñaõ lôïi ngöôøi laïi naëng loøng thöông gheùt, gaây toån haïi khoâng theâm trang nghieâm ñaïo Boà Ñeà. Boá thí ñaõ vaäy cuøng. Ñôøi nay tuy ta khoâng phaïm loãi, nhöng thì naêm ñoä Baùt Nhaõ khaùc cuõng theá. Vì döùt töø nghieäp döõ ñaõ gieo töø tröôùc nay keát traùi chín, voïng töôûng maø haønh phaùp tu luïc ñoä, nhöng ñieàu aáy naøo phaûi do trôøi hoaëc ngöôøi taïo ra thaät khoâng gì goïi laø haønh caû, neâ n noùi laø haïnh ñaâu, vaäy ta ñaønh nhaãn nhuïc chòu khoå, ñöøng tuøy xöùng theo phaùp—According to the first neân oaùn traùch chi ai. Nhö kinh ñaõ noùi ‘gaëp patriarch Bodhidharma. First, to requite khoå khoâng buoàn.’ Vì sao vaäy? Vì ñaõ thaáu suoát hatred. Those who discipline themselves in luaät nhaân quaû vaäy. Ñaây goïi laø haïnh traû oaùn ñeå the Path should think thus when they have to tieán böôùc treân ñöôøng tu taäp.” Thöù nhì laø Tuøy struggle with adverse conditions: “During the Duyeân Haïnh. Chuùng sanh ñeàu do duyeân innumerable past eons I have wandered nghieäp maø chuyeån thaønh, chöù chaúng coù caùi through multiplicity of existences, never ‘toâi.’ Moïi noãi khoå vui ñeàu do nhaân duyeân thought of cultivation, and thus creating sanh. Neáu nay ñöôïc quaû baùo toát, höôûng ñuû infinite occasions for hate, ill-will, and wrong- vinh döï, aáy laø do nhaân laønh thuôû tröôùc caûm doing. Even though in this life I have neân, nay môùi ñöôïc vaäy. Heã duyeân heát thì laïi committed no violations, the fruits of evil hoaøn khoâng, möøng vui noãi gì? Ñöôïc maát gì deeds in the past are to be gathered now. ñeàu tuøy theo duyeân, nhöng taâm ngöôøi thì Neither gods nor men can fortell what is khoâng vì vaäy maø ñöôïc theâm hay bôùt maát caùi coming upon me. I will submit myself gì. Neáu thaáu ñaùo ñöôïc nhö vaäy thì gioù vui willingly and patiently to all the ills that chaúng ñoäng, laëng leõ maø thuaän ñaïo, neân noùi laø befall me, and I will never bemoan or tuøy thuaän theo duyeân nghieäp vaäy. Thöù ba laø complain. In the sutra it is said not to worry Voâ Sôû Caàu Haïnh. Ngöôøi ñôøi maõi maõi ñaém over ills that may happen to you, because I meâ, vieäc gì cuõng tham tröôùc, theá goïi laø caàu. thoroughly understand the law of cause and Baäc trí ngoä leõ chaân, chuyeån ngöôïc

theá tuïc, effect. This is called the conduct of making neân an taâm truï nôi voâ vi, thaân hình tuøy nghi the best use of hatred and turned it into the maø vaän chuyeån. Muoân vaät ñeàu laø khoâng, coù gì service in one's advance towards the Path. vui maø caàu ñöôïc. Heã coù coâng ñöùc thì lieàn coù Second, to obedient to karma. Being obedient haéc aùm ñuoåi theo. ÔÛ laâu trong ba coõi khaùc naøo to karma, there is not 'self' (atman) in nhö trong nhaø löûa. Coù thaân coù khoå, ñöôïc gì maø whatever beings that are produced by the vui? Thoâng suoát ñöôïc vaäy aét buoâng heát söï vaät, interplay of karmic conditions; pain and döùt töôøng, chaúng caàu. Kinh noùi: 'Coøn caàu coøn pleasure we suffer are also the results of our khoå. Heát caàu môùi ñöôïc vui. Xeùt bieát khoâng previous action. If I am rewarded with caàu môùi thöïc laø ñaïo haïnh neân noùi laø haïnh fortune, honor, etc., this is the outcome of my khoâng caàu mong. Thöù tö laø Xöùng Phaùp Haïnh. past deeds which, by reason of causation, Caùi lyù thanh tònh cuûa töï taùnh goïi laø phaùp. In affect my present life. When the force of hieåu lyù aáy thì moïi hình töôùng hoùa thaønh karma is exhausted, the result I am enjoying khoâng. Khoâng nhieãm khoâng tröôùc, khoâng bæ now will disappear; what is then the use of khoâng thöû. Kinh noùi: 'Phaùp khoâng coù chuùng being joyful over it? Gain or loss, let us sanh, haõy lìa chuùng sanh caáu. Phaùp khoâng coù accept karma as it brings us the one or the töôùng ngaõ, haõy lìa ngaõ caáu.' Baäc trí ví nhö tin other; the spirit itself knows neither increase hieåu ñöôïc vaäy thì tuøy xöùng theo phaùp maø nor decrease. The wind of gladness does not

move it, as it is silently in harmony with the cleanse all beings of their stains, they come Path. Therefore, his is called 'being obedient among them as of them, but they are not to karma.' Third, not to seek after anything. attached to the form. This is known as the By 'not seeking after anything' is meant this: inner aspect of their life. They, however, "Men of the world, in eternal confusion, are know also how to benefit others, and again attached everywhere to one thing or another, how to clarify the path of enlightenment. As which is called seeking. The wise, however, with the virtue of charity, so with the other understand the truth and are not like the five virtues in the Prajnaparamita. That the vulgar. Their minds abide serenely in the wise practise the six virtues of perfection is to uncreated while the body turns about in get rid of confused thoughts, and yet they are accordance with the laws of causation. All not conscious of their doings. This is called things are empty and there is nothing 'being in accord with the Dharma.' desirable and to be sought after. Wherever Töù Haïnh Boà Taùt: See Töù Haïnh. there is nothing merit of brightness there Töù Haïnh Nieäm Phaät: Four practices of Buddha follows the demerit of darkness. The triple Recitation—Sôû thích vaø caên tuùc cuûa chuùng sanh world there one stays too long is like a house vaãn thöôøng sai bieät, cho neân tuy ñoàng tu haïnh on fire; all that has a body suffers, and who nieäm Phaät, söï haønh trì khoâng khoûi coù söï khaùc bieät would ever know what is rest? Because the nhau. Vì theá, treân ñöôøng Tònh Ñoä, coå nhaân ñaõ khaùi wise are thoroughly acquainted with this öôùc chia thaønh boán haïnh laø Thieàn Tònh, Giaùo Tònh, truth, they get neer attached to anything that Maät Tònh vaø Thuaàn Tònh—Sentient beings usually becomes, their thoughts are quieted,

they differ in preferences and innate capacities. never seek. Says the sutra: ‘Wherever there Therefore, although they may engage in the is seeking, there you have sufferings; when common practice of Buddha Recitation, they are seeking ceases you are blessed. Thus we bound to differ somewhat in their practice. For know that not to seek is verily the way to the this reason, ancient masters have summarized four truth. Therefore, one should not seek after types of practice: Zen-Pure Land; Sutra anything.” Fourth, to be in accord with the Recitation-Pure Land; Esotericism-Pure Land; Dharma. By ‘being in accord with the Exclusive Pure Land Practice. Dharma; is meant that the reason in its Töù Haùt: Boán thöù tieáng heùt cuûa Laâm Teá—Four essence is pure which we call the Dharma, kinds of Lin-Chi’s cry—See Laâm Teá Töù Haùt. and that this reason is the principle of Töù Haéc Nghieäp: Boán aùc nghieäp: cuùng döôøng sai emptines in all that is manifested, as it is traùi; buoäc ngöôøi saùm hoái moät caùch sai traùi; saân haän above defilements and attachments, and as vôùi ngöôøi theo ñaïi thöøa; nònh bôï vaø laøm vieäc baát there is no ‘self’ or ‘other’ in it. Says the chaùnh ôû nôi theo hoïc vôùi thaày—Four black sutra: ‘In the Dharma there are no sentient karmas: making offerings to one's teacher in a beings, because it is free from the stains of wrong way; wrongly forcing others to repent of being; in the Dharma there is no Self because their faults; being angry with those who follow it is free from the stain of selfhood. When the Mahayana; and entertaining flattery and wise understand this truth and believe in it, crookedness when practicing at the place of one's their conduct will be in accordance with the teacher. Dharma. As the Dharma in essence has no Töù Heä Phöôïc: Theo Töông Öng Boä Kinh, Phaåm desire to possess, the wise are ever ready to Taàm Caàu, coù boán Heä Phöôïc: tham thaân heä phöôïc, practise charity with their body, life, property, saân thaân heä phöôïc, giôùi caám thuû heä phöôïc, vaø and they never begrudge, they never know chaáp chaân lyù heä phöôïc—According to The what in ill grace means. As they have a Connected Discourses of the Buddha, Chapter perfect understanding of the threefold nature Esanavaggo (Searches), there are four knots: the of emptiness they are above partiality and bodily knot of covetousness, the bodily knot of ill- attachment. Only because of their will to will, the bodily knot of distorted grasp of rules and

vows, and the bodily knot of adherence to (B) Theo Luïc Toå Hueä Naêng: töï taâm chuùng sanh dogmatic assertion of truth. voâ bieân theä nguyeän ñoä; töï taâm phieàn naõo voâ Töù Hoa: bieân theä nguyeän ñoaïn; töï taùnh phaùp moân voâ (A) Boán loaïi hoa sen: maïn ñaø la (sen traéng nhoû), taän theä nguyeän hoïc; töï taùnh Voâ Thöôïng Phaät ma ha maïn ñaø la (sen traéng lôùn), maï n thuø sa ñaïo theä nguyeän thaønh.” Naày thieän tri thöùc! Caû (sen ñoû nhoû), ma ha maïn thuø sa (sen ñoû thaûy ñaâu chaúng noùi: “Chuùng sanh voâ bieân theä lôùn)—The four divine flowers: small white nguyeän ñoä, noùi theá aáy, vaû laïi khoâng phaûi laø lotuses, large white lotuses, small red lotuses, Hueä Naêng ñoä.” Naày thieän tri thöùc! Chuùng and large red lotuses. sanh trong taâm, choã goïi raèng taâm taø meâ, taâm (B) Boán loaïi hoa khaùc: phaân ñaø lôïi (sen traéng), öu cuoáng voïng, taâm baát thieän, taâm taät ñoá, taâm aùc baùt la (sen xanh), baùt ñaëc ma (sen hoàng), vaø ñoäc, nhöõng taâm nhö

theá troïn laø chuùng sanh, caâu vaät ñaàu (sen vaøng)—The four other moãi ngöôøi neân töï taùnh töï ñoä, aáy goïi laø chôn divine flowers: white lotuses, blue lotuses, ñoä. Sao goïi laø töï taùnh töï ñoä? Töùc laø trong taâm red lotuses, and yellow lotuses. nhöõng chuùng sanh taø kieán, phieàn naõo, ngu si, Töù Hoùa Phaùp: See Töù Voâ Ngaïi. meâ voïng, ñem chaùnh kieán maø ñoä. Ñaõ coù Töù Hoaëc: See Töù phieàn naõo. chaùnh kieán beøn söû duïng trí Baùt Nhaõ ñaùnh phaù Töù Hoaèng Theä Nguyeän: Shiguseigan (jap)—Boán nhöõng chuùng sanh ngu si meâ voïng, moãi moãi töï phoå nguyeän lôùn cuûa Phaät vaø Boà Taùt—The four ñoä, taø ñeán thì chaùnh ñoä, meâ ñeán thì ngoä ñoä, universal vows of a Buddha or Bodhisattva (four ngu ñeán thì trí ñoä, aùc ñeán thì thieän ñoä, ñoä nhö magnanimous Vows or four all-encompassing theá goïi laø chôn ñoä. Laïi phieàn naõo voâ bieân theä vows): nguyeän ñoaïn, ñem töï taùnh Baùt Nhaõ trí tröø hö (A) Theo Phaät Giaùo Ñaïi Thöøa. Thöù nhaát laø chuùng voïng tö töôûng taâm aáy vaäy. Laïi phaùp moân voâ sanh voâ bieân theä nguyeän ñoä hay laø nguyeän taän theä nguyeän hoïc, phaûi töï thaáy taùnh cuûa cöùu ñoä heát thaûy chuùng sanh. Thöù nhì laø Phieàn mình, thöôøng haønh chaùnh phaùp, aáy goïi laø chôn naõo voâ taän theä nguyeän ñoaïn hay laø nguyeän hoïc. Laïi voâ thöôïng Phaät ñaïo theä nguyeän ñoaïn taän heát thaûy phieàn naõo duïc voïng. Thöù ba thaønh, ñaõ thöôøng hay haï taâm haønh nôi chôn laø Phaùp moân voâ löôïng theä nguyeän hoïc hay laø chaùnh, lìa meâ, lìa giaùc, thöôøng sanh Baùt Nhaõ nguyeän hoïc heát voâ löôïng phaùp moân. Thöù tö laø tröø chôn tröø voïng, töùc thaáy ñöôïc Phaät taùnh, Phaät ñaïo voâ thöôïng theä nguyeän thaønh hay laø lieàn ngay nôi lôøi noùi, lieàn thaønh Phaät ñaïo, nguyeän chöùng thaønh Phaät ñaïo voâ thöôïng— thöôøng nhôù tu haønh, aáy laø phaùp nguyeän löïc — According to the Mahayana Buddhism. First, According to the Sixth Patriarch Hui-Neng: "I vow to save all living beings without limits vow to take across the limitless living beings (Shujo-muhen-geigando). Sentient beings are of my own mind; I vow to cut off the numberless (countless), I vow to save them inexhaustible afflictions of my own mind; I all. Second, vow to put an end to all passions vow to study the immeasurable Dharma-doors and delusions, though innumerous (Bonno- of my own nature; I vow to realize the mujin-segandan)—Afflictions (annoyances) supreme Buddha Way of my own nature. are inexhaustible (endless), I vow to end (cut) Good Knowing Advisors, did all of you not them all. Third, vow to study and learn all just say, “I vow to take across the limitless methods and means without end (Homon- beings? What does it mean? You should muryo-seigangaku). Schools and traditions remember that it is not Hui-Neng who takes are manifold, I vow to study them all—The them across. Good Knowing Advisors, the teachings of Dharma are boundless, I vow to ‘living beings’ within your mind are deviant learn them all. Fourth, vow to become perfect and confused thoughts, deceitful and false in the supreme Buddha-law (Butsudo-mujo- thoughts, unwholesome thoughts, jealous seganjo)—The Buddha-Way (Truth) is thoughts, vicious thoughts: and these thoughts supreme (unsurpassed), I vow to complete are ‘living beings’ The self-nature of each (realize) it. one of them must take itself across. That is

true crossing over. What is meant by ‘the self- vows in Getting the Buddha Mind as follows: nature taking across?’ It is to take across by "I vow to help all sentient beings; I vow to cut means of right views the living beings of off all vexations; I vow to master all Dharma deviant views, affliction, and delusion within methods; and I vow to reach Buddhahood. your own mind. Once you have right views, The first vow is the most important. If you use Prajna Wisdom to destroy the living think only of helping sentient beings, beings of delusion, confusion, and falsehood. naturally your own vexations will be Each one takes itself across. Enlightenment lessened. If you have only helping sentient takes confusion across, wisdom takes beings in mind, naturally you will learn all the delusion across, goodness takes evil across. Dharma methods. Finally, if you persist in Such crossing over is a true crossing. Further, helping sentient beings until there is no self, ‘I vow to cut off the inexhaustible afflictions.’ at that time sentient beings also disappear. That is to use the Prajna Wisdom of your own Then you will have attained Buddhahood, for self-nature to cast out the vain and false at that point there is no discrimination, no thoughts in your mind. Further, ‘I vow to sentient beings, and no self. These vows are study the immeasurable Dharma-door.’ You made every day by all Buddhas and must see your own nature and always practice Bodhisattvas and anyone who wishes to the right Dharma. That is true study. Further, practice seriously." ‘I vow to realize the supreme Buddha Way,’ Töù Hoä Theá: Töù Thieân Vöông—Four celestial and with humble mind to always practice the guardians—Four celestial protectors. true and proper. Separate yourself from both Töù Hoái: See Nguõ Hoái (A) boû ñi phaàn ñaàu (Saùm confusion and enlightenment, and always Hoái)—See Nguõ Hoái (A) and omit the first. give rise to Prajna. When you cast out the Töù Hueä: Boán loaïi trí hueä—Four kinds of wisdom: true and the false, you see your nature and (A) Taùn Tueä hay laø trí tueä coù ñöôïc töø taùn taâm: realize the Buddha-way at the very moment it Thöù nhaát laø Sinh Ñaéc Tueä hay baåm sinh trí is spoken of. Always be mindful; cultivate the tueä. Thöù nhì laø Vaên Tueä hay trí tueä do nghe Dharma that possesses the power of this vaø trau doài maø coù. Thöù ba laø Tö Tueä hay trí vow.” tueä ñaït ñöôïc do suy tö maø coù—Wisdom (C) Thieàn sö Thaùnh Nghieâm daïy chuùng veà töù obtained from the scattering mind. Wisdom hoaèng theä nguyeän nhö sau: "Toâi nguyeän giuùp received by birth or nature. Wisdom by ñôû moïi chuùng sanh; toâi nguyeän ñoaïn tröø moïi hearing or being taught. Wisdom by thoughts. phieàn naõo; toâi nguyeän hoïc heát moïi ñieàu Phaät (B) Ñònh Tueä—Trí tueä coù ñöôïc töø ñònh taâm. Thöù day; toâi nguyeän tu taäp thaønh Phaät quaû. Ñieàu tö laø Tu Tueä hay trí tueä do thieàn ñònh maø coù — nguyeän ñaàu tieân laø quan troïng nhaát. Neáu baïn Wisdom obtained from the mind of chæ nghó ñeán giuùp ñôû chuùng sanh, töï nhieân concentration. The fourth wisdom by dhyana phieàn naõo cuûa chính baïn seõ ít hôn. Neáu baïn meditation. chæ coù moät ñieàu duy nhaát trong taâm laø cöùu ñoä Töù Höôùng: Boán Thaùnh quaû trong Tieåu Thöøa: tu chuùng sanh, töï nhieân baïn seõ hoïc ñöôïc taát caû ñaø hoaøn, tö ñaø haøm, a na haøm, vaø a la haùn —The caùc giaùo phaùp cuûa Phaät. Cuoái cuøng, neáu baïn four stages in Hinayana sanctity: srota-apanna, kieân trì cöùu ñoä chuùng

sanh cho ñeán khi ñaït sakrdagamin, anagamin, and arhan. ñeán voâ ngaõ, chuùng sanh luùc ñoù cuõng seõ bieán Töù Höõu: See Töù Höõu Vi Töôùng. maát. Ñoù laø luùc baïn seõ thaønh Phaät quaû, vì vaøo Töù Höõu Laäu: Boán laäu hoaëc: duïc laäu (söï ham thôøi ñieåm ñoù baïn seõ khoâng coøn phaân bieät, muoán), höõu laäu (söï baùm víu laáy ñôøi soáng), kieán laäu khoâng coøn chuùng sanh, vaø khoâng coøn caùi ngaõ (kieán giaûi phaøm phu), vaø voâ minh laäu—Four nöõa. Chö Phaät vaø chö Boà Taùt cuõng nhö nhöõng principal poisonous outflows: lust, clinging to life, ai thaønh taâm tu taäp ñeàu nieäm boán theä nguyeän ordinary speculation, and ignorance. naøy haèng ngaøy."—Zen Master Sheng-Yen Töù Höõu Vi Töôùng: Boán loaïi höõu vi töôùng: sinh, preached the assembly about the great four truï, dò, dieät—The four forms of activity: coming

into existence, abiding, change, and extinction. xöù, thöùc voâ bieân xöù, voâ sôû höõu xöù, phi töôûng phi Töù Keát: Samyojana (skt)—Thaân Heä Phöôïc— phi töôûng xöù—The four Immaterial or Formless Theo Thanh Tònh Ñaïo, coù boán maáu keát laøm ngaên Heavens: heaven of infinite space, infinite che söï phaùt trieån. Sôû dó goïi laø keát vì chuùng buoäc consciousness, nothingness, and the heaven of keát caùi thaân taâm lyù vaøo caùi thaân vaät lyù: tham keát, neither-perception-nor-non-perception. saân keát, giôùi caám thuû keát, vaø taø giaûi keát (cho raèng Töù Khôûi: Bhavuppattiyo (p)—Töù AÙi Sanh—Boán caùi mình giaûi thích môùi laø söï thaät)—According to thöù laøm khôûi daäy aùi duïc cho chö Taêng Ni: aên, maëc, The Path of Purification, there are four knots or ôû vaø quaø caùp—Four sources of affection for a bonds which hinder free development. They are bhiksu or bhiksuni: food, clothes, bedding, and so called because they tie the mental body and the gifts. material body: the bodily tie of covetousness, the Töù Kieân Tín: Boán nieàm tin khoâng hoaïi dieät: kieân bodily tie of ill-will, the bodily tie of adherence to tín nôi Phaät, kieân tín nôi Phaùp, kieân tín nôi Taêng, rites and rituals, and the bodily tie of vaø kieân tín nôi giôùi luaät —The four firm or misinterpreting (that this only is the truth). indestructible beliefs: firm belief in the Buddha, Töù Khí: Töù Ba La Di—Töù Troïng—Töù Cöïc Troïng firm belief in the Law, firm belief in the Order Caûm Ñoïa Toäi—Boán toäi Ba La Di ñöa ñeán vieäc bò (Sangha), and firm belief in the commandments. khai töø khoûi giaùo ñoaøn—The four parajika sins Töù Kieán: Shiken (jap)—Boán thöù caâu chaáp—Four resulting in excommunication—See Töù Ñoïa. erroneous tenets—See Töù Chaáp. Töù Khoâ Töù Vinh: Khi Ñöùc Phaät nhaäp dieät, boán Töù Kieáp: Four kalpas or epochs—Töù Traïng— trong taùm caây Ta La bò heùo khoâ, coøn boán caây khaùc Theo Caâu Xaù Luaän, coù boán traïng thaùi hay boán vaãn töôi, ñaây laø daáu hieäu cuûa boán phaùp bò hoaïi kieáp, moãi kieáp goàm 20 tieåu kieáp qua caùc thôøi kyø dieät, trong khi boán phaùp khaùc tieáp tuïc höng thaønh, truï, hoaïi, khoâng—According to the Kosa thònh—When the Buddha died, four of the eight Sastra, there are four kalpas or epochs, or periods sala-trees surrounding him are said to have of time, each consisting of twenty small kalpas, withered, while the other four continued in full during which worlds go through formation, leaf, a sign that a four doctrines were to perish existing, destruction, and

annihilation. and the other four were to flourish. Töù Kim Cang: The four maharajas—See Töù (A) Töù Khoâ: Boán phaùp bò hoaïi dieät: khoå, khoâng, Thieân Vöông. voâ thöôøng, vaø voâ ngaõ—The four doctrines Töù Kinh Veä Ñaø: Four Veda Sutras in India—Boán that were to perish: suffering, void, boä kinh Veä Ñaø ôû AÁn Ñoä: Ñoäc Tuïng Veä Ñaø (goàm impermanence, and no-self. nhöõng baøi ca tuïng thaàn thaùnh), Ca Vònh Veä Ñaø (B) Töù Vinh: Boán phaùp tieáp tuïc höng thònh: (goàm nhöõng baøi ca trong khi haønh leã), Teá Töï Veä thöôøng, laïc, ngaõ, tònh—The four doctrines Ñaø (goàm nhöõng baøi nghi thöùc teá leã), vaø Nhöông (the transcendent bodhisattva doctrines) that Tai Veä Ñaø (goàm nhöõng baøi chuù ñeå caàu nguyeän)— were to flourish: permanence, joy, The four Vedas: Rig Veda, Sama Veda, Yajur personality, and purity. Veda, and Atharva Veda. Töù Khoå: Four universal sufferings—Boán noãi khoå Töù Kính: Theå töôùng boån giaùc coù boán nghóa töông cuûa con ngöôøi: sanh, laõo, beänh, töû—Four töï nhö moät caùi kính. Thöù nhaát laø Nhö Thöïc Khoâng miseries—The four afflictions that are the lot of Kính (Khoâng Chaân Nhö). Theå cuûa chaân nhö baûn every man: Birth is suffering; old age is suffering, lai khoâng tòch leân moïi voïng töôùng, gioáng nhö disease (illness) is suffering, and death is khoâng kính lìa moïi theå ngoaïi vaät. Thöù nhì laø Nhaân suffering. Huaân Taäp Kính (Baát Khoâng Chaân Nhö). Giaùo theå Töù Khoâng: See Töù Khoâng Xöù. chaân nhö coù ñuû voâ löôïng ñöùc tính, laø nhaân cuûa tònh Töù Khoâng Ñònh: See Töù Khoâng Xöù. phaùp, gioáng nhö theå tính cuûa göông, coù khaû naêng Töù Khoâng Thieân: See Töù Khoâng Xöù. theå hieän muoân vaïn hình töôïng. Thöù ba laø Phaùp Töù Khoâng Xöù: Catur-arupya (skt)—Brahma-lokas Xuaát Ly Kính (Theå Chaân Nhö). Giaùc theå chaân nhö (skt)—Four formless jhanas—Four states of chaân giaùm trong phieàn naõo cuûa chuùng sanh, goïi laø formlessness—Töù Voâ Saéc Thieân: khoâng voâ bieân Nhö Lai Taïng, nay lìa khoûi moïi tieàm caáu phieàn

naõo, thuaàn nhöùt trong saùng gioáng nhö tònh kính of thought. The first way of teaching Dhamma in (taám göông trong lau chuøi thì saïch buïi baëm). Thöù regard to telling of thought. One tells by a visible tö laø Duyeân Huaân Taäp Kính (Duïng Chaân Nhö). sign by saying: “This is what you think, this is in Luùc giaùc theå chaân nhö lìa khoûi trieàn phöôïc thì coù your mind, you thought is like this.” An however voâ bieân dieäu duïng, nhöng do huaân taäp voïng taâm much one declares, it is so and not otherwise. The cuûa chuùng sanh töø beân ngoaøi hay huaân taäp ngoaïi second way of teaching Dhamma in regard to duyeân nhö göông saùng treân ñaøi maø thu duïng—The telling of thought. One tells not by a visible sign, four resemblances between a mirror and the but through hearing a sound made by humans, bhutatathata in the Awakening of Faith. First, the non-humans, or devas (the rest remains the same bhutatathata, like the mirror, is independent of all as in first way of teaching). The third way of beings. Second, the bhutatathata, like a mirror, teaching Dhamma in regard to telling of thought. reveals all objects. Third, the bhutatathata, like a One tells neither by a visible sign nor by a sound mirror, is not hindered by objects. Fourth, the uttered, but by applying one’s mind and attending bhutatathata, like a mirror, serves all beings. to something conveyed by sound (the rest remains Töù Kyù: Boán phöông

phaùp Phaät traû lôøi caâu hoûi: traû the same as in first way of teaching). The fourth lôøi thaúng, traû lôøi baèng caùch phaân bieät, traû lôøi baèng way of teaching Dhamma in regard to telling of caùch hoûi laïi, vaø giöõ im laëng—The Buddha's four thought. One tells, not by any of the above methods of dealing with questions: direct answer, mentioned means in the first, the second, and the discriminating answer, questioning in return, and third ways of teaching, but when one has attained remaining silent. a state of mental concentration without thinking Töù Kyù Taâm: Theo Kinh Töï Hoan Hyû trong and pondering, by divining another's thoughts in Tröôøng Boä Kinh, coù boán loaïi kyù taâm sai khaùc. one's mind, and one says: "As far as so-and-so's Loaïi Kyù Taâm Thöù Nhaát laø coù haïng töï loä baèng hình mind-force is directed, so his thoughts will turn to töôùng, noùi raèng: "YÙ cuûa ngöôi theá naày, yù cuûa that thing." ngöôi laø nhö vaäy, khoâng phaûi gì khaùc." Loaïi Kyù Töù Laïc Phaùp: See Töù Ñoïa. Taâm Thöù Hai laø coù loaïi khoâng töï toû loä baèng hình Töù Laêng Ñaïp Ñòa: Caû boán phía ñeàu suïp ñoå—To töôùng, nhöng töï toû loä sau khi nghe tieáng phaùt ra collapse on four sides. bôûi ngöôøi, phi nhaân, hay chö Thieän: "YÙ cuûa ngöôi Töù Lieân Hoa: Four kinds of lotus—See Lieân Hoa. laø nhö theá, yù cuûa ngöôi laø nhö vaäy, taâm cuûa ngöôi Töù Lieäu Giaûn: Shiryoken (jap)—Four laø nhö theá naày. Neáu coù toû loä nhieàu ñi nöõa, thì söï toû Distinctions. loä laø nhö vaäy, khoâng phaûi gì khaùc." Loaïi Kyù Taâm (I) Boán caùch caân nhaéc trong giaùo töôùng cuûa toâng Thöù Ba laø coù loaïi khoâng toû loä baèng hình töôùng, Laâm Teá—A summary of Lin-Chi school, an cuõng khoâng toû loä sau khi nghe tieáng phaùt ra bôûi offshoot of the Ch'an: nhaân, phi nhaân hay chö Thieân, maø töï toû loä sau khi (A) Toång Quan veà Töù Lieäu Giaûn cuûa Laâm Teá — nghe tieáng roõ raøng vaø hôïp lyù, phaùt ra töø söï suy An overview of the 'Four Distinctions' of Lin- taàm, tö duy. Loaïi Kyù Taâm Thöù Tö laø coù loaïi chi: Döôùi beà maët coù veû phi lyù cuûa nhöõng coâng khoâng töï toû loä baèng hình töôùng, cuõng khoâng töï toû aùn Thieàn, thieàn sö Laâm Teá ñaõ ñaët ra moät heä loä sau khi nghe tieáng phaùt ra töø nhaân, phi nhaân vaø thoáng hay phaïm truø, neáu ngöôøi ñôøi sau tuaân chö Thieân, cuõng khoâng töï toû loä sau khi nghe tieáng theo, coù theå seõ khieán Thieàn deã hieåu hôn phaàn roõ raøng vaø hôïp lyù phaùt ra töø söï suy taàm vaø tö duy, naøo. Kyø thaät coù nhieàu heä thoáng khaùc nhau ñaõ nhöng khi chöùng ñöôïc ñònh, khoâng taàm, khoâng töù, ñöôïc caùc thieàn sö ñeà ra ñeå xeáp loaïi nhöõng coù theå bieát ñöôïc taâm ngöôøi khaùc vôùi taâm cuûa coâng aùn. Giöõa nhöõng heä thoáng ñoù, 'Töù Lieäu mình: "Tuøy yù nguyeän hôïp yù haønh cuûa vò naày, vò Giaûn' cuûa thieàn sö Laâm Teá coù theå ñöôïc xem naày seõ höôùng ñeán taâm naày. Neáu coù toû loä nhieàu ñi nhö laø hay nhaát vaø roõ reät nhaát, vaø nhôø ñoù nöõa, thôøi söï toû loä laø nhö vaäy, khoâng phaûi gì ngöôøi ta coù theå hieåu ñöôïc nhieàu coâng aùn bí khaùc."—According to the Sampasadaniya Sutta in hieåm—Beneath the surface of the seemingly the Long Discourses of the Buddha, there are four irrational Zen koans, Zen master Lin-chi ways of teaching Dhamma in regard to the telling composed a system or category which, when

followed, will make Zen more intelligible for given by Zen master Lin-chi to his disciples, later generations of Zen practitioners. As a when he said: the first distinction is matter of fact, many different systems have Subjective or snatch away the person, but been laid down by Zen masters to classify the save, or do not snatch away, the object. The koans. Among them Lin-chi's 'Four second distinction is Objective or snatch away Distinctions' may be considered as the best the object, but save (do not snatch away) the and clearest, and through them many person. The third distinction is both subjective enigmatic koans may be deciphered. and objective or snatch away both the object (B) YÙ nghóa cuûa chöõ 'Ñoaït' vaø 'khoâng ñoaït' trong and the person (both the objective and 'Töù Lieäu Giaûn' cuûa thieàn sö Laâm Teá —The subjective). The fourth distinction is neither meaning of the word 'snatch away' (save) and subjective nor objective:—Snatch away 'do not snatch' in the 'Four Distinctions' of neither the person nor the object (neither Lin-chi: Trong 'Töù Lieäu Giaûn' töø 'ñoaït nhaân' subjective nor objective). coù nghóa laø baùc boû, khöôùc töø, cöï tuyeät, phaûn (D) Söï giaûi thích chi tieát hôn veà Töù Lieäu Giaûn cuûa ñoái, hoaëc töôùc ñoaït caùi ngöôøi ñeán tham vaán chính thieàn sö Laâm Teá—Further caùc thieàn sö; trong khi töø 'khoâng ñoaït caûnh' coù inpterpretations of details of the 'Four nghóa laø khoâng phaûn ñoái lôøi noùi cuûa ngöôøi ñeán Distinctions' from Lin-chi's own words: Töù tham vaán. Töø 'caûnh' ôû ñaây bao goàm quang lieäu giaûn naøy laø nhöõng phöông phaùp maø caùc caûnh, laõnh vöïc, phaïm vi, ñoái töôïng, söï hieåu thieàn sö söû duïng ñeå xöû söï vôùi ñeä töû veà boán bieát, vaân vaân. Noùi chung, 'ñoaït nhaân chaúng trình ñoä lyù hoäi Thieàn. Chuùng ta thaáy lôøi giaûi ñoaït caûnh' coù nghóa laø phaûn ñoái hay baùc boû thích cuûa chính thieàn sö Laâm Teá trong 'Laâm ngöôøi hoûi nhöng khoâng baùc boû lôøi cuûa ngöôøi Teá Ngöõ Luïc' cuûa ngaøi. Moät hoâm, coù moät vò aáy. Ba lieäu giaûn coøn laïi coù theå ñöôïc hieåu baèng Taêng ñeán hoûi Sö: "Theá naøo laø ñoaït nhaân caùch loaïi suy töông töï—In the 'Four chaúng ñoaït caûnh?" Sö ñaùp: "Maët trôøi aám hieän Distinctions', the term 'to snatch away the phoâ gaám voùc, treû thô ruõ toùc traéng nhö mô." Vò person' means to reject, refuse, repudiate, Taêng laïi hoûi: "Theá naøo laø ñoaït caûnh chaúng disapprove, or steal away the person who ñoaït nhaân?" Sö ñaùp: "Leänh vua ñaõ haønh khaép comes to the Zen Master for instructions; thieân haï, töôùng quaân ngoaøi aûi döùt khoùi buïi." while 'not to snatch the object' or 'try to save Vò Taêng laïi hoûi: "Theá naøo ñoaït caû nhaân laãn the object' means not to disapprove the caûnh?" Sö ñaùp: "Tònh phaàn baët tin töùc, moät remark made by the person. The term object mình ôû moät nôi." Vò Taêng laïi hoûi: "Theá naøo laø here includes the scene, domain, sphere, nhaân caûnh ñeàu chaúng ñoaït?" Sö ñaùp: "Vua object, understanding, etc. Generally böôùc leân ngai, laõo queâ ca haùt."—These 'Four speaking, 'to snatch away the person but not Distinctions' are methods used by Zen to snatch (save) the object' means to Masters in dealing with their disciples on four disapprove or reject the questioner but not to different levels of Zen understanding. We can reject his remark. The other three Distinctions find Lin-chi's own explanation in his can be understood by the same analogy. Discourse. One day, a monk came and asked (C) Chi tieát veà Töù Lieäu Giaûn cuûa Laâm Teá — Zen master

Lin-chi, "What does it mean to Details of the 'Four Distinctions' of Lin-chi: snatch away the person, but save the object?" Thieàn sö Laâm Teá ñaõ ñeà ra cho caùc ñeä töû cuûa Lin-chi answered, "When the sun is bright mình khi Sö noùi. Thöù nhaát laø Chuû Quan hay flowers cover all the earth, the baby's hair ñoaït nhaân chaúng ñoaït caûnh. Thöù nhì laø Khaùch hangs down as white as snow." The monk Quan hay ñoaït caûnh chaúng ñoaït nhaân. Thöù ba asked again, "What does it mean to snatch laø caû Chuû Quan laãn Khaùch Quan hay ñoaït caû away the object, but save the person?" Lin- nhaân laãn caûnh. Thöù tö laø chaúng Chuû Quan chi answered, "The king's commands are chaúng Khaùch Quan hay chaúng ñoaït nhaân sanctioned by the nation, the general, free chaúng ñoaït caûnh—These distinctions were from smoke and dust, has gone abroad." The

monk asked, "What does it mean to snatch object." The monk asked, "What does it mean away both the person and the object?" Lin-chi to snatch away the object, but not the answered, "When no message comes from person?" Tsu-yuan replied, "In the realm of Ping and Feng, at last one is alone." The self-awareness, one does not dwell on outer monk asked again, "What, then, does it mean objects but reflects with one's mind alone. to snatch away neither the person nor the Therefore, the Zen Master should snatch object?" Lin-chi answered, "While the away the object but not the person when the emperor ascends his royal throne, old disciple is of average capacity." The monk peasants sing their songs." asked, "What does it mean to snatch away (E) Söi giaûi thích chi tieát hôn veà Töù Lieäu Giaûn cuûa both the person and the object?" Tsu-yuan thieàn sö Toå Nguyeân trong Vaïn Phaùp Qui Taâm answered, "In the realm of self-awareness, Luïc—Further inpterpretations of details of both the mind and the objects are empty; the 'Four Distinctions' from Zen master Tsu- whence, then, comes the delusion? Therefore, yuan in his book titled "Mind, the Source of the Zen Master should snatch away both the All Dharmas": Thieàn sö Toå Nguyeân, taùc giaû person and the object when the disciple is boä saùch Vaïn Phaùp Qui Taâm Luïc. Moät hoâm, coù well-endowed." The monk asked, "What, moät vò Taêng hoûi: "Theá naøo laø ñoaït nhaân then, does it mean to snatch away neither the khoâng ñoaït caûnh?" Sö ñaùp: "Trong töi chöùng person nor the object?" Tsu-yuan said, "In the phaàn, neáu haønh giaû laøm troáng khoâng ñöôïc caùi realm of self-awareness, mind naturally taâm cuûa mình thì ngoaïi caûnh coøn ngaên ngaïi gì remains as mind and objects as objects. The ñöôïc nöõa? Vì theá khi thieàn sö daïy ñeä töû thuoäc Zen Master therefore takes away neither the loaïi hai caên, thì ñoaït nhaân chöù khoâng ñoaït object nor the person when the disciple is caûnh." Vò Taêng laïi hoûi: "Theá naøo laø ñoaït caûnh highly gifted." khoâng ñoaït nhaân?" Sö ñaùp: "Trong töi chöùng (II) Trong thôøi Ñaïi Sö Dieân Thoï, ngöôøi ñôøi coøn phaàn, haønh giaû khoâng truï ngoaïi caûnh maø chæ ñang bò phaân vaân, ngôø vöïc giöõa Thieàn toâng vaø coù caùi taâm ñoäc chieáu. Vì theá khi thieàn sö daïy Tònh Ñoä, chöa bieát phaûi tu moân naøo ñeå ñöôïc ñeä töû thuoäc loaïi hai caên, thì ñoaït caûnh chöù keát quaû chaéc chaén, neân ngaøi Dieân Thoï ñaõ laøm khoâng ñoaït nhaân." Vò Taêng laïi hoûi: "Theá naøo baøi keä TÖÙ LIEÄU GIAÛN ñeå so saùnh vôùi Thieàn laø ñoaït caû nhaân laãn caûnh?" Sö

ñaùp: "Trong töi Toâng. Höõu Thieàn Voâ Tònh Ñoä, thaäp nhaân cöûu chöùng phaàn, neáu taâm vaø caûnh cuûa haønh giaû thaùc loä. AÁm caûnh nhöôïc hieän tieàn, mieát nhó ñeàu khoâng thì voïng töôûng töø ñaâu maø coù ñöôïc? tuøy tha khöù (Coù Thieàn khoâng Tònh Ñoä, möôøi Vì theá khi thieàn sö daïy ñeä töû thuoäc caên cô loaïi ngöôøi chín laïc ñöôøng. AÁm caûnh khi hieän ra, khaù, thì ñoaït caû nhaân laãn caûnh." Vò Taêng laïi chôùp maét ñi theo noù). Voâ Thieàn Höõu Tònh Ñoä, hoûi: "Theá naøo laø khoâng ñoaït caû nhaân laãn vaïn tu vaïn nhôn khöù. Ñaûn ñaéc kieán Di Ñaø, haø caûnh?" Sö ñaùp: "Trong töi chöùng phaàn, taâm saàu baát khai ngoä (Khoâng Thieàn coù Tònh Ñoä, cuûa haønh giaû töi truï nôi taâm, coøn caûnh thì töi muoân tu muoân thoaùt khoå. Vaõng sanh thaáy Di truï nôi caûnh. Vì theá khi thieàn sö daïy ñeä töû Ñaø, lo gì khoâng khai ngoä). Höõu Thieàn Höõu thuoäc caên cô loaïi cao, thì khoâng ñoaït caû nhaân Tònh Ñoä, do nhö ñaùi giaùc hoã. Hieän theá vi nhaân laãn caûnh."—Author of the book titled "Mind, sö, lai sanh taùc Phaät Toå (Coù Thieàn coù Tònh the Source of All Dharmas." One day, a monk Ñoä, nhö theâm söøng maõnh hoå. Hieän ñôøi laøm came and asked, "What does it mean to thaày ngöôøi, veà sau thaønh Phaät Toå). Voâ Thieàn snatch away the person but not snatch away Voâ Tònh Ñoä, thieát saøng tinh ñoàng truï. Vaïn (save) the object?" Tsu-yuan replied, "In the kieáp döõ Thieân sanh, moät caù nhôn y hoå (Khoâng realm of self-awareness, if one can empty Thieàn khoâng Tònh Ñoä, giöôøng saét coät ñoàng one's mind, what obstruction can be there löûa. Muoân kieáp laïi ngaøn ñôøi, chaúng coù nôi from an outer object? Therefore, when a Zen nöông töïa)—During the time of Den Suu, master teaches a disciple of low capacity, he many Buddhists were skeptical and unclear should snatch away the person but not the about the differences between Zen and

Pureland, not knowing which tradition to (C) Töù Phaät Luaân: Kim Cang Luaân vôùi A Suùc Beä practice to obtain guaranteed results; Phaät, Baûo Luaân vôùi Baûo Töôùng Phaät, Phaùp therefore, Den-Suu wrote a poem entitled Luaân vôùi A Di Ñaø Phaät, vaø Yeát Ma Luaân vôùi “Four Clarifications” to make comparisons. Nam Phaät—The four dhyani-buddhas: Vajra- Having Zen but not having Pureland, nine out Wheel with Aksobhya Buddha, Ratna-Wheel of ten cultivators will be lost. When life with Ratnasambhava Buddha, Dharma-Wheel images flash before death, in a split second, with Amitabha Buddha, and Amoghasiddhi. must follow that karma. Without Zen but (D) Töù Luaân cuûa Töù Thieân Vöông: Kim Luaân having Pureland, thousand cultivators, (vaøng), Ngaân Luaân (baïc), Ñoàng Luaân, vaø thousand find liberation. Gain rebirth, witness Thieát Luaân (saét)—The four wheels of the Amitabha Buddha, what worry is there for not Cakravartin kings: Gold wheel, Silver wheel, becoming awakened! Having Zen and having Copper wheel, and Iron wheel. Pureland, is similar to giving horns to a tiger. Töù Luaân Vöông: Boán loaïi Töù Thieân Vöông—The Present life one will be the master of men; in four kinds of Cakravartin kings—See Töù Luaân the future one will become Buddha and (D). Patriarch. Without Zen and without Pureland, Töù Luaän: Boán boä luaän noåi tieáng: Thöù nhaát laø boä iron beds and copper poles await. In tens and Trung Quaùn Luaän (boán quyeån). Thöù nhì laø boä thousands of lifetimes, having nothing to lean Baùch Luaän (hai quyeån). Thöù ba laø

boä Thaäp Nhò on. Moân Luaän (moät quyeån). Thöù tö laø boä Ñaïi Trí Ñoä Töù Linh: Boán linh vaät: long, laân, quy, phuïng— Luaän (100 quyeån)—The four famous sastras: First, The four supernatural creatures: dragon, unicorn, Pranyamula-sastratika by Nagarjuna (Long Thoï), tortoise, and phoenix. four books. Second, Sata-sastra by Töù Linh Thuù: Boán linh vaät—See Töù Linh. Devabodhisattva, two books. Third, Töù Loaïi Chuùng Sanh: Four Kinds of Sentient Dvadasanikaya-mukha-sastra by Nagarjuna, one Beings—See Töù Chuûng Chuùng Sanh. book. Fourth, Mahaprajnaparamita-sastra by Töù Loâ: Boán loaïi hoûa loø hay baøn thôø cuûa Maät Giaùo, Nagarjuna, one hundred books. moãi thöù ñeàu coù hình theå khaùc nhau: ñòa loâ (loø ñaát Töù Luaän Chöùng: Boán luaän chöùng maø ngaøi Theá hình vuoâng), thuûy loâ (loø nöôùc hình troøn), hoûa loâ (loø Thaân ñaõ trích daãn töø neàn vaên hoïc Luaän Taïng. löûa hình chöõ nhaät), vaø phong loâ (loø gioù hình baùn Trong ñoù Theá Thaân taùn ñoàng quan ñieåm cuûa Theá nguyeät)—The four furnaces, or altars of the Höõu (3) laø hôïp lyù nhaát trong soá boán luaän chöùng, duø esoteric cult, each differing in shape: earth oâng khoâng hoaøn toaøn thoûa maõn vôùi noù. Thöù nhaát laø furnace (square in shape), water furnace (round in luaän chöùng cuûa Phaùp Cöùu, baøn veà sai bieät giöõa shape), fire furnace (triangular in shape), wind phaåm loaïi hay keát quaû, nhö moät thoi vaøng coù theå furnace (half-moon in shape). ñöôïc laøm thaønh ba thöù ñoà duøng, nhöng moãi thöù Töù Luaân: Theo Caâu Xaù Luaän, coù töù luaân taïo neân vaãn giöõ y baûn chaát cuûa vaøng. Thöù nhì laø luaän theá giôùi—According to the Kosa Sastra, there are chöùng cuûa Dieäu AÂm, baøn veà sai bieät töôùng daïng four wheels on which the earth rests: hay kieän toá, nhö cuøng moät coâng vieäc coù theå ñaït (A) Ñaïi Ñòa Töù Luaân: hö khoâng luaân, thuûy luaân, ñeán ñöôïc baèng ba nhaân coâng khaùc nhau. Thöù ba laø phong luaân, vaø kim luaân—The four wheels on luaän chöùng cuûa Theá Höõu, baøn veà sai bieät nhieäm vuï which the earth rests: the space wheel, the hay vò trí, nhö trong keá toaùn, cuøng moät con soá coù water wheel, the wind (air) wheel, and the theå ñöôïc duøng ñeå dieãn taû ba giaù trò khaùc nhau, ví metal wheel. duï nhö moät ñôn vò soá coù theå laø moät hay chæ cho 10, (B) Boán hình töôïng cuûa töù luaân: maøu vaøng quan hay cho 100 (1 meùt=10 deci-meùt=100 centi-meùt). heä tôùi vaøng hay kim loaïi, maøu traéng vôùi nöôùc, Theo luaän chöùng naày thì ta coù theå ñöa ra nhieàu giaù maøu ñoû vôùi löûa, vaø maøu ñen vôùi gioù —Four trò khaùc nhau cho moãi moät trong ba thôøi (quaù khöù, images with wheels: yellow associated with vò laïi, vaø hieän taïi): vò lai laø giai ñoaïn chöa hieän metal or gold, white with water, red with fire, haønh, hieän taïi laø giai ñoaïn ñang hieän haønh thöïc söï, and black with wind. vaø quaù khöù laø giai ñoaïn maø hieän haønh ñaõ chaám

döùt. Do bôûi nhöõng sai bieät veà giai ñoaïn, neân ba theâm vaøo moät taùc phaåm thöù tö cuûa Ngaøi Long Thoï, thôøi phaân ly roõ reät, vaø taát caû caùc phaùp trong ñoù ñeàu ñoù laø Ñaïi Trí Ñoä Luaän, trong ñoù chuùng ta thaáy laø nhöõng thöïc theå coù thöïc. Do ñoù coù coâng thöùc raèng oâng thieát laäp quan ñieåm “Nhaát Nguyeân” cuûa “Tam Theá Thöïc Höõu, Phaùp Theå Haèng Höõu” (ba mình moät caùch xaùc quyeát hôn trong baát cöù taùc giai ñoaïn cuûa thôøi gian ñeàu coù thöïc

vaø do ñoù thöïc phaåm naøo khaùc. Vì Tam Luaän hay Töù Luaän ñeàu töø theå cuûa taát caû caùc phaùp ñeàu lieân tuïc laø thöïc höõu). tay Ngaøi Long Thoï, neân khuynh höôùng toång quaùt Thöù tö laø luaän chöùng cuûa Giaùc Thieân, sai bieät veà cuûa nhöõng luaän chöùng sieâu hình cuõng gaàn gioáng quan ñieåm hay töông quan; nhö moät ngöôøi ñaøn baø nhau. Tuy nhieân, khi Tam Luaän Toâng chieám öu coù theå cuøng moät luùc vöøa laø con gaùi, laø vôï vaø baø theá hôn, Töù Luaän toâng ñaønh nhöôïng boä vaø maát meï, tuøy theo söï töông quan vôùi meï, vôùi choàng hay haún khoûi moâi tröôøng tranh luaän taùnh khoâng—The vôùi con cuûa mình—The four arguments which Four-Sastra Sect, which formed during the Sui Vasubandhu quoted from the Exegetic Literature. dynasty, its doctrines based on those four sastras Vasubandhu prefers Vasumitra's opinion (3) as composed by Nagarjuna and Devabodhisattva. As the best of the four arguments though he was not the Madhyamika School is much inclined to be entirely satisfied with it. First, Dharmatrata's negativistic idealism, there arose the more argument from the difference of kind or result, as positive Four-Treatise School or Shih-Lun which a gold piece may be made into three different adds a fourth text by Nagarjuna, namely, the articles, yet each retains the real nature of gold. Prajnaparamita Sastra in which we see that he Second, Shosa's argument from the difference of establishes his monistic view much more mark or factor as the same service can be affirmatively than in any other text. Because all obtained from three different employees. Third, being from Nagarjuna's hand, the general trend of Vasumitra's argument from the difference of metaphysical argument is much the same. function or position in accounting where the same However, as the Madhyamika School carried the numeral may be used to express three different day, the Four Treatise School gave way to it and values, for instance, the numeral one may by 1 or soon disappeared from the arena of Sunyata the index of 10 or of 100 (1 meter=10 controversy. decimeters=100 centimeters). According to this Töù Luaät Nguõ Luaän: Boán Luaät Naêm Luaän—The argument, it is possible to give different values to four Vinaya and the five Sastras: each of the three periods of time, the future is the (A) Boán boä Luaät lôùn trong Phaät giaùo. Thöù nhaát laø stage which has not come to function, the present Thaäp Tuïng Luaät. Boä Thaäp Tuïng Luaät ñöôïc is the actually functioning stage, and the past is Ngaøi Phaät Nhöôïc Ñaø La ñôøi Haäu Taàn dòch ra the stage in which the function has come to an Hoa Ngöõ goàm 61 quyeån. Thöù nhì laø Töù Phaàn end. Owing to the differences in stages, the three Luaät. Boä Töù Phaàn Luaät ñöôïc Ngaøi Phaät Ñaø periods are distinctly separate, and all things or Da Xaù ñôøi Dieâu Taàn dòch ra Hoa Ngöõ 60 elements in them are real entities. Hence the quyeån. Thöù ba laø Taêng Kyø Luaät. Boä Taêng Kyø formula: "The three periods of time, are real and Luaät ñöôïc Ngaøi Phaät Ñaø Baït Ñaø La ñôøi Ñoâng so is the entity of all elements at any instant." Taán dòch ra Hoa ngöõ, 40 quyeån. Thöù tö laø Nguõ Fourth, Buddhadeva' argument from the Boä Luaät. Sa Di Taéc Boä Hoøa Heâ Nguõ Phaàn difference of view or relation, as a woman can at Luaät (Mahisasaka-nikaya-pancavargavinaya). once be daughter, wife, and mother according to Boä Nguõ Boä Luaät do Ngaøi Phaät Ñaø Thaäp ñôøi the relation she

holds to her mother, her husband, Toáng dòch ra Hoa ngöõ, 30 quyeån—The four and her child. Vinaya or disciplinary regulations in Töù Luaän Toâng: Four-Discourse school—Töù Luaän Buddhism. First, Sarvastivada-version, Toâng ñöôïc thaønh laäp vaøo ñôøi nhaø Tuøy, chuû thuyeát translated into Chinese in 61 books by döïa treân boä Töù Luaän ñöôïc soaïn bôûi Ngaøi Long Punyatara. Second, Dharmagupta's version, Thoï vaø Ñeà Baø Boà Taùt. Vì luùc aáy Tam Luaän Toâng translated into Chinese by Buddhayasas in 60 quaù thieân troïng veà duy taâm luaän phuû ñònh, neân naûy books. Third, Samghika-version or leân moät phaùi tích cöïc laø Töù Luaän Toâng, baè ng caùch Mahasamghika-version, translated into

Chinese in 40 books by Buddhabhadra. aùch, ly höõu aùch, ly kieán aùch, vaø ly voâ minh aùch— Fourth, Mahisasaka-version, translated into According to the Sangiti Sutta in the Long Chinese in 30 books by Buddhajiva. Discourses of the Buddha, there are four (B) Nguõ Luaän: The five great sastras—See Nguõ unyokings: unyoking from sensuality, unyoking Boä Ñaïi Luaän. from becoming, unyoking from wrong views, and Töù Löïc: Four powers. unyoking from ignorance. (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä Töù Ma: Trong Phaät giaùo, ma noùi veà nhöõng thöù Kinh, coù boán löïc: tinh taán löïc, nieäm löïc, ñònh chöôùng ngaïi cho vieäc giaùc ngoä. Coù boán loaïi ma löïc, vaø tueä löïc—According to the Sangiti chính: ma nguõ uaån, ma phieàn naõo, ma töû, vaø ma Sutta, there are four powers: energy, thieân—In Buddhism, demons refer to obstructions mindfulness, concentration, and wisdom. of enlightenment—There are four major sources (B) Boán loaïi löïc giuùp ta ñaït ñöôïc giaùc ngoä. Thöù of distraction and delusion: the demons of the nhaát laø Töi löïc hay töï mình tinh taán duõng maõnh mind-body clusters (form, sensation, perception, phaùt taâm Boà Ñeà. Thöù nhì laø Tha löïc. Do löïc condition, consciousness), the demons of giaùo giôùi cuûa ngöôøi khaùc taùc ñoäng vaøo neân afflictions, the demons of death, and the demons phaùt taâm Boà Ñeà. Thöù ba laø Nhaân Löïc. Nhôø of heaven (wish to be in the realm of desire and thieän nghieäp löïc töø quaù khöù maø ñôøi nay phaùt thus blocks transmundane goodness). taâm Boà Ñeà. Thöù tö laø Phöông Tieän Löïc. Do Töù Ma Thaát: Sima (skt)—Bieät truï cuûa chö Taêng löïc töø hoaøn caûnh beân ngoaøi hay töø nhöõng Ni vaø khaùch thaäp phöông—A boundary, a phöông tieän thieän xaûo maø phaùt taâm Boà Ñeà — separate dwelling or dwellings for monks and Four powers for attaining enlightenment. visitors. First, independent personal power. Second, Töù Maõ: Four horses—Ñöùc Phaät traû lôøi moät ngöôøi power derived from others. Third, power of ngoaïi ñaïo, thí duï thöù 32 cuûa Voâ Moân Quan. Moät past good karma. Fourth, power arising from keû ngoaïi ñaïo baïch Phaät: "Khoâng hoûi leõ höõu ngoân, environment. khoâng hoûi leõ voâ ngoân." Ñöùc Phaät khoâng noùi gì vôùi Töù Löông Döôïc: The four good physicians or ngoaïi ñaïo laïi traû lôøi caâu hoûi cuûa ngaøi A Nan. Ngaøi medicines—See Töù Thaùnh Haønh and Töù Y (A). noùi cho A Nan bieát vò ngoaïi ñaïo naøy vaø chuyeän Töù Löu: Boán doøng suy töôûng, töùc nhöõng thöù phieàn con ngöïa laø muoán noùi ñieàu gì? Neáu haønh giaû coù ñuû naõo khieán chuùng sanh troâi daïc, chìm ñaém trong nhaïy caûm thì ngay ñaây seõ caûm nhaän ñöôïc boùng roi doøng thaùc luaân hoài sanh töû. Thöù nhaát

laø Kieán Löu, cuûa ñöùc Phaät. Ngaøi ñang vung roi nhaèm ñeán ai? taø kieán hay nhöõng suy töôûng aûo aûnh hay kieán hoaëc Ñeán A Nan hay laø baïn? Toân chæ cuûa coâng aùn "Töù cuûa tam giôùi. Thöù nhì laø Duïc Löu hay suy töôûng Maõ" naøy quan troïng ôû choã tænh ngoä. Caâu hoûi cuûa duïc voïng hay caùc hoaëc cuûa duïc giôùi. Thöù ba laø ngoaïi ñaïo laø "Ñaïo nhö theá naøo laø coù lôøi. Ñaïo nhö Höõu Löu hay suy töôûng veà söï coù cuûa ñôøi soáng hay theá naøo laø khoâng lôøi?" Haønh giaû tu Thieàn neân luoân cuûa baùo sinh töû chaúng maát. Thöù tö laø Voâ Minh Löu nhôù lôøi ñöùc Phaät daïy trong Kinh Ñaïi Baùt Nieá t Baøn, hay suy töôûng meâ muoäi hay voâ minh cuûa tam coù boán loaïi ngöïa ñeå ví vôùi boán loaïi Tyø Kheo. Loaïi giôùi—Four currents that carry the thinking along. ngöïa hay nhaát laø loaïi cöù theo boùng soi maø dong These are the defilements that sweep away the ruoåi, nhanh chaäm taû höõu tuøy theo yù chuû. Loaïi ngöïa wholesome dharmas and cause sentient beings to thöù nhì laø loaïi roi chaïm loâng ñuoâi, xeùt yù ngöôøi drift and drown in the torrential stream of cöôõi maø theo yù ñoù. Loaïi ngöïa thöù ba laø loaïi roi voït Samsara. First, wrong views, or the ilusion of chaïm vöøa phaûi laø laøm theo yù chuû. Loaïi ngöïa thöù tö seeing things as they seem, not as they really are. laø loaïi phaûi laáy vuøi saét ñaâm vaøo thaân thaáu ñeán taän Second, desires, or thinking of desires. Third, xöông môùi chòu laøm theo yù chuû. Vò ngoaïi ñaïo samsaric existence, or thinking of existence or trong coâng aùn ñaõ saùng toû ñieàu gì? Chuùng ta ñaõ life. Fourth, ignorance, or Unenlightened thinking hieåu caùi gì? Möùc ñoä nhaïy caûm cuûa con ngöïa ñoái or condition. vôùi caây roi quaát vaøo da noù seõ quyeát ñònh noù chaïy Töù Ly AÙch: Four unyokings—Theo Kinh Phuùng nhanh khi naøo vaø höôùng veà choã naøo. Vaäy thì, Tuïng trong Tröôøng Boä Kinh, coù boán ly aùch: ly duïc chuùng ta nhaïy caûm ñöôïc bao nhieâu ñoái vôùi söï thaät

sanh, laõo, beänh, töû? Cuoäc ñôøi chuùng ta ñang soáng Töù Maãu: Boán Phaät maãu ôû boán phöông theo truyeàn laø voâ thöôøng, taát caû chuùng ta ñeàu ñang theå nghieäm thoáng Maät toâng—Four female Buddhas in the voâ thöôøng trong moïi luùc. Chuùng ta nhaïy caûm ñöôïc Tantric tradition—See Töù Phaät Maãu. bao nhieâu neáu khoâng thaáu ñaït taän xöông tuûy ñoái Töù Meâ: See Töù Chaáp. vôùi caûm thoï voâ thöôøng, thì chuùng ta khoâng phaûi laø Töù Minh: Boán thöù minh cuûa moät vò Phaät hay moät con ngöïa gioûi chæ nhìn thaáy boùng roi laø laäp töùc vò Boà Taùt: Caâu Minh, Taùc Minh (saùch minh), Toûa phoùng ñi. Voâ thöôøng laø söï bieán ñoåi thaät söï, laø soáng Minh, vaø Linh Minh—Four Shingon emblems, cheát, leân xuoáng, sinh dieät. Chuùng ta laõnh hoäi theá aids to Yoga-possession by a Buddha or naøo vôùi vieäc chuùng ta chæ soáng ñöôïc moät khoaûnh Bodhisattva: A hook, for summoning; a cord, for khaéc ngay baây giôø ñaây? Neáu chuùng ta khoâng saùng leading; a lock, for firmly holding; and a bell, for toû ñöôïc ñieàu naøy laø chuùng ta khoâng hieåu ñöôïc voâ the resultant joy. thöôøng—The Buddha Responds to an Outsider Töù Minh Gia: Phaùi chính thoáng cuûa toâng Thieân (even the fine horse who runs at the shadow of the Thai—Ssu-Ming school in the direct line of T’ien- whip), example 32 of the Wu-Men-Kuan: "I do T’ai. not ask for the spoken; I do not ask for the Töù Minh Sôn: Daõy nuùi ôû Ninh Phuï nôi coù theå thaáy unspoken." Although the

Buddha was silent to the ñöôïc Töù Minh: Nhöït Sôn, Nguyeät Sôn, Tinh Sôn, non-Buddhist, he spoke to Ananda. What is the vaø Ñaïi Huøng Tinh Sôn—A mountain range in Buddha telling Ananda about the non-Buddhist Ningpo perfecture where the four emblems are and the horse? When you are sensitive enough, clearly seen: the Sun, the Moon, the Stars, and the you can feel the whip of Sakyamuni Buddha. Who Constellations. is he whipping? Is it Ananda? Or you? The Töù Minh Toân Giaû: Phaùp Tri Leã ñôøi nhaø Toáng, ôû teaching of this koan has to do with the nuùi Töù Minh hoaèng truyeàn chaùnh phaùp cuûa toâng importance of awakening. The non-Buddhist is Thieân Thai, coù hieäu laø Toân Giaû Töù Minh—Chih-Li asking, "What kind of way is with words, without of the Sung dynasty is known as the honoured one words?" Zen practitioners should always of the Ssu-Ming—See Thieân Thai Toâng. remember the Buddha's teachings in the Maha- Töù Minh Vöông: Boán vò thieân vöông hoä phaùp Parinirvana Sutra, there are four kinds of horses, trong caùc töï vieän—The four deva kings of the four likened to four classes of monks. The first ones quarters (guardians in a monastery)—See Töù are those that respond to the shadow of the whip. Thieân Vöông. The second ones are those that respond to the Töù Moân: Boán moân hay boán tröôøng phaùi: Thöù nhaát lightest touch of the whip. The third ones are laø Höõu Moân. Tam taïng Giaùo cho raèng theá giôùi those that respond to the mild application of the hieän töôïng coù thaät. Thöù nhì laø Khoâng Moân. Thoâng whip. The fourth ones are those that need the spur giaùo cho raèng theá giôùi hieän töôïng khoâng coù thaät. to bite the bone. What did the non-Buddhist see? Thöù ba laø Dieäc Höõu Dieäc Khoâng Moân. Bieät giaùo What do we see? The horses run according to cho raèng theá giôùi hieän töôïng cuõng laø höõu maø cuõng their sensitivity to the whip. How sensitive are we laø khoâng. Thöù tö laø Phi Höõu Phi Khoâng Moân. Vieân to birth, old age, illness, and death as the very fact giaùo cho raèng theá giôùi hieän töôïng chaúng phaûi höõu of reality? We are living this life of maø cuõng chaúng phaûi khoâng—The four doors, or impermanence, all experiencing it this very schools of thought, or theories: First, the moment. How sharply are we sensing it? And if phenomenal world is real. Second, the we do not feel it deep within our own bones, we phenomenal world is unreal. Third, the are not the horse who runs at the shadow of the phenomenal world is both real and unreal. Fourth, whip. Impermanence is the reality of change, the the phenomenal world is neither real nor unreal. reality that is birth and death, rise and fall, Töù Moân Du Quaùn: Ñöùc Phaät Thích Ca khi coøn laø creation and extinction. How are we truly Thaùi Töû Taát Ñaït Ña, do chôi thaêm boán cöûa thaønh appreciating this very moment, which may be the maø nhìn thaáy boán caûnh khoå: sanh, laõo, beänh, vaø only moment we are living? If we do not see this, töû—The four distresses observed during his we do not understand impermanence. wandering by the Buddha when he was a prince:

birth, old age, sickness (disease), and death. Phaät tri kieán ñoù chæ laø töï taâm cuûa oâng, laïi khoâng coù Töù Moân Maät Giaùo: Boán giai ñoaïn tu haønh trong Phaät naøo khaùc; vì taát caû chuùng sanh töï che phuû caùi Maät toâng: Thöù nhaát laø Phaùt Taâm (xuaát gia) bao quang minh, tham aùi traàn caûnh, ngoaøi thì duyeân

goàm Ñoâng Khai (lieân heä vôùi phöông Ñoâng) vaø vôùi ngoaïi caûnh, trong taâm thì laêng xaêng, cam chòu Xuaân OÂn (lieân heä vôùi muøa Xuaân aám aùp). Thöù nhì loâi cuoán, lieàn nhoïc Ñöùc Theá Toân kia töø trong tam laø Tu Haønh bao goàm Nam Tu Haønh (lieân heä vôùi muoäi maø daäy, duøng bao nhieâu phöông tieän noùi ñeán phöông Nam) vaø Thò Haï Nhieät (lieân heä vôùi muøa ñaéng mieäng, khuyeân baûo khieán caùc oâng buoâng döùt Haï noùng nöïc). Thöù ba laø Boà Ñeà (Giaùc ngoä ñaïo Boà chôù höôùng ra ngoaøi tìm caàu thì cuøng Phaät khoâng Ñeà) bao goàm Taây Ngoä (lieân heä vôùi phöông Taây) hai, neân noùi khai Phaät tri kieán. Toâi cuõng khuyeân vaø Thu Laõnh (lieân heä vôùi muøa Thu maùt meõ). Thöù taát caû caùc ngöôøi neân thöôøng khai tri kieán Phaät ôû tö laø Nieát Baøn bao goàm Baéc Nieát Baøn (lieân heä vôùi trong taâm cuûa mình. Ngöôøi ñôøi do taâm taø, ngu meâ phöông Baéc) vaø Nhaäp Ñoâng Haøn (lieân heä vôùi taïo toäi, mieäng thì laønh taâm thì aùc, tham saân taät ñoá, Ñoâng muøa laïnh leõo)—The four stages in esoteric sieåm nònh, ngaõ maïn, xaâm phaïm ngöôøi haïi vaät, töi symbolism: First, the stage of Initiation which is khai tri kieán chuùng sanh. Neáu ngay chaùnh taâm, associated with the East and also associated with thöôøng sanh trí hueä, quaùn chieáu taâm mình, döøng aùc the warm season. Second, the stage of laøm laønh, aáy laø töi khai tri kieán Phaät. Caùc oâng phaûi development which is associated with the South moãi nieäm khai tri kieán Phaät, chôù khai tri kieán and also associated with the hot season. Third, the chuùng sanh. Khai tri kieán Phaät töùc laø xuaát theá, khai stage of enlightenment which is associated with tri kieán chuùng sanh töùc laø theá gian. Neáu oâng chæ the West and also associated with the season of nhoïc nhaèn chaáp vieäc tuïng nieäm laøm coâng khoùa thì coolness. Fourth, the stage of Nirvana which is naøo khaùc con traâu ly meán caùi ñuoâi cuûa noù!”— associated with the North and also associated with According to the Dharma Jewel Platform Sutra, the cold season. the Sixth Patriarch taught: “Good Knowing Töù Moân Nieäm Phaät: Boán phaùp nieäm Phaät: Thaät Advisors! If you can live among marks and yet be Töôùng Nieäm Phaät, Phaùp Quaùn Töôûng Nieäm Phaät, seaprate from it, then you will be confused by Quaùn Töôïng Nieäm Phaät, vaø Trì Danh Nieäm neither the internal nor the external. If you Phaät—Four methods of Buddha Recitation: Real awaken to this Dharma, in one moment your mind Mark’ or ‘Self-Nature’ Buddha Recitation, will open to enlightenment. The knowledge and Contemplation by Thought Recitation, vision of the Buddha is simply that. The Buddha is Contemplation of an Image Recitation, and Oral enlightenment. There are four divisions. First, Recitation. opening to the enlightened knowledge and vision. Töù Moân Tam Muoäi: See Töù Chuûng Tam Muoäi. Second, demonstrating the enlightened Töù Moân Tri Kieán Phaät: Four divisions of the knowledge and vision. Third, awakening to the Enlightened Knowledge—Theo Kinh Phaùp Baûo enlightened knowledge and vision. Fourth, Ñaøn, Luïc Toå Hueä Naêng ñaõ daïy: “Naày thieän tri entering the enlightened knowledge and vision. If thöùc! Neáu hay nôi töôùng maø lìa töôùng, nôi khoâng you listen to the opening and demonstrating of the maø lìa khoâng thì trong ngoaøi chaúng meâ. Neáu ngoä Dharma, you can easily awaken and enter. That is ñöôïc phaùp naày, moät nieäm taâm

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

knowledge and vision is simply your own mind, there are four types of doubts: doubts of the for there is no other Buddha. But, because living body, doubts of life, doubts of self, and doubts beings cover their brilliance with greed and with about Transgressions. the love or states of defilement, external 2) Catuririya-pattha (p)—Iriya-patha (skt)—Four conditions and inner disturbance make slaves of bodily postures—See Töù Oai Nghi. them. That troubles the World-Honored One to Töù Nghieäp: Four kinds of kamma—Theo Kinh rise from Samadhi, and with various reproaches Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán loaïi and expedients, he exhorts living beings to stop nghieäp: haéc nghieäp haéc baùo, baïch nghieäp baïch and rest, not to seek outside themselves, and to baùo, haéc baïch nghieäp haéc baïch baùo, vaø phi haéc phi make themselves the same as he is. That is called baïch nghieäp phi haéc phi baïch baùo (ñöa ñeán söï taän 'Opening the knowledge and vision of the dieät caùc nghieäp)—According to the Sangiti Sutta Buddha.' I, too, am always exhorting all people to in the Long Discourses of the Buddha, there are open to the knowledge and vision of the Buddha four kinds of kamma: black kamma, or evil deeds within their own minds. The mind of worldly with black results; bright kamma with bright people are deviant. Confused and deluded, they result; black-and-bright kamma with black-and- commit offenses. Their speech may be good, but bright result; and kamma that is neither black nor their minds are evil. They are greedy, hateful, bright, with neither black nor bright result, leading envious, given over flattery, deceit, and to the destruction of kamma. arrogance. They oppress one another and harm Töù Ngoaïi Y: Boán thöù y ngoaïi: Y thöôïng (y vai living creatures, thus they open not the knowledge traùi), y thaát ñieàu, y trung, vaø y nhaäp chuùng—Four and vision of Buddha, but that of living beings. If outer robes: Upper robe, seven-strip robe, middle you can with an upright mind constantly bring robe, and robe for going among the Sangha. forth wisdom, contemplating and illuminating your Töù Ngung Töù Haïnh Boà Ñoùa: Boán vò nöõ thò giaû own mind, and if you can practice the good and cuûa Ngaøi Ñaïi Nhaät Nhö Lai treân Kim Cang Giôùi — refrain from evil, you, yourself will

open to the The four female attendants on Vairocana in the knowledge and vision of the Buddha. In every Vajradhatu—See Töù Ba La Maät Boà Taùt. thought you should open up the knowledge and Töù Nguyeän: Töù Thaéng Xöù—Four kinds of vision of the Buddha; do not open up to the resolve—Theo Kinh Phuùng Tuïng trong Tröôøng Boä knowledge and vision of living beings. To be open Kinh, coù boán nguyeän: Tueä Thaéng Xöù, Ñeá Thaéng to the knowledge and vision of the Buddha is Xöù, Xaû Thaéng Xöù, vaø Chæ Töùc Thaéng Xöù — transcendental; to be open to the knowledge and According to the sangiti Sutta in the Long vision of living beings is mundane. If you exert Discourses of the Buddha, there are four kinds of yourself in recitation, clinging to it as a resolve: gaining wisdom, gaining truth, gaining meritorious exercise, how does that make you relinquishment, and gaining tranquility. different from a yak who loves his own tail?" Töù Nguyeät: Asadha (skt)—Thaùng thöù tö—The Töù Moân Xuaát Du: Nhöõng cuoäc ñi chôi ngoaïi fourth month. thaønh xuaát phaùt töø boán coång—Excursions out of Töù Nguyeät Baùt Nhaät: Ngaøy taùm thaùng tö, ngaøy four gates—See Töù Moân Du Quaùn. Ñaûn Sanh cuûa Ñöùc Phaät—The eighth of the fourth Töù Muïc Töông Coá: Boán maét nhìn nhau, chæ cho moon, the Buddha's birthday. söï truyeàn taâm aán giöõa thaày vaø troø—To see eye to Töù Nhaõn: Boán löïc thò giaùc cuûa chö Boà Taùt, cuõng eye. In Zen, the term means the transmission of gioáng nhö Nguõ Nhaõn ngoaïi tröø phaàn cuoái cuøng laø the mind seal from a master to a student. Phaät Nhaõn—The four powers of sight of Töù Nghi: Bodhisattvas. They are similar to that (five 1) Theo Thöôïng Toïa Thích Haûi Quang trong Thô powers of sight of) a Buddha, except the last one, Gôûi Ngöôøi Hoïc Phaät, coù boán thöù nghi: nghi veà the Buddha-eye—See Nguõ Nhaõn. thaân, nghi veà maïng, nghi veà ngaõ, vaø nghi veà Töù Nhaân Duyeân: Theo Kinh Laêng Giaø, coù boán toäi—According to Venerable Thích Haûi nhaân duyeân: Thöù nhaát laø Nhaân Duyeân hay luaät Quang in the Letters to Buddhist Followers, toång quaùt veà nhaân duyeân. Thöù nhì laø Thöù Ñeä

Duyeân (Ñeä Voâ Giaùn Duyeân) hay ñieàu kieän ñieàu duy coù Nhaát Phaät Thöøa. Thöù nhì laø Haønh Nhaát. ñoäng söï dieãn tieán cuûa caùc söï kieän. Thöù ba laø Sôû Chæ chuyeân nhaát thöïc haønh theo Boà Taùt ñaïo. Thöù Duyeân Duyeân hay ñieàu kieän trôû thaønh moät ñoái ba laø Nhaân Nhaát. Ngöôøi chæ y theo Phaät tri kieán töôïng cuûa nhaän thöùc. Thöù tö laø Taêng Thöôïng maø tu haønh, ngöôøi ñoù chæ laø Boà Taùt. Thöù tö laø Lyù Duyeân hay hay ñieàu kieän toái cao—According to Nhaát. Lyù sôû chöùng chæ laø moät lyù thöïc töôùng cuûa the Lankavatara Sutra, there are four Causations caùc phaùp—According to the T'ien-T'ai sect in the (Hetupratyaya): First, the general law of causation Lotus sutra, there are four "ones" or four kinds of (hetupratyaya-hetu). Second, condition governing unity: First, its teaching of one vehicle. Second, its the succession of events (samanantara-hetu). sole bodhisattva procedures. Third, its men all and Third, condition becoming an object of cognition only as bodhisattvas. Fourth, its one ultimate truth (alambana-hetu). Fourth, the supreme condition of the reality of all existence. (karana-hetu). Töù Nhaät: Catvarah-suryah (skt)—Boán maët trôøi Töù Nhaân Quaùn Theá: Boán haïng ngöôøi

quaùn saùt veà (trong Phaät giaùo): Maõ Minh Boà Taùt, Ñeà Baø Boà theá gian hay boán caùch nhìn veà nhaân theá: phaøm phu Taùt, Long Thoï Boà Taùt, vaø Cöu Ma La Baït Ñaø — höôûng thuï voâ taâm chaúng chuùt giaùc tri; thanh vaên The four suns (in Buddhism): Asvaghosa, duyeân giaùc nhìn theá gian khoù chòu nhö nhìn caên Devabodhisattva, Nagarjuna, and Kumaralabdha. nhaø löûa ñang röïc chaùy; Boà Taùt nhìn theá gian laø Töù Nhieáp Boà Taùt: Töù Chuùng Boà Taùt—Chæ boán vò khoâng nhö moät ñoùa hoa troáng roãng hay hoa khoâng; Boà Taùt trong Kim Cang Giôùi vôùi boán ñöùc hoùa tha: vaø giaùc taâm töùc Phaät (chö Phaät quan saùt thaáy tam Kim Cang caâu Boà Taùt, Kim Cang Saùch Boà Taùt, giôùi chæ laø taâm)—The world from four points of Kim Cang Toûa Boà Taùt, vaø Kim Cang Kinh Boà view: men thoughtlessly view the world as Taùt—The four Bodhisattvas in the Vajradhatu pleasure place to live; sravakas and pratyeka- whose office is to convert or transform the living: buddhas uneasily view the world as a burning Bodhisattva with the Hook, Bodhisattva with the house; Bodhisattvas view the world as an empty Rope, Bodhisattva with the Chain, and flower; and Buddhas view the world as mind (all Bodhisattva with the Bell. things being for or of intelligent mind). Töù Nhieáp Phaùp: Catvari-samgraha-vastuni Töù Nhaäp Thai: Four ways of descent into the (skt)—Shi-Shobo (jap)—Four all embracings— womb—Theo Kinh Phuùng Tuïng trong Tröôøng Boä Four elements of popularity—Boán phaùp ñeå daãn Kinh, coù boán caùch nhaäp thai: khoâng tænh giaùc nhaäp daét chuùng sanh: boá thí (cho nhöõng thöù maø ngöôøi maãu thai, khoâng tænh giaùc truù maãu thai, khoâng tænh khaùc caàn haàu giuùp hoï coù ñöôïc yeâu thöông vaø hieåu giaùc xuaát maãu thai; tænh giaùc nhaäp maãu thai, thoâng chaân lyù), aùi ngöõ (tuøy theo caên taùnh cuûa khoâng tænh giaùc truù maãu thai, khoâng tænh giaùc xuaát chuùng sanh maø duøng lôøi leõ toát laønh ñeå daãn daét hoï maãu thai; tænh giaùc nhaäp maãu thai, tænh giaùc truù vaøo con ñöôøng ñaïo ñöùc), lôïi haønh (khôûi thieän haønh maãu thai, khoâng tænh giaùc xuaát maãu thai; tænh giaùc veà thaân khaåu yù ñeå laøm lôïi cho ngöôøi khaùc ñeå hoï nhaäp maãu thai, tænh giaùc truù maãu thai, tænh giaùc nhieáp thuï chaân lyù), ñoàng söï (tuøy söï öa thích cuûa xuaát maãu thai—According to the Sangiti Sutta in chuùng sanh maø cuøng hôïp taùc laøm vieäc vôùi nhau ñeå the Long Discourses of the Buddha, there are four giuùp daãn daét hoï ñi vaøo chaân lyù)—Four ways of ways of descent into the womb: one descends into leading human beings to emancipation or four the mother’s womb unknowing, stays there bases of popularity: giving (giving unsparingly unknowing, and leaves it unkmowing; one enters what others need in order to lead them to love and the womb knowing, stays there unknowing, and receive the truth), pleasant speech (kind words leaves it unknowing; one enters the womb which help beings love and receive the truth), knowing, stays there knowing, and leaves it beneficial conduct (conduct profitable to others, unknowing; one enters the womb knowing, stays beneficial conduct which helps others love and there knowing, leaves it knowing. receive the truth), and engaging in the same work Töù Nhaát: Four kinds of unity—Theo toâng Thieân (cooperation with and adaptation of oneself to Thai giaûi thích qua Kinh Phaùp Hoa, coù boán thöù

others, to lead them into the truth). duy nhaát: Thöù nhaát laø Giaùo Nhaát. Giaùo thuyeát chæ Töù Nhieáp Thaân: The body of four integrative

methods—Vôùi thaân töù nhieáp, chö Boà Taùt chaúng boû concentration of investigation accompanied by taát caû chuùng sanh—With the body of four effort of deep thinking. integrative methods, Bodhisattvas do not abandon Töù Nieäm Chaâu: Boán loaïi nieäm chaâu: haï phaåm, sentient beings—See Töù Nhieáp Phaùp. trung phaåm, toái thaéng phaåm, vaø thöôïng phaåm— Töù Nhö Thöïc Quaùn: A meditation method on the The four classes of “prayer-beads”: lower four good roots—See Töù Thieän Caên. (numbering 27), middle (numbering 54), superior Töù Nhö YÙ Tuùc: Catvari-riddhipadah (skt)— (numbering 108), and most superior (numbering Rddhipada (skt)—Iddhipada (p)—Töù Thaàn Tuùc 1.080). (boán ñieàu neân bieát ñuû): Thöù nhaát laø Duïc Nhö YÙ Töù Nieäm Truù: The four basic subjects of Buddhist Thaàn Tuùc (Duïc Thaàn Tuùc) hay mong muoán phaùt meditation—Theo Thieàn Sö Thích Nhaát Haïnh trieån thaàn thoâng nhö yù. Vò Tyø Kheo tu taäp duïc thaàn trong phaàn giaûi Kinh Baùt Ñaïi Nhaân Giaùc, thì ñoaïn tuùc, caâu höõu vôùi tinh taán thöïc hieän Duïc Thieàn kinh noùi veà ñieàu giaùc ngoä thöù nhaát laø ñoaïn kinh Ñònh. Thöù nhì laø Nieäm Nhö YÙ Thaàn Tuùc (Taâm thuyeát minh veà pheùp “Töù Nieäm Truù.” Töù nieäm truù Thaàn Tuùc) hay mong muoán ghi nhôù phaûi thöïc haønh laø boán pheùp thieàn quaùn caên baûn cuûa ñaïo Phaät, laø chaùnh phaùp. ÔÛ ñaây vò Tyø Kheo tu taäp taâm thaàn tuùc söï nhôù nghó thöôøng tröïc veà boán ñaëc tính cuûa thöïc caâu höõu vôùi tinh taán thöïc hieän Taâm Thieàn Ñònh. höõu: voâ thöôøng, khoå khoâng, voâ ngaõ vaø baát tònh. Thöù ba laø Tinh Taán Nhö YÙ Thaàn Tuùc (Caàn Thaàn Neáu chuùng ta bieát quaùn saâu vaøo nhöõng thöù naày Tuùc) hay tinh taán thöïc chöùng thaàn thoâng. ÔÛ ñaây vò moät caùch caàn maãn thì coù theå daàn daàn thoaùt ly ñöôïc Tyø Kheo tu taäp caàn thaàn tuùc caâu höõu vôùi tinh taán theá giôùi sinh töû. Thöù nhaát laø Voâ Thöôøng hay baûn thöïc hieän Tinh Taán Thieàn Ñònh. Thöù tö laø Tö Duy chaát voâ thöôøng cuûa vaïn höõu. Moïi vaät treân theá gian Nhö YÙ Thaàn Tuùc (Quaùn Thaàn Tuùc) hay mong naày bieán ñoåi trong töøng giaây töøng phuùt, ñoù goïi laø muoán nhieáp taâm vaøo moät ñeà muïc. ÔÛ ñaây vò Tyø saùt na voâ thöôøng. Moïi vaät treân theá gian, keå caû Kheo tu taäp quaùn thaàn tuùc caâu höõu vôùi tinh taán nhaân maïng, nuùi soâng vaø cheá ñoä chính trò, vaân vaân, thöïc hieän Tö Duy Thieàn Ñònh—Four steps to ñeàu phaûi traûi qua nhöõng giai ñoaïn sinh, truï, dò, rddhipada or supernatural powers or four dieät. Söï tieâu dieät naày ñöôïc goïi laø “Nhaát kyø voâ sufficiences: First, strong aspiration or will, or thöôøng.” Phaûi quaùn saùt ñeå thöôøng xuyeân nhìn thaáy sufficience of desire or strong aspiration (chanda- tính caùch voâ thöôøng cuûa moïi söï vaät, töø ñoù traùnh rddhi-pada) or desire to develop magic or khoûi caùi aûo töôûng veà söï mieân vieãn cuûa söï vaät vaø intensive longing. Here a monk develops khoâng bò söï vaät loâi keùo raøng buoäc. Thöù nhì laø Khoå CONCENTRATION OF INTENTION Khoâng: Ngöôøi AÁn Ñoä xöa coù quan nieäm veà töù ñaïi, accompanied by effort of the will power. Second, cho raèng baûn chaát cuûa söï vaät laø ñaát hay yeáu toá raén intense concentration (citta-rddhi-pada) or chaéc, nöôùc hay yeáu toá löu nhuaän, löûa

hay yeáu toá thoughts or sufficience of concentration or intense nhieät löôïng, vaø gioù hay yeáu toá naêng löïc, goïi chung concentration. In Buddhism, it means endeavor to laø töù ñaïi. Baäc giaùc ngoä thaáy raèng vì söï vaät laø do töù remember to practice correct dharmas. Memory or ñaïi keát hôïp, cho neân khi coù söï ñieàu hoøa cuûa töù ñaïi intense holding on to the position reached. Here a thì coù söï an laïc, coøn khi thieáu söï ñieàu hoøa aáy thì monk develops concentration of consciousness coù söï thoáng khoå. Vaïn vaät vì do töù ñaïi keát hôïp, accompanied by effort of the thought power. khoâng phaûi laø nhöõng caù theå toàn taïi vónh cöõu, cho Third, effort to realize magic (virya-rddhi-pada) or neân vaïn vaät coù tính caùch hö huyeãn, troáng roãng. vigor or exertion or sufficience of energy or Vaïn vaät vì voâ thöôøng, neân khi bò raøng buoäc vaøo intensified effort. Here a monk develops vaïn vaät, ngöôøi ta cuõng bò söï voâ thöôøng laøm cho concentration of energy accompanied by ñau khoå. Vaïn vaät vì troáng roãng cho neân khi bò raøng strenuous efforts. Fourth, meditation on one buoäc vaøo vaïn vaät, ngöôøi ta cuõng bò söï troáng roãng subject (mimamsa-rddhi-pada) or intense laøm cho ñau khoå. Nhaän thöùc ñöôïc söï coù maët cuûa contemplation or meditation (investigation) or khoå ñau laø khôûi ñieåm cuûa söï tu ñaïo. Ñoù laø chaân lyù suffience of contemplation (the state of dhyana or thöù nhaát cuûa Töù Dieäu Ñeá. Maát yù thöùc veà söï coù maët intense contemplation). Here a monk develops cuûa khoå ñau, khoâng quaùn nieäm veà tính caùch khoå ñau cuûa vaïn höõu thì deã bò loâi keùo theo vaät duïc,

laøm tieâu moøn cuoäc ñôøi mình trong söï ñuoåi theo vaät round of birth and death (samsara). The first basic duïc. Thaáy ñöôïc khoå ñau môùi coù cô hoäi tìm ra subject of Buddhist meditation is impermanence nguyeân nhaân cuûa khoå ñau ñeå maø ñoái trò. Thöù ba laø or the impermanent nature of all things. All things Voâ Ngaõ. Tính caùch voâ ngaõ cuûa töï thaân. Ñaïo Phaät in this world, including human life, mountains, daïy raèng con ngöôøi ñöôïc naêm yeáu toá keát hôïp neân, rivers, and political systems, are constantly goïi laø nguõ uaån: vaät chaát, caûm giaùc, tö töôûng, haønh changing from moment to moment. This is called nghieäp vaø nhaän thöùc. Neáu vaät chaát laø do töù ñaïi caáu impermanence in each moment. Everything thaønh, troáng roãng, khoâng coù thöïc chaát thì con passes through a period of birth, maturity, ngöôøi, do nguõ uaån keát hôïp, cuõng khoâng coù töi ngaõ transformation, and destruction. This destruction is vónh cöõu, hay moät chuû theå baát bieán. Con ngöôøi called impermanence in each cycle. To see the thay ñoåi töøng giaây töøng phuùt, cuõng traûi qua saùt na impermanent nature of all things, we must voâ thöôøng vaø nhaát kyø voâ thöôøng. Nhôø nhìn saâu vaøo examine this closely. Doing so will prevent us nguõ uaån cho neân thaáy “Nguõ aám voâ ngaõ, sinh dieät from being imprisoned by the things of this world. bieán ñoåi, hö nguïy khoâng chuû” vaø ñaùnh tan ñöôïc aûo The second basic subject of Buddhist meditation is giaùc cho raèng thaân naày laø moät baûn ngaõ vónh cöõu. suffering. The ancient people of India said that all Voâ Ngaõ Quaùn laø moät ñeà taøi thieàn quaùn quan troïng things are composed of four elements: earth, vaøo baäc nhaát cuûa ñaïo Phaät. Nhôø Voâ Ngaõ Quaùn maø water, fire, and air. Acknowledging this, Buddhas haønh giaû thaùo tung ñöôïc bieân

giôùi giöõa ngaõ vaø phi and Bodhisattvas understand that when there is a ngaõ, thaáy ñöôïc hoøa ñieäu ñaïi ñoàng cuûa vuõ truï, thaáy harmonious relationship among the four elements, ta trong ngöôøi vaø ngöôøi trong ta, thaáy quaù khöù vaø there is peace. When the four elements are not in vò lai trong hieän taïi, vaø sieâu vieät ñöôïc sinh töû. Thöù harmony, there is suffering. Because all things are tö laø Baát Tònh hay tính chaát baát tònh cuûa thaân taâm. created by a combination of these elements, Baát tònh coù nghóa laø khoâng tinh saïch, khoâng thaùnh nothing can exist independently or permanently. thieän, khoâng ñeïp ñeõ. Ñöùng veà caû hai phöông dieän All things are impermanent. Consequently, when sinh lyù vaø taâm lyù, con ngöôøi laø baát tònh. Ñaây khoâng we are caught up in the things of the world, we phaûi laø moät caùi nhìn tieâu cöïc hay bi quan, maø chæ suffer from their impermanent nature. And since laø caùi nhìn khaùch quan veà con ngöôøi. Thaáy ñöôïc all things are empty, when we are caught up by söï caáu taïo cuûa cô theå, töø toùc treân ñænh ñaàu, cho things, we also suffer from their emptiness. ñeán maùu, muû, ñaøm, phaân, nöôùc tieåu, nhöõng vi Awareness of the existence of suffering leads us khuaån aån naùo trong ruoät vaø nhöõng beänh taät cöù to begin to practice the way of realization. This is chöïc saún ñeå phaùt sinh, ta thaáy phaàn sinh lyù cuûa ta the first of the Four Noble Truths. When we lose quaû laø baát tònh. Phaàn sinh lyù ñoù cuõng laø ñoäng löïc awareness of and do not meditate on the thuùc ñaåy ta ñi tìm söï thoûa maõn duïc laïc, do ñoù neân existence of suffering in all things, we can easily kinh goïi thaân theå laø nôi tích tuï cuûa toäi loãi. Coøn be pushed around by passions and desires for phaàn taâm lyù? Vì khoâng thaáy ñöôïc söï thaät veà voâ worldly things, increasingly destroying our lives in thöôøng, khoå khoâng vaø voâ ngaõ cuûa söï vaät cho neân the pursuit of these desires. Only by being aware taâm ta thöôøng trôû thaønh naïn nhaân cuûa tham voïn g of suffering can we find its cause, confront it thuø gheùt; do tham voïng vaø thuø gheùt maø chuùng ta directly, and eliminate it. The third basic subject taïo ra bieát bao toäi loãi, cho neân kinh noùi “taâm laø of Buddhist meditation is selflessness. The nature nguoàn suoái phaùt sinh ñieàu aùc.”—According to Zen of our bodies. Buddhism teaches that human Master Thích Nhaát Haïnh in the explanation of the beings’ bodies are composed of five aggregates, first Awakening in the Sutra On The Eight called skandhas in Sanskrit. If the form created by Realizations of the Great Beings, the first the four elements is empty and without self, then awakening explains and clarifies the four basic human beings' bodies, created by the unification subjects of Buddhist meditation: impermanence, of the five skandhas, must also be empty and suffering, no-self, and impurity. If we always without self. Human beings’ bodies are involved remember and meditate on these four principles in a transformation process from second to second, of reality, we will gradually be released from the minute to minute, continually experiencing

impermanence in each moment. By looking very (I) Boán ñoái töôïng thieàn quaùn ñeå truï taâm hay boán deeply into the five skandhas, we can experience caùch Thieàn theo Phaät giaùo ñeå dieät töø aûo the selfless nature of our bodies, our passage töôûng vaø ñaït thaønh giaùc ngoä. Phaät giaùo Tieåu through birth and death, and

emptiness, thereby thöøa goïi nhöõng phöông phaùp naày laø “nghieäp destroying the illusion that our bodies are xöù” (kammatthana), laø moät trong nhöõng permanent. In Buddhism, no-self is the most phöông phaùp tö duy phaân bieät. Coù loái boán important subject for meditation. By meditating möôi phaùp Thieàn nhö vaäy ñöôïc lieät keâ trong no-self, we can break through the barrier between Thanh Tònh Ñaïo Luaän (Visuddhi-Magga) bao self and other. When we no longer are separate goàm Töù Voâ Löôïng Taâm, Möôøi Baát Tònh, Boá from the universe, a completely harmonious Voâ Saéc, Möôøi Bieán Xöù, Möôøi Nieäm, Moät existence with the universe is created. We see Töôùng vaø Moät Töôûng—Four meditations, or that all other human beings exist in us and that we four foundations of Mindfulness, or four exist in all other human beings. We see that the objects on which memory or thought should past and the future are contained in the present dwell. Four types of Buddhist meditation for moment, and we can penetrate and be completely eradicating illusions and attaining liberated from the cycle of birth and death. The enlightenment. Hinayana calls these practices fourth basic subject of Buddhist meditation is ‘basis of action’ (kammathana) which is one impurity. Impurity is the nature of our bodies and of the modes of analytical meditation. Some minds. Impurity means the absence of an forty such meditations are given in the immaculate state of being, one that is neither holy Visuddha-Magga: four ‘measureless nor beautiful. From the psychological and meditations, ten impurities, four formless physiological standpoint, human beings are states, ten universals, ten remembrances, one impure. This is not negative or pessimistic, but an sign, and one mental reflex: objective perspective on human beings. If we 1) Thaân Nieäm Xöù (Quaùn Thaân Baát Tònh): Kaya- examine the constituents of our bodies from the smrtyupasthana (skt)—Quaùn vaø toaøn chöùng hair on our head to the blood, pus, phlegm, ñöôïc thaân naày baát tònh—Meditation and full excrement, urine, the many bacteria dwelling in realization on the impurity of the body. the intestines, and the many diseases present a) Baûn chaát cuûa thaân taâm chuùng ta laø baát tònh, waiting for the opportunity to develop, we can see chöù khoâng ñeïp maø cuõng chaúng Thaùnh thieän. clearly that our bodies are quite impure and Theo quan ñieåm taâm sinh lyù thì thaân theå con subject to decay. Our bodies also create the ngöôøi laø baát tònh. Ñieàu naày khoâng coù nghóa motivation to pursue the satisfaction of our desires tieâu cöïc hay bi quan. Khaùch quan maø noùi veà and passions. That is why the sutra regards the thaân theå con ngöôøi, neáu chuùng ta xem xeùt cho body as the place where misleads gather. Let us kyõ thì seõ thaáy raèng söï keát thaønh cuûa thaân naày now consider our psychological state. Since we töø toùc, maùu, muû, phaân, nöôùc tieåu, ruoät, gan, are unable to see the truth of impermanence, bao töû, vaân vaân, laø hang oå cuûa vi khuaån, laø suffering, and the selfless nature of all things, our nhöõng nôi maø beänh taät chôø phaùt trieån. Thaät minds often become the victims of greed and vaäy, thaân chuùng ta baát tònh vaø bò hoaïi dieät hatred, and we act wrongly. So the sutra says, töøng phuùt töøng giaây. Quaùn thaân caáu ueá baát “The mind is the source of all confusion.” tònh, phuû nhaän yù nghó veà “tònh.” ÔÛ ñaây vò Tyø Töù Nieäm Truï: Smrty-upasthana

(skt)—Four Kheo quaùn thaân treân thaân, tinh caàn, tænh giaùc, abodes of mindfulness—Four foundations of chaùnh nieäm ñeå nhieáp phuïc tham saân treân mindfulness (in Theravada)—See Töù Nieäm Xöù. ñôøi—The nature of our bodies and minds are Töù Nieäm Xöù: Smrtyupasthana (skt)—Fourfold impure which is neither holy nor beautiful. stage of mindfulness—Four kinds of From psychological and physiological mindfulness—Four special foundations—Boán neàn standpoint, human beings are impure. This is taûng ñaëc bieät—Boán pheùp quaùn saùt caên baûn. not negative or pessimistic. Objectively speaking, if we examine the constituents of

our bodies from the hair, blood, pus, treân caùc caûm thoï; thoï thò khoå, töø ñoù tinh caàn, excrement, urine, intestines, liver, and tænh giaùc, chaùnh nieäm ñeå nhieáp phuïc tham saân stomach, etc., they are dwelling places for treân ñôøi—Nothing in the universe can exist many bacteria. Many diseases are awaiting independently or permanently. All things for the opportunity to develop. In fact, our including bodies of human beings are bodies are impure and subject to decay. The composed of four elements: earth, water, fire, body as an abode of mindfulness. and air. When there is a harmonious Contemplation of the impurity of the body, or relationship among these four elements, there to contemplate the body as impure. is peace. When the four elements are not in Midfulness of the body as impure and utterly harmony, there is suffering. Feelings as an filthy (consider the body is impure). This abode of mindfulness, or to contemplate all negates the idea of “Purity.” Here a monk feelings or sensations lead to suffering, or abides contemplating body as body, ardent, mindfulness of feeling as the cause of clearly aware and mindful, having put aside suffering. Sensation or consciousness as hankering and fretting for the world. always resulting in suffering (receiving is b) Nhö treân ta thaáy khi quaùn thaân thì thaân naày laø self-binding. Consider feelings or the senses baát tònh. Noù bò coi nhö laø moät caùi tuùi da ñöïng as a source of suffering). This negates the ñaày nhöõng raùc röôõi dô baån, vaø chaúng bao laâu idea of “Joy.” Here a monk abides thì noù cuõng bò tan raõ. Vì vaäy chuùng ta khoâng contemplating feelings as feelings, ardent, neân luyeán chaáp vaøo thaân naày: As we see clearly aware and mindful, having put aside above, through contemplation we see that our hankering and fretting for the world. body is not clean. It is viewed as a skinned 3) Taâm Nieäm Xöù (Quaùn Taâm Voâ Thöôøng): bag containing dirty trash, that will soon be Citta-smrtyupasthana (skt)—Quaùn vaø toaøn disintegrated. Therefore, we must not become chöùng ñöôïc taâm laø voâ thöôøng. Voâ thöôøng laø attached to it. baûn chaát chính yeáu cuûa vaïn höõu. Vaïn höõu keå 2) Thoï Nieäm Xöù (Quaùn thoï thò khoå): Vedana- caû thaân taâm con ngöôøi voâ thöôøng, töøng giaây smrtyupasthana (skt)—Quaùn vaø toaøn chöùng töøng phuùt bieán ñoåi. Taát caû ñeàu phaûi traûi qua ñöôïc nhöõng caûm thoï laø xaáu xa, duø laø caûm thoï tieán trình sinh truï dò dieät. Quaùn taâm voâ khoå ñau, vui söôùng hay trung tính— thöôøng, phuû nhaän yù nghó veà “thöôøng.” ÔÛ ñaây Meditation and full realization on the evils of vò Tyø Kheo quaùn taâm treân taâm, tinh caàn, tænh sensations, no matter they are painful, joyous, giaùc, chaùnh nieäm ñeå nhieáp phuïc tham saân treân or indifferent sensations. ñôøi—Meditation

and full realization on the a) Chuùng ta kinh qua nhöõng caûm thoï toát vaø xaáu evanescence or impermanence of mind and töø nguõ quan. Nhöng caûm thoï toát chaúng bao laâu thoughts (contemplating the impermanence of chuùng seõ tan bieán. Chæ coøn laïi nhöõng caûm thoï the thought). Impermanence is the key nature xaáu laøm cho chuùng ta khoå ñau phieàn naõo: We of all things. From moment to moment, all experience good and bad feelings from our things in this universe, including human's five senses. But good feelings never last long; bodies and minds are in constant and sooner or later they will disappear. Only transformation. Everything passes through a bad feelings remain from which we will period of birth, maturity, transformation and suffer. destruction. Mind as an abode of mindfulness, b) Khoâng coù thöù gì treân coõi ñôøi naày hieän höõu or mindfulness of the mind as impermanent, rieâng leõ, ñoäc laäp hay tröôøng cöûu. Vaïn höõu keå or to contemplate the mind as impermanent. caû thaân theå con ngöôøi chæ laø söï keát hôïp cuûa töù Ordinary mind is impermanent, merely one ñaïi ñaát, nöôùc, löûa, gioù. Khi boán thöù naày lieân sensation after another (mind is hôïp chaët cheû thì ñöôïc yeân vui, ví baèng coù söï everchanging or consider the mind to be a truïc traëc laø khoå. Quaùn thoï thò khoå ñeå phuû nhaän constant state of flux). This negates the idea yù nghó veà "laïc." ÔÛ ñaây vò Tyø Kheo quaùn thoï of "Permanence." Here a monk abides

contemplating mind as mind, ardent, clearly Kammasadhamma. There He addressed the aware and mindful, having put aside Bhikkhus thus: "Bhikkhus." "Venerable sir," hankering and fretting for the world. they replied. The Blessed One said: 4) Phaùp Nieäm Xöù (Quaùn phaùp voâ ngaõ): Dharma- * Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc nhaát smrtyupasthana (skt)—All phenomena lack ñöa ñeán thanh tònh cho chuùng sanh, vöôït khoûi self-nature—There is no such thing as an saàu naõo, dieät töø khoå öu, thaønh töïu chaùnh trí, ego—Quaùn vaø toaøn chöùng vaïn phaùp voâ ngaõ. chöùng ngoä Nieát Baøn. Ñoù laø Töù Nieäm Xöù — Vaïn phaùp khoâng coù thöïc töôùng, chuùng chæ laø Bhikkhus, this is the direct path for the söï keát hôïp cuûa töù ñaïi, vaø moãi ñaïi khoâng coù töï purification of beings, for surmounting taùnh, khoâng theå ñöùng rieâng leõ, neân vaïn phaùp (overcoming) sorrow and lamentation, for the voâ ngaõ. Quaùn phaùp voâ ngaõ, chuùng chæ nöông disappearance of pain and grief, for the töïa vaøo nhau ñeå thaønh laäp, töø ñoù phuû nhaän yù attainment of the true Way, for the realization nghó veà "Ngaõ." ÔÛ ñaây vò Tyø Kheo quaùn phaùp of Nibbana, namely, the four foundations of treân caùc phaùp, tinh caàn, tænh giaùc, chaùnh nieäm mindfulness. ñeå nhieáp phuïc tham saân treân ñôøi—Meditation * Theá naøo laø boán? Naày caùc Tyø Kheo, ôû ñaây Tyø and full realization on the transiency kheo soáng quaùn nieäm thaân theå treân thaân theå, selflessness of all elements (contemplating nhieät taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï that all the dharmas are without their own tham öu ôû ñôøi; soáng quaùn nieäm caûm thoï treân nature). Everything has no real nature, they caùc caûm thoï, nhieät taâm, tænh giaùc, chaùnh nieäm are only a combination of the four elements, ñeå cheá ngöï tham öu ôû ñôøi; soáng quaùn nieäm and each element is empty and

without a self taâm thöùc treân taâm thöùc, nhieät taâm, tænh giaùc, of itself, thus everything is without a self. chaùnh nieäm ñeå cheá ngöï tham öu ôû ñôøi; soáng Dharmas (real things and phenomena) as an quaùn phaùp treân caùc phaùp (hay ñoái töôïng cuûa abode of mindfulness, or mindfulness of taâm thöùc nôi caùc ñoái töôïng taâm thöùc), nhieät dharmas as dependent, without self-entity, or taâm, tænh giaùc, chaùnh nieäm ñeå cheá ngöï tham to contemplate all things as being dependent, öu ôû ñôøi—What are the four? Here, without self-nature or self-identity. Things in Bhikkhus, a Bhikkhu abides contemplating general as being dependent and without a the body as a body, ardent, fully aware, and nature of their own (things are composed and mindful, having put away covetousness egoless or consider everything in the world as (envy) and grief for the world. He abides being a consequence of causes and conditions contemplating feelings as feelings, ardent, and that nothing remains unchanged forever). fully aware, and mindful, having put away This negates the idea of “Personality.” Here a covetousness and grief for the world. He monk abides contemplating mind-objects as abides contemplating mind as mind, ardent, mind-objects, ardent, clearly aware and fully aware, and mindful, having put away mindful, having put aside hankering and covetousness (envy) and grief for the world. fretting for the world. He abides contemplating mind-objects as (II) Kinh Töù Nieäm Xöù—Satipatthana Sutta: mind-objects, ardent, fully aware, and Theo Kinh Trung A Haøm hay Kinh Trung mindful, having put away covetousness Boä—According to the Majjhima Nikaya: (envy) and grief for the world. * Toâi nghe nhö vaày. Moät thuôû noï Theá Toân ôû xöù 1) Quaùn Thaân—Contemplation of the body: Caâu Laâu, Kieàm Ma Saét Ñaøm laø ñoâ thò cuûa xöù a) Tænh Thöùc Veà Hôi Thôû—Mindfulness of Caâu Laâu. Roài Theá Toân goïi caùc Tyø Kheo: Breathing: “Naøy caùc Tyø Kheo.” Caùc Tyø Kheo vaâng ñaùp i) Vaø naày caùc Tyø Kheo, theá naøo laø Tyø Kheo Theá Toân: “Baïch Theá Toân!” Theá Toân thuyeát soáng quaùn nieäm thaân theå treân thaân theå? Naøy nhö sau: Thus, I have heard. On one occasion, caùc Tyø Kheo, ôû ñaây, Tyø Kheo ñi ñeán khu the Blessed One was living in the Kuru röøng, ñi ñeán goác caây, hay ñi ñeán ngoâi nhaø country at a town of the Kurus named troáng, vaø ngoài kieát giaø, löng thaúng vaø an truù

trong chaùnh nieäm tröôùc maët. Vò aáy thôû voâ tænh bodily formation.” Just as a skilled turner or giaùc laø mình ñang thôû voâ; vò aáy thôû ra tænh his apprentice, when making a long turn, giaùc laø mình ñang thôû ra. Thôû voâ moät hôi daøi, understands: “I make a long turn;” or when vò aáy yù thöùc raèng: “Toâi ñang thôû voâ moät hôi making a short turn, understands: “I make a daøi.” Thôû ra moät hôi daøi, vò aáy yù thöùc raèng: short turn;” so too, breathing in long, a “Toâi ñang thôû ra moät hôi daøi.” Thôû voâ moät hôi Bhikkhu understands: “I breathe in long,” he ngaén, vò aáy yù thöùc raèng: “Toâi ñang thôû voâ moät trains thus: “I shall breathe out tranquilizing hôi ngaén.” Thôû ra moät hôi ngaén, vò aáy yù thöùc the bodily formation.” raèng: “Toâi ñang thôû ra moät hôi ngaén.” Caûm ii) Nhö vaäy, khi vò aáy soáng quaùn nieäm thaân theå giaùc toaøn thaân, toâi seõ thôû voâ,” vò aáy taäp; “caûm treân noäi thaân; hay soáng quaùn nieäm thaân theå giaùc toaøn thaân, toâi

seõ thôû ra," vò aáy taäp; "An treân ngoaïi thaân; hay soáng quaùn nieäm thaân theå tònh toaøn thaân, toâi seõ thôû voâ," vò aáy taäp; "An treân caû noäi thaân laãn ngoaïi thaân; hay vò aáy tònh toaøn thaân, toâi seõ thôû ra," vò aáy taäp. Naøy soáng quaùn nieäm taùnh sanh khôûi treân thaân theå; caùc Tyø Kheo, nhö ngöôøi thôï quay hay hoïc troø hay soáng quaùn nieäm taùnh dieät taän treân thaân ngöôøi thôï quay thieän xaûo khi quay daøi, tueä tri: theå; hay soáng quaùn nieäm taùnh sanh dieät treân "Toâi quay daøi" hay khi quay ngaén, vò aáy yù thaân theå. Hoaëc ngöôøi aáy quaùn nieäm: "Coù thaân thöùc raèng: "Toâi quay ngaén." Cuõng vaäy, naøy ñaây," vò aáy an truù chaùnh nieäm nhö vaäy, vôùi hy caùc Tyø Kheo, Tyø Kheo thôû voâ daøi, yù thöùc voïng höôùng ñeán chaùnh trí, chaùnh nieäm. Vaø vò raèng: "Toâi ñang thôû voâ daøi." Thôû ra daøi, yù aáy khoâng nöông töïa, khoâng chaáp tröôùc vaät gì thöùc raèng: "Toâi ñang thôû ra daøi." Thôû voâ treân ñôøi. Naày caùc Tyø Kheo, nhö vaäy laø Tyø ngaén, yù thöùc raèng: "Toâi ñang thôû voâ ngaén." Kheo soáng quaùn nieäm thaân theå treân thaân Thôû ra ngaén, yù thöùc raèng: "Toâi ñang thôû ra theå—In this way, he abides contemplating the ngaén." Vò aáy taäp: "Toâi coù yù thöùc roõ reät veà troïn body as a body internally, or he abides caû hôi thôû maø toâi ñang thôû vaøo." Vò aáy taäp: contemplating the body as a body externally , "Toâi coù yù thöùc roõ reät veà troïn caû hôi thôû maø toâi or he abides contemplating the body as a ñang thôû ra." Vò aáy taäp: "Toâi ñang thôû vaøo vaø body both internally and externally. Or else, laøm cho söï ñieàu haønh trong thaân theå toâi trôû he abides contemplating in the body its neân an tònh." Vò aáy taäp: "Toâi ñang thôû ra vaø arising factors, ot he abides contemplating in laøm cho söï ñieàu haønh trong thaân theå toâi trôû the body its vanishing factors, or he abides neân an tònh."—And now, Bhikkhus, does a contemplating in the body both its arising and Bhikkhu abide contemplating the body as a vanishing factors. Or else mindfulness that body? Here a Bhikkhu, gone to the forest or 'there is a body' is simply established in him to the root of a tree or to an empty hut, sit to the extent necessary for bare knowledge down; having folded his legs crosswise, set and mindfulness. And, he abides independent, his body erect, and established mindfulness in not clinging to anything in the world. That is front of him, ever mindful he breathes in, how a Bhikkhu abides contemplating the body mindful he breathes out. Breathing in long, he as a body. understands: "I breathe in long;" or breathing b) Töù Oai Nghi—The Four Postures: out long, he understands: "I breathe out long." i) Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo ñi, yù thöùc Breathing in short, he understands: "I breathe raèng: "Toâi ñang ñi." Khi ñöùng, yù thöùc raèng: in short;" or breathing out short, he "Toâi ñang ñöùng." Khi ngoài, yù thöùc raèng: "Toâi understands: "I breathe out short." He trains ñang ngoài." Khi naèm, yù thöùc raèng: "Toâi ñang thus: "I shall breathe in experiencing the naèm."Thaân theå ñöôïc xöû duïng nhö theá naøo, vò whole body of breath;" he trains thus: "I shall aáy yù thöùc thaân theå nhö theá aáy—Again, breathe out experiencing the whole body of Bhikkhus, when walking, a Bhikkhu breath." He trains thus: "I shall breathe in understands: "I am walking;" when standing, tranquilizing the bodily formation;" he trains he understands: "I am standing;" when sitting, thus: "I shall breathe out

tranquilizing the he understands: “I am sitting;” when lying

down, he understands: “I am lying down;” or caû noäi thaân laãn ngoaïi thaân. Hay vò aáy soáng he understands accordingly however his body quaùn nieäm taùnh sanh khôûi treân thaân theå; hay is disposed. soáng quaùn nieäm taùnh dieät taän treân thaân theå; ii) Vò aáy soáng quaùn nieäm thaân theå treân noäi thaân; hay soáng quaùn nieäm taùnh sanh dieät treân thaân hay vò aáy soáng quaùn nieäm thaân theå treân ngoaïi theå. “Coù thaân ñaây,” vò aáy an truù chaùnh nieäm thaân; hay vò aáy soáng quaùn nieäm thaân theå treân nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, caû noäi thaân laãn ngoaïi thaân; hay vò aáy soáng chaùnh nieäm. Vaø vò aáy soáng khoâng nöông töïa, quaùn nieäm taùnh sanh khôûi treân thaân theå; hay khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naøy caùc vò aáy soáng quaùn nieäm taùnh dieät taän treân thaân Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn theå; hay vò aáy soáng quaùn nieäm taùnh sanh dieät nieäm thaân theå treân thaân theå —In this way, he treân thaân theå. “Coù thaân ñaây,” vò aáy an truù abides contemplating the body as a body trong chaùnh nieäm nhö vaäy, vôùi hy voïng höôùng internally, externally, and both internally and ñeán chaùnh trí, chaùnh nieäm. Vaø vò aáy soáng externally. And, he abides independent, not khoâng nöông töïa, khoâng chaáp tröôùc moät vaät gì clinging to anything in the world. That too is treân ñôøi naày. Naøy caùc Tyø Kheo, nhö vaäy laø Tyø how a Bhikkhu abides contemplating the body Kheo soáng quaùn nieäm thaân theå treân thaân as a body. theå—In this way, he abides contemplating the d) Thaân Ueá Tröôïc—Foulness of the Body Parts: body as a body internally, externally, and i) Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo quan saùt both internally and externally. And he abides thaân naày, töø goùt chaân trôû leân vaø töø ñænh toùc trôû independent, not clinging to anything in the xuoáng, bao boïc bôûi moät lôùp da vaø chöùa ñaày world. That too is how a Bhikkhu abides nhöõng vaät baát tònh khaùc nhau. Trong thaân naày: contemplating the body as a body. “Ñaây laø toùc, loâng, moùng, raêng, da, thòt, gaân, c) Hoaøn Toaøn Tænh Thöùc—Full Awareness: xöông, thaän, tuûy, tim, gan, hoaønh caùch moâ, laù i) Laïi nöõa, naøy caùc Tyø Kheo, Tyø Kheo khi böôùc laùch, phoåi, ruoät, maøng ruoät buïng, phaân, maät, tôùi böôùc lui, bieát roõ vieäc mình ñang laøm; khi ñaøm, muû, maùu, moà hoâi, môõ, nöôùc maét, môõ da, ngoù tôùi ngoù lui, bieát roõ vieäc mình ñang laøm; nöôùc mieáng, nöôùc muû, nöôùc ôû khôùp xöông, khi co tay, khi duoãi tay, bieát roõ vieäc mình nöôùc tieåu.” Naøy caùc Tyø Kheo, cuõng nhö moät ñang laøm; khi maëc aùo Taêng Giaø Leâ, mang baùt, bao ñoà, hai ñaàu troáng ñöïng ñaày caùc loaïi haït mang y, bieát roõ vieäc mình ñang laøm; khi aên, nhö gaïo, luùa, ñaäu xanh, ñaäu lôùn, meø, gaïo ñaõ uoáng, nhai, neám, bieát roõ vieäc mình ñang laøm; xay roài. Moät ngöôøi coù maét, ñoå caù c hoät aáy ra khi ñaïi tieåu tieän, bieát roõ vieäc mình ñang laøm; vaø quan saùt: “Ñaây laø hoät gaïo, ñaây laø hoät luùa, khi ñi, ñöùng, ngoài, nguû, thöùc, noùi, im laëng, bieát ñaây laø ñaäu xanh, ñaây laø ñaäu lôùn, ñaây laø meø, roõ caùc vieäc mình ñang laøm—Again, Bhikkhus, ñaây laø hoät luùa ñaõ xay roài.” Cuõng vaäy, naày caùc a Bhikkhu is one who acts in full awareness Tyø Kheo, moät Tyø Kheo quan saùt thaân naày when going forward and returning; who acts döôùi töø baøn chaân trôû leân

treân cho ñeán ñaûnh in full awareness when looking ahead and toùc, bao boïc bôûi da vaø chöùa ñaày nhöõng vaät baát looking away; who acts in full awareness tònh khaùc nhau. Trong thaân naày: “Ñaây laø toùc, when flexing and extending his limbs; who loâng, moùng, raêng, da, thòt, gaân, xöông, tuûy, acts in full awareness when wearing his robes thaän, tim, gan, hoaønh caùch moâ, laù laùch, phoåi, and carrying his outer robe and bowl; who ruoät, maøng ruoät, buïng, phaân, maät, ñaøm, muû, acts in full awareness when eating , drinking, maùu, moà hoâi, môõ, nöôùc maét, môõ da, nöôùc consuming food and tasting; who acts in full mieáng, nöôùc muû, nöôùc ôû khôùp xöông, nöôùc awareness when walking, standing, siting, tieåu.”—Again, Bhikkhus, a Bhikkhu reviews falling asleep, waking up, talking and keeping this same body up from the soles of the feet silent. and down from the top of the hair, bounded ii) Nhö vaäy, vò aáy soáng quaùn nieäm thaân theå treân by skin, as full of many kinds of impurity noäi thaân; hay soáng quaùn nieäm thaân theå treân thus: “In this body there are head-hairs, body- ngoaïi thaân; hay soáng quaùn nieäm thaân theå treân hairs, nails, teeth, skin, flesh, sinews, bones,

bone-marrow, kidneys, heart, liver, elements thus: “In this body there are the diaphragm, spleen, lungs, large intestines, earth element, the water element, the fire small intestines, contents of the stomach, element, and the air element.” Just as though feces, bile, phlegm, pus, blood, sweat, fat, a skilled butcher or his apprentice had killed a tears, grease, spittle, snot, oil of the joints, cow and was seated at the crossroads with it and urine.” Just as though there were a bag cut up into pieces; so too, a Bhikkhu reviews with an opening at both ends full of many this same body as consisting of elements thus: sorts of grain, such as hil rice, red rice, beans, “In this body there are the earth element, the peas, millet, and white rice, and a man with water element, the fire element and the air good eyes were to open it and review it thus: element.” “This is hill rice, this is red rice, these are ii) Nhö vaäy vò aáy soáng quaùn nieäm thaân theå treân beans, these are peas, this is millet, this is noäi thaân; hay soáng quaùn nieäm thaân theå treân white rice;” so too, a Bhikkhu reviews this ngoaïi thaân; hay soáng quaùn nieäm thaân theå treân same body… as full of many kinds of impurity caû noäi thaân laãn ngoaïi thaân. Hay vò aáy soáng thus: “In this body there are head-hairs and quaùn nieäm taùnh sanh khôûi treân thaân theå; hay urine.” soáng quaùn nieäm taùnh dieät taän treân thaân theå. ii) Nhö vaäy vò aáy soáng quaùn nieäm thaân theå treân Hay soáng quaùn nieäm taùnh sanh dieät treân thaân noäi thaân; hay soáng quaùn nieäm thaân treân ngoaïi theå. “Coù thaân ñaây, vò aáy an truù chaùnh nieäm thaân; hay soáng quaùn nieäm thaân theå treân caû noäi nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, thaân laãn ngoaïi thaân. Hay vò aáy soáng quaùn chaùnh nieäm. Vaø vò aáy soáng khoâng nöông töïa, nieäm taùnh sanh khôûi treân thaân theå; hay soáng khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc quaùn nieäm taùnh dieät taän treân thaân theå; hay Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn soáng quaùn nieäm taùnh sanh dieät treân thaân theå. nieäm thaân theå treân thaân theå —In this way, he “Coù thaân ñaây,” vò aáy an truù chaùnh nieäm nhö abides contemplating the body as a body vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaù

nh internally, externally, and both internally and nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng externally... And he abides independent, not chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø clinging to anything in the world. That too is Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm how a Bhikkhu abides contemplating the body thaân theå treân thaân theå—In this way he abides as a body contemplating the body as a body internally, f) Cöûu Quaùn Veà Nghóa Ñòa—The Nine Charnel externally, and both internaly and Ground Contemplations: externally... And, he abides independent, not i) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö thaáy clinging to anything in the world. That too is moät thi theå bò quaêng boû trong nghóa ñòa moät how a Bhikkhu abides contemplating the body ngaøy, hai ngaøy, ba ngaøy, thi theå aáy tröông as a body. phoàng leân, xanh ñen laïi, naùt thoái ra. Tyø Kheo e) Thaân Töù Ñaïi—Elements of the Body: quaùn nieäm- thaân theå aáy nhö sau: 'Thaân naày i) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo quan saùt taùnh chaát laø nhö vaäy, baûn taùnh laø nhö vaäy, thaân naày veà caùc vò trí caùc giôùi vaø söï saép ñaët khoâng vöôït khoûi taùnh chaát aáy."—Again, caùc giôùi: "Trong thaân naày coù ñòa ñaïi, thuûy ñaïi, Bhikkhus, as though he were to see a corpse hoûa ñaïi, vaø phong ñaïi." Naày caùc Tyø Kheo, thrown aside in a charnel ground, one, two, or nhö moät ngöôøi ñoà teå thieän xaûo, hay ñeä töû cuûa three days dead, bloated, livid, and oozing moät ngöôøi ñoà teå gieát moät con boø, ngoài caét chia matter, a Bhikkhu compares this same body töøng phaàn taïi ngaõ tö ñöôøng. Cuõng vaäy, naày with it thus: "This body too is of the same caùc Tyø Kheo, Tyø Kheo quaùn saùt thaáy thaân naày nature, it will be like that, it is not exempt veà vò trí caùc giôùi: "Trong thaân naày coù ñòa ñaïi, from that fate." thuûy ñaïi vaø phong ñaïi."—Again, Bhikkhus, a ii) Nhö vaäy vò aáy soáng quaùn nieäm thaân theå treân Bhikkhu reviews this same body, however it noäi thaân; hay soáng quaùn nieäm thaân theå treân is placed, however disposed, as consisting of ngoaïi thaân; hay soáng quaùn nieäm thaân theå treân

caû noäi thaân laãn ngoaïi thaân. Hay vò aáy soáng moät thi theå bò quaêng boû trong nghóa ñòa, vôùi quaùn nieäm taùnh sanh khôûi treân thaân theå; hay caùc boä xöông coøn lieân keát vôùi nhau, coøn dính soáng quaùn nieäm taùnh dieät taän treân thaân theå; thòt vaø maùu, coøn ñöôïc noái lieàn bôûi caùc ñöôøng hay soáng quaùn nieäm taùnh sanh dieät treân thaân gaân..., vôùi caùc boä xöông coøn lieân keát vôùi nhau, theå. "Coù thaân ñaây," vò aáy an truù chaùnh nieäm khoâng coøn dính thòt, nhöng coøn dính maùu, coøn nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, ñöôïc caùc ñöôøng gaân coät laïi vôùi nhau..., vôùi caùc chaùnh nieäm. Vaø vò aáy soáng khoâng nöông töïa, boä xöông khoâng coøn dính thòt, khoâng coø n dính khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc maùu, khoâng coøn ñöôïc caùc ñöôøng gaân coät laïi Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn vôùi nhau, chæ coøn coù xöông khoâng dính laïi vôùi nieäm thaân theå treân thaân theå —In this way, he nhau, raõi raùc choã naày choã kia. ÔÛ ñaây laø xöông abides contemplating the body as a body tay, ôû ñaây laø xöông chaân, ôû ñaây laø xöông oáng, internally, externally, and both internaly and ôû ñaây laø xöông baép veá, ôû ñaây laø xöông moâng, externally. And, he abides independent, not ôû ñaây laø xöông soáng, ôû ñaây laø xöông ñaàu. Tyø

clinging to anything in the world. That too is Kheo aáy quaùn nieäm thaân aáy nhö sau: “Thaân how a Bhikkhu abides contemplating the body naày taùnh chaát laø nhö vaäy, baûn taùnh laø nhö vaäy, as a body. khoâng vöôït khoûi taùnh taùnh chaát aáy.”—Again, iii) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö thaáy as though he were to see a corpse thrown moät thi theå bò quaêng boû trong nghóa ñòa, bò caùc aside in a charnel ground, a skeleton with loaøi quaï aên, hay bò caùc loaøi dieàu haâu aên, hay flesh and blood, held together with sinews… a bò caùc chim keân keân aên, hay bò caùc loaøi choù fleshless skeleton smeared with blood, held aên, hay bò caùc loaøi giaû can aên, hay bò caùc loaøi together with sinews… a skeleton without flesh doøi boï ruùc ræa. Tyø Kheo quaùn chieáu söï thöïc aáy and blood, held together with sinews.. vaøo thaân theå cuûa chính mình: “Thaân naày taùnh disconnected bones scattered in all directions, chaát laø nhö vaäy, baûn chaát laø nhö vaäy, khoâng here a hand-bone, there a foot-bone, here a vöôït khoûi taùnh chaát aáy.”—Again, as though shin-bone, there a thigh-bone, here a hip- he were to see a corpse thrown aside in a bone, there a back-bone, here a rib-bone, charnel ground, being devoured by crows, there a breast-bone, here an arm-bone, there hawks, vultures, dogs, jackals, or various a shoulder-bone, here a neck-bone, there a kinds of worms, a Bhikkhu compares this jaw-bone, here a tooth, there the skull, a same body with it thus: “This body too is of Bhikkhu compares this same body with it the same nature, it will be like that, it is not thus: “This body too is of the same nature, it exempt from that fate.” will be like that, it is not exempt from that iv) Nhö vaäy vò aáy soáng quaùn nieäm thaân theå treân fate.” noäi thaân; hay soáng quaùn nieäm thaân theå treâ n vi) Nhö vaäy vò aáy soáng quaùn nieäm thaân theå treân ngoaïi thaân; hay soáng quaùn nieäm thaân theå treân noäi thaân; hay soáng quaùn nieäm thaân theå treân caû noäi thaân laãn ngoaïi thaân. Hay vò aáy soáng ngoaïi thaân; hay soáng quaùn nieäm thaân theå treân quaùn nieäm taùnh sanh khôûi treân thaân theå; hay caû noäi thaân laãn ngoaïi thaân. Hay vò aáy soáng soáng quaùn nieäm taùnh dieät taän treân thaân theå. quaùn nieäm taùnh sanh khôûi treân thaân theå; hay Hay soáng quaùn nieäm taùnh sanh dieät treân thaân soáng quaùn nieäm taùnh dieät taän treân thaân theå. theå. “Coù thaân ñaây, vò aáy an truù chaùnh nieäm Hay soáng quaùn nieäm taùnh sanh dieät treân thaân nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, theå. “Coù thaân ñaây, vò aáy an truù chaùnh nieäm chaùnh nieäm. Vaø vò aáy soáng khoâng nöông töïa, nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc chaùnh nieäm. Vaø vò aáy soáng khoâng nöông töïa, Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc nieäm thaân theå treân thaân theå —That too is how Tyø Kheo, nhö vaäy laø Tyø Kheo soá ng quaùn a Bhikkhu abides contemplating the body as a nieäm thaân theå treân thaân theå —That too is how body. a Bhikkhu abides contemplating the body as a v) Naày caùc Tyø Kheo, laïi nöõa, Tyø Kheo nhö thaáy body.

vii) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo nhö thaáy soáng quaùn nieäm caûm thoï treân caùc caûm thoï? moät thi theå bò quaêng boû trong nghóa ñòa, chæ Naày caùc Tyø Kheo, ôû ñaây Tyø Kheo khi caûm coøn toaøn xöông traéng maøu voû oác…, chæ

coøn moät giaùc laïc thoï, vò aáy yù thöùc raèng: “Ta ñang coù ñoáng xöông laâu hôn ba naêm..., chæ coøn laø xöông moät caûm thoï khoaùi laïc.” Moãi khi coù moät caûm thoái trôû thaønh boät. Tyø Kheo aáy quaùn nieäm thoï ñau khoå, vò aáy yù thöùc raèng: “Ta ñang coù thaân aáy nhö sau: “Thaân naày taùnh chaát laø nhö moät caûm thoï ñau khoå.” Moãi khi coù moät caûm vaäy, baûn taùnh laø nhö vaäy, khoâng vöôït khoûi thoï khoâng khoaùi laïc cuõng khoâng ñau khoå, vò taùnh taùnh chaát aáy.”—Again, Bhikkhus, as aáy yù thöùc raèng: “Ta ñang coù moät caûm thoï though he were to see a corpse thrown aside khoâng khoaùi laïc cuõng khoâng ñau khoå.” Khi coù in a charnel ground, bones bleached white, moät caûm thoï khoaùi laïc vaät chaát, vò aáy yù thöùc the color of shells; bones heaped up, more raèng: “Ta ñang coù moät caûm thoï khoaùi laïc vaät than a year old; bones rotted and crumbled to chaát.” Khi coù moät caûm thoï khoaùi laïc tinh thaàn, dust, a Bhikkhu compares this same body with vò aáy yù thöùc raèng: “Ta ñang coù moät caûm thoï it thus: “This body too is of the same nature, it khoaùi laïc tinh thaàn.” Khi coù moät caûm thoï khoå will be like that, it is not exempt from that ñau vaät chaát, vò aáy yù thöùc raèng: “Ta ñang coù fate.” moät caûm thoï khoå ñau vaät chaát.” Khi coù moät viii) Nhö vaäy vò aáy soáng quaùn nieäm thaân theå treân caûm thoï khoå ñau tinh thaàn, vò aáy yù thöùc raèng: noäi thaân; hay soáng quaùn nieäm thaân theå treân “Ta ñang coù moät caûm thoï khoå ñau tinh thaàn.” ngoaïi thaân; hay soáng quaùn nieäm thaân theå treân Khi coù moät caûm thoï vaät chaát khoâng khoaùi laïc caû noäi thaân laãn ngoaïi thaân. Hay vò aáy soáng cuõng khoâng khoå ñau, vò aáy yù thöùc raèng: “Ta quaùn nieäm taùnh sanh khôûi treân thaân theå; hay ñang coù moät caûm thoï vaät chaát khoâng khoaùi laïc soáng quaùn nieäm taùnh dieät taän treân thaân theå. cuõng khoâng ñau khoå.” Khi coù moät caûm thoï Hay soáng quaùn nieäm taùnh sanh dieät treân thaân tinh thaàn khoâng khoaùi laïc cuõng khoâng khoå theå. “Coù thaân ñaây, vò aáy an truù chaùnh nieäm ñau, vò aáy yù thöùc raèng: “Ta ñang coù moät caûm nhö vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, thoï tinh thaàn khoâng khoaùi laïc cuõng khoâng khoå chaùnh nieäm. Vaø vò aáy soáng khoâng nöông töïa, ñau.”—And how, Bhikkhus, does a Bhikkhu khoâng chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc abide contemplating feelings as feelings? Tyø Kheo, nhö vaäy laø Tyø Kheo soáng quaùn Here, when feeling a pleasant feeling, a nieäm thaân theå treân thaân theå —In this way he Bhikkhu understands: “I feel a pleasant abides contemplating the body as a body feeling;” when feeling a painful feeling, he internally, or he abides contemplating the understands: “I feel a painful feling;” when body as a body internally, or he abides feeling a neither-painful-nor-pleasant feeling, contemplating the body as a body externally, he understands: “I feel a neither-painful-nor- or he abides contemplating the body as a pleasant feeling.” When feeling a worldly body both internally and externally. Or else pleasant feeling, he understands: “I feel a he abides contemplating in the body its worldly pleasant feling;” when feeling an arising factors, or he abides contemplating in unworldly pleasant feling, he understands: “I the body its vanishing factors, or he abides feel an unworldly pleasant feeling;” when contemplating in the body both its arising and feeling a worldly painful feeling, he vanishing factors. Or else

mindfulness that understands: “I feel a worldly painful ‘there is a body’ is simply established in him feeling;” when feeling an unworldly painful to the extent necessary for bare knowledge feeling, he understands: “I feel an unworldly and mindfulness. And he abides independent, painful feeling;” when feeling a worldly not clinging to anything in the world. That too neither-painful-nor pleasant feeling, he is how a Bhikkhu abides contemplating the understands: “I feel a worldly neither-painful- body as a body. nor-pleasant feeling;” when feeling an 2) Quaùn Thoï—Contemplation of feeling: unworldly neither-painful-nor-pleasant a) Naày caùc Tyø Kheo, nhö theá naøo laø Tyø Kheo feeling, he understands: “I feel an unworldly

neither-painful-nor-pleasant feeling.” nhieáp. Moãi khi taâm thöùc mình taùn loaïn, vò aáy b) Nhö vaäy vò aáy soáng quaùn nieäm caûm thoï treân yù thöùc raèng taâm thöùc cuûa mình ñang taùn loaïn. caùc noäi thoï; hay soáng quaùn nieäm caûm thoï treân Moãi khi taâm thöùc mình trôû thaønh khoaùng ñaït, caùc ngoaïi thoï; hay soáng quaùn caûm thoï theå treân vò aáy yù thöùc raèng taâm thöùc cuûa mình ñang trôû caû noäi thoï laãn ngoaïi thoï. Hay vò aáy soáng quaùn thaønh khoaùng ñaït. Moãi khi taâm thöùc mình trôû nieäm taùnh sanh khôûi treân caùc thoï; hay soáng neân haïn heïp, vò aáy yù thöùc raèng taâm thöùc cuûa quaùn nieäm taùnh dieät taän treân caùc thoï. Hay mình ñang trôû neân haïn heïp. Moãi khi taâm thöùc soáng quaùn nieäm taùnh sanh dieät treân caùc thoï. mình ñaït ñeán traïng thaùi cao nhaát, vò aáy yù thöùc “Coù thoï ñaây, vò aáy an truù chaùnh nieäm nhö vaäy, raèng taâm thöùc cuûa mình ñang ñaït ñeán traïng vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh nieäm. thaùi cao nhaát. Moãi khi taâm thöùc mình khoâng Vaø vò aáy soáng khoâng nöông töïa, khoâng chaáp ñaït ñeán traïng thaùi cao nhaát, vò aáy yù thöùc raè ng tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø Kheo, taâm thöùc mình khoâng ñaït ñeán traïng thaùi cao nhö vaäy laø Tyø Kheo soáng quaùn nieäm caûm thoï nhaát. Moãi khi taâm thöùc mình coù ñònh, vò aáy yù treân caùc caûm thoï—In this way he abides thöùc raèng taâm thöùc cuûa mình ñang coù ñònh. contemplating feelings as feelings internally, Moãi khi taâm thöùc mình khoâng coù ñònh, vò aáy yù or he abides contemplating feelings as thöùc raèng taâm thöùc cuûa mình ñang khoâng coù feelings externally, or he abides ñònh. Moãi khi taâm thöùc mình giaûi thoaùt, vò aáy contemplating feelings as feelings both yù thöùc raèng taâm thöùc cuûa mình ñang giaûi internally and externally. Or else he abides thoaùt. Moãi khi taâm thöùc mình khoâng coù giaûi contemplating in feelings their arising factors, thoaùt, vò aáy yù thöùc raèng taâm thöùc cuûa mình or he abides contemplating in feelings their ñang khoâng coù giaûi thoaùt—And how, vanishing factors, or he abides contemplating Bhikkhus, does a Bhikhu abide contemplating in feelings both their arising and vanishing mind as mind? Here a Bhikhu understands factors. Or else, mindfulness that ‘there is mind affected by lust as mind affected by lust, feeling’ is simply established in him to the and mind unaffected by lust as mind extent necessary for bare knowledge and unaffected by lust. He understands mind mindfulness. And, he abides independent, not affected by hate as mind affected by hate, clinging to anything in the world. That is how and mind unaffected by hate as mind a Bhikkhu abides

contemplating feelings as unaffected by hate. He understands mind feelings. affected by delusion as mind affected by 3) Quaùn Taâm—Contemplation of mind: delusion, and mind unaffected by delusion as a) Naày caùc Tyø Kheo, nhö theá naøo laø Tyø Kheo mind unaffected by delusion. He understands soáng quaùn nieäm taâm thöùc nôi taâm thöùc? Naày contracted mind as contracted mind, and caùc Tyø Kheo, moäi khi nôi taâm thöùc coù tham distracted mind as distracted mind. He duïc, vò aáy yù thöùc raèng taâm thöùc cuûa mình ñang understands exalted mind as exalted mind, coù tham duïc. Moãi khi taâm thöùc khoâng coù tham and unexalted mind as unexalted mind. He duïc, vò aáy yù thöùc raèng taâm thöùc cuûa mình understands surpassed mind as surpassed khoâng coù tham duïc. Moãi khi trong taâm thöùc mind, and unsurpassed mind as unsurpassed mình coù saân haän, vò aáy yù thöùc raèng taâm thöùc mind. He understands concentrated mind as cuûa mình ñang coù saân haän. Moãi khi taâm thöùc concentrated mind, and unconcentrated mind cuûa mình khoâng coù saân haän, vò aáy yù thöùc raèng as unconcentrated mind. He understands taâm thöùc cuûa mình ñang khoâng coù saân haän. liberated mind as liberated mind, and Moãi khi taâm thöùc mình coù si meâ, vò aáy yù thöùc unliberated mind as unliberated mind. raèng taâm thöùc cuûa mình ñang si meâ. Moãi khi b) Nhö vaäy vò aáy soáng quaùn nieäm taâm thöùc treân taâm thöùc cuûa mình khoâng coù si meâ, vò aáy yù noäi taâm; hay soáng quaùn nieäm taâm thöùc treân caû thöùc raèng taâm thöùc cuûa mình ñang khoâng coù si noäi taâm laãn ngoaïi taâm. Hay vò aáy soáng quaùn meâ. Moãi khi taâm thöùc mình coù thu nhieáp, vò nieäm taùnh sanh khôûi treân taâm thöùc; hay soáng aáy yù thöùc raèng taâm thöùc cuûa mình ñang coù thu quaùn nieäm taùnh dieät taän treân taâm thöùc. Hay

soáng quaùn nieäm taùnh sanh dieät treân taâm thöùc. sensual desire in him, a Bhikkhu understands: “Coù taâm ñaây, vò aáy an truù chaùnh nieäm nhö “There is sensual desire in me;” or there vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh being no sensual desire in him, he nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng understands: “There is no sensual desire in chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø me;” and he also understands how there Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm comes to be the arising of unarisen sensual taâm thöùc treân caùc taâm thöùc—In this way he desire, and how there comes to be the abides contemplating mind as mind internally, abandoning of arisen sensual desire, and how or he abides contemplating mind as mind there comes to be the future non-arising of externally, or he abides contemplating mind abandoned sensual desire. as mind both internally and externally. Or ii) Khi noäi taâm coù saân haän, vò aáy yù thöùc raèng noäi else, he abides contemplating in mind its taâm mình ñang coù saân haän. Khi noäi taâm khoâng arising factors, or he abides contemplating in coù saân haän, vò aáy yù thöùc raèng noäi taâm mình mind its vanishing factors, or he abides ñang khoâng coù saân haän. Khi moät nieäm saân haän contemplating in mind both its arising and chöa sanh nay baét ñaàu sanh khôûi, vò aáy yù thöùc vanishing factors. Or else mindfulness that ñöôïc söï baét ñaàu sanh khôûi aáy. Khi moät nieäm ‘there is mind’ is simply established in him to saân haän ñaõ sanh khôûi, nay ñöôïc ñoaïn dieät, vò the extent

necessary for bare knowledge and aáy yù thöùc ñöôïc söï ñoaïn dieät aáy. Khi moät nieäm mindfulness. And he abides independent, not saân haän ñaõ ñöôïc ñoaïn dieät vaø töông lai khoâng clinging to anything in the world. That is how coøn sanh khôûi nöõa, vò aáy yù thöùc ñöôïc nhö a Bhikkhu abides contemplating mind as vaäy—There being ill-will in him, a Bhikkhu mind. understands: “There is ill-will in me;” or there 4) Quaùn Phaùp—Contemplation of mind-object: being no ill-will in him, he understands: a) Naêm Trieàn Caùi—The Five Hindrance: Naày “There is no ill-will in me;” and he also caùc Tyø Kheo, theá naøo laø Tyø Kheo soáng quaùn understands how there comes to be the nieäm phaùp treân caùc phaùp? Naày caùc Tyø Kheo, arising of unarisen ill-will, and how there ôû ñaây Tyø Kheo soáng quaùn nieäm phaùp treân caùc comes to be the abandoning of arisen ill-will, phaùp ñoái vôùi naêm trieàn caùi (naêm moùn ngaên and how there comes to be the future non- che). Vaø naày caùc Tyø Kheo, theá naøo laø caùc Tyø arising of abandoned ill-will. Kheo soáng quaùn nieäm phaùp treân caùc phaùp ñoái iii) Khi noäi taâm coù hoân traàm thuïy mieân (meâ muoäi vôùi naêm trieàn caùi?—An how, Bhikkhus, does vaø buoàn nguû), vò aáy yù thöùc ñöôïc söï hoân traàm a Bhikkhu abide contemplating mind-objects thuïy mieân aáy. Khi noäi taâm khoâng coù hoân traàm as mind-objects? Here a Bhikkhu abides thuïy mieân, vò aáy yù thöùc ñöôïc noäi taâm cuûa contemplating mind-objects as mind-objects mình ñang khoâng coù hoân traàm thuïy mieân. Khi in terms of the five hindrances. And how does hoân traàm vaø thuïy mieân chöa sanh nay baét ñaàu a Bhikkhu abide contemplating mind-objects sanh khôûi, vò aáy yù thöùc ñöôïc söï ñang sanh as mind-objects in terms of the five khôûi aáy. Khi hoân traàm vaø thuïy mieân ñaõ sanh hindrances? nay ñöôïc ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñang i) Naày caùc Tyø Kheo, ôû ñaây noäi taâm Tyø Kheo coù ñoaïn dieät aáy. Khi hoân traàm vaø thuïy mieân ñaõ aùi duïc, vò aáy yù thöùc raèng noäi taâm cuûa mình ñöôïc ñoaïn dieät vaø töông lai khoâng theå sanh ñang coù aùi duïc. Khi noäi taâm khoâng coù aùi duïc, khôûi nöõa, vò aáy yù thöùc ñöôïc ñieàu ñoù —There vò aáy yù thöùc raèng noäi taâm cuûa mình khoâng coù being sloth and torpor in him, a Bhikkhu aùi duïc. Vaø vôùi aùi duïc chöa sanh nay sanh understands: “There are sloth and torpor in khôûi, vò aáy yù thöùc ñöôïc söï ñang sanh khôûi aáy. me;” or there being no sloth and torpor in Khi moät nieäm aùi duïc ñaõ sanh, vò aáy yù thöùc him, he understands: “There are no sloth and ñöôïc söï ñaõ sanh khôûi aáy. Khi aùi duïc ñang torpor in me;” and he also understands how ñöôïc ñoaïn dieät, töông lai khoâng sanh khôûi there comes to be the arising of unarisen nöõa, vò aáy yù thöùc nhö vaäy—Here, there being sloth and torpor, and how there comes to be

the abandoning of arisen sloth and torpor, and ngoaïi phaùp; hay soáng quaùn nieäm phaùp treân caû how there comes to be the future non-arising noäi phaùp laãn ngoaïi phaùp. Hay vò aáy soáng quaùn of abandoned sloth and torpor. nieäm taùnh sanh khôûi treân caùc phaùp; hay soáng iv) Khi noäi taâm coù traïo hoái (söï dao ñoäng baát an quaùn nieäm taùnh dieät taän treâ n caùc phaùp. Hay vaø hoái haän), vò aáy yù thöùc raèng mình ñang coù soáng quaùn nieäm taùnh sanh dieät treân caùc phaùp. dao ñoäng baát an vaø hoái haän. Khi noäi taâm “Coù phaùp ñaây, vò aáy an truù

chaùnh nieäm nhö khoâng coù dao ñoäng baát an vaø hoái haän, vò aáy yù vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh thöùc raèng noäi taâm mình ñang khoâng coù söï dao nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng ñoäng baát an vaø hoái haän. Khi dao ñoäng baát an chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø vaø hoái haän sanh khôûi, vò aáy yù thöùc raèng noäi Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm taâm mình ñang sanh khôûi dao ñoäng baát an vaø phaùp treân caùc phaùp— In this way he abides hoái haän. Khi dao ñoäng baát an vaø hoái haän ñaõ contemplating mind-objects as mind-objects sanh nay ñöôïc ñoaïn dieät, vò aáy yù thöùc ñöôïc söï internally, or he abides contemplating mind- ñoaïn dieät aáy. Vôùi dao ñoäng baát an vaø hoái haän objects as mind-objects externally, or he ñaõ ñöôïc ñoaïn dieät, töông lai khoâng coøn sanh abides contemplating mind-objects as mind- khôûi nöõa, vò aáy yù thöùc ñöôïc nhö vaäy—There objects both internally and externally. Or else being restlessness and remorse in him, a he abides contemplating in mind-objects their Bhikkhu understands: “There are restlessness arising factors, or he abides contemplating in and remorse in me;” or there being no mind-objects their vanishing factors, or he restlessness and remorse in him, he abides contemplating in mind-objects both understands: “There are no restlessness and their arising and vanishing factors. Or else remorse in me;” and he also understands how mindfulness that ‘there are mind-objects’ is there comes to be the arising of unarisen simply established in him to the extent restlessness and remorse, and how there necessary for bare knowledge and comes to be the abandoning of arisen mindfulness. And he abides independent, not restlessness and remorse, and how there clinging to anything in the world. That is how comes to be the future non-arising of a Bhikkhu abides contemplating mind-objects abandoned restlessness and remorse. as mind-objects in terms of the five v) Khi noäi taâm coù nghi, vò aáy yù thöùc ñöôïc noäi hindrances. taâm cuûa mình ñang coù nghi. Khi noäi taâm b) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng khoâng coù nghi, vò aáy yù thöùc ñöôïc noäi taâm quaùn nieäm phaùp treân caùc phaùp ñoái vôùi nguõ mình ñang khoâng coù nghi. Khi noäi taâm vôùi uaån. Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo nghi chöa sanh nay ñang sanh khôûi, vò aáy yù soáng quaùn phaùp treân caùc phaùp ñoái vôùi naêm thöùc ñöôïc söï sanh khôûi aáy. Vôùi nghi ñaõ sanh uaån? Naày caùc Tyø Kheo, Tyø Kheo quaùn chieáu nay ñöôïc ñoaïn dieät, vò aáy yù thöùc ñöôïc söï ñoaïn nhö sau: Again, Bhikkhus, a Bhikkhu abides dieät aáy. Vôùi nghi ñaõ ñöôïc ñoaïn dieät, töông lai contemplating mind-objects as mind-objects khoâng sanh khôûi nöõa, vò aáy yù thöùc ñöôïc nhö in terms of the five aggregates affected by vaäy—There being doubt in him, a Bhikkhu clinging. And how does a Bhikkhu abide understands: “There is doubt in me;” or there contemplating mind-objects as mind-objects being no doubt in him, he understands: in terms of the five aggregates affected by “There is no doubt in me;” and he also clinging? Here a Bhikkhu understands: understands how there comes to be the i) Ñaây laø saéc (hình theå), ñaây laø saéc taäp (söï phaùt arising of unarisen doubt, and how there sinh ra hình theå), ñaây laø saéc dieät—Such is comes to be the abandoning of arisen doubt, material form, such its origin, such its and how there

comes to be the future non- disappearance. arising of abandoned doubt. ii) Ñaây laø thoï, ñaây laø thoï taäp, ñaây laø thoï dieät — vi) Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân caùc Such is feeling, such its origin, such its noäi phaùp; hay soáng quaùn nieäm phaùp treân caùc disappearance.

iii) Ñaây laø töôûng, ñaây laø töôûng taäp, ñaây laø töôûng abide contemplating mind-objects as mind- dieät—Such is perception, such its origin, such objects in terms of the six internal and its disappearance. external bases? iv) Ñaây laø haønh, ñaây laø haønh taäp, ñaây laø haønh i) Vò aáy yù thöùc veà maét vaø ñoái töôïng cuûa maét laø dieät—Such are the formations, such their hình saéc vaø veà nhöõng raøng buoäc taïo neân do origin, such their disappearance. maét vaø hình saéc. Vò aáy yù thöùc veà nhöõng raøng v) Ñaây laø thöùc, ñaây laø thöùc taäp, ñaây laø thöùc buoäc chöa sanh nay ñang phaùt sanh. Vò aáy yù dieät—Such is consciousness, such its origin, thöùc veà nhöõng raøng buoäc ñaõ phaùt sanh nay such its disappearance. ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nhöõng raøng vi) Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân caùc buoäc ñaõ ñöôïc ñoaïn dieät, töông lai khoâng sanh noäi phaùp; hay soáng quaùn nieäm phaùp treân caùc khôûi nöõa—Here a Bhikkhu understands the ngoaïi phaùp; hay soáng quaùn nieäm phaùp treân caû eye, he understands forms, and he noäi phaùp laãn ngoaïi phaùp. Hay vò aáy soáng quaùn understands the fetter that arises dependent nieäm taùnh sanh khôûi treân caùc phaùp; hay soáng on both; and he understands how there comes quaùn nieäm taùnh dieät taän treân caùc phaùp. Hay to be the arising of the unarisen fetter, and soáng quaùn nieäm taùnh sanh dieät treân caùc phaùp. how there comes to be the future non-arising “Coù phaùp ñaây, vò aáy an truù chaùnh nieäm nhö of the abandoning fetter. vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh ii) Vò aáy yù thöùc veà tai vaø ñoái töôïng cuûa tai laø aâm nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng thanh vaø veà nhöõng raøng buoäc taïo neân do tai chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø vaø aâm thanh. Vò aáy yù thöùc veà nhöõng raøng Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm buoäc chöa sanh nay ñang sanh khôûi. Vò aáy yù phaùp treân caùc phaùp ñoái vôùi nguõ uaån—In this thöùc veà nhöõng raøng buoäc ñaõ sanh, nay ñang way, he abides contemplating mind-objects as ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà nhöõng raøng mind-objects internally, or he abides buoäc ñaõ ñöôïc ñoaïn dieät, töông lai khoâng coøn contemplating mind-objects as mind-objects sanh khôûi nöõa—Here a Bhikkhu understands externally, or he abides contemplating mind- the ear, he understands sounds, and he objects as mind-objects both internally and understands the fetter that arises dependent externally. Or else he abides contemplating in on both; and he understands how there comes mind-objects their arising factors, or he to be the arising of the unarisen fetter, and abides contemplating in mind-objects their how there comes to be the future non-arising vanishing factors, or he abides contemplating of the abandoning fetter. in mind-objects both their arising and iii) Vò aáy yù thöùc veà loå muõi vaø ñoái töôïng cuûa muõi vanishing factors. Or else mindfulness that laø muøi höông vaø nhöõng raøng buoäc taïo neân do ‘there are mind-objects’ is simply established loå muõi vaø muøi höông. Vò naày yù thöùc veà nhöõng in him to the

extent necessary for bare raøng buoäc chöa phaùt sanh nay ñang sanh khôûi. knowledge and mindfulness. And he abides Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ phaùt sanh independent, not clinging to anything in the vaø ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà world. That is how a Bhikkhu abides nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai contemplating mind-objects as mind-objects khoâng coøn sanh khôûi nöõa—Here a Bhikkhu in terms of the five aggregates. understands the nose, he understands odours, c) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng and he understands the fetter that arises quaùn nieäm phaùp treân caùc phaùp ñoái vôùi saùu noäi dependent on both; and he understands how ngoaïi xöù. Naày caùc Tyø Kheo, theá naøo laø Tyø there comes to be the arising of the unarisen Kheo soáng quaùn phaùp treân caùc phaùp ñoái vôùi fetter, and how there comes to be the future saùu noäi ngoaïi xöù?—Again, Bhikkhus, a non-arising of the abandoning fetter. Bhikkhu abides contemplating mind-objects iv) Vò aáy yù thöùc veà caùi löôõi vaø ñoái töôïng cuûa löôõi as mind-objects in terms of the six internal laø vò neám vaø nhöõng raøng buoäc taïo neân do caùi and external bases. And how does a Bhikkhu löôõi vaø vò neám. Vò aáy yù thöùc veà nhöõng raøng

buoäc chöa phaùt sanh nay ñang phaùt sanh. Vò vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh aáy yù thöùc veà nhöõng raøng buoäc ñaõ phaùt sanh nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng nay ñang ñöôïc ñoaïn dieät. Vò aáy yù thöùc veà chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông lai Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm khoâng coøn sanh khôûi nöõa— Here a Bhikkhu phaùp treân caùc phaùp ñoái vôùi saùu noäi ngoaïi xöù — understands the tongue, he understands In this way he abides contemplating mind- flavours, and he understands the fetter that objects as mind-objects internally, or he arises dependent on both; and he understands abides contemplating mind-objects as mind- how there comes to be the arising of the objects externally, or he abides contemplating unarisen fetter, and how there comes to be mind-objects as mind-objects both internally the future non-arising of the abandoning and externally. Or else he abides fetter. contemplating in mind-objects their arising v) Vò aáy yù thöùc veà thaân vaø ñoái töôïng cuûa thaân laø factors, or he abides contemplating in mind- söï xuùc chaïm. Vò aáy yù thöùc veà nhöõng raøng objects their vanishing factors, or he abides buoäc chöa sanh khôûi nay ñang ñöôïc sanh contemplating in mind-objects both their khôûi. Vò aáy yù thöùc veà nhöõng raøng buoäc ñaõ arising and vanishing factors. Or else sanh khôûi ñang ñöôïc ñoaïn taän. Vò aáy yù thöùc mindfulness that ‘there are mind-objects’ is veà nhöõng raøng buoäc ñaõ ñöôïc ñoaïn dieät, töông simply established in him to the extent lai khoâng coøn sanh khôûi nöõa—Here a necessary for bare knowledge and Bhikkhu understands the body, he mindfulness. And he abides independent, not understands tangibles, and he understands the clinging to anything in the world. That is how fetter that arises dependent on both; and he a Bhikkhu abides contemplating mind-objects understands how there comes to be the as mind-objects in terms of the six internal arising of the unarisen fetter, and how there and external bases. comes to be the future non-arising

of the d) Laïi nöõa, naày caùc Tyø Kheo, Tyø Kheo soáng abandoning fetter. quaùn nieäm phaùp treân phaùp ñoái vôùi thaát giaùc vi) Vò aáy yù thöùc veà ñoái töôïng cuûa yù laø tö töôûng vaø chi. Naày caùc Tyø Kheo, theá naøo laø Tyø Kheo veà nhöõng raøng buoäc taïo neân do yù laø tö töôûng. soáng quaùn phaùp treân phaùp ñoái vôùi thaát giaùc Vò aáy yù thöùc veà nhöõng raøng buoäc chöa sanh chi?—Again, Bhikkhus, a Bhikkhu abides khôûi nay ñang sanh khôûi. Vò aáy yù thöùc veà contemplating mind-objects as mind-objects nhöõng raøng buoäc ñaõ sanh khôûi ñang ñöôïc in terms of the seven enlightenment factors. ñoaïn dieät. Vò aáy yù thöùc veà nhöõng raøng buoäc And how does a Bhikkhu abide contemplating ñaõ ñoaïn dieät, töông lai khoâng coøn sanh khôûi mind-objects as mind-objects in terms of the nöõa—Here a Bhikkhu understands the mind, seven enlightenment factors? he understands mind-objects, and he i) Khi noäi taâm coù nieäm giaùc chi (yeáu toá chaùnh understands the fetter that arises dependent nieäm), vò aáy yù thöùc laø mình coù chaùnh nieäm. Vò on both; and he understands how there comes aáy quaùn chieáu raèng taâm mình ñang coù chaùnh to be the arising of the unarisen fetter, and nieäm. Khi khoâng coù chaùnh nieäm, vò aáy yù thöùc how there comes to be the future non-arising raèng taâm mình khoâng coù chaùnh nieäm. Vò aáy yù of the abandoning fetter. thöùc veà chaùnh nieäm chöa sanh khôûi nay ñang vii) Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân caùc sanh khôûi. Vò aáy yù thöùc veà chaùnh nieäm ñaõ noäi phaùp; hay soáng quaùn nieäm phaùp treân caùc phaùt sanh nay ñang thaønh töïu vieân maõn— ngoaïi phaùp; hay soáng quaùn nieäm phaùp treân caû Here, there being the mindfulness noäi phaùp laãn ngoaïi phaùp. Hay vò aáy soáng quaùn enlightenment factor in him, a Bhikkhu nieäm taùnh sanh khôûi treân caùc phaùp; hay soáng understands: “There is the mindfulness quaùn nieäm taùnh dieät taän treân caùc phaùp. Hay enlightenment factor in me;” or there being soáng quaùn nieäm taùnh sanh dieät treân caùc phaùp. no mindfulness enlightenment factor in him, “Coù phaùp ñaây, vò aáy an truù chaùnh nieäm nhö he understands: “There is no mindfulness

enlightenment factor In me; and also iv) Khi noäi taâm coù hyû giaùc chi, vò aáy yù thöùc laø understands how there comes to be the mình ñang coù an vui. Vò aáy quaùn chieáu raèng arising of the unarisen mindfulness taâm mình ñang an vui. Khi noäi taâm khoâng coù enlightenment factor, and how the arisen an vui, vò aáy yù thöùc laø mình ñang khoâng coù an mindfulness enlightenment factor comes to vui. Vò aáy yù thöùc veà nieàm an vui chöa sanh fulfilment by development.” khôûi, nay ñang sanh khôûi. Vò aáy yù thöùc veà ii) Khi noäi taâm coù traïch giaùc chi (giaùm ñònh ñuùng nieàm an vui ñaõ sanh khôûi, nay ñang ñi ñeán sai thieän aùc). Vò aáy yù thöùc laø mình ñang coù söï thaønh töïu vieân maõn—Here, there being the phaân ñònh ñuùng sai thieän aùc. Vò aáy quaùn chieáu rapture enlightenment factor in him, a raèng taâm mình ñang coù söï giaùm ñònh ñuùng sai Bhikkhu understands: “There is the rapture thieän aùc. Khi khoâng coù söï giaùm ñònh, vò aáy yù enlightenment factor in me;” or there being thöùc laø mình ñang khoâng coù söï giaùm ñònh. Vò no rapture enlightenment factor in him, he aáy yù thöùc veà moät söï giaùm ñònh chöa sanh nay understands: “There is no rapture ñang sanh khôûi. Vò aáy yù thöùc veà moät söï

giaùm enlightenment factor In me; and also ñònh ñaõ sanh khôûi nay ñang thaønh töïu vieân understands how there comes to be the maõn—Here, there being the investigation-of- arising of the unarisen rapture enlightenment states enlightenment factor in him, a Bhikkhu factor, and how the arisen rapture understands: “There is the investigation-of- enlightenment factor comes to fulfillment by states enlightenment factor in me;” or there development. being no investigation-of-states v) Khi noäi taâm coù khinh an giaùc chi, vò aáy yù thöùc enlightenment factor in him, he understands: taâm mình ñang coù khinh an (nheï nhoõm). Vò aáy “There is no investigation-of-states quaùn chieáu raèng taâm mình ñang coù khinh an. enlightenment factor In me; and also Khi noäi taâm khoâng coù khinh an, vò aáy yù thöùc understands how there comes to be the raèng noäi taâm mình khoâng coù söï khinh an. Vò arising of the unarisen investigation-of-states aáy yù thöùc veà söï khinh an chöa sanh khôûi, nay enlightenment factor, and how the arisen ñang sanh khôûi. Vò aáy yù thöùc veà söï khinh an investigation-of-states enlightenment factor ñaõ sanh khôûi, nay ñang ñi ñeán thaønh töïu vieân comes to fulfilment by development.” maõn—Here, there being the tranquility iii) Khi noäi taâm coù tinh taán giaùc chi, vò aáy yù thöùc enlightenment factor in him, a Bhikkhu laø mình ñang coù söï tinh chuyeân. Vò aáy quaùn understands: “There is the tranquility chieáu raèng taâm mình ñang coù söï tinh chuyeân. enlightenment factor in me;” or there being Khi noäi taâm khoâng coù söï tinh chuyeân, vò aáy yù no tranquility enlightenment factor in him, he thöùc raèng taâm mình khoâng coù söï tinh chuyeân. understands: “There is no tranquility Vò aáy yù thöùc veà moät söï tinh chuyeân chöa sanh enlightenment factor In me; and also khôûi nay ñang sanh khôûi. Vò aáy yù thöùc veà söï understands how there comes to be the tinh chuyeân ñaõ sanh khôûi nay ñang ñi ñeán arising of the unarisen tranquility thaønh töïu vieân maõn—Here, there being the enlightenment factor, and how the arisen energy enlightenment factor in him, a tranquility enlightenment factor comes to Bhikkhu understands: “There is the energy fulfillment by development. enlightenment factor in me;” or there being vi) Khi noäi taâm coù ñònh giaùc chi, vò aáy yù thöùc laø no energy enlightenment factor in him, he mình ñang coù ñònh. Khi noäi taâm khoâng coù understands: “There is no energy ñònh, vò aáy yù thöùc laø mình ñang khoâng coù enlightenment factor in me;” and also ñònh. Khi ñònh chöa sanh khôûi, nay ñang sanh understands how there comes to be the khôûi, vò aáy yù thöùc nhö vaäy. Khi ñònh ñaõ sanh arising of the unarisen energy enlightenment khôûi, nay ñang ñi ñeán thaønh töïu vieân maõn, vò factor, and how the arisen energy aáy cuõng yù thöùc nhö vaäy—Here, there being enlightenment factor comes to fulfilment by the concentration enlightenment factor in development. him, a Bhikkhu understands: “There is the

concentration enlightenment factor in me;” or mind-objects their arising factors, or he abides there being no concentration enlightenment contemplating in mind-objects their vanishing factor in him, he understands: “There is no factors, or he abides contemplating in mind- concentration enlightenment factor in me;” objects both their arising and vanishing factors. and also understands how there comes to be Or else

mindfulness that ‘there are mind- the arising of the unarisen concentration objects’ is simply established in him to the enlightenment factor, and how the arisen extent necessary for bare knowledge and concentration enlightenment factor comes to mindfulness. And he abides independent, not fulfillment by development. clinging to anything in the world. That is how a vii) Khi noäi taâm coù xaû giaùc chi, vò aáy yù thöùc laø Bhikkhu abides contemplating mind-objects as mình ñang buoâng xaû. Vò aáy quaùn chieáu laø taâm mind-objects in terms of the seven mình coù buoâng xaû. Khi noäi taâm khoâng coù söï enlightenment factors. buoâng xaû, vò aáy yù thöùc laø taâm mình ñang e) Laïi nöõa, naøy caùc Tyø Kheo, vò Tyø Kheo soáng khoâng coù söï buoâng xaû. Vò aáy yù thöùc veà söï quaùn nieäm phaùp treân caùc phaùp ñoái vôùi Töù buoâng xaû chöa sanh khôûi, nay ñang sanh khôûi. Dieäu Ñeá. Naøy caùc Tyø Kheo, theá naøo laø Tyø Vò aáy yù thöùc veà söï buoâng xaû ñaõ sanh khôûi, Kheo soáng quaùn phaùp treân caùc phaùp ñoái vôùi nay ñang ñi ñeán söï thaønh töïu vieân maõn— boán söï thaät cao quyù? Naày caùc Tyø Kheo, ôû ñaây Here, there being the equanimity Tyø Kheo yù thöùc: “Khi söï kieän laø ñau khoå, vò enlightenment factor in him, a Bhikkhu aáy quaùn nieäm ñaây laø ñau khoå. Khi söï kieän laø understands: “There is the equanimity nguyeân nhaân taïo thaønh ñau khoå, vò aáy quaùn enlightenment factor in me;” or there being nieäm ñaây laø nguyeân nhaân taïo thaønh söï ñau no equanimity enlightenment factor in him, khoå. Khi söï kieän laø söï chaám döùt khoå ñau, vò he understands: “There is no equamity aáy quaùn chieáu ñaây laø söï chaám döùt khoå ñau. enlightenment factor in me;” and also Khi söï kieän laø con ñöôøng ñöa ñeán söï chaám understands how there comes to be the döùt khoå ñau, vò aáy quaùn nieäm ñaây laø con arising of the unarisen equanimity ñöôøng daãn ñeán söï chaám döùt khoå ñau.” Nhö enlightenment factor, and how the arisen vaäy vò aáy soáng quaùn nieäm phaùp treân caùc noäi equanimity enlightenment factor comes to phaùp; hay soáng quaùn nieäm phaùp treân caùc fulfillment by development. ngoaïi phaùp; hay soáng quaùn nieäm phaùp treân caû viii)Nhö vaäy vò aáy soáng quaùn nieäm phaùp treân caùc noäi phaùp laãn ngoaïi phaùp. Hay vò aáy soáng quaùn noäi phaùp; hay soáng quaùn nieäm phaùp treân caùc nieäm taùnh sanh khôûi treân caùc phaùp; hay soáng ngoaïi phaùp; hay soáng quaùn nieäm phaùp treân caû quaùn nieäm taùnh dieät taän treân caùc phaùp. Hay noäi phaùp laãn ngoaïi phaùp. Hay vò aáy soáng quaùn soáng quaùn nieäm taùnh sanh dieät treân caùc phaùp. nieäm taùnh sanh khôûi treân caùc phaùp; hay soáng “Coù phaùp ñaây, vò aáy an truù chaùnh nieäm nhö quaùn nieäm taùnh dieät taän treân caùc phaùp. Hay vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh soáng quaùn nieäm taùnh sanh dieät treân caùc phaùp. nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng “Coù phaùp ñaây, vò aáy an truù chaùnh nieäm nhö chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø vaäy, vôùi hy voïng höôùng ñeán chaùnh trí, chaùnh Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm nieäm. Vaø vò aáy soáng khoâng nöông töïa, khoâng phaùp treân caùc phaùp ñoái vôùi Töù Dieäu Ñeá — chaáp tröôùc moät vaät gì treân ñôøi. Naày caùc Tyø Again, Bhikkhus, a Bhikkhu abides Kheo, nhö vaäy laø Tyø Kheo soáng quaùn nieäm contemplating mind-objects as mind-objects phaùp treân caùc phaùp

ñoái vôùi thaát giaùc chi—In in terms of the Four Noble Truths. And how this way he abides contemplating mind-objects does a Bhikkhu abide contemplating mind- as mind-objects internally, or he abides objects as mind-objects in terms of the Four contemplating mind-objects as mind-objects Noble Truths? Here a Bhikkhu understands as externally, or he abides contemplating mind- it actually is: “This is suffering;” he objects as mind-objects both internally and understands as it actually is: “This is the externally. Or else he abides contemplating in origin of suffering;” he understands as it

actually is: “This is the cessation of ñöôïc Chaùnh Trí trong hieän taïi, hay neáu coøn suffering;” he understands as it actually is: höõu dö baùo, thì chöùng quaû Baát Hoaøn. Naày caùc “This is the way leading to the cessation of Tyø Kheo, khoâng caàn gì ñeán nöûa thaùng, moät vò suffering.” In this way he abides Tyø Kheo naøo tu taäp Töù Nieäm Xöù naày nhö vaäy contemplating mind-objects as mind-objects trong voøng baûy ngaøy, vò aáy coù theå chöùng moät internally, or he abides contemplating mind- trong hai quaû vò sau ñaây: Moät laø chöùng ñöôïc objects as mind-objects externally, or he Chaùnh Trí trong hieän taïi, hay neáu coøn höõu dö abides contemplating mind-objects as mind- baùo, thì chöùng quaû Baát Hoaøn—Bhikkhus, if objects both internally and externally. Or else anyone should develop these four he abides contemplating in mind-objects their foundations of mindfulness in such a way for arising factors, or he abides contemplating in seven years, one of two fruits could be mind-objects their vanishing factors, or he expected for him: either final knowledge here abides contemplating in mind-objects both and now, or if there is a trace of clinging left, their arising and vanishing factors. Or else non-return. Let alone seven years, Bhikkhus. mindfulness that ‘there are mind-objects’ is If anyone should develop these four simply established in him to the extent foundations of mindfulness in such a way for necessary for bare knowledge and six years, for five years, for four years, for mindfulness. And he abides independent, not three years, for two years or for one year, one clinging to anything in the world. That is how of two fruits could be expected for him: a Bhikkhu abides contemplating mind-objects either final knowledge here and now, or if as mind-objects in terms of the Four Noble there is a trace of clinging left, non-return. Truths. Let alone one year, Bhikkhus. If anyone f) Naày caùc Tyø Kheo, vò naøo tu taäp Töù Nieäm Xöù should develop these four foundations of naày nhö vaäy trong baûy naêm, vò aáy coù theå mindfulness in such a way for seven months, chöùng moät trong hai quaû sau ñaây: Moät laø for six months, for five months, for four chöùng Chaùnh Trí ngay trong hieän taïi, hay neáu months, for three months, for two months, for coøn höõu dö baùo, thì cuõng ñaït ñöôïc quaû vò Baát one monthor for half a month, one of two Hoaøn (khoâng coøn taùi sanh nöõa). Naày caù c Tyø fruits could be expected for him: either final Kheo, khoâng caàn gì ñeán baûy naêm, moät vò Tyø knowledge here and now, or if there is a trace Kheo naøo tu taäp Töù Nieäm Xöù naày nhö vaäy of clinging left, non-return. trong saùu naêm, trong naêm naêm, trong boán g) Naày caùc Tyø Kheo, ñaây laø con ñöôøng ñoäc nhaát naêm, trong ba naêm, trong hai naêm, trong moät ñöa ñeán thanh tònh cho chuùng sanh, vöôït

khoûi naêm, vò aáy coù theå chöùng moät trong hai quaû vò saàu naõo, dieät töø khoå öùu, thaønh töïu Chaùnh Trí, sau ñaây: Moät laø chöùng ñöôïc Chaùnh Trí trong chöùng ngoä Nieát Baøn. Ñoù laø Boán Nieäm Xöù. hieän taïi, hay neáu coøn höõu dö baùo, thì chöùng Theá Toân thuyeát giaûng nhö vaäy. Caùc Tyø Kheo quaû Baát Hoaøn. Naày caùc Tyø Kheo, khoâng caàn aáy hoan hyû, tín thoï lôøi daïy cuûa Theá Toân— gì ñeán moät naêm, moät vò Tyø Kheo naøo tu taäp Bhikkhus, this is the direct path for the Töù Nieäm Xöù naày nhö vaäy trong voøng baûy purification of beings, for surmounting thaùng, vò aáy coù theå chöùng moät trong hai quaû vò (overcoming) sorrow and lamentation, for the sau ñaây: Moät laø chöùng ñöôïc Chaùnh Trí trong disappearance of pain and grief, for the hieän taïi, hay neáu coøn höõu dö baùo, thì chöùng attainment (achievement) of the true Way, for quaû Baát Hoaøn. Naày caùc Tyø Kheo, khoâng caàn the realization of Nibbana, namely, the four gì ñeán baûy thaùng, moät vò Tyø Kheo naøo tu taäp foundations of mindfulness. That is what the Töù Nieäm Xöù naày nhö vaäy trong voøng saùu Blessed One said. The Bhikkhus were thaùng, trong naêm thaùng, trong boán thaùng, satisfied and delighted in the Blessed One's trong ba thaùng, trong hai thaùng, trong moät words. thaùng, trong nöûa thaùng, vò aáy coù theå chöùng Töù Nieäm Xöù Quaùn: Smrty-upasthana (skt)—See moät trong hai quaû vò sau ñaây: Moät laø chöùng Töù Nieäm Xöù.

Töù Oai Nghi: Catuririya-pattha (p)—Iriya-patha talking, and keeping silent. (skt)—Four bodily postures—Four ways of Töù Oaùn: Boán loaïi thuø oaùn: phieàn naõo ma, töû ma, movement for monks and nuns—Four forms of aâm ma, vaø thieân töû ma—The four enemies: the behavior. passions and delusion maras, death maras, the (A) Töù oai nghi hay boán pheùp taéc Baùt Nhaõ phaûi five skandhas maras, and the supreme mara-king. ñöôïc Taêng Ni thöïc haønh moãi ngaøy: oai nghi Töù Phaïm Chí: Four Brahmacarins—Boán vò ñi, ñöùng, naèm, vaø ngoài—Four instances of phaïm chí quyeát troán töû thaàn, nhöng ñeàu thaát baïi: prajna which a monk or nun should practise troán töû thaàn baèng caùch leân non; troán töû thaàn baèn g everyday—Four respect-inspiring forms of caùch xuoáng bieån; troán töû thaàn baèng caùch bay leân demeanour: respect-inspiring of walking, trôøi; troán töû thaàn baèng caùch ñi vaøo phoá chôï —The respect-inspiring of standing, respect-inspiring four Brahmacarins who resolved to escape death, of lying down, and respect-inspiring of sitting. and yet failed: to escape death by going to the (B) Ñöùc Phaät daïy veà Töù Oai Nghi trong Kinh mountain; to escape death by going to the sea; to Nieäm Xöù. Naøy caùc Tyø Kheo, Tyø Kheo ñi, yù escape death by flying into the air; to escape thöùc raèng: "Toâi ñang ñi." Khi ñöùng, yù thöùc death by going to the market place. raèng: "Toâi ñang ñöùng." Khi ngoài, yù thöùc raèng: Töù Phaïm Ñöôøng: Boán caùch ñaït tôùi quaû vò A La "Toâi ñang ngoài." Khi naèm, yù thöùc raèng: "Toâ i Haùn, gioáng nhö trong Töù Phaïm truï, chæ töø phaàn ñang naèm."Thaân theå ñöôïc xöû duïng nhö theá thöù tö laø 'baûo hoä tha nhaân' thay vì 'voâ löôïng naøo, vò aáy yù thöùc thaân theå nhö theá aáy. Laïi nöõa, xaû.'—The four ways of attaining arhatship, which naøy caùc Tyø Kheo, Tyø Kheo khi böôùc tôùi böôùc are the same as in the four noble states, except lui, bieát roõ vieäc mình ñang laøm; khi ngoù tôùi that the last of the four

is ‘protection of others’ ngoù lui, bieát roõ vieäc mình ñang laøm; khi co instead of ‘unlimited indifference’—See Töù Phaïm tay, khi duoãi tay, bieát roõ vieäc mình ñang laøm; Truï. khi maëc aùo Taêng Giaø Leâ, mang baùt, mang y, Töù Phaïm Truï: Catur-brahmavihara (skt)—Töù bieát roõ vieäc mình ñang laøm; khi aên, uoáng, Phaïm Truù—Boán choã truï cao thöôïng: voâ löôïng töø, nhai, neám, bieát roõ vieäc mình ñang laøm; khi voâ löôïng bi, voâ löôïng hyû, voâ löôïng xaû —Four ñaïi tieåu tieän, bieát roõ vieäc mình ñang laøm; khi divine abidings—The four noble states: unlimited ñi, ñöùng, ngoài, nguû, thöùc, noùi, im laëng, bieát roõ love, unlimited pity, unlimited joy, and unlimited caùc vieäc mình ñang laøm—The Buddha taught indifference. about the Four Postures in the Töù Phaùp: Four dharmas. Satipatthanasutta: Bhikkhus, when walking, a (A) Boán phaùp trong kinh Taâm Ñòa Quaùn: giaùo Bhikkhu understands: “I am walking;” when phaùp, lyù phaùp, haønh phaùp, vaø quaû phaùp—Four standing, he understands: “I am standing;” dharmas in the sutra of contemplation of the when sitting, he understands: “I am sitting;” mind-ground: the teaching of the Buddha, the when lying down, he understands: “I am lying principles or meaning, the practice, and the down;” or he understands accordingly fruits or rewards. however his body is disposed. Again, (B) Boán phaùp khaùc trong kinh Taâm Ñòa Quaùn: baát Bhikkhus, a Bhikkhu is one who acts in full xaû Boà ñeà taâm (chaúng boû Boà Ñeà taâm), baát xaû awareness when going forward and returning; thieän tri thöùc (chaúng boû thieän tri thöùc), baát xaû who acts in full awareness when looking kham nhaãn (chaúng boû kham nhaãn), vaø baát xaû ahead and looking away; who acts in full a-luyeän-nhaõ (nôi tu haønh tòch tænh, chaúng boû awareness when flexing and extending his ñôøi soáng tònh haïnh)—Four other dharmas in limbs; who acts in full awareness when the sutra of contemplation of the mind- wearing his robes and carrying his outer robe ground: never losing the bodhi-mind, never and bowl; who acts in full awareness when losing good-knowing advisors, never losing eating , drinking, consuming food, and tasting; perseverance in progress, and never losing who acts in full awareness when walking, the monastic forest life (aranyaka). standing, siting, falling asleep, waking up, (C) Kinh Ñaïi Thöøa Töù Phaùp: tín, giaûi, haønh, vaø

chöùng—Mahayana Four Dharmas: faith, four foundations of mindfulness, the four liberty, deeds or action, and realization. great efforts (sammappadhana), four roads to (D) Boán phaùp khaùc theo Tònh Ñoä: Thöù nhaát laø power or four sufficiences (iddhipada), four giaùo phaùp hay giaùo phaùp cuûa Phaät trong Kinh Jhanas, four concentrative meditations Voâ Löôïng Thoï. Thöù nhì laø haønh phaùp hay (samadhi-bhavana), four boundless states or thöïc haønh lôøi nguyeän thöù 17 cuûa Phaät A Di four immeasurable minds, four formless Ñaø. Thöù ba laø tín phaùp hay tin vaøo lôøi nguyeän jhanas or four formless Heavens, four thöù 18 cuûa Ñöùc A Di Ñaø. Thöù tö laø chöùng supports, four Ariyan lineages or four holy phaùp hay chöùng trong lôøi nguyeän thöù 11 cuû a ways, four efforts, four knowledges, four Phaät A Di Ñaø—Pure Land sect: First, the knowledges, four factors of Stream- teaching of the Buddha in the Infinite Life Attainment, four characteristics of a Stream- Sutra. Second,

the practice of the seventeenth Winner, four fruits of the ascetic life or four of Amitabha's vows. Third, faith in the kinds of holy men, four elements, four eightteenth of Amitabha's vows. Fourth, nutriments, four stations of consciousness, realization or proof of the eleventh of four ways of going wrong (agata-gamanani), Amitabha's vows. four arousals of craving or four sources of (E) Theo Kinh Phaùp Hoa, Ñöùc Phaät traû lôøi Ngaøi affection for a bhiksu or bhiksuni, four kinds Phoå Hieàn sau khi Ñöùc Phaät dieät ñoä thì nhöõng of progress, four more kinds of progress, four ngöôøi tu trì theo Kinh Phaùp Hoa seõ ñöôïc boán ways of Dhamma, four ways of undertaking phaùp: ñöôïc chö Phaät hoä nieäm, troàng caùc coäi Dhamma, four divisions of Dhamma, four ñöùc, nhaäp chaùnh ñònh, vaø phaùt taâm cöùu ñoä heát powers, four kinds of resolve, four ways of thaûy chuùng sanh—The Lotus Sutra, the answering questions, four kinds of kamma, Buddha told Fu-Hsien (Samantabhadra) how four things to be realized, four floods, four the Lotus to be possessed after the Buddha's yokes, four unyokings, four ties or four demise: protection of the Buddhas, cultivation bandhanas, four clingings, four kinds of of virtue, entry into correct dhyana, and generations or four forms of birth, four ways having a mind to save all creatures. of descent into the womb, four ways of (F) Theo Kinh Phuùng Tuïng trong Tröôøng Boä getting a new personality (attabhava- Kinh, coù moät chuoãi Töù Phaùp ñaõ ñöôïc Ñöùc patilabha), four purifications of offerings or Phaät giaûng daïy: Töù Nieäm Xöù, Töù Chaùnh Caàn, four kinds of offerings (dakkhina-visuddhiyo), Töù Nhö YÙ Tuùc, Töù Thieàn, Töù Tu Taäp Thieàn four elements of popularity (samgaha- Ñònh, Töù Voâ Löôïng Taâm, Töù Thieàn Voâ Saéc, vatthuni), four un-Ariyan modes of speech, Töù Y Chæ, Töù Thaùnh Haønh, Töù Tinh Caàn, Töù and four types of persons. Trí, Töù Trí, Töù Döï Löu Höôùng Chi, Töù Döï Töù Phaùp AÁn: Boán phaùp aán: khoå, voâ thöôøng, voâ Löu Quaû Chi, Töù Thaùnh Quaû, Töù Giôùi, Töù ngaõ, nieát baøn—The seal or impression of the four Thöïc, Töù Thöùc Truù, Töù Baát Haønh Xöù Haïnh, dogmas: suffering, impermanence, non-ego, and Töù AÙi Sanh, Töù Haønh, Töù Haønh, Töù Phaùp Tuùc, nirvana. Töù Phaùp Thoï, Töù Phaùp Uaån, Töù Löïc, Töù Töù Phaùp Baûn Maït: See Töù Phaùp Boån Maït. Nguyeän, Boán Caùch Traû Lôøi Caâu Hoûi, Töù Töù Phaùp Baát Hoaïi: Boán phaùp chaúng hö hoaïi: Nghieäp, Boán Phaùp Caàn Phaûi Chöùng Ngoä, Töù Chính Thuï Taâm, Kim Cang, Xaù Lôïi cuûa Phaät, Boäc Löu, Töù AÙch, Töù Ly AÙch, Töù Phöôïc, Töù Cung Ñieän Quang AÂm Thieân—The four Thuû, Töù Sanh, Töù Nhaäp Thai, Boán Phöông imperishables: the correctly receptive heart, the Caùch Ñöôïc Töï Theå Môùi, Töù Cuùng Döôøng diamond, the relics of a Buddha, and the palace of Thanh Tònh, Töù Nhieáp Phaùp, Töù Phi Thaùnh the devas of light and sound (abhasvaras). Ngoân, Boán Loaïi Ngöôøi—According to the Töù Phaùp Boån Maït: Boán phaùp boån maït: taát caû caùc Sangiti Sutta in the Long Discourses of the haønh ñeàu voâ thöôøng, taát caû caùc haønh ñeàu khoå, taát Buddha, there are sets of Four Things which caû caùc haønh ñeàu voâ ngaõ, nieát baøn vónh tòch—The were perfectly proclaimed by the Buddha: alpha and omega in four laws or dogmas: nothing is permanent, all things involve suffering, there is caù theå, ñaúng caáp choáng laïi ñaúng caáp, quoác gia no personality, and nirvana is eternal rest. choáng laïi quoác

gia. Ñoù laø saéc thaùi cuûa theá giôùi caù Töù Phaùp Giôùi: Töù Chuûng Phaùp Giôùi—Theo toâng nhaân chuû nghóa, roài töø ñoù toaøn theå theá giôùi hoùa ra Hoa Nghieâm, coù boán phaùp giôùi: Thöù nhaát laø Söï phaân chia thaønh maûnh vuïn vaët. Chuû nghóa taäp theå phaùp giôùi. Ñaây laø caùch nhìn phaùp giôùi nhö laø moät hay tinh thaàn töông trôi khoâng ngöøng, vaãn chöa ñuû theá giôùi cuûa nhöõng vaät theå caù bieät, trong ñoù chöõ ñeå ngaên chaän aùc tính cuûa ñôøi soáng. Ñeå hoøa ñieäu giôùi (dhatu) coù nghóa laø caùi phaân bieät. Ñaây laø theá moät traïng thaùi sinh toàn nhö vaäy vaø ñeå ñöa taát caû giôùi cuûa thöïc taïi, theá giôùi hieän töôïng, hay theá giôùi vaïn vaät ñeán choã nhu hoøa, theá giôùi töông giao hieän töôïng, caùc phaùp saéc vaø taâm cuûa chuùng sanh. töông caûm caàn phaûi ñöôïc taïo ra. Moät theá giôùi lyù Söï phaùp giôùi bieåu hieän cho giaùo lyù duy thöïc cuûa töôûng nhö vaäy ñöôïc goïi laø “söï söï voâ ngaïi phaùp Tieåu Thöøa. Thöù nhì laø Lyù phaùp giôùi. Ñaây laø caùch giôùi.”—According to the Hua-Yen school, there nhìn Phaùp Giôùi nhö laø söï hieån hieän cuûa nhaát taâm are Four Dharma Realms: First, the idea of (ekacitta) hay moät baûn theå cô baûn (ekadhatu). Ñaây looking at the Dharmadhatu as a world of laø theá giôùi theå taùnh noùi veà caùc phaùp saéc vaø taâm individual objects, in which case the term “dhatu” cuûa chuùng sanh tuy coù sai khaùc nhöng cuøng chung means “something separated.” This is the world of moät theå taùnh. Ñaây laø theá giôùi cuûa lyù taéc. Noù ñöôïc reality, the factual, practical world, or the Tam Luaän Toâng vaø Phaùp Töôùng Toâng chuû xöôùng, phenomenal realm, phenomenal world. The daïy raèng lyù taùch rôøi vôùi söï. Thöù ba laø Lyù söï voâ Dharma Realm of Phenomena, or the realm of ngaïi phaùp giôùi. Ñaây laø caùch nhìn Phaùp Giôùi nhö laø events (specifics). It represents the Realistic moät theá giôùi trong ñoù taát caû nhöõng hieän höõu rieâng Doctrine of Hinayana. Second, the idea of looking bieät cuûa noù (vastu) coù theå ñoàng nhaát ñöôïc vôùi moät at the Dharmadhatu as a manifestation of one taâm laø sôû y. Phaùp Giôùi naày khoâng coù trôû ngaïi giöõa spirit (ekacitta) or one elementary substance lyù vaø söï vì lyù do söï maø hieån baøy, söï nhôø lyù maø (ekadhatu). This is the noumenal realm, or thaønh töïu. Khôûi Tín vaø Thieân Thai toâng chuû tröông noumenal world. The Dharma Realm of nhaát theå giöõa söï vaø lyù, nghóa laø theá giôùi cuûa lyù taéc Noumena, or the realm of principles. This is the vaø thöïc taïi ñöôïc hôïp nhaát, hay theá giôùi lyù töôûng world of principle or theorical world. It is ñöôïc theå ngoä. Thöù tö laø Söï söï voâ ngaïi phaùp giôùi. represented by the Sam-Lun and Dharmalaksana Ñaây laø caùch nhìn Phaùp Giôùi nhö laø moät theá giôùi Schools which teach that principle is separate trong ñoù moãi moät vaät theå rieâng bieät cuûa noù ñoàng from facts. Third, the idea of looking at the nhaát vôùi moïi vaät theå rieâng bieät khaùc, maø taát caû Dharmadhatu as a world where all its particular nhöõng giôùi haïn phaân caùch giöõa chuùng thaûy ñeàu bò existences (vastu) are identifiable with one boâi boû. Ñaây laø theá giôùi cuûa taát caû thöï c taïi ñöôïc keát underlying spirit. This Dharmadhatu is the deät laïi hay ñöôïc ñoàng nhaát trong nhòp ñieäu toaøn interdepence of phenomenal and noumenal realm. veïn, nghóa laø taát caû moïi hieän töôïng ñeàu töông öùng The world in which phenomena are identical with thoâng dung nhau, moät

töùc nhieàu, lôùn chöùa nhoû. noumena. The Dharma Realm of non-obstructions Ñaây laø chuû tröông cuûa toâng Hoa Nghieâm, theo ñoù of noumena and phenomena (principles and taát caû nhöõng söï thaät hay thöïc taïi dò bieät nhaát thieát specifics)—The realm of principles against events phaûi taïo thaønh moät toaøn theå nhòp nhaøng do söï perfectly fused in unimpeded freedom. The töông dung töông nhieáp ñeå chöùng ngoä theá giôùi lyù Awakening of Faith and the T'ien-T'ai School töôûng laø "nhaát nhö." Theo Giaùo Sö Junjiro believe the identity of fact and principle. That Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, means the world of principle and reality united, or ñem thöïc haønh maø thích öùng lyù thuyeát khoâng phaûi the ideal world realized. Fourth, the idea of laø ñieàu khoù khaên, nhöng tai haïi ôû choã laø con ngöôøi looking at the Dharmadhatu as a world where , keû thì quaù thieân veà lyù thuyeát, ngöôøi laïi quaù troïng each one of its particular objects is identifiable thöïc haønh. Do ñoù caàn phaûi coù moät giaûi phaùp höõu with every other particular object, with whatever lyù. Laïi nöõa, trong theá giôùi thöïc teá, thöïc haønh lines of separation there may be between them all thöôøng choáng laïi thöïc haønh, söï kieän choáng laïi söï removed. This is the world of all realities or kieän, coâng taùc choáng laïi coâng taùc, caù theå choáng laïi practical facts interwoven or identified in perfect

harmony. It is to say phenomena are also hieän taïi khoå vaø töông lai quaû baùo khoå. Thöù nhì coù interdependent. The world in which phenomena phaùp thoï, hieän taïi khoå vaø töông lai quaû baùo laïc. interpenetrate one another without hindrances. Thöù ba coù phaùp thoï, hieän taïi laïc vaø töông lai quaû The Dharma Realm of non-obstruction of baùo khoå. Thöù tö coù phaùp thoï, hieän taïi laïc vaø töông phenomena and phenomena. The realm of events lai quaû baùo laïc—According to the Sangiti Sutta in against events (specifics and specifics) perfectly the Long Discourses of the Buddha, there are four fused in unimpeded freedom. It represents by the ways of undertaking Dhamma: First, dukkha- Hua-Yen School which teaches that all distinct vipakam, there is the way that is painful in the facts or realities will, and ought to, form a present and brings painful future results. Second, harmonious whole by mutual penetration and sukha-vipakam, there is the way that is painful in mutual identification so as to realize the ideal the present and brings pleasant future results. world of "One-True." According to Prof. Junjiro Third, there is the way that is pleasant in the Takakusu in The Essentials of Buddhist present and brings painful future results. Fourth, Philosophy, it should not be difficult to make there is the way that is pleasant in the present and practice adapted to theory, but such being the evil brings pleasant future results. of men, some make too much of theory while Töù Phaùp Tuùc: Four ways of Dhamma—Theo others make too much of practice. So a rational Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán solution becomes necessary. Moreover, in the phaùp tuùc: voâ tham phaùp tuùc, voâ saân phaùp tuùc, world of realities (fact), practice often goes chaùnh nieäm phaùp tuùc, vaø chaùnh ñònh phaù p tuùc— against practice, fact against fact, business, agains According to the Sangiti Sutta in the Long business, individual against individual, class Discourses of the Buddha,

there are four ways of against class, nation against nation. Such is the Dhamma: way of Dhamma without hankering, feature of the world of individualism and thus the way of Dhamma without enmity, way of Dhamma whole world goes to pieces. Mere collectivism or with right mindfulness, and way of Dhamma with solidarity will not prevent the evil of life. To right concentration. harmonize such a state of being and to make all Töù Phaùp Uaån: Four divisions of Dhamma—Theo things go smoothly, the world of mutual reliance Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán or interdependence ought to be created. Such an phaùp uaån: giôùi uaån, ñònh uaån, coâng ñöùc uaån, vaø ideal world is called “the fact and fact world giaûi thoaùt uaån—According to the Sangiti Sutta in perfectly harmonized.” the Long Discourses of the Buddha, there are four Töù Phaùp Tam Nguyeän: Boán phaùp vaø ba divisions of Dhamma: morality, concentration, nguyeän—The four dharmas and three vows: merit, and liberation. (A) Töù Phaùp: The four dharmas—See Töù Phaùp. Töù Phaàn: Phaùp Töôùng Toâng chia duïng cuûa taâm (B) Tam Nguyeän: Ba lôøi nguyeän: nguyeän thöù 11, vöông vaø taâm sôû cuûa taùm thöùc ra laøm boán phaàn: 17, vaø 18 trong 48 lôøi Nguyeän cuûa Phaät A Di töôùng phaàn (caûnh sôû hieän trong taâm hay töôùng Ñaø—Vows 11, 17, and 18 in the forty-eight maïo noåi leân khi taâm khôûi), kieán phaàn (khaû naêng vows of Amitabha Buddha. phaân bieät caûnh sôû hieän ra trong taâm hay töôùng Töù Phaùp Thí: Moùn quaø cuûa Phaät veà töù phaùp: chö phaàn), töï chöùng phaàn (löïc taïo ra khaû naêng phaân phaùp voâ thöôøng, chö thoï thò khoå, chö phaùp voâ ngaõ, bieät), vaø chöùng töï chöùng phaàn (baèng chöùng hay söï vaø khoâng (taát caû vaät chaát ñeàu trôû veà daïng baûo ñaûm cho löïc taïo ra khaû naêng phaân bieät caûnh khoâng)—The Buddha’s gift of the four laws or sôû trong taâm)—The Dharmalaksana school dogmas: all things are impermanent, all sentient divides the function of cognition into four parts: beings existence is suffering, there is no essential mental phenomena, discriminating such personality, and all form or matter returns to the phenomena, the power that discriminates, and the void. proof or assurance of that power. Töù Phaùp Thoï: Four ways of undertaking Töù Phaàn Gia: Phaùp Töôùng Toâng chia Thöùc Taâm Dhamma—Theo Kinh Phuùng Tuïng trong Tröôøng ra laøm boán phaàn—The Dharmalaksana divides the Boä Kinh, coù boán Phaùp Thoï: Thöù nhaát coù phaùp thoï, cognition-mind into four parts—See Töù Phaàn.

Töù Phaàn Luaät: Dharmagupta-vinaya (skt)—Four- Töù Phaät Ñoä: The four Buddha-ksetra or realms— division Vinaya of the Dharmagupta school See Töù Ñoä. (Luaät Ñaøm Voâ Ñöùc)—See Luaät Töù Phaàn. Töù Phaät Maãu: Boán Phaät maãu ôû boán phöông theo Töù Phaàn Luaät Ñaøm Voâ Ñöùc Boä: Dharma- truyeàn thoáng Maät toâng: Phaät Nhaõn Phaät maãu ñi gupta Vinaya (skt)—Boä luaät Töù Phaàn Luaät cuûa cuøng vôùi ñöùc Tyø Loâ Giaù Na; Kim cang Phaät maãu Ñaøm Voâ Ñöùc (Phaùp chính, phaùp hoä, phaùp kinh, ñi cuøng vôùi Phaät Baûo Sanh; Baïch Y Phaät maãu ñi phaùp maät)—Boä Töù Phaàn Luaät ñöôïc caùc Ngaøi Phaät cuøng vôùi ñöùc A Di Ñaø; Ña La Phaät maãu ñi cuøng Ñaø Da Xaù vaø Truùc Phaät Nieäm ñôøi Dieâu Taàn dòch vôùi Baát Khoâng Thaønh Töïu Phaät—Four female ra Hoa Ngöõ 60 quyeån.

Boä Luaät Phaät giaùo naøy goàm Buddhas in the Tantric tradition: Lochana, 250 giôùi Tyø Kheo vaø 348 giôùi Tyø Kheo Ni— Mamaki, Bensarahi and Tara, the queen consort Dharmagupta's version, translated into Chinese of Vairocana, Ratnasambhava, Amitabha and by Buddhayasas and Chu-Fo-Nien in 60 books. Amoghasiddhi respectively. This Buddhist vinaya contains 250 rules for monks Töù Phaät Tri Kieán: Theo Kinh Phaùp Hoa, coù boán and 348 for nuns. Tri Kieán Phaät: Thöù nhaát laø Khai hay khai Phaät tri Töù Phaàn Phaùp Töôùng: kieán. Thöù nhì laø Thò hay thò Phaät tri kieán. Thöù ba (A) Boán phaàn phaùp töôùng: töôùng phaàn (caûnh sôû laø Ngoä hay giaùc ngoä Phaät tri kieán. Thöù tö laø Nhaäp hieän trong taâm hay töôùng maïo noåi leân khi taâm hay nhaäp Phaät tri kieán—According to the Lotus khôûi), kieán phaàn (khaû naêng phaân bieät caûnh sôû Sutra, there are four purposes of the Buddha's hieän ra trong taâm hay töôùng phaàn), töï chöùng appearing, that the Buddha's knowledge might be: phaàn (löïc taïo ra khaû naêng phaân bieät), vaø First, revealed or opening the knowledge and chöùng töï chöùng phaàn (baèng chöùng hay söï baûo vision of the Buddha. Second, proclaimed or ñaûm cho löïc taïo ra khaû naêng phaân bieät caûnh demonstrating the knowledge and vision of the sôû trong taâm)—Four functions of cognition: Buddha. Third, understood or awakening to the mental phenomena, discriminating such knowledge and vision of the Buddha. Fourth, phenomena, the power that discriminates, and entered or entering into the knowledge and vision the proof or assurance of that power. of the Buddha. (B) Boán phaàn phaùp töôùng khaùc: tín, giaûi, haønh, vaø Töù Phi Thaùnh Ngoân: Four un-Ariyan modes of chöùng—Four other functions of cognition: speech—Theo Kinh Phuùng Tuïng trong Tröôøng Boä faith, deliberation, action, and assurance or Kinh, coù boán thöù khoâng phaûi laø lôøi noùi cuûa caùc baäc realization. Thaùnh—According to the Sangiti Sutta in the Töù Phaàn Taêng Giôùi: See Töù Phaàn Taêng Giôùi Boån. Long Discourses of the Buddha, there are four un- Töù Phaàn Taêng Giôùi Boån: Nhöõng giôùi luaät ruùt ra Ariyan modes of speech: töø Töù Phaàn Luaät keøm theo keä vaên, ñöôïc ñoïc leân (A) Boán phi Thaùnh ngoân: voïng ngöõ, löôõng thieät, aùc trong ngaøy tuïng giôùi—Commandments extract khaåu, vaø yû ngöõ—Four un-Ariyan modes of from the four-division Vinaya with verses, for speech: lying, slander, abuse or rude words, uses on days when the discipline is recited. and iddle gossip. Töù Phaàn Taâm Phaùp: Four parts of function of (B) Boán Phi Thaùnh Ngoân Khaùc: khoâng thaáy noùi cognition. thaáy, khoâng nghe noùi nghe, khoâng nghó noùi Töù Phaàn Thöùc: See Boán Phaàn Cuûa Thöùc. nghó, khoâng bieát noùi bieát—Four more un- Töù Phaàn Toâng: See Luaät Toâng. Ariyan modes of speech: claiming to have Töù Phaät: Shibutsu (jap)—Boán Phaät ôû boán phöông: seen known what one has not seen; claiming Ñoâng Phöông A Saám Phaät, Nam Phöông Baûo to have heard, known one has not heard; Töôùng Phaät, Taây Phöông Voâ Löôïng Thoï Phaät, Baé c claiming to have sensed, known one has not Phöông Vi Dieäu Thanh Phaät—Four of the five sensed; claiming to have known, known one Dhyani-Buddhas—The four regional Buddhas: has not known. Aksobya in the East, Ratnaketu Buddha in the (C) Boán Phi Thaùnh Ngoân Khaùc: thaáy noùi khoâng South, Amitabha Buddha in the West, and thaáy, nghe noùi

khoâng nghe, nghó noùi khoâng Amoghasiddhi or Sakyamuni Buddha in the North. nghó, bieát noùi khoâng bieát—Four more un-

Ariyan modes of speech: claiming not to have Vöông ngöï trò; nam phöông, nôi Daï Ma Thieân seen, known what one has seen; claiming not ngöï trò; baéc phöông, nôi ngöï trò cuûa Tyø Sa to have heard, known what one has heard; Moân Thieân Vöông—The four quarters of the claiming not to have sensed, known what one compass: east, ruled by Indra; west, ruled by has sensed; claiming not to have known, Varuna; south, ruled by Yama; and north, known what one has known. ruled by Vaisramana. Töù Phi Thöôøng Keä: See Töù Voâ Thöôøng Keä. (B) Boán phöông khaùc: phöông ñoâng baéc, nôi Y Xaù Töù Phieàn Naõo: Töù Hoaëc—Boán phieàn naõo gaây ra Ni ngöï trò; phöông ñoâng nam, nôi Hoä Ma ngöï bôûi ngaõ chaáp hay boán loaïi caên baûn phieàn naõo trò; phöông taây nam, nôi ngöï trò cuûa Nieát Lyù thöôøng xuyeân töông öùng vôùi Maït Na Thöùc (thöùc Ñeå; phöông taây baéc, nôi ngöï trò cuûa Phaï Roâ thöù baûy): ngaõ si phieàn naõo (voâ minh), ngaõ kieán Noõa Long Vöông—Four other quarters of the phieàn naõo (ngaõ chaáp), ngaõ maïn phieàn naõo (kieâu compass: northeast, ruled by Isana; southeast, caêng ngaïo maïn), vaø ngaõ aùi phieàn naõo (ngaõ ruled by Homa; northwest, ruled by Varuna. tham)—Four delusions in reference to the ego: Töù Phöông Ñaïi Töôùng: Boán Ñaïi töôùng hoä phaùp ôû ignorance in regard to the ego, holding to the ego boán phöông. Moãi ñaïi töôùng ñeàu coù 500 ñoà ñeä cai idea, self-esteem (egoism), and self-seeking or quaûn 28 boä quyû thaàn: Baéc Phöông Taùn Chi Ñaïi desire arising from belief in ego. Töôùng, Ñoâng phöông Laïc Duïc Ñaïi Töôùng, Nam Töù Phöôùc Ñieàn: Boán ruoäng phöôùc: thuù ñieàn phöông Ñaøn Ñeá Ñaïi Töôùng, Taây Phöông Thieän (phöôùc ñieàn nôi suùc sanh), khoå ñieàn (phöôùc ñieàn Hieän Ñaïi Töôùng—The four generals or guardians nôi ngöôøi ngheøo), aân ñieàn (phöôùc ñieàn nôi song of the Law. Each has 500 followers and twenty- thaân), vaø ñöùc ñieàn (phöôùc ñieàn nôi caùc baäc hieàn eight companies of demons and spirits. Thaùnh hay nôi vieäc hoaèng phaùp)—Four fields for Töù Phöông Töù Phaät: Boán vò Phaät ôû boán phöông: cultivating happiness: the field of felicity in Thöù nhaát laø Ñoâng phöông, theá giôùi Höông Tích coù animals, the field of felicity in the poor, the field A Suùc Beä Phaät. Thöù nhì laø Nam phöông, Hoan Hyû of felicity in parents, and the field of felicity in theá giôùi coù Baûo Töôùng Phaät. Thöù ba laø Taây religion. phöông, Hoan Laïc theá giôùi coù Voâ Löôïng Thoï Töù Phöôïc: The four bandhana or bonds: Phaät. Thöù tö laø Baéc phöông, Lieân Hoa Trang (A) Boán heä phöôïc: tham duïc, chaáp thuû, si meâ, vaø Nghieâm theá giôùi coù Vi Dieäu Thanh Phaät hay Thích taø kieán—Four bonds: desire, possession or Ca Maâu Ni Phaät—The four Buddhas of the four existence, ignorance (smoke of ignorance), regions: First, East, the world of abundant and unenlightened views. fragrance where reigns Aksobhya Buddha. (B) Boán heä phöôïc khaùc: tham duïc, saân haän, taø Second, South, the world of pleasure where reigns giôùi, vaø chaáp ngaõ—Four other bonds: desire, Ratnaketu Buddha. Third, West, the world of resentment (dust-storms of hate), heretical restfulness or joyful comfort where reigns morality, and egoism. Amitabha Buddha. Fourth, North, the world of (C) Theo Kinh Phuùng Tuïng trong Tröôøng Boä

Lotus Adornment where reigns Amoghasiddhi Kinh, coù boán heä phöôïc: tham thaân heä phöôïc, Buddha or Sakyamuni. saân thaân heä phöôïc, giôùi caám thuû thaân heä Töù Quaû: Four fruits of an arhat—See Töù Thaùnh phöôïc, vaø thöû thöïc chaáp thaân heä phöôïc — Quaû. According to the Sangiti Sutta in the Long Töù Quaû Baùo Töôùng: Four forms of retribution Discourses of the Buddha, there are four ties —Quaû baùo tieàn kieáp trong töù töôùng sanh truï dò dieät (gantha): the body tie of hankering (abhijjha), (sanh, giaø, bònh, cheát)—Consequences of one's tie of ill-will, attachment to rite and ritual, previous life in four forms of the present life and dogmatic fanaticism (birth, old age, disease, death)—See Töù Sanh. Töù Phöông: Four directions—The four cardinal Töù Quaû Danh Hieäu Sa Moân: Boán danh hieäu aùm points. chæ boán böïc sa moân: Thöù nhaát laø Hoaøng Lam Hoa (A) Boán phöông: ñoâng phöông, nôi Trôøi Ñeá Thích Sa Moân hay laø baäc Thaùnh giaû cuûa quaû Tu Ñaø ngöï trò; taây phöông, nôi Phaï Roâ Noõa Long Hoaøn. Thöù nhì laø Phaân Ñaø Lôïi Hoa Sa Moân hay laø

baäc Thaùnh giaû cuûa quaû Tö Ñaø Haøm. Thöù ba laø spawn-born or birth from moisture, and born Nhu Nhuyeãn Sa Moân hay laø baäc Thaùnh giaû cuûa (birth) by transformation or spontaneous rebirth. quaû A Na Haøm. Thöù tö laø Nhu Nhuyeãn Trung Nhu Töù Sanh Baùch Kieáp: Chæ ngöôøi tu theo Duyeân Nhuyeãn Sa Moân hay laø baäc Thaùnh giaû cuûa quaû A Giaùc Thöøa, nhanh nhaát cuõng phaûi boán ñôøi môùi La Haùn—The four titles applied to four grades of ñöôïc ñaïo quaû (Voán Lieáng Thanh Vaên, Gia Haønh sramanas: First, Yellow and Blue Flower Thanh Vaên, Voán Lieáng Duyeân Giaùc, Nhaäp Kieán Sramanas. Second, Lotus Sramanas. Third, Meek Ñaïo), coøn chaäm nhaát thì phaûi traûi qua traêm kieáp tu Sramanas. Fourth, Ultra Meek Sramanas. haønh môùi ñöôïc ñaïo quaû—Boán ñôøi traêm kieáp—A Töù Quaùn Ñaûnh: Catur-abhiseka (skt & p)— pratyeka-buddha method of obtaining release, by Murdhabhisikta (skt)—Wang (tib)—Four kinds of intensive effort, at the shortest in four rebirts, at baptism or anointment—Four kinds of initiation of the longest in a hundred kalpas. transmission of power—Nghi thöùc quaùn ñaûnh laø Töù Sanh Luïc Thuù: Töù sanh luïc ñaïo—The four tieán trình trong ñoù moät ngöôøi ñeä töû ñöôïc laøm cho forms of birth and the six forms of theâm söùc maïnh trong moät pheùp tu taäp bôûi moät vò transmigrations: thaày. Phaùp Quaùn ñaûnh hay leã xöùc daàu nhaäp moân (A) Four forms of birth—See Töù Sanh. cuûa phaùi Kim Cöông Thöøa; trong ñoù caùc moân sinh (B) Six forms of transmigrations—See Luïc Ñaïo. nhaän töø thaày mình quyeàn ñöôïc hieán mình cho Töù Saéc Thieân: Four heavens of form—See Saéc nhöõng luyeän taäp thieàn ñònh ñaëc bieät. Coù boán loaïi Giôùi Thaäp Baùt Thieân. quaùn ñaûnh: bình, maät, baùt nhaõ, vaø danh quaùn Töù Sôn: ñaûnh—Initiation of Baptism or anointment, or (A) Boán nuùi theo Kinh Nieát Baøn: sanh, laõo, beänh, sprinkling, or initiation of transmission of power. vaø töû—According to the Nirvana Sutra, there The process in which a disciple is empowered by are four closing-in mountains: birth, old-age, a master for a specific practice. This process used sickness, and death. by Vajrayana (Maät Toâng), in which the disciple is (B) Boán nuùi theo Kinh A Haøm: laõo, beänh, töû, vaø empowered by the master to carry out specific hoaïi dieät—Four closing-in mountains, meditation

practices. There are four kinds of according to the Agama Sutra: old-age, empowerment: the vase, the secret, the wisdom- sickness, death, and decay. knowledge, and the name empowerment. (C) Boán nuùi theo Kinh Taêng Nhaát A Haøm: laõo, Töù Quí: Boán muøa: xuaân, haï, thu, vaø ñoâng—The beänh, töû, vaø voâ thöôøng—Four closing-in four seasons: Spring, Summer, Autumn (Fall), and mountains, according to the Ekottaragama Winter. (Agama Sutra Increased by One): old age, Töù Sa Moân Quaû: Four fruits of the ascetic life— sickness, death, and impermanence. See Töù Thaùnh Quaû. Töù Söï: Boán ñieàu caàn thieát cho Taêng só: aên, maëc, ôû, Töù Sanh: Catur-yoni (skt)—Chatur-yoni (skt)— vaø beänh—The four necessaries of a monk: food, Boán Loaøi—Theo Kinh Phuùng Tuïng trong Tröôøng clothing, sleeping garments (couch, bed, bedding, Boä Kinh, coù boán loaïi taùi sanh coù theå coù ñoái vôùi dwelling), and medicine (herbs). nhöõng sanh linh trong saùu ñöôøng (taát caû chuùng Töù Söï Cuùng Döôøng: Four kinds of offering—Four sanh ñeàu ñöôïc sanh ra döôùi boán hình thöùc ñeå ñi offerings—Four requisites—Boán thöù ñoà cuùng vaøo trong luïc luïc ñaïo luaân hoài): thai sanh, noaûn döôøng cho moät vò Taêng: ñoà aên thöùc uoáng, y aùo, sanh, thaáp sanh, vaø hoùa sanh—According to the giöôøng, vaø thuoác men—The four offerings or Sangiti Sutta in the Long Discourses of the provisions for a monk: food and drink, clothes, Buddha, there are four forms of birth by which the bed, and medicines. beings of the six modes of existence can be Töù Söï Cuùng Döôøng Thanh Tònh: Dakkhina- reborn (all births take place in four forms and in visuddhiyo (p)—Fours purifications of offerings— each case causing a sentient being to enter one of Theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù the six gati or paths of transmigration): womb- boán söï cuùng döôøng thanh tònh: coù söï cuùng döôøng, born or birth from the womb, egg-born or birth ngöôøi cuùng döôøng thanh tònh, nhöng ngöôøi nhaän from eggs, moist and wet conditions born or cuùng döôøng laïi khoâng thanh tònh; coù söï cuùng

döôøng, ngöôøi nhaän cuùng döôøng thanh tònh, nhöng burial or casting a corpse into the water, ngöôøi cuùng döôøng laïi khoâng thanh tònh; coù söï cuùng cremation or fire-burial, ground-burial, and forest döôøng, caû ngöôøi cuùng döôøng vaø ngöôøi nhaän cuùng burial (buried in the forest or to cast the corpse döôøng ñeàu khoâng thanh tònh; coù söï cuùng döôøng, caû into a forest to be eaten by animals). ngöôøi cuùng döôøng vaø ngöôøi nhaän ñeàu thanh tònh— Töù Taïng: Boán Taïng kinh ñieån—The fourfold According to the Sangiti Sutta in the Long canon. Discourses of the Buddha, there are four 1-3) From one to three, see Tam Taïng. purifications of offerings: There is the offering 4) Taïp Taïng: Miscellaneous collection. purified by the giver, but not by the recipient. Töù Taùnh: Boán chuûng taùnh hay boán giai caáp xaõ hoäi There is an offering purified by the recipient, but AÁn Ñoä: Thöù nhaát laø Baø La Moân. Haïng tu tònh haïnh not by the giver. There is an offering not purified (hoaëc xuaát hoaëc taïi gia), sanh töø mieäng cuûa Phaïm by both the giver and the recipient. There is an Thieân Vöông. Thöù nhì laø Saùt Ñeá Lôïi. Doøng doõi offering purified by both the giver and the vua chuùa, sanh töø vai cuûa Phaïm Thieân Vöông, ñôøi recipient. ñôøi cha truyeàn con noái cai trò ñaát nöôùc. Thöù ba laø Töù Söï Kinh: Kinh

noùi veà boán phöông phaùp chuaån Pheä xaù (Tyø xaù). Taàng lôùp thöông nhaân, sanh töø bò cuûa Boà Taùt: giaûng kinh phaùp, vaøo giôùi, vaøo hoâng söôøn cuûa Phaïm Thieân Vöông. Thöù tö laø Thuû ñònh, vaø vaøo hueä cuõng nhö coù nhöõng lyù luaän saùng Ñaø la. Noâng daân vaø noâ leä, sanh töø chaân cuûa Phaïm suoát—The Sutra of the Four Methods of a Thieân Vöông—The four Indian classes, castes or bodhisattva's preparation: preaching the Law, into clans, which are born respectively from the complete moral self-control, entry into meditation, mouth, shoulders, flanks, and feet of Brahma. and into wisdom and into clear discernment or First, Brahmana or priestly, born from the mouth clear reasoning. of Brahma. Second, Ksatriya or military and Töù Söï Phaùp Moân: Gaàn gioáng nhö Töù Söï Kinh, Töù ruling, born from the shoulders of Brahma. Third, Söï Phaùp Moân laø boán caùch chuaån bò cuûa Boà Taùt Vaisya or traders, born from the flanks of Brahma. tröôùc khi giaûng kinh: vaøo thieàn, vaøo hueä, vaøo giôùi Fourth, Sudra or Serfs. Farmers, born from the töï cheá, vaø nhaän thöùc saùng suoát—Almost the same feet of Brahma. as the four methods of a bodhisattva's Töù Taùnh Haïnh: Boán taùnh haïnh cuûa moät vò Boà taùt: preparation, the four methods of a bodhisattva's Thöù nhaát laø Töï taùnh haïnh. Boà Taùt voán dó hieàn preparation for preaching the Law: entry into laønh, hieáu kính cha meï, kính tín sa moân ñuû möôøi meditation, entry into wisdom, entry into complete ñieàu thieän. Thöù nhì laø Nguyeän taùnh haïnh. Boà Taùt moral self-control, and entry into clear thuaän theo saùu Ba La Maät maø tu haønh. Thöù ba laø discernment or reasoning (Bieän taøi). Thuaän taùnh haïnh. Boà Taùt thuaän taùnh tu haønh. Thöù Töù Taø: See Töù Chaáp. tö laø Chuyeån taùnh haïnh. Nhôø coâng haïnh tu haønh Töù Taø Kieán: Boán loaïi taø kieán: voâ thöôøng maø cho maø chuyeån phaøm thaønh Thaùnh—The four kinds of laø thöôøng haèng; khoå maø cho laø laïc; voâ ngaõ maø cho conduct natural to a bodhisattva: First, conduct laø töï ngaõ; baát tònh maø cho laø tònh—Four Inverted arises from his native goodness. Second, his vow- (wrong) views: considering what is really nature is in accordance with the six paramitas. impermanence to be permanence; considering Third, Bodhisattva's compliant nature. Fourth, what is really suffering to be joy; considering Bodhisattva's transforming nature (powers of what is not self to be a self; and considering what conversion or salvation). is impure to be pure. Töù Taêng Thöôïng: Four Predominants—Boán yeáu Töù Taø Meänh: Four improper ways of obtaining a toá öu theá—Theo Tyø Khöu Boà Ñeà trong Vi Dieäu living—See Töù Chuûng Taø Meänh. Phaùp, coù boán yeáu toá Öu theá hay Taêng thöôïng duøng Töù Taùn: Scattered in different directions. ñeå cheá ngöï nhöõng traïng thaùi ñoái nghòch hay thaønh Töù Taùng: Boán loaïi toáng taùng ma chay: thuûy taùng, töïu nhöõng vieäc khoù hay quan troïng. Thöù nhaát laø hoûa taùng, ñòa taùng, vaø laâm taùng (mai taùng trong Duïc taêng thöôïng hay yù muoán laøm. Thöù nhì laø Taán röøng, baèng caùch ñem neùm thi theå ngöôøi cheát vaøo taêng thöôïng hay söï coá gaéng. Thöù ba laø Taâm taêng röøng cho thuù aên thòt)—Four kinds of burial: water- thöôïng hay tö töôûng. Thöù tö laø Trí taêng thöôïng hay

trí thöùc—According to Bhikkhu Bodhi in (laukika siddhanta or the worldly point of view). Abhidhamma, there are four predominants which Second, individual treatment, adapting his dominate conascent states in undertaking and teaching to the capacity of his hearers accomplishing difficult or important tasks. First, (pratipaurusika siddhanta or the individual point of predominance of desire. Second, predominance of view). Third, diagnostic treatment of their moral energy. Third, predominance of consciousness. diseases (pratipaksika siddhanta or the therapeutic Fourth, predominance of investigation. point of view). Fourth, the perfect and highest Töù Taâm: Boán taâm: töø, bi, hyû, vaø xaû—Four minds: truth, the highest universal gift of Buddha, his the heart of kindness, the heart of pity, the heart teaching which awakens the highest capacity in all of joy, and the heart of indifference. beings to attain salvation (paramarthika siddhanta Töù Taàm Tö Quaùn: Boán phaùp taàm tö quaùn cuûa or the supreme point of view). Phaùp Töôùng Toâng. Thöù nhaát laø Danh hay danh cuûa Töù Thaùnh: Four saints—The four sagely Dharma saéc. Thöù nhì laø Nghóa. Döïa vaøo danh maø noùi roõ caùi Realms. theå cuûa saéc. Thöù ba laø Töï tính: Theå tính töï thaân (A) Boán vò Thaùnh trong Phaät giaùo. Thöù nhaát laø cuûa chö phaùp. Thöù tö laø Sai bieät: Chuûng loaïi khaùc Thanh Vaên, nhöõng vò tu taäp Töù Dieäu Ñeá, ñeä nhau trong theå (cuûa ngöôøi khaùc vôùi cuûa chö töû tröïc tieáp cuûa Phaät. Thöù nhì laø Duyeân Giaùc, thieân)—Four contemplations of the moät vò thaønh Phaät nhôø tu taäp 12 nhaân duyeân; Dharmalaksana. First, the terms used. Second, the hay moät vò Phaät töï giaùc ngoä, chöù khoâng giaûng meaning of the things or phenomena. Third, the daïy keû khaùc. Thöù ba laø Boà Taùt, moät ngöôøi nature of the things. Fourth, their differentiation. giaùc ngoä hay moät vò Phaät töông lai. Thöù tö laø Töù Taân Chuû: Theo thieàn sö Nghóa Huyeàn, coù boán Phaät, ngöôøi ñaõ ñaéc voâ thöôïng chaùnh ñaúng caùch ño löôøng caên taùnh (baûn tính cuûa naêng löïc cuûa chaùnh giaùc, ngöôøi chuyeån Phaùp luaân. Moät vò caùc giaùc quan) cuûa ñeä töû. Thöù nhaát laø Taân khaùn Phaät khoâng ôû trong voøng möôøi coõi theá gian chuû. Hoïc troø gôïi yù buoâng maø thaày chaúng chòu naày, nhöng Ngaøi thò hieän giöõa loaøi ngöôøi ñeå buoâng, ñoù laø thieàn beänh traàm kha. Thöù ba laø Chuû giaûng daïy giaùo lyù cuûa mình neân moät phaàn khaùn Chuû. Ngöôøi thaày ñaõ thaáu suoát chính mình, Ngaøi ñöôïc keå trong Töù Thaùnh—Four kinds of nhö coù ai ñöa cho mình thöù gì ñoù maø mình chaúng holy men in Buddhism. First, Hearers or dính maéc. Thöù tö laø Taân khaùn taân. Ngöôøi hoïc ñaõ Sound Hearers, a direct disciple of the thaáu suoát chính mình, nhö coù ai ñöa cho mình thöù Buddha. Second, Pratyeka Buddhas or gì ñoù maø mình chaúng dính maéc—According to Zen Individual Illuminates (independently master Lin-Chi-I-Hsuan, there are four ways of awakened). Those enlightened to conditions; measuring a disciple's nature of the power of a Buddha for himself, not teaching others. senses. First, students suggest a master to let go, Third, Bodhisattvas or Enlightened Beings, a but the master does not want to, that is a serious person who has the state of bodhi, or a would- illnesses of meditation. Second, masters suggest a be-Buddha. Fourth, a Buddha, one who has student to let go, but the student does not want to, attained the supreme right and

balanced state that is a serious illnesses of meditation. Third, a of bodhi. One who turns the wonderful master sees himself thoroughly and is attached to Dharma-wheel. A Buddha is not inside the nothing. Fourth, a student sees himself thoroughly circle of ten realms, but as he advents among and is attached to nothing. men to preach his doctrine he is now partially Töù Taát Ñaøn: Boán loaïi thaønh töïu. Thöù nhaát laø Theá included in the “Four Saints.” Giôùi Taát Ñaøn. Thöù nhì laø Caù Vò Nhôn Taát Ñaøn. (B) Boán vò ñaïi ñeä töû cuûa Ngaøi Cöu Ma La Thaäp: Thöù ba laø Ñoái Trò Taát Ñaøn. Thöù tö laø Ñeä Nhöùt Ñaïo Sinh, Taêng Trieäu, Ñaïo Dung, vaø Taêng Nghóa Taát Ñaøn. Giaûng thuyeát veà lyù nhöùt thöïc trung Dueä—Four chief disciples of Kumarajiva: ñaïo, khieán cho chuùng sanh döùt boû meâ hoaëc, chöùng Tao-Sheâng, Seâng-Chao, Tao-Jung, and Seâng- ngoä chaân lyù. Ñaây coøn laø taøi kheùo thuyeát giaûng cuûa Jui. Ñöùc Phaät—The four kinds of siddhanta. First, (C) Boán vò Thaùnh khaùc trong Phaät giaùo: Phaät A Di mundane or ordinary modes of expression Ñaø, Quaùn Theá AÂm Boà taùt (ñöùng beân traùi cuûa

Phaät A Di Ña Ñaïi Theá Chí Boà Taùt (tieâu bieåu caàn, tænh giaùc, chaùnh nieäm. Vò Tyø Kheo naày ñöôïc cho trí tueä cuûa Phaät A Di Ñaø, ñöùng beân phaûi goïi laø moät vò ñaõ trung thaønh vôùi Thaùnh chuûng theo cuûa Phaät A Di Ñaø), vaø Ñaïi Haûi Chuùng Boà truyeàn thoáng nguyeân thuûy quaù khöù. Thöù nhì, baèng Taùt—Four other kinds of holy men in loøng vôùi ñoà khaát thöïc nhaän ñöôïc. Thöù ba, baèng Buddhism: Amitabha Buddha; Avalokitesvara loøng ngoài döôùi goác caây hay moät phoøng xaù cuõ kyõ. (Kuan-Yin), standing on the left side of Thöù tö, hoaøn toaøn buoâng boû theá söï —According to Amitabha Buddha; Mahasthamaprapta, the Sangiti Sutta in the Long Discourses of the representing the Buddha-wisdom of Buddha, there are the four holy ways. First, Amitabha, he is standing on the right sight of wearing rags from dust-heaps. Here a monk is Amitabha; and the Bodhisattva of the Great content with any old robe, praises such Congregation. contentment, and does not try to obtain robes Töù Thaùnh Chuûng: See Töù Thaùnh Haønh. improperly or unsuitably. He does not worry if he Töù Thaùnh Ñeá: Töù Dieäu ñeá trong giaùo phaùp nhaø does not get a robe, and if he does, he is not full Phaät. Thöù nhaát laø Khoå Thaùnh Ñeá. Khoå laø chuyeän of greedy, blind desire, but makes use of it, aware khoâng traùnh khoûi cuûa chuùng sanh. Thöù nhì laø Taäp of such dangers and wisely aware of its true Thaùnh Ñeá. Nguyeân nhaân chaùnh gaây ra ñau khoå purpose. Nor is he conceited about being thus chaát choàng laø duïc voïng. Thöù ba laø Dieät Thaùnh Ñeá. content with any old robe, and he does not Trieät tieâu duïc voïng vaø nhöõng heä quaû cuûa noù ñeå disparage others. And one who is thus skilful, not chaám döùt ñau khoå. Thöù tö laø Ñaïo Thaùnh Ñeá. Con lax, clearly aware and mindful, is known as a ñöôøng dieät khoå laø con ñöôøng chaám döùt duïc voïng— monk who is true to the ancient, original Ariyan The four Noble Truths in Buddhist teachings. lineage. Second, a monk is content with any alms- First, duhkha-aryasat or suffering is the lot of the food he may get (similar as in the first). Third, a six states of existence. Misery is a necessary monk is content with any old lodging-place or attribute of sentient beings. Second, samudya or sitting under trees (similar as in the first). Fourth, the aggregation

of suffering by reason of the entire withdrawal from the world or fond of passions. The accumulation of misery is caused by abandoning (similar as in the first). the passions (customs and habits that lead to Töù Thaùnh Ngoân: Four Ariyan modes of speech—sufferings). Third, nirodha or the extinction Theo Kinh Phuùng Tuïng trong tröôøng Boä Kinh, coù (cessation) of desire and its consequences, and the boán Thaùnh ngoân—According to the Sangiti Sutta leaving of the suffering. The extinction of passion in the Long Discourses of the Buddha, there are is possible. Fourth, marga or the way to end all four Ariyan modes of speech: sufferings. Marga is the way that procures (A) Boán Thaùnh ngoân: ly voïng ngöõ, ly löôõng thieät, cessation. The doctrine of the path that leads to ly aùc khaåu, vaø ly yû ngöõ—Four Ariyan modes the extinction of passion. of speech: retraining from lying, refraining Töù Thaùnh Ñòa: See Töù Ñoäng Taâm. from slandering, refraining from abusing or Töù Thaùnh Haønh: Ariya-vamsa (p)—Töù Thaùnh using rude words, and refraining from iddle Chuûng—Töù Y—Töù Löông Döôïc—Theo Kinh gossip. Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán Thaùnh (B) Boán Thaùnh ngoân khaùc: khoâng thaáy noùi khoâng chuûng. Thöù nhaát, baèng loøng maëc ñoà baù naïp töø vaûi thaáy; khoâng nghe noùi khoâng nghe; khoâng nghó raùch: ÔÛ ñaây vò Tyø Kheo töï baèng loøng vôùi baát cöù noùi khoâng nghó; khoâng bieát noùi khoâng bieát — loaïi y naøo, taùn thaùn söï baèng loøng vôùi baát cöù loaïi y There are four more Ariyan modes of naøo, khoâng coá yù tìm caàu y moät caùch khoâng xöùng speech: stating that one has not seen, known ñaùng, khoâng buoàn aùo naõo neáu khoâng ñöôïc y; what one has not seen; stating that one has nhöng khi ñöôïc y vò naày khoâng nhieãm tröôùc, not heard, known what one has not heard; khoâng say meâ, khoâng coù phaïm toäi, vò naày duøng y, stating that one has not sensed, known what thaáy caùc nguy hieåm vaø bieát roõ söï giaûi thoaùt. Vì töï one has not sensed; stating that one has not baèng loøng vôùi baát cöù loaïi y naøo neân vò aáy khoâng known, known what one has not known. khen mình cheâ ngöôøi. ÔÛ ñaây vò naày kheùo leùo, tinh (C) Boán Thaùnh ngoân khaùc: thaáy noùi thaáy; nghe

noùi nghe; nghó noùi nghó; bieát noùi bieát—Four to return. One who is not subject to returning. more Ariyan modes of speech: stating that The position of the Way of Cultivation. He no one has seen, known what one has seen; longer has to undergo birth and death in the stating that one has heard, known what one Desire realm. has heard; stating that one has sensed, known (B2)Quaû Vò Thöù Tö laø Quaû Vò Voâ Hoïc (A La Haùn, what one has sensed; stating that one has ÖÙng Cuùng, Baát Sanh). Giai ñoaïn thöù tö vaø known, known what one has known. cuõng laø giai ñoaïn cuoái cuøng trong Thaùnh quaû Töù Thaùnh Quaû: Phala (skt)—Töù A La Haùn Quaû— (ÖÙng Cuùng) trong ñoù moïi trieàn phöôïc nhieãm Four fruits of the Arhat. caáu ñeàu bò nhoå taän goác. Haønh giaû trong giai (A) Boán quaû vò Thaùnh trong Phaät giaùo Ñaïi thöøa: ñoaïn naày khoâng coøn caàn phaûi “hoïc” hay “thöïc Thanh Vaên, Duyeân Giaùc, Boà Taùt, vaø Phaät— taäp” nöõa. Ngöôøi aáy khoâng coøn phaûi sanh töû The four kinds of holy men in Mahayana: nöõa. A La Haùn laø vò ñaõ ñaït ñöôïc cöùu caùnh toái Sravakas, Pratyeka-buddhas, Bodhisattvas, thöôïng cuûa dôøi soáng Phaät

giaùo—The fourth and Buddhas. stage is no longer learning (Arahant or (B) Boán quaû vò Thaùnh cuûa Thanh Vaên trong Phaät Arahatta). The Path of Arahantship or the giaùo Tieåu thöøa hay Töù Quaû Sa Moân—The fourth and final stage of sainthood (Worthy of four rewards—Four degrees of saintliness: offerings) in which all fetters and hindrances (B1)Ba Baäc Höõu Hoïc trong Phaät giaùo Tieåu thöøa. are severed and taints rooted out. The Thöù nhaát laø Tu Ñaø Hoaøn (Döï löu, Nhaäp Löu, position of the Way of Cultivation without Nghòch Löu hay quaû vò Döï Löu ñaàu tieân). need of study and practice. He no longer has Haønh giaû ñang trong tö theá thaáy ñöôïc Ñaïo. to undergo birth and death. Arahant is he who Ngöôøi aáy vaãn coøn phaûi baûy laàn sanh töû nöõa. has attained the highest end of the Buddhist Thöù nhì laø Tö Ñaø Haøm (Nhöùt Lai). Haønh giaû life. ñang trong tö theá tu Ñaïo. Ngöôøi aáy vaãn coøn (C) Töù Thaùnh Quaû Tieåu Thöøa theo quan nieäm cuûa phaûi sanh thieân moät laàn hay moät laàn nöõa trôû Tònh Ñoä Toâng cuûa AÁn Quang Ñaïi Sö: Thöù laïi trong coõi ngöôøi. Thöù ba laø A Na Haøm: nhaát laø Sô Quaû Tu Ñaø Hoaøn. Söï thaáy bieát roõ Non-return—Baát Lai—Quaû vò thöù ba “Baát raøng cuûa caùc baäc naày giôùi haïn trong phaïm vi Lai”—Haønh giaû cuõng ñang trong tö theá tu cuûa moät tieåu theá giôùi, goàm chuùng sanh trong Ñaïo. Ngöôøi aáy khoâng coøn trôû laïi sinh töû trong luïc ñaïo, boán ñaïi chaâu, nuùi Tu Di, saùu coõi trôøi coõi Duïc giôùi nöõa—Three stages requiring duïc giôùi, vaø moät coõi sô Thieàn. Nhò Quaû Tö Ñaø study. First, the Path of Stream-Entry (Srota- Haøm. Söï thaáy bieát cuûa caùc baäc naày giôùi haïn apanna or Sotapatti) or the fruit of Stream- trong moät tieåu thieân theá giôùi, goàm 1000 tieåu entry or Stream-enterer. This is the first fruit theá giôùi. Tam Quaû A Na Haøm. Söï thaáy bieát of “Stream Winner”, one who has entered the cuûa caùc baäc naày bao haøm trong moät trung stream. The position of the way of seeing. He thieân theá giôùi, goàm moät ngaøn tieåu thieân theá still has to undergo seven instances of birth giôùi. Töù Quaû A La Haùn. Söï thaáy bieát cuûa caùc and death. The second fruit of “Once- baäc naày goàm thaâu moät Ñaïi Thieân Theá Giôùi, Returner” (Sakrdagamin or Sakadagami) or töùc goàm moät ngaøn trung thieân theá giôùi, 84.000 the Path of Once-returner. The state of kieáp veà tröôùc vaø 84.000 kieáp veà sau. Quaù nöõa returning only once again, or once more to thì khoâng hieåu thaáu—The four degrees of arrive, or be born. One who is still subject to Hinayanist saintliness considered by the Pure “One-return.” The position of the way of Land’s aspects from the Great Master Yin- cultivation. He still has to undergo “one birth” Kuang: The first fruit of Srotapanna in the heavens or “once return” among Enlightenment. The clear perception and people. The second grade of arahatship knowledge of the enlightened beings at this involving only one rebirth. The third fruit of level is limited to a World System, which “Never returned” (Anagami) or the Path of includes the six unwholesome paths, four Non-Returner or the state which is not subject great continents, Sumeru Mountain, six

Heavens of Desires, First Dhyana Heaven. Töù Thaëng: Four vehicles. The second fruit of Sakadagami (I) Trong Kinh Phaùp Hoa, Phaät coù noùi ñeán boán coå Enlightenment. The perception and xe: xe deâ, xe höu, xe traâu, vaø xe traâu traéng knowledge of these beings are limited to a lôùn (ñaïi baïch ngöu)—The four vehicles

which Small World System, consisting of 1,000 the Buddha mentioned in the Lotus Sutra: the World Systems. The third fruit of Anagami goat cart, the deer cart, the Ox cart, and the Enlightenment. The perception and great white bullock cart. knowledge of these beings include a Medium (II) Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù Baûy. World System, consisting of 1,000 Small Moät hoâm Sö Trí Thöôøng hoûi Toå raèng: “Phaät World Systems. The fourth fruit of Arahat noùi phaùp ba thöøa, laïi noùi Toái thöôïng thöøa, ñeä Enlightenment. The perception and töû chöa hieåu, mong ngaøi chæ daïy.” Toå baûo: knowledge of these beings encompass a “OÂng xem nôi baûn taâm mình, chôù coù chaáp Great World System, consisting of 1,000 töôùng beân ngoaøi. Phaùp khoâng coù boán thöøa, Medium World Systems or one billion World taâm ngöôøi töï coù nhöõng sai bieät.” Toå noùi theâm: Systems. They are able to know clearly and “Thöøa laø nghóa haønh, khoâng phaûi ôû mieäng perfectly 84,000 kalpas in the past and 84,000 tranh, oâng phaûi töï tu chôù coù hoûi toâi, trong taát kalpas into the future. Beyond that, they caû thôøi, töï taùnh töï nhö.” Thöù nhaát laø Tieåu cannot fully perceive. Thöøa. Thaáy nghe tuïng ñoïc aáy laø Tieåu thöøa. Töù Thaùnh Thaät: See Töù Dieäu Ñeá. Thöù nhì laø Trung Thöøa. Ngoä phaùp hieåu nghóa Töù Thaùnh Tích: See Töù Ñoäng Taâm. aáy laø Trung thöøa. Thöù ba laø Ñaïi Thöøa. Y phaùp Töù Thaùp: Boán thaùp thieâng—The four sacred tu haønh aáy laø Ñaïi thöøa. Thöù tö laø Toái Thöôïng stupas: Thöøa. Muoân phaùp troïn thoâng, muoân phaùp ñaày (A) Töù Thaùp Thieân Truùc: Thöù nhaát laø thaùp Phaät ñuû, taát caû khoâng nhieãm, lìa caùc phaùp töôùng, Ñaûn sanh trong thaønh Ca Tyø La Veä. Thöù nhì moät cuõng khoâng ñöôïc goïi laø Toái thöôïng laø thaùp Phaät Thaønh Ñaïo ôû Ma Kieät Ñaø. Thöù thöøa—According to the Dharma Jewel ba laø thaùp Phaät Chuyeån Phaùp Luaân ôû Ba La Platform Sutra, Chapter Seventh. One day Naïi. Thöù tö laø thaùp Phaät Nhaäp Nieát Baøn trong Chih-Ch’ang asked the Master, “The Buddha thaønh Caâu Thi Na—The four stupas in India: taught the dharma of the three vehicles and First, the stupa at the place of Buddha’s birth also the Supreme Vehicle. Your disciple has in Kapilavastu. Second, the stupa at the not yet understood that and would like to be place of Buddha’s enlightenment in instructed.” The Master said, “Contemplate Magadha. Third, the stupa at the place of only your own original mind and do not be Buddha’s first preaching in Benares. Fourth, attached to the marks of external dharmas. the stupa at the place of Buddha’s The Dharma doesn’t have four vehicles; it is parinirvana in Kusinagara. people’s minds that differ.” The Master (B) Töù Thaùp nôi Cung Trôøi Ñao Lôïi: Thöù nhaát laø added: “Vehicles are methods of practice, not thaùp Thôø Toùc ôû phöông Ñoâng. Thöù nhì laø subjects for debate. Cultivate on your own thaùp Thôø Moùng ôû phöông Nam. Thöù ba laø and do not ask me, for at all times your own thaùp Thôø Baùt ôû phöông Taây. Thöù tö laø thaùp self-nature is itself ‘thus.” First, cultivating by Thôø Raêng ôû phöông Baéc—The four stupas seeing, hearing, and reciting is the small which located in the heavens of the vehicle. Second, cultivating by awakening to Trayastrimsas gods: First, the stupa for his the Dharma and understanding the meaning is hair in the east. Second, the stupa for his the middle vehicle. Third, cultivating in nails in the South. Third, the stupa for his accord with

Dharma is the great vehicle. begging bowl in the West. Fourth, the stupa Fourth, to penetrate the ten thousand dharmas for his teeth in the North. entirely and completely while remaining Töù Thaéng Xöù: Four kinds of resolve—See Töù without defilement, and to sever attachment Nguyeän. to the marks of all the dharmas with nothing

whatsoever gained in return: that is the the slow and difficult methods of Hinayana and of Supreme Vehicle. early Mahayana." Töù Thaân: Boán thaân Phaät—The four kayas or Töù Thaäp Baùt Söù Giaû: Boán möôi taùm söù giaû haøng bodies: phuïc ma quaân cuûa Baát Ñoäng Toân Minh Vöông— (A) Theo Kinh Laêng Giaø: Hoùa Phaät, Coâng Ñöùc The forty-eight demonsatellites of Aryacalanatha Phaät, Trí Hueä Phaät, Nhö Nhö Phaät— as subduer of demons. According to the Lankavatara Sutra: Töù Thaäp Cöûu Ñaêng: See Töù Thaäp Cöûu Taêng. Nirmakaya, Sambhogakaya, Dharmakaya, Töù Thaäp Cöûu Nhaät: Leã cuùng thaát thöù baûy cho and Tathata. ngöôøi quaù vaõng—The seven times seven days of (B) Theo Duy Thöùc Luaän: Töï Tính Thaân hay funeral services—The forty-ninth day. Phaùp Thaân, Tha Thuï Duïng Thaân hay Baùo Töù Thaäp Cöûu Nieân: Boán möôi chín naêm hoaèng Thaân, Töï Thuï Duïng Thaân hay Baùo Thaân, hoùa cöùu ñoä chuùng sanh cuûa ñöùc Phaät—The Bieán Hoùa Thaân hay Hoùa Thaân—According to Buddha's forty-nine years of teaching and saving the sastra on the Consciousness: Nirmakaya, beings. Sambhogakaya, Sambhogakaya, and Töù Thaäp Cöûu Taêng: Leã Thaép Ñeøn Döôïc Sö, goàm Dharmakaya. boán möôi chín vò Taêng tham döï, baûy aûnh töôïng (C) Theo toâng Thieân Thai: Phaùp thaân, baùo thaân, Phaät Döôïc Sö tröôùc moãi töôïng ñöôïc ñaët baûy ñeøn— öùng thaân, vaø hoùa thaân—According to the The service to the Master of Healing, when forty- T'ien-T'ai Sect: nirmakaya, sambhogakaya, nine monks are engaged and forty-nine lamps are accommodated body, and dharmakaya. displayed, seven of his images are used, seven of Töù Thaân Caän: Boán vò Boà Taùt hoä trì boán Phaät ôû the lamps are being placed before each image. boán phöông trong naêm Phaät cuûa Kim Cang Giôùi— Töù Thaäp Cöûu Truøng Ma Ni Ñieän: Baûo Chaâu Ma The four Bodhisattvas associated with the five Ni xoaén oác thaønh cung baùu Ma Ni 49 taàng treân coõi dhyani-buddhas in the Vajradhatu. Trôøi Ñaâu Suaát (moãi taàng ñeàu coù lan can do vaïn öùc Töù Thaàn Tuùc: Rddhipada (skt)—Shi-Jin-Soku haït Phaïm Ma Ni cuøng hôïp thaønh)—The Mani or (jap)—Boán thaàn tuùc—The four steps to Pearl Palace of forty-nine stories above the Tusita supernatural powers (or making the body Heaven. independent of ordinary or natural law)—See Töù Töù Thaäp Dö Nieân Vò Hieån Chaân Thöïc: Trong Nhö YÙ Tuùc. Kinh Voâ Löôïng Nghóa, Ñöùc Phaät ñaõ daïy: "Töø Töù Thaäp: Catvarimsat (skt)—Forty. ngaøy thaønh ñaïo ñeán nay trong hôn boán möôi naêm Töù Thaäp Baùt Khinh Giôùi: Boán möôi taùm giôùi ta chöa theå noùi roõ ñaïo chaân thöïc cho ñeán khi ta khinh theo kinh Phaïm Voõng Boà Taùt Giôùi—Forty thuyeát Kinh Phaùp Hoa."—In the Infinite Meaning Eight Secondary or Lighter Precepts which the Sutra, the Buddha said: "For forty and more years, Buddha taught all Bodhisattvas in the Brahma-Net I (the Buddha) was unable to unfold the full truth Sutra—See Boán Möôi Taùm Giôùi Khinh. until I first gave it in the Lotus Sutra." Töù Thaäp Baùt Nguyeän: Boán möôi

taùm lôøi nguyeän Töù Thaäp Hoa Nghieâm: Forty volumes of the cuûa ñöùc Phaät A Di Ñaø—Amitabha's forty-eight Avatamsaka-sutra—Baûn dòch kinh Hoa Nghieâm vows—See Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc cuûa ngaøi Baùt Nhaõ ñôøi Ñöôøng, khoaûng naêm 800 sau Phaät A Di Ñaø. Taây Lòch, 40 quyeån, coøn goïi laø Töù Thaäp Hoa Töù Thaäp Baùt Nieân: Boán möôi taùm naêm—Theo nghieâm. Baûn dòch naày bao goàm phaàn Hoa Nghieâm Kinh Nieát Baøn, “Thaày thuoác cuõ baûo thaày thuoác AÂm Nghóa cuûa ngaøi Hueä Uyeån bieân soaïn naêm 700 môùi raèng ngöôøi haàu haï ta ñuû 48 naêm thì ta seõ sau Taây Lòch—Forty volumes of the Avatamsaka- truyeàn heát phaùp cuûa ta cho ngöôøi, cuõng gioáng nhö sutra translated by Prajna around 800 A.D. This nhöõng phöông thöùc chaäm chaïp vaø khoù khaên cuûa translation also included the Dictionary of Classic Tieåu Thöøa vaø nguyeân thuûy Ñaïi Thöøa.”— by Hui-Yuan in 700 A.D. According to the Nirvana Sutra, “The forty-eight Töù Thaäp Nhaát Vò: Boán möôi moát trong naêm möôi years of service demanded by an old physician of hai giai ñoaïn phaùt trieån cuûa Boà Taùt, taát caû ngoaïi his pupil in order to acquire his skill, likened to töø Thaäp Tín vaø Dieäu Giaùc—Forty-one of the

fifty-two bodhisattva stages of development, all nguyeän), Hoä Taâm (taâm hoä phaùp), Hyû Taâm except the ten faiths and enlightenment. (taâm hyû laïc), Ñænh Taâm (taâm quyeát ñöôïc Phaät Töù Thaäp Nhò Chöông Kinh: thoï kyù)—Ten initial stages of directional Dvacatvarimsatkhanda-sutra (skt)—Sutra of forty- decisions (these minds are associated with the two sections—See Kinh Töù Thaäp Nhò Chöông. ten stages) in which the bodhisattvas have the Töù Thaäp Nhò Hieàn Thaùnh: Boán möôi hai phaåm following minds: the mind of abandoning voâ minh maø caùc baäc hieàn Thaùnh ñoaïn töø trong 42 things of the world, the mind of keeping giai ñoaïn—The forty-two species of ignorance moral law, the mind of patience, the mind of which all the sages are to cut off in the forty-two zealous progress, the mind of Dhyana, the stages—See Töù Thaäp Nhò Phaåm Voâ Minh. mind of wisdom, the mind of resolve, the Töù Thaäp Nhò Phaåm Voâ Minh: Boán möôi hai mind of guarding the law, the mind of joy, phaåm voâ minh—Thieân Thai Vieân Giaùo ñoaïn töø and the mind of spiritual baptism by the 42 vò—The forty-two species of ignorance which, Buddha. according to the T’ien-t’ai, are to be cut off in the (II) Thaäp Tröôûng Döôõng Taâm: Möôøi giai ñoaïn forty-two stages: nuoâi döôõng taâm (nhöõng taâm naày lieân heä vôùi 1-10) Thaäp truï: The ten grounds—See Thaäp Truï. Thaäp Haønh): töø taâm, bi taâm, hyû taâm, xaû taâm, 11-20)Thaäp Haïnh: Ten necessary activities—See boá thí taâm, haûo ngöõ taâm (taâm giaûng phaùp), ích Thaäp Haïnh. taâm (taâm lôïi tha), ñoàng taâm (taâm keát tuï boà ñeà 21-30)Thaäp Hoài Höôùng: Ten kinds of dedication— quyeán thuoäc), thieàn ñònh taâm, vaø trí tueä taâm — See Thaäp Hoài Höôùng. Ten steps in the nourishment of perfection 31-40)Thaäp Ñòa: Ten stages—See Thaäp Ñòa. (these minds are associated with the ten 41) Ñaúng Giaùc: The fifty-first in the fifty-two necessary activities) in which the stages toward the Budhahood or the balanced Bodhisattvas have the following minds: the state of truth—See Ñaúng Giaùc. mind of Kindness, the mind of Pity, the mind 42) Dieäu Giaùc: The wonderful

enlightenment— of Joy, the mind of relinquishing, the mind of See Dieäu Giaùc. almsgiving, the mind of good Discourse, the Töù Thaäp Nhò Söù Giaû: Boán möôi hai vò söù giaû cuûa mind of benefitting, the mind of Friendship, Baát Ñoäng Toân—The forty-two messengers of the the mind of Dhyana, and the mind of Wisdom. Aryacalanatha. (III)Thaäp Kim Cang Taâm: Möôøi taâm kim cang lieân Töù Thaäp Nhò Töï Moân: Giaùo phaùp veà boán möôi heä vôùi Thaäp Hoài Höôùng: tín taâm, nieäm taâm, hai söï thaønh töïu ñöôïc noùi trong kinh Hoa Nghieâm hoài höôùng taâm, ñaït taâm (thoâng trieät phaùp vaø Baùt Nhaõ—The doctrine of the forty-two tính), tröïc taâm, baát thoái taâm, ñaïi thöøa taâm, voâ accomplishments (siddham letters) as given in the töôùng taâm, tueä taâm, vaø baát hoaïi taâm —Ten Hua-Yen and Prajna sutras. “diamond” steps of firmness associated with Töù Thaäp Nhò Vò: Boán möôi hai trong naêm möôi ten bestowings one’s merits to anothers (these hai quaû vò (nhöõng quaû vò treân thaäp tín)—Forty-two are associated with the ten dedications): the stages in the fifty-two stages (above the ten Bodhisattvas have the mind of faith, grades of Bodhisattva faith). remembrance, bestowing one’s merits on Töù Thaäp Vò: Boán möôi Taâm Boà Taùt trong Kinh others, understanding, uprightness, no-retreat, Phaïm Voõng—Forty bodhisattva positions in mahayana, formlessness, wisdom, and Brahma-Net Sutra (Kinh Phaïm Voõng): indestructibility. (I) Thaäp Phaùt Thuù Taâm—Möôøi giai ñoaïn phaùt (IV)Thaäp ñòa: Ten grounds—See Thaäp Ñòa. taâm ñaàu tieân (nhöõng taâm naày lieân heä ñeán Töù Thaäp Xæ Töôùng: Boán möôi caùi raêng—Forty Thaäp Truï): Xaû Taâm (Boà Taùt xaû boû moïi thöù), teeth, one of the thirty-two auspicious marks— Giôùi Taâm (taâm giöõ gìn giôùi luaät), Nhaãn Nhuïc See Tam Thaäp Nhò Haûo Töôùng. Taâm (taâm nhaãn nhuïc), Tieán Taâm (taâm tinh Töù Thaát Phaåm: Hai möôi taùm phaåm trong Kinh taán), Ñònh Taâm (taâm thieàn ñònh), Tueä Taâm Phaùp Hoa—The twenty-eight chapters of the (taâm trí hueä), Nguyeän Taâm (taâm phaùt theä Lotus Sutra.

Töù Theá: Boán thôøi cuûa phaät giaùo: Thöù nhaát laø thôøi color), Western Heaven king (red color), and Ñöùc Phaät coøn taïi theá, coøn goïi laø Thaùnh Theá. Thöù Northern heaven king (yellow color). nhì laø thôøi Chaùnh Phaùp. Thöù ba laø thôøi Töôïng Töù Thieân Vöông Töï: Shitennoji (jap)—Name of Phaùp. Thöù tö laø thôøi Maït Phaùp—The four periods a temple in Japan, built in 587. of Buddhism: First, the period of the Buddha’s Töù Thieân Vöông ÖÙng Thaân: The body of one of earthly life, also known as the sacred period or the the Four Heavenly Kings—Theo Kinh Thuû Laêng period of the sage (see Siddhartha). Second, the Nghieâm, quyeån Saùu, Ñöùc Quaùn Theá AÂ m Boà Taùt period of Correct Law (see Chaùnh Phaùp). Third, ñaõ baïch tröôùc Phaät veà öùng thaân (moät trong ba the period of Semblance of the law (see Töôïng möôi hai öùng thaân) cuûa ngaøi nhö sau: Neáu coù Phaùp). Fourth, the period of Decadence of the chuùng sanh muoán thoáng lónh theá giôùi, baûo hoä Law (see Maït Phaùp). chuùng sanh, toâi seõ hieän thaân Töù Thieân Vöông Töù Thí: Boán thöù ñeå boá thí cuûa chö Taêng Ni: vieát, tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc möïc, kinh, vaø thuyeát phaùp—Four benefactions of thaønh töïu—According to The Surangama Sutra, the order: pen, ink, sutras, and preaching.

book Six, Avalokitesvara Bodhisattva vowed in Töù Thieân Haï: Töù ñaïi chaâu—The four quarters or front of the Buddha about his appearance before continents of the world—See Töù Chaâu. sentient beings (one of the thirty-two response Töù Thieân Hoa: Four divine flowers. bodies) as follow: If there are living beings who (A) Boán loaïi hoa: Maïn Ñaø La (hoa sen traéng like to govern the world in order to protect living nhoû), Ma Ha Maïn Ñaø La (hoa sen traéng lôùn), beings, I will appear before them in the body of Maïn Thuø Sa (hoa sen ñoû nhoû), Ma Ha Maïn one of the Four Heavenly Kings and speak Thuø Sa (hoa sen ñoû lôùn)—Four divine Dharma for them, enabling them to accomplish flowers: Mandara or Mandala (small white their wish—See Tam Thaäp Nhò ÖÙng Thaân. lotuses), Mahamadara or Mahamandala Töù Thieàn: Caturtha-dhyana (skt)—Catuttha-jhana (large white lotuses), Manjusaka (small red (skt)—Four jhanas—Theo Kinh Phuùng Tuïng trong lotuses), Mahamanjusa (large red lotuses). Tröôøng Boä Kinh, trong chuoãi Töù Phaùp coù Töù (B) Boán loaïi hoa khaùc: Phaân Ñaø Lôïi (hoa sen Thieàn: Thöù nhaát laø coõi Sô Thieàn. ÔÛ ñaây vò Tyø traéng), Öu Baùt La (hoa sen xanh), Baùt Ñaëc Kheo ly duïc, ly aùc phaùp hay baát thieän phaùp ñeå Ma (hoa sen hoàng), Caâu Vaät Ñaàu (hoa sen chöùng vaø truù vaøo sô thieàn (trong ñoù nhöõng ham vaøng)—Four other divine flowers: Pundarika muoán say meâ, vaø moät soá tö töôûng baát thieän nhö (white lotuses), Utpala (blue lotuses), Padma daâm duïc, aùc yù, baïc nhöôïc, lo laéng, boàn choàn, vaø (red lotuses), and Kumuda (yellow lotuses). nghi ngôø ñeàu bò loaïi boû), ngoài kieát giaø tu taäp nhaát Töù Thieân Thöôïng Haï: Nhöõng vuøng beân treân laø taâm, töø töø taâm cuûa vò aáy ñaït ñeán moät traïng thaùi hyû Töù Thieân cuûa Töù Thieân Vöông; beân döôùi laø Töù laïc do ly duïc sanh, vôùi taàm, vôùi töù. Thöù nhì laø coõi Chaâu—In the upper regions, there are four Nhò Thieàn. ÔÛ ñaây vò Tyø Kheo, dieät taàm vaø töù, heavens of the four deva-kings; below are the chöùng vaø truù vaøo nhò thieàn (taát caû nhöõng hoaït ñoäng people of the four continents. tinh thaàn bò loaïi boû, tónh laëng vaø nhaát ñieåm taâm Töù Thieân Vöông: Catur Maharajas-kayikas phaùt trieån), moät traïng thaùi hyû laïc do ñònh sanh, (skt)—Tchaturmaharajas-kayikas (skt)—Shi- khoâng taàm khoâng töù, noäi taâm nhaát tænh. Thöù ba laø Tenno (jap)—Heaven of the four kings—Boán coõi coõi Tam Thieàn. ÔÛ ñaây vò Tyø Kheo ly hyû truù xaû, trôøi—Boán vò thieân vöông phuïc vuï trôøi Ñeá Thích, chaùnh nieäm tænh giaùc, thaân caûm söï laïc thoï maø caùc vaø cai quaûn boán coõi trôøi xung quanh nuùi Tu Di: Trì baäc Thaùnh goïi laø xaû nieäm laïc truù, chöùng vaø an truù Quoác Thieân Vöông, Taêng Tröôûng Thieân Vöông, trong Tam Thieàn. Trong giai ñoaïn naày caûm nghó Quaûng Muïc Thieân Vöông, vaø Ña Vaên Thieân hyû laïc laø moät caûm giaùc tích cöïc, cuõng bieán ñi, Vöông—Four Heavenly (Guardian) Kings, or trong khi khuynh höôùng hyû laïc vaãn coøn theâm vaøo lords of the Four Quarters, who serve Indra as his söï thanh thaûn trong taâm. Thöù tö laø coõi Töù Thieàn. ÔÛ generals, and rule over the four continents ñaây vò Tyø Kheo xaû laïc, xaû khoå, dieät taát caû nhöõng surrounding Mount Sumeru: Eastern Heaven King hyû öu ñaõ caûm thoï töø tröôùc, chöùng vaø truù vaøo Töù (white color), Deva of increase and growth (blue Thieàn, khoâng khoå, khoâng laïc, xaû nieäm thanh tònh.

Taát caû nhöõng caûm giaùc, caû ñeán haïnh phuùc hay the mind becomes indifferent to all emotions, khoâng haïnh phuùc, vui vaø phieàn naõo, cuõng bieán ñi, being exalted above them and purified). All chæ coøn laïi söï tónh laëng thanh tònh vaø tænh thöùc — sensations, even of happiness and unhappiness, of According to the Sangiti Sutta in the Long joy and sorrow, disappear, only pure equanimity Discourses of the Buddha, in the sets of four and awareness remaining. things, there are Four Jhanas or four stages of of Töù Thieàn Baùt Ñònh: Töù thieàn trong coõi trôøi saéc mystic meditation, whereby the believer's mind is giôùi vaø baùt ñònh (boán trong saéc giôùi vaø boán trong purged from all earthly emotions, and detached as voâ saéc giôùi)—The four dhyanas on the form- it were from his body, which remains plunged in a realms and the eight concentrations (four on the profound trance. The first stage is the first jhana. form-realms and four on the formless-realms)— Here a monk, detached from all sense-desires, See Töù Thieàn Thieân. detached from unwholesome mental states Töù Thieàn Bònh: Boán thöù thieàn bònh: taùc, chæ, (passionate desires and certain unwholesome nhaäm (maëc keä), dieät—Four kinds of illness of thoughts like sensous lust, ill-will, languor, worry, meditation: act, non-act, let be, and annihilation. restlessness, and doubt are discarded), enters and Töù Thieàn Ñònh: Töù Thieàn ñònh ñöa tôùi Töù Thieàn remains in the first jhana, which is with thinking Thieân—The four dhyana-concentrations which and pondering, born of detachment, filled with lead to the four dhyana heavenly regions—See delight and joy (seated cross-legged, the practiser Töù Thieàn Thieân. concentrates his mind upon a single thought. Töù Thieàn Thieân: Brahmalokas (skt)—Töù Tónh Löï Gradually his soul becomes filled with a Thieân—Boán caûnh giôùi maø ngöôøi tu ñaït tôùi—The supernatural ecstasy and serenity; however, his fourth region, equal to a great chiliocosmos (Ñaïi mind is still reasoning in this stage). The second thieân giôùi)—The four dhyana heavens: stage is the second jhana. Here a monk, who is (I) Sô Thieàn Thieân: Pathamajjhanabhumi (skt). subsiding of thinking and pondering, by gaining (A) Nghóa cuûa Sô Thieàn Thieân—The meanings of inner tranquility and oneness of mind, he enters Pathamajjhanabhumi: Coõi trôøi thöù nhaát nôi and remains in the second jhana (all intellectual khoâng coøn vò giaùc hay khöùu giaùc, khoâng caàn activities are suppressed, tranquility and one- thöïc phaåm, nhöng vaãn coøn boán giaùc quan coøn pointedness of mind developed), which is without laïi (Nhaõn, Nhó, Thaân, YÙ). Chuùng sanh trong thinking and pondering, born of concentration, coõi sô thieàn khoâng coøn saéc duïc; tuy nhieân, hoï filled with delight and joy (concentrating his mind vaãn coøn nhöõng ham muoán khaùc. Ñaây laø coõi hyû on the same subject, he frees it from reasoning, laïc xa lìa caûnh gaây toäi taïo nghieäp. Sô thieàn the ecstasy and serenity remaining). The third thieân goàm moät theá giôùi, moät veä tinh, moät nuùi stage is the third jhana. Here a monk, with the Tu Di, vaø saùu coõi trôøi duïc giôùi. Trong Kinh fading away of delight, remaining imperturbable, Thuû Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ mindful and clearly aware, he experiences in noùi vôùi ngaøi A Nan veà baäc Sô Thieàn nhö sau: himself that joy of which the Noble Ones say: "OÂng A Nan! Ba böïc thaéng löu trong sô thieàn, "Happy is he who dwells

with equanimity and taát caû khoå naõo khoâng theå böùc baùch. Duø chaúng mindfulness.” He enters and remains in the third phaûi chính tu tam ma ñòa, trong taâm thanh jhana (in this stage he divests himself of ecstasy). tònh, caùc meâ laäu chaúng ñoäng.”—The first The feeling of joy, which is an active sensation, region, as large as the whole universe. The also disappears, while the disposition of happiness inhabitants in this region are without still remains in addition to mindful equanimity. gustatory (tasting) or olfactory (smelling) The fourth stage is the fourth jhana. Here a monk, organs, not needing food, but possess the having given up pleasure and pain, and with the other four of the six organs. Heaven beings in disappearance of former gladness and sadness, he this Heaven are free from all sexual desires; enters and remains in the fourth jhana which is nevertheless, they still have other desires. beyond pleasure and pain, and purified by This is the ground of joy of separation from equanimity and mindfulness (in the fourth stage production. The first dhyana has one world

with one moon, one meru, four continents and accord with them. These people can practice six devalokas. In the Surangama Sutra, book the Brahma virtue at all times, and they are Nine, the Buddha told Ananda about the among those in the Heaven of the Ministers Pathamajjhanabhumi as follows: “Ananda! of Brahma. Third, Mahabrahmana. According Those who flow to these three superior levels to the Surangama Sutra, book Nine, those in the Pathamajjhanabhumi (first dhyana) will whose bodies and minds are wonderfully not be oppressed by any suffering or perfect, and whose awesome deportment affliction. Although they have not developed (attitude) is not in the least deficient, are pure proper samadhi, their minds are pure to the in the prohibitive precepts and have a point that they are not moved by outflows.” thorough understanding of them as well. At (B) Nhöõng coõi trôøi thuoäc coõi Sô Thieàn Thieân: Thöù all times these people can govern the Brahma nhaát laø coõi trôøi Phaïm chuùng Thieân. Theo Kinh Multitudes as great Brahma Lords, and they Thuû Laêng Nghieâm, quyeån Chín, ngöôøi tu haønh are among those in the great Brahma Heaven. khoâng möôïn thieàn na, khoâng coù trí tueä. Chæ (II) Nhò Thieàn Thieân: Dutiyajjhanabhumi (p)— giöõ thaân khoâng daâm duïc. Khi ñi, khi ngoài, Dvitiya-dhyana (skt). khoâng coù töôûng nhôù. AÙi nhieãm chaúng sinh, (A) Nghóa cuûa Nhò Thieàn Thieân—The meanings khoâng coøn löu luyeán coõi duïc. Hoï laøm baïn vôùi of Dutiyajjhanabhumi: Coõi trôøi thöù nhì töông Phaïm Thieân. Goïi laø Phaïm Chuùng Thieân. Thöù ñöông vôùi tieåu thieân theá giôùi. Chö thieân treân nhì laø coõi trôøi Phaïm Phuï Thieân. Theo Kinh coõi trôøi naày hoaøn toaøn ngöng baët naêm giaùc Thuû Laêng Nghieâm, quyeån Chín, ñaây laø nhöõng quan ñaàu, chæ coøn laïi “yù.” Ñaây laø coõi hyû laïc ngöôøi thoùi quen duïc ñaõ tröø, taâm ly duïc hieän, Tam ma ñòa. Nhò thieàn thieân gaáp moät ngaøn laàn an vui tuøy thuaän caùc luaät nghi. Naêng laøm theá giôùi cuûa sô thieàn thieân. Trong Kinh Thuû Phaïm ñöùc. Goïi laø Phaïm Phuï Thieân. Thöù ba laø Laêng Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi coõi trôøi Ñaïi Phaïm Thieân. Theo Kinh Thuû vôùi ngaøi A Nan veà Nhò Thieàn Thieân nhö sau: Laêng Nghieâm, quyeån Chín, nhöõng ngöôøi thaân “OÂng A Nan! Ba

böïc thaéng löu trong coõi Nhò taâm ñöôïc dieäu vieân, uy nghi chaúng thieáu, caám Thieàn, taát caû lo aâu khoâng theå böùc baùch hoï. Duø giôùi thanh tònh, laïi saùng suoát toû ngoä. Thoáng chaúng phaûi chính tu tam ma ñòa, trong taâm lónh caû Phaïm chuùng, laøm Ñaïi Phaïm Vöông. thanh tònh ñaõ deïp taát caû hoaëc laäu thoâ thieån.”— Goïi laø Ñaïi Phaïm Thieân—Sublevels of the The second region, equal to a small chilio First Dhyana Heaven. First, Brahma-purohita. cosmos. The inhabitants in this region have According to the Surangama Sutra, book ceased to require the five physical organs, Nine, all those in the world who cultivate possessing only the organ of mind. This is the their minds but do not avail themselves of ground of joy of production of samadhi. The dhyana and so have no wisdom, can only second dhyana has one thousand times the control their bodies so as to not engage in worlds of the first. In the Surangama Sutra, sexual desire. Whether walking or sitting, or book Nine, the Buddha told Ananda about the in their thoughts, they are totally devoid of it. Dutiyajjhanabhumi as follows: “Ananda! Since they do not give rise to defiling love, Those who flow to these three superior levels they do not remain in the realm of desire. in the second dhyana will not be oppressed by These people can, in response to their worries or vaxations. Although they have not thought, take on bodies of Brahma beings. developed proper samadhi, their minds are They are among those in the Heaven of pure to the point that they have subdued their Multitudes of Brahma. Second, Brahma- coarser outflows.” parisadya. According to the Surangama Sutra, (B) Nhöõng coõi trôøi thuoäc coõi Nhò Thieàn Thieân: book Nine, those whose hearts of desire have Thöù nhaát laø coõi trôøi Thieåu Quang Thieân. already been cast aside, the mind apart from Trong Kinh Thuû Laêng Nghieâm, quyeån Chín, desire manifests. They have a fond regard for töø Phaïm Thieân taêng tieán leân, phaïm haïnh vieân the rules of discipline and delight in being in maõn, taâm khoâng ñoäng, phaùt saùng. Goïi laø trôøi

Thieåu Quang. Thöù nhì laø coõi trôøi Voâ Löôïng Thieàn Thieân ñoù, ñaày ñuû ñaïi tuøy thuaän, thaân Quang Thieân. Trong Kinh Thuû Laêng Nghieâm, taâm yeân laønh, ñöôïc voâ löôïng vui veû. Duø quyeån Chín, nhöõng ngöôøi maø aùnh haøo quang chaúng phaûi chính ñöôïc tam ma ñòa, trong taâm saùng choùi röïc rôõ voâ cuøng, chieáu caû möôøi an laønh, hoan hyû goàm ñuû.”—The third region, phöông coõi, thaønh nhö ngoïc löu ly. Goïi laø trôøi equal to a middling chiliocosmos. The Voâ Löôïng Quang. Thöù ba laø Cöïc Quang Tònh inhabitants in this region still have the organ Thieân hay Quang AÂm Thieân. Trong Kinh Thuû of mind are receptive of great joy. This is the Laêng Nghieâm, quyeån Chín, nhöõng ngöôøi haáp ground of wonderful bliss and cessation of thuï vaø giöõ gìn caùi aùnh saùng hoaøn toaøn, thaønh thought. The third has one thousand times the töïu ñöôïc giaùo theå, phaùt ra söï hoùa ñaïo thanh worlds of the second. In the Surangama Sutra, tònh, öùng duïng voâ cuøng. Goïi laø trôøi Quang AÂm book Nine, the Buddha told Ananda about the hay Cöïc Quang Tònh Thieân—Sublevels of the third dhyana as follows: “Ananda! Those who Second Dhyana Heaven. First, Parittabha or flow to these three superior levels in the third Minor Light Heaven. In the Surangama Sutra, dhyana will be replete

with great compliance. book Nine, those beyond the Brahma Their bodies and minds are at peace, and they Heavensgather in and govern the Brahma obtain limitless bliss. Although they have not beings, for their Brahma conduct is perfect obtained proper samadhi, the joy within the and fulfilled. Unmoving and with settled tranquility of their minds is total." minds, they produce light in profound (B) Nhöõng coõi trôøi thuoäc coõi Tam Thieàn Thieân: stillness, and they are among those in the Thöù nhaát laø coõi trôøi Thieåu Tònh Thieân. Trong Heaven of Lesser Light. Second, Kinh Thuû Laêng Nghieâm, quyeån Chín, nhöõng Apramanabha or Infinite Light Heaven. In the chuùng sanh coù caùi saùng hoaøn toaøn thaønh aâm, Surangama Sutra, book Nine, those whose phaùt loä maàu nhieâm, phaùt thaønh tònh haïnh, lights illumine each other in an endless thoâng vôùi caùi vui tòch dieät. Goïi laø Thieåu Tònh dazzling blaze shine throughout the realms of Thieân. Thöù nhì laø Voâ Löôïng Tònh Thieân. the ten directions so that everything becomes Trong Kinh Thuû Laêng Nghieâm, quyeån Chín, like crystal. They are among those in the nhöõng ngöôøi maø caûnh tònh khoâng hieän tieàn, Heaven of Limitless Light. Third, Abhasvara daãn phaùt voâ cuøng, thaân taâm nheï nhaøng, yeân or Utmost Light Purity Heaven. In the laønh, thaønh caùi vui tòch dieät. Goïi laø Voâ Löôïng Surangama Sutra, book Nine, those who take Tònh Thieân. Thöù ba laø Bieán Tònh Thieân. Trong in and hold the light to perfection accomplish Kinh Thuû Laêng Nghieâm, quyeån Chín, nhöõng the substance of the teaching. Crating and ngöôøi maø theá giôùi vaø thaân taâm, taát caû ñeàu vieân transforming the purity into endless responses tònh. Thaønh töïu thònh ñöùc, thaéng caûnh hieän and functions, they are among those in the tieàn, veà nôi tòch dieät laïc. Goïi laø Bieán Tònh Light-Sound Heaven or the Utmost Light Thieân—Sublevels of the Third Dhyana Purity Heaven. Heaven. First, Parittasubha or Minor (Lesser) (III)Tam Thieàn Thieân: Tatiyajjhanabhumi (skt). Purity Heaven. In the Surangama Sutra, book (A) Nghóa cuûa Tam Thieàn Thieân—The meanings Nine, Heavenly beings for whom the of the Tatiyajjhanabhumi: Coõi trôøi thöù ba perfection of light has become sound and who töông ñöông vôùi trung thieân theá giôùi. Chö further open out the sound to disclose its thieân treân coõi naày vaãn coøn giaùc quan "yù" wonder discover a subtler level of practice. nhöng chæ thoï nhaän laïc thuï vaø xaû thuï maø thoâi. They penetrate to the bliss of still extinction Ñaây laø coõi kyø laïc vaø ngöng baët moïi tö töôûng. and are among those in the Heaven of Lesser Tam thieàn thieân gaáp moät ngaøn laàn caù c theá giôùi Puirty. Second, Apramanasubha or Infinite ôû nhò thieàn thieân. Trong Kinh Thuû Laêng (Limitless) Purity Heaven. In the Surangama Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi Sutra, book Nine, those in whom the ngaøi A Nan veà Tam Thieàn Thieân nhö sau: emptiness of purity manifests are led to "OÂng A Nan! Ba böïc thaéng löu trong Tam discover its boundlessness. Their bodies and

minds experience light ease, and they third once by wind, the fourth corresponding accomplish the bliss of still extinction. They to a state of "absolute indifference" remains are among those in the Heaven of Limitless "untouched" by all the other evolutions; Purity. Third, Subhakrtsna or Universal or however, when fate comes to an end, then the Pervasive Purity Heaven. In the Surangama fourth dhyana may come to

an end too, but Sutra, book Nine, those for whom the world, not sooner. the body, and the mind are all perfectly pure (B) Nhöõng coõi trôøi thuoäc coõi Töù Thieàn Thieân: Thöù have accomplished the virtue of purity, and a nhaát laø Phuùc Sanh Thieân. Trong Kinh Laêng superior level emerges. They return to the Nghieâm, quyeån Chín, ngöôøi tu thieàn, khoå bliss of still extinction, and they are among nhaân ñaõ heát, khoâng böùc thaân taâm. Caùi vui those in the Heaven of Pervasive Purity. chaúng phaûi thöôøng truï, laâu ngaøy phaûi hoaïi. (IV)Töù Thieàn Thieân: Catutthajjhanabhumi (skt). Kíp boû hai thöù khoå vui. Töôùng thoâ troïng ñeàu (A) Nghóa cuûa Töù Thieàn Thieân—The meanings of dieät. Sinh tính tònh phuùc. Goïi laø Phuùc Sanh the fourth dhyana: Coõi trôøi thöù tö, töông Thieân. Thöù nhì laø Phuùc AÙi Thieân. Trong kinh ñöông vôùi ñaïi thieân theá giôùi. Chö thieân treân Thuû Laêng Nghieâm, quyeån Chín, nhöõng ngöôøi coõi naày vaãn coøn "yù." Ñaây laø coõi thanh tònh vaø vì söï xaû tröôùc ñaõ vieân dung, thaéng giaûi thanh xaû boû moïi tö töôûng (chæ coù xaû thuï maø thoâi). Töù tònh, ñöôïc phuùc raát tuøy thuaän, cuøng ñôøi vò lai. thieàn thieân gaáp moät ngaøn laàn caùc theá giôùi ôû Goïi laø Phuùc AÙi Thieân. Thöù ba laø Quaûng Quaû tam thieàn thieân. Trong Kinh Thuû Laêng Thieân. Trong Kinh Thuû Laêng Nghieâm, quyeån Nghieâm, quyeån Chín, Ñöùc Phaät ñaõ noùi vôùi Chín, töø coõi trôøi Phuùc AÙi Thieân tieán leân coù hai ngaøi A Nan veà Töù Thieàn Thieân nhö sau: "OÂng ñöôøng; ñöôøng thöù nhaát laø Quaûng Quaû Thieân A Nan! Boán thaéng löu trong Töù Thieàn Thieân, vaø ñöôøng thöù nhì laø Voâ Töôûng Thieân. Ñoái vôùi taát caû trong ñôøi caùc caûnh khoå vaø vui khoâng theå taâm dieäu tuøy thuaän tröôùc, ñöôïc tònh quang voâ lay ñoäng. Duø chaúng phaûi thaät laø choã voâ vi baát löôïng, phuùc ñöùc vieân minh, tu chöùng maø an ñoäng, coù taâm sôû ñaéc. Coâng duïng thuaàn thuïc. truï. Goïi laø Quaûng Quaû Thieân. Thöù tö laø Voâ Trong moät hoaïi kieáp, sô thieàn thieân seõ bò huûy Töôûng Thieân. Trong Kinh Thuû Laêng Nghieâm, dieät 56 laàn bôûi löûa, nhò thieàn thieân baûy laàn bôûi quyeån Chín, töø coõi trôøi Phuùc AÙi Thieân tieán leân nöôùc, tam thieàn thieân moät laàn bôûi gioù, töù thieàn coù hai ñöôøng, taâm nhaøm chaùn khoå vui, cöùu xeùt thieân khoâng bò aûnh höôûng; tuy nhieân, khi thieân khoâng heà giaùn ñoaïn, troøn ñuû ñaïo xaû, thaân taâm meänh ñeán (ngaøy taän theá) thì töù thieàn thieân ñeàu döùt, taâm löï nhö tro laïnh. Traûi qua 500 cuõng seõ bò huûy dieät, nhöng haõy coøn laâu laém — kieáp. Ñaõ laáy sinh dieät laøm nhaân, khoâng bieát The fourth region, equal to a great phaùt minh tính khoâng sinh dieät. Trong nöûa chiliocosmos. The inhabitants in this region kieáp tröôùc, yù lo nghó dieät trong nöûa kieáp sinh. still have mind. This is the ground of purity Goïi laø Voâ Töôûng Thieân—Sublevels of the and renunciation of thought. The fourth Fourth Dhyana Heaven. First, Punyaprasava dhyana has one thousand times those of the or Felicitous Birth heaven. In the Surangama third. In the Surangama Sutra, book Nine, the Sutra, book Nine, heavenly beings whose Buddha told Ananda about the fourth dhyana bodies and minds are not oppressed, put an as follows: "Ananda! Those who flow to these end to the cause of suffering, and realize that four superior levels in the fourth dhyana will bliss is not permanent; that sooner or later it not be moved by any suffering or bliss in any will

come to an end. Suddenly they world. Although this is not the unconditioned simultaneously renounce both thoughts of or the true ground of non-moving, because suffering and thoughts of bliss. Their coarse they still have the thought of obtaining and heavy thoughts are extinguished, and something, their functioning is nonetheless they give rise to the nature of purity and quite advanced." Within a kalpa of blessing. They are among those in the destruction, the first is destroyed fifty-six Heaven of the Birth of Blessing. Second, times by fire, the second seven by water, the Anabhraka or Blessed Love Heaven. In the

Surangama Sutra, book Nine, those whose awareness). renunciation of these thoughts is in perfect Töù Thieän Caên: Catus-kusala-mula (skt)—Boán fusion gain a purity of superior understanding. thieän caên ñöa ñeán nhöõng quaû vò toát ñeïp —The four Within these unimpeded blessings they obtain good roots, or sources from which spring good a wonderful compliance that extends to the fruit or development: bounds of the future. They are among those in (A) Theo Ñaïi Thöøa: Thanh Vaên, Duyeân Giaùc, Boà the Blessed Love Heaven. Third, Brhatphala Taùt, vaø Phaät—According to the Mahayana: or Large or Abundant Fruitage Heaven. In the Sravakas, Pratyeka-buddhas, Bodhisattvas, Surangama Sutra, book Nine, from the and Buddhas. Blessed Love Heaven there are two ways to (B) Theo Caâu Xaù Toâng: noaõn phaùp, ñænh phaùp, go: the first way is the Abundant Fruit nhaãn phaùp, vaø theá ñeä nhaát phaùp—According Heaven, and the second way is the No to the Kosa Sect: the level of heat, the level Thought Heaven. Those who extend the of the summit, the level of patience, and the previous thought into limitless pure light, and level of being first in the world. who perfect and clarify their blessings and Töù Thieän Khaåu Nghieäp: Boán nghieäp laønh nôi virtue, cultivate and are certified to one of mieäng: khoâng noùi doái, khoâng noùi löôõi hai chieàu, these dwellings. They are among those in the khoâng ñaët chuyeän hay theâu deät, vaø khoâng noùi lôøi Abundant Fruit Heaven. Fourth, Akanistha or xaáu aùc—Four Wholesome (good) deeds of the the Heaven Above Thought or No Thought mouth: not to lie, not to speak double tongue, not Heaven. In the Surangama Sutra, book Nine, to fabricate or falsify stories, and not to slander from the Blessed Love Heaven there are two (speak evil of someone). ways to go. Those who extend the previous Töù Thôøi: See Töù Quí. thought into a dislike of both suffering and Töù Thôøi Coâng Phu: See Töù Thöõïng. bliss, so that the intensity of their thought to Töù Thoán Phaät Phaùp: Phaät phaùp chæ coù boán taác, yù renounce them continues without cease, will cheá gieãu keû tu thieàn maø khoâng thaáu hieåu Phaät end up by totally renouncing the way. Their phaùp moät caùch ñaày ñuû—Four inches of Buddha- bodies and minds will become extinct; their dharmas. Zen uses this term to ridicule those who thoughts will become like dead ashes. For practice meditation without a thorough five hundred aeons these beings will understanding of Buddha-dharmas. perpetuate the cause for production and Töù Thuù: Töù AÙc—Boán ñöôøng döõ: ñòa nguïc, ngaï extinction, being unable to discover the quyû, suùc sanh, vaø a tu la—The four evil directions nature which is neither produced nor or destinations: hells, hungry ghosts, animals, and extinguished. During the first half of

these asuras. aeons they will undergo extinction; during the Töù Thuû: Upadanani (p)—Four attachments—Four second half they will experience production. clingings—Theo Kinh Phuùng Tuïng trong Tröôøng They are among those in the Heaven of No Boä Kinh, coù boán thuû: duïc thuû (chaáp thuû vaøo duïc Thought. laïc), kieán thuû (chaáp thuû vaøo taø kieán), giôùi caám thuû Töù Thieàn Voâ Saéc: Four formless jhanas—Töù (chaáp thuû vaøo giôùi caám hay leã nghi), vaø ngaõ thuyeát Thieàn Voâ Saéc: khoâng voâ bieân (söï voâ haïn cuûa thuû (chaáp thuû vaøo ngaõ tín)—According to the khoâng gian), thöùc voâ bieân (söï voâ haïn cuûa nhaän Sangiti Sutta in the Long Discourses of the thöùc), voâ sôû höõu (hö voâ), phi töôûng phi phi töôûng Buddha, there are four clingings: clinging to xöù (beân kia höõu thöùc vaø voâ thöùc)—Four states of sensuality, clinging to wrong views, clinging to formlessness: infinite space (the stage of rules and ritual, and clinging to ego-belief. limitlessness of space), infinite consciousness (the Töù Thuaät: Boán ngheä thuaät: caàm (ñaøn haùt), kyø stage of limitlessness of consciousness), (ñaùnh côø), thi (thi thô), hoïa (hoïa veõ) —The four nothingness (the stage of nothingness), and the arts: playing music instrument, playing chess, sphere of neither-perception-nor-non-perception poetry, and painting. (the stage of beyond awareness and non- Töù Thö Nguõ Kinh: Boán quyeån thi thô vaø naêm

quyeån kinh phaùp cuûa Khoång giaùo, daïy con ngöôøi food for the emotion, food for thought, and veà nhaân ñöùc—Four books and five classics— food for wisdom (Alayavijnana is the chief). Volumes of Confucianism teaching responsibility (B) See Töù Ñaït. and the need to be a good and virtuous human (C) Theo Kinh Phuùng Tuïng trong Tröôøng Boä being. Kinh, coù boán loaïi thöïc: ñoaøn thöïc, xuùc thöïc, tö Töù Thöøa: The four yanas or vehicles—See Töù nieäm thöïc, vaø thöùc thöïc—According to the Thaëng and Töù Xa. Sangiti Sutta in the Long Discourses of the Töù Thöùc Truù: Vinnana-tthitiyo (p)—Four stations Buddha, there are four nutriments: material of consciousness—Theo Kinh Phuùng Tuïng trong food, contact, mental volition, and Tröôøng Boä Kinh, coù boán thöùc truù: Thöù nhaát laø Saéc consciousness. Thöùc Truù. Khi duyeân saéc, thöùc khôûi leân vaø an truù, Töù Thöïc Phaåm Trôï Duyeân: Four nutriments— thöùc aáy laáy saéc laøm caûnh, laáy saéc laøm sôû y, laáy saéc Theo Tyø Kheo Boà Ñeà trong Vi Dieäu Phaùp, coù boán laøm caên cöù thoï höôûng; ñöôïc taêng tröôûng, taêng loaïi thöïc phaåm haønh xöû nhö nhöõng trôï duyeân: Thöù thònh, vaø taêng quaûng. Thöù nhì laø Thoï Thöùc Truù. nhaát laø thöïc vaät coù theå aên ñöôïc. Thöù nhì laø Xuùc Khi duyeân thoï, thöùc khôûi leân vaø an truù, thöùc laáy hay caûm thoï do naêm giaùc quan. Thöù ba laø Taùc yù. thoï laøm caûnh, laáy thoï laøm sôû y, laáy thoï laøm caên cöù Thöù tö laø Thöùc hay taùi sanh—According to thoï höôûng; ñöôïc taêng tröôûng, taêng thònh, vaø taêng Bhikkhu Bodhi in Abhidhamma, there are four quaûng. Thöù ba laø Töôûng Thöùc Truù. Khi duyeân nutriments which act as strong supporting töôûng, thöùc khôûi leân vaø an truù, thöùc laáy töôûng laøm conditions: First, edible food as nutriment sustains caûnh, laáy töôûng laøm sôû y, laáy töôûng laøm caên cöù thoï the physical body. Second, contact sustains höôûng; ñöôïc taêng tröôûng, taêng thònh, vaø taêng feeling. Third, mental

volition sustains rebirth in quaûng. Thöù tö laø Haønh Thöùc Truù. Khi duyeân haønh, the three realms of existence, because volition is thöùc khôûi leân vaø an truù, thöùc laáy haønh laøm caûnh, kamma and kamma generates rebirth. Fourth, laáy haønh laøm sôû y, laáy haønh laøm caên cöù thoï höôûng; consciousness sustains the compound of mind and ñöôïc taêng tröôûng, taêng thònh, vaø taêng quaûng— body. According to the Sangiti Sutta in the Long Töù Thöïc Thôøi: Boán thôøi aên: chö thieân aên vaøo buoåi Discourses of the Buddha, there are four stations saùng, chö Phaät aên ñuùng ngoï, suùc sanh aên vaøo buoåi of consciousness: First, phenomenon, chieàu, quyû ma aên vaøo buoåi toái—Four times for consciousness gains a footing in relation to food: the devas eat at dawn, all Buddhas eat at materiality, with materiality as object and basis, noon, animals eat in the evening, and demons and as a place of enjoyment; and there it grows, ghosts eat at night. increases, and flourishes. Second, receptivity, Töù Thöôøng Nieäm Phaùp: Tu-n-mong-gi-ngon-dro- consciousness gains a footing in relation to shi (tib)—Meditation on the four thoughts for any feelings, with feelings as object and basis, as a Tantric practitioners—Boán nieäm phaùp thoâng place of enjoyment. Third, cognition, thöôøng cuûa haønh giaû tu thieàn theo Maät toâng: sanh consciousness gains a footing in relation to laøm ngöôøi laø quí, maïng soáng voâ thöôøng, ta baø khoå perceptions, with perceptions as object and basis, vaø taát caû ñeàu do nghieäp taïo ra—Four ordinary as a place of enjoyment. Fourth, reaction, foundations of thought: the precious of human consciousness gains a footing in relation to mental birth, the impermanence of life, the sufferings of formations, with mental formations as object and samsara, and karma (pleasure and suffering result basis, as a place of enjoyment. from good and bad actions). Töù Thöùc Truï: See Töù Thöùc Truù. Töù Thöôïng: Boán laàn thöôïng ñöôøng leã baùi trong Töù Thöïc: Ahara (p)—Four nutriments. ngaøy: coâng phu saùng, coâng phu tröa, coâng phu (A) Boán loaïi thöïc phaåm: ñoaøn thöïc (thöùc aên cho chieàu, vaø coâng phu khuya—The four times a day thaân theå), laïc thöïc (thöùc aên cho tình caûm), tö of going up to worship: worship at daybreak, nieäm thöïc (thöùc aên cho tö töôûng), vaø thöùc thöïc worship at noon, worship at evening, and worship (thöùc aên cho trí tueä)—Four kinds of food (four at midnight. nutriments): food for the body and its senses, Töù Tieân Tî Töû: Boán vò troán chaïy töû thaàn moät

caùch voâ voïng: ngöôøi chaïy leân nuùi, keû khaùc chaïy khieán tham aùi, öu bi, caùc aùc, baát thieän phaùp khôûi xuoáng bieån, keû khaùc bay vaøo khoâng trung, keû ñi leân, vò Tyø Kheo töï cheá ngöï nguyeân nhaân aáy, hoä trì vaøo phoá chôï—The four wise men who sought vaø thöïc haønh söï cheá ngöï nhaõn caên (nhó caên, tyû caên, escape from death, all in vain: one in the thieät caên, thaân caên, yù caên). Vò aáy ñaõ coù ñöôïc söï mountain, another in the ocean, another in the air, cheá ngöï tinh caàn. Thöù nhì laø Ñoaïn Tröø Tinh Caàn. and another in the market place. ÔÛ ñaây vò Tyø Kheo khoâng nhaãn chòu duïc taàm, saân Töù Tieát: Boán tieát hay boán ngaøy quan troïng trong taàm, vaø haïi taàm ñaõ khôûi leân, töø boû, ñoaïn tröø, tieâu Thieàn Laâm: keát haï, giaûi haï, ñoâng chí, vaø nieân dieät, khoâng cho hieän höõu. Vò Tyø Kheo aáy ñöôïc goïi trieâu—The four monastic annual periods: laø vò ñaõ coù ñöôïc

Ñoaïn Tröø Tinh Caàn. Thöù ba laø Tu beginning of summer, end of summer, winter Taäp Tinh Caàn. ÔÛ ñaây vò Tyø Kheo tu taäp nieäm giaùc soltice, and the New Year. chi, phaùp naày y xaû ly, y ly duïc, y ñoaïn dieät, thaønh Töù Tín: Four faiths—Theo kinh Phaùp Hoa, thuïc trong ñoaïn tröø, tu taäp traïch phaùp giaùc chi, tu chöông thöù 17, coù boán thöù tín phaûi ñi theo trong taäp tinh taán giaùc chi, tu taäp hyû giaùc chi, tu taäp thôøi ñöùc Phaät: Thöù nhaát laø thoï nhaän chæ moät nieäm khinh an giaùc chi, tu taäp ñònh giaùc chi, tu taäp xaû tín giaûi veà söï vónh haèng cuûa thoï maïng cuûa Ñöùc giaùc chi, phaùp naày y ly xaû, y ly duïc, y ñoaïn dieät, Phaät. Thöù nhì laø hieåu yù nghóa cuûa nieäm tín giaûi thaønh thuïc trong ñoaïn tröø. Vò Tyø Kheo naày ñöôïc naøy. Thöù ba laø noã löïc giaûng kinh Phaùp Hoa cho goïi laø ñaõ coù ñöôïc Tu Taäp Tinh Caàn. Thöù tö laø Hoä ngöôøi khaùc. Thöù tö laø thuû trì vaø thöïc hieän nieàm tín Trì Tinh Caàn. ÔÛ ñaây vò Tyø Kheo hoä trì ñònh töôùng giaûi saâu saéc—According to the Lotus Sutra, toát ñeïp ñaõ khôûi leân, coát töôûng, truøng haùm töôûng, chapter 17, there are four faiths to be followed thanh öù töôûng, ñoaïn haïi töôûng, tröông baønh töôûng. during the Buddha's lifetime: First, receiving but Vò Tyø Kheo naày ñöôïc goïi laø Hoä Trì Tinh Caàn — one thought of faith and discerning the eternity of According to the Sangiti Sutta in the Long the Buddha's life. Second, apprehending its Discourses of the Buddha, there are four efforts: meaning. Third, devotion to preaching the Lotus First, samvara-padhanam or the effort of restraint Sutra abroad and to others. Fourth, beholding and Here a monk, on seeing an object with the eye (or perfecting profound faith and discernment. hearing the sounds, or smelling a smell, tasting a Töù Tín Nguõ Haïnh: The four right objects of faith flavour, touching an object), does not grasp at the and five right modes of procedure: whole or its details, striving to restrain what might (A) The four right objects of faith: See Töù Tín cause evil, unwholesome states, such as hankering Taâm. or sorrow, to flood in on him. Thus he watches (B) Nguõ haïnh: boá thí, trì giôùi, nhaãn nhuïc, tinh taán, over the sense of sight and guards it (watches over vaø thieàn ñònh—Five right modes of the sense of hearing, smelling, tasting, touching procedure: almsgiving, morality, patience, and guards them). He is said to have the effort of zeal (progress or effort), and meditation. restraint. Second, the effort of abandoning. Here a Töù Tín Taâm: Theo Ñaïi Thöøa Khôûi Tín Luaän, coù monk who does not assent to a thought of lust, of boán loaïi tín taâm: tín caên baûn (tin lyù Chaân Nhö laø hatred, of cruelty, makes them disappear. This thaày cuûa chö Phaät), tin Phaät, tin Phaùp, tin Taêng— monk is said to have the effort of abandoning. According to th Awakening of Faith, there are Third, the effort of development. Here a monk four kinds of faith: faith in bhutatathata (chaân nhö) develops the enlightenment-factor of mindfulness, as the teacher of all Buddhas, faith in the Buddha, based on solitude, detachment, extinction, leading faith in the Dharma, and faith in the Sangha. to maturity of surrender (vosagga-parinamim); he Töù Tinh Caàn: Four efforts—Theo Kinh Phuùng develops the enlightenment factor of investigation Tuïng trong Tröôøng Boä Kinh, coù boán thöù tinh caàn: of states, of energy, of delight, of tranquility, of Thöù nhaát laø cheá ngöï tinh caàn. ÔÛ ñaây vò Tyø Kheo, concentration, of equanimity, based on solitude, khi maét thaáy saéc (tai

nghe aâm thanh, muõi ngöûi detachment, extinction, leading to maturity of muøi, löôõi neám vò, thaân xuùc chaïm) khoâng naém giöõ surrender. He is said to have the effort of töôùng chung, khoâng naém giöõ töôùng rieâng. Nhöõng development. Fourth, the effort of preservation. nguyeân nhaân gì, vì nhaõn caên khoâng ñöôïc cheá ngöï, Here a monk who keeps firmly in his mind a

favourable object of concentration which has töôùng, nôi khoâng maø lìa khoâng thì trong ngoaøi arisen, such as a skeleton, or a corpse that is full chaúng meâ. Neáu ngoä ñöôïc phaùp naày, moät nieäm taâm of worms, blue-black, full of holes, bloated. He is khai, aáy laø khai Tri Kieán Phaät. Phaät töùc laø giaùc, said to have the effort of preservation. phaân laøm boán moân: khai giaùc tri kieán, thò giaùc tri Töù Tính: The four Indian clans—See Töù Taùnh. kieán, ngoä giaùc tri kieán, vaø nhaäp giaùc tri kieán. Toå Töù Tónh Löï Thieân: See Töù Thieàn Thieân. lieàn giaûi thích theâm cho Sö Phaùp Ñaït veà "Khai Thò Töù Tònh Ñònh: Tònh ñònh thöù tö—Fourth dhyana, Ngoä Nhaäp nhö sau: "Neáu nghe khai thò lieàn hay the "pure" dhyana. ngoä nhaäp töùc laø giaùc tri kieán, chôn chaùnh xöa nay Töù Tònh Ñoä: Four Pure Lands—See Töù Ñoä. maø ñöôïc xuaát hieän. OÂng deø daët chôù hieåu laàm yù Töù Tònh Thieân: See Töù Thieàn Thieân. kinh, nghe trong kinh noùi khai thò ngoä nhaäp roài töï Töù Toå Ñaïo Tín: Doshin (jap)—Tao-hsin (Wade- cho laø Tri Kieán cuûa Phaät, chuùng ta thì voâ phaàn. Giles Chinese)—Daoxin (Pinyin Chinese)—See Neáu khôûi caùi hieåu naày töùc laø cheâ bai kinh, huûy Ñaïo Tín. baùng Phaät vaäy. Phaät kia ñaõ laø Phaät roài, ñaõ ñaày ñuû Töù Toâng: tri kieán, caàn gì phaûi khai nöõa. Nay oâng phaûi tin (A) Boán toâng phaùi theo Ngaøi Tònh AÛnh: Laäp Tính Phaät tri kieán ñoù chæ laø töï taâm cuûa oâng, laïi khoâng coù Toâng, Phaù Tính Toâng, Phaù Töôùng Toâng, vaø Phaät naøo khaùc; vì taát caû chuùng sanh töï che phuû caùi Hieån Thöïc Toâng—The four kinds of quang minh, tham aùi traàn caûnh, ngoaøi thì duyeân inference in logic according to Ching-Ying: vôùi ngoaïi caûnh, trong taâm thì laêng xaêng, cam chòu Lower Hinayana (everything exists or has its loâi cuoán, lieàn nhoïc Ñöùc Theá Toân kia töø trong tam own nature), Higher Hinayana (everything muoäi maø daäy, duøng bao nhieâu phöông tieän noùi ñeán has not a nature of its own), Lower Mahayana ñaéng mieäng, khuyeân baûo khieán caùc oâng buoâng döùt (form has no reality because of the doctrine chôù höôùng ra ngoaøi tìm caàu thì cuøng Phaät khoâng of the void), and Higher Mahayana (all comes hai, neân noùi khai Phaät tri kieán. Toâi cuõng khuyeân from the bhutatathata, revelation of reality). taát caû caùc ngöôøi neân thöôøng khai tri kieán Phaät ôû (B) Theo Ngaøi Ñaøm AÅn taïi chuøa Ñaïi Dieãn Trung trong taâm cuûa mình. Ngöôøi ñôøi do taâm taø, ngu meâ Quoác: Nhaân Duyeân Toâng (laäp taùnh), Giaû taïo toäi, mieäng thì laønh taâm thì aùc, tham saân taät ñoá, Danh Toâng (phaù taùnh), Baát Chaân Toâng (phaù sieåm nònh, ngaõ maïn, xaâm phaïm ngöôøi haïi vaät, töï töôùng), vaø Chaân Toâng—According to T'an- khai tri kieán chuùng sanh. Neáu ngay chaùnh taâm, Yin: all things are causally produced; things thöôøng sanh trí hueä, quaùn chieáu taâm mình, döøng aùc are but names; denying the reality of form, laøm laønh, aáy laø töï khai tri kieán Phaät. OÂng phaûi moãi but fails to define reality; and the school of nieäm khai tri kieán Phaät, chôù khai tri kieán

chuùng the real, in contrast with the seeming. sanh. Khai tri kieán Phaät töùc laø xuaát theá, khai tri Töù Trai Nhöït: Boán ngaøy trai trong thaùng laø moàng kieán chuùng sanh töùc laø theá gian. Neáu oâng chæ nhoïc moät, moàng taùm, raèm vaø 23—The four fast days of nhaèn chaáp vieäc tuïng nieäm laøm coâng khoùa thì naøo the month (moon) are new moon, full moon, 8th khaùc con traâu ly meán caùi ñuoâi cuûa noù!"— and 23rd. According to the Dharma Jewel Platform Sutra, Töù Traïng: Four kalpas or epochs—See Töù Kieáp. Chapter Seventh, the Sixth Patriarch said: "If you Töù Traán: The four guardians—See Töù Thieân can live among marks and yet be separate from it, Vöông. then you will be confused by neither the internal nor the external. If you awaken to this Dharma, in Töù Traàn: See Töù Vi. one moment your mind will open to Töù Tri: Boán ngöôøi bieát roõ söï vaän haønh cuûa taâm enlightenment. The knowledge and vision of the trong vieäc toát xaáu: trôøi, ñaát, ngöôøi taâm phuùc, vaø töï Buddha is simply that. The Buddha is mình—The four who know the workings of the enlightenment. There are four divisions": opening mind for good or evil: heaven, earth, one's to the enlightened knowledge and vision; intimates, and oneself. demonstrating the enlightened knowledge and Töù Tri Kieán: Four knowledge and vision of the vision, awakening to the enlightened knowledge Buddha—Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù and vision, and entering the enlightened baûy, Luïc Toå daïy: "Neáu hay nôi töôùng maø lìa

knowledge and vision. The Sixth Patriarch further yourself in recitation, clinging to it as a explained about" Opening-Demonstrating- meritorious exercise, how does that make you Awakening-Entering" to Fa-Ta: "If you listen to different from a yak who loves his own tail?" the opening and demonstrating of the Dharma, Töù Tri Kieán Khai-Thò-Ngoä-Nhaäp: Four you can easily awaken and enter. That is the knowledges of Opening, Demonstrating, enlightened knowledge and vision, the original Awakening, and Entering the enlightened true nature becoming manifested. Be careful not knowledge and vision of the Buddha—See Töù Tri to misinterpret the Sutra by thinking that the Kieán. opening, demonstrating, awakening, and entering Töù Trí: Töù Baùt Nhaõ Trí—Four wisdoms. of which it speaks is the Buddha's knowledge and (A) Theo Kinh Phuùng Tuïng trong Tröôøng Boä vision and that we have no share in it. To explain Kinh, coù boán trí: phaùp trí, loaïi trí, tha taâm trí, it that way would be to slander the Sutra and vaø theá tuïc trí—According to the Sangiti Sutta defame the Buddha. Since he is already a in the Long Discourses of the Buddha, there Buddha, perfect in knowledge and vision, what is are four knowledges: knowledge of dharma, the use of his opening to it again? You should now knowledge of what is consonant with it, believe that the Buddha's knowledge and vision is knowledge of others' minds, and conventional simply your own mind, for there is no other knowledge. Buddha. But, because living beings cover their (B) Theo Kinh Phaùp Baûo Ñaøn, Phaåm thöù Baûy, coù brilliance with greed, and their love with states of boán loaïi trí: Thöù nhaát laø Ñaïi Vieân Caûnh Trí defilement; external conditions and inner (Cuûa Phaät A Suùc). Ñaïi Vieân Caûnh Trí laø taùn h disturbance make slaves of them. That troubles thanh tònh cuûa chuùng sanh (chuyeån thöùc thöù the World-Honored One to rise

from Samadhi, taùm laøm Ñaïi Vieân Caûnh Trí). Thöù nhì laø Bình and with various reproaches and expedients, he Ñaúng Taùnh Trí (cuûa Phaät Baûo Töôùng). Bình exhorts living beings to stop and rest, not to seek Ñaúng Taùnh Trí laø taâm khoâng beänh cuûa chuùng outside themselves, and to make themselves the sanh (chuyeån thöùc thöù baûy laøm Bình Ñaúng same as he is. That is called 'Opening the Taùnh Trí). Thöù ba laø Dieäu Quaùn Saùt Trí (cuûa knowledge and vision of the Buddha.' I, too, am Phaät A Di Ñaø). Dieäu Quaùn Saùt Trí laø trí thaáy always exhorting all people to open to the maø khoâng phaûi duïng coâng cuûa chuùng sanh knowledge and vision of the Buddha within their (thöùc thöù saùu ñöôïc chuyeån thaønh Dieäu Quaùn own minds. The mind of worldly people are Saùt Trí). Thöù tö laø Thaønh Sôû Taùc Trí (cuûa deviant. Confused and deluded, they commit Phaät Baát Khoâng hay Vi Dieäu Thanh hay Phaät offenses. Their speech may be good, but their Thích Ca Maâu Ni). Thaønh Sôû Taùc Trí gioáng minds are evil. They are greedy, hateful, envious, nhö Vieân Caûnh Trí (naêm thöùc ñaàu ñöôïc given to flattery, deceit and arrogance. They chuyeån thaønh Thaønh Sôû Taùc Trí)—According oppress one another and harm living creatures, to the Dharma Jewel Platform Sutra, Chapter thus, they open not the knowledge and vision of Seventh, there are four knowledges: First, the Buddha but that of living beings. If you can with great perfect mirror wisdom of Aksobhya. an upright mind constantly bring forth wisdom, The wisdom of the great, perfect mirror is the contemplating and illuminating your own mind, clear and pure nature of all sentient beings and if you can practice the good and refrain from (the eighth consciousness turned to become evil, you, yourself will open to the knowledge and the wisdom of Great Perfect Mirror). Second, vision of the Buddha. In every thought you should the wisdom of Equality or the universal open up to the knowledge and vision of the wisdom of Ratnaketu. The wisdom of equal Buddha; do not open up to the knowledge and nature is the mind without disease of sentient vision of living beings. To be open to the beings (the seventh consciousness turned to knowledge and vision of the Buddha is become the Wisdom of Equal Nature). Third, transcendental; to be open to the knowledge and the wisdom of wonderful contemplation or the vision of living beings is mundane. If you exert profound observing wisdom of Amitabha. The

profound or wonderful observing wisdom is loaïi duyeân dieãn ra trong traät töï, caùi naày tieáp theo seeing without effort of sentient beings (the caùi kia, nhöõng haäu quaû ñeán tröïc tieáp vaø bình ñaúng sixth consciousness turned to become the sau nhöõng nhaân tröôùc, nhö nhöõng laøn soùng naày keá Wonderfully Observing Wisdom). Fourth, the tieáp theo nhöõng laøn soùng khaùc. Thöù ba laø Sôû wisdom that accomplishes what is done. The Duyeân Duyeân. Sôû duyeân duyeân coù moät ñoái töôïng perfecting wisdom of Amoghasiddhi. The hay moâi tröôøng khi moät nguyeân nhaân dieãn ra, thí Perfect wisdom is the same as the perfect duï nhöõng laøn soùng ñöôïc taïo ra do ao, hoà, soâng, mirror (the first five consciousnesses turned bieån hay taøu beø. Thöù tö laø Taêng Thöôïng Duyeân. to become the perfecting wisdom). Taêng thöôïng duyeân laø nguyeân nhaân coù quyeàn (C) Theo Duy Thöùc, coù boán loaïi Phaät Trí— naêng nhaát trong vieäc ñöa nhöõng nguyeân nhaân toàn

According to the Vijnanamatra, there are four taïi ñeán choã cöïc thaønh; thí duï, laøn soùng cuoái cuøng kinds of Buddha's wisdom—See Nguõ Trí laøm laät ñoå con thuyeàn trong moät côn baõo. Taêng from (2) to (5). thöôïng duyeân vaø naêng taùc duyeân laø hai nguyeân Töù Trí AÁn: Boá Trí AÁn cuûa toâng Chaân Ngoân: Ñaïi nhaân quan troïng nhaát. Naêng taùc nhaân töï noù laø taêng Trí AÁn, Tam Muoäi Da AÁn, Phaùp Trí AÁn, Yeát Ma thöôïng duyeân—According to the Kosa School in Trí AÁn—Four wisdom symbols of the Shingon the Abhidharma, there are four sub-causes in the cult: Maha-jnana-mudra (the forms of the theory of Causal Relation: First, hetu-pratyaya or images), Samaya-jnana-mudra (symbols and the cause sub-cause which acts as chief cause manual signs), Dharma-jnana-mudra (the magic (hetu-pratyaya), there being no distinction formula), and Karma-jnana-mudra (the emblems between the chief cause and the secondary cause, of their specific functions). i.e., the water and the wind cause a wave. Second, Töù Trí Taâm Phaåm: Töù Baùt Nhaõ Trí—Four samanantra-pratyaya or the immediate sub-cause, wisdom—See Töù Trí. occuring in order, one after another, consequences Töù Trí Tuïng: Baøi tuïng cho boán trí—The praise coming immediately and equally after hymns of the four wisdoms—See Töù Trí. antecedents, as waves following one after Töù Troïng: Töù Ba La Di—Töù Khí—Töù Cöïc Troïng another. Third, alambana-pratyaya or the Caûm Ñoïa Toäi—The four grave prohibitions or objective sub-cause, which has an object or sins—Four major prohibitions—See Töù Ñoïa. environment as a concurring cause, as waves are Töù Troïng Baùt Troïng: Boán toäi Ba La Di cho Tyø conditioned by a basin, a pond, a river, the sea, or Kheo vaø taùm toäi Ba La Di cho Tyø Kheo Ni—The a boat. Fourth, adhipati-pratyaya or the upheaving four Parajikas for monks and eight for nuns. sub-cause which is the most powerful one to bring (A) Boán Toäi Ba La Di Cho Tyø Kheo: The four all the abiding causes to a culmination, as the last Parajikas for monks—See Töù Ñoïa. wave that upsets a boat in a storm. Among these (B) Taùm Toäi Ba La Di Cho Tyø Kheo Ni: Eight four causes, the cause sub-cause and the Parajikas for nuns—See Baùt Ba La Di. upheaving cause are the most important ones. The Töù Troïng Caám: The four grave prohibitions or active cause is itself the upheaving sub-cause. sins—See Töù Ñoïa. Töù Truï: Four abodes. Töù Troïng Toäi: The four grave prohibitions or (A) Boán traïng thaùi hay ñieàu kieän sanh töû: kieán sins—See Töù Ñoïa. nhöùt thieát truï ñòa, duïc aùi truï, saéc aùi truï, vaø höõu Töù Troïng Nguõ Nghòch: The four grave aùi truï—Four states of conditions found in prohibitions and the five gravest offenses—See mortality: delusions arsing from seeing things Töù Ñoïa and Nguõ Nghòch. as they seem, not as they are; delusions of the Töù Trôï Duyeân: Theo Caâu Xaù Toâng trong A Tyø desires in the desire realm; delusions of the Ñaøm Luaän, coù boán trôï duyeân trong luaät Nhaân Quaû: desires in the form realm; and delusions of Thöù nhaát laø Nhaân Duyeân. Nhaân duyeân hoaït ñoäng the desires in the formless realm. nhö moät caên nhaân, khoâng coù söï phaân bieät naøo giöõa (B) Boán truï xöù cao trong Phaät giaùo: Thöù nhaát laø caên nhaân vaø trôï duyeân, thí duï nöôùc vaø gioù taïo ra Thieân truï (truï xöù cuûa luïc duïc thieân): Coõi thieân soùng. Thöù nhì laø Thöù Ñeä Duyeân. Thöù ñeä duyeân laø truï töông ñöông vôùi boá

thí, trì giôùi, nhaãn nhuïc,

vaø thieän taâm. Thöù nhì laø Phaïm truï (truï xöù cuûa ngaøi Long Thoï thì coù boán thöù Trung Ñaïo. Thöù chö thieân coõi saéc giôùi töùc laø töù voâ löôïng taâm): nhaát laø Tuïc Höõu Chaân Khoâng: Khi höõu ñoái laäp vôùi Coõi phaïm truï töông ñöông vôùi traïng thaùi töø, voâ thì höõu ñöôïc coi nhö tuïc ñeá vaø voâ laø chaân ñeá. bi, hyû, xaû. Thöù ba laø Thaùnh truï (truï xöù cuûa baäc Thöù nhì laø Tuïc Höõu Khoâng, Chaân Phi Höõu Phi Thaùnh giaû Tam thöøa, töùc laø tam tam muoäi, Khoâng: Khi höõu vaø voâ ñoái laäp vôùi phi höõu phi voâ, khoâng, voâ töôùng vaø voâ taùc): Truï xöù cuûa Thanh thì höõu voâ laø tuïc ñeá vaø phi höõu phi voâ laø chaân ñeá. Vaên, Duyeân Giaùc, Boà Taùt, töông ñöông vôùi Thöù ba laø Tuïc Höõu Khoâng Phi Höõu Khoâng, Chaân tam ma ñòa cuûa caûnh giôùi khoâng, voâ töôùng vaø Phi Phi Höõu Phi Phi Khoâng: Neáu caû boán quan voâ taùc. Thöù tö laø Phaät truï (truï xöù cuûa taát caû ñieåm ñoái laäp treân ñeàu thuoäc tuïc ñeá, thì nhöõng quan chö Phaät töùc laø voâ löôïng tam muoäi): Coõi Phaät ñieåm naøo cao hôn, phuû nhaän chuùng ñöôïc xem laø töông ñöông vôùi voâ taän Tam ma ñòa—Four chaân ñeá. Thöù tö laø Tuïc Phi Phi Höõu Phi Phi high abodes or stages in Buddhism: First, the Khoâng, Chaân Phi Phi Baát Höõu Phi Phi Baát Khoâng: devalokas, equivalent of charity, morality, Khi nhöõng quan ñieåm ñöôïc dieãn taû trong (3) trôû patience and goodness of heart. Second, the thaønh tuïc ñeá, thì söï phuû nhaän taát caû chuùng seõ laø brahmalokas, equivalent of benevolence, chaân ñeá—According to the interpretation of pity, joy and indifference. Third, the abode of Nagarjuna Bodhisattva in the Madhyamika Sastra, Sravakas, Pratyeka-Buddhas and right is the middle. The middle versus two Bodhisattvas, equivalent of samadhi of the extremes is antithetic middle or relative middle. immaterial realm, formless and still. Fourth, The middle after the two extremes have been the Buddha-abode, the equivalent of the totally refuted, is the middle devoid of extremes. samadhi of the infinite. When the ideas of two extremes is removed Töù Truï Ñòa: Boán loaïi kieát söû (traïng thaùi hay ñieàu altogether, it is the absolute middle. Thus the kieän) trong voøng sanh töû tam giôùi: kieán nhöùt thieát absolute right is the absolute middle. When the truï ñòa (moïi kieán hoaëc trong tam giôùi), duïc aùi truï absolute middle condescends to lead people at (tö hoaëc trong duïc giôùi, maø tham aùi laø naëng nhaát), large, it becomes a temporary middle or truth. saéc aùi truï (tö hoaëc hay AÙi duïc trong saéc giôùi), höõu Also according to Nagarjuna Bodhisattva, we aùi truï (tö hoaëc hay AÙi duïc trong voâ saéc giôùi)—The have thus the fourfold Middle Path. First, when four states of conditions found in the three realms the theory of being is opposed to the theory of of mortality: the delusions arising from seeing non-being, the former is regarded as the worldly things as they seem, not as they are; the desires in truth and the latter the higher truth. Second, when the desire realm; the desires in the form-realm; the theory of being and non-being are opposed to the desires in the formless realm. those of neither being nor non-being, the former Töù Trung: Fourfold Middle Path—See Töù Trung are regarded as the worldly truth and the latter the Ñaïo. higher truth. Third, if the four opposed theories Töù Trung Ñaïo: Fourfold Middle Path—Theo söï just mentioned together become the

worldly truth, giaûi thích cuûa Ngaøi Long Thoï Boà Taùt trong Trung the yet higher views dening them all will be Quaùn Luaän thì 'chaùnh' laø moät khoaûng giöõa. regarded as the higher truth. Fourth, if the Khoaûng giöõa chieám choã cuûa hai thaùi cöïc laø moät expressed in the last stage become the worldly khoaûng giöõa cuûa phaûn ñeà, hay khoaûng giöõa cuûa truth, the denial of them all will be the higher töông quan: ñoái thieân trung. Khoaûng giöõa vöôït truth. ngoaøi caû hai thaùi cöïc hoaøn toaøn bò phaù huûy laø Töù Trung Quaùn Vuõ Truï Luaän: Söï phaûn baùc boán khoaûng giöõa vöôït ngoaøi caùc thaùi cöïc: taän trung khaû naêng (veà nguoàn goác cuûa vuõ truï) cuûa phaùi thieân. Khi yù töôûng veà hai thaùi cöïc hoaøn toaøn bò Trung Quaùn. Thöù nhaát laø Trung Quaùn phaûn baùc veà xoùa boû, baáy giôø laø khoaûng giöõa tuyeät ñoái: tuyeät nguyeân nhaân vaø haäu quaû ñoàng daïng. Thöù nhì laø ñaõi trung. Nhö vaäy tuyeät ñaõi chaùnh cuõng laø tuyeät Trung quaùn phaûn baùc veà nguyeân nhaân vaø haäu quaû ñaõi trung. Khi 'tuyeät ñaõi trung' ñöôïc ñem ra giaùo khaùc bieät. Thöù ba laø Trung Quaùn phaûn baùc veà vieäc hoùa quaàn chuùng, noù trôû thaønh moät thöù Trung Ñaïo khoâng coù moät hieän töôïng naøo coù theå coù nhöõng ñaëc hay chaân lyù giaû taïm: thaønh giaû trung. Cuõng theo ñieåm maâu thuaãn. Thöù tö laø Trung Quaùn phaûn baùc

veà khaùi nieäm hieän töôïng duyeân khôûi khoâng coù ñaéc tri kieán. ÔÛ ñaây vò Tyø Kheo taùc yù quang minh nguyeân nhaân bò baùc boû bôûi kinh nghieäm chung— töôûng, an truù töôûng ban ngaøy, ban ngaøy theá naøo Madhyamaka Refutal of Four Possibilities. First, ban ñeâm nhö vaäy, ban ñeâm theá naøo ban ngaøy nhö Madhyamaka's refutal of the identity of cause and vaäy. Vaø nhö vaäy vôùi taâm môû roäng khoâng ñoùng kín, effect. Second, Madhyamaka's refutal of the taïo ra moät taâm coù haøo quang. Vò Tyø Kheo naày difference of cause and effect. Third, ñang chöùng ñaéc tri kieán. Thöù nhaát tu taäp Thieàn Madhyamaka's refutal of the difference of no ñònh ñöa ñeán chaùnh nieäm tænh giaùc. ÔÛ ñaây vò Tyø phenomenon can have contradictory Kheo bieát ñöôïc luùc thoï khôûi, thoï truù vaø thoï dieät; characteristics. Fourth, Madhyamaka's refutal of bieát ñöôïc töôûng khôûi, töôûng truù vaø töôûng dieät; bieát the idea that phenomena originate without a cause ñöôïc taàm khôûi, taàm truù vaø taàm dieät. Nhôø ñoù maø vò is nonsense by appeal to common experience. Tyø Kheo naày luoân chaùnh nieäm vaø tænh giaùc. Thöù Töù Truøng Maïn Ñoà La: Thai Taïng Giôùi vaø ba nhaát tu taäp Thieàn ñònh ñöa ñeán söï dieät taän caùc laäu vieän chung quanh ñöôïc goïi laø Töù Truøng Maïn Ñoà hoaëc. ÔÛ ñaây vò Tyø Kheo an truù, quaùn taùnh sanh La, nôi truù nguï cuûa nhöõng vò Thaùnh trong boán vieän dieät treân naêm thuû uaån, Ñaây laø saéc, ñaây laø saéc taäp, naày: Thai Taïng Giôùi, Ñeä Nhaát Vieän Trung Thai ñaây laø saéc dieät; ñaây laø thoï; ñaây laø töôûng; ñaây laø Baùt Dieäp Cöûu Toân, Ñeä Nhò Vieän Vaên Thuø, vaø Ñeä haønh; ñaây laø thöùc, vaân vaân. Nhôø ñoù maø vò Tyø Tam Vieän Thích Ca—The Garbhadhatu mandala Kheo naày dieät taän caùc laäu hoaëc—According to the of one central and three surrounding courts. The Sangiti Sutta in the Long Discourses of the occupants are described as the sacred host of the Buddha, there are four concentrative meditations. four courts: the Garbhadhatu, the first court of the

First, contemplation will help attaining happines heart of eight-petal, eight-leaf lotus meditation, here and now. Here a monk, having given up the second court of Manjusri, and the third court desires and unwholesome deeds, having of Sakyamuni. practiced, developed and expanded the first, Töù Truøng Vieân Ñaøn: See Töù Truøng Maïn Ñoà La. second, third and fourth jhanas, he will attain Töù Truïy Laïc Phaùp: Parajika (skt)—Boán toäi sa happines here and now. Second, contemplations ñoïa cuûa chö Taêng Ni: saùt sanh, troäm caép, daâm duïc, will lead to gaining knowledge-and-vision. Here a vaø gian doái—The four causes of falling from monk attends to the perception of light grace and final excommunication of a monk or (alokasannam-manasikaroti), he fixes his mind to nun: killing, stealing, adultery, and falsity. the perception of day, by night as by day, by day Töù Tu Du: Boán thöù thôøi gian ngaén: moät caùi chôùp as by night. In this way, with a mind clear and maét, moät caùi khaûy moùng tay, la döï (baèng hai möôi unclouded, he develops a state of mind that is full laàn caùi khaûy moùng), tu du (baèng hai möôi laàn la döï of brightness (sappabhasam cittam). This monk is töùc 400 laàn khaûy moùng)—The four short divisions gaining knowledge-and-vision. Third, of time: a wink (closing and opening the eyelids contemplations will lead to mindfulness and clear quickly), a snap of the fingers which is said to be awareness. Here a monk knows feelings as they one sixtieth of a twinking (shining with a arise, remain and vanish; he knows perceptions as flickering or sparkling light), a lava, which is they arise, remain and vanish; he knows thoughts equivalent to 20 finger-snaps, and a ksana, said to as they arise, remain and vanish. He therefore be 20 lava or 400 finger-snaps. always has mindfulness and clear awareness. Töù Tu Taäp Thieàn Ñònh: Samadhi-bhavana (p)— Fourth, contemplations will lead to the destruction Four concentrative meditations—Theo Kinh of the corruptions. Here a monk abides in the Phuùng Tuïng trong Tröôøng Boä Kinh, coù boán söï tu contemplation of the rise and fall of the five taäp thieàn ñònh. Thöù nhaát tu taäp Thieàn ñònh ñöa ñeán aggregates of grasping. This material form, this is laïc truù ngay trong hieän taïi. ÔÛ ñaây vò Tyø Kheo ly its arising, this is its ceasing; these are feelings; duïc, ly aùc phaùp, vaø truù sô thieàn, nhò thieàn, tam this is perception; these are mental formations; thieàn, töù thieàn. Nhö vaäy nhôø tu taäp vaø haønh trì this is consciousness, etc. Accomplishing these thieàn ñònh nhieàu laàn maø ñaït ñeán laïc truù ngay trong contemplations will lead to the destruction of the hieän taïi. Thöù nhì tu taäp Thieàn ñònh ñöa ñeán chöùng corruptions.

Töù Tuaàn: Forty years of age. there are four forms of Alaya-vijnana: Töù Tueä: Four kinds of wisdom—See Töù Hueä. initiation, continuation, change, and cessation. Töù Tung: Nhöõng höôùng loän xoän khaùc nhau (khoâng (E) Ngaõ Nhaân Töù Töôùng (noùi ñeán trong Kinh Kim coù thöù töï)—In different directions (in disorder). Cang)—The four ejects of the ego mentioned Töù Tuyeät: in the Diamond Sutra—See Ngaõ Nhaân Töù (A) Quatrain—Verse of four lines—Four-line Töôùng. poem. Töù Töôùng Höõu Vi: Four forms of activity—See (B) Boán tö töôûng caàn phaûi loaïi tröø ñeå ñaït ñöôïc Töù Töôùng. chaân lyù: chö phaùp hieän höõu, chö phaùp khoâng Töù Töôùng Quaû Baùo: Boán traïng thaùi cuûa ñôøi soáng: hieän höõu, chö phaùp dieäc

höõu dieäc phi, vaø chö sanh, laõo, bònh, töû—The four states of all being phaùp phi höõu phi phi—The four ideas to be life: birth, aged, disease and death. got rid of in order to obtain the “mean” of Töù Töôùng Taøng Thöùc: Boán traïng thaùi trong taøng ultimate reality: things exist, things do not thöùc—Initiation, continuation, change and exist, things exist and do not exist, and cessation. neither exist nor not exist. Töù Töôïng: Ssu-hsiang—Boá thaùnh töôïng: Di Ñaø, Töù Töï Taïi: Boán töï taïi: giôùi, thaàn thoâng, vaø trí Thích Ca, Vaên Thuø, Theá Chí—Four images: hueä—The four sovereign powers: the moral law, Amitabha, Sakyamuni, Manjusri, and supernatural powers, knowledge, and wisdom. Mahasthama-prapta. Töù Töï Xaâm: Boán ñieàu töï laøm toån haïi: Thöù nhaát laø Töù Tyø Kheo: See Töù AÙc Tyø Kheo. Tuùc Daï Baát Hoïc hay thieáu thôøi khoâng chaêm hoïc. Töù Uy Nghi: Catuririyapatha (p)—Four respect- Thöù nhì laø Laõo Baát Chæ Daâm hay khi lôùn tuoåi inspiring forms of demeanor—Boán uy nghi: ñi, khoâng ngöøng daâm duïc. Thöù ba laø Ñaéc Taøi Baát Thí ñöùng, naèm, vaø ngoài—Four respect-inspiring hay giaøu sang hay ñöôïc cuûa chaúng chòu boá thí. behaviors: walking, standing, lying, and sitting. Thöù tö laø Baát Thuï Ngoân Phaät hay hieän ñôøi khoâng Töù Uyeån: Töù Vieân—Boán nôi vui thuù beân ngoaøi chòu tieáp thuï vaø tu taäp Phaät phaùp —The four self- Thieän Kieán Thaønh, thaønh phoá cuûa coõi trôøi Ñeá injuries (self-raidings): First, in youth not to study Thích. Thöù nhaát laø Chuùng Xa Uyeån ôû veà phöông from morning till night. Second, in advancing Ñoâng. Thöù nhì laø Thoâ AÙc Uyeån ôû veà phöông Nam. years not to cease sexual intercourse. Third, in Thöù ba laø Taïp Laâm Uyeån ôû veà phöông Taây. Thöù wealth not being charitable. Fourth, in present life tö laø Hyû Laâm Uyeån ôû veà phöông Baéc—The not to accept and practice the Buddha’s teaching. pleasure grounds outside of Sudarsana, the Töù Töôùng: Avastha (skt)—Boán traïng thaùi cuûa moïi heavenly city of Indra. First, Caitrarathavana, the hieän töôïng hay Ngaõ Nhaân Töù Töôùng ñöôïc noùi ñeán park of chariots in the east. Second, trong Kinh Kim Cang—The four states of all Parusakavana, the war park, in the South. Third, phenomena or four ejects of the ego mentioned in Misrakavana, the park where all desires are the Diamond Sutra: fulfilled, in the West. Fourth, Nandanavana, the (A) Chö Phaùp Töù Töôùng: sanh, truï, dò, vaø dieät— park of all delight, in the North. The four states of all phenomena in general: Töù Öu Ñaøn Na: Four Udana—Boán thöù Öu Ñaøn birth, being, change (decay), and death. Na: Nhaát Thieát Haønh Voâ Thöôøng (vaïn vaät voâ (B) Töù Höõu Vi Töôùng—The four forms of thöôøng), Nhaát Thieát Haønh Khoå (moïi thöù ñeàu ñöa activity—See Töù Höõu Vi Töôùng. ñeán khoå ñau), chö phaùp voâ ngaõ, Nieát Baøn Tòch (C) Quaû Baùo Töù Töôùng: sanh, laõo, beänh, vaø töû— Dieät (chæ coù Nieát baøn laø vónh vieãn, voâ khoå vaø Four forms of the consequences thanh tònh)—The four dogmas: all is (recompenses—retribution—requitals) of impermanent, all is suffering, all things have no one’s previous life: birth, old-age, disease, self, and only Nirvana is permanent, joy with a and death. real soul and purity. (D) Taøng Thöùc Töù Töôùng: Theo Khôûi Tín Luaän, Töù Vaän: See Töù Vaän Taâm. taøng thöùc coù boán töôùng: sanh, truï, dò, vaø Töù Vaän Taâm: Boán giai ñoaïn vaän chuyeån cuûa taâm dieät—According to the Awakening of Faith, (chuùng sanh moãi

khi khôûi taâm ñeàu phaûi traûi qua

boán böôùc): vò nieäm (chöa naûy ra yù nieäm), duïc Löôïng—Taâm voâ löôïng laø taâm roäng lôùn khoâng theå nieäm (saép naûy ra yù nieäm), chính nieäm (ñang naûy tính löôøng ñöôïc. Taâm voâ löôïng khoâng nhöõng laøm ra yù nieäm), vaø dó nieäm (ñaõ naûy ra yù nieäm roài)— lôïi ích cho voâ löôïng chuùng sanh, daãn sinh voâ löôïng The four stages of a thought: a thought has not yet phuùc ñöùc vaø taïo thaønh voâ löôïng quaû vò toát ñeïp arisen; initiation of a thought; realization of a trong theá giôùi ñôøi soáng trong moät ñôøi, maø coøn lan thought; the passing away of a thought. roäng ñeán voâ löôïng theá giôùi trong voâ löôïng kieáp Töù Vi: Boán hình thöùc nhoû nhöùt maø thò giaùc, khöùu sau naày, vaø taïo thaønh voâ löôïng chö Phaät. Boán taâm giaùc, vò giaùc vaø xuùc giaùc coù theå caûm nhaän ñöôïc — voâ löôïng, coøn goïi laø Töù Ñaúng hay Töù Phaïm Haïnh, The four minutest forms or atoms perceptible to hay boán traïng thaùi taâm cao thöôïng. Ñöôïc goïi laø voâ the four senses of sight, smell, taste, and touch. löôïng vì chuùng chieáu khaép phaùp giôùi chuùng sanh Töù Vi Ñaø: The four Vedas—See Töù Kinh Veä Ñaø. khoâng giôùi haïn khoâng ngaên ngaïi. Cuõng coøn ñöôïc Töù Vò: Toâng Thieân Thai chia giaùo thuyeát cuûa Phaät goïi laø “Phaïm Truù” vì ñaây laø nôi truù nguï cuûa Phaïm ra laøm boán giai ñoaïn, neáu keå luoân thôøi tieàn thaønh Chuùng Thieân treân coõi Trôøi Phaïm Thieân. Thöù nhaát ñaïo thì coù naêm thôøi—The four ‘periods’—The laø Töø Voâ Löôïng Taâm. Töø voâ löôïng taâm laø loøng T’ien-T’ai’s definition of the four periods of the thöông yeâu voâ cuøng roäng lôùn ñoái vôùi toaøn theå Buddha’s teaching from preliminary to the fifth— chuùng sanh moïi loaøi, vaø gaây taïo cho chuùng sanh See Thieân Thai Nguõ Thôøi Baùt Giaùo. caùi vui chaân thaät. Caùi vui cuûa theá gian chæ laø caùi Töù Vieân: The four parks—See Töù Uyeån. vui giaû taïm, vui khoâng laâu beàn, caùi vui aáy bò phieàn Töù Vong: Traïng thaùi cuûa moät vò Thaùn h, vöôït ra naõo chi phoái; khi tham saân si ñöôïc thoûa maõn thì ngoaøi hay queân maát boán traïng thaùi sau ñaây: nhaát, vui; khi chuùng khoâng ñöôïc thoûa maõn thì buoàn. dò, höõu, vaø voâ—The state of a saint, i.e. beyond or Muoán coù caùi vui chaân thaät, caùi vui vónh vieãn thì oblivious of the four following conditions: unity, tröôùc tieân chuùng ta phaûi nhoå heát khoå ñau do phieàn difference, existence, and non-existence. naõo gaây ra. “Töø” phaûi coù loøng bi ñi keøm. Bi ñeå chæ Töù Voïng: Boán keû thuø: ma phieàn naõo, ma töû, ma nguyeân nhaân cuûa ñau khoå vaø khuyeân baûo chuùng nguõ uaån, vaø ma vöông—Four enemies: the sanh ñöøng gaây nhaân khoå, töø ñeå chæ phöông phaùp passion-and- delusion mara, death mara, the five- cöùu khoå ban vui. Töø voâ löôïng taâm laø taâm ñem laïi skandhas mara, the supreme mara-king. nieàm vui söôùng cho chuùng sanh. ÔÛ ñaây vò Tyø Töù Voâ: Boán caùi khoâng: voâ thöôøng, khoå, khoâng, vaø Kheo vôùi taâm ñaày loøng töø traûi roäng khaép nôi, treân, voâ ngaõ—The whole four sets embodying the döôùi, ngang, heát thaûy phöông xöù, cuøng khaép voâ impermanence of all things: impermanence, bieân giôùi, vò aáy luoân an truù bieán maõn vôùi taâm töø, suffering, the void, and non-personality. quaûng ñaïi, voâ bieân, khoâng haän, khoâng saân. Töø voâ Töù Voâ Bieân Xöù: Boán coõi voâ bieân: Khoâng voâ bieân löôïng taâm coøn coù

nghóa laø taâm ao öôùc mong muoán xöù, Thöùc voâ bieân xöù, Voâ sôû höõu xöù, vaø Phi töôûng phuùc lôïi vaø haïnh phuùc cuûa chuùng sanh. Taâm naày phi phi töôûng xöù—The four boundless stations: the giuùp ñoaïn tröø saân haän. Noåi khoå cuûa chuùng sanh voâ station of Boundless Empty Space, the station of löôïng thì loøng töø cuõng phaûi laø voâ löôïng. Muoán Boundless Consciousness, the station of Nothing thaønh töïu taâm töø naày, Boà Taùt phaûi duøng ñuû phöông Whatsoever, and the station of neither thought nor tieän ñeå laøm lôïi laïc cho chuùng sanh, trong khi hoùa non-thought. ñoä phaûi tuøy cô vaø tuøy thôøi. Tuøy cô laø quan saùt trình Töù Voâ Bieân Xöù Giaûi Thoaùt: Vimoksa (skt)—Giaûi ñoä caên baûn cuûa chuùng sanh nhö theá naøo roài tuøy thoaùt khoûi töù voâ bieân xöù vaø ñaït ñeán caûnh giôùi cao theo ñoù maø chæ daïy. Cuõng gioáng nhö thaày thuoác hôn—The liberation from the state of boundless phaûi theo beänh maø cho thuoác. Tuøy thôøi laø phaûi knowledge and move to a higher state. thích öùng vôùi thôøi ñaïi, vôùi giai ñoaïn maø hoùa ñoä. Töù Voâ Löôïng Nguyeän: Four immeasureable Neáu khoâng thích nghi vôùi hoaøn caûnh vaø khoâng caäp vows—See Töù Hoaèng Theä Nguyeän. nhaät ñuùng vôùi yeâu caàu cuûa chuùng sanh, thì duø cho Töù Voâ Löôïng Taâm: Catvari-apramanani (skt)— phöông phaùp hay nhaát cuõng khoâng mang laïi keát Appamanna or Brahmavihara (p)—Tse me shi quaû toát. Trong Kinh Taâm Ñòa Quaùn, Ñöùc Phaät ñaõ (tib)—Four immeasurables—Four sublime daïy veà boán thöù khoâng tuøy cô laø noùi khoâng phaûi states—Töù Ñaúng—Töù Phaïm Haïnh—Boán Taâm Voâ choã, noùi khoâng phaûi thôøi, noùi khoâng phaûi caên cô,

vaø noùi khoâng phaûi phaùp. Thöù nhì laø Bi Voâ Löôïng thieân vò, khoâng luyeán aùi, khoâng thuø ñòch, ñoái laïi Taâm hay taâm cöùu khoå cho chuùng sanh. ÔÛ ñaây vò vôùi thieân vò vaø thuø haèn—The mind is Tyø Kheo vôùi taâm ñaày loøng bi maãn traûi roäng khaép immeasurable. It not only benefit immeasurable nôi, treân, döôùi, ngang, heát thaûy phöông xöù, cuøng living beings, bringing immeasurable blessings to khaép voâ bieân giôùi, vò aáy luoân an truù bieán maõn vôùi them, and producing immeasurable highly taâm bi, quaûng ñaïi, voâ bieân, khoâng haän, khoâng saân. spiritual attainments in a world, in one life, but Bi voâ löôïng taâm coøn laøm taâm ta rung ñoäng khi also spreads all over immeasurable worlds, in thaáy ai ñau khoå. Taâm ao öôùc mong muoán loaïi tröø immeasurable future lives, shaping up ñau khoå cuûa ngöôøi khaùc, ñoái laïi vôùi söï taøn aùc. Thöù immeasurable Buddha. The four immeasurables ba laø Hyû Voâ Löôïng Taâm. Taâm vui möøng khi thaáy or infinite Buddha-states of mind. Four ngöôøi khaùc thoaùt khoå ñöôïc vui. ÔÛ ñaây vò Tyø Kheo Immeasurable Minds. The four virtues of infinite vôùi ñaày taâm hyû traûi roäng khaép nôi, treân, döôùi, greatness. The four kinds of boundless mind, or ngang, heát thaûy phöông xöù, cuøng khaép voâ bieân four divine abodes. These states are called giôùi, vò aáy luoân an truù bieán maõn vôùi taâm hyû, quaûng illimitables because they are to be radiated ñaïi, voâ bieân, khoâng haän, khoâng saân. Hyû taâm coøn laø towards all living beings without limit or taâm vui khi thaáy ngöôøi thaønh coâng thònh vöôïng. obstruction. They are also called brahmaviharas Thaùi ñoä khen ngôïi hay chuùc möøng naày giuùp loaïi or divine abodes, or sublime states, because they

boû taùnh ganh tî baát maõn vôùi söï thaønh coâng cuûa are the mental dwellings of the brahma divinities ngöôøi. Thöù tö laø Xaû Voâ Löôïng Taâm. Xaû boû laø in the Brahma-world. The first immeasurable khoâng luyeán chaáp khi laøm lôïi laïc cho tha nhaân. mind is immeasurable loving kindness (Maitri). Thoùi thöôøng khi chuùng ta laøm ñieàu gì nhaát laø khi Immeasurable loving kindness is the greatest love ñöôïc keát quaû toát, thì chuùng ta hay töï haøo, töï maõn, dedicatedto all sentient beings, together with the vaø ñaéc chí. Söï baát bình, caõi vaõ xung ñoät giöõa ngöôøi desire to bring them joy and happiness. Human vaø ngöôøi, nhoùm naày vôùi nhoùm khaùc cuõng do taùnh joy is totally impermanent; it is governed by chaáp tröôùc maø nguyeân nhaân laø do söï chaáp ngaõ, misery, that is, when our passions such as greed, chaáp phaùp maø ra. Ñöùc Phaät daïy raèng neáu coù ngöôøi anger, and ignorance are satisfied, we feel leân aùn mình sai, mình neân traû laïi hoï baèng loøng pleased; but when they are not satisfied, we feel thöông, khoâng neân chaáp chaët. Khi hoï caøng cuoàng sad. To have a permanent joy, we must first sever daïi thì chuùng ta caøng xaû boû, luoân tha thöù cho hoï all sufferings. Loving kindness generally goes baèng söï laønh. Laøm ñöôïc nhö vaäy laø vui. Caùc vò Boà together with pity whose role is to help the Taùt ñaõ ly khai quan nieäm chaáp phaùp, neân khoâng subjects sever his sufferings, while the role of thaáy mình laø aân nhaân cuûa chuùng sanh; ngöôïc laïi, loving kindness is to save sentient beings from luùc naøo hoï cuõng thaáy chính chuùng sanh môùi laø aân sufferings and to bring them joy. Immeasurable nhaân cuûa mình treân böôùc ñöôøng lôïi tha maãn Love, a mind of great kindness, or infinite loving- chuùng, tieán ñeán coâng haïnh vieân maõn. Thaáy chuùng kindness. Boundless kindness (tenderness), or sanh vui laø Boà Taùt vui vì loøng töø bi. Caùc ngaøi xaû bestowing of joy or happiness. Here, a monk, with boû ñeán ñoä ngöôøi gaàn xa ñeàu xem bình ñaúng, keû trí a heart filled with loving-kindness. Thus he stays, ngu ñeàu coi nhö nhau, mình vaø ngöôøi khoâng khaùc, spreading the thought of loving-kindness above, laøm taát caû maø thaáy nhö khoâng laøm gì caû, noùi maø below, and across, everywhere, always with a khoâng thaáy mình coù noùi gì caû, chöùng maø khoâng heart filled with loving-kindness, abundant, thaáy mình chöùng gì caû. Taâm xaû boû moïi thöù vaät magnified, unbounded, without hatred or ill-will. chaát cuõng nhö vöôït leân moïi caûm xuùc. ÔÛ ñaây vò Tyø The loving-kindness is also the wish for the Kheo vôùi ñaày taâm xaû traûi roäng khaép nôi, treân, welfare and happiness of all living beings. It helps döôùi, ngang, heát thaûy phöông xöù, cuøng khaép voâ to eliminate ill-will. To respond to immeasurable bieân giôùi, vò aáy luoân an truù bieán maõn vôùi taâm xaû, human sufferings, we should have immeasurable quaûng ñaïi, voâ bieân, khoâng haän, khoâng saân. Xaû voâ loving kindness. To accomplish the heart of löôïng taâm coøn ñöôïc coi nhö laø nôi maø chö Thieân immeasurable loving kindness, the Bodhisattvas truù nguï. Ñaây laø traïng thaùi taâm nhìn ngöôøi khoâng have developed their immeasurable loving

kindness by using all means to save mankind. passions such as greed or anger whose source can They act so according to two factors, specific case be appraised as self-attachment or dharma- and specific time. Specific case, like the physician

attachment. The Buddha taught that if there is who gives a prescription according to the specific someone who misjudges us, we must feel pity for disease, the Bodhisattva shows us how to put an him; we must forgive him in order to have peace end to our sufferings. Specific time means the in our mind. The Bodhisattvas have totally teachings must always be relevant to the era, liberated themselves from both self-attachment period and situation of the sufferers and their and dharma-attachment. When people enjoy needs. The Contemplation of the Mind Sutra material or spiritual pleasures, the Bodhisattvas teaches that we must avoid four opportune cases: also rejoice, from their sense of compassion, pity, What we say is not at the right place, what we say and inner joy. They always consider human is not in the right time, what we say is not relevant beings as their benefactors who have created the to the spiritual level of the subject, and what we opportunities for them to practice the Four say is not the right Buddhist Dharma. The second Immeasurable Minds on their way to immeasurable mind is immeasurable compassion Enlightenment. In terms of the Immeasurable (Karuna). Immeasurable Compassion, a mind of Detachment, the Bodhisattvas consider all men great pity, or infinite compassion. Boundless pity, equal, the clever as the stupid, themselves as to save from suffering. Here a monk, with a heart others, they do everything as they have done filled with compassion. Thus he stays, spreading nothing, say everything as they have said nothing, the thought of compassion, above, below, across, attain all spiritual levels as they have attained everywhere, always with a heart filled with nothing. Immeasurable Equanimity, a mind of compassion, abundant, magnified, unbounded, great detachment, or infinite equanimity. without hatred or ill-will. Compassion also makes Limitless indifference, such as rising above all the heart quiver when other are subject to emotions, or giving up all things. Here a monk, suffering. It is the wish to remove the suffering of with a heart filled with equanimity. Thus he stays, others, and it is opposed to cruelty. The third spreading the thought of equanimity above, immeasurable mind is immeasureable inner joy below, across, everywhere, always with a heart (Mudita). Immeasurable Joy, a mind of great joy, filled with equanimity, abundant, magnified, or infinite joy. Boundless joy (gladness), on unbounded, without hatred or ill-will. Equanimity seeing others rescued from suffering. Here a is also considered as a divine abode. It is the state monk, with a heart filled with sympathetic joy. of mind that regards others with impartiality, free Thus he stays, spreading the thought of from attachment and aversion. An impartial sympathetic joy above, below, across, attitude is its chief characteristic, and it is opposed everywhere, always with a heart filled with to favouritism and resentment. sympathetic joy, abundant, magnified, unbounded, Töù Voâ Löôïng Thieàn: Apramana-dhyana (skt)— without hatred or ill-will. Appreciative joy is the Thieän YÙ Thieàn—Meditation by absorbing one's quality of rejoicing at the success and prosperity mind in good will or devotional thoughts—Töø of others. It is the congratulatory attitude, and quan ñieåm cuûa ngöôøi bình thöôøng, loaïi thieàn naøy helps to eliminate envy and discontent over the phoå caäp hôn baát cöù loaïi thieàn naøo trong Phaät giaùo, success of others. The fourth immeasuarable

vì giaùo phaùp "Töù Voâ Löôïng Taâm" luoân ñöôïc nhieàu mind is perfect equanimity or immeasurable Phaät töû thuaàn thaønh khaép nôi tu taäp töø thôøi khôûi detachment (Upeksha or Upekkha). Detachment thuûy cuûa Phaät giaùo ñeán nay. Töù Voâ Löôïng Taâm is the attitude of those who give up, forget, do not ñöôïc duøng ñeå tu taäp thieän töôûng vaø thieän yù ñoái vôùi attach any importance for what they have done for taát caû chuùng sanh moïi loaøi. Voâ löôïng thieàn cuûa the benefit of others. In general, we feel proud, Ñaïi Thöøa hoaøn toaøn gioáng nhö thieàn cuûa heä thoáng self-aggrandized when we do something to help Du Giaø. Vaán ñeà beân naøo vay möôïn beân naøo, other people. Quarrels, conflicts, or clashes chuùng ta khoâng theå noùi ñöôïc. Caû hai ñeàu mang between men or groups of men are due to chaát Phaät giaùo. Töù Voâ Löôïng Taâm bao goàm töø, bi,

hyû, xaû. Muïc tieâu thieàn ñònh treân boán ñöùc haïnh naøy meditation practice takes place. Without the coù hai phaàn: thöù nhaát laø tu taäp bi taâm ñoái vôùi taát caû spiritual preparedness that is brought about by the chuùng sinh, vaø thöù nhì laø giaûm bôùt giöõa mình vaø cultivation of good will and devotion, any type of ngöôøi khaùc, nhöõng thöù ñaõ gaây ra quaù nhieàu noãi baát meditation can hardly bear wholesome fruit, and haïnh cho theá gian naøy. Loaò thieàn ñònh naøy ñöôïc instead may often lead one astray. Practitioners caùc Phaät töû, ñaëc bieät laø nhöõng ngöôøi taïi gia, xem who were unable to gain enlightenment after a laø neàn taûng vaø söï chuaån bò cho taát caû caùc loái thieàn prolonged period of meditation often found that ñònh khaùc. ÔÛ Taây Taïng, nhöõng baøi keä veà "Töù Voâ their preparatory work in the devotional and Löôïng Taâm" naøy ñöôïc tuïng nieäm vaø quaùn chieáu spiritual field was insufficient. Then they would tröôùc khi thieàn taäp baét ñaàu. Khoâng coù söï chuaån bi turn back to practice the groundwork such as the taâm linh mang ñeán nhôø söï tu taäp thieän yù vaø suøng "Four Unlimited Thoughts" the "Bodhisattva's moä, thì baát cöù loaïi thieàn ñònh naøo cuõng khoù maø Vows," prayers, prostrations, etc., to remove their mang laïi keát quaû thieän laønh, ñaõ vaäy thöôøng thì noù deficiency in this field. The devotional and good- coøn coù theå ñöa haønh giaû ñi laïc ñöôøng. Nhöõng haønh will type of meditation is, therefore, the giaû khoâng theå ñaït ñöôïc giaùc ngoä sau moät thôøi kyø foundation of all others; and it should never be tu thieàn laâu daøi thöôøng thaáy khieám khuyeát trong söï neglected by those who are serious in striving for chuaån bò vaø loøng suøng moä cuûa hoï. Khi aáy hoï neân Enlightenment. quay trôû veà tu taäp laïi nhöõng phaùp caên baûn nhö "Töù Töù Voâ Ngaïi: Patisambhida (p)—Töù Voâ Ngaïi Voâ Löôïng Taâm", "Boà Taùt Nguyeän", caàu nguyeän, Bieän—Töù Voâ Ngaïi Giaûi—Töù Voâ Ngaïi Trí—Boán leã baùi, vaân vaân, ñeå tröø boû khieám khuyeát cuûa mình phaùp voâ ngaïi cuûa caùc Boà Taùt khi giaûng thuyeát hay trong phaïm vi naøy. Do ñoù, thieàn ñònh suøng moä vaø lyù luaän—Four unhindered or unlimited thieän yù laø neàn taûng cuûa caùc loaïi thieàn khaùc; vaø bodhisattva powers of interpretation or reasoning: nhöõng ai nghieâm nghò noã löïc giaùc ngoä khoâng bao (A) Theo Giaùo Thuyeát Ñaïi Thöøa: Thöù nhaát laø giôø ñöôïc queân chuyeän naøy—From ordinary Phaùp Voâ Ngaïi Trí. Thaáu trieät vaên phaùp trong people's point of view, this type of meditation is kinh

ñieån khoâng chöôùng ngaïi. Thöù nhì laø more popular than any other types of meditation Nghóa Voâ Ngaïi Trí: Bieát roõ nghóa lyù maø giaùo in Buddhism, for the teaching of "Four phaùp chuyeân chôû khoâng chöôùng ngaïi. Thöù ba Immeasurable Minds" has always been practiced laø Töø Voâ Ngaïi Trí: Thoâng ñaït töï taïi veà ngoân by a lot of devoted Buddhists from the beginning töø trong baát cöù ngoân ngöõ naøo. Thöù tö laø Nhaïo of Buddhism till this day. The "Four Thuyeát Voâ Ngaïi Trí: Bieän thuyeát khoâng Immeasurable Minds" are used to cultivate chöôùng ngaïi, lôøi leõ troâi chaûy hôïp vôùi chaùnh devotional thinking and good will towards all lyù— Four unobstructed eloquences according beings. The measureless-meditations of to Mahayana Doctrine: First, understand all Mahayana are exactly identical with those of the the letters of the law (Dharma) or Yoga system. Which one is indebted to the other unobstructed (unlimited) eloquence in we cannot say. Both look quite Buddhistic. These Dharma. Second, understand deeply the Four Unlimited Thoughts include friendliness, meaning of the law (Artha) or unobstructed compassion, sympathetic joy, and even- (unlimited) eloquence in meaning. Third, can mindedness. The aim of meditating upon these understand the law in any languages (Nirukti) virtues is twofold: first, to cultivate compassion or unobstructed (unlimited) eloquence in towards all beings, and second, to reduce those phrasing or form of expression. Fourth, barriers between oneself and others that have pleasure in speaking or argument of the law contributed so much to the misfortunes of this (Pratibhana) or unobstructed (unlimited) world. This meditation is regarded by Buddhists, eloquence in delight or pleasure in speaking especially laypeople, as the foundation of and or argument. preparation for all other meditations. In Tibet the (B) Theo Giaùo Thuyeát Nguyeân Thuûy (Thanh Tònh stanzas of these "Four Unlimited Thoughts" are Ñaïo): nghóa bieän taøi voâ ngaïi, phaùp bieän taøi voâ recited and contemplated upon before any ngaïi, töø bieän taøi voâ ngaïi, vaø trí bieän taøi voâ

ngaïi—According to Theravada Doctrine (The personality; the whole four sets embodying the Path of Purification): unobstructed eloquence impermanence of all things. in meaning, unobstructed eloquence in the Töù Voâ UÙy: Caturvaisaradya (skt)—Mi-jig-pa law, unobstructed eloquence in the Language, (tib)—Four fearlessnesses—Four-fold and unobstructed eloquence in intelligence. Fearlessness—Theo Ñaïi trí Ñoä Luaän, coù boán thöù Töù Voâ Ngaïi Bieän: See Töù Voâ Ngaïi. thuyeát phaùp voâ uùy. Moät khi ñaït ñöôïc moät trong Töù Voâ Ngaïi Giaûi: See Töù Voâ Ngaïi. boán voâ uùy naày thì baäc giaùc giaû coù khaû naêng cöùu ñoä Töù Voâ Ngaïi Trí: See Töù Voâ Ngaïi. chuùng sanh, khoâng e sôï cuõng khoâng thoái chí— Töù Voâ Saéc: The four formless realms—Realms According to the Sastra on the Prajna Sutra, there beyond form—Being above the realm of form— are four braveries and courages being unafraid of See Töù Khoâng Xöù. anything. Once these four “fearlessnesses” are Töù Voâ Saéc Ñònh: Boán traïng thaùi thieàn ñònh cuoái attained, then one can help every sentient being cuøng trong thaäp nhò thieàn ñònh. Thöù nhaát laø Khoâng without ever being afraid or being discouraged: Voâ Bieân Xöù Ñònh. Traïng thaùi thieàn ñònh trong ñoù (A) Töù Voâ UÙy cuûa chö Phaät: Thöù

nhaát laø Nhöùt taâm troáng roãng nhö hö khoâng. Thöù nhì laø Thöùc Voâ Thieát Trí Voâ Sôû UÙy. Coù ñöôïc Phaät trí bieát taát Bieân Xöù Ñònh. Traïng thaùi thieàn ñònh trong ñoù khaû caû neân chaúng sôï chi heát. Thöù nhì laø Laäu Taän naêng hieåu bieát khoâng coøn giôùi haïn. Thöù ba laø Voâ Voâ Sôû UÙy. Döùt heát caùc phieàn naõo neân chaúng Sôû Höõu Xöù Ñònh: Traïng thaùi thieàn ñònh trong ñoù sôï chi heát. Thöù ba laø Thuyeát Chöôùng Ñaïo Voâ söï phaân bieät cuûa taâm bò cheá ngöï. Thöù tö laø Phi Sôû UÙy. Giaûi thích hay chæ roõ raøng ñöôïc choã Töôûng Phi Phi Töôûng Xöù Ñònh: Traïng thaùi sieâu ngaên haïi ñaïo neân khoâng sôï chi heát. Phaät coù trí vieät thieàn ñònh cuûa töôûng vaø phi töôûng—The four tueä coù theå giaûi quyeát moïi khoù khaên trong ñaïo balanced states which transcend the world of giaùo neân chaúng sôï chi heát. Thöù tö laø Thuyeát matter. The last four of the twelve dhyanas. First, Taän Khoå Ñaïo Voâ Sôû UÙy. Giaûng thuyeát hay balance in infinite space in which the mind chæ daïy döùt taän caùc söï khoå neân khoâng sôï chi becomes void and vast like space. Second, heát—The Buddha-fearlessness: First, the balance in infinite consciousness in which the fearlessness of all wisdom or confidence in power of perception and understanding are Omniscience (confidence in Buddha or unlimited. Third, balance in not having anything in fearlessly realizing all things). The Buddha which the discriminative powers of mind are has the wisdom and knowledge to know subdued. Fourth, balance in transcendence of everything; therefore, there is nothing he is thinking and not thinking. The realm of fearful of. Second, Confidence in having consciouness or knowledge without thought is extirpated (uprooted) all contamination or reached. fearlessly extinguishing all defilements. The Töù Voâ Saéc Giôùi Thieân: Boán Coõi Trôøi Voâ Saéc: Buddha has the wisdom and knowledge to Khoâng Voâ Bieân Xöù, Thöùc Voâ Bieân Xöù, Voâ Sôû end all burdens and afflictions; therefore, Höõu Xöù, Phi Töôûng Phi Phi Töôûng Xöù—The four there is nothing he is fearful of. Third, heavens of the formless realm: the station of Confidence in explaining the obstacles to Boundless Emptiness, the station of Boundless enlightenment beings or fearlessly Consciousness, the station of Nothing expounding all obstructions to liberation. The Whatsoever, and the station of Neither Thought Buddha has the wisdom and knowledge to nor Non-thought. solve all difficult problems in religion and Töù Voâ Sôû UÙy: See Töù Voâ UÙy. life; therefore, there is nothing he is fearful Töù Voâ Thöôøng Keä: Töù Phi Thöôøng Keä—Kinh of. The fearlessness of speaking about Nhaân Vöông thuyeát keä vaên vaø nghóa laàn löôït noùi dharmas which obstruct the Way. Fourth, veà Voâ Thöôøng, Khoå, Khoâng, Voâ Ngaõ. Coù taùm keä Confidence in explaining the way to end chia laøm boán tieát, moãi tieát hai keä—Eight stanzas suffering or fearlessly asserting the true path in the Jen-Wang Sutra, two each on to liberation. The Buddha has the wisdom and impermanence, suffering, the void, and non- knowledge to explain and teach different

Dharmas that will end pain and suffering; (nguõ duïc) rôùt ngay mieäng anh, anh ta beøn lieám therfore, there is nothing he is afraid of. The maät vaø queân heát nhöõng hieåm nguy ñang chöïc fearlessness of speaking dharmas which leads chôø—The parable of a man who fled from the two to the end of the path of suffering. bewildering

forms of life and death, and climbed (B) See Boà Taùt Töù Voâ UÙy. down a rope (of life), into the well of Töù Vu Nguyeät: Boán thaùng chính trong naêm: thaùng impermanence, where two mice, night and day, gieâng, thaùng tö, thaùng baûy, vaø thaùng möôøi—The gnawed the rattan rope, on the four sides of four four senior or prime months of the year, the first snakes sought to poison him. The four elements of of each season: the first month of the year, the his physical body were the three dragons fourth month of the year, the seventh month of the breathing fire and trying to seize him. On looking year, and the tenth month of the year. up he saw that two elephants (darkness and light) Töù Vöông Ñao Lôïi: The above four and had come to the mouth of the well; he was in Trayastrimsas, Indra's heaven—See Töù Thieân despair, when a bee flew by and dropped some Vöông. honey (the five desires) into his mouth, which he Töù Vöông Thieân: Catur-maharaja-kayikas (skt)— ate and entirely forgot his peril—For more The four heavens of the four deva kings—See Töù information, please see Töù Ñaïi, Töù Ñaïi Baát Ñieàu Thieân Vöông. and Töù Ñoäc Xaø. Töù Xa: Töù Thöøa—Töù Thaëng—Boán loaïi xe ñöôïc Töù Xaû: Theo Luaän Ñaïi Trí Ñoä, coù boán loaïi xaû: taøi Phaät keå trong Kinh Phaùp Hoa, trong nhaø löûa: Xe xaû, phaùp xaû, voâ uùy xaû, vaø phieàn naõo xaû — Deâ cho baäc Thanh Vaên, Xe Nai cho baäc Duyeân According to the Sastra on the Maha-Prajna Sutra, Giaùc, Xe Traâu cho baäc Boà Taùt Tieåu Thöøa, vaø Ñaïi there are four givings: the giving of goods, the xa baïch ngöu cho Boà Taùt Ñaïi Thöøa —The four giving of the Truth, the giving of courage or carts which the Buddha mentioned in the Lotus fearlessness, and the giving up of the passions and Sutra, representing the four yanas from the delusions. Burning House parable: the goat cart representing Töù Xöù: Everywhere. the Sravakas, the deer cart representing the Töù Xöù Thaäp Luïc Hoäi: Boán choán möôøi saùu hoäi nôi Pratyeka-buddhas, the ox-cart for the Hinayana Phaät thuyeát Kinh Ñaïi Baùt Nhaõ Ba La Maät Ña (nuùi Bodhisattvas, and the great white ox-cart for the Linh Thöùu, vöôøn Caáp Coâ Ñoä c, Trôøi Ñao Lôïi, Truùc Mahayana Bodhisattvas. Laâm Tònh Xaù)—The sixteen assemblies or Töù Xa Gia: Phaùp Hoa Toâng ñaõ theâm Phaät Thöøa addresses in the four places where the Buddha vaøo trong Tam thöøa neân töø ñoù coù danh xöng Töù Xa delivered complete Prajna-Paramita Sutra. Gia—The Lotus School which adds to the Töù Y: Boán thöù ñeå döïa vaøo—The four necessaries, Triyana, or Three vehicles, a fourth which or things on which the religious rely: includes the other three and the Buddhayana— (A) Haønh Töù Y: Töù Thaùnh Chuûng—Boán thöù maø See Phaät Thöøa and Tam Thöøa. ngöôøi tu khoå haïnh phaûi tuaân theo: maëc quaàn Töù Xaø: Boán yeáu toá lôùn ñöôïc ví nhö boán con raén. aùo baù naïp, khaát thöïc, ngoài nôi goác caây, vaø The four elements are compared as the four luoân thanh loïc thaân taâm baèng giôùi luaät —The snakes—Chuyeän keå coù moät ngöôøi ñang trong four of ascetic practictioners: patched or rag traïng thaùi hoang mang giöõa soáng vaø cheát, leo clothing, begging for food, sitting under trees, xuoáng gieáng "Voâ Thöôøng" baèng moät sôïi daây and always purify the body and mind with "Meänh Caên," nôi ñoù hai con chuoät, "ngaøy vaø ñeâm" precepts and spiritual means. ñang gaäm nhaém sôïi daây maây; trong khi ñoù boán (B) Phaùp Töù

Y: The four reliances of the beân gieáng laø boán con raén ñang ñaàu ñoäc anh ta. dharma—See Töù Y Phaùp and Phaùp Töù Y. Chuyeän naày ví töù ñaïi nhö ba con roàng ñoäc ñang Töù Y Baùt Chaùnh: The four reliances of ascetic phun löûa vaø coá baét cho ñöôïc anh ta. Khi nhìn leân practictioners—See Töù Y (A) and Baùt Chaùnh Ñaïo. mieäng gieáng thì anh thaáy hai con voi (boùng toái vaø Töù Y Chæ: Four supports—Theo Kinh Phuùng Tuïng aùnh saùng) ñaõ ñeán ngay mieäng gieáng; trong luùc trong Tröôøng Boä Kinh, coù boán y chæ: thoï duïng (ôû tuyeät voïng, thì moät con ong bay ngang nhaû maät ñaây vò Tyø Kheo sau khi suy nghó phaùn xeùt môùi thoï

duïng), nhaãn thoï (ôû ñaây vò Tyø Kheo suy nghó nhaãn Töù YÙ Ñoaïn: See Töù Chaùnh Caàn. thoï), vieãn ly (ôû ñaây vò Tyø Kheo suy nghó vieãn ly), Töù Yeát Ma Taùc Baïch: Natti-catuttha-kamma vaø khieån tröø (ôû ñaây vò Tyø Kheo suy nghó khieån (p)—Moät hình thöùc yeát ma cuûa Taêng ñoaøn vôùi tröø)—According to the Sangiti Sutta in the Long bieän phaùp nhaän toäi qua ba laàn tuyeân boá toäi traïng—Discourses of the Buddha, there are four supports: A form for former act of the Sangha in which a Here a monk judges that one thing is to be decision is proposed to the Sangha in a motion pursued. Here a monk judges that one thing is to and three announcements. be endured. Here a monk judges that one thing is Töù Yeát Xuaát Baûo Kinh: Ratana-sutta (p)—See to be avoided. Here a monk judges that one thing Kinh Ñaïi Böûu Tích. is to be suppressed. Töù Yeáu Phaåm: Boán phaåm quan troïng trong Kinh Töù Y Phaùp: Pamsukala (skt)—Four reliances— Phaùp Hoa: Phaåm Phöông Tieän, Phaåm An Laïc The four trusts of Dharma—Boán pheùp nöông vaøo Haïnh, Phaåm Nhö Lai Thoï Löôïng, vaø Phaåm Phoå ñeå hieåu thaáu Phaät Phaùp: Thöù nhaát laø Y phaùp baát y Hieàn—The four most important chapters of the nhaân. Nöông vaøo phaùp chöù khoâng nöông vaøo Lotus Sutra: chapter of Tactfulness (the Second ngöôøi. Thöù nhì laø Y lieãu nghóa kinh, baát y baát lieãu Chapter), chapter of the Happy Life (the nghóa kinh. Nöông vaøo kinh roõ nghóa (vieân giaùo) Fourteenth Chapter), chapter of Revelation of the chöù khoâng nöông vaøo kinh khoâng roõ nghóa (phaàn Eternal Life of the Tathagata (the Sixteenth giaùo). Thöù ba laø Y nghóa baát y ngöõ. Nöông vaøo Chapter), and chapter of Encouragement of the nghóa chöù khoâng nöông vaøo vaên töï. Thöù tö laø Y trí Bodhisattva Universal Virtue (the Twenty-eighth baát y thöùc. Nöông vaøo trí tueä tröïc giaùc chöù khoâng Chapter). nöông vaøo tri thöùc phaøm phu—Four basic Töø: Loving-kindness—Affection as that of a principles for thorough understanding Buddhism: mother—Mercy—Compassion—Tenderness—First, relying on the teaching, not on the person or Tình thöông yeâu vì ñoàng caûm noãi khoå, neân muoán trust in the Law, not in men. Relying in on the ñem laïi nieàm vui cho ngöôøi khaùc, nhö tình meï teaching, not merely on any persons (relying on thöông con. Loøng “Töø” laø moät trong nhöõng cöûa the teaching and not on the person who teaches ngoõ quan troïng ñi ñeán ñaïi giaùc, vì nhôø ñoù maø thieän it). Second, rely on the complete teaching, not on caên löôùt thaéng moïi hoaøn caûnh trong cuoäc soáng the partial teaching, trust in sutras containing haèng ngaøy cuûa chuùng ta. Trong ñaïo Phaät, loøng töø ultimate truth, not incomplete one. Relying on

the laø loøng yeâu thöông roäng lôùn ñoái vôùi chuùng sanh sutras that give ultimate teachings, not on those moïi loaøi, coøn goïi laø töø voâ löôïng taâm. Töø voâ löôïng which preach expedient teachings (relying on taâm laø loøng thöông yeâu voâ cuøng roäng lôùn ñoái vôùi discourses of definitive meaning, not on toaøn theå chuùng sanh moïi loaøi, vaø gaây taïo cho discourses of interpretable meaning). Third, chuùng sanh caùi vui chaân thaät. Caùi vui cuûa theá gian relying on the meaning, not on the letter. Trust in chæ laø caùi vui giaû taïm, vui khoâng laâu beàn, caùi vui truth, not in words (letters). Relying on the true aáy bò phieàn naõo chi phoái; khi tham saân si ñöôïc meaning or spirit of Dharma statement in sutra, thoûa maõn thì vui; khi chuùng khoâng ñöôïc thoûa maõn not merely on the words of the statement (relying thì buoàn. Muoán coù caùi vui chaân thaät, caùi vui vónh on the meaning of the teaching and not on the vieãn thì tröôùc tieân chuùng ta phaûi nhoå heát khoå ñau expression). Fourth, rely on knowledge, not on do phieàn naõo gaây ra. “Töø” phaûi coù loøng bi ñi keøm. conditioned consciousness. Trust in wisdom Bi ñeå chæ nguyeân nhaân cuûa ñau khoå vaø khuyeân growing out of eternal truth and not in illusory baûo chuùng sanh ñöøng gaây nhaân khoå, töø ñeå chæ knowledge. Relying on intuitive wisdom, not on phöông phaùp cöùu khoå ban vui. Tuy nhieân, loøng töø intellectual or normal understanding (relying on khoâng phaûi laø moät ñaëc tính baåm sinh. Neáu chuùng intuitive wisdom and not on normal ta muoán phaùt trieån loøng töø chuùng ta phaûi boû nhieàu consciousness). thôøi gian hôn ñeå thöïc haønh. Haønh giaû neân luoân Töù Y Truï: Pamsukala (skt)—Boán pheùp nöông vaøo nhôù raèng hieàn laønh töû teá khoâng coù nghóa laø thuï ñeå hieåu thaáu Phaät Phaùp—Four reliances—See Töù ñoäng. Hieàn laønh töû teá trong ñaïo Phaät coù nghóa laø Y Phaùp. töø bi laân maãn, vaø töø bi laân maãn khoâng coù nghóa laø

cho pheùp ngöôøi khaùc chaø ñaïp hay tieâu dieät mình. and from feeding his anger. Sitting in meditation Chuùng ta phaûi töû teá vôùi moïi ngöôøi, nhöng chuùng ta alone cannot bring us the so-called “loving- cuõng phaûi baûo veä chính chuùng ta vaø nhieàu ngöôøi kindness.” In order to achieve the loving- khaùc. Neáu caàn giam giöõ moät ngöôøi vì ngöôøi aáy kindness, we must put loving-kindness in actions nguy hieåm, thì phaûi giam. Nhöng chuùng ta phaûi in our daily life. In our daily activities, we must laøm vieäc naøy vôùi taâm töø bi. Ñoäng löïc laø ngaên ngöøa develop empathy and closeness to others by ngöôøi aáy tieáp tuïc phaù hoaïi vaø nuoâi döôõng loøng saân reflecting on their sufferings. For example, when haän. Ngoài thieàn töï noù khoâng mang laïi cho chuùng ta we know someone suffering, we should try our caùi goïi laø “loøng töø.” Muoán ñöôïc loøng töø, chuùng ta best to console them by kind words or to help phaûi ñöa noù vaøo haønh ñoäng trong cuoäc soáng haèng them with our worldly possessions if needed. ngaøy cuûa chuùng ta. Trong nhöõng sinh hoaït haèng Töø AÙc Nhaân Tôùi Boà Ñeà Chæ Caùch Nhau Moät ngaøy cuûa chuùng ta, chuùng ta phaûi phaùt trieån söï Böùc Maøng Moûng: From being a devil to a caûm thoâng vaø gaàn guõi vôùi ngöôøi khaùc baèng caùch Bodhiattva only separated by a thin layer. suy nieäm veà nhöõng khoå ñau cuûa hoï. Chaúng haïn Töø AÂn: Töø bi vaø aân hueä—Compassion and grace, nhö khi gaëp ai ñang khoå ñau phieàn naõo thì

chuùng merciful favour. ta heát loøng an uûi hoaëc giuùp ñôû hoï veà vaät chaát neáu Töø AÂn Saéc Töù Töï: Tu An Sac Tu Temple—Teân caàn—Loving-kindness (benevolence) is one of the cuûa moät ngoâi chuøa coå toïa laïc trong quaän Taân Bình, most important entrances to the great thaønh phoá Saøi Goøn, Nam Vieät Nam—Name of an enlightenment; for with it, good roots prevail in all ancient temple, located in Taân Bình district, situations in our daily life. In Buddhism, loving Saigon City, South Vietnam. kindness is the greatest love toward all sentient Töø AÂn Tam Taïng: Bieät hieäu cuûa Ngaøi Huyeàn beings. Immeasurable loving kindness is the Trang Tam Taïng Phaùp Sö—Another name of greatest love dedicated to all sentient beings, Tripitaka Master Hsuan-Tsang. together with the desire to bring them joy and Töø AÂn Tam Taïng Phaùp Sö Truyeän: Truyeän kyù happiness. Human joy is totally impermanent; it is veà Ngaøi Huyeàn Trang Tam Taïng Phaùp Sö—The governed by misery, that is, when our passions Records of the Tripitaka Master Hsuan-Tsang— such as greed, anger, and ignorance are satisfied, See Huyeàn Trang. we feel pleased; but when they are not satisfied, Töø AÂn Toâng: See Phaùp Töôùng Toâng. we feel sad. To have a permanent joy, we must Töø AÂn Töï: Tu An Temple in China—Name of a first sever all sufferings. Loving kindness temple in Lo-Yang—Teân ngoâi chuøa ôû Laïc Döông generally goes together with pity whose role is to (moät trong 16 ngoâi chuøa do hoaøng haäu Vaân Ñöùc help the subjects sever his sufferings, while the xaây döïng khi vua Ñöôøng Cao Toâng coøn laø Thaùi töû. role of loving kindness is to save sentient beings Chuøa naèm veà phía ñoâng nam huyeän Tröôøng An, from sufferings and to bring them joy. However, tænh Thieåm Taây, vaø phía baéc Khuùc Giang. Chuøa loving-kindness is not an inborn characterictic. If ñöôïc xaây treân neàn chuøa Voâ Löôïng ñôøi nhaø Tuøy, we really want to develop our loving-kindness, we phía nam troâng ra Hoaøng Cöø, tuøng truùc xum xueâ, have to devote more time to practice. phía taây laø ngoïn thaùp Phuø Ñoà cao 7 taàng (300 Practitioners should always remember that to be thöôùc), veà sau naày goïi laø thaùp Ñaïi Nhaïn. Chuøa kind does not mean to be passive. To be kind in ñöôïc Ngaøi Huyeàn Trang xaây ñeå dòch kinh. Chính Buddhism means compassionate, and nôi ñaây Ngaøi Huyeàn Trang ñaõ dòch treân 40 boä kinh compassionate does not mean to allow others to goàm hôn 400 quyeån. Ñeä töû cuûa Ngaøi Huyeàn Trang walk all over you, to allow yourself to be laø Khuy Cô cuõng truï trì taïi chuøa naày vaø laäp neân Töø destroyed. We must be kind to everybody, but we AÂn Toâng. Chuøa hieän nay vaãn coøn, naèm veà phía have to protect ourselves and protect others. If we nam cuûa thaønh phoá Taây An chöøng 2 daëm). need to lock someone up because he is dangerous, Töø AÂn Töï (Saøi Goøn): Tu An Temple in Saigon— then we have to do that. But we have to do it with Teân cuûa moät ngoâi chuøa noåi tieáng toïa laïc trong compassion. Our motivation is to prevent that quaän 11, thaønh phoá Saøi Goøn, Nam Vieät Nam— person from continuing his course of destruction

Name of a famous pagoda located in the Eleventh room, gentleness and patience the robes, and the district, Saigon City, South Vietnam. emptiness of all phenomena the seat. Töø Ba La Maät: Metta-paramita (p)—Perfection Töø Bi Baïc Nhöôïc: Thieáu loøng

töø bi—Weak in of loving-kindness. compassion. Töø Bi: Metta-karuna (p)—Maitri-karuna (skt)— Töø Bi Ñaïo Traøng Saùm Phaùp: See Löông Hoaøng Compassion—Mercy—The mercy of the Buddha Saùm. is universal for all—Compassionate—Merciful— Töø Bi Ñaúng: Ñaïo sôû haønh bình ñaúng, neân ñöù c töø Benevolent—Loøng töø thieän vaø khoan dung, hai bi ñöôïc theå hieän ra khi ñaéc ñaïo cuõng bình ñaúng. ñöùc tính chuû yeáu cuûa Phaät giaùo, cô sôû traïng thaùi Ñaây laø moät trong boán thöù bình ñaúng cuûa chö phaùp tinh thaàn cuûa Boà Taùt. Töø thieän vaø khoan dung vôùi keå caû Chaân Nhö—The mercy of the Buddhas is moïi ngöôøi. Töø thieän vaø khoan dung laø keát quaû cuûa universal for all. This is one of the four equalities vieäc thoâng hieåu trong chö phaùp khoâng coù caùi toâi, of all things, including the Bhutatathata—See Töù nhö thaùi ñoä cuûa chö Thanh vaên, Duyeân giaùc, Boà Bình Ñaúng. Taùt vaøo buoåi ñaàu tieán tu. Töø thieän vaø thoâng caûm Töø Bi Hoaøn Toaøn Khaùc Vôùi AÙi Kieán: lôùn, trong ñoù khoâng coù daáu veát cuûa söï phaân bieät vaø Compassionate is totally different from love. söï chi phoái, ñaëc tröng cuûa chö Phaät. Töø bi laø moät Töø Bi Hyû Xaû: See Töù Voâ Löôïng Taâm. trong nhöõng cöûa ngoõ quan troïng ñi ñeán ñaïi giaùc, vì Töø Bi Hyû Xaû Ñònh: Töù phaïm truï thieàn ñònh laø nhôø ñoù maø thieän caên löôùt thaéng vaø cuõng töø ñoù maø cung ñieän cuûa Boà Taùt vì giaùo hoùa chuùng sanh coõi chuùng ta khoâng laøm toån haïi chuùng sanh. Trong saéc—The meditative concentrations of pure Kinh Phaùp Cuù, Ñöùc Phaät daïy: “An truï trong caên benevolence, compassion, joy, and equanimity nhaø Töø Bi aáy chính laø moät nôi kieân coá nhaát, nôi are a palace of Enlightening Beings because they baûo veä cho thaân taâm ta ñöôïc an toaøn tröôùc moïi keû teach the sentient beings in the realm of form. thuø phieàn naõo vaø saân haän. Nôi ñoù ta seõ coù söï an Töø Bi Khoâng Laøm Toån Haïi: Avihimsa-samkappa laïc.” Theá neân, Phaät töû chôn thuaàn neân luoân xem töø (p)—Compassion or non-harm. bi lôùn laøm nhaø, nhu hoøa nhaãn nhuïc laøm y aùo, vaø Töø Bi Phaùp Duyeân: Bi maãn boá thí vì hieåu roõ phaùp caùc phaùp khoâng laøm toøa—Kindness and duyeân (nhaân töôùng vaø ngaõ töôùng)—Dharma-Compassion, two principal Buddhist virtues that caused, i.e. the sense of universal altruism giving are the basis of the spiritual attitude of a to pity and mercy. Bodhisattva. Kindness and compassion toward all Töø Bi Phoå: Universal pity and loving-kindness— beings. Kindness and compassion resulting from See Töø Bi Phoå Caäp. the insight into the egolessness of all dharmas that Töø Bi Phoå Caäp: All-embracing kind and is proper to Shravakas, Pratyekabuddhas, and compassionate mind—A Zen practitioner must Bodhisattvas starting from the lowest stages in have an all-embracing kind and compassionate their development. The Mahamaitri-karuna (great mind—Moät haønh giaû tu Thieàn phaûi coù loøng töø bi goodness and compassion) of a Buddha, which is ñeán chuùng sanh muoân loaøi. Theo kinh Duy Ma without distinction or condition. Loving-kindness Caät, chöông ba, Ñöùc Phaät baûo Ñaïi Ca Dieáp: OÂng (benevolence) and compassion are some of the ñi ñeán thaêm beänh oâng Duy Ma Caät duøm toâi.” Ñaïi most important entrances to the great Ca Dieáp baïch Phaät: “Baïch Theá Toân! Con khoâng enlightenment; for with it good

roots prevail in all kham laõnh ñeán thaêm beänh oâng ta. Vì sao? Con nhôù situations in life, also with it we do not kill or laïi tröôùc kia, khi khaát thöïc trong xoùm nhaø ngheøo, harm living beings. In the Dharmapada Sutra, the luùc aáy oâng Duy Ma Caät ñeán noùi vôùi con raèng 'Naøy Buddha taught: "To dwell in the house of ngaøi Ñaïi Ca Dieáp! Coù loøng töø bi maø khoâng phoå Compassion is the safest, for it protects our minds caäp laø boû nhaø giaøu maø ñi ñeán nhaø ngheøo. Ngaøi Ñaïi and bodies from the enemies of hatred and Ca Dieáp! ÔÛ Phaùp bình ñaúng neân ñi khaát thöïc theo afflictions. It allows us to have peace and thöù lôùp. Vì khoâng aên maø ñi khaát thöïc; vì phaù töôùng contentment." Thus, sincere Buddhists should hoøa hieäp maø boác côm aên; vì khoâng nhaän maø nhaän always consider great pity and compassion their moùn aên cuûa ngöôøi; vì töôûng khoâng tuï maø vaøo laøng xoùm; coù thaáy saéc cuõng nhö ngöôøi ñui; coù nghe

tieáng cuõng nhö vang; coù ngöûi muøi cuõng nhö gioù; cannot now be the subject of annihilation. luùc neám vò khoâng phaân bieät; chaïm caùc vaät nhö trí Mahakasyapa, if you can achieve all eight forms chöùng; bieát caùc Phaùp töôùng nhö huyeãn, khoâng coù of liberation without keeping from the eight töï taùnh, khoâng coù tha taùnh, tröôùc voán khoâng sanh, heterodox ways (of life), that is by identifying nay cuõng khoâng dieät. Ngaøi Ñaïi Ca Dieáp! Neáu coù heterodoxy with orthodoxy (both as emanating theå khoâng boû baùt taø maø vaøo baùt giaûi thoaùt, duøng from the same source), and if you can make an baùt töôùng maø vaøo Chaùnh Phaùp, duøng moät böõa aên offering of your (own) food to all living beings as maø thí cho taát caû, cuùng döôøng chö Phaät vaø caùc böïc well as to all Buddhas and all members of the hieàn thaùnh roài sau môùi aên. AÊn nhö theá, khoâng phaûi Sangha, then you can take the food. Such a way of coù phieàn naõo, khoâng phaûi rôøi phieàn naõo, khoâng eating is beyond the troubles (of the worldly man) phaûi vaøo ñònh yù, khoâng ra ñònh yù, khoâng phaûi ôû theá and the absence of the troubles of Hinayana men); gian, khoâng phaûi ôû Nieát Baøn, ngöôøi thí khoâng coù above the state of stillness (in which Hinayana phöôùc lôùn, khoâng coù phöôùc nhoû, khoâng ñöôïc lôïi men abstain from eating) and the absence of ích, khoâng bò toån haïi, ñoù chính laø vaøo Phaät ñaïo, stillness (of Mahayana men who eat while in the khoâng nöông theo haïnh Thanh Vaên. Ngaøi Ca state of serenity); and beyond both dwelling in the Dieáp! Neáu aên nhö theá laø aên ñoà cuùng thí cuûa ngöôøi worldly state or in nirvana, while your donors reap khoâng uoång vaäy—According to the Vimalakirti neither great nor little merits, what they give Sutra, Chapter Three, the Buddha asked being neither beneficial nor harmful. This is Mahakasyapa: " Go to Vimalakirti to enquire after correct entry upon the Buddha path without his health on my behalf." Mahakasyapa said: relying on the small way of sravakas. "World Honoured One, I am not qualified to call Mahakasyapa, if you can so eat the food given on him to inquire after his health. The reason is you, your eating shall not be in vain." that once when I went begging for food in a lane Töø Bi Quaùn: Maitri-smrti (skt)—Contemplation inhabited by poor people, Vimalakirti came and on Compassion and Loving-kindness—See Quaùn said: "Hey, Mahakasyapa, you are failing to make Töø Bi. your kind and compassionate mind

all-embracing Töø Bi Taâm: Heart of compassion or by begging from the poor while staying away from compassionate mind (mercy or benevolence)— the rich. Mahakasyapa, in your practice of Mind of Compassion—Ta cuøng chuùng sanh sanh impartiality, you should call on your donors in ñeàu saún ñuû ñöùc haïnh, töôùng haûo trí hueä cuûa Nhö succession (regardless of whether they are poor or Lai, maø vì meâ chaân taùnh, khôûi hoaëc nghieäp neân rich). You should beg for food without the phaûi bò luaân hoài, chòu voâ bieân söï thoáng khoå. Nay (ulterior) idea of eating it. To wipe out the ñaõ roõ nhö theá, ta phaûi döùt taâm gheùt thöông phaân concept of rolling (food into a ball in the hand), bieät, khôûi loøng caûm hoái töø bi tìm phöông tieän ñoä you should take it by the hand (i.e. without the mình cöùu ngöôøi, ñeå cuøng nhau ñöôïc an vui thoaùt idea of how you take it). You should receive the khoå. Neân nhaän roõ töø bi khaùc vôùi aùi kieán. AÙi kieán laø food given without the idea of receiving anything. loøng thöông yeâu maø chaáp luyeán treân hình thöùc, When entering a village, you should regard it as neân keát quaû bò sôïi daây tình aùi raøng buoäc. Töø bi laø void like empty space. When seeing a form, you loøng xoùt thöông cöùu ñoä, maø lìa töôùng, khoâng phaân should remain indifferent to it. When you hear a bieät chaáp tröôùc; taâm naày theå hieän döôùi ñuû moïi voice, you should consider it (as meaningless as) maët, neân keát quaû ñöôïc an vui giaûi thoaùt, phöôùc an echo. When you smell an odor, take it for the hueä caøng taêng. Muoán cho taâm töø bi ñöôïc theâm wind (which has no smell). When you eat, refrain roäng, ta neân töø noãi khoå cuûa mình, caûm thoâng ñeán from discerning the taste. Regard all touch as if caùc noãi khoå khoù nhaãn thoï hôn cuûa keû khaùc, töï you were realizing wisdom (which is free from nhieân sanh loøng xoùt thöông muoán cöùu ñoä, nieäm töø feelings and emotions). You should know that all bi cuûa Boà Ñeà taâm chöa phaùt boãng töï phaùt sanh. things are illusory, having neither nature of their Trong Kinh Hoa Nghieâm, ngaøi Phoå Hieàn ñaõ khai own nor that of something else, and that since thò: “Ñaïi Boà Taùt vôùi loøng ñaïi bi coù möôøi caùch fundamentally, they are not self-existent, they quaùn saùt chuùng sanh khoâng nôi nöông töïa maø khôûi

ñaïi bi. Quaùn saùt chuùng sanhtaùnh chaúng ñieàu thuaän expand the compassionate mind, we should, maø khôûi ñaïi bi, quaùn saùt chuùng sanh ngheøo khoå taking our own suffering as starting point, khoâng caên laønh maø khôûi ñaïi bi. Quaùn saùt chuùng sympathize with the even more unbearable sanh nguû say trong ñeâm daøi voâ minh maø khôûi ñaïi misery of others. A benevolent mind, eager to bi. Quaùn saùt chuùng sanh laøm nhöõng ñieàu aùc maø rescue and liberate, naturally develops; the khôûi ñaïi bi. Quaùn saùt chuùng sanh ñaõ bò raøng buoäc, compassionate thought of the Bodhi Mind arises laïi thích lao mình vaøo choã raøng buoäc maø khôûi ñaïi from there. As the Bodhisattva Samantabhadra bi. Quaùn saùt chuùng sanh bò chìm ñaém trong bieån taught in the Avatamsaka Sutra: “Great sanh töû maø khôûi ñaïi bi. Quaùn saùt chuùng sanh Bodhisattvas develop great compassion by ten vöông mang taät khoå laâu daøi maø khôûi ñaïi bi. Quaùn kinds of observations of sentient beings: they see saùt chuùng sanh khoâng öa thích phaùp laønh maø khôûi sentient beings have nothing to rely on for ñaïi bi. Quaùn saùt

chuùng sanh xa maát Phaät phaùp maø support; they see sentient beings are unruly; they khôûi ñaïi bi…” Ñaõ phaùt taâm ñaïi bi taát phaûi phaùt ñaïi see sentient beings lack virtues; they see sentient Boà Ñeà taâm theà nguyeàn cöùu ñoä. Theá thì loøng ñaïi bi beings are asleep in ignorance; they see sentient vaø loøng ñaïi Boà Ñeà dung thoâng nhau. Cho neân phaùt beings do bad things; they see sentient beings are töø bi taâm töùc laø phaùt Boà Ñeà taâm. Duøng loøng ñaïi töø bound by desires; they see sentient beings bi nhö theá maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà drowning in the sea of Birth and Death; they see taâm. Theo Hoøa Thöôïng Thích Thieàn Taâm trong sentient beings have no desire for goodness; they Lieân Toâng Thaäp Tam Toå, sao goïi laø Töø Bi Taâm? see sentient beings have lost the way to Töø bi laø loøng xoùt thöông cöùu ñoä maø lìa töôùng vaø enlightenment.” Having developed the great khoâng phaân bieät chaáp tröôùc. Nghóa laø thöông xoùt compassionate mind, we should naturally develop cöùu ñoä maø khoâng coù haäu yù lôïi duïng. Chaúng haïn the Great Bodhi Mind and vow to rescue and nhö vì thaáy ngöôøi giaøu ñeïp, sang caû, vaân vaân, neân liberate. Thus the great compassionate mind and giaû boä ‘Töø Bi’ ñeå duïng yù vaø möu tính caùc vieäc the great Bodhi Mind interpenetrate freely. That rieâng tö coù lôïi cho mình. Ñaây chæ ñöôïc goïi laø ‘AÙi is why to develop the compassionate mind is to Kieán,’ nghóa laø thaáy giaøu ñeïp maø sanh khôûi loøng develop the Bodhi Mind. Only when we cultivate thöông theo loái troùi buoäc cuûa chuùng sanh, chôù with such great compassion can we be said to khoâng phaûi laø Töø Bi—We ourselves and all have “developed the Bodhi Mind.” According to sentient beings already possess the virtues, Most Venerable Thích Thieàn Taâm in The Thirteen embellishment and wisdom of the Buddhas. Patriarchs of Pureland Buddhism, what is the However, because we are deluded as to our True ‘compassionate mind?’ To be compassionate is to Nature, and commit evil deeds, we resolve in pity and to be empathetic, wishing to help and Birth and Death, to our immense suffering. Once rescue others without having discriminations or we have understood this, we should rid ourselves attachment to various characteristics. This means of the mind of love-attachment, hate and ‘altruism’ or to have mercy and compassion, discrimination, and develop the mind of wishing to help others but not to have any repentance and compassion. We should seek intention of taking advantages. For instance, expedient means to save ourselves and others, so seeing someone rich, beautiful, etc, one pretends that all are peaceful, happy and free of suffering. to be compassionate by helping, but having Let us be clear that compassion is different from ulterior motives of self-gain. This is called love-attachment, that is, the mind of affection, “Desirous Views,” or developing love and lust attached to forms, which binds us with the ties of when seeing wealth and beauty according to passion. Compassion is the mind of benevolence, binding ways of sentient beings; thus, to act in rescuing and liberating, detached from forms, this way cannot be called being ‘compassionate.’ without discrimination or attachment. This mind Töø Bi Thaát: Theo Kinh Phaùp Hoa, thì Töø Bi Thaát manifests itself in every respect, with the result laø teân khaùc cuûa nôi truù nguï cuûa Ñöùc Phaät — that we are peaceful, happy and liberated, and According to

the Lotus Sutra, this is the abode of possess increased merit and wisdom. If we wish to compassion, the dwelling of Buddha.

Töø Bi Thuûy Saùm Phaùp: Compassion and nhöõng thuù vui duïc laïc traàn tuïc (nhöõng thöù maø repentance or regret for error through a cuoái cuøng seõ ñöa chuùng ta ñeán khoå ñau vaø sprinkling-of-water ritual—See Thuûy Saùm Phaùp. phieàn naõo) ñeå ñi tìm chaân lyù cuûa cuoäc soáng Töø Bi Trí Tueä: Compassionate and wisdom. trong ñoù khoâng coù tham saân si, töø ñoù chuùng ta Töø Bi Vaïn Haïnh: Boà Taùt truï ôû taâm ñaïi bi maø tu coù theå soáng ñôøi haïnh phuùc mieân vieãn —Not to vaïn haïnh, khaùc naøo duøng nöôùc töø bi maø töôùi caây grasp on the past, but to renounce everything vaïn haïnh, laøm caây xanh toát (duøng phaùp töø bi thì within the activity skhandha which is not in moïi vieäc ñeàu hanh thoâng)—Bodhisattva's tender accord with the rules. Renunciation in compassion in all things, or with compassion all Buddhism means to renounce the worldly things succeed. world. Basically, renunciation is the Töø Bi Y: Ñöùc danh cuûa phaùp y, hay aùo caø sa cuûa recognition that all existence is permeated by chö Taêng—Compassionate garment, the monk's suffering. When you realize this, it leads to robe. what we might call a turning point. That is to Töø Bieän: Baøn luaän söï vieäc moät caùch töø bi—To say, the realization that all of common life is discuss compassionately. permeated by suffering causes us to look for Töø Boû AÙc Nghieäp: Abandon negative karma. something more or something different, Töø Boû Cöïc Ñoan: To give up extremes something which is absent of sufferings and Töø Boû Hình Töôùng Beà Ngoaøi: Renounce all the afflictions. It is extremely important to amenities of the world (external appearances). remember that renunciation in Buddhism is Töø Boû Taát Caû Laø Ñöôïc Taát Caû (Tònh Ñoä): To never caused by despair in the ordinary abandon everything in worldly life means to course of life. As for the Buddha, he enjoyed receive everything in the Pure Land. the greatest possible happiness and privilege Töø Boû Theá Tuïc: Nekkhamma-samkappa (p)— known in his day; however, he recognized the Renunciation. suffering inherent in sentient existence, and 1) Söï töø boû hay haønh xaû laø laøm roài khoâng chaáp realized that, no matter how much we may tröôùc maø ngöôïc laïi xaû boû taát caû nhöõng hoaït indulge ourselves in pleasures of the sense, ñoäng nguõ uaån. Töø boû theo Phaät giaùo coù nghóa eventually we must face the realities of old laø töø boû theá tuïc. Moät caùch cô baûn, töø boû theá age, sickness, and death. In short, tuïc laø söï thöøa nhaän ñôøi laø beå khoå. Khi baïn renunciation in Buddhism means to renounce nhaän thöùc ñöôïc ñieàu naøy thì noù coù theå daãn baïn the worldly pleasures (which will eventually ñeán caùi maø chuùng ta coù theå goïi laø böôùc ngoaët, cause sufferings and afflictions) to seek the ñoù laø söï nhaän thöùc taát caû moïi söï soáng thoâng truth of life which is absent of greed, anger thöôøng ñeàu bò traøn ngaäp bôûi khoå ñau phieàn and ignorance, so that we can obtain a life of naõo khieán chuùng ta ñi tìm moät söï soáng toát ñeïp eternal happiness. hôn hay moät ñieàu gì khaùc bieät, trong ñoù khoâng 2) Sau khi nhaän ra raèng baûn chaát cuûa cuoäc soáng coù khoå ñau phieàn naõo. Ñieåm cöïc kyø quan con ngöôøi laø ñau khoå, Thaùi töû Só Ñaït Ña troïng caàn nhôù

laø söï “töø boû traàn tuïc” trong Phaät ngöøng baët moïi höôûng thuï duïc laïc. Ngaøi nghó giaùo khoâng bao giôø xuaát phaùt (gaây ra) bôûi söï caùch xuaát theá gian tìm ñöôøng cöùu ñoä. Sau ñoù tuyeät voïng trong ñôøi soáng thöôøng nhaät. Nhö ngaøi trôû thaønh moät keû khoâng tieàn, soáng ñôøi Ñöùc Phaät ñoù, Ngaøi ñaõ soáng cuoäc ñôøi vöông lang thang khoå haïnh, nhöõng mong ñaït ñöôïc giaû cuûa thôøi Ngaøi, nhöng Ngaøi nhaän ra caùi ñau ñaïi giaùc. Ngaøi ñaõ töï haønh haï thaân xaùc vaø tu khoå coá höõu luoân gaén lieàn vôùi cuoäc soáng cuûa haïnh eùp xaùc. Tuy nhieân, sau saùu naêm khoå chuùng höõu tình vaø hieåu raèng duø chuùng ta coù haïnh trong voâ voïng, thaân xaùc Ngaøi chæ coøn laïi thoûa thích vôùi nhöõng thuù vui cuûa giaùc quan boä xöông. Ngaøi beøn ñoåi caùch vaø boû caùch tu voâ ñeán theá naøo ñi nöõa, thì cuoái cuøng chuùng ta duïng. Ngaøi töø boû nhò bieân, ñi theo con ñöôøng cuõng vaãn phaûi ñoái maët vôùi thöïc teá cuûa laõo, trung ñaïo vaø thaønh Phaät vaøo naêm 35 tuoåi— beänh, töû (giaø, beänh, cheát). Noùi toùm laïi, töø boû After realizing all nature of life and human traàn tuïc trong Phaät giaùo coù nghóa laø töø boû suffering in life, Crown Prince Siddhartha

stopped enjoying worldly pleasures. He nhöng khoâng aên maïng (maïng soáng cuûa chuùng thought of leaving the world in search of truth sanh). Ngöôøi con Phaät vaãn nguû, nhöng khoâng nguû and peace. He then became a penniless ngaøy nguû ñeâm nhö con heo. Ngöôøi con Phaät vaãn wandering ascetic to struggle for ñaøm luaän trong cuoäc soáng haèng ngaøy, nhöng enlightenment. He did many penances and khoâng noùi moät ñöôøng laøm moät neûo. Noùi toùm laïi, underwent much suffering. He practiced Phaät töû thuaàn thaønh khoâng choái boû phöông tieän many forms of severe austerity. However, he tieän nghi trong cuoäc soáng, maø chæ töø choái khoâng got no hope after six years of torturing his luùn saâu hay baùm víu vaøo nhöõng duïc laïc traàn tuïc vì body so much that it was reduced to almost a chuùng chæ laø nhöõng nhaân toá cuûa khoå ñau vaø phieàn skeleton. He changed his method as his naõo maø thoâi—Most of us want to do good deeds; penances proved useless. He gave up however, we are always contraditory ourselves extremes and adopted the Middle Path and between pleasure and cultivation. A lot of people became a Buddha at the age of 35. misunderstand that religion means a denial or Töø Boû Phöông Tieän Soáng Tu Hay Töø Boû Duïc rejection of happiness in worldly life. In saying so, Laïc?: Rejection of means of life or rejection of instead of being a method for transcending our pleasures—Töø choái phöông tieän soáng hay töø choái limitations, religion itself is viewed as one of the laïc thuù?—Phaàn lôùn chuùng ta ñeàu muoán laøm vieäc heaviest forms of suppression. It’s just another thieän; tuy nhieân, chuùng ta thöôøng maâu thuaãn vôùi form of superstition to be rid of if we really want chính chuùng ta giöõa laïc thuù vaø tu haønh. Coù nhieàu to be free. The worst thing is that nowadays, many ngöôøi hieåu laàm raèng toân giaùo laø töø boû haïnh phuùc societies have been using religion as a means of cuoäc ñôøi theá tuïc. Noùi nhö theá, thay vì toân giaùo laø political oppression and control. They believe that moät phöông tieän giuùp ngöôøi ta giaûi thoaùt thì ngöôïc the happiness we have here, in this world, is only laïi, toân giaùo ñöôïc xem nhö traïng thaùi ñaøn aùp naëng a temporary, so they try to aim at a

so-called neà nhaát, moät kieåu meâ tín dò ñoan caàn ñöôïc loaïi boû “Almighty Creator” to provide them with a so- neáu chuùng ta thöïc söï muoán giaûi thoaùt. Ñieàu teä haïi called eternal happiness. They deny themselves nhaát laø hieän nay nhieàu xaõ hoäi ñaõ vaø ñang duøng toân the everyday pleasures of life. They cannot enjoy giaùo nhö laø moät phöông tieän ñeå ñaøn aùp vaø kieåm a meal with all kinds of food, even with soaùt veà maët chính trò. Hoï cho raèng haïnh phuùc maø vegetarian food. Instead of accepting and mình coù hieän nay chæ laø taïm bôï, neân hoï höôùng veà enjoying such an experience for what it is, they tie caùi goïi laø “Ñaáng saùng taïo sieâu nhieân” ñeå nhôø ñaáng themselves up in a knot of guilt “while so many aáy ban cho caùi goïi laø haïnh phuùc vónh haèng. Hoï people in the world are starving and miserable, khöôùc töø nhöõng thuù vui treân ñôøi. Thaäm chí hoï how dare I indulge myself in this way of life!” khoâng theå thöôûng thöùc moät böõa aên vôùi ñaày ñuû thöùc This kind of attitude is just mistaken as the aên, duø laø aên chay. Thay vì chaáp nhaän vaø thöôûng attitude of those who try to cling to worldly thöùc caùi gì maø hoï ñang coù, thì hoï laïi töï taïo cho pleasures. In fact, this just another form of mình moät guùt maéc toäi loãi “Trong khi bao nhieâu grasping. Sincere Buddhists should always ngöôøi treân theá giôùi ñang cheát ñoùi vaø khoå sôû, taïi remember that we deny to indulge in worldly sao ta laïi buoâng mình trong loái soáng nhö theá naøy pleasures so that we can eliminate “clinging” to ñöôïc!” Thaùi ñoä chaáp tröôùc vaø töø choái nhöõng make it easy for our cultivation. We will never phöông tieän toái caàn cho cuoäc soáng haèng ngaøy naøy reject means of life so we can continue to live to cuõng sai laàm khoâng khaùc chi thaùi ñoä cuûa nhöõng keû cultivate. A Buddhist still eat everyday, but never ñaém mình trong laïc thuù traàn tuïc. Kyø thöïc, ñaây chæ eats lives. A Buddhist still sleeps but is not eager laø moät hình thöùc chaáp thuû khaùc. Phaät töû thuaàn to sleep round the clock as a pig. A Buddhist still thaønh phaûi neân luoân nhôù raèng chuùng ta choái boû converse in daily life, but not talk in one way and nhöõng laïc thuù traàn tuïc nhaèm loaïi boû nhöõng baùm act in another way. In short, sincere Buddhists víu cho deã tu haønh. Chöù chuùng ta khoâng bao giôø never reject any means of life, but refuse to choái boû phöông tieän cuûa cuoäc soáng ñeå chuùng ta indulge in or to cling to the worldly pleasures tieáp tuïc soáng tu. Vì theá ngöôøi con Phaät vaãn aên, because they are only causes of sufferings and

afflictions. (581-618)—Name of a Chinese famous lay person Töø Chaâu: Ssu-Chou—Teân cuûa moät nôi maø baây who lived in the Sui Dynasty in China. giôø laø tænh An Hueâ, nôi sanh tröôûng cuûa ñaïi sö Töø Ñöôøng: Ancestral temple or hall. Thieän Ñaïo—Name of the palce in the present An- Töø Ñöôøng Ngaân: Leã cuùng ngöôøi quaù vaõng—An Hui Province, where Shan Tao was born. endowment for masses to be said for the departed. Töø Chu (1877-1957): Ssu-Chou—Teân cuûa moät vò Töø Giaõ Coõi Ñôøi: To bid farewell to this world. danh Taêng Trung Hoa vaøo theá kyû thöù XX—Name Töø Giaùc Ñaïi Sö: Jikaku-Daishi (jap)—Teân cuûa of a Chinese famous monk in the twentieth moät vò ñaïi sö Nhaät Baûn—Name of a great century. Japanese monk. Töø Chöông: Hoïc thuoäc loøng chöù khoâng coù oùc Töø Haøng: saùng taïo—To

learn by memory without any 1) Tieáng suûa cuûa töø bi, yù noùi coù ngöôøi beà ngoaøi inventive or creative ideas. troâng döõ daèn, aên noùi roån raûng, nhöng trong Töø Ñaøm: Tu Dam Temple—Teân cuûa moät ngoâi loøng luoân coù töø taâm (khaåu xaø taâm Phaät)—The chuøa coå ôû Trung Vieät. Töø thuôû khai sôn chuøa coù bark of mercy. teân laø AÁn Toân, chæ laø moät am tranh do Hoøa 2) (1895-1954): Teân cuûa moät vò danh Taêng Thöôïng Minh Hoaèng Töû Dung xaây vaøo khoaûng Trung Hoa vaøo theá kyû thöù XX—Name of a naêm 1690. Naêm 1703, chuùa Nguyeãn Phöôùc Taàn Chinese famous monk in the twentieth chính thöùc coâng nhaän teân chuøa AÁn Toân. Naêm century. 1814, Hoøa Thöôïng Ñaïo Trung Vieân Minh, truï trì Töø Hieàn: Teân cuûa moät vò danh Taêng AÁn Ñoä, ñeán chuøa ñaõ khôûi coâng truøng tu. Ngaøi Ñaïo Trung Vieân Trung Hoa vaøo thôøi Nguõ Ñaïi beân Trung Hoa (907- Minh ñoàng thôøi coøn laø truï trì chuøa Thieân Muï. Naêm 960) ñeå phieân dòch kinh ñieån vaø truyeàn baù chaùnh 1841, vua Thieäu Trò ñoåi teân chuøa laø Töø Ñaøm. Naêm phaùp—Name of an Indian monk who came to 1961, chuøa ñöôïc truøng tu ñaïi qui moâ, môû roäng chu China during the Wu-tai Dynasty in China to vi nhaø chuøa; chaùnh ñieän, nhaø Toå, phoøng truï trì, vaø translate sutras and to spread the Buddha-dharma. Taêng xaù ñeàu ñöôïc truøng tu—Name of an old Töø Hieáu Töï: Tu Hieu Temple—Teân cuûa moät ngoâi temple in Central Vietnam. At first, the temple chuøa coå taïi Hueá, Trung Vieät—Name of an ancient with the name of AÁn Toân, was only a thatched temple in Hueá, Central Vietnam. small temple, built by Most Venerable Minh Töø Huaán: Maternal instructions. Hoaèng Töû Dung in about 1690. In 1703, Lord Töø Hueä Thieàn Sö: Gensan Daishi (jap)—Singan- Nguyeãn Phöôùc Taàn officially recognized the Shonin—See Töø Tueä Thieàn Sö. temple with the name AÁn Toân. In 1841, King Töø Huyeàn Tröôøng Thuûy Thieàn Sö: Chosui Thieäu Trò changed the name of the temple to Töø (jap)—Ch'ang-shui Tzu-hsuan—See Tröôøng Thuûy Ñaøm. In 1961, the temple was reconstructed in a Töø Huyeàn Thieàn Sö. large scale. Its grounds were enlarged, the main Töø Kính: Loving reverence. hall, the worship house dedicated to the founder Töø Kyø: Sita (skt)—Teân cuûa moät doøng soâng chaûy of the temple, the headmonk’s residence, and qua khu röøng xoaøi ôû phía Baéc cuûa chaâu Dieâm Phuø houses for staff were also rebuilt. Ñeà—Name of a river running through the mango Töø Ñaêng Ñaïi Hoaèng Thieàn Sö: Daiko Sosho forest in the northern part of Jambudvipa. (jap)—Ta-hung Tsu-cheâng—Dahong Zuzheng— Töø Laâm Ñaïi Sö (1780-1859): Tu Lam Great See Ñaïi Hoaèng Laõo Na Töø Ñaêng Thieàn Sö. Master—Hoøa Thöôïng Töø Laâm laø moät du Taêng Töø Ñònh: Maitreya-samadhi (skt)—Concentration Trung Hoa ñaõ ñeán Thuaän Hoùa trong ñôït Toå on the kind heart—Concentration on Loving- Nguyeân Thieàu sang Quaûng Ñoâng môøi caùc danh kindness. Taêng veà Thuaän Hoùa sung vaøo ban thaäp sö truyeàn Töø Ñôøi Naày Sang Kieáp Khaùc: From lifetime to giôùi taïi giôùi ñaøn chuøa Thieân Muï. Ngaøi thò tòch vaøo lifetime—From generation to generation. theá kyû thöù 19, thaùp moä cuûa ngaøi ñöôïc xaây ngay Töø Ñoàng Khanh (?-600): Teân cuûa moät vò cö só noåi trong saân chuøa Töø Laâm—Most Venerable Töø Laâm tieáng cuûa Phaät giaùo Trung Hoa vaøo thôøi nhaø Tuøy was a Chinese wandering monk who came to Thuaän Hoùa on

the occasion when Patriarch

Nguyeân Thieàu returned to Kuang-Chou to seek trì giôùi vaø tu haønh tam nghieäp thanh tònh neân quyû celebrated Chinese monks for the ten-monk thaàn khoâng coù thòt thuù ñeå aên. Baáy giôø coù 5 quyû daï committee for a regulation-affirming ceremony at xoa khoâng chòu ñöôïc ñoùi khaùt, beøn ñeán gaëp ngaøi. Thieân Muï temple. He passed away in the mid- Ngaøi beøn laáy maùu cuûa chính mình maø boá thí cho nineteenth century. His stupa was erected in the chuùng, vaø phaùt nguyeän sau naày thaønh Phaät seõ boá garden of Töø Laâm temple. thí phaùp thöïc cho chuùng—King of merciful virtue, Töø Laâm Töï: Tu Lam Temple—Teân cuûa moät ngoâi or power, a former incarnation of the Buddha coå töï ôû Hueá, Trung Vieät—Name of an ancient when, as all his people had embraced the temple in Hueá, Central Vietnam. vegetarian life, and yaksas had no animal food Töø Leâ Baït Ma: See Harivarman. and were suffering, the king fed five of them with Töø Leâ Laëc: Haritaki (skt)—Moät loaïi caây coù sôù his own blood, and he vowed that when he maøu vaøng, moïc nhieàu ôû mieàn ñoâng AÁn Ñoä, duøng became enlightened he would save all of them laøm thuoác hay laøm möïc—The yellow Myrobalan with his doctrine. tree and fruit, grown in East India, used for Töø Löïc Vöông Phaät: Maitribala-raja-buddha medicine, or ink. (skt)—King of merciful virtue Buddha—Teân cuûa Töø Lôïi: Hari (skt)—Coøn goïi laø Töø Leâ, coù nghóa laø moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong kinh con sö töû—A lion—Tawny. Döôïc Sö Boån Nguyeän Coâng Ñöùc—Name of one Töø Lôïi Chi Xaù: Harikesa (skt)—1) Bôøm sö töû: of fifty-three ancient Buddhas mentioned in the Lion’s mane; 2) Coù toùc maøu vaøng: Yellow-haired; Medicine Buddha Sutra—See Töø Löïc Vöông. 3) Teân cuûa moät loaøi Daï Xoa: Name of a yaksa. Töø Minh: Ch'i-ming (chi)—Tzu-Ming (chi)— Töø Lôïi Ñeå: Hariti or Ariti (skt)—Coøn goïi laø A Lôïi Jimyo (jap)—Moät vò sö noåi tieáng ñôøi nhaø Toáng— Ñeá, A Lôïi Ñeå, hay Töø Lôïi Ñeá—1) Haáp daãn: Tzu-Ming, a noted monk of the Sung dynasty—Charming; 2) Maøu xanh ñaäm: Dark green; 3) Taøn See Töø Minh Sôû Vieän Thieàn Sö. baïo: Cruel; 4) Teân cuûa moät loaøi La Saùt Nöõ, meï Töø Minh Sôû Vieän Thieàn Sö (986-1041): Sekiso cuûa loaøi quyû, theà saùt haïi taát caû treû nít trong thaønh Soen (jap)—Shih-shuang Ch'u-yuan (Wade-Giles Vöông Xaù, nhöng veà sau ñöôïc Phaät chuyeån hoùa, Chinese)—Shishuang Chuyuan (Pinyin quy-y Phaät vaø trôû thaønh ngöôøi hoä trì cho Ni chuùng. Chinese)—Zen master Tzu-Ming-Chu-Yuan— Ngaøy nay caùc ni vieän ñeàu coù thôø hình baø boàng ñöùa Thieàn sö Töø Minh Sôû Vieän ñeán töø Toaøn Chaâu, toïa treû: Mother of demons, a raksasi who was under a laïc trong tænh Quaûng Taây ngaøy nay. Sö laø ñeä töû vaø vow to devour the children of Rajagrha, but was laø ngöôøi noái phaùp cuûa thieàn sö Phaàn Döông Thieän converted by the Buddha, and became the Chaâu, vaø laø thaày cuûa Döông Kyø Phöông Hoäi vaø guardian of nunneries, where her image, carrying Hoaøng Long Hueä Nam. Thaïch Söông xuaát gia a child or in children’s ailments. naêm 22 tuoåi vaø gaëp nhieàu thieàn sö noåi tieáng thôøi Töø Lôïi Ñeå Maãu: Hariti or Ariti (skt)—See Töø Lôïi ñoù. Veà sau naøy, Sö cuøng vôùi nhöõng ngöôøi baïn laø Ñeå. Ñaïi Ngu Thuû Chi vaø Coác Tuyeàn haønh cöôùc du Töø Loä: Phaät raõi möa töø bi töôùi taåm con

ngöôøi— phöông ñeán thaønh Laïc Döông. Nghe noùi veà Thieàn The Buddha makes rain down compassion on sö Phaàn Döông Thieän Chieâu coù loái daïy Thieàn toái men. thaéng, neân hoï ñi thaúng ñeán Phaàn Chaâu ñeå hoïc Töø Luaän Kinh: Luaän Kinh—Treatise on Buddhist Thieàn vôùi vò thaày naøy. Maëc daàu cuoäc ñôøi oâng ngaén sutras. nguûi, nhöng oâng ñaõ goùp phaàn quyeát ñònh trong Töø Luïc Ñaûm Phieán Baûn: Töø luïc vaùc taám baûng, vieäc caûi toå nhaùnh Thieàn Laâm Teá. Sö soáng vaø daïy duï cho ngöôøi coù taàm nhìn phieán dieän—A person Thieàn quanh Ñaøm Chaâu. Sö coù ñöôïc teân nuùi töø who has a one-sided vision (unilateral). Thaïch Söông Töï, moät töï vieän ñaõ ñöôïc Thaïch Töø Löïc: The compassionate power. Söông Khaùnh Chö saùng laäp tröôùc ñoù. Trong nhöõng Töø Löïc Vöông: Maitribala-raja (skt)—Coøn goïi laø ñeä töû noái phaùp cuûa oâng coù nhieàu vò xuaát saéc, nhö Di Khö Baït La, hay Di La Baït La, teân moät vò Döông Kyø, ngöôøi saùng laäp ra phaùi Döông Kyø vaø vöông coù loøng töø bao la, tieàn thaân cuûa Phaät Thích Hoaøng Long, ngöôøi saùng laäp ra phaùi Hoaøng Ca khi Ngaøi coøn tu haønh thaäp thieän, moïi ngöôøi ñeàu Long—Zen master Tzu-Ming-Chu-Yuan came

from Chuanzhou, located in modern Guangxi fiercely and cursed him, saying: “What you Province. He was a student and dharma successor know is vile! How dare you sell me short!” So of Fen-yang Shan-chao, and the master of Yang- saying, Fen-Yang picked up his staff to drive ch'i Fang-hui and Huang-lung Hui-nan. Shih- Shi-Shang away. Shi-Shuang tried to plead shuang became a monk at the age of twenty-two with him, but Fen-Yang covered Shi-Shuang's and sought out many well-known Zen masters of mouth with his hand. At that moment, Shi- his time. Later, he traveled to Luoyang City with Shuang realized great enlightenment. He then his companions Dayu Shouzhi and Guquan. exclaimed: “It’s knowing the extraordinary Hearing that Fen-yang Shanzhao had an emotion of Lin-Chih’s way!” After this event, unsurpassed Zen style, so they proceeded to Tzu-Ming remained as Fenyang's attendant Fenzhou to study with that master. Although his for seven years. life, for a Zen master's, was quite short, he Sö thöôïng ñöôøng daïy chuùng: "Taát caû chö Phaät nevertheless contributed greatly to the revival of vaø phaùp a naäu ña la tam mieäu tam boà ñeà cuûa Rinzai Zen. Tzu-Ming lived and taught Zen in and chö Phaät ñeàu töø kinh naøy maø ra (Kinh Kim around ancient Tanzhou. He gained his mountain Cang)." Sö döïng ñöùng caây gaäy vaø noùi: "Ñaây name at Shishuang Temple, the temple founded laø caây gaäy cuûa Nam Tuyeàn Töï, coøn kinh ôû earlier by Zen master Shishuang Qingzhu. Among ñaâu?" Sö im laëng moät luùc laâu roài noùi: "Baøi his dharma successors were several outstanding vaên daøi. Laõo Taêng seõ trao laïi cho maáy oâng Zen masters, among whom the most important vaøo hoâm khaùc." Sö heùt moät tieáng roài böôùc were Yang-ch'i, founder of the Yogi school, and xuoáng toøa—Shi-Shuang entered the hall and Huang-lung, founder of the Oryo school. addressed the monks, saying, "All of the Sö ñeán Phaàn Döông ñaõ hai naêm maø chöa ñöôïc Buddhas, and all of the Buddhas' anuttara- nhaäp thaát (thaáy taùnh ñeå ñöôïc thaày goïi vaøo samyaksambodhi, come forth from this sutra." trong tröôïng thaát daïy rieâng). Moãi khi sö vaøo He then raised his staff upright and said, "This thöa hoûi, chæ bò Phaàn Döông maéng chöûi thaäm is

the Nanquan Temple staff. Where is the teä, hoaëc nghe cheâ bai nhöõng vò khaùc, neáu coù sutra?" After a long pause he said, "The text daïy baûo chæ toaøn laø lôøi theá tuïc thoâ bæ. Moät is long. I'll give it to you later." Then, with a hoâm sö traùch: “Töø ngaøy ñeán phaùp tòch naøy ñaõ shout, he got down from the seat. qua maát hai naêm maø chaúng ñöôïc daïy baûo, chæ Sö thöôïng ñöôøng daïy chuùng: "Neáu moät oâng laøm taêng tröôûng nieäm theá tuïc traàn lao, naêm thaày cuûa toâng ta coù theå naém ñöôïc moät vieân thaùng qua nhanh vieäc mình chaúng saùng, maát ngoïc töø cheùo aùo cuûa moät ngöôøi ngheøo khoå, thì caùi lôïi cuûa keû xuaát gia.” Sö noùi chöa döùt, ngöôøi ta coù theå noùi laø oâng aáy ñaõ ñaït ñeán giai Phaàn Döông nhìn thaúng vaøo sö maéng: “Ñaây laø ñoaïn cuûa moät 'chaân nhaân.' Neáu khoâng, thì gaõ aùc tri thöùc daùm cheâ traùch ta.” Phaàn Döông noåi chæ laø moät ngöôøi buøn pha nöôùc maø thoâi." Sau noùng caàm gaäy ñuoåi ñaùnh. Sö toan la caàu cöùu, khi ngöøng moät luùc, Thaïch Söông noùi: "Neáu Phaàn Döông lieàn buïm mieäng sö. Sö chôït ñaïi maáy oâng gaëp moät kieám khaùch treân ñöôøng, chæ ngoä, noùi: “Môùi bieát ñaïo cuûa Laâm Teá vöôït cho oâng ta thaáy moät thanh baûo kieám. Neáu oâng ngoaøi thöôøng tình.” Sö ôû laïi ñaây haàu haï baûy ta khoâng phaûi laø moät thi nhaân, nhôù ñöøng ñöa naêm—Tzu-Ming came to Fen-Yang for more ra moät baøi thô naøo caû." Noùi xong Thaïch than two years. One day he asked Zen master Söông lieàn heùt moät tieáng—Shi-Shuang Fen-Yang: “I’ve been here for two years and entered the hall and said, "If a teacher of our you haven’t given me any instruction! You’ve school can snatch a jewel off of the clothes of just increased the world’s vulgarity, dust, and an impoverished man, then he can be said to toil, while the years and months fly away. have reached the stage of a 'true person.' If Even what I knew before is no longer clear, not, then he's a mud and water fellow." After and I’ve lost whatever good came from a pause, Shi-Shuang said, "If you meet a leaving home.” But before Shi-Shuang could swordsman on the road, show him the finish speaking, Fen-Yang glared at him jeweled sword. If he's not a poet, don't offer

him a poem." Shi-Shuang shouted. Söông noùi: "Khi moät vò Taêng haønh cöôùc, oâng Ngaøy khaùc, Sö thöôïng ñöôøng, noùi: "Ta coù moät aáy mang quaàn aùo treân vai. Khi ngoài thì oâng ta lôøi, baët nghó queân nhaân duyeân. Nhöng ngay caû giöõ noù trong tay."—A monk asked, "I don't ngöôøi khoân kheùo theá maáy noùi cuõng chaúng ask about the leaves picked off the branches. ñöôïc, chæ coát taâm truyeàn. Laïi coù moät caâu chæ What is the actual root?" Shi-Shuang said, "A coù theå ñöôïc dieãn taû thaúng thoâi. Theá naøo laø caâu willow-wood staff." The monk said, "What chæ coù theå ñöôïc dieãn taû thaúng?" Sö ngöøng moät does this mean?" Shi-Shuang said, "When a luùc, caàm gaäy veõ moät voøng troøn treân khoâng monk goes traveling he carries his clothes trung, roài heùt leân moät tieáng—Another day, with it on his shoulders. When he sits, he Shi-Shuang entered the hall and said, "I have holds it in his hand." a word that cuts off thinking and leaves cause Sö thöôïng ñöôøng daïy chuùng: "Ngöôøi voâ taùc and effect behind. But even clever people khoâng coù chuyeän gì ñeå laøm; hoï vaãn coøn bò trôû can't speak it! It may only be transmitted by ngaïi bôûi moät caùi khoùa baèng vaøng." Noùi xong the way of mind. There is

another word that Thaïch Söông lieàn heùt moät tieáng roài böôùc may only be directly expressed. What is the xuoáng toøa—Shi-Shuang entered the hall and word that can only be directly expressed?" said, "Those persons of nonaction with After a pause, Shi-Shuang drew a circle in the nothing to do; they still have the problem of air with his staff. Then he shouted. the golden lock." Then with a shout, he got Coù moät vò Taêng hoûi: "Con ngôø ngôï laø khoâng down from the seat. bieát phaûi neân hoïc caùi gì ñaây?" Thaïch Söông Chuùng ta gaëp teân cuûa Thaïch Söông Sôû Vieän noùi: "Huyeàn Sa thaáy Tuyeát Phong ñeán." Vò trong thí duï thöù 46 cuûa Voâ Moân Quan. Sau Taêng noùi: "Nghóa laø theá naøo?" Thaïch Söông ñaây laø baûn vaên cuûa coâng aùn naày: "Thieàn sö noùi: "Suoát ñôøi chôù rôøi nuùi."—A monk said, Thaïch Söông noùi: 'Neáu ngöôøi ñöùng treân ñaàu "I'm confused. What should I study?" Shi- toät cuøng cuûa moät caùi saøo cao moät traêm boä, Shuang said, "Hsuan-sha saw Hsueh-feng ngöôøi ta seõ ñi ñaâu?' Moät vò Taêng xöa noùi: arrive." The monk said, "What does that 'Ngoài treân moät caùi coät cao moät traêm boä, thì mean?" Shi-Shuang said, "In an entire daàu coù hoaøn toaøn thaám nhuaàn theá maáy, cuõng lifetime, never leaving the mountain." khoâng ñuû ñeå hieåu chaân lyù. Caàn phaûi ñi theâm Laïi moät hoâm khaùc, Sö thöôïng ñöôøng daïy moät böôùc vaø hieán caû thaân mình cho möôøi chuùng: "Thuoác nhieàu beänh laém, löôùi toát nhieàu phöông.'"—We encounter Shih-shuang in caù thoaùt." Noùi xong Sö beøn böôùc xuoáng toøa — example 46 of the Wu-Men-Kuan. The koan Another day, Shi-Shuang entered the hall and is as follows: "Master Shih-shuang spoke: said, "The more medicine that is used, the 'From the tip of a hundred-foot pole, how do worse the disease becomes. The finer the you go further?' An ancient master said on fishing net, the more fish that escape." Shi- this point, 'One who sit on a hundred-foot Shuang then left the hall. pole, although he may have penetrated it, Coù moät vò Taêng hoûi: "Khi coù ai ñoù ñi haønh does not yet fulfill the truth. He must go still höông nhöng khoâng gaëp thaày maø mình caûm one step further and reveal his entire body in thaáy thích hôïp thì laøm sao?" Thaïch Söông noùi: the ten directions.'" "Nhôï caâu bò xoaén laïi trong nöôùc."—A monk Sö ñeán kinh nhaän danh döï töø vua Toáng Nhôn asked, "When someone goes on a pilgrimage Toâng, treân ñöôøng trôû veà sö truùng phong, sö but doesn't meet a teacher with whom he baûo thò giaû: Ta vöøa bò truùng phong." Mieäng sö finds affinity, then what?" Shi-Shuang said, meùo qua moät beân. Thò giaû noùi: "Luùc bình "The fishing line twists in the water." thöôøng quôû Phaät maéng Toå, hoâm nay laïi theá Moät vò Taêng hoûi: "Con khoâng hoûi veà vieäc laù bò aáy?" Sö baûo: "Ñöøng lo, ta seõ vì ngöôi söûa böùt khoûi caønh. Theá naøo laø reã thaät?" Thaïch ngay laïi." Noùi xong sö laáy tay söûa laïi, mieäng Söông noùi: "Moät chieác gaäy laøm baèng caây ngay nhö cuõ, sö noùi: "Töø nay veà sau chaúng lieãu." Vò Taêng hoûi: "Nghóa laø gì?" Thaïch nhoïc ñeán ngöôi." Sö noùi theâm: "Töø ñaây veà

sau chaúng giôûn vôùi ngöôi nöõa." Ñeán naêm sau 2) Töø bi maø nghieâm khaéc: Compassion and (1041) ngaøy naêm thaùng gieâng, sö thò tòch— strictness. Shi-Shuang received honors from Emperor Töø Nghieâm Töï: Tu Nghiem Temple—Teân cuûa Ren-Zong, and during the return trip to his moät ngoâi chuøa noåi tieáng naèm trong

quaän 10, thaønh temple he said to his attendant: “I feel a phoá Saøi Goøn, Nam Vieät Nam—Name of a famous paralizing wind.” Shi-Shuang’s mouth pagoda located in the tenth district, Saigon City, became crooked. His attendant stopped and South Vietnam. said: “What should we do? You’ve spent Töø Nguyeân Hoïc: Moân hoïc veà vieäc truy nguyeân your whole life cursing the Buddhas and nguoàn goác cuûa chöõ—Etymology, a study on the reviling the ancestors. So now what can you root of a word. do?” Shi-Shuang said: “Don’t worry. I’ll Töø Ngöõ: Akkharapadani (p)—Expression—straighten it for you.” He then used his hand Letters and words. to straighten his mouth. Then Shi-Shuang Töø Ngöõ Bieän Taøi Voâ Ngaïi: Nirutti-patisambhida said: “From now on I won’t play any more (p)—Unobstructed eloquence in the Language—jokes on you.” The next year, on the fifth day Theo giaùo thuyeát Nguyeân Thuûy (Thanh Tònh of the first month, the master passed away. Ñaïo), trí bieát veà caùc töø ngöõ ñeà caäp ñeán nghóa vaø Trong quaûng ñôøi töông ñoái ngaén nguûi, Thaïch phaùp thì goïi laø töø ngöõ hay ngoân ngöõ bieän taøi voâ Söông ñaõ daïy Thieàn ôû nhieàu Töï vieän khaùc ngaïi. Coù ngoân ngöõ ‘töï taùnh,’ nghóa laø caùch xöû nhau, vaø ngöôøi ta noùi Sö coù 50 Phaùp töï. duïng noù khoâng coù ngoaïi leä, chæ ñeà caäp ñeán nghóa Nhöõng ñeä töû noåi tieáng cuûa Sö laø Döông Kyø aáy, phaùp aáy. Baát cöù thöù gì thuoäc phaïm truø lieân heä Phöông Hoäi vaø Hoaøng Long Hueä Nam, moãi vò ñeán söï noùi leân ngoân ngöõ aáy, thoát ra, phaùt ngoân noù, ñeàu saùng laäp moät nhaùnh Thieàn noåi baät cuûa lieân heä ñeán ngöõ ngoân caên ñeå cuûa moïi loaøi, ngoân toâng Laâm Teá. Ngoaøi vieäc daïy Thieàn treân nuùi ngöõ Magadha töï tính, noùi caùch khaùc, laø ngoân ngöõ Thaïch Söông, Sö coøn daïy Thieàn ôû nhieàu ngoïn cuûa phaùp, baát cöù trí gì bieát ñöôïc, vöøa khi nghe nuùi noåi tieáng nhö Ñoäng Sôn, Qui Sôn, vaø ngoân ngöõ aáy ñöôïc noùi leân raèng ñaây laø ngoân ngöõ coù Hoàng Sôn (?). Sö nhaän thuïy hieäu laø "Tònh Bi töï tính hay ñaây khoâng phaûi laø ngoân ngöõ coù töï tính Thieàn Sö."—During a relatively short life, nhö vaäy goïi laø bieän taøi voâ ngaïi veà ngoân ngöõ — Shishuang taught Zen at several different According to Theravada Doctrine (The Path of temples and is said to have had fifty Dharma Purification), knowledge about enunciation of heirs. His famous students, Yangqi Fanghui language dealing with meaning and law is the and Huanglong Huinan, each established discrimination of language. There is the language distinctive branches of the Linji Zen line. that is individual essence, the usage that has no Besides teaching Zen on Mount Shishuang, exceptions, and deals with that meaning and that he is known to have taught at the famous Zen law. Any knowledge falling within the category mountains Dongshan, Guishan, and Heng- concerned with the enunciation of that, with the shan. He received the posthumous name "Zen speaking, with the utterance of that, concerned Master Compassionate Clarity." with the root-speech of all beings, the Magadhan Töø Moân: Phaät giaùo coøn ñöôïc goïi laø “töø moân,” vì language that is individual essence, in other chö Phaät vaø chö Boà Taùt töø trong taâm cuûa mình words, the language of law (dhamma). This is the phaùt ra coâng ñöùc cuõng nhö caùc phöông tieän thieän individual-essence language, such knowledge is xaûo ñeå cöùu ñoä chuùng sanh—The gate of mercy, discrimination of language.

Buddhism. Töø Nhaõn: AÙnh maét töø bi cuûa Ñöùc Phaät—The Töø Muïc Böûu Keá Thieân Vöông: Kind Eyes Jewel compassionate eye of Buddha. Topknot—Moät trong möôøi Ñao Lôïi Thieân Töø Nhaãn: Hai trong tam quyõ, töø bi vaø nhaãn Vöông—See Ñao Lôïi Thieân Vöông. nhuïc—Two of the three souces of cultivation, Töø Nghieâm: compassion and patience, compassionate 1) Meï Cha: Mother and father—The maternal- tolerance—See Tam Quyõ. cum paternal spirit. Töø Nhöôïng: To refuse to make concessions.

Töø Phaøm Leân Thaùnh: Gotarabhusana (skt)— Chinese Zen master in the 9th-10th century of the Change of lineage knowledge—Caùi nhìn thoaùng Igyo School. He was a dharma heir of Zen master qua veà nieát baøn coù theå ñöa con ngöôøi töø phaøm leân Hsi-t'a Kuang-mu, and a grandson dharma of thaùnh—The glimpse of nirvana that can change Yang-shan Hui-chi. Very little is known of Tzu-fu. one from an ordinary person to a noble one. Nonetheless he must have been an outstanding Töø Phaøm Phu Leân Phaät, Chæ Caùch Nhau Moät master, since he was one of the few masters Sôïi Chæ: From ordinary people to Buddha, within the Igyo School selected to be initiated into separated only by a thread. the use of the ninety-seven circle symbols. He Töø Phaät Maï Toå: Maéng Phaät chöõi Toå—To scold a lived and taught Zen at Tzu-fu Temple in Jizhou. Buddha and abuse or blame an elder. Moät hoâm, coù moät vò Taêng hoûi: "Theá naøo laø Töø Phong Haûi Quyùnh: See Haûi Quyùnh Töø Phong caâu öùng cô?" Töø Phöôùc laëng thinh. Vò Taêng Thieàn Sö. laïi hoûi: "Theá naøo laø huyeàn chæ?" Töø Phöôùc Töø Phuù Cö Baàn: Boû söï giaøu sang ñeå soáng ñôøi noùi: "OÂng ñoùng cöûa giuøm laõo Taêng!"—One thanh baàn—To decline riches and prefer to live in day, a monk asked, "What is the phrase that is poverty. in accordance with the great function?" Tzu Töø Phuï: Kind father. Fu was silent. The monk asked, "What is the Töø Phöôùc: Tzu Fu (chi)—Shifuku (jap)—See Töø essential mystery?" Tzu Fu said, "Close the Phöôùc Nhö Baûo Thieàn Sö. door for me!" Töø Phöôùc Nhö Baûo Thieàn Sö: Shifuku-Nyoho Hoâm khaùc, coù moät vò Taêng hoûi: "Loã Toå nhìn (jap)—Tsu-fu Ju-pao (Wade-Giles Chinese)— vaùch, laø yù laøm sao?" Töø Phöôùc noùi: "OÂng aáy Zifu Rubao (Pinyin Chinese)—Teân cuûa moät vò khoâng coù lieân heä gì heát." Vò Taêng laïi hoûi: Thieàn sö Trung Hoa vaøo giöõa theá kyû thöù chín vaø "Theá naøo laø chaân nhaõn sieâu vieät?" Töø Phöôùc thöù möôøi. Beân caïnh nhöõng taøi lieäu chi tieát veà ñaám ngöïc noùi: "OÁi trôøi ôi! OÁi trôøi ôi!" Vò Taêng Thieàn sö Töø Phöôùc Nhö Baûo trong Bích Nham noùi: "Coù vaán ñeà vôùi caâu hoûi cuûa con aø?" Töø Luïc, thí duï thöù 33 vaø 91. Trong caû hai thí duï, oâng Phöôùc noùi: "Khoå!"—Another day, a monk duøng moät trong nhöõng töôïng tröng ñeå theå hieän asked Tzu Fu, "Luzu faced the wall. What is kinh nghieäm cuûa mình veà chaân lyù soáng ñoäng. Coøn the meaning?" Tzu Fu said, "He never got coù moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong involved." The monk asked, "What is the true Truyeàn Ñaêng Luïc, quyeån XII: Thieàn sö Töø Phöôùc transcendental eye?" Tzu Fu beat his chest Nhö Baûo thuoäc toâng Quy Ngöôõng. OÂng laø ñeä töû and said, "Blue heaven! Blue heaven!" The noái phaùp cuûa Thieàn sö Taây Thaùp Quang Muïc, vaø monk asked, "What problem is there with my cuõng laø chaùu noäi truyeàn thöøa phaùp cuûa

thieàn sö question?" Tzu Fu said, "Misery!" Ngöôõng Sôn Hueä Tòch. Ngöôøi ta khoâng bieát nhieàu Coù moät vò Taêng hoûi: "Theá naøo laø söï nhaän veà Töø Phöôùc, nhöng vaãn xem oâng laø moät thieàn sö thaúng töø moät haït vi traàn?" Töø Phöôùc laøm ra veû xuaát saéc, vì oâng thuoäc vaøo nhöõng baäc thaày hieám nhö ñi vaøo thaâm ñònh. Vò Taêng hoûi: "Theá naøo hoi cuûa phaùi Quy Ngöôõng ñaõ töøng hoïc caùch duøng laø söï khôûi ñònh cuûa taát caû caùc vi traàn?" Töø 97 bieåu töôïng vaøo moät voøng troøn. OÂng truï vaø daïy Phöôùc noùi: "OÂng ñang hoûi ai caâu hoûi naøy Thieàn ôû chuøa Töø Phöôùc trong vuøng Caùt Chaâu— vaäy?"—A monk asked, "What is the upright Zen Master Tzu Fu Rubao, name of a Chinese receipt of a single mote of dust?" Tzu Fu Zen monk in between the ninth and the tenth appeared to enter a deep samadhi. The monk century. Besides some detailed documents on this asked, "What is the arising samadhi of all Zen Master in examples 33 and 91 of the Pi-Yen- dust?" Tzu Fu said, "Of whom are you asking Lu. In both examples he makes use of one of the this question?" circle symbols as a means to express his Coù moät vò Taêng hoûi: "Theá naøo laø choã caáp thieát realization of living truth. There is also some brief cuûa naïp Taêng?" Töø Phöôùc noùi: "Ñöøng vöôït information on him in The Records of the qua khoûi caùi naøy." Vò Taêng hoûi: "Thænh Sö noùi Transmission of the Lamp (Ch’uan-Teng-Lu), giuøm caùi gì tröôùc caâu hoûi cuûa keû hoïc naøy." Töø Volume XII: Zen Master Tzu Fu Rubao was a Phöôùc noùi: "OÂi!"—A monk asked, "What is

the ultimate condition of a patch-robed Moät hoâm, Thieàn sö Töø Phöôùc ñoäi taám boà ñoaøn monk?" Tzu Fu said, "Don't go beyond this." leân ñaàu roài noùi: "Khi maáy oâng nhö vaày, thì The monk asked, "Please, Master, speak of thaät laø khoù cho chuùng ta noùi chuyeän vôùi what before a monk's question." Tzu Fu nhau." Chuùng Taêng im laëng. Töø Phöôùc ñaët exclaimed, "Ai!" taém boà ñoaøn xuoáng vaø ngoài leân roài noùi: "Nhö Coù moät vò Taêng hoûi: "Theá naøo laø thoùi nhaø cuûa vaày thì khaù hôn."—One day Tzu Fu placed a Hoøa Thöôïng?" Töø Phöôùc noùi: "AÊn côm xong, meditation cushion on his head and said, uoáng ba cheùn traø (heát söùc bình thöôøng)."—A "When you are like this, then it's difficult for monk asked, "What is the style of the master's us to speak to each other." The monks were house?" Tzu Fu said, "After the rice, three silent. Tzu Fu then sat on the cushion and cups of tea." said, "This is better." Moät hoâm, Thieàn sö Töø Phöôùc ñöa taám boà Chuùng ta cuõng gaëp teân cuûa oâng trong nhöõng ñoaøn leân thò chuùng raèng: "Chö Phaät, Boà Taùt thí duï 33 vaø 91 cuûa Bích Nham Luïc. Trong cuøng caùc baäc Thaùnh nhaân nhaäp lyù ñeàu töø nôi moãi thí duï naày, Töø Phöôùc duøng moät trong naøy maø ra." Noùi xong Sö neùm boà ñoaøn xuoáng, nhöõng bieåu töôïng ñeå theå hieän kinh nghieäm vaïch ngöïc ra vaø noùi: "Maáy oâng noùi theá naøo?" cuûa mình veà chaân lyù soáng ñoäng—We also Ñaïi chuùng khoâng lôøi ñoái ñaùp—One day, Zen encounter Tzu-fu in examples 33 and 91 of master Tzu Fu held up a meditation cushion the Pi-Yen-Lu. In both examples he makes and said, "All Buddhas, Bodhisattvas, and use of one of the circle symbols as a means to saints who attained the Way come forth from express his realization of living truth—See this." Then Tzu Fu threw it down, open his Traàn Thaùo Ñoäc Nhaõn and Dieâm Quan Teâ robe at his chest and said, "What do you say?" Ngöu

Phieán Töû. The monks were speechless. Töø Quaùn: Töø quaùn cuøng vôùi bi quaùn ñeå mang laïi Coù moät vò Taêng hoûi: "Töø khi keû hoïc naøy vaøo söï an laïc cho chuùng sanh—Meditations on loving- tuøng laâm ñeán nay, muøa an cö kieát haï saép kindness together with meditations on mercy to chaám döùt maø vaãn chöa nhaän ñöôïc söï chæ giaùo carry joy to all the living. cuûa Hoøa Thöôïng, mong Hoøa Thöôïng cöùu giuùp Töø Quang: AÙnh haøo quang ñaïi töø ñaïi bi cuûa chö cho nhöõng coá gaéng cuûa con!" Töø Phöôùc ñaåy vò Phaät vaø chö Boà Taùt—Merciful light, that of the Taêng ra vaø noùi: "Töø khi laõo Taêng truï trì ñeán Buddhas, and Bodhisattvas. nay, laõo Taêng chöa töøng laøm muø maét moät Töø Quang Töï: Tu Quang Pagoda—Chuøa Töø Taêng nhaân naøo caû!"—A monk asked, "Since Quang—Teân moät ngoâi chuøa coå ôû mieàn Nam Trung I've arrived here, the summer practice period Vieät—Name of an ancient pagoda in South has nearly passed and I haven't received Central Vietnam. instruction from you. I want you to support my Töø Sôn (1637-1690): Teân cuûa moät vò danh Taêng efforts." Tzu Fu gave the monk a push and Nhaät Baûn, thuoäc toâng Thieân Thai vaøo theá kyû thöù said, "Since I became abbot here, I've never XVII—Name of a Japanese famous monk, of the blinded a monk's eye!" T'ien T'ai Sect, who lived in the seventeenth Moät hoâm, Thieàn sö Töø Phöôùc ngoài laëng thinh century. moät hoài laâu, ñoaïn nhìn tröôùc nhìn sau vaøo Töø Taïng: Teân cuûa moät vò danh Taêng Trieàu Tieân chuùng hoäi vaø noùi: "Coù laõnh hoäi khoâng?" Taêng vaøo theá kyû thöù VII—Name of a Korean famous chuùng ñaùp: "Khoâng laõnh hoäi." Töø Phöôùc noùi: monk in the seventh century. "Neáu maáy oâng khoâng laõnh hoäi, töùc laø laõo Töø Taïng Phaät: Buddha of Mercy Treasury—Teân Taêng naøy ñaõ doái gaït maáy oâng roài."—Once, cuûa moät trong 53 vò coå Phaät ñöôïc noùi ñeán trong the master sat for a long time in silence, then kinh Döôïc Sö Boån Nguyeän Coâng Ñöùc—Name of he looked back and forth at the monks and one of fifty-three ancient Buddhas mentioned in said, "Understand?" The monks answered, the Medicine Buddha Sutra. "We don't understand." Tzu Fu said, "If you Töø Taâm: A heart or mind of kindness—Moät trong don't understand then I've deceived you." Töù Voâ Löôïng Taâm, caùi taâm muoán mang laïi cho

tha nhaân nieàm an laïc—One of the four He spread the Zen teachings in South Vietnam immeasurables, a kind heart, or a compassionate most of his life. heart—See Töù Voâ Löôïng Taâm. Töø Thuï: Enyallatta (skt)—Yajnadatta (skt)—See Töø Taâm Ba La Maät: Metta-paramita (p)— Dieãn Nhaõ Ñaït Ña. Perfection of loving-kindness—See Töø Taâm. Töø Thuûy: Loøng töø ví nhö nöôùc cam loà röôùi nhuaän Töø Taâm Baát Saùt: See Quaùn Theá AÂm. nhaân sinh—Mercy as water fertilizing the life. Töø Taâm Baát Saùt Boà Taùt: See Quaùn Theá AÂm Boà Töø Toân: Coøn goïi laø Töø Thò Boà Taùt hay Ñöùc Haï Taùt. Sanh Di Laëc Toân Phaät—The compassionate Töø Taâm Ñònh: Maitreya-samadhi (skt)— honoured one, Maitreya. Concentration on the kind heart. Töø Tueä Thieàn Sö: Gensan Daishi (jap)—Singan- Töø Taâm Quyû Vöông: Kind-Hearted Ghost King Shonin—Thieàn Sö Löông Nguyeân—Nguyeân Tam Töø Taâm—One who leads other ghosts to resolve Ñaïi Sö hay Tín Nguyeän Thöôïng Nhaân cuûa toâng their thoughts on enlightenment. Thieân Thai Nhaät Baûn, thaày cuûa sö

Nguyeân Tín—A Töø Taâm-Saân Taâm: Loving-kindness or hate—Vôùi Tendai Zen master and Genshin's master. töø taâm hay vôùi saân taâm—Ñaây laø moät trong naêm Töø Töû: Ñeä töû cuûa Ñöùc Haï Sanh Di Laëc Toân Phaät loaïi ngoân ngöõ maø caùc ngöôøi coù theå duøng khi noùi (trong khi ñeä töû cuûa Ñöùc Phaät Thích Ca goïi laø vôùi caùc ngöôøi khaùc—Spoken with a mind of Thích töû)—Sons of compassion, i.e. the disciples loving-kindness or with inner hate. This is one of of Maitreya. the five courses of speech that others may use Töø Töùc Ña: Hasta (skt)—Caùnh tay hay baøn tay— when they address you—See Naêm Loaïi Ngoân An arm—A hand. Ngöõ. Töø Vaân: Töø Taâm Tam Muoäi: See Töø Taâm Ñònh. 1) Loøng töø bi quaûng ñaïi cuûa Ñöùc Phaät ñöôïc ví Töø Thaïch: Ñaù nam chaâm—A lodestone— nhö ñaùm maây laønh che chôû cho theá giôùi chuùng Magnet. sanh: The over-spreading, fructifying cloud of Töø Thaâm Taâm Khaån Thieát: From the depth of compassion, the Buddha-heart. our earnest mind. 2) Töø Vaân coøn laø teân cuûa moät vò sö noåi tieáng ñôøi Töø Thaân: Kind parents. nhaø Toáng (ngaøi Linh ÖÙng ôû chuøa Thieân Truùc Töø Thò: Maitreya (skt)—Maitreya Bodhisattva Linh Sôn, thuoäc tænh Haøng Chaâu. Ngaøi teân laø (skt)—Boà Taùt Töø Thò—The Mercy Bodhisattva— Tuaân Thöùc, töï laø Trí Baïch, sö queâ Ninh Haûi Di Laëc Boà Taùt—Töø Thò Boà Taùt (hieän laøm Ñaïi Thieân Thai. Sö töøng ñoát moät ngoùn tay tröôùc Luaân Kim Cöông). Ñaây laø moät trong taùm Kim töôïng Ñöùc Phoå Hieàn ôû chuøa Quoác Thanh phaùt Cang vöông hay Kim Cang Hoä Boà taùt cho Phaät Tyø nguyeän truyeàn baù giaùo lyù Thieân Thai. Ngaøi Loâ Giaù Na. Di Laëc coøn laø teân cuûa moät vò Taêng noåi ñöôïc vua Toáng Chaân Toâng ban cho töôùc hieäu tieáng, moät trong nhöõng hoïc giaû uyeân baùc cuûa phaùi Töø Vaân. Ngaøi thò tòch naêm 69 tuoåi): Tzu-Yun Du Giaø vaøo theá kyû thöù tö—This is one of the eight is also the name of a noted monk during the diamond-kings, or bodhisattvas as guardians of Sung dynasty. Vairocana (Ñaïi Nhöït Nhö Lai). Maitreya is also Töø Vaân Dieäu YÙ Thieàn Sö (1274-1345): Jiun Myoi name of a famous monk in the fourth century, one Zenji (jap)—Thieàn sö Töø Vaân Dieäu YÙ, moät trong of the learned scholars of the Consciousness- nhöõng Thieàn sö noåi tieáng cuûa Nhaät Baûn vaøo theá kyû Only, or Yogacara School. thöù XIV. Sö laø ngöôøi khai saùng ra phaùi Quoác Thaùi Töø Thò Boà Taùt: Maitreya (skt)—Maitreya Töï, moät trong nhöõng nhaùnh thieàn quan troïng nhaát Bodhisattva (skt)—The Mercy Bodhisattva—See trong tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay Töø Thò. phaùi naøy coù khoaûng 34 ngoâi töï vieän treân khaép Töø Thieän: Benevolent—Charitable. Nhaät Baûn—Zen master Jiun Myoi, one of the Töø Thoâng: Teân cuûa moät vò danh Taêng Vieät Nam most famous Japanese Zen masters in the vaøo theá kyû thöù XX. Haàu nhö caû ñôøi Sö hoaèng hoùa fourteenth century. He was the founder of the ôû mieàn Nam Vieät Nam—Name of a Vietnamese Kokutaiji branch, one of the most important famous monk who lived in the twentieth century. branches from Lin-Chi school in Japan. Up to

now, this branch has about 34 temples throughout they are not satisfied, we feel sad. To have a Japan. permanent joy, we must first sever all sufferings. Töø Vi: Töø bieät—To farewell—To part—To say Loving kindness generally goes together with pity

good-bye. whose role is to help the subjects sever his Töø Voâ Löôïng Taâm: Maitri (skt)—Metta (p)— sufferings, while the role of loving kindness is to Boundless kindness—Immeasurable loving save sentient beings from sufferings and to bring kindness—Töø Voâ Löôïng Taâm—Töø voâ löôïng taâm them joy. Immeasurable Love, a mind of great laø loøng thöông yeâu voâ cuøng roäng lôùn ñoái vôùi toaøn kindness, or infinite loving-kindness, boundless theå chuùng sanh moïi loaøi, vaø gaây taïo cho chuùng kindness (tenderness), or bestowing of joy or sanh caùi vui chaân thaät. Caùi vui cuûa theá gian chæ laø happiness. Here, a monk, with a heart filled with caùi vui giaû taïm, vui khoâng laâu beàn, caùi vui aáy bò loving-kindness. Thus he stays, spreading the phieàn naõo chi phoái; khi tham saân si ñöôïc thoûa maõn thought of loving-kindness above, below, and thì vui; khi chuùng khoâng ñöôïc thoûa maõn thì buoàn. across, everywhere, always with a heart filled Muoán coù caùi vui chaân thaät, caùi vui vónh vieãn thì with loving-kindness, abundant, magnified, tröôùc tieân chuùng ta phaûi nhoå heát khoå ñau do phieàn unbounded, without hatred or ill-will. The loving- naõo gaây ra. “Töø” phaûi coù loøng bi ñi keøm. Bi ñeå chæ kindness is also the wish for the welfare and nguyeân nhaân cuûa ñau khoå vaø khuyeân baûo chuùng happiness of all living beings. It helps to eliminate sanh ñöøng gaây nhaân khoå, töø ñeå chæ phöông phaùp ill-will. To respond to immeasurable human cöùu khoå ban vui. Töø Voâ Löôïng Taâm laø Taâm ñem sufferings, we should have immeasurable loving laïi nieàm vui söôùng cho chuùng sanh. ÔÛ ñaây vò Tyø kindness. To accomplish the heart of Kheo vôùi taâm ñaày loøng töø traûi roäng khaép nôi, treân, immeasurable loving kindness, the Bodhisattvas döôùi, ngang, heát thaûy phöông xöù, cuøng khaép voâ have developed their immeasurable loving bieân giôùi, vò aáy luoân an truù bieán maõn vôùi taâm töø, kindness by using all means to save mankind. quaûng ñaïi, voâ bieân, khoâng haän, khoâng saân. Töø voâ They act so according to two factors, specific case löôïng taâm coøn coù nghóa laø taâm ao öôùc mong muoán and specific time. Specific case, like the physician phuùc lôïi vaø haïnh phuùc cuûa chuùng sanh. Taâm naày who gives a prescription according to the specific giuùp ñoaïn tröø saân haän. Noåi khoå cuûa chuùng sanh voâ disease, the Bodhisattva shows us how to put an löôïng thì loøng töø cuõng phaûi laø voâ löôïng. Muoán end to our sufferings. Specific time means the thaønh töïu taâm töø naày, Boà Taùt phaûi duøng ñuû phöông teachings must always be relevant to the era, tieän ñeå laøm lôïi laïc cho chuùng sanh, trong khi hoùa period and situation of the sufferers and their ñoä phaûi tuøy cô vaø tuøy thôøi. Tuøy cô laø quan saùt trình needs. The Contemplation of the Mind Sutra ñoä caên baûn cuûa chuùng sanh nhö theá naøo roài tuøy teaches that we must avoid four opportune cases: theo ñoù maø chæ daïy. Cuõng gioáng nhö thaày thuoác What we say is not at the right place, what we say phaûi theo beänh maø cho thuoác. Tuøy thôøi laø phaûi is not in the right time, what we say is not relevant thích öùng vôùi thôøi ñaïi, vôùi giai ñoaïn maø hoùa ñoä. to the spiritual level of the subject, and what we Neáu khoâng thích nghi vôùi hoaøn caûnh vaø khoâng caäp say is not the right Buddhist Dharma. nhaät ñuùng vôùi yeâu caàu cuûa chuùng sanh, thì duø cho Töø Voâ Ngaïi Trí: Pratimsamvid (skt)—Wisdom of phöông phaùp hay nhaát cuõng

khoâng mang laïi keát unhindered speech—Trí thoâng ñaït töï taïi veà ngoân quaû toát. Trong Kinh Taâm Ñòa Quaùn, Ñöùc Phaät ñaõ töø trong baát cöù ngoân ngöõ naøo, moät trong töù voâ ngaïi daïy veà boán thöù khoâng tuøy cô laø noùi khoâng phaûi theo giaùo thuyeát Ñaïi Thöøa —To understand the choã, noùi khoâng phaûi thôøi, noùi khoâng phaûi caên cô, law in any languages (Nirukti) or unobstructed vaø noùi khoâng phaûi phaùp—Immeasurable loving (unlimited) eloquence in phrasing or form of kindness is the greatest love dedicated to all expression, one of the four unobstructed sentient beings, together with the desire to bring eloquences according to Mahayana Doctrine— them joy and happiness. Human joy is totally See Töù Voâ Ngaïi. impermanent; it is governed by misery, that is, Töø Voâ Thæ: From beginningless time—From time when our passions such as greed, anger, and immemorial—Töø voâ thæ chuùng sanh ñaõ gaây taïo ignorance are satisfied, we feel pleased; but when nhieàu aùc nghieäp, ñeàu do tam ñoäc tham saân si, nay

xin chí thaønh saùm hoái—From beginningless time, to change to Töø Ñaøm. He transmitted his Dharma sentient beings have being doing all kinds of evil to Zen Master Lieãu Quaùn. His whereabout and deeds, caused by greed, anger and ignorance, now when he passed away were unknown. vow to sincerely repent them all. Töû Ñaïo: Phaän laøm con—Filial duty. Töø Xöông Trò: Teân cuûa moät vò danh Taêng Trung Töû Ñoaïn: Caét ñöùt nhaân sanh ra phieàn naõo trong Hoa vaøo cuoái thôøi nhaø Minh (1368-1644)—Name luaân hoài sanh töû—To cut off the seed which of a Chinese famous monk who lived in the end of produces the miseries of transmigration. the Ming Dynasty in China. Töû Haûi: Bieån sanh töû luaân hoài—The sea of Töø YÙ: Taâm töø yù maãn—The mind or spirit of mortality. compassion and kindness. Töû Haùn: Ngöôøi trô trô laïnh luøng—A cold and Töû: rigid person. (A) Con: Kumara (skt)—Son—Seed. Töû Hôïp Quoác: Kukyar (skt)—Moät xöù naèm veà (B) Cheát: Cuti (skt)—Marana (skt)—to die— phía Taây cuûa Khotan—A country west of Khotan. Death—Coù hai loaïi cheát: Taän meänh Töû vaø Töû Hoà Caåu Töû: Con choù cuûa Töû Hoà daàu coù döõ tôïn Ngoaïi duyeân Töû—There are two kinds of cuõng khoâng baèng con raén lôùn ôû Nam Sôn. Thieàn death: Natural death and Violent death (death duøng töø naày ñeå nhaán maïnh raèng traàn caûnh beân caused by external causes). ngoaøi cuõng khoâng nguy hieåm nhö voïng töôûng beân Töû Bieät Khoå: Chia lìa xa caùch vì ngöôøi thaân yeâu trong—Tzu-Hu's dog is not as ferocious as a big cheát laø khoå—Suffering of separation from whom snake on the South Mountain. Zen uses this term we love dies—The misery or pain of death (one to emphasize that external circumstances are not of the four sufferings). as dangerous as deluded thoughts inside. Töû Chí: Decided to die. Töû Hoà Lyù Toâng Thieàn Sö (800-880): Shiko-Risho Töû Cuù: Lôøi chæ daãn cuûa ngöôøi thaày maø ngöôøi hoïc (jap)—Zen master Tzu-Hu Li Tsung—Ñeä töû vaø troø nghe coù theå hieåu ñöôïc—Understandable truyeàn nhaân noái phaùp cuûa thieàn sö Nam Tuyeàn instructions (speeches) from a master. Phoå Nguyeän. Teân cuûa oâng xuaát hieän trong nhöõng Töû Dung Minh Hoaèng Thieàn Sö: Zen Master Töû lôøi ca ngôïi cuûa Tuyeát Ñaäu veà caùc thí duï 17 vaø 96 Dung Minh Hoaèng—Thieàn sö Trung Hoa,

queâ ôû cuûa Bích Nham Luïc—A disciple and dharma Quaûng Ñoâng. Ngaøi laø Phaùp töû ñôøi thöù 34 doøng successor of Nan-Ch'uan Pu Yuan. Tzu-hu Thieàn Laâm Teá. Naêm 1665, ngaøi theo Thieàn sö appears in Master Hsueh-t'ou's prasie to the Nguyeân Thieàu sang Vieät Nam vaø truï taïi Thuaän examples 17 and 96 of the Pi-Yen-Lu. Hoùa. Sau ñoù ít laâu, vaøo khoaûng naêm 1690, ngaøi ñaõ Theo truyeàn thuyeát, Töû Hoà ñaët moät taám bieåu döïng neân moät ngoâi thaûo am teân AÁn Toân giöõa vuøng chöông tröôùc cöûa tu vieän do oâng laõnh ñaïo vôùi ñoài nuùi caây coái um tuøm, caûnh saéc tieâu sô treân ngoïn tö caùch moät tröôûng laõo. Bieåu chöông noùi: ñoài Long Sôn ñeå tu taäp. Naêm 1703, chuùa Nguyeãn "Chuù yù! Moät con choù ôû treân nuùi Töû Hoà. Noù Phöôùc Chaâu ñaõ ban cho chuøa bieån ngaïch saéc töù ngoán ñaàu, tim vaø chaân ngöôøi ta. Ai do döï thì AÂn Toâng Töï, veà sau chuøa naày ñöôïc vua Thieäu Trò seõ maát thaân theå hay cuoäc ñôøi ôû ñaây." Töû Hoà ñoåi teân thaønh chuøa Töø Ñaøm. Ngaøi truyeàn phaùp cho coøn ñöôïc bieát tôùi vì oâng ñaõ baét moät vò nöõ thieàn Toå Lieãu Quaùn. Ngaøi thò tòch ôû ñaâu vaø hoài naøo sö teân Löu Thieát Ma, ngöôøi ñaõ ñaït ñaïi giaùc, khoâng ai bieát—A Chinese monk from Kuang- phaûi neám chieác gaäy ñeïp cuûa oâng. Vò nöõ thieàn Tung. He was the Dharma heir of the thirty-fourth sö naày bò caùc giôùi thieàn raát gôøm vì lôøi leõ cay generation of the Linn-Chih Zen Sect. In 1665, he ñoäc cuûa baø—It is said that Tzu-hu Li-tsung followed Most Venerable Nguyeân Thieàu to arrive had the following warning sign placed at the in Vietnam and stayed in Thuaän Hoùa. Sometime entrance to the monastery of which he was later, maybe in 1690, he built a thatched house in the head monk: "Beware! On Mount Tzu-hu a desolate area in deep forest on Hill Long Sôn. In there lives a dog. He eats up people's heads, 1703, Lord Nguyeãn Phöôùc Chaâu officially hearts, and feet. Whoever hesitates or argues recognized the temple with the AÁn Toâng. Later, here loses body and life!" Tzu-hu is also King Thieäu Trò gave an edict for the temple name known for once having let the profoundly

enlightened nun, Liu T'ieh-mo, who was Töû Khoå: Misery of death—Pain of death—feared in the Ch'an circles of the time on Suffering of death—Cheát khoå—Noãi khoå sôû hay account of her sharp tongue, taste the stick. ñau ñôùn luùc cheát. Chuùng sanh luoân chaáp vaøo cuoäc Ngaøy noï, Töû Hoà vaø moät vò Taêng ñang laøm soáng, duø phaûi chòu bao nhieâu laø beänh hoaïn baát trò vöôøn, moät vò Taêng cuoác chaët nhaèm moät con vaø ñau ñôùn. Ngoaøi ra, chuùng sanh cuõng luoân than truøn ñöùt laøm ñoâi, ñeán hoûi Hoøa Thöôïng Töû Hoà: khoùc vì nhöõng maát maùt taøi saûn vaø tieàn cuûa, hoï "Con truøn bò ñöùt laøm hai khuùc, ñaàu naøo cuõng cuõng luoân buoàn phieàn vì phaûi xa lìa nhöõng ngöôøi ñoäng, vaäy taùnh Phaät naèm ôû ñaàu naøo?" Sö noùi: thaân thöông vaø nhöõng yù nghó töông töï—The "Ñöøng nghó nhaûm. Ñoäng vôùi chaúng ñoäng laø misery or pain of death. Human beings always caûnh giôùi naøo?" Vò Taêng naøi næ. Sö noùi: "Ñaïi feel a very strong attachment to life, even though ñöùc haù chaúng thaáy kinh Thuû Laêng Nghieâm noùi they are stricken by incurable diseases and other raèng möôøi phöông laø hö khoâng baát ñoäng chæ laø great pain. Beside, human beings always bemoan luïc ñaïi daáy leân;

coøn boån taùnh voán vieân dung, the loss of wealth and property, and are saddened voán laø Nhö Lai Taïng, voán khoâng sanh khoâng by the impending separation from loved ones as dieät vaäy." Sau ñoù, vò Taêng hoûi theâm veà sinh well as a multitude of similar thoughts—See Baùt maïng cuûa con truøn. Sö khoâng ñaùp, naém caøo coû Khoå. ñaäp khuùc ñaàu con truøn, roài ñaäp khuùc sau, ñaäp Töû Kim: Purple gold—Vaøng tím—Vaøng tìm ñöôïc khoaûn giöõa, neùm vaøo coû, roài boû ñi—One day, beân doøng soâng chaûy ngang qua khu vöôøn xoaøi Tzu-hu and a monk were out gardening. The (vaøng ôû coõi Dieâm Phuø Ñeà)—The gold said to be monk happened to cut an earth-worm into two obtained from the river (Jambu River) running pieces with his spade, whereupon he asked through the mango forest. the master Tzu-hu, "The earth-worm is cut Töû La Tröôùng: Maøn luïa tím nôi cöûa quan. Trong into two pieces and both are still wriggling; in thieàn, töø naày coù nghóa laø cöûa aûi höôùng thöôïng—A which of them is the Buddha-nature present?" purple curtain of a madarin's office door. In Zen, Tzu-hu said, "Have no illusion! Wriggling or the term means an opening (entrance) that is not wriggling in what realms?" But the monk inclined to the good. insisted, "I cannot help this wriggling, Töû Lieân Hoa: Boâng sen maøu tím maø Boà Taùt Quaùn master." Tzu-hu said, "Don't you see in the Theá AÂm caàm beân tay phaûi —Purple lotus flowers Surangama Sutra that space is immobile in which Avalokitesvara holds on the right hand. the ten directions; fire and air elements have Töû Linh: Vong linh cuûa ngöôøi cheát—The spirit of not yet been dispersed; the original nature is one who is dead—A ghost. a perfect harmony among all differences, a Töû Löïc: The sharp sword of death. Tathagata store, which is neither born nor Töû Ma: Death-mara—Töû ma, vì boû choã sanh— dead?" The further asked Tzu-hu concerning The demon of death, which abandons life. the real life of the earth-worm. Without Töû Ma Vöông: Maccu (skt)—King of demons of answering him, the master took up the rake, death. first struck the one end of the worm, then the Töû Maõn Quaû: Moät loaïi traùi coù raát nhieàu hoät (traùi other end, and finally the space between the löïu)—The fruit full of seeds (pomegranate). two ends. He then threw down the rake and Töû Moân: Cöûa töû daãn chuùng sanh töø kieáp naày qua went away. kieáp khaùc—The gate or border of death, which Töû Hoå: Shiko (jap)—See Töû Hoà Lyù Toâng. leads sentient beings from one incarnation to Töû Hoâi: Shikai (jap)—Dead ash—Thuaät ngöõ another. Thieàn coù nghóa laø haønh giaû ñaõ thoaùt ly nhöõng lo aâu Töû Nghi: thuoäc veà tình caûm—The term means a practitioner 1) (?-986): Thieàn sö Trung Hoa, thuoäc Vaân Moân who has got free of all emtional worrying. toâng vaøo thôøi nhaø Toáng (960-1279)—Chinese Töû Höõu: Shi-U (jap)—Söï hieän höõu luùc cheát— Zen master of the Yun-Meân Sect (established Existence at the moment of one's death—See Boán by Zen master Yun-meân) in the Sung Dynasty Giai Ñoaïn Cuûa Ñôøi Soáng. in China.

2) (1269-1326): Teân cuûa moät vò danh Taêng chuùng ta bieát chaéc ñöôïc thôøi ñieåm cuûa caùi cheát Trung Hoa vaøo thôøi nhaø Nguyeân (1280- cuûa chính mình. Chuùng ta coù theå cheát baát cöù luùc 1368)—Name of a Chinese famous monk naøo. Ngöôøi ta noùi ñôøi soáng gioáng nhö ngoïn ñeøn who lived in the Yuan Dynasty in

China. tröôùc gioù hay bong boùng nöôùc, noù coù theå vuït taé t Töû Nghieâm: Teân cuûa moät vò Thieàn sö Trung Hoa baát cöù luùc naøo, coù theå vôõ tan baát cöù luùc naøo. Hieåu thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø Minh ñöôïc söï khoâng heïn kyø cuûa caùi cheát, chuùng ta neân (1368-1644)—Name of a Chinese Ts'ao Tung Zen luoân quaùn töôûng ñeán caùi cheát ñeå töï nhaéc chính master in the end of the Ming dynasty in China. mình veà söï voâ thöôøng cuûa ñôøi soáng, töø ñoù chuùng ta Töû Nguyeân (?-1166): Teân cuûa moät vò danh Taêng khoâng luyeán chaáp maø duøng heát thôøi giôø coøn laïi ñeå Trung Hoa vaøo thôøi nhaø Toáng (960-1279)—Name tu taäp giaùo phaùp. Chuùng ta phaûi gaáp ruùt tu taäp ñeå of a Chinese famous monk who lived in the Sung khoâng boû phí cô hoäi vaø ñôøi soáng quyù baùu cuûa con Dynasty in China. ngöôøi—Anyone of us knows that death is certain. Töû Ngöõ: Dead language. From the moment of birth to the moment of death Töû Nhaân: Mrta-manusya (skt)—Töû nhaân (töû for an average person is about 80 years. We all thi)—A corpse. were born empty-handed and die in the same Töû OÂn (?-1296): Teân cuûa moät vò danh Taêng Trung manner. We should always remember that at the Hoa vaøo cuoái thôøi nhaø Toáng (960-1279)—Name time of death, wealth, fame and family will be no of a Chinese famous monk who lived in the end of use but causing us more troubles of attachment. the Sung Dynasty in China. Moreover, after we die what continues is the Töû Phong: Traän cuoàng phong cuoái cuøng taøn phaù karma we created, both good and bad. So sincere theá giôùi—Destroying wind in the final destruction Buddhists should try to turn our minds to practice of the world. the Dharma. Although death is certain, but no-one Töû Phöôïc: Nhaân troùi buoäc hay phieàn naõo trong of us knows for sure the time of our death. We can taâm khieán cho con ngöôøi chaúng ñöôïc töï taïi—The die at any moment. It is said that life is like a seed bond, or delusion of the mind, which keeps candle in the wind, or a bubble of water, at any men in bondage. time it may be gone or burst out. Understanding Töû Phöôûng: Teân cuûa moät vò danh Taêng thuoäc toâng that the time of death is uncertain, we should Thieân Thai Trung Hoa vaøo thôøi nhaø Toáng (960- always contemplate on death to remind ourselves 1279)—Name of a Chinese famous T'ien T'ai the impermanence of life so that we don’t want to monk who lived in the Sung Dynasty in China. cling to any thing but spending the rest of our life Töû Quaû: Nhaân vaø Quaû: Seed and fruit—Nhaân to practice the Dharma. We should practice it sanh Quaû: Seed produced fruit—Quaû laäp thaønh do quickly so as not to waste this opportunity and nhaân phieàn naõo ñôøi tröôùc: The fruit produced by precious human life. illusion in former incarnation. Töû Sanh: Cheát soáng—Death and life— Töû Quan: See Töû Moân. Mortality—Transmigration. Töû Quaùn: Meditation on Death—Quaùn veà caùi Töû Sanh Nhi Maãu Nguy: Con sanh ra, meï bò nguy cheát—Ai trong chuùng ta cuõng ñeàu bieát raèng caùi hieåm. Trong thieàn, töø naày khuyeân raèng haønh giaû cheát laø chaéc chaén. Töø luùc sanh ra ñeán luùc cheát neân luoân soáng tu yeân tónh vaø thanh baïch, khoâng trung bình cho moät ngöôøi vaøo khoaûng 80 naêm. caâu chaáp vaøo buoàn vui, thuaän nghòch, vaân vaân. Chuùng ta sanh ra tay traéng vaø cheát laïi cuõng traéng Ngöôïc laïi, luùc naøo haønh giaû cuõng phaûi duøng

chaân tay nhö vaäy. Chuùng ta neân luoân nhôù raèng vaøo luùc trí tueä maø theå nhaän lyù baát nhò—When the baby is cheát, cuûa caûi, gia ñình, danh voïng khoâng ích lôïi gì born, the mother is in danger. In Zen, the term cho chuùng ta caû maø chuùng coøn laøm cho chuùng ta advises that practitioners should always live and vöôùng víu. Hôn theá nöõa, caùi maø sau khi cheát vaãn cultivate peacefully and purely, not to have tieáp tuïc toàn taïi ñoù laø caùi nghieäp maø chuùng ta ñaõ entanglements of sadness and happiness, favor taïo ra, daàu toát hay daàu xaáu. Vì theá Phaät töû chôn and not favor, and so on. On the contrary, thuaàn haõy coá gaéng höôùng taâm tu taäp giaùo phaùp. practitioners should always utilize the true Tuy caùi cheát laø chaéc chaén nhöng khoâng ai trong wisdom to realize the theory of non-duality.

Töû Sôn: The hill of death. "Ngöôøi trong thieân haï thaûy laø hoïc ñöôïc thieàn, Töû Taâm: Cuti-citta (skt)—Shishin (jap)—Dead nhöng hoï chöa ngoä noù! Con ñaõ ngoä roài!" mind—Dying consciousness—Caùi taâm cheát. Hoaøng Long cöôøi noùi: "Tuyeån Phaät ñöôïc Töû Taâm Ngoä Taân Thieàn Sö: Shishin Goshin ngöôøi ñöùng ñaàu baûng. Laøm sao ta daùm ñoái (jap)—Tsu-hsin Wu-hsin Huang-lung (Wade-Giles ñaàu vôùi oâng ñaây?" Vaø keát quaû cuûa bieán coá Chinese)—Tzuxin Wuxin Huanglong (Pinyin naøy sö ñöôïc ngöôøi ta goïi laø "Töû Taâm."— Chinese)—Chuùng ta gaëp teân cuûa Ngoä Taân Töû When Ssu-hsin first met Huang-lung, Huang- Taâm trong thí duï thöù 39 cuûa Voâ Moân Quan. Ngoaøi lung raised his fist and asked, "If you call it a ra, coøn coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö fist you have erred. If you don't call it a fist naøy trong Nguõ Ñaêng Hoäi Nguyeân: Thieàn Sö Töû then you've avoided the question. What do Taâm Ngoä Taân ôû Hoaøng Long, sanh naêm 1044 taïi you call it?" Ssu-hsin didn't know what to do. Thieàu Chaâu. Sö xuaát gia vaø thoï cuï tuùc giôùi taïi tu He then spent two years working on this vieän Phaät Ñaø luùc coøn raát treû. Veà sau sö vaân du tôùi question before he arrived at a solution. But vieáng Thieàn Sö Hoaøng-Long-Toå Taâm thuoäc doøng when he then went to discuss the matter with Hoaøng Long cuûa Thieàn Laâm Teá—We encounter Huang-lung, his teacher didn't pay any his name in example 39 of the Wu-Men-Kuan. attention and instead became highly agitated. Besides, there is some interesting information on As Ssu-hsin tried to explain his insight, him in The Wudeng Huiyuan: Zen master Wu- Huang-lung suddenly yelled, "Stop! Stop! Xin-Tzu-Xin-Huang-Lung was born in 1044 in Can you feed people by talking about food?" Shao-Chou. As a very young man, he entered Fo- This startled and distressed Ssu-hsin, who Tuo Monastery where he gained ordination. Later said, "I don't want to be in this place of he traveled to visit the teacher Huang-Lung-Zu- broken bows and spent arrows. I appeal to the Xin of the Huang-lung of Lin-Chi lineage. master's compassion. Please direct me to a Khi Töû Taâm gaëp Hoaøng Long laàn ñaàu, Hoaøng paradise." Huang-lung said, "A single dust Long ñöa naém tay leân hoûi: "Neáu oâng noùi caùi mote flies and heaven is concealed. A naøy laø naém tay thì oâng sai. Neáu oâng khoâng mustard seed falls and earth is overturned. A goïi noù baèng naém tay thì quaù ra oâng neù caâu traû so-called Paradise still torments you with lôøi. Vaäy thì oâng goïi noù laø caùi gì?" Töû

Taâm confusion. You must completely die so that khoâng bieát phaûi laøm sao. Sau ñoù oâng phaûi maát for unlimited eons come, with total mind you ñeán hai naêm môùi ñi ñeán choã giaûi quyeát ñöôïc can hear." Ssu-hsin quickly left. One day, as vaàn ñeà. Nhöng khi oâng trình sôû ngoä cuûa mình Ssu-hsin was talking with a pilgrim monk, thì Hoaøng Long khoâng ñeå yù maø coøn toû ra raát there was a sudden flash of lightning and a khoù chòu nöõa laø khaùc. Khi Töû Taâm coá gaéng loud thunderclap. Ssu-hsin instantly giaûi thích thì Hoaøng Long theùt lôùn: "Döøng laïi! enlightened. He rushed to see huang-lung. Döøng laïi! Laøm sao oâng coù theå nuoâi ngöôøi Forgetting to put on his sandals, said, baèng caùch noùi veà thöùc aên ñaây?" Töû Taâm boái "Everyone on earth has attained Zen, but they roái noùi: "Con khoâng muoán ñeán choã cung gaõy haven't awakened to it. I've already teân heát. Con chæ cuùi xin Hoøa Thöôïng töø bi chæ enlightened!" Huang-lung laughed and said, cho con choã an laïc." Hoaøng Long baûo: "Moät "A practitioner of the first rank! How can I haït buïi bay hay che trôøi, moät haït caûi rôi hay face you?" And it was as a result of this event phuû ñaát. Caùi choã goïi laø an laïc vaãn coøn haønh that he received the name "Ssu-hsin" (Dead haï oâng vôùi bao nhieâu thöù taïp nhaïp. OÂng caàn Mind). phaûi cheát toaøn taâm töø voâ thuûy kieáp ñeán nay Töû Taâm thöôïng ñöôøng thò chuùng, noùi raèng: môùi ñöôïc." Töû Taâm ra ñi. Moät hoâm khi sö "Choã ñoù thaâm saâu, môø mòt, xa xaêm, vaø khoâng ñang noùi chuyeän vôùi moät vò haønh cöôùc Taêng, moät ai coù theå ñi ñeán ñoù. Coù phaûi ñöùc Thích Ca thình lình tieáng saám seùt noåi leân, sö hoaùt nhieân Maâu Ni ñaõ ñeán ñoù hay khoâng?" Neáu ngaøi ñaõ ñaïi ngoä. Sö voäi vaø chaïy ñi tìm Hoaøng Long ñeán ñoù, taïi sao ngöôøi khaùc khoâng theå ñeán maø queân caû chuyeän mang giaøy, Sö noùi: döôïc? Coøn neáu nhö ngaøi ñaõ khoâng ñeán ñoù, thì

ai noùi choã ñoù xa xaêm môø mòt?"—Ssu-hsin nhìn xuoáng döôùi goùt chaân cuûa mình maø suy entered the hall and addressed the monks, xeùt cho thaáu ñaùo ñeå thaáy ñaïo lyù aáy laø gì? Suy saying, "It's deep, obscure, distant, and no tôùi lui hoát nhieân taâm hoa böøng nôû, chieáu khaép person can go there. Did Sakyamuni go there möôøi phöông. Söï chöùng ngoä thì khoâng theå trao or not? If he went there, why can't anyone truyeàn duø chính caùc ngaøi bieát roõ noù laø caùi gì. else? If he didn't go there, who says it's Ñaây laø luùc caùc ngaøi coù theå bieán ñaát lôùn thaønh obscure and distant?" vaøng roøng, quaäy soâng daøi thaønh bieån söõa. Haù Töû Taâm thöôïng ñöôøng daïy chuùng: "Taâm aán khoâng söôùng khoaùi bình sinh hay sao! Vaäy thì cuûa chö Toå, beà ngoaøi cuûa noù gioáng nhö chöùc ñöøng phí thì giôø nieäm ngoân nieäm ngöõ maø hoûi naêng hay sôû duïng cuûa moät con traâu saét. Khi ñaïo hoûi thieàn nôi saùch vôû; bôûi vì ñaïo thieàn noù laøm moät aán töôïng noù ñoùng daáu aán. Khi noù khoâng ôû nôi saùch vôû. Duø cho thuoäc loøng moät ñoùng daáu töùc thì caùi aán bieán maát. Döôøng nhö boä Ñaïi Taïng cuõng nhö Baùch gia chö töû, chaúng laø noù khoâng töøng xuaát hieän, cuõng khoâng töøng qua laø nhöõng lôøi roãi raõi, khi cheát ñi chaúng löu giöõ laïi. Vaäy thì noù coù laøm moät daáu aán hay duøng ñöôïc gì.”—One day he entered the hall khoâng? Vaøo buoåi bình minh moät con khæ löôïm to preach his disciples: “O brothers, to be born traùi vaøng.

Vaøo buoåi hoaøng hoân muoän moät con as a human being is a rare event, and so is the phöôïng mang ñi hoa ngoïc."—Ssu-hsin opportunity to listen to discourses on addressed the monks, saying, "The mind-seal Buddhism. If you fail to achieve of the ancestors, its appearance is like the emancipation in this life, when do you again function of an iron ox. When it makes an expect to achieve it? While still alive, be impression it seals. When it seals the seal is therefore assiduous in practicing meditation. lost. It's as though it doesn't disappear, nor The practice consists of abandonments. The does it remain. So does it make a seal or not? abandonments of what? You may ask. At early dawn a monkey picked the golden Abandon your four elements (bhuta), abandon fruit. At late dusk a phoenix carried away the your five aggregates (skandha), abandon all jade flower." the workings of your relative consciousness Töû Taâm daïy chuùng: "Chö Taêng haønh cöôùc vó (karmavijnana), which you have been ñaïi môû tuùi quaàn aùo vaø laáy ra y baùt, vaø do ñoù cherishing eternity; retire within your inner thaùo gôõ heát thaûy moïi vui thích, moïi buoàn being and see into the reason of it. As your phieàn. Hoï phaæ bieát choã cuûa 'moät ngöôøi.' Hoï self-reflection grows deeper and deeper, the phaûi ñeán ñöôïc choã cuûa 'nöûa ngöôøi.' Vaø hoï moment will surely come upon you when the phaûi thaáy moät caùch thaät gaàn guõi caùi choã spiritual flower will suddenly burst into 'khoâng ngöôøi.'—Ssu-hsin addressed the bloom, illuminating the entire universe. The monks, saying, "Great monks on pilgrimage experience is incommunicable, though you open their cloth bags and take out their bowls yourselves know perfectly well what it is. and cloths, and thus remove all delights and This is the moment when you can transform vexations. They must know the place of this great earth into solid gold, and the great 'person.' They must reach the place of 'half rivers into an ocean of milk. What a person.' And they also must intimately see the satisfaction this is then to your daily life! place of 'no person.'" Being so, do not waste your time with words Moät hoâm ngaøi thöôïng ñöôøng thuyeát phaùp: and phrases, or by searching for the truth of “Naøy chö Thöôïng Toïa, thaân ngöôøi khoù ñöôïc, Zen in books; for the truth is not to be found Phaät phaùp khoù nghe. Thaân naày khoâng nhaém there. Even if you memorize the whole ñôøi nay ñoä, coøn ñôïi ñôøi naøo ñoä thaân naày? Nay Tripitaka as well as all the ancient classics, coøn soáng ñoù, caùc ngaøi haõy tham thieàn ñi, tham they are mere idle words which are of no use thieàn laø ñeå buoâng boû. Buoâng boû caùi gì? Buoâng whatever to you at the moment of your boû töù ñaïi, nguõ uaån; buoâng boû bao nhieâu death.” nghieäp thöùc töø voâ löôïng kieáp ñeán nay; haõy Sö thò tòch naêm 1115. Thaùp coát cuûa sö ñaõ ñöôïc

xaây veà phía baéc cuûa tu vieän Hoái Ñöôøng. Luùc between states which are closely related to the gaàn thò tòch, Sö laøm moät baøi keä: three bodies of a Buddha: "Khi noùi, moïi söï ñeàu bò laät uùp. 1) Phaùp thaân: Dharmakaya—Khi cheát moät luoàng Khi laéng nghe, vieäc thöù nhì rôi, saùng traéng choùi loøa hieän leân—Bardo of the vieäc thöù ba rôùt. moment of death. A dazzling white light Laõo Taêng noùi vôùi chö haønh giaû khaép nôi. manifests. Töï taïi taâm naèm choã ngöøng tu taäp." 2) Baùo thaân: Sambhogakaya—Hieän leân nhöõng He died in 1115. The master’s stupa was

built hieän töôïng aùnh saùng naêm maøu theo hình Maïn north of the abbot’s room at Hui-T’ang ñaø la—The bardo of supreme reality. Lights Monastery. Near death, Ssu-hsin recited a of five colors appear in the forms of Mandala. verse: 3) Hoùa thaân: Nirmanakaya—Sinh thaønh. Hieän "When speaking, everything is overturned. leân nhöõng hieän töôïng saùng choùi bò che laáp, When silent, a second thing falls, töông öùng vôùi saùu ñieàu kieän taùi sanh—Bardo a third thing falls. of becoming. Light phenomena of lesser I say to Zen practitioners everywhere, brillance appear that correspond to the six Sovereign mind is where practice ceases." modes of existence. Töû Taëc: Töû thaàn—The robber-death. Töû Thö Taây Taïng: Bardo-thos-grol (tib)—Töû Thaàn: Namuci (skt)—Death—God of death— Liberation through Hearing in the Intermediate The spirit of death. State—Taùc phaåm ñöôïc xem nhö cuûa ngaøi Lieân Töû Thi: Mrta-manusya (skt)—Töû nhaân (töû thi)—A Hoa Sanh. Coù luùc ngöôøi ta goïi laø Töû Thö Taây corpse. Taïng. Ñaây laø moät kho taøng maø ngöôøi ta noùi ñaõ Töû Thieàn Hoøa Töû: Thieàn Taêng: A Zen monk— ñöôïc daáu kín cho ñeán thôøi chaùnh phaùp môùi ñöôïc Moät töø ñeå maéng trong nhaø Thieàn: A term of abuse tieát loä ra. Taùc phaåm naøy ñöôïc Karma Lingpa in regard to a monk: Die Monk! (Dead monk!). khaùm phaù ra vaøo theá kyû thöù 14—A work attributed Töû Thoâng (1216-1274): Teân cuûa moät vò danh to Padmasambhava that contains description of, Taêng Trung Hoa vaøo thôøi nhaø Nguyeân (1280- and rituals for, the intermediate state (bardo). 1368)—Name of a Chinese famous monk who Sometimes referred to as the “Tibetan Book of lived in the Yuan Dynasty in China. the Death,” it is a hidden treasure that is said to Töû Thuaàn Ñôn Haø Thieàn Sö: Tanka Shijun have been concealed until the time was right for (jap)—Tan-hsia Tzu-ch'un—Danxia-Zichun—See its propagation. It was discovered in the Ñôn Haø Töû Thuaàn Thieàn Sö. fourteenth century by Karma-gling-pa (Karma Töû Thuûy: Dead water—Moät Thieàn gia ñaõ ngoä Lingpa). khoâng nhöõng chæ bieát caùi phöông dieän chieáu dieäu Töû Trung Phaùt Hoaït: Trong caùi cheát phaùt ra caùi cuûa yù thöùc, maø quan troïng hôn heát coøn bieát caû caùi soáng. Trong thieàn, töø naày coù nghóa laø moät khi tröø phöông dieän khoâng cuûa taâm. Chieáu dieäu maø coøn saïch voïng nieäm thì baûn taùnh chaân nhö chaéc chaén chaáp tröôùc bò Thieàn khinh thò laø "töû thuûy"—An seõ hieån baøy—Death brings forth life or adversity enlightened Zen Buddhist not only knows the brings wisdom. In Zen, the term means once illuminating aspect of the consciousness but, most practitioners eradicate all deluded thoughts, important of all, he also knows the void aspect of reality will surely appear. the mind. Illumination with attachment is decried Töû Tuyeàn (965-1038): Moät danh Taêng uyeân baùc by Zen as "dead water". ñôøi Toáng, hieäu laø Tröôøng Thuûy, laø teân cuûa quaän Töû Thö: Bardo thodol (tib)—Book of death—Giaûi haït coá höông; oâng coù raát nhieàu ñeä töû. Luùc ñaàu thì thoaùt baèng thính caûm trong traïng thaùi trung gian. oâng chuyeân tu Thuû Laêng Nghieâm, sau ñoù oâng chaáp Quaù trình cheát vaø taùi sinh theo truyeàn thoáng Taây nhaän tu theo Ngaøi Hieàn Thuû cuûa tröôøng phaùi Hoa Taïng, chia laøm ba traïng thaùi, gaén chaët vôùi tam theå Nghieâm—A famous learned monk Tzu-Hsuan, of trong ñaïo Phaät—Liberation through hearing in the the Sung dynasty

whose style was Ch'ang-Shui, In-between state. The process of death and rebirth the name of his district; he had a large following. is set forth in this work as three phases or in- At first he specialized on the Suramgama; later he

adopted the teaching of Hsien-Shou of the Hua- XX. Thaùng 6 naêm 1898, oâng ñeán Taây Taïng ñeå hoïc Yen school. Phaät giaùo vaø caùc ngoân ngöõ AÁn Ñoä vaø Taây Taïng, Töû Töï Ngaõ: The Great Death—Caùi Cheát Cuûa Töï roài trôû veà Nhaät naêm 1899. Ñeán naêm 1901, oâng laïi Ngaõ—See Ñaïi Töû Thieàn. sang Taây Taïng laàn nöõa ñeå tieáp tuïc hoïc ngoân ngöõ Töû Töôùng: The appearance of death—Töôùng cuûa AÁn Taïng caáp cao vaø trôû veà Nhaät naêm 1905. Sau chuùng sanh luùc cheát. Xem xeùt töû töôùng cuûa con khi trôû veà Nhaät Baûn, oâng tieáp tuïc coáng hieán caû ñôøi ngöôøi coù theå bieát ñöôïc nôi vaõng sanh toát hay mình trong vieäc vieát lòch söû Phaät giaùo cuõng nhö xaáu—Signs at death indicating the person's good caùc ngoân ngöõ AÁn vaø Taïng. OÂng laø taùc giaû cuûa or evil karma. nhöõng boä saùch: Taây Taïng Coå Ñaïi Thaàn Thoaïi, OÂ Töû UÙy: Sôï cheát hoaëc tuy ñaõ phaùt taâm nhöng laïi sôï Ñaø Dieãn Na Phaït Sai Quoác Söû (Vu Ñieàn Quoác cheát neân chaúng theå xaû boû thaân meänh ñeå laøm vieäc Söû), vaø Taây Taïng Ngöõ Phaùp—Name of a thieän—Fear of death or sacrificing themselves Japanese famous Buddhist scholar in the twentieth through dread of dying. century. In June 1898, he came to Tibet to study Töû Vaân: Maây maøu tím, chæ ñieàm laønh—Purple Indian and Tibetan Languages and return to Japan clouds, i.e., an auspicious sign. in 1899. In 1901, he came to Tibet again to study Töû Vieän: Small courts and buildings attached to a advanced Indian and Tibetan Languages and central monastery. returned to Japan in 1905. After returning to Töû Vöông: Dieäm Ma Vöông—Yama—Lord of Japan, he continued to contribute most of his life death and hell—See Dieâm Vöông. in writing history of Buddhism, Indian and Tibetan Töû Y: AÙo caø sa tím, ñöôïc vua ban cho nhöõng vò Languages. He was the author of the following Taêng ñaïo cao ñöùc troïng—A purple robe, a kind of books: Tibetan Ancient Mythology, National kasaya granted to honorable monks by the king. History of Udayana, and Tibetan Language Töï: Syntax. 1) Töï mình: Sva (skt)—Svayam (skt)—The Töï Cao Töï Ñaïi: Proud—Haughty—Self-self—One's own—Personal—One's self. exalted—Too proud for one's own good Mind of 2) "Töï" ñöôïc duøng vôùi nghóa ñoái laïi vôùi "tha": big ego—Taâm Töï Cao Töï Ñaïi—Moät soá Phaät töû "Self" is used as the opposite of "another" or luùc môùi tu thì khieâm cung töø toán, nhöng sau khi tu "other." ñöôïc moät thôøi gian, laøm ñöôïc moät vaøi phöôùc ñöùc, 3) Chöõ: Aksara (skt)—A letter—Character— thì sanh taâm töï kieâu töï ñaéc, khinh thöôøng moïi Vowel. ngöôøi, laøm nhöõng ñieàu caøn dôû, keát cuoäc phaûi sa 4) Lôøi töïa hay lôøi môû ñaàu cuûa moät baøi kinh: vaøo aùc ñaïo—Some Buddhists are very humble Seriatim (skt)—Preface—Introduction—The and gentle; however, after some time of opening phrase of a sutra (Thus I have cultivation and achieving some worldly merits, heard)—An opening phrase leading up to a then develop a big ego and look down on subject. everyone, give rise to thoughtless action, and 5) Tieáp Noái: Keá thöøa—To succeed to—To eventually fall into the evil paths. continue—To inherit. Töï Cao Töï Maõn: Vain and conceited. 6) Töông töï:

Apearance of—Seeming as— Töi Caên Töi Baûn: Chaân lyù toái thöôïng—Nhaát Like—As. Thaät—The one reality—The bhutatathata—The Töi AÙi: 1) Loøng töi troïng: Self-esteem; 2) Töi supreme fact—Ultimate reality. thöông chæ coù mình, do ñoù maø gaây ra khoå ñau Töi Cheá: To restrain oneself—Self-control—Self- phieàn naõo. Chö Phaät ñoaïn dieät "töi aùi" neân chöùng restraint—Töi cheá hay töi chuû hay töi kieåm soaùt, ñaéc nieát baøn: Self-love, cause of all pursuit or ñaëc bieät laø kieåm soaùt caùc giaùc quan. Töi cheá cuõng seeking, which in turn causes all sufferings. All coù nghóa laø trì giôùi laø moät trong möôøi khí giôùi cuûa Buddhas put away self-love and all pursuit, or Boà Taùt, vì vöùt boû taát caû söï huûy phaïm. Chö Boà Taùt seeking, such elimination being nirvana. an truï nôi phaùp naày thôøi coù theå dieät tröø nhöõng Töi Baûn Uyeån Nhaõ (1872-1940): Teân cuûa moät vò phieàn naõo, kieát söû ñaõ chöùa nhoùm töø laâu cuûa taát caû hoïc giaû Phaät giaùo ngöôøi Nhaät Baûn vaøo theá kyû thöù chuùng sanh—Self-control means self-mastery,

especially control of the senses. Self-control also diverse kinds arise in our mind. Thus, self-mastery means keeping precepts, one of the ten weapons is extremely important and essential for any of enlightening beings, for it helps getting rid of Buddhist practitioners. According to the Buddha, all crime. Enlightening Beings who abide by these meditation or mind training is the best way to self- can annihilate the afflictions, bondage, and mastery. According to the Buddhist point of view, compulsion accumulated by all sentient beings in the mind or consciousness is the core of our the long night of ignorance—See Möôøi Khí Giôùi existence. All our psychological experiences, such Cuûa Chö Ñaïi Boà Taùt. as pain and pleasure, sorrow and happiness, good Töi Cheá Töi Thaéng: To restrain oneself and to and evil, life and death... are not caused by any gain victory over oneself. external agency. They are the result of our own Töi Chính Phaùp: Gioáng nhö chaùnh phaùp, nhöng thoughts and their resultant actions. khoâng ñuùng chaùnh phaùp—Counterfeit teaching. Töi Chuyeân: To act single-mindedly. Töi Chuû: Svavasa or Vasita (skt)—Self-control— Töi Chöùng: Siddhanta (skt)—Svasakshatkara Self-mastery—Theo Phaät giaùo, laøm chuû laáy mình (skt)—Svasiddhanta (skt)—Jisho (jap)—Töi ñaït coù nghóa laø töi chuû, töi laøm chuû laáy mình, laøm chuû ngoä—Attain by oneself—Inner witness—Inner nhöõng caûm kích, nhöõng xuùc ñoäng, nhöõng öa thích assurance—Self-realization—Self-recognition— vaø gheùt boû. Nhöõng ñieàu naøy thaät laø khoù thöïc hieän The witness within—Söï töi chöùng hay töi nhaän thöùc voâ cuøng. Chính vì theá maø Ñöùc Phaät daïy: "Duø coù ra—Töi thaân giaùc ngoä hay ñaït ñöôïc chaân lyù nhö theå chinh phuïc caû trieäu ngöôøi ôû chieán tröôøng, tuy Ñöùc Phaät ñaõ töøng laøm—Self-attained assurance of nhieân, chieán thaéng veû vang nhaát laø töi chinh phuïc the truth, such as that of the Buddha (to realize laáy mình." Thaät vaäy, töi chieán thaéng laáy mình laø enlightenment by oneself). chìa khoùa ñeå môû cöûa vaøo haïnh phuùc. Ñoù laø naêng Töi Chöùng Boà Ñeà: Nhôn töi taâm chöùng Boà Ñeà— löïc cuûa moïi thaønh töïu. Haønh ñoäng maø thieáu töi chuû Realize enlightenment by own minds. aét khoâng ñöa ñeán muïc tieâu nhaát ñònh naøo maø cuoái Töi Chöùng Ñaøn: Töi Chöùng Hoäi—Hoäi chuùng cuûa cuøng laø

thaát baïi. Chæ vì con ngöôøi khoâng töï chuû chö Phaät hay chö Boà Taùt hieän thaân trong Kim ñöôïc taâm mình neân bò ñuû thöù xung ñoät phaùt sanh Cang Giôùi Maïn Ñaø La—The assembly of all the trong taâm. Vì vaäy maø töï chuû laø toái quan troïng vaø Buddha and Bodhisattva embodiments in the thieát yeáu cho baát cöù ngöôøi tu Phaät naøo. Theo Ñöùc Vajradhatu mandala. Phaät, haønh thieàn laø con ñöôøng hay nhaát daãn ñeán töï Töï Chöùng Vaø Giaùo Phaùp: Chaùnh Phaùp cuûa Phaät chuû. Theo quan ñieåm Phaät giaùo, taâm hay thöùc laø goàm hai thöù, söï töï chöùng vaø trieát hoïc hay nhaän phaàn noøng coát cuûa söï hieän höõu cuûa con ngöôøi. Taát thöùc töï noäi vaø giaùo thuyeát. Nhöõng ai thaáy suoát söï caû nhöõng kinh taâm lyù nhö ñau khoå vaø thích thuù, khaùc nhau giöõa nhöõng thöù naày vaø hieåu roõ thì seõ buoàn vui, thieän aùc, soáng cheát... ñeàu khoâng ñeán vôùi khoâng bò aûnh höôûng bôûi söï suy dieãn suoâng—The ta baèng taùc nhaân ngoaïi lai. Chuùng chæ laø haäu quaû Correct Law of the Buddha is said to be twofold cuûa nhöõng tö töôûng vaø haønh ñoäng cuûa chuùng ta. nature: realization (adhigama) and doctrinal Chính haønh ñoäng cuõng xuaát phaùt töø tö töôûng. Do teaching (agama) or self-realization and ñoù trong guoàng maùy phöùc taïp cuûa con ngöôøi, taâm philosophy (inner perception and doctrinal laø yeáu toá quan troïng voâ cuøng—According to teaching). Those who see into their differences Buddhism, self-mastery means mastering our and understand well will not be influenced by minds, emotions, likes and dislikes, and so on. mere speculation. These are extremely difficult to achieve. Thus, Töï Chöùng Hoäi: See Töï Chöùng Ñaøn. the Buddha says: “Though one may conquer in Töï Chöùng Noäi Chöùng: Pratyak-sakshatkara or battle a million men, yet he indeed is the noblest Antar-sakshatkriya (skt)—Pratyatma-dhigama victor who conquers himself.” Self-mastery of the (skt)—See Noäi Chöùng. mind is the key to happiness. It is the force behind Töï Chöùng Phaùp: Pratyatma-dharma (skt)—Phaùp all true achievement. Actions without self- giuùp ñöa ñeán traïng thaùi töï chöùng—Dharmas of mastery are purposeless and eventually failed. It self-recognition—Dharmas that help is due to lack of self-mastery that conflicts of practitioners achieve self-recognition state.

Töï Chöùng Phaùp Taùnh: Pratyatma-dharmata Töï Chöùng Trí: Avadhi (skt)—Svapratyatma- (skt)—Traïng thaùi töï chöùng—Self-recognition jnana (skt)—See Töï Giaùc Trí. state—Self-recognition on the dharma nature. Töï Coå Giai Höõu Töû: Töø xöa caùi cheát luoân laø Töï Chöùng Phaàn: Saksatkari-bhaga (skt)—Theo chuyeän töï nhieân ñoái vôùi moïi ngöôøi—Death has Giaùo Sö Junjiro Takakusu trong Cöông Yeáu Trieát always been a natural thing of all men. Hoïc Phaät Giaùo, trong Phaùp Töôùng Toâng, ñaây laø Töï Do Toái Thöôïng: Greatest freedom. moät trong boán phaàn cuûa moãi thöùc vôùi baûn chaát lieân Töï Do Töï Taïi: Carefree—Comfortable. ñôùi. Töï chöùng phaàn nhaän thöùc hay bieát ñöôïc chuû Töï Duï: Ví duï sai laïc—Fallacious example. theå hay kieán phaàn ñaõ thaáy ñoái töôïng (töôùng phaàn) Töï Dung (1615-1691): Teân cuûa moät vò Thieàn sö hay chæ laø hình aûnh cuûa ñoái töôïng—According to Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø Prof. Junjiro Takakusu in “The Essentials of Thanh (1644-1912)—Name of a Chinese Lin Chi Buddhist Philosophy,” the Dharmalaksana School, Zen master who lived in the Ch'ing

dynasty in this is one of the four functional divisions of China. interdependent nature of each of the Töï Duyeân: Maãu AÂm—12 hay 14 maãu aâm Phaïn consciousness. The self-witness or the self- ngöõ, ñoái laïi vôùi 34 hay 36 phuï aâm Phaïn ngöõ, assuring portion. The self-assuring portion see and nhöõng nguyeân aâm naày laø caên baûn hay töï giôùi— acknowledge the subjective function. That is to The 12 or 14 Sanskrit vowels, as contrasted with say, the self-assuring portion will know the the 35 or 36 consonants, which are radical or subject has seen the object or the shadow-image. limited or fixed letters. Töï Chöùng Phaàn Hieän Löôïng: Svasamvedana Töï Ñaøn Phaùp Maïn Ñoà La: See Phaùp Maïn Ñaø La. (skt)—Söï nhaän bieát cuûa yù thöùc töï chöùng—Self- Töï Ñaït Trí: Self-acquired, no master needed. recognition by reasoning from the manifest or Töï Ñeà Cao Thaùi Quaù: Attukkam-sana- appearance. paravambhana (p)—Self-praise and contempt for Töï Chöùng Phaàn Löïc: Traïch Löïc—Khaû naêng others—Töï phuï vaø khinh mieät. phaân bieät—Power of discrimination—Löïc taïo ra Töï Ñieàu: Jicho (jap)—Self-discipline—See Töï khaû naêng phaân bieät. Ñieàu Töï Tònh Töï Ñoä. Töï Chöùng Sôû Haønh: Söï töï chöùng hay töï nhaän Töï Ñieàu Chænh Trong Doøng Chaûy Cuoäc Ñôøi: thöùc ra—Self-perception. Adjust ourselves and flowing forward in a river of Töï Chöùng Sôû Haønh Caûnh Giôùi: Pratyatmagati- life—Charlotte Joko Beck vieát trong quyeån gocara (skt)—Pratyatmarya-jnana-gocara (skt)— 'Khoâng Coù Gì Ñaëc Bieät': "Chuùng ta gioáng nhö Caûnh giôùi töï chöùng—Sphere of the self- nhöõng loïn nöôùc xoaùy trong doøng soâng cuoäc ñôøi. perception. Trong suoát doøng chaûy ñi tôùi, soâng hay suoái ñeàu Töï Chöùng Thaùnh Trí: Pratyatmaryajnana (skt)— chaïm phaûi nhöõng ñaù, nhöõng caønh caây, hay nhöõng Töï chöùng veà chaân lyù cuûa Phaät—Personal thöù baát thöôøng khaùc döôùi ñaát, taïo neân nhöõng choã apprehension of Buddha-truth—See Töï Giaùc nöôùc xoaùy choã naøy choã noï. Nöôùc vaøo choã xoaùy Thaùnh Trí. chaûy qua thaät nhanh qua nhöõng choã xoaùy ñeå tieáp Töï Chöùng Thaùnh trí Sôû Chöùng: Svapratyatma- tuïc taùi hôïp vôùi doøng chaûy cuûa soâng, cuoái cuøng gia jnana-dhigama (skt)—Töï Giaùc Trí—Giaùc ngoä nhaäp vaøo moät choã xoaùy khaùc, vaø cöù theá maø tuoân baèng caùi trí cuûa chính mình chöù khoâng döïa vaøo keû chaûy. Daàu trong moät thoaùng, choã nöôùc xoaùy coù veû khaùc—To enlighten with one’s own intelligence, nhö laø moät hieän töôïng rôøi raïc, thaät ra nöôùc trong not depending upon another—See Töï Giaùc Trí. choã xoaùy chính laø doøng soâng. Söï oån ñònh cuûa choã Töï Chöùng Thaân: Moät danh hieäu cuûa Ñöùc Ñaïi nöôùc xoaùy chæ laø taïm thôøi. Naêng löôïng cuûa doøng Nhaät Nhö Lai, phaùp thaân töï chöùng cuûa Ngaøi, töø ñoù soâng cuoäc ñôøi taïo neân nhöõng hình thaùi soáng ñoäng, maø phaùt ra ñaày ñuû chaân lyù trí baát nhò—A title of moät con ngöôøi, con meøo, hay con choù, caây coái vaø Vairocana, his dharmakaya of self-assurance, or thaûo moäc, roài thì caùi ñöôïc cho laø choã nöôùc xoaùy töï realization, from which issues his retinue of noù bieán theå, xoaùy nöôùc bò cuoán ñi vaø taùi gia nhaäp proclaimers of the truth. vaøo doøng chaûy lôùn hôn. Naêng löïc nhö moät xoaùy nöôùc ñaëc bieät, tan daàn vaø nöôùc chaûy ñi, coù leõ trong

khoaûnh khaéc laïi taïo thaønh choã xoaùy nöôùc môùi."— indicates the Buddha-nature that is available in Charlotte Joko Beck wrote in Nothing Special: everybody. "We are rather like whirpools in the river of life. Töï Giaùc: Vicaraparapraneya (skt)—1) Töï tænh In flowing forward, a river or stream may hit giaùc laáy mình: To wake oneself up; 2) Quaùn saùt rocks, branches, or irregularities in the ground, baèng caùi trí cuûa chính mình chöù khoâng döïa vaøo keû causing whirpools to spring up spontaneously here khaùc: To examine with one's own intelligence, and there. Water entering one whirpool quickly not depending upon another; 3) Söï giaùc ngoä cuûa passes through whirpools and rejoins the river, Ñöùc Phaät: Buddha's own or natural enlightenment eventually joining another whirpool and moving or apperception. on. Though for short periods it seems to be Töï Giaùc Giaùc Tha: Enlightening self and distinguishable as a separate event, the water in others—Giaùc ngoä cho mình vaø ngöôøi khaùc (sau the whirpools is just the river itself. The stability khi töï mình ñaõ giaùc ngoä laïi thuyeát phaùp ñeå giaùc of a whirpool is only temporary. The energy of the ngoä cho ngöôøi khaùc, khieán hoï ñöôïc khai ngoä vaø river of life forms living things, a human being, a giuùp hoï rôøi boû moïi meâ laàm vaø khoå naõo trong voøng cat or dog, trees and plants, then what held the luaân hoài)—Self-enlightening and Enlightening or whirpool in place is itself altered, and the awakening of others. whirpool is swept away, re-entering the larger Töï Giaùc Ngoä: Svabodhi (skt)—Trong Kinh Phaùp flow. The energy that was a particular whirpool Cuù, ñöùc Phaät daïy: "Caùc ngöôi haõy töï noã löïc leân! fades out and the water passes on, perhaps to be Nhö Lai chæ daïy cho con ñöôøng giaùc ngoä, chöù caught again and turned for a moment into khoâng giaùc ngoä cho ai ñöôïc. Söï troùi buoäc cuûa ma another whirpool." vöông seõ tuøy söùc thieàn ñònh cuûa caùc ngöôi maø Töï Ñieàu Töï Ñoä: See Töï Ñieàu Töï Tònh Töï Ñoä. ñöôïc côõi môû—Enlightenment derived from one's Töï Ñieàu Töï Tònh Töï Ñoä: Phaùp tu haønh cuûa hai self. In the Dharmapada Sutra, the Buddha taught: thöøa Thanh Vaên vaø Duyeân Giaùc—The Sravaka "You should make an effort by yourself! The and Pratyeka-buddha method of salvation by Tathagatas are only teachers. The Tathagatas personal discipline or work: cannot set free anyone. The meditative ones, who 1) Töï Ñieàu: Töï tieán tu baèng caùch trì giôùi (chaùnh enter the way, are delivered from the bonds of ngöõ, chaùnh nghieäp, chaùnh meänh)—Self- Mara." (Dharmapada 276). progress by keeping the commandments (right Töï Giaùc Ngoä Bieän Taøi: Bieän taøi töï giaùc ngoä nôi speech, right action, right livelihood). taát caû caùc phaùp—Intellectual power of 2) Töï Tònh: Töï thanh tònh baèng caùch thieàn taâm spontaneous awareness of all truth. tònh löï (chaùnh nieäm)—Self-purification by Töï Giaùc Ngoä Taâm: Giaùc ngoä baèng chính noäi taâm emptying the mind (right mindfulness). cuûa mình chöù khoâng do ngoaïi löïc beân ngoaøi—A 3) Töï Ñoä: Töï ñoä baèng caùch thaønh töïu trí tueä mind independent of externals—Pure thought (chaùnh kieán, chaùnh tö duy, chaùnh phöông tieän (capable of enlightenment from within). thieän xaûo)—Self-release by attainment of Töï Giaùc Thaùnh Trí: Vajramati or gnosis or wisdom (right view, right thought, Pratyatmaryajnana (skt)—Personal

apprehension right skillful means). of Buddha-truth—Kim Cang trí—Phaùp Giôùi Theå Töï Gia Ñeå: Caùi sôû höõu cuûa nhaø mình hay cuûa caûi Taùnh Trí. Töø naày goàm hai töø hôïp laïi—This term is thöøa töï—Inherited fortune. a combination of other two terms: pratyatma or Töï Gia Ñieàn Vieân: See Toå Phuï Ñieàn Vieân. self-realization, and aryajnana or jnana of the Töï Gia Hoaït Keá: Keá sinh soáng cuûa nhaø mình. sage. Trong thieàn, töø naày chæ vieäc ngoä thieàn—One's 1) Thaùnh Trí sieâu vieät cuûa Phaät Tyø Loâ Giaù Na: livelihood. In Zen, the term indicates an The uncaused omniscience of Vairocana. enlightenment. 2) Trí tueä saéc beùn vaø baát hoaïi nhö kim cöông Töï Gia Tang Töû: Caây daâu cuûa nhaø mình. Trong cuûa Phaät: The indestructible and enriching thieàn, töø naày coù nghóa laø Phaät taùnh saün coù nôi moãi diamond wisdom of the Buddha. ngöôøi—One's own mulberry. In Zen, the term Töï Giaùc Thaùnh Trí Caûnh Giôùi: Vajramati or

Pratyatmaryajnana-gocara (skt)—Realm of nhaèm choã ñoäng khoâng ñöôïc lieàn ñoäng, choã xoay personal apprehension of Buddha-truth. khoâng ñöôïc lieàn xoay. Neáu oâng thaáu ñöôïc, taát caû Töï Giaùc Thaäm Thaâm Thaäp Nhò Nhaân Duyeân ngoân cuù aùc ñoäc, nhaãn ñeán ngaøn sai muoân traïng hyù Ñòa: Giai ñoaïn tu taäp vaø thoâng hieåu möôøi hai nhôn luaän ôû theá gian, ñeàu laø thöôïng vò ñeà hoà. Neáu ñeán duyeân—Stage of mastery of the twelve links of ñöôïc choã thaät, môùi thaáy Trieäu Chaâu loøng son töøng causation. maûnh. Keû tôù nhaø ruoäng laø tieáng ngöôøi laøng Phöôùc Töï Giaùc Thieàn Sö (?-1117): Teân cuûa moät vò Ñöôøng maéng ngöôøi gioáng nhö khoâng yù trí. Vò Taêng Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo naøy noùi: "Vaãn coøn giaûn traïch." Trieäu Chaâu baûo: thôøi nhaø Toáng (960-1279)—Name of a Chinese "Keû tôù nhaø ruoäng, choã naøo laø giaûn traïch?" Caëp Ts'ao Tung Zen master in the Sung dynasty in maét Toâng sö phaûi ñeán theá aáy, nhö chim caùnh vaøng China. vaïch bieån baét roàng nuoát. Thieàn sö Tuyeát Ñaäu laøm Töï Giaùc Tính: Svabuddhabuddhata (skt)—Theå baøi keä: tính cuûa Phaät tính—The essence of Buddhahood. "Tôï haûi chi thaâm Töï Giaùc Trí: Avadhi (skt)—Svapratyatma-jnana Nhö sôn chi coá (skt)—Töï Chöùng Thaùnh trí Sôû Chöùng—Giaùc ngoä Vaên manh loäng khoâng lyù maõnh phong baèng caùi trí cuûa chính mình chöù khoâng döïa vaøo keû Löõ nghò haùm ö thieát truï. khaùc—To enlighten with one’s own intelligence, Giaûn heà traïch heà not depending upon another. Ñöông hieân boá coå." Töï Giaûi: 1) Töï giaûi thoaùt laáy mình: To free (Gioáng nhö bieån saâu, döôøng theå nuùi cöùng. Muoãi oneself (to liberate oneself); 2) Söï hieåu bieát hieån nhaëng ôû trong gioù maïnh ñuøa. Caøo kieán lay caây truï nhieân: apparent understanding. saét. Giaûn aø traïch aø, ngay hieân treo troáng). Thieàn sö Töï Giaûi Thoaùt Chính Mình: Self-emancipation Tuyeát Ñaäu chuù hai caâu "Gioáng nhö bieån saâu, (liberation). döôøng theå nuùi cöùng". Vò Taêng noùi vaãn laø giaûn Töï Haï: To abase (disparage) oneself. traïch. Tuyeát Ñaäu noùi vò Taêng naøy gioáng nhö Töï Haûi Chi Thaâm, Nhö Sôn Chi Coá: It is as deep "Muoãi nhaëng ôû trong gioù maïnh ñuøa. Caøo kieán lay as an ocean, and as stable as a mountain—Saâu caây truï saét." Tuyeát Ñaäu khen vò Taêng naøy to gan. nhö bieån, vöõng nhö nuùi. Trong thieàn, töø naày chæ Vì sao? Ñaây laø ngöôøi treân duøng maø y daùm noùi theá cho

Phaät taùnh nhö nhö baát ñoäng töïa nhö bieån saâu aáy. Trieäu Chaâu cuõng khoâng tha cho vò Taêng, noùi: nuùi vöõng. Theo thí duï thöù 57 cuûa Bích Nham Luïc, "Keû tôù nhaø ruoäng, choã naøo laø giaûn traïc h?" Ñaâu moät hoâm, Trieäu Chaâu thöôïng ñöôøng thuyeát phaùp: chaúng phaûi gioù maïnh coïc saét hay sao? Hai caâu “Ñaïo chaúng khoù, chæ hieàm löïa choïn, vöøa coù noùi "Giaûn aø traïch aø, ngay hieân treo troáng," roát cuøng naêng laø löïa choïn, laø minh baïch. Laõo Taêng chaúng ôû Tuyeát Ñaäu ñeå khôûi baûo cho ñöôïc soáng. Neáu bieát trong minh baïch, caùc ngöôi laïi tieác giöõ chaêng?” Coù ñöôïc möôøi phaàn minh baïch, sau naøy oâng töï roõ bieát vò Taêng ñöùng ra hoûi: “Ñaõ chaúng ôû trong minh baïch laáy vaäy. Taïi sao? Ñaâu chaúng thaáy noùi: "Muoán thì tieác giöõ caùi gì?” Trieäu Chaâu baûo: “Ta cuõng ñöôïc thaân thieát, chôù ñem caâu hoûi ra hoûi." Theá neân chaúng bieát.” Vò Taêng noùi: “Hoøa Thöôïng ñaõ chaúng "Ngay hieân treo troáng."—In Zen, the term bieát, vì sao chaúng ôû trong minh baïch?” Trieäu Chaâu indicates that the Buddha-nature is the real truth noùi: “Hoûi thì ñöôïc. Leã baùi xong lui ra.” Haønh giaû of things, it is as deep as an ocean, and as stable tu Thieàn neân thaáy neáu nhaèm treân ngoân cuù tìm thì as a mountain. According to the Pi-Yen-Lu, vò Taêng naøy laø kinh thieân ñoäng ñòa. Neáu chaúng ôû example 57, one day, Zen master Chao-Chou treân ngoân cuù laïi laøm sao? Laïi tham ba möôi naêm. entered the hall to address the monks: “Attaining Caây choát cöûa naøy phaûi xoay ñöôïc môùi mong nhoå the Way is not difficult, just disdain choosing. As raâu coïp. Phaûi laø coù boån phaän thuû ñoaïn môùi ñöôïc. soon as words are present there is choosing, there Vò Taêng naøy chaúng ngaïi nguy vong, daùm nhoå raâu is understanding. It’s not to be found in coïp, noùi raèng: "Vaãn coøn giaûn traïch." Trieäu Chaâu understanding. Is understanding the thing you nhaèm mieäng lieán bít, noùi: "Keû tôù nhaø ruoäng, choã uphold and sustain?” A monk asked: “Since it is naøo laø giaûn traïch?" Neáu hoûi ñeán keû khaùc lieàn thaáy not found in understanding, what is to be upheld tay chaân roái loaïn, ñaâu ngôø laõo naøy laø baäc taùc gia, and sustained?” Chao-Chou said: “I don’t know.”

The monk said: “Since the master doesn’t know ultimate path has no difficulties" is something what it is, how can you say it isn’t within superiro people use, yet this monk dared to talk in understanding?” Chao-Chou said: “Ask and you this way. Chao Chou did not let him go; he have an answer, then bow and withdraw.” Zen immediately said, "Stupid oaf! Where is the practitioners should see that if you look to the picking and choosing?" Isn't this a fierce wind, an words, then this monk does after all startle heaven iron pillar? "Picking, choosing - a cloth drum and shake the earth. If it is not in the words, then under the eaves." At the end Hsueh Tou picks this what? You must be able to turn this little key up to bring you to life. If you recognize it clearly, before it will open. To grab the tiger's whiskers, then you are carrying the whole thing yourself/ you must be able to do it on your own abilities. What's the reason? Haven't you heard it said that Heedless of the mortal danger, this monk dared to if you want to attain intimate understanding, don't grab the tiger's whiskers, so he said, "This is still use a question to ask. That is why "the loth drum picking and choosing." Chao-Chou immediately under the eaves." blocked off his mouth by saying, "Stupid oaf! Töi

Haønh: See Töï Lôïi. Where is the picking and choosing?" If the monk Töï Haønh Hoùa Tha: Töï duïng coâng tu haønh ñeå sau had asked someone else, he would have seen him ñoù hoùa ñoä ngöôøi khaùc—To discipline and to flustered and confused. But what could he do perform onself in order to convert or transform about this old fellow who was an adept? Chao- others. Chou moved where it was impossible to move, 1) Töï caûi thieän (tu haønh) laáy mình vôùi muïc ñích turned around where it was impossible to turn laøm lôïi ích cho ngöôøi khaùc: To improve around. If you can penetrate all evil and oneself for the purpose of improving or poisonous words and phrases, even down to a benefiting others. thousand differences and ten thousand forms, then 2) Töï lôïi lôïi tha vaø töø bi khoâng ngaèn meù laø giaùo all conventional fabrications will be the excellent thuyeát chính cuûa tröôøng phaùi Ñaïi Thöøa: Self-flavor of purified ghee. If you can get to where benefiting for the benefit of others, unlimited you touch reality, then you will see Chao-Chou's altruism and pity being the theory of naked heart in its entirety. "Stupid oaf" is a Mahayana. country expression of the people of Fu Chou, to 3) “Töï lôïi lôïi tha” laø tính chaát thieát yeáu trong tu revile people for being without intelligence. taäp cuûa moät vò Boà Taùt, laøm lôïi mình, laøm lôïi When the monk said, "This is still picking and ngöôøi, hay töï mình tu taäp trong khuoân khoå nhaø choosing," Chao-Chou said, "Stupid oaf! Where is Phaät ñeå cöùu ñoä ngöôøi khaùc. Tieåu Thöøa coi the picking and choosing?" The eye of teachers of vieäc töï lôïi, töï ñoä laø chính yeáu; trong khi Boà our school must be thus, like the golden winged Taùt Ñaïi Thöøa thì haønh Boà Taùt Ñaïo vò tha laø Garuda bird parting the ocean waters to seize a thieát yeáu, töï tieán tu, roài giuùp ngöôøi tieán tu: dragon directly and swallow it. Zen master Hsueh “Self profit profit others,” the essential nature Tou has a verse: and work of a Bodhisattva, to benefit himself "Deep as the ocean, firm as a mountain. and benefit others, or himself press forward in A mosquito sports in the fierce wind of the sky, the Buddhist life in order to carry others An ant tries to shake an iron pillar. forward. Hinayana is considered to be self- Picking, choosing advancement, self-salvation by works or A cloth drum under the eaves." discipline; Bodhisattva Buddhism as saving Hsueh Tou explains Chao-Chou's two lines in the oneself in order to save others, or making case by saying, "Deep as the ocean, firm as a progress and helping others to progress, mountain." The monk said, "This is picking and Bodhisattvism (Bodhisattva-yana) being choosing," so Hsueh Tou says that this monk is essentially altruistic. just like a mosquito playing in a gale, like an ant Töï Haïnh Maõn Tuùc: Perfection of one’s work. trying to shake an iron pillar. Hsueh Tou praises Töï Haïnh Maõn Tuùc Taâm: Ñaây laø moät trong möôøi this monk's great bravery. Why? This "the taâm kim cang ñöôïc moät vò Boà Taùt phaùt trieån qua tu

taäp—Mind of perfection of one’s work; this is one samadhi—See Töï Thoï Duïng Tam Muoäi. of the ten characteristics of the “diamond heart” Töï Kieåm Soaùt: Samyama (skt)—Kieåm soaùt giaùc as developed by a Bodhisattva—See Thaäp Kim quan—Self-control—Control of the senses. Cang Taâm. Töï Kyû: Jiko (jap)—Self. Töï Hieän Löôïng: Pratyaksabhasa (skt)—Töï hieän Töï Kyû Chuû Nhaân Coâng: Töï mình phaûi laø oâng chuû löôïng laø do söï khôûi daäy caùi taâm phaân bieät cho cuûa

chính mình. Trong thieàn, haønh giaû neân quay raèng vaïn höõu laø thaät, thí duï nhö caùi bình caùi aùo laø veà tìm Phaät taùnh ngay chính mình, chöù ñöøng chaïy caùi bình caùi aùo, chöù khoâng phaûi do töù ñaïi hôïp ñoâng chaïy taây tìm kieám beân ngoaøi—We should be thaønh—A syllogism assuming that all things are our own boss. In Zen, to find the Buddha-nature, real, i.e. a vase or garment is real, and not made practitioners should turn back into themselves, not up of certain elements. going east and west to find it from outside. Töï Hieäu: Teân cuûa töï vieän—Name of a monastery. Töï Laïc: Haïnh phuùc hay söï an laïc cuûa chính Töï Hoùa: To improve oneself. mình—Self-success—Happiness of oneself. Töï Hoaïi: Self-destruction. Töï Lam: Temple superintendent—Vò sö troâng coi Töï Hoan Hyû: Self-delight. moïi thöù trong töï vieän. Töï Hoå Boân Sôn Nhö Long Ñaéc Thuûy: Haønh giaû Töï Laõnh: Ñaát ñai cuûa töï vieän bao goàm ruoäng naøo muoán chöùng ngoä vieäc lôùn sanh töû phaûi duïng vöôøn vaø nuùi röøng do thí chuû cuùng döôøng—Lands coâng tu taäp, cuõng gioáng nhö coïp phaûi vaøo nuùi, chöù of a monastery, including rice fields, fruit- boû röøng thì khoâng phaùt huy ñöôïc; hoaëc giaû cuõng gardens, forests and and mountains offered by the nhö roàng gaëp nöôùc vaäy—Practitioners who want donators. to attain a realization of great thing in birth and Töï Laäp Toâng: Doøng phaùi sai laïc, toâng chi trong death, should try their best to cultivate as a tiger ba chi cuûa nhaân minh, coù chín loãi. Toâng chi naøo goes into a mountain or a dragon gets its water. phaïm phaûi moät trong chín loãi treân thì goïi laø “Töï Töï Hoài: Teân cuûa moät vò Thieàn sö Trung Hoa, Laäp Toâng”—A fallacious proposition; containing thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø Toáng (960- any one of the nine fallacies connected with the 1279)—Name of a Chinese Zen master of the Lin- thesis, or pratijna, of the syllogism. chi Sect, who lived in the Sung dynasty. Töï Lieãu Haùn: A self-benefiting person—A self- Töï Höõu: Svayambhuva (skt)—Self-existing One. profit person—Trong Thieàn, thuaät ngöõ aùm chæ moät Töï Höõu Giôùi: Self-immanent discipline—Giôùi töï ngöôøi luoân baän roän vôùi nhöõng nhu caàu tu haønh giaûi höõu—Giôùi töï höõu laø moät loaïi truyeàn giôùi ñaëc bieät thoaùt cho chính mình. Noùi caùch khaùc, ñaây laø ngöôøi ñöôïc vò thaày ñeà nghò. Theo giaùo thuyeát Phaùp Hoa chæ xem lôïi ích giaûi thoaùt cuûa mình laø treân heát vaø thì taát caû caùc giôùi luaät ñeàu coù saún trong taâm chöù khoâng ñeå yù gì ñeán söï giaûi thoaùt cuûa ngöôøi khaùc — khoâng phaûi laø saûn phaåm cuûa moät noã löïc ñaëc bieät In Zen, the term implies a person who is naoø ñoù. Cuõng theo toâng Thieân Thai, Truyeàn Giaùo preoccupied with egoistic needs, especially in the Ñaïi Sö ñeà nghò moät loái thoï giôùi lyù töôûng. Ngaøi goïi cultivation for liberation. In other words, this is the ñoù laø leã thoï giôùi “Vieân Ñoán.” Leã thoï giôùi naøy chæ person who has excessive regard for one’s own daønh rieâng cho caùc vò Boà Taùt maø thoâi—A self- interests in emancipation and does not care about immanent discipline is a special kind of ordination the emancipation of others. which is proposed by a master. According to Lotus Töï Lieäu: To estimate one's strength—To manage doctrine, all the morals of discipline are originally by oneself. immanent in one’s own mind and not the products Töï Lo Lieäu Laáy: To make one’s own effort of a special effort. In T’ien-T’ai School,

self- (without the help from others)—To manage in the immanent discipline. Also according to T'ien-T'ai best way possible. School, self-immanent discipline, an ideal Töi Loaïi Nhaân Quaû: Cause and effect of the same ordination, was proposed by Dengyo Daishi. He order. called it the "Round and Abrupt" ordination. It is Töi Lôïi: Atmahitam (skt)—Self-benefiting— purely for Bodhisattvas only. Personal advantage or profit—Self-profit Töi Hyû Tam Muoäi: Jijuyo (jap)—Self-joyous (benefit)—Beneficial to oneself—Preoccupation

with egoistic needs—To have excessive regard Töi Luaän: Preface—Foreword. for one's own interests. Töi Löïc: Jiriki (skt)—Self-power (self-reliance)— Töi Lôïi Lôïi Tha: Benefits to self and others— One's own power or strength, merit, intelligence, Kieâm Lôïi—Laøm lôïi ích cho mình vaø cho ngöôøi. discrimination—Self-reliance—Coá gaéng ñaït tôùi 1) Töi caûi thieän (tu haønh) laáy mình vôùi muïc ñích giaùc ngoä baèng chính khaû naêng tu taäp cuûa mình, laøm lôïi ích cho ngöôøi khaùc—To improve chöù khoâng leä thuoäc vaøo loøng töø bi cuûa chö Phaät vaø oneself for the purpose of improving or chö Boà Taùt. Giaùc ngoä baèng chính khaû naêng tu taäp benefiting others. cuûa mình, chöù khoâng leä thuoäc vaøo loøng töø bi cuûa 2) Töi lôïi lôïi tha vaø töø bi khoâng ngaèn meù laø giaùo chö Phaät vaø chö Boà Taùt. Theo Trí Giaû vaø Thieân thuyeát chính cuûa tröôøng phaùi Ñaïi Thöøa —Self- Nhö Ñaïi Sö trong Tònh Ñoä Thaäp Nghi Hoaëc Vaán benefiting for the benefit of others, unlimited Luaän, ñaây laø moät trong hai loaïi löïc cho haøng phaøm altruism and pity being the theory of phu. Veà töi löïc, haøng cuï phöôïc phaøm phu ôû theá giôùi Mahayana. naày tuy coù ñoâi chuùt tu haønh, thaät ra chöa coù theå 3) "Töi lôïi lôïi tha" laø tính chaát thieát yeáu trong tu sanh veà Tònh Ñoä vaø chöa xöùng ñaùng ñöôïc ôû Tònh taäp cuûa moät vò Boà Taùt, laøm lôïi mình, laøm lôïi Ñoä. Kinh Anh Laïc noùi: "Töø ñòa vò cuï phöôïc phaøm ngöôøi, hay töi mình tu taäp trong khuoân khoå nhaø phu chöa bieát Tam Baûo vaø nhaân quaû thieän aùc, Phaät ñeå cöùu ñoä ngöôøi khaùc. Tieåu Thöøa coi tröôùc tieân môùi phaùt taâm Boà Ñeà phaûi laáy tín laøm vieäc töi lôïi, töi ñoä laø chính yeáu; trong khi Boà goác, ñeán khi vaøo ñaïo Phaät laïi laáy giôùi laøm neàn Taùt Ñaïi Thöøa thì haønh Boà Taùt Ñaïo vò tha laø taûng. Haïng phaøm phu naày khi môùi thoï Boà Taùt giôùi, thieát yeáu, töi tieán tu, roài giuùp ngöôøi tieán tu—neáu moãi ñôøi cöù tieáp tuïc giöõ giôùi nhö theá khoâng cho "Self profit profit others," the essential nature khuyeát phaïm, traûi qua ba kieáp môùi ñeán ñòa vò sô and work of a Bodhisattva, to benefit himself phaùt taâm truï. Laïi cöù nhö theá maø tu thaäp tín, thaäp and benefit others, or himself press forward in ba la maät cuøng voâ löôïng haïnh nguyeän, noái nhau the Buddhist life in order to carry others khoâng giaùn ñoaïn, maõn moät vaïn kieáp môùi ñeán ngoâi forward. Hinayana is considered to be self- ñeä luïc Chaùnh Taâm truï. Khi tieán leân ñeä thaát Baát advancement, self-salvation by works or Thoái truï töùc laø ñaõ vaøo chuûng taùnh vò, nhöng ñòa vò discipline; Bodhisattva Buddhism as saving naày cuõng chöa ñöôïc sanh veà Tònh Ñoä. Theo nhöõng oneself in order to save others, or making nhaùnh Phaät giaùo khaùc, nhö thieàn, tin vaøo khaû naêng progress and helping others to progress, thöïc hieän ñaïi giaùc vaø ñaït tôùi söï giaûi thoaùt baèng Bodhisattvism being essentially

altruistic. nhöõng noã löïc cuûa chính mình, töùc laø baèng söï thöïc Töï Lôïi, Lôïi Tha, Giaùc Haïnh Vieân Maõn: For haønh thieàn ñònh thöôøng xuyeân. Ñeán moät giai ñoaïn perfecting of the self, for perfecting others (Self- saâu hôn, thieàn laïi nhaán maïnh raèng taát caû caùc söï perfect perfect others) and the attaining of vaät vaø caùc thöïc theå ngay töø ñaàu ñaõ ñöôïc phuù cho Buddhahood—To benefit oneself, to benefit baûn tính Phaät gioáng nhau. Theo quan ñieåm naày, söï others, and attaining of Buddhahood. ñoái laäp giöõa töï löïc vaø tha löïc hieän leân nhö moät thöù Töï Luaân: Töø chöõ “Luaân” maø chuyeån vaø sanh ra gì thuaàn tuùy giaû taïo, khoâng coù giaù trò vöõng vaøng caùc chöõ khaùc, trong Maät toâng, ñaët bieät laø chöõ nöõa. Noù chæ laø söï khaùc nhau trong caùch thöïc haønh “Luaân” theo chöõ Phaïn bao haøm naêm daáu ñaát, toân giaùo. Roõ raøng töï löïc luoân caàn ñeå hoã trôï ngay nöôùc, löûa, gioù, vaø hö khoâng—The wheel, rotation, caû cho nhöõng ngöôøi tin vaøo tha löïc. Theâm vaøo ñoù, or interchange of words for esoteric purposes, "noã löïc caù nhaân" trong "töï löïc" bao giôø cuõng chæ laø especially the five Sanskrit signs adopted for the söï bieåu hieän cuûa "söùc maïnh ngöôøi khaùc" trong five elements, earth, water, fire, air, and space. chính baûn thaân mình—The attempt to attain Töï Luaân Quaùn: Trong Maät toâng, “Töï Luaân Quaùn” enlightenment through one’s own efforts rather nghóa laø quaùn treân naêm thöù: ñaát, nöôùc, löûa, gioù, vaø than by relying upon the compassion of the hö khoâng—In the Tantric Buddhism, Buddhas and Bodhisattvas. One’s own power, contemplation of the self-wheel means merit, intelligence, discrimination. The attempt to contemplating on the five elements: earth, water, attain enlightenment through one’s own efforts fire, air, and space. rather than by relying upon the compassion of the

Buddhas and Bodhisattvas. According to Masters Töï Löïc Tha Löïc: Söùc maïnh cuûa chính mình vaø Chih-I and T’ien-Ju in the Pure Land Buddhism, söùc maïnh cuûa ngöôøi khaùc—Self-power (self- this is one of the two kinds of power for ordinary reliance) and power of another (external people. As far as self-power is concerned, while power)—See Töï Löïc and Tha Löïc. the ordinary beings of this world, totally bound by Töï Löïc Toâng: Toâng phaùi cuûa nhöõng ngöôøi tu haønh their attachments and afflictions, may have some giaûi thoaùt baèng söùc löïc cuûa chính mình—Those level of cultivation, in reality, they still cannot be who seek salvation by works, or by their own reborn in the Pure Land nor deserve to reside strength. there. The Peace and Bliss Collections states: Töï Maïn Ñoà La: See Phaùp Maïn Ñaø La. “Those who first develop the Bodhi Mind, starting Töï Mang Gaùnh Naëng Cuûa Chính Mình: Carry from the level of completely fettered ordinary our own stuff—Maurine Stuart vieát trong quyeån people ignorant of the Three Treasures and the 'AÂm Thanh Vi Teá': "Toâi coù ñoïc ñöôïc moät caâu Law of cause and Effect, should base themselves chuyeän keå veà moät vò Taêng ñang xin vaøo tu taäp initially on faith. Next, when they have embarked trong moät thieàn vieän. Trong luùc ñang ngoài tröôùc upon the Bodhi path, the precepts should serve as coång, oâng ta chôït nhaän thaáy moät ngöôøi vaùc ñoà their foundation. If these ordinary people accept naëng ñang nhoïc nhaèn leo ngöôïc doác. OÂng ta nhaûy the Bodhisattva precepts and continue to uphold ra khoûi choã

ñang ngoài, tieáp laáy gaùnh naëng cho them unfailingly and without interruption for three ngöôøi kia, vaø ngay laäp töùc vò truï trì cuûa thieàn vieän kalpas, they will reach the First Abode of toáng xuaát oâng ta ra khoûi cöûa. Nhö theá khoâng phaûi Bodhisattvahood. If they pursue their cultivation laø khoâng coù loøng töø bi laém sao? Caâu chuyeän naøy in this manner through the Ten Paramitas as well daïy raèng moãi ngöôøi chuùng ta phaûi töï mang laáy as countless vows and practices, one after another gaùnh naëng cuûa chính mình, vaø nhôø ñoù, lôùn leân, hoïc without interruption, at the end of ten thousand ñöôïc nhieàu baøi hoïc vaø ñaït ñeán ñoä thuaàn thuïc. Khi kalpas they will reach the Sixth Abode of ngoài tröôùc cöûa, neáu ñaõ ñaït ñeán ñoä thuaàn thuïc, Bodhisattvahood. Should they continue still chuùng ta bieát luùc naøo laø luùc chuùng ta dang tay ra further, they will reach the Seventh Abode or giuùp ñôõ, vaø luùc naøo laø luùc ñeå cho ngöôøi kia töï Non-Retrogression. They will then have entered mang vaùc gaùnh naëng vaø töï laøm coâng vieäc cuûa the stage of the ‘Seed of Buddhahood,’ i.e., they chính mình. Chuùng ta coù maët treân ñôøi naøy laø ñeå are assured of eventual Buddhahood. However, giuùp ñôõ laãn nhau, khoâng phaûi ñeå chen vaøo chuyeän even then, they still cannot achieve rebirth in the cuûa ngöôøi khaùc vaø röôùc laáy noãi ñau ñôùn hoaëc gaùnh Pure Land. Other Buddhist schools of Buddhism, naëng cuûa ngöôøi khaùc. Chuùng ta caûm nhaän noãi ñau such as Zen, place the emphasis on the ability to cuûa nhau, vì chuùng ta coù chung moät hình haøi vaø actualize enlightenment and achieve liberation taâm thöùc, nhöng chuùng ta phaûi ñeå cho moãi ngöôøi through one's own efforts, i.e., through meditative chuùng ta traûi qua kinh nghieäm cuûa mình, vaø ñoùng training. On a deeper level, as is stressed in Zen, goùp theo caùch cuûa rieâng chuùng ta."—Maurine every sentient being and thing from the very Stuart wrote in Subtle Sound: "I read a story about beginning is endowed with Buddha-nature. From a monk who applied for acceptance to a this point of view, the opposition of "self-power" monastery. While sitting in front of the monastery and "other power" must be regarded as an gate, he saw somebody coming up the road with a artificial one, which, though indicating a differing big package. He jumped up from his place by the emphasis in religious practice, is ultimately not gate and rushed down to take the package from valid. Obviously, "self power" is always needed that person, and the abbot of the monastery (necessary) in order to open oneself to the expelled him on the post. Does that seem liberating power of supposed "other power". In uncompassionate? This is a story to tell us that we addition, the practitioner's "own effort" on a "self must each carry our own stuff, and grow and learn power" path is nothing other than a manifestation from it, and ripen. When we are sitting at the gate, of the "power of the other." if we a re ripe, we will know when to offer help Töï Löïc Giaùo: See Töï Löïc Toâng. and when to allow the person to carry his or her

own burden, do his or her own work. We are here the being. to help one another, to support one another, but 3) Do töï ngaõ, ta töôûng tri töï ngaõ: By self, I not to interfere, and not to take on someone else's perceive self. pain or burden. We feel one another's pain, since 4) Do töï ngaõ, ta töôûng tri khoâng coù töï ngaõ: By we are of one body, one

mind, but we must allow self, I perceive no-self. each other our own experience, and contribute in 5) Do khoâng coù töi ngaõ, ta töôûng tri töi ngaõ: By our own way." no-self, I perceive self. Töi Maãu: Maãu töi Phaïn ngöõ goàm 42, 47, hay 50 6) Chính töi ngaõ naøy cuûa ta noùi, caûm thaáy, thoï chöõ—The Sanskrit alphabet of 42, 47, or 50 laõnh nôi naøy nôi kia quaû baùo thieän aùc, chính letters. töi ngaõ naøy cuûa ta thöôøng haèng, kieân coá, Töi Maãu Bieåu: Quyeån saùch ghi laïi caùch thöùc vaø tröôøng cöûu, baát bieán, toàn taïi vónh vieãn. Ñaây laø quy phaïm cuûa maãu töi Phaïn—A book deals with quan ñieåm cuûa caùc vò thöôøng kieán, chuû tröông alphabet. töi ngaõ naøy chòu nghieäp quaû thieän aùc trong Töi Minh: Teân cuûa moät vò danh Taêng Trung Hoa caûnh giôùi, sinh thuù, thai loaïi naøy hay khaùc. soáng vaøo thôøi nhaø Thanh (1644-1912)—Name of a Ngaõ naøy laø thöùc maø caùc vò aáy xem nhö thöôøng Chinese famous monk who lived in the Ch'ing haèng, vónh cöûu, baát bieán, nhö theá giôùi, maët dynasty in China. trôøi, maët traêng, quaû ñaát, vaân vaân: It is this self Töi Minh Chaân Lyù: Obvious truth—Self-evident for me that speaks, that feels, that truth. experiences now here and now there the Töi Moân: Cöûa cuûa töi vieän—Gate of a monastery. fruits of good and bad deeds, it is this self for Töi Naêng Phaù: Phaùp cuûa Nhaân Minh muoán baùc boû me that is permanent, stable, eternal, laäp nghóa cuûa ngöôøi khaùc maø laäp ra löôïng cuûa toâng unchanging, remaining the same forever. This chi; löôïng ñoù neáu phaïm vaøo moät trong ba möôi ba is the belief of the eternalsits who hold that loãi lieân heä ñeán toâng, nhaân, duï, thì goïi laø “Töi Naêng this self undergoes the fruits of lovely or Phaù”—A fallacious counter-proposition; wicked actions in this or that born, abode, containing one of the thirty-three fallacies class of womb. This self is that consciousness connected with the thesis (pratijna—toâng), reason that they hold as permanent, eternal, (hetu—nhaân), or example (udaharana—duï). unchanging as the world, the sun, the moon, Töi Ngaõ: Individual self—Caù ngaõ—Caùi ngaõ cuûa the earth, etc. chính mình: The ego of self—Caùi ngaõ hieån hieän: Töi Ngaõ Meâ Laàm: Ego delusion—Ñaïo Phaät cho Apparent self. raèng Giaû Ngaõ laø söi hoøa hôïp cuûa nguõ uaån, chöù Töi Ngaõ Kyõ Luaät: Töi kheùp mình vaøo kyõ luaät— khoâng coù thöïc theå (voâ thöôøng, vaø voâ ngaõ). Töi ngaõ Personal discipline—Self-discipline. laø caùi gì? Laøm sao maø töi ngaõ cuûa ngöôøi naøy laïi coù Töi Ngaõ Luïc Taø Kieán: Saùu taø kieán veà töi ngaõ— theå lôùn hôn töi ngaõ cuûa ngöôøi khaùc? Vaø taïi sao con Theo Kinh Trung Boä, coù saùu loaïi taø kieán veà töi ngöôøi laïi quaù deã daøng chaáp nhaän vaø khoâng caûm nga—According to the Majjhima Nikaya, there thaáy aân haän gì khi töi xem mình coù caùi töi ngaõ vaø are six wrong views on the “self”õ. thaäm chí coøn tuyeân boá ra ñieàu naøy nöõa? Töø "töi 1) Ta coù töi ngaõ. Ñaây laø quan ñieåm cuûa ngoaïi ngaõ" laø moät trong nhöõng töø ngöõ La Tinh coù veû nhö ñaïo thöôøng kieán, chuû tröông töi ngaõ thöôøng ñaõ rôi xuoáng chuùng ta töø treân cao ñoä vaø laøm cho hieän höõu trong moïi thôøi gian: I have a self chuùng ta choaùng vaùng. Coù moät thôøi "töi ngaõ" chæ coù (there is a self for me). This is the view of the nghóa bình thöôøng laø "caùi toâi." Tuy vaäy, neáu noùi externalists who hold that the self exists "toâi coù caùi toâi lôùn" hay "anh ta coù caùi toâi yeáu" thì permanently through all time. khoâng coù

nghóa gì caû. Nhö vaäy "toâi" laø gì? Chuùng 2) Ta khoâng coù töï ngaõ. Ñaây laø quan ñieåm cuûa ta nhaän noù nhö moät aân hueä, cho pheùp noù löôùt qua caùc vò ñoaïn kieán, chuû tröông söï ñoaïn dieät töï löôõi mình raát thöôøng xuyeân maø khoâng do döï ngaï i ngaõ cuûa loaøi höõu tình: I have no self (there is nguøng gì caû. Tuy nhieân, ñoái vôùi haønh giaû tu Thieàn, not a self for me). This is the view of chuùng ta ñaëc bieät chuù taâm ñeán noù moät caùch ñaëc annihilationists who hold to the destruction of bieät sau moät thôøi gian tu taäp thieàn ñònh. Vôùi vaøi

hoâm tónh löï vôùi taâm hoàn bình laëng, vaø baây giôø "caùi kill others, or even themselves, in its defense. "I" toâi" ñeán laáp ñaày vaøo caùc cuoäc ñaøm thoaïi cuûa is one of the most mysterious words and one of chuùng ta. Ñeå kinh nghieäm söùc maïnh cuûa "caùi toâi" the most expensive. But the question "Who am I?" aáy, chuùng ta coù theå taäp daønh moät vaøi giôø hoaëc moät is one of the most important koans for Zen ngaøy söû duïng töø "toâi" caøng ít caøng toát, thaäm chí practitioners. In Hakuin's Zazen wasan, Zen khoâng duøng ñeán noù caøng toát. Mình caûm thaá y nhö master Hakuin says that the cause of our sorrow is mình ñang töø boû moät söï nghieän ngaäp naøo ñoù. Haønh ego delusion because we are taking something for giaû tu Thieàn neân luoân nhôù raèng caùi toâi noù nguy granted and so we think we are poor, but we are hieåm ñoái vôùi ngöôøi bình thöôøng ñeán ñoä hoï saün rich. The ego delusion of spiritual poverty, the saøng gieát haïi laãn nhau, thaäm chí huûy hoaïi baûn delusion that I is something very important rather thaân, ñeå baûo veä söï toàn taïi cuûa noù. Nhöng vaán ñeà than all that there is. Why settle just for something "Ta laø ai?" laïi laø moät trong nhöõng coâng aùn quan unclear and by doing that we completely lose the troïng ñoái vôùi haønh giaû tu Thieàn. Trong Baïch AÅn best treasure. Thieàn Toïa Tuïng, Thieàn sö Baïch AÅn noùi raèng Töï Ngaõ Ngoaïi Ñaïo: Loái khoå haïnh töï giaûm aên nguyeân nhaân cuûa ñôøi soáng voâ minh vaø khoå ñau laø uoáng hoaëc nhòn ñoùi cuûa ngoaïi ñaïo—Self- voïng töôûng sai laàm veà töï ngaõ bôûi vì chuùng ta ñang starvation. ñoùn nhaän moät thöù gì ñoù maø chuùng ta chöa hieåu roõ Töï Nghieäp Töï Ñaéc: See Töï Taùc Töï Thoï. veà noù, töø ñoù chuùng ta cho raèng mình ñang thieáu Töï Ngoä: Svartha (skt)—Self-realization. thoán, trong khi thöïc ra mình voán coù moät kho taøng Töï Nguyeän Thoï Giôùi: Self-vow discipline— giaøu coù. AÛo töôûng veà töï ngaõ cuõng laø aûo töôûng veà Trong giôùi luaät chính thöùc, luùc thoï giôùi phaûi coù söï ngheøo tuùng veà taâm linh. AÛo töôûng raèng "toâi" laø moät vò Hoaø Thöôïng, moät vò Yeát Ma, vaø caùc vò cao caùi gì ñoù quan troïng hôn taát caû nhöõng gì ñang hieän Taêng toân chöùng khaùc. Leã thoï giôùi phaûi ñöôïc thöïc höõu. Taïi sao laïi theo ñuoåi moät muïc tieâu chöa roõ hieän qua giaùo hoäi Taêng Giaø. Khi ñieàu khoaûn trong raøng ñeå gaït boû ñi kho baùu voán coù cuûa mình— giôùi luaät ñöôïc ñoïc leân, ngöôøi thoï giôùi phaûi phaùt Buddhism believes that Ego is composed of the nguyeän vaâng giöõ baèng caùch laäp laïi giôùi boån maø five skandhas and hence not a permanent entity. mình vöaø thoï. Tuy nhieân, trong vaøi tröôøng hôïp, coù What is this ego? How can an ego be bigger in nhöõng nôi khoâng theå thoaû maõn nhöõng ñoøi hoûi toái one person than in another? And how can people thieåu cuûa moät leã thoï giôùi, ngöôøi ta coù theå thöïc

hieän so easily and without any sense of remorse view moät cuoäc töi theä nguyeän thoï giôùi. Theo Kinh Phaïm themselves as having a big ego and even proclaim Voõng Boà Taùt Giôùi, trong moät vaøi tröôøng hôïp ñaëc it? The word "ego" is one of those Latin words bieät, leã thoï giôùi töi nguyeän ñöôïc cho pheùp. Taïi that seems to have dropped on us from a great nhöõng nôi khoâng kieám ra minh sö truyeàn thoï, height and stunned us. Ego was once just an ngöôøi ta coù theå töi mình phaùt theä thoï giôùi. Ñaây laø ordinary word that meant "I." To say "I have a big kieåu thoï Boà Taùt Giôùi. Vaøo theá kyû thöù 13, Ñaïi Sö I" or "He has a weak I" does not make much Dueä Toân (1201-1290) khôûi daïy moät phong traøo sense. What is this word "I"? We take it so for “Thoï Giôùi Töi Nguyeän.” Ñaây laø moät hình thöùc caûi granted, allowing it to slip off the tongue without ñoåi cuûa Luaät Toâng neân ngöôøi ta goïi noù laø Taân hesitation and with great frequency. However, for Luaät Toâng—In the formal discipline, there should Zen practitioners, we become especially aware of be a private tutor, a ceremonial teacher, and some it after a period of practicing meditation. For other senior monks as witnesses. An ordination several days we have remained silent, and now it should be carried through by a Committee or an comes crowding into our conversations. To Order of Sangha. When the article of a experience its strength, it is a good exercise to disciplinary code is read, the recipient makes a spend a few hours or a day using the word "I" as vow of obeisance by repeating the code of sparingly as possible, or even not at all. One feels discipline. However, in some cases when such as if one is giving up some addiction. Zen formal requirement cannot be fulfilled, one is as practitioners should always remember that the the self-vow discipline. According to the Brahma- word "I" is so dangerous that ordinary people will Jala Sutra, in some special situations, self-vow

ordination is permitted. In some places, one Töi Nhieân Thaønh Töïu Chaân Ngoân: Arsagatha cannot obtain the proper instructor in discipline, (skt)—A Li Sa Keä—Natural fulfilment mantra. one can accept the precepts by self-vow. This is a Töi Nhieân Thaønh Phaät Ñaïo: Svayambhuvah kind of Bodhisattva Ordination. In Japan in the (skt)—Thaønh Phaät baèng töi löïc—To become thirteenth century, Eison Daishi taught a new Buddha by one’s own power—Independent of movement of “self-vow discipline.” This was a Buddhahood—See Töi Nhieân Ngoä Ñaïo. reformed doctrine, called the Reformed or New Töi Nhieân Thaân: Svabha-vikakaya (skt)—Ngo bo Ritsu or Reformed Disciplinary School. nyid sku (tib)—Töi Taùnh Thaân—Töi taùnh cuûa Töi Nguyeän Töi Giaùc: Voluntarily. thaân—Self-nature body—Self-nature of the body. Töi Ngöõ Töông Vi: Svartha-viruddha (skt)— Töi Nhieân Trí: Trí töi nhieân—Trí baåm sanh chöù Manifest contradiction—Moät trong chín loãi cuûa khoâng do thaày daïy cuûa moät vò Phaät—Natural Minh Nhaân Toâng Phaùp (ví duï nhö noùi “Meï” ta laø wisdom—The intuitive, untaught or inborn “Thaïch Nöõ,” töùc laø ñaøn baø khoâng sinh nôû gioáng wisdom of a Buddha, untaught to him and outside nhö ñaù. Theá nhöng veà höõu phaùp thì laïi noùi laø “meï the causal nexus. ta” töùc laø ngöôøi ñaõ coù con. Vaäy maø ñoái vôùi naêng Töi Nhieân Töø: Loøng töø bi töi nhieân coù trong moät vò bieät thì laïi noùi laø “Thaïch Nöõ,” nhö vaäy coù söï maâu Boà Taùt, khoâng

do thaày daïy hay khoâng lieân heä ñeán thuaån giöõa höõu phaùp vaø naêng bieät)—A manifest baát cöù lyù do gì—Intuitive mercy possessed by a contradiction, one of the nine fallacies of a Bodhisattva, untaught and without causal nexus. proposition, i.e. “my mother is barren.” Töï Nhö Thieàn Sö: Teân cuûa moät vò Thieàn sö Töï Nhaân: Lyù do giaû laäp—Fallacious reason. Trung Hoa, thuoäc toâng Phaùp Nhaõn, soáng vaøo thôøi Töï Nhaän: Töï thuù nhaän laø mình ñaõ laøm vieäc gì—nhaø Toáng (960-1279)—Name of a Chinese Zen To acknowledge to have done something. master of the Fa-Yen Sect, who lived in the Sung Töï Nhieân: Svayambhu (skt)—Natural. dynasty. Töï Nhieân Hö Voâ Thaân: Töï Noäi Chöùng: Inner witness—See Töï Chöùng. 1) Phaùp Thaân Phaät: A Buddha’s spiritual or Töï Phaûn Tænh: A self-examination—A self- absolute body, his dharmakaya. turning about. 2) Nhöõng ngöôøi ñöôïc vaõng sanh Cöïc Laïc, “Töï Töï Phaùp: Phaùp cuûa ñeä töû noái nghieäp thaày, töø maø Nhieân Hö Thaân” cuûa hoï ñöôïc töùc thôøi vaø ñoäc thieàn toâng hay duøng—To succeed to the dharma, laäp sanh ra taïi ñoù—Those who are born in or methods, of the master, a term used by the Paradise, who are spontaneously and meditative school. independently produced there. Töï Phaân: Phaàn giôùi thieäu Kinh—The introduction Töï Nhieân Ngoaïi Ñaïo: Moät trong möôøi phaùi ngoaïi of a sutra. ñaïo, khöôùc töø lyù nhaân quaû cuûa nhaø Phaät vaø cho Töï Phuï Vaø Khinh Mieät: Self-exaltation and raèng vaïn phaùp xaõy ra moät caùch töï nhieân —One of disparaging others—Haønh giaû tu thieàn neân luoân the ten heretic sects which denies Buddhist cause nhôù raèng töï phuï vaø khinh mieät (khen mình cheâ and effect and holding that things happen ngöôøi) thuoäc veà ñaïo ma quaân thöù möôøi. Taát caû spontaneously. chuùng ta yù thöùc ñöôïc yeáu toá khoå ñau trong cuoäc Töï Nhieân Ngoä Ñaïo: Ngoä ñaïo baèng noäi trí chöù soáng. Ñau khoå coù maët ngay khi ñöôïc sanh ra, khoâng baèng giaùo phaùp beân ngoaøi; thaønh Phaät baèng trong cuoäc soáng, vaø luùc cheát. Nhöõng kinh nghieäm chính töï löïc cuûa mình nhö Phaät Thích Ca ngöôøi ñau khoå trong cuoäc soáng thöôøng khieán chuùng ta coù ñöôïc goïi laø Töï Nhieân Thích Ca—Enlightenment yù muoán vöôït thoaùt vaø soáng ñôøi giaûi thoaùt vaø an by the inner light, independent of external laïc. Trong khi tu taäp, cöùu caùnh caên baûn coù theå bò teaching; to become a Buddha by one’s own phaù hoaïi bôûi nhöõng hieäu quaû phuï cuûa chính vieäc tu power, i.e. Sakyamuni Buddha who is called taäp. Töï khen mình cheâ ngöôøi hay töï kieâu töï ñaïi Svayambhuvah. thöôøng taán coâng chuùng ta sau khi chuùng coù ñöôïc Töï Nhieân Nhi Nhieân: Chaéc chaén—Certainly. moät vaøi lôïi laïc naøo ñoù, coù leõ moät caûm giaùc raèng Töï Nhieân Phaùp Nhó: Luaät leä töï nhieân—In giôùi luaät cuûa mình hoaøn haûo, coù theå vì quaù töï tin accordance with the rule, naturally. neân chuùng ta nhìn moïi ngöôøi chung quanh roài töï

khen mình: “Ngöôøi kia chaúng giöõ giôùi luaät. Hoï Töï Quaùn Saùt: To reflect with one’s own khoâng ñöôïc trong saïch vaø thaùnh thieän nhö mình.” intelligence—Ngöôøi ta phaûi töï quaùn saùt baèng trí Neáu ñieàu naøy xaûy ra, chuùng ta ñaõ rôi vaøo laøm naïn cuûa mình chöù khoâng tuøy thuoäc vaøo ai—One must nhaân cho ñaïo ma quaân thöù möôøi. Töï khen mình reflect with one’s own

intelligence, not depending cheâ ngöôøi coù leõ laø loaïi ma quaân maïnh nhaát phaù upon another. huûy söï tieán boä cuûa chuùng ta. Thôøi Ñöùc Phaät coøn taïi Töï Quang Theå: Thaân theå töï chieáu ra aùnh saùng— theá, Ñeà Baø Ñaït Ña ñaõ coá gieát haïi Ñöùc Phaät. OÂng Self-luminous body. ñaõ quaù töï kieâu töï ñaïi vì moät soá thaàn thoâng ñaït Töï Quyeân Quyeân Tha: Töï haïi mình vaø haïi ngöôøi: ñöôïc cuûa mình qua thieàn ñònh. Khi haønh ñoäng sai To harm oneself and harm others—Töï haïi mình laàm, oâng ta khoâng coøn chaùnh nieäm, khoâng coøn gì cuõng laø haïi ngöôøi: To harm oneself is to harm baûo veä ñeå choáng laïi ma quaân. Khi chaùnh nieäm vaø others. chaùnh ñònh ñöôïc phaùt trieån toát, haønh giaû seõ phaùt Töï Quyeát: Self-determination—To determine khôûi trí tueä coù theå xuyeân qua nhieàu taàng khaùc (decide) by oneself. nhau cuûa baûn chaát thaät cuûa vaïn höõu. Ñaây cuõng laø Töï Sanh: Spontaneous—Töï sanh hay töï nhieân moät hình thöùc cuûa söï thaønh töïu, nhöng khoâng phaûi hieän höõu. Chuùng ma töï sanh hay hoùa sanh, ñoái laïi laø cöùu caùnh tu taäp cuûa haønh giaû—Zen vôùi Daï Xoa ñöôïc sanh ra bôûi cha meï —Self- practitioners should always remember that self- produced, or naturally existing. Demons born by exaltation and disparaging others belong to the transformation in contrast to the Yaksa who are tenth army of Mara. All of us have some born from parents. awareness of the fact of suffering. It is present in Töï Saùt: Quyeân sinh—Töï Taän—Töï vaän—Quyeân birth, in life and in death. Painful experiences in sinh—Immolation—Killing oneself—Suicide— life often lead us to want to overcome suffering Ñoái vôùi moät vò Tyø Kheo, quyeân sinh laø phaïm giôùi. and live in freedom and peace. In the course of Theo giaùo lyù nhaø Phaät, moät ngöôøi khoâng theå naøo our practice, this fundamental goal may be troán traùnh khoå ñau baèng töï keát lieãu ñôøi mình, cuõng undermined by certain by-products of the practice khoâng thoaùt khoûi luaân hoài sanh töû. Theo lôøi Phaät itself. Self-exaltation often attacks after some daïy, ñöôïc thaân ngöôøi laø khoù, cho neân töï keát lieãu gain in practice, perhaps a feeling of maturity in ñôøi mình laø töï phí ñi cô hoäi giaùc ngoä —For a monk our precepts. We might become quite cocky, to commit suicide is said to be against the looking around and saying, “look at that person. ordained rules. According to Buddhist doctrine, a They are not keeping the precepts. They are not man cannot avoid suffering by taking his life, nor as holy as I am, not as pure.” If this happens, we does he escape from the wheel of life by so doing. have fallen victim to the tenth army of mara. Self- According to the Buddha’s teaching, to obtain exaltation may be the most lethal of all. In the one’s life is difficult; therefore, taking one’s life is Buddha’s time, Devadatta tried to kill the Buddha. a waste of opportunity of enlightenment. He had grown proud of his psychic powers, his Töï Saéc: Saéc hieån hieän—Apparent form. attainments in concentration and his position as a Töï Sieâu (1327-1405): Teân cuûa moät vò danh Taêng disciple. Yet when subversive thoughts came, he Trieàu Tieân vaøo theá kyû thöù XIV—Name of a had no mindfulness, no defense against them. Korean famous monk who lived in the fourteenth When mindfulness and concentration are well- century. developed, the vipassana insight that penetrates Töï Sinh: Self-produced, or naturally existing. into the various levels of the

true nature of things Töi Taùc Töi Thoï: Theory of self-creation—Laøm ra will arise. This is also a form of achievement, but caùi gì thì thoï duïng caùi naáy. Moãi ngöôøi ñeàu phaûi it is not yet the end of the path. nhaän laõnh haäu quaû cuûa nghieäp do mình taïo ra. Töi Phuïng: Töi hoã trôï mình—Self-supporting. Phaät giaùo khoâng ñoàng yù coù caùi goïi laø toàn theå, cuõng Töi Phöôïc: Töi troùi mình—To tie oneself. khoâng coù caùi goïi laø ñaáng saùng taïo. Nhöng ñieàu Töi Phöông: Choã cuï theå—This concrete place. naøy khoâng coù nghóa laø taát caû sinh vaät vaø söï vaät Töi Quaùn Chieáu Lyù: Thought and study for khoâng hieän höõu. Chuùng khoâng theå hieän höõu vôùi enlightenment in regard to truth. moät baûn theå hay moät tinh theå thöôøng haèng nhö

ngöôøi ta thöôøng nghó, maø chuùng hieän höõu do giaûi thoaùt moân quan saùt khaép taát caû phaùp ñeàu töï nhöõng töông quan hay nhöõng taäp hôïp cuûa nhaân taïi—Who gained the door of liberation through quaû. Moïi söï hieän höõu, hoaëc caù nhaân hoaëc vaïn höõu, freely observing all things—See Ñaïi Töi Taïi Thieân ñeàu baét nguoàn töø nguyeân lyù nhaân quaû, vaø hieän höõu Vöông. trong söï phoái hôïp cuaû nhaân quaû. Taâ m ñieåm cuûa Töi Taïi Ñaúng Nhaân Toâng: Toâng phaùi thôø Thuû La hoaït ñoäng nhaân quaû laø taùc nghieäp rieâng cuûa moïi Thieân, taùm tay, ba maét, côõi boø. Ñaây laø moät trong caù theå, vaø taùc nghieäp seõ ñeå laïi naêng löïc tieàm aån möôøi saùu toâng phaùi ngoaïi ñaïo—Siva is cuûa noù quyeát ñònh söï hieän höõu keá tieáp. Theo ñoù, represented with eight arms, three eyes, sitting on quaù khöù hình thaønh hieän taïi, vaø hieän taïi hình thaønh a bull, one of the sixteen heretic sects. töông lai cuaû chuùng ta. Trong theá giôùi naøy, chuùng Töi Taïi Nhaân Phaät: See Töi Taïi Thanh Phaät. ta taïo taùc vaø bieán dòch nhö laø moät toaøn theå maø Töi Taïi Quang: Dispassionate Light. chuùng ta cöù tieán haønh maõi trong cuoäc soáng—As Töi Taïi Quang Minh Naêng Giaùc Ngoä Thieân one does one receives. Every man receives the Vöông: Independent Light Able to Enlighten— reward of his deed, creating his own karma. Moät trong möôøi Ñao Lôïi Thieân Vöông—See Ñao Buddhism does not agree with the existence of a Lôïi Thieân Vöông. so-called “self,” nor a so-called Creator. But this Töi Taïi Thanh Phaät: Isvaravana (skt)—Töi Taïi doesn’t mean that all beings and things do not Nhaân Phaät—Tranquilly Pure Voice Buddha. exist. They do not exist with a substratum or a Töi Taïi Thaønh Phaät: See Töi Taïi Thanh Phaät. permanent essence in them, as people often think, Töi Taïi Thaàn Löïc: Söùc maïnh thaàn dieäu cuûa söï töï but according to Buddhism beings and things do taïi—Spiritual power of non-impediment. exist as causal relatives or combinations. All Töi Taïi Thieân: Isvaradeva (skt)—Jizaiten (jap). becomings, either personal or universal, originate 1) Coõi trôøi Töi Taïi—King of the deva—God of from the principle of causation, and exist in causal freedom—God of Free Movement. combinations. The center of causation is one’s 2) Danh hieäu cuûa Ma Heâ Thuû La (Siva): A title own action, and the action will leave it latent of Siva, king of deva. energy which decides the ensuing existence. 3) Ñaïi Töi Taïi Thieân: Mahesvara (skt)—Moät Accordingly, our past forms our present, and the danh hieäu cuûa Boà Taùt Quaùn AÂm —A title present forms the future. In this world, we are applied to Kuan-Yin. continuously

creating and changing ourselves as a Töï Taïi Thieân Ngoaïi Ñaïo: Sivaites (skt)—Phaùi whole. Ma Heâ Thuû La ngoaïi ñaïo tin raèng coù moät vò Trôøi Töï Taùc Töï Tung: To act as one wishes. Töï Taïi (Ma heâ Thuû La Thieân) coù theå taïo hoaïi moïi Töï Taøi Chuû Boà Taùt: Phong Taøi Boà Taùt—Wealthy söï moïi vaät töø ngay treân thaân hình cuûa oâng ta, laáy Bodhisattva—Vò Boà Taùt giaøu veà giôùi ñöùc vaø ñaïo ñaàu laøm hö khoâng, laáy maét laøm maët trôøi maët traêng, haïnh trong tu taäp—A Bodhisattva who is wealthy laát thòt laøm ñaát, laáy nöôùc tieåu laøm soâng bieån, laáy in virtues and conducts of cultivation. maët laøm nuùi non, laáy hôi thôû laøm gioù, laáy söùc noùng Töï Taïi: Attahita (p)—Isvara (skt)—1) Nhö yù mình laøm löûa—One who ascribed creation and muoán: As one pleases, satisifed, content, self- destruction to Siva, and that all things from his control; 2) Tieán thoái töï do khoâng trôû ngaïi: Free, body, space his head, sun and moon his eyes, independent, freedom of action or resistance; 3) earth his body, rivers and seas his urine, Taâm khoâng bò raøng buoäc bôûi phieàn naõo: The mind mountains his faces, wind his breath, fire his heat, being free from delusion. and all living things the vermin on his body. Töï Taïi AÂm Vöông: Independent Sound, one of Töï Taïi Thieân ÖÙng Thaân: The body of a god the ten kings of yakshas—See Daï Xoa Vöông. from the Heaven of Self-Mastery—Theo Kinh Töï Taïi Boà Taùt: See Töï Taïi Thieân. Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn Theá Töï Taïi Danh Thieân Vöông: Heaven king of AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng thaân (moät Name of Freedom—King of the Teaching. trong ba möôi hai öùng thaân) cuûa ngaøi nhö sau: Neáu Töï Taïi Danh Xöng Quang Thieân Vöông: Light coù chuùng sanh muoán ñöôïc thaân Töï Taïi bay ñi chôi of the Name of Freedom—Vò Thieân Vöông ñöôïc möôøi phöông, toâi seõ hieän thaân Trôøi Töï Taïi noùi

phaùp, khieán hoï ñöôïc thaønh töïu—According to The baûn chaát cuûa hieän höõu khoâng phaûi nhö ngöôøi ngu Surangama Sutra, book Six, Avalokitesvara phaân bieät noù.” Vaïn höõu trong theá giôùi hieän töôïng Bodhisattva vowed in front of the Buddha about ñeàu khoâng thöôøng beàn, chæ hieän höõu taïm thôøi, chöù his appearance before sentient beings (one of the khoâng coù töï taùnh—Self-nature; another thirty-two response bodies) as follow: If living expression for the Buddha-nature that is beings wish to attain physical self-mastery and to immanent in everything existing and that is roam throughout the ten directions, I will appear experienced in self-realization. Original nature, before them in the body of a god from the contrasted to supreme spirit or purusha. Original Heaven of Self-Mastery and speak Dharma for nature is always pure in its original essence. Self- them, enabling them to accomplish their wish— nature, that which constitutes the essential nature See Tam Thaäp Nhò ÖÙng Thaân. of a thing. In the Lankavatara Sutra, the Buddha Töï Taïi Thieân Vöông: Vasavattati-deva-raja (p)— told Mahamati: “Oh Mahamati, the nature of Vasavartana-deva-raja (skt)—King of the deva of existence is not as it is discriminated by the Free Movement. ignorant.” Things in the phenomenal world are Töï Taïi Traàm Tænh: The rest with equanimity. transient, momentary, and without duration; hence Töï Taïi Trí Hueä Traøng Thieân Vöông: they have no self-nature. Also according to The

Independent Wisdom Banner—Moät trong möôøi Lankavatara Sutra, there are seven types of self- Quaûng Quaû Thieân Vöông—See Quaûng Quaû Thieân nature. Vöông. Töï Taùnh Baát Hö: Self-nature is not Töï Taïi Trì: Isadhara (skt)— Trì Truïc—Y Sa Ñaø nothingness—Theo truyeàn thoáng Thieân Thai toâng, La—See Trì Truïc Sôn. töï taùnh baát hö laø chaân lyù chaúng phaûi laø troáng Töï Taïi Ung Dung: Thong dong töï taïi—Free and khoâng cuõng chaúng coù ñònh taùnh, nhöng ñoàng thôøi easy. laø Khoâng vaø Giaû—According to the T'ien T'ai Töï Taïi Vöông: Vikurvita-raja (skt)—King with tradition, this truth refers to reality which is power of non-impediment—Tieáng toân xöng Ñöùc neither nothingness nor substantial Being; it is Ñaïi Nhaät Nhö Lai—A title of Vairocana. simultaneously empty and conventionally Töï Taïi Vöông Boà Taùt: The Bodhisattva of existent. Sovereign Comfort. Töï Taùnh Boån Lai Thanh Tònh: Töï taùnh nguyeân Töï Taïi Vöông Phaät: Vikurvita-raja-buddha thuûy laø thanh khieát—Fundamental nature is (skt)—World-Sovereign King Buddha—Theá originally pure. Nhieâu Vöông—Vò Phaät maø Phaät A Di Ñaø trong Töï Taùnh Di Ñaø: Self-nature Amitabha—Mind- tieàn kieáp ñaõ xuaát gia toøng tu vaø theä nguyeän 48 lôøi Only Pure Land—Mind is pure, the land, the nguyeàn—Buddha under whom Amitabha, in a environment is pure as well. previous existence, entered into the ascetic life Töï Taùnh Di Ñaø Duy Taâm Tònh Ñoä: Self-nature and made his forty-eight vows. Amitabha, mind-only Pure Land. Töï Taùnh: Prakriti or Svabhava (skt)— Töï Taùnh Ñeá: Pakati (p)—Prakrti (skt)—Essential Bhavasvabhava (skt) or Svabhava (skt)—Jisho original nature—Truth of nature—See Taùnh. (jap)—Töï tính—Own nature—Self-nature— Töï Taùnh Ñoaïn: To cut off the nature or roots of Buddha nature—Self-entity—One's own original delusion. nature—One's own Buddha-nature—Töï taùnh laø Töï Taùnh Giôùi: Töï taùnh thieän—Baûn Taùnh Giôùi— thöïc chaát cuûa baûn ngaõ, ñoàng nghóa vôùi baûn tính Thaäp thieän giôùi laø khoâng ñôïi ñeán giôùi luaät cuû a thaät hay Phaät tính. Ñaây laø baûn tính coá höõu cuûa moïi Phaät, töï taùnh bieát thoï trì möôøi giôùi luaät caên baûn söï toàn taïi, vaø chæ coù theå kinh nghieäm qua thöïc naày—The ten natural moral laws to man, apart chöùng maø thoâi. Töï taùnh hay baûn taùnh, traùi laïi vôùi from the Buddha's commandments—See Thaäp taùnh linh thöôïng ñaúng. Töï taùnh luoân thanh tònh Thieän and Thaäp Thieän Nghieäp. trong baûn theå cuûa noù. Baûn chaát cuûa hieän höõu hay Töï Taùnh Haïnh: Boà Taùt voán dó hieàn laønh, hieáu caùi goàm neân baûn theå cuûa söï vaät. Trong Kinh Laêng kính cha meï, kính tín sa moân ñuû möôøi ñieàu Giaø, Ñöùc Phaät baûo Mahamati: "Naøy Mahamati, thieän—Bodhisattva's conduct arises from his

native goodness. taâm, taùnh coøn thì vua coøn, taùnh maát ñi thì vua cuõng Töï Taùnh Hieån Nhieân Minh: Self-nature is clear maát. Taùnh ôû thì thaân taâm coøn, taùnh ñi thì thaân taâm and obvious—Theo Thieàn sö Philip Kapleau trong hoaïi. Phaät nhaèm ôû trong taùnh maø taïo, chôù höôùng ra quyeån Giaùc Ngoä Thieàn, töø quan ñieåm cuûa Boà Ñeà ngoaøi maø caàu. Töï taùnh meâ, töùc laø chuùng sanh, töï Ñaït Ma, Sô Toå saùng laäp Thieàn toâng, chuùng ta coù taùnh giaùc töùc laø Phaät. Töø bi töùc laø Quaùn Theá AÂm, lôøi noùi veà giôùi thöù nhì, ñöôïc ruùt ra töø

quyeån hyû xaû goïi laø Ñaïi Theá Chí, hay tònh töùc laø Ñöùc Nghieân Cöùu Phaät Giaùo cuûa ngaøi Sangharakshita: Thích Ca, bình tröïc töùc laø Phaät A Di Ñaø. Nhôn ngaõ "Töï taùnh voán trong saùng vaø hieån nhieân. Trong aáy laø Tu Di, taø taâm laø bieån ñoäc, phieàn naõo laø soùng phaùp giôùi, khoâng naûy sinh yù töôûng tröôùc ñöôïc xem moùi, ñoäc haïi laø roàng döõ, hö voïng laø quyû thaàn, traàn nhö ñoàng nghóa vôùi giôùi luaät khoâng troäm caép." lao laø ruøa traïnh, tham saân laø ñòa nguïc, ngu si laø Neáu khoâng coù yù töôûng thuû tröôùc, seõ khoâng coù gì suùc sanh. Naày thieän tri thöùc! Thöôøng laøm möôøi ñaùng thuû tröôùc—According to Zen Master Philip ñieàu laønh thì thieân ñöôøng lieàn ñeán, tröø nhôn ngaõ Kapleau in Awakening to Zen, from the point of thì nuùi Tu Di ngaõ, deïp ñöôïc tham duïc thì bieån view of Bodhidharma, the great ancestral founder nöôùc ñoäc khoâ, phieàn naõo khoâng thì soùng moùi maát, of Zen, we have this statement about the second ñoäc haïi tröø thì roàng caù ñeàu döùt. ÔÛ treân taâm ñòa precept, taken from 'A Survey of Buddhism' by mình laø giaùc taùnh Nhö Lai phoùng ñaïi quang minh, Sangharakshita: "Self-nature is clear and obvious. ngoaøi chieáu saùu cöûa thanh tònh hay phaù saùu coõi In the sphere of the ungraspable Dharma, not trôøi duïc, töï taùnh trong chieáu ba ñoäc töùc lieàn tröø ñòa having a thought of grasping is called the item of nguïc, vaân vaân., caùc toäi moät luùc ñeàu tieâu dieät, trong refraining from stealing." If there is no thought of ngoaøi saùng toät, chaúng khaùc vôùi coõi Taây phöông, grasping, then there is nothing to grasp. khoâng chòu tu nhö theá naày laøm sao ñeán ñöôïc coõi Töï Taùnh Höõu: Inherent existence—Söï hieän höõu kia?"—According to the Flatform Sutra, Chapter voán coù. Three, the Sixth Patriarch said, “Great assembly, Töï Taùnh Höõu Chaáp: Chaáp vaøo caùi toâi voán coù— the worldly person’s own physical body is the city, Inherently existent self. and the eye, ear, nose, tongue, and body are the Töï Taùnh Khoâng: Bhavasvabhava-sunyata (skt)—gates. Outside there are five gates and inside Svabhava-sunyata (skt)—Emptiness of self- there is a gate of the mind. The mind is the nature—Khoâng cuûa töï taùnh—Töï taùnh troáng ‘ground’ and one’s nature is the ‘king.’ The ‘king’ khoâng—Caùi khoâng veà töï tính nghóa laø gì? Ñaáy laø dwells on the mind ‘ground.’ When the nature is vì khoâng coù söï sinh ra cuûa ngaõ theå, töùc laø söï ñaëc present, the king is present but when the nature is thuø hoùa laø caáu truùc cuûa töï taâm chuùng ta. Neáu absent, there is no king. When the nature is chuùng ta nghó raèng thöïc ra nhöõng söï vaät ñaëc thuø present, the body and mind remain, but when the nhö theá chæ laø aûo töôûng, chuùng khoâng coù töï tính, do nature is absent, the body and mind are destroyed. ñoù maø baûo raèng chuùng laø khoâng—What is meant The Buddha is made within the self-nature. Do by Emptiness of Self-nature (Self-substance)? It is not seek outside the body. Confused, the self- because there is no birth of self-substance by nature is a living being: enlightened, it is a itself. That is to say, individualization is the Buddha. ‘Kindness and compassion’ are construction of our own mind; to think that there Avalokitesvara and ‘sympathetic joy and giving’ are in reality individual objects as such, is an are Mahasthamaprapta. ‘Purification’ is illusion; they have no self-substance, therefore, Sakyamuni, and ‘equanimity and directness’ are they are

said to be empty. Amitabha. ‘Others and self’ are Mount Sumeru Töï Taùnh Meâ, Töùc Chuùng Sanh; Töï Taùnh Giaùc, and ‘deviant thoughts’ are the ocean water. Töùc Phaät: Confused, the self-nature is a living ‘Afflictions’ are the waves. ‘Cruelty’ is an evil being; enlightened, it is a Buddha—Theo kinh dragon. ‘Empty falseness’ is ghosts and spirits. Phaùp Baûo Ñaøn, phaåm thöù ba, Luïc Toå baûo raèng: ‘Defilement’ is fish and turtles, ‘greed and hatred’ “Naày ñaïi chuùng! Ngöôøi ñôøi töï saéc thaân laø thaønh, are hell, and ‘delusion’ is animals. Good Knowing maét tai muõi löôõi laø cöûa, ngoaøi coù naêm cöûa, trong Advisors, always practice the ten good practices coù cöûa yù. Taâm laø ñaát, taùnh laø vua, vua ôû treân ñaát and the heavens can easily be reached. Get rid of

others and self, and Mount Sumeru topples. Do chaúng nghó aùc, töï taïi voâ ngaïi goïi laø giaûi thoaùt away with deviant thought, and the ocean waters höông—The fourth is the liberation-refuge, dry up. Without defilements, the waves cease. which is simply your own mind independent End cruelty and there are no fish or dragons. The of conditions, not thinking of good or evil, and Tathagata of the enlightened nature is on your free and unobstructed. own mind-ground, emitting a great bright light 5) Naêm laø giaûi thoaùt tri kieán höông, töùc laø töï taâm which outwardly illuminates and purifies the six ñaõ khoâng coù choã phan duyeân thieän aùc, khoâng gates and breaks through the six desire-heavens. theå traàm, khoâng treä tòch, töùc phaûi hoïc roäng Inwardly, it illuminates the self-nature and casts nghe nhieàu, bieát baûn taâm mình, ñaït ñöôïc lyù out the three poisons. The hells and all such cuûa chö Phaät, hoøa quang tieáp vaät, khoâng ngaõ offenses are destroyed at once. Inwardly and khoâng nhôn, thaúng ñeán Boà Ñeà, chôn taùnh outwardly, there is a bright penetration. This is no khoâng ñoåi, goïi laø giaûi thoaùt tri kieán höông. different from the West. But if you do not Naày thieän tri thöùc! Höông naày moãi ngöôøi töï cultivate, how can you go there?" huaân ôû trong, chôù höôùng ra ngoaøi tìm caàu— Töï Taùnh Nguõ Phaàn Phaùp Thaân Höông: Theo The fifth is the refuge of knowledge and Phaùp Baûo Ñaøn Kinh, Luïc Toå Hueä Naêng ñaõ daïy veà views, which is simply your own mind when Töï Taùnh Nguõ Phaàn Phaùp Thaân Höông—According it is independent of good and evil conditions to The Jewel Platform Sutra, the Sixth Patriarch and when it does not dwell in emptiness or taught about the five-fold Dharma-body refuge of cling to stillness. You should then study this in the self-nature. detail, listen a great deal, recognize your 1) Moät laø giôùi höông, töùc laø trong taâm mình original mind, and penetrate the true principle khoâng coù quaáy, khoâng coù aùc, khoâng taät ñoá, of all the Buddhas. You should welcome and khoâng tham saân, khoâng cöôùp haïi, goïi laø giôùi be in harmony with living creatures; the höông—The first is the morality-refuge, unchanging true nature. Good Knowing which is simply your own mind when free Advisors, the incense of these refuges from error, evil, jealousy, greed, hatred and perfumes each of you within. Do not seek hostility. outside. 2) Hai laø ñònh höông, töùc laø thaáy caùc caûnh töôùng Töï Taùnh Phaân Bieät: Svabhava-vikalpa (skt)— thieän aùc maø töï taâm chaúng loaïn goïi laø ñònh Natural discrimination (present objects). höông—The second is the concentration- Töï Taùnh Phaät: Natural attributed Buddha-

refuge, which is just your own mind which nature—Tam Nhôn Phaät Taùnh. Moät trong naêm does not become confused when seeing the baûn taùnh ñaëc bieät cuûa Phaät taùnh—One of the five marks of all good and evil conditions. characteristics of a Buddha's nature—See Nguõ 3) Ba laø hueä höông, töùc laø taâm mình khoâng ngaïi, Phaät Taùnh. thöôøng duøng trí hueä quaùn chieáu töï taùnh, chaúng Töï Taùnh Tam Baûo: Töï Taâm Tam Baûo: Phaät Hueä, taïo caùc aùc, tuy tu caùc haïnh laønh maø taâm Chaùnh Phaùp, vaø Tònh Taêng—The Triratna, each khoâng chaáp tröôùc, kính baäc treân thöông keû with its own characteristic (Buddha being döôùi, cöùu giuùp ngöôøi coâ baàn, goïi laø hueä wisdom): The Buddha being wisdom, the Law höông—The third is the wisdom-refuge, correctness, and the Order Purity. which is simply your own mind when it is Töï Taùnh Thanh Tònh: Prakrti-prabhasvaram unobstructed and when it constantly uses (skt)—Baûn Nhieân Thanh Tònh—Fundamental wisdom to contemplate and illuminate the nature is pure—Self-existent pure mind—Natural self-nature, when it does no evil, does good purity—Töï taùnh thöôøng thanh tònh trong baûn theå without becoming attached, and is respectful cuûa noù. Töï taùnh thanh tònh, khoâng sanh dieät, töï of superior, considerate of inferiors, and ñaày ñuû, khoâng dao ñoäng, vaø thöôøng sanh muoân sympathetic towards orphans and widows. phaùp. Theo Kinh Phaùp Baûo Ñaøn, phaåm thöù nhaát, 4) Boán laø giaûi thoaùt höông, töùc laø töï taâm mình khi Nguõ Toå Hoaèng Nhaãn vì Hueä Naêng maø noùi kinh khoâng coù choã phan duyeân, chaúng nghó thieän, Kim Cang, ñeán caâu 'Öng voâ sôû truï nhi sanh kyø

taâm,' Hueä Naêng ngay lôøi ñoù ñaïi ngoä, thaáy taát caû immanent in all beings and does not need to be muoân phaùp chaúng lìa töï taùnh, môùi thöa vôùi Toå "attained." This perfection is always present; raèng: however, that is obscured by delusion in 'Ñaâu ngôø töï taùnh voán töï thanh tònh everyman's consciousness. According to the Ñaâu ngôø töï taùnh voán khoâng sanh dieät Awakening of Faith, this is the self-existing Ñaâu ngôø töï taùnh voán töï ñaày ñuû fundamental pure mind (Immutable mind corpus, Ñaâu ngôø töï taùnh voán khoâng dao ñoäng or mind-nature)—See Taâm Tính. Ñaâu ngôø töï taùnh hay sanh muoân phaùp!' Töï Taùnh Thaân: Svabhavika-kaya (skt)—Ngo bo The nature of the original nature is always pure in nyid sku (tib)—Töï Nhieân Thaân—Töï taùnh cuûa its original essence. The self-nature is originally thaân—Self-nature body—Self-nature of the pure in itself, neither produced nor destroyed, body—The essence body and refers to the dharma originally complete in itself, originally without body or the dharmakaya of the Buddha. movement, and can produce the ten thousand Töï Taùnh Thieân Chaân Phaät: Chuùng sanh töï coù dharmas. According to the Flatform Sutra, the Phaät taùnh—Sentient beings have their own First Chapter, when the Fifth Patriarch explained Buddha-nature. the Diamond Sutra for Hui-Neng, 'One should Töï Taùnh Thieän: See Töï Taùnh Giôùi. produce a thought that is nowhere supported,' Hui Töï Taùnh Thoï: Svabhava-vedaniyata (skt)— Neng experienced the great enlightenment and he Sensation of self-nature. knew that all the ten thousand dharmas are not Töï Taùnh Thoï Giôùi: Self-nature discipline—Theo separate from the self-nature. He said to the

Thieàn Toâng, yù nieäm veà giôùi luaät nguyeân lai coù saün Patriarch: trong baûn taùnh cuûa con ngöôøi. Khía caïnh hình thöùc ‘How unexpected! cuûa luaät hoïc ngaøy nay cuõng ñöôïc Thieàn Toâng tuaân The self-nature is originally pure in itself. haønh caån thaän, nhöng baûn chaát noäi quaùn cuûa thieàn How unexpected! raát quan troïng trong vieäc tu taäp giôùi luaät. Thieàn The self-nature is originally neither produced Toâng tin raèng neáu chòu hoài quang phaûn chieáu, nor destroyed. ngöôøi ta coù theå keùo giôùi luaät ra maø thöïc haønh moät How unexpected! caùch deã daøng—According to the Zen Sect, the The self-nature is originally complete in itself. idea of moral discipline is originally innate in How unexpected! human nature. The formal side of discipline is The self-nature is originally without movement. now also carefully attended by the Zen Sect, but How unexpected! in Zen the introspective nature is extremely The self-nature can produce the ten thousand important for cultivating discipline. Zen believes dharmas.’ that by introspective meditation one can draw it Töï Taùnh Thanh Tònh Taâm: Jisho-shojo-shin out and put it to practice. (jap)—Naturally pure mind—Caùi taâm voán thanh Töï Taùnh Tònh Ñoä: Self-nature Amitabha—Mind- tònh (laïi buoâng cho aûnh höôûng cuûa caùc phieàn naõo Only Pure Land—Mind is pure, the land, the phuï thuoäc, maït na vaø caùi ngaõ). Ñaây laø söï hoaøn environment is pure as well. thieän ban ñaàu, baûn taùnh cuûa Phaät coá höõu trong moïi Töï Taùnh Trí: Unacquired or natural self-nature söï moïi vaät vaø moïi thöïc theå, vaø noù cuõng khoâng coù wisdom. nhu caàu ñöôïc "ñaït tôùi". Söï hoaøn thieän naày bao giôø Töï Taùnh Troáng Khoâng: Svabhava-sunyata cuõng laø hieän höõu; ñoù laø moät hieän thöïc maø yù thöùc (skt)—The emptiness of self-nature. thoâng thöôøng khoâng nhaän bieát ñöôïc vì bò voâ minh Töï Taéc Töï, Thò Taéc Vò Thò: Gioáng thì gioáng laém, che laáp. Theo Khôûi Tín Luaän, ñaây laø taâm baát bieán nhöng phaûi thì chöa thieät phaûi. Trong thieàn, töø naày hay Nhö Lai Taïng Taâm hay Tính Thanh Tònh aùm chæ haønh giaû ñôøi nay chæ coá moät beà baét chöôù c Taâm—The citta, pure in its original essence, gives chö thieàn ñöùc nhö noùi, nín, ñaùnh, heùt, vaân vaân, chöù itself up to the influence of the secondary evil khoâng thaät söï trieät ngoä thieàn caûnh—Extremely passions, Manas, etc., and the ego. This is the similar, but not exactly the real one. In Zen, the primordial perfection Buddha-nature that is term implies that nowadays practitioners only try

to imitate ancient virtues in speeches, silence, Thaáy taùnh saùt na töùc laø chôn. beating, or crying, and so on; however, they don't Ñôøi naày neáu gaëp phaùp ñoán giaùo, really realize Zen. Chôït ngoä töï taùnh thaáy ñöôïc Phaät. Töï Taâm: Svacitta (skt)— 1) Taâm cuûa chính mình: Neáu muoán tu haønh mong laøm Phaät, Self-mind (one’s own mind, one’s own heart); 2) Khoâng bieát nôi naøo nghó tìm chôn. Taâm hieån hieän: Apparent mind. Neáu hay trong taâm töï thaáy chôn, Töï Taâm Chuùng Sanh Kieán Töï Taâm Phaät Taùnh: Coù chôn töùc laø nhôn thaønh Phaät, Theo Kinh Phaùp Baûo Ñaøn, chöông möôøi, Luïc Toå Chaúng thaáy töï taùnh ngoaøi tìm Phaät, baûo: “Caùc oâng laéng nghe, nhöõng ngöôøi meâ ñôøi sau Khôûi taâm thaûy laø ngöôøi ñaïi si. neáu bieát chuùng sanh töùc laø Phaät taùnh, neáu bieát Phaùp moân ñoán giaùo nay löu truyeàn, chuùng sanh muoân kieáp tìm Phaät cuõng khoù gaëp.

Cöùu ñoä ngöôøi ñôøi phaûi töï tu, Nay toâi daïy caùc oâng bieát töï taâm chuùng sanh, thaáy Baûo oâng ngöôøi hoïc ñaïo ñôøi sau, töï taâm Phaät taùnh. Muoán caàu thaáy Phaät, chæ bieát Khoâng khôûi thaáy naày raát xa xoâi." chuùng sanh, chæ vì chuùng sanh meâ Phaät, chaúng According to the Flatform Sutra, Chapter Ten, the phaûi Phaät meâ chuùng sanh. Töï taùnh neáu ngoä, chuùng Sixth Patriarch said, "All of you please, listen sanh laø Phaät; töï taùnh neáu meâ, Phaät laø chuùng sanh; carefully. If those of future generations recognize töï taùnh bình ñaúng, chuùng sanh laø Phaät; töï taùnh taø living beings, they will have perceived the hieåm, Phaät laø chuùng sanh. Taâm caùc oâng neáu hieåm Buddha-nature. If they do not recognize living khuùc töùc Phaät ôû trong chuùng sanh, moät nieäm bình beings, they may seek the Buddha throughout tröïc töùc laø chuùng sanh thaønh Phaät. Taâm toâi töï coù many aeons but he will be difficult to meet. I will Phaät, töï Phaät ñoù laø chôn Phaät, neáu töï khoâng coù taâm now teach you how to recognize the living beings Phaät thì choã naøo caàu ñöôïc chôn Phaät? Caùc oâng töï within your mind and how to see the Buddha- taâm laø Phaät laïi chôù hoà nghi, ngoaøi khoâng moät vaät nature there. If you wish to see the Buddha, maø hay döïng laäp ñeàu laø boån taâm sanh ra muoân simply recognize living beings for it is living phaùp, neân kinh noùi taâm sanh caùc thöù phaùp sanh, beings who are confused about the Buddha and taâm dieät caùc thöù phaùp dieät, nay toâi ñeå baøi keä cuøng not the Buddha who is confused about living caùc oâng töø bieät goïi laø Töï Taùnh Chaân Phaät Keä, beings. When enlightened to the self-nature, the ngöôøi ñôøi sau bieát ñöôïc yù keä naày töï thaáy boån taâm, living being is a Buddha. If confused about the töï thaønh Phaät ñaïo. Keä raèng: self-nature, the Buddha is a living being. When "Chôn nhö töï taùnh laø chôn Phaät, the self-nature is impartial, the living being is the Taø kieán tam ñoäc laø ma vöông, Buddha. When the self-nature is biased, the Khi taø meâ ma ôû trong nhaø, Buddha is a living being. If your thoughts are Khôûi chaùnh kieán Phaät ôû trong nhaø. devious and malicious, the Buddha dwells within Trong taùnh taø kieán tam ñoäc sanh, the living being but by means of one impartial Töùc laø ma vöông ñeán trong nhaø, thought, the living being becomes a Buddha. Our Chaùnh kieán töï tröø taâm tam ñoäc, minds have their own Buddha and that Buddha is Ma bieán thaønh Phaät thaät khoâng giaû. the true Buddha. If the mind does not have its own Phaùp thaân baùo thaân vaø hoùa thaân, Buddha, where can the true Buddha be sought? Ba thaân xöa nay laø moät thaân, Your own minds are the Buddha; have no further Neáu nhaèm trong taùnh hay töï thaáy, doubts. Nothing can be established outside the Töùc laø nhôn Boà Ñeà thaønh Phaät. mind, for the original mind produces the ten Voán töø hoùa thaân sanh taùnh tònh, thousand dharmas. Therefore, the Sutras say, 'The Taùnh tònh thöôøng ôû trong hoùa thaân. mind produced, all dharmas are produced; the Taùnh khieán hoùa thaân haønh chaùnh ñaïo, mind extinguished, all dharmas are extinguished. Veà sau vieân maõn thaät khoâng cuøng. Now, to say goodbye, I will leave you a verse Taùnh daâm voán laø nhôn taùnh tònh, called the 'Self-Nature's True Buddha Verse.' Tröø daâm töùc laø thaân taùnh tònh, People of the future who understand its meaning Trong taùnh moãi töï lìa nguõ duïc, will see their original mind and realize the

Buddha Way. The verse runs: If you think that way, you are deluded indeed. “The true-suchness self-nature is the true Buddha. I now leave behind the Dharma-door of the Deviant views, the three poisons are Sudden Teaching the demon king. To liberate worldly people who must cultivate At times of deviant confusion, themselves. the demon king is in the house; I announce to you and to future students of But when you have proper views, the Way: the Buddha is in the hall. If you do not hold these views you will only Deviant views, the three poisons produced waste your time.” within the nature, Töi Taâm Quy Y Töi Taùnh: Own mind takes refuge Are just the demon king come with the self-nature—Theo Kinh Phaùp Baûo Ñaøn, to dwell in the house. chöông thöù saùu, Luïc Toå daïy: “Naày thieän tri thöùc! Proper views casting out Töi taâm quy y töi taùnh laø quy y chôn Phaät. Töi quy y three poisons of the mind. laø tröø boû trong töi taùnh taâm baát thieän, taâm taät ñoá, Transform the demon into Buddha True, taâm sieåm khuùc, taâm ngoâ ngaõ, taâm cuoáng voïng, taâm not False. khinh ngöôøi, taâm laán ngöôøi, taâm taø kieán, taâm coáng Dharma-body, Reward-body, cao, vaø haïnh baát thieän trong taát caû thôøi, thöôøng töi and Transformation-body: thaáy loãi mình, chaúng noùi toát xaáu cuûa ngöôøi khaùc, Fundamentally the three bodies are one body. aáy laø töi quy y. Thöôøng töi haï taâm, khaép haønh cung Seeing that for yourself within your own nature kính töùc laø thaáy taùnh thoâng ñaït laïi khoâng bò ngaên Is the Bodhi-cause for realizing Buddhahood. treä, aáy laø töi quy y—According to the Flatform The pure nature is originally produced from the Sutra, Chapter Six, the Sixth Patriarch taught: Transformation-body. “Good Knowing Advisors, when your own mind The pure nature is ever-present within the takes refuge with your self-nature, it takes refuge Transformation-body. with the true Buddha. To take refuge is to rid your One’s nature leads the transformation-body self-nature of ego-centered and unwholesome down the right road. thoughts as well as jealousy. obsequiousness, And in the future the full perfection is truly deceitfulness, contempt, pride, conceit, and without end. deviant views, and all other unwholesome The root cause of purity is the lust nature, tendencies whenever they arise. To take refuge is For once rid of lust, to be always aware of your own transgressions the substance of the nature is pure. and never to speak of other people’s good or bad Each of you, within your natures; traits. Always to be humble and polite is to have abandon the five desires. penetrated to the self-nature without any obstacle. In an instant, see your nature, it is true. That is taking refuge.” If in this life you encounter the door of Sudden Töi Taâm Thoâng: Jishintsu (jap)—Khaû naêng töi bieát Teaching taâm mình—Power to know one's own mind. You will be suddenly enlightened to your Töi Taâm Trung Sôû Haønh Phaùp Moân: Kyû taâm self-nature and see the Honored of the world. trung sôû haønh phaùp moân—The method of the self- If you wish to cultivate and aspire to realization of truth, the intuitive method of Buddhahood, meditation. You won’t know where the truth is to be sought Töi Taän: Suicide—Immolation—Killing oneself— Unless you can see the truth Töi vaän—Theo giaùo lyù nhaø Phaät, moät ngöôøi khoâng within your own mind, theå naøo troán traùnh khoå ñau baèng töi keát lieãu ñöøi This truth which is the cause of realizing mình, cuõng khoâng thoaùt khoûi

luaân hoài sanh töû. Buddhahood. Theo lôøi Phaät daïy, ñöôïc thaân ngöôøi laø khoù, cho Not to see your self-nature but to seek the neân töï keát lieãu ñôøi mình laø töï phí ñi cô hoäi giaùc Buddha outside: ngoä—According to Buddhist doctrine, a man

cannot avoid suffering by taking his life, nor does chuùng ta phuïc vuï ngöôøi khaùc cuõng nhö söï chuyeån he escape from the wheel of life by so doing. taâm caàn thieát cho moãi luùc cuûa cuoäc soáng: taát caû laø According to the Buddha's teaching, to obtain caùi giaù chuùng ta traû cho moùn nöõ trang."—Charlotte one's life is difficult; therefore, taking one's life is Joko Beck wrote in Everyday Zen: "In fact, a waste of opportunity of enlightenment. nobody, but nobody, can experience our lives for Töï Taâm: Svacetas (skt)—Mind-only—One's own us; nobody can feel for us the pain that life mind. inevitably brings. The price we must pay to grow Töï Taâm Tam Baûo: See Töï Taùnh Tam Baûo. is always in front of our noses; and we never have Töï Taâm Tòch Tònh: Complete stillness of the a real practice until we realize our unwillingness mind. to pay any price at all. Sadly, as long as we evade, Töï Thaân Di Ñaø Duy Taâm Tònh Ñoä: Mình chính we shut ourselves off from the wonder of what laø Phaät Di Ñaø, taâm mình chính laø Tònh Ñoä. Nhöùt life is and what we are. We try to hold on to thieát duy taâm taïo, ngoaøi taâm ra khoâng coù vaïn höõu, people who we think can mitigate our pain for us. khoâng coù Phaät vaø cuõng khoâng coù Tònh Ñoä. Chính We try to dominate them, to keep them with us, vì theá maø Di Ñaø laø Di Ñaø töï taâm, Tònh Ñoä laø Tònh even to fool them into taking care of our suffering. Ñoä töï taâm—Myself is Amitabha, my mind is the But alas, there are no free lunches, no giveaways. Pure Land. All things are but the one mind, so that A jewel of great price is never a give-away. We outside existing beings, there is no Buddha and no must earn it, with steady, unrelenting practice. We Pure Land. Thus Amitabha is the Amitabha within must earn it in each moment, not just the 'spiritual and the Pure Land is the Pure Land of the mind. side' of our life. How we keep our obligations to Töï Thaân Taâm Traûi Nghieäm: Experience others, how we serve others, whether we make ourselves with our own body and mind—Charlotte the effort of attention that is called for each Joko Beck vieát trong quyeån 'Thieàn Trong Ñôøi moment of our life, all of this is paying the price Soáng Haèng Ngaøy': "Kyø thaät, khoâng moät ai, tuyeät for the jewel." ñoái khoâng moät ai, coù theå traûi nghieäm duøm cuoäc Töï Thaân Töï Phaät: Thaân mình chính laø Phaät— soáng cuûa chuùng ta. Khoâng ai coù theå caûm nhaän One's own body is Buddha. nhöõng noãi ñau ñôùn maø cuoäc soáng chaéc chaén mang Töï Theå Chaáp: Chaáp vaøo caùi toâi—Attachment to a ñeán cho chuùng ta. Caùi giaù maø chuùng ta phaûi traû ñeå self-essence. tröôûng thaønh naèm ngay tröôùc muõi cuûa chuùng ta; vaø Töï Theå Nghieäm: Ehi-passiko (skt & p)—Come- chuùng ta khoâng bao giôø coù söï tu taäp thaät söï cho and-see—Self-experience—Ñeán vaø thaáy (töï theå ñeán khi naøo chuùng ta nhaän ra söï khoâng saün saøng nghieäm laáy chính mình). traû giaù cuûa chính mình. Thaät laø buoàn, chöøng naøo Töï Theä Ñaéc: Self-ordination—See Töï Theä Thoï maø chuùng ta coøn troán chaïy, chöøng ñoù chuùng ta vaãn Giôùi. coøn töï taùch rôøi khoûi ñieàu kyø dieäu cuûa cuoäc soáng vaø Töï Theä Ñieàu Phuïc Chuùng Sanh Taâm: Thuaàn baûn theå cuûa chuùng ta. Chuùng

ta coá gaéng baùm víu thuïc vaø laøm cho chuùng sanh an laïc. Theo Kinh vaøo nhöõng ngöôøi maø chuùng ta nghó hoï coù theå laøm Hoa Nghieâm, Phaåm 38, coù möôøi lyù do khieán chö giaûm thieåu noãi ñau ñôùn cuûa mình. Chuùng ta coá Ñaïi Boà Taùt thò hieän vi tieáu, taâm töï theä ñieàu phuïc gaéng cheá ngöï hoï, giöõ hoï cho rieâng mình, ngay caû chuùng sanh cho hoï ñöôïc an laïc—Tame and pacify löøa ñaûo ñeå hoï chaêm lo cho nhöõng ñau ñôùn cuûa sentient beings. According to the Flower chuùng ta. Nhöng hôõi oâi, khoâng ai aên côm khoâng traû Adornment Sutra, Chapter 38, there are ten tieàn, khoâng coù thöù gì cho khoâng bieáu khoâ ng. reasons why Great Enlightening Beings smile and Khoâng moät ai bieáu khoâng cho chuùng ta moät moùn make a promise in their hearts to tame and pacify nöõ trang quí giaù. Chuùng ta phaûi daønh ñöôïc moùn sentient beings—See Möôøi Lyù Do Khieán Chö Ñaïi quaø aáy baèng caùch kieân trì tu taäp, khoâng lay Boà Taùt Thò Hieän Vi Tieáu, Taâm Töï Theä Ñieàu Phuïc chuyeån. Chuùng ta phaæ daønh ñöôïc moùn quaø aáy, Chuùng Sanh. trong moïi luùc, khoâng phaûi chæ trong khía caïnh taâm Töï Theä Giôùi: See Töï Theä Thoï Giôùi. linh cuûa cuoäc soáng. caùi caùch chuùng ta chu toaøn Töï Theä Thoï Giôùi: Töï mình theä nguyeän thoï giôùi nghóa vuï cuûa mình ñoái vôùi ngöôøi khaùc, caùi caùch tröôùc baøn thôø Phaät khi khoâng theå thoï Giôùi Ñaøn (Boà

Taùt giôùi cuûa Ñaïi Thöøa khi khoâng coù giôùi sö, cho muoäi," trí tueä voâ thöôïng, trí tueä töï nhieân naøy! Ñoù pheùp töï theä nguyeän tröôùc Ñöùc Phaät maø thoï giôùi, laø trí tueä töø Phaät truyeàn cho Phaät, khoâng chuùt sai song phaûi ñöôïc dieäu töôùng, thöôøng laø naèm moäng soùt. Neáu hieän nay haønh giaû naøo chöa ñaày ñuû thì thaáy)—To make the vows and undertake the haõy laøm cho chính mình ñaày ñuû ñi! Neáu noã löïc toïa commandments oneself before the image of a Thieàn ñeå buø ñaép khoaûng caùch giöõa sinh meänh cuûa Buddha (self ordination when unable to obtain mình vaø sinh meänh Phaät; vôùi taâm khoâng phaân bieät, ordination from the Ordained); however, the haønh giaû aét seõ coù ñöôïc "töï thoï duïng tam muoäi." person must see auspicious marks, usually in "Töï thoï duïng tam muoäi" coù khi coøn ñöôïc goïi laø "töï dreams. hyû tam muoäi," nhöng tam muoäi naøy laø vui hay Töï Thò: 1) Töï cao töï ñaïi: Arrogant; 2) Töï tin (cho buoàn thaät ra ñeàu khoâng quan troïng. Tam muoäi naøy mình laø ñuùng): Self-confident. chính laø ñaïi ngoä, laø söï ñoäc laäp töï chuû hoaøn toaøn. Töï Thò Nhi Phi: Thaáy töôûng ñuùng maø thaät ra laø Cho daàu chuùng ta bieát hay khoâng bieát, tìm caàu hay sai traùi (thaáy vaäy maø khoâng phaûi vaäy)—It seems khoâng tìm caàu, thì thöïc ra chuùng ta ñeàu chöa töøng right but it is wrong. rôøi xa tam muoäi naøy. Vaäy thì taïi sao chuùng ta laïi Töï Thieâu: Self-immolation—Töï thieâu hay töï ñoát khoâng maëc söùc taän höôûng noù ? Sôû dó Thieàn sö Ñaïo thaân mình, trong vaøi tröôøng hôïp, khoâng phaûi ñeå Nguyeân thuùc duïc haønh giaû chuùng ta tu taäp chæ troán chaïy khoå ñau, maø vì moät lyù töôûng. Hoøa quaùn ñaû toïa, vì phaùp tu naøy laø "töï thoï duïng tam Thöôïng Thích Quaûng Ñöùc laø moät thí duï ñieån hình muoäi." "Töï thoï duïng tam muoäi" bao haøm taát caû, veà töï thieâu vaøo naêm 1963—Self-immolation, in laïi khoâng bò giôùi haïn trong phöông phaùp tu haønh some cases, not to escape personal suffering, but cuûa chuùng ta, cuõng khoâng öu vieät hôn caùi gì khaùc.

rather for a good cause. Most Venerable Thích Ñoù khoâng phaûi laø caùi do con ngöôøi taïo ra, maø laø Quaûng Ñöùc is a well-known recent example of Phaùp vi dieäu thaâm saâu khoâng maûy may sai khaùc, self-immolation in 1963. ñöôïc truyeàn töø caùc baäc coå ñöùc cho ñeán ngaøy nay. Töï Thoï Duïng Caûnh Giôùi: Jijuyo no Kyogai Haønh giaû coù theå duøng caùi "töï thoï duïng tam muoäi" (jap)—The area of receiving and using itself, that naøy ñeå chöùng nghieäm vieäc toïa Thieàn cuûa mình laø is, the state of natural balance. ñuùng hay khoâng, nghieäm chöùng laø mình ñaõ saùng toû Töï Thoï Duïng Ñoä: See Baùo Ñoä (2). hay khoâng raèng chính mình laø baùu vaät ñöôïc truyeàn Töï Thoï Duïng Tam Muoäi: Jijuyu zamai (jap)— thöøa töø caùc baäc coå ñöùc. "Töï thoï duïng tam muoäi" Self-fulfilling samadhi—“Töï thoï duïng tam muoäi” thaâu nhieáp taát caû. Moãi caù nhaân ñeàu traûi qua ñôøi laø traïng thaùi chuùng ta kinh qua khi noã löïc tu taäp soáng thaâu nhieáp naøy. Chæ caàn coù theå toïa Thieàn khoâng vôùi moät muïc tieâu ñònh tröôùc. Trong Chaùnh ñuùng nhö vaäy, thì seõ trôû thaønh "Chæ quaùn ñaû toïa." Phaùp Nhaõn Taïng, thieän "Bieän ñaïo thoaïi," Thieàn sö Khi tham coâng aùn thì coâng aùn töï nhieân trôû thaønh Ñaïo Nguyeân noùi: "Haõy an truï trong töï thoï duïng ñôøi soáng cuûa chính haønh giaû. Hôn theá nöõa, ñôøi tam muoäi cuûa chö Phaät." Ngaøi thuùc duïc chuùng ta soáng cuûa haønh giaû thöïc söï hoaøn toaøn trôû thaønh haõy toïa thieàn moät caùch ñuùng ñaén vaø theå chöùng töï coâng aùn coù saün, trôû thaønh söï hieån baøy cuûa "caùi thoï duïng tam muoäi maø chö Phaät ñeàu ñaày ñuû. Theo ñoù." Haønh giaû tu Thieàn neân luoân nhôù raèng chính tieáng Nhaät, thuaät ngöõ "töï thoï duïng tam muoäi" laø ñôøi soáng cuûa mình laø söï tu haønh. Tu haønh khoâng "Jijuyu zamai." Ji coù nghóa laø "töï mình," ju coù vaø seõ khoâng bao giôø naèm ngoaøi ñôøi soáng—“The nghóa laø "nhaän," vaø yu coù nghóa laø "thoï duïng." state of natural balance” is a state in which we Vaäy thì "töï thoï duïng tam muoäi" laø loaïi tam muoäi experience when making effort without an tieáp nhaän chính mình vaø vaän duïng chính mình moät intentional aim. In "The Right Dharma Eye caùch töï do töï taïi. Tieáp nhaän chính mình vaø vaän Treasury" (Shobogenzo), chapter Bendowa, duïng chính mình laø yù nghóa gì? Theå chöùng "töï thoï Dogen Zenji says, "Already all Buddhas duïng tam muoäi" laø theå chöùng trí tueä voâ thöôïng maø graciously sit at ease in self-fulfilling samadhi." ñöùc Phaät ñaõ tröïc tieáp truyeàn cho chö Phaät vaø chö He urges us to practice sitting meditation correctly Toå. Thieàn sö Ñaïo Nguyeân nhaéc nhôû raèng haønh giaû and actualize this self-fulfilling samadhi of all the tu Thieàn nhaát ñònh phaûi chöùng nghieäm trí tueä voâ Buddhas. In Japanese, the word for self-fulfilled thöôïng naøy! Töï mình theå nghieäm "töï thoï duïng tam samadhi is Jijuyu zamai. Ji means "self," ju means

"to receive," and yu means "to use." So receive practitioners should always remember that your yourself and use yourself freely. What does it life itself is the practice. Practice is no other than mean to receive and use oneself? Zamai is your life. samadhi, being this freely functioning life of the Töï Thoï Duïng Thaân: Buddha of recompensed Buddhas. Self-fulfilling samadhi is to realize the body—Baùo thaân, moät trong boán loaïi thaân (trong supreme wisdom that has been directly Töï Thoï Duïng Thaân, moät

vò Phaät töï coù Phaùp Laïc). transmitted from Buddha to Buddhas and Ñöùc Phaät thò hieän vì haïnh nguyeän teá ñoä chuùng ancestors. Zen master Dogen reminded all Zen sanh cuûa ngaøi—Sambhogakaya for his own practitioners that you should experience this enjoyment, one of the four kinds of kaya. The supreme wisdom yourself as self-fulfilling Buddha is manifested as the reward for his vows samadhi, truly self-contained, truly content. This and practice of merits. is given from Buddha to Buddha; there is no Töï Thoï Phaùp Laïc: The dharma-delights a discrepancy there. And if you are not truly self- Buddha enjoy in the above state. contained, then become that! Do sitting Töï Thuaän: Sammukha-vinaya (skt)—Ñaët hai vò meditation (zazen) and close the gap between sö ñang caõi coï maët ñoái maët ñeå laøm saùng toû vaø giaûi your life and the Buddhas' life. With the mind of quyeát vaán ñeà—Place the two quarrelling monks no-separation, you yourself will emerge as that face to face in order to clarify and solve the "self-fulfilled samadhi." "Self-fulfilling samadhi" problem. is sometimes translated as "self-joyous samadhi," Töï Thuûy: From the beginning. but it does not matter whether samadhi is joyous, Töï Thuyeát: Udana (skt)—Jisetsu (jap)—overwhelming, or whatever. This samadhi is Spontaneous preaching—Impromptu—Oneself. As thorough as Oneself, it is totally Unsolicited—Moät trong möôøi hai boä Kinh Tieáng autonomous. In one way or another we are in that Phaïn goïi laø Öu Ñaø Na, töùc laø “Voâ Vaán Töï samadhi, regardless of whether we recognize it or Thuyeát” nghóa laø Phaät töï thuyeát ñeå raên chuùng chöù not, regardless of whether we struggle with it or khoâng phaûi traû lôøi cho caâu hoûi naøo—One part of not. So why not enjoy it as much as we can? Zen the scriptures spoken voluntarily and not in reply master Dogen urges Zen practitioners to practice to questions or appeals, one of the twelve parts of sitting meditation (zazen), for this method of the Buddhist scriptures. cultivation is itself "self-fulfilling samadhi." "Self- Töï Thö: Böùc thö cuûa vò thieàn sö göûi cho thaày fulfilling samadhi" literally contains everything, mình khi nhaäm chöùc truï trì moät thieàn vieän—A not restricted to our way of practice, not better letter which a Zen master sends to his master than something or someone else. It is not when he takes up an appointment as a new abbot something that human beings create, rather it is of a Zen monastery. the subtle dharma that is handed down without Töï Thöùc: Self-awareness—Töôùng Taâm hay baûn discrepancy from ancestor to ancestor to now. Zen chaát cuûa Taâm laø phöông dieän beân trong cuûa Taâm, practitioners can use this "self-fulfilling samadhi" hay taàng trong cuûa Taâm. Baûn chaát cuûa Taâm naøy laø to check to see whether your practice is right gì? Trong Thieàn, baûn chaát cuûa Taâm laø "Töï Thöùc". sitting meditation (zazen), whether you appreciate Töï thöùc coù nghóa laø yù thöùc ñöôïc nhöõng söï bieán yourself as the treasure transmitted from Buddha hieän cuûa yù thöùc, hoaëc yù thöùc ñöôïc nhöõng aán töôïng to Buddha, from ancestor to ancestor. "Self- nhaän ñöôïc hay nhöõng hình aûnh do yù thöùc naém baét fulfilling samadhi" is all-inclusiveness. Each of us ñöôïc. YÙ thöùc ñöôïc söï bieán hieän naøy laø moät kinh is equally living this all-inclusive life. And when nghieäm tuyeät ñoái, thuaàn tuùy trong ñoù khoâng coù chuû you really do sitting meditation in this way, it theå "naêng tri" hoaëc khaùch theå "sôû tri", naêng tri

vaø naturally becomes "Nothing but precisely sitting" sôû tri ñaõ hôïp nhaát vaøo moät thöïc theå cuûa caûm thöùc (Shikan-taza). When you work on koan, the koan thuaàn tuùy. Trong caùi "caûm thöùc thuaàn tuùy" naøy naturally becomes your life. Furthermore, your khoâng coù choã cho söï löôõng phaân cuûa nhò nguyeân life all together becomes nothing but the koan luaän. Töï thöùc thuaàn tuùy thì thaät söï vaø thöïc nghieäm itself, the manifestation of "that". Zen coù tính chaát baát nhò, nhö caùc hieàn trieát Phaät giaùo

ñaõ chöùng thöïc caùch ñaây nhieàu theá kyû. Töï thöùc hay the centre of his mind, controlling all his actions baûn chaát cuûa Taâm khoâng phaûi laø taùc naêng cuûa tri with spontaneity. He walks in bright awareness thöùc, maø laø chính tri thöùc trong hình thöùc chaân thaät and with illumined spirit. In other words, the man nhaát cuûa noù. Khi moät ngöôøi khaùm phaù ra caùi töï who realizes self-awareness feels that he is no thöùc naøy, ngöôøi aáy thaáy caû con ngöôøi cuûa mình more the obedient servant of blind impulse, but is thay ñoåi. Trong khi daán thaân vaøo moät haønh ñoäng his own master. He then senses that ordinary naøo ñoù, ngöôøi aáy caûm thaáy nhö theå mình ñang people, blind to their innate, bright awareness, vöôït qua chính haønh ñoäng ñoù, ngöôøi aáy vaãn noùi tread the streets like walking corpses! chuyeän vaø ñi laïi, nhöng caûm thaáy caùi noùi vaø caùi ñi Töï Thöông Caûm: Self-pity. laïi cuûa mình khoâng gioáng nhö tröôùc, baây giôø ngöôøi Töï Tieát: Töï keàm cheá mình—Self-control. aáy ñi vôùi moät taâm thöùc môû roäng. Ngöôøi aáy thöïc söï Töï Tieáu: Töï cöôøi mình—To laugh at oneself. bieát raèng chính laø mình ñang laøm caùi coâng vieäc ñi; Töï Tieåu OÁc: Terakoya (jap)—Chöùc Töï Tieåu OÁc ngöôøi daãn ñaïo caùi ñi chính laø mình, mình ñang (thaày giaùo ôû Nhaät)—Title of a teacher in Japan. ngoài giöõa taâm kieåm soaùt taát caû haønh ñoäng cuûa Töï Tin: To have self-confidence—To be sure of mình moät caùch töï nhieân. Ngöôøi aáy ñi trong yù thöùc oneself—Self-confidence—Sao goïi laø töï tin hay saùng suûa vaø vôùi taâm linh chieáu dieäu. Noùi caùch tin nôi chính mình? Tin nôi chính mình töùc laø tin khaùc, ngöôøi ñaõ thöïc hieän töï thöùc, caûm thaáy mình taát caû ñeàu do nôi Taâm cuûa mình taïo ra. Vì theá neáu khoâng coøn laø teân ñaày tôù ngoan ngoaõn cuûa xung löïc mình nieäm Phaät, aét seõ ñöôïc Phaät tieáp daãn khoâng muø quaùng, maø laø chuû cuûa chính mình. Luùc aáy, sai—What is self-faith or faith in one’s self ? This ngöôøi ñoù caûm thaáy raèng nhöõng ngöôøi bình thöôøng, is to have faith that everything is created within meâ môø khoâng bieát gì ñeán caùi yù thöùc chieáu dieäu, one’s mind; therefore, if a practitioner recites baåm sinh cuûa hoï, böôùc treân ñöôøng nhö nhöõng thaây Buddha, then, absolutely, Buddha will receive ma bieát ñi khoâng hôn khoâng keùm!—The inner him or her. layer (aspect) of the mind means the "form" or Töï Tín: Vaisaradya (skt)—Own faith. "nature". What is the nature of the mind? In Zen, Töï Tính: Jisho (jap)—The essential nature of the nature of the mind is self-awareness. To be things—See Töï Taùnh. self-awareness means to be aware of the results Töï Tính Ñoaïn: Cut off passion or illusion with of the play of consciousness, or to be conscious of the incoming of wisdom—Söï ñoaïn dieät caên taùnh the impression received or the images captured by cuûa tham duïc vaø aûo töôûng baèng trí tueä

—Cut off the consciousnesses. To be conscious of this play the nature or roots of delusions. is an absolute, pure experience, in which there is Töi Tính Thanh Tònh: Prakrti-prabhasvaram no subject "knower" or object "known", the (skt)—Chaân nhö thanh tònh—The natural purity— knower and the known having coalesced into one See Töi Taùnh Thanh Tònh. entity of "pure feeling". In this "pure feeling" Töi Tính Thanh Tònh Taâm: Prakrti-prabhasvaram there is no room for the dichotomy of dualism. (skt)—See Töi Taùnh Thanh Tònh Taâm. Pure self-awareness is intrinsically and Töi Tính Thaân: See Töi Taùnh Thaân. experientially nondualistic, as the Buddhist sages Töi Tính Truù Phaät Taùnh: The Buddha's nature have testified over many centuries. Self- which is in all living beings, even those in the awareness or the nature of the mind is not the three evil paths (gati). function of knowing, but the knowing itself in its Töi Tænh: Töi xem xeùt hay phaûn tænh noäi taâm cuûa most intrinsic form. He who discovers this self- mình—Introspection—An examination of one's awareness, finds his whole being changed. While own thoughts. engaged in any activity, he feels as though he Töi Toïa Ngoaïi Ñaïo: Ngoài loõa theå tröôùc coâng were transcending the activity; he talks and walks, chuùng, chaúng keå noùng laïnh möa gioù—Sitting but he feels that his talking and walking is not the naked in public—See Luïc Khoå Haïnh. same as before; he now walks with an opened Töi Toân: To have a superiority complex—To mind. He actually knows that it is he who is doing respect oneself. the walking; the director, himself, is sitting right in

Töi Toân Töi Ñaïi: Arrogant and conceited. caùch trí thöùc, caùi bieát khoâng vong thaân, maø ñoù laø Töi Tri: Attannu (p)—Rang rig (tib)— kinh nghieäm vieân maõn trong aáy naêng tri vaø sôû tri Authoritativeness—To know oneself—Knower of trôû thaønh moät. YÙ nieäm caên baûn cuûa thieàn laø tieáp self—Self-knowledge—Moät trong taùm ñaëc taùnh xuùc vôùi nhöõng taùc ñoäng noäi taïi cuûa con ngöôøi cuûa giaùc ngoä trong Thieàn. Caùi tri kieán do ngoä maø mình, vaø tieáp xuùc moät caùch heát söùc tröïc tieáp, chöù coù laø roát raùo, khoâng coù thaønh keát naøo cuûa nhöõng khoâng nhôø ñeán baát cöù thöù gì töø beân ngoaøi. Hôn chöùng cöù luaän lyù coù theå baùc boû noåi. Chæ thaúng vaø nöõa, thieàn coøn giuùp chuùng ta thaáy söï khaùc bieät chæ rieâng, theá laø ñuû. ÔÛ ñaây khaû naêng cuûa luaän lyù giöõa beà ngoaøi theá giôùi mình thaáy vaø thaät taùnh cuûa chæ laø ñeå giaûi thích ñieàu ñoù, ñeå thoâng dieãn ñieàu ñoù theá giôùi aáy. Moät Thieàn sö ñaõ noùi: "Tröôùc khi toâi baèng caùch ñoái chieáu vôùi nhöõng thöù tri kieán khaùc ngoä thì toâi thaáy soâng laø soâng, nuùi laø nuùi. Khi toâi ñang traøn ngaäp trong taâm trí chuùng ta. Nhö theá ngoä baét ñaàu ngoä neân soâng khoâng coøn laø soâng, nuùi laø moät hình thaùi cuûa tri giaùc, moät thöù tri giaùc noäi khoâng coøn laø nuùi nöõa. Baây giôø khi toâi ñaõ ngoä thì taïi, phaùt hieän trong phaàn saâu thaúm nhaát cuûa yù thöùc. soâng laïi laø soâng, nuùi laïi laø nuùi.Laàn nöõa chuùng ta Ñoù laø yù nghóa cuûa ñaëc tính töï tri; töùc laø söï thöïc toái laïi thaáy moät loái nhaän thöùc thöïc taïi môùi. Con ngöôøi haäu. Cho neân ngöôøi ta thöôøng baûo raèng Thieàn trung bình gioáng nhö con ngöôøi trong hang cuûa gioáng nhö uoáng nöôùc, noùng hay laïnh töï ngöôøi Plato, chæ thaáy nhöõng chieác boùng vaø laàm töôûng uoáng bieát laáy. Tri giaùc cuûa

Thieàn laø giôùi haïn cuoái chuùng laø thöïc theå. Moät khi ngöôøi aáy ñaõ nhaän ra cuøng cuûa kinh nghieäm; nhöõng keû ngoaïi cuoäc laàm loãi naøy, ngöôøi aáy chæ bieát raèng nhöõng chieác khoâng coù kinh nghieäm aáy khoâng theå phuû nhaän boùng khoâng phaûi laø thöïc theå. Nhöng khi ñaõ ngoä ñöôïc. Ñaây laø loaïi hieåu bieát cao trong thieàn ñònh, roài, ngöôøi aáy rôøi boû caùi hang vaø boùng toái cuûa noù ñeå trong ñoù haønh giaû nhìn thaúng vaøo taâm mình maø ra ngoaøi aùnh saùng. ÔÛ ñoù ngöôøi aáy thaáy ñöôïc thöïc khoâng coøn coù khaùi nieäm ñeå quyeát ñònh baûn lai theå chöù khoâng phaûi laø nhöõng chieác boùng. Ngöôøi aáy chaân dieän muïc—One of the eight chief thöùc tænh. Khi naøo coøn ôû trong boùng toái, ngöôøi aáy characteristics of ‘satori.’ In Zen. The knowledge khoâng hieåu ñöôïc aùnh saùng. Khi ra khoûi boùng toái, realized by satori is final, that no amount of ngöôøi aáy hieåu ngay söï khaùc bieät giöõa vieäc mình logical argument can refute it. Being direct and thaáy theá giôùi nhö nhöõng chieác boùng maø mình ñang personal it is sufficient unto itself. All that logic thaáy vôùi thöïc taïi—It searches to “know oneself.” can do here is to explain it, to interpret it in But this knowledge is not the scientific knowledge connection with other kinds of knowledge with of the modern psychologist, the knowledge of the which our minds are filled. Satori is thus a form of knower-intellect who knows himself as object; perception, an inner perception, which takes place knowledge of self in Zen is knowledge which is in the most interior part of consciousness. Hence not intellectual, which is a non-alienated, it is full the sense of authoritativeness, which means experience in which knower and known become finality. So, it is generally said that Zen is like one. The basic idea of Zen is to come in touch drinking water, for it is by one’s self that one with the inner workings of one’s being, and to do knows whether it is warm or cold. The Zen this in the most direct way possible, without perception being the last term of experience, it resorting to anything external. Furthermore, cannot be denied by outsiders who have no such meditation also helps us see the difference experience. This is a high meditation in which one between the appearance of the world and the looks directly at mind itself with no reality of the world. A Zen master said: “Before I conceptualization to determine the characteristics was enlightened the rivers were rivers and the of reality—See Taùm Ñaëc Ñieåm Chính Cuûa Ngoä. mountains were mountains. When I began to be Töï Tri Baûn Theå: To Know One’s Own Nature— enlightened the rivers were not rivers anymore Bieát Ñöôïc Baûn Chaát Cuûa Chính Mình—Thieàn tìm and the mountains were not mountains. Now, caùch “töï tri.” Nhöng caùi bieát naøy khoâng phaûi laø caùi since I am enlightened, the rivers are rivers again bieát “khoa hoïc” cuûa moät nhaø taâm lyù, maø laø caùi bieát and the mountains are mountains.” Again we see cuûa naêng tri trí thöùc töï bieát mình nhö ñoái töôïng; the new approach to reality. The average is like bieát baûn ngaõ trong thieàn laø caùi bieát khoâng coù tính the man in Plato’s cave, seeing only the shadows

and mistaking them for the substance. Once he Töï Töôùng Khoâng: Svalakshana-sunyata (skt)— has recognized this error, he knows only that the Emptiness of selfhood—Khoâng cuûa töï töôùng— shadows are not the substance. But

when he Trong Töi Töôùng Khoâng, töôùng laø phöông dieän khaû becomes enlightened, he has left the cave and its tri cuûa moãi vaät theå caù bieät. Trong vaøi tröôøng hôïp, darkness for the light: there he sees the substance töôùng khoâng khaùc vôùi baûn chaát nguyeân sô, chuùng and not the shadows. He is awake. As long as he lieân heä baát phaân. Baûn chaát cuûa löûa coù theå bieát qua is in the dark, he cannot understand the light. caùi noùng cuûa noù, vaø baûn chaát cuûa nöôùc qua caùi When he be out of the darkness, he understands laïnh cuûa noù. Moät nhaø sö thì hieän baûn chaát coá höõu the difference between how he saw the world as cuûa oâng ta qua vieäc tu trì caùc giôùi caám, coøn caùi shadows and how he sees it now, as reality. ñaàu caïo vaø chieác aùo baù naïp laø töôùng daïng rieâng Töi Trí: Svabuddhi (skt)—Innate intelligence— cuûa oâng ta. Kinh Baùt Nhaõ noùi vôùi chuùng ta raèng, Own intelligence—Nhôø vaøo trí tueä cuûa chính nhöõng khía caïnh ngoaïi hieän, khaû tri, cuûa heát thaûy mình, vò Boà Taùt gaây neân moät söï chuyeån bieán trong moïi vaät laø khoâng vì chuùng laø nhöõng giaû töôùng, keát truù xöù thaâm saâu nhaát cuûa ngaøi, nôi maø taäp khí xöa quaû do nhieàu taäp hôïp cuûa caùc nhaân vaø duyeân; vì cuõ cuûa ngaøi ñöôïc tích taäp—By means of his own töông ñoái neân chuùng khoâng coù thöïc. Do ñoù, töï intelligence the Bodhisattva causes a revolution in töôùng khoâng, coù nghóa raèng moãi vaät theå rieâng bieät his inmost abode where his former memory is khoâng coù nhöõng baûn saéc thöôøng haèng vaø baát hoaïi stored. naøo ñaùng goïi laø cuûa rieâng—Lakshana is the Töi Trì: Töi kieåm soaùt laáy mình—To control intelligible aspect of each individual object. In oneself. some cases Lakshana is not distinguishable from Töi Tu: To cultivate oneself—To mend one's primary nature, they are inseparably related. The way. nature of fire is intelligible through its heat, that of Töi Tu Taäp: Töi tu taäp ñeå loaïi tröø nhöõng ganh gheùt, water through its coolness. The Buddhist monk saân haän, vaø vò kyû—Train oneself to eliminate finds his primary nature in his observance of the hatred, anger and selfishness. rules of morality, while the shaven head and Töi Tö Duy: To think for self. patched robe are his characteristic appearance. Töi Töù: Pravarana (skt)—Phoùng tuùng tuøy yù: To The Prajnaparamita tells us that these outside, follow one's own bent—Chaám döùt kyø kieát haï an perceptible aspects of things are empty, because cö: The end of restraint, following the period of they are mere appearances resulting from various retreat. combinations of causes and conditions; being Töi Töù Nhaät: Ngaøy cuoái cuøng trong kyø kieát haï an relative they have no reality. By the emptiness of cö—The last day of the annual retreat. self-aspect or self-character (Svalakshana), Töi Töû: To take one's own life—To commit therefore, is meant that each particular object has suicide—To kill oneself. no permanent and irreducible characteristics to be Töi Töôùng: Svalaksana (skt)—Particular marks or known as its own. laksana—"Töi Töôùng" ñoái laïi vôùi "Coäng Töôùng." Töi Töôùng Töi Nghóa: Chöõ vaø nghóa. Maät Toâ ng coù Töi töôùng hay tính ñaëc thuø hay nhöõng töôùng traïng loái giaûi thích khaùc, khoâng theo moät phöông phaùp ñaëc thuø phaân bieät loaïi hieän höõu vôùi caùc loaïi khaùc, naøo. Chöõ "töï" trong Maät Toâng coøn coù nghóa laø ví duï, vaät chaát coù nhöõng ñaëc tính rieâng cuûa noù "chuûng töû" coù

söùc maïnh treân vaät maø noù lieân heä khaùc vôùi taâm, vaø taâm coù nhöõng ñaëc tính rieâng cuûa tôùi—Word-form and word-meaning. noù khaùc vôùi vaät chaát, vaân vaân—Individuality, or Differentiated by the esoteric sect for its own particular, or personal as contrast with general or ends, being considered the “alpha” and root of all common. Individuality, or individual marks which sounds and words. “Word” among the esoteric distinguish one class of beings from another; for Buddhists is the “bija” or “seed-word” possessing instance, matter has its own characteristics as power through the object with which it is distinguished from mind, and mind from matter, associated. etc. Töi Töôùng Töông Tuïc Baát Ñoaïn: Söï lieân tuïc khoâng ngöøng cuûa caùc töi töôùng—Continuation of

distinctive marks without break. Töùc Höõu: Shitsu-U (jap)—Taát caû caùc phaùp höõu Töi Ty: Chòu khoå sôû vì mang maëc caûm thaáp keùm vi—All existent things. hôn ngöôøi—To suffer an inferiority complex. Töùc Höõu Töùc Khoâng: All existent things are Töi Tyû Löôïng: Luaän thöùc y cöù vaøo söi ñoàng yù cuûa empty—Taát caû caùc phaùp höõu vi töi taùnh voán laø ngöôøi giaûi ñaùp caâu hoûi—To have an agreement khoâng (chöù khoâng phaûi bò hoaïi dieät môùi thaønh with one who answers the question. “khoâng”)—All things, or phenomena, are identical Töi Vaán Löông Taâm: Töi hoûi löông taâm cuûa chính with the void, or the noumenon (not waiting until mình—To examine one's own consciousness. they are destroyed to become void). Töi Vaän: Immolation—Killing oneself—Suicide Töùc Khoå: Chaám döùt khoå ñau—To cease or to put (n)—To take one’s life—Theo giaùo thuyeát Phaät an end to suffering. Ñaø, con ngöôøi khoâng theå traùnh ñöôïc khoå ñau hay Töùc Khoâng Töùc Giaû Töùc Trung: Ba pheùp quaùn luaân hoài sanh töû baèng caùch töi vaän. Ñöôïc thaân “Töùc Khoâng Töùc Giaû Töùc Trung” cuûa toâng Thieân ngöôøi laø khoù, vì theá töi vaän laø phí phaïm cô hoäi giaùc Thai—According to the T’ien-T’ai school, all ngoä cuûa chính mình—According to Buddhist things are void, or noumenal, are phenomenal, are doctrine, a man cannot avoid suffering by taking medial—See Khoâng Giaû Trung. his life, nor does he escape from the wheel of life Töùc Kim: Hieän nay, baây giôø—Now—At the by so doing. Obtain one’s life is difficult; present time—Right now. therefore, taking one’s life is a waste of Töùc Kî Giaø Di: Sakrdagamin (skt)—Coøn goïi laø opportunity of enlightenment. Töùc Kî Ñaø Giaø Meâ hay Tö Ñaø Haøm—Quaû vò thöù Töi Vieän: Monastery ground and buildings—A nhì trong töù Thaùnh quaû, baäc chæ moät laàn taùi sanh monastery. tröôùc khi nhaäp nieát baøn—The second of the four Töi Vöông: Lôøi giôùi thieäu maø Ngaøi Trí Khaûi Ñaïi degrees of saintliness. He who is to reborn only Sö ñaõ vieát trong kinh Phaùp Hoa. Phaàn giôùi thieäu once before entering nirvana. chia laøm ba phaàn: Töïa, noùi veà lyù do maø Phaät Töùc Löï Thieàn Sö: Teân cuûa moät vò Thieàn sö Vieät thuyeát kinh. Chính, phaàn thöù hai noùi veà phöông Nam, theá heä thöù 14, thuoäc doøng Thieàn Voâ Ngoân caùch. Löu Thoâng, phaàn thöù ba noùi veà lòch söû theo Thoâng, soáng vaøo cuoái theá kyû thöù XII. Thieàn phaùi sau ñoù cuûa boä kinh—The introduction by Chih-I to Voâ Ngoân Thoâng ñöôïc Thieàn sö Voâ Ngoân Thoâng the Lotus Sutra. Introductions are divided into (?-826) saùng laäp taïi Vieät Nam vaøo khoaûng giöõa three parts: The first

relating to the reason for the theá kyû thöù IX—Name of a Vietnamese Zen sutra. The second to its methods. The third to its master of the fourteenth generation of the Wu subsequent history. Yuen T'ung Zen Sect, who lived in the end of the Töï Xeùt: To judge oneself. twelfth century. Wu Yuen T'ung Zen Sect, Töï Xeùt Caên Taùnh Vaø Sôû Thích Cuûa Mình: To founded by Zen master Voâ Ngoân Thoâng in judge oneself and to consider one's own Vietnam in the middle of the ninth century. capacities and preferences. Töùc Ly: Söï vaø lyù khoâng hai laø "töùc". Söï vaø lyù sai Töùc Baùng: Laøm cho ngöng phæ baùng—To cause bieät laø "ly"—Phenomenon and noumenon are slander to cease. identical and agreeable. Phenomenon and Töùc Coâng AÙn: Soku-Koâan (jap)—Coâng aùn noùi veà noumenon are different and disagreeable. vuõ truï ngay taïi ñaây vaø baây giôø—The immediate Töùc Ly Phuø Ñoà: Name of a stupa in Purusapura, a universe or the here-and-now universe. town in northern India where Vasubandhu was Töùc Ñaéc: Ñaéc quaû töùc thì, nhö laø vaõng sanh Tònh born—Teân cuûa moät ngoâi thaùp ñöôïc xaây döïng taïi Ñoä—Immediately to obtain, i.e. rebirth in the Boá Loä Sa Boá La, moät thò traán ôû vuøng Baéc AÁn Ñoä Pure Land, or new birth here and now. nôi ngaøi Theá Thaân sinh ra. Töùc Hoùa: Chaám döùt coâng vieäc chuyeån hoùa chuùng Töùc Ngoä Voâ Sinh: Lieàn ngoä Baát Khôûi Phaùp sanh vaø nhaäp nieát baøn, nhö Ñöùc Phaät ngaøy xöa— Nhaãn—Sudden enlightenment of the dharma of To cease the transforming and enter nirvana as non-appearance—See Voâ Sinh Khôûi Phaùp Nhaãn. did the Buddha. Töùc Ngoân Ñònh Chæ: Theo lôøi noùi maø xaùc ñònh yù chæ. Moät loaïi thieàn phaùp maø haønh giaû haõy coøn

chaáp tröôùc ôû lôøi noùi—A kind meditation method in Töùc Taâm: 1) Duy taâm hay vaïn höõu duy taâm, which practitioners still cling to words and khoâng theå lìa taâm: Of the mind, mental, i.e. all speeches. things are mental, and are not apart from mind; 2) Töùc Nhò Bieân Phaân Bieät Chæ: Cessation as an Döøng taâm laïi, khoâng cho noù tieáp tuïc laøm taâm vieân end to both discriminatory extremes—See Chæ yù maõ nöõa: To set the heart at rest, not allowing it Quaùn Tam Chuûng (3). to wander about; 3) Töø duøng ñeå chæ ñeä töû: A Töùc Nhöùt Thieát Theá Gian Khoå An UÛi AÂm: disciple. Sound of Stopping the Sufferings of All Worlds Töùc Taâm Nieäm Phaät: 1) Söï quaùn töôûng ñeán ñöùc and Giving Comfort. Phaät trong luùc suy nghó naøy: Remembrance of the Töùc Phi: Gioáng vaø khaùc nhau—Identity and Buddha in this thought; 2) Nieäm hoaëc nhôù töôûng difference. ñeán hoàng danh Phaät A Di Ñaø trong taâm. Ngay luùc Töùc Phi Thieàn Sö (1616-1671): Thieàn sö Trung ñoù taâm mình laø Tònh Ñoä: To remember or to call Hoa, thuoäc phaùi Thieàn Hoaøng Baù vaøo cuoái thôøi upon Amitabha within the heart. At that moment, nhaø Minh ñaàu thôøi nhaø Thanh—Chinese Zen one's mind identifies with the Buddha's (Pure master of the Huang-Po Sect (Obaku) in the end Land). of the Ming dynasty and the beginning of the Töùc Taâm Thaønh Phaät: See Töùc Taâm Thò Phaät. Ch'ing dynasty in China. Töùc Taâm Thò Phaät: Töùc Taâm Thaønh Phaät—Töùc Töùc Saéc: Ñoàng vôùi saéc—Identical with form Taâm Töùc Phaät—Phaùp toái thöôïng thöøa cuûa Ñaïi (rupa)—See Baát Chaân Khoâng Luaän (2). Thöøa Giaùo, taâm naøy laø Phaät naøy.

Hình thöùc tieâu Töùc Söï: Hoaøn thaønh moät söï vieäc—To finish up a cöïc laø “Phi Taâm Phi Phaät” hay ngoaøi taâm khoâng matter. coù Phaät—Mind here and now is Buddha—The Töùc Söï Nhi Chaân: Söï vaø lyù voán khoâng hai (ôû söï identity of mind and Buddha, the highest doctrine töôùng noâng caïn ñaõ coù ñaày ñuû caùi chaân lyù saâu saéc of Mahayana. The negative form is “No mind no vaø huyeàn dieäu), nhö nöôùc vaø soùng—Approximates Buddha,” or apart from mind there is no Buddha; to the same meaning that phenomena are identical and all the living are of the one mind. with reality, i.e. water and wave. Töùc Taâm Töùc Phaät: Soku-Shin-Ze-Butsu (jap)—Töùc Söï Töùc Lyù: Söï gioáng nhau giöõa söï vaø lyù, nhö The identity of mind and Buddha—Mind is thaân khoâng lìa taâm—The identity of phenomena Buddha—This very mind is Buddha, example 30 with their underlying principle, i.e. spirit and body of the Wu-Men-Kuan—Thí duï thöù 30 cuûa Voâ Moân are a unity. Quan—Ngaøi Ñaïi Mai hoûi Maõ Toå: "Phaät laø gì?" Töùc Tai: Pheùp tieâu tröø caùc tai öông cuûa thieân bieán Maõ Toå ñaùp: "Töùc taâm töùc Phaät." Theo Voâ Moân ñòa dò, binh hoûa, ñoùi khaùt, beänh taät, hay nhöõng baát Hueä Khai trong Voâ Moân Quan, neáu thaáy lieàn ñöôïc haïnh cuûa caù nhaân—To cause calamities to cease, nhö vaäy thì maëc aùo Phaät, aên côm Phaät, noùi lôøi for which the esoteric sect uses magical formulae, Phaät, laøm vieäc Phaät. Töùc laø Phaät vaäy. Tuy nhö theá, especially for illness, or personal misfortune. Ñaïi Mai ñaõ khieán bao ngöôøi nhaän laàm phöông Töùc Tai Dieân Meänh Phaùp: Hai phaùp Töùc Tai vaø höôùng. Ñaâu bieát raèng noùi moät chöõ Phaät, phaûi ba Dieân Meänh. Töùc tai laø phaùp tu tröø aùc söï cho mình ngaøy suùc mieäng. Neáu laø ngöôøi coù trí, nghe noùi vaø ngöôøi khoûi bò beänh hoaïn tai öông—Averting "Töùc taâm töùc Phaät" thì bòt tai maø chaïy—Ta-mei calamities from self and others; and the other is a asked Ma-tsu, "What is Buddha?" Ma-tsu said, method of worship of the prolonging life—See "This very mind is Buddha." According to Wu Töùc Tai Phaùp and Dieân Meänh Phaùp. Men Hui-Kai in the Wu-Men-Kuan, if you can Töùc Tai Phaùp: Sokusaiho (jap)—Tu phaùp tu tröø graps this point directly, you wear Buddha's robes, aùc söï cho mình vaø ngöôøi khoûi bò beänh hoaïn tai eat Buddha's food, speak Buddha's words, take öông, moät trong boán pheùp tu cuûa toâng Chaân Ngoân Buddha's role. That is, you yourself are Buddha. ñeå ngaên chaën tai öông—Averting calamities from Ta-mei, however, misled quite a few people into self and others, one of the four methods or kinds trusting a broken scale. Don't you know you of altar-worship of the Shingon sect, to cause to should rinse out your mouth for three days when cease calamities—See Töù Chuûng Ñaøn Phaùp. you utter the name Buddha? If you are genuine,

you'll run away holding your ears upon just and the phenomenal. hearing the words, "This very mind is Buddha." Töùc Töø: Tieáng Phaïn laø Sa Di, ngöôøi môùi nhaäp vaøo Töùc Thaû Trí: Thaû Trí—Taéc Thaû Trí—Taïm gaùc Phaät Moân, phaûi deïp yeân moïi tình caûm theá tuïc ñeå laïi—To leave aside temporarily—To put aside ñem loøng töø teá ñoä nhaân sanh—At rest and kind, an temporarily. old translation of Sramana, one who has entered Töùc Thaân: Giaùo thuyeát cuûa Chaân Ngoân toâng cho into the life of rest and showed loving-kindness to raèng “thaân töùc Phaät,” noùi caùch khaùc,

khoâng chæ töùc all. taâm töùc Phaät, maø coøn laø töùc thaân töùc Phaät nöõa — Töùc Töôùng Töùc Taâm: Giaùo thuyeát cuûa Tònh Ñoä The doctrine of the Shingon sect that the body is Toâng, caû hai thöù töôùng vaø taâm khoâng theå taùch rôøi, also Buddha; in other words Buddha is not only taùch rôøi töï thaân thì khoâng bao giôø coù Tònh Ñoä “mind,” but also “body.” (Tònh Ñoä hình töôùng cuõng laø Tònh Ñoä trong taâm)— Töùc Thaân Thaønh Phaät: Töùc Thaân Boà Ñeà—Theo A doctrine of the Pure Land, both form and mind Chaân Ngoân toâng, töùc thaân töùc Phaät hay töùc thaân are identical, i.e. the Pure Land as a place is thaønh Phaät (thuoäc nôi caùi söï), trong khi toâng Thieân identical with the Pure Land in the mind or heart. Thai laïi cho raèng “töùc taâm töùc Phaät” laø tuøy thuoäc Töùc Vò: To ascend (come to) the throne. nôi caùi lyù—According to the Shingon sect, the Töôùc Laïp: Nhai saùp, yù noùi voâ vò—Chewing wax, body is to consciously become Buddha by Yoga tasteless. practices; while the T’ien-T’ai believed that all Töôùc Phaïn UÛy Tieåu Nhi: Nhai côm môùm treû. things are mental, and are not apart from mind. Thieàn toâng duøng töø naày ñeå chæ loøng töø bi cuûa moät Töùc Theá Cô Hieàm Giôùi: Giaø Giôùi—Nhöõng luaät vò thieàn sö khi daïy ñeä töû nhö moät 'laõo ba taâm', nhai phuï—Secondary commandments—See Giaø Cheá. côm môùm treû vaäy—The term indicates a Zen Töùc Thò: master's compassion in welcoming and teaching 1) Laø phaûi: To be correct—To be right. his students in the same manner as a mother who 2) Phieàn naõo töùc thò Boà Ñeà, sanh töû töùc thò Nieát chews food carefully in her mouth before feeding Baøn. Caùi “töùc” cuûa hai vaät töông hôïp, nhö her baby. phieàn naõo hôïp vôùi Boà Ñeà, moät thöù laø töôùng, Töôùc Thöïc: Khadaniya (skt)—Kha Ñaõn Ni—Khö moät thöù laø taùnh, hai caùi khoâng taùch rôøi nhau Ñaø Ni—Khö Xaø Ni—Kha Ñaõn Ni—Khö Ñaø Ni— ñöôïc; noùi caùch khaùc, ngoaøi phieàn naõo khoâng Khö Xaø Ni—Ñoà aên coù theå xeù, nhai, roài nuoát nhö coù Boà Ñeà. Caùi “töùc” cuûa hai maët ñoái nhau, goác, caønh, hoa, laù vaø quaû (coøn boà-thieän-ni laø ñoà aên tröôùc vaø sau khoâng theå taùch rôøi (töø maët meâ ngoaïm ngaäm nhö côm, maïch, côm maïch ñaäu, maø noùi thì laø phieàn naõo, thuaän ôû phaùp tính laø baùnh)—Food that can be masticated or eaten, i.e., boà ñeà nieát baøn). Caùi “töùc” ñöông theå toaøn thò, food in fruits. nhö soùng vaø nöôùc (chæ laø söï khaùc nhau cuûa söï Töông Baïn: Boài tieáp, giuùp ñôõ côm chaùo—A nhìn thaáy giöõa thöïc trí vaø voïng tình)—It single companion at one's side—Theo Nguõ Ñaêng resembles implication, i.e. the afflictions or Hoäi Nguyeân, quyeån IX, vaø Caûnh Ñöùc Truyeàn passions imply, or are, bodhi; births and Ñaêng Luïc, quyeån XI, moät hoâm, Thieàn sö Ngöôõng deaths imply, or are, nirvana. The union, or Sôn thöôïng ñöôøng daïy chuùng: “Heát thaûy caùc ngöôi unity, of two things, i.e. the passions and moãi ngöôøi töï hoài quang phaûn quaùn, chôù ghi ngoân enlightenment, the former being taken as the ngöõ cuûa ta. Caùc ngöôi töø voâ thæ ñeán nay traùi saùng form (töôùng), the latter spirit (taùnh), which hôïp toái, goác voïng töôûng quaù saâu khoù nhoå mau two are inseparable; in other words, apart ñöôïc. Do ñoù, giaû hôïp laäp phöông tieän deïp thöùc thoâ from the subjugation of the passions there is cuûa caùc ngöôi, nhö ñem laù vaøng doã con nít khoùc, no enlightenment. Back and front are coù caùi gì laø phaûi. Nhö ngöôøi ñem caùc thöù

haøng hoùa inseparable. Substance and quality, i.e. water cuøng vaøng laäp phoá baùn. Baùn haøng hoùa chæ nghó and wave. thích hôïp vôùi ngöôøi mua. Vì theá, noùi: 'Thaïch Ñaàu Töùc Trung: Töùc Trung bao goàm caû "khoâng" vaø laø phoá chôn kim, choã ta laø phoá taïp hoùa.' Coù ngöôøi "giaû"—The "via media" is that which lies ñeán tìm phaån chuoäc ta cuõng beát cho, keû khaùc ñeán between or embraces both the void (noumenal) caàu vaøng thaät ta cuõng trao cho." Coù moät vò Taêng

hoûi: "Chaúng caàn phaån chuoäc, xin Hoøa Thöôïng cho for real gold then I give it to him." A monk said: vaøng thaät." Ngöôõng Sôn baûo: "Raêng nhoïn nghæ môû "I don't want mouse turds. May I have the mieäng, naêm löøa cuõng chaúng bieát." Taêng khoâng master's real gold?" Yang-Shan said: "If you try ñaùp ñöôïc. Ngöôõng Sôn tieáp: "Tìm hoûi thì coù trao to bite down on the head of a flying arrow you can ñoåi, chaúng tìm hoûi thì chuùng ta chaúng coù gì ñeå trao try until the year of the ass but you won't ñoåi. Neáu ta thaät söï noùi veà Thieàn toâng, thì caàn moät succeed!" The monk couldn't answer. Yang-Shan ngöôøi laøm baïn cuõng khoâng, huoáng laø coù ñeán naêm said: "If you want to exchange something we can baûy traêm chuùng? Neáu ta noùi Ñoâng noùi Taây, aét make a deal. If you don't want to exchange giaønh nhau löôïm laët, nhö ñem naém tay khoâng ñeå anything then we can't. If I truly speak of Zen, gaït con nít, troïn khoâng coù thaät. Nay ta noùi roõ vôùi then there won't be a single companion at your caùc ngöôi vieäc beân caïnh Thaùnh, chôù ñem taâm nghó side. How can this be if there're five or seven tín, chæ nhaèm vaøo bieån taùnh cuûa mình maø tu haønh hundred in the assembly? If I talk about this and nhö thaät. Chaúng caàn tam minh luïc thoâng. Vì sao? that, and you strain your neck trying to pick Vì ñaây laø vieäc beân choùt cuûa Thaùnh. Hieän nay caàn something up, then it will be like fooling a little thöùc taâm ñaït boån, coát ñöôïc caùi goác chaúng lo caùi child with an empty hand. There's nothing ngoïn. Sau naày, khi khaùc seõ töï ñaày ñuû. Neáu chöa authentic about it. Today I'm clarifying what is ñöôïc goác, daàu cho ñem taâm hoïc y cuõng chaúng holy, which is not a matter of collecting and ñöôïc. Caùc ngöôi ñaâu chaúng nghe Hoøa Thöôïng Qui calming the mind. Instead you must practice to Sôn noùi: 'Tình phaøm Thaùnh heát, baøy bieän chôn realize the true sea of self-nature. Of what use is thöôøng, söï lyù chaúng hai, töùc nhö nhö Phaät.'" Thieàn there for 'three clarifications' and 'six sö Ngöôõng Sôn Hueä Tòch soáng vaøo khoaûng cuoái understandings'? What I speak of is the ultimate nhaø Ñöôøng ñaàu nhaø Toáng (vaøo khoaûng giöõa theá kyû sacred matter. If right now you want to know mind thöù X). Luùc ñoù thieân höôùng phaùt trieån cuûa giaùo and arrive at the root, then arrive at the root. phaùp Thieàn toâng laàn hoài thay theá caùc toâng phaùi Don't worry about the tips of the branches. If you khaùc ôû Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi do this, then hereafter you will possess it yourself. truyeàn thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh But if you don't attain the root, and just use your höôùng coi nheï vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô emotions to seek it, then you will never succeed. laø kinh ñieån vaø caùc thöù sieâu hình trong kinh— You'll never see what Master Wei-Shan spoke of According to Wudeng Huiyuan, volume IX, and 'the place where ideas of mundane and sacred are the Records of the Transmission of the

Lamp exhausted, where matter and principle are united (Ch’uan-Teng-Lu), Volume XI, one day, Zen and the true eternal body of the Tathagata is master Yang-Shan entered the hall and addressed manifested.” Zen master Yang-Shan, who lived the monks, saying: “Each and every one of you, between late T'ang and early Sung (around the turn the light inward! Don’t try to remember what middle of the tenth century) when the trend of I’m saying! For a beginningless eon you have development of Zen teaching gradually faced away from the light and been shrouded in superseded the other Buddhist schools in China. It darkness. The roots of delusion are deep. They’re is to say, Zen attitude towards Buddhist lore and difficult to cut off and uproot. So the Buddha philosophy tended to slight its study in an orderly established expedient means to grab your manner, to neglect the sutras and what attention. These are like showing yellow leaves to metaphysics there is in them. a crying child, who imagines they’re gold and thus Töông Coâng Duï Coâng: Ñem coâng phu tu haønh ñeå stops crying. You act as though you’re in a shop ñoåi laáy söï thaønh coâng—To invest time and labor where someone sells a hundred goods made from in cultivation to exchange for a success. gold and jade, but you’re trying to weigh each Töông Dieâm Chæ Khaùt: Uoáng nöôùc muoái ñeå giaûi item. So you say that Shi-T’ou has a real gold khaùt. Ñaây laø vieäc laøm cöïc kyø ngu muoäi, vì noù shop? Well in my shp there’s a wide range of khoâng ñem laïi keát quaû; ngöôïc laïi noù coøn coù theå goods! If someone comes looking for mouse turds gaây ra hieåm hoïa vaøo thaân—To drink salt water for then I give him some. If someone comes looking refreshment. This is an extremely stupid thing to

do because it does not stop the thirst; on the of the pre-Lotus teaching with limited salvation— contrary, it can cause a lot of damages to the See Giaùo Vieân. body. Töông Ñaøm Minh Thieàn Sö (?-949): Zen master Töông Dung: Principleship and Partnership are Chiang-t'an Ming—Master Ming of Chiang-t'an a mutual "turning-into"—Theo giaùo lyù Hoa (Hsiang-t'an)—Thieàn sö Minh ôû Töông Ñaøm laø Nghieâm, trong Nhaäp Phaùp Giôùi Vieân Dung Quang moät trong nhöõng ñoà ñeä cuûa thieàn sö Vaân Moân vaøo Caûnh coù söï töông nhaäp cuûa voâ löôïng Phaät saùt vaø theá kyû thöù X. Moät hoâm, coù moät vò Taêng hoûi: söï töông dung giöõa Chuû vaø Baïn trong caûnh giôùi "Phong caûnh cuûa töï vieän Töông Ñaøm theá naøo?" Sö cuûa söï ñi veà baát ñoäng. Ñaây laø caûnh giôùi phi caûnh ñaùp: "Nuùi lieàn Ñaïi Nhaïc, nöôùc tieáp Tieâu Töông giôùi, trong ñoù haønh giaû tìm thaáy caû thaân laãn taâm (sôn lieàn Ñaïi Nhaïc, thuûy tieáp Tieâu Töông)." Trong mình traïm nhieân haøi hoøa, khoâng coøn trôû ngaïi vaø tröôøng hôïp naøy, vò Taêng muoán bieát ñaâu laø nhöõng hoaøi nghi—According to the Hua Yen doctrine, in ñaëc saéc cuûa Taêng vieän nôi thieàn sö Minh truù nguï. the inscrutable realm of all-embracing Totality, Trong Phaät giaùo noù coù yù nghóa laø moät thaùi ñoä taâm the teaching of "Entering into the Dharmadhatu", linh hay taâm thaàn ñaëc saéc maø ngöôøi ta duøng ñeå ñoái there are interpenetration of Buddha-lands and trò taát caû nhöõng kích thích. Nhöng noùi moät caùch Principleship and Partnership are a mutual nghieâm khaéc, haønh giaû tu Thieàn khoâng coi noù chæ "turning-into", a state of going forward and nhö laø moät thaùi ñoä hay moät xu höôùng cuûa taâm, maø coming back in steadfast immutability.

This is the laø thaønh phaàn coát yeáu hôn ñeå thieát laäp caên cô ñích realm of no domain where the practitioner finds thöïc cho theå taùnh cuûa mình, nghóa laø moät moâi both his mind and body harmonious and tröôøng maø trong ñoù ngöôøi ta soáng vaø vaän ñoäng vaø transparent, empty of all hindrances and doubts. coù lyù do hieän höõu cuûa mình. Theo thieàn sö D.T. Töông Ñaõi: Giaùo thuyeát noùi veà töï vaø tha ñoái ñaõi Suzuki trong Thieàn Luaän, Taäp III, moâi tröôøng ñoù, vôùi nhau, nhôø ñoù maø toàn taïi, nhö hình nhôø coù ba chính yeáu ñöôïc xaùc ñònh bôûi chieàu saâu vaø ñoä saùng caïnh maø thaønh hình tam giaùc, saéc caûnh ñoái ñaõi vôùi cuûa nhöõng tröïc giaùc taâm linh cuûa ngöôøi ñoù. "Caûnh nhaõn caên maø thaønh saéc caûnh, nhaõn caên ñoái vôùi saéc Taêng vieän cuûa baïn ra sao?", do ñoù coù nghóa laø "Sôû caûnh maø thaønh nhaõn caên, ngaén ñoái vôùi daøi maø ngoä cuûa baïn veà chaân lyù cöùu caùnh Phaäp phaùp laø thaønh ngaén, daøi ñoái vôùi ngaén maø thaønh daøi—The gì?" Trong khi nhöõng caâu hoûi "Töø ñaâu?", "ÔÛ ñaâu?" doctrine of mutual dependence or relativity of all hay "Veà ñaâu" ñöôïc ñaët ra cho moät vò Taêng taàm sö things for their existence, i.e., the triangle hoïc ñaïo, thì nhöõng caâu hoûi nhaéc ñeán choã truù nguï, depends on its three lines, the eye on things choã ôû, khía caïnh hay phong caûnh, ñöôïc ñaët ra cho having color and form, long or short—To be in moät baäc thaày khoâng thaáy caàn vaân du tìm nôi an agreement or to be in agreement with one another nghæ cuoái cuøng nöõa. Do ñoù, caû hai loaïi caâu hoûi in order to exist. naøy, treân thöïc teá ñeàu gioáng nhau—Zen master Töông Ñaõi Dieäu: Relative subtlety—Töông ñaõi Hsiang-t'an Ming (Ming of Chiang-t'an) was a dieäu chæ cho caùi teá ñoái ñaõi vôùi caùi thoâ. Thí duï, moät disciple of Zen master Yun-men in the tenth caùch toång quaùt, giaùo lyù Ñaïi thöøa vieân maõn, vó ñaïi, century. One day, a monk came and asked, "What vaø vi dieäu saùnh vôùi giaùo lyù phieán dieän, haïn heïp, are the sights of your monastery?" The master vaø thoâ thieån cuûa Tieåu thöøa—Relative subtlety replied, "The mountain here belongs to the Ta- refers to that which is subtle only in contrast to yueh range and the stream runs into the Lake that which is crude. For example, the teachings of Chiao-Chiang (Hsiao-Hsiang)." In this case, the Mahayana in general are complete, great, and monk wants to know what are the characteristic subtle in relative contrast to the incomplete, small, sights of the monastery where Zen master Ming and crude Hinayana teachings. resides. In Buddhism it is a general characteristic Töông Ñaõi Thuyeát: See Töông Ñaõi. psychic or spiritual attitude which a Buddhist Töông Ñaõi Vieân: Older perfect with limited assumes towards all stimuli. But, strickly salvation—Tích Vieân—Laø vieân giaùo ñoái ñaõi vôùi speaking, Zen Buddhists do not regard it as a thôøi kyø tieàn Phaùp Hoa vôùi söï ñoä tha giôùi haïn—The mere attitude or tendency of mind but as older or comparatively speaking perfect doctrine something more fundamental constituting the very

ground of one's being, that is to say, a field where Töông Ñoái Nguyeân Lyù: The Principle of a person lives and moves and has his reason of Reciprocal Identification. existence. According to Zen master D.T. Suzuki in (A) Nghóa cuûa chöõ “Töông Ñoái”—The meaning Essays in Zen Buddhism, Third Series (p.110), this of the word

“Reciprocal Identification.” field is essentially determined by the depth and 1) Chöõ “Töông Ñoái” theo nghóa ñen laø hoã töông clarity of one's spiritual intuitions. 'What are the ñoái ñaõi, nghóa laø ‘quan ñieåm hoã töông laãn sights of your monastery?' means, therefore, nhau, ‘hoã töông ñoàng nhaát,’ cuõng y nhö noùi 'What is your understanding of the ultimate truth ‘trao ñoåi caùc quan ñieåm,’ chöù khoâng taùch of Buddhism?' or 'What is the ruling principle of rieâng töøng caùi ñeå thöïc hieän moät cuoäc giaûi hoøa your life, whereby you are what you are?' While veà nhöõng quan ñieåm töông phaûn hay ñeå gaây thus the questions, 'Whence?' 'Where?' or hieäu quaû neân moät chuû tröông hoãn hôïp giöõa 'Whither?' are asked of a monk who comes to a caùc heä thoáng suy lyù ñoái laäp. Theo Giaùo Sö master to be enlightened, the questions as to the Junjiro Takakusu trong Cöông Yeáu Trieát Hoïc residence, abode, site, or sights are asked of a Phaät Giaùo, Phaät giaùo Tieåu Thöøa thoâng thöôøng master who feels no more need now of going on thoûa maõn vôùi phaân tích vaø ít khi thieân veà dung pilgrimage for his final place of rest. These two hôïp. Traùi laïi, Ñaïi Thöøa thöôøng thieân veà hoã sets of questions are, therefore, practically the töông ñoái ñaõi giöõa hai yù nieäm töông phaûn. same. Neáu phe naày nhaän quan ñieåm cuûa rieâng mình Töông Ñaïo Mòch Ñaïo: See Töông Phaùp Caàu vaø phe kia giöõ chaët cuûa rieâng hoï, keát quaû Phaùp. ñöông nhieân seõ chia reû nhau. Ñaây laø ñieàu xaõy Töông Ñaúng: Equipollent. ra trong tröôøng phaùi Tieåu Thöøa. Ñaïi Thöøa Töông Ñaàu Mòch Ñaàu: Mang ñaàu ñi tìm ñaàu. Phaät giaùo daïy raèng phaûi hoøa ñoàng laäp tröôøng Trong thieàn, töø naày coù nghóa laø khoâng thaáy chaân cuûa rieâng mình vôùi laäp tröôøng cuûa keû khaùc, taùnh nhaø mình, laïi chaïy ñoâng chaïy taây tìm kieám phaûi hoã töông dung hôïp nhöõng laäp tröôøng ñoái beân ngoaøi. Chuyeän veà caùi ñaàu cuûa Dieãn Nhaõ Ñaït laäp, ñeå thaáy nhöõng laäp tröôøng naày hôïp nhaát Ña. Taïi thaønh Thaát La coù ngöôøi cuoàng teân Dieãn toaøn veïn—The word for “Reciprocal Nhaõ Ñaït Ña. Moät buoåi noï baø laáy göông soi maët, Identification” is more literally “mutual” and nhìn thaáy loâng mi vaø maét hieän ra trong göông, “regarding,” that is “mutually viewing from nhöng laïi khoâng thaáy ñöôïc loâng mi vaø maét treân each other’s point,” “mutual identification,” ñaàu cuûa mình neân hoaûng sôï boû chaïy moät caùch which is as much as to say and “exchange of ñieân cuoàng. ÔÛ ñaây maét vaø ñaàu ví vôùi chaân tính, taát views.” It is indispensable to bring about a caû nhöõng gì hieän ra trong göông ñeàu laø voïng töôûng reconciliation of conflicting opinions or effect (Dieãn Nhaõ Ñaït Ña möøng khi thaáy ñaàu trong göông a syncretism among opposing speculative ví vôùi vieäc chuùng sanh chaáp voïng laøm chaân, coá systems. According to Prof. Junjiro Takakusu chaáp khoâng boû. Khoâng thaáy mình voán coù ñaàu , treân in The Essentials of Buddhist Philosophy, ñaàu voán coù loâng mi vaø maét thaät, ñöôïc ví vôùi chaân Hinayana Buddhism is generally satisfied tính)—Yajnadatta, a crazy woman who saw her with analysis and rarely inclined to synthesis. eyebrows and eyes in a mirror but not seeing The Mahayana, on the other hand, is them in her own head thought herself bedevilled; generally much inclined to the reciprocal the eyes and head are a symbol of reality. Those identification of two conflicting ideas. If one in the

mirror of unreality. party adheres to his own idea while the other Töông Ñoái: Relative—Opposite—Opposed—In party insists on his own, a separation will be comparison. the natural result. This is what happens in the Töông Ñoái Höõu: Existence of qualities—Loaïi Hinayana. The Mahayana teaches that one hieän höõu naøy dieãn taû söï ñoái nghòch nhö daøi vaø should put one's own idea aside for a moment ngaén, maïnh vaø yeáu, vaân vaân—This kind of and identify one's own position with that of existence expresses the opposites, i.e., length and the other party, thus mutually synthesizing the shortness, strength and weakness, etc. opposed positions. The both parties will find

themselves perfectly united. sense of the word. The Absolute is the reality 2) Chöõ "töông ñoái" ôû ñaây theo nghóa ñen laø hoã of the appearances. The Absolute and the töông ñoái ñaõi, nghóa laø "quan ñieåm hoã töông world are not two different sets of reality laãn nhau," "hoã töông ñoàng nhaát" cuõng y nhö posited against each other. Phenomena noùi "trao ñoåi caùc quan ñieåm." Khoâng taùch viewed as relative, as governed by causes rieâng töøng caùi ñeå thöïc hieän cuoäc hoøa giaûi veà and conditions constitute the world, and nhöõng quan ñieåm töông phaûn hay ñeå gaây hieäu viewed as free of all conditions are the quaû neân moät chuû tröông hoãn hôïp giöõa nhöõng Absolute. heä thoáng suy lyù ñoái laäp. Thöïc teá, ngaønh tö (B) Ba caùch minh chöùng cho nhöõng lyù do cuûa söï töôûng naày ñaõ coù coâng lôùn taùi laäp yù nieäm bao hoøa ñoàng cuûa nhöõng quan ñieåm ñoái laäp— dung nguyeân thuûy ñaõ ñöôïc khai thò trong giaùo Three reasons which justify the identification phaùp cuûa Ñöùc Phaät nhöng haàu nhö maát haún of opposing views: trong nhieàu boä phaùi Tieåu Thöøa, chuùng laø keát 1) Ñoàng nhaát trong hình thöùc hai yeáu toá khaùc quaû cuûa nhöõng dò bieät veà tö töôûng: The word bieät keát hôïp nhau ñeå thaønh moät nhaát theå— for "reciprocal identification" is more literally Identity in form as two different elements "mutual" and "regarding," that is, "mutually combining to form unity: Ñoàng nhaát taùnh phaûi viewing from each other's point," "mutual coù vì hai thaønh toá rieâng bieät ñöôïc hôïp thaønh identification," which is as much as to say an moät, nhö ñoàng ñoû vaø keõm ñöôïc pha troän vôùi "exchange of views." It is indispensable to nhau ñeå taïo thaønh moät hôïp kim laø ñoàng. Lyù bring about a reconciliation of conflicting ñoàng nhaát trong hình thöùc naày laø loái giaûi thích opinions or to effect a syncretism among chung cho taát caû caùc tröôøng phaùi cuûa Phaät opposing speculative systems. This trend of Giaùo—Identity is assumed because two thought, in fact, served greatly to restore the distinct factors are united into one as copper original idea of tolerance which was revealed and zinc are mixed together from one alloy, in the Buddha's teaching but was almost bronze. This identity in form is the entirely lost in the various Schools of explanation common to all Buddhist schools. Hinayana which resulted from differences of 2) Ñoàng nhaát trong baûn theå coù nhieàu goùc caïnh opinion. ñoái laäp—Identity in substance although there 2) Theo Trieát Hoïc Trung Quaùn, töông ñoái laø may be opposing angles: Ñoàng nhaát taùnh phaûi nhöõng hieän töôïng khoâng coù thöïc taïi ñoäc laäp coù vì saáp vaø ngöõa coù theå coi nhö khaùc nhau, hay thöïc theå cuûa chính chuùng. Töông ñoái

taùnh nhöng trong thöïc teá chuùng chæ laø moät. Coù hoaëc söï tuøy thuoäc laø nhöõng ñaëc taùnh chuû yeáu nhöõng quan ñieåm ñoái laäp nhö laø maët tröôùc vaø cuûa hieän töôïng, vaø, moät vaät laø töông ñoái thì maët sau cuûa cuøng moät ngoâi nhaø. Cuõng vaäy, khoâng phaûi laø 'thaät,' hieåu theo yù nghóa cao neáu ñôøi soáng ñöôïc nhìn töø quan ñieåm meâ nhaát cuûa chöõ naày. Tuyeät ñoái laø thöïc taïi cuûa hoaëc, thì noù laø ñôøi soáng; nhöng neáu noù ñöôïc nhöõng hieän töôïng. Tuyeät ñoái vaø theá giôùi nhìn töø quan ñieåm giaùc ngoä thì noù laø nieát baøn. khoâng phaûi laø hai nhoùm thöïc taïi khaùc nhau ñaët Caû hai thöïc ra chæ laø moät. Moät vaøi tröôøng phaùi ôû vò trí ñoái khaùng nhau. Khi hieän töôïng ñöôïc Ñaïi Thöøa chuû tröông loái giaûi thích veà ñoàng coi laø töông ñoái, chòu söï chi phoái cuûa nhöõng nhaát trong baûn theå naày—Identity is assumed nhaân duyeân vaø nhöõng ñieàu kieän caáu thaønh theá because one's front and one's back may giôùi naày thì chuùng laø hieän töôïng; vaø khi hieän appear differently but in reality they are one. töôïng ñöôïc coi laø phi haïn ñònh bôûi taát caû nhaân There are opposing views as are the front and duyeân thì hieän töôïng laø tuyeät ñoái—According back of the same house. In the same way, if to the Madhyamaka philosophy, phenomena life is looked at from an illusioned view, it is have no independent, substantial reality of life, but, if it is looked at from an enlightened their own. Relativity or dependence is the view, it is nirvana.The two views are simply main characteristic of phenomena, and that refer to one thing. Some Mahayana schools which is relative is not really the highest hold this explanation of identity in substance.

3) Ñoàng nhaát trong hình thöùc vaø baûn theå nhö soáng kia. Neáu ñaït tôùi Nieát Baøn ngay trong söï nöôùc vaø soùng hay "Hieän Töôïng Luaän"— soáng, ñôøi soáng trôû thaønh laø moät vôùi Nieát Baøn, Identity in form and substance as water and nhöng chæ ñaït trong taâm vì thaân vaãn hieän höõu. wave or phenomenology: Ñoàng nhaát taùnh Nhöng Nieát Baøn toaøn veïn hay troïn veïn ñöôïc phaûi coù, vì raèng toaøn dieän thöïc theå laø caùi moät ñaït ñeán khi cheát. Söï dieät taän cuûa thaân xaùc laø toaøn veïn, nhö nöôùc vaø soùng, toaøn theå cuûa ñieàu kieän taát yeáu cuûa Nieát Baøn toaøn veïn, nöôùc ñöôïc bieåu hieän nhö laø soùng—Identity is cuõng nhö söï döøng laëng cuûa soùng chung cuoäc assumed because the whole entity is entirely nôi tónh laëng toaøn veïn cuûa nöôùc: The most one, as water and wave, the whole of water important application of this doctrine being manifested as wave. concerns the identification of life and (C) Söï öùng duïng cuûa Nguyeân Lyù Töông Ñoái— Nirvana. Life itself is Nirvana, just as water The applications of the Reciprocal Theory: and wave are identical. Life is one thing and 1) Hoã töông ñoái ñaõi baèng caùch töï huûy dieät, khi Nirvana is another lifeless thing. If one ñöôïc theå hieän, coù giaù trò thöïc tieån lôùn san attains Nirvana while yet living, life becomes baèng nhöõng quan ñieåm töông phaûn hay taïo identified with Nirvana but only in the sense neân thieän caûm giöõa nhöõng phe phaùi ñoái of a state of mind because the body still nghòch. Baèng vaøo moät, hay nhieàu hôn, trong exists. But perfect or complete Nirvana is soá caùc phöông phaùp naày, dò bieät tính coù theå attained at death. The extinction of the body ñöa ñeán lieân hieäp, vaø cuoäc ñôøi moäng aûo ñöôïc is the perfect Nirvana, just

as the cessation of dung hôïp vôùi ñôøi soáng giaùc ngoä. Nhöõng yù the wave results in the perfect quiescence of töôûng nhö noùi: nhìn baûn theå trong hieän töôïng, the water. coi ñoäng nhö tónh vaø tónh nhö ñoäng, ñoàng nhaát Töông Ñoàng: A striking parallel—Equal. vaø voâ haønh, tònh vaø baát tònh, toaøn vaø baát toaøn, Töông Ñoàng Gaàn Guûi: Close correspondence. moät vaø nhieàu, rieâng vaø chung, thöôøng vaø voâ Töông Hoaùn Ñaû Thu Thieân: Keâu goïi nhau chôi thöôøng, taát caû ñeàu coù theå ñaït ñöôïc baèng lyù troø ñaùnh ñu cuûa treû con. Trong thieàn, töø naày thuyeát naày: Reciprocal identification by khuyeân haønh giaû neân luoân truï trong caûnh giôùi voâ mutual self-negation, when realized, has a taâm nhö treû con—To invite to play the game of great practical value in smoothing out swinging. In Zen, the term advises practitioners conflicting opinions or in creating sympathy should always abide in the realm of no mind. among opposing parties. Through one or more Töông Hoå: Hoå töông—Mutual—Reciprocal. of these methods diversity can be brought to Töông Hôïp: Affinity—Compatible. union, and illusory existence is synthesized Töông Keá Töïu Keá: Chieán ñaáu baèng caùch duøng vuõ with the enlightened life. Such ideas as khí hay möu moâ cuûa chính keû thuø—To fight the seeing noumenon in phenomenon, regarding enemy with his own weapon (use the enemy's motion as calm or calm as motion, identifying tactics). action and inaction, purity and impurity, Töông Khaéc: Kî nhau—Mutually exclusive. perfection and imperfection, one and many, Töông Khoâng Mòch Khoâng: Mang caùi khoâng ñi the particular and the general, permanence tìm caùi khoâng. Giaùo thuyeát nhaø Phaät cho raèng vaïn and impermanence, are all attainable by this vaät keå caû thaân naøy khoâng thaät maø chæ laø huyeãn theory. It is one of the most important ideas of giaû, vì theá coøn höôùng ra ngoaøi tìm kieám töùc laø Mahayana and is indispensable for a clear mang khoâng tìm khoâng vaäy—According to understanding of the Buddhist doctrine as Buddhist theories, everything including this body taught in the Mahayana. is not real but an illusion. Thus, if we continue to 2) Söï öùng duïng quan troïng nhaát cuûa hoïc thuyeát look outward, we are taking the unreal to look for naày laø nhaém tôùi choã ñoàng nhaát cuûa ñôøi soáng, the other unreal thing. sinh töû vaø Nieát Baøn. Baûn thaân ñôøi soáng laø Töông Kieán Ñaïo: Sokendo (jap)—Caên baûn trí voâ Nieát Baøn cuõng nhö nöôùc vôùi soùng laø moät. Ñôøi phaân bieät, caùi trí voâ laäu khoâng phaân bieät. Traïng soáng laø caùi naày thì Nieát Baøn laø caùi khoâng ñôøi thaùi maø chuû theå vaø ñoái töôïng khoâng coøn phaân

bieät—Non-discriminating cognition, the reality in coâng tìm kieám beân ngoaøi. Ñaây laø vieäc laøm voâ ích the absolute as whole and undivided. The vaø laõng phí—Everyone has an original pure mind, unconditioned or passionless mind, or non- but tries to look for it from outside. This is a discriminative wisdom (knowledge), or the useless and wasteful act—See Töông Phaùp Caàu knowledge gained has no discrimination. The Phaùp. state where there is no distinction between subject Töông Taâm Duïng Taâm: Ñem taâm duïng taâm. Moïi and object. ngöôøi ñeàu coù baûn taâm thanh tònh hay Phaät taùnh, Töông Nhaäp: Söï hoøa troän cuûa söï vaät, maø khoâng nhöng laïi coá coâng tìm kieám beân ngoaøi—Everyone töông phaûn nhau,

gioáng nhö nhieàu aùnh ñeøn hoøa has an original pure mind or the Buddha-nature, laãn vaøo nhau (ñoái vôùi chö phaùp tuy coù sai bieät but tries to look for it from outside. khaùc nhau veà hình thöùc, nhöng nghóa luoân vieân Töông Taâm Ñaõi Ngoä: Queân maát baûn taâm thanh dung voâ ngaïi)—Mutual entry; the blending of tònh maø chæ ñem phaøm taâm tìm kieám vaø mong ñôïi things, i.e. the common light from many lamps giaùc ngoä töø beân ngoaøi. Trong nhaø thieàn ñaây chæ laø (dharmas, though different in forms, they're voïng taâm phaân bieät—Forget the original pure completely similar in meanings). mind, but tries to rely on the ordinary mind to look Töông Phaûn: Contrary—In contrast—Opposed— for an enlightenment from outside. In Zen, this is Opposite—To contrast. only a deluded mind. Töông Phaùp Caàu Phaùp: Töông Ñaïo Mòch Ñaïo— Töông Taâm Troùc Taâm: See Töông Taâm Caàu Ñem phaùp tìm phaùp, yù noùi töï taâm laø Phaät, phaät Taâm. phaùp khoâng hai, taâm chính laø phaùp. Phaùp toái Töông Thaønh: Boå sung cho nhau— thöôïng thöøa cuûa Ñaïi Thöøa Giaùo, taâm naøy laø Phaät Complementary—Complementing each other. naøy. Hình thöùc tieâu cöïc laø "Phi Taâm Phi Phaät" hay Töông Thaân: 1) Phuø trôï laãn nhau: Mutual ngoaøi taâm khoâng coù Phaät. Theá nhöng ngöôøi ngu affection; 2) Gaàn guõi nhau: To be closely related muoäi khoâng bieát lyù naày laïi ñi tìm Phaät taùnh töø beân to one another. ngoaøi—Mind here and now is Buddha. The Töông Thaân Xöù: Theå ñaéc dieäu phaùp hay ñaït ñöôïc identity of mind and Buddha, the highest doctrine söï thaáu hieåu troïn veïn veà dieäu phaùp—Ñaït ñöôïc söï of Mahayana. The negative form is "No mind no chöùng ngoä hoaøn toaøn veà dieäu phaùp—To attain Buddha," or apart from mind there is no Buddha; perfect realization of the wonderful dharma. and all the living are of the one mind. However, Töông Thoùa Nhieâu Nhó Baùt Thuûy: Tieáp nöôùc cho ignorant people do not know this, so they try seek hai ngöôøi phun nhau (vì khi tranh luaän nöôùc boït the Buddha nature from outside. vaêng tung toùe, neân caàn phaûi tieáp theâm). Thieàn Töông Phaät Caàu Phaät: Ñem Phaät tìm Phaät—See toâng duøng töø naày ñeå chæ caûnh giôùi hoaøn toaøn töï taïi. Töông Phaùp Caàu Phaùp. Theo thí duï thöù 58 cuûa Bích Nham Luïc, vaø Caûnh Töông Phuø: To coincide—To correspond. Ñöùc Truyeàn Ñaêng Luïc, quyeån X, moät hoâm coù moät Töông Quan Maät Thieát: To be closely vò Taêng hoûi Trieäu Chaâu: "Chí ñaïo voâ nan, duy interrelated. hieàm giaûn traïch, phaûi laø saøo huyeät cuûa thôøi nhôn Töông Sinh: Caùi naày sinh ra caùi kia; caùi kia sanh chaêng?" Trieäu Chaâu ñaùp: "Ñaõ coù ngöôøi hoûi toâi, maø ra caùi naày—This produces the other, and the other maõi ñeán naêm naêm vaãn coøn boái roái." Ñaõ laø moät hoûi produces this one (each producing the other, each moät ñaùp roõ raøng hieän thaønh, taïi sao Trieäu Chaâu laïi being inherent in the other). noùi boái roái? Haõy noùi phaûi laø saøo huyeät cuûa thôøi Töông Sinh Töông Khaéc: Sinh dieät laãn nhau— nhôn chaêng? Trieäu Chaâu ôû trong saøo huyeät ñaùp y, Producing and destroying each other. hay ôû ngoaøi saøo huyeät ñaùp y? Phaûi bieát vieäc naøy Töông Sôn Phaùp Tuyeân: Chiang Shan Fa Ch'uan khoâng ôû treân ngoân cuù. Coù ngöôøi tin ñöôïc ñeán thaá u (chi)—Name of a monk. xöông thaáu tuûy, nhö roàng gaëp nöôùc, nhö coïp töïa Töông Taùc: Taùc ñoäng qua laïi—Interaction. nuùi. Thieàn sö Tuyeát Ñaäu Truøng Hieån

coù baøi keä: Töông Taøn: To kill one another. "Töôïng vöông taàn thaân Töông Taâm Caàu Taâm: Ñem taâm tìm taâm. Moïi Sö töû hieàu haåu ngöôøi ñeàu coù baûn taâm thanh tònh, nhöng laïi coá Voâ vò chi ñaûm

Taát ñoaïn nhaân khaåu The raven flies, the rabbit runs." Nam baéc ñoâng taây Chao-Chou said, "Once someone asked me, and I OÂ phi thoá taåu." really couldn't explain for five years." This is like (Voi chuùa gaàm göø, sö töû haàm heùt. Voâ vò cuøng baøn, "The Elephant Kingtrumpets, the Lion roars. mieäng ngöôøi bít laáp. Nam baéc ñoâng taây, quaï bay Flavorless talk blocks off people's mouths. South, thoû chaïy). Trieäu Chaâu ñaõ noùi: "Ñaõ coù ngöôøi hoûi north, east, west. The raven flies, the rabbit runs." toâi, maø maõi ñeán naêm naêm vaãn coøn boái roái." Ñieàu If Hsueh Tou didn't have the last word, where else naøy cuõng gioáng nhö "Voi chuùa gaàm göø, sö töû haàm would he have come from? Since "the raven flies, heùt." Coøn boán caâu "Voâ vò cuøng baøn, mieäng ngöôøi the rabbit runs," Zen practitioners, where do Chao bít laáp. Nam baéc ñoâng taây, quaï bay thoû chaïy," neáu Chou, Hsueh Tou and you end up? According to Thieàn sö Tuyeát Ñaäu khoâng coù caâu sau roát thì choã Yuan-Wu in the Pi-Yen-Lu, Chao-Chou usually naøo laïi coù Tuyeát Ñaäu? Ñaõ laø quaï bay thoû chaïy, didn't use blows or shoutsl his action went beyond haønh giaû tu Thieàn haõy thöû xem Trieäu Chaâu, Tuyeát blows and shouts. This monk's question was also Ñaäu vaø cöùu caùnh cuûa chính mình rôi ôû choã naøo? very special; it would have been hard for anyone Theo Vieân Ngoä trong Bích Nham Luïc, Trieäu Chaâu but Chao-Chou to answer him. Since Chao-Chou bình sanh chaúng haønh gaäy heùt, maø duøng ñöôïc coøn was an adept, he just said to him, "Once someone hôn gaäy heùt. Vò Taêng naøy hoûi raát kyø quaùi, neáu asked me, and I really couldn't explain for five khoâng phaûi laø Trieäu Chaâu thì khoù ñaùp ñöôïc cho y. years." The question towered up like a mile-high Bôûi Trieäu Chaâu laø haøng taùc gia, chæ noùi vôùi y "Ñaõ wall, and the answer didn't make light of it. Just coù ngöôøi hoûi toâi, maø maõi ñeán naêm naêm vaãn coøn understand it this way and it's right here. If you boái roái." Choã hoûi vaùch cao ngaøn nhaãn, choã ñaùp understand, then don't make rational calculations. cuõng chaúng nheï hôn. Neáu nhö theá aáy hoäi, chính laø Töông Thoá Töïu Thoá: Phoùng lao phaûi theo lao. ñöông ñaàu; neáu chaúng theá aáy hoäi, chôù khôûi so tính Trong thieàn, töø naày chæ vieäc laøm phaûi cho xong vaø ñaïo lyù—In Zen, the term is used to indicate a vieäc tu haønh phaûi ñi ñeán giaùc ngoä—When you realm of total freedom. According to example 58 throw a javelin, you must see where it lands. In of the Pi-Yen-Lu, and the Records of the Zen, the term means when you do something, you Transmission of the Lamp (Ch’uan-Teng-Lu), must finish the work; when you cultivate, you Volume X, one day, a monk asked Chao-Chou, must attain an enlightenment. "The Ultimate Path has no difficulties; just avoid Töông Thöù: Sô suaát: Negligent, careless—Voäi picking and choosing; isn't this a clicheù for people vaøng: To be in a hurry (to hasten). of these times?" Chao-Chou said, "Once someone Töông Thöông: Thöông löôïng—To deliberate. asked me, and I really couldn't explain for five Töông Trôï Phuïng Söï Tha Nhaân Taâm: Mind of years." Since this case is one question and one mutual help and service of all other people—Taâm answer,

clear and perfectly obvious, why then did phuïng söï heát thaûy moïi ngöôøi—Ñaây laø moät trong Chao-Chou say that he couldn't explain? But tell nhöõng taâm phaùt trieån qua tu taäp cuûa moät vò haønh me, is this a clicheù for people of these times or giaû tu Thieàn. Ngoaøi tinh thaàn daân chuû, moät trong not? Did Chao-Chou answered him inside or nhöõng nguyeân taéc trong vieäc ñieàu haønh toå chöùc xaõ outside the nest of clicheù. You must realize that hoäi naøy, Taêng ñoaøn trong thieàn vieän laø coäng ñoàng this matter isn't in words and phrases. If there's a cuûa nhöõng ngöôøi cuøng theo ñuoåi moät muïc ñích fellow who penetrates the marrow, whose faith is chung, tinh thaàn töông trôï vaø phuïng sö tha nhaân thoroughgoing, then he's like a dragon reaching hieån hieän roõ reät trong ñôøi soáng cuûa coäng ñoàng naøy. the water, like a tiger taking to the mountains. Do ñoù, moãi haønh giaû tu Thieàn luoân moät maët cuõng Zen master Hsueh Tou had a verse: laø vì muoán toát cho mình maø noã löïc laøm giaûm thieåu "The Elephant King trumpets phieàn nhieãu ngöôøi khaùc, maët khaùc thì hoï coá gaéng The Lion roars. heát söùc mình ñeå laøm toát cho söï lôïi laïc chung cuûa Flavorless talk coäng ñoàng. Trong thuaät ngöõ chuyeân moân, ñaây Blocks off people's mouths. ñöôïc goïi laø "Tích taäp phöôùc ñöùc." Ñöông nhieân laø South, north, east, west nhöõng ngöôøi ñaõ töøng traûi qua ñôøi soáng taïi Thieàn

ñöôøng seõ laø nhöõng thaønh vieân ñöôïc ñaøo luyeän moät ngöøng nghæ—Continuity—Nhaân quaû laàn löôït noái caùch höõu hieäu nhaát vaø ñöôïc trang bò ñaày ñuû nhaát tieáp nhau khoâng döùt—Continuity, especially of cuûa xaõ hoäi. Noùi nhö vaäy khoâng coù nghóa laø nhöõng cause and effect. cö só tu Thieàn khoâng laøm ñöôïc ñieàu naøy. Cö só tu Töông Tuïc Giaû: Moät trong tam giaû cuûa Thaønh Thieàn coøn coù caû moät coäng ñoàng lôùn hôn ñeå tu taäp Thöïc Luaän. Heát thaûy caùc phaùp höõu vi ñeàu do nhaân vaø phaùt trieån caùi taâm töông trôï vaø phuïc vuï tha quaû töông tuïc, ñoù chæ laø giaû höõu, chöù khoâng coù nhaân: ñoù chính laø xaõ hoäi. Töông trôï vaø phuïng söï thöïc theå—Illusory ideas continuously succeed one khoâng phaûi luoân luoân coù nghóa laø laøm moät caùi gì another producing other illusory ideas, one of the ñoù cho ngöôøi khaùc. Neáu chuùng ta laøm moät caùi gì three hypotheses of the Satya-siddhi-sastra. ñoù cho ngöôøi khaùc vôùi yù nieäm ñöôïc töôûng thöôûng Töông Tuïc Nhaân: Sambandha-hetu (skt)— hay khoâng vôùi söï tri aân vaø khieâm cung, thì ñieàu ñoù Mutual dependence—Töông Tuïc Nhaân hay söï tuøy chæ laø moät haønh vi coù taùnh thöông maïi thaáp heøn. thuoäc laãn nhau, noùi veà töï vaø tha ñoái ñaõi vôùi nhau, Haønh giaû tu Thieàn phaûi vöôït leân treân thaùi ñoä ñoù. nhôø ñoù maø toàn taïi, nhö hình nhôø coù ba caïnh maø Moät ñôøi soáng töông trôï vaø phuïc vuï tha nhaân phaûi thaønh hình tam giaùc, saéc caûnh ñoái ñaõi vôùi nhaõn caên lieân heä maät thieát vôùi loøng khieâm cung vaø söï tri maø thaønh saéc caûnh, nhaõn caên ñoái vôùi saéc caûnh maø aân—This is one of the characteristics of the mind thaønh nhaõn caên, ngaén ñoái vôùi daøi maø thaønh ngaén, as developed by a Zen practitioner. Besides the daøi ñoái vôùi ngaén maø thaønh daøi. Ñaây laø moät trong democracy, one of the principles governing this saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vi social body, the Brotherhood in a Zen monastery sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø

duyeân— is a community of men pursuing one common Mutual dependence speaks about mutual object, and the spirit of mutual help and service is dependence or relativity of all things for their everywhere evident in its life. Each Zen existence, i.e., the triangle depends on its three practitioner, therefore, always endeavors, on the lines, the eye on things having color and form, one hand, to give others the least trouble for his long or short. This is one of the six causes of all own sake, while on the other he will do his utmost conditioned things. Every phenomenon depends to do the most good he can for the general welfare upon the union of the primary cause and of the community. This is known technically as conditional or environmental cause—See Luïc "accumulating a stock of merit." It is natural that Nhaân. those who have successfully graduated from the Töông Tuïc Phaân Bieät: Sambandhavikalpa Zendo life are some of the most efficiently trained (skt)—Phaân bieät veà söï tuøy thuoäc—Discrimination and the most thoroughly equipped members of as to dependence. society. To say thus does not mean that lay Töông Tuïc Taâm: YÙ nghó khoâng giaùn ñoaïn—A practitioners of Zen cannot accomplish these continuous mind, or unceasing thought. things. Lay practitioners of Zen still have a bigger Töông Tuïc Thöùc: Do voâ minh maø phaân bieät sai community to practice and develop the mind of laàm neân sanh ra vui söôùng vôùi caùi mình yeâu thích, mutual help and service of all other people: the vaø khoå sôû vôùi caùi mình chaùn gheùt, nieäm khoå vui society. To do mutual help and service does not lieân tuïc chaúng döùt, do ñoù maø luaân hoài sanh töû always mean to do something for others. If it is töông tuïc. Theo Khôûi Tín Luaän, töông tuïc thöùc laø done with the thought of a reward or without the thöùc khoâng bao giôø maát nghieäp quaù khöù, hoaëc sense of gratitude and humility, it is not at all khoâng bao giôø khoâng laøm thaønh thuïc caùc nghieäp service, it is a deed of mean commercialism. The aáy—The consequent feelings of like or dislike, Zen practitioner ought to be above that. A life of pleasure or pain, from which arise the delusions mutual help and service is closely related to that and incarnations. According to the Awakening of of humility and gratitude. Faith, the continuity-consciousness is a Töông Truyeàn: Oral tradition—To pass from one consciousness which never loses any past karma generation to another generation by words of or fails to mature it. mouth. Töông Tuïc Thöôøng: Nodal (skt)—Lieân tuïc khoâng Töông Tuïc: Samtati (skt)—söï noái tieáp khoâng giaùn ñoaïn, ñoái laïi vôùi baát ñoaïn thöôøng (lieân tuïc coù

giaùn ñoaïn)—Successive continuity, in contrast approximate enlightenment which in the ten with uninterrupted continuity. Buddha’s grounds, or stages or periods in Bodhisattva- continuous and eternally varied forms or wisdom, ten necessary activities of a Bodhisattva, Nirmanakaya. ten kinds of dedications expounded by the Buddha Töông Tuïc Töôùng: Döïa vaøo söï phaân bieät cuûa trí of past, present and future approximates to perfect töôùng maø coù yù thöùc veà khoå laïc (ñau khoå vaø vui enlightenment by the subjection of all illusion; 3) söôùng). Theo Khôûi Tín Luaän, töông tuïc töôùng laø Giaùc ñöôïc tri kieán vaø tö hoaëc maø lìa ñöôïc chuùng, töôùng thöù hai trong luïc thoâ töôùng, vì phaân bieät hai loaïi thöù hai trong Töù Giaùc ñaõ

noùi trong Khôûi Tín caûnh thuaän nghòch, nhaân ñoù maø khôi leân nhöõng Luaän: The second of the four intelligences or nieäm khoå laïc lieân tuïc khoâng döùt—Knowledge of apprehensions mentioned in the Awakening of pain and pleasure resulting from the knowledge or Faith. consciousness, causing continuous responsive Töông Töï Phaät: Identity of the Individual and memory. According to the Awakening of Faith, Buddha—See Töông Töï Töùc Phaät. continuity of memory, or sensation, in regard to Töông Töï Töùc: Identity of the Individual and agreeables or disagreeables, remaining through Buddha—See Töông Töï Töùc Phaät. other succeeding sensation. Töông Töï Töùc Phaät: Identity of the Individual Töông Tuïc Voâ Thöôøng: Phaùp höõu vi töông tuïc vaø and Buddha—The semblance stage—Töông Töï khi heát kyø haïn seõ bò hoaïi dieät (ñôøi soáng chaám döùt Töùc Phaät, nghóa laø ñem thöïc chöùng ñeán gaàn chaân nôi söï cheát gioáng nhö ngoïn neán taét haún aùnh lyù töông töï nhö ôû giai ñoaïn voâ laäu thöïc söï (döïa saùng)—Things that have the semblance of vaøo quaùn löïc töông töï maø phaùt chaân trí vaø thaáy continuity, but are also transient (life ending in taùnh Phaät. Ñaây laø giai ñoaïn thöù tö trong saùu giai death just like the candle in extinction). ñoaïn phaùt trieån cuûa Boà Taùt ñöôïc noùi roõ trong Töông Tuøy: Sambandha (p)—Söï tuøy thuoäc— Thieân Thai Vieân Giaùo, ñoái laïi vôùi saùu giai ñoaïn Subordination. phaùt trieån hay Luïc Vò cuûa Bieät Giaùo—The Töông Töû Töôùc Töïu Ñòa Ñaïn: Baét con chim seû semblance stage (similarity in form with the cheát. Thieàn toâng duøng töø naày ñeå chæ vieäc laøm Buddha), or approximation of truth and its khoâng coù maûy may giaù trò—To catch a dead progressive experiential proof. This is the fourth sparrow. Zen uses this term to indicate a work that of the six stages of Bodhisattva developments as is not worthy a tiny bit. defined in the T'ien-T'ai Perfect or Final Töông Töï: Alike—Like—Similar—Identical— Teaching, in contrast with the ordinary six Attainment-like (this is only a temporary developments as found in the Differentiated or situation). Separated School—See Luïc Töùc Phaät. Töông Töï Baùt Nhaõ: Moät loaïi trí hueä gioáng nhö Töông Töùc: Phenomenal identity—Söï töông töùc Baùt Nhaõ nhöng khoâng phaûi laø Baùt Nhaõ. Ñaây laø cuûa vaïn höõu, nhö soùng töùc laø nöôùc, nöôùc töùc laø loaïi phöông tieän Baùt Nhaõ hay Vaên töï Baùt nhaõ. Trí soùng, hay saéc töùc laø khoâng khoâng töùc laø saéc (hai hueä hieåu bieát chö phaùp giaû taïm vaø luoân thay ñoåi. göông chieáu vaøo nhau vaø hoøa nhaäp vaøo nhau thì Ñaây laø trí hueä caàn thieát ñöa ñeán yù höôùng "Ñaùo Bæ khoâng phaûi laø töông töùc). Haønh giaû tu Thieàn chuùng Ngaïn"—A kind of wisdom which is similar to the ta phaûi neân luoân thaáy raèng baát cöù "nieäm" naøo cuûa Prajna, but not the Prajna itself. This is the taâm ta cuõng bao haøm caû vaïn höõu vuõ truï. Nieäm töùc wisdom of knowing things in their temporary and laø moät khoaûnh khaéc cuûa taâm. Noù coù theå laø tö changing condition. The necessary wisdom for töôûng, kyù öùc, caûm giaùc, hay hy voïng. Töø quan vowing to cross the shore of births and deaths. ñieåm khoâng gian, chuùng ta coù theå goïi noù laø moät Töông Töï Giaùc: 1) Boà Taùt ôû ngoâi Thaäp Tín ñöôïc "chaát töû" cuûa taâm. Töø quan ñieåm thôøi gian, chuùng giaùc theå töông töï nhö Thuûy Giaùc: Bodhisattva- ta coù theå goïi noù laø "moät haït" (vi traàn) thôøi gian. attainment of bodhi in action of the ten faiths;

2) Moät nieäm cuûa taâm chöùa caû quaù khöù, hieän taïi vaø vò Ñòa vò Boà Taùt trong tam thaäp vò laø Thaäp Truï, Thaäp lai, vaø dung nhieáp ñöôïc caû vaïn höõu vuõ truï. Thieàn Haønh vaø Thaäp Hoài Höôùng, ñaõ phaùt ra trí tueä gioáng sö Thích Nhaát Haïnh ñaõ noùi trong quyeån Traùi Tim nhö chaân trí ñeå cheá phuïc phieàn naõo: The Hieåu Bieát: "Neáu baïn laø thi só, baïn seõ troâng thaáy roõ

ñaùm maây beành boàng trong trang saùch naøy. Khoâng If the sunshine is not there, the forest cannot coù ñaùm maây, seõ khoâng coù möa, caây coái khoâng moïc grow. In fact, nothing can grow... And if we ñöôïc, vaø khoâng coù caây, chuùng ta khoâng laøm ra continue to look, we can see the logger who cut giaáy ñöôïc. Ñaùm maây thieát yeáu cho söï hieän höõu the tree and brought it to the mill to be cuûa tôø giaáy. Neáu ñaùm maây khoâng coù ôû kia, seõ transformed into paper. And we see the wheat. khoâng coù tôø giaáy ôû ñaây. Nhö vaäy, coù theå noùi raèng We know that the logger cannot exist without his ñaùm maây vaø tôø giaáy töông töùc. Nhìn saâu hôn nöõa daily bread, and therefore the wheat that became vaøo tôø giaáy, chuùng ta coøn coù theå thaáy aùnh naéng his bread is also in this sheet of paper. And the choùi loïi. Neáu khoâng coù naéng, röøng khoâng lôùn leân logger's father and mother are in it too. When we ñöôïc. Kyø thaät, khoâng coù thöù gì coù theå lôùn leân look in this way, we see that without all of these ñöôïc... vaø cöù tieáp tuïc nhìn, chuùng ta seõ thaáy ngöôøi things, this sheet of paper cannot exist. Looking tieàu phu ñaün goã vaø ñöa ñeán nhaø maày ñeå cheá bieán even more deeply, we can see we are in it too. thaønh giaáy. Vaø chuùng ta coøn thaáy luùa mì nöõa. This is not difficult to see, because when we look Chuùng ta bieát raèng ngöôøi tieàu phu khoâng theå soáng at a sheet of paper, the sheet of paper is part of maø khoâng coù baùnh mì ñeå aên haèng ngaøy. Vaø vì theá, our perception. Your mind is in here and mine is luùa mì ñeå laøm thaønh baùnh cuõng coù trong trang giaáy also. So we can say that everything is in here with naøy. Cha vaø meï cuûa ngöôøi tieàu phu cuõng coù ôû ñaây. this sheet of paper." Vôùi moät caùi nhìn nhö theá, chuùng ta thaáy raèng trang Töông Töùc Töông Nhaäp: Meditation on giaáy naøy seõ khoâng coù ñöôïc neáu khoâng coù söï goùp interdependence—See Quaùn Töông Töùc Töông söùc cuûa baáy nhieâu yeáu toá. Nhìn saâu hôn nöõa, Nhaäp. chuùng ta seõ thaáy chính ngay chuùng ta trong trang Töông Töùc Töông Nhaäp Quaùn: Meditation on saùch. Ñieàu ñoù cuõng deã hieåu, vì khi chuùng ta nhìn interdependence—See Quaùn Töông Töùc Töông moät trang saùch, trang saùch aáy laø moät phaàn cuûa Nhaäp. nhaän thöùc cuûa chuùng ta. Caùi taâm cuûa baïn cuõng coù Töông Öng: Yoga (skt)—Söï taùc ñoäng qua laïi— nôi ñaây, caùi taâm cuûa toâi cuõng theá. Vaäy, chuùng ta Interaction. coù theå noùi raèng moïi thöù ñeàu coù treân trang giaáy Töông Öng A Haøm: Samyutta Nikaya (p)— naøy."—Phenomenal identity, i.e. the wave is Connected Collection. water and water is the wave; or matter is just the Töông Öng AÙc Ma: Mara-samyutta (p)—Sutra on immaterial, the immaterial is just matter. We, Zen evil demons, in the Samyutta Nikaya 4—Kinh practitioners should always see that each moment Töông Öng AÙc Ma, Töông Öng Boä 4. of consciousness includes the whole universe. Töông Öng Baø La Moân: Brahmana-samyutta This moment might be a memory, a perception, a (p)—Brahma-samyutta (p)—Sutra on

Brahma feeling, a hope. From the point of view of space, deities—Name of a sutra in the Samyutta Nikaya, we can call it a “particle” of consciousness. From chapter 7—Teân cuûa moät boä kinh trong Töông Öng the point of view of time, we can call it a “speck” Boä kinh, chöông 7. of time. An instant of consciousness embraces all Töông Öng Boä Kinh: Samyuktagama (skt)—Taïp past, present and future, and the entire universe. A Haøm—Kindred Sayings—Miscelaneous According to Zen Master said in The Heart of Agamas—Taïp A Haøm (Töông ÖÙng A Caáp Ma hay Understanding: "If you are a poet, you will see Töông Öng Boä Kinh), goàm 50 quyeån vôùi 1.362 clearly that there is a cloud floating in this sheet kinh, hoån hôïp cuûa caùc kinh A Haøm khaùc — of paper. Without a cloud, there will be no rain; Miscellaneous Agamas, general on dhyana, without rain, the trees cannot grow; and without trance, etc, 50 books with 1,362 sutras. trees, we cannot make paper. The cloud is Töông Öng Ca Dieáp: Kassapa-samyutta (p)— essential for the paper to exist. If the cloud is not Kasspa-samyutta (p)—Theo Töông Öng Boâ Kinh, here, the sheet of paper cannot be here either. So XVI, ñaây laø danh hieäu cuûa moät vò Phaät — we can say that the cloud and the paper are According to the Samyutta Nikaya, XVI, this is interdependent. If we look into this sheet of paper the title of a Buddha. even more deeply, we can see the sunshine in it. Töông Öng Caøn Thaùt Baø: Gandhabbakaya-

samyutta (p)—Kinh Caøn Thaùt Baø Thieân, Töông Kinh ñöùc Phaät giaûng cho long chuùng, Töông Öng Öng Boä XXXI—Sutra on Gandhabba devas, in the Boä XXIX—Sutra on Nagas, Samyutta Nikaya Samyutta nikaya XXXI. XXIX. Töông Öng Caên Kinh: Indriya-samyutta (p)— Töông Öng Lôïi Ñaéc Cung Kinh: Labhasakkara- Töông Öng Boä 48—Sutra on the five mental samyutta (p)—Töông Öng Boä XVII—Sutra on faculties, in the Samyutta nikaya 48—Sutra on Gains and Tribute, Samyutta Nikaya XVII. things accompanied by the operations of the five Töông Öng Minh Kieán Kinh: Abhisamaya- mental faculties. samyutta (skt)—Sutra on Realization, in the Töông Öng Chaùnh Caàn: Sammappadhana- Samyutta Nikaya, chapter 13—Kinh Thöïc Chöùng samyutta (p)—Sutra on the Right Exertions, trong Töông Öng Boä kinh, chöông 13. Samyutta Nikaya 49—Kinh Töông Öng Chaùnh Töông Öng Muïc Kieàn Lieân: Moggallana- Caàn, Töông Öng Boä 49. samyutta (p)—Trong Töông Öng Boä 40—Sutra on Töông Öng Daï Xoa: Yakkha-samyutta (p)—Teân Venerable Moggallana, in the Samyutta Nikaya moät boä kinh trong Töông Öng Boä 10—Sutra on 40. Yaksa demons, Samyutta Nikaya 10. Töông Öng Nhaân: Samprayuktahetu (skt)— Töông Öng Duyeân Heä: Sampayuttapaccayo (p)— Concomitant cause—Luaät töông öùng hay phoái Association condition—Duyeân lieân hôïp. hôïp. Theo A Tyø Ñaøm cuûa toâng Caâu Xaù, ñaây laø Töông Öng Ñeá Thích: Sakka-samyutta (p)—Kinh moät trong saùu caên nhaân trong thuyeát nhaân quaû. noùi veà Trôøi Ñeá Thích—Sutra on the Deva King— Töông ÖÙng Nhaân, laø söï töông öùng giöõa nhöõng Sutra on Lord of the Four Great Kings. ñieàu kieän taâm vaø tinh thaàn, chuû quan vaø khaùch Töông Öng Giôùi: Dhatu-samyutta (p)—Sutra on quan. Taâm vöông laø nhaân maø khôûi leân taâm sôû, coi Elements. taâm sôû laø nhaân maø khôûi leân taâm vöông (ví bæ thöû Töông Öng Kieán: Ditthi-samyutta (p)—Things töông öùng neân goïi laø töông öùng nhaân). Töông Öng

accompanied by wrong view—Nhöõng vieäc hay Nhaân laø loaïi nhaân xuaát hieän baát cöù luùc naøo, töø baát hieän töôïng ñöôïc ñi theo bôûi taø kieán. cöù ñoäng löïc naøo, ñoái vôùi baát cöù söï kieän naøo, trong Töông Öng Kieán Kinh: Ditthi-samyutta-sutta baát cöù cô hoäi naøo, vaø trong baát cöù tröôøng hôïp (p)—Sutra on things accompanied by wrong naøo—The law of association (mutual responsive view—Kinh noùi veà nhöõng vieäc hay hieän töôïng or associated causes, i.e. mind and mental ñöôïc ñi theo bôûi taø kieán. conditions, subject with object). According to the Töông Öng Kieàu Taùt La: Kosala-samyutta (p)— Abhidharma of the Kosa School, this is one of the Kinh ñöùc Phaät giaûng cho vua Ba Tö Naëc cuûa xöù six chief causes in the Theory of Causal Relation. Kieàu Taùt La, Töông Öng Boä 3—Sutra on King Samprayukta-hetus are mutual responsive or Pasenadi of Kosala, Samyutta Nikaya 3. associated causes, i.e. mind and mental Töông Öng Kim Xí Ñieåu: Garuda-samyutta (p)— conditions, subject with object. Corresponding or Sutra on Garudas—Töông Öng Boä XXX—Sutra mutual causation, i.e. mind, or mental conditions on king of bird, Samyutta Nikaya XXX. causing mentation. The concomitant cause, Töông Öng La Haàu La: Rahula-samyutta (p)— appearing at any time, from any motive, with Kinh Noùi veà Tyø Kheo La Haàu La, trong Töông regard to any fact, on any occasion and in any Öng Boä XVIII—Sutra on Venerable Rahula, environment—See Luïc Caên Nhaân. Samyutta Nikaya XVIII. Töông Öng Nhaân Duyeân: Paticca-samuppada- Töông Öng Lakkhana: Lakkhana-samyutta (p)— samyutta (p)—Pratiya-samutpada-samyutta Kinh ñöùc Phaät giaûng cho Tyø Kheo Lakkhana, (skt)—Dependent co-arising, Samyutta Nikaya 12. Töông Öng Boä XIX—Sutra on Venerable Töông Öng Nhaäp: Okkantika-samyutta (p)— Lakkhana, Samyutta Nikaya XIX. Töông Öng Boä XXV—Sutra on recurring, Töông Öng Laâm Kinh: Vana-samyutta (p)—Kinh Samyutta Nikaya XXV. ñöùc Phaät giaûng veà Röøng, Töông Öng Boä 9—Sutra Töông Öng Phaïm Thieân: Brahmana-samyutta on the Forest, Samyutta Nikaya 9. (p)—See Töông Öng Baø La Moân. Töông Öng Long Chuùng: Naga-samyutta (p)— Töông Öng Phieàn Naõ: Kilesa-samyutta (p)—

Things accompanied by defilements Töông Öng Boä XXII—Sutra on the aggregates of (afflictions)—Nhöõng vieäc hay hieän töôïng ñöôïc ñi becoming, in the Samyutta Nikaya XXII. theo bôûi phieàn naõo. Töông Öng Voâ Thuûy: Anatamagga-samyutta Töông Öng Phieàn Naõo Kinh: Kilesa-samyutta (p)—The unimaginable beginnings of samsara and (p)—Kinh giaûng veà nhöõng vieäc hay hieän töôïng transmigration, Samyutta Nikaya XV—Nhöõng baét ñöôïc ñi theo bôûi phieàn naõo, trong Töông Öng Boä ñaàu khoâng theå töôûng töôïng ñöôïc cuûa theá giôùi ta baø XVII—Sutra on things accompanied by vaø luaân hoài sanh töû, Töông Öng Boä XV. defilements (afflictions), in the Samyutta Nikaya Töông Öng Voâ Vi: Asankhata-samyutta (p)— XVII. Kinh Töông Öng Voâ Vi, trong Töông Öng Boä Kinh Töông Öng Phöôïc: Baddha-samyutta (p)—Nhöõng 43—Sutra on the unfashioned nirvana, in the vieäc hay hieän töôïng ñöôïc ñi theo bôûi heä phöôïc — Samyutta nikaya 43. Things accompanied by fetters. Töông Öng Xaù Lôïi Phaát: Sariputta-samyutta Töông Öng Radha Kinh: Radha-samyutta (p)— (p)—Kinh giaûng veà toân giaû Xaù Lôïi Phaát,

Töông Kinh Tyø Kheo Radha, Töông Öng Boä XXIII— Öng Boä XVIII—Sutra on Venerable Sariputra, Sutra on Venerable Radha, Samyutta Nikaya Samyutta Nikaya XVIII. XXIII. Töông ÖÙng: Kheá hôïp vôùi nhau—Töông hôïp vôùi Töông Öng Sanh: Uppada-samyutta (p)—Sutra nhau—Agreement—To correspond to each on corresponding arising, Samyutta Nikaya other—Coincide (in accord) with. XXVI—Kinh Töông Öng Sanh, Töông Öng Boä 1) Duïc Ngaát Ña: Kheá Hôïp (nhö söï töông öùng XXVI. giöõa taâm vaø taâm sôû)—Union of the tally. Töông Öng Thí Duï Kinh: Opamma-samyutta 2) Du Giaø hay Du Kyø: Kheá Lyù (thu nhieáp chö (p)—Kinh so saùnh nhöõng thí duï, Töông Öng Boä phaùp)—One agreeing or unting with the XX—Sutra on Comparisons, Samyutta Nikaya other. XX. Töông ÖÙng A Caáp Ma: Samyuktagama (skt)— Töông Öng Thieân Töû Devaputta-samyutta (p)— Taïp A Haøm—Miscelaneous Agamas. Kinh giaûng veà caùc thieân töû, Töông Öng boä taäp 2— Töông ÖÙng Nhaân: Samprayukta-hetu (skt)— Sutra on Sons of the Devas, Samyutta Nikaya 2. Concomitant cause—See Töông Öng Nhaân. Töông Öng Thoï: Sampraykta-vedaniyata (skt)— Töông ÖÙng Phaùp: Teân goïi khaùc cuûa Taâm vaø Taâm Nhöõng gì ñi keøm theo hay seõ xaûy ra vôùi caûm thoï— Sôû. Moät khoái taâm vaø taâm sôû ñoàng thôøi khôûi daäy Things accompanied by receiving (perceiving, hay söï töông öùng giöõa taâm vaø nhöõng döõ kieän tinh contact, sensation). thaàn tuøy thuoäc vaøo nguõ quan, lyù luaän, tieán trình, Töông Öng Tu Ñaø Hoaøn Kinh: Sotapatti- thôøi gian vaø ñoái töôïng—The correspondence of samyutta (p)—Töông Öng Boä 55—Sutra on mind with mental data dependent on five Stream-entry, Samyutta Nikaya 55. correspondences. Töông Öng Töù Chaùnh Caàn Kinh: 1) Sôû Y Bình Ñaúng: Taâm vöông y theo nhaõn caên Sammappadhana-samyutta (p)—Töông Öng Boä thì taâm sôû cuõng y theo nhaõn caên, cuõng hieåu roõ 49—Sutra on the Four Right Exertions, Samyutta thanh saéc—The correspondence among the Nikaya 49. senses. Töông Öng Tyø Kheo Kinh: Bhikkhu-samyutta 2) Sôû Duyeân Bình Ñaúng: Taâm vöông duyeân vôùi (p)—Name of a sutra in the Samyutta Nikaya, thanh caûnh thì taâm sôû cuõng duyeân vôùi thanh chapter XXI—Teân cuûa moät boä kinh trong Töông caûnh, maø lyù luaän—The correspondence Öng Boä kinh, chöông XXI. among reasoning. Töông Öng Tyø Kheo Ni Kinh: Bhikkhuni- 3) Haønh Töôùng Bình Ñaúng: Taâm vöông hieãu roõ samyutta (p)—Name of a sutra in the Samyutta thanh saéc thì taâm sôû cuõng hieãu roõ thanh saéc Nikaya, chapter 5—Teân cuûa moät boä kinh trong (tieán trình cuûa taâm vöông vaø taâm sôû) —The Töông Öng Boä kinh, chöông 5. correspondence among the process. Töông Öng Uaån: Khanda-samyutta (p)—Sutra on 4) Thôøi Bình Ñaúng: Taâm vöông khôûi daäy luùc naøo the aggregate of clinging—Kinh nguõ uaån thuû, thì taâm sôû cuõng khôûi daäy luùc aáy—The

correspondence among the time. (khoâng ai hôn thua vôùi ai)—People think that 5) Söï Bình Ñaúng: Theå cuûa taâm vöông laø moät thì there was only one Bodhidharma whose beard theå cuûa taâm sôû cuõng laø moät—The was red; but in reality, there was a red-beard correspondence among the object. Bodhidharma. The term indicates that one side Töông ÖÙng Phöôïc: Corresponding hinders— weighs eight taels (256 grams) and the other side Mutual hinders—Moät trong nhò phöôïc, taâm bò caùc half a

pound (227 grams). phieàn naõo hay heä phöôïc cuûa aûo voïng laøm môø phaûn Töôùng: Lakkhanam (p)—Lakshana (skt)—1) Taâm öùng cuûa taâm tröôùc nhöõng döõ kieän cao caáp—The AÛnh, dieän maïo hay bieåu hieän beân ngoaøi cuûa söï bond of illusion which hinders the response of vaät: External appearance or the appearance of mind to the higher data, one of the two kinds of things; 2) Bieåu töôïng: Symbol; 3) Daáu hieäu hay bond. töôùng hay töôùng traïng cuûa söï vaät: Distinctive mark Töông ÖÙng Toâng: Du Giaø, teân khaùc cuûa toâng or sign; 4) Ñaëc tính: Characteristic. Chaân Ngoân. Toâng naày duøng yù chæ tam maät töông Töôùng Chaân Nhö: Laksana-tathata (skt)—Thaät öùng cuûa thaân khaåu yù (giöõa Thaày troø, Phaät vaø ñeä töôùng do nhaân voâ ngaõ vaø phaùp voâ ngaõ caùc phaùp töû)—Yoga, the sect of mutual response between hieån baøy—Reality of Tathata—Real mark of True the man and his object of worship, resulting in Suchness. correspondence in body, mouth, and mind, i.e. Töôùng Chuùng Sanh: Mark of sentient beings (to deed, word, and thought; it is a term for the see all things as real). Shingon school. Töôùng Danh Nguõ Phaùp: Theo Thieàn Sö Suzuki Töông Vi Nhaân: Saéc sinh nhaân, nhöng gaëp trôû trong Nghieân Cöùu Kinh Laêng Giaø, coù naêm phaùp laø ngaïi neân khoâng sinh ñöôïc, moät trong naêm nhaân — Töôùng, Danh, Phaân Bieät, Chaùnh Trí, vaø Nhö Nhö. Mutually opposing causes, one of the five causes. Nhöõng ai muoán ñaït tôùi tinh thaàn cuûa Ñöùc Nhö Lai Töông Vi Thích: Dvandva (skt)—Hai theå traùi thì caàn phaûi bieát naêm phaùp naày, nhöõng ngöôøi taàm nhau nhöng taäp hôïp moãi thöù rieâng bieät cuûa moãi thöôøng thì khoâng bieát chuùng, vì khoâng bieát chuùng theå maø thaønh moät, nhö ñaët “giaùo” vaø “quaùn” thaønh neân thöôøng phaùn ñoaùn sai laàm vaø trôû neân chaáp moät maø thaønh “giaùo quaùn.” Ñaây laø moät trong saùu tröôùc vaøo nhöõng hình töôùng beân ngoaøi— caùch giaûi thích nhöõng chöõ keùp—Placing two According to Zen Master D. T. Suzuki in The separate ideas into one, such as placing teaching Studies In The Lankavatara Sutra, there are five and meditation into one. This is one of the six categories of forms. They are Name (nama), interpretations of compound terms, considered in Appearance (nimitta), Discrimination (Right their component parts or together—See Luïc Ly Knowledge (samyagijnana), and Suchness Hôïp Thích. (tathata). Those who are desirous of attaining to Töông Vò: Töôûng ñaâu, ngôõ raèng—To think that, the spirituality of the Tathagata are urged to know to believe that. what these five categories are; they are unknown Töông Vò Chuùng Sanh Khoå, Caùnh Höõu Khoå to ordinary minds and, as they are unknown, the Chuùng Sanh: Töôûng ñaâu chæ coù noãi khoå cuûa chuùng latter judge wrongly and become attached to sanh, ai deø laïi coù chuùng sanh khoå nöõa. YÙ noùi trong appearances. khoå coù khoå hay khoå khoå. Ñaây laø moät trong tam 1) Danh: Teân goïi caùc töôùng hay hieän töôïng. khoå, noãi khoå sinh ra nôi thaân taâm chuùng sanh do Danh khoâng phaûi laø nhöõng caùi gì thöïc, chuùng ñoùi khaùt, beänh taät, möa gioù, vaø nhöõng haïnh haï chæ laø töôïng tröng giaû laäp, chuùng khoâng ñaùng khaùc—The pain or painfulness of pain, the pain keå ñeå cho ngöôøi ta chaáp vaøo nhö laø nhöõng produced by misery or pain. Suffering arising thöïc tính. Phaøm phu cöù troâi laên theo doøng from external circumstances (famine, storm, chaûy cuûa nhöõng caáu

truùc khoâng thöïc maø luùc sickness, torture), one of the three kinds of naøo cuõng nghó raèng quaû thöïc laø coù nhöõng thöù sufferings. nhö “toâi” vaø “cuûa toâi.” Hoï cöù naém chaéc laáy Töông Vò Hoà Tu Xích, Caùnh Höõu Xích Tu Hoà: nhöõng ñoái töôïng giaû töôûng naøy, töø ñoù maø hoï Töôûng ñaâu chæ coù teân Hoà raâu ñoû, ñaâu ngôø laïi coù toân giöõ tham lam, saân haän vaø si meâ, taát caû ñeàu teân Hoà ñoû raâu. YÙ noùi keû taùm laïng, ngöôøi nöûa caân che laáp aùnh saùng cuûa trí tueä. Caùc phieàn naõo

naày daãn hoï ñeán caùc haønh ñoäng maø nhöõng this infatuation, he is unable to see that all haønh ñoäng naày cöù taùi dieãn, tieáp tuïc deät caùi things are like maya, mirage, or like a lunar keùn cho chính taùc nhaân. Taùc nhaân naày giôø ñaây reflection in water; he is unable to free ñöôïc giam giöõ moät caùch an toaøn trong caùi keùn himself from the false idea of self-substance aáy vaø khoâng theå thoaùt ra khoûi sôïi chæ roái ren (svabhava), of “me and mine,” of subject and cuûa caùc phaùn ñoaùn sai laàm. Anh ta troâi daät dôø object, of birth, staying and death; he does not treân bieån luaân hoài sanh töû, vaø nhö con taøu voâ realize that all these are creations of mind chuû, anh ta phaûi troâi theo caùc doøng nöôùc bieån and wrongly interpreted. For this reason he aáy. Anh laïi coøn ñöôïc ví nhö baùnh xe keùo finally comes to cherish such notions as nöôùc, cöù luoân quay troøn treân cuøng moät caùi truïc Isvara, Time, Atom, and Pradhana, and maø thoâi. Anh khoâng bao giôø vöôn leân hay becomes so inextricably involved in phaùt trieån, anh vaãn chính laø anh chaøng xöa cuõ appearances that he can never be freed from khôø khaïo, muø quaùng moø maãm vaø phaïm toäi aáy. the wheel of ignorance. Do bôûi si muoäi, anh khoâng theå thaáy ñöôïc raèng 2) Töôùng: Caùc phaùp höõu vi hay hieän töôïng. taát caû caùc söï vaät ñeàu nhö huyeãn thuaät, aûo aûnh Töôùng nghóa laø caùc tính chaát thuoäc ñoái töôïng hay boùng traêng trong nöôùc. Do bôûi si muoäi, caûm quan nhö maét, muõi, vaân vaân— anh khoâng theå thoaùt ra khoûi yù nieäm hö nguïy Appearances or phenomena. Appearances veà ngaõ theå hay töï tính veà “toâi” vaø “cuûa toâi,” (nimitta) mean qualities belonging to sense- veà “chuû theå” vaø “ñoái töôïng,” veà “sinh truï dò objects such as visual, olfactory, etc. dieät.” Anh khoâng theå hieåu ñöôïc raèng taát caû 3) Phaân bieät (Voïng töôûng): Phaân bieät laø söï ñaët nhöõng thöù naày ñeàu laø nhöõng saùng taïo cuûa taâm teân cho taát caû caùc ñoái töôïng vaø tính chaát nay vaø bò dieãn dòch sai laàm. Vì lyù do aáy maø cuoái maø phaân bieät caùi naày khaùc vôùi caùi kia. Taâm cuøng anh trôû neân toân giöõ nhöõng khaùi nieäm nhö phaøm phu phaân bieät töôùng vaø hieän töôïng, chuû ñaáng Töï Taïi, Thôøi Gian, Nguyeân Töû, vaø quan laãn khaùch quan, vì theá maø baûo raèng caùi Thaéng Giaû, ñeå roài trôû neân dính chaët trong caùc naày laø nhö theá naày chöù khoâng phaûi nhö theá hình töôùng maø khoâng theå naøo thoaùt ra ñöôïc kia. Töø ñoù chuùng ta coù nhöõng teân goïi nhö voi, baùnh xe voâ minh—Names of all appearance ngöïa, baùnh xe, ngöôøi haàu, ñaøn baø, ñaøn oâng, töø or phenomena. Names are not real things, ñoù maø phaân bieät xaõy ra—Discrimination they are merely symbolical, they are not (vikalpa) means the naming of all these worth getting attached to as realities. Ignorant objects and qualities, distinguishing one from minds

move along the stream of unreal another. Ordinary mental discrimination of constructions, thinking all the time that there appearance or phenomena, both subjective are really such things as “me” and “mine.” and objective, saying “this is such and not They keep tenacious hold of these imaginary otherwise;” and we have names such as objects , over which they learn to cherish elephant, horse, wheel, footman, woman, greed, anger, and infatuation, altogether man, wherein Discrimination takes place. veiling the light of wisdom. These passions 4) Chaùnh trí: Samyagjnana (skt)—Trí hueä chaân lead to actions, which, being repeated, go on chaùnh thaáy roõ nhöõng loãi laàm cuûa söï phaân bieät to weave a cocoon for the agent himself. He cuûa phaøm phu. Chaùnh trí bao goàm hieåu ñuùng is now securely imprisoned in it and is unable baûn chaát cuûa Danh vaø Töôùng nhö laø söï xaùc to free himself from the encumbering thread nhaän vaø quyeát ñònh laãn nhau. Chaùnh trí laø ôû of wrong judgments. He drifts along on the choã nhìn thaáy caùi taâm khoâng bò dao ñoäng bôûi ocean transmigration, and, like the derelict, caùc ñoái töôïng beân ngoaøi, ôû choã khoâng bò mang he must follow its currents. He is again ñi xa bôûi nhò bieân nhö ñoaïn dieät hay thöôøng compared to the water-drawing wheel turning haèng, vaø ôû choã khoâng bò rôi vaøo traïng thaùi cuûa around the same axle all the time. He never Thanh Vaên hay Duyeân Giaùc, hay luaän ñieäu grows or develops, he is the same old blindly- cuûa caùc trieát gia—Corrective wisdom, which groping sin-commiting blunderer. Owing to correct the deficiencies of errors of the

ordinary mental discrimination. Right existence of the dharma, pure or impure according Knowledge consists in rightly comprehending to the mind and action of the living. the nature of Names and Appearances as Töôùng Haûo: Laksana-vyanjana (skt). predicating or determining each other. It 1) Töôùng: Marks. consists in seeing mind as not agitated by a) Daáu hieäu kieát töôøng lôùn: Larger signs. external objects, in not being carried away by b) 32 töôùng toát cuûa Phaät: The thirty two good dualism such as nihilism and eternalism, and marks. in not faling the state of Sravakahood and 2) Haûo: Good signs Pratyekabuddhahood as well as into the a) Daáu hieäu nhoû aùm chæ kieát töôøng: Small signs position of the philosopher. or marks that please. 5) Chaân nhö (Nhö nhö): Bhutatathata (skt)— b) 80 haûo töôùng cuûa Nhö Lai—Eighty good signs Tathata (skt)—Chaân nhö do chaùnh trí maø thaáy on the physical body of Buddha. ñöôïc. Khi theá giôùi cuûa Danh vaø Töôùng ñöôïc 3) Treân Baùo Thaân Phaät coù 84.000 haûo töôùng: nhìn baèng con maét cuûa Chaùnh Trí thì ngöôøi ta The marks on a Buddha’s sambhogakaya coù theå hoäi ñöôïc raèng phaûi bieát Danh vaø Töôùng number 84,000. khoâng phaûi laø phi hieän höõu, cuõng khoâng phaûi Töôùng Haûo Trang Nghieâm: Töôùng thaân cuûa ñöùc laø hieän höõu. Chuùng voán vöôït treân caùi nhò bieân Phaät—Adorned by excellent characteristics. veà khaúng ñònh vaø baùc boû, vaø raèng taâm truï Töôùng Haûo Trang Nghieâm Thaân: trong moät traïng thaùi yeân tónh tuyeät ñoái, khoâng Sambhogakaya (skt)—Nghieäp baùo Phaät—Ñoù laø bò Danh vaø Töôùng laøm sai laïc. Ñöôïc nhö theá thaân Phaät coù voâ bieân töôùng haûo trang nghieâm, laø laø ñaït ñöôïc traïng thaùi Nhö Nhö (tathata) vaø vì coâng ñöùc baùo ñaùp vaïn haïnh nghieäp nhaân — trong hoaøn caûnh

naàykhoâng aûnh höôûng naøo noåi Endowed with an idealized body with all Buddha leân neân vò Boà Taùt theå nghieäm an laïc— marks and merits—See Nghieäp Baùo Phaät. Bhutatathata or absolute wisdom reached Töôùng Hy Höõu: Rare and undearing appearance. through understanding the law of the absolute Töôùng Khoâng: Lakkhhnasunnam (p)—Emptiness or ultimate truth. When a word of Names and of Appearance—Forms of things are unreal— Appearances is surveyed by the eye of Right- Forms are temporary names—The unreality of Knowledge, the realisation is achieved that form—Yeáu toá khoâng cuûa töôùng, vì phaùp khoâng coù they are to be known as neither non-existent thöïc taùnh cuûa chính noù neân hình töôùng cuûa noù nor existent, that they are in themselves cuõng laø khoâng thaät. Giaùo thuyeát cho raèng vaïn höõu above the dualism of assertion and refutation, giai khoâng, ñoái laïi vôùi Tieåu Thöøa cho raèng chæ coù and that the mind abides in a state of absolute caùi “ngaõ” môùi laø khoâng. Caùi khoâng veà töôùng nghóa tranquility undisturbed by Names and laø gì? Söï hieän höõu ñöôïc ñònh tính baèng söï tuøy Appearances. With this is attained with the thuoäc laãn nhau; tính ñaëc thuø vaø tính phoå quaùt ñeàu state of Suchness (tathata), and because in khoâng coù khi caùi naày ñöôïc xem laø taùch bieät vôùi caùi this condition no images are reflected the kia, khi caùc söï vaät ñöôïc phaân tích cho ñeán möùc ñoä Bodhisattva experiences joy. cuoái cuøng thì ngöôøi ta seõ hieåu raèng chuùng khoâng Töôùng Duy Thöùc: Characteristics of hieän höõu; cuoái cuøng, khoâng coù nhöõng khía caïnh consciousness-only—Characteristics of mind-only. cuûa ñaëc thuø nhö ‘caùi naày,’ ‘caùi kia’ hay ‘caû hai;’ Töôùng Ñaïi: Töôùng laø ñöùc töôùng, chæ theå chaân nhö khoâng coù nhöõng daáu hieäu sai bieät cöïc vi toái haäu. coù ñuû ñöùc tính voâ löôïng voâ bieân, moät trong “Tam Vì lyù do naày neân baûo raèng töi töôùng laø khoâng, Ñaïi” ñöôïc noùi ñeán trong Khôûi Tín Luaän—The nghóa laø töôùng khoâng phaûi laø moät söï kieän toái greatness of potentialities, or attributes of the haäu—Nothing has a nature of its own; therefore, Tathagata, one of the three great characteristics its form is unreal (forms are only temporary mentioned in the Awakening of Faith. names). The doctrine that phenomena have no Töôùng Ñoä: Formal existence of the dharma—Söï reality in themselves, in contrast with that of thanh tònh vaø baát tònh cuûa moïi hieän töôïng tuøy theo Hinayana which only held that the ego had no taâm haønh cuûa chuùng sanh—Form-nature or formal reality. What is meant by Emptiness of

Appearance? Existence is characterized by mutual According to Prof. Junjiro Takakusu in “The dependence; individuality and generality are Essentials of Buddhist Philosophy,” the empty when one is regarded apart from the other; Dharmalaksana School, this is one of the four when things are analyzed to the last degree, they functional divisions of interdependent nature of are to be comprehended as not existent; there are, each of the consciousness. The objective or the after all, no aspects of individuation such as “this,” seen portion. The objective is a shadow image of “that,” or “both;” there are no ultimate irreducible an outer object reflected on the mind-face. marks of differentiation. For this reason, it is said Töôùng Phöôïc: Bò caûnh töôùng cuûa luïc traàn troùi that self-appearance is empty. By this is meant buoäc laøm cho

taâm khoâng ñöôïc töï taïi —To be that appearance is not a final fact—See Hai Möôi bound by externals (by six gunas or objects of Laêm Caùch Giaûi Thích Veà Taùnh Khoâng. sensation). Töôùng Luaân: Luaân Töôùng—Chæ cöûu luaân hay Töôùng Quoác Töï: Shokoku-ji (jap)—Töôùng Quoác chín voøng troøn ñaët treân ñænh thaùp—The sign or Töï thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc form of wheels, i.e. the nine-wheels or circles at Thieàn sö Xuaân OÁc Dieäu Ba (1311-1388) khai the top of a pagoda. saùng. Töôùng Quoác Töï laø moät trong nhöõng töï vieän Töôùng Löôõi Roäng Daøi: Long and broad tongue. Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö theo Töôùng Maïo: Sign—Mark—Appearance— truyeàn thoáng chính thoáng cuûa Thieàn—Name of a Physiognomy and countenance. monastery of the Japanese Rinzai school, founded Töôùng Maïo Ñoan Trang Xinh Ñeïp: Well- by Zen master Shunnoku Myoha. The Shokoku-ji formed features. is one of the few Japanese monasteries in which Töôùng Ngaõ: Mark of self—See self as real. monks are still trained today in the authentic Zen Töôùng Nhaân: Lakshana-hetu (skt)—Tính töông tradition. tuïc khoâng giaùn ñoaïn cuûa caùc töôùng traïng— Töôùng Quoác Töï Phaùi: Shokokuji-ha (jap)—Thieàn Uninterrupted continuity of signs. phaùi Töôùng Quoác Töï, moät trong nhöõng nhaùnh Töôùng Nhaân Töông Tuïc: Lakshana-hetu (skt)—thieàn quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Uninterrupted continuity of signs—Töôùng Nhaân Nhaät Baûn. Phaùi naøy do Thieàn sö Xuaân OÁc Dieäu Ba hay tính töông tuïc khoâng giaùn ñoaïn cuûa caùc töôùng (1311-1388) khai saùng. Hieän nay phaùi naøy coù traïng. Ñaây laø moät trong saùu nhaân sanh ra caùc phaùp khoaûng 93 ngoâi töï vieän treân khaép Nhaät Baûn— höõu vi. Phaùp höõu vi sanh ra ñeàu do söï hoøa hôïp cuûa Shokokuji branch, founded by Zen master nhaân vaø duyeân—This is one of the six causes of Shunnoku Myoha. This is one of the most all conditioned things. Every phenomenon important branches from Lin-Chi school in Japan. depends upon the union of the primary cause and Up to now, this branch has about 93 temples conditional or environmental cause—See Luïc throughout Japan. Nhaân. Töôùng Sanh Dieät: Mark of birht and death. Töôùng Nhôn: Mark of others—See beings as real. Töôùng Sinh: Moät trong ba nguoàn goác gaây neân duïc Töôùng Nuùi: Girinati (skt)—Mountain chief—See voïng vaø aûo töôûng—The objective world one of Sôn Chuû. the three sources or causes of the rise of the Töôùng Phaàn: Laksana-bhaga (skt)—Mental passions and illusions. phenomena—Hieän töôïng tinh thaàn, moät trong töù Töôùng Tam Muoäi: Lakshana-samadhi (skt)—phaàn taâm phaùp. Taâm theå bieán laøm caûnh töôùng sôû Concentration on external appearance. duyeân (taát caû chæ laø khaùch quan thu nhieáp trong Töôùng Taùnh: Form and nature—Phenomenon taâm lyù hoïc). Theo Giaùo Sö Junjiro Takakusu trong and noumenon. Cöông Yeáu Trieát Hoïc Phaät Giaùo, trong Phaùp Töôùng Taùnh Töï Taùnh: Laksana-svabhava (skt)— Töôùng Toâng, ñaây laø moät trong boán phaàn cuûa moãi See Töôùng Töï Taùnh. thöùc vôùi baûn chaát lieân ñôùi. Ñoái töôïng bò thaáy hay Töôùng Taâm: Hsiang-Hsin (chi)—The nature of laø hình boùng cuûa ñoái töôïng ngoaïi taïi phaûn aûnh treân the mind—See Töï Thöùc. maët taâm thöùc—A form, an idea, a mental eject, Töôùng Thanh Tònh: Perfectly pure and

adorned one of the four parts of function of cognition. appearance.

Töôùng Theá Gian: Mundane marks. Buddha. Töôùng Thoï Giaû: Mark of life-span—To see life- Töôùng Voâ Taùnh: Appearance is unreal—Moät after-life as real. trong tam voâ taùnh. Vaïn höõu khoâng thöïc, nhö loâng Töôùng Toâng: See Phaùp Töôùng Toâng. ruøa söøng thoû (laáy bieán keá sôû chaáp maø baøn luaän lyù Töôùng Traïng Baùo Tröôùc Khi Saép Laâm Chung: khoâng thì caùi töôùng do taâm tính toaùn cho laø coù thöïc Characteristics at the time of death. ngaõ thöïc phaùp, goïi laø bieán keá sôû chaáp tính). Töôùng Töôùng Traïng Söï Vaät: Laksana (skt)—Lakkhana khoâng coù töï taùnh, thí duï nhö sôïi daây nhìn nhö con (p)—Saéc Töôùng—Töôùng maïo saéc thaân beân ngoaøi, raén chöù khoâng phaûi laø con raén—Unreal in coù theå nhìn thaáy ñöôïc hay caùc ñaëc tröng cuûa cô phenomena, i.e. turtle-hair or rabbit's horn; the theå—Form—Material appearance—External unreality of phenomena, one of the three kinds of manifestation—The visible or corporeal features. unreality. Seeming is unreal, i.e. a robe appearing Töôùng Trí: Höõu laäu trí hay trí nöông vaøo söï töôùng like a snake, one of the three things that are theá gian vaø haõy coøn quan heä vôùi phieàn naõo — without a nature or separate existence of their Knowledge derived from phenomena, associated own—See Tam Voâ Sai Bieät Voâ Taùnh. with afflictions. Töôøng Am Chuû: Lieân Hoa Phong Am Chuû Töôùng Trì Höõu: Nhöõng phaåm chaát (toát, xaáu, daøi, Töôøng—The Hermit of Lotus Flower Peak— ngaén)—Qualities (good, bad, length, shortness). Lianhua of Lotus Flower Peak—Sö soáng treân ñænh Töôùng Töï Taùnh: Laksana-svabhava (skt)— Lieân Hoa trong vuøng phuï caän cuûa nuùi Thieân Thai Lakkhana-sabhava (p)—Symbol—Sign—Daáu thuoäc tænh Chieát Giang—He lived on Lotus hieäu hay caùi töôïng tröng hay taùnh sai khaùc giöõa Flower Peak in the vicinity of Mount T'ien T'ai in caùc töôùng traïng—Characteristics and perception Zhejiang Province. Characteristics and perceptionor nature of Luùc saép thò tòch, Lieân Hoa caàm gaäy baûo different characteristics of all dharmas. chuùng: "Coå nhaân ñeán trong aáy vì sao chaúng Töôùng Töôûng Caâu Tuyeät Toâng: Moät trong möôøi chòu truï?" Taêng chuùng khoâng ñaùp ñöôïc. Sö noùi toâng do ngaøi Hieàn Thuû cuûa toâng Hoa Nghieâm laäp tieáp: "Bôûi vì ñöôøng naøy chaúng ñaït ñöôïc quyeàn ra (töôùng laø caûnh sôû duyeân, töôûng laø taâm naêng löïc gì caû." Roài Sö noùi tieáp: "Cuoái cuøng, ñoù laø duyeân), noùi roõ toâng chæ yeáu phaùp laø döùt heát taâm caùi gì?" Sö caàm gaäy ñeå treân vai roài noùi: "Vai caûnh, ñoán ngoä lyù tính. Nôi ñaây söï sai bieät giöõa taâm vaùc caây gaäy, chaúng ñeå taâm ñeán ai, ñi thaúng thöùc chuû quan vaø thöïc taïi khaùch quan hoaøn toaøn bò vaøo ngaøn ñænh nuùi, muoân ñænh nuùi." Noùi xong xoùa boû, chæ coù söï hôïp nhaát chuû vaø khaùch, traïng nhöõng lôøi naøy, Sö lieàn thò tòch—When thaùi khoâng coù sai bieät vaø khoâng coù taâm töôûng. Taát Lianhua was about to die, he held up his staff caû nhöõng 'ñoán giaùo' ñeàu thuoäc vaøo ñaây, ñaëc bieät and asked the assembly, "When the ancients laø Thieàn toâng—One of the ten schools, as reached this, why didn't they agree to remain classified by Hsien-Shou of Hua-Yen, which here?" The monks didn't answer. Lianhua sought to eliminate phenomena and thought about said, "Because by this path no power is them, in favour of intuition. The stage in

which attained." Then, Lianhua said, "After all, the distinction between subjective ideation and what is it?" He then placed the staff on his objective reality removed, the coalescence of shoulder and said, "Just place your staff over subject and object, the stage without specific your shoulder and pay no mind to people. character, and without sense and thought. All the Enter directly into the thousand, the ten “Abrupt Doctrines” belong to it, especially the thousand peaks." When he finished saying Zen School. these words, he passed away. Töôùng Tyû Löôïng: Inference from appearance— See Lieân Hoa Phong Truï Tröôïng. Tyû Löôïng Töôùng—Caên cöù vaøo thöù ñaõ thaáy maø suy Töôøng Long Töï: Tuong Long Temple—Chuøa lyù ra nhöõng thöù khaùc. Töôøng Long—Teân cuûa moät ngoâi thaùp coå, toïa laïc Töôùng ÖÙng Nhaân: Samprayukta-hetu (skt)—See treân nuùi Ngoïc Sôn, phöôøng Vaïn Sôn, thò xaõ Ñoà Töông ÖÙng Nhaân. Sôn, caùch thaønh phoá Haûi Phoøng chöøng 13 daäm, Töôùng Vi Dieäu Cuûa Phaät: Subtle aspect of the Baéc Vieät Nam—Name of a famous ancient stupa,

located on Mount Ngoïc Sôn in Vaïn Sôn quarter, khoâng chaáp vaøo ñoù; tö töôûng mình luùc naøo cuõng Ñoà Sôn town, about 13 miles from Haûi Phoøng rôøi boû noù, nhö gioït nöôùc rôi khoûi laù sen. Baát cöù ñoái City, North Vietnam. töôïng naøo daàu chæ laø daáu hieäu hay söï vieäc ñang Töôøng Maïi Thieàn Sö: Teân cuûa moät vò Thieàn sö xaõy ra ñeàu ñöôïc xem nhö laø chöôùng ngaïi trong tu Trung Hoa vaøo thôøi nhaø Nguyeân (1280-1368)— taäp. Baäc thöù nhì laø nhöõng ngöôøi coù phöôùc hueä ñaày Name of a Chinese Zen master who lived in the ñuû. Phöôùc ñöùc laø nhöõng caùch thöïc haønh khaùc nhau Yuan Dynasty in China. trong tu taäp cho Phaät töû, nhö thöïc haønh boá thí, in Töôøng Nguyeät: Thaùng kieát töôøng—Felicitous kinh aán toáng, xaây chuøa döïng thaùp, trì trai giöõ giôùi, month, an anniversary. vaân vaân. Haønh giaû chaân thuaàn neân luoân nhôù raèng Töôøng Quang Chieáu Khoan Thieàn Sö: Zen “Phöôùc phaûi töø nôi chính mình maø caàu. Neáu mình Master Töôøng Quang Chieáu Khoan (1741-1830)— bieát tu phöôùc thì coù phöôùc, neáu bieát tu hueä thì coù Thieàn sö Töôøng Quang, ngöôøi Vieät Nam, queâ ôû hueä. Tuy nhieân, phöôùc hueä song tu thì vaãn toát hôn. Haø Noäi. Luùc thieáu thôøi, ngaøi xuaát gia vôùi Hoøa Tu phöôùc laø phaûi höôùng veà beân trong maø tu, tu nôi Thöôïng Kim Lieân ôû chuøa Vaân Trai. Ngaøy ngaøy chính mình. Neáu mình laøm vieäc thieän laø mình coù ngaøi duïng coâng tu haønh khoå haïnh. Ngaøi laáy Luïc phöôùc. Ngöôïc laïi, neáu mình laøm vieäc aùc laø mình ñoä laøm tieâu chuaån tu haønh cho chö Taêng Ni. Ngaøi khoâng coù phöôùc, theá thoâi. Ngöôøi tu Phaät phaûi khuyeán taán Taêng Ni giaûng kinh noùi phaùp vaø boá thí höôùng veà nôi chính mình maø tu, chöù ñöøng höôùng ñoä ñôøi, nhöng ñieàu quan troïng nhaát ñoái vôùi ngaøi laø ngoaïi caàu hình. Coå ñöùc coù daïy: “Hoïa Phöôùc voâ haønh giaû neân tu taäp phaùp voâ vi. Haàu heát cuoäc ñôøi moân, duy nhaân töï chieâu,” hay “Beänh tuøng khaåu ngaøi hoaèng phaùp taïi mieàn Baéc Vieät Nam. Ngaøi thò nhaäp, hoïa tuøng khaåu xuaát,” nghóa laø hoïa phöôùc tòch naêm 1830, thoï 70 tuoåi. Ngaøi thöôøng nhaéc nhôû khoâng coù cöûa ra vaøo, chæ do töï mình chuoác laáy. ñeä töû veà boán baäc cuûa moät ngöôøi tu. Baäc thöù nhaát Con ngöôøi gaëp phaûi ñuû thöù tai hoïa, hoaïn naïn laø do laø nhöõng

ngöôøi tu phaùp voâ vi. Taát caû voâ vi phaùp laø aên noùi baäy baï maø ra. Chuùng ta coù theå nhaát thôøi phi vaät chaát neân khoâng theå naém baét ñöôïc. Phaùp khoaùi khaåu vôùi nhöõng moùn ngon vaät laï nhö boø, gaø, thaân maø Phaät sôû chöùng laø vónh haèng, khoâng chòu ñoà bieån, vaân vaân, nhöng veà laâu veà sau naày chính chi phoái bôûi luaät nhaân quaû hay xa lìa moïi nhaân nhöõng thöïc phaåm naày coù theå gaây neân nhöõng caên duyeân taïo taùc. Voâ vi laø phaùp xa lìa nhaân duyeân taïo beänh cheát ngöôøi vì trong thòt ñoäng vaät coù chöùa raát taùc hay khoâng coøn chòu aûnh höôûng cuûa nhaân nhieàu ñoäc toá qua thöùc aên taåm hoùa chaát ñeå nuoâi duyeân. Phaùp thöôøng haèng, khoâng thay ñoåi, vöôït chuùng mau lôùn. Tuy nhieân, haønh giaû tu thieàn neân thôøi gian vaø sieâu vieät. Lyù do maø Thieàn sö Töôøng luoân nhôù raèng trong nhaø Thieàn, moät vieäc laøm ñöôïc Quang noùi raèng tu phaùp 'voâ vi' ñöôïc xem laø baäc coi nhö hoaøn toaøn thanh tònh khi noù ñöôïc laøm hoaøn nhaát vì voâ vi laø söï taïo taùc khoâng coù nhaân duyeân. toaøn khoâng phaûi vôùi yù ñöôïc thöôûng coâng, duø laø Phaùp khoâng nhôø haønh ñoäng cuûa thaân khaåu yù. Baát traàn tuïc hay thieân coâng. Vieäc laøm naày ñöôïc goïi laø cöù phaùp naøo khoâng sanh, khoâng dieät, khoâng truï vaø 'vieäc laøm khoâng caàu phöôùc'. Do bôûi khoâng caàu khoâng bieán ñoåi laø phaùp voâ vi. Noùi caùch khaùc, phaùp phöôùc, maø vieäc laøm naày ñöôïc phöôùc voâ keå, coâng naøo khoâng bò qui ñònh, khoâng thaønh hình, taát caû ñöùc voâ taän. Moät vieäc laøm lôùn, khoâng nhaát thieát nhöõng gì naèm beân ngoaøi söï toàn taïi, sanh truï dò dieät phaûi laø vieäc vó ñaïi. Caùi quan troïng ôû ñaây laø lyù do laø phaùp voâ vi. Vaø quan troïng hôn heát laø Nieát Baøn thuùc ñaåy vieäc laøm chöù khoâng phaûi taàm möùc lôùn vaø hö khoâng ñöôïc xem nhö laø Voâ Vi Phaùp. Traïng nhoû cuûa vieäc laøm ñoù. Neáu söï thuùc ñaåy thanh tònh, thaùi voâ vi trong Phaät giaùo chöa töøng coù ai coá gaéng thì vieäc laøm thanh tònh; coøn neáu söï thuùc ñaåy baát thieát laäp baèng lyù luaän vì noù chæ ñöôïc theå hieän baèng tònh, thì daàu cho vieäc coù lôùn theá maáy, vaãn laø baát kinh nghieäm chöù khoâng theå tranh luaän ñöôïc. Traïng tònh. Coù leõ ñaây laø lyù do taïi sao, khi Löông Voõ Ñeá thaùi naày ñöôïc thieát laäp theo ñoù ñoâi maét cuûa haønh hoûi toå Boà Ñeà Ñaït Ma xem coi oâng ñöôïc bao nhieâu giaû môû ra ngay khi mình ñaït ñeán traïng thaùi tónh coâng ñöùc khi xieån döông Phaät giaùo treân moät bình thöùc saâu laéng cho pheùp taâm mình bình thaûn tröôùc dieän roäng lôùn, vaø toå laïi traû lôøi 'Khoâng coù coâng ñöùc moïi phaùp höõu vi, maø tö töôûng mình khoâng coøn gì caû.' Noùi veà tu hueä thì Luïc Toå ñaõ daïy: 'Ñaát taâm höôùng veà baát cöù thöù gì coù theå ñöôïc coi nhö hieän khoâng beänh laø giôùi cuûa töï taùnh, ñaát taâm khoâng töôïng höõu vi, khoâng truï trong ñoù hay khoâng baùm, loaïn laø ñònh cuûa töï taùnh, ñaát taâm khoâng loãi laø hueä

cuûa töï taùnh.' Theo Phaät giaùo, giôùi laø quy luaät giuùp aùc ñaïo. Moïi thöù ñeàu do mình töï taïo, töï mình laøm chuùng ta ñeà phoøng phaïm toäi. Khi khoâng sai phaïm chuû laáy mình, chöù ñöøng yû laïi vaøo ai khaùc. Baát giôùi luaät, taâm trí chuùng ta ñuû thanh tònh ñeå tu taäp thiieän coøn laø haønh vi traùi ñaïo lyù (seõ chuoác laáy khoå thieàn ñònh ôû böôùc keá tieáp haàu ñaït ñöôïc ñònh löïc. baùo trong hieän taïi vaø töông lai). Ñieàu baát thieän Trí tueä laø keát quaû cuûa vieäc tu

taäp giôùi vaø ñònh. hay ñoäc aùc laø tìm caùch laøm haïi ngöôøi khaùc. Ñoäc aùc Neáu baïn muoán ñoïan tröø tam ñoäc tham lam, saân bao goàm vieäc raép taâm traû ñuõa ngöôøi ñaõ laøm ñieàu haän vaø si meâ, baïn khoâng coù con ñöôøng naøo khaùc sai traùi ñoái vôùi chuùng ta, tìm caùch laøm cho ngöôøi hôn laø phaûi tu giôùi vaø ñònh haàu ñaït ñöôïc trí tueä ba khaùc bò daøy voø trong ñau khoå hay laøm cho ngöôøi la maät. Vôùi trí hueä ba la maät, baïn coù theå tieâu dieät khaùc bò rôi vaøo tình caûnh theïn thuøa khoù xöû. Töø thôøi nhöõng teân troäm naày vaø chaám döùt khoå ñau phieàn khôûi thuûy, tö töôûng Phaät giaùo ñaõ tranh luaän raèng naõo. Hueä giuùp loaïi tröø aûo voïng ñeå ñaït ñöôïc chaân nhöõng haønh ñoäng voâ luaân laø keát quaû cuûa voâ minh, lyù. Noùi caùch khaùc, Hueä hay Baùt Nhaõ laø naêng löïc khieán cho chuùng sanh tham döï vaøo caùc haønh ñoäng thaâm nhaäp vaøo baûn taùnh cuûa töï theå vaø ñoàng thôøi daãn ñeán nhöõng haäu quaû xaáu cho hoï. Vì vaäy ñieàu noù cuõng laø chaân lyù ñöôïc caûm nghieäm theo caùch aùc trong Phaät giaùo chæ laø vaán ñeà thöù yeáu, seõ bò trieät tröïc giaùc. Baäc thöù ba laø nhöõng ngöôøi laøm thieän tieâu khi khaéc phuïc ñöôïc voâ minh. Vì vaäy ñònh traùnh aùc. Xöa nay chuùng ta taïo nghieäp thieän aùc laãn nghóa cuûa toäi loãi vaø xaáu aùc theo giaùo ñieån: nhöõng loän, khoâng roõ raøng. Vì vaäy maø coù luùc chuùng ta haønh ñoäng xaáu aùc laø nhöõng haønh ñoäng ñöa ñeán sanh taâm laønh, luùc laïi khôûi nieäm aùc. Khi nieäm khoå ñau vaø haäu quaû ñöôïc nhaän bieát nhö laø noãi ñau thieän khôûi leân thì taâm nieäm “Khoâng laøm ñieàu aùc ñôùn cho chuùng sanh kinh qua. Theo Phaät giaùo, chæ laøm ñieàu laønh,” nhöng khi nieäm aùc khôûi leân thì nhöõng hieän töôïng xaáu aùc ñöôïc duøng ñeå chæ nhöõng chuùng ta haêng haùi nghó ñeán vieäc “laøm taát caû ñieàu hieän töôïng sieâu nhieân do keát quaû cuûa thieàn taäp, aùc, khoâng laøm ñieàu laønh.” Vì töø voâ löôïng kieáp ñeán nhö thaàn thoâng, vaø nhöõng naêng löïc aûo thuaät khaùc, nay chuùng ta ñaõ taïo nghieäp laãn loän giöõa thieän vaø cuõng nhö nhöõng aûo giaùc. Chuùng laø nhöõng thöù laøm aùc nhö vaäy cho neân hoâm nay laøm vieäc thieän song cho haønh giaû maát taäp trung, neân haønh giaû ñöôïc ngaøy mai laïi khôûi taâm laøm aùc, roài ngaøy kia laïi daïy laø neân caøng phôùt lôø chuùng nhieàu chöøng naøo khôûi taâm laøm vieäc chaúng thieän chaúng aùc. Ngöôøi caøng toát chöùng aáy ñeå chæ lo taäp trung vaøo thieàn taäp con Phaät chaân thuaàn phaûi heát söùc caån troïng trong maø thoâi. Ñaây laø nhöõng trôû ngaïi cho vieäc tu taäp moïi taùc ñoäng töø ñi, ñöùng, naèm, ngoài. Luùc naøo mình thaân vaø taâm. Vaøi bình luaän gia Phaät giaùo cuõng cuõng phaûi coù yù nieäm thanh tònh, quang minh, chöù theâm vaøo khuynh höôùng thöù 3, ñoù laø “khaåu.” khoâng khôûi nieäm baát tònh, oâ nhieãm. Baát thieän phaùp Ngöôøi ta noùi nhöõng khuynh höôùng xaáu aùc naøy laø ñieàu aùc hay ñieàu baát thieän, hay ñieàu khoâng laønh ñöôïc gaây neân bôûi nghieäp chöôùng hay nhöõng haønh maïnh (laø coäi reã baát thieän) theo sau bôûi tham saân si hoaït trong quaù khöù, vaø nhöõng daáu tích vi teá vaãn vaø nhöõng haäu quaû khoå ñau veà sau. Treân theá gian coøn toàn ñoïng sau khi phieàn naõo ñaõ ñöôïc ñoaïn taän. naày coù hai loaïi nhaän: moät laø nhaân thieän, hai laø Moät thí duï thöôøng ñöôïc ñöa ra laø moät vò A La nhaân aùc. Khi mình troàng nhaân thieän thì mình gaët Haùn, ngöôøi

ñaõ ñoaïn taän phieàn naõo, thaáy ñöôïc taâm quaû thieän, khi mình troàng nhaân aùc thì ñöông nhieân vöông yù maõ ñang chaïy nhaûy vaø laøm oàn aùo nhö moät mình phaûi gaët quaû aùc. Thaät vaäy, baát thieän nghieäp con khæ, nhöng saâu trong taâm thöùc, nhöõng daáu veát laø nhöõng vieäc laøm baát thieän vaø laø con ñöôøng daãn vi teá vaãn coøn toàn ñoïng. Theo Phaät giaùo, ngöôøi aùc ñeán aùc ñaïo. Taâm baát thieän taïo ra nhöõng tö töôûng laø ngöôøi choái boû luaät Nhaân quaû (thaø khôûi leân ngaõ baát thieän (haän, thuø, toån haïi vaø taø kieán, vaân vaân), kieán nhö nuùi Tu Di, chöù ñöøng khôûi leân aùc thuû cuõng nhö nhöõng haønh ñoäng gaây ra khoå ñau loaïn khoâng, hay phuû nhaän lyù nhaân quaû, cho raèng caùi ñoäng. Taâm baát thieän seõ huûy dieät söï an laïc vaø thanh naày caùi kia ñeàu laø khoâng). Vì theá Ñöùc Phaät tònh beân trong. Theo Phaät giaùo, neáu chuùng ta troàng khuyeân chuùng ta khoâng neân laøm baïn vôùi keû aùc, maø nhaân aùc thì töông lai chuùng ta seõ gaët quaû xaáu. chæ thaân thieän vôùi baïn laønh. Ngaøi neâu roõ raèng, neáu Nhöõng ai taïo ra oan nghieät, phaïm ñuû thöù loãi laàm chuùng ta muoán soáng, chuùng ta phaûi traùnh aùc nhö thì töông lai seõ thoï laõnh quaû baùo cuûa ñòa nguïc, ngaï traùnh thuoác ñoäc, vì moät baøn tay khoâng thöông tích quyû, suùc sanh, vaân vaân. Toùm laïi, laøm ñieàu thieän coù theå caàm thuoác ñoäc maø khoâng coù haïi gì. Phaù p thì ñöôïc thaêng hoa, coøn laøm ñieàu aùc seõ bò ñoïa vaøo cuûa baäc Thieän khoâng maát, nhöng ñi theo ngöôøi

laøm laønh ñeán choã caùc haïnh laønh daãn daét ñeán. Caùc Thích ca vôùi thôøi thuyeát giaûng treân ñænh Linh haïnh laønh ñoùn chaøo ngöôøi laøm laønh khi ñi veà töø Thöùu. Tröôùc moät nhoùm ñoâng ñoà ñeä, Phaät chæ giô theá giôùi naøy qua theá giôùi khaùc, nhö baø con chaøo cao moät boâng sen maø khoâng noùi moät lôøi naøo. Chæ ñoùn ngöôøi thaân yeâu töø xa môùi veà. Nhö vaäy, vaán ñeà coù ñeä töû Ñaïi Ca Dieáp boãng ñaïi ngoä, hieåu ñöôïc yù ñaët ra raát roõ raøng vaø döùt khoaùt. AÙc vaø thieän ñeàu do Phaät vaø mæm cöôøi. Sau ñoù Phaät ñaõ goïi Maha Ca mình taïo ra. AÙc ñöa ñeán caõi nhau, gaây haán vaø Dieáp, moät ñeä töû vöøa giaùc ngoä cuûa Ngaøi. Ca Dieáp chieán tranh. Coøn thieän ñöa ñeán hoøa thuaän, thaân cuõng chính laø vò tröôûng laõo ñaàu tieân cuûa doøng höõu vaø hoøa bình. Baäc thöù tö laø nhöõng ngöôøi tinh thieàn AÁn Ñoä. Ngöôøi thöïc taäp thieàn thöôøng khuyeân thoâng Tam Taïng Kinh Ñieån. Lyù do chính laø vì nhaø “baát laäp vaên töï.” Ñaây khoâng nhaát thieát laø ñeå phuû Thieàn döïa vaøo thöïc taäp hôn laø vaên töï saùch vôû. nhaän khaû naêng dieãn ñaït cuûa vaên töï maø chæ ñeå Ngoân thuyeát phaùp töôùng hay giaùo lyù baèng ngoân töø traùnh söï nguy hieåm cuûa söï maéc keït vaøo ngoân ngöõ traùi vôùi söï töï chöùng. Trong Kinh Laêng Giaø, Ñöùc maø thoâi. Ngöôøi ta khuyeân chuùng ta neân duøng vaên Phaät daïy: “Nhöõng ai hieåu roõ söï khaùc bieät giöõa theå töï moät caùch kheùo leùo vì lôïi ích cuûa ngöôøi nghe. chöùng vaø giaùo lyù, giöõa caùi bieát töï noäi vaø söï giaùo Thieàn toâng muoán phaù boû taát caû moïi yù nieäm trong huaán, ñeàu ñöôïc taùch xa söï ñieàu ñoäng cuûa suy dieãn kinh saùch, ñaäp vôõ heát taát caû moïi chai loï, oáng vaø hay töôûng töôïng suoâng.” Giaùo lyù, söï tuïng ñoïc vaø bình ñeå cho ta thaáy nöôùc laø caùi gì khoâng caàn hình chuyeän keå, vaân vaân. Chính vì theá maø Ñöùc Phaät töôùng maø vaãn hieän thöïc.

Thieàn toâng muoán phaùc nhaán maïnh vaøo söï ñaït töï noäi caùi chaân lyù maø heát hoïa ra moät ñieäu muùa cho chuùng ta nhaèm giuùp thaûy caùc Ñöùc Nhö Lai trong quaù khöù, hieän taïi vaø chuùng ta loaïi boû caùc khuoân khoå yù nieäm tröôùc khi vò lai theå chöùng, chöù khoâng phaûi laø ngöõ ngoân vaên ñi vaøo söï theå nghieäm thöïc taïi, ñeå khoâng töï maõn töï. Caûnh giôùi cuûa Nhö Lai taïng voán laø A Laïi Da vôùi chính chuùng ta baèng nhöõng hình aûnh cuûa thöïc Thöùc thì thuoäc veà chö Boà Taùt Ma Ha Taùt theo taïi. Döôùi ñaây laø baøi keä thieàn noåi baäc nhaát cuûa ñuoåi chaân lyù chöù khoâng thuoäc caùc trieát gia chaáp ngaøi: vaøo vaên töï, hoïc haønh vaø suy dieãn suoâng. Chính vì “Nhaát ñaúng nhaân tu voâ vi phaùp. theá maø Ñöùc Phaät daïy: “Chính do con ngöôøi khoâng Nhò ñaúng nhaân phöôùc hueä song tu. bieát roõ caùi baûn taùnh cuûa caùc ngoân töø, neân ngöôøi ta Tam ñaúng nhaân haønh thieän trôû aùc. xem ngoân töø laø ñoàng nhaát vôùi yù nghóa.” Trong Töù ñaúng tam taïng tinh thoâng.” thuaät ngöõ Thieàn cuûa Nhaät Baûn coù töø ngöõ “Ichiji- (Ngöôøi baäc nhaát tu phaùp voâ vi. fusetsu” coù nghóa laø “khoâng noùi moät lôøi.” “Ichiji- Ngöôøi baäc nhì phöôùc hueä ñaày ñuû. fusetsu” chæ söï kieän trong baát cöù lôøi daïy doã naøo Ngöôøi baäc ba laøm thieän chöøa aùc. cuûa Ñöùc Phaät, Ngaøi chaúng bao giôø duøng moät lôøi Ngöôøi baäc tö tam taïng tinh thoâng). naøo ñeå dieãn taû hieän thöïc toái thöôïng hay baûn chaát A Vietnamese Zen master from Hanoi. At young thaät cuûa vaïn höõu, vì noù thuoäc laõnh vöïc khoâng theå age, he left home and became a disciple of Most noùi ñöôïc (baát khaû thuyeát). Do hieåu nhö vaäy neân Venerable Kim Lieân at Vaân Trai Temple in ngay sau khi ñaït ñöôïc toaøn giaùc, Ñöùc Phaät ñaõ Hanoi. Everyday, he focused on ascetic khoâng muoán thuyeát giaûng nhöõng gì mình lieãu ngoä. practicing. He considered the six paramitas as Tuy nhieân, vì thöông xoùt chuùng sanh bò troùi buoäc cultivation standards for monks and nuns. He trong luaân hoài sanh töû neân Ngaøi ñaønh chaáp nhaän ñi always encouraged monks and nuns to practice thuyeát giaûng. Ñeå laøm nhö vaäy, Ngaøi ñaõ phaûi töï haï dharma preaching and almsgiving to save sentient trình ñoä Ñaïi Giaùc cuûa mình xuoáng thaønh trình ñoä beings, but the most important thing for him was hieåu bieát thoâng thöôøng. Trong Thieàn, taát caû nhöõng to practice the teachings of inaction. He spent lôøi chæ daïy cuûa Ñöùc Phaät coù nghóa laø “ngoùn tay chæ most of his life to expand the Buddha Dharma in traêng” chæ vôùi muïc ñích mang laïi cho nhöõng ai ao North Vietnam. He passed away in 1830, at the öôùc tu taäp con ñöôøng daãn ñeán giaùc ngoä vaø ñaït age of 70. He always reminded his disciples about ñöôïc trí tueä baùt nhaõ ñeå hieåu ñöôïc moät caùch saâu four classes of cultivators. The first class is the saéc baûn chaát thaät cuûa vaïn höõu. Theo truyeàn thuyeát highest class, or people who practice the teachings Phaät giaùo thì söï truyeàn thuï rieâng bieät beân ngoaøi of inaction. The unconditioned dharmas are caùc kinh ñieån ñaõ ñöôïc baét ñaàu ngay töø thôøi Phaät immaterial character of the transcendent. The

eternal body of Buddha not conditioned by any “Sickness enters through the mouth; calamities cause and effect. Anything not subject to cause, come out of the mouth”. We are beset with condition or dependence. Dharmas which are out callamities on all sides, careless talking may very of time, eternal, inactive, unchanging, and supra- well

be the cause. We may momentarily enjoy all mundane. The reason Zen master Tuong Quang kinds of good tasty foods such as steak, chicken, ranked ‘cultivation of inaction’ as number one and seafood, but in the long run, these foods may because unconditioned dharmas are things that cause us a lot of deadly diseases because are not being produced or non-causative. nowadays animal flesh contains a lot of poisons Whatever dharmas lack production, cessation, from their chemical foods that help make them abiding, and change are “unconditioned.” In other grow faster to be ready for selling in the market. words, “unconditioned, unproduced,” refers to However, Zen practitioners should always everything that is completely beyond conditioned remember that in Zen, a deed is considered to be existence, beyond arising, dwelling and passing totally pure when it is done without any thought of away. And the most important thing is that reward, whether worldly or divine. It is called Nirvana and space are considered to be ‘deed of no merit’. For no merit is sought, it is a unconditioned dharmas. Nobody has ever tried to deed of immeasurable merit, of infinite merit. For establish the existence of the unconditioned by a deed to be great, it is not necessary that it be argumentation. It is represented as an indisputable grandiose. What is important is the motive behind fact to which the cultivator’s eyes are open as the deed and not the magnitude of the deed itself. soon as he has reached a state of deep If the motive is pure, then the deed is pure; if the mindfulness that allows him to be even-minded motive is impure, then, no matter how big the towards everything conditioned. Then his thought deed is, it is still impure. Perhaps this is why, no longer turns to anything that might be when Emperor Liang Wu-Ti asked Bodhidharma considered a conditioned phenomenon, does not how much merit he had acquired for promoting settle down in it, does not cling, cleave or clutch Buddhism in large-scale way, and Bodhidharma to it; but his thought turns away, retracts and replied ‘No merit at all’. Talking about wisdom, recoils from it, like water from a lotus leaf. Any the Sixth Patriarch taught: ‘The Mind as it is in object which is either a sign or an occurence itself is free from illnesses, this is the Precepts of seems to be nothing but an impediment to the Self-being. The Mind as it is in itself is free from cultivation. The second class is the class belongs disturbances, this is the Meditation od Self-bing. to those who cultivate blessedness and wisdom. The Mind as it is in itself is free from follies, this Practices of blessing are various practices in is the knowledge of Self-being.’ According to cultivation for a Buddhist such as practicing Buddhism, precepts are rules which keep us from charity, distributing free sutras, building temples committing offenses. When we are able to refrain and stupas, keeping vegeterian diet and precepts, from committing offenses, our mind is pure to etc. Devout practitioners should always remember cultivate meditation in the next step to achieve that we must create our own blessings. If we the power of concentration. The resulting wisdom, cultivate blessings, we will obtain blessings; if we or training in wisdom. If you want to get rid of cultivate wisdom, we will obtain wisdom. greed, anger, and ignorance, you have no choice However, to cultivate both blessings and wisdom but cultivating discipline and samadhi so that you is even better. Blessings come from ourselves. If

can obtain wisdom paramita. With wisdom we perform good deeds, we will have blessings. paramita, you can destroy these thieves and On the contrary, if we commit evil deeds, we will terminate all afflictions. Wisdom (training in not have blessings. Buddhists should make wisdom). In other words, Wisdom or Prajna is the demands on ourselves, not to make demands on power to penetrate into the nature of one's being, others and seek outside appearances. Ancient as well as the truth itself thus intuited. The third Virtues taught: "Calamities and blessings are not class is the class belongs to those who do good fixed; we bring them upon ourselves," or deeds and avoid evil deeds. Due to the confused

mixture of good and bad karma that we have prompts beings to engage in actions (karma) that created, sometimes we have wholesome thoughts will have negative consequences for them. Thus and sometimes unwholesome ones. With evil for Buddhism is a second-order problem, wholesome thoughts, we vow to avoid evil and do which is eliminated when ignorance is overcome. good. With unwholesome thoughts, we are eager Thus the definition of sin and evil is pragmatic: to do evil and avoid goodness. For endless eons evil actions are those that result in suffering and we have been committing good and evil karmas, whose consequences are perceived as painful for doing a few good deeds one day, committing beings who experience them. According to some bad deeds the next day, and then some Buddhism, evil phenomena refers to supernatural neutral deeds the day after that. Sincere Buddhists phenomena which are said to be side effects of should be very careful in each and every action: Zazen, such as clairvoyance and other magical walking, standing, lying, and sitting. We should abilities, as well as hallucinations. They are have bright and pure thoughts at all times. At the considered to be distractions, and so meditators same time, we should try our best to avoid dark are taught to ignore them as much as possible and and impure thoughts. Unwholesome deeds to concentrate on meditative practice only. These (anything connected with the unwholesome root are obstructions of body (kayavarana) and of mind or akasula mula) accompanied by greed, hate or (manas-avarana). Some Buddhist exegetes also delusion and cause undesirable karmic results or add the third type, obstructions of speech (vag- future suffering. There are two kinds of causes in avarana). These are said to be caused by the world: good causes and bad causes. If we influences of past karma, in imitation of past create good causes, we will reap good results; if activities, and are the subtle traces that remain we create bad causes, we will surely reap bad after the afflictions (klesa) have been destroyed. results. As a matter of fact, unwholesome deeds An example that is commonly given is of an are both unprofitable action and courses that lead Arhat, who has eliminated the afflictions, seeing a to unhappy destinies. Unwholesome mind creates monkey and jumping up and down while making negative or unwholesome thoughts (anger, hatred, noises like a monkey, but the subtle traces still harmful thoughts, wrong views, etc), speech remain deep in the conscious. According to (lying, harsh speech, double-tongued, etc), as well Buddhism, evil person is the one who has evil as deeds which are the causes of our sufferings, ideas of the doctrine of voidness, to deny the

confusion and misery. Unwholesome or negative doctrine of cause and effect. Thus, the Buddha mind will destroy our inner peace and tranquility. advises us not make friends with wicked ones, but According to Buddhism, if we create bad causes, to associate only with good friends. He points out we will surely reap bad results. People who create very clearly that if we yearn for life, we should many offenses and commit many transgressions avoid wickedness like we shun poison because a will eventually have to undergo the retribution of hand free from wound can handle poison with being hell-dwellers, hungry-ghosts, and animals, impurity. The dhammas of the good ones do not etc. In general, doing good deeds allows us to decay, but go along with the good ones to where ascend, while doing evil causes us to descend. In meritorious actions will lead them. Good actions everything we do, we must take the responsibility will welcome the well doer who has gone from ourselves; we cannot rely on others. Akusala this world to the next world, just as relatives dharmas mean bad, evil, wrong, cruel, or welcome a dear one who has come back. So the mischievous acts or wicked deeds which are problem poses itself very clear and definite. against the right. Maliciousness is planning to Wickedness and goodness are all done by oneself. harm others. It includes thinking how to revenge a Wickedness will lead to dispute and to war, while wrong done to us, how to hurt others' feelings or goodness will lead to harmony, to friendliness and how to embarrass them. From the earliest period, to peace. The fourth class is the class belongs to Buddhist thought has argued that immoral actions those who are proficient in the Three Baskets of are the result of ignorance (avidya), which Buddhist Scriptures. The main reason is that the

Zen or intuitive school does "not set up enlightened student. Mahakashyapa was also the scriptures." It lays stress on meditation and first patriarch of the Indian Zen. People who intuition rather than on books and other external practice Zen often advise not using words. This is aids. Word-teaching contrasted with self- not to discredit words, but to avoid the danger of realization. In the Lankavatara Sutra, the Buddha becoming stuck in them. It is to encourage us to taught: "Those who well understand the use words as skillfully as possible for the sake of distinction between realization and teaching, those who hear them. Zen schools want to destroy between inner knowledge and instruction, are all concepts in scriptural books, to break all the kept away from the control of mere speculation." bottles, all the flasks, all the vases, all the Teaching, recitation, and stories, etc. Thus the containers, to prove that water needs no form to Buddha emphasized the inner attainment of the exist. Zen schools want to outline a dance for us, a truth, not the teaching realized by all the dance for us to drop our categories and barriers so Tathagatas of the past, present, and future. The that we can directly encounter reality and not realm of the Tathagatagarbha which is the content ourselves with its mere reflection. Below Alayavijnana belongs to those Bodhisattva- is one of his outstanding Zen poems: Mahasattvas who follow the course of truth and "The highest class belongs to people not to those philosophers who cling to the letter, who practice the teachings of inaction. learning, and mere discourse. Thus, the Buddha The second class belongs to those taught: "It is owing to his not perfectly who cultivate

blessedness and wisdom. understanding the nature of words that he regards The third class belongs to those them as identical with the sense." In Japanese Zen who do good deeds and avoid evil deeds. terms, the term "Ichiji-fusetsu" means "not a word The fourth class belongs to those is said." "Ichiji-fusetsu" refers to the fact that the who are proficient in the Three Baskets of Buddha in all his teaching or instruction never Buddhist Scriptures." made use of a single word to describe ultimate Töôøng Thaûo: Loaïi coû kieát töôøng, thöù coû maø Ñöùc reality, for it is not preachable. In consideration of Phaät duøng laøm toïa cuï ñeå ngoài thieàn khi Ngaøi thaønh this fact, after his complete enlightenment, the ñaïo—The felicitous herb, or grass, that on which Buddha did not want to teach at all. However, the Buddha sat when he attained enlightenment. compassion for beings trapped in the cycle of life Töôøng Thaåm: Shinjo (jap)—Teân cuûa moät vò Taêng and death moved him. In doing this, he had to Nhaät Baûn—Name of a Japanese monk. come down from the level of true insight to that of Töôøng Thoaïi: Kieát töôøng—Auspicious. "everyman's consciousness." In Zen, all the Töôøng Thuaät: To (Relate—Narrate—Tell) teachings and instructions of the Buddha mean a clearly. "finger-point" for the purpose of giving those who Töôøng Thuïy: Ñieàm toát laønh—Good omen. wish to cultivate a way leading to enlightenment Töôøng Thuyeát: Söï giaûi thích ñaày ñuû—Full and prajna insight into the true nature of reality. explanation. According to a Buddhist legend, the special Töôøng Vaân: Teân cuûa moät ngoâi chuøa coå ôû Hueá, transmission outside the orthodox teaching began Trung Vieät—Name of an ancient temple in Hueá, with the famous discourse of Buddha Sakyamuni Central Vietnam. on Vulture Peak Mountain (Gridhrakuta). At that Töôûng: Vitakka (p)—To meditate—To reflect— time, surrounded by a crowd of disciples who had To think—To imagine—See Tö Töôûng. assembled to hear him expound the teaching. The Töôûng AÙi: Tö töôûng daãn ñeán tham aùi—Thought of Buddha did not say anything but holding up a lotus and desire for, thought leading to desire. flower. Only Kashyapa understood and smiled. As Töôûng AÛo: Delusion of thought—Hieåu sai veà a result of his master, he suddenly experienced a Phaät phaùp daãn tôùi vieäc phaân bieät nhò nguyeân. Taø break through to enlightened vision and grasped kieán laø nhöõng tö töôûng môø aûo cho nhöõng vieäc sai the essence of the Buddha's teaching on the spot. laø ñuùng, ñuùng laø sai—Wrong views for being The Buddha confirmed Mahakashyapa as his confused about principles and giving rise to

discrimination of duality. Thought delusions are Töôûng Phi Töôûng: With thought and without unclear, muddled thoughts, taking what is wrong thought. as right, and what is right as wrong. Delusions of Töôûng Sinh: Moät trong ba nguoàn goác gaây neân duïc thought are afflictions at the subtle level. voïng vaø aûo töôûng—The mind or active thought Töôûng AÛo Giaùc: Sanna-vipallasa (p)— one of the three sources or causes of the rise of Hallucination of perception. the passions and illusions. Töôûng Chuùng: So-Shu (jap)—See Töôûng Uaån. Töôûng Söï: Hieän töôïng ñöôïc nhaän bieát—Töôûng Dieät: Samjnanirodha (skt)—Cessation of Perceived phenomena. thoughts—Extinguishing all thoughts and Töôûng Thaây Ma Môùi Cheát: Meditation on

the perceptions—Giaûi tröø taát caû tö töôûng—Giaûi tröø taát fresh corpse. caû tö töôûng ñeå truï vaøo choã ngöng baët hoaøn toaøn. Töôûng Thuû Uaån: Perception aggregate subject Ñaây laø moät trong taùm caùch thieàn quaù n— to clinging. Extinguishing all thoughts and perceptions and Töôûng Thöùc Truù: Cognition—Khi duyeân töôûng, dwelling in the stage of total extinction. This is thöùc khôûi leân vaø an truù, thöùc laáy töôûng laøm caûnh, one of the eight types of meditation for removing laáy töôûng laøm sôû y, laáy töôûng laøm caên cöù thoï various attachments. höôûng; ñöôïc taêng tröôûng, taêng thònh, vaø taêng Töôûng Ñòa Nguïc: Sanjiva (skt)—Teân khaùc cuûa quaûng—Consciousness gains a footing in relation Ñaúng Hoaït Ñòa Nguïc, nôi toäi nhaân bò khoå sôû böùc to perceptions, with perceptions as object and baùch sinh ra coù yù töôûng ñaõ cheát, nhöng nhôø gioù basis, as a place of enjoyment. laïnh thoåi leân neân soáng laïi—The resurrecting Töôûng Uaån: Samjna (skt)—Sanjna (skt)—Sanna hell—See Baùt Ñaïi Nhieät Ñòa Nguïc. (p)—Sannakkhandha (p)—The aggregate of Töôûng Ñieân Ñaûo: Bad intention—Evil thoughts— perception—Töôûng uaån, moät trong naêm uaån. Moät trong tam ñieân ñaûo, phaøm phu ñoái vôùi luïc traàn Nhieäm vuï cuûa töôûng laø nhaän bieát ñoái töôïng, caû vaät maø suy töôûng ñieân ñaûo roài sinh ra caùc loaïi phieàn chaát laãn tinh thaàn. Cuõng nhö Thoï, Töôûng coù saùu naõo. Töôûng ñieân ñaûo bao goàm: oaùn haän, tham lam, loaïi: saéc, thanh, höông, vò, xuùc, phaùp. Töôûng trong ganh tî, saân giaän, muoán haïi ngöôøi, taø kieán, phæ ñaïo Phaät khoâng ñöôïc duøng theo nghóa maø caùc trieát baùng, noùi doái, coáng cao ngaõ maïn, troäm caép, taø gia Taây phöông ñaõ duøng nhö Bacon, Descartes, daâm, huùt uoáng hay chích nhöõng chaát cay ñoäc, noùi vaân vaân, maø chæ ñôn thuaàn nhö moät söï nhaän thöùc löôõi hai chieàu, noùi lôøi ñoäc aùc, thaùi ñoä xaáu aùc, phaân veà giaùc quan. Coù moät söï töông ñoàng naøo ñoù giöõa bieät sai laàm, khoâng coù nieàm tin, si meâ, tö töôûng saùt Thöùc Tri (Vijanama), hay nhieäm vuï cuûa Thöùc, vaø sanh vaø gaây roái—One of the three subversions, Töôûng Tri (Samjanama), hay nhieäm vuï cuûa inverted thoughts or perceptions, i.e. the illusion Töôûng. Trong khi Thöùc hay bieát moät ñoái töôïng, of regarding the seeming as real. Inverted laäp töùc Taâm Sôû Töôûng baét laáy daáu hieäu ñaëc bieät thoughts include: resentment, greed, jealousy, naøo ñoù cuûa ñoái töôïng, nhôø vaäy phaân bieät ñöôïc noù anger, wishing to harm others, wrong views, vôùi caùc ñoái töôïng khaùc, daáu hieäu ñaëc bieät naày laø slander, lying, arrogance, stealing, sexual coâng cuï giuùp nhaän ra ñoái töôïng vaøo caùc laàn khaùc. misconduct, substance abuse, double-tongued, Thaät vaäy, moãi laàn chuùng ta trôû neân bieát roõ hôn veà harsh speech, bad attitudes, bad attitudes, wrong ñoái töôïng. Nhö vaäy, chính Töôûng laøm naåy sanh kyù discernments, faithlessness, ignorance, thought of öùc—The function of perception is recognition of killing and causing trouble. objects both physical and mental. Perception, like Töôûng Höõu: Loaïi höõu tình coù töôûng—Percipient feeling, also is sixfold: perception of forms, becoming, the kind of becoming possessed of sounds, smells, tastes, bodily contacts, and mental perception. objects. Perception in Buddhism is not used in the Töôûng Nhö Khöù: Perception is gone. sense that some Western philosophers like Bacon, Töôûng Nhö Khöù Baát Nhö Khöù: Töôûng nhö khöù

or Descartes, etc. used the term, but as a mere chaúng nhö khöù—Perception is both gone and not sense perception. There is a certain affinity gone. between awareness (a function of consciousness) Töôûng Nieäm: To think and reflect. and recognition (a function of perception). While

consciousness becomes aware of an object, Töôïng Giaùo: The teaching by images or simultaneously the mental factor of perception symbols—Giaùo phaùp qua hình töôïng—Teaching takes the distinctive mark of the object and thus through images. distinguishes it from other objects. This distinctive Töôïng Goã: Wooden statue. mark is instrumental in cognizing the object a Töôïng Hình Vaên Töï: Pictography. second and a third time, and in fact, every time Töôïng Giaùo: See Töôïng Hoùa (1). we become aware of the object. Thus, it is Töôïng Hoùa: 1) Toân giaùo cuûa hình töôïng: The perception that brings about memory. religion of the image or symbol, the teaching by Töôûng Voïng: To hope. images or symbols, i.e. Buddhism; 2) See Töôïng Töôûng Voâ Bieân: Perception is infinite. Phaùp. Töôûng Voâ Thöôøng: Anicca-sanna (p)— Töôïng Kieân Sôn: Pilusaragiri (skt)—Ngoïn nuùi Perception of impermanence. phía nam Kapisa, treân ñænh ngoïn nuùi naày vua A Töôûng Voâ Töôûng Coâng AÙn: The koâan of "Think Duïc ñaõ cho döïng Thaùp Pilusara—A mountain of not thinking"—See Coâng AÙn Töôûng Voâ Töôûng. southwest of Kapisa, on the top of which King Töôïng: 1) Hình töôïng: Image, portrait.; 2) Töông Asoka erected a stupa, the Pilusara-stupa. töï: Similar, like, resemblance, semblance; 3) Töôïng Kinh: Hình töôïng vaø kinh ñieån—Images Töôïng hình: To form; 4) Voi, tieáng Phaïn laø Ca and sutras. Gia, coøn goïi laø Nga Nhaï: Danti (skt)—Gaja or Töôïng Loâ: Loø nhang hình voi—An elephant-Naga (skt)—Elephant. shaped censer—See Höông Töôïng (1). Töôïng AÛnh: Image—Statue. Töôïng Maït: Hai thôøi kyø cuoái cuøng cuûa Phaät Töôïng Chuû: Nam Phöông Töôïng Chuû—The giaùo—The two final stages of Buddhism—See southern division of India, the Lord of the Töôïng Phaùp, and Maït Phaùp. elephant—See Töù Chuû. Töôïng Nha: Ngaø voi—Elephant's tusk—Ivory. Töôïng Coát Sôn: Zokotsu-Zan (jap)—See Töôïng Nha Hoa: Hoa nôû treân ngaø voi (khi voi Elephant Bone Mountain. nghe saám thì treân ngaø nôû hoa. Kinh Nieát Baøn ñaõ Töôïng Ñaàu Ñaïi Töôùng: Vajraiaya (skt)—Kim noùi, ví nhö hö khoâng saám thì maây noåi leân, treân taát Cang Ñieàu Phuïc Thieân—Toái Thaéng Kim Cang— caû ngaø voi ñeàu troå hoa. Neáu khoâng coù saám ñoäng Teân cuûa moät vò trôøi—Name of a deity. thì hoa khoâng nôû. Phaät tính cuûa chuùng sanh laïi Töôïng Ñaàu Sôn: Gajasira (p)—Gayasiras (skt)—cuõng nhö theá)—Ivory flower. Zozu-Sen (jap)—Teân cuûa hai ngoïn nuùi ôû hai nôi Töôïng Phaùp: Saddharma-pratirupaka (skt)— thuoäc vuøng baéc AÁn Ñoä, moät nôi gaàn Boà Ñeà Ñaïo Pratirupaka-dharma (skt)—Zoho (jap)—Dharma traøng, nôi kia gaàn soâng Ni Lieân Thieàn —Elephant Semblance Age—The period of semblance head mountain, name of two mountains in Dharma—Thôøi Töôïng Phaùp keùo daøi 1000 naêm sau northern India, one near Gaya, the other said to be thôøi Chaùnh Phaùp. Trong thôøi kyø naày, chö Taêng Ni near the river Nairajnana. vaø Phaät töû vaãn tieáp tuïc tu taäp ñuùng theo chaùnh Töôïng Ñaàu Thieân: See Töôïng Ñaàu Ñaïi Töôùng. phaùp maø Ñöùc Phaät ñaõ daïy, vaø vaãn coù theå vaøo ñònh Töôïng Ñoïa

Khanh: Hastigarta (skt)—Caùi hoá taïo giôùi maëc duø raát ít ngöôøi giaùc ngoä. Tuy nhieân, trong neân khi con voi teù xuoáng ñaát, yù noùi khi Ñöùc Phaät thôøi gian naày, phaùp nghi giôùi luaät cuûa Phaät ñeå laïi Thích Ca neùm con voi cheát maø Ñeà Baø Ñaït Ña ñaõ bò caùc ma Taêng vaø ngoaïi ñaïo giaûng giaûi sai laàm boû giöõa ñöôøng ñeå caûn loái Phaät, choã ñoù taïo ra moät moät caùch coá yù. Tuy coù giaùo lyù, coù ngöôøi haønh trì, loã lôùn goïi laø "Töôïng Ñoïa Khanh."—Elephant's song raát ít coù ngöôøi chöùng ñaïo. Moät traêm ngöôøi tu hole, i.e. the hollow formed by the elephant's fall, thì coù chöøng baûy taùm ngöôøi giaùc ngoä. Theo Kinh when Sakyamuni flung aside a dead elephant put Ma Ha Ma Gia, vaøo khoaûng taùm traêm naêm sau in his path by Devadatta. ngaøy Ñöùc Phaät nhaäp dieät, haøng xuaát gia phaàn Töôïng Giaù: Xe voi chôû kinh ñi daàn veà phöông nhieàu tham tröôùc danh lôïi, giaûi ñaõi, buoâng lung ñoâng ñeå ví vôùi vieäc Phaät giaùo lan daàn veà ñoâng taâm taùnh. Ñeán khoaûng chín traêm naêm sau ngaøy phöông—The elephant chariot, or riding forward, Phaät nhaäp dieät, trong giôùi Taêng Ni, phaàn nhieàu laø i.e. the eastward progress of Buddhism. haïng noâ tyø boû tuïc xuaát gia. Moät ngaøn naêm sau khi

Phaät nhaäp dieät, caùc Tyø Kheo nghe noùi 'Baát Tònh of religious ranks will destroy the precepts, Quaùn' hay pheùp quaùn thaân theå mình vaø chuùng whether by drinking alcohol, killing, selling sanh ñeàu khoâng saïch, phaùp "Soå Töùc Quaùn' hay possessions and belongings of the Triple Jewels, phaùp quaùn baèng caùch ñeám hôi thôû, buoàn chaùn or practicing impure conducts. If they have a son, khoâng thích tu taäp. Vì theá, trong traêm ngaøn ngöôøi they will let him become a Bhikshu, and if they tu chæ coù moät ít ngöôøi ñöôïc vaøo trong chaùnh ñònh. have a daughter they will let her become a Töø ñoù veà sau laàn laàn haøng xuaát gia huûy phaù giôùi Bhikshuni, so they can continue to steal from and luaät, hoaëc uoáng röôïu, hoaëc saùt sanh, hoaëc ñem baùn destroy Buddhism as well as using the good name ñoà vaät cuûa ngoâi Tam Baûo, hoaëc laøm haïnh baát tònh. of the Triple Jewels to reap self-benefits. These Neáu hoï coù con trai thì cho laøm Taêng, con gaùi thì are signs of warning that the Buddha Dharma is cho laøm Ni, ñeå tieáp tuïc möôïn danh cuûa Tam Baûo nearing extinction. However, there are still some maø aên xaøi phung phí vaø thuû lôïi cho rieâng mình. people who know how to uphold the proper Ñaây laø nhöõng daáu hieäu baùo tröôùc veà thôøi kyø Maït precepts and conducts by diligently trying to Phaùp. Tuy vaäy, vaãn coøn moät ít ngöôøi bieát giöõ giôùi maintain and propagate the proper doctrine. haïnh, gaéng lo duy trì vaø hoaèng döông chaùnh Töôïng Phaùp Thieàn Sö: Zobo Zen master—Name giaùo—The Semblance of Law period, or the of a Japanese Zen master—Zobo theo loái töø formal period of Buddhism which lasted 1000 chöông cho ñeán khi coù ngöôøi caûnh baùo raèng ñoù years after the real period. In this period, Monks, khoâng phaûi laø con ñöôøng daãn ñeán lieãu ngoä chaân lyù Nuns and Lay Buddhists still continue to practice toái haäu. Sau ñoù Zobo ñi ñeán moät vò thieàn sö vaø properly the Dharma as the Buddha taught and are tham hoïc phaùp khoâng quaùn. Phaûi maát moät thôøi still able to penetrate the spiritual realm of gian daøi Zobo môùi ngoä nhaäp ñöôïc lyù thieàn. Cuoái samadhi even though

fewer will attain cuøng, Zobo ñaït ñeán thaâm ñònh ñeán noãi oâng boû aên enlightenment. However, in this age, the queân nguû. Moät ñeâm khi ñang ngoåi tænh laëng, Zobo Buddha's Dharma and precepts left behind are khoâng bieát mình ñaõ chìm vaøo giaác nguû vì moûi meät destroyed by Evil-monks and Non-Buddhists who quaù söùc. Khi sö phuï ñeán ñaùnh thöùc oâng daäy, boãng disguise themselves as Buddhist monks and nuns nhieân Zobo giaùc ngoä. Luùc ñoù oâng vöøa 23 tuoåi. to destroy the teaching by falsely explaining and Thaày cuûa oâng laø moät vò thieàn sö nghieâm khaéc vaø teaching the Buddha Dharma. Thus, the Dharma khoâng deã daøng aán chöùng ñeä töû. Zobo phaûi tieáp tuïc still exists and there are still cultivators, but very tham hoïc vaø haønh thieàn hôn möôøi naêm nöõa môùi few attain enlightenment. Only seven or eight out ñöôïc thaày aán chöùng nhö moät thieàn sö ñaõ giaùc ngoä. of one hundred cultivators will attain Veà sau khi ñaõ thaønh moät thieàn sö thöïc thuï, Zobo laø enlightenment. According to the Mahamaya Sutra, moät thieàn sö chæ nhaát taâm vôùi traùch vuï cuûa mình. about eight hundred years after the Buddha's OÂng khoâng maøng ñeán ñôøi soáng theá tuïc, sö coáng Maha-Nirvana, the majority of ordained Buddhists hieán troïn ñôøi cho vieäc giaûng daïy thieàn phaùp. Xoùt will be greedy for fame and fortune, will be lazy xa tröôùc caûnh suy ñoài cuûa ñaïo phaùp, nhieàu laàn oâng and not control their minds and consciences, ñaõ ñöa ra lôøi caûnh baùo, oâng ñaõ thaúng thaén chæ trích lacking of self-mastery. About nine hundred years nhöõng nhaïi thieàn sö vaø nhöõng ñeä töû meâ muoäi. after the Buddha's Maha-Nirvana, in the order of Thieàn sö Zobo laø moät vò daãn ñaïo khoâng khoan Bhikshus and Bhikshunis, the majority will be nhöôïng trong caùc buoåi tham vaán vaø khoâng bao giôø servants who abandon the secular life to become chaáp nhaän söï hieåu bieát caïn côït cuûa ñeä töû. Raát ordained Buddhists. One thousand years after the nhieàu Taêng sinh tìm ñeán ñaïo traøng cuûa sö, nhöng Buddha's Maha-Nirvana, when Bhikshus hear of chæ coù moät ít trong soá hoï vöôït qua ñöôïc söï aán the practice of 'Envisioning Impurity,' and the chöùng cuûa sö. Vaøo naêm 1840, sö thò tòch khi vöøa dharma of 'Breathing Meditation,' they will get môùi 60 tuoåi. Sö ñaõ ñeå laïi moät baøi keä phoù chuùc: depressed and disenchanted having little desire to "Zobo vaøo tuoåi saùu möôi cultivate. Therefore, in one hundred thousand Du hí treân trôøi cao cultivators, only few will penetrate the proper Giöõa taùm vaàng maây traéng Meditation State. From that time, gradually those Tieác thay! Laï kyø thay!

Ta vaãn chöa queùt saïch Bodhisattvas Avalokitesvara on the left, and Luõ sö hoå mang treân ñôøi." Bodhisattva Mahasthamaprapta on the right side Sau khi Zobo thò tòch, oâng ñöôïc Nhaät Hoaøng truy of the throne, one of the sixteen contemplations phong danh hieäu "Duy Chieáu Linh Kieán" Thieàn (sixteen meditations)—See Thaäp Luïc Quaùn. Sö—Zobo pursued only literary studies before Töôïng Quaân: Hastikaya (skt)—Ñoaøn quaân voi someone warned him that was not the way to trong quaân ñoäi AÁn Ñoä—The elephant corps of an ultimate truth. Then he went to a Zen master and Indian army. learned to contemplate emptiness. It took a long Töôïng Quyù: Thôøi kyø cuoái cuøng cuûa thôøi Töôïng time for Zobo to attain realization. Eventually, he

Phaùp—The end of the formal period—See Töôïng got to the point where he was so absorbed in Phaùp. concentration that he forgot to eat and sleep. One Töôïng Thæ: See Töôïng Thuûy. night as he was sitting quietly, unawares Zobo fell Töôïng Thuûy: Baét ñaàu thôøi kyø Töôïng Phaùp—The asleep from exhaustion. When his Zen teacher beginning of the formal period—See Töôïng Phaùp. struck him to wake him up, all at once he realized Töôïng Tích Duï Ñaïi Kinh: Maha- enlightenment. Zobo was twenty-three years old hatthipadopama-sutta (p)—Greater sutra on an at the time. His teacher was strict and did not example of elephant footprints. acknowledge people easily. Zobo continued Töôïng Toân Quoác: Chæ nöôùc AÁn Ñoä, vì caùc vò quoác intensive study for over ten more years and finally vöông cuûa xöù naày ñeàu toân quyù loaøi voi—The completed the Great Work. As a teacher in his elephant honouring country, India. own right, Zobo was single-minded. Unconcerned Töôïng Tröng: Symbolical—Ñaây laø moät trong boán with social conventions, he devoted himself solely caùch ñeå dieãn taû Nieát Baøn. Söï moâ taû theo caùch to teaching Zen. Lamenting the degeneration of töôïng tröng khaùc vôùi caùch moâ taû nghòch lyù, noù Zen schools, he roundly criticized imitation Zen traùnh neù loái dieãn taû tröøu töôïng vaø thay vaøo ñoù laïi masters and ignorant Zen followers. Zobo was söû duïng nhöõng hình aûnh cuï theå. Töø quan ñieåm also uncompromising in his private teaching and naøy, Nieát Baøn laø choã an truù maùt meû, laø hoøn ñaûo would not admit superficial understanding. Many trong vuøng ngaäp luït, laø beán bôø ñaèng xa, laø Thaùnh seekers came to his school, but very few ever thaønh, laø nôi veà nöông, laø choã che chôû, laø nôi dung passed. Zobo was scarcely over sixty years old thaân an toaøn—This is one of the four ways to when he passed away in 1840. On the brink of describe Nirvana. Symbolical description differs death, he wrote a final verse: from the paradoxical in avoiding to speak in "Zobo at sixty! Here's my real state: abstractions and using concrete images instead. Where eight clouds are standing, From this standpoint, Nirvana is the cool cave, the I piss at the sky. island in the flood, the further shore, the holy city, It's a wonder, and a pity too, the refuge, the shelter, and the safe asylum. I didn't kill all the imitation Zen in the world." Töôïng Töi Taïi Vöông: Lord of the World. After Zobo's death, the emperor of Japan titled Töôïng Tî: Voøi voi: Elephant’s trunk—Maëc aùo caø him Zen Master, Spiritual Mirror Shining Alone. sa sai caùch (maëc aùo caø sa khoâng nhö kieåu quaán Töôïng Phaät: Daibutsu (jap)—Buddha’s image— cuûa voøi voi, muoán quaán veà ñaâu thì quaán, maø phaûi Buddha statue—The statue of Buddha. ñuùng caùch, goùc phaûi quaán leân vai traùi vaø buoâng Töôïng Phaät Ñòa Maãu: The statue of the Earth thoûng ra phía sau)—A wrong way of wearing a Mother. monk’s robe. Töôïng Phaät nhaäp Nieát Baøn: The statue of Töôïng Vaän: Thôøi kyø töôïng hình hay thôøi vaän cuûa Buddha at his Parinirvana. Töôïng Phaùp—The period of formality, or Töôïng Quaùn: Quaùn töôûng thaáy hình töôïng ñöùc symbolism—See Töôïng Phaùp. Phaät A Di Ñaø vaø chö Boà Taùt Quaùn AÂm ngoài beân taû Töôïng Vöông: Gajapati (skt)—Lord of toøa, vaø Boà Taùt Ñaïi Theá Chí ñang ngoài beân höõu Elephants—Danh hieäu cuûa Ñöùc Phaät Thích Ca toøa, moät trong 16 pheùp quaùn—Visualization of the Maâu Ni: A term for

Sakyamuni Buddha—Vò images of the Buddha Amitabha on the throne, vöông trong huyeàn thoaïi trò vì vuøng phía Nam

Dieâm Phuø Ñeà: The fabulous ruler of the southern The Silk Road in Central Asia. division of the Jambudvipa continent. Tyù: Caùnh tay—The arm—Forearm. Töûu: Sura, or Maireya, or Madya (skt)—Tieáng Tyù Ña Theá La: Pitasila (skt)—Theo Eitel trong Phaïn laø Toá La, nghóa laø röôïu; giôùi thöù naêm trong Trung Anh Phaät Hoïc Töø Ñieån, Tyù Ña Theá La laø nhaø Phaät caám tín ñoà Taêng tuïc khoâng ñöôïc uoáng moät vöông quoác vaø thaønh phoá coå trong tænh Sindh, röôïu—Wine—Alcoholic liquor; forbidden to khoaûng 700 daäm veà phía baéc Adhyavakila, vaø 300 monks, nuns and lay-people by the fifth daäm veà phía taây nam cuûa Avanda; tuy nhieân commandment. khoâng ai bieát ñòa ñieåm chính xaùc cuûa noù — Töûu Löôïng: Khaû naêng uoáng röôïu: Capacity to According to Eitel in The Dictionary of Chinese- drink wine or alcoholic liquor—Muøi cuûa röôïu: English Buddhist Terms, Pitasila, an ancient The smell of wine. kingdom and city in the province of Sindh, 700 Töïu Lyù Minh Phi: Cauri (skt)—Moät trong taùm miles north of Adhyavakila, 300 miles south-west minh phi cuûa Hoâ Kim Cang, vò thaàn hoä phaùp trong of Avanda; however, exact position is unknown. truyeàn thoáng Kim Cang thöøa—One of the eight Tyù Xa Chaù: Pisaca (skt)—Moät loaïi quyû—A female consorts shown in the mandalas of dharma class of demon. guardians (dharma protectors) in the Vajrayana. Tyø Baù Ca: Vipaka (skt)—Thuaàn thuïc hay chín Töïu Lyù Taøng Phong: Investigate the realm of muøi: Ripeness (maturity)—Traïng thaùi thay ñoåi: complete combination of the oneness—See Nham Change of state—Teân khaùc cuûa thöùc thöù taùm: Ñaàu Töù Taøng Phong (2). Another name for the eighth consciousness. Töïu Ngöõ Tieáp Nhaân: Vò thieàn sö caên cöù vaøo caùch Tyø Baù Sa: Vipasa (skt)—Teân moät con soâng trong hoûi cuûa ngöôøi hoïc maø tieáp daãn vaø daïy doã hoï —A vuøng Punjab—A river in the Punjab. Zen master bases on the way students ask to Tyø Baø: Moät loaïi ñaøn coù daây cuûa Trung Quoác, töïa welcome and teach them. nhö ñaøn ghi-ta cuûa taây phöông—The P'i-P'a, a Töïu Nhaân Laäp Tín: Y cöù theo ngöôøi maø laäp tín Chinese stringed musical instrument somewhat taâm—To rely on people to establish one's faith in resembling a guitar of the West. mind. Tyø Baø Sa: Vibhasa (skt)—Ñeà Baø Sa—Tyø Baø Töïu Nhaäp Taøng Phong: Investigate the realm of Thi—Tyø Phaû Sa—Tî Baø Sa—Quaûng Thuyeát— both phenomena and noumena—See Nham Ñaàu Thaéng Thuyeát—Dò Thuyeát (Tyø coù nghóa laø Töù Taøng Phong (3). "Quaûng, Thaéng, Dò;" Baø Sa coù nghóa laø Töïu Söï Taøng Phong: Investigate the realm of "Thuyeát")—Vibhasa means option, alternate, particular phenomenon—See Nham Ñaàu Töù Taøng wider interpretation, or different explanation— Phong (1). See Tyø Baø Thi. Töïu Thaân Ñaû Kieáp: Traû ñuõa—To retaliate—To Tyø Baø Sa Boä: See Phaân Bieät Thuyeát Boä. get even with someone. Tyø Baø Sa Luaän: Vibhasa-sastra (skt)—Je-trak- Töïu Thaân Nieäm Xuaát: Ñöa ra cô phong ñeå hoùa ma-wa (tib)—Dasbhumivibhasa-sastra (skt)— ñoä tuøy theo khaû naêng cuûa ngöôøi ñeä töû —The Treatise on the Explanation of the ten grounds—master gives the crucial sharp tip or point or the Thaäp Ñòa Tyø Ba Sa Luaän—Boä

Kinh Luaän do Thi wonderful and profoundly aspects of Zen in Ñaø Baøn Ni soaïn, ñöôïc ngaøi Taêng Giaø Baït Tröøng accordance with the disciple's ability. dòch sang Hoa ngöõ vaøo khoaûng naêm 383 sau Taây Töïu Thuû: Thuaän tay, tieän tay—At hand, handy. Lòch. Theo Giaùo Sö Junjiro Takakusu trong Cöông Töïu Thöôïng: Ngay taïi moät choã—At one place. Yeáu Trieát Hoïc Phaät Giaùo, coù leõ vaøo theá kyû thöù II sau Taây Lòch, tröôùc hay sau cuoäc kieát taäp kinh ñieån cuûa trieàu ñaïi Ca Saéc Nò Ca, chuùng ta khoâng theå noùi ñöôïc, moät sôù giaûi vó ñaïi vaø chi li meänh TY danh Tyø Baø Sa Luaän (Aibhasa-sastra) ñöôïc taäp Ty Lieät Maïn: I am worse than—Toâi teä hôn. thaønh döïa treân taùc phaåm cuûa Ca Ña Dieãn Ni Töû. Ty Truø Chi Loä: Con ñöôøng tô luïa ôû Trung AÙ— Töø ngöõ “Vibhasa” coù nghóa laø “Quaûng dieãn,” hay nhöõng “Dò kieán,” vaø tieâu ñeà naày toû ra raèng nhieàu

quan ñieåm cuûa thôøi aáy ñöôïc taäp hôïp vaø pheâ bình ngoaïi bieät truyeàn', caùc söû gia Thieàn ñaõ keùo daøi chi tieát, vaø moät vaøi quan ñieåm rieâng tö ñöôïc tuyeån cuoäc truyeàn thöøa tröôùc caû thôøi ñöùc Phaät Thích Ca; choïn vaø ghi cheùp laïi. Muïc ñích chaùnh cuûa luaän Tyø vì theo truyeàn thuyeát löu haønh trong soá nhöõng Baø Sa laø löu truyeàn lôøi traàn thuaät chính xaùc cuûa Phaät töû ngay töø luùc ban sô thì ñaõ coù ít nhaát saùu vò tröôøng phaùi A Tyø Ñaøm, töø ñoù tröôøng phaùi naày môùi coå Phaät tröôùc thôøi ñöùc Phaät Thích Ca Maâu Ni cuûa ñöôïc goïi laø phaùi Phaân Bieät Thuyeát (Vaibhasika)— hieän kieáp; vaø moãi vò ñeàu coù löu laïi moät baøi keä phoù A philosophical treatise by Katyayaniputra, phaùp. Sau ñaây laø baøi keä cuûa ñöùc Phaät Tyø Baø Thi: translated into Chinese by Sanghabhuti around "Töø trong voâ töôùng ngöôøi thoï sanh 383 A.D. According to Prof. Junjiro Takakusu in Töï nôi huyeãn sanh ra hình töôïng the Essentials of Buddhist Philosophy, probably in Ngöôøi huyeãn, taâm thöùc boån lai khoâng the second century A.D., whether before or after Toäi phöôùc ñeàu khoâng chaúng choã truï." the Buddhist Council of King Kaniska’s reign, we The first of the seven Buddhas of antiquity, cannot tell, a great and minute commentary Sakyamuni being the seventh. According to the named Vibhasa Sastra was compiled on Earth Store Bodhisattva Sutra, Chapter 9, in the Katyayaniputra’s work. The word “Vibhasa” past, a Buddha named Vipashin appeared in the means an extreme annotation or various opinions, world. If a man or woman hears this Buddha’s and this title indicates that many opinions of the name, that person will eternally avoid falling into time were gathered and criticized in detail and the evil paths and will always be born among that some optional ones were selected and people or gods, and will experience unsurpassed recorded. The main object of the Vibhasa bliss. To be consistent with the view that Zen was commentary was to transmit the correct exposition a 'special transmission from the Buddha outside of of the Abhidharma School which has since then his doctrinal teaching', Zen historians have come to be called the Vaibhasika School. extended this transmission even beyond Tyø Baø Sa Luaän Boä: Sarvastivadin—Vaibhasika Sakyamuni; for, according to tradition prevalent school—Vibhasa-sastra school—See Thuyeát Nhöùt already among primitive Buddhas, there were at Thieát Höõu Boä. least six Buddhas prior to the Buddha of the Tyø Baø Sa Luaän Sö: Nhöõng vò luaän sö ñeä töû cuûa

present kalpa who was the Muni of the Sakya; and tröôøng phaùi trung thöïc, maø giaùo thuyeát döïa vaøo boä these several Buddhas had each to leave a gatha luaän Tyø Ba Sa—The Vaibhasikas were the of 'Dharma transmission'. The following is the followers of the Realistic school which based on gatha from Vipashin Buddha: the Vibhasa-sastra—See Phaân Bieät Thuyeát Boä. "This body form within the Formless is born, Tyø Baø Thaåm Saù AÅn Só: Vessmmitta (skt)—Teân It is like through magic cuûa moät aån só ngöôøi AÁn—Name of an Indian That all forms and images appear; hermit. Phantom beings with mentality and Tyø Baø Thi: Vipasyin (skt)—See Tyø Baø Thi Nhö consciousness Lai. That have no reality from the very beginning; Tyø Baø Thi Nhö Lai: Vipashin (skt)—Teân cuûa vò Both evil and happiness are void, Phaät ñaàu tieân trong baûy vò coå Phaät, maø Ñöùc Thích have no abodes." Ca Maâu Ni laø vò thöù baûy (Thaéng Quan, Chuûng Tyø Baø Thi Phaät: Vipassi-buddha (p)—See Tyø Baø Chuûng Quan, Chuûng Chuûng Kieán. Hoài 91 kieáp sô Thi Nhö Lai. tröôùc Hieàn Kieáp, coù vò Phaät teân laø Tyø Baø Thi). Tyø Baø Xa Baø Ñeà: Vibhajyavadins (skt)—Traû lôøi Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù chín,veà chi tieát hay Phaân bieät thuyeát—Answerers in thuôû quaù khöù coù ñöùc Phaät ra ñôøi hieäu laø Tyø Baø Thi detail, interpreted as discriminating explanation, Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo nghe or particularizing. Phaân Bieät Thuyeát Boä: Theo ñöôïc danh hieäu cuûa ñöùc Phaät ñaây, thôøi maõi khoâng Keith trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø Baø coøn sa ñoïa vaøo choán aùc ñaïo, thöôøng ñöôïc sanh Xa Baø Ñeà (Vibhajyacadins) laø tröôøng phaùi cho vaøo choán trôøi ngöôøi, höôûng laáy söï vui thuø thaéng vi raèng chaáp nhaän A Tyø Ñaït Ma Luaän Taïng laø hôïp dieäu. Ñeå cho phuø hôïp vôùi quan ñieåm Thieàn 'giaùo lyù, vì trong ñoù chöùa caû boä Taïng Pali—According

to Keith in The Dictionary of Chinese-English Vimalakirti in Vaisali. Zen uses the term to Buddhist Terms, Vibhajyavadins, a school of indicate an experienced Zen master. logicians. It is reasonable to accept the view that Tyø Da Sa: Vyasa (skt)—Ngöôøi soaïn thaûo: A the Abhidharma-Pitaka, as we have it in the Pali compiler—Ngöôøi saép xeáp: An arranger—Phaân Canon, is the definite work of this school. phoái: To distribute—Saép xeáp: To arrange—Teân Tyø Baø Xaù Na: Vibhassana (skt)—Vipasyana cuûa moät vò Thaùnh, ngöôøi ñaõ soaïn thaûo boä kinh Veä (skt)—See Hueä Tu. Ñaø, ngöôøi ñaõ saùng laäp ra luaän trieát Vedanta: A Tyø Baø Xaù Na-Tyø Baø Xaù Na: Vipasyana- sage reputed to be the compiler of the vedas and Vipasyana (skt)—Thorough insight and founder of the Vedanta philosophy. perception. Tyø Ña Thaâu: Vitasoka (skt)—Teân moät ngöôøi em Tyø Baùt La Quaät: Pippala (skt)—See Taát Baùt La. trai cuûa vua A Duïc—Nam of a younger brother of Tyø Baùt Xaù Na: See Tyø Baø Xaù Na. king Asoka. Tyø Baït Da Tö: Smrti-upasthana (skt)—The four Tyø Ñaø: Vedas (skt)—Beà Ñaø—Bì Ñaø—Vi Ñaø— department of memory—See Töù Nieäm Xöù. Kinh Veä Ñaø—Kinh saùch cuûa Baø La Moân—The Tyø Baït Trí: Vaivarti (skt)—Thoaùi Chuyeån—Thoái vedas. lui laøm maát caùi maø mình ñaõ tu chöùng ñöôïc—To Tyø Ñaø La: Vetala (skt)—Meâ Ñaùt La—Moät pheùp withdraw and turn back from any position thaàn chuù döïng töû thi daäy vaø sai ñi gieát ngöôøi

(ñaây attained. laø moät thöù thaàn chuù cuûa ngoaïi ñaïo Taây Thoå)—An Tyø Boá La: Vipula (skt)—See Tyø Phuù La. incantation for raising a corpse and to order it to Tyø Caït (Ngaät) La Ma A Ñieät Ña: Vikramaditya kill another person (this is an heretic incantation). (skt). Tyø Ñaø Leâ Sôn Vöông: Vaidhari-giriraja (skt)— 1) Vöôït qua maët trôøi: Surpassing the sun. Teân cuûa moät vò sôn vöông—Name of a mountain 2) Vò vua ñaõ ñaùnh ñuoåi doøng hoï Sa Ca hay king. Scythians, maø trò vì vuøng Baéc AÁn vaøo khoaûng Tyø Ñaøm: Abhidharma (skt)—A Tyø Ñaït Ma. nhöõng naêm 57 tröôùc Taây Lòch—A celebrated Tyø Ñaùt Ca: Vitarka (skt)—Theo Keith trong king who drove out the Sakas, or Scythians, Trung Anh Phaät Hoïc Töø Ñieån, Tyø Ñaùt Ca coù nghóa and ruled over northern India from 57 B.C. laø “Taàm”, hay tìm hieåu moät caùch hôøi hôït; ñoái laïi 3) Moät vò thí chuû vaø moät aân nhaân cuûa Phaät Giaùo: vôùi “Tö” coù nghóa laø quan saùt kyõ löôõng— Vikramaditya, a patron of literature and According to Keith in The Dictionary of Chinese- famous benefactor of Buddhism (maybe the English Buddhist Terms, Vitarka means initial same person as in (2)). attention, or cognition in initial application, Tyø Caâu Chæ: Bhrukuti (skt)—Tyø Caâu Tri—Chaân search, or inquiry; in contrasted with Spying out, maøy ñan laïi vôùi nhau: Knitted brow—Moät trong or careful examination. nhöõng hình thöùc cuûa Quaùn Theá AÂm: One of the Tyø Ñaàu Lôïi: Vaidurya (skt)—1) Teân moät ngoïn nuùi forms of Kuan-Yin. gaàn Varanasi: Name of a mountain near Varanasi; Tyø Chæ Ña Baø Ña: Vijitavat (skt)—Moät ngöôøi cheá 2) Löu Ly, moät trong thaát baûo : Lapis-lazuli, one of ngöï: A conqueror or one who has conquered— the seven precious things—See Thaát Baûo. Maët trôøi: The sun. Tyø Ñeâ La: Vikara (skt)—Tyø Khö La—Moät nöõ Tyø Chieâm Baùt Boå La: Vichavapura (skt)—Theo quaûn gia cho doøng hoï Thích Ca, ngöôøi coù raát nhieàu Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø chìa khoùa quanh löng. Baø luyeán aùi coâng vieäc ñeán Chieâm Baùt Boå La laø kinh ñoâ coå cuûa xöù Sindh—noãi khoâng coøn ao öôùc ñeán giaùc ngoä nöõa —An old According to Eitel in The Dictionary of Chinese- housekeeper with many keys round her waist who English Buddhist Terms, Vichavapura, the ancient had charge of the Sakya household, and who capital of Sindh. loved her things so much that she did not wish to Tyø Da Laõo Coå Chuøy: Teân cuûa ngaøi Duy Ma Caät be enlightened. trong thaønh Tyø Da Ly. Thieàn toâng duøng töø naày ñeå Tyø Ñeà Ha: Videha (skt)—Phaät Ñeà Ba—Phaát Ö chæ moät vò thieàn sö laõo luyeän—Name of Ñaõi.

1) Teân goïi taét cuûa Ñoâng Ñaïi Chaâu, naèm veà phía 2) Vò sö coi vieäc kieåm chuùng trong töï vieän: ñoâng cuûa nuùi Tu Di: An abbreviation for Warden or guardian deity of a monastery. Purvavideha, the continent east of Mount Tyø Ha La Sa Nhó: Viharasvamin (skt)—Vò thí chuû Meru. cuûa töï vieän—The patron or bestower of the 2) Theo Eitel trong Trung Anh Phaät Hoïc Töø monastery. Ñieån thì Tyø Ñeà Ha laø moät teân goïi khaùc cuû a Tyø Kheo: Bhiksu (skt)—Biku (jap)—Pigu (kor)— thaønh Tyø Xaù Leâ vaø vuøng phuï caän Mathava Gelong (tib)—Baät Soâ—Böùc Soâ—Moät vò sö ñaõ thoï baây giôø: According to Eitel in The Dictionary cuï tuùc giôùi—A fully ordained monk—See Cuï Tuùc of Chinese-English Buddhist Terms, Videha Giôùi Tyø Kheo. is another name for Vaisali and the region Tyø Kheo Chuùng: Bhikkhu-samgha

(p)—Bhiksu- near Mathava. sangha (skt)—The order of fully ordained monks. Tyø Ñeà Ha Chaâu: Videha (skt)—See Tyø Ñeà Ha Tyø Kheo Ñöùc Vaân: Bhikshu cloud of Virtue. (1). Tyø Kheo Giôùi: Bhiksu-Sila (skt)—Bhikshu Tyø Giaù La: Vicara (skt)—Taàm hay traïng thaùi taâm Precepts—See Giôùi Cuï Tuùc. trong giai ñoaïn ñaàu thieàn ñònh—Applied attention, Tyø Kheo Giôùi Boån: Bhiksu-pratimoksa (skt)— interpreted as pondering, investigating; the state Bhikkhu-patimokkha (p)—Ba La Ñeà Moäc Xoa—of mind in the early stage of dhyana meditation. Disciplinary code—Code of monk's rules—Giôùi Tyø Giaø La: Vyakarana (skt)—Tyø Da Yeát Laït luaät—Precepts—Code of monk's rules— Nam—Tyø Haø Yeát Lôïi Naõ—Theo Keith trong Disciplinary code—Bieät giaûi thoaùt giôùi—Giôùi Trung Anh Phaät Hoïc Töø Ñieån, Tyø Giaø Na Boån—See Giôùi Boån. (Vyakarana) laø Thanh Minh Kyù Luaän, thuoäc veà Tyø Kheo Haûi Vaân: Bhikshu Sea Cloud. thanh minh trong Nguõ Minh, laø teân goïi chung cuûa Tyø Kheo Hoäi: Taêng Giaø—Moät hoäi ñoàng goàm ít tuïc thö ngöõ hoïc; ngöôøi ta noùi ñaàu tieân moät trieäu nhaát laø boán vò Taêng—An authoritative assembly baøi ñöôïc truyeàn cho Phaïm Vöông, tieáp theo Ñeá of at least four monks. Thích toùm taét laïi thaønh 10 vaïn baøi, sau ñoù Ba Neä Tyø Kheo Ni: Bhiksuni (skt)—Nun—A female Ni Tieân toùm taét thaønh 8000 baøi. Ba Neä Ni Tieân observer of all the commandments—A fully cuõng soaïn laïi thaønh 300 baøi tuïng—Grammatical ordained nun—Nöõ tu Phaät giaùo, ngöôøi ñaõ gia nhaäp analysis, grammar; formal prophecy. According to giaùo ñoaøn vaø nguyeän trì giöõ 348 hoaëc 364 giôùi Tyø Keith in The Dictionary of Chinese-English kheo Ni. Ngoaøi ra, Tyø Kheo Ni phaûi luoân vaâng giöõ Buddhist Terms, Vyakarana is a record and Baùt Kính Giaùo—A female mendicant who has discussion to make clear the sound; in other entered into the order of the Buddha and observes words, a grammar, or sutras to reveal right forms the 348 or 364 precepts for nuns. In addition, a of speech; said to have been given first to Brahma bhiksuni must always observe the eight in a million stanzas, abridged by Indra to 100,000 commanding respect for the monks (Baùt Kính by Panini to 8,000, and later reduced by him to Giaùo). 300. Tyø Kheo Ni Baùt Kính Giaùo: Taùm ñieàu maø Tyø Tyø Giaø La Luaän: Vyakarana Sastra (skt)—Moät Kheo Ni phaûi luoân kính troïng moät vò Tyø Kheo— trong saùu boä luaän Veä Ñaø, giaûi thích veà caùc phaùp Bhiksunis' eight commanding respects for aâm thanh trong ñôøi soáng—One of the six monks—See Baùt Kính Giaùo. vedangas, Siksa Sastra explains sounds of things Tyø Kheo Ni Chuùng: Bhikkhuni-samgha (p)— in life—See Luïc Luaän Veä Ñaø. Bhiksuni-sangha (skt)—The order of fully Tyø Giaø La Na: Vyyakarana-sutta (p)—ordained nuns. Vyakarana-sutra (skt)—Thoï Kyù Kinh—Sutra on Tyø Kheo Ni Ñaàu Tieân: Ngaøi A Nan ñaõ khaån the prophecy of Bodhisattva's future Buddhahood. khoaûn xin Phaät cho meï laø baø Ma Ha Ba Xaø Ba Tyø Ha La: See Vihara. Ñeà, cuõng laø dì vaø nhuõ maãu cuûa Ñöùc Phaät, ñöôïc Tyø Ha La Ba La: Viharapala (skt)—Vò hoä phaùp xuaát gia laøm Tyø Kheo Ni ñaàu tieân. Möôøi boán naêm giöõ chuøa—The guardian of a monastery. sau ngaøy Ñöùc Phaät thaønh ñaïo, Ngaøi ñaõ nhaän dì 1) See Suy Na. cuûa Ngaøi vaø caùc phuï nöõ vaøo giaùo ñoaøn ñaàu tieân,

nhöng Ngaøi noùi raèng vieäc nhaän ngöôøi nöõ vaøo giaùo 1) Vò Tyø Kheo hay Tyø Kheo Ni khoâng neân ngoài ñoaøn seõ laøm cho Phaät giaùo giaûm maát ñi 500 choàm hoåm—A Bhiksu or Bhiksuni should not naêm—Ananda insisted the Buddha to accept his squad. mother, Mahaprajapati, she was also the Buddha's 2) Vò Tyø Kheo hay Tyø Kheo Ni neân ngoài moät aunt and step-mother, to be the first nun to be caùch vöõng chaûy vôùi löng thaúng thoùm —A ordained. In the fourteenth years after his Bhiksu or Bhiksuni should sit solidly and at enlightenment, the Buddha yielded to persuation ease with his or her back upright. and admitted his aunt and women to his order of 3) Vò Tyø Kheo hay Tyø Kheo Ni khoâng neân rung religious mendicants, but said that the admission ñuøi hay laéc lö nhòp chaân luùc ngoài—A Bhiksu of women would shorten the period of Buddhism or Bhiksuni should not shake his or her legs, by 500 years. nor swing or tap his or her feet. Tyø Kheo Ni Giôùi: The nuns' 500 rules—See Giôùi 4) Vò Tyø Kheo hay Tyø Kheo Ni khoâng neân ngoài Cuï Tuùc. ôû nhöõng nôi coù ngöôøi ñang uoáng röôïu, aên thòt, Tyø Kheo Ni Kieàn Ñoä: Bhiksuni-khanda (skt)—Tyø côø baïc, chöôûi maéng, cheá gieãu bôõn côït vaø noùi Kheo Kieän Ñoä—Quy luaät töï vieän daønh cho Tyø xaáu laãn nhau—A Bhiksu or Bhiksuni should Kheo Ni—Monastic rules for nuns. not sit in a place where people are drinking Tyø Kheo Ni Phaàn: Maha-vibhanga (skt)— alcohol, eating meat, gambling, using abusive Bhiksuni-vibhanga (skt)—Ñaïi Boä Phaân Tích—See language, disrespectfully teasing each other, Vibhanga. or speaking badly about others. Tyø Kheo Ni Toïa Phaùp: Asana (skt)—The fine 5) Ngoài trong Phaät giaùo cuõng coù nghóa laø thöïc manner of sitting of a nun—See Tyø Kheo Toïa taäp thieàn maø khoâng tuøy thuoäc vaøo moät kyõ Phaùp. thuaät naøo nhö thöïc taäp coâng aùn chaúng haïn, Tyø Kheo Ni ÖÙng Thaân: The body of a nhöng toaøn thaân haønh giaû toïa thieàn. Töø ngöõ Bhikshuni—Theo Kinh Thuû Laêng Nghieâm, quyeån Nhaät Baûn cho "chæ ñôn thuaàn ngoài" laø Saùu, Ñöùc Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc "Shikantaza." Theo Thieàn sö Ñaïo Nguyeân Phaät veà öùng thaân (moät trong ba möôi hai öùng thaân) (Nhaät Baûn), ñoù laø söï ñònh tænh saùng suoát, cuûa ngaøi nhö sau: Neáu coù vò nöõ nhaân naøo öa hoïc khoâng chöùa ñöïng baát cöù thöù gì, khoâng coá gaéng phaùp xuaát gia, giöõ gìn giôùi caám, toâi seõ hieän thaân ñeå ñaït ñöôïc baát cöù thöù gì. Loái thöïc taäp naøy Tyø Kheo Ni tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán ñöôïc xem nhö laø caùch thöïc chöùng Phaät taùnh hoï ñöôïc thaønh töïu—According to The Surangama baåm sanh cuûa chính mình—Sitting in Sutra, book Six, Avalokitesvara Bodhisattva Buddhism also means a meditative practice vowed in front of the Buddha about his that does not rely on techniques such as Koan appearance before sentient beings (one of the practice, but instead involves the entire thirty-two response bodies) as follow: If there are person in sitting meditation. A Japanese term women who would like to leave the home-life and for "just sitting" is "Shikantaza." According to hold the pure precepts, I will appear before them Dogen Master, it is a state of lucid in the body of a Bhikshuni and speak Dharma for concentration in which there is no content and them, enabling them to accomplish their wish— in which one is not striving to attain anything See Tam Thaäp Nhò ÖÙng Thaân. at all. Rather, the practice itself is to be Tyø

Kheo Phaàn: Maha-vibhanga (skt)—Bhiksu- viewed as the actualization of one's innate vibhanga (skt)—Ñaïi Boä Phaân Tích—See buddhahood. Vibhanga. Tyø Kheo ÖÙng Thaân: The body of a Bhikshu— Tyø Kheo Taêng Chuùng: Bhikkhu-samgha (p)— Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Bhiksu-sangha (skt)—The order of fully ordained Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng monks. thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi Tyø Kheo Thieän Truï: Bhikshu Good Dwelling. nhö sau: Neáu coù vò nam töû naøo öa hoïc phaùp xuaát Tyø Kheo Toïa Phaùp: Asana (skt)—The fine gia, giöõ gìn giôùi luaät, toâi seõ hieän thaân Tyø Kheo manner of sitting—Ngoài—Sitting—Uy nghi ngoài. tröôùc nhöõng ngöôøi ñoù noùi phaùp, khieán hoï ñöôïc

thaønh töïu—According to The Surangama Sutra, Tyø Laâu Baùc Xoa Long Vöông: King of Naga of book Six, Avalokitesvara Bodhisattva vowed in Virupaksha—Moät trong möôøi Long Vöông—See front of the Buddha about his appearance before Ñaïi Long Vöông. sentient beings (one of the thirty-two response Tyø Laâu Baùc Xoa Tyø Sa Moân: Vairasana (skt)— bodies) as follow: If there are men who want to Ña Vaên Thieân Vöông—Wide erudition Heaven leave the home-life and uphold the precepts and King—Learned Heaven King—See Tyø Sa Moân rules, I will appear before them in the body of a Thieân Vöông. Bhikshu and speak Dharma for them, enabling Tyø Laâu Laëc Xoa Vöông: Virudhaka (skt)— them to accomplish their wish—See Tam Thaäp Dhrtarastra (skt)—Trì Quoác Thieân Vöông—Tyø Nhò ÖÙng Thaân. Löu Ly—Löu Ly Vöông—Teân cuûa Ñoâng Phöông Tyø Khö La: See Tyø Ñeâ La. Thieân Vöông, moät trong töù thieân vöông, aùo traéng, Tyø La Naõ Yeát Sa Baø: Viranakacchapa (skt)—Con traán giöõ phía ñoâng—One of the four deva- ruøa—A tortoise—A turtle. guardian or maharajas, controlling or guarding Tyø La San Naõ: Virasana (skt)—Theo Eitel trong the eastern quarter, of white color—See Töù Thieân Trung Anh Phaät Hoïc Töø Ñieån, Tyø La San Naõ laø Vöông. moät vöông quoác coå trong khu Doab giöõa soâng Tyø Leâ Da: Virya (skt)—1) Naêng löïc: Strength Haèng vaø Yamuna, baây giôø laø Karsanah— (energy); 2) Tinh Taán, ba la maät thöù tö trong möôøi According to Eitel in The Dictionary od Chinese- Ba La Maät: Zeal, pure progress, the fourth of the English Buddhist Terms, Virasana, an ancient ten paramitas. kingdom and city in the Doab between the Ganges Tyø Leâ Da Ba La Maät: Virya-paramita (skt)—See and the Yamuna. The modern Karsanah. Tinh Taán Ba La Maät. Tyø La Thi: Pesi (skt)—Teä Thi—Tyø Thi—See Beá Tyø Lôïi Sai: Vrksa (skt)—Caây: A tree—Ngaï quyû: Thi. Hungry ghost—Choù soùi: A wolf. Tyø La Tieän Na: Virasena (skt)—Duõng Quaân Tyø Loâ Giaù Na Nhö Lai: Vairocana-tathagata Vöông, vua cuûa xöù Tyø La San Naõ—King of (skt)—Birushana (jap)—See Ñaïi Nhaät Nhö Lai. Virasana Kingdom—See Tyø La San Naõ. Tyø Loâ Giaù Na Phaät: Vairocana Buddha (skt)— Tyø La Tröôûng Laõo: Kapimala (skt)—See Ca Tyø Phaät Tyø Loâ Giaù Na, teân cuûa Phaät Dhyani. Trong Ma La. caùc tröôøng phaùi taïi caùc nöôùc Ñoâng AÙ, Ñöùc Ñaïi Tyø Lam: Vairam (skt)—Pheä Lam—Moät loaïi Nhaät Nhö Lai thöôøng ñöôïc xem nhö laø vò "Boån gioù—A kind of wind. Phaät," coù nghóa laø vò Phaät luoân ôû traïng thaùi giaùc Tyø Lam Baø: Pralamba (skt)—Vairamba (skt)— ngoä. Ngaøi tieâu bieåu cho "Phaùp thaân," vaø

ngöôøi ta Veramba (skt)—Teân cuûa moät loaïi baïo phong— noùi Ngaøi ñang ngöï treân “Hoa Taïng Theá Giôùi.” Ñaïi Name of a strong wind. Nhaät Nhö Lai hay Quang Minh Bieán Chieáu (vò Tyø Lam Baø La Saùt Nöõ: Vilamba (skt)—Teân cuûa Phaät phi lòch söû), moät trong naêm vò Phaät sieâu vieät moät trong möôøi loaøi la saùt nöõ ñöôïc noùi ñeán trong trong tröôøng phaùi Ñaïi Thöøa. Beân caïnh Ngaøi coøn kinh Phaùp Hoa, vò coù lieân heä tôùi A Di Ñaø Phaät — moät vò Boà Taùt sieâu vieät teân laø Phoå Hieàn vaø Coå Name of one of ten Raksasi mentioned in the Phaät Caâu Löu Toân. Phaät Tyø Loâ Giaù Na laø bieåu Lotus sutra, who is associated with Amitabha—töôïng cuûa cöû chæ saùng suoát cao tuyeät, hay taâm thöùc See Thaäp La Saùt Nöõ. vuõ truï, töùc laø Phaät trí thöùc sieâu vieät, vaø moät trong Tyø Lam Phong: Vairambha (skt)—See Pheä Lam nhöõng bieåu töôïng cuûa Ngaøi laø “Phaùp Luaân.” Tònh Baø. Ñoä cuûa Ngaøi laø toaøn theå vuõ truï. Ngöôøi ta thöôøng Tyø Laëc: Pitaka (skt)—Moät thuaät ngöõ cuûa toâng hoïa Ngaøi vôùi nöôùc da traéng vaø tay ñang baét aán Thieân Thai ñeå chæ Taïng Giaùo Tieåu Thöøa —A “ñaïi trí.” Ngaøy vía Ñöùc Phaät Lö Giaø Na laø ngaøy T’ien-T’ai term for the Hinayana Pitaka. hai möôi baûy trong thaùng—Great Sun Tathagata Tyø Laêng Giaø Baûo: See Tyø Laêng Giaø Ma Ni Baûo. (coming from or belonging to the sun), name of a Tyø Laêng Giaø Ma Ni Baûo: Shakra-bhilagma-mani- Dhyani Buddha (a son of the sun or the Dhyani ratna (skt)—Ñoà trang söùc treân coå cuûa vua trôøi Ñeá Buddha of the centre). The central Sun, Thích—Adorned jewels on Sakra's neck. personifying the Dharma-Dhatu or Supreme

Wisdom. In East Asian traditions, this Buddha is Tyø Löu Ly Vöông: Virudhaka (skt)—Teân cuûa vua often referred to as the “Original Buddha” (Adi- nöôùc Caâu Xaù La (con trai vua Ba Tö Naëc). Tyø Löu Buddha), meaning that he has always been Ly laø con trai cuûa vua Ba Tö Naëc, nöôùc Kieàu Taát awakened. He represents the “truth body” La vaø con gaùi cuûa moät trong caùc vò thaân vöông cuûa (Dharmakaya), and he is said to preside over the doøng hoï Thích Ca. Ngöôøi ñaõ cho quaân xaâm nhaäp, “Flower Treasury World.” Vairocana or the All- bao vaây nöôùc Ca Tyø La Veä, taøn saùt daân laønh— Illuminating One (of the non-historical Buddha), is Name of a king of Kosala (son of Prasenajit). A one of the five transcendent buddhas. He is son of King Prasenajit of Kosala and of the associated with the transcendent Bodhisattva daughter of one of the Sakya rajas. He invaded Samantabhadra and the earthly Buddha and seized Kapilavastu, ready to massacre the Krakuchchanda. Vairocana a symbol of supreme people in the city. wisdom, or cosmic consciousness, that is, Tyø Ly: Vesali (skt)—Vaisali (skt)—Tyø Xaù Ly— transcendental Buddha-knowledge, and one of his Quaûng Nghieâm Thaønh, moät thaønh roäng raõi trang symbols is the “wheel of doctrine” nghieâm taïi vuøng trung AÁn Ñoä—Broad ornate city, (Dharmacakra). His Pure Land is the entire in Central India—See Tyø Xaù Ly. cosmos. He is often depicted with white skin and Tyø Ly Da: Virya (skt)—See Tinh Taán. making the Mudra of “supreme wisdom.” Day Tyø Ly Da Teâ Na: Viryasena (skt)—Teân vò Thaày dedicated to His manifestation (to a Buddha's vital cuûa Ngaøi Huyeàn Trang taïi Tònh Xaù Hieàn Kieáp — spirit) is the twenty-seventh day of the

month. An instructor of Hsuan-Tsang at Bhadravihara. Tyø Loâ Giaù Na Thaønh Ñaïo Kinh: Vairocana- Tyø Ma: Bhima (skt). bhisam-bodhitantra-pindartha (skt)—Sutra on the 1) Phu nhaân cuûa Durga: A form of Durga, his enlightenment of Vairocana Buddha. wife (the terrible). Tyø Loâ Giaù Na Thaønh Phaät Kinh: See Tyø Loâ Giaù 2) Theo Eitel trong trung Anh Phaät Hoïc Töø Na Thaønh Ñaïo Kinh. Ñieån, Tyø Ma laø moät thaønh phoá naèm veà phía Tyø Lö Ñænh Thöôïng Haønh: Biru-Chojo-Gyo taây cuûa Khotan, coù moät töôïng Phaät maø ngöôøi (jap)—Treading on Vairocana's head—See Hueä ta noùi ñaõ töï di chuyeån töø Udyana—According Trung Thaäp Thaân Ñieàu Ngöï. to Eitel in The Dictionary of Chinese-English Tyø Lö Giaù Na Nhö Lai: Vairocana-tathagata Buddhist Terms, Bhima, a city west of (skt)—See Vairocana. Khotan, possessing a statue of Budha said to Tyø Lö Xaù Da: See Vairocana. have transported itself from Udyana. Tyø Löu Ba Xoa: Virupaksa (skt)—Tyø Löu Laâu Tyø Ma Chaát Ña: Vematchitra (skt)—Vimalacitra Baùt Xoa—Tî Löu Ba A Xoa—Moät trong Töù (skt)—Vua cuûa loaøi A Tu La, cö nguï nôi ñaùy bieån, Thieân Vöông, Quaûng Muïc Thieân Vöông (coù ñoâi cha vôï cuûa Trôøi Ñeá Thích—A king of asuras, maét baát thöôøng, ba maét, maét aùc), hoä trì phöông residing at the bottom of the ocean, father of Taây, coù maøu ñoû—Irregular-eyed, or three-eyed Indra’s wife. like Siva, translated wide-eyed, or evil-eyed; one Tyø Ma Chaát Ña A Tu La Vöông: See Tyø Ma of the four maharajas, guardian of the West, lord Chaát Ña. of nagas, color red—See Töù Thieân Vöông. Tyø Ma Chaát Ña La A-Tu-La Vöông: Bhimacitta, Tyø Löu Ly: Virudhaka (skt). one of the ten kings of titans—Moät trong möôøi A- 1) Moät trong Töù Thieân Vöông, hoä trì phöông Tu-La Vöông—See A-Tu-La Vöông. Nam, maøu xanh, coøn ñöôïc bieát nhö laø Löu Ly Tyø Ma La: Vimala (skt)—Voâ Caáu: Unsullied Vöông vaø AÙc Sinh Vöông—One of the four (pure)—Teân moät con soâng ôû AÁn Ñoä: Name of a maharajas, guardina of the South, colour blue, river in India—Phu nhaân cuûa Thaàn Siva: Siva’ also known as: Crystal king and Ill-born king. wife. 2) Teân vua Iksvaku, cha ñeû cuûa boán vò saùng laäp Tyø Ma La Caät: Vimalakirti (skt)—See cuûa thaønh Ca Tyø La Veä: Iksvaku, father of the Vimalakirti and Vimalakirti-Sutra. four founders of Kapilavastu. Tyø Ma Na: Vimana-vatthu (p)—Thieân Cung Söï— 3) See Töù Thieân Vöông, Caùc truyeàn thuyeát Phaät giaùo—Discourses on

legends—Stories of the Mansion. Tyø Naïi Da Taïng: Vinayapitaka (skt)—Collection Tyø Ma Na Kinh: See Tyø Ma Tuùc Kinh. of rules—Vinaya sutra—Boä taïng Luaät, moät phaàn Tyø Ma Tuùc Kinh: Vekkhanasa-sutta (p)—Thieân trong ba boä kinh ñieån. Phaàn thöù hai trong Tam Cung Söï Kinh—Kinh ghi laïi caùc truyeàn thuyeát— Taïng Kinh Ñieån, ngöôøi ta noùi laø ñöôïc soaïn bôûi Discourses on legends—Stories of the Mansion. ngaøi Öu Ba Li—The Vinaya-pitaka, one of the Tyø Ma Töï: Moät töï vieän naèm veà phía Taây cuûa three divisions of the Canon, or Tripitaka. The Khotan, nôi maø nhöõng ngöôøi Hung Noâ ñaõ ñöôïc second portion of the Tripitaka, said to have been giaùo hoùa ñeå quay veà vôùi ñaïo Phaät—A monastery compiled by Upali. west of Khotan, where the Huns are said to have Tyø Naïi Da Toái Thaéng Phaùp Thuyeát: Vinaya- been converted to Buddhism. samukase (skt)—Pre-eminent Vinaya Dharma Tyø Maït La Maät Ña La: Vimalamitra (skt)—Voâ Theory—Peerless Vinaya Dharma

Theory— Caáu Höõu Luaän Sö—A famous sastra master. Supreme Vinaya Dharma Theory. Tyø Muïc Cuø Sa: Vimuktaghosa (skt)—Tyø Muïc Ña Tyø Naïi Da Tyø Baø Sa: Vinaya-vibhasa (skt)— Tyø La—Tieáng cuûa Ñöùc Phaät giaûi thoaùt khoûi moïi söï sôï Naïi Da Tyø Ba Sa coù caû thaûy 100.000 baøi tuïn g ñeå haõi—The Buddha's voice of liberation from all giaûi thích toaøn boä Boä Luaät Taïng—A wider fear. interpretation, or different explanation of the Tyø Muïc Ña La: See Tyø Muïc Cuø Sa. Vinaya. There are 100,000 gathas to explain the Tyø Muïc Xoa: Vimoksa (skt)—Tyø Moäc Ñeå—Tyø whole Vinaya Pitaka in the Vinaya-vibhasa. Moäc Xoa—Höõu vi Giaûi thoaùt (voâ vi giaûi thoaùt laø Tyø Nhaõ Ñeå: Vijnapti (skt)—Thöùc hay söï phaân bieät Moäc Xoa)—Liberation—Emancipation— roõ raøng—Knowledge—Understanding—Deliverance—Salvation. Information—Report—Representation—See Bieåu Tyø Na Daï: Luaät—See Vinaya. Thò. Tyø Na Daï Ca: Vinayaka (skt)—Tyø Na Da Ca— Tyø Nhaõ Ñeå Ma Ñaùt Thích Ña: Vijnaptimatrata Tyø Na Daõ Ca—Pheä Na Daõ Ñaùt Ca—See Chöôùng (skt)—Duy Thöùc—Reality is nothing but Ngaïi Thaàn. representations or ideas. Tyø Na Daï Ca Thieân: See Tyø Na Daï Ca. Tyø Ni: See Luaät. Tyø Na Ña Ca: Vinataka (skt)—Moät trong taùm nuùi Tyø Ni Ña Löu Chi: Vinitaruci (?-594)—Ngaøi goác lôùn quanh nuùi Tu Di—One of the eight great ngöôøi nam AÁn, sanh tröôûng trong moät gia ñình Baø mountains which surround Sumeru Mountain— La Moân. Sau khi xuaát gia, ngaøi du haønh khaép caùc See Cöûu Sôn Baùt Haûi. mieàn taây vaø nam AÁn Ñoä ñeå hoïc thieàn. Ngaøi ñeán Tyø Na Ñaùt Ca: Vinataka (skt)—Tyø Neâ Tra Ca— Tröôøng An naêm 574. Theo Hoøa Thöôïng Thích Tyø Na Daï Ca—Nuùi thöù saùu trong 7 nuùi Kim Sôn. Thanh Töø trong Thieàn Sö Vieät Nam, sau khi gaëp Baát cöù nuùi naøo coù hình daùng gioáng nhö con voi— vaø ñöôïc Toå Taêng Xaùn khuyeán taán, ngaøi Tyø Ni Ña The sixth of the seven concentric circles around Löu Chi ñaõ sang Vieät Nam naêm 580, ngaøi laø vò sô Mount Meru. Any mountain resembling an toå ñaõ saùng laäp ra doøng thieàn Tyø Ni Ña Löu Chi taïi elephant—See Tyø Na Daï Ca. Vieät Nam, theo kyù luïc cuûa doøng thieàn naøy thì coù Tyø Naïi Da: Vinaya (skt). söï nhaán maïnh ôû nghi leã vaø khoå haïnh, cuõng nhö (A) Nghóa cuûa Tyø Naïi Da—The meanings of laøm nhöõng vieäc lôïi ích coâng coäng. Toå ñình cuûa Vinaya: Giôùi luaät maø Ñöùc Phaät ñaõ giaûng doøng thieàn ñöôïc ñaët taïi chuøa Phaùp Vaân taïi khu vöïc thuyeát: Ordinances—Moral training; the Long Bieân. Ngaøi ñaõ hoaèng hoùa taïi Vieät Nam gaàn disciplinary rules; the precepts and commands hai möôi naêm cho ñeán khi thò tòch vaøo naêm 594. of moral asceticism and monastic discipline, Doøng thieàn naøy toàn taïi treân saùu theá kyû, nhöng taøn said to have been given by Buddha. luïn sau 19 ñôøi toå. Duø theo lòch söû Thieàn Toâng Vieät (B) Taùc duïng cuûa Tyø Naïi Da: Dieät toäi, ñieàu phuïc Nam, ngöôøi ta xeáp truyeàn thoáng naøy laøm moät doøng thaân khaåu yù, vaø ly haønh aùc nghieäp—The thieàn, nhöng coù raát ít hoaëc giaû khoâng coù chöùng cöù purposes of Vinaya: Destroying sin, naøo chöùng toû noù laø moät doøng thieàn, vì thieàn khoâng subjugation of deed, word, and thought, and chuoäng nghi leã hay khoå haïnh. Duø doøng thieàn cuûa separation from evil action. ngaøi nhaán maïnh ôû nghi leã vaø khoå haïnh vaø laøm

vieäc coâng ích, nhöng ngaøi thöôøng nhaéc nhôû ñeä töû fact to prove that Vinitaruci tradition is a Zen veà 'Taâm AÁn': "Taâm aán laø taâm ñöôïc Phaät aán chöùng tradition, for Zen does not favor rituals nor veà chaân lyù. Ñaây noùi veà aán chöùng baèng tröïc giaùc, asceticism. Although his Zen Sect emphasized on chöù khoâng qua ngoân ngöõ hay vaên töï. Taâm aán laø ritualism and asceticism and engaged in public daáu in vaøo taâm hay daáu hieäu truyeàn taâm töø taâm works, he always reminded his disciples about the cuûa moät vò thieàn sö qua taâm cuûa moät ñeä töû. Caùi 'Mind Seal': "Mind seal is mental impression or quan troïng ôû ñaây laø caùc oâng phaûi bieát 'Taâm AÁn' intuitive certainty. The mind is the Buddha mind cuûa chö Phaät khoâng coù löøa doái, troøn ñoàng thaùi hö, in all, which can seal or assure the truth. The term khoâng thieáu khoâng dö, khoâng ñi khoâng laïi, khoâng indicates the intuitive method of the Ch'an (Zen) ñöôïc khoâng maát, chaúng moät chaúng khaùc, chaúng school, which was independent of the spoken or thöôøng chaúng ñoaïn; voán khoâng coù choã sanh, cuõng written word. Mind-seal of the Buddha is a sign of khoâng coù choã dieät, chaúng phaûi xa lìa maø chaúng the true transmission from a Zen master to his phaûi chaúng xa lìa. Vì ñoái vôùi voïng duyeân maø giaû disciple. The most important thing here all of you laäp teân aáy thoâi." Ngaøi muoán nhaéc raèng haønh giaû should know is that the mind seal of Buddha is neân luoân nhìn taâm mình ñeå thaáy raèng nieäm nieäm unfeigned, encompassing the universe, neither ñeán, ñi vaø chuyeån hoùa khoâng ngöøng nghæ, nhöng deficient nor excessive, neither gaining nor losing, daáu aán cuûa taâm baát sinh, voâ taùc vaø baát dieät. Ngaøi neither one nor difference, neither eternity nor laïi muoán nhaéc raèng voâ thöôøng laø baûn chaát chính annihilation; having nowhere to arise or vanish, yeáu cuûa vaïn höõu. Vaïn höõu keå caû thaân taâm con and neither far away nor not far away. It is ngöôøi voâ thöôøng, töøng giaây töøng phuùt bieán ñoåi. Tö grudgingly named like that just only because of töôûng naøy thay ñoåi qua tö töôûng kia vaø tö töôûng unreal circumstances." He wanted to remind Zen tieáp tuïc ñi tôùi. Tö töôûng sau ñuøa tö töôûng tröôùc practitioners that they should always watch their cuõng gioáng nhö nhöõng côn soùng bieån, soùng sau mind to see that thoughts come and go and ñuøa soùng tröôùc. Chuùng hieän höõu roài hoaïi dieät chöù transform endlessly, but the mind seal is unborn, khoâng ngöøng ñoïng. Taát caû ñeàu phaûi traûi qua tieán uncreated, and undying. He also wanted to remind trình sinh truï dò dieät. Quaùn taâm voâ thöôøng, phuû that impermanence is the key nature of all things. nhaän yù nghó veà "thöôøng." ÔÛ ñaây haønh giaû quaùn From moment to moment, all things in this taâm treân taâm, tinh caàn, tænh giaùc, chaùnh nieäm ñeå universe, including human's bodies and minds are nhieáp phuïc tham saân treân ñôøi —He was from in constant transformation. Thought after thought South India, from a Brhamin family. After he changes and moves on. Thoughts are like waves joined the Sangha, he travelled all over the west on the sea. When one thought passes, another and south India to study meditation. He came to takes place. Thoughts come into being and then Chang-An in 574 A.D. According to the Most ceases to be, thoughts never stop. Everything Venerable Thích Thanh Töø in the Vietnamese passes through a period of

birth, maturity, Zen Masters, after meeting the Third Patriarch in transformation and destruction. Mind as an abode China, Seng-Ts'an, Vinitaruci went to Vietnam in of mindfulness, or mindfulness of the mind as to 580 to establish a Zen Sect there. Vinitaruci impermanent, or to contemplate the mind as was the first patriarch of the Vinitaruci Zen Sect impermanent. Ordinary mind is impermanent, in Vietnam, which according to traditional records merely one sensation after another (mind is had an emphasis on ritualism and asceticism and everchanging. consider the mind to be a constant engaged in public works. Its headquarters was state of flux). This negates the idea of Phap Van Temple in Long Bien area. He spent "Permanence." Here a practitioner abides almost twenty years to expand Buddhism in contemplating mind as mind, ardent, clearly Vietnam until he passed away in 594. The aware and mindful, having put aside hankering tradition lasted for over six centuries, but and fretting for the world. eventually died out after its nineteenth patriarch. Tyø Ni Ña Löu Chi Thieàn Phaùi: Dieäp Hyû Thieàn Although according to Vietnamese Zen history, it Phaùi—Vinitaruci Zen Sect—Teân cuûa moät thieàn is considered as a Zen sect, but there is little or no phaùi ñöôïc ñaët theo teân cuûa thieàn sö Tyø Ni Ña Löu

Chi—Name of a Zen sect that was named after a) Tieåu Thöøa Phöông Quaûng: Kinh Tröôøng A Zen master Vinitaruci—See Tyø Ni Ña Löu Chi. Haøm—Hinayana Sutras of expansion of the Tyø Ni Luaät: Vinaya (skt)—See Luaät Taïng. doctrine, i.e. the Agama Sutras. Tyø Ni Taïng: Vinaya (skt)—See Luaät Taïng. b) Ñaïi Thöøa Phöông Quaûng: Kinh Hoa Nghieâm Tyø Nu Noâ Baø: Vaisnava (skt)—The movement of vaø Kinh Phaùp Hoa—Mahayana Sutras of the sun—Söï di chuyeån cuûa maët trôøi. expansion of the doctrine, i.e. the Hua-Yen Tyø Nöõu Thieân: Visnu (skt)—Vi Nöõu Thieân—Tyø Sutra and the Lotus Sutra. Nöõu—Tyø Saáu Nöõu—Tyø Söu Nöõu— Vi Saét Nöõu— Tyø Phaät Löôïc Kinh: Vaipulya (skt)—See Tyø Coøn goïi laø Tyø Nöõu, Tyø Saét Noâ, Tyø Saét Noä, Tyø Saét Phaät Löôïc. Nöõu, Tyø Saáu Nöõu, teân khaùc cuûa Töï Taïi Thieân. Tyø Pheä Giaø: Viveka (skt). Bieán Tònh Thieân laø teân rieâng cuûa Ñaïi Töï Taïi 1) Söï bieän bieät hay "thanh bieän"— Thieân, sinh trong kieáp sô thuûy ñaïi. Baø vôï laø Discrimination, a clear distinction or Laksmi. Ngöôøi Taøu cho raèng khí kieáp chaùy heát, taát discrimination. caû ñeàu laø khoâng. Do söùc nhaân duyeân phuùc ñöùc cuûa 2) Baùt Tyø Pheä Giaø: Bhavaviveka (skt)—Theo chuùng sanh, gioù thaäp phöông thoåi ñeán, va chaïm coï Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Tyø saùt gaây ra nöôùc lôùn. Treân nöôùc coù ngöôøi ngaøn ñaàu Pheä Giaø (Bhavaviveka) laø moät ñeä töû cuûa ngaøi hai ngaøn tay, teân laø Vi Nöõu. Trong ruùn cuûa Vi Nöõu Long Thoï lui veà hang ñaù aån tu chôø Ñöùc Haï naåy sinh ra moät boâng sen baùu, saéc vaøng nghìn sanh Di Laëc—According to Eitel in The caùnh, toûa ra aùnh saùng röïc rôõ nhö muoân ngaøn maët Dictionary of Chinese-English Buddhist trôøi cuøng soi, trong hoa coù ngöôøi ngoài xeáp baèng Terms, Bhavaviveka, a disciple of Nagarjuna, troøn, ngöôøi aáy cuõng coù aùnh saùng, teân laø Phaïm who retired to a rock cavern to await the Thieân Vöông. Phaïm Thieân vöông ôû tröôùc ngöïc coming of Maitreya. sanh ra taùm con, taùm con laïi sanh ra thieân ñòa Tyø Pheä Löu Ly: Vaidurya (skt)—See Tyø Ñaàu Lôïi nhaân daân—All-pervading, or encompassing, (1). identified

with Narayana-deva. “The preserver” Tyø Phuù La: Vipula (skt)—Tyø Boá La. in the Trimurti, Brahma, Visnu, Siva, creator, 1) Quaûng Ñaïi: Saâu roäng voâ bôø, khoâng theå ño preserver, destroyer; the Vaisnavas (Vishnuites) löôøng ñöôïc—Large—Broad—Spacious—See are devoted to him as the Saivas are to Siva. His Tyø Phaät Löôïc (1). wife is Laksmi, or Sri. The Chinese describe him 2) Moät ngoïn nuùi gaàn Kusagarapura, trong xöù Ma as born out of water at the beginning of a world Kieät Ñaø: A mountain near Kusagarapura, in kalpa with 1,000 heads and 2,000 hands; from his Magadha. navel spring a lotus, from which is evolved Tyø Phuù La Ñaïi Thöøa Phöông Ñaúng Kinh: Brahma. Mahayana-vipula-sutra (skt)—Ñaïi Thöøa Phöông Tyø Nöõu Thieân Ñaïo: Visnu-marga (skt)— Ñaúng Kinh Ñieån—The sutras and scriptures of the Vaishnavism—Vishnuism—Vi Nöõu Thieân Ñaïo— Mahayana, their doctrines being square and Moät nhaùnh cuûa AÁn giaùo trong ñoù tín ñoà suøng baùi correct for all equally or universal—Kinh Ñaïi thaàn Tyø Nöõu nhö vò toái linh—A branch of Thöøa noùi veà bình ñaúng tính cuûa vuõ truï. Hinduism which the followers worship Vishnu as Tyø Sa Baø Phaät: Vessabhu (p)—Vishvabhu (skt)— the supreme being—See Tyø Nöõu Thieân. Tyø Thaáp Baø Boä—Tyø Thöù Baø Phuï—Tyø Nhieáp Tyø Phaùp Giaû: Dharmikasa (skt)—Chöõ khaéc treân La—Tyø Thöù Sa Phoù—Tyø Nhieáp La—See Tyø Xaù ñoàng tieàn do vua Di Lan Ñaø phaùt haønh—Letters Phuø. carved on coins issued by king Milinda. Tyø Sa Maät Ña La: Visvamitra (skt)—Vicvamitra Tyø Phaät Löôïc: Vaipulya (skt). (skt)—Theå Quang Giaùp—Tyø Xa Maät Ña La— 1) Phöông Quaûng: Roäng raõi—Large— Tuyeån Höõu—Name of Sakyamuni’s school Spacious—Expanded—Enlarged. teacher—Teân cuûa moät vò thaày daïy Ñöùc Phaät Thích 2) Kinh Phöông Quaûng—Sutras of an expanded Ca luùc coøn nhoû. nature, especially expansion of the doctrine. Tyø Sa Moân: See Tyø Laâu Baùc Xoa Tyø Sa Moân.

Tyø Sa Moân Nguõ Ñoàng Töû: Naêm söù giaû cuûa Tyø Sa Tyø Sa Moân Vöông: Vaishravana, one of the ten Moân—The five messengers of Vaisravana. kings of yakshas—See Daï Xoa Vöông. Tyø Sa Moân Thieân: Vaisravana (skt)—Vessavana Tyø Sa Naõ: Visana (skt)—1) Ñoäc giaùc: The single (skt)—Pluto heaven—Dö Thieân Vöông—North horn of the rhinoceros; 2) Danh hieäu cuûa Ñoäc Giaùc with the Vaisramana or Pluto heaven—Baéc Phaät: An epithet for a Pratyeka-buddha; 3) Duyeân phöông vôùi trôøi Tyø Sa Moân.. Giaùc: Buddhist Practitioner whose aim is his own Tyø Sa Moân Thieân Vöông: Vaisravana (skt). salvation. 1) Ña Vaên Thieân Vöông, laø moät trong boán vò Tyø Saùi Ca: Visakha (skt)—Moät trong nhöõng Thieân Vöông hoä theá. Vò trôøi naøy coù teân “Ña quyeán thuoäc cuûa Tyø Sa Moân Thieân Vöông—One Vaên” laø vì ngaøi thöôøng hay baûo hoä ñaïo traøng of the retinue of vaisravana. cuûa Nhö Lai vaø öa nghe Phaät thuyeát phaùp. Tyø Seâ Sa: Brisa (skt)—Ox-palace—See Maät Maøu vaøng: One of the four Maharajas, Ngöu Cung. guardian of the north, king of Yaksas, has the Tyø Thaáp Baø: Teân cuûa moät loaïi gioù, ngöôøi ta noùi title “universal or much hearing or learning, ñaây laø chuyeån ngöõ Phaïn cuûa Tyø Xaù —A wind, said to be so called because he heard the said to be a transliteration of Visva. Buddha’s preaching. Colour yellow—See Töù Tyø Thaáp

Phöôïc Yeát Ma: Visvakarman (skt)— Thieân Vöông. Ñaïi thaàn cuûa Trôøi Ñeá Thích, vò thaàn troâng coi vieäc 2) Ñoái vôùi Thai Taïng Maïn Ñoà La thì vò naày ôû xaây döïng. Taát caû thôï thuyeàn ôû Taây Thieân Truùc beân cöûa Baéc: He resided in the north of the ñeàu xem ngaøi laø vò Thaàn baûo hoä—A minister of Garbhadhatu Mandala. Indra, and his director of works. He is the architect 3) Ñoái vôùi Kim Cang Taïng Maïn Ñoà La thì vò of the universe and patron of artisans. naày ôû phöông Taây: He resided in the west of Tyø Theâ: Vidya (skt)—1) Kieán Thöùc: Knowledge the Vajradhatu Mandala. (learning, philosophy); 2) Khoa Hoïc: Science; 3) 4) Tyø Sa Moân Thieân Vöông laø con trai noåi tieáng Minh Chuù: Incantation to get rid of all delusion. cuûa Visravas—Vaisravana was son of Tyø Thi Sa: Visesa (skt)—Giaùo thuyeát “Tinh Yeáu Visravas, which is from Visru, to be heard of Caù Bieät” cuûa tröôøng phaùi Veä Theá Sö, ñöôïc saùng far and wide, celebrated, and should be laäp bôûi ngaøi Kanada—The doctrine of particular understood in this sense. or individual essence, i.e. the nature of the nine 5) Tyø Sa Moân laø vò Dieâm Vöông theo truyeàn fundamental substances; it is the doctrine of the thuyeát cuûa AÁn Ñoä, laø vua cuûa loaøi quyû; veà sau Vaisesika school of philosophy founded by naày laø thaàn taøi, ngöï trò phöông Baéc. Huyeà n Kanada. Trang ñaõ xaây moät ngoâi ñeàn cho ngaøi vaøo naêm Tyø Thuû Yeát Ma: Visvakarman (skt)—Tyø Thaáp 753 sau Taây Lòch, töø ñoù ngaøi trôû thaønh oâng Phöôïc Yeát Ma—Thôï Thuyeàn—Doers—Makers. Thaàn Taøi cuûa daân Trung Quoác vaø hoä phaùp taïi Tyø Thuû Yeát Ma Thieân: Visvakarman (skt)—Ñaïi coång vaøo caùc töï vieän. Tay phaûi caàm phöôùn, thaàn cuûa Trôøi Ñeá Thích, vò thaàn troâng coi vieäc xaây tay traùi caàm moät vieân baûo chaâu, döôùi chaân döïng. Taát caû thôï thuyeàn ôû Taây Thieân Truùc ñeàu ngaøi coù hai con quyû: Vaisravana is Kuvera, or xem ngaøi laø vò Thaàn baûo hoä —A minister of Indra, Kubera, the Indian Pluto; originally a chief of and his director of works. He is the architect of the evil spirit, afterwards the god of riches, and universe and patron of artisans. ruler of the northern quarter. Hsuan-Tsang Tyø Traø: Bhida or Panca-nada (skt)—Theo Eitel built a temple to him in 753 A.D., since which trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö he has been the god of wealth in China and Soothill, Tyø Traø laø teân moät vöông quoác coå laáy teân guardian at the entrance of Buddhist temples. theo teân kinh ñoâ Tyø Traø maø baây giôø thuoäc vuøng In his right hand he often holds a banner or a Punjab—According to Eitel in The Dictionary of lance, in his left a pearl or shrine, or a Chinese-English Buddhist Terms, Bhida was an mongoose out of whose mouth jewels are ancient kingdom called after its capital Bhida, the pouring; under his feet are two demons. present Punjab.

Tyø Xa Maät Ña La: Visvamitra (skt)—See Tyø Sa Minh Ñeá ñôøi nhaø Haùn—A deity who is said to Maät Ña La. have protected the image of Buddha brought to Tyø Xa Na: Vijnana (skt)—Tyø Nhaõ Nam—Lieãu Ming-Ti of the Han dynasty. bieät hay söï phaân bieät roõ raøng—Consciousness or Tyø Xaù La Baø Noâ: See Dö Thieân Vöông. intellect—Knowledge—Perception. Tyø Xaù Ly: Vaisali (skt)—Tyø Da Ly-Beà Xaù Ly—Tyø Xaù: Vesa (skt)—Cöûa vaøo: Entrance—Nhaø: Duy Da—Duy Da Ly—Beà Xaù Leä Daï—Pheä Xaù House—Trang söùc: Adornment—Gaùi giang hoà: Ly—Theo Eitel trong

Trung Anh Phaät Hoïc Töø Prostitute—Giai caáp noâng daân vaø thöông nhaân ôû Ñieån, Tyø Xaù Ly laø teân cuûa kinh ñoâ nöôùc Quaûng AÁn Ñoä: The third caste of farmers and traders in Nghieâm huøng maïnh, moät vöông quoác coå ôû Trung India. AÁn, nôi 700 vò Hieàn Thaùnh ñaõ keát taäp kinh ñieån Tyø Xaù Caø: Pisaca (skt)—Taát Xaù Giaø—Tyù Xa laàn thöù hai, baây giôø gaàn Bassahar, thuoäc Bihar, Cha—Moät loaïi quyû—Ñaïm Tinh Khí Quyû, coøn goïi phía baéc Patna. Thaønh Tyø Xaù Ly töøng laø thaønh trì laø Tyø Xa Giaù, hay Tyø Xaù Xaø, teân moät loaïi quyû aên Phaät giaùo trong nhöõng ngaøy ñaàu—According to thòt töôi—Essence-and-Energy-Eating Ghost, a Eitel in The Dictionary of Chinese-English class of demon—Demons that eats flesh, Buddhist Terms, Vaisali, an ancient kingdom and maglinant sprites or demons. city and the capital the powerful Licchavis, where Tyø Xaù Chi: Pisaci (skt)—Tyø Xaù Giaù—Nöõ quyû— the second synod was held with 700 famous Female sprites, or demons. learned monks, near Basarh (Bassahar), in Bihar, Tyø Xaù Da: Picasa (skt)—Ñaïm Tinh Khí Quyû, loaïi north of Patna. The city of Vaisali was a quyû huùt maùu vaø tinh khí—A type of evil god that stronghold Buddhism in early days. sucks blood and eats phlegm. Tyø Xaù Ly Thaùp: Vaisali stupa—Taïi thaønh Tyø Xaù Tyø Xaù Giaù: See Tyø Xaù Chi. Ly, nôi Phaät tuyeân boá laø Ngaøi seõ mau nhaäp Nieát Tyø Xaù Giaù Quyû: Picasa (skt)—See Tyø Xaù Da. Baøn. Ñaây laø moät trong taùm ngoâi thaùp thieâng lôùn Tyø Xaù Khö: Visakha or Vaisakha (skt). cuûa Phaät giaùo—Vaisali, where the Buddha 1) Moät trong nhöõng choøm sao maø ngöôøi Trung announced his speedy nirvana. This is one of the Hoa dieãn dòch laø teân ngoâi sao töø giöõa thaùng eight Great Spiritual or Sacred Stupas of thöù hai ñeán giöõa thaùng thöù ba, teân laø Tröôûng Buddhism. Döôõng—One of the constelations, similar to Tyø Xaù Na: Vairocana—See Tyø Loâ Giaù Na Phaät. the third of the Chinese constellations, the Tyø Xaù Phuø: Vessabhu (p)—Vishvabhu (skt)—Tyø Chinese inpterpret it as from the middle of Thaáp Baø Boä—Tyø Thöù Baø Phuï—Tyø Nhieáp La—Tyø their second to the middle of their third Thöù Sa Phoù—Tyø Nhieáp La—Tyø Xaù Baø. month. 1) Vò Phaät thöù hai trong kieáp thöù 31: The second 2) Teân cuûa moät nöõ Phaät töû taïi gia vaøo thôøi ñöùc Buddha of the 31st kalpa. Phaät coøn taïi theá, ngöôøi ñaõ ñoùng goùp phaàn lôùn 2) Trong Kinh Tröôøng A Haøm, Tyø Xaù Phuø laø taøi saûn cuûa mình vaøo vieäc hoaèng trì chaùnh Ñöùc Phaät thöù 1000 trong kieáp tröôùc, vò Phaät phaùp: Name of a female lay devotee at the thöù ba trong baûy vò coå Phaät, baäc ñaõ hai laàn ñoä time of the Buddha. She contributed most of ñöôïc 130.000 ngöôøi: Acording to The Long her properties for the spreading of the Discourses of the Buddha, Visvabhu was the Buddha-dharma. last 1,000th Buddha of the preceding kalpa, Tyø Xaù Khö Maãu: the third of the Sapta Buddha, who converted 1) Loäc Maãu: Con höôu meï—A female gazelle. on two occasions 130,000 persons. 2) Teân cuûa moät ngöôøi ñaøn baø giaøu coù, vôï cuûa Tyø Xaù Phuø Phaät: See Tyø Xaù Phuø. ngaøi Caáp Coâ Ñoäc, ñaõ cuøng choàng daâng hieán Tyø Xaù Quoác: Vaisali (skt)—See Tyø Xaù Ly. vöôøn Kyø Thoï cho Phaät: Viasakha, name of a Tyø Xaù Xa: Pisacah (skt)—Tyø Xaù Giaù—Tyø Xaù wealthy matron who with her husband gave a Chi—Loaøi quyû trong hoï Trì Quoác Thieân—

vihara to Sakyamuni, wife of Anathapindika. Demons or goblins in the retinue of Dhrtarastra. Tyø Xaù La: Visala (skt)—Moät vò Thaàn hoä phaùp ñaõ Tyø Xaù Xaø: Pisaca (skt)—Taát Xaù Giaø—Tyù Xa baûo hoä töôïng Phaät vaø mang ñeán daâng leân vua Cha—Moät loaïi quyû—See Ñaïm Tinh Khí Quyû.

Tyø Yeát La Ñaïi Töôùng: Vikarala (skt)—Bì Kieát 3) Ngöôøi ta cuõng thôø vò Thaàn naày nhö moät trong La Ñaïi Töôùng—Moät trong möôøi hai vò thaàn lieân nhò thaäp töù vò Thieân Toân beân Trung Quoác: In heä vôùi ñöùc Phaät Döôïc Sö—One of the the twelve China worshipped as one of the twenty-four spirits connected with the Master of Healing Deva Arya. Buddha. 4) Teân cuûa Thaàn Ma Heâ Thuû La: A name for Tyû: 1) Loå muõi: Nose or Ghrana (see Tî Khoảng); Mahesvara or Rudra (Siva). 2) Maøu tím: Purple (dark red); 3) Xöa nay: Tyû Lai: Saün coù—Ready. Always. Tyû Löôïng: Anumanapramana (skt)—Comparison Tyû Baø Sa: Vibhasa (skt)—See Tyø Baø Sa. and inference—Tyû löôïng laø khaû naêng nhaän thöùc lyù Tyû Caùch Thieàn Sö: AÙm chöùng Thieàn sö—Vò tính vaø ñöa ñeán keát luaän veà thöù naøy vaø thöù kia. Tyû thieàn sö maø loå muõi vaø caùc caên khaùc (nguõ caên) ñaõ laø söï so saùnh caùi ñaõ bieát, löôïng laø ñònh löôïng caùi caét ñöùt khoûi doøng caûm thoï—Dhyana master with khoâng bieát. Thaáy caùi naày bieát coù caùi kia (duøng caùi nose and other organs shut off from sensation. ñaõ bieát maø löôïng caùi chöa bieát), nhö thaáy khoùi bieát Tyû Caên: Ghranendriya (skt)—Ghanappasada-rupa coù löûa—Ability of comparison and inference, i.e. (skt)—Loå muõi—Khaû naêng cuûa muõi—The organ of fire from smoke. Comparison of the known and smell which is capable of receiving odor— inference of the unknown. Immediate insight into, Olfactory faculty. or direct inference in a trance of all the conditions Tyû Coâ: Vò nöõ Thaàn truù nguï nôi haàm phaån—The of the alayavijnana. comparison of the known and goddess of the cesspool. inference of the unknown. Measuring by Tyû Duï: For instance—For example—Example. inference, i.e. the inference of fire from smoke. Tyû Dueä Sôn: Mount Hiei—Ngoïn nuùi naèm veà phía Tyû Löôïng Moân: Inferential—Ñaây laø moät trong ñoâng baéc coá ñoâ Kyoâñoâ cuûa Nhaät Baûn, nôi coù toång taùm phaùp moân hay taùm lyù luaän khoân ngoan trong ñaøn toâng Thieân Thai—The mountain to the lyù luaän Phaät giaùo—This is one of the eight kinds northeast of Kyoto where there is the of syllogisms in Buddhist logic. headquarters of Tendai school. Tyû Löôïng Nghieäp: Inference from action— Tyû Ña: Cha—Father. Nghieäp Tyû Löôïng—Töø nghieäp taùc maø suy lyù Tyû Giôùi: Ghana-dhatu (skt)—Nose element. nghieäp taùc. Tyû Höông Xöù: Ghrana-gandha (skt)—Place of Tyû Löôïng Nhaân Quaû: Inference from cause and nose and smell—Place of nose and smell. effect—Thaáy caùi nhaân maø suy ra caùi lyù cuûa quaû. Tyû Kheo: See Tyø Kheo. Tyû Löôïng Phaùp: See Phaùp Tyû Löôïng. Tyû Kheo Ni: See Tyø Kheo Ni. Tyû Löôïng Theå: Inference from the corporeal—Töø Tyû Kim: Baây giôø—Now—At the present time. boä phaän maø suy ra caùi lyù cuûa toaøn theå. Tyû Kyø Chính Trò (1873-1949): Teân cuûa moät vò Tyû Löôïng Töông Vi: Viruddha (skt)—Moät trong hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá chín loãi trong Toâng Phaùp trong 33 loãi cuûa Nhaân kyû thöù XX—Name of a Japanese famous Buddhist Minh nhö noùi caùi bình laø thöôøng haèng

vónh cöûu vì scholar in the twentieth century. tính sôû taùc cuûa noù (nhaân)—A contradicting Tyû Laïc Ba A Xoa: Virupaksa (skt). example or analogy in logic, such as the vase is 1) Moät trong nhöõng vò thaàn canh giöõ töù phöông permanent or eternal because of its nature; one of quanh nuùi Tu Di: One of the lokapalas, or the nine , in the proposition, of the thirty-three guardians of the four cardinal points of Mount possible fallacies in a syllogism. Sumeru. Tyû Löôïng Töôùng: Inference from appearance— 2) ÔÛ Trung Quoác, vò Thaàn naày ñöôïc xem nhö Töôùng Tyû Löôïng—Caên cöù vaøo thöù ñaõ thaáy maø suy "Quaûng Muïc" Thieân Vöông, da maøu ñoû, tay lyù ra nhöõng thöù khaùc. phaûi caàm moät caùi thaùp nhoû, tay traùi caàm moät Tyû Ma: Tyû Ma Kim—Vaøng roøng—Pure gold. con raén: In China known as "Wide-eyed" Tyû Ma Kim: Vaøng roøng—Pure gold. guardians, red in colour, with a small pagoda Tyû Ma Nhaãn Nhuïc: Hình töôïng Phaät, tónh laëng vaø in his right hand, and a serpent in his left. höõng hôø tröôùc nhöõng söôùng khoå cuûa cuoäc ñôøi —

The Buddha's image in atitude of calmness and thoáng coù aûnh höôûng nhaát taïi Nhaät vaøo thôøi trung indifference to pleasure and pain. coå (theá kyû thöù IX). Thaày toå cuûa caùc tröôøng phaùi Tyû Maïn Unamana (skt)—Ngaõ Lieät Maïn. khaùc nhö Chaân Ngoân vaø Thieàn cuõng phaùt xuaát töø 1) Ngaõ Lieät Maïn: Söï ngaõ maïn cho raèng ta khoâng ñaây—The mountain near Kyoto where Saicho keùm hôn keû hôn ta laø bao, ñaây laø moät trong (767-822) built a monastery that became the cöûu maïn—The pride of thinking myself not headquarters of the Japanese Tendai school, one much inferior to those who far surpass me, of the most influential traditions of medieval one of the nine kinds of pride—See Cöûu Japanese Buddhism (the 9th century). It also Maïn. accommodated masters of other Buddhist schools, 2) Ti maïn: Ti Haï Maïn—Khôûi taâm kieâu maïn cho particularly the Shingon and Zen schools. raèng ngöôøi cöïc kyø taøi gioûi chæ hôn mình chuùt ít Tyû Xuùc Sôû Sanh Thoï: Caûm thoï döïa treân söï ngöûi thoâi—Vaunting one's inferiority or flase cuûa muõi—Feeling based on nose-contact. humility. The pride of regarding self as little Tyû Y: Tyû Phuïc—Y maøu tím hay ñoû thaúm, maø inferior to those who far surpass one. ngöôøi ta noùi laø daønh rieâng cho moät soá Taêng döôùi Tyû Na Daï: Vinaya—See Luaät. thôøi nhaø Ñöôøng—The purple robe, said to have Tyû Nhaäp: Tyû caên vaø tyû thöùc —Organ and sense of been bestowed on certain monks during the T'ang smell. dynasty. Tyû Nhö: See Tyû Duï. Tî Khoảng: Ghrana (skt)—Loå muõi, moät trong nguõ Tyû Thöùc: Ghanavijnana (skt)—Smell caên, cuõng laø moät trong luïc thöùc—Nose, one of the consciousness—Smelling consciousness—The five indriyas; the organ of smell; one of the six sensation or perception of smell—Nose vijnanas, or perceptions, the sense of smell. consciousness—Olfactory consciousness—Tyû Tî Khoảng Ñoan Chính: Loå muõi caân ñoái—A well- thöùc phaùt trieån treân nhöõng ñieàu kieän cuûa khöùu proportioned nose. giaùc. Tyû thöùc tuøy thuoäc hoaøn toaøn nôi tyû caên. Nôi Tî Khoảng Lieâu Thieân: Loå muõi choïc trôøi, chæ cho moät ngöôøi maát khaû naêng khöùu giaùc, thì khöùu giaùc ngöôøi trieät ngoä—A nose that points straight to the vaø muøi vò khoâng bao giôø gaëp nhau, do ñoù tyû thöùc sky. The term indicates a completely enlightened khoâng khôûi sanh. Ngöôøi tu Phaät phaûi coá gaéng ñoùng

person. bôùt tyû caên—The nose consciousness develops Tî Nòch Ñaàu Hoûa: Traùnh cheát chìm, bò cheát chaùy. immediately from the dominant condition of the Töø duøng ñeå chæ moät ngöôøi haõy coøn taâm haõy coøn nose faculty when it focuses on smell. Nose chaáp thuû thì phaûi ñi töø cöïc ñoan naày ñeán cöïc ñoan consciousness completely dependents on the nose khaùc—To prevent a drown (die by submersion in faculty. Someone who lacks smelling capability, water), only to die of fire instead. Zen uses the nose faculty and smell never meet, therefore, term to indicate that a person with mental nose consciousness will never arise. Buddhist attachments will have to go from one extreme to cultivators should always practise meditation to another. stop or close the nose consciousness. Tyû Tinh: So saùnh—To compare. Tyû Truïc: So saùnh—To compare. U Tyû Töùc: Hôi thôû baèng muõi: The breath of the U AÅn: Hidden—Secret—To live in seclusion. nostrils—Tyû thöùc: The perception of smell. U Baùt La: See Öu Baùt La. Tyû Töôûng: Töôûng xuaát sanh bôûi söï ngöûi muøi U Coác: Dark cavern (cave). höông cuûa muõi—Perception produced by nose. U Cö: To live in retirement—To live in seclusion. Tyû Xa Khö: Vaisakha (skt)—Thaùng thöù hai cuûa U Ña La: Uttara (skt)—U Ñaûm La—Haäu Quaû: muøa xuaân—The second month of spring. Subsequent (result)—Cao Hôn (thöôïng): Upper Tyû Xan Sôn: Hieizan (jap)—Nuùi Tyû Xan toïa laïc (higher, superior, further)—Phía Baéc: North. gaàn Kyoto nôi maø thieàn sö Toái Tröøng ñaõ xaây döïng U Ña La Cöùu Löu: Uttarakuru (skt)—U Ña La moät töï vieän, trung taâm ñaàu naõo cuûa tröôøng phaùi Caâu Laâu. Coøn goïi laø Caâu Lö Chaâu, hay laø chaâu ôû Thieân Thai Nhaät Baûn, moät trong nhöõng truyeàn veà phía Baéc nuùi Tu Di, hình vuoâng, daân cö ôû ñaây

cuõng coù maët hình vuoâng—The northern of the four U Minh Giôùi: See U Minh and Minh Giôùi. continents around Meru, square in shape, U Nghi: Thaàn thöùc cuûa ngöôøi cheát—The inhabited by square-faced people, described as: mysterious form, the spirit of the dead, or the 1) Cao Thöôïng Taùc: Superior to or higher than departed. other continents. U Nhaõ: Lòch thieäp—Discreet—Secluded 2) Thaéng Sinh: Ñôøi soáng nôi naày keùo daøi ñeán caû elegance. ngaøn naêm vaø chuùng sanh ôû ñaây khoâng phaûi U Nhaân: Hoïc giaû aån daät—A secluded scholar. saûn xuaát thöïc phaåm—Superior life because U Saàu: Secret sorrow (sad). human life there was supposed to last a U U Minh Minh: Vaéng veû toái taêm—Deserted and thousand years and food was produced dark. without human effort. U Uaát: Oppressive. 3) Nôi cö nguï cuûa chö Thieân, chö Thaùnh trong Uaån: Khanda (p)—Skandha (skt)—Taéc Kieän coõi Phaïm Thieân—The dwelling of gods and Ñaø—AÁm—Aggregate. saints in Brahmanic cosmology. (A) Nghóa cuûa Uaån: Uaån coù nghóa laø che laáp hay 4) See Baéc Caâu Lö Chaâu che khuaát, yù noùi caùc phaùp saéc taâm che laáp U Ña La Taêng Giaø: Uttarasanga (skt)—AÙo beân chaân lyù. Uaån cuõng coù nghóa laø tích taäp hay treân vaø phía ngoaøi cuûa chö Taêng (aùo thaát ñieàu maëc chöùa nhoùm (yù noùi caùc saéc phaùp taâm lôùn nhoû choaøng qua vai traùi)—An upper and outer tröôùc sau tích taäp maø taïo ra tính vaø saéc). Uaån garment; the seven-patch robe of a monk (the chæ laø nhöõng hieän töôïng höõu vi chöù khoâng robe flung toga-like over the left shoulder). phaûi voâ vi—The meanings of Skandha: U Ña Ma: Uttama (skt)—Chính

Yeáu: Chief—Cao Things that cover or conceal, implying that Nhöùt: Highest—Lôùn Nhöùt: Greatest. physical and mental forms obstruct realization U Ñaø La La Ma Töû: Moät vò Baø La Moân coù nhieàu of the truth. Also an accumulation or heap, thaàn thoâng, moät thôøi laø thaày daïy cuûa Phaät Thích implying the five physical and mental Ca sau khi Ngaøi xuaát gia—A Brahman ascetic, to constituents, which combine to form the whom miraculous powers are ascribed, for a time intelligence or nature, and rupa. The mentor of Sakyamuni after he left home. skandhas refer only to the phenomenal, not to U Ñaûm La: See U Ña La. the non-phenomenal. U Ñoà: Dark paths—Con ñöôøng taêm toái, sau khi (B) Phaân loaïi Uaån—Categories of Skandha: Nguõ cheát phaûi ñoïa vaøo ba ñöôøng aùc laø ñòa nguïc, ngaï Uaån—The five kinds of skandha—See Nguõ quyû, vaø suùc sanh (con ñöôøng u minh maø thaàn thöùc Uaån. seõ phaûi ñeán ñeå chòu söï phaùn quyeát veà toäi phuùc luùc Uaån Baát Nhieáp Voâ Vi: Uaån chæ laø nhöõng hieän sanh tieàn; tuøy theo toäi phuùc maø phaûi ñoïa vaøo ba töôïng höõu vi, neân khoâng theå haøm chöùa voâ vi—The ñöôøng döõ hay leân coõi trôøi, hoaëc veà coõi nhaân skandhas refer only to the phenomenal, so gian)—The dark paths, i.e. of rebirth in purgatory skandhas can never contain the non-phenomenal or as hungry ghosts or animals. or unproduced (unconditioned) dharmas. U Ñoäng: Deep and dark cavern (cave). Uaån Ñaø Nam: Udana (skt)—Laønh thay! (caâu Phaät U Kim: See Öu Kim. thöôøng hay noùi ñeå dieãn taû söï taùn thaùn)—An U Linh: Tinh linh cuûa coõi u minh, thöù maø chuùng expression of joy or praise, voluntary address (by sanh trong luïc ñaïo khoâng theå thaáy ñöôïc. Sau khi the Buddha). con ngöôøi cheát, hình theå cuûa hoï khoâng theå thaáy Uaån Giôùi: Unkai (jap)—See Nguõ Uaån. ñöôïc neân goïi laø u linh—Invisible spirits, the spirits Uaån Laïc: Thaân theå goàm nguõ uaån—Any unit or in the shades, the souls of the departed. body, consisting of skandhas. U Minh: Uaån Ma: Skandha-mara (skt)—Nhöõng con ma 1) Nôi xa xoâi u toái maø kieán thöùc bình thöôøng hay chöôùng ngaïi cuûa nguõ uaån—The evil spirits khoâng hieåu noåi: A dark, obscure, and through the five skandhas. mysterious which is beyond comprehension. Uaån Ma Vöông: Vua cuûa nhöõng con ma hay 2) Coõi aâm ty: The shades—Hells. chöôùng ngaïi cuûa nguõ uaån—King of evil spirits

through the five skandhas. state reached by Uddaka-Ramaputta was that at Uaån Minh Hoä Kinh: Khandaparitta-sutta (p)— which neither thought nor non-thought eixsts. Sutra on the five aggregates. Udraka-Ramaputra was also the master of Uaån Naêng: Teân cuûa moät vò danh Taêng Trung Hoa Kaundinya, Asvajit, Dasabala-Kasyapa, vaøo thôøi nhaø Toáng (960-1279)—Name of a Mahanaman-Kulika, and Bhadrika before they Chinese famous monk who lived in the Sung met Prince Siddhartha. Dynasty in China. Uaát Ñaø Giaø: See Uaát Ñaø Ca La Ma Töû. Uaån Thaïch Moân Thieàn Sö: Zen master Yun of Uaát Ñaø La Taêng Giaø: Uttarasanga (skt)—Thaát Shih-men—See Thaïch Moân Uaån Thieàn Sö. Ñieàu Caø Sa (Y)—Y baûy maûnh—Y Thöôïng— Uaån Thoâng Thieàn Sö (965-1032): Teân cuûa moät vò Upper robes—AÙo beân treân vaø phía ngoaøi cuûa chö Thieàn sö Taêng Trung Hoa, thuoäc toâng Laâm Teá, Taêng (aùo thaát ñieàu maëc choaøng qua vai traùi). Uaát soáng vaøo thôøi nhaø

Toáng (960-1279)—Name of a ña la Taêng hay y thöôïng goàm coù: thaát ñieàu y, Chinese Zen master, of the Lin Chi Sect, who trung y vaø nhaäp chuùng y—An upper and outer lived in the Sung Dynasty in China. garment; the seven-patch robe of a monk (the Uaån Thöùc: Uaån thöùc hay höõu tình thöùc, uaån thöù robe flung toga-like over the left shoulder). Upper naêm trong nguõ uaån—The fifth of the five or outer robe includes: Seven-stripe robe, middle skandhas, the skandha of intelligence, or robe, and robe for going among the sangha. intellectuation, or the skandha of consciouseness. Uaát Ñaàu Lam Phaát: Udraka-ramaputra(skt)— Uaån Tính: Skandhata (skt)—Tính chaát cuûa uaån— Uddaka-ramaputta (p)—See Uaát Ñaø Ca La Ma Character of skandha. Töû. Uaån Voïng: Söï huyeãn aûo cuûa caùc uaån—Illusions Uaát Ñeå Ca: Uttika (skt)—Naêng Thuyeát—Able of the aggregates. speak. Uaån Xöù Giôùi: Nguõ Uaån-Thaäp Nhò Xöù-Thaäp Baùt Uaát Ñôn Vieät: Uttarakuru (p&skt)—Baéc Cu Loâ Giôùi—The five aggregates or skandhas, the Chaâu—U Ña La Caâu Laâu—U Ña La Cöùu Löu— twelve bases or ayatana, the eighteen elements or The northern of the four continents around dhatu. Meru—See Baéc Caâu Lö Chaâu. Uaån Xöù Giôùi Giaûi Thoaùt: Liberation from mental Ueá: Asubha (p)—Asuddha (skt)—OÂ ueá—Foul— and physical elements. Filthy—Unclean—Impure—Impurity—Baát tònh— Uaát Ba La: Utpala (skt)—Öu Baùt La—Thanh Söï suy gaãm veà möôøi ñoái töôïng gheâ tôûm, veà caên Lieân—Hoa sen xanh—Blue lotus. baûn gioáng nhö söï suy gaãm veà nghóa trang— Uaát Chöng: Mental anguish—Annoyance— Contemplation of the ten disgusting objects which Sorrow—Khoå naõo tinh thaàn—Khoå taâm. coincide with essentially with the practice of Uaát Ña La Taêng Y: Uttarasanga (skt)—Thöôïng Y charnel ground contemplation. hay aùo maëc treân aùo an ñaø hoäi, y baûy maûnh—Outer Ueá Ñoä: Impure Land—Saha World—The present garment, the seven-piece cassock. world—Ueá Quoác—Ueá Saùt—Coõi ueá tröôïc naày, ñoái Uaát Ñaø Ca La La: Arada-kalama (skt)—Alara- laïi vôùi coõi Tònh Ñoä. Theá giôùi Ta Baø, nôi maø chuùng kalama (p)—See A La La. ta ñang soáng laø ueá ñoä, vaø ñöùc Thích Ca Maâu Ni ñaõ Uaát Ñaø Ca La Ma Töû: Udraka-ramaputra (skt)— khôûi söï laøm cho noù thanh tònh—This impure Uddaka-ramaputta (p)—Uaát Ñaø Giaø—Uaát Ñaàu world, in contrast with the Pure Land. The world Lam Phaát—Uaát Ñaàu Lam, moät trong caùc ñaïo sö in which we live is an impure field, and maø thaùi töû Só Ñaït Ña ñaõ ñeán hoûi ñaïo sau khi Ngaøi Sakyamuni is the Buddha who has initiated its xuaát gia vaø tröôùc khi Ngaøi thaønh Phaät. Uaát Ñaø Ca purification. La Ma Töû ñaõ ñaït ñeán taàng thieàn phi töôûng phi phi Ueá Khí: Unhealthy air. töôûng xöù. Uaát Ñaàu Lam Phaát cuõng chính laø thaày Ueá Khö A Taát Ñeå Ca: Swastika (skt)—See Caùt daïy cuûa naêm anh em Kieàu Traàn Nhö tröôùc kia— Töôøng. One of the teachers under whom prince Ueá Nghieäp: Nghieäp baát tònh, moät trong ba loaïi Siddhartha after leaving the world and before he nghieäp—Impure karma, one of the three kinds of became the Buddha, received instructions. The karma.

Ueá Quoác: See Ueá Ñoä. UÛng Trung Troùc Mieát: See UÙng Trung Taåu Mieát. Ueá Saùt: See Ueá Ñoä. Uoång Taäp Nhaân: Habits of injustice—Habits of Ueá Thaân: Thaân theå nhô nhôùp, noùi veà thaân phaøm unfairness—Ñaây laø moät trong möôøi nhaân

möôøi phu, oâ ueá khoâng trong saïch, do nhieãm caùc moái quaû. Theo Kinh Thuû Laêng Nghieâm, quyeån Taùm, tham duïc, saân haän, vaø ngu si—The impure or Ñöùc Phaät ñaõ nhaéc nhôû ngaøi A Nan veà Uoång Taäp sinful body, that of ordinary people, caused by Nhaân nhö sau: “Uoång taäp xen nhau, phaùt töø nôi vu lust, hatred, and ignorance. baùng. Nhö vaäy cho neân coù caùc vieäc hai hoøn nuùi ñaù Ueá Thuï: Jambu (skt)—Dieâm Phuø—Thieäm Boä— eùp laïi, nghieàn, xay. Ví duï ñöùa giaëc deøm pha, haïi See Xaø Phuø Thuï. ngöôøi löông thieän. Hai taäp xoâ ñaåy nhau, neân coù Ueá Thöïc: Thöùc aên baát tònh oâ ueá nhö thöùc aên coøn caùc vieäc giaèng, eùp, ñeø, neùn, loïc, caân. Vì theá möôøi thöøa laïi, hay thöùc aên maø ngöôøi beänh ñaõ aên. Thöïc phöông Phaät goïi vu oan laø coïp bieát deøm noùi. Boà phaåm daønh cho caùc vò Tyø Kheo, ñeå qua moät ñeâm Taùt traùnh söï vu oan nhö traùnh seùt ñaùnh.”—This is trong phoøng thì goïi laø noäi tuùc thöïc, do ñoù laø moät one of the ten causes and effects. According to the trong nhöõng moùn aên baát tònh, Tyø Kheo khoâng ñöôïc Surangama Sutra, book Eight, the Buddha aên. Cuõng ñöôïc xem nhö laø ñoà aên baát tònh khi bò tay reminded Ananda about the habit of unfairness as chaân chaïm vaøo—Unclean or contaminated food, follows: “Habits of injustice and their e.g. left over, or used by the sick. Food that is left interconnected support of one another; they result over, or used by the sick. Food that has been kept in instigating false charges and libeling. From overnight in a monastic bedroom and is therefore them are produced crushing between mountains, one of the unclean foods. Also food made unclean crushing between rocks, stone rollers, stone by being touched, or handled; any food soiled, or grinders, plowing, and pulverizing . It is like a unclean. slanderous villain who engages in persecuting Ueá Tích Chaân Ngoân: Mahapurna (skt)—Ñaïi Vieân good people unjustly. Because these two habits Maõn Ñaø La Ni—Great perfection dharani. join ranks, there come into being pressing and Ueá Tích Kim Cang: Ucchuma (skt)—Ueá Tích pushing, bludgeons and compulsion, squeezing Kim Cöông, coøn goïi laø OÂ Soâ Saùt Ma Minh Vöông and straining, weighing and measuring, and other hay Thaàn Kim Cang Chaáp, chuùa teå cuûa nhöõng nôi such experiences. Therefore, the Thus Come oâ ueá—The vajra-ruler who controls unclean Ones of the ten directions look upon harmful places. accusations and name them a ‘treacherous tiger.’ Ueá Tích Kim Cang Boà Taùt: See Ueá Tích Kim Bodhisattvas regard injustice as they would a bolt Cang. of lightning.”—See Thaäp Nhaân Thaäp Quaû. Ueá Tích Kim Cang Vöông: Ucchuma-raja (skt)— Uy: Prabhava (skt)—Daùng veû uy nghi—Awe- King of the vajra-ruler. inspiring majesty. Ueá Tích Kim Minh Vöông: Ucchusma (skt)—OÂ Uy AÂm Vöông: Bhisma-garjita-ghosa-svara-raja Khu Sa Ma Minh Vöông—See Baát Tònh Phaãn Noä. (skt)—I-On-No (jap)—Coøn goïi laø Uy AÂm Vöông UÙm Ma Ni Baùt Di Hoàng: Om Mani Padme Hum Phaät vôùi aâm thanh vi dieäu, teân cuûa voâ löôïng Ñöùc (skt)—See AÙn Ma Ni Baùt Di Hoàng. Phaät xuaát hieän thôøi “Khoâng Kieáp” (caùc ngaøi thò Ung Dung Töï Taïi: Thong dong töï taïi— hieän laøm saùng toû nghóa thöïc teá vôùi aâm thanh vi Comfortable—Easy-going—Free and easy. dieäu cuûa caùc ngaøi)—The king with the awe- UÙng: Kumbha (skt)—Lu hay khaïp—A pitcher—A inspiring voice, the name of countless Buddhas jar—A pot. successively appearing

during the empty kalpa. UÙng Hình: Kumbhandaka (skt)—Coù hình theå Uy AÂm Vöông Phaät: See Uy AÂm Vöông. gioáng nhö caùi khaïp—Jar-shaped. Uy Danh: Power and reputation—Prestige. UÙng Trung Taåu Mieát: Ba ba chaïy trong lu, yù noùi Uy Ñöùc: Itoku (jap)—Uy nghi vaø ñöùc haïnh (ñaùng vieäc laøm deã daøng—Trionichyd turtle crawls easily toân laø uy nghi, ñaùng kính laø ñöùc haïnh)—Respect- in a big jar, this implies an easy task. inspiring virtue; dignified reverence and virtue. UÛng: OÂm—To hug—To embrace. Uy Ñöùc Löïc: Anubhava (skt)—Naêng löïc cheá ngöï—The power of ruling.

Uy Ñöùc Thaàn Thoâng: Majestic supernatural UÙy Cuï Chuùng Khoå: Sôï haõi söï khoå ñau—Afraid of powers. suffering. Uy Löïc: Power and influence—See Gia Trì. UÙy Thuû UÙy Vó: Sôï ñaàu sôï ñuoâi, yù noùi caùi gì cuõng Uy Nghi: Manner—Mode—Solemnly—Style. sôï neân khoâng daùm laøm chuyeän gì heát—To be (A) Nghóa cuûa Uy Nghi—The meanings of afraid of everything and unwilling to do anything. Respect-inspiring deportment: Ñi, ñöùng, ngoài, UÙy Töû Tham Sinh: Sôï cheát tham soáng—To be naèm, ñeàu coù uy nghi pheùp taéc. Coù ñeán 3.000 afraid of dying and clinging to life. uy nghi vaø 80.000 pheùp taéc veà uy nghi naày— UÛy Taâm: Doác heát loøng laøm vieäc gì—To devote all Majestic—Respect-inspiring deportment, or one's strength to do something. dignity, i.e. in walking, standing, sitting, lying. UÛy Taát: Bieát—To know. There are said to be 3,000 and also 80,000 UÛy Thuaän: Noùi veà söï quy tòch cuûa moät vò Taêng— forms of such deportment. To die, said of a monk. (B) Phaân Loaïi Uy Nghi—Categories of Respect- UÛy UÛy Tuøy Tuøy: Laøm vieäc gì vôùi daùng veû ueå inspiring deportment: oaûi—Be slack in doing something. (B1)Töù Uy Nghi: Ñi, ñöùng, naèm, ngoài—Four Uyeân: Chim uyeân (ñoâi uyeân öông, con troáng goïi laø forms of respect-inspiring deportment: uyeân, con maùi goïi laø öông)—Drake of mandarin Walking, standing, lying, and sitting. duck. (B2)Tam Thieân Uy Nghi: Bao goàm 250 giôùi cuï tuùc Uyeân AÙo: Mysterious. Tieåu Thöøa vaø taát caû nhöõng teá haïnh khaùc— Uyeân Ban: Ñöùng thaønh haøng ñoái maët nhau luùc Three thousand forms of respect-inspiring tuïng kinh, nhö kieåu chim uyeân ñaäu—Paired bands, deportment, including the complete 250 i.e. to stand facing each other when reciting commandments for Hinayana Bhikkhus and sutras. all other subtle behaviors. Uyeân Thaâm: See Uyeân baùc. (B3)Taùm Vaïn Uy Nghi: Taùm vaïn tö uy nghi cuûa Uyeån: Coâng vieân—A park—Vöôøn Thöôïng Boà Taùt Ñaïi Thöøa, coù nghóa laø nhieàu uy nghi Uyeån—Imperial Park. voâ soá keå cho haøng Boà Taùt—Eighty thousand Uyeån Coâng Töù Giaùo: Four doctrines, teachings or forms of respect-inspiring deportment, schools—See Töù Giaùo. meaning there are innumerable forms of Ö: Sôû y—Choã y chæ nöông döïa—At—In—On—respect-inspiring deportment for the To—From—By—Than. Bodhisattvas. Ö Ñeá: Taát caû caùc phaùp do Phaät noùi laø “giaùo ñeá” Uy Nghi Duïc: Haáp daãn vaøo daùng veû oai nghi— (laø choã döïa nöông cho theá ñeá vaø ñeä nhaát nghóa), Attraction to Style. raèng tính cuûa chö phaùp laø khoâng (ngöôøi ñôøi laïi Uy Nghi Phaùp Sö: Uy Nghi Taêng—A master of ñieân ñaûo cho laø coù töùc laø theá ñeá; caùc baäc Hieàn ceremonies. Thaùnh thì bieát roõ thöïc taùnh cuûa chö phaùp laø khoâng Uy Nghi

Taêng: See Uy Nghi Phaùp Sö. töùc laø ñeä nhaát ñeá)—All Buddha's teaching is Uy Nghi Tö Thaùi Duïc: Carriage. "based upon the dogmas" that all things are Uy Nghieâm: Imposing—Solemn—Grave. unreal, and that world is illusion. Uy Nhaõ Quoác: Ujunna (p)—Name of an ancient Ö Huy: Theo Eitel trong Trung Anh Phaät Hoïc Töø kingdom in northern India—Teân cuûa moät vöông Ñieån, Ö Huy laø teân cuûa Ladakh. "Vuøng thöôïng quoác coå vuøng Baéc AÁn Ñoä. nguoàn soâng AÁn Haø, döôùi söï cai trò cuûa ngöôøi Uy Noä: Awe-inspiring; wrathful majesty. Cashmere, nhöng cö daân ôû ñaây laïi laø ngöôøi Taây Uy Noä Vöông: Teân chung cuûa chö vò Kim Cang Taïng—According to Eitel in The Dictionary of Boä hieän ra Phaãn Noä Hoä Phaùp trong Phaät Giaùo — Chinese-English Buddhist Terms, this is a name The Wrathful Maharaja guardians of Buddhism. for Ladakh. "The upper Indus valley under Uy Thaàn: Anubhava (skt)—Uy ñöùc cuûa chö Cashmerian rule but inhabited by Tibetans." Thaàn—The awe-inspiring gods or spirits— Öa Böôi Moùc Loãi Ngöôøi: Preferring (delighting) Pervading power or grace. in exposing other people's faults (wrong doings). Uy Thaàn Löïc: Adhisthana (skt)—See Gia Trì.

Öa Chuoäng Giaùo Lyù Huyeàn Bí Sieâu Vieät: Nghi Hoaëc Vaán Luaän, noùi öùc nieäm laø haønh giaû Preferring mysterious and transcendental hoaëc duyeân theo töôùng toát, hoaëc trì danh hieäu cuûa doctrines. Phaät, ñeàu goïi laø öùc nieäm. Moân naày coù caû lyù laãn Öa Noùi Loãi Ngöôøi: Preferring (delighting) in söï—According to Most Venerable Thích Thieàn speaking other people's mistakes. Taâm in The Pure Land Buddhism, with recitation ÖÙc: Koti (skt)—Ñôn vò cuûa AÁn Ñoä; moät soá noùi noù or recollection method, the cultivator either töông ñöông moät trieäu, soá khaùc noùi möôøi trieäu. Laïi "recollects" the auspicious features of Amitabha coù nôi giaûi thích laø 100 hay 100.000—A numerical Buddha or "recites" His name. This method has unit in India; some said to be equal to one million, both noumenal and phenomenal aspects. but others said to be equal to ten billion. Also ÖÙc Nieäm Tyø Naïi Da: Sati-vinaya (skt)—Kyù öùc explained by 100, or 100,000, or 10 million. ghi nhôù veà giôùi luaät—To recall precepts—To ÖÙc Chæ AÙc Söï: Traán aùp nhöõng vieäc aùc—Suppress remember precepts—To keep in mind precepts. evil deeds. ÖÙc Nieäm Tyø Ni Luaät: Sati-vinaya (skt)—See ÖÙc ÖÙc Chæ Nhieáp Thuû: Raên ñe vaø dung naïp, gioáng Nieäm Tyø Naïi Da. nhö chieát phuïc nhieáp thoï. Veà phöông dieän trí tueä ÖÙc Nieäm Voâ Thöôïng: Unsurpassed objects of thì raên ñe vaø cöï tuyeät toäi aùc baïo ngöôïc; veà maët töø recollection—Kyù öùc ghi nhôù veà nhöõng ñieàu voâ bi thì dung naïp heát thaûy thieän aùc moät caùch khoâng thöôïng. Theo Kinh Phuùng Tuïng trong tröôøng Boä soùt loït—The suppression or universal reception of Kinh, ñaây laø moät trong saùu voâ thöôïng—According evil beings; pity demands the latter course; to to the Sangiti Sutta in the Long Discourses of the subdue the evil and receive the good. Buddha, this is one of the six unsurpassed ÖÙc Döông Giaùo: Thôøi giaùo thöù ba trong Nguõ Thôøi things—See Luïc Voâ Thöôïng. Giaùo cuûa Ñöùc Phaät, ñöôïc Nieát Baøn Toâng Trung ÖÙc Trì: Dharana (skt)—Kyù öùc ghi nhôù gìn giöõ Quoác xieån döông—The third of the five periods of khoâng queân khoâng maát—To keep in mind—To Buddha's teaching, as held by the Nirvana sect of remember and maintain.

China. Ueá Ñoä: Impureland—Wasteland. ÖÙc Ñoaïn: Cut off by pressing down of water- Öng Dieät Taån: Pravrajana (skt) Pabbajana (p)— weed—Theo Thanh Tònh Ñaïo, coù moät caùch ñoaïn Taån Xuaát, truïc xuaát khoûi giaùo ñoaøn—Dismissed goïi laø ÖÙc Ñoaïn hay ñoaïn tröø baèng caùch öùc cheá from the Order. nhö ñeø caây lau baèng caùch ñaët treân ngoïn caây moät Öng Döõ Töï Ngoân Trò: Tatsvabhavaisiya-vinaya caùi bình ñaày nöôùc coù loã—According to the Path of (skt)—Voluntary confession—Formality of Purification, there is a way of abandoning by confession—Töï aên naên xin loãi. supressing. This is like the pressing down of Öng Haønh: Ñi qua theo hình chöõ V, gioáng nhö ñoäi water-weed by placing a porous pot on weed- hình bay cuûa loaøi ngoãng trôøi—To pass in V- filled water. shaped formation like wild geese. ÖÙc Kieáp: Koti-kalpa (skt)—Moät trieäu kieáp—One Öng Quaät Ma La: Angulimala (skt)—See Öông million kalpas. Quaät Ma La. ÖÙc Nieäm: Smrti-vinaya (skt)—No witness or Öng Quaät Ma La Kinh: See Öông Quaät Ma La proof—No recollection—Öng döõ öùc nieäm tyø ni (coù Kinh. chöùng côù raèng mình khoâng bieát hay khoâng nhôù). Öng Sa Giaø Lam: See Hoã Sa Giaø Lam. Laøm cho moät ngöôøi nhìn nhaän raèng mình khoâng Öng Thaùp: Daõ Ngan Töï, teân moät töï vieän noåi tieáng coøn nhôù gì veà vaán ñeà ñaõ tranh chaáp nöõa —To ôû Trung Hoa—The Wild Goose Temple, name of make one admit that his memory had failed in a famous monastery in China. regard to the point of dispute. Öng Thuaän: Patisantharo (p)—To accept—To ÖÙc Nieäm Boà Taùt: Smritisajatyah (p)—See Sanh consent. Nieäm Xöù Boà Taùt. Öng Töï: A term for a monastery. ÖÙc Nieäm Phaùp Moân: Phaùp moân ÖÙc Nieäm—The Öng Voâ Sôû Truï Nhi Sanh Kyø Taâm: O-Mu-Shoju- Recitation or Recollection Method—Theo Hoøa Ji-Sho-Go-Shin (jap)—Theo Kinh Kim Cang, moät Thöôïng Thích Thieàn Taâm trong Tònh Ñoä Thaäp vò Boà Taùt neân coù caùc tö töôûng ñöôïc thöùc tænh maø

khoâng truï vaøo baát cöù thöù gì caû. Toaøn caâu Ñöùc Phaät Thieàn sö ÖÙng Am Ñaøm Hoa, coá traùnh nhöõng duïng daïy trong Kinh Kim Cang nhö sau: “Baát öng truï taâm sai laàm thì chuùng ta seõ ñi veà ñaâu? Ngay caû caùi saéc sanh taâm, baát öng truï thinh, höông, vò, xuùc, noã löïc tuaân theo söï chæ daïy cuûa Thieàn sö, leõ naøo phaùp sanh taâm, öng voâ sôû truï nhi sanh kyø taâm chính noù cuõng laø moät söï duïng taâm sai laàm hay (khoâng neân sinh taâm truï vaøo saéc, khoâng neân sinh sao? Roõ raøng Thieàn sö ÖÙng Am Ñaøm Hoa chæ taâm truï vaøo thanh, höông, vò, xuùc, Phaùp. Neân sinh muoán daïy chuùng ta ñöøng khôûi sinh moät nieäm naøo taâm Voâ Sôû Truï, töùc laø khoâng truï vaøo choã naøo)— caû, maø laø theå hoäi cho ñöôïc traïng thaùi "voâ taâm", The complete sentence which the Buddha taught nhöng ñaây laïi cuõng laø moät traïng thaùi duïng taâm sai Subhuti as follows: “Do not act on sight. Do not laàm. Ñeå laøm roõ vaán ñeà, chuùng ta haõy nghe nhöõng act on sound, smell, taste, touch or Dharma. One maãu ñoái thoaïi giöõa caùc Thieàn sö nhöõng ñoà ñeä cuûa should act without attachments.” According to the caùc ngaøi. Moät hoâm, coù moät vò Taêng hoûi Vaân Moân: Diamond Sutra, a Bodhisattva should produce a "Coù loãi laàm gì khi khoâng coù moät yù nieäm naøo sinh thought which is nowhere supported, or a thought khôûi?" Vaân Moân ñaùp: "Nuùi Tu Di!" Neáu theá thì

awakened without abiding in anything whatever. chuùng ta phaûi laøm gì trong caùi ngoõ cuït naøy? Taát caû ÖÙng Am Ñaøm Hoa Thieàn Sö: Ying-an T'an-hua moïi thöù ñeàu bò töôùc ñoaït khoûi chuùng ta, ngay caû (Wade-Giles Chinese)—Teân cuûa moät vò Thieàn sö maët ñaát cuõng khoâng choáng ñôõ ñöôïc cho chuùng ta. Trung Hoa vaøo theá kyû thöù 12 vaøo thôøi nhaø Toáng Nhöng ñaây laïi chính laø caùi tình caûnh maø taát caû caùc (960-1279). Hieän nay chuùng ta coù khaù nhieàu taøi thieàn sö muoán ñaåy chuùng ta vaøo. Moät aùnh saùng loùe lieäu chi tieát veà Sö ÖÙng Am Ñaøm Hoa trong ÖÙng leân trong boùng toái khi boùng toái ñaït ñeán ñieåm giôùi Am Ñaøm Hoa Ngöõ Luïc, goàm 10 taäp, xuaát baûn taïi haïn cuûa noù. Theo Nguõ Ñaêng Hoäi Nguyeân, moät Trung Hoa vaøo naêm 1166. Caùc ñaïo sö Phaät giaùo hoâm, coù moät vò Taêng hoûi Thaïch Moân Trieät: "Laøm luoân thuùc giuïc chuùng ta phaûi naém cho ñöôïc giaùo lyù theá naøo chuùng ta tieán ñöôïc khi maø khoâng coù yù nghó "Khoâng Tính", chaúng nhöõng treân phöông dieän trieát veà baát cöù thöù gì caû?" Caâu traû lôøi cuûa Thaïch Moân lyù maø coøn phaûi moät caùch thöïc tieãn nöõa. Tröø phi Trieät laø: "Ngöôøi goã ngoài beân khung cöûi vaø ngöôøi vieäc naøy ñöôïc thöïc hieän, neáu khoâng thì vieäc tu taäp ñaù ban ñeâm lieäng con thoi vaøo ñoù." Haønh giaû tu coâng ñöùc bí maät seõ laø moät caùi gì noâng caïn vaø do Thieàn neân luoân nhôù raèng khi hieåu ñöôïc ñieàu naøy, ñoù chæ laø giaû doái maø thoâi. Ñeå giuùp cho haønh giaû tu hieåu ñöôïc nhöõng ñieàu nghòch lyù nhö theá naøy, thì Thieàn thaáu hieåu giaùo lyù naøy, Thieàn sö ÖÙng Am Taùnh Khoâng trôû thaønh nhöõng söï kieän trong ñôøi Ñaøm Hoa ôû Thieân Ñoàng ñöa ra lôøi thuyeát giaûng soáng cuûa chuùng ta. Quaû thaät laø khoù khaên ñeå hieåu nhö sau: "Nhöõng ngöôøi hoïc Thieàn baèng moïi caùch ñöôïc nhöõng maãu ñoái thoaïi naøy cuûa caùc Thieàn sö phaûi coá traùnh duïng taâm moät caùch sai laàm. Ñeå ñaït thôøi xöa, nhöng khi haønh giaû tu Thieàn chuùng ta ñöôïc giaùc ngoä hay kieán taùnh, ñaây laø moät duïng taâm hieåu ñöôïc ñieàu naøy, thì "Taùnh Khoâng" laïi trôû sai laàm; ñeå thaønh Phaät hay thaønh moät thieàn sö, thaønh nhöõng söï kieän trong ñôøi soáng thöôøng nhaät ñaây laø moät duïng taâm sai laàm; tuïng kinh hay thaûo cuûa chuùng ta, vaø chuyeän tu taäp coâng ñöùc bí maät luaän trieát lyù, ñaây laø moät duïng taâm sai laàm; ñi, khoâng coøn laø moät thöù ñaïo ñöùc giaû nöõa —Master ñöùng, ngoài, naèm, ñaây laø moät duïng taâm sai laàm; Ying-an T'an-hua, name of a Chinese Zen Master maëc aùo, aên côm, ñaây laø moät duïng taâm sai laàm; in the twelfth century during the Sung dynasty. At nghe theo tieáng goïi cuûa thieân nhieân, ñaây laø moät this time we have pretty much detailed documents duïng taâm sai laàm; thaät ra, baát moät cöû ñoäng naøo on this Zen Master in the Records of Teachings of cuûa oâng, quay veà beân naøy hay beân kia, hoaëc ñi Zen master Ying-an T'an-hua, which comprises phía naøy hay phía kia, taát caû ñeàu laø moät duïng taâm ten volumes, published in China in 1166. Buddhist sai laàm. Thieàn chöa bao giôø thuyeát Phaùp cho maáy teachers always urge to make us grasp the oâng. Taïi sao? Bôûi vì khi moät chöõ vaøo qua loái coảng doctrine of "Sunyata" (Emptiness) not only cuûa vaên phoøng nhaø nöôùc, ngay caû chín traâu cuõng philosophically but in the most practical way. khoâng laáy noù ra ñöôïc." Haønh giaû tu Thieàn phaûi heát Unless this is done, the

practice of secret virtue söùc caån troïng, vì töø caùi goïi laø quan ñieåm bình will be something artificial and, therefore, thöôøng thí noù coù veû hoaøn toaøn voâ nghóa. Neáu hypocritical. To help Zen practitioners to chuùng ta döïa theo nghóa ñen cuûa baøi giaûng cuûa thoroughly understand this doctrine, Zen master

Ying-an T'an-hua of T'ien-t'ung gives the like this is understood, Emptiness becomes facts following sermon: "Students of Zen should by all of our daily life. It is really difficult to understand means avoid wrong applications of mind. To attain these dialogues from Zen masters of the old days, enlightenment or to see into one's own inner but when we, Zen practitioners, understand this, nature, this is a wrong application of mind; to "Sunyata" becomes facts of our daily life, and the attain Buddhahood or to become a master, this is a practice of secret virtue is no more "Pharisaism". wrong application of mind; to recite the sutras or ÖÙng Baùo: Thöôûng phaït tuøy theo nhöõng vieäc laøm to discourse on the philosophy, this is a wrong tröôùc ñaây—Corresponding retribution—Rewards application of mind; walking, staying, sitting, and and punishments in accordance with previous lying, this is a wrong application of mind; putting moral action. on the dress and taking meals, this is a wrong ÖÙng Beänh Döõ Döôïc: Phaät thuyeát phaùp nhö moät vò application of mind; to attend to the calls of löông y, tuøy theo beänh cuûa chuùng sanh maø cho nature, this is a wrong application of mind; in fact, thuoác. Thuaät ngöõ coù nghóa laø tuøy caên cô trình ñoä every moment you make, whether turning this maø tieáp daãn vaø cöùu ñoä—To give medicine suited way or that, or whether walking on this side or to the disease, the Buddha’s mode of teaching. that, all this is a wrong application of mind. Zen The term means to welcome and guide students in has never given you a discourse on the Dharma. accordance with their levels of understanding. Why? Because when one word passes in through ÖÙng Bieán: To make the best of—To adapt oneself the gate of the government office, even nine bulls to. are unable to get it out." Zen practitioners should ÖÙng Boån: See Trung Ñaïo ÖÙng Boån. be very careful, for from the so-called common- ÖÙng Ca: Anga (skt)—Chaân tay hay thaân hình—A sense point of view it looks like sheer nonsense. If limb—Member—Body. we, following the literal meaning of Zen master ÖÙng Caøn Thieàn Sö (1034-1096): Teân cuûa moät vò Ying-an T'an-hua's sermon, try to avoid "wrong Thieàn sö Taêng Trung Hoa, thuoäc phaùi Hoaøng applications of mind," where do we finally land? Long, toâng Laâm Teá, soáng vaøo thôøi nhaø Toáng (960- This very trying to follow the master, is this not 1279)—Name of a Chinese Zen master, of the also a wrong application of mind? Zen master Huang Lung branch, Lin Chi Sect, who lived in Ying-an T'an-hua evidently teaches us not to the Sung Dynasty in China. awaken a thought, but to realize a state of "no- ÖÙng Chaùnh Bieán Tri: ÖÙng Cuùng vaø Chaùnh Bieán mind-ness" (acittata); but this is again a faulty Tri, laø hai danh hieäu cuûa Ñöùc Phaät—The arhat of attitude of mind. To make it clearer, let's listen to perfect knowledge, a title of a Buddha—See Thaäp the dialogue between Zen masters and their Hieäu. disciples. One day, a monk asked Yun-meân, "Is ÖÙng Chaân: Arhat (skt)—A La Haùn, baäc chaùnh there any fault when not one thought is raised, or chaân xöùng ñaùng ñöôïc söï cuùng döôøng cuûa

ngöôøi vaø not?" Yun-meân answered, "Mount Sumeru!" If so, trôøi—A worthy true one who is in harmony with what is required of us to do in this impasse? truth—See A La Haùn. Everything is taken away from us; the earth itself ÖÙng Chaân Ñam Nguyeân Thieàn Sö: Tangen Oshi fails to support us. But this is the very situation (jap)—Tan-Yuan-Ying-Zhen (chi)—See Ñam into which all Zen masters contrive to drive us. A Nguyeân ÖÙng Chaân Thieàn Sö. light flashes out of the darkness when the latter ÖÙng Cô: Phaùt Duïng—Sau khi ñaït ñöôïc taùnh voâ truï reaches its limits. According to Wudeng Huiyuan, moät caùch trieät ñeå thì vò Taêng neân coá gaéng cöùu ñoä one day, a monk asked Shih-men Ch'e, "How shall chuùng sanh—After completely achieving an we make an advance when no thoughts are awakened thought of non-abiding in anything cherished of anything?" The master's reply was: whatever, a monk should try to save other sentient "The wooden man sits on the loom and the stone- beings. man at night throws in the shuttle." Zen ÖÙng Cuùng: Arhat (skt)—Ogu (jap)—Baäc ñaõ xa lìa practitioners should always remember that when moïi ñieàu aùc, xöùng ñaùng ñöôïc höôûng thuï söï cuùng something which contrary to the common sense döôøng cuûa ngöôøi vaø trôøi, moät trong möôøi danh

hieäu cuûa Nhö Lai—Worthy of worship, one of the the things with which we are not familiar or Zen ten titles of a Tathagata—See A La Haùn. work gradually become familiar. When we find ÖÙng Cuùng Quaû: Arahattvaphala (skt)—Ariya- our Zen work coming easily, we are doing very phalam (p)—Arahanthood—The fruition of well. And by the same token, whenever the Zen arahantship—The fruit of Arhat discipline—The work is being done well, we will feel that it is reward of arhatship—See A La Haùn Quaû. easy for us. ÖÙng Duïng Voâ Bieân: Khaû naêng phoå hieän voâ bieân ÖÙng Duyeân Thöôøng Nhaät: Trong moïi sinh hoaït nhaèm cöùu ñoä chuùng sanh—Omnipresent response thöôøng nhaät, haønh giaû tu Thieàn neân tuøy theo to need; universal ability to aid. duyeân maø tu taäp. Trong thö göûi cho Huøng Thuùc ÖÙng Duyeân Nhaät Duïng Xöù: To understand and Nhaõ, Thieàn sö Toâng Caûo Ñaïi Hueä vieát: "Neáu make decisions and judgments according to the trong caùc hoaït ñoäng caùc öùng duyeân thöôøng nhaät conditions—Haønh giaû tu Thieàn chuùng ta, moät khi maø khoâng meâ muoâi, aét ngaøy qua thaùng laïi, taâm ñaõ ñem taâm tu taäp Thieàn, ñieàu tieân quyeát vaø quan oâng töï nhieân keát thaønh moät khoái toaøn theå. Theo troïng nhaát laø khoâng ñöôïc voäi vaõ, vì voäi vaõ laïi hoùa duyeân laø nhö theá naøo? Khi vui khi buoàn, khi laøm ra trì treä. Chuùng ta cuõng khoâng ñöôïc thaû loûng quaù, coâng vieäc, khi thuø taïc vôùi taân khaùch, cuøng ngoài vôùi vì thaû loûng taát ñaâm ra löôøi bieáng. Vieäc tu taäp naøy theâ töû, khi nghó thieän khi nghó aùc, chaïm vôùi ngoaïi neân thöïc hieän nhö moät nhaïc só chænh daây ñöøn, caûnh, gaëp nhaân duyeân, thaûy ñeàu laø thôøi tieát ñeå boäc khoâng caêng khoâng duøn. Caùi chuùng ta neân laøm laø phaùt giaùc ngoä. Ñaây laø chuyeän toái quan troïng; traêm luoân höôùng vaøo caùi choã "öùng duyeân nhaät duïng," ngaøn laàn xin nhôù cho!"—In all daily activities, quaùn saùt caùi maø chuùng ta coù theå cuøng vôùi ngöôøi Zen practitioners should cultivate according to the khaùc theo duyeân maø phaùn ñoaùn thò phi khuùc tröïc. conditions. In a letter sent to Hsiung Hsu Ya, Zen

Chæ nhìn vaøo noù trong moïi luùc trong nhöõng sinh Master Tsung Kao Ta Hui wrote, "If in your daily hoaït haèng ngaøy. Vôùi ñaïi quyeát trong taâm, chuùng ta activities and contacts you can keep your coá tìm xem töø ñaâu maø löu xuaát nhöõng hoaït ñoäng awareness or do away with that which is unaware, naøy cuûa taâm. Baèng caùch quaùn saùt noù tôùi lui ñaây gradually as the days and months go by your mind ñoù, thì nhöõng vieäc quen thuoäc maø xöa nay mình will naturally become smoothed out into one laøm theo thoùi quen hay taäp khí töø töø trôû neân xa laï; continuous whole piece. What exactly do I mean vaø nhöõng vieäc khoâng quen hay Thieàn taäp töø töø trôû by 'contacts'? I mean that when you are angry or thaønh quen. Khi chuùng ta thaáy vieäc Thieàn taäp ñeán happy, attending to your official business, deã daøng, laø chuùng ta ñang laøm toát. Vaø cuõng nhö entertaining your guests, sitting with your wife vaäy, baát cöù khi naøo vieäc Thieàn taäp ñöôïc laøm toát, and children, thinking of good or evil things, chuùng ta seõ caûm thaáy noù deã daøng ñoái vôùi chuùng contact with external environments, encounter ta—When we, Zen practitioners, have made up various conditions, all these occasions are good our mind to practice Zen, the first and most opportunities to bring forth the 'sudden eruption'. important thing is "Do not hurry!" If we try to This is of the utmost important; bear it in your hurry, we will only be delayed. Nor should we be mind!" too lax, for then we will become lazy. The ÖÙng Duyeân Tu Taäp: Tuøy theo duyeân maø tu taäp— practice should be carried out as a musician To cultivate according to the conditions—See ÖÙng adjusts the string of his harp, neither too tight nor Duyeân Thöôøng Nhaät. too loosely. What we should do is to look at that ÖÙng Ñoan Thieàn Sö (1069-1129): Teân cuûa moät vò which understands and makes decisions and Thieàn sö Taêng Trung Hoa, thuoäc phaùi Hoaøng judgments according to the conditions. Just look at Long, toâng Laâm Teá, soáng vaøo thôøi nhaø Toáng (960- it all the time in our daily round. With great 1279)—Name of a Chinese Zen master, of the determination in our heart, try to find out from Huang Lung branch, Lin Chi Sect, who lived in whence all these mental activities come. By the Sung Dynasty in China. looking at it here and there, now and then, the ÖÙng Ñoä: Hoùa Ñoä—ÖÙng trong cô duyeân chuùng things with which we are familiar and are in the sanh maø hoùa hieän nôi ñaát nöôùc—Any land or habit of doing, gradually become unfamiliar; and realm suited to the needs of its occupants, one of

the two lands. ÖÙng Hoùa Thanh Vaên: Chaân thaân Phaät hay Boà Taùt ÖÙng Ñoái Trò: Patayantika (skt)—Shuddha- öùng hoùa laøm Thanh Vaên ñeå daãn daét ngöôøi khaùc prayashchittika (skt)—Ba Daät Ñeà—90 giôùi öùng (Xaù Lôïi Phaát, Muïc Kieàn Lieân)—Buddhas or ñoái trò phaûi phaùt loà tröôùc töù chuùng—Ninety Bodhisattvas incarnate as sravakas, or disciples. standards, violation of which requires public ÖÙng Hoùa Thaân: Nirmakaya (skt)—Ojin (jap)— confession. Tulku (tib)—Buddha of accommodated body— ÖÙng Hieän: ÖÙng theo cô duyeân maø hieän thaân The transformation body—Töø chaân thaân Phaät maø (Chaân phaùp thaân Phaät gioáng nhö hö khoâng, öùng öùng hieän ra ÖÙng Hoùa Thaân ñeå tuyeân löu Chaùnh theo vaät maø hieän hình nhö traêng trong nöôùc)— Phaùp. ÖÙng hoùa thaân ñöôïc hieän

ra ñeå ñaùp öùng nhu Responsive manifestation—Revelation through a caàu cuûa chuùng sanh—The Buddha incarnate, suitable medium—See ÖÙng Taùc. capable of assuming any form for the propagation ÖÙng Hình: ÖÙng Thaân—The form of of Buddha-truth. This body is also manifested in manifestation, the nirmanakaya. response to the needs of the beings. 1) Thaân Phaät öùng vôùi cô duyeân khaùc nhau maø ÖÙng Hoùa Voâ Thöôøng: ÖÙng Duïng Voâ Bieân—Khaû hoùa hieän, moät trong ba thaân Phaät: naêng phoå hieän voâ bieân nhaèm cöùu ñoä chuùng sanh—Transformation body—Manifested body, or Omnipresent response to need; universal ability to any incarnation of Buddha, one of the three aid. bodies of a Buddha. ÖÙng Hoaëc: Söï ñaùp öùng cuûa chö Phaät vì nhu caàu 2) Thaân Phaät töông öùng vôùi chaân nhö: The cuûa chuùng sanh—The responses of Buddhas and Buddha-incarnation of the Bhutatathata. spirits to the needs of men. ÖÙng Hoùa: Nirmana (skt)—ÖÙng laø öùng hieän theo ÖÙng Hoä: Söï öùng hieän vaø baûo hoä chuùng sanh cuûa cô duyeân chuùng sanh maø hieän thaân. Hoùa laø bieán chö Phaät vaø chö Boà Taùt—The response and hoùa, laø öùng theo duyeân cuûa thaân Phaät maø bieán hoùa protection of Buddhas and Bodhisattvas according thaønh caùc loaïi thaân khaùc nhau—Nirmana means to the desires of all beings. formation, with Buddhists transformation, or ÖÙng Khaùch Thò Giaû: Vò thò giaû phuï traùch vieäc incarnation. Responsive incarnation, or tieáp khaùch cho Thaày—An attendant who is manifestation, in accordance with the nature or responsible for receiving guests for the master. needs of different beings. ÖÙng Khaåu: To speak extempore (without ÖÙng Hoùa Ñoä: Hoùa Ñoä—See ÖÙng Ñoä. preparation). ÖÙng Hoùa Lôïi Sanh: Söï öùng hieän cuûa chö Phaät vaø ÖÙng Khí: Patra (skt)—See Baùt Ña La. chö Boà Taùt, vì chuùng sanh maø öùng hieän thuyeát ÖÙng Löôïng Khí: Patra (skt)—See Baùt Ña La. phaùp khieán hoï ñi vaøo con ñöôøng Phaät ñaïo, ñeå ñaït ÖÙng Lyù Vieân Thöïc Toâng: Moät teân khaùc cuûa Phaùp ñöôïc lôïi ích voâ thöôïng—Revelation or incarnation Töôùng Toâng (cho raèng chö phaùp ñeàu öùng hôïp vôùi of Buddhas or Bodhisatvas for the benefit of the lyù moät caùch chaân thöïc vaø vieân maõn)—Another living. name of the Dharmalaksana school. ÖÙng Hoùa Phaùp Thaân: Ok-E-Hosshin (jap)—Hieän ÖÙng Nghi: Arhat (skt)—Baäc coù ñuû uy nghi xöùng thaân hay phöông tieän phaùp thaân, phaùp thaân cuûa ñaùng ñöôïc ngöôøi vaø trôøi cuùng döôøng—Deserving Ñöùc Phaät, öùng hieän voâ löôïng thaân (thaân cuûa moïi of respect, or corresponding to the correct. quoác ñoä, thaân cuûa moïi theá giôùi, thaân cuûa taát caû ÖÙng Nhaân: Arhat or Arhan (skt)—A La Haùn hay chuùng sanh, cuûa taát caû Phaät vaø Boà Taùt)— baäc ñaùng ñöôïc cuùng döôøng—An arhat, or a sage Manifestation of dharma-body, responsive who is deserving worship. manifestation of the Dharmakaya, or Absolute ÖÙng Nieäm: Himavanta (skt)—Hy Ma Phaï Ña—Buddha, in infinite forms. Responding thought—Moät trong taùm daï xoa ñaïi ÖÙng Hoùa Phaät Boà Ñeà: Nôi naøo neân hieän thì hieän, töôùng: Baûo Hieàn, Maõn Hieàn, Maät Chuû, Oai Thaàn, nhö Phaät Thích Ca ñaõ thaønh ñaïo döôùi coäi Boà Ñeà ÖÙng Nieäm, Ñaïi Maõn, Voâ Tyû Löïc, vaø Maät ñeå cöùu ñoä chuùng sanh—Buddha under the bodhi- Nghieâm—Name of one of the eight yaksas. tree. ÖÙng Nieäm Daï Xoa:

Himavanta (skt)—Hy Ma Phaï Ña—See ÖÙng Nieäm.

ÖÙng Phaùp: Töông öùng vôùi phaùp vaø khoâng traùi Thaùi Toâng. He was one of the most outstanding ngöôïc vôùi lyù—In harmony with dharma or law. lay disciples of Zen master Tuùc Löï, and became ÖÙng Phaùp Dieäu Baùo: AÙo cuûa moät vò Taêng—The the dharma heir of the fifteenth generation of the mystic or beautiful garment in accordance with Wu-Yun-T'ung Zen Sect. His whereabout and Buddha-truth, i.e. the monk's robe. when he passed away were unknown. ÖÙng Phaùp Sa Di: Moät trong ba loaïi sa di, tuoåi töø ÖÙng Tích: ÖÙng hieän ñeå laïi daáu tích (thaân öùng vôùi 14 ñeán 19—One of the three kinds of Sramana, a cô duyeân maø hoùa hieän ñeå laïi daáu tích)— novice, preparing for the monkhood, between 14 Evidential nirmanakaya, manifestations or and 19 years of age. indications of incarnation. ÖÙng Phaät: See ÖÙng Thaân and Tam Thaân Phaät. ÖÙng Tuïng: Geya (skt)—Kyø Daï—Truøng Tuïng— ÖÙng Phu Thieàn Sö: Teân cuûa moät vò Thieàn sö Truøng Tuïng Keä—Laäp laïi noäi dung theo phaàn taûn Taêng Trung Hoa, thuoäc toâng Vaân Moân, soáng vaøo vaên ñaõ trình ôû treân baèng vaên vaàn cho deã nhôù — thôøi nhaø Toáng (960-1279)—Name of a Chinese Corresponding verses, i.e. prose address repeated Zen master, of the Yun Men Chi Sect, who lived in verse; the verse section of the canon. in the Sung Dynasty in China. ÖÙng Töø (1873-1965): Teân cuûa moät vò danh Taêng ÖÙng Quaû: Quaû A La Haùn—Arhat-fruit, the reward Trung Hoa vaøo theá kyû thöù XX—Name of a of arhatship. Chinese famous monk in the twentieth century. ÖÙng Taùc: Theo cô duyeân maø xuaát hieän taùc ñoäng— ÖÙng ÖÙng: Chaân thaân Phaät öùng hieän tuøy theo nhu Responsive appearance—See ÖÙng Hieän. caàu cuûa chuùng sanh—Nirmanakaya response, its ÖÙng Tham Ñöôøng: Baét ñaàu nhöõng nghi thöùc hay response to the needs of all. coâng vieäc cuûa moät vò haønh cöôùc Taêng vöøa môùi ÖÙng Vaên (1337-?): Teân cuûa moät vò danh Taêng ñöôïc thieàn vieän tieáp naïp vaøo—The initiation Trung Hoa vaøo thôøi nhaø Minh (1368-1644). Sö laø ceremony to accept a wandering monk to the Zen moät trong nhöõng ngöôøi chaùu trai cuûa Minh Thaùi monastery. Toå Chu Nguyeân Chöông—Name of a Chinese ÖÙng Thaønh Toâng: Prasanghika (skt)—Making famous monk who lived in the Ming Dynasty in Use of Consequences—See Cuï Duyeân Toâng. China. He was one of the nephews of Ming T'ai ÖÙng Thaân: Sambhogakaya (skt)—Nirmanakaya Tzu Chou Yuan Chang. (skt)—Accommodated body. Öôùc Boä: See Öôùc Giaùo Öôùc Boä. 1) Thaân Phaät öùng vôùi cô duyeân khaùc nhau maø Öôùc Cô: To avail oneself of opportunity, or hoùa hieän, moät trong ba thaân Phaät— suitable conditions. Transformation body—Manifested body, or Öôùc Giaùo Öôùc Boä: any incarnation of Buddha, one of the three 1) Öôùc Giaùo: Theo giaùo lyù maø baøn luaän— bodies of a Buddha. According to their doctrine. 2) Thaân Phaät töông öùng vôùi chaân nhö: The 2) Öôùc Boä: Theo toâng phaùi maø baøn luaän— Buddha-incarnation of the Bhutatathata. According to their school. ÖÙng Thôøi: Timely. Öôùc Nguyeän Thuï: Kalpadruma (skt)—Kieáp Ba ÖÙng Thôøi Phaân Bieät Bieän: Bieän luaän ñuùng luùc Thuï—Wish-fulfilling tree—Caây öôùc nguyeän. ñuùng thôøi—Seasonable or suited to the occasion. Öôùc Phaùp Öôùc Cô: ÖÙng Thuaän Vöông

Thieàn Sö: Zen Master ÖÙng 1) Öôùc Phaùp: Caên cöù vaøo giaùo phaùp maø baøn Thuaän Vöông—Thieàn sö Vieät Nam, queâ ôû Thaêng luaän—According to the doctrine, or Long, Baéc Vieät. Ngaøi laø moät quan chöùc trong trieàu discussions based on the doctrine. ñình döôùi thôøi vua Traàn Thaùi Toâng. Ngaøi laø moät 2) Öôùc Cô: Caên cöù veà phía ngöôøi thuï phaùp maø trong nhöõng ñeä töû taïi gia xuaát saéc cuûa Thieàn sö baøn luaän—According to method or suitable Tuùc Löï, vaø laø phaùp töû ñôøi thöù 15 doøng Thieà n Voâ conditions. Ngoân Thoâng. Nôi vaø khi naøo ngaøi thò tòch vaãn chöa Öông Caâu Thi: See Öông Caâu Xaù. ai roõ—A Vietnamese Zen master from Thaêng Öông Caâu Xaù: Angusa (skt)—Coøn goïi laø Öông Long, Hanoi, North Vietnam. He was an official Caâu Xa, Öông Caâu Giaû, hay Öông Caâu Thi—Muõi in the royal court during the reign of king Traàn

teân hay moät loaïi vuõ khí beùn—An arrow—A Öông Quaät hieåu vaø caûi ñaïo thaønh Phaät töû vaø cuoái barbed weapon. cuøng sau khi duïng coâng tu taäp oâng ñaõ ñaéc quaû A Öông Cöøu Ma La: See Öông Quaät Ma La. La Haùn—A Brahmin follower who erroneously Öông Giaø: See Öông Quaät Ña La. practiced by killing people and wore chaplet of Öông Giaø Baéc Phöông Thuûy: Anguttarapa (p)—finger-bones (the Sivaitic sect that wore such Teân cuûa moät xöù naèm veà phía baéc xöù Ma Kieät chaplets), and made assassination a religious act. Ñaø—Name of a country north of Magadha. After he killed 99 people, the hundredth person he Öông Giaø Quoác: Anguttarapa (p)—See Öông Giaø met was his mother. While chasing to kill his Baéc Phöông Thuûy. mother, the Buddha appeared, he turned to chase Öông Kieät La Tö Tieân: Angirasa (p)—Öông Kyø the Buddha; however, after some conversations La—Teân cuûa moät aån só thôøi ñöùc Phaät—Name of a with the Buddha, he was converted by the hermit at the time of the Buddha. Buddha. He repented his evil ways and joined the Öông Kyø La: Angirasa (p)—Teân cuûa moät aån só Order—He was a greatest killer when the Buddha thôøi ñöùc Phaät—Name of a hermit at the time of was alive. However, the Buddha with his Buddha the Buddha. eye, foresaw that this killer had the potential to Öông Kyø Saù: See Öông Kyø La. attain Arhathood enlightenment because of his Öông Luõ Mî Ma La: Angulimala (skt)—Öng good karma from previous lives. According to Quaät Ma La—See Öông Quaät Ma La. Buddhist sutras, one day when the Buddha was in Öông Quaät Ña La: Anga (skt)—Nöôùc Öông Quaät the neighborhood to beg for food, he appeared in Ña La, naèm veà phía baéc xöù Ma Kieät Ñaø — front of Angulimala's house, the killer was Described as a country north of Magadha. attempting to kill his mother , but he saw the Öông Quaät Ña La Quoác: Anga (skt)—See Öông Buddha and decided to chase after the Buddha Quaät Ña La. instead. He kept chasing the Buddha but in no way he could catch up with the Buddha. He then Öông Quaät Ma La: Angulimala (skt)—Öng Quaät yelled at the Buddha: "Gotama, stop! Stop! Stop! Ma La—Moät moân ñoà Baø La Moân, ngöôøi ñaõ tu taäp He Kept asking the Buddha to stop. The Buddha sai laàm baèng caùch gieát ngöôøi vaø ñeo chuoãi ñöôïc responded: "Angu! I have stop for so long and xaâu laïi baèng nhöõng ngoùn tay cuûa nhöõng ngöôøi have been waiting for you; however, the problem cheát, vaø coi chuyeän saùt haïi ngöôøi laø moät haønh is you; you don't want

to stop.” The Buddha then ñoäng tín ngöôõng linh thieâng. Sau khi oâng gieát 99 continued to explain to him the real meaning of ngöôøi, ngöôøi thöù 100 maø oâng gaëp laø meï oâng. “stop.” He understood and was converted to Trong khi ñang ñuoåi gieát meï, thì Ñöùc Phaät xuaát practice Buddhism and eventually attained hieän, oâng beøn buoâng tha meï maø ñuoåi theo Phaät. enlightenment. Tuy nhieân, sau vaøi caâu trao ñoåi vôùi Phaät, oâng ñöôïc Phaät caûm hoùa. Hoái haän vì nhöõng toäi loãi cuûa mình, Öông Quaät Ma La Kinh: Angulimala-Sutra oâng beøn xin gia nhaäp Taêng ñoaøn. Vôùi thieân nhaõn (skt)—Angulimala-paritta (skt)—Chæ Man Kinh— thoâng, Phaät nhìn thaáy coø theå hoùa ñoä ñöôïc oâng trôû Sutra of the story of Angulimala—Kinh keå veà thaønh A La haùn vì nhöõng thieän nghieäp trong nhöõng chuyeän cuûa chaøng Voâ Naõo—See Öông Quaät Ma ñôøi tröôùc cuûa oâng. Theo kinh ñieån Phaät thì moät La. ngaøy noï trong khi ñang khaát thöïc trong vuøng, Phaät Öông Quaät Saûn Nan: Öông Quaät Ma La giuùp xuaát hieän tröôùc nhaø cuûa Öông Quaät Ma La, trong ngöôøi sanh khoù—Angulimala's helping woman khi oâng naày ñang ñuoåi gieát meï, khi thaáy Phaät who to give birth to a baby in a difficult Öông Quaät beøn ñuoåi theo ñeå gieát Phaät. Cöù chaïy situation—Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån I, theo Phaät maø khoâng baét kòp, Öông Quaät beøn la to moät hoâm, Öông Quaät Ma La vaøo thaønh khaát thöïc, leân keâu Phaät döøng laïi, döøng laïi ! Phaät beøn ñaùp laïi ñeán nhaø moät vò tröôûng giaû, chính luùc aáy trong nhaø raèng: “Naày Öông Quaät ! Ta ñaõ döøng laïi töø laâu vaø coù moät phuï nöõ saép sinh, Tröôûng giaû beøn xin Öông ñang ñôïi nhaø ngöôi ñaây! Tuy nhieân, vaán ñeà laø Quaät Ma La chæ cho caùch sinh nôû meï troøn con ngöôi khoâng chòu döøng laïi.” Sau ñoù Phaät giaûi thích vuoâng. Öông Quaät khoâng bieát, lieàn trôû veà choã cho Öông Quaät theá naøo laø “Döøng laïi.” Cuoái cuøng Phaät, xin ngaøi chæ daïy phaùp cöùu trôï. Ñöùc Phaät daïy:

"Thaày mau ñeán nhaø aáy baûo raèng: Ta töø phaùp hieàn 17 tuoåi. Ngaøi noåi tieáng nhö moät vò Phaät, döôùi trieàu Thaùnh maø ñeán, chöa töøng saùt sinh moät sinh vaät vua A Duïc, vaø laø thaày cuûa vua A Duïc, ngaøi ñaõ trôû naøo." Öông Quaät Ma La vaâng lôøi Phaät, lieàn trôû laïi thaønh vò toå thöù tö cuûa AÁn Ñoä, 100 naêm sau ngaøy nhaø vò tröôûng giaû vaø laøm y theo lôøi Phaät daî. Phaät nhaäp Nieát Baøn. Theo boä Ñaïi Söû vaø boä Vaên Ngöôøi phuï nöõ ñöôïc nghe lôøi Phaät lieàn sanh con Thuø Caên Kieáp, ngaøi A Nan baûo ñeä töû cuûa mình laø moät caùch bình an—According to Wudeng Thöông Na Hoøa Tu haõy baûo hoä Phaät giaùo vaø Huiyuan, volume I, one day, Angulimala went to truyeàn phaùp laïi cho Öu Ba Cuùc Ña, ngöôì xöù Ma the town to beg for food; when he arrived at a Thaâu La, laøm toå thöù tö cuûa Thieàn Toâng AÁn Ñoä. home of a wealthy and noble person, there was a Chính ngaøi A Nan ñaõ noùi laïi theo lôøi thoï kyù cuûa woman who was about to give birth to a baby. The Ñöùc Phaät thì Öu Ba Cuùc Ña seõ trôû thaønh moät vò wealthy and noble person requested him to assist Phaät, nhöng khoâng phaûi laø moät vò Ñaúng Giaùc with a safety procedure for childbirth, but Phaät—The fourth patriarch in the Indian lineage Angulimala didn't know anything about delivery of Zen. A Sudra by birth, who entered upon of a baby, so he went back to consult with the monastic life

when 17 years of age. He was Buddha for a supporting method. The Buddha told renowned as almost a Buddha, lived under king Angulimala, "You should go back there and tell Asoka, and teacher of Asoka, and is reputed as them that 'I came from the dharma of the sage, the fourth patriarch, 100 years after the nirvana. never kill any beings'." Angulimala obeyed the According to the Mahavamsa Commentary and Buddha's advice, came back to the home of a the Manjusrimulakalpa, Ananda asked his dharma wealthy and noble person and did exactly what heir Sanavasa to protect the religion after his the Buddha told him. After hearing these words, demise and to ordain Upagupta, a citizen of the woman delivered her baby safely. Mathura, to become the fourth patriarch of Indian Öông Thaâu Phaït Ma Vöông: Amsuvarman Ch'an Sect. He foretold that, according to the (skt)—See Öông Thu Phaït Ma. prophecy of the Buddha, Upagupta would become Öông Thu Phaït Ma: Amsuvarman (skt)—Moät vò a Buddha but not a Sambuddha. vua cuûa xöù Nepal thôøi coå, laø doøng doõi Licchavis Öu Ba Ñaø Da: Upadhyaya (skt)—See Öu Baø Ñaø (Löïc Só)—A king of ancient Nepal, descendant of Da. the Licchavis. Öu Ba Ñeà Xaù: Upadesa (skt)—Upatissa (skt)—Öông Öông Töôøng Töôøng: Dôû dôû öông öông—Be Coøn goïi laø OÂ Ba Ñeà Thöôùc, Öu Baø Ñeà Xaù, OÂ Ba a little off—Half-witter. Ñeä Thöôùc, hay Öu Ba Theá Xaù. Öu: Daurmanasya (skt)—Distress—Grief— 1) Moät trong 12 boä kinh: General treatises, one Mental suffering—Saàu muoän (söï ñau ñôùn veà taâm of the 12 sutras in the sutra-pitaka. linh). 2) Uptissa (skt): Ñaïi Quang A La Haùn—Great Öu Ba Baø Baø: Upavasatha, or Posadha (skt)— Light Arhat. Upavasath-posadha (skt)—Thieän Tuùc—Abiding in 3) Ñoàng nghóa vôùi A Tyø Ñaït Ma Taïng Kinh: A goodness—Chæ truù nguï nôi ñieàu thieän—Moät vò synonym for the Abhidharma-pitaka. Phaät töû (taïi gia) giöõ ñöôïc taùm giôùi (baùt quan trai 4) Ñoàng nghóa vôùi Maät Chuù cuûa phaùi Du Giaø: A giôùi)—Abiding in goodness. A disciple who keeps synonym for the Tantras of the Yogacara eight commandments. school. Öu Ba Baø Sa: Upavasa (skt)—Öu Baø Sa—Caän Öu Ba Ñeå Sa: Upatisya (skt)—Coù leõ laø teân cuûa Truï: To dwell in—Trai giôùi: Fasting Ngaøi Xaù Lôïi Phaát—Perhaps a name of Sariputra. (abstinence)—Thieän Tuùc, ngöôøi trì giöõ baùt quan Öu Ba Kieâu Xaù La: Upayakausalya (skt)—Ba La trai giôùi hay thaäp thieän—A person who keeps Maät thöù baûy—The seventh paramita. eight or ten prohibitions. Öu Ba La Long Vöông: Utpalaka (skt)—Thanh Öu Ba Cuùc Ña: Upagupta (skt)—Toå Öu Ba Cuùc Lieân Long Vöông—Blue lotus Dragon king, name Ña—Toå thöù tö thuoäc doøng Thieàn AÁn Ñoä. Ngöôøi of a deity. sanh ra trong giai caáp Thuû Ñaø La (giai caáp haï tieän Öu Ba Li: Upali (skt)—Öu Ba Lôïi—Öu Baø Li— nhaát trong xaõ hoäi AÁn Ñoä), gia nhaäp Taêng ñoaøn luùc Giôùi Ba Li—See Öu Baø Li.

Öu Ba Ma Na: Upamana (skt)—Upamanam (p)— but strongly supports the Sangha, a keeper of the Loaïi Suy—Söï gioáng nhau—Giaûi thích baèng caùch basic five commandments or eight so saùnh söï gioáng nhau giöõa vaät naây vôùi vaät khaùc — commandments. A Buddhist laywoman, who takes Analogy—Likeness—Resemblance. the same vows as laymen. Members of the laity Öu Ba Nan Ñaø Long Vöông: Upananda (skt)— who have taken the Bodhisattva precepts—See Baït Nan Ña—See Hieàn Hyû

Long Vöông. Öu Baø Taéc. Öu Ba Ni Sa Ñaø: Upanishad (skt)—AÙo Nghóa Öu Baø Di Giôùi: Upasika precepts—Precepts for Thö, giaùo ñieån AÁn giaùo vaøo theá kyû thöù baûy tröôùc female disciples. taây lòch—Hindu religious texts dating from the seventh century B.C.E. The concluding portion of Öu Baø Di ÖÙng Thaân: The body of an upasika— the Vedas. Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Öu Ba Ni Sa Ñoä: Upanisad (skt)—See Öu Ba Ni Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà vieäc Taùt Ñaøm Phaân. hieän thaân nöõ cö só noùi phaùp, khieán cho nhöõng Öu Ba Ni Taùt Ñaøm Phaân: Upanisad (skt)—Öu Baø chuùng sanh khaùc ñöôïc thaønh töïu—According to Ni Sa Ñaøm. The Surangama Sutra, book Six, Avalokitesvara 1) Giaùc quan bí maät cuûa kinh trong Maät Giaùo— Bodhisattva vowed in front of the Buddha about The secret sense of the sutra in esoteric his appearance in the body of an upasika and doctrine. speak Dharma for other sentient beings, enabling 2) Nhöõng tö töôûng caên baûn vaø thaàn bí cuûa trieát them to accomplish their wish—See Tam Thaäp hoïc coå AÁn Ñoä, khoâng phaûi laø taùc phaåm do moät Nhò ÖÙng Thaân. ngöôøi vaøo moät thôøi naøo ñoù vieát, do vaäy khoâng Öu Baø Ñaø Da: Upadhyaya (skt)—Coøn goïi laø OÅ theå xaùc ñònh nieân ñaïi ra ñôøi. Noù keøm theo Ba Ñaø Da, Öu Ba Na Ha, hay Öu Ba Ñeä Da Daï. nhöõng baøi taùn tuïng cuûa Kinh Veä Ñaø, roài sau 1) Hoøa Thöôïng: Nguyeân thuûy Öu Ba Ñaø Da coù môùi xuaát hieän phaàn Baø La Moân, muïc ñích laø nghóa laø thaân giaùo sö, y chæ sö, hay y hoïc sö; khaúng quyeát caûm giaùc huyeàn bí cuûa Kinh Veä veà sau naày taïi caùc xöù Trung AÙ, töø naày ñöôïc Ñaø—Philosophical or mystical writings by duøng nhö laø moät vò Thaày trong Phaät giaùo noùi various authors at various periods attached to chung, ñeå phaân bieät vôùi luaät sö hay thieàn sö, the Brahmanas, the aim of which is the nhöng töø naày coøn ñöôïc duøng ñeå goïi Hoøa ascertainment of the secret sense of the veda. Thöôïng laø thaân giaùo sö hay vò thaày chæ daïy Öu Ba Phieán Ña: Upasanta (skt)—Öu Baø Phieán tröïc tieáp trong töï vieän—Originally a Ñaø—Öu Baø Thieän Ña—Teân cuûa moät luaän sö noåi subsidiary teacher of the Vedangas; later tieáng ôû AÁn Ñoä vaøo theá kyû thöù III—Name of a through Central Asia, it became a term for a famous Sastra master in India in the third century. teacher of Buddhism, in distinction from Öu Ba Phieán Ña Tyø Kheo: Upasanta (skt)—Öu disciplinists and intuitionalists, but as Ho- Baø Phieán Ñaø—Öu Baø Thieän Ña—See Öu Ba Shang it attained universal application to all Phieán Ña. masters. Öu Ba Sa Ca: Upasaka (skt)—See Öu Baø Taéc. 2) Töø ñeå goïi moät vò Taêng (moät vò thaày trong töï Öu Ba Thaát Sa: See Xaù Lôïi Phaát, and Sariputra. vieän). Ngöôøi ta noùi töø naày xuaát phaùt töø töø “OÂ Öu Ba Theá Xaù: See Xaù Lôïi Phaát, and Sariputra. Xaõ” hay “Hoøa Xaõ” ñöôïc duøng ôû Ñieàn Quoác. Öu Ba Thieän Ña: Upasanta (skt)—Öu Baø Phieán Phaïn Ngöõ giaûng giaûi laø Öu Baø Ñaø Da, moät vò Ñaø—See Öu Ba Phieán Ña. thaày thaáp hôn thaáp A Xaø Leâ—A general term Öu Baø Di: Upasika (p & skt)—Thanh Tín Nöõ—OÂ for monk (teacher or preceptor in a Ba Ti Ca (Nöõ cö só)—Tín Nöõ—Female servant— monastery). It is said to be derived from Lay women—Laywoman follower—Ngöôøi nöõ tin Khotan in the form of Vandya. The Sanskrit theo Phaät phaùp vaø thuï trì tam quy nguõ giôùi hoaëc term used in its interpretation is

Upadhyaya, a baùt quan trai giôùi. Moät Phaät töû nöõ taïi gia, cuõng thoï sub-teacher of the Vedas, inferior to an giôùi nhö Phaät töû nam. Phaät töû taïi gia ñaõ thoï Boà Taùt acarya. Giôùi—A female devotee who remains at home, Öu Baø Ñeá Tu:

1) Upatissa (p): Teân cuûa moät trong moät traêm vò Sakya princes, but he joined the Sangha and Phaät ñoäc giaùc ñaõ soáng moät thôøi gian daøi treân became one of the ten most important disciples of nuùi Isigili—Name of one of one hundred the Buddha. After the Buddha's death he became Pratyeka-buddhas who lived a long time on the chief Vinaya master of the order. In the first Mount Isigili. Buddhist Council, Mahakashyapa based on 2) Upatissa (skt): Öu Baø Ñeá Tu laø taùc giaû cuûa boä Upali's responses concerning the Buddha's luaän "Ñöôøng Giaûi Thoaùt," moät boä luaän coù aûnh teachings on regulations for the reciting of the höôûng lôùn veà con ñöôøng giaùc ngoä Boà Ñeà maø Vinaya-pitaka. ngöôøi ta tin raèng noù ñaõ laø caên baûn cho taùc Öu Baø Ly: Upali (skt)—Giôùi Ba Li—Giôùi Baø Li— phaåm vó ñaõ cuûa ngaøi Phaät AÂm laø boä "Thanh Thaùnh Taêng Öu Baø Lò—See Öu Baø Li. Tònh Ñaïo." Hieän taïi, vaên baûn boä luaän vaãn coøn Öu Baø Nan Ñaø: Sundarananda or Sunanda trong caùc ngoân ngöõ Pali, Tích Lan vaø Trung (skt)—Toân Ñaø La Nan Ñaø—See Baït Nan Ñaø. Quoác—Author of the "Path to Liberation," an Öu Baø Phieán Ña: Upasanta (skt)—Öu Baø Phieán influential discussion of the path to Ñaø—Öu Baø Thieän Ña—See Öu Baø Phieán Ñaø. awakening that is generally believed to have Öu Baø Phieán Ñaø: Upasanta (skt)—Öu Baø Thieän been the basis of Buddhaghosa's monumental Ña—Teân cuûa moät luaän sö noåi tieáng ôû AÁn Ñoä — "Path of Purification." Nowadays, the text Name of a famous Sastra master in India. exists in Pali, Sinhalese, and Chinese version. Öu Baø Taéc: Upasaka (skt&p)—Coøn goïi laø Y Boà Öu Baø Ñeà Xaù: Upadesa (skt)—See Öu Ba Ñeà Xaù. Taéc, OÂ Ba Saùch Ca, Öu Ba Sa Ca, Öu Baø Sa Kha, Öu Baø Li: Upali (skt)—Öu Baø Ly—Giôùi Ba Li— OÂ Ba Taéc Ca, hay OÂ Ba Toá Ca. Giôùi Baø Li—Thaùnh Taêng Öu Baø Lò—Öu Baø Li, 1) Nghóa nguyeân thuûy laø moät ngöôøi ñaày tôù thuoäc moät ngöôøi thôï hôùt toùc thuoäc giai caáp thuû ñaø la, veà giai caáp haï tieän, sau danh töø naày trôû thaønh teân sau oâng trôû thaønh moät trong möôøi ñeä töû noåi baäc goïi nam Phaät töû taïi gia, ngöôøi tu haønh trì giöõ cuûa Ñöùc Phaät, noåi tieáng vì söï hieåu bieát vaø tinh naêm giôùi: Originally meaning a servant, one chuyeân haønh trì giôùi luaät cuûa oâng. OÂng laø moät of low caste, it became the name for a trong ba vò tröôûng laõo trong laàn keát taäp kinh ñieån Buddhist layman who engages to observe the laàn thöù nhaát, vaø noåi tieáng veà vieäc keát taäp Luaät first five commandments, a follower, disciple, Taïng, vì theá oâng coù danh hieäu laø "Trì Giôùi." Ngaøi devotee. noåi tieáng laø ñeä nhaát giöõ giôùi. Ngaøi ñöõïc löï a choïn 2) Nam Phaät töû taïi gia, ngöôøi thoï trì nguõ giôùi ñeå tuyeân tuïng Luaät Taïng. Luùc ñaàu Upali chæ laø thôï Tam quy. Phaät töû taïi gia thoï trì Boà Taùt giôùi. caïo cho caùc hoaøng töû doøng Thích Ca, nhöng sau Theo truyeàn thoáng Phaät giaùo Ñaïi Thöøa thì ñoù oâng gia nhaäp giaùo ñoaøn vaø trôû thaønh moät trong ngöôøi cö só, ngoaøi vieäc hoä trì Tam Baûo, khaû möôøi ñaïi ñeä töû cuûa Phaät. Sau khi Ñöùc Phaät nhaäp naêng giaûi thoaùt cuûa hoï laø khoâng theå nghó dieät, oâng trôû thaønh giaûng sö veà giôùi luaät cho giaùo

baøn—Laymen—A male observer of at least ñoaøn. Trong laàn kieát taäp ñaàu tieân, tröôûng laõo Ma one of the five commandments (lay precepts) Ha Ca Dieáp ñaõ döïa vaøo nhöõng caâu traû lôøi cuûa oâng and takes refuge in the Triratna—Members of veà giôùi luaät maø Phaät ñaõ giaûng daïy tröôùc ñoù ñeå the laity who have taken Bodhisattva truøng tuyeân thaønh Luaät Taïng cuûa Phaät giaù o—A precepts. In the Mahayana tradition, laymen barber of Sudra caste, who became one of the ten are of great importance, because in addition outstanding disciples of Sakyamuni, famous for to their support of the triratna, their possibility his knowledge and practice of the Vinaya. He was of attaining emancipation is indisputable. one of the three sthaviras of the first Synod, and Öu Baø Taéc ÖÙng Thaân: The body of an upasaka— reputed as the principal compiler of the Vinaya, Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc hence his title “Keeper of the laws.”. He was one Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà vieäc of Sakyamuni’s ten major disciples, known as the hieän thaân laøm cö só nam tröôùc nhöõng chuùng sanh foremost in observing the precepts. He was from a khaùc noùi phaùp, khieán hoï ñöôïc thaønh töïu— humble origin. Who was chosen to recite the According to The Surangama Sutra, book Six, Vinaya. Upali was originally a barber for all Avalokitesvara Bodhisattva vowed in front of the

Buddha about his appearance in the body of an Öu Ñaø Giaø: Udaka (skt)—Nöôùc—Water. upasaka and speak Dharma for other sentient Öu Ñaø La: Uttala (skt)—Toå tieân ñôøi thöù naêm cuûa beings, enabling them to accomplish their wish— boä toäc Thích Ca—The fifth ancestor of the Sakya See Tam Thaäp Nhò ÖÙng Thaân. tribe. Öu Baø Tö: Nöõ tu—Female lay practitioner— Öu Ñaø La La Ma Töû: See U Ñaø La La Ma Töû. Female lay cultivator. Öu Ñaø Na: Udana or Udanaya (skt)—Coøn goïi laø Öu Baùt: Utpala (skt)—Coøn goïi laø OÂ Baùt La, AÂu OÂ Ñaø Nam, Uaát Ñaø Na, hay Öu Ñaøn Na. Baùt La, hay Öu Baùt Laït—See Öu Baùt La. 1) Tieáng gioù ôû coå hoïng phaùt ra khi noùi: Udana Öu Baùt La: Uppala (p)—Utpala (skt)—Coøn goïi (skt)—Breathing upwards from the throat into laø Öu Baùt, OÂ Baùt La, AÂu Baùt La, hay Öu Baùt Laït. the head; gutteral sounds 1) Thanh Lieân Hoa: Hoa sen xanh, laù noù deït daøi, 2) Ñan Ñieàn: Choã naèm beân döôùi roán khoaûng moät gaàn cuoáng hôi troøn, phía ñaàu nhoû daàn gioáng taác—The navel (the exact location of nhö ñoâi maét Phaät—Blue lotus, to the shape of “Udana” is three inches under the navel); whose leaves the Buddha’s eyes are likened. umbilical; the middle. 2) Teân goïi chung cuûa caùc loaïi boâng luïc bình: A 3) Nhöõng baøi kinh voâ vaán töï thuyeát cuûa Ñöùc general name for other water lilies. Phaät, moät trong 12 phaàn cuûa Taïng Kinh: 3) Teân cuûa moät loaøi Long Vöông: Name of a Udanaya (skt)—Voluntary address dragon king. (discourses), or volunteered remarks by the 4) Moät trong baùt haøn ñòa nguïc: One of the eight Buddha, sermons that came from within him cold hells—See Öu Baùt La Ñòa Nguïc. without external request (voluntarily to Öu Baùt La Ñòa Nguïc: Utpata (skt)—OÅn baùt ma— testify), one of the twelve sections of the Thanh lieân hoa—Quaù laïnh neân da nöùt nôû ra nhö canon—See Thaäp Nhò Boä Kinh. hình coïng sen—Hell of blue lotus flower, the flesh Öu Ñaøm: Udumbara (skt)—See Öu Ñaøm Ba La being covered with sore resmebling it. Hoa. Öu Baùt La Hoa: Utpala

(skt)—See Öu Baùt La. Öu Ñaøm Ba La: Udumbara (skt)—Udumbara Öu Baùt La Long Vöông: Utpalaka (skt)—Thanh flower—Ngöôøi ta noùi raèng caây Öu Ñaøm Ba La coù Lieân Long Vöông—Blue lotus Dragon king, name traùi maø khoâng coù hoa. Thöôøng thì laâu laâu laém noù of a deity. môùi nôû hoa moät laàn (khoaûng 3000 naêm). Hoa Öu Öu Baùt Laït: Utpala (skt)—Coøn goïi laø Öu Baùt, OÂ Ñaøm nôû laø bieåu töôïng cho söï xuaát hieän hieám hoi Baùt La, hay AÂu Baùt La—See Öu Baùt La. cuûa Phaät. Ngöôøi ta noùi Hoa Öu Ñaøm ba ngaøn naêm Öu Caên: Daurmanasyendriya (skt)—Sorrow. môùi nôû moät laàn. Cuõng nhö gaëp ñöôïc Phaät phaùp vaø Öu Caâu Tra Toïa: Utkutukasana (skt)—OÂn Khuaát Phaät cuõng hieám nhö loaïi hoa Öu Ñaøm naày—An Truùc Ca—To squad on the heels—To sit on one's Udumbara tree is said usually to bear fruit without haunches—Coøn goïi laø OÂn Caâu, nghóa laø ngoài flowers. Once in a very long period of time (about choàm hoåm hay ngoài xoåm. 3,000 years), it is said to bloom; hence, the Öu Ña La: See U Ña La. udumbara flower is a symbol of the rare Öu Ña La Cöùu Löu: See U Ña La Cöùu Löu. appearance of a Buddha. This flower is said to Öu Ña La Taêng Giaø: See U Ña La Taêng Giaø. bloom once every three thousand years. For this Öu Ñaø Di: Udayin (skt)—Moät trong nhöõng ñeä töû reason, it is often used as an illustration of how cuûa Phaät, sau naày thaønh Phaät hieäu laø Phoå Minh difficult it is to come in contact with true Buddhist Nhö Lai—One of the disciplies of the Buddha, to teachings as well as the rarity of encountering a appear as Buddha Samantaprabhasa. Buddha. Öu Ñaø Dieân: Udena (p)—Udayana (skt)—Vu Öu Ñaøm Ba La Hoa: Udumbara flower—See Öu Ñieàn—See Öu Ñieàn. Ñaøm Ba La. Öu Ñaø Dieân Vöông: See Öu Ñieàn. Öu Ñaøm Ba La Sö Töû Hoáng: Udumbarika- Öu Ñaø Dieãn Na: OÂ Ñaø Dieãn Na Phaït Sai—See Simhanada-suttanta (p)—Kinh Öu Ñaøm Ba La Sö Öu Ñieàn. Töû Hoáng—Sutra on A Lion's roar under the Udumbara Tree.

Öu Ñaøm Ba La Thuï: Udumbara-tree—Teân khoa AÁn Ñoä—King of Kausambi and contemporary of hoïc laø "Ficus glomerula". Moät loaïi caây ôû mieàn Sakyamuni, who is reputed to have made the first Baéc AÁn Ñoä, ngöôøi ta noùi 3.000 naêm môùi nôû hoa image of the Buddha. This is the farthest northern moät laàn, vì vaäy noù laø bieåu töôïng cuûa söï thò hieän part of India. hieám hoi cuûa Ñöùc Phaät—Scientific name is Ficus Öu Ñieàn Vöông Kinh: Udena-sutra (p)— glomerula. A kind of tree in North India, which is Udayana-sutra (skt)—Kinh noùi veà Vu Ñieàn supposed to produce fruit without flowers; once in Vöông—Sutra on King of Kausambi—See Öu 3,000 years it is said to flower, hence is a symbol Ñieàn Vöông. of the rare appearance the Buddha. Öu Haûi: Bieån öu tö phieàn muoän—Ocean of Öu Ñaøm Baùt La: See Öu Ñaøm Ba La. sorrow—Söï öu tö phieàn muoän cuûa chuùng sanh Öu Ñaøm Baït La Hoa: Udumbara (skt)— roäng nhö bieån caû meânh moâng—The sorrow of Udumbara flower—See Öu Ñaøm Ba La. sentient beings, as vast as an ocean. Öu Ñaøn Na: Uddana (skt)—Troùi buoäc—Fasten— Öu Hoûa: Löûa öu phieàn—The fire of sorrow or Bind—Seal. distress—Söï öu tö cuûa chuùng sanh nhö löûa coù theå Öu Ñieàn: Khotan (skt)—Teân cuûa moät vöông quoác ñoát chaùy taát caû moïi thöù khaùc keå caû coâng ñöùc tu coå naèm veà phía Taây Baéc AÁn Ñoä. Vaøo thôøi ngaøi taäp. Phaùp Hieån du haønh

sang AÁn Ñoä thì nöôùc naøy raát Öu Kim: Kunkuma (skt)—1) Caây ngheä: saffron; giaøu coù vaø yeân bình. Cö daân coù ñôøi soáng phoàn 2) Moät loaïi caây duøng laøm daàu thôm: A plant from thònh vaø ñeàu laø tín ñoà Phaät giaùo. Hoï raát hoan hyû tu which scent is made. taäp chaùnh phaùp. Trong toaøn xöù coù 14 ngoâi töï vieän Öu Laâu Ca: Uluka (skt)—Öu Löu Ca—Au Lö lôùn, khoâng keå nhöõng chuøa nhoû, ñaëc bieät laø töï vieän Giaø—Öu Luõ Khö—OÂn Loä Ca—AÂu Laâu—Höu Hoaøng Gia môùi ñöôïc xaây döïng. Coù leõ coøn nhieàu töï Löu Tieân Nhaân. vieän traùng leä hôn nöõa, ñöôïc nhaø vua vaø daân suøng 1) Chim cuù meøo: The owl. ñaïo xaây döïng. Vaøo luùc ñoù trong toaøn xöù, soá löôïng 2) Höu Löu Tieân Nhaân, ra ñôøi vaøo khoaûng 800 Taêng só leân ñeán nhieàu vaïn, ña soá theo Phaät giaùo naêm tröôùc thôøi Phaät ñaûn sanh, ngöôøi saùng laäp Ñaïi thöøa. Nhaø cöûa daân chuùng taïi ñaây phía tröôùc ra trieát Thaéng Luaän: A rsi, 800 years before ñeàu coù xaây thaùp, nhoû nhaát cuõng cao ñeán 20 taác Sakyamuni, reputed as founder of the Anh—Name of an ancient kingdom, northwestern Vaisesika philosophy. part of India. At the time when Fa-Hsien traveled Öu Laâu Khö: Uluka (skt)—See Öu Laâu Ca. to India, the country was rich and peaceful. Its Öu Laâu Taàn Loa: Uruvilva (skt). inhabitants were prosperous and followers of the 1) Caây ñu ñuû: Papaya-tree. Dharma. They were so delightful in the practice 2) Teân khu röøng gaàn ñaïo traøng Gaya nôi maø Ñöùc of the Dharma. In the whole country, there were Thích Ca Maâu Ni thöïc taäp khoå haïnh tröôù c khi 14 large monasteries, not to speak of the smaller ngaøi giaùc ngoä. Röøng khoå haïnh, nôi Ca Dieáp, ones, specifically the Royal Monastery was just Thích Ca Maâu Ni cuøng caùc ngöôøi khaùc thöïc built. Perhaps there were many more magnificient haønh khoå haïnh tröôùc khi Phaät thaønh chaùnh monasteries built by faithful kings and devoted giaùc, vì vaäy röøng naày cuõng coù teân laø Öu Laâu people. At that time, the number of Buddhist Taàn Loa Ca Dieáp—Name of a forest near monks reached several ten thousand and the Gaya where Sakyamuni practiced austere majority of which followed Mahayana Buddhism. asceticism before his enlightenment. The In front of lay people’s houses, there was always place near Gaya where Kasyapa, Sakyamuni a small stupa, the smallest one was raised to a and others practised their austerities before height of 20 inches. the latter’s enlightenment, hence the former Öu Ñieàn Vöông: Udena (p)—Udayana (skt)—Vu is also styled Uruvilva Kasyapa. Ñieàn Vöông—Vua Öu Ñieàn cuûa xöù Caâu Thieåm Öu Laâu Taàn Loa Ca Dieáp: Uruvilva Kasyapa Di, ngöôøi cuøng thôøi vôùi Ñöùc Phaät Thích Ca Maâu (skt)—Öu Laâu Taàn Loa Ca Dieáp laø moät trong ba Ni. Vua Öu Ñieàn noåi tieáng veà vieäc taïc töôïng Phaät vò Ca Dieáp, ñeä töû cuûa Phaät. Ngöôøi ta goïi oâng nhö ñaàu tieân. Ñaây laø vuøng ñaát xa nhaát veà phía Baéc cuûa vaäy laø vì oâng tu haønh khoå haïnh trong khu röøng Öu

Laâu Taàn Loa, oâng cuõng coù töôùng haûo treân ngöïc in naøy. Heã baïn lo laéng laø baïn khoå sôû, vaø ngöôïc laïi; hình quaû ñu ñuû. Phaät thoï kyù cho oâng veà sau naày heã baïn khoå sôû laø baïn lo laéng. Phaät töû thuaàn thaønh thaønh Phaät hieäu laø Phoå Minh Nhö Lai—One of the neân luoân nhôù raèng lo laéng laø do chính taâm mình three Kasyapas, one of the principal disciples of taïo ra, chöù khoâng do thöù naøo khaùc. Chuùng ta taïo sakyamuni, so called because he practiced chuùng trong

taâm mình vì chuùng ta khoâng hieåu asceticism in the Uruvilva forest, or because he ñöôïc nguy cô cuûa söï luyeán chaáp vaø nhöõ ng caûm had on his breast a mark resembling the fruit of giaùc vò kyû. Muoán haøng phuïc nhöõng trôû ngaïi naøy the papaya. He is to reappear as Budha Samanta- chuùng ta phaûi coá gaéng quaùn saùt vaø huaán luyeän prabhasa. taâm, vì moät caùi taâm khoâng ñöôïc huaán luyeän (taùn Öu Löu Maïn Ñaø: Urumunda (skt)—teân moät ngoïn loaïn) chính laø nguyeân nhaân chuû yeáu cuûa moïi trôû nuùi ñöôïc noùi tôùi trong Kinh A Duïc Vöông—Name ngaïi, keå caû lo laéng vaø khoå sôû. Ñieàu quan troïng laø of a mountain in the Asoka sutra. phaûi luoân coù moät cöôøi cho chính mình vaø cho tha Öu Löu Maïn Ñaø Sôn: Urumunda (skt)—See Öu nhaân trong baát cöù tình huoáng naøo. Ñöùc Phaät daïy: Löu Maïn Ñaø. “Lo aâu chæ khôûi leân nôi nhöõng keû ngu muoäi, chöù Öu Taát Xaû: Upeksa (skt)—Öu Taát Xoa. khoâng khôûi leân nôi nhöõng ngöôøi khoân ngoan.” Lo 1) Baøng quang: Khoâng quan taâm—Indifference. aâu chæ laø moät traïng thaùi taâm khoâng hôn khoâng 2) Xaû boû: Moät trong ba phaùp tu Chæ Quaùn Xaû keùm. Chính nhöõng tö töôûng tieâu cöïc hay baát thieän (Samadhi—Xa Ma Tha, Vipasyana—Tyø Baø saûn sanh ra lo laéng khoå sôû, trong khi nhöõng tö Xaù Na, Upeksa—Öu Taát Soa). Noäi taâm bình töôûng tích cöïc hay thieän laønh saûn sanh ra haïnh ñaúng khoâng chaáp tröôùc—Explained by phuùc vaø an laïc—Worries and miseries are twin abandonment, or indifference attained in evils that go hand in hand. They co-exist in this abstraction, i.e. indifference to pain or world. If you feel worried, you are miserable, and pleasure, equanimity, resignation, stoicism. vise-versa; when you are miserable, you are Looking on, hedonic neutrality or worried. Devout Buddhists should always indifference, zero point between joy and remember that worries are made by our own sorrow, disinterestedness, neutral feeling— minds and by nothing else We create them in our See Chæ Quaùn Xaû. own minds for we fail to understand the danger of 2) Trì giöõ taâm bình ñaúng, baát thieân nhaát phöông attachment and egoistic feelings. To be able to (khoâng nghieâng veà beân naøo): The state of overcome these problems, we must try to mental equilibrium in which the mind has no contemplate and to train our minds carefully bent or attachment, and neither meditates nor because an untrained mind is the main cause of all acts, a state of indifference. the problems including worries and miseries. The Öu Taát Xoa: Upeksa (skt)—See Öu Taát Xaû. most important fact is that we should always have Öu Theá: Theá giôùi cuûa phieàn naõo vaø öu saàu—The a smile for ourselves as well as for others in any world of trouble and sorrow. circumstances. The Buddha taught: “Worries only Öu Thi La Thaûo: Usira (skt)—OÂn Thi La— arise in the fool, not in the wise.” Worries and Fragrant root of Andropogon muricatus—Reã thôm miseries are nothing but states of mind. Negative cuûa moät loaøi caây coù hoï xöông roàng. thoughts produce worries and miseries, while Öu Thoï: Daurmanasya-vedana (skt)—Moät trong positive thoughts produce happiness and peace. naêm thöù thoï—Sorrow, one of the five vedanas, or Öu Vieät: To be transcendental. sensations—See Nguõ Thoï. Öu Thoï Nghieäp: Daurmanasya-vedaniya-karma (skt)—Thuaän Öu Thoï Nghieäp—To flow with or to follow the sorrow karma—Thuaän

theo doøng löu V chuyeån cuûa öu thoï nghieäp. Öu Tö Vaø Khoå Sôû: Worries and miseries—Lo Vaïc Daàu: Oil pans—Ñòa nguïc nôi toäi nhaân bò boû laéng vaø khoå sôû—Lo laéng vaø khoå sôû laø hai thöù ñoäc vaøo vaïc daàu maø naáu. Ñaây laø nôi trò toäi nhöõng keû haïi sinh ñoâi. Chuùng cuøng hieän höõu treân theá gian

treân döông theá coá yù chieân, xaøo, naáu nöôùng caùc loaøi nhau veà caùc giai ñoaïn Phaät quaû. Moät vò Phaät ôû giai vaät voâ toäi ñeå thoûa maõn loøng tham duïc —The hell ñoaïn cao nhaát khoâng nhöõng laø moät ngöôøi giaùc ngoä where offenders are cooked until their bodies are vieân maõn maø coøn laø moät ngöôøi hoaøn toaøn, moät completely mangled. This hell is reserved for ngöôøi ñaõ trôû thaønh toaøn theå, baûn thaân töï ñaày ñuû, those who intentionally cooked, fried, barbecued nghóa laø moät ngöôøi trong aáy taát caû caùc khaû naêng innocent creatures to satisfy their desires while taâm linh vaø taâm thaàn ñaõ ñeán möùc hoaøn haûo, ñeán they were humans. moät giai ñoaïn haøi hoøa hoaøn toaøn vaø taâm thöùc bao Vai Troø Cuûa Ñöùc Phaät Trong Truyeàn Thoáng haøm caû vuõ truï voâ bieân. Moät ngöôøi nhö theá khoâng Thieàn Toâng: The role of the Buddha in Zen theå naøo ñoàng nhaát ñöôïc nöõa vôùi nhöõng giôùi haïn traditions—Theo caùc toâng phaùi Thieàn thì Phaät töû cuûa nhaân caùch vaø caù tính vaø söï hieän höõu cuûa ngöôøi chaáp nhaän raèng vò Phaät lòch söû aáy khoâng phaûi laø vò aáy. Khoâng coù gì coù theå ño löôøng ñöôïc, khoâng coù thaàn toái thöôïng, cuõng khoâng phaûi laø ñaáng cöùu theá lôøi naøo coù theå mieâu taû ñöôïc con ngöôøi aáy— cöùu ngöôøi baèng caùch töï mình gaùnh laáy toäi loãi cuûa According to the Zen sects, Buddhists accept the loaøi ngöôøi. Ngöôøi Phaät töû chæ toân kính Ñöùc Phaät historic Sakyamuni Buddha neither as a Supreme nhö moät con ngöôøi toaøn giaùc toaøn haûo ñaõ ñaït ñöôïc Deity nor as a savior who rescues men by taking söï giaûi thoaùt thaân taâm qua nhöõng noã löïc cuûa con upon himself the burden of their sins. Rather, they ngöôøi vaø khoâng qua aân ñieån cuûa baát cöù moät ñaáng venerate him as a fully awakened, fully perfected sieâu nhieân naøo. Theo Phaät giaùo, ai trong chuùng ta human being who attained liberation of body and cuõng laø moät vò Phaät, nghóa laø moãi ngöôøi chuùng ta mind through his own human efforts and not by ñeàu coù khaû naêng laøm Phaät; tuy nhieân, muoán thaønh the grace of any supernatural being. According to Phaät, chuùng ta phaûi ñi theo con ñöôøng gian truaân Buddhism, we are all Buddhas from the very ñeán giaùc ngoä. Trong caùc kinh ñieån, chuùng ta thaáy beginning, that means everyone of us is coù nhieàu söï xeáp loaïi khaùc nhau veà caùc giai ñoaïn potentially a Buddha; however, to become a Phaät quaû. Moät vò Phaät ôû giai ñoaïn cao nhaát khoâng Buddha, one must follow the arduous road to nhöõng laø moät ngöôøi giaùc ngoä vieân maõn maø coøn laø enlightenment. Various classifications of the moät ngöôøi hoaøn toaøn, moät ngöôøi ñaõ trôû thaønh toaøn stages of Buddhahood are to be found in the theå, baûn thaân töï ñaày ñuû, nghóa laø moät ngöôøi trong sutras. A Buddha in the highest stage is not only aáy taát caû caùc khaû naêng taâm linh vaø taâm thaàn ñaõ fully enlightened but a Perfect One, one who has ñeán möùc hoaøn haûo, ñeán moät giai ñoaïn haøi hoøa become whole, complete in himself, that is, one in hoaøn toaøn vaø taâm thöùc bao haøm caû vuõ truï

voâ bieân. whom all spiritual and psychic faculties have Moät ngöôøi nhö theá khoâng theå naøo ñoàng nhaát ñöôïc come to perfection, to maturity, to a stage of nöõa vôùi nhöõng giôùi haïn cuûa nhaân caùch vaø caù tính perfect harmony, and whose consciousness vaø söï hieän höõu cuûa ngöôøi aáy. Khoâng coù gì coù theå encompasses the infinity of the universe. Such a ño löôøng ñöôïc, khoâng coù lôøi naøo coù theå mieâu taû one can no longer be identified with the ñöôïc con ngöôøi aáy. Theo caùc toâng phaùi Thieàn thì limitations of his individual personality, his Phaät töû chaáp nhaän raèng vò Phaät lòch söû aáy khoâng individual character and existence; there is phaûi laø vò thaàn toái thöôïng, cuõng khoâng phaûi laø nothing by which he could be measured, there are ñaáng cöùu theá cöùu ngöôøi baèng caùch töï mình gaùnh no words to describe him. According to the Zen laáy toäi loãi cuûa loaøi ngöôøi. Ngöôøi Phaät töû chæ toân sects, Buddhists accept the historic Sakyamuni kính Ñöùc Phaät nhö moät con ngöôøi toaøn giaùc toaøn Buddha neither as a Supreme Deity nor as a haûo ñaõ ñaït ñöôïc söï giaûi thoaùt thaân taâm qua nhöõng savior who rescues men by taking upon himself noã löïc cuûa con ngöôøi vaø khoâng qua aân ñieån cuûa the burden of their sins. Rather, it verenates him baát cöù moät ñaáng sieâu nhieân naøo. Theo Phaät giaùo, as a fully awakened, fully perfected human being ai trong chuùng ta cuõng laø moät vò Phaät, nghóa laø moãi who attained liberation of body and mind through ngöôøi chuùng ta ñeàu coù khaû naêng laøm Phaät; tuy his own human efforts and not by the grace of any nhieân, muoán thaønh Phaät, chuùng ta phaûi ñi theo con supernatural being. According to Buddhism, we ñöôøng gian truaân ñeán giaùc ngoä. Trong caùc kinh are all Buddhas from the very beginning, that ñieån, chuùng ta thaáy coù nhieàu söï xeáp loaïi khaùc means everyone of us is potentially a Buddha;

however, to become a Buddha, one must follow Vaïn An Thieàn Sö: Teân cuûa moät Thieàn sö Nhaät the arduous road to enlightenment. Various Baûn vaøo theá kyû thöù möôøi baûy—Man-an Zen classifications of the stages of Buddhahood are to master, name of a Japanese Zen master in the be found in the sutras. A Buddha in the highest seventeenth century. stage is not only fully enlightened but a Perfect Theo Thieàn sö Vaïn An, khi chuùng ta quan saùt One, one who has become whole, complete in theá giôùi naøy moät caùch caën keõ, chuùng ta thaáy himself, that is, one in whom all spiritual and raèng soá ngöôøi cheát vì voïng nieäm nhieàu hôn soá psychic faculties have come to perfection, to ngöôøi cheát vì beänh taät theå xaùc. Voïng nieäm maturity, to a stage of perfect harmony, and coøn ñaùng sôï hôn caùc loaøi raén ñoäc. Khi baïn ruû whose consciousness encompasses the infinity of boû ñöôïc nhöõng tö nieäm laàm laïc, beänh taät thaät the universe. Such a one can no longer be söï seõ trôû thaønh thaày daïy cuûa baïn. Töø thôøi xa identified with the limitations of his individual xöa, raát nhieàu ngöôøi ñaõ ñaït ñöôï c quyeàn naêng personality, his individual character and vaø thaáy ñöôïc baûn taùnh thieát yeáu nhôø ñaõ chieán existence; there is nothing by which he could be ñaáu choáng laïi nhöõng côn beänh hieåm ngheøo. measured, there are no words to describe him. Neáu baïn beänh naëng, baïn ñöøng sôï cheát vaø Vaõn: 1) Buoåi toái (chaïng vaïng): Sunset (evening); cuõng

ñöøng quay laïi nhìn cuoäc soáng. Haõy 2) Treã hay muoän: Late. khoaùc leân boä giaùp kieân nhaãn, döông caùn h Vaõn Caän: Gaàn ñaây—Recently. cung vaø nhöõng muõi teân trung tín vaø coâng lyù Vaõn Chuùc: Böõa aên chaùo chieàu. Theo giôùi luaät, tuy leân, nhaûy leân löng con chieán maõ naêng löïc khoâng ñöôïc aên quaù ngoï, nhöng nhaø thieàn vaãn cho duõng caûm, naém laáy caây roi maãn caùn, döïng cao pheùp aên chaùo vaø goïi ñoù laø thuoác sau giôø ngoï —The laù côø Ñaïo hôïp nhaát, chieâu moä phi ngaõ vaø tieát evening gruel, which being against the rule of not duïc laøm quaân lính, choïn taäp trung chaùnh nieäm eating after midday is styled medicine. laøm töôùng soaùi, cuûng coá laïi toøa laâu ñaøi taâm Vaõn Ñaït: Thaønh ñaït treã—To be successful late in thöùc, vua treân ñaïi döông nghò löïc vaø treân caùnh life. ñoàng tinh tuùy, chaát tinh tuùy cuûa nguõ löïc vaøo Vaõn Loä Tao Phuøng: Veà giaø môùi gaëp thôøi—To be kho löông thaûo, khai trieån chieán löôïc töï do successful late in life. cho tö töôûng vaø trí töôûng töôïng—According to Vaõn Tham: Tham thieàn hay tuïng kinh vaøo buoåi Zen Master Man-an, when we observe the chieàu (ñoái laïi vôùi taûo tham laø tham thieàn hay tuïng world closely, we find that more people are kinh vaøo buoåi saùng sôùm)—The evening service. killed by false thoughts than by physical Vaõn Tueá: Tuoåi giaø—Old age. diseases. False thoughts are more to be Vaïn: Sauvastika or srivatsa (skt). feared than poisonous vipers. When you 1) Daáu hieäu hình chöõ “Vaïn” tröôùc giöõa ngöïc cuûa detach from false thoughts, illness is actually Ñöùc Phaät, coù nghóa laø söï taäp hôïp vaïn ñöùc toát a teacher. Since ancient times a great number laønh: The auspicious sign in the middle of the of people have attained power and seen Buddha’s chest. The srivatsa-laksana, the essential nature while struggling with the mark on the breast of Visnu, a particular curl agonies of serious illness. If you become very of hair on the breast; the lightning; a sun sick, do not fear death or look back on life. symbol; a sign of all power over evil and all Don the armor of patience, bundle the bow favour to the good; a sign shown on the and arrows of faithfulness and justice, mount Buddha’s breast. the horse of valiant power, grasp the whip of 2) Daáu kieát töôøng thöù tö döôùi loøng baøn chaân diligence, set up the standard of the Way of Phaät—The fourth of the auspicious signs in Unity, make selflessness and having few the footprint of Buddha, and is a mystic desires your troops, make continuous diagram of great antiquity, one of the marks concentration of true mindfulness your on a Buddha’s feet—See Tam Thaäp Nhò Haûo general, fortify the castle of the mind king in Töôùng. the ocean of energy and field of elixir, store 3) Möôøi ngaøn: Ten thousand. the provender of the elixir of five energies,

set in motion the strategy of freedom from you clearly see the essence, then the objects thought and imagining. of the six senses are themselves meditation, Coù moät laàn thieàn sö Vaïn An ñaõ vieát cho moät sensual desires are themselves the Way of thieàn sinh taïi gia: "Neáu oâng muoán nhanh Unity, and all things are manifestations of choùng lieãu ngoä ñöôïc chaân lyù vaø giaûi thoaùt Reality. Entering into the great Zen stability khoûi moïi phieàn naõo treân ñôøi, khoâng coù thöù gì undivided by movement and stillness, body hôn vieäc taäp trung vaøo vieäc quaùn saùt trong and mind are both freed and eased." moïi haønh ñoäng. Chính vì vaäy maø thieàn sinh

Moät laàn khaùc, thieàn sö Vaïn An vieát cho moät thaâm nhaäp vaøo ñaïo töø giöõa theá giôùi traàn tuïc. vieân quan chaùnh phuû: "Con ngöôøi treân moïi Tam Toå Taêng Xaùn noùi, 'Neáu muoán tieán thaúng neûo ñöôøng ñôøi ñeàu coù ñuû thöù vieäc ñeå baän taâm, ñeán Ñaïo Nhaát Thöøa, khoâng theå naøo boû qua laøm sao hoï coù theå ngoài laëng leõ ñeå quaùn luïc traàn.' Ñieàu naøy khoâng coù nghóa laø chuùng ta chieáu?" Ngay ñaây coù nhieàu vò thieàn sö khoâng phaûi baùm víu vaøo traàn caûnh vaø ñaém chìm vôùi bieát laøm sao chæ daïy Phaät töû phöông caùch ngoaïi vaät; maø khuyeân chuùng ta neân luoân lieân haønh thieàn ngay trong ñôøi soáng thöôøng nhaät; tuïc giöõ chaùnh nieäm; khoâng baùm víu cuõng hoï chuù troïng ñeán söï tænh laëng vaø vieãn ly, vaø khoâng choái boû luïc traàn, trong sinh hoaït haèng traùnh xa nhöõng trung taâm ñoâng ñuùc daân cö, ngaøy, töïa nhö thieân nga bôi loäi trong nöôùc maø noùi raèng haønh giaû khoâng theå taäp trung thaâm loâng cuûa noù chaúng heà thaám öôùt. Traùi laïi, neáu nhaäp vaø chöùng ñaéc lyù thieàn giöõa nhöõng coâng coá traùnh luïc traàn, haønh giaû seõ rôi vaøo khuynh vieäc chuyeân moân, thöông nghieäp vaø lao nhoïc höôùng troán traùnh vaø chaúng bao giôø hoaøn thaønh haèng ngaøy. Ñieàu naøy ñaõ khieán nhieàu thieàn ñöôïc Phaät quaû. Neáu haønh giaû thaáy roõ ñöôïc sinh duïng taâm sai laïc khi coâng phu haønh baûn chaát cuûa vaïn phaùp, thì luïc traàn töï chuùng laø thieàn. Haäu quaû laø nhieàu ngöôøi khi nghe loái lyù thieàn, duïc voïng töï chuùng laø Ñaïo Nhaát Thöøa, luaän naøy ñeàu nghó raèng Thieàn laø thöù gì ñoù khoù vaø vaïn vaät laø boùng daùng hieån hieän cuûa chaân laøm khoù taäp, vì theá hoï ñaõ töø boû khaùt voïng tu nhö. Laøm ñöôïc nhö vaäy, haønh giaû seõ thaâm taäp thieàn ñònh, choái boû nguoàn coäi vaø coá gaéng nhaäp vaøo caûnh giôùi Thieàn ñaïi ñònh khoâng bò giaûi thoaùt, ñeå roài heát ngaøy daøi roài laïi ñeâm phaân chia bôûi ñoäng vaø tònh, caû thaân vaø taâm thaâu hoï buoâng mình trong nhöõng duïc laïc cuûa ñeàu ñöôïc giaûi thoaùt, an laïc vaø töï taïi."—There traàn tuïc. Thaät ñaùng thöông laøm sao! Ngay caû was a time, Zen master Man-an wrote to a lay khi coù thaâm tín do nhöõng duyeân laønh trong student of Zen, "If you want to quickly attain quaù khöù, hoï cuõng khoâng traùnh khoûi vieäc sanh mastery of all truths and be independent in all taâm chaáp tröôùc roài töø boû coâng vieäc cuõng nhö events, there is nothing better than ñöùc haïnh xaõ hoäi cho muïc ñích haønh ñaïo giaûi concentration in activity. That is why it is said thoaùt. Nhö coå ñöùc ñaõ töøng daî: 'neáu ngöôøi ñôøi that students of mysticism working on the haêng haùi mong caàu giaùc ngoä nhö mong caàu Way should sit in the midst of the material nhöõng gì mình yeâu thích, thì cho daàu coâng world. The Third Patriarch of Zen said, 'If you vieäc coù beà boân vaø cuoäc soáng coù xa hoa theá want to head for the Way of Unity, do not be naøo ñi nöõa, hoï cuõng coù theå ñaït ñöôïc söï taäp averse to the objects of the six senses.' This trung lieân tuïc ñöa ñeán söï kyø dieäu vó ñaïi laø ñaïi does not mean that you should indulge in the giaùc.' Töï coå chí kim, nhieàu ngöôøi ñaõ kieán taùnh objects of the six senses; it means that you ngoä ñaïo ngay trong caûnh haønh hoaït cuûa traàn should keep right mindfulness continuous, theá. Vaïn phaùp moïi thôøi moïi nôi ñeàu laø boùng neither grasping nor rejecting the objects of daùng cuûa moät caùi taâm maø thoâi. Khi taâm ñoäng, the six senses in the

course of everyday life, vaïn phaùp ñeàu ñoäng; khi taâm tònh, vaïn phaùp like a duck going into the water without its ñeàu tònh. Khi moät nieäm taâm chaúng sinh, muoân feathers getting wet. If, in contrast, you söï ñeàu khoâng sinh. Bôûi ñoù, cho duø baïn coù truï despise the objects of the six senses and try to taïi nhöõng nôi thanh vaéng, hay nôi röøng saâu avoid them, you fall into escapist tendencies nuùi thaúm, moät khi chöa ñieàu phuïc ñöôïc taâm and never fulfill the Way of Buddhahood. If vieân yù maõ, cuõng chæ laø uoång coâng voâ ích maø

thoâi. Tam Toå Taêng Xaùn ñaõ noùi: 'Neáu coá ngaên serene places deep in the mountains and sit ñoäng ñeå tìm tònh, döùt ngaên laïi ñoäng theâm.' silently in quiet contemplation, as long as the Neáu baïn muoán tìm caàu chaân nhö töï taùnh baèng road of the mind-monkey's horse of caùch loaïi tröø voïng nieäm, laø chæ töï mình laøm conceptualization is not cut off, you will only toån haïi naêng löïc tinh thaàn, yù chí vaø chæ laøm be wasting time. The Third Patriarch of Zen cho baïn mang beänh hoaïn vaøo thaân maø thoâi. said, 'If you try to stop movement and resort Khoâng nhöõng theá, baïn seõ ñi sai höôùng vaø cuoái to stillness, that stopping will cause even cuøng seõ rôi vaøo haàm hoá cuûa cuoàng thieàn."— more movement.' If you try to seek true Another time, Man-an wrote to a government suchness by erasing random thoughts, you official: "People in all walks of life have all will belabor your vital spirit, diminish your sorts of things to attend to. How could they mental energy, and make yourself sick. Not have the leisure to sit silently all day in quiet only that, you will become oblivious or contemplation? Here and now there are Zen distracted and finally fall into a pit of teachers who have not managed to cultivate bewilderment of Zen." this sitting meditation concentration; they Vaïn AÂn Thieàn Sö (1886-1967): Teân cuûa moät vò teach deliberate seclusion and quietude, and Thieàn sö Vieät Nam, phaùp heä thöù 42, thuoäc toâng avoiding population centers, stating that Laâm Teá vaøo theá kyû thöù XX. Haàu nhö caû ñôøi Sö 'intensive meditation concentration cannot be hoaèng hoùa ôû vuøng Trung Vieät Nam—Name of a attained in the midst of professional work, Vietnamese Zen master, of the 42nd lineage, Lin business, and labor.' Thus causing many Chi Sect, in the twentieth century. He spread the students to apply their minds mistakenly. Zen teachings in Central Vietnam most of his life. Many people who listen to this kind of talk Vaïn Baûo: Ten thousand precious things. consequently think of Zen as something that Vaïn Baùt Thieân Theá Giôùi: Theo Kinh Phaùp Hoa is hard to do and hard to practice, so they give thì ñaây laø 18.000 theá giôùi Ñoâng phöông ñöôïc up the inspiration to cultivate Zen, abandon chieáu khaép bôøi aùnh haøo quang phoùng ra töø sôïi loâng the source and try to escape, time and time traéng giöõa hai loâng maøy Ñöùc Phaät, khi Ngaøi giaûng again swimming in the worldly desires. This Kinh Phaùp Hoa—According to the Lotus Sutram is truly lamentable. Even if they have a deep this is the 18,000 easterly worlds lighted by the aspiration due to some cause in the past, they ray from the Buddha’s brows get to where they neglect their jobs and lose Vaïn Baát Ñaéc Dó: Very reluctantly—Quite their social virtues for the sake of the Way. unwillingly. As an ancient said, 'if people today were as Vaïn Baát Naêng: Impossible to do. eager for enlightenment as they are to Vaïn

Baát Nhaát Sinh: Vaïn ngöôøi khoâng vaõng sinh embrace their lovers, then no matter how ñöôïc moät ngöôøi—Among ten thousand people, not busy their professional lives might be, and no just one person is able to be reborn in the Pure matter how luxurious their dwellings, they Land. would not fail to attain continuous Vaïn Caûnh: Taát caû moïi caûnh giôùi—All realms, all concentration leading to appearance of the regions. Great Wonder: Great Enlightenment.' Many Vaïn Chæ: Vaïn ngöôøi—Ten thousand people. people of both ancient and modern times Vaïn Coå: Ten thousand generations—Thousand- have awakened to the Way and seen ages old. essential nature in the midst of activity. All Vaïn Coå Tröôøng Khoâng, Nhaát Trieâu Phong beings in all times and places are Nguyeät: Baàu trôøi muoân thuôû, moät sôùm gioù traêng manifestations of one mind. When the mind is (muoân naêm troáng khoâng, coøn saùng saùng caûnh vaät aroused, all sorts of things arise; when the hieän baøy). Trong Thieàn, töø naày ñeå noùi moãi caù nhaân mind is quiet, all things are quiet. When the ñeàu phaûi töï quay veà vôùi chính mình, vaø ngay one mind is unborn, all things are blameless. tröôùc maét maø tham thieàn laø yeâu caàu thieát yeáu cuûa For this reason, even if you stay in quiet and

Thieàn—In Zen, everyone should turn back into baïo, Vaïn Haïnh cuõng thaáy roõ nguy cô aáy neân baét oneself, and right there to practice meditation. ñaàu tính toaùn ñöa Lyù Coâng Uaån leân ngoâi. Sau khi Vaïn Cô Chi Dö: Vaïn Cô Chi Haï—Khi (nhaø vua) baïo chuùa Leâ Long Ñænh baêng haø, sö ñaõ vieát nhöõng raûnh roãi vieäc trieàu chaùnh—When (the king) is not vaàn thô döôùi ñaây nhaèm khuyeán khích daân chuùng so busy in royal affairs. uûng hoä cho vieäc Lyù Coâng Uaån leân ngoâi: Vaïn Daân Ñöùc Duïng: Banmin-tokuyo (jap)—Teân “Taät Leâ traàm baéc thuûy cuûa moät nhaø sö noåi tieáng trong Phaät giaùo Nhaät Lyù töû thuï nam thieân Baûn—Name of a famous monk in Japanese Töù phöông can qua tónh Buddhism. Baùt hieáu haï bình yeân.” Vaïn Ñöùc: Teân moät ngoâi chuøa coå toïa laïc trong (Vua Leâ chìm bieån Baéc quaän Bình Thaïnh, thaønh phoá Saøi Goøn, Nam Vieät Nhaø Lyù trò trôøi Nam Nam—Name of an ancient pagoda, located in Boán phöông döùt chinh chieán Bình Thaïnh district, Saigon City, South Vietnam. Taùm höôùng höôûng bình an). Vaïn Gia Sanh Phaät: Vò Phaät soáng cuûa muoân nhaø, Sau ñoù Lyù Coâng Uaån leân ngoâi vua vaø saùng laäp neân chæ vò quan coù loøng nhaân aùi—A compassionate trieàu ñaïi nhaø Lyù. Trong suoát ba trieàu Ñinh, Leâ, vaø mandarin. Lyù, sö ñaõ ñem heát taøi trí cuûa mình phuïc vuï ñaát Vaïn Haønh: Taát caû giôùi luaät: All disciplines—Taát nöôùc vaø nhaân daân. Sö thò tòch vaøo ñeâm traêng troøn caû moïi haønh ñoäng: All actions—Taát caû moïi naêm 1018. OÂng thöôøng nhaéc nhôû ñeä töû veà ‘voâ phöông thöùc cöùu ñoä: All modes of salvation—Taát thöôøng’: Voâ thöôøng nghóa laø khoâng thöôøng, khoâng caû nhöõng phöông thöù thöïc haønh: All procedures. maõi maõi ôû yeân trong moät traïng thaùi nhaát ñònh maø Vaïn Haïnh: Sabba-kusala-kamma (p)—Ten luoân thay hình ñoåi daïng. Ñi töø traïng thaùi hình thousand conducts—Ten thousand chances. thaønh, cao to, thaáp nhoû, tan raõ, vaân vaân, ñaïo Phaät Vaïn Haïnh Thieàn Sö (?-1018): Zen Master Vaïn goïi ñaây laø nhöõng giai ñoaïn thay ñoåi ñoù laø thaønh Haïnh—Moät Thieàn sö Vieät Nam, queâ

ôû Coå Phaùp, truï hoaïi khoâng. Taát caû söï vaät trong vuõ truï, töø nhoû Baéc Vieät Nam. Ngaøy sanh cuûa Thieàn Sö khoâng ai nhö haït caùt, thaân con ngöôøi, ñeán lôùn nhö traùi ñaát, bieát. Luùc thieáu thôøi oâng ñaõ toû ra thoâng minh ñænh maët traêng, maët trôøi ñeàu naèm trong ñònh luaät voâ ngoä phi thöôøng. Ngaøi xuaát gia naêm 21 tuoåi vaø trôû thöôøng. Moïi vaät treân theá gian naày bieán ñoåi trong thaønh moät trong nhöõng ñeä töû xuaát saéc cuûa Thieàn töøng giaây töøng phuùt, ñoù goïi laø saùt na voâ thöôøng. Sö Thieàn OÂng. Sö chaúng nhöõng hoïc haønh uyeân Moïi vaät treân theá gian, keå caû nhaân maïng, nuùi soâng baùc, maø coøn tinh thaâm quaùn trieät tam giaùo Phaät, vaø cheá ñoä chính trò, vaân vaân, ñeàu phaûi traûi qua Khoång, Laõo. Vì theá sö raát ñöôïc vua Leâ kính troïng. nhöõng giai ñoaïn sinh, truï, dò, dieät. Söï tieâu dieät naày Khi Thieàn OÂng thò tòch, ngaøi tieáp tuïc truï trì taïi ñöôïc goïi laø 'Nhaát kyø voâ thöôøng.' Phaûi quaùn saùt ñeå chuøa Luïc Toå ñeå hoaèng döông Phaät Phaùp. Ngaøi raát thöôøng xuyeân nhìn thaáy tính caùch voâ thöôøng cuûa ñöôïc vua Leâ Ñaïi Kính kính troïng vaø toân vinh. Khi moïi söï vaät, töø ñoù traùnh khoûi caùi aûo töôûng veà söï quaân nhaø Toáng xaâm laêng Vieät Nam vaøo naêm 980, mieân vieãn cuûa söï vaät vaø khoâng bò söï vaät loâi keùo vua Leâ hoûi sö: "OÂng nghó gì veà löïc löôïng cuûa ta? raøng buoäc. Vaïn vaät ñeàu voâ thöôøng, sanh, truï, dò, Theo oâng thì thaéng hay baïi?" Sö traû lôøi nhaø vua: dieät khoâng luùc naøo ngöøng nghæ. Thaân voâ thöôøng laø "Döôùi söï laõnh ñaïo cuûa Beä Haï thì chæ trong voøng ba thaân naày mau taøn taï, deã suy giaø roài keát cuoäc seõ hoaëc baûy ngaøy laø keû thuø seõ bò ñaåy lui." Thaät vaäy, phaûi ñi ñeán caùi cheát. Ngöôøi xöa ñaõ than: 'Nhôù chaúng bao laâu sau ñoù quaân nhaø Toáng ñaõ bò ñaùnh thuôû coøn thô dong ngöïa truùc. Thoaùt troâng nay toùc baïi. Tuy nhieân, döôùi thôøi vua Leâ Long Ñænh, nhaân ñieåm maøu söông.' Möu löôïc doõng maõnh nhö Vaên daân voâ cuøng oaùn haän vò baïo chuùa naày, neân sö cuøng Chuûng, Nguõ Töû Tö; saéc ñeïp deã say ngöôøi nhö Taây sö Ñaøo Cam Moäc tính toaùn vieäc nuoâi daïy Lyù Coâng Thi, Trònh Ñaùn, keát cuoäc roài cuõng: 'Hoàng nhan giaø Uaån cho vieäc leân ngoâi veà sau naày. Theo Ñaïi Vieät xaáu, anh huøng maát. Ñoâi maét thö sinh cuõng moûi Söû Kyù Toaøn Thö, sau khi Leâ Ñaïi Haønh maát, con laø buoàn.' OÂng cuõng thöôøng nhaéc nhôû ñeä töû veà baøi keä Long Vieät leân ngoâi môùi ñöôïc ba ngaøy thì bò em laø voâ thöôøng maø caùc töï vieän thöôøng tuïng moãi khi Long Ñænh gieát, Lyù Coâng Uaån ñaõ oâm xaùc Long xong caùc khoùa leã: 'Moät ngaøy ñaõ qua, maïng ta Vieät maø khoùc. Bieát tröôùc Long Ñænh seõ raát taøn giaûm daàn, nhö caù caïn nöôùc, coù gì ñaâu maø vui

söôùng? Neân chuùng ta phaûi caàn tu nhö löûa ñoát ñaàu. nhaân töôùng, chuùng sanh töôùng, vaø thoï giaû töôùng. Chæ tænh thöùc veà voâ thöôøng, chôù neân giaûi ñaõi.' Vôùi Ñaây cuõng laø luùc taâm quaù khöù khoâng coù, taâm hieän oâng, daàu thaân naày coù giaø vaø hö hoaïi ñi, nhöng taïi khoâng coù, vaø taâm vò lai cuõng khoâng coù. Ñaây Chaùnh phaùp thì khoâng. Neáu chuùng ta luoân thöïc cuõng laø caûnh giôùi cuûa khinh an tuyeät vôøi trong haønh Chaùnh phaùp moãi ngaøy baèng toaøn thaân toaøn thieàn ñònh. Neáu tieáp tuïc thieàn ñònh saâu hôn chuùng taâm thì chuùng ta seõ coù ñöôïc haïnh phuùc thaät söï. Noùi ta seõ ñi tôùi giai ñoaïn 'Ly sanh

hyû laïc,’ töùc laø xa rôøi caùch khaùc, neáu chuùng ta luoân taém goäi thaân taâm vôùi nhöõng laïc thuù taàm thöôøng cuûa chuùng sanh. Giai Chaùnh phaùp, chuùng ta seõ khoâng coù chuùt sôï haõi naøo ñoaïn ‘Ñònh sanh Hyû Laïc,’ töùc laø trong caûnh giôùi veà söï thaïnh suy cuûa cuoäc ñôøi, vì luùc ñoù chuùng ta ñònh sanh khôûi nieàm hyû laïc khoâng hình dung ñöôïc. coù khaû naêng nhìn thaïnh suy nhö söông mai treân Giai ñoaïn ‘Ly Hyû Dieäu Laïc,’ nghóa laø xa rôøi moïi ñaàu coû, khoâng hôn khoâng keùm! Tröôùc khi thò tòch söï hoan laïc thoâ thieån, maø chæ coøn laïi nieàm vui vi sö ñaõ tröôùc taùc moät trong nhöõng baøi thô noåi tieáng teá, voâ cuøng vi dieäu. Giai ñoaïn ‘Xaû Nieäm Thanh veà ‘thaân voâ thöôøng’ sau ñaây: Tònh’, nghóa laø taâm nieäm hoaøn toaøn thanh tònh. "Thaân nhö ñieän aûnh höõu hoaøn voâ Haønh giaû cuõng neân luoân nhôù raèng ‘Phaøm caùi gì coù Vaïn moäc xuaân vinh thu höïu khoâ hình töôùng ñeàu laø phaùp höõu vi. Phaùp höõu vi cuõng Nhaäm vaän thònh suy voâ boá uùy gioáng nhö moät giaác moäng, moä thöù huyeãn hoùa, moät Thònh suy nhö loä thaûo ñaàu phoâ!" caùi boït nöôùc, hay moät caùi boùng hình, moät tia ñieån (Thaân nhö boùng chôùp coù roài khoâng, chôùp, toaøn laø nhöõng thöù hö voïng, khoâng coù thöïc Caây coû xuaân töôi, thu ñöôïm hoàng, chaát. Heát thaûy moïi thöù ñeàu phaûi quaùn nhö vaäy, Maëc cuoäc thaïnh suy khoâng sôï haõi, môùi coù theå hieåu minh baïch leõ chaân thaät, ñeå chuùng Thaïnh suy nhö coû haït söông mai). ta khoâng chaáp tröôùc, khoâng bò voïng töôûng quaáy Haønh giaû tu Thieàn neân nhìn thaân naøy nhö boùng, nhieãu.’—A famous Vietnamese Zen master from nhö chôùp, khoâng thaät, coù ñoù roài maát ñoù. Cuõng nhö Coå Phaùp, North Vietnam. Zen Master Vaïn Haïnh’s caây coái beân ngoaøi, muøa xuaân töôi toát, muøa thu heùo date of birth was unknown. At the young age, he taøn. Vaäy thì cöù ñeå cho thaân, caûnh vaø cuoäc ñôøi maëc was extraordinarily intelligent. He left home at noù troâi qua. Hoaëc suy hoaëc thaïnh, hoaëc toát hoaëc the age of 21 and became one of the most xaáu ñeàu khoâng quan troïng, ñeàu khoâng sôï haõi. Vì outstanding disciples of Zen Master Thieàn OÂng. nhöõng caùi thaïnh suy cuûa cuoäc ñôøi khaùc naøo nhö He was an eminent monk who was not only haït söông ñoïng ôû ñaàu ngoïn coû. Hieåu nhö vaäy, thaáy intelligent in worldly education, but he was also nhö vaäy laø hieåu vaø thaáy ñuùng tinh thaàn Thieàn. well-versed in the doctrines of three religions: Muoán coù thaùi ñoä soáng nhö Thieàn sö Vaïn Haïnh, Buddhism, Taoism, and Confucianism. Therefore, haønh giaû tu thieàn neân luoân coù thaùi ñoä ‘Nhìn maø he was greatly respected by king Le Dai Hanh. khoâng thaáy, nghe maø khoâng hay, ngöûi maø khoâng When Zen Master Thieàn OÂng passed away, he coù muøi.’ Taïi sao laïi nhìn maø khoâng thaáy? Bôûi vì continued to cultivate at Luïc Toå Temple in Thieân coù söï hoài quang phaûn chieáu. Taïi sao nghe maø Ñöùc. In 980, the Sung in China invaded Great khoâng hay? Bôûi vì phaûn vaên vaên töï kyû, töùc quay Viet, the king asked him: “What do you think caùi nghe ñeå nghe chính mình. Taïi sao ngöûi maø about our forces? Will we win or lose?” He said: khoâng coù muøi? Bôûi vì thaâu nhieáp thaân taâm, neân “Under the Majesty’s leadership, maybe after muøi vò khoâng laøm cho mình dính maéc. Ñaây laø only three or seven days the enemy will have to traïng thaùi khi maét nhìn saéc maø khoâng thaáy saéc, tai withdraw.” In fact,

the Sung army was defeated in nghe tieáng maø coi nhö khoâng coù aâm thanh, muõi a very short time later. However, during the time ngöôi muøi höông maø khoâng thaáy coù muø i höông, löôõi of king Le Long Dinh, people extremely detested neám maø khoâng thaáy coù vò, thaân xuùc chaïm maø this tyrant, so the Master and Master Dao Cam khoâng thaáy coù caûm giaùc, yù coù phaùp maø khoâng dính Moc had planned to raise Ly Cong Uan for the maéc vaøo phaùp. Neáu chuùng ta ngoài thieàn cho tôùi luùc next throne. According to "A Complete History of trong khoâng thaáy coù thaân taâm, ngoaøi khoâng thaáy the Great Viet", after King Le Dai Hanh died, his coù theá giôùi, xa gaàn ñeàu troáng roãng thì chuùng ta ñaõ oldest son Le Long Viet came to the throne. After ñaït tôùi choã khoâng coøn chaáp tröôùc vaøo ngaõ töôùng, only three days he was killed by his brother Le

Long Dinh, Ly Cong Uan held Long Viet's corpse bygone days? They ended as in the following crying. Knowing Long Dinh's saveagery, Van poem: “Rosy cheeks have faded, heros have Hanh nursed the feeling of raising Ly Cong Uan passed away; young students’ eyes, too, are to the royal throne. After the death of Le Long weary and sad.” He also reminded his disciples Dinh, the Master wrote these verses to encourage about the verse of impermance that monks and people to support Ly Cong Uan: nuns in most monasteries often chant at the end of “To Northern sea King Le sinks ceremonies: ‘This day is already done; our lives Over southern sky Ly reign rules are that much less; we’re like fish in a shrinking In the four directions war stops pond; what joy is there in this? We should be Everywhere safeness adorns.” diligent and vigorous, as if our own head were at Ly Cong Uan came to the throne and founded the stake. Only be mindful of impermanence, and be Ly dynasty. Throughout three dynasties of Dinh, careful not to be lax.’ To him, this body grows old Le, and Ly, Master Van Hanh had devoted his and decays, but the Correct Dharma does not. If knowledge to serve the country and the people. we always practice the Correct Dharma every day He died on the full moon night of 1018. He always with our whole body and mind, we will have true reminded his disciples about ‘impermanence’: happiness. In other words, if we always shower “Impermanence (anitya) is the state of not being our whole body and mind with the Correct permanent, of lasting or existing only for a short Dharma, we will have no fear of the rise and time, of changing continually. Physical changes decline of our own life for at that time, we have operating from the state of formation, to that of the ability to see the rise and decline just like a development, decay and disintegration are exact drop of dew on a blade of grass, no more no less! manifestations of the law of transformation. All Before passing away, he composed one of his things in the universe, from the small grain of famous Zen poems about the ‘impermanence of sand, the human body, to the big one such as the the body’ below: earth, moon and sun are governed by the aove Our life is a simple lightning which law, and as such, must come through these four Comes and goes (appears then disappears). periods. This process of changes characterizes As springtime offers blossoms, impermanence. All things are impermanent, their Only to fade (wither) in the fall. birth, existence, change, and death never resting (Earthly flourish and decline, for a moment. All things in this world,

including O friends, do not fear at all. human life, mountains, rivers, and political They are nothing, but systems, are constantly changing from moment to A drop of dew on the grass of morning!) moment. This is called impermanence in each Zen practitioners should look at the body as a moment. Everything passes through a period of shadow, an image, an illusion; as a it's there one birth, maturity, transformation, and destruction. moment and disappears in no time. Just like trees This destruction is called impermanence in each and foliages, their life circle evolves around the cycle. To see the impermanent nature of all four seasons. Let our body, our surroundings, and things, we must examine this closely. Doing so our life flow like driftwood. The ups and downs, will prevent us from being imprisoned by the the good and the bad that we accumulate things of this world." Impermanence of the body throughout our life are like the morning dew; they means that the body withers rapidly, soon grows are impermanent. Thus, we shall feel no fear, and old and delibitated, ending in death. The ancients that is the real spirit of Zen. In order to have the have lamented: "Oh, that time when we were Zen master's attitude, Zen practitioners should young and would ride bamboo sticks, pretending always have this attitude 'Looking but not seeing, they were horses, in the twinkling of an eye, our hearing but not listening, smelling but not noticing hair is now spotted with the color of frost." What the scent.' Why is it described as 'looking, but not happened to all those brave and intelligent young seeing?' Because the person is returning the light men and those beautiful and enchanting women of to shine within, and introspecting. Why is it

'hearing, but not listening?' Because he is turning quaän Phuù Nhuaän, thaønh phoá Saøi Goøn, Nam Vieät the hearing to listen his own nature. Why does it Nam. Thieàn vieän do Hoøa Thöôïng Thích Minh say, 'smelling, but not noticing the scent?' Chaâu saùng laäp tröôùc naêm 1975. Thoaït tieân noù chæ Because he has gathered back his body and mind, laø moät chi nhaùnh cuûa Vieän Ñaïi Hoïc Vaïn Haïnh. and is not disturbed any longer by scent. At this Coảng Tam Quan cuûa Thieàn Vieän ñöôïc xaây theo time, the cultivator's eyes contemplate physical kieán truùc coå cuûa Kinh Thaønh Hueá. Thieàn vieän coøn forms, but the forms do not exist for him. His ears ñöôïc duøng laøm Vaên Phoøng Vieän Nghieân Cöùu Phaät hears sounds, but the sounds do not exist for him. Hoïc Vieät NamVaên Phoøng Hoäi Ñoàng Phieân Dòch His nose smells scents, but those scents do not Ñaïi Taïng Kinh Vieät Nam, vaø tröôøng Cao Caáp Phaät exist for him. His tongue tastes flavors, but for Hoïc Vieät Nam—Name of a Ch'an Monastery, him, those flavors do not exist. His body feels located in Phuù Nhuaän district, Saigon City, South sensations, but does not attach itself to those Vietnam. It was established by Most Venerable sensations. His mind knows of things, but does not Thich Minh Chaâu before 1975. At first, it was a attach to them. If we can sit in meditation until our branch of Vaïn Haïnh University. Its three-entrance state is such that 'inside we have no body and gate was built following the ancient architectural mind,' 'outside we have no world,' and 'afar there style of Hueá City. The Institute is also used as the are no objects', then we reach the stage of office of the Vietnam Buddhist Research Institute, nonattachment, or the state of "no trace of self,

no the office of the Vietnam Tripitaka Translating trace of others, no trace of living beings, and no and Publishing Heading Council, and Vietnam trace of life span." This is also the stage described School of Higher Buddhist Studies Offices. as, "Thoughts of the past cannot be obtained, Vaïn Haèng (1249-1319): Teân cuûa moät vò danh thoughts of the present cannot be obtained, and Taêng Taøo Kheâ Toâng cuûa Trieàu Tieân vaøo theá kyû thoughts of the future cannot be obtained." This is thöù XIII—Name of a Korean famous monk of the also called the wonderful stage of lightness and Chogye-Chong (Tsao-Chi), who lived in the ease in meditation. If we continue to meditate thirteenth century. profoundly, we will approach wonderful stages in Vaïn Hoài (632-711): Teân cuûa moät vò danh Taêng meditation: the stage of happiness that leaves Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name living beings behind; it means that we have of a Chinese famous monk who lived in the T'ang reached a stage of happiness beyond that which Dynasty in China. living beings enjoy. The stage of happiness that Vaïn Höõu: Sarvabhava (skt)—Vaïn phaùp hay chö brings concentration, it means happiness in phaùp—All dharmas—All beings. concentration which is completely unparalleled Vaïn Höõu Tam Töi Taùnh: Svabhavalakshana- and indescribable. The stage of bliss beyond traya (skt)—Tam Töi Taùnh cuûa Vaïn Höõu—Three happiness, it means we leave coarse happiness natures of reality. behind and reach a level of subtle bliss that is 1) Bieán Keá Chaáp: Imagination—See Bieán Keá most wonderful. The pure stage free of thoughts, Sôû Chaáp Tính. where the mind is totally pure without any 2) Y Tha Khôûi Tính: Interdependence—See Y thoughts. Zen practitioners should also remember Tha Khôûi. 'Anything with shape or form is considered a 3) Vieân Thaønh Thöïc: The nature of ultimate "dharma born of conditions." All things born of perfection—See Vieân Thaønh Thöïc Tính. conditions are like dreams, illusory Vaïn Höõu Thaân Giaùo: Phieám Thaàn Giaùo—transformations, bubbles of foam, and shadows. Pantheism. Like dewdrops and lightning, they are false and Vaïn Höõu Töông Quan: All things are mutually unreal. By contemplating everything in this way, interdependent—Robert Aiken vieát trong quyeån we will be able to understand the truth, let go of 'Theá Giôùi Khích Leä': "Taát caû moïi hieä n töôïng ñeàu attachments, and put an end to random thoughts.' phaûn chieáu, thaâm nhaäp vaøo nhau vaø thaät tình dung Vaïn Haïnh Thieàn Vieän: Van Hanh Zen Buddhist chöùa laãn nhau. Ñaây laø baûn chaát höõu cô cuûa vuõ truï Center—Teân cuûa moät Thieàn Vieän toïa laïc trong vaø ñöôïc goïi laø moái vaïn höõu töông quan trong Phaät

giaùo coå ñieån. Khuynh höôùng hôïp quaàn nhöõng khoâng coù ñeà cuõng goïi laø phaùp)—All (ten tröôøng hôïp truøng hôïp laø nhöõng phaùt loä beà maët. thousand) dharmas—All things, noumenal and Ngöôøi khaùc khoâng khaùc toâi. Ñoù laø caên baûn cuûa phenomenal existence. giôùi luaät, vaø laø nguoàn caûm höùng cuûa öùng xöû nhaân Vaïn Phaùp Duy Taâm Taïo: All dharmas are vaên chaân chính. Mæm cöôøi nhìn nhaän phaàn toái taêm created only by the mind—Everything is created cuûa mình vaø mæm cöôøi nhìn nhaän phaàn choùi saùng by mind alone—Thieàn Sö Suøng Sôn Haïnh Nguyeän cuûa ngöôøi khaùc, ñoù laø tu taäp. Maõi giöõ laáy phaàn vieát

trong quyeån 'Caû Theá Giôùi Laø Moät Ñoùa Hoa': choùi saùng cuûa chính mình vaø nhanh choùng naém laáy Moät hoâm, nghe tieáng chuoâng chuøa ngaân vang, ñöùc phaàn toái taêm cuûa ngöôøi khaùc, ñoù khoâng phaûi laø tu Phaät hoûi ñeä töû A Nan: "Tieáng chuoâng töø ñaâu ñeán?" taäp."—Robert Aiken wrote in Encouraging World: A Nan ñaùp: "Töø caùi chuoâng." Ñöùc Phaät noùi: "Caùi "All things reflect, interpenetrate, and indeed chuoâng sao? Nhöng neáu khoâng coù caùi duøi, laøm sao contain all other things. This is the organic nature coù tieáng chuoâng?" A Nan voäi vaõ söûa laïi: "Töø caùi of the universe, and is called mutual duøi, töø caùi duøi maø ra!" Ñöùc Phaät noùi: "Töø caùi duøi interdependence in classical Buddhism. Affinity sao? Neáu khoâng coù khoâng khí, laøm sao tieáng and coincidence are its surface manifestations... chuoâng voïng tôùi ñaây ñöôïc?" A Nan thöa: "Vaâng, The other is no other than myself. This is the taát nhieân nhö theá. Tieáng chuoâng töø khoâng khí maø foundation of the precepts and the inpsiration for ra!" Ñöùc Phaät hoûi: "Töø khoâng khí sao? Nhöng neáu genuine human behavior. To acknowledge one's khoâng coù loã tai con, con khoâng theå naøo nghe ñöôïc own dark side with a smile and to acknowledge tieáng chuoâng." A Nan noùi: "Vaâng, ñuùng theá. Con the shinning side of the other person with a smile, caàn caùi tai ñeå nghe. Nhö vaäy, tieáng chuoâng töø tai this is practice. Keeping the shinning side of one's ñeä töû maø ra." Ñöùc Phaät noùi: "Töø tai con sao? Neáu self always in view and holding fast to the dark con khoâng coù yù thöùc, laøm sao con nhaän ra tieáng side of the other, this is not practice." chuoâng?" A Nan noùi: "Vaâng, chính yù thöùc cuûa con Vaïn Höõu Voâ Thöôøng: Voâ Thöôøng hay baûn chaát taïo ra tieáng chuoâng." Ñöùc Phaät noùi: "YÙ thöùc cuûa voâ thöôøng cuûa vaïn höõu—Impermanence or the con sao? Vaäy thì, hôõi A Nan, neáu khoâng coù taâm impermanent nature of all things. thöùc, laøm sao con nghe ñöôïc tieáng chuoâng?" Tieáng Vaïn Kieáp: Ten thousand existences. chuoâng chæ ñöôïc taïo thaønh töø taâm thöùc maø thoâi — Vaïn Lyù Nhai Chaâu: Caùch phoá Nhai Chaâu ñeán Zen Master Seung Sahn wrote in The Whole muoân daëm, yù noùi cuøng vôùi chaân nghóa nhaø Thieàn World Is A Single Flower: One day, as the big caùch nhau raát xa—Be way off the true meaning of temple bell was being rung, the Buddha asked Zen. Ananda, "Where does the bell sound come from?" Vaïn Lyù Voïng Höông Quan: ÔÛ ngoaøi muoân daëm "The bell," replied Ananda. The Buddha said, xa xoâi troâng veà coá höông, yù noùi haõy coøn caùch thöïc "The bell? But if there were no bell stick, how nghieäm veà thieàn raát xa—To look back to one's would the sound appear?" Ananda hastily homeland from ten thousand miles far away. This corrected himself. "The stick! The stick!" The term is used to indicate that it is still too far away Buddha said, "The stick? If there were no air, how from the real experience of Zen. could the sound come here?" "Yes! Of course! It Vaïn Naêng: All powerful—Omnipotent— comes from the air!" The Buddha asked, "Air? But Almighty. unless you have an ear, you cannot hear the bell Vaïn Nguyeân Sö Man (1626-1710): Teân cuûa moät sound." "Yes! I need an ear to hear it. So it comes vò danh Taêng Nhaät Baûn thuoäc toâng Laâm Teá vaøo from my ear." The Buddha said, "Your ear? If you theá kyû thöù XVII—Name of a Japanese famous have no consciousness, how can you

understand monk, of the Rinzai Sect in the the bell sound?" "My consciousness makes the seventeenth century. sound." "Your consciousness? So, Ananda, if you Vaïn Nieân Töï: Mannen-ji (jap)—Ten-Thousand- have no mind, how do you hear the bell sound?" Years Temple—Name of a temple. "It was created by mind alone." Vaïn Phaùp: Nhaát Thieát Phaùp—Taát caû söï lyù cuûa Vaïn Phaùp Nguõ Luaät: Naêm luaät töï nhieân cuûa vaïn vaïn höõu (töï theå quy taéc, ngay caû nhöõng ñieàu phaùp—Five natural rules of everything.

1) Traät töï cuûa phaùp: Dharma-niyama (p)— springs of water, water has only one nature. There Dharmic order. are myriad phenomena in the universe, but empty 2) Traät töï cuûa taâm thöùc: Citta-niyama (skt)— space is only one. There are many principle that Mental order—Psychological law—Ñònh luaät are spoken of, but 'unobstructed wisdom' is only taâm lyù. one. Whatever we established, it all comes from 3) Traät töï veà nghieäp: Kamma-niyama (p)— One Mind. Whether constructing or sweeping Nghieäp Luaät—Karmic order—Law of karma. away, all is sublime function; all is oneself. There 4) Traät töï vaät theå höõu cô: Bija-niyama (p & is no place to stand where one leaves the Truth. skt)—Physical organic order. The very place one stands on is the Truth; it is all 5) Traät töï vaät theå voâ cô: Utu-niyama (p)— one's being. if that was not so then who is that? All Physical inorganic order. dharmas are Buddha-dharmas and all dharmas are Vaïn Phaùp Nhaát Nhö: Vaïn phaùp ñeàu coù chung liberation. Liberation is identical with suchness: moät taùnh laø “khoâng taùnh” (vaïn phaùp ñeàu do nhaân all dharmas never leave suchness. Whether duyeân sanh dieät, chöù khoâng coù töï taùnh, vì khoâng walking, standing, sitting, or reclining, everything coù töï taùnh neân ta goïi “taùnh khoâng” laø taùnh chung is always inconceivable function. The sutras say cuûa vaïn höõu)—The absolute in everything; the that the Buddha is everywhere." ultimate reality behind everything. Vaïn Phaùp Nhaát Thieát Phaùp: Manboâ (jap)—All Vaïn Phaùp Nhaát Taâm: Duy Taâm Luaän cho raèng (ten thousand) dharmas—Taát caû söï lyù cuûa vaïn höõu heát thaûy moïi phaùp ñeàu do taâm taïo ra (theo Kinh (töï theå quy taéc, ngay caû nhöõng ñieàu khoâng coù ñeà Hoa Nghieâm thì moïi thöù trong tam giôùi chæ laø moä t cuõng goïi laø phaùp)—All things, noumenal and taâm; theo Kinh Baùt Nhaõ, taâm laø thieân ñaïo ñoái vôùi phenomenal existence. vaïn phaùp. Neáu bieát ñöôïc taâm töùc laø bieát ñöôïc vaïn Vaïn Phaùp Qui Nhaát: Muoân phaùp ñeàu quy veà moät phaùp). Theo quyeån Nhaät Dieän Phaät, moät hoâm moái, bình ñaúng vaø baát nhò—Everything reverts to Thieàn sö Maõ Toå thöôïng ñöôøng daïy chuùng: "AÙnh one, equal and non-dual—See Vaïn Phaùp Qui traêng lan toûa muoân nôi, nhöng vaàng traêng chaân Nhaát; Nhaát Qui Haø Xöù? thöïc chæ coù moät. Caùc suoái nguoàn nhieàu voâ keå, Vaïn Phaùp Qui Nhaát; Nhaát Qui Haø Xöù?: Muoân nhöng baûn chaát cuûa nöôùc chæ laø moät. Caùc hieän phaùp ñeàu quy veà moät moái: bình ñaúng vaø baát nhò— töôïng nhieàu haèng haø sa soá trong vuõ truï, nhöng Everything reverts to one: equal and non-dual— khoaûng thaùi hö chæ coù moät. Ngöôøi ta hay noùi nhieàu See Coâng AÙn Vaïn Phaùp Qui Nhaát; Nhaát Qui Haø veà ñaïo lyù, nhöng 'voâ ngaïi trí' chæ coù moät. Taát caû Xöù? nhöõng gì phaùt sinh trong

theá gian ñeàu xuaát phaùt töø Vaïn Phaùp Qui Taâm Luïc: Mind, the Source of All caùi Taâm Nhaát Töôùng. Xaây döïng hay phaù hoaïi, caû Dharmas—Saùch coù nhan ñeà "Vaïn Phaùp Qui Taâm hai ñeàu laø chöùc naêng cao quí. Taát caû ñeàu laø nhaát Luïc" hay saùch vieát veà muoân phaùp ñeàu quy veà moät ngaõ. Baát kyø baïn ñöùng ôû ñaâu, baïn cuõng khoâng theå moái, ñoù laø taâm, do Thieàn sö Toå Nguyeân vieát vaøo ñöùng ngoaøi Chaân Lyù. Nôi baïn ñang ñöùng chính laø theá kyû thöù XVII—A book titled "Mind, the Source chaân lyù. Taát caû laø baûn theå cuûa baïn. Laøm sao coù theå of All Dharmas", or a book about everything coù gì khaùc ñöôïc? Vaïn phaùp laø Phaät phaùp vaø taát caû reverts to one, the mind, written by Zen master caùc phaùp ñeàu laø giaûi thoaùt. Giaûi thoaùt ñoàng nhaát Tsu-yuan in the seventeenth century—See Toå vôùi chaân nhö: vaïn phaùp khoâng bao giôø rôøi xa chaân Nguyeân Thieàn Sö. nhö. Ñi, ñöùng, naèm, ngoài taát caû ñeàu laø chöùc naêng Vaïn Phaùp Teà Quaùn: Duøng nhaõn quan baát nhò ñeå baát khaû tö nghì. Kinh ñieån daïy raèng Phaät phaùp ôû xem xeùt muoân vaät ôû theá gian. Phaät giaùo cho raèng khaép moïi nôi."—Myriad things but one mind; all nhaát thieát chö phaùp ñeàu do nhaân duyeân sinh ra, things as noumenal. According to the Sun Face khoâng coù töï tính, do ñoù khoâng theå naøo noùi raèng Buddha (the Teachings of Ma-Tsu and the Hung- chuùng sai bieät vaø ñoái laäp—To utilize the non-dual chou School of Ch'an), one day Zen master Ma- knowledge to examine all things in this world. Tsu entered the hall and preached the assembly: Buddhism believes that all things being produced "Though the reflections of the moon are many, the by cause and environment are unreal; therefore, real moon is only one. Though there are many we cannot say they are different and opposite.

Vaïn Phaùp Voâ Sai: Muoân phaùp ñeàu bình ñaúng vaø Tsun-Sheng Bodhisattva on all things in baát nhò—All things are equal and non-dual. immeasurable methods dharani into Chinese. Vaïn Phaät: Teân moät ngoâi chuøa noåi tieáng cuûa ngöôøi Vaïn Thieän: Taát caû caùc vieäc thieän laønh—All Hoa, toïa laïc trong quaän naêm, thaønh phoá Saøi Goøn, goodness, all good works. Nam Vieät Nam—Name of a famous Chinese Vaïn Thieän Ñoàng Quy Taäp: Taäp saùch vieát veà taát pagoda, located in the fifth district, Saigon City, caû caùc vieäc thieän laønh ñeàu quy veà moät choã, chæ roõ South Vietnam. veà Phaùp Moân Tònh Ñoä, ñöôïc soaïn bôûi Vónh Minh Vaïn Phaät Ñoäng: See Ñoân Hoaøng Thaïch Thaát. Dieân Thoï Thieàn Sö (904-975)—A collection of Vaïn Phuùc: Thousand happiness—Very happy. Buddhist texts called "All Good Works Are Vaïn Phöôùc Töï: Mampukuji (jap)—Manpuku-ji Convergent", composed by Zen master Yung- (jap)—Chuøa Vaïn Phöôùc (Nhaät Baûn). Tu vieän ming Yen-shou. chính cuûa phaùi Hoaøng Baù, ñöôïc thieàn sö AÅn Vaïn Thoï Suøng Quaùn: Wan-Shou-Chung-Kuan Nguyeân Long Kyø laäp ra giöõa theá kyû thöù XVII ôû (chi)—Teân cuûa moät vò sö Trung Hoa—Name of a Uji, phía nam Kyoto. Vaïn Phöôùc Töï cuõng laø moät Chinese monk. trong nhöõng maãu möïc ñeïp nhaát veà kieán truùc toân Vaïn Thuø Nhaát Taùnh: Muoân vaät ñeàu khaùc nhau giaùo Trung Hoa theo phong caùch ñôøi nhaø Minh ôû nhöng chuùng ñeàu coù chung moät taùnh chaát: khoâng Nhaät Baûn—The main monastery of the Obaki coù töï ngaõ hay töï

taùnh troáng khoâng—All things are school, founded by the Chinese Zen master Yin- different but they all have a common nature: yuan Lung-ch'i (Ingen Ryuki) in the middle of the egolessness or the emptiness of self-nature. seventeenth century. It is located in Uji, south of Vaïn Traïng Thieân Hình: Thieân hình vaïn traïng— Kyoto and is one of the most outstanding Multiform—A myriad of shapes. examples of Chinese temple architecture in Ming Vaïn Trung: Banzui (jap)—See Vaïn Trung Töï. period style in Japan. Vaïn Trung Töï: Banzuiji (jap)—Name of one of Vaïn Quoác: Bankoku (jap)—See Vaïn Quoác Töï. the famous temples in Japan—Teân cuûa moät trong Vaïn Quoác Töï: Bankokuji (jap)—Name of one of nhöõng ngoâi töï vieän noåi tieáng ôû Nhaät Baûn. the famous temples in Japan—Teân cuûa moät trong Vaïn Tuøng Haønh Tuù Thieàn Sö (1166-1246): Wan- nhöõng ngoâi töï vieän noåi tieáng ôû Nhaät Baûn. Tsung Heng Hsiu—Teân cuûa moät vò Thieàn sö Vaïn Sôn Ñaïo Baïch Thieàn Sö: Zen master Trung Hoa, thuoäc toâng Taøo Ñoäng, soáng vaøo thôøi Manzan Dobaku—Vaïn Sôn Ñaïo Baïch laø teân cuûa Nam Toáng (1127-1279). Chính Thieàn sö Vaïn Tuøng moät vò Thieàn sö Nhaät Baûn, thaày cuûa Thieàn sö Vieân ñaõ gom goùp taát caû nhöõng coâng aùn ñöôïc Thieàn sö Thoâng Ñaïi ÖÙng—Name of a Japanese Zen Hoaèng Trí Chaùnh Giaùc bieân soaïn laïi vôùi nhau master, Enzui's teacher—See Vieân Thoâng Ñaïi thaønh moät taäp saùch nhan ñeà "Thong Dong Luïc"— ÖÙng Thieàn Sö. Name of a Chinese Zen master of the Ts'ao Tung Vaïn Söï Khôûi Ñaàu Nan: Moïi vieäc khoù nhaát laø luùc Sect, who lived during the Southern Sung Dynasty ban ñaàu—In any undertaking, the most difficult in China. It was Zen master Wan-Tsung who part is right at the start. gathered all koans compiled by Hung-Chih- Vaïn Söï Nhö YÙ: Everything is all right— Cheâng-Chueh into a book titled "Ts’ung-Jung- Everything is okay. Lu."—See Thong Dong Luïc. Vaïn Theá Baát Dòch: Muoân ñôøi khoâng thay ñoåi— Vaïn Töû Nhaát Sanh: Vaïn laàn cheát chæ coù cô may Unchanged through the ages—Unchanging. ñöôïc moät laàn soáng, yù noùi trong hoaøn caûnh voâ cuøng Vaïn Thieân YÙ: Teân cuûa moät vò cö só Phaät giaùo noåi nguy hieåm—Only one chance out of ten thousand tieáng cuûa Trung Hoa vaøo thôøi nhaø Nguyeân (1280- times to preserve one's life, i.e., in an extremely 1368). Töø naêm 562 ñeán 564, OÂng dòch boä Toân dangerous situation. Thaéng Boà Taùt Sôû Vaán Nhaát Thieát Chö Phaùp Voâ Vaïn Töï: See Vaïn (1). Löôïng Moân Ñaø La Ni Kinh sang Haùn ngöõ —Name Vaïn Vaät Baát Tònh: Impurity of external objects— of a Chinese famous Buddhist lay person who Söï baát tònh cuûa vaïn vaät—Laøm lôùn maïnh yù chí giaûi lived during the Yuan Dynasty in China. From 562 thoaùt baèng quaùn söï baát tònh cuûa vaïn vaät. Ñaây laø till 564, he translated the sutra of questions of moät trong taùm caùch thieàn quaùn—Meditate on the

impurity of external objects to strengthen Vaõng Lai Voâ Trôû: Ñi vaø ñeán khoâng trôû ngaïi—To emancipation. This is one of the eight types of come and go without hindrance. meditation for removing various attachments— Vaõng Sanh: 1) Kieáp lai sanh: The future life, the See Baùt Tam-Ma-Ñòa. life to which anyone is going; 2) Ñi (sanh) veà coõi Vaïn Vaät Ñoàng Theå Luaän: Thaàn vaät ñoàng theå Tònh Ñoä cuûa Ñöùc Phaät A Di Ñaø: To go to be in the luaän—Vaïn vaät giai thaàn luaän—Treatise on

all Pure Land of Amitabha, to be reborn in the Pure things are of the same nature. Land, to have a rebirth in the Pure Land. Vaïn Vaät Ñoàng Thôøi Hieän Khôûi: Vaïn vaät ñoàng Vaõng Sanh Cöïc Laïc: Reborn in the Pure Land— thôøi hieän khôûi—Simultaneous rise of all things. Taát caû Phaät töû ñeàu muoán tu ñeå thaønh Phaät, tuy This is one of ten reasons that all things in the real nhieân hoï tin raèng thöïc haønh nieäm Phaät vaø vaõng world ought to have harmony among sanh Tònh Ñoä thì deã vaø chaéc chaén hôn—All themselves—See Möôøi Lyù Do Vaïn Höõu Hoøa Buddhists want to reach Buddhahood; however, Ñieäu Trong Phaùp Giôùi Duyeân Khôûi. they believe that it is easier and more certain to Vaïn Vaät Giai Thaàn Luaän: See Vaïn Vaät Ñoàng practice Buddha-Recitation to be reborn in the Theå Luaän. Pure Land. Vaïn Vaät Lieân Ñôùi: Moïi vaät treân traùi ñaát hay trong Vaõng Sanh Luaän: Amitayus-sastropadesa (skt)— vuõ truï ñeàu lieân heä vôùi nhau—The interrelatedness Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù Nguyeän Sanh of everything on earth and in the universe. Keä—See Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù. Vaõng: 1) Ñi qua: To be going to, to go past; 2) Taï Vaõng Sanh Tònh Ñoä: Gaining rebirth to the theá: To pass away. Pureland—Theo Kinh Phaùp Baûo Ñaøn, Phaåm Thöù Vaõng AÙc Thuù Ñaïo: Taùi sanh vaøo ñöôøng döõ—Go Ba (Nghi Vaán), Luïc Toå baûo raèng: “Ngöôøi phöông to evil rebirths. Ñoâng taïo toäi nieäm Phaät caàu sanh veà phöông Taây, Vaõng Giaû Baát Truy: Haõy traû quaù khöù veà cho quaù coøn ngöôøi phöông Taây taïo toäi, nieäm Phaät thì caàu khöù—Let bygones by bygones. sanh veà coõi naøo? Phaøm ngu khoâng roõ töï taùnh, Vaõng Hoaøn: Ñi vaø Veà—Going and returning. khoâng bieát trong thaân Tònh ñoä, nguyeän Ñoâng Vaõng Hoaøn Nhò Hoài Höôùng: Two kinds of nguyeän Taây, ngöôøi ngoä thì ôû choã naøo cuõng vaäy. dedication: Going and returning. Naày ñaïi chuùng! Ngöôøi ñôøi töï saéc thaân laø thaønh, 1) Vaõng Töôùng Hoài Höôùng: Hoài höôùng coâng ñöùc maét tai muõi löôõi laø cöûa, ngoaøi coù naêm cöûa, trong ñeán heát thaûy chuùng sanh, mong raèng hoï cuõng coù cöûa yù. Taâm laø ñaát, taùnh laø vua, vua ôû treân ñaát ñöôïc vaõng sanh Cöïc Laïc cuûa Ñöùc Phaät A Di taâm, taùnh coøn thì vua coøn, taùnh maát ñi thì vua cuõng Ñaø—To transfer one’s merits to all beings maát. Taùnh ôû thì thaân taâm coøn, taùnh ñi thì thaân taâm that they may attain the Pure Land of hoaïi. Phaät nhaèm ôû trong taùnh maø taïo, chôù höôùng ra Amitabha. ngoaøi maø caàu. Töï taùnh meâ, töùc laø chuùng sanh, töï 2) Hoaøn Töôùng Hoài Höôùng: Khi ñaõ vaõng sanh taùnh giaùc töùc laø Phaät. Töø bi töùc laø Quaùn Theá AÂm, Cöïc Laïc laïi muoán trôû veà coõi sanh töû vaø baèng hyû xaû goïi laø Ñaïi Theá Chí, hay tònh töùc laø Ñöùc coâng ñöùc tu trì khieán chuùng sanh nôi coõi naày Thích Ca, bình tröïc töùc laø Phaät A Di Ñaø. Nhôn ngaõ cuõng ñöôïc vaõng sanh Cöïc Laïc—Having been aáy laø Tu Di, taø taâm laø bieån ñoäc, phieàn naõo laø soùng born in the Pure Land to return to mortality moùi, ñoäc haïi laø roàng döõ, hö voïng laø quyû thaàn, traàn and by one’s merits to bring mortals to the lao laø ruøa traïnh, tham saân laø ñòa nguïc, ngu si laø Pure Land. suùc sanh. Naày thieän tri thöùc! Thöôøng laøm möôøi Vaõng Hoaøn Y: Okan-E (jap)—Moät taám vaûi duøng ñieàu laønh thì thieân ñöôøng lieàn ñeán, tröø nhôn ngaõ ñeå lieäm ngöôøi cheát, ñeán xong nghi leã thì phaûi traû thì nuùi Tu Di

ngaõ, deïp ñöôïc tham duïc thì bieån laïi cho töï vieän—Robes of going and returning, nöôùc ñoäc khoâ, phieàn naõo khoâng thì soùng moùi maát, that is, cloth used as a funeral shroud and then ñoäc haïi tröø thì roàng caù ñeàu döùt. ÔÛ treân taâm ñòa brought back to the monastery after the ceremony. mình laø giaùc taùnh Nhö Lai phoùng ñaïi quang minh, Vaõng Lai: Ñi vaø ñeán—To go to and from (back ngoaøi chieáu saùu cöûa thanh tònh hay phaù saùu coõi and forth)—Going and coming. trôøi duïc, töï taùnh trong chieáu ba ñoäc töùc lieàn tröø ñòa nguïc, vaân vaân., caùc toäi moät luùc ñeàu tieâu dieät, trong

ngoaøi saùng toät, chaúng khaùc vôùi coõi Taây phöông, nature and casts out the three poisons. The hells khoâng chòu tu nhö theá naày laøm sao ñeán ñöôïc coõi and all such offenses are destroyed at once. kia?"—According to the Dharma Jewel Platform Inwardly and outwardly, there is a bright Sutra, Chapter Three (Doubts and Questions), the penetration. This is no different from the West. Sixth Patriarch said, "The person of the East But if you do not cultivate, how can you go commits offenses and recites the Buddha's name, there?" seeking rebirth in the West. When the person of Vaõng Sanh Tònh Ñoä Thaàn Chuù: Spirit Mantra the West commits offenses and recites the For Rebirth in the Pure Land. Buddha's name, in what country does he seek Vaõng Sanh Tònh Ñoä Toaùt Yeáu: Compendium of rebirth? Common, deluded people do not the Essentials of Rebirth—Ñöôïc bieân soaïn bôûi sö understand their self-nature and do not know that Nguyeân Tính, ngöôøi ñi tieân phong trong Tònh Ñoä the Pure Land is within themselves. Therefore, toâng Nhaät Baûn, nhaán maïnh ñeán vieäc vaõng sanh they make vows for the East and vows for the trong coõi Cöïc Laïc cuûa ñöùc Phaät A Di Ñaø — West. To enlightened people, all places are the Composed by Genshin, the first Japanese same. Great assembly, the worldly person's own advocate of the "Pure Land" (Jodo-Shu) tradition, physical body is the city, and the eye, ear, nose, which emphasizes practices designed to lead to tongue, and body are the gates. Outside there are rebirth in Sukhavati, the paradise of Amitabha five gates and inside there is a gate of the mind. Buddha. The mind is the 'ground' and one's nature is the Vaõng Sanh Yeáu Taäp: Ojoyoshu (jap)—Vaõng 'king.' The 'king' dwells on the mind 'ground.' Sanh Yeáu Taäp, ñöôïc ngaøi Nguyeân Tín (942-1017), When the nature is present, the king is present but toå thöù saùu cuûa Tònh Ñoä Chaân Toâng bieân soaïn, when the nature is absent, there is no king. When trong ñoù oâng trình baøy nhöõng heä thoáng tu taäp tònh the nature is present, the body and mind remain, ñoä khaùc nhau, caû quaùn nieäm laãn khoâng quaùn nieäm, but when the nature is absent, the body and mind vaø oâng keát luaän raèng nieäm Phaät laø thieát yeáu — are destroyed. The Buddha is made within the Collection of essential passages concerning birth self-nature. Do not seek outside the body. in the Pure Land, composed by master Genshin, Confused, the self-nature is a living being: the sixth patriarch of the Jodo-Shin, in which he enlightened, it is a Buddha. 'Kindness and presents various systems of pure land practice, compassion' are Avalokitesvara and 'sympathetic both meditative and non-meditative, and joy and giving' are Mahasthamaprapta. concludes that Buddha recitation is the essential 'Purification' is Sakyamuni, and 'equanimity

and practice. directness’ are Amitabha. ‘Others and self’ are Vaõng Söï Höu Ñeà: Kyù Vaõng Baát Giaùn—Vaõng Giaû Mount Sumeru and ‘deviant thoughts’ are the Baát Truy—Haõy traû quaù khöù veà cho quaù khöù—Let ocean water. ‘Afflictions’ are the waves. ‘Cruelty’ bygones by bygones. is an evil dragon. ‘Empty falseness’ is ghosts and Vaõng Thöôïng Ñòa Sanh: Söï vaõng sanh vaøo caûnh spirits. ‘Defilement’ is fish and turtles, ‘greed and giôùi cao hôn—Rebirth into a higher stage of hatred’ are hell, and ‘delusion’ is animals.Good existence. Knowing Advisors, always practice the ten good Vaõng Töôùng Hoài Höôùng: Hoài höôùng coâng ñöùc practices and the heavens can easily be reached. cho moïi ngöôøi ñöôïc cuøng vaõng sanh Tònh Ñoä —To Get rid of others and self, and Mount Sumeru transfer one’s merits to all beings that they may topples. Do away with deviant thought, and the attain the Pure Land of Amitabha. ocean waters dry up. Without defilements, the Vaøo Caûnh Giôùi Cao Sieâu Thaâm Maät Cuûa Nhö waves cease. End cruelty and there are no fish or Lai: To enter into the lofty and esoteric realms of dragons. The Tathagata of the enlightened nature the Tathtagata. is on your own mind-ground, emitting a great Vaøo Trí Vaên Thuø: To penetrate the wisdom of bright light which outwardly illuminates and Manjusri. purifies the six gates and breaks through the six Vaên: Vyanjana (skt)—Paratoghosa (p)— desire-heavens Inwardly, it illuminates the self- Hearing—To hear—To make known to—Trong

Phaät Giaùo, nghe coù nghóa laø nghe chaùnh phaùp töø into the breath, they become rain and fog that is ngöôøi khaùc. Ñieàu naày coù nghóa laø chuùng ta nghe töø permeated with poisonous organisms that entirely beân ngoaøi. Nhöõng gì chuùng ta nghe cho chuùng ta fill up the body. When they flow into the sense of thöùc aên cho tö duy vaø höôùng daãn chuùng ta trong taste, they become pus and blood and every kind vieäc thaønh hình nhöõng quan ñieåm rieâng cuûa mình. of filth. When they flow into the sense of touch, Vì vaäy, chuùng ta caàn laéng nghe, nhöng chæ nghe they become animal and ghosts, and excrement nhöõng gì lieân quan ñeán chaùnh kieán, vaø neân traùnh and urine. When they flow into the mind, they nhöõng lôøi noùi baát thieän cuûa ngöôøi khaùc, vì noù ngaên become lightning and hail which ravage the heart caûn tö duy chaân chaùnh cuûa chính mình—In and soul. Buddhism, hearing means hearing the Good Law Vaên Baát Khoâng: Fruitful hearing—Vôùi vaên baát from others. This is what we hear from outside. khoâng, chö Boà Taùt laøm cho chuùng sanh ñöôïc What we hear gives us food for thoughts and thaønh thuïc—With fruitful hearing, Bodhisattvas guides us forming our views. It is, therefore, cause sentient beings to gain maturity. necessary to listen, but only that which is Vaên Chaùnh Phaùp Nan: Nghe ñöôïc chaùnh phaùp laø conducive to right understanding and to avoid all khoù—Hear the true Buddha-law is difficult. the harmful and unwholesome utterances of Vaên Chuaån Laëc Ñaøm Thieàn Sö: Thieàn sö Vaên others which prevent straight thinking. Chuaån Laëc Ñaøm (1061-1115)—Zen master Wen-Vaên Baùo: Retribution of hearing—Trong Kinh Chun-Le-T’an—Thieàn sö Trung Hoa, queâ quaùn ôû Thuû Laêng Nghieâm, quyeån Taùm, vaên baùo chieâu phuû Höng Nguyeân, sanh naêm 1061. Töø thuôû nhoû daãn aùc quaû. Vaên nghieäp naày giao

keát, luùc cheát ñaõ gia coâng tinh cöùu trieát lyù Phaät giaùo, nhöng veà thaáy soùng chìm ngaäp trôøi ñaát, thaàn thöùc nöông sau laïi boû, noùi raèng khoâng quan taâm laém. Roài sö theo soùng troâi vaøo nguïc voâ giaùn. Phaùt hieän ra hai khôûi söï hoïc Thieàn. Sang phöông Nam nguï vôùi Qui töôùng. Moät laø nghe roõ, nghe nhieàu tieáng oàn laøm Sôn Chaân Nhö traûi qua nhieàu naêm. Nhöng chaúng roái loaïn tinh thaàn. Hai laø khoâng nghe thaáy gì, vaéng coù tieán boä naøo. Sau ñoù sö ñeán tìm Cöûu Phong laëng u traàm. Soùng nghe nhö theá chaûy vaøo caùi nghe Chaân Tònh, moät ñaïi Thieàn sö ñöông thôøi—Zen laøm thaønh söï traùch phaït, gaïn hoûi. Chaûy vaøo caùi master Wen-Chun-Le-T'an, a Chinese Zen master thaáy laøm thaønh saám seùt vaø caùc khí ñoäc. Chaûy vaøo from Hsing-Yuan, China, was born in 1061. Since hôi thôû, laøm thaønh möa söông, töôùi caùc truøng ñoäc he was young he devoted himself to the mastery khaép thaân theå. Chaûy vaøo vò laøm thaønh muû huyeát of Buddhist philosophy, but later abandoned it, vaø nhöõng ñoà ueá taïp. Chaûy vaøo xuùc, laøm thaønh suùc saying that he did not care very much for it. He sinh, ma quyû vaø phaân. Chaûy vaøo yù, laøm thaønh seùt then began to study Zen, and going south stayed vaø möa ñaù phaù hoaïi taâm phaùch—In the with Chen-Ju of Wei-Shan. He then came to Surangama Sutra, book Eight, Retribution of Chen-Ching of Chiu-Feng, who was one of the hearing, which beckons one and leads one to evil great Zen masters of the time. ends. The karma of hearing intermingles, and thus Moät hoâm Chaân Tònh hoûi: "Queâ quaùn ôû ñaâu?" at the time of death one first sees gigantic waves Sö ñaùp: "ÔÛ Höng Nguyeân phuû." Chaân Tònh laïi that drown heaven and earth. The deceased one's hoûi: "Vöøa töø ñaâu ñeán ñaây?" Sö ñaùp: "Ñaïi spiritual consciousness falls into the water and Ngöôõng." Chaân Tònh hoûi: "An cö muøa haï ôû rides the current into the unitermittent hell. There, ñaâu?" Sö ñaùp: "ÔÛ Qui Sôn." Baáy giôø Chaân it is aware of two sensations. One is open hearing, Tònh dang tay ra baûo: "Tay ta sao laïi gioáng in which it hears all sorts of noise and its essential tay Phaät theá?" Vaên Chuaån muø tòt khoâng traû lôøi spirit becomes confused. The second is closed ñöõïc caâu naøo Chaân Tònh quôû: "Tröôùc thì oâng hearing, in which there is total stillness and no traû lôøi ta töøng caâu roõ raøng saùng suûa. Vöøa nhaéc hearing, and its soul sinks into oblivion. When the ñeán baøn tay Phaät thì laïi bí. Hoûng ôû choã naøo?" waves from hearing flow into the hearing, they Vaên Chuaån thuù nhaän laø khoâng hieåu. Chaân become scolding and interogation. When they Tònh noùi: "Moïi caùi ñeàu môû roäng heát ra tröôùc flow into the seeing, they become thunder and maét ngöôi. Coøn daïy caùi gì nöõa?"—One day roaring the evil poisonous vapors. When they flow Chen-Ching asked: "Where is your native

town?" We-Chun replied: "Hsing-Yuan Fu." followers in the Dharma? It is hard to know Chen-Ching asked: "Where do you come him." One day Wen-Chun removed the dam from now?" Wen-Chun replied: "Ta-Yang." with a stick, and while washing his clothes his Chen-Ching asked: "Where did you pass your mind suddenly woke to a state of summer?" Wen-Chun said: "At Wei-Shan." enlightenment. He ran to the master and Chen-Ching now produced his hand, saying, reported to him all that happened to him. But "How is that my hand so resembles the the master coldly blamed him, saying,

“Why Buddha’s?” Wen-Chun was dumbfounded and have you to be so unmannerly in this?” unable to make any answer. Chen-Ching Sö thò tòch naêm 1115—He passed away in scolded: “So far you have been fluent enough 1115. in answering all my questions naturally and in Vaên Chöùng: The evidence of the written word, or a most splendid manner. As soon as the scripture. subject turned to the Buddha” hand, you halt. Vaên Chöông Nguõ Sôn Gosan-Bungaku (jap)— Where is the trouble?" Wen-Chun confessed Five Mountain Literature—See Vaên Hoïc Nguõ ignorance. Chen-Ching said: “Everything lies Sôn. open in full revelation right before you; and Vaên Cuù: Giaûi thích vaø pheâ bình vaên chöông, töø whom would you get to teach you?” naày aùp duïng cho caùc aùng vaên veà kinh ñieån— Traûi qua möôøi naêm, Vaên Chuaån ôû laïi vôùi thaày Textual explanation or criticism, this term applies mình laø Chaân Tònh; thaày ñi ñaâu thì ñi theo. to works on canonical texts. Chaân Tònh laø moät oâng thaày im laëng khoâng coù Vaên Cuù Sai Bieät Thieän Xaûo Bieän Taøi: Bieän taøi chæ giaùo rieâng bieät cho baát cöù ai, duø moân nhaân vaên cuù sai bieät thieän xaûo nôi taát caû caùc phaùp — ngaøy caøng nhieàu ra. Neáu coù moät thaày Taêng Intellectual power of skill in differentiation of vaøo thaát cuûa ngaøi ñeå xin chæ giaùo, thì ngaøi cöù expressions of all truths. nhaém maét vaø quyø, chaúng noùi gì heát. Neáu thaáy Vaên Cöông (636-727): Teân cuûa moät vò danh Taêng coù ai ñeán, ngaøi ñöùng daäy, ñi ra vöôøn cuoác ñaát Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name vôùi nhöõng ngöôøi laøm vöôøn. Ñaây laø loái tieáp xuùc of a Chinese famous monk who lived in the T'ang vôùi moân nhaân raát thöôøng cuûa ngaøi. Vaên Chuaån Dynasty in China. thöôøng noùi vôùi baïn mình raèng “Thaày khoâng coù Vaên Danh: Nghe hoàng danh Phaät: To hear the yù daïy phaùp cho moân nhaân sao? Khoù maø hieåu name of a Buddha, i.e. Amitabha Buddha—Nghe noåi.” Moät hoâm nhaân ñöa gaäy leân khôi ngoøi teân: To hear the name of—Noåi danh: Fame nöôùc ñeå giaët aùo, taâm trí sö ñoät nhieân tænh ngoä; (famous). sö chaïy kieám thaày vaø keå cho thaày nghe taát caû Vaên Dó Taûi Ñaïo: Vaên töï chæ coù coâng naêng chuyeân vieäc ñaõ xaõy ra. Nhöng thaày vaãn laïnh luøng maø chôû Ñaïo chöù khoâng phaûi laø Ñaïo—Words and coøn maéng cho: “ÔÛ ñaây sao daùm loän xoän nhö speeches have only one use, that is to carry the theá?”—For ten years Wen-Chun stayed with Way, but not the Way. his master Chen-Ching and went about Vaên Duyeät Thieàn Sö (998-1062): Teân cuûa moät vò wherever he moved. Chen-Ching was a silent Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi teacher and gave out no special instruction to nhaø Toáng (960-1279)—Name of a Chinese Zen anybody although his pupils grew master of the Lin-chi Sect, who lived in the Sung considerably in number. When a monk dynasty—See Vaân Phong Vaên Duyeät Thieàn Sö. entered his room for advice he would close Vaên Ñaø Kieät: Murdhajata (skt)—Ñænh Sanh his eyes and sit up on his knees and say Vöông—Sanh ra töø treân ñænh ñaàu cuûa meï, neân nothing. If he saw somebody coming to him, ñöôïc goïi laø Ñænh Sanh Vöông, laø tieàn thaân cuûa he would rise, go out into the garden, and join Ñöùc Phaät Thích Ca—Born from his mother’s the gardeners in hoeing. This was his usual head, a reputed previous incarnation of the way of dealing with his disciples. Wen-Chun Buddha, who still

ambitious, despite his universal used to say to his friend Kung: “Has the earthly sway, his thousand sons, flew to Indra’s master no intention whatever to teach his heaven, saw the celestial devi (thieân thöôïng ngoïc

nöõ), but on the desire arising to rule there on khaùc nhö Gen'e, Shushin vaø Zekkai Chushin, moät Indra’s death, he was hurled to earth. moân ñoà cuûa sö Moäng Sôn Sô Thaïch. Nhöõng taùc Vaên Ñaø La Ni: Hear and keep dharani—Vaên Trì giaû naày ñaëc bieät thaønh thaïo thô cuûa Trung Hoa vaø Ñaø La Ni—Nghe vaø trì giöõ hay toång trì (vaên coù trieát hoïc Khoång giaùo môùi; hoï ñaõ coáng hieán nhieàu nghóa laø nghe, ñaø la ni coù nghóa laø trì giöõ)—To cho vieäc truyeàn thuï khoa hoïc vaø ngheä thuaät Trung hear and keep, hear and remember the teaching Hoa vaøo Nhaät Baûn. Trong soá ñoù coøn raát nhieàu (Vaên means to hear, dharani means to hold to or ngöôøi noåi tieáng nhö nhöõng nhaø hoäi hoïa vaø caùc thaày to maintain)—See Tam Ñaø La Ni. ñi theo ngaønh thö ñaïo. Baèng nhöõng tröôùc taùc cuûa Vaên Giaùp: A satchel for Buddhist books. mình vieát baèng tieáng Nhaät giaûn dò vaø deã hieåu, sö Vaên Haûi Phöôùc Tuï (1686-1765): Teân cuûa moät vò Moäng Sôn Sô Thaïch coù söï coáng hieán ñaëc bieät danh Taêng Trung Hoa vaøo thôøi nhaø Thanh (1644- quan troïng ñoái vôùi söï môû mang con ñöôøng Thieàn ôû 1912). Sö laø vò Toå thöù baûy cuûa phaùi Thieân Hoa Nhaät Baûn—Five-Mountain Literature is a term for Luaät Toâng Trung Hoa—Name of a Chinese writings of Zen masters of the five leading Zen famous monk who lived in the Ch'ing Dynasty in monasteries of Kyoto during the Ashikaga. I-shan- China. He was the Seventh Patriarch of the T'ien- I-ning, a Chinese Zen master who came to Japan Hua branch of the Chinese Vinaya School. in 1299. Together with his student, Sesson-Yubai, Vaên Hoïc: Literary. I-shan is also considered the founder of the Vaên Hoïc Coâng AÙn: Koan literature—Ngöôøi ta 'Literature of the Five Mountains', contributed khoâng bieát chaéc chaén coâng aùn baét ñaàu ñi vaøo thöïc significantly toward making the Zen monasteries taäp trong nhaø thieàn. Nhöõng taøi lieäu sôùm nhaát cuûa of Kyoto centers of art and science, in which a thieàn vaøo nhöõng theá kyû thöù saùu vaø thöù baûy cho strong Chinese influence was detectable. I-shan I- thaáy coâng aùn khoâng phaûi laø taùnh ñaëc tröng cuûa ning and his Japanese student Sesson-Yubai were thieàn maëc daàu truyeàn thoáng veà sau naøy ñaõ taïo ra considered the best known authors of the "Five- nhieàu caâu chuyeän veà coâng aùn cho caùc thieàn sö Mountain Literature." Other best-known authors tröôùc ñaây—It is uncertain when exactly koans first of the Five-Mountain Literature was Muso began to be in practice in Zen. The most early Soseki; he was a genius who, like I-shan I-ning, Zen materials from the sixth and seventh was not only an important Zen master but also an centuries shows that koans were not a feature of outstanding artist; and Zen masters Gen'e (1269- early Zen, although the later tradition created 1352), Shushin (1321-1388), and Zekkai Chushin many koan stories about the early masters. (1336-1405), a student of Muso Soseki. These Vaên Hoïc Nguõ Sôn: Gosan-Bungaku (jap)—Five- authors particularly cultivated the Chinese art of Mountain Literature—Vaên Hoïc Nguõ Sôn chæ poetry and neo-Confucian philosohy; they also nhöõng tröôùc taùc cuûa caùc thieàn sö thuoäc naêm tu contributed a great

deal to the transfer of Chinese vieän chính ôû Kyoto döôùi trieàu ñaïi Ashikaga (1338- science and art to Japan. Some of them became 1573). Thieàn sö Nhaát Sôn Nhaát Ninh ñeán Nhaät known as painters and masters of the way of Baûn vaøo naêm 1299; oâng cuõng ñöôïc coi nhö ngöôøi calligraphy. Particularly Muso Soseki, through his ñoàng saùng laäp ra 'Vaên Hoïc Nguõ Sôn' vôùi ngöôøi ñeä writings, composed in simple, easily understood töû cuûa mình laø Sesson Yubai (1288-1346), vaø oâng Japanese, contributed to the diffusion of this ñaõ goùp phaàn maïnh meõ trong vieäc bieán caùc tu vieän literature in Japan. thaønh nhöõng trung taâm ngheä thuaät vaø khoa hoïc Vaên Hoïc Söû: Literary history. mang ñaäm maøu saéc Trung Hoa. Nhaát Sôn Nhaát Vaên Hueä: Trí hueä môû ra do ñöôïc nghe hieåu veà Ninh vaø moân ñoà ngöôøi Nhaät Baûn cuûa oâng teân laø chaân lyù trung ñaïo—The wisdom of hearing and Tuyeát Thoân Höõu Mai ñöôïc xem nhö laø nhöõng apprehending the truth of the middle way. ngöôøi saùng laäp ra "Vaên Hoïc Nguõ Sôn." Moät soá taùc Vaên Hyû Haøng Chaâu: Hang-Chou-Wen-Hsi giaû khaùc ñöôïc bieát tôùi nhieàu nhaát cuûa Vaên Hoïc (chi)—See Haøng Chaâu Vaên Hyû Thieàn Sö. Nguõ Sôn laø Sô Thaïch, moät thieân taøi, moät ngheä só Vaên Ích Phaùp Nhaõn Thieàn Sö (885-958): Dosen- xuaát chuùng gioáng nhö Nhaát Sôn Nhaát Ninh ñoàng Bin'eki (jap)—Fa-yen-Weân-i (Wade-Giles thôøi laø moät thieàn sö quan troïng; vaø nhöõng thieàn sö Chinese)—Fayen Wenyi (Pinyin Chinese)—

Thieàn sö Vaên Ích Phaùp Nhaõn sanh naêm 885. OÂng Ch'ang-Ch'ing-Hui-Leng. Later he came to meet laø ñeä töû vaø ngöôøi keá thöøa Phaùp cuûa Thieàn sö La Zen master Lo-Han-Kuei-Ch'en, who was also Haùn Queá Saâm, vaø laø thaày cuûa Thieân Thai Ñöùc called Master Ti-Ts'ang. Here he attained his Thieàu. Vaên Ích laø moät trong nhöõng thieàn sö xuaát enlightenment experience when he heard Ti- saéc nhaát vaøo thôøi cuûa oâng. OÂng ñaõ laøm cho doøng Ts'ang's words "ignorance is the thickest." Fa-yen Thieàn Huyeàn Sa Giang Bieåu phaùt trieån maïnh. had sixty-three dharma successors. Zen master Chính vì vaäy maø sau naày doøng Huyeàn Sa ñöôïc Wen-Yi was the founder of the Fa-Yen (Hogen) mang teân Phaùp Nhaõn. Hieän nay chæ moät phaàn nhoû branch of Zen Buddhism, flourished early in the söï nghieäp bieân soaïn cuûa Vaên Ích Phaùp Hieån ñeán tenth century. We enounter him in example 26 of ñöôïc vôùi chuùng ta, nhö Vaên Ích Thieàn Sö Ngöõ Luïc the Wu-Men-Kuan as well as in example 7 of the (Kim LaêngThanh Löông Vaên Ích Thieàn Sö Ngöõ Pi-Yen-Lu. Luïc). OÂng xuaát gia naêm 7 tuoåi. Luùc ñaàu oâng hoïc Khi ñi ñeán vieän Ñòa Taïng gaëp trôøi trôû tuyeát, nhöõng kinh ñieån Khoâng giaùo, sau ñoù laø kinh ñieån ba ngöôøi cuøng xin nguï taïi ñaây. Trôøi laïnh, cuøng Phaät giaùo, ñaëc bieät laø boä kinh Hoa Nghieâm, giaùo vaây quanh loø söôûi, thieàn sö Queá Saâm (truï trì thuyeát cô baûn cuûa tröôøng phaùi Hoa Nghieâm Trung Vieän Ñòa Taïng) thaáy hoûi: "Ñaây laø ñi laøm gì?" Quoác. Vieäc hoïc trieát lyù khoâng laøm oâng thoûa maõn Sö thöa: "Ñi haønh khaát." Queá Saâm hoûi: "Vieäc neân oâng quay sang tu thieàn. Thaày daïy thieàn ñaàu haønh khaát laø theá naøo?" Sö thöa: "Chaúng bieát." tieân cuûa oâng laø Thieàn sö Tröôøng Khaùnh Hueä Laêng. Queá Saâm baûo: "Chaúng bieát raát laø thaân thieát." Sau oâng ñeán gaëp Thieàn sö La Haùn Queá Laâm, coøn Qua caâu noùi

naày Vaên Ích boãng tænh ngoä. Ñeán goïi laø thieàn sö Ñòa Taïng, vaø nhaän ñöôïc ñaïi giaùc khi tuyeát tan, ba ngöôøi cuøng ñeán töø bieät Queá sau khi nghe Ñòa Taïng noùi "söï ngu doát laø caùi gì coù Saâm ñi nôi khaùc. Queá Saâm ñöa ra ñeán cöûa, beà daøy nhaát." Phaùp Nhaõn coù 63 ngöôøi noái phaùp. hoûi: "Bình thöôøng Thöôïng Toïa noùi 'Tam giôùi OÂng laø toå khai saùng doøng Thieàn Phaùp Nhaõn höng duy taâm vaïn phaùp duy thöùc,' vaäy phieán ñaù thònh vaøo ñaàu theá kyû thöù möôøi. Teân cuûa oâng ñöôïc döôùi saân naày, laø ôû trong taâm hay ôû ngoaøi nhaéc tôùi trong thí duï thöù 26 cuûa Voâ Moân Quan vaø taâm?" Sö thöa: "ÔÛ trong taâm." Queá Saâm baûo: thí duï thöù 7 cuûa Bích Nham Luïc—Chinese Zen "Ngöôøi haønh khaát maéc côù gì laïi ñeå phieán ñaù master Wen-Yi Fa-Yen was born in 885, a leân treân ñaàu taâm?" Sö bí khoâng coù lôøi ñeå ñaùp, disciple and Dharma successor of Lo-Han-Kuei- beøn deïp haønh lyù vaøo chuøa, xin ôû laïi tham cöùu. Ch'en, and the master of T'ien-T'ai Te-Shao. Hôn moät thaùng, sö trình kieán giaûi noùi ñaïo lyù, Wen-Yi was one of the most outstanding Zen vaãn bò Queá Saâm baûo: "Phaät phaùp khoâng phaûi masters of his time; he was in the lineage of theá aáy." Sö thöa: "Con ñaõ heát lôøi cuøng lyù roài. Hsuan-Sha Shih-Pei. The latter's dharma teaching Queá Saâm baûo: "Neáu luaän Phaät phaùp thì taát caû was widely propagated by Wen-Yi and as a result hieän thaønh." Qua caâu noùi aáy, sö ñaïi ngoä— this lineage, which had hitherto been known as While on a pilgrimage with some other the Hsuan-Sha school, was thereafter known as monks, Wen-Yi and his friends were the Fa-Yen school. Nowadays only a few of Fa- sidetracked by a snowstorm and forced to stay Yen's voluminous writings are extant, among at the Ti-Zang Monastery. Zen master Kui- them a few poems and a treatise. His sayings and Chen (served as abbot there) asked: "Where instructions are recorded in the Record of the are you going?" Wen-Yi replied: "On an Words of the Ch'an Master Wen-Yi-Fa-Yan ongoing pilgrimage." Kui-Chen asked: "Why (Ch'ing-liang Wen-i-ch'an-shih Yu-lu). Wen-Yi- do you go on a pilgrimage?" Wen-Yi replied: Fa-Yan became a monk at the age of seven. First "I don't know." Kui-Chen said: "Not knowing he studied the Confucian classics and the Buddhist is most intimate." At these words, Wen-Yi sutras, particularly the Avatamsaka-sutra, the instantly experienced enlightenment. When fundamental work for the Hua-Yen school of the snow was gone, the three monks bade Chinese Buddhism. However, he was not satisfied farewell and started to depart. Kui-Chen by such philosophical study, he eventually sought accompanied them to the gate and asked: instruction in Ch'an. His first Ch'an master was "I've heard you say several times that 'the

three realms are only mind and the myriad coøn yù Hoøa Thöôïng theá naøo?" Vaên Ích ñaùp dharmas are only consciousness.'" Kui-Chen ngay: "Sai moät ñöôøng tô, ñaát trôøi phaân caùch." then pointed to a rock lying on the ground by Vaên Ích quaû laø moät cao thuû veà pheùp noùi the gate and said: "So do you say that this nhaïi—One day, Wen-Yi asked one of his rock is inside or outside of mind?" Wen-Yi disciples: "What do you understand by this: said: "Inside." Kui-Chen said: "How can a 'Let the difference be even a tenth of an inch, pilgrim carry such a rock in his mind while on

and it will grow as wide as heaven and pilgrimage?" Dumbfounded, Wen-Yi couldn't earth?"" The disciple said: "Let the difference answer. He put his luggage down at Kui- be even a tenth of an inch, and it will grow as Chen's feet and asked him to clarify the truth. wide as heaven and earth." However, Wen- Each day for the next month or so Wen-Yi Yi told the monk that such an answer will spoke about the Way Kui-Chen and never do. The disciple said: "I cannot do demonstrated his understanding. Kui-Chen otherwise; how do you understand?" Wen-Yi would always say: "The Buddhadharma isn't said: "Let the difference be even a tenth of an like that." Finally, Wen-Yi said: "I've run out inch and it will grow as wide as heaven and of words and ideas." Kui-Chen said: "If you earth." Wen-Yi was a great master of want to talk about Buddhadharma, everything repetitions. you see embodies it.""At these words, Wen- Sau sö dôøi veà ôû Vieän Thanh Löông, thöôïng Yi experienced great enlightenment. ñöôøng daïy chuùng: "Ngöôøi xuaát gia chæ tuøy Khi Sö ñang truï trì chuøa Suøng Thoï, moät hoâm, thôøi tieát, lieàn ñöôïc laïnh thì laïnh, noùng thì vò Taêng ñeán baïch sö: "Boán chuùng ñaõ vaây noùng, muoán bieát nghóa Phaät taùnh phaûi quaùn quanh döôùi phaùp toøa cuûa Hoøa Thöôïng." Sö thôøi tieát nhôn duyeân, xöa nay phöông tieän noùi: "Chuùng nhôn ñeán tham chôn thieän tri chaúng ít. Ñaâu chaúng thaáy Hoøa Thöôïng Thaïch thöùc." Laùt sau, sö leân toøa, chuùng ñaûnh leã Ñaàu nhôn xem Trieäu Luaän, trong aáy noùi: 'Hoäi xong, sö baûo: "Chuùng nhôn troïn ñaõ ñeán ñaây, muoân vaät veà nôi mình, kia chæ laø ngöôøi Thaùnh sôn Taêng chaúng leõ khoâng noùi, cuøng ñaïi chuùng vaäy.' Ngaøi lieàn noùi: 'Thaùnh nhôn khoâng mình, nhaéc moät phöông tieän cuûa ngöôøi xöa." Traân caùi gì chaúng mình?' Lieàn laøm maáy lôøi goïi laø troïng! Lieàn xuoáng toøa—When he was the Ñoàng tham kheá, trong aáy caâu môû ñaàu noùi: abbot of Chong-shou Monastery. One day, a 'Taâm ñaïi tieân truùc ñoä' khoâng qua lôøi naày, vaäy monk said to Wen-Yi: "Monks everywhere khoaûng giöõa chæ tuøy thôøi noùi thoaïi." Thöôïng are now crowded around the master's Toïa! Nay muoán bieát vaïn vaät laø mình chaêng? Dharma seat waiting for you to speak." Wen- Bôûi vì ñaïi ñòa khoâng coù moät vaät coù theå thaáy. Yi said: "In that case, the monks are Ngaøi laïi daën doø raèng: "Ngaøy thaùng chôù qua practicing with a genuine worthy!" After a suoâng." Vöøa roài, noùi vôùi caùc Thöôïng Toïa chæ while, Wen-Yi ascended the Dharma seat. tuøy thôøi vaø tieát lieàn ñöôïc. Neáu laø ñoåi thôøi maát The monk said: "The assembly has gathered. haäu töùc laø qua suoâng ngaøy thaùng, ôû trong caùi We ask the master to expound the Dharma." phi saéc khôûi hieåu saéc. Thöôïng Toïa! ÔÛ trong Wen-Yi said: You've all been standing here caùi phi saéc khôûi hieåu saéc töùc laø ñoåi thôøi maát too long!" Then he said: "Since all of you haäu? Haõy noùi saéc khôûi hieåu phi saéc laïi ñuùng have assembled here, I can't say nothing at chaúng ñuùng? Thöôïng Toïa! Neáu bieát theá aáy töùc all. So I'll give you all an expedient that was laø khoâng giao thieäp, chính laø si cuoàng chaïy offered by one of the ancients. Take care!" theo hai ñaàu coù duøng ñöôïc choã gì? Thöôïng Wen-Yi then left the Dharma seat. Toïa! Chæ giöõ phaàn tuøy thôøi qua laø toát. Traân Ngaøy kia Vaên Ích hoûi Tu sôn chuû: "Sai moät troïng!—When Zen master Wen-Yi became ñöôøng tô, ñaát trôøi phaân caùch, oâng hieåu theá abbot of

Qing-Liang temple, he addressed the naøo?" Tu ñaùp: "Sai moät ñöôøng tô, ñaát trôøi monks, saying: "Students of Zen need only phaân caùch." Vaên Ích noùi: "Theá laø nghóa lyù act according to conditions to realize the gì?" Vò Taêng baïch: "Tu toâi chæ bieát coù vaäy, Way. When it's cold, they're cold. When it's

hot, they're hot. If you must understand the laïi ñöôïc naêm ñôøi maø thoâi—Zen master Wen- meaning of Buddha nature, then just pay Yi passed away in 958. After his death, Wen- attention to what's going on. There is no Yi received the posthumous title "Great Zen shortage of old and new expedients. Haven't Master Dharma Eye." Though the influence you heard about Shi-T'ou? Upon reading the of his school was widespread during and for a Zhao-Lun, he exclaimed: 'Understanding that period after his life and he had sixty-three all things are the self. This is what all the Dharma heirs, the lineage died out after five ancient holy ones realized!' Shi-T'ou also generations. said: 'The holy ones did not have a self. Nor Vaên Ích Phaùp Nhaõn Tònh Hueä: Dosen-Bin'eki was there anything that was not their selves' (jap)—Fa-Yen-Wen-Yi—See Vaên Ích Phaùp Nhaõn Shi-T'ou composed the Cantonjie. The first Thieàn Sö. phrase in that text says: 'The mind of the Vaên Khaâm Baùo Töø (?-928): Hoji-Bunkin (jap)—greta sages of India.' There's no need to go Pao-tzu-wen-chin—See Baùo Töø Vaên Khaâm. beyond this phrase. Within it is what is always Vaên Kinh: The words of the sutras. put forth as the teaching of our school. All of Vaên Lieäu: Literary materials. you should understand that the myriad beings Vaên Lyù: The written word and the truth are your own self, and that across the great expressed—Written principles—A treatise. earth there isn't a single dharma that can be Vaên Manh: Muø chöõ—Illiterate—Unlettered. observed. Shi-T'ou also admonishes: 'Don't Vaên Minh Trung Öông: Medhyadesa (skt)— pass your days and nights in vain.' What I Central civilization—Neàn vaên minh xuaát hieän ôû have just said may be realized if you seize Trung AÙ vaøo khoaûng theá kyû thöù möôøi hay thöù chín the opportunity before you. If you miss the tröôùc taây lòch—The civilization appeared in opportunity, then that is 'passing your days Central Asia during the X or the IX B.C.E. and nights in vain.' If you spend your time Vaên Nghóa: Text and its meaning—Kinh vaên vaø yù trying to understand form in the middle of nghóa. nonform, just going on this way, you are Vaên Ngoân: Commentary on the words pf the text. missing your opportunity. So, do we therefore Vaên Nhaát Tri Nhò: Nghe moät bieát hai, yù noùi saùng say that we should realize nonform in the daï, khoâng caàn chæ daïy nhieàu—To hear one point midst of form? Is that right? If your and know the sequence or to infer the whole understanding is like this, then you're matter after hearing but one point, i.e., very smart, nowhere near it. You're just going along with to learn with little instruction. the illness of two-headed madness. Of what Vaên Nhaát Tri Thaäp: See Vaên Nhaát Tri Nhò. use is it? All of you, just do what is Vaên Ni: Maâu Ni—Muni (skt)—Sakyamuni. appropriate to the moment! Take care!" Vaên Phaùi: Literary school. Sau ñoù tieáng taêm oâng lan roäng raát nhanh, caùc Vaên Phaùp: Nghe giaùo phaùp: To hear the thieàn sö khaép nôi keùo ñeán töøng nhoùm. Luùc doctrine—Vaên phaùp trong moät baøi vaên: Syntax. oâng coøn soáng, soá ñeä töû khoâng luùc naøo döôùi Vaên Quaû

Thieàn Sö: Teân cuûa moät vò Thieàn sö 1000. Nhöõng ngöôøi keá thöøa Phaùp cuûa oâng ñaõ Trung Hoa, thuoäc toâng Laâm Teá vaøo thôøi nhaø truyeàn baù khaép caû Trung Quoác, taän ñeán Trieàu Thanh (1644-1912)—Name of a Chinese Zen Tieân—Later his reputation spread quickly. It master of the Lin-chi Sect in the Ch'ing dynasty. is said that Ch'an monks around him never to Vaên Quang Löïc: Nghe ñöôïc "Quang Löïc" hay have been less than a thousand. The dharma löïc cuûa aùnh saùng coõi Taây Phöông Cöïc Laïc cuûa successors of Fa-Yen spread his dharma all Ñöùc Phaät A Di Ñaø—To hear of the power of the over China and as far as Korea. light of Amitabha. Thieàn sö Vaên Ích thò tòch naêm 958. Sau khi thò Vaên Saùch: Dissertation—Essay. tòch sö ñöôïc ban hieäu "Ñaïi Phaùp Nhaõn Thieàn Sö." Duø aûnh höôûng cuûa sö raát lôùn vaø sö coù Vaên Sanh Tueä: Sutamaya panna (p)—The ñeán 63 Phaùp Töû, doøng thieàn cuûa sö chæ truyeàn wisdom based on learning.

Vaên Sieâu: Teân cuûa moät vò danh Taêng Trung Hoa Vaên Thaân: Vyanjnana-kaya (skt)—Bodies of vaøo thôøi nhaø Ñöôøng (618-907). Sö laø moät trong phonemes—Söï nöông töïa giöõa danh vaø cuù—The nhöõng ñeä töû noåi troäi cuûa Sö Phaùp Taïng. Sö vieát raát interdependence between word and phrase. nhieàu saùch veà giaùo thuyeát Hoa Nghieâm, nhöng chæ Vaên Thinh Ngoä Ñaïo: Nghe tieáng maø ngoä ñöôïc coøn moät ít coøn toàn taïi maø thoâi—Name of a thaùnh ñaïo—To hear sounds to realize the way of Chinese famous monk who lived in the T'ang the sages. Dynasty in China. He was one of the most Vaên Thuø: See Vaên Thuø Sö Lôïi. eminent disciples of Master Fa-Tsang (643-712). Vaên Thuø Baùt Ñaïi Ñoàng Töû: The eight He wrote a lot of books on theories of the Hua- messengers of Manjusri. Yen School, but only a few of them are extant. Vaên Thuø Hieäu Phaùp Vöông Töû: Chö Boà Taùt ñeàu Vaên Söùc Toân Giaû: Moät trong möôøi ñaïi ñeä töû cuûa laø con cuûa Phaùp Vöông Nhö Lai, duy chæ coù Vaên Ñöùc Phaät—One of the ten noted disciples of Thuø ñöôïc goïi laø Phaùp Vöông Töû vì Ngaøi coøn laø Sakyamuni. baäc thöôïng thuû cuûa Boà taùt chuùng—All Vaên Taøi: Bodhisattvas are sons of the Buddha, Manjusri is 1) Srutadhana (skt)—Laáy vieäc nghe nhieàu lôøi looked on as the chief of the Bodhisattvas and phaùp laøm cuûa baùu—Treasure of learning the represents them, as the chief disciple of the dharma. Buddha. 2) (1241-1302): Teân cuûa moät vò danh Taêng Vaên Thuø Hoái Quaù: Pheùp saùm hoái cuûa Vaên Thuø Sö Trung Hoa vaøo thôøi nhaø Nguyeân (1280- Lôïi Boà Taùt, saùm hoái cho nghi taâm ñôøi quaù khöù —1368)—Name of a Chinese famous monk The repentance of Majusri, such as his former who lived in the Yuan Dynasty in China. doubting mind. 3) (1273-1352):Teân cuûa moät vò Thieàn sö Trung Vaên Thuø Kim Cang Sö Lôïi: Srimanjuvajra Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø (skt)—See Vaên Thuø Sö Lôïi. Nguyeân (1280-1368)—Name of a Chinese Vaên Thuø Sö Lôïi: Monjushiri (jap)—Manjugatha Ts'ao Tung Zen master in the end of the Yuan (skt)—Manjusri (skt)—Maõn Thuø Thi Lôïi—Maïn Dynasty in China. Thuø Thaát Lôïi—Vaên Thuø—Moät bieåu töôïng cho trí Vaên Taûi (1452-?): Teân cuûa moät vò Thieàn sö Trung tueä cuûa ngöôøi tu Phaät. Trong Kinh Lieân Hoa dieãn Hoa thuoäc toâng Taøo Ñoäng vaøo cuoái thôøi nhaø Minh taû Ngaøi nhaûy voït leân töø trong ñaï i döông. Chöõ (1368-1644)—Name of a

Chinese Ts'ao Tung Zen Manju coù nghóa laø ñeïp, chöõ Sri coù nghóa laø gia taøi, master in the end of the Ming dynasty in China. ñöùc haïnh hay chuùa. Nguyeân chöõ Manjusri coù Vaên Taäp: Literary collection. nghóa laø “ñöùc haïnh tuyeät vôøi.” Vaên Thuø moät tay Vaên Thaùi Thieàn Sö (?-1289): Teân cuûa moät vò caàm kieám Kim Cöông ñoaïn dieät meâ hoaëc, ngoài Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo treân löng sö töû. Vaên Thuø ñöôïc xem nhö laø vò baûo cuoái thôøi nhaø Toáng (960-1279)—Name of a hoä trí tueä, vaø thöôøng ñöôïc ñaët beân traùi Phaät Thích Chinese Ts'ao Tung Zen master in the end of the Ca, trong khi Phoå Hieàn beân phaûi ñöôïc coi nhö laø vò Sung Dynasty in China. Hoä Phaùp. Vaên Thuø cuõng bieåu thò söï giaùc ngoä töùc Vaên Thaønh Töïu: Perfect hearing—Laáy hai chöõ söï hoát nhieân nhaän ra nhaát theå cuûa taát caû cuoäc toàn “Ngaõ Vaên” hay “Toâi nghe” laøm vaên thaønh töïu, sinh vaø naêng löïc phaùt sinh töø ñoù, maø söùc maïnh cuûa moät trong saùu loaïi thaønh töïu, thöôøng môû ñaàu caùc sö töû laø bieåu töôïng—A symbol of Buddhist kinh—“I Have Heard” implies perfect hearing, wisdom or an idealization of a particular quality. one of the six perfections found in the opening The Lotus Sutra describes him as springing out phrase of each sutra. from the great ocean. Manju is beautiful, Sri is Vaên Thaéng Thieàn Sö (?-1026): Teân cuûa moät vò good fortune, virtue, majesty or lord. Manjusri Thieàn sö Trung Hoa thuoäc toâng Phaùp Nhaõn vaøo means the beautiful virtue (fortune or lord). thôøi nhaø Toáng (960-1279)—Name of a Chinese Manjusri with his delusion-cutting vajra sword in Fa-Yen Zen master in the Sung Dynasty in China. one hand, sits on the back of a lion on the Buddha’s left. He is considered as a guardian of wisdom and is often placed on Sakyamuni’s left,

with Samantabhadra on the right side as guardian practice to attain Buddhahood. The sutra was of Law. Manjusri also represents awakening, that translated into Chinese by Sanghabhara. is, the sudden realization of the Oneness of all Vaên Thuø Tam Muoäi: The samadhi of Manjusri existence and the power rising therefrom, of styled the formless wonderful wisdom (voâ töôùng which the lion’s vigor is symbolic. dieäu hueä). Vaên Thuø Sö Lôïi Boà Taùt: Manjusri Bodhisattva— Vaên Thuø Vieän: Vieän thöù baûy trong möôøi ba vieän Baäc Toaøn Trí—Ngaøy vía Ñöùc Vaên Thuø Sö Lôïi Boà lôùn cuûa Thai Taïng Maïn Ñoà La, laáy Vaên Thuø Sö Taùt laø ngaøy hai möôi laêm trong thaùng—Day Lôïi laøm trung taâm cuûa nhoùm 25 vò—The seventh dedicated to His manifestation (to a Buddha's vital great court of the thirteen in the Garbhadhatu spirit) is the twenty-fifth of the month—See Vaên group; it shows Manjusri in the centre of a group Thuø Sö Lôïi. of twenty-five. Vaên Thuø Sö Lôïi Phaùp Vöông Boà Taùt: Manjusri- Vaên Thuû Thieàn Sö (1608-1646): Teân cuûa moät vò kumarabhuta (skt)—Dharma Prince Manjushri Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá vaøo theá kyû Bodhisattva. thöù XVII. Sö xuaát gia naêm 14 tuoåi vaø khai sôn Vaên Thuø Sö Lôïi Phaùp Vöông Töû: Manjusri- chuøa Linh Nguyeân—Name of a Japanese Zen kumarabhuta (skt)—Dharma Prince Manjushri. master of the Rinzai Sect, who lived in the Vaên Thuø Sö Lôïi Phaùp Vöông Töû Boà Taùt: seventeenth century. He left home to become a The Bodhisattva Manjusri. monk at the age of 14 and founded the Ling-Yuan Vaên Thuø Sö Lôïi Phaät Ñoä Trang Nghieâm Kinh: Temple.

Manjusri-ksetra-guna-vyuha-lankatara-sutra— Vaên Thuïc: Teân cuûa moät vò danh Taêng Trung Hoa Sutra on Manjusri's exposition of the adornment of vaøo thôøi nhaø Ñöôøng (618-907). Sö laø moät trong the Buddha-Lands. nhöõng vò Sö giaûng kinh Phaùp Hoa xuaát saéc nhaát Vaên Thuø Sö Lôïi Sôû Thuyeát Ba La Maät thôøi baáy giôø—Name of a Chinese famous monk Kinh: Sutra on Manjusri's preaching on Paramitas. who lived in the T'ang Dynasty in China. He was Vaên Thuø Sö Lôïi Sôû Thuyeát Baát Tö Nghì one of the most eminent contemporary lecturers Caûnh Giôùi Kinh: Acintya-buddha-visayanirdesa- of the Lotus Sutra. sutra (skt)—Sutra on Manjusri's preaching on the Vaên Thuùy Khaâm Sôn Thieàn Sö: Ch'in-shan- realm beyond thought and words. Weân-sui—See Khaâm Sôn Vaên Thuùy Thieàn Sö. Vaên Thuø Sö Lôïi Thaàn Bieán Kinh: Manjusri- Vaên Thö: Letter—Document. vikurvana-parivarta-sutra (skt)—Sutra on Vaên Toá: Teân cuûa moät vò danh Taêng Trung Hoa Manjushri's miraculous transformations. vaøo thôøi nhaø Ñöôøng (618-907). Naêm 781, Sö cuøng Vaên Thuø Sö Lôïi Thaàn Bieán Phaåm Chi Ñaïi Thöøa Sö Löông Tuù du haønh ñeán Taây Taïng ñeå hoaèng Kinh: Mahayana-manjusri-vikurvana-parivarta- phaùp—Name of a Chinese famous monk who sutra (skt)—Sutra on Manjushri's Chapter of lived in the T'ang Dynasty in China. In 781, he Mahayana miraculous transformations. traveled with Master Liang Hsiu to Tibet to Vaên Thuø Sö Lôïi Vaán Kinh: Manjusri-pucchap- spread the Buddha dharma. raja (skt)—Manjusripariprccha (skt)—Kinh ghi laïi Vaên Trí: Sruta (skt)—Laáy vieäc nghe nhieàu lôøi nhöõng giôùi luaät tu haønh cho moät vò Boà Taùt. Cuõng phaùp laøm cuûa baùu cuûa trí tueä—Learning the ñöôïc goïi laø "Vaên Thuø Vaán Kinh" vì Boà Taùt Vaên dharma as treasure of wisdom. Thuø, moät baäc Boà Taùt trí tueä, ñaõ hoûi Phaät veà nhöõng Vaên Trì: giôùi luaät cho moät Boà Taùt tu haønh thaønh Phaät. Kinh 1) Nghe vaø thoï trì: To hear and keep; hearing ñöôïc Ngaøi Taêng Giaø Baø La dòch sang Haùn töï — and keeping in mind; hearing and obeying. The sutra mentioned all moral rules for a 2) Vaên trì hay long trì beân caïnh Toøa Kim cang Bodhisattva's daily practice. It is also called Thuû—The dragon pool by the side of the "Manjusri's Questions Sutra" because Bodhisattva throne of Vajrapani. Manjusri, a Bodhisattva of wisdom, asked the Vaên Trì Ñaø La Ni: Mental command of retaining Buddha about moral rules for a bodhisattva to what one hears without forgetting—Nghe vaø trì giöõ hay toång trì (vaên coù nghóa laø nghe, ñaø la ni coù

nghóa laø trì giöõ). Vaên trì Ñaø La Ni, vì trì taát caû caùc Vaên Töï Baùt Nhaõ: Words describe the Prajna— phaùp chaúng queân maát. Ñaây laø moät trong möôøi Vaên töø duøng ñeå dieãn ñaït Baùt Nhaõ, moät trong ba pheùp toång trì cuûa chö Boà Taùt maø Ñöùc Phaät ñaõ daïy loaïi Baùt Nhaõ. Kinh Baùt Nhaõ Ba La Maät dieãn taû trong Kinh Hoa Nghieâm—To hear and keep, hear chöõ "Baùt Nhaõ" laø ñeä nhaát trí tueä trong heát thaûy trí and remember the teaching (Vaên means to hear, tueä, khoâng gì cao hôn, khoâng gì so saùnh baèng, Baùt dharani means to hold to or to maintain). Mental Nhaõ laø voâ thöôïng, voâ tyû, voâ ñaúng. Baùt Nhaõ coù command of retaining what they hear, as they nghóa laø caùi bieát sieâu vieät maø khoâng coù ngoân töï retain all teachings without forgetting. This is one naøo coù theå loät heát

ñöôïc yù nghóa chính thöïc cuûa noù. of the ten kinds of mental command of Ngoân töï chæ coù theå lyù nghóa töông ñoái cuûa Baùt Nhaõ Enlightening Beings mentioned by the Buddha in maø thoâi—The written word which is used to The Flower Adornment Sutra (Chapter 38— describe the prajna, one of the three kinds of Detachment from the World). prajna. The Prajna-paramita-sutra describes Vaên Trì Phaùp: Nghe vaø thoï trì theo Hö Khoâng “prajna” as supreme, highest, incomparable, Taïng Boà Taùt. Noùi caùch khaùc, phaùp tu naøy laáy ngaøi unequalled, unsurpassed. Prajna also means a laøm vò Boån Toân—The method of hearing, transcendental knowledge which no words can keeping, and observing the conducts of the peel off its true meanings. Words can only be Bodhisattva of Space (the Bodhisattva Womb of used to describe a relative meanings of Prajna. Space). In other words, this is the method of Vaên Töï Ñaúng: Aksharasamata (skt)—Söï bình considering Him as the Original Honoured One ñaúng cuûa chöõ—The sameness of letters. (the Most Honoured of all Buddhas). Vaên Töï Ngoân Ngöõ: Desanapatha (skt)—Writings Vaên Tuù Thieàn Sö (1345-1418): Teân cuûa moät vò and Languages—Giaùo lyù, söï tuïng ñoïc vaø chuyeän Thieàn sö Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo keå, vaân vaân. Trong Kinh Laêng Giaø, Ñöùc Phaät nhaán thôøi nhaø Minh (1368-1644)—Name of a Chinese maïnh vaøo söï ñaït töï noäi caùi chaân lyù maø heát thaûy Zen master of the Lin-chi Sect, who lived in the caùc Ñöùc Nhö Lai trong quaù khöù, hieän taïi vaø vò lai Ming dynasty in China. theå chöùng, chöù khoâng phaûi laø ngöõ ngoân vaên töï. Vaên Tueä: Srutimayo-prajna (skt)—Knowledge or Caûnh giôùi cuûa Nhö Lai taïng voán laø A Laïi Da Thöùc wisdom attained through hearing—Nghe phaùp roài thì thuoäc veà chö Boà Taùt Ma Ha Taùt theo ñuoåi chaân phaùt hueä, hay trí hueä phaùt bôûi nghe phaùp— lyù chöù khoâng thuoäc caùc trieát gia chaáp vaøo vaên töï, Wisdom attained through hearing. Hearing the hoïc haønh vaø suy dieãn suoâng—Teaching, word and becoming wise in it; wisdom obtained recitation, and stories, etc. In the Lankavatara from hearing. Sutra, the Buddha emphasized the inner Vaên Tö Tu: Nghe, suy nghó vaø thöïc haønh—attainment of the truth, not the teaching realized Hearing, contemplation, and practice—See Vaên by all the Tathagatas of the past, present, and (4) and Tu (9). future. The realm of the Tathagatagarbha which is Vaên Töø: Literature. the Alayavijnana belongs to those Bodhisattva- Vaên Töû Thöôïng Thieát Ngöu: Vaên Toaûn Thieát Mahasattvas who follow the course of truth and Ngöu—Muoãi ñaäu treân traâu saét, yù noùi choã baát khaû not to those philosophers who cling to the letter, tö nghì (thieàn laø choã chaúng theå noùi ñeán ñöôïc)—A learning, and mere discourse. mosquito alights on an iron buffalo. This term is Vaên Töï Nhaân: A literalist. used to indicate an inconceivable place (Zen is a Vaên Töï Phaùp: Lung-gi-ch (tib)—Dharma of place that cannot be mentioned). statement—Teachings of the Tripitaka— Vaên Töï: Akshara or Ruta (skt)—Monji (jap)— Scriptural dharma—Teachings based on the Chöõ vieát—Letter—Syllable—The written Buddhist scriptures. words—Vaên töï ñöôïc dieãn taû nhö laø hôi thôû hay Vaên Töï Phaùp Sö: Ngöôøi giaûng veà chöõ nghóa trong sinh meänh cuûa phaùp thaân—The written word is kinh ñieån, nhöng khoâng bieát heát tinh thaàn giaùo lyù described as the breath and life of the trong kinh ñieån—A

teacher of the letter of the dharmakaya—See Akshara. Law, who knows not its spirit.

Vaên Töï Sö: Monji-hoshi (jap)—Vò thaày chaáp chaët 1) Taám vaùn ñuùc theo hình maây, duøng ñeå baùo giôø vaøo vaên töï. Trong thieàn, töø ngöõ naày chæ moät vò hay tin töùc trong töï vieän: A sort of cloud- thaày Phaät giaùo chæ bieát baùm chaët vaøo kinh ñieån, shaped gong, struck to indicate the hour or to maø khoâng hieåu roõ cuõng nhö khoâng aùp duïng ñöôïc yù announce news in a monastery. nghóa saâu saéc cuûa kinh ñieån—"Scriptures dharma 2) Umban (jap): Umpan (jap)—Thuaät ngöõ Nhaät master" is a Zen expression referring to a Baûn coù nghóa laø caùi maâm maây, hay caùi coàng Buddhist teacher who is attached to the literal maët phaúng ñöôïc laøm baèng ñoàng thau, ñöôïc söû sense of the teaching of the Buddha in its duïng trong caùc thieàn vieän ñeå loan truyeàn traditional written form without understanding or nhöõng tín hieäu khaùc nhau. Teân goïi vaân baûn laø actualizing its deeper sense. do hình thöùc ñaùm maây cuûa noù maø coù, treân maët Vaên Töï Vaø YÙ Nghóa: Trong Kinh Laêng Giaø, Ñöùc cuûa noù cuõng thöôøng ñöôïc trang trí baèng nhöõng Phaät nhaéc Mahamati: “Vò Boà Taùt Ma Ha Taùt ñaùm maây. Caùc thieàn vieän thöôøng duøng aâm thaønh thuïc vôùi töø ngöõ vaø yù nghóa, nhaän bieát raèng töø thanh khaùc nhau cuûa vaân baûn ñeå thoâng baùo ngöõ khoâng khaùc khoâng khoâng phaûi khoâng khaùc vôùi nhöõng thôøi khaéc vaø sinh hoaït khaùc nhau trong yù nghóa, vaø ngöôïc laïi.”—In the Lankavatara Sutra, ngaøy. Haønh giaû chæ giöõ im laëng vaø laøm theo the Buddha reminded Mahamati: “Oh Mahamati, thôøi khaéc bieåu nhôø aâm thanh cuûa vaân baûn, ñaëc the Bodhisattva-mahasattva who is well bieät laø trong caùc thôøi thieàn taäp. Hôn nöõa, tieáng acquainted with words and meaning, recognizes at chuoâng, tieáng coàng vaø tieáng moõ coøn gaây moät once that word is neither different nor not taùc ñoäng ñaëc bieät vôùi yù thöùc cuûa haønh giaû, vì different from meaning, and vice versa. nhöõng aâm thanh aáy vang leân vaøo giöõa luùc heát Vaên Voõ Kieâm Teà: To be able to utilize both the söùc im laëng trong thieàn vieän. AÂm thanh ñoät pen and the sword—Haønh giaû phaûi vaên voõ toaøn ngoät do nhöõng khí cuï naøy taïo ra coù theå taùc taøi, phaûi coù khaû naêng trong caû hai vai troø tieâu cöïc ñoäng ñeán tinh thaàn ñang taäp trung vaøo söï tónh vaø tích cöïc trong ngheä thuaät Thieàn—Zen taâm töø choã laøm dòu maùt ñeán choã lay ñoäng saâu practitioners should be able to play both the saéc; noù coù theå laø tieáng ñoäng ñöa ñeán söï theå positive and negative roles in the drama of Zen— nghieäm giaùc ngoä—Umban or umpan is a See Nguyeân Tónh Thaäp Moân. Japanese term for "cloud platter", a flat gong Vaên Voâ Thöôïng: Unsurpased things heard—Theo of bronze used in Zen monasteries to give Kinh Phuùng Tuïng trong tröôøng Boä Kinh, ñaây laø various signals. The name comes from the moät trong saùu voâ thöôïng—According to the fact that the flat bronze piece has the shape of Sangiti Sutta in the Long Discourses of the a cloud and its surface is often decorated with Buddha, this is one of the six unsurpassed cloud motifs. Zen monasteries usually use the things—See Luïc Voâ Thöôïng. different sounds of a flat gong to indicate the Vaên Vuõ Thieân Hoaøng: Monmu (jap)—Teân cuûa various periods and activities of the day. The moät vò Nhaät Hoaøng töø naêm 697 ñeán 700—Name sounds of the flat gong can

help practitioners of a Japanese king from 697 till 700. maintain complete silence and do according Vaên Yeån Vaân Moân Thieàn Sö: Yun-men Weân- to the time-table, especially during yen—See Vaân Moân Vaên Yeån Thieàn Sö. meditation sessions. Moreover, the sounds of Vaân: bells or gongs, of wooden planks or clackers, 1) Maây: Megha (skt)—Cloud—Clouds covering have a special effect on the consciousness of the sun—Spreading clouds. practitioners in the silence that prevails in a 2) Nhieàu: Vaân taäp—Abundant. Zen monastery. The effect of the sudden 3) Noùi: To say—To speak. sound of such instruments on the concentrated Vaân Am Khaéc Vaân Thieàn Sö (1025-1102): Yun mind of the practitioner of meditation can, An K'o-wen—See Chaân Tònh Khaéc Vaân Thieàn Sö. depending on his or her momentary state, lie Vaân AÂm Haûi Quang Voâ Caáu Taïng: Undefiled anywhere between 'refreshing' and Treasury of Light of Oceans of Cloudlike Sounds. 'shattering' and can even provide a moment of Vaân Baûn:

breakthrough leading to an experience of an old stone monument gives people some hope enlightenment. to get into the idea he had of the patriarchal visit; Vaân Bieän Thieàn Sö: Teân cuûa moät vò Thieàn sö but when he said "the inscription on the old stone Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi nhaø Toáng is hard to read," does this refer to the difficulty of (960-1279)—Name of a Chinese Lin Chi Zen explaining to an average mind the matter in any master in the Sung Dynasty in China. intelligible way? This is the case in which answers Vaân Caùi Chí Ngung Thieàn Sö: Zen master are merely indicated with no definite settling of Yun-kai Chih-yung—Thieàn sö Chí Ngung, teân cuûa the point raised in the question. In reality, the so- moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù IX. Sö called answers are no answers at all in the logical laø ñeä töû vaø Phaùp töï cuûa Thieàn sö Thaïch Söông sense of the word. These are mere poetical Khaùnh Chö. Hieän nay chuùng ta khoâng coù nhieàu taøi descriptions of objects one sees about, or lieäu chi tieát veà Thieàn sö Chí Ngung; tuy nhieân, coù suggestions to perform a certain act, are not at all moät cuoäc ñoái thoaïi giöõa Sö vaø ngöôøi ñeä töû cuûa satisfactory to those who have been educated to mình trong Truyeàn Ñaêng Luïc, quyeån XVI. Moät look for conceptual interpretations in everything hoâm, coù moät vò Taêng laïi gaàn hoûi Sö veà yù nghóa they encounter. In Zen, we call these cases "Oral Ñoâng du cuûa Toå, vaø Sö ñaùp: "Taám bia trong chuøa transmission Zen." cuõ khoù ñoïc." Khi ñöôïc yeâu caàu bình luaän theâm, Sö Vaân Caùi Trí Baûn: Yun-Kai-Chih-pen—See Hueä noùi: "Ngöôøi ñoïc thaûy ñeàu nhaên maøy." Khi thieàn sö Vaân Thöøa Thieân Thieàn Sö. Vaân Caùi ñeà caäp ñeán taám bia ñaù coå trong chuøa Vaân Caáp Thaát Tieâm: Yunchi Ch'i-ch'ien—Baùch khieán ngöôøi ta hy voïng ra Sö coù yù gì veà cuoäc khoa töï ñieån cuûa Ñaïo giaùo vaøo theá kyû thöù XI— Ñoâng du cuûa Toå, nhöng khi Sö noùi "taám bia trong Cloud Book Cassette and Seven Strips of chuøa cuõ khoù ñoïc" haù khoâng noùi raèng khoù maø giaûi Bamboo, an encyclopedia of the Taoism in the thích roõ raøng deã hieåu söï vuï naøy cho moät taâm trí eleventh century. taàm thöôøng hay sao? Ñaây laø tröôøng hôïp trong ñoù Vaân Chuùng Thuûy Chuùng: Du Taêng baïn löõ, coù caâu traû lôøi ñöôïc neâu leân maø khoâng giaûi quyeát minh nghóa laø aùo saõi maây nöôùc hay haønh

giaû vaân du ñaây baïch vaán ñeà ñöôïc neâu leân trong caâu hoûi. Kyø thaät, ñoù, xem taát caû ñeàu laø baïn löõ —Brothers or men of neáu xeùt veà yù nghóa luaän lyù cuûa chöõ nghóa, thì caùi the clouds and waters, fellow monks. goïi laø traû lôøi chaúng traû lôøi gì caû. Ñaây chæ laø nhöõng Vaân Chöông Nhaát Khaùnh Thieàn Sö (1386- moâ taû thi vò nhöõng söï vaät chung quanh, hay nhöõng 1463): Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc khuyeân baûo thöïc hieän moät haønh vi naøo ñoù, chuùng toâng Laâm Teá vaøo theá kyû thöù XV—Name of a khoâng hoaøn toaøn thoûa maõn nhöõng ai ñöôïc giaùo duïc Japanese Zen master of the Rinzai Sect, who ñeå tìm toøi nhöõng giaûi thích baèng khaùi nieäm ñoái vôùi lived in the fifteenth century. nhöõng ñieàu maø hoï gaëp gôõ. Nhöõng tröôøng hôïp naøy, Vaân Coå: Troáng coù veõ hình maây, duøng ñeå baùo giôø nhaø Thieàn goïi chuùng laø "Khaåu quyeát Thieàn"—Zen côm tröa trong töï vieän—A drum ornamented with master Chih-yung, name of a Chinese Zen master clouds for calling to midday meals in a monastery. in the ninth century. He was a disciple of Zen Vaân Coác Khaùnh Thieàn Sö: Teân cuûa moät vò Thieàn master Shih-shuang Ch'ing-chu. We do not have sö Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi nhaø detailed documents on this Zen Master; however, Nam Toáng (1127-1279)—Name of a Chinese Lin there is a dialogue between him and one of his Chi Zen master who lived in the Southern Sung disciples in The Records of the Transmission of Dynasty in China. the Lamp (Ch’uan-Teng-Lu), Volume XVI. One Vaân Coác Thieàn Sö: Zen Master Yun Ku—Teân day, a monk approached Zen master Yun-Kai with cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù 16. the inevitable question about the meaning of the Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Patriarchal visit, and the master answered, "The veà Thieàn Sö Vaân Coác; tuy nhieân, coù moät chi tieát inscription on an old monastery stone is hard to nhoû veà vò Thieàn sö naøy trong Haùm Sôn Töï Truyeän. read." When the master was requested for further Thieàn sö Haùm Sôn ñaõ keå laïi nhöõng kinh nghieäm comment, he said, "Readers all wrinkle their Thieàn cuûa mình nhö sau: "Vaøo thaùng möôøi naêm foreheads." When Zen master Yun-Kai refers to 1565, Thaày Vaân Coác môû moät 'Thieàn Hoäi'. Ngaøi

chieâu taäp naêm möôi ba vò tröôûng laõo danh tieáng join the assembly. At first I did not know how to khaép nöôùc ñeå hieån thò vaø truyeàn baù giaùo lyù thieàn meditate and was greatly disturbed by my ñònh qua phaùp moân tu taäp thöïc tieãn. Nhôø söï tieán cöû ignorance. After burning incense and offering it to cuûa Sö Vaân Coác maø toâi ñöôïc nhaäp hoäi. Ban ñaàu Master Yun Ku, I asked him for instruction. He toâi khoâng bieát phaûi duïng coâng nhö theá naøo vaø raát first taught me how to work on the koan, 'Who is khoå sôû vì söï aùm muoäi cuûa mình. Sau khi ñoát höông the one who recites the name of Amitabha daâng leân thaày, toâi xin ngaøi chæ daïy. Tröôùc tieân Buddha?' I concentrated for the next three months ngaøi daïy toâi tham coâng aùn 'Ai laø keû nieäm danh on this koan without a single distracting thought. It hieäu Phaät A Di Ñaø?' Toâi thieàn ñònh suoát ba thaùng was as if I were absorbed in a dream. During this keá tieáp tham coâng aùn maø khoâng heà khôûi voïng whole period I was not aware of anyone in the nieäm; nhö theå laø toâi chìm trong moät

giaác moäng. assembly or of anything happening around me. Suoát thôøi gian naøy toâi chaúng chuù yù ñeán ai trong But in the first few days of my earnest striving I thieàn hoäi hoaëc baác cöù thöù gì xaûy ra quanh toâi. Tuy was much too anxious and impatient. My nhieân, trong vaøi ngaøy ñaàu duïng coâng, toâi quaù baát impatience caused the rapid growth of a carbuncle an vaø noùng ruoät. Vì quaù noùng loøng tham cöùu nhö on my back which swelled to a large size and was vaäy, neân moät muïn nhoït moïc treân löng toâi, söng to acutely inflamed. Master Yun Ku was moved with vaø ñau nhöùc voâ cuøng. Thaày Vaân Coác heát söù c ñoäng great pity for me. I then wrapped a stole around loøng thöông xoùt toâi. Toâi beøn khoaùc moät chieác khaên my shoulder and prayed mournfully and with choaøng quanh vai vaø thaønh taâm caàu nguyeän Hoä great sincerity before the Bodhisattva Vatou (one Phaùp Boà Taùt, 'Tai aùch naøy haún laø moät nghieäp of the guardians of the Dharma), making this vow, chöôùng tieàn kieáp maø con phaûi traû. Nhöng ñeå cho 'This affliction must be a Karmic debt which I owe con coù theå hoaøn thaønh ñöôïc thôøi tham thieàn naøy, from a previous incarnation and which I must pay xin ngaøi ñình hoaõn toäi nghieäp naøy ñeán moät thôøi back in this life. But in order that I may complete gian sau. Tröôùc ngaøi laø nhaân chöùng, con xin höùa this meditation period, I beg you to postpone it to traû nghieäp sau Thieàn kyø naøy, vaø xin nguyeän tuïng a later date. Before you as witness, I promise to möôøi boä Hoa Nghieâm ñeå toû loøng bieát ôn.' Toâi pay this debt after the meditation practice, and I nguyeän nhö vaäy. Caûm thaáy quaù meät moûi, chieàu aáy also promise to recite the Hua-Yen Sutra ten toâi ñi nguû, cho ñeán luùc heát giôø Thieàn maø vaãn chöa times to show my gratitude and thankfulness to thöùc daäy. Saùng hoâm sau, thaày Vaân Coác hoûi, 'Beänh you.' Thus I made my vow. Feeling very tired, I con ra sao?' Toâi ñaùp, 'Con chaúng coøn caûm thaáy went to bed that evening, not even waking when khoù chòu nöõa.' Thaày beøn nhìn löng toâi vaø caûm thaáy the time for meditation was over. The next day raèng muïn nhoït ñaõ khoûi. Taát caû Taêng chuùng ñeàu Master Yun Ku asked, 'How is your sickness?' I xuùc caûm vì khaâm phuïc vaø kinh ngaïc. Do vaäy toâi answered, 'I do not feel anything wrong now.' He môùi hoaøn thaønh ñöôïc thôøi Thieàn. Khi Thieàn Hoäi then looked at my back and found that the keát thuùc, luùc naøo toâi cuõng caûm thaáy nhö vaãn coøn carbuncle had healed. All the monks were moved nghieãm nhieân toïa Thieàn, ngay caû khi ñi laïi trong with admiration and astonishment. Thus I was phoá chôï."—Master Yun Ku, name of a Chinese able to complete the meditation practice. When Zen Master in the sixteenth century. We do not the Assembly for Meditation ended, I still felt as if have detailed documents on this Zen Master; I were in meditation all the time, even while however, in Han Shan's autobiography, there is a walking through the bazaar or on a busy street."— brief detail on him. Zen Master Han Shan told the See Haùm Sôn Ñaïi Sö. following stories of his experience in Zen: "In Vaân Cö Ñaïo Öng Thieàn Sö (?-901): Ungo Doyo October 1565, Master Yun Ku opened a (jap)—Yun-chu Tao-ying (Wade-Giles 'Meditation Assembly'. He called together fifty-Chinese)—Yunju Daoying (Pinyin Chinese)—Teân three nationally known elders in order to reveal cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù and propagate

the teaching of meditation through möôøi, vaøo thôøi nhaø Ñöôøng (618-907). Hieän nay its actual practice. Because of the chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn recommendation of Master Yun Ku, I was able to sö Vaân Cö Ñaïo Öng; tuy nhieân, coù moät vaøi chi tieát

lyù thuù veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, Wei was making offerings to the sacred quyeån XVII: Vaân Cö ñeán töø U Chaâu, baây giôø images, I asked him: 'If you make offerings thuoäc tænh Hoà Baéc. Naêm sanh cuûa Ngaøi khoâng ai to the arhats, will they come or not?' Shui- bieát. Naêm hai möôi laêm tuoåi, oâng xuaát gia taïi moät Wei: 'Aren't you able to every day?'" T'ong- ngoâi chuøa ôû Phaïm Döông (cuõng ôû trong tænh Hoà Shan said: "Did he really say that or not?" Baéc ngaøy nay). Thieàn Sö Vaân Cö Ñaïo Öng laø moät Yun-Ju said: "Yes." T'ong-Shan said: "Don't ñeä töû noåi tieáng vaø Phaùp Töû cuûa Thieàn Sö Ñoäng dimiss it when a great man appears!" Then Sôn Löông Giôùi. OÂng noái tieáp doøng thieàn Taøo T'ong-Shan asked Yun-Ju: "What is your Ñoäng do Ñoäng Sôn vaø Taøo Sôn Boån Tòch laäp ra. name?" Yun-Ju said: "T'ao-Ying." T'ong- Trong truyeàn thoáng naày veà sau coù thieàn sö Ñaïo Shan said: "Look up and then say it." Yun-Ju Nguyeân noái phaùp, vaø phaùi thieàn Taøo Ñoäng cuûa said: "If I look up, then there's nothing named Nhaät Baûn vaãn coøn löu truyeàn ñeán ngaøy nay—Zen 'T'ao-Ying'" T'ong-Shan said: "You talk just Master Yun-Chu Tao-Ying, name of a Chinese like I did when I spoke with T'ao- Zen monk in the tenth century, during the T'ang Wu." dynasty in China. We do not have detailed Ñoäng Sôn hoûi: "Ta nghe Hoøa Thöôïng Tö Ñaïi documents on this Zen Master; however, there is sanh laøm vua nöôùc Nhaät laø thaät giaû?" Sö thöa: some interesting information on him in The "Neáu laø Tö Ñaïi, Phaät coøn chaúng laøm, huoáng Records of the Transmission of the Lamp laø laøm vua." Ñoäng Sôn gaät ñaàu. Moät hoâm, (Ch'uan-Teng-Lu), Volume XVII: Yunju came Ñoäng Sôn hoûi: "Töø ñaâu ñeán?" Sö thöa: "Ñaïp from ancient Youzhou, located in modern Hubei nuùi ñeán." Ñoäng Sôn hoûi: "Quaû nuùi naøo neân Province. His year of birth was unknown. At the ôû?" Vaân Cö thöa: "Coù quaû nuùi naøo chaúng neân age of twenty-five he took the monk's vows at a ôû." Ñoäng Sôn noùi: "Theá aáy laø caû nöôùc ñeàu bò temple in Fanyang (also in modern Hubei Xaø Leâ chieám heát." Vaân Cö noùi: "Chaúng Province). Zen master Yun-Ju-T'ao-Ying was a phaûi." Ñoäng Sôn noùi: "Theá aáy laø ngöôi ñaõ noted disciple and Dharma heir of Zen Master ñöôïc ñöôøng vaøo?" Vaân Cö noùi: "Khoâng T'ong-Shan-Liang-Jie. He continued the lineage ñöôøng." Ñoäng Sôn noùi: "Neáu khoâng ñöôøng of the Soto School founded by Tung-shan and laøm sao ñöôïc cuøng laõo Taêng gaëp nhau?" Vaân Tsao-shan Pen-chi. Dogen was a later dharma heir Cö noùi: "Neáu coù ñöôøng thì cuøng Hoøa Thöôïng of this lineage and Soto Zen in Japan continues its caùch nuùi vaäy." Ñoäng Sôn noùi: "Keû naày veà sau tradition till today. ngaøn muoân ngöôøi naém chaúng ñöùng."—Once, Moät hoâm Ñoäng Sôn hoûi: "Töø ñaâu ñeán?" Sö T'ong-Shan said to Yun-Ju: "I heard that a thöa: "Töø Thuùy Vi ñeán." Ñoäng Sôn laïi hoûi: monk named 'Great Thought' was born in the "Thuùy Vi coù lôøi gì daïy ñoà chuùng?" Sö thöa: Kingdom of Wie and became the king. Is this "Thuùy Vi cuùng döôøng La Haùn, con hoûi 'Cuùng true or not?" "If his

name was ‘Great döôøng La Haùn, La Haùn coù ñeán chaêng?’Thuùy Thought,’ then even the Buddha couldn’t do Vi beøn hoûi con: ‘Moãi ngaøy oâng aên gì?’” Ñoäng it.” T’ong-Shan agreed. One day T’ong-Shan Sôn hoûi: “Thaät coù lôøi naày chaêng?” Sö thöa: asked: “Where are you going?” Yun-Ju said: “Coù.” Ñoäng Sôn noùi: “Chaúng uoång tham kieán “Tramping on the mountain.” T’ong-Shan baäc ñaït ñaïo.” Ñoaïn Ñoäng Sôn hoûi: Xaø Leâ teân said: “How can the mountain endure?” Yun- gì?” Sö thöa: “Teân Ñaïo Öng.” Ñoäng Sôn noùi: Ju said: “How can it not endure?” T’ong-Shan “Haõy nhìn leân roài noùi laïi.” Sö thöa: “Noùi leân said: “If you go on like this, then you’ll treân töùc chaúng teân Ñaïo Öng.” Ñoäng Sôn noùi: eventually teach the whole country.” Yun-Ju “Ngöôi ñaùp töông tôi vôùi ta luùc ñeán Vaân said: “No, I won’t.” T’ong-Shan said: “If you Nham.”—One day T’ong-Shan asked Yun-Ju: go like this, then your disciples will gain a “Where have you come from?” Yun-Ju said: way of entrance.” Yun-Ju said: “No such “From Shui-Wei.” T’ong-Shan said: “What way.” T’ong-Shan said: “No such way? I teaching does Shui-Wei convey to his challenge you to show me.” Yun-Ju said: “If disciples?” Yun-Ju said: “Once, when Shui- there’s such a path, then I’ll leave you

immediately to go on it.” T’ong-Shan said: neáu oâng hieåu, ñoù laø Ca Dieáp chaúng che “In the future, a thousand or ten thousand daáu."—A high government official called out people won’t be able to grab this disciple.” Yun-Ju and asked, "I am told that the World Sö theo Ñoäng Sôn loäi qua suoái. Ñoäng Sôn hoûi: Honored One had a secret phrase and “Nöôùc caïn saâu?” Sö thöa: “Chaúng öôùt.” Ñoäng Mahakasyapa did not keep it hidden; what Sôn baûo: “Keû thoâ.” Sö thöa: “Thænh thaày noùi.” was the secret phrase?" The master called out Ñoäng Sôn noùi: “Chaúng khoâ.”—Yun-Ju was loudly, "O honoured officer!" and the officer crossing a river with T’ong-Shan. T’ong-Shan responded. "Do you understand?" demanded asked: “How deep is it?” Yun-Ju said: “It’s the master. The government official not wet.” T’ong-Shan said: “You rustic!” answered, "No, Reverend Master!" The Yun-Ju said: “What would you say Master?” master said, "If you do not understand, there T’ong-Shan said: “Not dry.” is the secret phrase; if you understand, there Sö caát thaûo am nôi Tam Phong, traûi qua tuaàn is Mahakasyapa in full revelation." nhaät khoâng xuoáng trai ñöôøng. Ñoäng Sôn thaáy Moät hoâm, Ñoäng Sôn noùi vôùi Sö: Luùc xöa Hoøa laï hoûi: “Maáy ngaøy nay sao ngöôi khoâng ñeán Thöôïng Nam Tuyeàn hoûi moät vò Taêng: "OÂng thoï trai?” Sö thöa: “Moãi ngaøy coù Thieân Thaàn ñang ñoïc kinh gì vaäy?" Vò Taêng ñaùp: "Kinh Di cuùng döôøng.” Ñoäng Sôn baûo: “Ta baûo ngöôi laø Laëc Haï Sanh." Nam Tuyeàn hoûi: "Bao giôø thì keû vaãn coøn kieán giaûi. Ngöôi raûnh chieàu laïi.” Di Laëc haï sanh?" Vò Taêng ñaùp: "Baây giôø thì Chieàu, sö ñeán. Ñoäng Sôn goïi: “Öng am chuû!” ñang ôû cung trôøi Ñaâu Suaát, seõ haï sanh trong Sö leân tieáng: “Daï!” Ñoäng Sôn baûo: “Chaúng töông lai." Nam Tuyeàn noùi: "Treân trôøi khoâng nghó thieän, chaúng nghó aùc laø caùi gì?” Sö trôû veà coù Di Laëc. Döôùi ñaát khoâng coù Di Laëc." Vaân am ngoài yeân laëng leõ, Thieân Thaàn tìm maõi Cö nghe lôøi thuaät treân beøn noùi: "Neáu nhö treân khoâng thaáy, traûi ba ngaøy nhö theá môùi thoâi ñeán trôøi khoâng coù Di Laëc. Döôùi ñaát khoâng coù Di cuùng

döôøng.”—Yun-Ju built a cottage on Laëc, laõo taêng khoâng bieát caùi teân naøy aùp duïng nearby San-Feng peak. For ten days cho ai?" Ñoäng Sôn böôùc xuoáng rung rinh thereafter he didn’t return to the monk’ hall. giöôøng thieàn noùi: "Xaø leâ Öng! Khi ta ñang ôû T’ong-Shan asked him: “Why haven’ you choã Vaân Nham, coù laàn hoûi thaày caùi gì ñoù thì come to meals lately?” Yun-Ju said: thaày laéc caùi loø söôûi. Hoâm nay oâng hoûi ta caâu “Everyday a heavenly spirit brings me food.” hoûi naøy, caû ngöôøi ta nhö toaùt moà hoâi hoät!"— T’ong-Shan said: “I say you’re a person. Why One day, Dongshan said to Yunju: Zen master do you still have such an understanding? Nanquan once asked a monk, "What sutra are Come see me tonight!” That evening when you reading?" The monk said, "The Rebirth Yun-Ju came to see T’ong-Shan, T’ong-Shan of Maitreya Sutra." Nanquan said, "When will called out to him: “Hermit-Ying!” Yun-Ju Maitreya be reborn?" The monk said, "Now answered: “Yes?” T’ong-Shan said: “Nothing he's in Tushita Heaven. He'll be reborn in the of good and not thinking of evil, what is it?” future." Nanquan said, "Up above there's no Yun-Ju went back to his cottage and sat in Maitreya. Down below there's no Maitreya." Zen meditation. Because of this the god Yunju said to Dongshan, "Up above there's no couldn’t find him, and after three days did not Maitreya. Down below there's no Maitreya. I come again.” don't know to whom this name applies." Moät vieân quan cao caáp ñeán vieáng thieàn sö When Yunju asked Dongshan this question, Vaân Cö Ñaïo Öng vaø hoûi: "Ngöôøi ta noùi ñöùc Dongshan shook the meditation platform. Theá Toân coù moät maät ngöõ maø Ca Dieáp khoâng Then Dongshan said, "Worthy Yin! When I che daáu, maät ngöõ aáy laø gì?" Vaân Cö goïi lôùn was at Yunyan's I once asked him something tieáng: "Quan Thöôïng Thö." Vieân quan ñaùp: and he shook the stove. Today, when you "Daï!" Vaân Cö hoûi: "Coù hieåu khoâng?" Vieân asked me this question, my entire body broke quan ñaùp: "Khoâng hieåu." Vaân Cö noùi: "Neáu out in a sweat!" oâng chaúng hieåu, ñoù laø maät ngöõ cuûa Theá Toân;

Moät hoâm, Sö thöôïng ñöôøng thò chuùng. Coù moät Vaân Cö Naêng Thieàn Sö: Yun-Chu Neng—Khi Sö vò Taêng böôùc ra hoûi: "Theá naøo laø thaày cuûa chö coøn ôû trong chuùng cuûa Maõ Toå, moät hoâm, Ñaïi Mai Phaät?" Sö heùt leân: "Ñoà nhaø queâ!" Kyø thaät, coù hoûi Toå: "Phaät laø gì?" Toå noùi: "Töùc Taâm laø Phaät." nhieàu tuyeân boá mang tính phi lyù trong Thieàn. Nhöng veà sau naøy Maõ Toå laïi ñoåi caâu noùi löøng Vaøi ngöôøi coøn cho raèng Thieàn voâ lyù cöùng nhaét danh naøy thaønh ra " Khoâng Taâm, khoâng Phaät." Khi vaø ñieân roà. Qua nhöõng caâu hoûi roõ raøng laø vôù nghe noùi laïi nhö vaäy, Ñaïi Mai quaû quyeát: "Daàu vaån vaø khoâng hôïp lyù, Thieàn muoán chuùng ta coù ngaøy nay tieân sö coù noùi gì ñi nöõa, thì ta vaãn quyeát ñöôïc moät quan ñieåm hoaøn toaøn môùi, ñeå deã raèng 'Töùc Taâm töùc Phaät.'" Ñeán khi thieàn sö Vaân daøng nhìn thaáu vaøo nhöõng huyeàn dieäu cuûa ñôøi Cö Naêng noùi cho moät vò Taêng nghe veà söï vieäc soáng vaø bí maät cuûa thieân nhieân. Vieäc naøy laø vì naøy, vò Taêng aáy baûo: "Con khoâng hieåu noåi, thaày coù Thieàn ñaõ ñi ñeán keát luaän raèng tieán trình lyù caùch naøo giuùp?" Sö ñaùp: "Ñeå giuùp oâng, toâi goïi y laø luaän thoâng thöôøng roát cuoäc khoâng coù söùc Phaät. Neáu hoài quang phaûn chieáu, oâng haõy töï xem maïnh cho

chuùng ta caùi thoûa maõn sau cuøng veà thaân naøy laø gì, taâm naøy laø gì?" Qua nhöõng söï kieän nhöõng nhu caàu saâu thaúm cuûa taâm linh—One naøy, chuùng ta thaáy ngay ôû ñaây Phaät khoâng coøn laø day, Zen master Yun-Ju entered the hall and moät thöïc theå sieâu vieät ñöôïc bao truøm giöõa nhöõng addressed the monks. A monk stepped haøo quang cuûa coõi trôøi; ngaøi cuõng laø moät con forward and asked, "Who is the teacher of all ngöôøi nhö chuùng ta, ñang troø chuyeän vôùi chuùng ta, the Buddhas, past, present, and future?" Zen vaø ngaøi hoaøn toaøn laø moät con ngöôøi coù theå laøm master Yun-Ju yelled at him, saying, "You, quen ñöôïc. Vaø do ñoù, neáu ngaøi coù phoùng ra aùnh clownish guy!" In fact, there are many saùng naøo, chuùng ta phaûi khaùm phaù, vì noù khoâng laø irrational statements in Zen. Some may caùi coù saün ñeå cho chuùng ta tieáp nhaän—When Zen declare Zen irrevocably insane or silly. master Yun-Chu Neng (Neng of Yun-chu) was Through these apparent trivialities and still in Ma-tsu's congregation, one day, Ta-mei irrationalities, for Zen wants us to acquire an asked Ma-tsu, "What is the Buddha?" Ma-tsu said, entirely new point of view whereby to look "What is Mind, that is Buddha." But later on Ma- into the mysteries of life and the secrets of tsu changed his favorite answer to, "Not Mind, not nature. This is because Zen has come to the Buddha." When this was reported to Ta-mei, the definite conclusion that the ordinary logical latter strongly asserted himself, saying, process of reasoning is powerless to give final "Whatever the old master may tell you now, I satisfaction to our deepest spiritual needs. state, as ever, 'What is Mind, that is Buddha.'" Moät hoâm, Ñaïi sö Vaân Cö Ñaïo Öng noùi vôùi caû When this answer was given by Yun-Chu Neng to Taêng ñoaøn: "Neáu maáy oâng muoán ñaït ñeán ñieàu a monk, the latter said, "I fail to understand. nhö theá, maáy oâng phaûi laø con ngöôøi nhö theá. Master, may I ask you to help me out in some Vì maáy oâng laø con ngöôøi nhö theá, thì taïi sao way?" Yun-Chu Neng replied, "To help you out maáy oâng laïi baên khoaên veà ñieàu nhö theá?"— we call him Buddha. By throwing your light One day Master Yunju said to the inwardly, see by yourself what is this body of congregation, "If you want to attain such a yours, this mind of yours." Through these facts, thing, you must be such a person. Since you we can see the Buddha is here no more a are such a person, why trouble about such a transcendental being enveloped in heavenly rays thing?" of light, He is also a gentleman like ourselves, Thieàn sö Ñaïo Öng Vaân Cö thò tòch naêm 901. walking among us, talking with us, quite an Sau khi thò tòch oâng ñöôïc ban saéc thuïy "Hoaèng accessible familiar being. And therefore, Giaùc Thieàn Sö"—He died in 901 A.D. Upon whatever light he emits is to be discovered by us, his death, Yunju received the posthumous for it is not already there as something to be title "Zen Master Vast Awakening." perceived. Vaân Cö La Haùn: Vò La Haùn treân maây—Ngöôøi Vaân Cö Ngöu Ñaàu Thieàn Sö: Yun-Chu Niu giaùc ngoä vaø giaûi thoaùt—An enlightened and T'ou—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo liberated person. thôøi nhaø Ñöôøng (618-907). Sö laø moät trong nhöõng

vò ñeä töû noåi troäi nhaát cuûa Thieàn sö Phaät Quaät Di Master; however, in Han Shan's autobiography, Taéc—Name of a Chinese Zen master who lived in there is a

brief detail on him. Zen Master Han the T'ang Dynasty in China. He was one of the Shan told the following stories of his experience most eminent disciples of Zen master Fo-k'u Wei- in Zen: "In 1564, when I was nineteen, many of tse (751-830). my friends gained honor by passing the official Vaân Cö Phaùp Nhaõn Thieàn Sö (929-997): Yun- examination. They urged me to take the Chu Fa-Yen—Teân cuûa moät vò Thieàn sö thuoäc toâng examination, also. When Master Yun Chu heard Phaùp Nhaõn Trung Hoa vaøo thôøi nhaø Toáng (960- of this, he became worried that I might be 1279). Sö laø moät trong nhöõng vò ñeä töû noåi troäi nhaát persuaded to engage in worldly affairs; he, cuûa Thieàn sö Minh Chieâu Ñöùc Khieâm, nhöng therefore, encouraged me to practice religion and khoâng ñaït ngoä cho ñeán khi Sö du haønh tham phoûng to strive for Zen. He told me many stories of the vôùi ngaøi Thanh Löông Thaùi Khaâm. Roài Sö quyeát Masters of the past, and showed me the book ñònh ôû laïi hoïc Thieàn vaø ñöôïc noái phaùp vôùi vò called 'The Biographies of the Great Monks'. Thieàn sö naøy. Veà sau naøy Sö truï vaø hoaèng hoùa taïi Before I had finished reading the 'Life of Chung chuøa Ñaïi Ngu ôû Cao An thuoäc tænh Giang Taây cho Feng', I was so moved and exalted that I sighed to ñeán khi thò tòch vaøo naêm 997—Name of a Chinese myself, saying, 'Oh, this is what I would like to Zen master of the Fa-Yen Tsung, who lived do!' Thereupon I made up my mind to devote my during the Sung Dynasty in China. He was one of life to Buddhism. I then besought the Grand the most eminent disciples of Zen master Ming- Master Hsi Lin to ordain me."—See Haùm Sôn Ñaïi chao Teâ-ch'ien, but could not be awakened until Sö. he traveled to visit Zen master T'ai-ch'in of Vaân Cö Tích Thieàn Sö: Zen master Yun Chu Ch'ing-liang (?-958). Then he decided to stay and Hsi—Moät hoâm, Quoác Sö Hueä Trung goïi thò giaû, vò studied under this master and became his dharma thò giaû traû lôøi. Quoác sö tieáp tuïc goïi thò giaû ba laàn, heir. Later, he dwelt at Ta Yu Temple in Kao An vaø thò giaû ñeàu traû lôøi trong caû ba laàn. Quoác sö noùi: in Jiang Hsi Province to teach Zen until he passed "Nhö vaäy laø ta coâ phuï ngöôi, hay ngöôi coâ phuï away in 997. ta?" Quoác sö laïi noùi theâm: "Töôûng ñaâu ta phuï Vaân Cö Thieàn Sö: Ungo Doyo (jap)—Yun-Chu— ngöôi, hoùa ra ngöôi phuï ta." Veà sau naøy, moät vò Zen master Yun-Ju—Teân cuûa moät vò Thieàn sö Taêng hoûi thieàn sö Huyeàn Sa Sö Bò: "Quoác sö goïi Trung Hoa vaøo theá kyû thöù 16. Hieän nay chuùng ta thò giaû laø nguï yù gì?" Huyeàn Sa noùi: "OÂng thò giaû khoâng coù nhieàu taøi lieäu chi tieát veà Sö Vaân Cö; tuy hieåu roõ ñaáy." Thieàn sö Vaân Cö Tích laïi bình nhö nhieân, coù moät chi tieát nhoû veà vò Thieàn sö naøy trong theá naøy: "Thò giaû hieåu, hay khoâng hieåu? Neá u noùi Haùm Sôn Töï Truyeän. Thieàn sö Haùm Sôn ñaõ keå laïi laø hieåu, taïi sao Huyeàn Sa laïi noùi 'oâng thò giaû hieåu nhöõng kinh nghieäm Thieàn cuûa mình nhö sau: "Vaøo roõ ñaáy?' Vaäy thöû nghó xem theá naøo?" Veà sau naøy naêm 1564, khi toâi vöøa möôøi chín tuoåi, nhieàu baïn coù moät vò Taêng ñeán hoûi thieàn sö Phaùp Nhaõn: toâi ñöôïc vinh döï ñaäu kyø thi höông. Caùc baïn toâi "Quoác sö goïi thò giaû laø nguï yù gì?" Phaùp Nhaõn noùi: cuõng thuùc toâi ñi thi. Khi Sö Vaân Cö nghe vieäc ñoù, "Ñi veà ñi, luùc khaùc trôû laïi." Nhaân ñoù, thieàn sö Vaân ngaøi lo toâi xieâu loøng maø daán thaân vaøo theá söï; do Cö Tích laïi bình: "Taïi sao Phaùp Nhaõn laïi noùi nhö ñoù

ngaøi khuyeán khích toâi tu ñaïo vaø noã löïc tham vaäy, oâng coù bieát roõ yù cuûa quoác sö khoâng? hay Thieàn. Ngaøi thuaät cho toâi nghe nhieàu tieåu söû cuûa khoâng bieát roõ?" Nhieàu khi nhöõng lôøi phaùp ngaén caùc vò cao Taêng thôøi xöa, vaø cho toâi xem taäp saùch goïn vaø voâ lyù kieåu naøy cuûa thieàn sö laøm cho ngöôøi 'Cao Taêng Truyeän'. Tröôùc ñoù toâi ñaõ ñoïc xong boä sô cô khoâng hieåu gì heát. Nhöng theo Thieàn, nhöõng 'Trung Phong Truyeän', toâi caûm ñoäng vaø phaán khôûi nhaän xeùt kieåu naøy phoâ dieãn moät chaân lyù moät caùch ñeán noãi toâi thôû daøi töï nhuû, 'OÀ, ñoù chính laø ñieàu roõ raøng vaø thaúng thaén nhaát. Moät khi nhöõng phöông mình thích laøm!' Sau ñoù toâi quyeát ñònh hieán troïn thöùc hôïp lyù thoâng thöôøng khoâng theå duøng ñeå vieän ñôøi cho Ñaïo Phaät. Roài toâi xin Ñaïi Sö Taây Laâm ñeå daãn ñöôïc, thì vì nhu caàu maø vò thieàn sö phaûi noùi ñöôïc thí phaùt."—Master Yun Chu (Yun Ju), name leân nhöõng caûm nghó dieãn ra taän thaâm taâm, neân of a Chinese Zen Master in the sixteenth century. ngaøi khoâng theå dieãn caùch naøo khaùc hôn laø toái We do not have detailed documents on this Zen nghóa vaø töôïng tröng laøm choaùng vaùng ngöôøi sô

cô. Daàu vaäy, chính caùc thieàn sö vaãn luoân öu aùi vaø Vaân Ñaàu: Nôi trôøi maây cao vuùt, chæ caûnh giôùi sieâu nhieät taâm; vaø neáu maáy oâng coù lôøi traùch moùc xa xoâi thoaùt theá tuïc—Supermundane world. naøo khi bò quôû maéng thì ba chuïc gaäy seõ giaùng Vaân Ñöôøng: Chaùnh ñieän cuûa töï vieän nôi ñaïi xuoáng ñaàu maáy oâng—One day the National chuùng hoäi hoïp—The assembly hall of a Teacher called to his attendant. The attendant monastery, because of the massed congregation. responded. The National Teacher called three Vaân Haø: Taïi sao?—Why? times, and three times the attendant responded. Vaân Haûi: Soá löôïng nhieàu nhö maây trôøi hay nöôùc The National Teacher said, "Have I been cuûa ñaïi döông—Many as the clouds and waters of ungrateful to you, or have you been ungrateful to the ocean. me?" The National Teacher further said, "I Vaân Haûi Boà Taùt: Cloud and Sea Bodhisattva. thought I was not fair to you, but it was you that Vaân Haùn Maõn Thieàn Sö: Teân cuûa moät vò Thieàn were not fair to me." Later, a monk asked Hsuan- sö Trung Hoa thuoäc toâng Laâm Teá vaøo thôøi cuoái sha, "What is the idea of the National Teacher's nhaø Minh (1368-1644). Naêm 1648 (ñaàu ñôøi nhaø calling out to his attendant?" Said Hsuan-sha, Thanh), Sö truï taïi chuøa Quaûng Hueä trong tænh "The attendant knows well." Yun-chi Hsi Giang Toâ ñeå daïy Thieàn vaø hoaèng phaùp cho ñeán commented on this: "Does the attendant really khi thò tòch. Naêm thaùng thò tòch cuûa Sö khoâng ai know, or does he not?" If we say he does, why bieát—Name of a Chinese Zen master of the Lin- does the National Teacher say, "It is you that are chi Sect, who lived in the end of the Ming dynasty not fair to me?" But if the attendant knows not, in China. In 1648, he dwelt at Kuang Hui Temple how about Hsuan-sha's assertion? What would be in Jiang Hsu Province to teach Zen and to spread our judgment of the case? Later, a monk came the Buddha dharma until he passed away. The day and asked Fa-yen, "What is the idea of the of his passing away was unknown. National Teacher's calling out to his attendant?" Vaân Haøng Phuïc: Megha (skt)—Di Giaø—Naêng Fa-yen said, "You go away, and come back some Haøng

Phuïc—Teân cuûa Boà Taùt Di Giaø, noåi tieáng laø other time." Zen master Yun-Chu Hsi commented, moät löông y hay ngöôøi kieåm soaùt maây ñeå laøm "When Fa-yen says this does he really know what möa—Name of one of the bodhisattva as a healer, the National Teacher's idea is? or does he not?" A or as a cloud-controller for producing rain. lot of times, these short sermons of this nature, Vaân Hôïp Vuï Chæ: Maây tuï muø (vuï) taäp, yù noùi soá short, unintelligible, and amost nonsensical are ñoâng—Masses of clouds, i.e., in vast numbers. hard for beginning practitioners to understand. Vaân Huynh Thuûy Ñeä: See Vaân Chuùng Thuûy Bur, according to Zen, all these remarks are the Chuùng. plainest and most straightforward exposition of Vaân Khai Toá Taâm Thieàn Sö: Yun-Kai-Shou- the truth. When the formal logical modes of Tsinh (1025-1115)—Thieàn sö Trung Quoác, thuoäc thinking are not resorted to, and yet the master is doøng Hoaøng Long cuûa toâng Laâm Teá, moân ñoà vaø asked to express himself what he understands in ngöôøi keá vò Phaùp cuûa Hoaøng Long Hueä Nam—his inmost heart, there are no other ways but to Chinese Ch’an master of the Lin-Chih Ch’an speak in a manner so enigmatic and so symbolic school, a student and dharma successor of Huang- as to stagger the uninitiated. However, the Lung-Hui-Nan. masters themselves are right in earnest, and if you Vaân Loâi AÂm Tuùc Vöông Hoa Trí Phaät: attach even the remotest notion of reproach to Djaladhara-gardjitaghochasusvara-nakcha-trara- their remarks, thirty blows will be instantly on djasamkusumitabhidjna (skt)—Coøn goïi laø Vaân your head. Tuùc Vöông Hoa Trí—See Vaân Loâi AÂm Vöông. Vaân Du: Maây troâi, chæ cho haønh giaû ñeán caùc nôi Vaân Loâi AÂm Vöông: Megha-Dundubhi-Svara- tham hoïc, haønh cöôùc nhö maây troâi theo gioù, khoâng Raja (skt)—Coøn goïi laø Vaân Tuùc Vöông Hoa Trí—döøng laïi ôû moät nôi naøo—Floating clouds, this Coøn goïi laø Vaân Tuùc Vöông Hoa Trí (Jaladhara- implies wandering practitioners who go from garjita-ghosa-susvara-naksatra-raja-sankusumita- place to place to study and cultivate. They never bhijna), moät vò Phaät coù aâm thanh nhö tieáng nhaïc settle down at any place. saám treân maây—A Buddha who has a voice as

musical as the sound of the thunder of the clouds Vaân Moân Ñaïo Tín Thieàn Sö: Zen master Yun- and conversant with the appearance of the regents men T'ao-hsin—Moät hoâm, coù moät vò Taêng ñeán vaø of the naksatras. A Buddha possessing the wisdom hoûi thieàn sö Vaân Moân Ñaïo Tín veà yù chæ Taây lai of the Thunder-god and of the flowery stars. cuûa Toå Sö, Sö traû lôøi: "Raén coå moä ngaøn naêm, ngaøy Vaân Loâi AÂm Vöông Nhö Lai: See Vaân Loâi AÂm nay ñaàu moïc söøng." Khi vò Taêng laøm leã, coù leõ ñeå Vöông. baùi taï caùi caùch daïy khoâng xaây döïng cuûa Sö, Sö Vaân Moân: Töï vieän Vaân Moân, nôi maø Thieàn Sö beøn hoûi: "OÂng coù hieåu khoâng?" Vò Taêng ñaùp: Vaên Uyeån ñaït ñöôïc danh hieäu “Vaân Moân Vaên "Baåm khoâng." Sö baûo: "Khoâng hieåu laø ñöôïc." Vò Yeán Thieàn Sö”—The Cloud-Gate Monastery in Taêng laïi hoûi: "Ñaây coù phaûi laø thoùi nhaø cuûa Hoøa Kuang-Tung province, from which Wen-Yen Thöôïng khoâng?" Sö ñaùp: "Ai giaûi thích thì maát derived his title—See Vaân Moân Vaên Yeån Thieàn maïng." Ñaây laø tröôøng hôïp trong ñoù caùc thieàn sö Sö. noùi ra nhöõng lôøi voâ nghóa, maø taâm öa suy lyù hoaøn Vaân Moân

Baùnh Hoà: Yun Men's Cake—See Coâng toaøn khoâng hieåu noåi. Thaät vaäy, phaàn lôùn nhöõng AÙn Vaân Moân Hoà Bænh. phaùt bieåu cuûa Thieàn coù veû voâ nghóa vaø khoù hieåu vì Vaân Moân Caøn Thæ Quyeát: Yun-men's Dried nhöõng caâu traû lôøi chaúng coù chuùt quan heä naøo ñoái Shitstick—See Coâng AÙn Vaân Moân Thæ Quyeát. vôùi vaán ñeà coát yeáu laøm cho keû sô cô vì theá laïi Vaân Moân Caây Gaäy Hoùa Roàng: Yun Men's Staff caøng boái roái hôn. Haønh giaû tu Thieàn, chuùng ta coù Changes into a Dragon—See Coâng AÙn Vaân Moân neân caân nhaéc ñieàu naøy khoâng? Con raén hieåu Thieàn Tích Tröôïng Hoùa Long. coù caén moät vò Taêng töï maõn nhö vò Taêng naøy Vaân Moân Coù Moät Haït Ngoïc Beân Trong: Yun chaêng? Thaät khoù maø ruùt ra yù chæ töø nhaän ñònh ñoù Men's Within There Is a Jewel—See Coâng AÙn neáu chuùng ta chæ laø nhöõng ngöôøi chæ laáy danh töï Vaân Moân Noäi Chaâu. vaên chöông ñeå lyù giaûi. Thaät vaäy, caùi goïi laø kinh Vaân Moân Coå Phaät Döõ Chaùnh Truï: Vaân Moân: nghieäm Thieàn phaûi tieâu giaûi heát moïi quan heä thôøi Caây truï giöõa ñaát troáng—Yun Men's Ancient gian vaø khoâng gian maø chuùng ta ñang soáng, ñang Buddhas and the Pillar—See Coâng AÙn Vaân Moân laøm vieäc, vaø ñang suy lyù ôû trong ñoù. Chæ khi naøo Coå Phaät Döõ Chaùnh Truï. chuùng ta moät laàn vöôït qua ñöôïc caùi loaïi lyù luaän Vaân Moân Coå Phaät vaø Coät Caùi: Yun Men's nhö theá naøy, baáy giôø moät bieán coá cuûa ngaøn naêm Ancient Buddhas and the Pillar—See Coâng AÙn veà tröôùc môùi trôû thaønh moät kinh nghieäm soáng Vaân Moân Coå Phaät Döõ Chaùnh Truï. ñoäng ngay trong giaây phuùt naøy. Daàu cho ñaïo Vaân Moân Coå Phaät Loä Truï: Yun Men's Ancient Thieàn bò che daáu ôû ñaây laø gì ñi nöõa, ñaây haù chaúng Buddhas and the Pillar—See Coâng AÙn Vaân Moân phaûi laø moät trong nhöõng giai thoaïi Thieàn laï luøng Coå Phaät Döõ Chaùnh Truï. nhaát, nhöng phaûi chaêng coù theå laø Thieàn ñöôïc Vaân Moân Cöôùc Baû: Vaân Moân bò daäp chaân—Yun truyeàn ñaït moät caùch xaûo dieäu ngay trong tính chaát Men: The leg broke—See Coâng AÙn Vaân Moân taàm thöôøng naøy—One day, a monk came and Cöôùc Baû. asked Yun-men T'ao-hsin concerning the Vaân Moân Döôïc Beänh Töông Trò: Yun Men's patriarchal visit to which the master's reply was, Medicine and Disease Subdue Each Other—See "A graveyard snake one thousand years old has Coâng AÙn Vaân Moân Döôïc Beänh Töông Öng Ñieàu today grown a pair of horns on its head." When Phuïc. the monk made a bow, probably thanking him for the uninstructive instruction, the master asked, Vaân Moân Döôïc Beänh Töông Öng Ñieàu Phuïc: "Do you understand?" The monk said, "No, Yun Men's Medicine and Disease Subdue Each master." Yun-men T'ao-hsin said, "It is all right Other—See Coâng AÙn Vaân Moân Döôïc Beänh that you do not understand." The monk asked Töông Öng Ñieàu Phuïc. again, "Is this not your habitual way of teaching?" Vaân Moân Döôïc Lan Hoa: Yun Men's Flowering Yun-men T'ao-hsin said, "He who interprets loses Hedge—See Coâng AÙn Vaân Moân Thöôïc Lan Hoa. life." This is the case where the master makes Vaân Moân Ñaûo Nhaát Thuyeát: Yun-men's meaningless remarks which are perfectly Upside-Down Statement—See Coâng AÙn Vaân Moân incomprehensible to the rational mind. As a Ñaûo Nhaát Thuyeát.

matter of fact, most Zen statements are apparently Vaân Moân Löôõng Beänh: Vaân Moân: hai loaïi meaningless and unapproachable for they have no beänh—Yun Men: Two kinds of illness—See relation whatsoever to the main issue which Löôõng Beänh Haønh Giaû. causes more confusions for the beginners. Zen Vaân Moân Nhaát Baûo: Yun Men's Within There Is practitioners, should we consider this? Does the a Jewel—See Coâng AÙn Vaân Moân Noäi Chaâu. Zen understanding snake bite such a self- Vaân Moân Nhaát Khuùc: Yun Men's A Chinese complacent monk as this? It is hard to make sense Classical Music—See Coâng AÙn Vaân Moân Nhaát out of this remark if we are mere literary Khuùc. interpreters. As a matter of fact, the so-called Zen Vaân Moân Nhaát Töï Quan: Nhaát Töï Quan—One- experience must then be such as to annihilate all word door—Thieàn sö Vaân Moân thöôøng duøng moät space-time relations in which we find ourselves chöõ ñôn giaûn ñeå noùi veà yù chæ Thieàn, ñoù laø chöõ living and working and reasoning. It is only when "Döøng"—Zen master Yun Men always uses one we once pass through such a kind of reasoning, word to talk about the essential meaning of Zen, then an event of one thousand years ago becomes that is the word "Stop". a living experience of this very moment. Vaân Moân Nhaät Nhaät Thò Haûo Nhaät: Ngaøy naøo Whatever Zen truth is concealed here, is it not the cuõng laø ngaøy toát—Any day is a good day most astounding story, but is it possible that Zen is (everyday is a good day)—See Coâng AÙn Vaân cunningly conveyed in this triviality itself? Moân Nhaät Nhaät Thò Haûo Nhaät. Vaân Moân Ñoái Nhaát Thuyeát: Yun-men's Vaân Moân Noäi Chaâu: Yun Men's Within There Is Appropriate Statement—See Coâng AÙn Vaân Moân a Jewel—See Coâng AÙn Vaân Moân Noäi Chaâu. Ñoái Nhaát Thuyeát. Vaân Moân Quang Minh: Yun Men's Everybody Vaân Moân Hoa Döôïc Lan: Yun Men's Has a Light—See Coâng AÙn Vaân Moân Quang Flowering Hedge—See Coâng AÙn Vaân Moân Thöôïc Minh. Lan Hoa. Vaân Moân Sa Moân Haïnh: Yun Men: Sramana's Vaân Moân Hoaøn Phaïn Tieàn Lai: Vaân Moân: traû laïi manner of action—See Coâng AÙn Vaân Moân Sa tieàn aên ôû—Yun Men: Return to me the money for Moân Haïnh. 90 days of your room and board—See Coâng AÙn Vaân Moân Saùu Chaúng Thaâu: Yun Men's Six Do Vaân Moân Hoaøn Phaïn Tieàn Lai. Not Take It In—See Coâng AÙn Vaân Moân Luïc Caên Vaân Moân Hoà Bænh: Yun Men's Cake—See Coâng Baát Thaâu Luïc Traàn Luïc Thöùc. AÙn Vaân Moân Hoà Bænh. Vaân Moân Tam Beänh: Ba loaïi Thieàn beänh thoâng Vaân Moân Kho Truø Ba Cöûa: Yun Men's thöôøng—Three popular kinds of Zen illnesses: Everybody Has a Light—See Coâng AÙn Vaân Moân 1) Khoâng theå ñaït ñöôïc caûnh giôùi giaùc ngoä vì haõy Quang Minh. coøn vöôùng maéc vaøo voïng töôûng vaø ñoái ñaõi Vaân Moân Khuoâng Chaân Thieàn Sö: Ummon phaân bieät: Cannot achieve enlightenment due Bun'en—See Vaân Moân Vaên Yeån Thieàn Sö. to attachments to deluded thoughts and Vaân Moân Khuoâng Chaân Thieàn Sö Quaûng Luïc: discriminations. Records of teachings of Zen master Ummon 2) Ñaït ñöôïc caûnh giôùi giaùc ngoä, nhöng do chaáp Bun'en—See Vaân Moân Vaên Yeån Thieàn Sö. tröôùc vaøo caûnh giôùi naøy neân khoâng ñöôïc töï do Vaân Moân Loä Truï: Yun Men's Ancient Buddhas töï taïi: Achieve enlightenment but cannot and the Pillar—See Coâng AÙn Vaân Moân Coå Phaät have

inner freedom because of being Döõ Chaùnh Truï. attached to the enlightened realm. Vaân Moân Luïc Baát Thaâu: Yun Men's Six Do Not 3) Töï cho mình ñaõ ñaït ñöôïc caûnh giôùi giaùc ngoä Take It In—See Coâng AÙn Vaân Moân Luïc Caên Baát thaät söï, khoâng caàn nöông töïa vaøo ñaâu nöõa: Thaâu Luïc Traàn Luïc Thöùc. There is no need to rely on anything because Vaân Moân Luïc Caên Baát Thaâu Luïc Traàn Luïc one believes that one has achieved Thöùc: Yun Men's Six Do Not Take It In—See enlightenment. Coâng AÙn Vaân Moân Luïc Caên Baát Thaâu Luïc Traàn Vaân Moân Tam Cao: Ba vò Thieàn sö haøng ñaàu cuûa Luïc Thöùc. toâng Vaân Moân: Phuø Höu Doaõn Nhaõ, Ñoaïn Giang

Giaùc AÂn, vaø Höu Canh Daät—Three top Zen K'o Ch'in in the Pi-Yen-Lu (the Blue Cliff masters of the Yun Men Sect. Record). Hsueh-Tou was the last important master Vaân Moân Tam Cuù: Sanku (jap)—Ba caâu yeáu chæ of the Yun Men School, which began to decline in cuûa Thieàn sö Vaân Moân—Three necessary the middle of the 11th century and died out instructions from Zen Master Yun Men: altogether in the 12th—See Vaân Moân Vaên Yeån 1) Haøm caùi caøn khoân: Vaïn höõu töï chuùng ñeàu laø Thieàn Sö. dieäu theå chaân nhö—Everything is a wonderful Vaân Moân Toâng Baùt Yeáu Taùm Phaùp moân caàn thieát reality itself. cuûa toâng Vaân Moân—The eight essential things of 2) Tieät ñoaïn chuùng löu: Chaët ñöùt con ñöôøng the Yun Men Sect: ngoân ngöõ—Cut off completely the path of 1) Huyeàn: Lôøi noùi vaø söï tö duy baát khaû tö nghì— words and speeches. Speeches and thoughts are inconceivable. 3) Tuøy ba truïc laõng: Tuøy duyeân maø cöùu ñoä ñeä töû 2) Tuøng: Tuøy duyeân maø cöùu ñoä ñeä töû vaø chuùng vaø chuùng sanh—Save students and sentient sanh—Save students and sentient beings in beings in accordance with their levels. accordance with their levels. Vaân Moân Tam Nhaät: Vaân Moân: Ba ngaøy—Yun 3) Chaân yeáu: Hieåu roõ giaùo lyù toâng chæ— Men: Three days—See Coâng AÙn Vaân Moân Tam Thoroughly understand the teaching methods Nhaät. of the sect. Vaân Moân Thanh Saéc: Vaân Moân: Vaên thanh ngoä 4) Ñoaït: Not allowing practitioners to have time ñaïo—Yun Men: Attaining enlightenment when with deluded thoughts so they can cut away hearing the sound—See Coâng AÙn Vaân Moân delusions. Thanh Saéc. 5) Hoaëc: Khoâng bò raøng buoäc bôûi ngoân ngöõ —Not Vaân Moân Thaân Baøy Gioù Thu: Yun Men's the be attached to speeches and words. body exposed in the golden wind—See Theå Loä 6) Quaù: Phöông thöùc giaùo hoùa nghieâm khaéc, Kim Phong. khoâng cho haønh giaû neù traùnh maø phaûi ñi thaúng Vaân Moân Thæ Quyeát: Yun-men's Dried vaøo coâng phu thieàn taäp—With strict methods Shitstick—See Coâng AÙn Vaân Moân Thæ Quyeát. of instructions, practitioners cannot beat Vaân Moân Thieân Töû: Gia phong cuûa Vaân Moân around the bushes but to go straight to zen Toâng—Rules in Yun Men Zen sect. practice. Vaân Moân Thoaïi Ñoïa: Misspoken Words—Vaân 7) Tang: Giuùp haønh giaû xa lìa hai kieán giaûi sai Moân Saåy Lôøi—See Coâng AÙn Vaân Moân Thoaïi laàm—Help practitioners get rid of the two Ñoïa. wrong views: Vaân Moân Thöôïc Lan Hoa: Yun Men's Flowering a) Khoâng theå soi thaáu baûn taùnh thanh tònh cuûa Hedge—See Coâng AÙn Vaân Moân Thöôïc Lan Hoa. chính mình: Cannot thoroughly see one's own Vaân Moân Tích Tröôïng Hoùa Long: Yun Men's pure

nature. Staff Changes into a Dragon—See Coâng AÙn Vaân b) Chaáp tröôùc kieán giaûi cuûa mình: Being Moân Truï Tröôïng Hoùa Long. attached to one's own views. Vaân Moân Toâng: Ummon-shu (jap)—Ummon Zen 8) Xuaát: Taïo ñieàu kieän cho haønh giaû coù cô hoäi Sect—Moät doøng Thieàn ñöôïc saùng laäp bôûi ngaøi hoaùt nhieân kheá ngoä—Creat opportunities for Vaân Moân Vaên Yeån. Veà sau naày thieàn sö Tuyeát practitioners to achieve sudden Ñaäu Truøng Hieån taäp hôïp nhöõng baøi ca ngôïi noåi enlightenment. tieáng keøm theo caùc coâng aùn maø sau naày Vieân Ngoä Vaân Moân Traàn Traàn Tam Muoäi: Yun Men's Khaéc Caàn coâng boá döôùi nhan ñeà Bích Nham Luïc. Every Atom Samadhi—See Coâng AÙn Vaân Moân Tuyeát Ñaäu laø vò ñaïi sö cuoái cuøng cuûa phaùi Vaân Traàn Traàn Tam Muoäi. Moân, phaùi naày baét ñaàu suy thoaùi töø giöõa theá kyû thöù Vaân Moân Trong Coù Moät Hoøn Ngoïc: Yun Men's XI vaø cuoái cuøng taøn luïn hoaøn toaøn vaøo theá kyû thöù Within There Is a Jewel—See Coâng AÙn Vaân Moân XII—A Zen sect established by Yun-Meân-Weân-Noäi Chaâu. Yen (864-949). Later, Hsueh-Tou Ch'ung-Hsien Vaân Moân Truï Tröôïng Hoùa Long: Yun Men's collected the koans which published by Yuan Wu Staff Changes into a Dragon—See Coâng AÙn Vaân

Moân Truï Tröôïng Hoùa Long. Vaân Moân laø moät trong nhöõng thieàn sö xuaát Vaân Moân Tu Di: Yun Men: Mount Sumeru—See saéc nhaát trong lòch söû Thieàn cuûa Trung Quoác. Coâng AÙn Vaân Moân Tu Di. Teân cuûa oâng ñöôïc nhaéc ñeán trong caùc ví duï Vaân Moân Vaên Yeån Thieàn Sö (864-949): Ummon 15, 16, 21, 39 vaø 48 cuûa Voâ Moân Quan; vaø 6, Bun'en—Yun-men Weân-yen (Wade-Giles 8, 14, 15, 22, 27, 34, 39, 47, 50, 54, 60, 62, 77, Chinese)—Yunmen Wenyan (Pinyin Chinese)— 83, 86, 87 vaø 88 trong Bích Nham Luïc. Nhöõng Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thuyeát giaûng chính cuûa oâng ñöôïc löu laïi trong thöù möôøi. Hieän nay chuùng ta coù khaù nhieàu taøi lieäu Vaân Moân Quaûng Chaâu Thieàn Sö Quang Luïc chi tieát veà Thieàn Sö Vaân Moân Vaên Yeån; tuy (Söu taäp nhöõng lôøi chính cuûa thieàn sö Quaûng nhieân, coù moät soá chi tieát lyù thuù veà vò Thieàn sö naøy Chaâu ôû nuùi Vaân Moân)—Yun Men was one of trong boä Truyeàn Ñaêng Luïc, quyeån XIX: Thieàn Sö the most important Ch’an masters and one of Vaân Moân, teân thaät laø Tröông Tuyeát Phong, sanh the last most noted Ch’an masters in the naêm 864, taïi vuøng maø baây giôø thuoäc Haøng Chaâu. history of Ch’an in China. We encounter Yun Khi coøn treû, thoaït tieân oâng vaøo tu vôùi moät vò Luaät Men in examples 15, 16, 21, 39, and 48 of the sö teân Trí Thaønh. Sau khi laøm thò giaû cho vò Sö Wu-Men-Kuan, and the examples 6, 8, 14, 15, naøy trong nhieàu naêm. Vaân moân ñaõ hoïc heát giaùo lyù 22, 27, 34, 39, 47, 50, 54, 60, 62, 77, 83, 86, Luaät Toâng vaø baét ñaàu tu taäp nôi khaùc. Maëc daàu 87, and 88 of the Pi-Yan-Lu. The most thoaït tieân oâng ñaït ngoä vôùi Muïc Chaâu, oâng thöôøng important of his sayings and teachings are ñöôïc ngöôøi ñôøi coâng nhaän laø moân ñoà vaø ngöôøi keá recorded in the Yun-Men Kuang-Chou- vò Phaùp cuûa Tuyeát Phong Nghóa Toàn, laø thaày cuûa Ch’an-Shih-Kuang-Lu (Record of the Höông Laâm Tröøng Vieãn, Ñoäng Sôn Thuû Sô, vaø Ba Essentials Words of Ch’an Master K’uang- Laêng Haûo Kieám. OÂng laø moät thieàn sö noåi tieáng Chou from Mount Yun-Men). vaøo cuoái ñôøi nhaø Ñöôøng, moät

ngöôøi gioáng nhö Vaân Moân coù tôùi hôn 60 ngöôøi keá vò Phaùp, oâ ng Laâm Teá, söû duïng ngoân ngöõ vaø chieán thuaät maïnh noåi tieáng veà phöông phaùp ñaøo taïo nghieâm baïo ñeå taùc ñoäng moân sinh ñaït töï ngoä. OÂng ñaõ saùng khaéc chaúng keùm gì phöông phaùp cuûa Muïc laäp ra Vaân Moân Toâng—Zen Master Yun-Men- Chaâu. OÂng laäp ra phaùi Vaân Moân, toàn taïi ñeán Wen-Yen, name of a Chinese Zen master in the theá kyû thöù 12. Caùc haäu dueä cuûa Vaân Moân ñaõ tenth century. We do have pretty much detailed goùp phaàn to lôùn trong vieäc truyeàn thuï thieàn information on this Zen Master; however, there is cho ñôøi sau. Ngöôøi ñöôïc bieát ñeán nhieàu nhöùt some interesting information on him in the laø Ñaïi sö Tuyeát Ñaäu Truøng Hieån (chaùu trong Records of the Transmission of the Lamp Dharma cuûa Vaân Moân), ngöôøi ñaõ taäp hôïp vaø (Ch'uan-Teng-Lu), Volume XIX: Zen master coâng boá nhöõng lôøi daïy hay coâng aùn thieàn cuûa Wen-Men, his name was Chang-Hsueh-Feng, was caùc thaày xöa. Ñoù laø cô sôû ñeå sau naày Thieàn sö born in 864 at a place which is now called Vieân Ngoä Khaéc Caàn duøng ñeå soaïn boä Bích Hangzhou. As a young man, he first entered Nham Luïc—Yun Men had more than sixty monastic life under a Vinaya master named dharma successors, was known, like master Zhicheng. After serving as that teacher's attendant Mu-Chou, as a particularly strict Ch'an for many years. Yunmen exhausted the teachings master. He founded the Yun Men school of of the Vinaya and set off to study elsewhere. Ch'an, which survived until the 12th century. Even though he first attained realization under The dharma heirs of Yun Men played a major Muzhou, he is generally recognized as a student role in the preservation of Ch'an literature for and dharma successor of Hsueh-Feng-I-Ts'un, and later generations. The best known of them is the master of Hsiang-Lin-Ch'eng-Yuan, Tung- Yun-Men's "great-grandson in dharma," the Shan-Shou-Chu, and Pa-Ling-Hao-Chien. He was great master Hsueh-T'ou Ch'ung-Hsien, who a noted monk during the end of the T'ang dynasty, collected a hundred examples of the ancient who, like Lin-Ji, used vigorous language and masters and provided them with "praises." jarring tactics to bring his disciples to self- These masters Yuan-Wu-K'o-Ch'in later awakening. He founded the Cloud-Gate Sect.

made the basis of his edition of the Pi-Yan- "Bring a rope and a stick." (in order to bind Lu. and beat the monk). The monk said: "It Sö ñeán trang sôû cuûa Tuyeát Phong, thaáy moät vò wasn't my question. It was from a monk in the Taêng, beøn hoûi: "Hoâm nay Thöôïng Toïa leân nuùi village." Xue-Feng said: "Everyone! Go to chaêng?" Vò Taêng ñaùp: "Leân." Sö noùi: "Coù moät the village and welcome the wrothy who will nhôn duyeân nhôø hoûi Hoøa Thöôïng Ñöôøng Ñaàu have five hundred disciples." The next day maø khoâng ñöôïc noùi vôùi ai, ñöôïc chaêng?" Vò Yun-Men came up to the monastery. When Taêng baûo: "Ñöôïc." Sö noùi: "Thöôïng Toïa leân Xue-Feng saw him he said: "How is it that nuùi thaáy Hoøa Thöôïng thöôïng ñöôøng, chuùng you have reached this place?" Yun-Men then vöøa nhoùm hoïp, lieàn ñi ra ñöùng naém coå tay, bowed his head. In this manner did the noùi: "OÂng giaø! Treân coå mang goâng sao chaúng affinity (between Xue-Feng and Yun-Men) côûi ñi?" Vò Taêng aáy laøm ñuùng nhö lôøi sö daën. come about. Tuyeát Phong böôùc xuoáng toøa, thoäp ngöïc oâng

Nhaân ngaøy haï maït, Thuùy Nham noùi vôùi Taêng ta, baûo: “Noùi mau! Noùi mau! Vò Taêng noùi chuùng: “Töø ñaàu muøa an cö ñeán nay, toâi vì chö khoâng ñöôïc. Tuyeát Phong buoâng ra, baûo: huynh ñeä noùi khaù nhieàu. Coi thöû loâng mi cuûa “Chaúng phaûi lôøi cuûa ngöôi.” Vò Taêng thöa: toâi coøn khoâng?” Thieàn sö Baûo Phöôùc, baïn “Lôøi cuûa con.” Tuyeát Phong goïi: “Thò giaû! ñoàng moân cuûa Thuùy Nham, coù maët luùc aáy, Ñem daây vaø gaäy laïi ñaây.” Vò Taêng thöa: noùi: "Laøm giaëc hoûng nhaân taâm." Trong khi “Chaúng phaûi lôøi cuûa con, laø lôøi cuûa moät Hoøa thieàn sö Tröôøng Khaùnh thì noùi: "Moïc nhieàu." Thöôïng ôû Chieát Trung ñang nguï taïi trang sôû Coøn Vaân Moân thì quaùt lôùn: "Quan!" Quan daïy con noùi nhö theá.” Tuyeát Phong baûo: “Ñaïi theo nghóa ñen laø cöûa aûi vuøng bieân giôùi giöõa chuùng! Ñeán trang sôû röôùc vò thieän tri thöùc cuûa hai nöôùc ñeå kieåm soaùt khaùch löõ haønh vaø haønh naêm traêm ngöôøi leân.” Hoâm sau, sö leân Tuyeát lyù cuûa hoï. Tuy nhieân, trong tröôøng hôïp naøy, Phong. Tuyeát Phong vöøa thaáy lieàn hoûi: “Nhôn chöõ "Quan" cuûa Vaân Moân chæ laø moät thaùn töø, sao ñöôïc ñeán choã aáy?” Sö beøn cuùi ñaàu. Töø noù khoâng cho pheùp baát cöù söï phaân taùch hay ñaây kheá hôïp oân nghieân tích luõy. Tuyeát Phong giaûi thích baèng tri thöùc naøo caû. Haønh giaû tu thaàm trao toâng aán cho sö—Mu-Chou directed Thieàn chaân chaùnh phaûi neân nhôù raèng khoâng Yun-Men to go to see Xue-Feng. When Yun- theå naøo bình giaûng gì khaùc hôn ñöôïc tieáng Men arrived at a village at the foot of Mount quaùt aáy cuûa Vaân Moân. Neáu chuùng ta coá gaéng Xue, he encountered a monk. Yun-Men asked gaùn cho chöõ "Quan" aáy moät khaùi nieäm tri thöùc him: “Are you going back up the mountain aét laïc maát ngaøn truøng treân maây xanh—At the today?” The monk said: “Yes.” Yun-Men end of one summer retreat, Ts’ui-Yen made said: “Please take a question to ask the abbot. the following remark: “Since the beginning of But you mustn’t tell him it’s from someone this summer retreat, I have talked much; see else.” The monk said: “Okay.” Yun-Men said: if my eyebrows are still there.” At that time, “When you go to the temple, wait until the Pao-fu was there, said, "One who turns into a moment when all the monks have assembled highwayman has a treacherous heart." and the abbot has ascended the Dharma seat. Ch'ang-ch'ing, another Zen master, remarked, Then step forward, grasp your hands, and say: "How thickly they are growing!" While Yun- ‘There’s an iron cangue on this old fellow’s men, one of the great Zen masters towards head. Why not remove it’?” The monk did as the end of the T'ang dynasty, exclaimed, Yun-Men instructed him. When Xue-Feng "Kwan!" Kwan literally means the gate on a saw the monk act this way, he got down from frontier pass where travellers and their the seat, grabbed the monk and said: “Speak! baggage are inspected. In this case, however, Speak!” The monk couldn’t answer. Xue- the term does not mean anything of the sort; it Feng pushed him away and said: “It wasn’t is simply "Kwan!", an exclamatory utterance your own speech.” The monk said: “It was which does not allow any analytical or mine.” Xue-Feng called to his attendant: intellectual interpretation. Sincere Zen

practitioners should always remember when nuùi soâng theá giôùi ñeàu naèm trong caây truï we try anything approaching a conceptual tröôïng naøy cho soáng hoaëc gieát cheát." Moät vò interpretation on the subject we shall be 'ten Taêng böôùc ra hoûi: "Theá naøo laø gieát?" Sö ñaùp: thousand miles away beyond the clouds'. "Noù ñang cheát." Vò Taêng laïi hoûi: "Theá naøo laø Moät hoâm, coù moät vò Taêng hoûi: "Caùi gì laø cho soáng?" Sö ñaùp: "OÂng neân laøm chuû." Vò Thieàn?" Vaân Moân ñaùp: "Ñuùng." Vò Taêng laïi Taêng laïi hoûi: "Khi khoâng gieát cheát, khoâng cho hoûi: "Theá naøo laø ñaïo?" Vaân Moân ñaùp: "Ñaït soáng, thì theá naøo?" Vaân Moân ñöùng daäy, ñoïc: ñöôïc." Hoâm khaùc, coù moät vò Taêng hoûi: "Neáu "Ma Ha Baùt Nhaõ Ba La Maät Ña." ÔÛ ñaây, caùi cha meï khoâng cho xuaát gia thì laøm caùch naøo coù vaø caùi khoâng cuûa lyù luaän nhò nguyeân ñeå xuaát gia?" Vaân Moân ñaùp: "Caïn." Vò Taêng thöôøng ñöôïc caùc thieàn sö dieãn taû baèng nhöõng noùi: "Con khoâng laõnh hoäi." Vaân Moân noùi: chöõ ñoái ñaõi thoâng thöôøng nhö 'gieát cheát' vaø "Saâu."—One day, a monk asked, "What is 'cho soáng', 'cöôùp laáy' vaø 'ban cho', 'khaúng ñònh' Zen?" Yun-Men said, "Yes." The monk vaø 'phuû ñònh'. "Toái sô nhaát cuù" laø vaäy. Ñaây laø asked, "What is Tao?" Yun-Men said, toång ñeà cuûa Vaân Moân, cuï theå hoøa ñoàng caû "Attain." Another day, a monk asked, "If chaùnh ñeà vaø phaûn ñeà, thoaùt ngoaøi töù cuù khoâng one's parents won't allow it then one can't aùp duïng vaøo ñaâu ñöôïc—One day, Yun-men leave home. How can one leave home?" entered the hall, held out his staff and said to Yun-Men said, "Shallow." The monk said, "I a group of his disciples, "The whole world, don't understand." Yun-Men said, "Deep." heaven and earth, altogether owes its life and Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Toâng death to this staff." A monk stepped out and moân toâi ngang doïc töï do, naém boû tuøy luùc." asked, "How is it killed?" Yun-men asnwered, Moät vò Taêng böôùc ra hoûi: "Theá naøo laø boû?" Sö "Writhing in agony!" The monk asked, "How ñaùp: "Ñoâng ñi Xuaân laïi." Vò Taêng laïi hoûi: is it restored to life?" Yun-men said, "You "Khi Ñoâng ñi Xuaân laïi thì nhö theá naøo?" Sö had better be a chef." The monk asked, ñaùp: "Gaäy vaùc ngang vai, Ñoâng Taây Nam "When it is neither put to death nor living, Baéc, maëc tình ñaäp vaøo goác muïc." Nhö vaäy, what would you say?" Yun-men rose from his chuùng ta coù theå noùi moät caùch caû quyeát raèng seat and said, "Mahprajnaparamita trong Thieàn khoâng coù caùi gì laø khuoân pheùp (Mohepanjepolomita)." The logical dualism heát, moãi ngöôøi tuøy tieän giaûi quyeát noãi khoù of 'to be' or 'not to be' is frequently expressed khaên rieâng theo moãi caùch khaùc nhau—One by Zen masters by such terms of contrast as day, Yun-men entered the hall and addressed are used in our daily parlance: 'taking life' the monks, saying, "In Zen there is absolute and 'giving life', 'capturing' and 'releasing', freedom; sometimes it negates and at other 'giving' and 'taking away', coming in contact time it affirms; it does either way at and 'turning away from' etc. This was Yun-pleasure." A monk stepped out and asked, men's synthesis "the one word" of the "How does it negate?" Yun-men said, "With ultimate truth, in which thesis and antithesis the passing of winter there comes spring." are concretely unified, and to which the four The monk asked, "What happens when spring propositions are inapplicable. comes?"

Yun-men said, "Carrying a staff Moät hoâm, Vaân Moân thöôïng ñöôøng, giô gaäy across the shoulders, let one ramble about in leân noùi vôùi moät nhoùm ñoà chuùng: "Caùi gì ñaây? the fields, East or West, North or South, and Neáu noùi laø caây gaäy, maáy oâng ñoïa ngay ñòa beat the old stumps to one's heart's content." nguïc; neáu chaúng phaûi laø caây gaäy thì laø caùi Therefore, we can say firmly that nothing is gì?" YÙ töôûng cuûa Vaân Moân coát giöõ cho ñaàu oùc stereotyped in Zen, and somebody else may chuùng ta thoaùt ngoaøi nhöõng raøng buoäc nhò solve the difficulty in quite a different nguyeân vaø trieát lyù hö töôûng. Luùc ñoù neáu coù manner. moät vò Taêng böôùc ñeán, naém caây gaäy trong tay Moät hoâm, Vaân Moân thöôïng ñöôøng, giô gaäy Vaân Moân vaø neùm xuoáng ñaát. Ñoù coù phaûi laø leân noùi vôùi moät nhoùm ñoà chuùng: "Toaøn theå caâu traû lôøi chaêng? Ñoù coù phaûi laø thuû ñoaïn ñaùp

laïi lôøi haêm doïa "ñoïa ngay ñòa nguïc" cuûa Vaân laàn nöõa. Trong theá giôùi cao roäng nhö theá naøy, Moân chaêng? Ñoù coù phaûi laø con ñöôøng thoaùt coù caùi gì laøm chöôùng ngaïi hay raøng buoäc maáy ngoaøi boán meänh ñeà cuûa "töù cuù", sieâu leâ n neáp oâng? Neáu coù caùi gì, daàu nhoû nhö muõi kim naèm tö töôûng luaän lyù chaêng? (see Töù Cuù Chaáp). treân ñöôøng hoaëc chaén böôùc maáy oâng, haõy gaït Toùm laïi, con ñöôøng töï do giaûi thoaùt laø nhö qua moät beân cho toâi. Maáy oâng baûo theá naøo laø vaäy chaêng? Trong Thieàn khoâng coù caùi gì laø Phaät, theá naøo laø Toå? Theá naøo laø nuùi soâng ñaïi khuoân pheùp heát, moãi ngöôøi tuøy tieän giaûi quyeát ñòa, laø maët traêng maët trôøi, ngoâi sao? Theá naøo noãi khoù khaên rieâng theo moãi caùch khaùc nhau. laø töù ñaïi, laø nguõ uaån? Toâi noùi theá, chaúng qua Ñoù laø choã baét nguoàn ñoäc ñaùo cuûa Thieàn, ñaày chæ laø lôøi noùi cuûa moät laõo baø ôû moät coâ thoân. sinh khí vaø saùng taïo—One day, Yun-men neáu tình côø toâi gaëp moät vò naøo tinh thaâm nghe entered the hall, held out his staff and said to toâi daïy maáy oâng nhö vaäy, chaéc oâng ta naém laáy a group of his disciples, "What is this? If you chaân toâi neùm xuoáng thang. OÂng ta coù gì traùch say it is a staff, you go right to hell; but if it is cöù ñöôïc khoâng? Daàu sao, sao theá naøo ñöôïc? not a staff, what is it?" Yun-men's idea is to Maáy oâng chôù vì lôøi toâi noùi maø bò keùo, hoaëc get our heads free from dualistic tangles and phieàn traùch vôù vaån. Tröø phi maáy oâng thaáu ñaùo philosophic subtleties. At that moment, if a taát caû, baèng khoâng, khoâng bao giôø laøm theá monk came out of the assembly, took the staff ñöôïc. Heã maáy oâng coá tình chaáp vaøo laõo Taêng away from Yun-men's hand, and threw it laø sa ñoïa maát, vaø gaõy chaân lieàn. Daàu vaäy, toâi down on the floor. Is this the answer? Is this coù gì ñaùng traùch khoâng? Vaäy thì coù vò naøo the way to respond to Yun-men's threat "go muoán bieát moät ñoâi ñieàu cuûa toâng moân toâi right to hell"? Is this the way to transcend the khoâng? Xin böôùc ra ñaây ñeå toâi hoûi thöû. Sau ñoù four propositions, the logical conditions of môùi coù theå hoài ñaàu, vaø doïc ngang khaép theá thinking? In short, is this the way to be free? giôùi, ñoâng taây tuøy thích." Moät vò Taêng böôùc Nothing is stereotyped in Zen, and somebody ra, toan môû mieäng hoûi thì Sö ñöa gaäy ñaùnh else may solve the difficulty in quite a vaøo mieäng, roài haï ñöôøng. Moät hoâm khaùc, Sö different

manner. This is where Zen is vaøo Ñaït Ma ñöôøng thì nghe tieáng chuoâng, Sö original, lively and creative. noùi: "Theá giôùi roäng nhö theá kia sao nghe Moät hoâm, thieàn sö Vaân Moân thöôïng ñöôøng chuoâng laïi maëc aùo thaát ñieàu vaøo?" Laàn khaùc noùi: "Boà Taùt Vaên Thaân voâ côù bieán thaønh moät Sö chæ noùi: "Ñöøng theâm söông treân tuyeát. Haõy caây gaäy goã." Noùi xong, Sö ñöa gaäy vaïch ñaát, giöõ mình. Traân troïng!" Roài boû ñi. Coù laàn Sö roài tieáp: "Chö Phaät nhieàu nhö vi traàn hôïp laïi ôû baûo: "Coi kìa, Phaät ñieän chaïy tuoát vaøo Taêng ñaây noùi ñuû thöù chuyeän vôù vaån." Roài Sö haï ñöôøng." Roài sau ñoù, Sö noùi theâm: "Ngöôøi ta ñöôøng. Ngaøy kia, nhö thöôøng leä, Sö thöôïng ñaùnh troáng ôû Laïc Phoá coøn ôû Trieäu Chaâu ngöôøi ñöôøng ñeå noùi phaùp. Moät vò Taêng böôùc ra, vaùi ta vuõ." Moät hoâm, Sö ngoài yeân treân gheá tröôùc laïy vaø baïch: "Xin Hoøa Thöôïng moät lôøi ñaùp." maët Taêng chuùng, gaây laâu noùi: "Möa maõi theá Sö goïi lôùn: "Chö Taêng." Chö Taêng xoay laïi naøy, khoâng moät ngaøy naéng raùo!" Laàn khaùc, Sö nhìn Sö. Sö haï ñöôøng. Coù laàn Sö thöôïng noùi: "Coi kìa, khoâng coøn gì laø sinh khí heát." ñöôøng, im laëng giaây laâu. Moät vò Taêng böôùc ra, Noùi xong, Sö laøm nhö teù, hoûi: "Hieåu khoâng? baùi laïy. Sö hoûi: "Sao chaäm vaäy?" Vò Taêng Khoâng hieåu thì hoûi caây gaäy naøy noù daïy cho." toan ñaùp lieàn bò Sö maéng: "Roõ laø phöôøng bò Nhieàu khi nhöõng lôøi phaùp ngaén goïn vaø voâ lyù gaïo voâ duïng." Ñoâi khi baøi phaùp cuûa Sö coøn kieåu naøy cuûa thieàn sö laøm cho ngöôøi sô cô ñaày veû thaát kính ñoái vôùi ñaáng giaùo chuû maø khoâng hieåu gì heát. Nhöng theo Thieàn, nhöõng mình tin töôûng. Nhö coù laàn Sö noùi: "Vua Töï nhaän xeùt kieåu naøy phoâ dieãn moät chaân lyù moät Taïi Thieân vaø laõo giaø Thích Ca ñöùng tröôùc saân caùch roõ raøng vaø thaúng thaén nhaát. Moät khi baøn veà Phaät giaùo. Sao maø roän raøng vaäy?" Laàn nhöõng phöông thöùc hôïp lyù thoâng thöôøng khaùc Sö noùi: "Nhöõng ñieàu toâi noùi leân töø tröôùc khoâng theå duøng ñeå vieän daãn ñöôïc, thì vì nhu ñeán giôø roát cuoäc laø gì?" Hoâm nay khoâng ñaønh caàu maø vò thieàn sö phaûi noùi leân nhöõng caûm loøng ñöôïc, toâi laïi phaûi noùi vôùi maáy oâng moät nghó dieãn ra taän thaâm taâm, neân ngaøi khoâng theå

dieãn caùch naøo khaùc hôn laø toái nghóa vaø töôïng the steps. And for this would he be blamed? tröng laøm choaùng vaùng ngöôøi sô cô. Daàu vaäy, Whatever this may be, for what reason is it chính caùc thieàn sö vaãn luoân öu aùi vaø nhieät so? Don't be carried away by my talk and try taâm; vaø neáu maáy oâng coù lôøi traùch moùc xa xoâi to make nosensical remarks. Unless you are naøo khi bò quôû maéng thì ba chuïc gaäy seõ giaùng the fellow who has really gone through with xuoáng ñaàu maáy oâng—One day, Zen master the whole thing, you will never do. When you Yun-men entered the hall and said, are caught unawares by such an old man as "Bodhisattva Vasudeva turned without any myself, you will at once lose your way and reason into a staff." So saying he drew a line break your legs. And for that, am I to be at all on the ground with his own staff, and blamed? This being so, is there any one resumed, "All the Buddhas as numberless as among you who wants to know a thing or two sands are here talking all kinds of nonsense." about the doctrine of our school? Come out He then left the hall. One day when he and let me answer you. After this you may entered the

hall as usual to give a sermon, a get a turning and be free to go out in the monk walked out of the congregation and world, east or west." A monk came out and made bows to him, saying, "I beg you to was at the point of asking a question when the answer." Yun-men called out aloud, "O master hit his mouth with the staff, and monks!" The monks all turned towards the descended from the seat. One day when Yun- master, who then came down from the seat. men was coming up to the Lecture Hall he One time when sat silently in his seat for a heard the bell, whereupon he said, "In such a while, a monk came out and made bows to wide wide world, why do we put our monkish him. Yun-men said, "Why so late?" The monk robes on when the bell goes like this?" was ready to make a response, whereupon Another day he simply said, "Don't try to add the master remarked, "O you, good-for- frost over snow; take good care of yourselves, nothing rice bag!" Sometimes his sermon good bye!" Then he went out. There was still would be quite disparaging to the founder of another time he said, "Look, and behold, the his own faith; for he said, "Isvara, great lord Buddha Hall has run into the monks' of heaven, and the old Sakyamuni are in the quarters." Later his own remark was, "They middle of the courtyard, discoursing on are beating the drum at Lo-fu, and a dance is Buddhism; are they not noisy?" Another time going on at Chao-chou." One day Yun-men he said, "All the talk so far I have had, what is seated himself before the congregation, there it all bout, anyway?" Today, again not being was a pause for a while, and he remarked, able to help myself, I am here to talk to you "Raining so long, and not a day has the sun once more. In this wide universe is there shone." One other day he said, "Look, and anything that comes up against you, or put behold! No life is left!" So saying, he acted as you in bondage? If there is ever a thing as if he were falling. The he asked, "Do you small as the point of a pin lying in your way understand? If not, ask this staff to enlighten or obstructing your passage, get it out for me! you." A lot of times, these short sermons of What is it that you call a Buddha or Patriarch? this nature, short, unintelligible, and amost What are they that are known as mountains, nonsensical are hard for beginning rivers, the earth, sun, moon, or stars? What practitioners to understand. Bur, according to are they that you call the four elements and Zen, all these remarks are the plainest and the five aggregates? I speak thus, but it is no most straightforward exposition of the truth. more than the talk of an old woman from a When the formal logical modes of thinking remote village. If I suddenly happen to meet are not resorted to, and yet the master is a monk thoroughly trained in this matter, he asked to express himself what he understands will , on learning what I have been talking to in his inmost heart, there are no other ways you, carry me off the feet and throw me down but to speak in a manner so enigmatic and so

symbolic as to stagger the uninitiated. Yun-Men always talked positively about his However, the masters themselves are right in contentment and unworldly riches. Instead of earnest, and if you attach even the remotest saying that he is empty-handed, he talked of notion of reproach to their remarks, thirty the natural sufficiency of things about him as blows will be instantly on your head. we can see throught this poem:
Vaân Moân thöôøng noùi moät caùch tích cöïc veà an “Hundreds of spring flowers;

taâm laäp meänh vaø caùi giaøu phi theá tuïc cuûa the autumnal moon; ngaøi. Thay vì noùi chæ coù ñoâi tay khoâng, ngaøi A refreshing summer breeze; winter snow: laïi noùi veà muoân vaät trong ñôøi, naøo ñeøn traêng Free your mind of all idle thoughts, quaït gioù, naøo kho voâ taän, thaät quaù ñuû laém roài And for you how enjoyable every season is!" nhö chuùng ta coù theå thaáy qua baøi thô sau ñaây: According to Zen master D.T. Suzuki in the Hoa xuaân muoân ñoùa, boùng traêng thu Essays in Zen Buddhism, Book I, this poem is Haï coù gioù vaøng, ñoâng tuyeát rôi not to convey the idea that he is idly sitting Tuyeát nguyeät phong ba loøng chaúng chaáp and doing nothing particularly; or that he has Moãi muøa moãi thuù maëc tình chôi. nothing else to do but to enjoy the cherry- Theo Thieàn sö D. T. Suzuki trong Thieàn blossoms fragrant in the morning sun, or the Luaän, Taäp I, baøi thô naày khoâng nguï yù taùc giaû lonely moon white and silvery. In the aên khoâng ngoài roài hay khoâng laøm gì khaùc, contrary, he may be in the midst of work, hoaëc khoâng coù gì khaùc hôn ñeå laøm hôn laø teaching pupils, reading the sutras, sweeping thöôûng thöùc hoa ñaøo nôû trong naéng sôùm, hay and farming as all the master have done, and ngaém vaàng traêng trong tuyeát baïc ñìu hiu. yet his own mind is filled with transcendental Ngöôïc laïi, ngaøi coù theå ñang haêng say laøm happiness and quietude. All hankerings of the vieäc, hoaëc ñang daïy ñeä töû, hoaëc ñang tuïng heart have departed, there are no idle kinh, queùt chuøa hay daãy coû nhö thöôøng leä, thoughts clogging the flow of life-activity, and nhöng loøng traøn ngaäp moät nieàm thanh tònh thus he is empty and poverty-stricken. As he khinh an. Moïi mong caàu ñeàu xaû boû heát, khoâng is poverty-stricken, he knows how to enjoy coøn moät voïng töôûng naøo gaây trôû ngaïi cho taâm the 'spring flowers' and the 'autumnal moon.' trí öùng duïng doïc ngang, do ñoù taâm cuûa ngaøi When worldly riches are amassed in his heart, luùc baáy giôø laø taâm 'khoâng,' thaân laø 'thaân there is no room left there for such celestial ngheøo.' Vì ngheøo neân ngaøi bieát thöôûng thöùc enjoyments. In fact, according to Zen master hoa xuaân, bieát ngaém traêng thu. Traùi laïi, neáu Yun-Men, the amassing of wealth has always coù cuûa theá gian choàng chaát ñaày con tim, thì resulted in producing characters that do not go coøn choã naøo daønh cho nhöõng laïc thuù thaàn tieân very well with our ideals of saintliness, thus aáy. Kyø thaät, theo sö Vaân Moân thì söï tích tröõ he was always poor. The aim of Zen cuûa caûi chæ toaøn taïo nghòch duyeân khoù thích discipline is to attain to the state of 'non- hôïp vôùi nhöõng lyù töôûng thaùnh thieän, chính vì attainment.' All knowledge is an acquisition theá maø sö ngheøo. Theo sö thì muïc ñích cuûa and accumulation, whereas Zen proposes to nhaø Thieàn laø buoâng boû chaáp tröôùc. Khoâng deprive one of all one's possessions. The rieâng gì cuûa caûi, maø ngay caû moïi chaáp tröôùc spirit is to make one poor and humble, ñeàu laø cuûa caûi, laø tích tröõ taøi saûn. Coøn Thieàn thoroughly cleansed of inner impurities. On thì daïy buoâng boû taát caû vaät sôû höõu, muïc ñích the contrary, learning makes one rich and laø laøm cho con ngöôøi trôû neân ngheøo vaø khieâm arrogant. Because learning is earning, the cung töø toán. Traùi laïi, hoïc thöùc khieán con ngöôøi more learned, the richer, and therefore 'in theâm giaøu sang cao ngaïo. Vì hoïc töùc laø naém much wisdom is much grief; and he that giöõ, laø chaáp;

caøng hoïc caøng coù theâm, neân increased knowledge increased sorrow.' It is 'caøng bieát caøng lo, kieán thöùc caøng cao thì khoå after all, Zen emphasizes that this is only a naõo caøng laém.' Ñoái vôùi Thieàn, nhöõng thöù aáy 'vanity and a striving after wind.' chæ laø khoå coâng baét gioù maø thoâi—Zen master

Vaân Moân thuoäc vaøo soá caùc ñaïi thieàn sö ñaõ xöû nhöõng lôøi oâng daïy treân moät chieác aùo daøi baèng duïng moät caùch coù heä thoáng nhöõng lôøi daïy cuûa giaáy khi döï caùc buoåi giaûng, maø nhieàu chaâm tieàn boái laøm phöông phaùp ñaøo taïo ñeä töû töø taäp ngoân vaø lôøi giaûi thích baát huû cuûa ñaïi sö môùi quaùn naày maø coù phöông phaùp "coâng aùn". coøn laïi ñeán ngaøy nay—Yun-Men, who made Nhöõng caâu traû lôøi vaø chaâm ngoân cuûa Vaân such skillful use himself of the words of the Moân raát ñöõïc coi troïng trong truyeàn thoáng ancient masters, was at the same time very nhaø Thieàn. Khoâng moät thaày naøo ñöõïc daãn ra mistrustful of the written word, which could nhieàu nhö oâng trong caùc söu taäp coâng aùn. all too easily be understood literally but not Nhöõng lôøi cuûa oâng bao giôø cuõng coù ñuû ba ñieàu really grasped. Thus he forbade his students kieän cuûa moät chaâm ngoân Thieàn coù hieäu quaû — to write his sayings down. Owing to one of his Yun-Men was among the first of the great followers, who attended his discourses Ch'an masters to use the words of preceding wearing a paper robe on which he took notes masters as a systematic means of training in spite of the ban, that many of the monks. This type of training eventually imperishable sayings and explanations of the developed into "koan" practice. Master Yun- great Ch'an master have been preserved. Men's sayings and answers are highly prized Sö thò tòch naêm 949—He died in 949. in Ch'an tradition. No other master's words Vaân Moân Xoøe Ngöõa Hai Tay: Yun Men Extends are so frequently cited in the great koan Both Hands—See Khoaùi Tieän Nan Phuøng. colections as his. It is said that his words Vaân Naïp: Du Taêng—Assembly brothers of the always fulfill three important qualifications of clouds and waters—Homeless or roaming a "Zen word." monks—See Vaân Chuùng Thuûy Chuùng. a) Nhöõng caâu traû lôøi cuûa oâng ñaùp öùng ñuùng Vaân Ngoaïi: Vöôït ra ngoaøi theá gian—Beyond the nhöõng caâu hoûi ñaët ra nhö "caùi naép vöøa khít caùi worldly world—Supramundane. hoäp."—His answers correspond to the Vaân Nguyeät Thò Ñoàng, Kheâ Sôn Caùc Dò: Tuy question posed "the way a lid fits a jar." cuøng moät thöù maây vaø traêng, nhöng khe nuùi ñöõïc b) Nhöõng caâu traû lôøi cuûa oâng coù söùc maïnh nhö chieáu soi thì coù muoân ngaøn sai khaùc. YÙ noùi caûnh moät löôõi kieám saéc beùn choïc thuûng söï muø tuy laø moät nhöng caùi thaáy cuûa moãi ngöôøi moãi quaùng, nhöõng yù nghó vaø tình caûm nhò nguyeân khaùc—Different people have different cuûa hoïc troø—They have the power to cut impressions and feelings on the same sight. through the delusion of his students' dualistic Vaân Nham Ñaïi Bi Thieân Nhaõn: Yun Yen's the way of thinking and feeling like a sharp Hands and Eyes of the Bodhisattva of Great sword. Compassion—See Coâng AÙn Vaân Nham Ñaïi Bi c) Nhöõng caâu traû lôøi cuûa oâng thích hôïp vôùi trình Thieân Nhaõn. ñoä hieåu vaø vôùi traïng thaùi yù thöùc choác laùt cuûa Vaân Nham Ñaïi Bi Thuû Nhaõn: Yun Yen's the ngöôøi nghe moät caùch töï nhieân, gioáng nhö "heát Hands and Eyes of

the Bodhisattva of Great ñôït soùng naày ñeán ñôït soùng khaùc.”—His Compassion—See Coâng AÙn Vaân Nham Ñaïi Bi answers follow the capacity foe Thieân Nhaõn. understanding and momentary state of mind Vaân Nham Ñaøm Thaïnh Thieàn Sö (780-841): of the questioner “as one wave follows the Ungan Donjo (jap)—Yun-yen-T’an-sheâng (Wade- previous one.” Giles Chinese)—Yunyan Tansheng (Pinyin Tuy Vaân Moân laø ngöôøi bieát xöû duïng nhöõng lôøi Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa daïy sinh ñoäng cuûa caùc thaày xöa, nhöng oâng toû vaøo theá kyû thöù chín. Vaân Nham ñöôïc nhaéc tôùi ra raát ngôø vöïc nhöõng töø ngöõ ñöôïc vieát ra, trong caùc ví duï thöù 70, 72 vaø 89 cuûa Bích Nham nhöõng töø naày deã ñoïc nhöng khoâng phaûi luùc Luïc. Ngoaøi ra, coù moät vaøi chi tieát lyù thuù veà vò naøo ngöôøi ta cuõng hieåu ñöôïc yù nghóa saâu saéc Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån XIV: cuûa chuùng. Vì theá oâng caám khoâng cho ñeä töû Thieàn Sö Ñaøm Thaïnh sanh naêm 780 taïi Kieán vieát laïi nhöõng lôøi cuûa mình. Chính nhôø moät Xöông, thuoäc Chung Laêng. Ñaøm Thaïnh laø moân ñoà moân ñoà ñaõ baát chaáp söï caám ñoaùn, ghi laïi vaø laø ngöôøi keá vò Phaùp cuûa Döôïc Sôn Duy

Nghieãm, vaø laø Thaày cuûa ñaïi Thieàn Sö Ñoäng Sôn taste. What is meant by the phrase, ‘One Löông Giôùi. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, hundred tastes are complete?’” Yun-Yen Ñaøm Thaïnh xuaát gia raát sôùm. Ban ñaàu sö ñeán couldn’t answer. Yao-Shan said, "What did tham hoïc vôùi Baù Tröôïng Hoaøi Haûi ngoùt hai möôi Bai-Zhang say about the life and death before naêm maø chöa ngoä huyeàn chæ. Baù Tröôïng qui tòch, our eyes?" Yun-Yen said: "He said that there sö ñeán tham hoïc vaø trôû thaønh ñeä töû Döôïc Sôn Duy is no life and death before our eyes." Yao- Nghieãm. Chính nôi ñaây phaùp nhaõn cuûa oâng ñöôïc Shan said, "How long were you at Bai-zhang's khai môû. OÂng ñöôïc Döôïc Sôn xaùc nhaän laøm ngöôøi place?" Yun-Yen said: "Twenty years." Yao- keá vò Phaùp—Zen Master Yun-Yen-T’an-Sheng, Shan said, "So you spent twenty years with name of a Chinese Zen monk in the ninth century. Bai-zhang, but you still haven't rid yourself of We encounter Yun Yen in examples 70, 72 and 89 rustic way." in Pi-Yan-Lu. Besides, there is some interesting Hoâm khaùc, Döôïc Sôn hoûi: “Baù Tröôïng noùi information on him in The Records of the phaùp gì?” Sö thöa: “Coù khi thaày thöôïng ñöôøng Transmission of the Lamp (Ch’uan-Teng-Lu), ñaïi chuùng ngoài yeân, caàm gaäy ñoàng thôøi ñuoåi Volume XIV: Zen master Yun-Yen-T’an-Sheng tan heát, laïi goïi: “Ñaïi chuùng!” Chuùng xoay ñaàu was born in 780 in Jian-Chang, Zhongling. Yun- laïi, thaày baûo’AÁy laø gì?’” Döôïc Sôn baûo: “Sao Yen was a student and dharma successor of Yueh- khoâng sôùm noùi theá ñoù? Hoâm nay nhôn ngöôi Shan Wei-Yen, and the master of the great Ch’an thuaät laïi, ta ñöôïc thaáy Haûi Huynh.” Ngay caâu master Tung-Shan Liang-Chieh. According to The noùi aáy, sö tænh ngoä, leã baùi —Then Yao-Shan Ching-Te-Ch’uan-Teng-Lu, Yun-Yen left home at said: “What else did Bai-Zhang say?” Yun- an early age. Although he studied for about Yen said: “Once Bai-Zhang entered the hall twenty years under Bai-Zhang-Huai-Hai he did to address the monks. Everyone stood. He not attain enlightenment. After Bai-Zhang passed then used his staff to drive everyone out. The

away, he became a disciple of Yao-Shan-Wei- he yelled at the monks, and when they looked Yan. There his dharma eye opened and he was back at him he said: ‘What is it?’” Yao-Shan confirmed by Yueh-Shan as his dharma successor. said: “Why didn’t you tell me this before. Döôïc Sôn hoûi sö: “ÔÛ ñaâu ñeán?” Sö thöa: “ÔÛ Thanks to you today I’ve finally seen elder Baù Tröôïng ñeán.” Döôïc Sôn hoûi: “Baù Tröôïng brother Hai.” Upon hearing these words Yun- coù ngoân cuù gì ñeå chæ daïy ñoà chuùng?” Sö thöa: Yen attained enlightenment. “Thöôøng ngaøy hay noùi ‘Ta coù moät caâu ñaày ñuû Moät hoâm Döôïc Sôn hoûi: “Ngoaøi choã Baù traêm vò.’” Döôïc Sôn hoûi: “Maën laø maën, laït laø Tröôïng ngöôi coøn ñeán ñaâu chaêng?” Sö thöa: laït, khoâng maën khoâng laït laø vò thöôøng, theá naøo “Con töøng ñeán Quaûng Nam.” Döôïc Sôn hoûi: moät caâu ñaày ñuû traêm vò?” Sö khoâng ñaùp ñöôïc. “Ta nghe noùi ngoaøi cöûa thaønh Ñoâng ôû Quaûng Döôïc Sôn hoûi: "Ñoái vôùi chuyeän soáng cheát Chaâu coù moät hoøn ñaù bò Chaâu chuû dôøi ñi tröôùc maét, Baùch Tröôïng coù bieän phaùp gì?" Sö chaêng?” Sö noùi: “Chaúng nhöõng Chaâu Chuû, duø ñaùp: "Baùch Tröôïng noùi khoâng coù soáng cheát hôïp taát caû ngöôøi toaøn quoác dôøi cuõng chaúng tröôùc maét." Döôïc Sôn hoûi: "OÂng ôû Baùch ñoäng.”—One day Yao-Shan asked Yun-Yen: Tröôïng ñöôïc bao laâu?" Sö ñaùp: "Ñaõ 20 naêm." “Besides living at Mount Bai-Zhang, where Döôïc Sôn noùi: "OÂng ôû choã Baùch Tröôïng 20 else have you been?” Yun-Yen answered: “I naêm maø vaãn chöa tröø boû tuïc khí."—Yao-Shan was in Kuang-Nan (Southern China).” Yao- asked him: “Where have you come from?” Shan said: “I’ve heard that east of the city Yun-Yen said: “From Bai-Zhang.” Yao-Shan gate of Kuang-Chou there is a great rock that asked: “What did Bai-Zhang say to his the local governor can’t move, is that so?” disciples?” Yun-Yen said: “He often said, ‘I Yun-Yan said: “Not only the governor! have a saying which is the hundred tastes are Everyone in the country together can’t move complete.’” Yao-Shan said: “Something salty it.” tastes salty. Something bland tastes bland. Moät hoâm khaùc, Döôïc Sôn hoûi: “Ta nghe ngöôi What is neither salty nor bland is a normal bieát laøm sö töû muùa phaûi chaêng?” Sö thöa:

“Phaûi.” Döôïc Sôn hoûi: “Muùa ñöôïc maáy suaát?” chöa töøng nguû.” Ñoäng Sôn hoûi: “Laøm moät Sö thöa: “Muùa ñöôïc saùu suaát.” Döôïc Sôn noùi: vieäc ñöôïc chaêng?” Sö thöa: “Noùi ñöôïc laïi “Ta cuõng muùa ñöôïc.” Sö hoûi: “Hoøa Thöôïng chaúng noùi.”—Acording to The Ching-Te- muùa ñöôïc maáy suaát?” Döôïc Sôn ñaùp: “Ta Ch’uan-Teng-Lu, later he went to live on muùa ñöôïc moät suaát.” Sö noùi: “Moät töùc saùu, Mount Yun-Yen (Cloud-Crag) in Hu-Nan, saùu töùc moät.”—Another day, Yao-Shan from which his name derived. After becoming asked: “I’ve heard that you can tame lions. Is an abbot, Yun-Yen addressed the monks, that so?” Yun-Yen said: “Yes.” Yao-Shan saying: “There is the son of a certain said: “How many can you tame?” Yun-Yen household. There is no question that he can’t said: “Six.” Yao-Shan said: “I can tame them answer.” T’ong-Shan came forward and too.” Yun-Yen asked: “How many does the asked: “How many classic books are there in master tame?” Yao-Shan said: “One.” Yun- his house?” Yun-Yen said: “Not a single Yen said: “One is six. Six is one.” word.” T’ong-Shan said: “Then how can he Sau sö ñeán Qui Sôn Linh Höïu, Qui Sôn

hoûi: be so knowledgeable?" Yun-Yen said: "Day "Nghe tröôûng laõo ôû Döôïc Sôn laøm sö töû muùa and night he has never slept." T'ong-Shan phaûi chaêng?" Sö ñaùp: "Phaûi." Qui Sôn hoûi: said: "Can he be asked about a certain "Thöôøng muùa hay coù khi nghæ?" Sö ñaùp: "Caàn matter?" Yun-Yen said: "What he answers is muùa thì muùa, caàn nghæ thì nghæ." Qui Sôn hoûi: not spoken." "Khi nghæ sö töû ôû choã naøo?" Sö ñaùp: "Nghæ! Sö hoûi vò Taêng: "ÔÛ ñaâu ñeán?" Taêng thöa: Nghæ!"—Later, Yun-Yen was at Mount Kui. "Theâm höông roài ñeán." Sö hoûi: "Thaáy Phaät Kui-Shan asked him: "I've often heard that chaêng?" Vò Taêng noùi: "Thaáy." Sö hoûi: "Thaáy when you were at Yao-Shan you tamed lions. ôû ñaâu?" Vò Taêng noùi: "Thaáy ôû haï giôùi." Sö Is that so?" Yun-Yen said: "Yes." Kui-Shan noùi: "Phaät xöa! Phaät xöa!"—Zen master Yun- asked: "Were they always under control, or Yan asked a monk: "Where have you come just sometimes?" Yun-Yen said: "When I from?" The monk said: "From T'ien-Xiang wanted them under control they were under (heavenly figure)." Yun-Yen said: "Did you control. When I wanted to let them loose, see a Buddha or not?" The monk said: "I saw they ran loose." Kui-Shan said: "When they one." Yun-Yen asked: "Where did you see ran loose where they were?" Yun-Yen said: him?" The monk said: "I saw him in the lower "They're loose! They're loose!" realm." Yun-Yen said: "An ancient Buddha! Sö naáu traø, Ñaïo Ngoâ hoûi: "Naáu traø cho ai?" An ancient Buddha!" Sö ñaùp: "Coù moät ngöôøi caàn." Ñaïo Ngoâ hoûi: Moät dòp khaùc, Vaân Nham ñang laøm ñoâi giaøy "Sao khoâng daïy y töï naáu?" Sö ñaùp: "Nay coù coû, thì Ñoäng Sôn ñeán hoûi: "Muoán coù moät con toâi ôû ñaây."—Yun-Yan was making tea. T'ao- maét; nhôø thaày chæ daïy, khoâng bieát coù ñöôïc Wu asked him: "Who are you making tea khoâng?" Vaân Nham noùi: "Ñeå cho ai vaäy?" for?" Yun-Yen said: "There's someone who Ñoäng Sôn noùi: "Khoâng coù ai caû." Vaân Nham wants it." T'ao-Wu then asked: "Why don't noùi: "neáu coù thì oâng ñeå vaøo ñaâu?" Ñoäng Sôn you let him make it himself?" Yun-Yen said: khoâng ñaùp, theo ñoù Vaân Nham noùi: "Ngöôøi "Fortunately, I'm here to do it." hoûi xin moät con maét, coù phaûi y laø con maét Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, sau khi sö khoâng?" Ñoäng Sôn noùi: "Khoâng phaûi maét." ñeán Hoà Nam, truï trì nuùi Vaân Nham (vaùch ñaù Vaân Nham theùt leân tieáng "Chu choa" nghe deã maây), huyeän Du, Ñaøm Chaâu. Sö laáy teân nuùi sôï—On another occasion, when Yun-Yen was naày laøm teân mình. Moät hoâm, sö baûo chuùng: engaged in making straw-sandals, when "Coù ñöùa treû nhaø kia, hoûi ñeán khoâng coù gì noùi Tung-shan came and asked, "I wish to get an chaúng ñöôïc." Ñoäng Sôn Löông Giôùi hoûi: eye by your kind instruction; is it possible for "Trong aáy coù kinh saùch nhieàu ít?" Sö thöa: me to have one?" Yun-Yen said, "To whom Moät chöõ cuõng khoâng." Ñoäng Sôn noùi: "Sao did you give yours away?" Tung-shan said, ñöôïc bieát nhieàu theá aáy?" Sö thöa: "Ngaøy ñeâm "Master, I have had none." Yun-Yen said, "If

you have, where would you set it up?" Tung- Volume XVI. According to Zen master Yun-feâng shan made no reply, whereupon the master Chih-ch'uan, all the training of the monk in the remarked, "The one asks for an eye, is he the Zendo, in practice as well as in theory, is based on eye?" Tung-shan said, "That is no eye." Yun- this principle of

"meritless deed". He poetically Yen burst into a terrible scolding, exclaiming, expressed this idea as follows: "Ch'ua!" "The bamboo-shadows move over the stone steps Ngaøy hai möôi saùu thaùng möôøi naêm 841, sö As if to sweep them, but no dust is stirred; nhuoám beänh. Sau khi taém goäi xong, sö keâu The moon is reflected deep in the pool, chuû söï baûo: “Saém söûa trai, ngaøy mai coù But the water shows no trace of its penetration." Thöôïng Toïa ñi.” Ñeán toái ñeâm hai möôi baûy, Vaân Phong Thieàn Sö (?-956): Vietnamese Zen sö thò tòch. Sau khi thò tòch sö ñöôïc vua ban Master Yun-Feng (?-956)—Thieàn sö Vaân Phong, hieäu “Ñaïi Sö Khoâng Truï” —On the twenty- ñôøi thöù ba doøng Voâ Ngoân Thoâng, queâ ôû Töø Lieâm, sixth day of the tenth month in 841, he huyeän Vónh Khöông. Sö xuaát gia tu hoïc töø khi haõy became ill. After giving orders to have the coøn raát nhoû. Sau sö trôû thaønh moät trong nhöõng ñeä bath readied he called the head of the monks töû xuaát saéc nhaát cuûa Thieàn sö Thieän Hoäi—A and instructed him to prepare a banquet for Vietnamese monk of the third lineage of the Wu- the next day because a monk was leaving. On Yun-T’ung, from Töø Lieâm, Vónh Khöông district. the evening of the twenty-senventh he died. He left home to become a monk when he was After his death, he received the posthumous very young. Later he became one of the most title “Great Teacher No Abode.” outstanding disciples of Zen Master Thieän Hoäi. Vaân Nham Phaát Ñòa: Yun-Yen held up the Moät hoâm Thieàn sö Thieän Hoäi baûo sö: “Soáng broom—See Coâng AÙn Vaân Nham Thuï Khôûi Taûo cheát laø vieäc lôùn, caàn phaûi thaáu trieät.” Sö hoûi: Tueä. “Khi soáng cheát ñeán laøm sao traùnh ñöôïc?” Vaân Nham Taûo Ñòa: Yun-Yen held up the Thieän Hoäi ñaùp: “Haõy naém laáy choã khoâng soáng broom—See Coâng AÙn Vaân Nham Thuï Khôûi Taûo khoâng cheát maø traùnh.” Sö laïi hoûi: “Theá naøo laø Tueä. choã khoâng soáng khoâng cheát?” Thieän Hoäi ñaùp: Vaân Nham Thuï Khôûi Taûo Tueä: Yun-Yen held up “Ngay trong soáng cheát nhaän laáy môùi ñöôïc.” the broom—See Coâng AÙn Vaân Nham Thuï Khôûi Sö hoûi: “Laøm sao maø hieåu?” Thieän Hoäi baûo: Taûo Tueä. “Ngöôi haõy ñi ñi chieàu haún laïi.” Chieàu ñeán sö Vaân Phong: See Vaân Phong Vaên Duyeät Thieàn laïi vaøo vaø hoûi nöõa. Thieän Hoäi baûo: “Ñôïi saùng Sö. mai, chuùng seõ chöùng minh cho ngöôi.” Ngay Vaân Phong Chí Tuyeàn Thieàn Sö: Yun-feâng ñoù sö lieàn ngoä—One day, Zen master Thieän Chih-ch'uan—Thieàn sö Chí Tuyeàn, teân cuûa moät vò Hoäi said to him: “Life and death are great Thieàn sö Trung Hoa. Hieän nay chuùng ta khoâng coù matters, you should thoroughly understand.” nhieàu taøi lieäu chi tieát veà Thieàn sö Chí Tuyeàn; tuy He asked: “When life and death arrive, how nhieân, coù moät baøi vaên ngaén daïy Thieàn cuûa Sö can we avoid?” Thieän Hoäi replied: “To avoid trong Nguõ Ñaêng Hoäi Nguyeân, quyeån XVI. Theo life and death by relying on the non-birth and Thieàn sö Vaân Phong Chí Tuyeàn, taát caû söï luyeän non-death matters.” He asked: “What are the taäp cuûa thieàn sinh ôû trong Thieàn ñöôøng, daàu laø non-birth and non-death matters?” Zen master thöïc chöùng hay lyù luaän ñeàu ñaët treân nguyeân taéc cô Thieän Hoäi said: “You should do all these right baûn "Voâ coâng duïng haïnh." Sö ñaõ moâ taû ñieàu naøy in life and death.” He asked again: “How can baèng maáy vaàn thô sau ñaây: I understand?” Zen master Thieän Hoäi replied: "Boùng truùc

queùt theàm traàn baát ñoäng, “Go and come back in the afternoon.” He Traêng soi ñaùy nöôùc chaúng löu hình." came back in the afternoon and asked his Zen master Chih-ch'uan, name of a Chinese Zen. master again. His master said to him: “Wait We do not have detailed documents on this Zen until tomorrow morning, the assembly will Master; however, there is a short passage of his prove them to you.” He suddenly awakened. teaching on Zen in The Wudeng Huiyuan,

Khi Thaày vieân tòch, sö veà truï taïi chuøa Khai consuming so many vegetables each day. But Quoác taïi Thaêng Long ñeå hoaèng hoùa Phaät if you call them a mere bunch of vegetables, Phaùp ñeán khi vieân tòch naêm 956 sau Taây Lòch you go to hell as straight as an arrow flies;” After his master passed away, he stayed at and without further remark, the master left Khai Quoác Temple in Thaêng Long to expand the pulpit. Wen-Yueh was astonished, not the Buddha Dharma until he died in 956 A.D. knowing what all this meant. In the evening Vaân Phong Vaên Duyeät Thieàn Sö (998-1062): he went up to the master’s room, and the Yun-Feng-Wen-Yueh—Thieàn sö Vaân Phong Vaên master asked: “What is it that you are Duyeät, teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá seeking?” Yueh said, “I am after the truth of kyû thöù möôøi moät. Hieän nay chuùng ta khoâng coù the mind.” But the master was not so ready to nhieàu taøi lieäu chi tieát veà Thieàn sö Vaân Phong Vaên teach him, for he said: “Before the wheel of Duyeät; tuy nhieân, coù moät vaøi chi tieát veà söï lieân heä the Dharma (truth) is set turning, the wheel of giöõa Sö vaø caùc Thieàn sö Ñaïi Ngu Thuû Chi vaø the staff of life must move. You are set young Thuùy Nham trong Nguõ Ñaêng Hoäi Nguyeân, quyeån and strong; why not go around and beg food XII: Sö thuoäc toâng Laâm Teá, xuaát gia naêm leân baûy for the Brotherhood? My time is all taken up tuoåi vaø naêm 19 tuoåi sö trôû thaønh du Taêng haønh in bearing hunger, and how can I talk of Zen cöôùc tham hoïc—Zen master Yun-Feng-Wen- for your sake?” Wen-Yueh meekly obeyed Yueh, name of a Chinese Zen master in the the order and spent his time seeing that the eleventh century. We do not have detailed larder of the Brotherhood was properly documents on this Zen Master; however, there is supplied. information regarding his relationship with Zen Chaúng bao laâu, Ñaïi Ngu dôøi qua choã cuûa Ngaøi master T’ai-Yu Shou-Chih and Zen master Tsui- Thuùy Nham vaø Vaên Duyeät cuõng ñi theo. Khi Yen in The Wudeng Huiyuan, Volume XII: He Vaên Duyeät xin Thuùy Nham chæ thò Thieàn cho belonged to the Lin-chi Sect, left home at the age mình, Thuùy Nham baûo: “Phaät phaùp chöa ñöôïc of 7 and at the age of 19 he became a wandering saùng toû. Nay muøa tuyeát laïnh, haõy ñi kieám monk. than cho Taêng chuùng.” Vaên Duyeät vaâng lôøi Sö ñeán vôùi Ñaïi Ngu Thuû Chi ñeå tham hoïc, sö laøm y nhö thaày daïy. Luùc trôû veà, Thuùy Nham nghe Ñaïi Ngu giaûng nhö vaày: “Naày caùc thaày, laïi yeâu caàu sö giöõ vieäc thô laïi trong chuøa, vì moãi ngaøy caùc thaày tuï nhau laïi ngaáu nghieán thieáu ngöôøi maø khoâng coù ai coù theå boå duïng bieát bao coïng rau. Nhöng neáu goïi ñaáy laø moät vaøo ñoù. Vaên Duyeät chaúng vui khi luoân bò sai coïng rau, khi vaøo ñòa nguïc, noù baén ra nhö moät khieán laøm nhöõng vieäc nghó ra khoâng aên nhaäp muõi teân.” Noùi xong Ñaïi Ngu böôùc xuoáng, gì vôùi Thieàn; sö aân haän vì thaày mình eùp buoäc khoâng noùi

theâm gì. Vaên Duyeät heát söùc kinh mình quaù ñaùng. Nhaân luùc ñang laøm vieäc phía ngaïc, chaúng hieåu aát giaùp gì heát. Toái ñeán, sö sau heø, coù leõ taâm trí ngoån ngang traêm moái vaø vaøo phöông tröôïng. Ñaïi ngu hoûi: “Ñeán tìm caùi taâm traïng caêng thaúng khoân cuøng, thình lình gì?” Vaên Duyeät ñaùp: “Tìm caàu taâm phaù p.” nhöõng caùi khoanh cuûa thuøng goã sö ñang ngoài Nhöng Ñaïi Ngu khoâng chòu daïy, maø chæ baûo: rôùt xuoáng vaø sö cuõng teù nhaøo luoân. Bieán coá “Baùnh xe Chaùnh Phaùp chöa quay maø baùnh xe naày laø cô hoäi tuoân traøn doàn daäp aùnh saùng vaøo côm gaïo ñaõ quay tröôùc. Nhöõng keû haäu sinh phoøng toái cuûa taâm trí bò nhoát chaët trong ñaáy, töôi treû khoûe maïnh nhö ngöôi sao khoâng ñi vaø sö chôït thaáy caùi maät chæ maø taâm trí cuûa xin aên cho Taêng chuùng? Ta chòu ñoùi khoâng roãi Thaày mình luùc naøo cuõng vaän duïng. Sö voäi raûnh, roãi raûnh ñaâu maø noùi Thieàn vôùi ngöôi.” khoaùc aùo vaø ñeán kieám Thuùy Nham. Thuùy Vaên Duyeät khoâng daùm traùi lôøi vaø ñeå heát ñôøi Nham mæm cöôøi chaøo ñoùn vaø baûo: “Naøy Duy mình coi soùc vieäc cung caáp ñaày ñuû cho truø Na, möøng cho vieäc lôùn ñaõ xong roài!” Vaên phoøng cuûa Taêng chuùng—When Yun-Feng- Duyeät laïy hai laïy vaø böôùc ra, khoâng moät lôøi töø Wen-Yueh came to T’ai-Yu Shou-Chih for giaõ—Before long, however, T’ai-Yu moved study, he heard the master discoursing to this to Tsui-Yen and Wen-Yueh followed him. effect: “O monks, you are gathering here and When he asked T’sui-Yen to instruct him in

Zen, the master said: “Buddhism does not Chuøa ñöôïc ngaøi Chaâu Hoaèng, toå thöù taùm cuûa Tònh mind being covered with too many blisters. Ñoä Trung Quoác xaây döïng—Name of a famous For this cold and snowy winter, get a good temple in Hang-Chou, China. The temple was supply of charcoal for the Brotherhood.” Wen built by Chu-Hung, the Eighth Patriarch of Yueh obeyed and carried out the master’s Chinese Pureland Buddhism. order faithfully. When he came back, the Vaân Thuûy: Unsui (jap)—Cloud-water—Clouds master again asked him to take up an office in and Water—Thuaät ngöõ ñöôïc duøng ñeå goïi nhöõng the monastery as there was a vacancy and thieàn sinh môùi trong thieàn vieän. Lyù do laø maây troâi none was available to fill it. Wen-Yueh did moät caùch töï taïi, khoâng bò ngaên ngaïi. Trong khi not like this, for he was always ordered about nöôùc thì laïi raát maïnh, coù khaû naêng huûy dieät ngay doing things which he thought were not in caû quaû ñòa caàu, nhöng laïi coù phaåm chaát nhaân direct connection with Zen teaching itself; he nhöôïng. Phaåm chaát cuûa maây vaø nöôùc raát hôïp vôùi was sorry to see the master so cross-grained ñöùc haïnh cuûa haønh giaû tu thieàn, nhaát laø nhöõng towards him. While he was working in the ngöôøi môùi tu—The term is used to call the novices back part of the building, perhaps with his in a Zen monastery. The reasons novices are mind filled with all sorts of feeling and called this because clouds move freely, without generally in an intensely strained state of specific form and unhampered. While water is consciousness, the hoops of the wooden cask very powerful and able to wear down even the upon which he was sitting unexpectedly gave Earth, but also has a yielding quality. The virtues way, and he fell from it. This incident was the of clouds and water are desired virtues to any Zen opportunity to shed an abundance of light

into practitioners, especially the novices. the dark chamber of his hitherto tightly Vaân Thuûy Ñöôøng: Clouds and Water Hall— closely mind, and he at onceperceived the Transient Monks' Quarters. secret way in which his master's mind had Vaân Toâng: See Baïch Vaân Toâng. been functioning all the time. He hastily put Vaân Trung Baïch Haïc: Haïc traéng treân maây, yù noùi on his upper robe and came up to see Shou- taâm thanh cao cuûa moät vò aån só—A white crane in Chih the master. The master greeted him the clouds, i.e., to feel pure and light-hearted like smilingly and said: "O Wei-Na, so pleased to a hermit or the high integrity of a man. see you realize it!" Twice Wen-Yueh Vaân Tuï Thieàn Sö (1242-1324): Teân cuûa moät vò reverentially bowed and went off without a Thieàn sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo comment. cuoái thôøi nhaø Nguyeân (1280-1368)—Name of a Vaân Taâm: Taâm lo nghó vieäc theá gian: The worldly Chinese Ts'ao Tung Zen master in the end of the mind—Taâm saàu naõo: Depressed (clouded heart). Yuan dynasty in China. Vaân Taäp: Flocking like clouds. Vaân Töï Taïi Vöông: Meghasvara-raja (skt)—Vò Vaân Taäp Chuùng: A great assembly. vöông trò vì Vaân Coå, con trai cuûa Ñaïi Thoâng Trí Vaân Taåu Truï Thieàn Sö (1620-1676): Teân cuûa Thaéng Nhö Lai—Ruler of the cloud drums, a son moät vò Thieàn sö Trung Hoa thuoäc toâng Laâm Teá of Mahabhijnabhibhu. vaøo thôøi cuoái nhaø Minh (1368-1644)—Name of a Vaân Vuõ: Rain-clouds—Möa Maây, bieåu töôïng cuûa Chinese Zen master of the Lin-chi Sect, who lived tham duïc, moät trong boán maøn che phuû— in the end of the Ming dynasty in China. Emblematic of desire, one of the four films or Vaân Teâ Ngoaïn Nguyeät: Vaân teâ ngaém traêng, yù chæ things that becloud. caûnh giôùi thong dong töï taïi cuûa ngöôøi ñaéc ñaïo— Vaân Vuõ Duï: A Rain-clouds simile—Vaân Vuõ duï Easy and leisure realm of one who has achieved trong kinh Phaùp Hoa, duøng möa duï cho giaùo phaùp enlightenment (mind being free from delusions). cuûa ñöùc Phaät, duøng caây coû duï cho caên cô cuûa Vaân Theâ Chaâu Hoaèng (1535-1615): Chou- chuùng sanh vaø duøng coû thuoác ñeå duï cho caên tính Hung—See Chaâu Hoaèng Ñaïi Sö. cuûa Tam Thöøa—Emblematic Herbal medicine Vaân Theâ Töï: Yun Chi Temple—Teân cuûa moät simile in the Lotus Sutra, using a simile of rain for ngoâi chuøa noåi tieáng ôû Haøng Chaâu, Trung Hoa. the Buddha teachings, a simile of herb (plants) for

the capacities of sentient beings, and a simile of is the dialogues between a Zen master and a herbal medicine for natural capacity or nature and student, or between two masters, which are character of the Three Vehicles. thought to demonstrate their perspective levels of Vaán: Hoûi—To ask—To inquire—To question— understanding. They are not debates, but rather To adjudicate. spontaneous expressions and responses. The focus Vaán Ñaïo Ö Manh: Hoûi ñöôøng ngöôøi muø, yù noùi is generally a Buddhist doctrine or doctrinal issue, tìm lôøi khuyeân töø moät ngöôøi doát naùt—To ask a and the answer is supposed to get to the essence blind man the way, i.e., to seek advice from an of the issue by intuition without recourse (troâng ignorant person. caäy vaøo) to conceptual or dialectical thought. In Vaán Ñaùp: Panha-vyakarana (skt)—Mondo (jap)— Japanese Zen terms, the term "Mondo" is Questions and answers—Trong tieáng Trung Hoa, equivalent to "Question and

answer” in Chinese vaán coù nghóa laø hoûi, ñaùp coù nghóa laø traû lôøi; neân Zen term, but it is different from a koan. vaán ñaùp coù nghóa laø hoûi vaø traû lôøi hoaëc ñaïi khaùi laø However, in Mondo, an immediate answer is ñaøm thoaïi. Trong thuaät ngöõ Nhaät Baûn, hoûi vaø traû demanded. In koan, Zen practitioner needs time to lôøi laø moät kieåu ñoái thoaïi ñoäc ñaùo cuûa Thieàn giöõa reflex. For example, a Zen Master once held out a moät moät thaày moät troø, trong aáy troø hoûi caùc vaán ñeà stick and said, “Call it not a stick; if you do you Phaät giaùo laøm mình boái roái saâu xa, vaø thaày men assert. Nor deny that it is a stick; if you do you theo laõnh vöïc lyù thuyeát vaø lyù luaän, ñaùp baèng caùch negate. Without affirmation or denial, speak, naøo ñeå gôïi leân caâu traû lôøi töø caùc taàng möùc tröïc speak!” The answer can be quite revealing, and thöùc saâu hôn cuûa troø. Ñaây laø cuoäc vaán ñaùp giöõa psychologically cleansing, provided they are not Thieàn sö vaø ñeä töû hay giöõa hai thieàn sö vôùi nhau, interpreted. maø ngöôøi ta nghó laø hoï seõ baøy toû trình ñoä hieåu Vaán Ñaàu: See Vaán Ñeà. bieát. Hoï khoâng tranh luaän, nhöng laø nhöõng caûm Vaán Ñeà: Topic—Subject—Matter—Problem— nghæ vaø ñoái ñaùp töùc thì. Taäp trung chuû yeáu vaøo vaán Question. ñeà giaùo phaùp vaø caâu traû lôøi phaûi chæ thaúng vaøo vaán Vaán Ñeà Coá Höõu: An inherent problem. ñeà baèng tröïc giaùc chöù khoâng phaûi troâng caäy vaøo Vaán Ñeà Khoâ Khan: Dry subject. khaùi nieäm hay tö töôûng. Theo thuaät ngöõ Thieàn Vaán Ñeà Sieâu Hình: Metaphysical issues—Ñöùc Nhaät Baûn, töø Mondo cuûa Nhaät töông ñöông vôùi töø Phaät khoâng quan taâm ñeán nhöõng vaán ñeà sieâu hình, “Vaán Ñaùp” trong nhaø Thieàn cuûa Trung Hoa. Tuy nhöõng vaán ñeà chæ laøm boái roái con ngöôøi vaø laøm nhieân, Mondo ñoøi hoûi Thieàn sinh coù caâu traû lôøi ñaûo loän söï caân baèng cuûa taâm trí hoï nhö vaäy. Söï ngay laäp töùc, chöù khoâng nhö coâng aùn caàn coù thôøi giaûi quyeát cuûa chuùng chaéc chaén seõ khoâng giaûi giôø nghieàn ngaãm. Thí duï nhö coù moät laàn vò Thieàn thoaùt nhaân loaïi khoûi nhöõng aùc nghieäp vaø khoå ñau. sö ñöa Thieàn tröôïng leân hoûi, “Khoâng ñöôïc goïi noù Ñoù laø lyù do taïi sao Ñöùc Phaät do döï khi traû lôøi laø caây gaäy; neáu noùi laø gaäy töùc laø ‘xaùc nhaän.’ Cuõng nhöõng caâu hoûi nhö vaäy, vaø ñoâi luùc Ngaøi phaûi traùnh khoâng ñöôïc noùi khoâng vì noùi khoâng laø ‘phuû nhaän.’ giaûi thích nhöõng caâu hoûi thöôøng ñöôïc ñaët ra moät Khoâng ñöôïc xaùc nhaän cuõng khoâng ñöôïc phuû nhaän, caùch sai laàm. Ñöùc Phaät laø moät baäc Thaày thöïc tieãn, noùi mau, noùi mau!” Caâu traû lôøi coù theå bieåu hieän muïc ñích duy nhaát cuûa Ngaøi laø giaûi thích töôøng taän söï thanh tònh veà maët taâm lyù, mieãn khoâng phaûi giaûi veà vaán ñeà khoå, söï kieän phoå quaùt cuûa cuoäc ñôøi, laøm thích laø ñöôïc—The Chinese word "wen" means cho moïi ngöôøi caûm nhaän ñöôïc aûnh höôûng maïnh "questioning", and "ta" is "answering"; so "wen- meõ cuûa noù vaø tröïc nhaän söï thöïc cuûa cuoäc ñôøi naày. ta" is "questioning-answering" or roughly Ñöùc Phaät ñaõ noùi roõ cho chuùng ta bieát nhöõ ng gì "conversation"—To question and to answer, a Ngaøi caàn giaûi thích vaø nhöõng gì Ngaøi seõ khoâng uniquely Zen type of dialogue between a master bao giôø giaûi thích. Ngay caû nhöõng caâu hoûi lieân and a student wherein the student asks a question quan ñeán quaù khöù vaø töông lai, caâu traû lôøi cuûa Ñöùc on Buddhism

which has deeply perplexed him, Phaät thaät laø roõ raøng: “Haõy ñeå yeân quaù khöù, haõy ñeå and the master, skirting theory and logic, replies yeân vò lai.” Ñöùc Phaät luoân nhaán maïnh: “Khi caùi in such a way as to evoke an answer from the naày coù maët, caùi kia coù maët. Do caùi naày sanh, caùi deeper levels of the student’s intuitive mind. This kia sanh. Khi caùi naày khoâng coù, caùi kia cuõng

khoâng coù. Do caùi naày dieät, caùi kia dieät.” Toùm laïi, Vò Taêng hoûi: "Vì sao chaúng hoaïi?" Tu Sôn Chuû ñaây laø giaùo lyù cuûa ñaïo Phaät veà taùnh duyeân khôûi ñaùp: "Vì ñoàng vôùi ñaïi thieân, hoaïi cuõng bít laáp gieát hay Phaùp Tuøy Thuoâc Phaùt Sanh (Paticca-samup- ngöôøi, chaúng hoaïi cuõng bít laáp gieát ngöôøi." Vò pada). Giaùo lyù naày taïo thaønh neàn taûng cuûa Töù Taêng kia ñaõ chaúng hieåu lôøi noùi cuûa Ñaïi Tuøy, song Thaùnh Ñeá, chaân lyù trung taâm cuûa ñaïo Phaät —The y chaúng ngaïi laáy vieäc naøy laøm nieäm, mang nghi Buddha was not concerned with such vaán ñeán thaúng nuùi Ñaàu Töû ôû Thô Chaâu. Ñaàu Töû metaphysical issues which only confuse man and hoûi: "Vöøa rôøi choã naøo?" Vò Taêng thöa: "Nuùi Ñaïi upset his mental equilibrium. Their solution surely Tuøy ôû Taây Thuïc." Ñaàu Töû hoûi: "Ñaïi Tuøy coù ngoân will not free mankind from misery and ill. That cuù gì?" Vò Taêng lieàn nhaéc laïi lôøi hoûi tröôùc. Ñaàu Töû was why the Buddha hesitated to answer such thaép höông leã baùi noùi: "Taây Thuïc coù coå Phaät ra questions, and at times refrained from explaining ñôøi, oâng neân trôû laïi mau." Vò Taêng trôû veà ñeán Ñaïi those which were often wrongly formulated. The Tuøy thì Ñaïi Tuøy ñaõ tòch. Vò Taêng naøy moät tröôøng Buddha was a practical teacher. His sole aim was roái loaïn. Sau ñôøi Ñöôøng coù vò Taêng teân Caûnh Toân to explain in all its detail the problem of Dukkha, ñeà Ñaïi Tuøy: "Roõ raøng khoâng phaùp khaùc, ai noùi aán suffering, the universal fact of life, to make Nam Naêng. Moät caâu theo lôøi hoï, Thieàn Taêng chaïy people feel its full force, and to convince them of nuùi ngaøn. Deá laïnh keâu ñoáng laù, quæ ñeâm leã loàng it. He has definitely told us what he explains and ñeøn. Ngaâm xong ngoaøi song leû, boài hoài haän chaúng what he does not explain. Even questions relating cuøng." Vì theá Tuyeát Ñaäu daãn hai caâu naøy tuïng ra. to the past and the future, the Buddha’s answers Hieän nay chaúng ñöôïc khôûi hieåu hoaïi, cuõng chaúng were very clear: “Let be the past, let be the ñöôïc khôûi hieåu khoâng hoaïi, cöùu caùnh theá naøo? Ñeå future, I will teach you the Dhamma.” The maét xem nhanh! Buddha always emphasized: “When this is, that "Kieáp hoûa quang trung laäp vaán ñoan comes to be. With the arising of this, that arises. Naïp Taêng du ñoái löôõng truøng quang When this is not, that does not come to be. With Khaû laân nhaát cuù tuøy tha ngöõ the cessation of this, that ceases.” This in a Vaïn lyù khu khu ñoäc vaõng hoaøn." nutshell is the Buddhist doctrine of conditionality (Kieáp hoûa saùng ngôøi hoûi thaønh caâu or Dependent Arising (paticca samuppada). And Thieàn Taêng coøn keït coảng hai voøng this forms the foundation of the Four Noble Ñaùng thöông chæ moät lôøi theo ñaáy Truths, the central conception of Buddhism. Muoân daëm nhoïc nhaèn rieâng tôùi lui). Vaán Ñeà Soáng Cheát: A matter of life and death. Tuyeát Ñaäu ñöông cô tuïng ra, trong caâu coù choã Vaán Ñeà Theá Tuïc: Worldly affairs xuaát thaân "Kieáp hoûa saùng ngôøi hoûi

thaønh caâu, Vaán Ñoan: Posing one's question—Theo thí duï Thieàn Taêng coøn keït coảng hai voøng," choã hoûi cuûa vò thöù 29 cuûa Bích Nham Luïc. Moät vò Taêng hoûi Ñaïi Taêng tröôùc oâm aáp hoaïi cuøng chaúng hoaïi laø keït hai Tuøy: "Hoûa kieáp chaùy röïc ñaïi thieân ñeàu hoaïi, chöa taàng coảng. Neáu laø ngöôøi ñöôïc thì noùi hoaïi cuõng coù bieát caùi naày hoaïi chaúng hoaïi?" Ñaïi Tuøy ñaùp: choã xuaát thaân, noùi chaúng hoaïi cuõng coù choã xuaát "Hoaïi." Vò Taêng laïi hoûi: "Theá thì theo kia ñi?" Ñaïi thaân. Hai caâu "Ñaùng thöông chæ moät lôøi theo ñaáy, Tuøy ñaùp: "Theo kia ñi." Vò Taêng naày xöa nay chöa muoân daëm nhoïc nhaèn rieâng tôùi lui," tuïng vò Taêng bieát choã rôi cuûa thoaïi ñaàu. Caùi naøy laø gì? Nhieàu mang caâu hoûi ñeán choã Ñaàu Töû, laïi trôû veà choã Ñaïi ngöôøi khôûi tình giaûi noùi: "Caùi naøy laø baûn taùnh cuûa Tuøy, ñaùng goïi laø muoân daëm nhoïc nhaèn —A monk chuùng sanh." Ñaïi Tuøy noùi: "Hoaïi." Vò Taêng laïi asked Ta Sui, "The conflagration at the end of the hoûi: "Theá thì theo kia ñi?" Ñaïi Tuøy ñaùp: "Theo kia eon sweeps through and the universe is totally ñi." Chæ caùi naøy bao nhieâu ngöôøi tình giaûi doø tìm destroyed. I wonder, is this one destroyed or not?" chaúng ñöôïc. Neáu noùi theo kia ñi thì ôû choã naøo? Ta Sui said, "It is destroyed." The monk said, "If Neáu noùi chaúng theo kia ñi, laïi taïi sao khoâng thaáy? so, then this goes along with it." Ta Sui said, "It Neáu noùi: "Muoán ñöôïc thaân thieát chôù ñem hoûi ñeán goes along with it." Since the monk didn't hoûi." Sau coù moät vò Taêng hoûi Tu Sôn Chuû: "Kieáp understand what Ta Sui said, he inevitably had Hoûa chaùy röïc ñaïi thieân ñeàu hoaïi, chöa bieát caùi naày this matter on his mind. He took this question hoaïi chaúng hoaïi?" Tu Sôn Chuû ñaùp: "Chaúng hoaïi." straight to Mt. T'ou Tzu in Shu Chou. T'ou Tzu

asked him, "Where did you come here from?" The question to T'ou Tzu, then returning again to Ta monk said, "From Ta Sui in western Szechuan." Sui; this can indeed be called being intent for ten T'ou Tzu said, "What did Ta Sui have to say?" The thousand miles. monk then recounted the former conversation. Vaán Kieàu: Loaïi caâu hoûi laõng phí khoâng coù lôïi ích T'ou Tzu burned incense and bowed and said, "In gì—Sort of waste-of-time questions without any western Szechuan there's an ancient Buddha who benefits. has appeared in the world. As for you, hurry back Vaán Nhò Baùch ÖÙc: Sronakotivimsa (skt)—Moät to him!" The monk returned to Ta Sui but Ta Sui trong nhöõng ñeä töû cuûa Ñöùc Phaät—Trong thaønh Xaù had already passed on. What an embarrassment Veä coù moät nhaïc só teân Vaán Nhò Baùch ÖÙc, ñöôïc coi for this monk! Later there was a monk at the nhö laø moät trong nhöõng ñeä töû tinh chuyeân nhaát cuûa T'ang court named Ching Tsun who said of Ta Sui: Phaät. Khi Phaät coøn taïi theá, tyø khöu Nhò Thaäp ÖÙc "Clearly there is no other truth. Who says the Fifth Nhó ñaõ chöùng quaû A-La-Haùn. Ngaøi ñaõ soáng treân Patriarch approved the southerner Neng? The one caùc taàng trôøi ñeán 91 kieáp, döôùi loøng baøn chaân coù phrase 'it goes along with it' makes a patchrobed loâng daøi hai taác, chaân khoâng bao giôø phaûi daãm ñaát. monk run over a thousand mountains. A cricket Ngaøi xuaát thaân töø gia ñình giaøu coù. Luùc nhoû ñöôïc who's cold cries in the piled up leaves; by night a cha meï nuoâng chìu heát möïc, khoâng ñeå cho chaân ghost bows to

the lamp before a crypt. The chaïm ñaát, vì theá döôùi baøn chaân moïc ra loâng ñen humming stops outside the lonely window, he daày raäm, cô theå yeáu ôùt. Moät hoâm caäu ngaãu nhieân wanders back and forth, unable to overcome his coù cô duyeân ñöôïc nghe Phaät thuyeát phaùp, voâ cuøng regret." Hence Hsueh Tou draws on two of these caûm ñoäng, xin phaùt nguyeän xuaát gia theo Phaät. lines afterwards to make his verse. Right now, you Nhöng cha meï sôï anh ta cöïc khoå neân cöïc löïc phaûn shouldn't make the understanding that it is ñoái. Söï phaûn ñoái cuûa cha meï khoâng laøm lay destroyed, and you shouldn't make the chuyeån quyeát taâm cuûa Vaán Nhò Baùch ÖÙc. Sau khi understanding that it is not destroyed. In the end, xuaát gia, Vaán Nhò Baùch ÖÙc raát chaêm chæ, khaéc khoå how will you understand? Quick, set your eyes on tu haønh, nhöng vì cô theå khoâng khaù hôn, caûm thaáy it and look! khoù maø tieáp tuïc, ñònh hoaøn tuïc laøm Phaät töû taïi gia "In the light of conflagration ending the age hoä phaùp. Ñöùc Phaät noùi vôùi Vaán Nhò Baùch ÖÙc: “Khi he poses his question ngöôøi ñaùnh ñaøn, neáu nhö daây ñaøn quaù caêng, seõ bò The patchrobed monk is still lingering within ñöùt. Coøn quaù chuøng? Seõ khoâng ra tieáng. Tu haønh the double barrier nhö ñaùnh ñaøn, daây ñaøn khoâng theå caêng hoaëc quaù How touching - for a single phrase, chuøng. Phaøm vieäc gì cuõng vöøa ñoä.” Vaán Nhò Baùch 'going along with that,' ÖÙc nghe theo maø haønh trì, veà sau ñaéc quaû A La Intently he travelled out and back alone for Haùn—One of the Buddha’s disciples in Sravasti, ten thousand miles." defined as the most zealous of Sakyamuni’s Zen master Hsueh Tou takes charge of the disciples, who became an arhat. Having lived in a situation and comes out with his verse: in his heaven for ninety-one kalpas, where his feet did words there's a place where he shows himself. "In not touch the ground. He came from a wealthy the light of conflagration ending the age he poses family. His parents loved him dearly and very his question. The patchrobed monk is still much pampered him during his childhood. He was lingering within the double barrier." From the first not allowed to touch the ground with his feet. this monk's question was concerned with "it is Later, thick hair grew on his sole, and he was very destroyed" and "it is not destroyed"; this is double feeble indeed. One day, by chance, he had the barrier. A person who has attained has a place to oportunity to hear the Buddha’s teaching, and he show himself whether he is told "it is destroyed" was deeply moved. He vowed to leave his home or he is told "it is not destroyed." How touching - to become a monk, but his parents objected for a single phrase, 'going along with that,' intently strongly for fear that he might suffer hardship. His he travelled out and back alone for ten thousand parents’ objections could not shake the miles." This versifies this monk takinf the determination of Sronakotivimsa, who practiced

diligently after his ordination. But his health still ñaâu caàn chieáu taùc gia." Caâu tuïng naøy laø choã hoûi showed no improvement. Finally, he felt he could cuûa ngaøi Trieäu Chaâu. Phaàn sau Thieàn sö Tuyeát not sustain himself any longer. Thus he wanted to Ñaäu tuïng veà Ñaàu Töû "Coå Phaät coøn raèng töøng return to laity and to support Buddhism through chaúng ñeán," chæ choã ngöôøi ñaïi töû soáng laïi. Coå

Phaät almsgiving. The Buddha told Sronakotivimsa: cuõng chaúng töøng ñeán, caùc vò Toân tuùc giaø ôû khaép “When you play the harp, the string is too tight, it moïi nôi cuõng chaúng töøng ñeán. Daàu cho Laõo Giaø will snap. If too loose? It will not make a sound. Thích Ca Maâu Ni hay vò Taêng Hoà maét nhìn vaùch Our practice is like playing the harp. The strings (Ñaït Ma) cuõng phaûi taùi tham môùi ñöôïc. Vì theá noùi: must be neither too tight nor too loose. Attend to "Chæ cho laõo Hoà bieát, chaúng cho laõo Hoà hieåu." anything in the appropriate manner.” Tuyeát Ñaäu laïi tuïng: "Chaúng hay ai hieåu neùm traàn Sronakotivimsa obeyed the Buddha’s instruction sa." Coù moät vò Taêng hoûi Thieàn sö tröôøng Khaùnh: and eventually attained Arhatship. "Theá naøo laø con maét thieän tri thöùc?" Tröôøng Vaán Phaùp AÁn: Ra daáu baèng tay ñeå ñaët caâu hoûi— Khaùnh ñaùp: "Coù nguyeän chaúng neùm caùt." Baûo The manual sign indicating the putting of a Phöôùc Toøng Trieån noùi: "Chaúng neân laïi neùm." Caùc question. vò Toân tuùc giaø ôû khaép moïi nôi ngoài treân chieác Vaán Quaù: Lôøi chaát vaán cuûa baäc Thieàn sö ngoä giöôøng goã duøng gaäy duøng heùt, döïng phaát töû, goû thieàn—Questions from an experienced Zen thieàn saøng, hieän thaàn thoâng, laøm chuû teá, troïn laø master—Theo thí duï thöù 41 cuûa Bích Nham Luïc, neùm caùt. Nhöng haõy, nhöõng ngöôøi tu taäp Thieàn moät hoâm, Trieäu Chaâu hoûi Ñaàu Töû: "Ngöôøi ñaïi töû chuùng ta phaûi laøm gì ñeå traùnh khoâng "neùm caùt"?— khi soáng laïi thì theá naøo?" Ñaàu Töû ñaùp: "Chaúng cho According to example 41 of the Pi-Yen-Lu, one ñi ñeâm, ñôïi saùng seõ ñeán." YÙ Trieäu Chaâu hoûi nhö day, Chao Chou asked T'ou Tzu, "How is it when theá, Ñaàu Töû laø haøng taùc gia cuõng khoâng coâ phuï a man who has died the great death returns to caâu hoûi kia. Chæ laø tuyeät tình baët daáu, quaû thaät khoù life?" T'ou Tzu said, "He must not go by night: he hieåu, chæ hieän baøy tröôùc maét ñoâi chuùt. Vì theá coå must get there in daylight." The meaning of Chao nhaân noùi: "Muoán ñöôïc thaân thieát chôù ñem hoûi ñeán Chou's question is like this. T'ou Tzu is an adept, hoûi, hoûi taïi choã ñaùp, ñaùp taïi choã hoûi." Neáu chaúng and he didn't turn his back on what Chao Chou phaûi Ñaàu Töû, bò Trieäu Chaâu moät caâu hoûi cuõng khoù asked: it's just that he cut off his feelings and left ñaùp ñöôïc. Chæ vì kia laø keû taùc gia, nhaéc ñeán lieàn no traces, so unavoidably he's hard to understand. bieát choã rôi. Thieàn sö Tuyeát Ñaäu coù baøi tuïng: He just showed the little bit before the eyes. Thus "Hoaït trung höõu nhaõn hoaøn ñoàng töû an Ancient said, "If you want to attain Intimacy, Döôïc kî haø tu giaùm taùc gia don't ask with questions. The question is in the Coå Phaät thöôïng ngoân taèng vò ñaùo answer, and the answer is in the question." It Baát tri thuøy giaûi taùn traàn sa." would have been very difficult for someone other (Trong soáng coù maét laïi ñoàng cheát than T'ou Tzu to reply when questioned by Chao Thuoác kî ñaâu caàn chieáu taùc gia Chou. But since T'ou Tzu is an expert, as soon as Coå Phaät coøn raèng töøng chaúng ñeán it's raised he knows where it comes down. Zen Chaúng hay ai hieåu neùm traàn sa). master Hsueh Tou made a verse: Thieàn sö Tuyeát Ñaäu laø baäc taùc gia trí höõu neân môùi "In life there's an eye - still, it's the same as death. daùm tuïng nhöõng caâu naøy. Coå nhaân noùi: "Kia tham Why use antiserum to test an adept? caâu soáng chaúng tham caâu cheát."

"Trong soáng coù Even the Ancient Buddhas, they say, maét laïi ñoàng cheát" gioáng nhö chöa töøng cheát, vì have never arrived. trong cheát coù maét thì nhö ñoàng soáng. Coå nhaân laïi I don't know who can scatter dust and sand." noùi: "Gieát ngöôøi cheát môùi thaáy ngöôøi soáng. Laøm Zen master Hsueh Tou is an adept who knows cho ngöôøi cheát soáng laïi thì seõ thaáy ñöôïc ngöôøi what is "In life there's an eye - still, it's the same cheát." Daàu Trieäu Chaâu laø ngöôøi soáng, Sö laïi coá as death," therefore he can dare to make such tình taïo ra caâu hoûi cheát ñeå nghieäm Ñaàu Töû. Ñieàu verses. An Ancient said, "He studies the living naøy gioáng nhö laáy vaät kî cuûa taùnh döôïc ñem thí phrase; he doesn't study yhe dead phrase." Hsueh nghieäm vaäy. Vì theá Tuyeát Ñaäu tuïng "Thuoác kî Tou says that to have eyes within life is still to be

just the same as a dead man. Has he ever died? Vaán Vöông Laõo Sö Taùc Thaäp Ma: To ask Old To have eyes within death is to be the same as a master Vuong on what he is doing—Hoûi thaày live man. An Ancient said, "Utterly kill a dead Vöông ñang laøm gì? Trong Thieàn, töø naày ñeå chæ man, then you will see a live man. Bring a dead nôi chính mình voán saün coù baûn lai dieän muïc, ñaâu man fully to life, then you will see a dead man." caàn phaûi chaïy ñoâng chaïy taây ñeå hoûi ai. Theo thí Though Chao Chou is a live man, he intentionally duï thöù 21 cuûa Bích Nham Luïc. Moät vò Taêng hoûi made up a dead question to get T'ou Tzu. It was Trí Moân: "Khi hoa sen chöa ra khoûi nöôùc thì theá like taking a substance that vitiates the character naøo?" Trí Moân ñaùp: "Hoa sen." Vò Taêng laïi hoûi: of a medicine in order to test him. That's why "Sau khi ra khoûi nöôùc thì theá naøo?" Trí Moân ñaùp: Hsueh Tou said, "Why use antiserum to test an "Laù coïng." Hoaëc coù ngöôøi hoûi Giaùp Sôn: "Khi hoa adept?" This versifies Chao Chou's questioning. sen chöa ra khoûi nöôùc thì theá naøo?" Giaùp Sôn ñaùp: Afterwards Hsueh Tou praises Tou Tzu: "Even "Coät caùi, loàng ñeøn." Haõy noùi cuøng hoa sen laø ñoàng the Ancient Buddhas, they say, have never laø dò? Ngöôøi aáy laïi hoûi Giaùp Sôn: "Sau khi ra khoûi arrived." Even the ancient Buddhas never got to nöôùc thì theá naøo?" Giaùp Sôn ñaùp: "Ñaàu gaäy kheâu where the man who has died the great death nhaät nguyeät, döôùi chaân sình raát saâu." Haønh giaû thöû returns to life - nor have the venerable old noùi phaûi hay chaúng phaûi? Qua thí duï naày coå nhaân teachers ever gotten here. Even Old Sakyamuni muoán nhaén nhuû haønh giaû chôù laàm nhaän traùi caân or the blue-eyed barbarian monk (Bodhidharma) baøn (moät tieâu chuaån coá ñònh), maø phaûi ñaäp phaù would have to study again before they get it. That tình traàn. Trí Moân laø moät trong nhöõng thieàn sö ñaàu is why Hsueh Tou said, "I only grant that the old tieân duøng thô ca ngôïi nhöõng caâu chaâm ngoân hay barbarian knows; I don't allow that he lôøi daïy cuûa caùc thaày thôøi xöa, ñaây laø moä t ngheä understands." Hsueh Tou says, "I don't know who thuaät maø sau naày hoïc troø cuûa oâng laø Tuyeát Ñaäu can scatter dust and sand." Haven't you heard: a coøn vöôït troäi hôn oâng nöõa. Neân Tuyeát Ñaäu tuïng monk asked Ch'ang Ch'ing, "What is the eye of a ra: man of knowledge?" Ch'ang Ch'ing said, "He has "Lieân hoa haø dieäp baùo quaân tri a vow not to scatter sand." Pao Fu said, "You must Xuaát thuûy haø nhö vò xuaát thì not scatter any more of

it." All over the country Giang Baéc, Giang Nam vaán Vöông laõo venerable old teachers sit on carved wood seats, Nhaát hoà nghi lieãu nhaát hoà nghi." usung blows and shouts, raising their whisks, (Hoa sen laù coïng baûo anh tri knocking on the seat, exhibiting spiritual powers Khoûi nöôùc sao baèng chöa khoûi thì and acting as masters, all of this is scattering sand. Giang Baéc, Giang Nam hoûi Vöông laõo But let see, how can we, Zen practitioners can Moät hoà nghi laïi moät hoà nghi). avoid this? Trí Moân laø ngöôøi ñaát Chieát Giang, thöôøng vaøo ñaát Vaán Taâm: To ask oneself. Töù Xuyeân tham vaán Höông Laâm, ñaõ thaáu trieät, trôû Vaán Taán: Monjin (jap)—Chaáp hai tay laïi vaø veà truï taïi chuøa Trí Moân ôû Tuøy Chaâu. Tuyeát Ñaäu laø mieäng vaán an ai thì goïi laø vaán taán (chaáp tay cung ñích töû cuûa Sö, thaáy choã cuøng huyeàn cöïc dieäu, neân kính hoûi thaêm söùc khoûe cuûa ai)—To make inquiry; noùi: "Hoa sen laù coïng noùi cho anh bieát, khoûi nöôùc ask about another's welfare, orally or by folding sao baèng chöa ra khoûi." Taïi ñaây Tuyeát Ñaäu muoán the hands; interrogate; to try a case. ngöôøi ta hieåu moät caùch tröïc tieáp vaø ngay töùc thì. Vaán Thieàn: Hoûi veà nhöõng phöông caùch haønh Giaùp Sôn ñaùp: "Coät caùi, loàng ñeøn." Haõy noùi cuøng thieàn—To ask about methods of meditation. hoa sen laø ñoàng laø dò? Ngöôøi aáy laïi hoûi Giaùp Sôn: Vaán Thoaïi: Posing one's question—See Vaán "Sau khi ra khoûi nöôùc thì theá naøo?" Giaùp Sôn ñaùp: Ñoan. "Ñaàu gaäy kheâu nhaät nguyeät, döôùi chaân sình raát Vaán Thuû: Thöa hoûi kinh nghieäm cuûa mình vôùi moät saâu." Haønh giaû chôù laàm nhaän traùi caân baøn (moät baäc thaày chöùng ngoä—To submit one's experience tieâu chuaån coá ñònh), maø phaûi ñaäp phaù tình traàn. to an experienced Zen master. Haønh giaû haõy noùi thöû xem khi chöa ra khoûi nöôùc Vaán Tín: See Vaán Taán and Monjin. laø thôøi tieát gì? Coøn khi ra khoûi nöôùc roài laø thôøi tieát gì? Neáu nhaèm ngay ñaây thaáy ñöôïc, haønh giaû ñaõ

thaáy ñöôïc Trí Moân. Thieàn sö Tuyeát Ñaäu noùi: "Neáu under Hsiang Lin's guidance, he returned to dwell haønh giaû chaúng thaáy thì ñeán Giang Baéc, Giang at Chi Men in Sui Chou. Hsueh Tou was Chih Nam maø hoûi Vöông Laõo." YÙ Tuyeát Ñaäu noùi haønh Men's true successor: he saw well Chih Men's giaû chæ quaûn ñeán Giang Baéc vaø Giang Nam thì hoûi most hidden, most subtle point and says directly, caùc baäc toân tuùc ra khoûi nöôùc cuøng chöa ra khoûi "Lotus flower, lotus leaves; he reports for you to nöôùc. Giang Nam theâm hai caâu, Giang Baéc theâm know how can emerging from the water compare hai caâu, moät lôùp theâm moät lôùp, laàn löôït sanh nghi. to when it has not yet emerged?" Here he wants Thöû hoûi bao giôø môùi heát nghi? Nhö con choàn people to understand directly and immediately. If hoang ña nghi, ñi treân khoái baêng laéng nghe tieáng someone asked Jia-shan, "How is it when the lotus nöôùc, neáu chaúng coù tieáng môùi daùm qua soâng. flowers have not yet emerged from the water?" Haønh giaû tham hoïc neáu "Moät hoà nghi laïi moät hoà Jia-shan would just answer him by saying, "The nghi," thì ñeán chöøng naøo môùi ñöôïc yeân oån ñaây?— pillar and the lamp." The person will say, "Tell In Zen, this term is used to indicate that each me, is this the same as the lotus flowers or individual has his own original face or Buddha- different?" If Jia-shan was asked, "What about

nature, and there is no need to run east and west after they've emerged from the water?" Jia-shan to ask for it. According to Pi Yen Lu, example 21, would answer, "The staff upholds the sun and one day, a monk asked Chih Men, "How is it moon, underfoot how muddy and deep!" Let say when the lotus flower has not yet emerged from when they emerge from the water, what time and the water?" Chih Men said, "A Lotus flower." The season is this? When they have not yet emerged monk said, "What about after it has emerged from from the water, what time and season is this? If the water?" Chih Men said, "Lotus Leaves." If you, Zen practitioners, can see this point, then someone asked Jia-shan, "How is it when the lotus you'll be allowed to see Chih Men personally. Zen flowers have not yet emerged from the water?" master Hsueh Tou says, "If you don't see this Jia-shan would just answer him by saying, "The point, then you should go to the north of the river, pillar and the lamp." The person will say, "Tell the south of the river and ask Old Wang." Hsueh me, is this the same as the lotus flowers or Tou means that you should just go north of the different?" If Jia-shan was asked, "What about river and south of the river to ask the venerable after they've emerged from the water?" Jia-shan adepts about "emerged from the water" and "not would answer, "The staff upholds the sun and emerged from the water." If you add two phrases moon, underfoot how muddy and deep!" Through south of the river, and add two phrases north of this example, the ancient virtues want to advise the river, add one load upon another load, creating Zen practitioners that they should never doubts over and over, then when will you get so mistakenly stick by the zero point of a scale, but that you don't doubt? You're like wild foxes, full break up people's emotional interpretations. Zen of doubt, walking on river ice: they listen for the master Kuang-Zuo Zhi-Men was one of the first sound of the water below; if it doesn't make a masters of Ch’an tradition to celebrate the words sound, then they can cross the river. If Zen of the old masters in poetic form, and art at which practitioners have "fox-doubt after fox-doubt," his disciple Hsueh-T’ou was even better than his when will they attain peace and tranquility? teacher. So he comes out with his verse: Vaán Vöông Tuïc Nieäm : Nieäm tuïc coøn vöông— "Lotus flower, lotus leave - Caught up in defiled thoughts—Duø cho baïn khoâng he reports for you to know beänh, maø cheát moät caùch yeân oån, khi laâm chung e How can emerging from the water compare to duyeân ñôøi chöa döùt, nieäm tuïc coøn vöông, noãi tham when it has not yet emerged? soáng sôï cheát laøm cho taâm yù roái loaïn phaân vaân North of the river, south of the river, cuõng khoâng nieäm Phaät ñöôïc—Even if you die ask Old Wang: Fox-doubt after fox-doubt." peacefully, without illness, you may not have Originally Chih Men was from Chekiang. He severed all worldly ties, or you may still be caught made his way by stages to Szechuan to call on up in defiled thoughts. The desire to survive, Hsiang Lin. After he had penetrated this affair coupled with the fear of death, disturb your Mind,

rendering it perplexed and undecided. In such Vaät Duïc: Carnal desire. circumstances as well, you cannot recite the Vaät Duïng: Item—Tool. Buddha’s name. Vaät Duïng Töï Taïi: Ñoà duøng töï taïi, vì chö Boà Taùt Vaàn Vuõ: Dull with rain. hay duøng voâ löôïng

ñoà trang nghieâm ñeå trang Vaån: Cheát—To perish—To fall—To become nghieâm taát caû theá giôùi—Control of facilities, extinct. Bodhisattvas are able to array all worlds with Vaän: Vaän chuyeån: To transport (to carry)—Vaän infinite embellishments. meänh: Fate (fortune, luck, destiny)—Xoay vaàn: Vaät Giao Thieäp: See Voâ Giao Thieäp. To revolve (the turn of the wheel). Vaät Lyù: Khoa hoïc Vaät lyù: Physics—Lyù cuûa söï vaät: Vaän Ñaùo Thôøi Lai, Thieát Thuï Khai Hoa: Vaän Principle of things. may ñeán thì caây saét cuõng troå boâng. Trong Thieàn töø Vaät Lyù Löôïng Töû: Quantum Physics. naøy aùm chæ moät khi ñaõ thaáy taùnh laø thaáy taát caû moïi Vaät Ngoaïi (813-885): Teân cuûa moät vò danh Taêng thöù—When its time comes, even the iron tree Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Sö laø vò blossoms. In Zen, the term implies once a Toå thöù XIII cuûa toâng Thieân Thai Trung Hoa— practitioner sees his own nature, he'll see Name of a Chinese famous monk who lived in the everything. T'ang Dynasty in China. He was the Thirteenth Vaän Haønh Vuõ Truï: Working of the cosmo. Patriarch of the T'ien T'ai Sect in China. Vaän Taâm: Taâm suy nghó veà vaán ñeà gì—To Vaät Thí: Boá thí ñoà vaät, moät trong ba loaïi boá thí— revolve in the mind—To have in mind—To carry Almsgiving of things, one of the three kinds of the mind, or thought, towards. almsgiving. Vaän Taâm Cuùng Döôøng: Chæ söï suy nghó veà vieäc Vaät Vaät: Butsu-Butsu (jap)—Thing-thing—Each cuùng döôøng trong taâm chöù khoâng hieån loä ra object. ngoaøi—To carry the thought of offerings in mind, Veà Nöông: See Quy-Y. not to show it up. Veä: To escort—To guard—To defend. Vaän Taâm Quaùn Töôûng: Duy trì söï quaùn töôûng— Veä Ñaø: Veda (skt)—Tyø Ñaø Luaän—Kinh Veä Ñaø, Maintenance of contemplation. giaùo ñieån caên baûn cuûa Baø La Moân, khoâng ñöôïc Vaän Thuûy Ban Saøi: Unsui-Hansai (jap)—Gaùnh Phaät giaùo thöøa nhaän—The basic scriptures of nöôùc vaø keùo cuûi, bieåu töôïng cuûa coâng vieäc theá tuïc Brahmanism, not recognizing by Buddhists. haèng ngaøy—Carrying water and lugging firewood, Veä Ñaø Laâm Luaän: Arangaka (p)—A Vedic symbolizes our mundane daily tasks. treatise on forest. Vaän Thöôøng (1614-1693): Teân cuûa moät vò danh Veä Ñaø Luïc Luaän: Veda-anga (skt)—Saùu boä luaän Taêng Nhaät Baûn thuoäc toâng Chaân Ngoân vaøo theá kyû trong kinh ñieån Veä Ñaø: Thöùc xoa luaän, Tyø giaø la thöù XVII—Name of a Japanese famous monk, of luaän, Kha baït la luaän, Thuïc ñeå sa luaän, Xieån ñaø the Shingon Sect in the seventeenth century. luaän, vaø Ni loäc da luaän—Supplementary texts of Vaät Caàn Duøng: Lahu-bhanda (skt)—Light articles six Veda Treatises. of the Sangha—Nhöõng vaät caàn duøng goïn nheï cuûa Veä Ñaø Thaùnh Ñieån Cöông Yeáu: Vedartha- Taêng giaø bao goàm y aùo, thöïc phaåm, thuoác men; samgraha (skt)—Fundamental Sacred Vedic nhöõng ñoà phuï thuoäc nhö keùo, deùp, ñoà loïc nöôùc; Scriptures. cuõng nhö nhöõng vaät lieäu nheï khaùc nhö ñeäm baøng, Veä Ñaø Thaät Lôïi Luaän: Artha-sastra (skt)—Vedic coû vaø ñaát seùt—Which include such things as treatise on real benefits. clothes, food, medicine; and small accessories Veä Ñaèng Tuùc ÖÙng (1888-1958): Teân cuûa moät vò such as scissors, sandals and water strainers; and hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá light building materials such as rushes, reeds, kyû thöù XX. OÂng toát nghieäp tröôøng ñaïi hoïc Taøo grass, and

clay. Ñoäng ôû Ñoâng Kinh. OÂng cuõng laø taùc giaû cuûa moät Vaät Chaát: Rupa (skt)—Materials—Material soá saùch Phaät giaùo vieát veà toâng Taøo Ñoäng ôû Nhaät objects—See Saéc. Baûn—Name of a Japanese famous Buddhist Vaät Chaát Chuû Nghóa: Materialism scholar in the twentieth century. He graduated Vaät Chöôùng Ngaïi: Barricade.

from the Soto University in Tokyo. He was also theá kyû thöù XX. OÂng coáng hieán gaàn nhö caû ñôøi the author of several Buddhist books on the Soto mình ñeå nghieân cöùu veà kinh ñieån Veä Ñaø vaø ngoân School in Japan. ngöõ AÁn Ñoä, ñaëc bieät laø tieáng Baéc Phaïn—Name of Veä Só Ñoä: Teân cuûa moät vò cö só Phaät giaùo noåi tieáng a German famous Veda scholar in the twentieth cuûa Trung Hoa vaøo theá kyû thöù III. OÂng ñaõ phieân century. He contributed most of his life in dòch kinh Ñaïo Haønh Baùt Nhaõ sang Haùn ngöõ— studying the basic scriptures of Brahmanism and Name of a Chinese famous Buddhist lay person Indian Languages, especially the Sanskrit who lived in the third century. He translated into language. Chinese "the practice the Pranja-truth Sutra". Vi Baïc: Vi teá vaø moûng manh—Subtle and light. Veä Taéc Tieát: Vesakha (p)—Vesak (skt)—See Vi Caûnh: Caûnh giôùi traùi ngöôïc vôùi thaân taâm cuûa Phaät Ñaûn. mình gaây ra khoå ñau phieàn naõo (kyø thaät caûnh Veä Theá Sö: Vaisesika (skt)—Thaéng Luaän Toâng— töôùng voán khoâng sai bieät, nhöng tuøy theo taâm yù Veä Theá Sö Ca—Moät trong saùu phaùi trieát hoïc ôû AÁn cuûa mình maø gaây ra caûm xuùc khaùc nhau)—To Ñoä, do Ca-Na-Ñaø saùng laäp. Gioáng nhö phaùi Trieát oppose or disregard conditions; opposing or Hoïc Taêng Kyø, ñaây laø phaùi ña nguyeân luaän duy vaät unfavourable circumstances. vaø linh hoàn khoâng ñöùt ñoaïn. Hoï phaân bieät thaønh Vi Coân: Lokapala (skt)—Hoä Phaùp Thaàn—Boán vò saùu thöùc: Thöïc hay baûn theå, ñöùc hay phaåm chaát, thaàn hoä phaùp thöôøng thaáy nôi cöûa vaøo caùc chuøa nghieäp hay taùc duïng, ñoàng hay tính coäng thoâng hay töï vieän—Four Lokapalas, usually seen at the hay cuøng loaïi, dò söï khaùc bieät, hôïp hay tính coá höõu entrance to Buddhist temples or monasteries. giöõa caùc söï vaät—One of the six Indian schools of Vi Dieäu: philosophy. An atomistic school founded by 1) Abstruse—Subtly wonderful—Miraculous— Kanada. Like the sankhya philosophy it taught a Mysterious—Recondite. dualism and endless number of souls, also by its 2) Teân moät vò Tyø Kheo AÁn Ñoä, ñaõ cöùu ñoä ñöôïc doctrine of particularity or individual essence. 500 Taêng chuùng: Name of an Indian monk They distinguished in six categories of cognition: who converted 500 disciples. Substance (Dravya (skt), Quality (Guna (skt), Vi Dieäu AÂm: AÂm thanh sieâu phaøm—Sublime Activity (Karma (skt), Species (Samanya (skt), sounds. Distinction (Visesa (skt), and Correlation Vi Dieäu Hoa Traøng Vöông: King of Delicate (Samavaya (skt). Flower Banner (king of Kinnara). Veä Theá Sö Phaùi: See Veä Theá Sö. Vi Dieäu Höông Khieát: Subtly wonderful fragrant Vi: and pure. 1) Bôûi vì: Because of. Vi Dieäu Kinh Ñieån: Recondite scriptures—Kinh 2) Choáng laïi: To oppose. ñieån coù yù nghóa thaâm saâu (vöôït ra ngoaøi söï naém 3) Cöïc nhoû: Anu-raja (skt)—Vi traàn cöïc nhoû hay baét cuûa trí oùc con ngöôøi)—Scriptures with vi teá, ñöôïc duøng vôùi nghóa laø moät phaân töû, baûy

profound meaning (beyond the grasp of human laàn lôùn hôn moät nguyeân töû—Very small— mind). Minute—Slight—Small—Subtle. It is used in Vi Dieäu Ngoân: Dieäu Ngoân—Lôøi leõ sieâu phaøm, the sense of a molecule seven times larger cao caû—Sublime words—Wonderful words. than an atom. Vi Dieäu Phaùp: Abhidarma (skt)—Abhidharma- 4) Haønh vi: Act—Deed—Action—To do—To Pitaka (skt)—Sastra-pitaka (skt)—Basket of make. philosophical treatises—See Luaän Taïng. 5) Laø: To be. Vi Dieäu Phaùp Luaân: Wheel of wonderful 6) Vieân chu (chung quanh): Surrounding— dharma—Phaät phaùp luoân chuyeån nhö moät baùnh xe Encircle—Enclose. nghieàn naùt keû thuø tham saân si; vaø ñoàng thôøi nghieàn Vi Ba: AÂm thanh—A sound—Nhöõng laøn soùng cöïc naùt taø kieán—The Buddha Dharma keeps moving nhoû—Micro-wave. endlessly like a wheel which crushed enemies of Vi Baù (1825-1901): Weber, Albrecht Friedrich— lust, hatred and ignorance; and at the same time it Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi Ñöùc vaøo also destroys all wrong views.

Vi Dieäu Phaùp Moân: The Door of Abhidharma. Vi Ñaït: Teân cuûa moät vò cö só Phaät giaùo noåi tieáng The extremely subtle dharma gate—Ñaây laø moät cuûa Trung Hoa vaøo theá kyû thöù XX. OÂng ñaõ phieân trong taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay dòch raát nhieàu kinh ñieån Duy Thöùc Phaùp Töôùng. lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi Ngoaøi ra, oâng coøn dòch boä Luaän Thaønh Duy Thöùc Thieàn Toâng—The Door of Abhidharma. This is sang Anh ngöõ—Name of a Chinese famous one of the eight fundamental principles, Buddhist lay person who lived in the twentieth intuitional or relating to direct mental vision of the century. He translated a lot of the principle of Zen School—See Baùt Caâu Nghóa. consciousness only and the Fa-Hsiang school. Vi Dieäu Phaùp Vuõ: Côn möa phaùp kyø dieäu—Rain Besides, he also translated the of the wonderful dharma (fine dharma). Vijnaptimatratasddhi-sastra into English. Vi Dieäu Quang Minh Thaàn: Subtle Light Deity Vi Ñeâ Ba: Videba (skt)—Teân cuûa moät thaønh phoá (Spirit). coå ôû vuøng Baéc AÁn vaøo theá kyû thöù VII tröôùc taây Vi Dieäu Thanh Phaät: Vò Phaät ngöï trò ôû theá giôùi lòch. Baây giôø ñöôïc goïi laø Sahet Mahet, naèm beân Lieân Hoa Trang Nghieâm phöông Baéc hay Phaät höõu ngaïn cuûa doøng soâng Rapti—Name of an Thích Ca—Amoghasiddhi Buddha or Sakyamuni ancient city in Northern India in the seventh Buddha who reigns in the North, the world of the century B.C. Now it is called Sahet Mahet, on the Lotus Adornment. right bank of Rapti River. Vi Dieäu Thaàn Löïc: Thaàn löïc vi dieäu—Marvellous Vi Ñeà Hy: Vaidehi (skt)—Hoaøng Haäu Vi Ñeà Hy psychic powers. laø vôï cuûa vua Taàn Baø Sa La, vaø laø meï cuûa A Xaø Vi Duyeân: Söï duyeân traùi ngöôïc vôùi taâm ta, nhö tai Theá—Queen Vaidehi was the wife of king hoïa, ñaïo taëc, vaân vaân—Opposing or hostile Bimbisara, and mother of Ajatasatru. conditions, i.e. calamities, robbers, etc. Vi Ñeà Hy Phu Nhaân: Vaidehi (skt)—See Vi Ñeà Vi Duyeân Sinh YÙ: Vì ñoù ñieàu kieän ñoù maø sanh ra Hy. suy nghó—Serve as referent for the production of Vi Ñoái Vi Ñaõi: Ñem caùi nhìn thoâng thöôøng cuûa tuïc thought. ñeá (caùi nhìn haõy coøn vöôùng maéc vaøo voïng töôûng) Vi Ñaø: Veda (skt)—Beä Ñaø—Beã Ñaø—Pheä Ñaø— ñeå xem theá giôùi vaïn höõu—To

look at everything Tyø Ñaø—1) Kieán thöùc: Knowledge; 2) Kinh Veä in the world with one's ordinary, relative, Ñaø: Vedas. conventional, or mundane knowledge (the Vi Ñaø La: Vetala (skt)—Vi Ñaø La laø vò Vi Ñaø maët knowledge that is subject to delusion). xoay ra chaùnh ñieän trong töï vieän, khoâng ai bieát Vi Haønh: Haønh ñoäng vi teá—Minute, refined, or ñöôïc xuaát xöù cuûa Vi Ñaø Hoä Phaùp—Wei-To, the subtle action—Subtle activity. guardian facing the main hall of a temple; the Vi Hoä: Guarding—Baûo veä. origin of Wei-To is uncertain. Vi Laâm Ñaïo Baùi Thieàn Sö (1615-1702): Master Vi Ñaø Luaän: Veda-sastra (skt)—Luaän Kinh Veä Wei-Lin Tao-Bai—Teân cuûa moät vò Thieàn sö Taøo Ñaø—Treatises on Veda sutras. Ñoäng cuûa Trung Hoa vaøo theá kyû thöù XVII, cuoái Vi Ñaø Thaâu: Vitasoka (skt)—Em trai vua A thôøi nhaø Minh ñaàu thôøi nhaø Thanh. Hieän nay Duïc—Younger brother of king Asoka. chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Sö Vi Ñaø Thieân: See Vi Coân. Hoaøn Sôn; tuy nhieân, coù moät chi tieát nhoû veà vò Vi Ñaø Thieân Thöôïng Ñöôøng: Vò ñieån toïa thuyeát Thieàn sö naøy trong Moâng Sôn Töï Truyeän: "Suoát phaùp cho ñaïi chuùng—Temple chef and muøa thu, toâi tham vaán vôùi caùc ñaïi danh Taêng nhö instructor—Vò ñieån toïa vöøa phuï traùch veà vieäc saép Thoái Canh, Thaïch Khanh vaø Hö Chu. Sö Hö Chu xeáp choã ngoài, choã ñöùng, giöôøng chieáu, vaø aên uoáng khuyeân toâi tìm ñeán Thieàn sö Vi Laâm Ñaïo Baùi ôû trong töï vieän; maø cuõng vöøa phuï traùch vieäc giaùo Coå Sôn, coøn goïi laø Hoaøn Sôn. Ñeán choã Hoaøn Sôn, huaán cho nhöõng ngöôøi môùi xuaát gia—The verger Hoaøn Sôn hoûi: 'Quang minh tòch chieáu khaép caû haø who indicates the order of sitting, standing, sa theá giôùi, ñaây haù khoâng phaûi laø lôøi cuûa Tuù Taøi bedding, mat, and food, etc. in a monastery; at the Tröông Chuyeát?' Toâi saép môû mieäng thì Hoaøn Sôn same time, he is also responsible for teaching the heùt moät tieáng vaø ñuoåi ñi chaúng chuùt leã ñoä. Nhôø new novices. ñaáy maø toâi ñoåi ngöôïc haún, vaø töø ñaây, taâm cuûa toâi

chuyeân chuù vaøo thaùi ñoä naøy cuûa ngaøi Hoaøn Sôn. come when your mind will become enlightened. Khi ñi hay ngoài, aên hay uoáng, taâm cuûa toâi phoù thaùc Later, following this instruction, I steadily applied vaøo ñoù. Vaøo khoaûng naêm 1263, toâi laïi ñeán tìm myself to the work, day and night. Eighteen days tröôûng laõo Hoaøn Sôn, ngaøi daïy toâi haõy nhìn vaøo yù thus elapsed. Suddenly, when I was taking tea, I nghóa cuûa chöõ ‘Voâ,’ vaø noùi theâm ‘haõy chaêm chuù cam upon the meaning of Kasyapa’s smile, which vaøo chöõ 'Voâ' suoát caû ngaøy ñeâm khoâng ngöøng nghæ, was elicited when the Buddha produced a flower nhö con meøo ñang rình chuoät, nhö gaø maùi aáp before a congregation of his disciples. I was tröùng. Khi chöa thaáy roõ, haõy nhö con chuoät gaëm overjoyced; I wished to find out whether my nhaém caùi röông goã vaø ñöøng bao giôø xao laõng coâng understanding was correct and called upon a few phu. Thöïc haønh coâng phu nhö vaäy, chaéc chaén thôøi masters of Zen. They, however, gave me no cô böøng saùng cuûa taâm ngöôi seõ ñeán. Sau ñoù y theo definite answer; some told me to stamp the whole lôøi daïy naày, toâi chaêm chæ thöïc haønh, ngaøy ñeâm universe with the stamp of Sagara-mudra- khoâng nghæ. Roài traûi qua 18 ngaøy. Boãng nhieân khi samadhi, and not to pay attention to anything

ñang uoáng traø toâi chôït hieåu caùi cöôøi nuï cuûa Ca else." Dieáp khi Ñöùc Phaät ñöa leân moät caønh hoa tröôùc ñaïi Vi Laâm Ñaïo Baùi Thieàn Sö Ngöõ Luïc: Ngöõ luïc cuûa chuùng. Toâi möøng rôõ khoân xieát; ñi caàu moät vaøi vò Thieàn sö Vi Laâm Ñaïo Baùi—Zen Master Wei-Lin tröôûng laõo cuûa Thieàn, nhöng caùc ngaøi khoâng traû lôøi Tao-Bai's Records of Lectures—See Vi Laâm Ñaïo roõ reät, coù vò baûo toâi haõy duøng baûo aán tam muoäi maø Baùi Thieàn Sö. aán chöùng möôøi phöông theá giôùi, chöù ñöøng baän Vi Maät: Tinh teá vaø bí aån—Mysterious—Occult— loøng ñeán thöù gì khaùc."—Name of a Chinese Ts'ao-Secret—Subtle and mysterious. T'ung Zen master in the seventeenth century, Vi Maät Quang Luaân Thaàn: Light Orb of Subtle during the end of the Ming dynasty and the Intensity Deity (Spirit). beginning of the Ch'ing dynasty. We do not have Vi Nhaân: Tính caùch, taùnh tình vaø voùc daùng cuûa detailed documents on this Zen Master; however, con ngöôøi—Manner and atttitude (of a person). in Mung-Shan's autobiography, there is a brief Vi Nhieãu: Encircle—To go round—Ñi voøng detail on him: "During the autumn he interviewed quanh. Ñi voøng quanh veà beân phaûi töôïng Phaät ba masters of high reputation such as T'ui-Keâng, voøng ñeå toû loøng toân kính—To surround, especially Shih-Fan, and Hsu-Chou. The last-mentioned to make three complete turns to the right round an advised him to to go to Zen master Wei-Lin Tao- image of Buddha. Bai at Ku-Shan, also called Wan-Shan. When I Vi Nhieãu Leã Baùi: Padakkhina (p)—Ñi Nhieãu saw Wan-Shan, he asked: 'The light, serenely Quanh—Loái chaøo cung kính baèng caùch ñi voøng illuminating, fills all the universe to its furthest quanh theo chieàu kim ñoàng hoà (töø beân phaûi moät limits, are these not the words of the literari ngöôøi hay ñoái töôïng)—A mode of reverential Chang-Chuo?' I was about to open my mouth salutation by walking clockwise (round a person when Wan-Shan gave a "Kwatz!" and dismissed or object, keeping the right side turned to him). me unceremoniously. This upset me, and since Vi Nöõu: See Vi Nöõu Thieân. then my thoughts were concentrated on this Vi Nöõu Thieân: Visnu (skt)—Tyø Nöõu—Tyø Saáu attitude of the master. Walking or sitting, eating or Nöõu—Tyø Söu Nöõu—Bieán Tònh Thieân laø teân rieâng drinking, my mind was occupied with it. Around cuûa Ñaïi Töï Taïi Thieân, sinh trong kieáp sô thuûy ñaïi. 1263, again I came back to the master Wan-Shan, Baø vôï laø Laksmi. Ngöôøi Taøu cho raèng khí kieáp he told me see into the meaning of 'Wu,' and chaùy heát, taát caû ñeàu laø khoâng. Do söùc nhaân duyeân added, 'Be vigilant over your WU through all the phuùc ñöùc cuûa chuùng sanh, gioù thaäp phöông thoåi periods of the day, as constantly vigilant as a cat ñeán, va chaïm coï saùt gaây ra nöôùc lôùn. Treân nöôùc coù is when she tries to catch a rat, or as a hen is ngöôøi ngaøn ñaàu hai ngaøn tay, teân laø Vi Nöõu. Trong while sitting on the eggs. As long as you have as ruùn cuûa Vi Nöõu naåy sinh ra moät boâng sen baùu, saéc yet no insight, be like a rat gnawing at the coffin- vaøng nghìn caùnh, toûa ra aùnh saùng röïc rôõ nhö wood and never vacillate in your exertion. As you muoân ngaøn maët trôøi cuøng soi, trong hoa coù ngöôøi go on with your task like that, the time will surely ngoài xeáp baèng troøn, ngöôøi aáy cuõng coù aùnh saùng,

teân laø Phaïm Thieân Vöông. Phaïm Thieân vöông ôû aùo, ngöôøi ta caøng khoù maø nhaän ra noù. Nhöõng söï tröôùc ngöïc sanh ra taùm con, taùm con laïi sanh ra theå vi teá hay aån aùo vöôït ngoaøi laõnh hoäi cuûa moät thieân ñòa nhaân daân—All-pervading, ngöôøi cuõng phaûi theå hieän lyù thuyeát veà “moät trong encompassing; “the preserver” in the Trimurti, nhieàu vaø nhieàu trong moät.” Ñaây laø moät trong möôøi Brahma, Visnu, Siva, creator, preserver, nguyeân taéc caên baûn cuûa Hoa Nghieâm, nhôø ñoù maø destroyer; the Vaisnavas (Vishnuites) are devoted trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc giaûng giaûi to him as the Saivas are to Siva. His wife is vaø thuyeát minh khaû tính cuûa theá giôùi “Söï Söï Voâ Laksmi, or Sri. The Chinese describe him as born Ngaïi Phaùp Giôùi”—The theory of construction by out of water at the beginning of a world kalpa mutual penetration of minute and abstruse with 1,000 heads and 2,000 hands; from his navel matters. Generally speaking, the more minute or spring a lotus, from which is evolved Brahma. abstruse a thing is, the more difficult it is to be Vi Phaïm: To disobey. conceived. Things minute or abstruse beyond a Vi Phaùp: Contrary to the law. man’s comprehension must also be realizing the Vi Phaân: Differential. theory of one-in-many and many-in-one. This one Vi Phieàn Naõo: Phieàn naõo vi teá—Subtle affliction. of the ten basic principles (Ten Mysterious Gates) Vi Phuïc: Töø bieåu thò quan heä löïa choïn trong caâu of Hua-yen, by means of which the Hua Yen nghi vaán—Term concerns with selections in a philosophy of totality is expounded and to question. elucidate the possibility of the realm of Fact and Vi Sa Laïc Khôûi Ña: Vibharaksita (skt)—Vò fact world perfectly harmonized.”—See Thaäp Hoaøng Haäu cuûa vua A Duïc—Asoka’s queen. Huyeàn Moân Vi Sanh Thieän: Vi Sinh Thieän—Muoán laøm caûm Vi Tha Thuaän Töï: Theo caùch cuûa mình vaø choáng ñoäng ngöôøi nghe ñeå hoï phaùt thieän taâm neân khoâng laïi vôùi caùch cuûa ngöôøi khaùc—To disregard or phieân dòch. Ñaây laø moät trong naêm loaïi töø ngöõ oppose others and follow one’s own way. chaúng phieân dòch ñöôïc do Ngaøi Huyeàn Trang ñôøi Vi Tha Tyû Löôïng: Pararthanumana (skt)—Luaän Ñöôøng quy ñònh—Those which would be less thöùc y cöù vaøo söï ñoàng yù cuûa ngöôøi hoûi—To have impressive when translated. This is one of the five an agreement with of one who questions. kinds of terms which Hsuan-Tsang did not Vi Thaát: To be at fault—To be mistaken. translate but transliterated. Vi Theä Da: Vijaya (skt)—1) Ngöôøi vöôït thaéng: Vi Saét Nöõu: Visnu (skt)—Coøn goïi laø Tyø Nöõu, Tyø The overcomer; 2) Thò hieän töôùng nöõ cuûa Ñöùc Tyø Saét Noâ, Tyø Saét Noä, Tyø Saét Nöõu, Tyø Saáu Nöõu, teân Loâ Giaù Na: A female manifestation of Vairocana. khaùc cuûa Töï Taïi Thieân—All-pervading, or Vi Thieân Töôùng Quaân: Moät trong nhöõng töôùng encompassing, identified with Narayana-deva. quaân döôùi quyeàn cuûa Nam Thieân Vöông, vò naày Vi Teá: Suhuma (p)—Sukhuma (skt)—Suksma thöôøng laø vò hoä phaùp trong chuøa (döôùi töù Thieân (skt)—Subtle—Minute—Fine—Refined. Vöông coù taùm vò töôùng quaân)—One of the Vi Teá Caên: Subtle faculties—Vôùi caên vi teá, chö generals under the southern Maharaja guardian in Boà Taùt nhaäp lyù vi dieäu Baùt Nhaõ Ba La Maät—With a temple. subtle faculties, Bodhisattvas enter the subtle Vi Thieän: Laøm vieäc thieän: To

do good (to be principle of transcendent wisdom. good)—Vì vieäc thieän: Because of the good. Vi Teá Hieän Haønh Phieàn Naõo Chöôùng: The Vi Thuù Ñaø: Visuddha (skt)—Thanh tònh— illusions that things are real and have independent Purified—Pure. existence. Vi Thuaän: Nghòch vaø thuaän—Oppose and accord Vi Teá Thaân: Subtle body—Thaân vi teá—Maät giaùo with—Hostile and favourable. laäp phaùp thaân coù saéc hình vi teá, chu bieán khaép Vi Traàn: Anu-raja (skt)—Dusts—Motes of dust— trong phaùp giôùi—A refined, subtle body. Vi traàn cöïc nhoû hay vi teá, ñöôïc duøng vôùi nghóa laø Vi Teá Töông Dung An Laäp Moân: Theory of moät phaân töû, baûy laàn lôùn hôn moät nguyeân töû. Duï construction—Noùi veà söï thaønh laäp baèng hoã töông cho taát caû nhöõng söï vieäc theá gian coù theå che môø töï nhieáp nhaäp cuûa nhöõng vaät chaát vi teá vaø aån aùo. Noùi taùnh saùng choùi cuûa mình. Nhöõng vi traàn naày töông moät caùch toång quaùt, moät söï theå caøng vi teá vaø aån öùng vôùi naêm giaùc quan vaø caùi taâm phaân bieät haèng

ngaøy cuûa chuùng ta—It is used in the sense of a thaønh söï thöøa lónh, nhaãn chòu. Traûi qua caùi thaáy, molecule seven times larger than an atom. A laøm thaønh vaøng ñaù noùng ñoû. Traûi qua caùi nghe, metaphor for all the mundane things that can laøm thaønh göôm ñao saéc. Traûi qua hôi thôû, laøm cloud our bright self-nature. These dusts thaønh loàng saét lôùn truøm caû quoác ñoä. Traûi qua xuùc, correspond to the five senses and the laøm thaønh cung, teân, noû. Traûi qua yù, laøm thaønh thöù discriminating, everyday mind. saét noùng bay treân hö khoâng röôùi xuoáng—In the Vi Traàn Soá: Soá löôïng nhieàu nhö caùt buïi— Surangama Sutra, book Eight, the retribution of Numerous as molecules, or atoms. tasting, which beckons and leads one to evil ends. Vi Tuï: Moät phaân töû, do nhöõng vaät chaát cöïc nhoû This karma of tasting intermingles, and thus at the hoäi tuï laïi (goàm baûy nguyeân töû)—A molecule, the time of death one first sees an iron net ablaze with smallest aggregation of atoms. a raging fire that covers over the entire world. Vi Tö Ñaëc Caùch (1815-1878): Westergard, Niels The deceased one’s spiritual consciousness passes Ludwig—Teân cuûa moät vò hoïc giaû Phaät giaùo ngöôøi down through this hanging net, and suspended Ñan Maïch vaøo theá kyû thöù XIX—Name of a upside down, it enters the uninterminttent hell. Dennish famous Oriental scholar in the nineteenth There, it is aware of two sensations. One is a century. sucking air which congeals into ice so that it Vi Töï Thuaän Tha: Theo caùch cuûa ngöôøi vaø pheá freezes the flesh of his body. The second a boû caùch cuûa chính mình—To disregard one’s own spitting blast of air which emits out a raging fire way and follow others’ way. that roasts his bones and marrow to a pulp. When Vi Vaät Thaân: Function or temporal body. the tasting of flavors passes through the sense of Vì Boån Nguyeän Laøm Lôïi Ích Chuùng Sanh: To do taste, it becomes what must be acknowledged and so many alms things for the living creatures what must be endured. When it passes through the according to one’s fundamental vows. seeing, it becomes burning metal and stones. Vó Caän Nan Ñaéc Ca Vöông: Vighnantaka (skt)— When it passes through the hearing, it becomes Haøng Phuïc Chaán Ñoäng Giaû—Teân cuûa moät trong sharp weapons and knives. When it passes möôøi vò Phaãn Noä Minh Vöông—Name of one of through the sense of smell, it

becomes a vast iron the ten Fierce Maharajas. cage that encloses the entire land. When it passes Vó Ña Lyù Minh Phi: Vetali (skt)—Teân cuûa moät through the sense of touch, it becomes bows and trong taùm vò minh phi ôû taùm höôùng chung quanh arrows, crossbows, and darts. When it passes ngaøi Hoâ Kim Cang, vò naày ngöï ôû taây cung—Name through the mind, it becomes flying pieces of of one of the eight wives around Hevajra in eight molten iron that rain down from out of space. directions, she dwells in the west palace. Vò Baát Thoaùi: Non-retreat from position—Moät Vó Tuù: Mula (skt)—Mulabarhani (skt)—Mi, teân trong ba "Baát Thoaùi" (Boà Taùt töø ngoâi thaäp truï trôû cuûa moät trong 28 vì sao—Name of one of the leân, khoâng thoái chuyeån töø choã ñaõ ñaït, khoâng coøn twenty eight constellations. thoaùi chuyeån ñoïa xuoáng haï giôùi phaøm phu hay löu Vò: Rasa (skt)—Taste—Flavour. chuyeån trong aùc ñaïo nöõa)—One of the three kinds Vò AÙi: Ham muoán ñöôïc neám vò—Craving for of "never receding," never receding from position tastes. attained, non-backslidings or non-retreats. Vò Baøi: Taám theû baøi ghi laïi hoà sô cuûa moät vieân Vò Caûnh: Rasa-visaya (skt)—Neám traûi hay tieáp quan—The board or record of official position. xuùc vôùi theá giôùi beân ngoaøi—Tangibility for the external world. Vò Baùo: Retribution of tasting—Trong Kinh Thuû Laêng Nghieâm, quyeån Taùm, vò baùo chieâu daãn aùc Vò Chuùng Trì Baùt: Ñeå duy trì sinh hoaït trong töï quaû. Vò nghieäp naày giao keát, luùc cheát thaáy löôùi saét vieän neân chö Taêng ra ngoaøi chuøa khaát thöïc hoùa phaùt ra löûa döõ, chaùy röïc khaép theá giôùi. Thaàn thöùc duyeân—In order to maintain the activities in a maéc löôùi vaøo nguïc voâ giaùn phaùt hieän ra hai töôùng. Zen monastery, Zen monks go out to beg for Moät laø hít khí vaøo, keát thaønh baêng, thaân bò nöùt neû. foods; at the same time, to teach and transform Hai laø thôû khí ra, boác leân thaønh löûa döõ chaùy tan other sentient beings. coát tuûy. Thöù vò neám aáy traûi qua caùi neám, laøm

Vò Cuï Tuùc Bieän: Bieän luaän vôùi ñaày ñuû höông vò yù Töôùng Phaät)—A future kalpa of the constellations vò—Perfect in flavor. in which a thousand Buddhas will appear. Vò Duïc: Söï ham muoán muøi vò—The material or Vò Lai Tinh Tuù Kieáp Thieân Phaät: See Vò Lai medium of sensation—The sensation taste or taste Tinh Tuù Kieáp. desire, hankering after pleasure of food, etc, the Vò Lai Tinh Tuù Kieáp Thieân Phaät Danh Kinh: bond of such desire. Sutra on names of a thousand Buddhas Vò Duïc Ñòa: Tanu-bhumi (skt)—Baïc Ñòa—Quoác who will appear in the future kalpa of the ñoä ngheøo naøn vaø ñaày traéc trôû —Poor land, i.e. the constellations. world, as full of trouble. Vò Lieãu Nhaân: Nghieäp chöa döùt trong quaù khöù— Vò Ñaø: Arbuda (skt)—100 or 10 million. The karma of past life not yet fulfilled. Vò Ñaùo: Vò Trí—Chöa ñeán—Not yet arrived or Vò Ly Duïc Giaû: Ngöôøi chöa töø boû duïc voïng reached. ñöôïc—A person who has not yet gotten rid of Vò Ñaïo: Ñaïo vò—The taste or flavour of Buddha- desires. truth—Tasting the doctrine. Vò Ngaõ: See Vò kyû. Vò Ñaéc: See Vò Ñaúng Chí. Vò Nhaân: Vì ngöôøi, yù noùi moät vò Thieàn sö tieáp daãn Vò Ñaúng Chí: Asvadana-samapatti (skt & p)— ñeä töû môùi—For the sake of other beings, implies a Chöa chöùng ñaéc—Chöa ñònh—Not yet attainment Zen master welcomes his new students. of an enjoying stage of meditation. Vò Phaùt Boà Ñeà Taâm: Chöa khôûi leân

caùi tö töôûng Vò Ñònh: See Vò Ñaúng Chí. veà söï chöùng ngoä—To have not yet vowed to Vò Giaùc: Sayana-kicca (p)—Function of taste— devote the mind to bodhi, or to awake the thought Organ of taste. of enlightenment—See Phaùt Taâm Boà Ñeà. Vò Hieån Chaân Thöïc: Vò Khai Hieån—1) Chöa noùi Vò Phu Lieân Hoa: Caùnh sen chöa nôû heát, nhö roõ phaùp chaân thöïc: The unrevealed truth; 2) Chaân boâng sen maø Phaät Quaùn AÂm caàm trong tay—A lyù chæ ñöôïc Ñöùc Phaät noùi roõ trong Ñaïi Thöøa Vieân half-opened lotus, such as one of the forms of Giaùo: The Truth only revealed by the Buddha in Kuan-Yin holds in the hand. his final Mahayana doctrine. Vò Phu Lieân Toøa: See Vò Phu Lieân Hoa. Vò Kyû: Selfish—Egoistical—For self. Vò Quaù Hieän: Future, past and present. Vò Lai: Anagata (skt)—Aparanta (skt)—Ñöông Vò Quan: See Vò Giaùc. lai—The future—That which has not come or will Vò Sanh Oaùn: Khoâng coù keû thuø: Having no come. enemy—Teân Vua A Xaø Theá: Name of King Vò Lai Baát Khaû Ñaéc: The future is ungraspable. Ajatasatru. Vò Lai Nhaân: Nhaân vò lai—Nhaân veà sau naày— Vò Sanh Oaùn Kinh: Vò Sanh Oaùn Kinh dieãn taû laïi Future cause. vieäc Vua A Xaø Theá gieát phuï hoaøng laø vua Bình Sa Vò Lai Taïng: Anagata-kosa (skt)—Future Vöông (Taàn Baø Sa La)—“Having No Enemy” treasure. Sutra, describing King Ajatasatru’s murdering of Vò Lai Theá: 1) Ñôøi Töông Lai: A future life or his father, King Bimbisara. lives; 2) Thôøi Vò Lai: The future tense. Vò Taïi: Chaúng ñuùng, chaúng kheá ngoä—No spiritual Vò Lai Theá Voâ Ngaïi Trí: Trí tueä vò lai theá voâ connection—Traïng thaùi haønh giaû chöa coù caûm öùng ngaïi, moät trong thaäp baùt baát coäng—Perfect ñaïo giao vôùi chö Phaät vaø chö Boà Taùt ñeå ngoä ñöôïc knowledge of the future, one of the eighteen chôn taâm cuûa mình—A state of cultivation in different characteristics of a Buddha as compared which a cultivator is not yet able to establish a with Bodhisattvas—See Thaäp Baùt Baát Coäng. special connection with the Buddhas and Vò Lai Tinh Tuù Kieáp: Naksatra-kalpa (skt)—Kieáp Bodhisattvas in order to realize one's own True vò lai trong ñoù coù 1.000 vò Phaät ra ñôøi (vì Phaät xuaát Nature. hieän nhö tinh tuù treân trôøi neân goïi laø tinh tuù kieáp, Vò Taùn: Misan (jap)—Chöa phaân taùn—Not baét ñaàu laø Nhöït Quang Phaät vaø sau cuøng laø Tu Di dissipated yet.

Vò Taèng Höõu: Adbhuta (skt)—Hy höõu—Never Vò Thuyeát Nhaát Töï: Chöa noùi moät lôøi—To have yet been—Rare—Marvelous—Non-such. not yet spoken a word. Vò Taèng Höõu Chaùnh Phaùp Kinh: Baûn dòch môùi Vò Traàn: Rasarammana (p)—Vò traàn, moät trong cuûa Kinh A Xaø Theá Vöông do Phaùp Thieân ñôøi luïc traàn—Taste-dust, one of the six particles Toáng dòch ba quyeån—A Sung translation of the which form the material or medium of sensation—Ajatasatru-Kaukriyavinodana, three books. See Luïc Traàn. Vò Taèng Höõu Kinh: A Phuø Ñaït Ma—Vò Taèng Vò Tri Ñöông Tri Caên: Anannatam- Höõu Thuyeát Nhaân Duyeân, moät trong möôøi hai boä nassamitindriyam (p)—Faculty of knowing that kinh Ñaïi thöøa (ghi laïi Phaät vaø Boà Taùt thò hieän voâ one will know the unknown—Trí caên duøng ñeå bieát soá thaàn löïc baát khaû tö nghì)—Adbhutadharma- nhöõng gì chöa ñöôïc bieát. paryaya (skt)—One of the twelve divisions of the Vò Trung Ñaéc Thöôïng Vò Töôùng: Nöôùc mieáng ñuû sutras—See

Thaäp Nhò Ñaïi Thöøa Kinh. chaát thôm ngon—Saliva improving the taste of all Vò Taèng Höõu Phaùp: Adbhutadharma (skt)—A food, one of the thirty-two auspicious marks—See Phuø Ñaït Ma—Phaùp hy höõu—Collection of the Tam Thaäp Nhò Haûo Töôùng. description of marvellous phenomena—Rare and Vò Tö: Volition based on tastes. wonderful dharmas. Vò Töôûng: Perception of taste. Vò Taèng Höõu Thuyeát Nhaân Duyeân Kinh: See Vò Vò Vò Uyeån Uyeån: Go-i (jap)—Thieân Chaùnh Nguõ Taèng Höõu Kinh. Vò—Söï minh hoïa cuûa toâng Thieân Thai veà nguõ thôøi Vò Taát: Not necessarily. thuyeát phaùp cuûa Phaät cuõng töông töï nhö naêm thôøi Vò Tha: Self-forgetfulness (n)—Altruistic (a)— kyø cheá bieán töø söõa ra tinh phoù maùt—T'ien-T'ai Altruism (n)—Cherish other (v)—Unselfishness— illustration of the five periods, or five stages, of Loøng vò tha laø moät trong nhöõng ñaïi nguyeän cuûa the Buddha's teaching is similar to the five moät ngöôøi Phaät töû chaân chính. Loøng vò tha ñeán töø flavours or stages of making ghee or clarified boán taâm roäng lôùn voâ bieân. Loøng vò tha bao goàm caû butter. Töø Bi Hyû Xaû. Loøng vò tha coøn laø moät trong nhöõng 1) Nhuû Vò: Söõa töôi môùi vaét ra ví nhö thôøi kyø ñaïi nguyeän cuûa moät vò Boà Taùt: "Thöôïng caàu Phaät ñaàu tieân khi Phaät thuyeát Kinh Hoa Nghieâm ñaïo, haï hoùa chuùng sanh." Vò tha hay laøm vì ngöôøi cho haøng nhò thöøa Thanh Vaên Duyeân Giaùc — khaùc laø moät trong nhöõng cöûa ngoõ quan troïng ñi Fresh milk is compared to that of the vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta khoâng ñoå thöøa Avatansaka Sutra for Sravakas and Pratyeka- ñoå loãi cho ngöôøi—Unselfishness is one of the buddhas. great vows of any true Buddhist. Unselfishness 2) Laïc Vò: Söõa coâ ñaëc cheá ra töø söõa töôi ví nhö comes from the four kinds of boundless mind: thôøi kyø Phaät thuyeát Kinh A Haøm cho haøng Loving-kindness, compassion, joy, and Tieåu Thöøa—Coagulated milk as cream is equanimity. Unselfishness is also one of the great compared to that of Agama Sutra for vows of a Bodhisattva: "Above to seek bodhi, Hinayana in general. below to save (transform) beings." Altruism or 3) Sinh Toâ Vò: Phoù saûn söõa ñaëc ñöôïc ví vôùi thôøi working for the sake of others is one of the most kyø Phaät thuyeát Kinh Phöông Ñaúng cho haøng important entrances to the great enlightenment; Ñaïi Thöøa—Curdled milk is compared to that for with it, we do not blame others. the Vaipulyas for the Mahayana. Vò Tha AÂn: AÂn vò tha ñeán muoân loaøi, moät trong 4) Thuïc Toâ Vò: Phoù saûn bô ñöôïc ví vôùi thôøi kyø möôøi aân cuûa Phaät—Grace of complete altruism, Phaät thuyeát Kinh Baùt Nhaõ cho haøng Ñaïi one of ten kinds of the Buddha's grace. Thöøa—Butter is compared to that of the Vò Tha Taùc Lôïi: Laøm vì lôïi ích cuûa chuùng sanh— Prajna Sutra for the Mahayana. Work for the benefit of sentient beings. 5) Ñeà Hoà Vò: Söõa ñöôïc tinh cheá thaønh phoù maùt Vò Thoï Cuï Nhaân: Vò sö chöa thoï cuï tuùc giôùi (theo ñöôïc ví vôùi thôøi kyø Phaät thuyeát Kinh Nieát baøn giaùo luaät, vò sö chöa thoï cuï tuùc giôùi thì khoâng theå cho haøng Ñaïi Thöøa—Clarified buter is thuyeát giôùi)—A monk who has not yet fully compared to that of the Nirvana Sutra for the pledged himself to all the commandments. Mahayana.

Vò Vieân: Coâng ñöùc ñuû ñaày, quaû vò vieân maõn — Vía Ñaûn Sanh Luïc Toå Hueä Naêng: Ngaøy moàng 8 Complete achievement or attainment—Perfect thaùng 2 aâm

lòch—Sixth Patriarch’s Birthday (the achievement or attainment. 8th day of the second month Lunar calendar). Vò Xöù: Taste-sense-sphere. Vía Ñaûn Sanh Ñöùc Nhieân Ñaêng Coå Phaät: Ngaøy Vía: Day dedicated to a Buddha's manifestation— 22 thaùng taùm aâm lòch—(Dipankara Buddha) Day dedicated to a Buddha's vital spirit. Burning Lamp Buddha of Antiquity’s Birthday Vía Ngaøy Ñaûn Sanh cuûa Ñöùc Phaät A Di Ñaø: (the 22nd of the 8th month Lunar calendar). Ngaøy 17 thaùng 11 aâm lòch—Celebration of Vía Ñaûn Sanh Phoå Hieàn Boà Taùt: Ngaøy 21 Amitabha Buddha’s Birthday or day dedicated to thaùng 2 aâm lòch—Universal Worthy Bodhisattva’s Amitabha's manifestation (17th of the 11th month Birthday (the 21st day of the second month Lunar Lunar calendar). calendar). Vía Ñaûn Sanh Toå Boà Ñeà Ñaït Ma: Ngaøy 5 thaùng Vía Ñaûn sanh Ñöùc Quan Theá AÂm: Ngaøy 19 möôøi aâm lòch—Venerable First Patriarch thaùng 2 aâm lòch—Kuan Shi Yin Bodhisattva’s Bodhidharma’s Birthday (the 5th day of the 10th Birthday (the 19th of the second month Lunar month Lunar calendar). calendar). Vía Ñöùc Phaät Di Laëc: Moàng moät thaùng gieâng aâm Vía Quan Theá AÂm Boà Taùt Thaønh Ñaïo: Ngaøy 19 lòch—Maitreya Bodhisattva’s Birthday (the first thaùng 6 aâm lòch—Celebration of Kuan Shi Yin day of the first month Lunar calendar). Bodhisattva’s Enlightenment (the 13th of the 6th Vía Ñaûn Sanh Ñöùc Ñaïi Theá Chí Boà Taùt: Ngaøy month and the 19th of the 6th month Lunar 13 thaùng 7 aâm lòch—Great Strength Bodhisattva’s calendar). Birthday (the 13th day of the 7th month Lunar Vía Ñaûn Sanh Ñöùc Vaên Thuø Sö Lôïi Boà Taùt: calendar). Ngaøy 4 thaùng 4 aâm lòch—Manjushri Bodhisattva’s Vía Ñaûn Sanh Ñöùc Boà Taùt Döôïc Vöông: Ngaøy Birthday (the 4th day of the 4th month Lunar 28 thaùng 4 aâm lòch—Medicine King Bodhisattva’s calendar). Birthday (the 28th of the 4th month Lunar Vía Ñöùc Luïc Toå Nhaäp Nieát Baøn: Ngaøy moàng 3 calendar). thaùng 8 aâm lòch—Sixth Patriarch’s Entering Vía Ñaûn Sanh Ñöùc Phaät Döôïc Sö: Ngaøy 30 Nirvana Day (the 3rd day of the 8th month Lunar thaùng 9 aâm lòch—Medicine Master Buddha’s Calendar). Birthday (the 30th day of the 9th month Lunar Vieäc Baát Thieän: Unwholesome actions— calendar). Unwholesome deeds. Vía Ñaûn Sanh Ñöùc Ñòa Taïng Boà Taùt : Ngaøy 30 Vieäc Thieän: Wholesome actions—Wholesome thaùng 7 aâm lòch—Earth Store Bodhisattva’s deeds. Birthday (the 30th day of the 7th month Lunar Vieäc Töø Thieän: Benefaction. calendar). Vieâm: Ñoát chaùy—Blazing—Burning. Vía Ngaøy Ñaûn Sanh Ñöùc Ñònh Quang Phaät: Vieâm Kinh: Teân khaùc cuûa Kinh Nieát Baøn, noùi veà Ngaøy moàng 6 thaùng gieâng aâm lòch—Samadhi leã Traø Tyø cuûa Ñöùc Phaät vaø giaùo thuyeát röïc rôõ cuûa Light Buddha’s Birthday (the 6th of the first month Ngaøi—Another name for Nirvana Sutra, referring Lunar calendar). to the Buddha’s cremation and the glorious Vía Ngaøy Ñaûn Sanh Ñöùc Hoa Nghieâm Boà Taùt: teaching. Ngaøy 29 thaùng 12 aâm lòch—Avatamsaka Vieâm Ma Giôùi: Dieâm Ma Giôùi—Realm of the Bodhisattva’s Birthday (29th day of the twelfth Yama—Yama world. month Lunar calendar). Vieâm Ma Thieân: Suyama or Yama (skt)—See Tu Vía Ñaûn Sanh Ñöùc Long Thoï Boà Taùt: Ngaøy 24 Daï Ma. thaùng 7 aâm lòch—Nagarjuna (Dragon Tree) Vieâm Nhieät Ñòa Nguïc: Tapana (skt)—Tarana Bodhisatva’s Birthday (the 24th day of the 7th

(skt)—Thieâu Chích Ñòa Nguïc—Ñòa nguïc ñoát month Lunar calendar). nöôùng, ñòa nguïc thöù saùu trong Baùt nhieät ñòa nguïc (nôi maø 24 giôø töông ñöông vôùi 2.600 naêm treân traàn theá naày, nôi naày tuoåi thoï ñeán 16.000 naêm)—

The hell of burning or roasting, the sixth of the töø ñoù veà sau chaøng trôû neân ngöôøi sang troïng vaø eight hot hells (where 24 hours equal 2.600 years khoâng coøn nhôø caäy ngöôøi khaùc nöõa.”—In the on earth, life lasting 16,000 years). noble teachings of the Buddha, it is honesty, Vieâm Thieân Phaù Nhöù: AÙo aám muøa heø, chæ cho kindness, understanding, patience, generosity, vaät voâ duïng vaø khoâng caàn thieát—Warm jacket for forgiveness, loyalty and other good qualities that summer time, implies something that is useless truly protect us and give us true happiness and and unnecessary. prosperity. A man who possesses the above Vieâm Vöông Quang: Moät trong möôøi hai loaïi aùnh mentioned characteristics, that man is travelling saùng cuûa ñöùc Phaät A Di Ñaø—Majestically on the Path to the Buddha’s Land. It is true that Flaming Light, one of the twelve lights of Buddhahood cannot be found outside. It has no Amitabha Buddha. limit and not be confined in the East, West, South Vieân: Dava (skt)—Round about—Troøn: Round— or North. It is in fact, in every man’s mind. In the Troøn ñaày: All-round (full-orbed)—OÂm troïn: Lotus Sutra, the Buddha taught: “Once upon a Embracing—Toaøn theå: Whole (perfect, time, there was a father who was very old and complete)—Vöôøn, coâng vieân, nôi nhaøn taûn baùch death was hovering on him. He had a little son boä: Garden (vihara (skt), a place for walking and wanted him to be well off in the future. He about (pleasure ground, garden, park). hided a very valuable diamond between the hems Vieân Anh (1878-1953): Teân cuûa moät vò danh of his son’s shirt and then gave him some advice. Taêng Trung Hoa vaøo theá kyû thöù XX—Name of a After his father’s passing away, the son forgot Chinese famous monk in the twentieth century. completely about the hidden diamond. He became Vieân AÂm: AÂm thanh toaøn myõ —Perfect voice. poor, wandering here and there to beg for help, Vieân AÂm Ñaø La Ni: Goïi laø Vieân AÂm Ñaø La Ni vì met with nothing but refusal. One day, he hieåu roõ baát tö nghì aâm thanh ngöõ ngoân—Mental suddenly remembered about the hidden treasure command of universal sound, as they understand left by his father, from thence he became a rich inconceivable numbers of uterances. man and no longer depended on others for help.” Vieân Baûo Chaâu: See Vieân Baûo Chaâu Trong Cheùo Vieân Boà Ñeà Taâm: Perfect way of developing the AÙo. Bodhi Mind—Vieân phaùt taâm Boà Ñeà—Moät trong Vieân Baûo Chaâu Trong Cheùo AÙo: Valuable taùm caùch phaùt taâm Boà Ñeà. Ñaây laø moät trong boán diamond in the hems of our shirt—Trong giaùo caùch phaùt taâm ñuùng ñaén cho ngöôøi tu Phaät. Bieát huaán cao thöôïng cuûa Ñöùc Phaät, loøng chaân thaät, töø chuùng sanh vaø Phaät ñaïo ñeàu laø töï taùnh, neân maãn, hieåu bieát, nhaãn nhuïc, quaûng ñaïi bao dung, vaø nguyeän ñoä nguyeän thaønh, tu coâng ñöùc khoâng thaáy nhöõng ñöùc tính cao ñeïp khaùc thaät söï baûo veä vaø mình coù tu, ñoä chuùng sanh khoâng thaáy coù chuùng mang laïi cho chuùng ta haïnh phuùc vaø thònh vöôïng sanh ñöôïc ñoä. Caùc baäc naày duøng taâm roãng nhö hö thaät söï. Moät ngöôøi tu taäp sao cho coù ñöôïc nhöõng khoâng

maø phaùt nguyeän lôùn nhö hö khoâng, tu haønh ñöùc taùnh toát vöøa keå treân, laø ngöôøi aáy ñang haønh roäng nhö hö khoâng, chöùng ñaéc nhö hö khoâng, cuõng trình treân ñöôøng ñeán ñaát Phaät. Thaät vaäy vaäy, Phaät chaúng thaáy coù töôùng "khoâng." Phaùt taâm nhö theá taùnh khoâng theå töø beân ngoaøi maø tìm thaáy ñöôïc. goïi laø VIEÂN. Ñaây laø loái phaùt taâm cuûa caùc haøng Phaät taùnh khoâng coù giôùi haïn nôi Ñoâng, Taây, Nam, Ñaêng Ñòa Boà Taùt, Ñaúng Giaùc Boà Taùt, vaø Nhöùt Baéc, maø Phaät ôû ngay taïi trong taâm cuûa moãi ngöôøi. Sanh Boå Xöù Boà Taùt. Sau cuøng caùc vò naày chöùng Trong Kinh Phaùp Hoa, Ñöùc Phaät daïy: "Thuôû xöa ñöôïc quaû vò Phaät vôùi ñaày ñuû thaäp hieäu—One of coù moät ngöôøi cha giaø yeáu vaø saép cheát, nhöng the eight ways of developing the Bodhi Mind. The ngöôøi aáy coøn moät ngöôøi con nhoû, muoán ñöùa con perfect way of developing the Bodhi Mind is one sau naøy ñöôïc no ñuû, oâng môùi ñeå moät vieân kim of the four proper ways of cultivation for cöông vaøo gaáu aùo cuûa ñöùa con. Sau khi cha cheát, Buddhists. Knowing that sentient beings and ñöùa beù khoâng bieát mình coù vieân ngoïc baùu, neân cöù Buddhahood are the Self-Nature while vowing to ñi ñaây ñi ñoù xin xoû nhôø vaû ngöôøi khaùc, nhöng save sentient beings and achieve Buddhahood; khoâng ñöôïc moät ai giuùp ñôõ. Moät ngaøy noï, chaøng cultivating virtues without seeing oneself trai söïc nhôù laïi vieân ngoïc baùu cuûa cha mình ñeå laïi, cultivating, saving sentient beings without seeing

anyone being saved. These people use that mind Haõy nhìn veà thaân naøy, noù gioáng nhö boùng, nhö of emptiness similar to space to make vows as chôùp, khoâng thaät, coù ñoù roài maát ñoù. Haønh giaû tu great as space, to cultivate conducts as vast as thieàn phaûi baèng moïi caùch ñaït ñöôïc taâm khoâng saéc space, and finally to attain and achieve similar to töôùng. Maø thaät vaäy, taùnh cuûa taâm laø taùnh khoâ ng vaø space, yet do not see the characteristics of voâ töôùng. Moïi thöù treân ñôøi naày xuaát hieän vaø bieán "emptiness." Such development of the Bodhi maát trong taâm mình y heät nhö maây hôïp roài tan treân Mind is called "perfect." The above is the way of baàu trôøi hay aûnh hieän roài bieán maát trong göông developing the mind of those in the rank of those vaäy thoâi. Haønh giaû tu thieàn phaûi luoân neân nhôù raèng at the Ten Grounds Maha-Bodhisattvas, those who moïi thöù ñeán roài ñi theo ñuùng luaät nhaân duyeân, complete Enlightenment Maha-Bodhisattva, and khoâng coù ngoaïi leä. Moät khi thöïc chöùng ñöôïc ñieàu One-Birth Maha-Bodhisattva. And finally, they naày, chuùng ta seõ giaûi thoaùt ra ngoaøi theá giôùi ñeán attain the Ultimate Enlightenment of Buddhahood vaø ñi naày. Thieàn sö Vieân Chieáu daønh haàu heát ñôøi with ten designations—See Taùm Caùch Phaùt Taâm mình chaán höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Boà Ñeà. Vieät, Ngaøi thò tòch naêm 1090, thoï 92 tuoåi —Zen Vieân Chaâu Ngöôõng Sôn Hueä Tòch Thieàn Sö: See master Yien-Zhao was one of the most famous Ngöôõng Sôn Hueä Tòch Thieàn Sö. Vietnamese Zen masters during the Ly dynasty. Vieân Chaâu Tuyeát Nham: Yuan-chou-Hsueh yen He was from Long Ñaøm, North Vietnam. He left (chi)—Teân cuûa moät vò thieàn sö Trung Hoa vaøo theá home and became a disciple of Zen Master Ñònh kyû thöù XIII—Name of a Chinese Zen master who Höông in Tieâu Sôn

hamlet. He stayed there to lived in the thirteenth century. serve his master for several years. Later he went Vieân Chieáu: Teân cuûa moät vò danh Taêng Trung to Thaêng Long Citadel to build a temple named Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Caùt Töôøng. He stayed there to expand the Buddha Chinese famous monk who lived in the T'ang Dharma for many years. He composed Dynasty in China. “Bhaishajya-Guru’s Twelve Vows.” He was also Vieân Chieáu Thieàn Sö (999-1090): Thieàn Sö Vieân the author of this famous poem: Chieáu laø moät trong nhöõng thieàn sö noåi tieáng cuûa “Our body is like a shaking old wall, Vieät Nam thôøi nhaø Lyù, queâ ôû Long Ñaøm, Baéc Pitiful people worried about it days in and Vieät. Ngaøi xuaát gia vaø trôû thaønh ñeä töû cuûa Thieàn days out. sö Ñònh Höông taïi aáp Tieâu Sôn. Ngaøi ôû laïi aáp naày If they could hold a mindless atitude of no phuïc vuï Thaày trong nhieàu naêm. Sau ñoù ngaøi ñi form and no sign. Thaêng Long khai sôn chuøa Caùt Töôøng. Ngaøi truï taïi They would no longer worry about form and Caùt Töôøng ñeå chaán höng vaø hoaèng döông Phaät no form, appearance and disappearance.” giaùo trong nhieàu naêm. Ngaøi ñaõ soaïn quyeån “Döôïc The Zen master wants to remind his disciplies that Sö Thaäp Nhò Nguyeän.” Ngaøi cuõng laø taùc giaû cuûa all the forms that they see, all the sounds that they baøi thô noåi tieáng sau: hear, all the odors they smell, all the flavors they “Thaân nhö töôøng bích dó ñoài thì, taste, all the senses they feel, all thoughts they Cöû theá thoâng thoâng thuïc baát bi. have are changing so fast and nothing has a self. Nhöôïc ñaït taâm khoâng voâ saéc töôùng, Look at the body, it is only a shadow, an image, Saéc khoâng aån hieän nhaäm suy vi.” an illusion; as a it's there one moment and (thaân nhö töôøng vaùch ñaõ lung lay disappears in no time. Zen practitioners, by all Theá tuïc thöôøng nhaân luoáng xoùt thay means, must attain the mind of emptiness and Neáu ñöôïc taâm khoâng, khoâng töôùng saéc formlessness. As a matter of fact, the mind Saéc khoâng aån hieän, maëc vaàn xoay). essence is empty and formless. Everything in this Thieàn sö muoán nhaén vôùi ñoà ñeä raèng taát caû saéc world appears and disappears in the mind just like töôùng maø hoï thaáy, taát caû aâm thanh maø hoï nghe, taát the clouds formed and dissolved in the sky, or just caû höông vò maø hoï neám, taát caû caûm thoï maø hoï like the images emerged and vanished in a mirror. nhaän, taát caû nieäm khôûi hoï coù ñeàu ñang bieán ñoåi Zen practitioners should always remember that all mau choùng. Khoâng coù phaùp naøo thöïc coù töï ngaõ caû. things that come and go are governed by the

principle of dependent arising without any Ñeà—As in passion and enlightenment. exceptions. Practitioners who are able to realize c) Nhö sinh töû vaø Nieát Baøn: Sinh töû töùc Nieát this will be freed from the world of coming and Baøn—As in transmigration and nirvana. going. Zen master Vieân Chieáu spent most of his d) Nhö soáng vaø cheát: Cheát laø khôûi ñaàu cho cuoäc life to revive and expand Buddhism in North soáng khaùc, soáng laø ñang ñi daàn veà caùi cheát — Vietnam. He passed away in 1090, at the age of As in life and death. 92. e) Baûn chaát cuûa chö phaùp ñeàu gioáng nhau: All Vieân Chuùng Thieàn Sö: Teân cuûa moät vò Thieàn sö are of the same fundamental nature. Vieät Nam, thuoäc theá heä thöù hai Thieàn phaùi Truùc f)

Taát caû laø Chaân Nhö, Chaân Nhö laø taát caû: All Laâm, vaøo theá kyû thöù XIII—Name of a are bhutatathata, Bhutatathata is all. Vietnamese Zen master, of the second lineage of g) Soùng nöôùc laø moät, nöôùc soùng laø moät: Waves the Truc Lam Zen Sect, in the thirteenth century. are one with waves, and water is one with Vieân Chuyeát (605-645): Thieàn sö Trung Hoa, water, and water and wave are one. thuoäc Laâm Teá toâng vaøo thôøi nhaø Ñöôøng (618- Vieân Dung (Nguyeân Lyù): See Duyeân Khôûi 907)—Chinese Zen master of the Lin Chi Sect, (Nguyeân Lyù), and Phaùp Giôùi Duyeân Khôûi. who lived in the T'ang Dynasty in China. Vieân Dung Tam Ñeá: Söï vieân dung cuûa tam ñeá Vieân Cô: Tieàm naêng trôû neân töùc thì giaùc ngoä— trong giaùo thuyeát cuûa toâng Thieân Thai. Nguyeân lyù The potentiality of becoming fully enlightened at maø moãi hieän töôïng töï bieåu loä laø ba chaân lyù trong once. moät hoøa ñieäu, töùc Khoâng Giaû vaø Trung, nghóa laø, Vieân Cuï: Cuï Tuùc Giôùi—Caän Vieân Giôùi—Teân goïi thaät theå voán noäi taïi, hoaøn toaøn noäi taïi, noä i taïi trong khaùc cuûa cuï tuùc giôùi. Ngöôøi thoï cuï tuùc giôùi gaàn vôùi lyù taùnh vaø noäi taïi trong baûn taùnh—The three vieân quaû cuûa Nieát Baøn—Whole and complete, i.e. dogmas of the T'ien-T'ai Perfect School, as the whole of the commandments, by the combined, as one and the same, as a unity. The observance of which one is near to nirvana. principle each phenomenon expresses is the triple Vieân Cöïc: Vieân maõn tuyeät ñoái—Inclusive to the truth of harmony, as void, as temporary and as uttermost; absolute perfection. mean, i.e., noumenon originally immanent, Vieân Cöïc Quaû: Supreme fruition—Toái Cöïc perfectly immanent, immanency in principle and Quaû—See Cöïc Quaû. immanency in nature. Vieân Dieäu: Theo toâng Thieân Thai, vieân dieäu laø söï 1) Khoâng Ñeá: The universal (khoâng) apart from phoái hôïp hoaøn toaøn tuyeät dieäu cuûa ba ñeá Khoâng, the particular (giaû) is an abstraction. Giaû vaø Trung—According to the T'ien-T'ai sect, 2) Giaû Ñeá: The particular aprt from the universal the mystery of the "perfect" school, i.e. the is unreal. The universal realizes its true complete harmony of noumenon, phenomenon, nature in the particular, and the particular and the middle way. derives its meaning from the universal. Vieân Dung: 3) Trung Ñeá: The middle path unites these two 1) Dung hoøa, dung thoâng, chu bieán khaép caû, hay aspects of one reality. vaïn phaùp vieân dung khoâng trôû ngaïi: Complete Vieân Dung Tam Quaùn: See Nhöùt Taâm Tam combination. Quaùn. 2) Tuyeät ñoái trong töông ñoái vaø ngöôïc laïi: The Vieân Dung Töï: Enyu-ji (jap)—Name of a temple absolute in the relative and vice-versa. in Japan. 3) Lyù tính cuûa chö phaùp voán ñaày ñuû hay vaïn Vieân Ñaø Ñaø Ñòa: Caùi troøn tròa ñaày ñaën, Thieàn phaùp söï lyù ñeàu vieân dung khoâng trôû ngaïi, toâng duøng töø naày ñeå chæ cho tính chaát troøn ñaày khoâng phaûi hai, khoâng coù phaân bieät —The khoâng bôø meù cuûa taâm theå. Beân caïnh ñoù, lyù tính identity of apparent contraries; perfect cuûa chö phaùp voán ñaày ñuû hay vaïn phaùp söï lyù ñeàu harmony among all differences. vieân dung khoâng trôû ngaïi—Something round and a) Nhö soùng vôùi nöôùc: Soùng töùc laø nöôùc—As in complete, Zen sect uses this term to indicate the water and waves. round and complete nature of the mind which is b) Nhö phieàn naõo vaø Boà Ñeà: Phieàn naõo töùc Boà

unlimited. It is a perfect harmony among all thought that nothing exists of itself, but from a differences. preceding cause—See Ma Ha Chæ Quaùn. Vieân Ñaøn: 1) Ñaøn traøng hình troøn: Round altar; 2) Vieân Ñoán Ñaïi Giôùi: See Vieân Ñoán Giôùi. Maïn Ñaø La, luaân vieân cuï tuùc, hay vieân maõn cuï Vieân Ñoán Giaùo: See Vieân Giaùo. tuùc, laø ñaøn (baøn thôø) hình troøn ñeå ñaët baøi vò chö Vieân Ñoán Giôùi: Vieân Ñoán Boà Taùt—Vieân Ñoán Voâ toân tuùc: A complete group of objects of worship, a Taùc—Vieân Ñoán Ñaïi Giôùi. mandala. 1) Boà Taùt Giôùi cuûa chö Taêng Ni—The Vieân Ñaûnh Thieàn Sö: Thieàn sö Trung Hoa, thuoäc commands or prohibitions for Bodhisattvas Laâm Teá toâng vaøo thôøi nhaø Thanh (1644-1912)— and monks. Chinese Zen master of the Lin Chi Sect, who 2) Quy luaät cuûa toâng Thieân Thai, ñaëc bieät veà söï lived in the Ch'ing Dynasty in China. ñaït ñeán giaùc ngoä töùc thì: The rules of the Vieân Ñaïo: The perfect way (of the three T'ien-T'ai school, especially for attaining principles of T'ien-T'ai)—Three distinctive immediate enlightenment. principles—See Vieân Dung Tam Ñeá. 3) Giôùi kim cang baát hoaïi cuûa chö Phaät vaø chö Vieân Ñaàu: 1) Ngöôøi laøm vöôøn: A gardener; 2) Boà Taùt: The infrangible-diamond rules of all Ngöôøi troâng coi hoa vieân nhaø chuøa, ñeå mang laïi Buddhas and Bodhisattvas. veû ñeïp vaø rau caûi cho töï vieän: A head of a Vieân Ñoán Nhaát Thöøa: Nhaát Thöøa Vieân Ñoán monastery-garden, either for pleasure, or for giaùo cuûa toâng Thieân Thai—The complete vegetables. immediate vehicle, that of T'ien-T'ai. Vieân Ñoaïn: Caùc nhaø Thieân Thai giaûi thích veà Vieân Ñoán Toâng: See Vieân Giaùo. ñoaïn phaùp vieân giaùo cuûa toâng Thieân Thai cho raèng Vieân Ñoán Voâ Taùc: See Vieân Ñoán Giôùi. “vieân ñoaïn” laø söï caét ñöùt töùc thôøi tam phieàn—The Vieân Ñoàng Thaùi Hö, Voâ Khieám Voâ Dö: Ñaïo troøn T'ien-T'ai doctrine of the complete cutting off, at ñaày nhö thaùi hö, chaúng thieáu chaúng thöøa—Trong one remove, of the three illusions. Thieàn, moät vò haønh giaû ñaït ñöôïc traïng thaùi "Dung 1) Duøng “Khoâng” ñeå ñoaïn tröø “kieán tö”: Views Hoaùt" aét beân trong chaúng thaáy coù thaân taâm, beân and thoughts associated with sunyata (void). ngoaøi chaúng coù theá giôùi. Chæ khi aáy môùi laø luùc vò 2) Duøng “Giaû” ñeå ñoaïn tröø “traàn sa”: Delusion haønh giaû baét ñaàu tieán gaàn ñeán choã vaøo Ñaïo. Chæ of dust and sand associated with unreality. ngay trong traïng thaùi ñoù, haønh giaû môùi thaáy ñöôïc 3) Duøng “Trung ñaïo” ñeå phaùp boû “voâ minh”: "Ñaïo vieân ñoàng thaùi hö, voâ khieám voâ dö" (Ñaïo Ignorance associated with the middle path. troøn ñaày nhö thaùi hö, chaúng thieáu chaúng thöøa)—In Vieân Ñoán: Immediate and the whole—Töùc thì Zen, a practitioner who has really attained the giaùc ngoä, ñaït ñöôïc ba lyù khoâng, giaû, trung töùc thì state of flexible hollowness sees no world without vaø cuøng moät luùc ñeå ñi ñeán töùc thì giaùc ngoä. Töùc thì and nobody or mind within. Only then can he be vaø toaøn dieän coøn coù nghóa laø tröôùc vaø sau khoâng considered as having drawn near the entrance of khaùc, truï tö töôûng vaøo choã khoâng coù gì töï hieän the Way. Only right in that state, a Zen höõu, maø hieän höõu do nhaân töø tröôùc—Complete practitioner is able to see the Way is like the great and immediate, i.e. to apprehend the three Void, is all-inclusive. It lacks nothing and nothing principles of void, unreal, and the middle path at remains in it."

one and the same time or to attain immediate Vieân Giaùc: Engaku (jap)—Perfect enlightenment. Immediate and whole also means enlightenments—Round enlightenments—Toaøn to dwell on the thought that nothing exists of Giaùc—Theo Kinh Vieân Giaùc, vieân giaùc tieàm aån itself, but from a preceding cause. trong moãi chuùng sanh, noù laø baûn giaùc hay chaân Vieân Ñoán Boà Taùt: See Vieân Ñoán Giôùi. taâm cuûa taát caû caùc loaøi höõu tình, töø voâ thuûy ñeán Vieân Ñoán Chæ Quaùn: Immediate and whole nay thöôøng truï, thanh tònh vaø saùng ngôøi. Veà maët dhyana—Töùc thì vaø toaøn dieän, nghóa laø tröôùc vaø theå goïi laø Nhaát Taâm; veà maët nhaân goïi laø Nhö Lai sau khoâng khaùc, truï tö töôûng vaøo choã khoâng coù gì Taïng; veà maët quaû goïi laø Vieân Giaùc —According to töï hieän höõu, maø hieän höõu do nhaân töø tröôùc — the Complete Enlightenment Sutra, complete Immediate and whole, such as dwelling on the enlightenment potentially present in each being,

for all have primal awareness or the true heart, Avatamsaka Sutras, among others. Perfect i.e. conscience, which has always remained pure teaching signifies the One-Vehicle or the and shining. Considered as essence in it is the One Vehicle of the Buddha. Mind; considered causally it is the Tathagata- 3) Ñaïi thöøa Vieân Giaùo, teân goïi cuûa toâng Thieân garbha; considered in its result it is Perfect Thai—Mahayana—The Perfect School, the Enlightenment. comprehensive doctrine, or the complete Vieân Giaùc Ñaø La Ni: Engaku-Darani (jap)— immediate school, that of T'ien-T'ai. Round realization Dharani. 4) Theo Quang Thoáng thôøi Haäu Nguïy, vaøo theá Vieân Giaùc Kinh: Engaku-kyo (jap)—Yuan- kyû thöù saùu laäp ra ba tröôøng phaùi thôøi baáy giôø Chueh-Ching—The Sutra of Perfect laø tieäm, ñoán vaø vieân. Teân Vieân Giaùo baét ñaàu Enlightenment—See Kinh Vieân Giaùc. töø ñoù: During the Post-Wei dynasty, around Vieân Giaùc Töï: Engaku-ji (jap)—Teân cuûa moät töï the sixth century, Vinaya Master Kuang- vieän thuoäc toâng Laâm Teá ôû Nhaät Baûn, "Toaøn Giaùc T'ung defined three school, gradual, Töï," hay "Vieân Giaùc Töï." Ñaây laø moät trong nhöõng immediate, and inclusive or complete. töï vieän chính cuûa doøng Thieàn Laâm Teá taïi Nhaät, 5) Toâng Thieân Thai phaân tích ra laøm töù giaùo, ñöôïc Thieàn sö Trung Hoa teân Voâ Hoïc Toå Nguyeân giaùo thuyeát thöù tö laø vieân giaùo: The T'ien- (Wu-Hsueh Tsu-Yuan) xaây naêm 1282 vôùi söï taøi T'ai defined four schools, the fourth school trôï cuûa Söù quaân Hojo Tokimune—Name of a called "Inclusive or complete teaching."— Japanese Rinzai Temple "Complete Awakening See Thieân Thai Hoùa Nghi Töù Giaùo. Monastery." This is one of the major monasteries 6) Toâng Hoa nghieâm laäp ra nguõ giaùo, loaïi thöù of the Japanese Rinzai Zen lineage, built in 1282 naêm laø vieân giaùo: The Hua-Yen sect defined by the Chinese Ch'an master Wu-hsueh Tsu-Yuan five schools, the fifth called "Inclusive or (1226-1286) with the finacial support of the complete teaching."—See Nguõ Thôøi Giaùo. Shogun Hojo Tokimune. Vieân Giaùo Töù Moân: Boán moân hay boán tröôøng Vieân Giaùc Töï Phaùi: Engakuji-ha (jap)—Thieàn phaùi—The four doors—See Töù Moân. phaùi Vieän Giaùc Töï, moät trong nhöõng nhaùnh thieàn Vieân Giôùi: See Vieân Ñoán Giôùi. quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Vieân Haûi: Nhö Lai löïc ví nhö bieån caû oâm troïn taát Baûn. Phaùi naøy ñöôïc Thieàn sö Trung Hoa teân Voâ

caû—The all-embracing ocean, i.e. the perfection Hoïc Toå Nguyeân (Wu-Hsueh Tsu-Yuan) khai saùng. or power of the Tathagata. Hieän nay phaùi naøy coù khoaûng 427 ngoâi töi vieän Vieân Haønh: treân khaép Nhaät Baûn—Engakuji branch, founded 1) Haønh phaùp cuûa Vieân Giaùo, cho raèng moät haønh by Chinese Zen master Mugaku Sogen (1226- töùc laø taát caû haønh—The conduct or discipline 1286). This is one of the most important branches of the T'ien-T'ai "perfect" school, the from Lin-Chi school in Japan. Up to now, this diversity in the unity. branch has about 427 temples throughout Japan. 2) (800-853): Teân cuûa moät vò danh Taêng Nhaät Vieân Giaùo: Perfect teaching—Round Doctrine— Baûn thuoäc toâng Chaân Ngoân vaøo theá kyû thöù Round Teaching—Final teaching. IX—Name of a Japanese famous monk, of 1) Vieân Giaùo hay giaùo lyù phoå caäp vaø hoaøn chænh the Shingon Sect in the ninth century. cho haøng Boà Taùt ñöôïc thuyeát giaûng trong caùc Vieân Haàu Troùc Nguyeät: Baày khæ coá baét boùng Kinh Phaùp Hoa vaø Nieát Baøn—His final, traêng döôùi nöôùc—Monkeys try to catch the moon perfect, bodhisattva, universal teaching as out of well water—See Tænh Trung Lao Nguyeät. preached, i.e., the Lotus and Nirvana Sutras. Vieân Hoaønh Ñaïo: Teân cuûa moät vò cö só Trung 2) Vieân Giaùo laø phaùp toái thöôïng thöøa trong Phaät Hoa vaøo thôøi nhaø Minh (1368-1644)—Name of a giaùo, giaûng veà Nhaát Thöøa hay Phaät Thöøa, Chinese famous lay person who lived in the Ming ñöôïc Ñöùc Phaät thuyeát giaûng trong caùc kinh Dynasty in China. Phaùp Hoa, Hoa Nghieâm vaø caùc kinh khaùc— Vieân Hoïc Thieàn Sö: Zen Master Vieân Hoïc (1073- Perfect Teaching or supreme teaching of the 1136)—Thieàn sö Vieät Nam, queâ ôû Teá Giang, Baéc Buddha, as expressed in the Lotus, Vieät. Naêm 20 tuoåi, ngaøi xuaát gia laøm ñeä töû cuûa

Thieàn sö Chaân Khoâng. Ngaøi laø Phaùp töû ñôøi thöù 17 understanding of the truth. Now practitioners doøng Thieàn Tyø Ni Ña Löu Chi. Veà sau, ngaøi truøng should practice the cultivation of purifying of the tu chuøa Quoác Thanh ôû Phuø Caàm. Haàu heát cuoäc ñôøi lazy body before cultivating anything else. ngaén nguûi cuûa ngaøi, ngaøi hoaèng hoùa Phaät giaùo taïi Cultivation of purifying of the body directs toward Baéc Vieät. Ngaøi thò tòch naêm 1136 luùc môùi 36 tuoåi. the body, one of the four foundations of hieàn sö Vieân Hoïc thöôøng daïy ñeä töû veà tu taäp thanh mindfulness. It is a mindfulness on walking, tònh caùi thaân löôøi bieáng naày nhö sau: "Vôùi saùu standing, lying, and sitting and or any bodily thöùc toái taêm, chuùng ta ñaõ luoân khoå ñau haønh haï vì actitivies. Cultivation of purifying of the body bò voâ minh che laáp maát söï hieåu bieát ñuùng veà chaân means when walking, a person understands that lyù. Nay haønh giaû neân tu taäp thanh tònh caùi thaân he is walking; when standing, he understands that löôøi bieáng tröôùc khi tu taäp baát cöù thöù gì khaùc. Tu he is standing; when sitting, he understands that taäp thanh tònh thaân laø söï chuù taâm taäp trung vaøo he is sitting; when lying, he understands that he is thaân theå, moät trong boán cô sôû chuù taâm. Noù bao lying. He understands accordingly however his goàm vieäc ñi, ñöùng, naèm, ngoài vaø baát cöù hoaït ñoäng body is disposed. Do not talk about Zen, but thaân theå naøo. Tu taäp thanh tònh thaân laø khi ñi bieát observing your body movements at all times. raèng mình ñang ñi; khi

ñöùng bieát raèng mình ñang Cultivate as such all day and night while going, ñöùng; khi naèm bieát raèng mình ñang naèm; khi ngoài standing, sitting, lying... with mindfulness. As he bieát raèng mình ñang ngoài. Thaân theå ñöôïc xöû duïng abides thus diligent, ardent, and resolute, his theá naøo thì mình bieát thaân theå nhö theá aáy. Ñöøng memories and intentions based on the household noùi tôùi thieàn maø haõy nieäm caùc chuyeån ñoäng cuûa life are abandoned." Below is one of his famous thaân trong moïi luùc. Haõy tu taäp nhö theá caû ngaøy laãn verses on the cultivation of purifying of this lazy ñeâm, trong khi ñi, ñöùng, ngoài, naèm... luùc naøo cuõng body: tænh thöùc. Soáng khoâng phoùng daät, nhieät taâm, tinh "With the six deluded consciousnesses, caàn, caùc nieäm vaø caùc tö duy veà theá tuïc ñöôïc ñoaïn you suffer long nights. töø. Nhôø ñoaïn töø caùc phaùp aáy maø noäi taâm ñöôïc an Being blinded by ignorance, truù, an toïa, chuyeân nhaát vaø ñònh tónh." Sau ñaây laø you are sunk in the saha world all the times. moät trong nhöõng baøi keä noåi tieáng cuûa ngaøi veà tu Hearing the bell from the temple thanh tònh thaân taâm: at dawns and dusks, "Luïc thöùc thöôøng hoân chung daï khoå, You should be awakened and mindful. Voâ minh bò phuù cöûu meâ dung. After purifying your lazy body, Truù daï vaên chung khai giaùc ngoä, you will attain the transcendent body." Laõn thaàn tònh saùt ñaéc thaàn thoâng." Vieân Hôïp: Dung hôïp taát caû—All-embracing, all (Saùu thöùc toái taêm khoå ñeâm daøi, inclusive. Voâ minh che ñaäy maûi meâ say. Vieân Huy: Teân cuûa moät vò danh Taêng Trung Hoa Sôùm toái nghe chuoâng loøng tænh thöùc, vaøo thôøi nhaø Ñöôøng (618-907)—Name of a Thaàn löôøi döùt saùch, ñöôïc thaàn thoâng). Chinese famous monk who lived in the T'ang A Vietnamese Zen master from Teá Giang, North Dynasty in China. Vietnam. He left home and became a disciple of Vieân Khoâng: Ñeä nhaát nghóa khoâng hay chaân Zen Master Chaân Khoâng at the age of 20. He was khoâng trong ñoù yù nieäm veà khoâng cuõng khoâng the Dharma heir of the seventeenth generation of coøn—Complete vacuity, from which even the idea the Vinitaruci Zen Sect. Later, he rebuilt Quoác of "vacuity" is absent. Thanh Temple in Phuø Caàm. He spent most of his Vieân Lieãu Phaøm: Teân cuûa moät vò cö só Trung Hoa short life to expand Buddhism in North Vietnam. vaøo thôøi nhaø Minh (1368-1644)—Name of a He passed away in 1136, at the age of 36. Zen Chinese famous lay person who lived in the Ming master Vieân Hoïc always taught his disciples about Dynasty in China. the cultivation of purifying of this lazy body as Vieân Maõn: Punna (p)—Puma (skt)—Hoaøn toaøn follow: "With the six deluded consciousnesses, we thaønh töïu—Accomplished, perfection, completion, have been suffering because ignorance covers our completely full, wholly complete; the fulfilling of

the whole, i.e. that the part contains the whole, the Vieân Maõn Phaät Quaû: Perfect attainment of absolute in the relative. Buddhahood. Vieân Maõn Baùo Thaân: The perfect reward body. Vieân Maõn Tu Ña La: Avatamsaka-sutra (skt)— Vieân Maõn Baùo Thaân Phaät: The Full Reward- Puma-sutra (skt)—Flower Ornament Sutra—See Body of the Buddha—Theo Kinh Phaùp Baûo Ñaøn, Kinh Hoa Nghieâm. Luïc Toå Hueä Naêng ñaõ daïy veà Vieân Maõn Baùo Thaân Vieân Maät: Phaät nhö sau: "Naày thieän tri thöùc! Sao goïi laø Vieân 1) Vieân giaùo vaø Maät giaùo: The complete Maõn Baùo

Thaân Phaät? Thí nhö trong moät ngoïn ñeøn teaching and the esoteric teaching. hay töø ngaøn naêm toái, moät trí hueä hay dieät muoân 2) Thieân Thai vaø Maät Giaùo: Söï hoøa hôïp cuûa caû naêm ngu. Chôù suy nghó veà tröôùc, ñaõ qua khoâng theå hai laøm moät—The complete teaching of ñöôïc. Thöôøng phaûi nghó veà sau, moãi nieäm moãi T'ien-T'ai and the esoteric teaching. The nieäm troøn saùng, töï thaáy baûn taùnh. Thieän aùc tuy laø harmony of both as one. khaùc maø baûn taùnh khoâng coù hai, taùnh khoâng coù Vieân Maät Thieàn Giôùi: Emmitsu-Zenkai (jap)— hai ñoù goïi laø taùnh Phaät. ÔÛ trong thaät taùnh khoâng Thieàn giôùi cho caû Vieân giaùo vaø Maät giaùo—Zen nhieãm thieän aùc, ñaây goïi laø Vieân Maõn Baùo Thaân rules for both the complete teaching and the Phaät. Töï taùnh khôûi moät nieäm aùc thì dieät muoân kieáp esoteric teaching. nhôn laønh, töï taùnh khôûi moät nieäm thieän thì ñöôïc Vieân Minh: haèng sa aùc heát, thaúng ñeán Voâ Thöôïng Boà Ñeà, 1) Vieân Minh: Emmyo (jap)—Name of a nieäm nieäm töï thaáy chaúng maát boån nieäm goïi laø Baùo Japanese monk. Thaân."—According to the Dharma Jewel Platform 2) Teân moät ngoâi chuøa coå toïa laïc trong thò xaõ Beán Sutra, the Sixth Patriarch taught: "Good Knowing Tre, tænh Beán Tre, Nam Vieät Nam—Name of Advisor! What is the perfect, full Reward-body of an ancient pagoda located in Beán Tre town, the Buddha? Just as one lamp can disperse the Beán Tre province, South Vietnam. darkness of a thousand years, one thought of Vieân Minh Cuï Ñöùc Toâng: Moät trong möôøi giaùo wisdom can destroy ten thousand years of phaùp cuûa toâng Hoa Nghieâm. Toâng phaùi tin raèng delusion. Do not think of the past; it is gone and giaùo lyù troøn ñaày vaø trong saùng trong ñoù taát caû can never be recovered. Instead think always of nhöõng bieåu hieän ñeàu hieän höõu trong moät toaøn theå the future and in every thought, perfect and clear, nhòp nhaøng nhö ôû Vieân Giaùo cuûa toâng Hoa see your own original nature. Although good and Nghieâm—One of the ten tenets of the Hua-Yen evil differ, the original nature is non-dual. That School. The 'round and bright doctrine' in which non-dual nature is the real nature. Undefiled by all attributes exist in a harmonious whole, as in either good or evil, it is the perfect, full Reward- the Round Doctrine of the Avatamsaka School— body of the Buddha. One evil thought arising from See Thaäp Toâng Cöông Yeáu. the self-nature destroys ten thousand aeons' worth Vieân Naêng: Enno (jap)—Name of a Japanese of good karma. One good thought arising from the monk. self-nature ends evils as numerous as the sand- Vieân Ngoä: grains in the Ganges River. To reach the 1) Bieát chaân lyù moät caùch troøn ñaày. Theo toâng unsurpassed Bodhi directly, see it for yourself in Thieân Thai, vieân ngoä laø hoaøn toaøn giaùc ngoä every thought and do not lose the original thought. cuøng luùc veà theá giôùi phi hieän töôïng, theá giôùi That is the Reward-body of the Buddha." hieän töôïng vaø Trung ñaïo—Completely Vieân Maõn Kinh: Kinh bao goàm taát caû, töø duøng ñeå apprehend the truth; the complete chæ Kinh Hoa Nghieâm—The complete, or all- apprehension of noumenon, phenomenon and inclusive sutra, a term applied to the Hua-Yen the Middle way at the same time. In T'ien- sutra. T'ai, the complete apprehension at the same Vieân Maõn Nghieäp: Full karma—Full fruit—Maõn time of noumenon, phenomenon, and the quaû—Coøn goïi

laø Bieät Baùo Nghieäp hay Maõn middle way. Nghieäp—See Bieät Baùo Nghieäp. 2) (1566-1642): Teân cuûa moät vò Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø

Minh (1368-1644)—Name of a Chinese Zen Ngaøi laø moät cao Taêng ñôøi nhaø Toáng, vaø laø taùc master of the Lin-chi Sect, who lived in the giaû boä saùch Bích Nham Luïc noåi danh trong Ming dynasty. Thieàn Giôùi. Töø tuoåi aáu thô ngaøi ñaõ thuoäc loøng Vieân Ngoä Hoïa Moân: Yuan Wu's Door of kinh ñieån Khoâng Giaùo. Moät hoâm daïo chôi Calamities—Theo Vieân Ngoä Khaéc Caàn Phaät Quaû chuøa Dieäu Tòch, tình côø ñoïc ñöôïc saùch Phaät, Thieàn Sö Ngöõ Luïc, moät hoâm coù moät vò Taêng hoûi nghe nhö ñang nhôù laïi nhöõng kyù öùc xa xöa. Sö Thieàn sö Vieân Ngoä Khaéc Caàn: "Theá naøo laø Phaät?" nghó: “Kieáp tröôùc chaéc mình laø oâng thaày tu.” Sö ñaùp: "Mieäng laø cöûa hoïa."—According to the Töø ñoù luùc naøo ngaøi cuõng caûm thaáy bò Phaät Records of teachings of Zen master Yuan-wu-K'eâ-Giaùo thu huùt neân ñaõ vaøo moät tu vieän Phaät Ch'in, one day, a monk asked Zen master Yuan Giaùo ñeå lao mình vaøo vieäc nghieân cöùu kinh Wu, "What is Buddha?" The master replied, ñieån Phaät. Sau moät côn beänh thaäp töû nhöùt "Mouth is the door of calamities." sanh, ngaøi nhaän thaáy raèng chæ rieâng söï thoâng Vieân Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö (1063- thaùi veà saùch vôû seõ khoâng bao giôø cho pheùp 1135): Engo Kokugon (jap)—Yuan-wu-K'eâ-Ch'in mình khaùm phaù ra chôn lyù soáng ñoäng cuûa Phaät (Wade-Giles Chinese)—Yuanwu Keqin (Pinyin phaùp, nghóa laø ‘Con ñöôøng chaân chaùnh daãn Chinese)—Ngaøi cuõng ñöôïc bieát vôùi teân Vieân Ngoä ñeán Nieát Baøn theo nhö chö Phaät giaûng daïy Khaéc Caàn, ngöôøi tænh Töù Xuyeân. Voán doøng doõi khoâng naèm trong vaên cuù. Muoán tìm thaáy trong nhaø nho. Thieàn sö Khaéc Caàn Phaät Quaû sanh naêm thanh vaø saéc, thì chæ coøn caùch cheát maø thoâi.’ 1063. Thaày Thieàn thuoäc doøng Döông Kyø toâng Laâm Ñeán khi bình phuïc, sö töø boû phöông phaùp cuõ, Teá, laø moân ñoà vaø ngöôøi noái Phaùp cuûa Nguõ Toå ñeán tham hoïc vôùi Thieàn sö Chaân Giaùc Thaéng. Phaùp Dieãn. OÂng laø thaày cuûa Ñaïi Tueä Toâng Caûo. Loái daïy cuûa Thieàn sö Chaân Giaùc Thaéng laø laáy Thuôû thieáu thôøi sö tinh thoâng Nho hoïc. Ngöôøi ta dao chích vaøo caùnh tay cho maùu chaûy roài baûo noùi moãi ngaøy sö vieát treân ngaøn chöõ. Moät dòp vieáng moãi gioït maùu chaûy ra töø Taøo Kheâ (Taøo Kheâ laø chuøa Dieäu Töï, thaáy saùch Phaät, sö caûm thaáy nhö nôi maø Luïc Toå Hueä Naêng ñaõ saùng laäp ra toâng baét ñöôïc vaät cuõ. Sau ñoù sö xuaát gia vaø thoï cuï tuùc toâng phaùi cuûa ngaøi) vaø caâu treân aùm chæ raèng giôùi vôùi Luaät Sö Töï Tænh. Khi sö ñeán tu vieän Kim phaûi ñem sinh meänh ra maø thuû ñaéc Thieàn. Sôn, maéc beänh naëng, nhôù ñeán lôøi daïy cuûa thieàn sö Ñöôïc gôïi höùng nhö theá, Khaéc Caàn Phaät Quaû Dieãn ôû Nguõ Toå, sö nguyeän khi beänh taïm bôùt seõ trôû baùi phoûng raát nhieàu Thieàn sö. Hoï raát caûm laïi tham hoïc vôùi Ngaøi—Ke-Ch’in-Fo-Kuo (1063- khích bôûi söï thaønh ñaït cuûa sö, coù vò coøn nghó 1135), also called Yuan-Wu Ko-Chin, a native of raèng chính sö seõ laø ngöôøi döïng leân moät toâng Szechuan, was born in a Confucian family. Zen phaùi ñaëc saéc môùi trong phaùp moân cuûa ngaøi master Ke-Xin-Fo-Kua was born in 1063, a Laâm Teá. Cuoái cuøng sö quyeát

ñònh du phöông Chinese Zen Master of the lineage of Yang-ch'i, tìm moät vò thaày thieàn ñaõ ñaït ñöôïc ñaïi giaùc. Sö Lin-Chi Zen Sect. He was a student and Dharma du haønh veà phöông nam Trung Quoác, gaëp successor of Wu-Tsu Fa-Yen. He was the teacher Nguõ Toå Phaùp Dieãn, vaø ôû laïi laøm thò giaû cho of Ta-Hui-Tsung-Kao. A gifted youth who Nguõ Toå trong nhieàu naêm. Nhöng Phaùp Dieãn thoroughly studied the Confucian classics. He is khoâng chòu aán chöùng kieán giaûi Thieàn cuûa sö. said to have written one thousand words Sö nghó raèng Phaùp Dieãn cöù moät möïc noùi everyday. During a visit to Miao-Tzu Monastery, ngöôïc laïi vôùi mình, beøn thoát leân nhöõng lôøi voâ he obseved some Buddhist scriptures and was leã roài boû ñi. Khi sö saép söûa rôøi khoûi Phaùp surprised by a strong feeling that he had Dieãn, thì Phaùp Dieãn môùi noùi: “Ñôïi ñeán khi previously possessed them. He then left home and beänh ngaët, baáy giôø oâng môùi nhôù ñeán ta. Sö ôû received full-ordination with Vinaya Master Tzu- Kim Sôn, maéc chöùng thöông haøn raát naëng, coá Shing. When he came to Jin-Shan, he became nhaët heát choã bình nhaät baèng taát caû kinh seriously ill. Remembering Zen master WuTzu’s nghieäm thieàn ñaõ töøng ñaït ñöôïc tröôùc kia, words, he pledged to return to study with him nhöng chaúng giuùp ñöôïc gì. Sö beøn nhôù ñeán lôøi when he recovered. cuûa Phaùp Dieãn. Sau ñoù sö caûm thaáy ñôû hôn neân trôû laïi vôùi Thaày Phaùp Dieãn. Thieàn sö

Phaùp Dieãn vui veû thaáy ñoà ñeä ñaõ aên naên trôû veà become seriously ill one day when you will laïi. Töø ñoù sö ôû beân Thaày raát laâu. Ngay caû khi remember me.” While at Chin-Shan, Fo-Kuo ñaõ ñaït ñöôïc ñaïi giaùc thaâm saâu vaø ñaõ ñöôïc aán contracted a fever from which suffered chöùng xaùc nhaän töø Nguõ Toå, ngaøi vaãn tieáp tuïc terribly. He tried to cope with it with all his ôû laïi beân thaày ñeå reøn luyeän taâm linh—He was Zen experiences which he attained before, one of the famous monks in the Sung Dynasty but to no purpose whatever. He then and the author of a Zen text book known as remembered Fa’Yen’s prophetic admonition. the ‘Pi-Yen-Lu.’ As a child he learned the Therefore, as soon as he felt better, he went Confucian classics by heart. One day he went back to Wu-Tsu monastery. Fa-Yen was to Dieäu Tòch monastery where he happened pleased to have his repentant pupil back. to read Buddhist books, and felt as if he were Since then he stayed at Wu-Tsu for a long recalling his old memories. He thought to time. Even after he had realized profound himself, “I must have been a monk in my enlightenment under Wu-Tsu and had previous life.” Since then he was attracted to received from him the seal of confirmation, Buddhism and entered a Buddhist monastery, he stayed with him to train further until the where he devoted himself to the study of the master's death. sutras. After nearly dying from an illness, he Khi Phaät Quaû ñang giöõ chöùc quaûn lyù trong töï came to a conclusion that mere scholarly vieän, moät nhaø truø môùi ñöôïc döï tính xaây caát erudition could not bring one to the living trong moät khu vöïc coù moät caây raát ñeïp. Phaùp truth of the Buddha-dharma. It is to say: “The Dieãn baûo: "Daàu bò caây caûn ñöôøng, nhöng ta right way to the attainment of Nirvana as khoâng muoán oâng ñoán noù." Phaät Quaû vaãn ñoán taught by the Buddhas is not to be found in caây aáy xuoáng. Phaùp Dieãn phaûn öùng vôùi veû töùc words. I have

been seeking it in sounds and giaän döõ doäi, caàm gaäy röôït ñaùnh Phaät Quaû. forms and no doubt I deserve death.” When Phaät Quaû baét ñaàu chaïy voøng voøng, nhöng he recovered, he quitted his old method, and thình lình chöùng ngoä vaø la lôùn: "Ñaây chính laø came to a Zen master named Chen-Chueh- kieåu cuûa Laâm Teá!" Noùi xong Phaät Quaû giaät Sheng. Master Sheng’s instruction consisted laáy tích tröôïng töø tay Phaùp Dieãn vaø noùi: "Ta in making his own arm bleed by sticking a nhaän ra oâng, laõo giaø troäm caép!" Phaùp Dieãn knife into it and remarking that each drop of cöôøi vaø boû ñi. Töø ñoù veà sau naøy, Phaùp Dieãn the blood came from T’sao-Ch’i (T’sao-Ch’i cho pheùp Phaät Quaû dieãn thuyeát Phaät phaùp cho is where the Sixth Patriarch Hui-Neng chuùng Taêng—When Fo-Kuo was working founded his school) which meant that Zen there as temple manager, a new kitchen was demanded one’s life for its mastery. Thus to be built in an area where a beautiful tree inspired, Ke-Ch’in-Fo-Kuo visited many Zen stood. Fa-yan said, "Although the tree is in masters. They were all well impressed with the way, don't cut it down." Fo-Kuo cut the his attainment, and some even thought that it tree down anyway. Fa-yan reacted furiously, was he who would establish a new original and picking up his staff he chased after Fo- school in teaching of Lin-Chi. Finally, he set Kuo as if to strike him. Fo-Kuo began to run out to find an enlightened Zen master. He away to avoid the beating, but then suddenly traveled to south China, where he eventually experienced great enlightenment and cried found and stayed with Master Wu-Tsu-Fa- out, "This is the way of Lin-chi!" He then Yen, whom he served as an attendant for grabbed the staff from Fa-yan and said, "I many years. However, Fa-Yen refused to recognize you, you old theft!" Fa-yan laughed confirm his view of Zen. He thought Fa-Yen and went off. From this time forward. Fa-yan was deliberately contradicting him. Giving allowed Fo-Kuo to lecture the Dharma to the vent to his dissatisfaction in some other monks. disrespectful terms, he was about to leave Fa- Moät hoâm Phaùp Dieãn coù khaùch, khaùch voán laø Yen, who simply said: “Wait until you quan ñeà hình ñaõ treo aán töø quan trôû veà. Khaùch

hoûi veà ñaïo lyù Thieàn, Phaùp Dieãn noùi: “Quan ñeà “For the maid she calls, why so often, hình coù bieát moät baøi thô tieâu dieãm maø boïn when there’s no special work to do? Thieàn chuùng toâi nhôù maøi maïi hai caâu cuoái Only this, perchance her voice is khoâng? Ñoù laø: overheard by her lover.” Coâ naøng goïi maõi nhöõng voâ ích When this was recited, the young officer said, Chæ thaèng toát maõ nghe ra thoâi. “Yes, yes, master.” But he was told not to (Taàn hoâ Tieåu Ngoïc nguyeân voâ söï take it too easily. Fo-Kuo heard of this Chæ yeáu Ñaøng lang nhaän ñaéc thanh). interview when he came back from outside, Nghe ñoïc xong, vieân quan treû noùi: “Vaâng, and asked: “I am told you recite the romantic vaâng, thöa ñaïi sö.” Nhöng sö baûo oâng ñöøng coù poem for the young visitor while I was away. nghe theo deã daøng nhö theá. Töø ngoaøi trôû vaøo, Did he understand?” Fa-Yen replied: “He vöøa nghe cuoäc ñaøm ñaïo naày Phaät Quaû hoûi: recognizes the voices.” Fo-Kuo said: “As long “Nghe noùi Hoøa Thöôïng ñoïc baøi thô Tieâu dieãm as the line says, ‘The thing is to have the cho quan ñeà hình luùc toâi ra ngoaøi, Ñeà hình coù lover overhear her

voice,’ and if the officer hieåu khoâng?” Phaùp Dieãn ñaùp: “Y nhaän ra heard this voice, what is wrong with him?” tieáng.” Phaät Quaû noùi: “Caâu thô noùi ‘Chæ thaèng Without directly answering the question, the toát maõ nghe ra thoâi, neáu nhö ñeà hình nghe ra master abruptly said: "What is the Patriarch's tieáng’ y laàm laãn ôû choã naøo?” Khoâng traû lôøi idea of coming from the West? The cypress- thaúng caâu hoûi, Phaùp Dieãn baûo: “YÙ Toå sö Taây tree in the court-yard. How is this?” This at lai laø gì?” Caây baù tröôùc saân. Theá laø theá naøo?” once opened Fo-Kuo’s eye to the truth of Töùc thì taàm maét Phaät Quaû môû ra maø thaáy ñaïo Zen. He rushed out of the room when he lyù cuûa Thieàn. Sö chuoàn ra khoûi thaát, chôït thaáy happened to see a cock on the railing give a moät con gaø ñang xoùc caùnh maø gaùy. Sö noùi: cry, fluttering its wings. He said: “Is this not “Ñaáy haù khoâng phaûi laø tieáng?” Roài sö laøm baøi the voice?” His famous verse of keä giaùc ngoä noåi tieáng sau ñaây ñeå trình leân enlightenment: thaày: “The golden duck vanishes into the gilt “Kim oâ höông toûa caåm tuù vi, brocade. Saûnh ca tuøng lyù tuùy phuø qui, With a rustic song, the drunkard returns Thieáu nieân nhaát ñoaïn phong löu söï, in the woods. Chæ höùa giai nhôn ñoäc töï tri.” A youthful love affair. (Quaï vaøng höông kín tuùi gaám theâu, Is known only by the young beauty.” Nhòp ca tuøng raäm say dìu veà, Master Fa-Yen added: “The great affair of Moät ñoaïn phong löu thuôû thieáu nieân, life that has caused the Buddha and patriarchs Chæ nhaän giai nhôn rieâng töï hay. to appear among us is not meant for small Hoøa Thöôïng Thích Thanh Töø dòch). characters and inferior vessels. I am glad that Phaùp Dieãn goùp lôøi theâm: “Vieäc lôùn moät ñôøi I have been a help to your delight.” Fa-yen cuûa Phaät vaø Toå, chaúng phaûi ngöôøi caên nhoû then informed the prominent elders of the chaát keùm maø coù theå taïo ngheä ñöôïc. Ta giuùp temple, saying, "My attendant has attained vui cho ngöôi ñoù.” Phaùp Dieãn lieàn baùo cho the goal of Zen practice." Because of this, Fo- haøng kyø cöïu khaép nôi trong nuùi raèng: "Thò giaû Kuo was promoted to the position of head cuûa toâi ñaõ ñaït ñöôïc cöùu caùnh thieàn." Do vaäy monk. maø moãi khi ñi ñeán ñaâu Sö ñeàu ñöôïc caát nhaéc Sö thöôïng ñöôøng daïy chuùng: "Khaép thaân laø leân ngoâi vò Thuû Toïa—One day, a visitor maét chaúng thaáy ñeán, khaép thaân laø tai nghe whose official business being over was to go chaúng thaáu, khaép thaân laø mieäng noùi chaúng back to the capital. Being asked by him as to ñöôïc, khaép thaân laø taâm xem xeùt chaúng ra. the teaching of Zen, Fa-Yen said: “Do you Daàu cho caû ñaïi ñòa roõ ñöôïc khoâng sai soùt moät know a romantic poem whose last two lines maûy tô vaãn coøn ôû giöõa ñöôøng, cöù leänh toaøn somewhat reminds us of Zen? The lines are: ñeà, haõy noùi dieãn baøy theá naøo? Trong khoâng

nhaät nguyeät doïc ngang choáng, moät buoåi trôøi Vieân Ngoä Khaéc Caàn coù cao kieán theá naøo, trong vaïn coå xuaân."—Fo-Kuo entered the hall nhöõng nghòch lyù aáy vaãn khieán chuùng ta söõng and addressed the monks, saying, "The eye soát, vì noù laøm xaùo troän heát nhöõng neáp tö töôûng cannot see the pervasive Buddha body. The hôïp lyù quen thuoäc cuûa chuùng ta. Nhöng ñaây ear cannot hear the pervasive Buddha body. laïi laø moät loaïi "khaåu ñaàu ngöõ" quen thuoäc cuûa Speech cannot describe the pervasive Buddha caùc thieàn sö, caùc ngaøi nghó raèng

coù nhö vaäy body. The mind cannot imagine the pervasive chuùng ta môùi coù theå caøy saâu cuoác baãm hôn Buddha body. Even if you can behold the mieáng ruoäng taâm nôi chính mình, vaø laáp ñaày entire great earth, not missing a trace, then linh hoàn ñoùi khaùt cuûa mình vôùi chaân lyù you've gone only half-way. And if called on Thieàn—One day, Fo-Kuo entered the hall to do so, how could you describe it? Within its and addressed the monks, saying, "Carry boundaries the sun and moon are suspended; away the farmer's oxen, and make off with the universal clear emptiness; the endless the hungry man's food." Whatever deep source of spring." meaning there may be in Fo-Kuo's answer, Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Soùng the paradoxes are quite puzzling and baffle lôùn voã treân ñænh nuùi, ñaùy gieáng buïi bay, maét our logically trained intellect. But this is a nghe saám noã vang, tai thaáy gaám theâu kim favorite phrase with Zen masters, who think tuyeán. Ba traêm saùu chuïc loùng xöông, moãi loùng we can thus best cultivate our spiritual farm hieän voâ bieân dieäu thaân. Taùm möôi boán ngaøn and fill up the hungry soul with the truth of ñaàu moãi sôïi loâng ñeàu hieån baøy Baûo Vöông ñòa Zen. giôùi. Nhöng ñaây chaúng caàn phaûi thaàn thoâng Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Möôøi dieäu duïng, cuõng khoâng laø söï hieån hieän cuûa laêm ngaøy tröôùc, ngaøn traâu loâi chaúng laïi; möôøi phaùp. Chæ khi naøo ngaøn maét choùng môû, haún laø laêm ngaøy sau, chim öng ñuoåi chaúng kòp. Ngay ngoài khaép möôøi phöông. Neáu caùc oâng coù theå ngaøy möôøi laêm, trôøi bình ñaát bình, ñoàng saùng dieãn taû heát nhöõng thöù naøy trong moät caâu ñoàng toái, ñaïi thieân sa giôùi chaúng ngoaøi nôi thoaïi, thì caùc oâng noùi laøm sao?" Thöû ngoïc caàn ñaây. Khaû dó ngaäm nhoå möôøi phöông, tieán moät traûi qua löûa, tìm chaâu khoâng rôøi buøn—One böôùc sieâu vieät baát khaû thuyeát höông thuûy haûi; day, Fo-Kuo entered the hall and addressed luøi moät böôùc ngoài treân ngaøn lôùp muoân daëm the monks, saying, "Great waves arise on the baïch vaân. Chaúng tieán chaúng luøi khoâng ai coù mountain top. Dust rises from the bottom of a choã môû mieäng. Sö ñöa caây phaát töû leân noùi: well. The eyes hear a thunderclap. The ears "Chính hieän nay thì theá naøo?"—Fo-Kuo see a great brocade. The three hundred sixty entered the hall and addressed the monks, bones of the human body each reveal the saying, "Fifteen days before, a thousand oxen incomparably sublime body. The tips of can't drag it back. Fifteen days later, even the eighty-four thousand hairs display the swift falcon can't chase it. Just at fifteen days, chiliocosm sea of worlds of the Treasure the sky serene; the earth serene; equally King. But this is not the wonderful function clear; equally dark. The myriad realms are with supernatural powers. Nor is it the not revealed here. It can swallow and spit out manifested Dharma. If only the thousand eyes the ten voids. Step forward and you step can suddenly open, then you'll be sitting across an indescribable fragrant-water ocean. throughout the ten directions. If you could Step back and you rest upon endless miles of describe this in a single surpassing phrase, white clouds. Stepping neither forward nor what would you say? To test jade it must by back, there is the place where the worthies passed through the fire. To find the pearl, don't speak, where this old monk doesn;t open don't have the mud." his mouth."

Raising his whisk he said, "Just Moät hoâm, Sö thöôïng ñöôøng daïy chuùng: "Neáu when it's like this, what is it?" laø ngöôøi thaáu ñaït neân baét laáy boø cuûa daân caøy, Vieân Ngoä laø moät trong nhöõng thieàn sö xuaát ñoaït laáy côm cuûa keû ñoùi." Daàu caâu noùi cuûa saéc nhaát trong thôøi cuûa ngaøi. Nhôø coù ngaøi vaø

em trai cuûa ngaøi (keùm hôn ngaø i 20 tuoåi) laø Voâ province and was active there as a Zen Moân Khai Tueä, cuõng laø moân moân ñoà cuûa doøng master until his death. Thieàn Laâm Teá, maø Thieàn Toâng Trung Quoác Cuoái thaùng taùm naêm 1135, coù veû hôi nhuoám ñaõ traûi qua moät thôøi phoàn thònh, tröôùc khi caùc beänh, sö ngoài kieát giaø vieát keä ñeå laïi cho Taêng toå truyeàn töø “taâm truyeàn taâm.” Thô cuûa oâng chuùng. Ñoaïn sö neùm buùt thò tòch. Thaùp coát cuûa tình yù khaùc haún vôùi sö phuï Phaùp Dieãn, ngöôøi sö beân caïnh chuøa Chieâu Giaùc—Late in ñoïc khoù nhaän ra chaát Thieàn baøng baïc trong August in the year 1135, Fo-Kua appeared to baøi thô haøo hoa bay böôùm sau ñaây be slightly ill. He sat cross-legged and "Höông Ngoãng vaøng thoâi öôùp gaám theâu upright, composed a farewell verse to the Ca xang giöõa cuoäc boû veà theo congregation. Then, putting down the brush, Tuoåi xanh moät döùt lôøi phong nhaõ he passed away. His cremated remains were Chæ höùa giai nhaân töï bieát nhieàu." placed in a stupa next to Zhao-Zhue Temple. Yuan-Wu Ko-Chin was one of the most Vieân Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö Ngöõ important Zen masters of his time. With Luïc: Records of teachings of Zen master Yuan- masters like him and the twenty-years- wu-K'eâ-Ch'in—See Vieân Ngoä Khaéc Caàn Phaät Quaû younger brother, Wu-Men-Hui-K’ai, also in Thieàn Sö. the lineage of Lin-Chi Zen, Chinese Zen Vieân Ngoä Kích Tieát Luïc: Engo Kokugon Goroku reached the last peak of its development in (jap)—Ngöõ Luïc do Thieàn sö Vieân Ngoä Khaéc Caàn China before the dharma transmitted by the soaïn vaøo thôøi nhaø Toáng (960-1279)—Records of patriarchs from heart-mind to heart-mind. His Zen teachings composed by Zen master Yuan-wu verse stands in such contrast to that of his K'eâ-Ch'in during the Sung dynasty—See Vieân teacher, Fa-yan (Hoyen), and the reader will Ngoä Khaéc Caàn Phaät Quaû Thieàn Sö. find it hard to unearth anything of Zen from Vieân Ngöng: Voâ dö nieát baøn—Complete the following romanticism: crystalization, or formation, i.e. perfect nirvana. "The golden duck no more issues odorous Vieân Nham Ñaøm Thaïnh: Yun-Yan-T’an- smoke behind the brocade screens, Sheng—See Ñaøm Thaïnh Vaân Nham Thieàn Sö. Amidst flute-playing and singing, he Vieân Nhaân: Ennin (794-864)—Sö Nguyeät Nhaân— retreats, thoroughly in liquor and Teân cuûa moät vò ñeä töû cuûa Toái Tröøng vaø laø moät supported by others: A happy event in trong nhöõng nhaân vaät chính trong thôøi ban sô cuûa the life of a romantic youth, toâng Thieân Thai taïi Nhaät Baûn. OÂng du haønh sang It is his sweetheart alone Trung Hoa sau khi Saicho thò tòch vaøo naêm 838 vaø that is allowed to know." 9 naêm sau ñoù oâng trôû veà Nhaät vôùi 559 boä kinh vaø Sau khi Nguõ Toå Phaùp Dieãn thò tòch, Vieân Ngoä luaän. OÂng trôû thaønh vò toå thöù 3 cuûa doøng truyeàn trôû veà mieàn Baéc. Taïi ñaây caùc quan trong trieàu thöøa Thieân Thai vaø giöõ moät vai troø quan troïng vaø ngay caû Hoaøng Ñeá Hueä Toâng ñaõ boå nhieäm trong vieäc laøm cho nhieàu ngöôøi bieát ñeán toâng phaùi ngaøi laøm vieän

tröôûng caùc tu vieän Thieàn lôùn naøy—Name of a student of Saicho and one of the khaùc nhau. Khi ngöôøi Khuaát Ñan chinh phuïc major figures in the early period of the Tendai mieàn baéc Trung Quoác, ngaøi ñaõ trôû laïi mieàn school in Japan. He traveled to China following nam. Tuy nhieân, chaúng bao laâu sau, ngaøi ñaõ Saicho's death in 838 and returned nine years leân ñöôøng trôû veà queâ höông vaø hoaèng hoùa ôû later with 559 volumes of sutras and ñaây cho ñeán luùc thò tòch—After Fa-Yen commentaries. He became the third head monk of passed away, Yuan-Wu set out for the north, the order and played a significant role in where he was appointed by high state increasing its popularity. officials and finally by Emperor Hui-Tsung Vieân Nhó Bieän Vieân: Be'en (jap)—Bieän Vieân— himself to the abbacy of various large Zen See Thaùnh Nhaát Quoác Sö. monasteries. When the Kitan conquested the Vieân Phaùt Taâm Boà Ñeà: Perfect way of north of China, Yuan-Wu returned to the developing the Bodhi Mind—See Vieân Boà Ñeà south. However, he soon returned to his home Taâm.

Vieân Phaät: Döùt boû phaåm voâ minh maø thaønh thanh Laâm Temple in Gia Ñònh. In 1804, he completed tònh phaùp thaân, an truï coõi thöôøng tòch quang, laáy rebuilding Giaùc Laâm Temple in Gia Ñònh. He hö khoâng laøm choã ngoài, töùc laø Ñöùc Tyø Loâ Giaù Na spent most of his life to revive and expand noùi ñeán trong Kinh Hoa Nghieâm. Phaùp thaân Phaät Buddhism in the South until he passed away in maø toâng Thieân Thai goïi laø Phaät cuûa phaùp giôùi vieân 1827, at the age of 70. dung, hay Phaät Tyø Loâ Giaù Na—The Buddha on Vieân Saâm: Teân cuûa moät vò danh Taêng Trung Hoa the throne of space, in the realm of eternal rest vaøo thôøi nhaø Nguyeân (1280-1368)—Name of a and glory, where he is a Vairocana mentioned in Chinese famous monk who lived in the Yuan the Flower Adornment Sutra. The Perfect Buddha Dynasty in China. whom the T'ien-T'ai calls the embracer of all Vieân Taâm: Taâm vieân maõn hay taâm caàu ñaéc vieân things in every direction, i.e. Vairocana. quaû nieát baøn—The perfect mind, the mind that Vieân Phuïc: Phaùp Ñaïi thöøa Vieân Giaùo, teân goïi cuûa seeks perfection, i.e. nirvana. toâng Thieân Thai—The Perfect School, the Vieân Thaønh: Thaønh töïu vieân maõn—(Kinh Laêng comprehensive doctrine, or the complete nghieâm: "Phaùt yù vieân thaønh, nhöùt thieát chuùng sanh immediate school, that of T'ien-T'ai. voâ löôïng coâng ñöùc)—Complete perfection. Vieân Quaû: Nieát Baøn—Perfect fruit, nirvana. Vieân Thaønh Ñaïi Sö: Great master Vieân Thaønh— Vieân Quaùn: Saân thöôïng—A terrace—A garden Sö Vieân Thaønh, theá danh laø Coâng Toân Hoaøi Traáp, look-out. chaùu noäi cuûa Ñònh Vieãn Quaän Vöông Nguyeãn Vieân Quang: Phöôùc Bính, hoaøng töû thöù saùu cuûa vua Gia Long. 1) AÙnh haøo quang phoùng ra chung quanh ñænh Sö sinh naêm 1879, naêm 15 tuoåi xuaát gia taïi chuøa ñaàu cuûa Phaät—The halo surrounding the head Ba La Maät vôùi ñaïi sö Vieân Giaùc. Naêm 20 tuoåi, of a Buddha. boån sö vieân tòch, sö tieáp tuïc truï trì chuøa Ba La 2) (532-630): Teân cuûa moät vò danh Taêng Trieàu Maät. Naêm 1923, ngaøi giao chöùc truï trì cho ñeä töû laø Tieân, thuoäc Nhieáp Luaän toâng, soáng vaøo theá kyû Trí Hieån, roài leân nuùi Nguõ Phong, laäp Tra Am ñeå tu thöù VI—Name of a Korean famous monk, of taäp. Suoát saùu naêm cuoái ñôøi ôû Tra Am, sö ñaõ di the Samparigraha Sect (the school of the

döôõng tinh thaàn, tu trì thieàn quaùn, giaùo hoùa ñoà collected sastras), who lived in the sixth chuùng—Monk Vieân Thaønh whose worldly name century. was Coâng Toân Hoaøi Traáp, was the grandson of Vieân Quang Toå Toâng Thieàn Sö (1758-1827): Zen Lord Nguyeãn Phöôùc Bính, the sixth prince of king Master Vieân Quang Toå Toâng—Thieàn sö Vieân Gia Long. He was born in 1879, left home and Quang Toå Toâng, toâng Laâm Teá, ngöôøi Minh became a disciple of Most Venerable Vieân Giaùc a Höông. Queâ quaùn cuûa ngaøi khoâng roõ. Ngaøi xuaát the age of 15 at Ba La Maät temple. At the age of gia luùc tuoåi raát treû taïi chuøa Ñaïi Giaùc. Sau ñoù ngaøi 20, when Master Vieân Giaùc passed away, he took ñeán chuøa Töø AÂn thoï cuï tuùc giôùi vôùi Hoøa Thöôïng over the temple. In 1923, he let his disciple Trí Phaät YÙ Linh Nhaïc vaø trôû thaønh Phaùp töû ñôøi thöù 36 Hieån to stay at the temple, then he went to Mount doøng Thieàn Laâm Teá, nhöng sau ñoù ngaøi dôøi veà truï Nguõ Phong to build Tra Am thatched temple to taïi chuøa Giaùc Laâm Gia Ñònh. Vaøo naêm 1804, ngaøi cultivate. In the last six years of his life living hoaøn taát truøng tu chuøa Giaùc Laâm taïi Gia Ñònh. simply at Tra Am, he nurtured his spirit, indulged Phaàn lôùn cuoäc ñôøi ngaøi chaán höng vaø hoaèng hoùa in meditation, and taught his disciples. Phaät giaùo taïi mieàn Nam cho ñeán khi ngaøi vieân tòch Vieân Thaønh Thöïc Tính: Bhutatathata (skt)— vaøo naêm 1827, thoï 70 tuoåi —A Chinese- Parinispanna (skt)—Perfect knowledge—The Vietnamese monk of the Lin Chi Sect. His origin perfect true nature—Absolute reality—Chaân was unknown. He left home at young age to come Nhö—Thöïc Töôùng—Phaùp Giôùi—Phaùp Tính— to Ñaïi Giaùc Temple to become a monk. Later he Nieát Baøn—Tính chaân thöïc cuûa chö phaùp hay chaân received complete precepts with Most Venerable lyù tuyeät ñoái. Tònh thöùc coù theå taåy saïch phaàn oâ Phaät YÙ Linh Nhaïc at Töø AÂn Temple, and became nhieãm cuûa taïng thöùc vaø coøn khai trieån theá löïc trí the Dharma heir of the thirty-sixth generation of tueä cuûa noù. Theá giôùi cuûa töôûng töôïng vaø theá giôùi the Linn-Chih Zen Sect, but went to stay at Giaùc hoã töông lieân heä ñöôïc ñöa ñeán chaân lyù chaân thöïc,

töùc laø vieân thaønh thöïc taùnh—The pure ideation consummation of the doctrine of the Vedas. can purify the tainted portion of the ideation-store One of the six orthodox system of Hindu (Alaya-vijnana) and further develop its power of philosophy. understanding. The world of imagination and the 2) Tröôøng phaùi Pheä Ñaøn Ña laáy kinh Veä Ñaø world of interdependence will be brought to the Vieân Thaønh laøm boä kinh caên baûn: School of real truth (Parinispanna). Vedanta which takes the last text of Veda, the Vieân Thaønh Thöïc Trí: Parinishpanna (skt)—Vieân Vedanta, as the basic sutra. thaønh thöïc trí töùc laø caùi bieát toaøn haûo vaø töông Vieân Thoâng: Universally penetrating—Ñem giaùc ñöông vôùi Chaùnh Trí (samyagjnana) vaø Nhö Nhö tueä traøn khaép thoâng hieåu taát caû ñi vaøo caû phaùp tính (Tathata) cuûa naêm phaùp. Ñaáy laø caùi trí coù ñöôïc hay caùi lyù maø dieäu trí chöùng ñöôïc (theå tính traøn khi ta ñaït tôùi traïng thaùi töï chöùng baèng caùch vöôït ngaäp dieäu duïng khoâng trôû ngaïi)—Universally qua Danh, Töôùng, vaø taát caû caùc hình thöùc phaân penetrating; supernatural power of omnipresence; bieät hay phaùn ñoaùn

(vikalpa). Ñaáy cuõng laø Nhö by wisdom to penetrate the nature or truth of all Nhö, Nhö Lai Taïng Taâm, ñaáy laø moät caùi gì khoâng things by wisdom. theå bò huûy hoaïi. Sôïi daây thöøng giôø ñaây ñöôïc nhaän Vieân Thoâng Ñaïi Só: The omnipresent hearer of bieát theo theå dieän chaân thöïc cuûa noù. Noù khoâng those who call for help. phaûi laø moät söï vaät ñöôïc caáu thaønh do caùc nguyeân Vieân Thoâng Ñaïi ÖÙng Thieàn Sö: Enzui-daio nhaân vaø ñieàu kieän hay nhaân duyeân vaø giôø ñaây (jap)—Name of a Japanese Zen master (1636- ñang naèm tröôùc maët chuùng ta nhö laø moät caùi gì ôû 1715)—Teân cuûa moät vò danh Taêng Nhaät Baûn beân ngoaøi. Töø quan ñieåm cuûa nhaø Duy Thöùc thuoäc toâng Taøo Ñoäng vaøo theá kyû thöù XVII. Vieân Tuyeät Ñoái theo nhö Laêng Giaø chuû tröông, sôïi daây Thoâng Ñaïi ÖÙng laø moät thieàn sö raát laï. Sö chaúng thöøng laø phaûn aùnh cuûa chính caùi taâm cuûa chuùng ta, bao giôø loä veû buoàn giaän vaø hieám khi môû mieäng taùch ra khoûi caùi taâm thì noù khoâng coù khaùch quan noùi ñieàu gì. Sö cuõng chaúng bao giôø ñaët löng xuoáng tính, veà maët naày thì noù laø phi hieän höõu. Nhöng caùi nguû vaø haàu nhö chaúng aên gì caû. Suoát ñôøi Sö khoâng taâm voán do töø ñoù maø theá giôùi phaùt sinh, laø moät ñoái heà nghó ñeán thuù vui vaät chaát vaø xaùc thòt. Moät ngaøy, töôïng cuûa Vieân Thaønh Thöïc hay trí toaøn ñaéc —The Vieân Thoâng Ñaïi ÖÙng bò thaày Vaïn Sôn Ñaïo Baïch third form of knowledge is the Parinishpanna, keâu laïi vaø quôû traùch: "Nhòn aên khoâng nguû ñang perfected knowledge, and corresponds to the laøm caïn kieät naêng löïc haønh ñaïo cuûa oâng; noã löïc Right Knowledge (Samyagjnana) and Suchness tham thieàn ñang laøm giaûm daàn hueä maïng cuûa oâng. (Tathata) of the five Dharmas. It is the knowledge Taïi sao oâng khoâng thuaän theo doøng chaûy töï nhieân that is available when we reach the state of self- maø soáng moät caùch töï taïi, thoaùt ly moïi thuùc eùp vaø realization by going beyond Names and cöôõng caàu." Vieân Thoâng Ñaïi ÖÙng laïy taï thaày roài Appearances and all forms of Discrimination or lui veà phoøng vôùi göông maët ñaày nhöõng gioït nöôùc judgment. It is suchness itself, it is the Tathagata- maét nhôù ôn thaày. Sau ñoù, Sö caøng noã löïc chuyeân garbha-hridaya, it is something indestructible. The taâm thieàn ñònh vaø khoå haïnh hôn nöõa. Cho ñeán moät rope is now perceived in its true perspective. It is hoâm, taâm thöùc cuûa Sö böøng saùng vaø Sö chöùng not an object constructed out of causes and ñöôïc traïng thaùi khoâng coøn daáu veát naøo cuûa söï nghi conditions and now lying before us as something hoaëc nöõa. Veà sau, Sö trôû veà baûn quaùn, döïng leân external. From the absolutist’s point of view moät tuùp leàu vaø nguyeän raèng seõ khoâng bao giôø which is assumed by the Lankavatara, the rope is böôùc ra khoûi cöûa ñeå trôû veà vôùi nhaân gian. Sö ñoaïn a reflection of our own mind, it has no objectivity tuyeät haún vôùi theá giôùi beân ngoaøi, ngay caû vieäc apart from the latter, it is in this respect non- khoâng hoài aâm thö töø cuûa nhöõng ngöôøi baïn cuõ. Khi existent. But the mind out of which the whole nhöõng ngöôøi caàu phaùp ñeán goõ cöûa, Sö cuõng khoâng world evolves is the object of the Parinishpanna, môû cöûa. Thieàn sö Vieân Thoâng Ñaïi ÖÙng thò tòch perfectly-attained knowledge. vaøo naêm 1715, vaøo luùc 76 tuoåi. Moät trong nhöõng Vieân Thaønh Veä Ñaø: Vedanta (skt). ñeä töû cuûa Sö keå laïi raèng: "Caû ñôøi Sö

nhòn aên vaø 1) Boä kinh ñieån cuoái cuøng trong heä thoáng kinh toïa thieàn lieân tuïc, khoâng heà ngaû löng xuoáng chieáu, Veä Ñaø: Last text of Veda—The end or vaø tu haønh khoå haïnh ñeán luùc thò tòch. Tröôùc khi thò

tòch, Sö töï mình ñaép y vaø ngoài ngay thaúng treân a Japanese Zen master—Vieân Thoâng laø moät thieàn gheá. Ngay caû sau luùc thò tòch thaân Sö vaãn thaúng vaø sö thuoäc toâng Hoaøng Baù Nhaät Baûn. OÂng laø moät vò oai nghi trong tö theá thieàn ñònh"—Name of a thieàn sö khaùc ngöôøi, muoán ñi ñaâu thì cöù ñi muoán Japanese famous monk, of the Soto Sect, who laøm gì thì cöù laøm. Sö soáng coâ ñoäc, khoâng ôû baát cöù lived in the seventeenth century. Enzui was a rare nôi naøo coá ñònh. Chaéc chaén laø hieám khi naøo Sö master. He never showed any sign of anger on his nghó ñeán cuoäc soáng caù nhaân cuûa mình. Moät laàn noï face and rarely even spoke. He never lay down sö ñeán vieáng moät gia ñình ôû Kyoto. Trong caûnh ñoâ to sleep and hardly ever ate. Neither material nor thò huyeân naùo, vò thieàn sö voâ taâm naøy chôït queân sexual desires ever occured to him in his life. One maát ñi caùi nôi mình ñònh ñi ñeán. Khoâng bieát laøm gì day Enzui's Zen teacher Manzan called him and khaùc, sö baét ñaàu ñi goõ cöûa töøng nhaø moä t vaø hoûi: gave him a scolding, saying, "Fasting and never "Ñaây coù phaûi laø ngoâi nhaø maø sö Vieân Thoâng ñònh lying down are inhibiting your potential for the ñeán hay khoâng?" Laàn khaùc, coù ngöôøi nhôø sö vieát Way. Diligence and meditation are decreasing töïa cho moät quyeån saùch. Sö ñoàng yù, nhöng sö vieát your life of wisdom. Why not let go entirely, chöõ quaù thaùo neân nhieàu choã cuûa baøi töïa khoâng ñoïc naturally going along with the flow, becoming a ñöôïc. Chuû nhaân cuûa quyeån saùch phaûi mang baøi töïa clean and free individual without contrivance or ñeán hoûi sö xem baøi töïa muoán noùi gì. Thieàn sö compulsion?" Bowing in gratitude, Enzui left, Vieân Thoâng xem laïi heát laàn naày qua laàn khaùc, covering his tears. After that he exerted himself cuoái cuøng oâng tuyeân boá "Toâi cuõng khoâng theå naøo even more, increasing his ascetic practices. One ñoïc ñöôïc nhöõng doøng chöõ naøy! Moät trong soá ñeä töû day his mind opened up, and he attained a state cuûa toâi raát gioûi ñoïc chöõ vieát cuûa toâi. Toát hôn, oâng where there is no doubt. Later on in life, Enzui neân tìm ñeán gaëp anh ta xem giuùp."—Entsu was an returned to his native province and built a cloister eccentric sage of the little known Obaku school of there, vowing thenceforth (thenceforward) never Zen. An unconventional man, he went where he to go out into human society. Even if old wanted and did what he wished. He lived alone, acquaintances wrote to him, he didn't reply, and not staying in any fixed place. Hardly anything when Zen seekers knocked at his door, he didn't about his life is known for sure. Once Entsu was in open up. Enzui died in 1715, at the age of the city of Kyoto to pay a visit to a certain family. seventy-six. One of his followers related, "The In the disturbance of the city, the simple-minded teacher fasted and never lay down all his life, Zen master forgot where he was going. Not continuing these austerities even until the moment knowing what else to do, he began knocking on of his death, when he put on a formal robe and doors, one after another, asking whoever passed away sitting in a chair. Even after he died, answered, "Is this the house Entsu is supposed to his

body remained upright, his posture of visit?" On another occasion, someone asked Entsu meditation still composed." to write a preface for a certain book. Entsu Vieân Thoâng Ñaïi ÖÙng Thieàn Sö Ngöõ Luïc: Zen agreed, but he scribbled so badly that the preface master Enzui-daio's Records of Teachings—See was illegible in many places. The man who had Vieân Thoâng Ñaïi ÖÙng Thieàn Sö. requested the writing brought it back to Entsu to Vieân Thoâng Tam Muoäi: Tam muoäi haønh cuûa ask him what it said. The Zen master examined phaùp tính vieân thoâng cuûa 25 ñaïi só treân phaùp hoäi his own writing again and again, then finally Laêng Nghieâm, ñaëc bieät laø aâm thanh coù khaép moïi declared, "I can't read it either! One of my nôi cuûa Ñöùc Quaùn Theá AÂm—The various samadhi students is good at reading my writing; you'd of supernatural powers of the twenty-five “great better show it to him." ones” of the Surangama Sutra, especially of the Vieân Thoâng Thieàn Sö (Vieät Nam): Zen Master omnipresent hearer of those who call, i.e. Kuan- Vieân Thoâng (1085-1151)—Thieàn sö Vieät Nam, Yin. queâ ôû Thaêng Long, Baéc Vieät. Teân thaât cuûa nhaø sö Vieân Thoâng Thieàn Sö (Nhaät Baûn): Entsu (jap)— khoâng ai bieát. OÂng laø moät trong nhöõng nhaø coá vaán Zen master Entsu—Yuan-t'ung (Wade-Giles raát quan troïng cuûa vua Lyù Nhaân Toâng. Vua Lyù Chinese)—Yuantong (Pinyin Chinese)—Name of Nhaân Toâng ñaõ hai laàn cung thænh oâng veà trieàu laøm

Quoác Sö, nhöng oâng ñeàu töø choái. Vaøo naêm 1130, to suppress a rebellion right away, but he has to vua Lyù Nhaân Toâng cung thænh sö veà trieàu ñeå thænh improve the situations day in and day out. Holy yù veà vieäc cai trò nhaân daân vaø ñaát nöôùc, sö ñaùp: kings in the old time had much experience of this “Thieân haï ví nhö moùn ñoà duøng, ñaët vaøo choã yeân natural law, so they had to practice their virtue in thì yeân, ñaët vaøo choã nguy thì nguy, chæ coát ôû ñöùc order to rule over the nation in peace. If the king cuûa nhaø vua maø thoâi. Ñöùc hieáu sinh cuûa nhaø vua can do that there is nothing to worry about the coù thaám nhuaàn ñeán nhaân daân thì nhaân daân seõ meán nation's future. If not, the nation can hardly avoid yeâu vua nhö cha meï, toân kính vua nhö maët nhöït coming to decay. That is the cause of the gradual maët nguyeät, nhö vaäy laø ñaët thieân haï vaøo choã yeân decline or gradual prosperity of a nation.” He died vaäy. Coøn veà caùc quan, hoï phaûi ñöôïc loøng daân thì in 1151. nöôùc môùi yeân, hoï phaûi thu phuïc ñöôïc nhaân taâm vì Vieân Thoâng Tuù Thieàn Sö: Zen master Yuan-t'ung söï toàn vong cuûa ñaát nöôùc ñeàu do nôi loøng daân maø Hsiu—Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu ra. Caùc baäc minh quaân, chöa töøng moät ai duøng chi tieát veà Thieàn sö Vieân Thoâng Tuù; tuy nhieân, coù nhöõng oâng quan heïp hoøi hay nhöõng keû tieåu nhaân moät vaøi chi tieát nhoû veà vò Thieàn sö naøy trong Töï maø ñöôïc höng thònh. Trôøi ñaát khoâng noùng laïnh baát Truyeän cuûa Thieàn sö Ñaàu Töû Nghóa Thanh: Teân thôøi, maø phaûi daàn chuyeån töø xuaân sang haï, haï sang cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù XI: thu, thu sang ñoâng. Nhaø vua laïi cuõng nhö vaäy, Khi Ñaàu Töû Nghóa Thanh ñeán thieàn vieän döôùi khoâng theå trò loaïn ngay laäp töùc, maø phaûi daàn daàn quyeàn quaûn haït cuûa Thieàn sö Vieân Thoâng Tuù, Ñaàu caûi thieän tình hình trong nöôùc. Caùc Thaùnh vöông Töû khoâng thöa hoûi gì,

chæ aên côm xong roài nguû. Tri thôøi xöa ñaõ kinh qua caùi luaät töï nhieân naày neân caùc söï thaáy theá, baïch vôùi Vieân Thoâng Tuù: “Trong ngaøi ñaõ phaûi tu nhaân tích ñöùc ñeå trò an cho nöôùc. Taêng ñöôøng coù vò Taêng caû ngaøy lo nguû, xin thöïc Neáu nhaø vua coù theå laøm ñöôïc nhö theá thì khoâng coù haønh theo qui cheá.” Vieân Thoâng Tuù baûo: “Khoan! gì ñeå lo cho töông lai cuûa ñaát nöôùc caû. Neáu khoâng Ñôïi ta xeùt qua.” Vieân Thoâng caàm gaäy ñi vaøo Taêng laøm ñöôïc nhö theá, thì ñaát nöôùc khoù traùnh khoûi suy ñöôøng, thaáy sö ñang naèm nguû, Vieân Thoâng Tuù goõ vong. Ñoù chính laø caên nguyeân cuûa söï höng vong töø vaøo giöôøng, quôû: “Trong ñaây toâi khoâng coù côm dö töø vaäy.” Sö thò tòch vaøo naêm 1151—A Vietnamese cho Thöôïng Toïa aên xong roài nguû.” Sö thöa: “Hoøa Zen master from Thaêng Long, North Vietnam. No Thöôïng daïy toâi laøm gì?” Vieân Thoâng Tuù baûo: one knows his real name. He was one of the most “Sao chaúng tham thieàn?” Sö thöa: “Moùn aên ngon important advisors of king Ly Nhan Tong. King Ly khoâng caàn ñoái vôùi ngöôøi buïng no.” Vieân Thoâng Tuù Nhan Tong respectfully invited him twice to the baûo: “Taïi sao coù nhieàu ngöôøi khoâng chaáp nhaän imperial court to grant him the title of National Thöôïng Toïa?” Sö thöa: “Ñôïi hoï chaáp nhaän ñeå laøm Teacher, but he refused. In 1130, king Ly Nhan gì? Vieân Thoâng Tuù hoûi: “Thöôïng Toïa ñaõ gaëp ai roài Tong asked him about the nation’s affairs, he said: tröôùc khi ñeán ñaây?” Sö thöa: “Phuùc Sôn.” Vieân “Whether safe or dangerous people are like things Thoâng Tuù baûo: “Laõo Taêng cöù thaéc maéc, khoâng that are predictable. It is a virtue that a king use to bieát oâng ñöôïc caùi gì maø löôøi bieáng.” Noùi xong, rule over his nation. The king’s compassion Vieân Thoâng Tuù beøn naém tay Ñaàu Töû, hai ngöôøi should penetrate everyone. Then the people will cöôøi roài trôû veà phöông tröôïng.” Haønh giaû tu thieàn love him as they love their parents, and respect phaûi neân luoân caån troïng, khoâng phaûi ai cuõng coù him as they respect the sun or the moon. That theå ñaït ñöôïc trình ñoä cuûa Ñaàu Töû. Ñeå ñaït ñöôïc means that people are put in a safe place. As for trình ñoä laõnh hoäi naøy khoâng phaûi laø chuyeän deã the mandarins, they should win the people’s heart daøng vaø noù seõ ñoøi hoûi raát nhieàu naêng löïc trong tu because the existence of the nation is based on taäp thöïc tieãn—We do not have detailed the people’s will. All good kings, no one uses documents on this Zen Master; however, there is narrow-minded mandarins or mean people to some brief information on him in The Records of make the country properous. The weather can Zen master Tou-tzu I-ch'ing: Zen Master Yuan- hardly be cold or hot immediately, but it goes t'ung Hsiu, name of a Chinese Zen monk in the from Spring to Summer, Summer to Autumn, eleventh century. When T’ou-tzi-Yi-Qing arrived Autumn to Winter, etc. Like this, a king is not able at Yuan-T'ung Hsiu’s place, rather than going for

an interview with that teacher at the appointed 5) Teân cuûa moät ngoâi töï vieän noåi tieáng ôû Ñaøi Baéc, time, he remained sleeping in the monk’s hall. Ñaøi Loan—Name of a famous temple in Tai The head monk reported this to Yuan-T'ung Hsiu, Pei, Taiwan. saying: “There is a monk who’s sleeping in the Vieân Thuyeân: Söï phôi baøy toaøn giaùo ñöôïc tìm hall during the day. I’ll go deal with it according thaáy trong

Kinh Hoa Nghieâm vaø Phaùp Hoa— to the rules.” Yuan-Tong asked: “Who is it?” The Exposition of the perfect of all-embracing head monk said: “The monk Qing.” Yuan-T'ung doctrine, as found in the Hua-Yen and Lotus Hsiu said: “Leave it be. I’ll go find about it.” sutras. Yuan-T'ung Hsiu then took his staff and went into Vieân Thöøa: Phaät Thöøa hay giaùo phaùp vieân maõn the monk’s hall. There he found T’ou-Tzi-Yi-Qing khoâng thieáu soùt—The all-complete vehicle, the in a deep sleep. Hitting the sleeping platform with final teaching of Buddha. his staff, he scolded him: “I don’t offer any Vieân Thöïc: Vieân ñoán nhöùt thöïc, chæ giaùo lyù cuûa ‘leisure rice’ here for monks so that they can go to toâng Thieân Thai giuùp haønh giaû coù khaû naêng ñaït sleep.” T’ou-Tzi-Yi-Qing woke up and asked: ñöôïc Phaät quaû töùc thôøi (nöông theo giaùo thuyeát “How would the master prefer that I practice?” cho raèng moät vieäc laøm vieân dung heát thaûy caùc vieäc Yuan-T'ung Hsiu said: “Why don’t you try laøm; moät ngoâi vò ñaày ñuû heát thaûy moïi ngoâi vò)— practicing Zen?” Yi-Qing said: “Fancy food Perfect reality; the T’ien-T’ai perfect doctrine doesn’t interest someone who’s sated.” Yuan- which enables one to attain reality or Buddhahood T'ung Hsiu said: “But I don’t think you’ve gotten at once. there yet.” Yi-Qing said: “What point would there Vieân Tòch: Parinirvana (skt)—Nieát Baøn—Dieät be in waiting until you believe it?” Yuan-T'ung Ñoä—Nhaäp vaøo Nieát Baøn hoaøn toaøn an tònh vaø tónh Hsiu said: “Who have you been studying with?” dieäu—Coâng ñöùc vieân maõn, moïi aùc quaáy ñeàu taän Yi-Qing said: “Fu-Shan.” Yuan-T'ung Hsiu said: dieät, thoaùt khoûi nhöõng khoå ñau cuûa luaân hoài sanh “No wonder you’re so obstinate!” They then held töû vaø böôùc vaøo nôi choán an vui hoaøn toaøn— each other’s hands, laughed, and went to talk in Perfect rest, i.e. parinirvana; the perfection of all Yuan-T'ung Hsiu’s room. Zen practitioners should virue and the elimination of all evil, release from always be careful, not everyone can reach the the miseries of transmigration and entrance into stage of Tou-tzu's understanding. To reach this the fullest joy. level of understanding is not an easy task and it Vieân Tín: will require an enormous amount of energy in 1) Tín taâm hoaøn toaøn—Complete faith. practical cultivation. 2) Nieàm tin vaøo Vieân Toâng. Nieàm tin oâm troïn caû Vieân Thoâng Töï: vuõ truï vaïn vaät: The faith of the “perfect” 1) Entsu-ji (jap)—Teân cuûa moät ngoâi töï vieän noåi school. A T’ien-T’ai doctrine that a moment’s tieáng ôû Nhaät Baûn—Name of a famous temple faith embraces the universe. in Japan. Vieân Tín Thieàn Sö (1571-1647): Teân cuûa moät vò 2) Teân cuûa moät ngoâi töï vieän noåi tieáng trong tænh Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo Giang Taây, Trung Hoa—Name of a famous thôøi nhaø Minh (1368-1644)—Name of a Chinese temple in Kiang-si Province, China. Zen master of the Lin-chi Sect, who lived in the 3) Teân cuûa moät ngoâi töï vieän noåi tieáng ôû Coân Ming dynasty. Minh trong tænh Vaân Nam, Trung Hoa—Name Vieân Toïa: A sitting mat—See Boà Ñoaøn. of a famous temple in Kun Ming, Yun Nan Vieân Toâng: Toâng phaùi cuûa vieân giaùo, chæ toâng Province, China. Thieân Thai—The sect of the complete or final 4) Teân cuûa moät ngoâi töï vieän noåi tieáng trong tænh Buddha-truth, i.e. T’ien-T’ai. Thöøa Thieân (Hueá), Trung Vieät Nam—Name Vieân Traéc (613-696): Teân cuûa moät vò danh Taêng of a famous temple in Thua Thien

(Hue) Trung Hoa, thuoäc Phaùp Töôùng Toâng, soáng vaøo Province, Central Vietnam. thôøi nhaø Ñöôøng (618-907)—Name of a Chinese famous monk, of the Fa-Hsiang-tsung

(Dharmalaksana), who lived in the T'ang Dynasty thöa: 'Ñi daïo nuùi veà.”'Döôïc Sôn baûo: 'Chaúng in China. rôøi thaát naày, ñem gì veà, noùi mau!' Sö thöa: Vieân Traân (814-819): Teân cuûa moät vò danh Taêng 'Sôn thöôïng ñieåu nhi ñaàu tôï tuyeát Nhaät Baûn thuoäc toâng Thieân Thai vaøo theá kyû thöù Giaùn ñeå du ngö mang baát trieät.'" IX. Sö laø vò Toïa Chuû thöù naêm cuûa chuøa Dieân Lòch (Treân nuùi chim con ñaàu tôï tuyeát Nhaät Baûn—Name of a Japanese famous monk, of Ñaùy khe caù loäi lo chaúng cuøng). the T'ien T'ai Sect, who lived in the ninth century. In the Ching-te-ch'uan-teng-lu, volume XIV, He was the fifth abbot of the Yen-Li Temple in we find the following dharma-dueling Japan. (hossen) between Tao-wu and his master Vieân Trí Ñaïo Ngoâ Thieàn Sö (769-835): Dogo Yueh-shan: "One day, Zen master Yao-Shan Enchi (jap)—Yuan-chih Tao-wu (Wade-Giles asked T’ao-Wu: 'Where have you been?' Chinese)—Yuanzhi-Daowu (Pinyin Chinese)— T’ao-Wu said: 'Walking on the mountain.' Teân cuûa moät vò Thieàn sö Trung Hoa vaøo cuoái theá Yao-Shan said: 'Without leaving this room, kyû thöù taùm ñaàu theá kyû thöù chín. Teân cuûa Ñaïo Ngoâ quickly speak!' T’ao-Wu said: ñöôïc nhaéc tôùi trong caùc thí duï 55 vaø 89 cuûa Bích 'On the mountain the birds are white as snow. Nham Luïc. Ngoaøi ra, coù moät vaøi chi tieát lyù thuù veà At the bottom of the brook the fish never stop vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån swimming.'" XIV: Thieàn Sö Vieân Trí Ñaïo Ngoâ sanh naêm 769 Taéc thöù 89 cuûa Bích Nham Luïc keå laïi moät taïi Dö Chöông (nay thuoäc tænh Giang Taây). Luùc cuoäc vaán ñaùp giöõa Ñaïo Ngoâ vaø Vaân Nham coøn treû, ngöôøi ta noùi oâng xuaát gia vaø thoï cuï tuùc Ñaøm Thaïnh, moät moân ñoà khaùc vaø ngöôøi noái giôùi vôùi Thieàn sö Baùch Tröôïng Nieát Baøn. Veà sau phaùp cuûa Döôïc Sôn. "Vaân Nham hoûi Ñaïo Ngoâ naøy, oâng theo hoïc vaø trôû thaønh ñeä töû cuû a Thieàn Sö 'Boà Taùt ñaày loøng thöông duøng nhieàu tay vaø Döôïc Sôn. Sau khi haønh cöôùc du phöông trong nhieàu maét. Taïi sao ngaøi laïi laøm nhö theá?' Ñaïo nhieàu naêm vaø ñeán nhieàu nôi, oâng veà truï vaø daïy Ngoâ ñaùp: 'Gioáng nhö moät ngöôøi giöõa ñeâm Thieàn treân nuùi Ñaïo Ngoâ, gaàn vuøng baây giôø laø duøng tay ñöa goái leân ñeå vaøo döôùi ñaàu mình.' Tröôøng Sa trong tænh Hoà Nam. OÂng laø thaày daïy Vaân Nham noùi: 'Toâi hieåu.' Ñaïo Ngoâ hoûi laïi: Thieàn cuûa Thaïch Söông Khaùnh Chö—Zen Master 'Huynh hieåu gì?' Vaân Nham noùi: 'Thaân theå Yuan-Zhi-T’ao-Wu, name of a Chinese Zen monk cuûa ngaøi chæ toaøn tay vaø maét.' Ñaïo Ngoâ noùi: in between the end of the eighth and the ninth 'Ñieàu huynh vöøa noùi laø ñuùng, nhöng chæ laø taùm centuries. We encounter Tao-wu in examples 55 phaàn möôøi chaân lyù.' Vaân Nham laïi hoûi: 'Thaày and 89 of the Pi-Yen-Lu. Besides, there is some cuûa ta muoán noùi gì?' Ñaïo Ngoâ noùi theâm: 'Toaøn interesting information on him in The Records of thaân theå cuûa ngaøi chæ laø tay vaø maét.'"—In the Transmission of the Lamp (Ch’uan-Teng-Lu), example 89 of the Blue Cliff Record, we find Volume XIV: Zen Master Yuan-Zhi-T’ao-Wu was a mondo (questions and answers) between born in 769 in Yu-Zhang (now in Jiang-Xi Tao-wu and

Yun-yen T'an-sheng, another Province). As a young man he is said to have student and dharma succesor of Yueh-shan: studied and received ordination under Baizhang "Yun-yen asked Tao-wu, 'The great Niepan. Later he studied and became a disciple of compassionate bodhisattva makes us use Yao-Shan. After traveling for many years to many hands and eyes. How is that?' Tao-wu various Zen mountains, he resided and taught Zen said, 'It is as with someone who in the middle on Mount T'ao-Wu, naer modern-day Changsha in of the night reaches behind him to straighten Hunan Province. He was the master of Shih- his pillow.' Yun-yen said, 'I understand.' Tao-shuang Ch'ing-chu. wu said, 'His whole body is hands and arms." Trong Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån Tao-wu said, 'What you've said is well XIV, chuùng ta tìm thaáy cuoäc phaùp chieán giöõa spoken, but it says only eight-tenths.' Yun-yen Ñaïo Ngoâ vaø thaày laø Döôïc Sôn nhö sau: "Moät said, 'What does the master think then?' Tao- hoâm, Döôïc Sôn hoûi sö: 'Ngöôi ñi veà ñaâu?' Sö wu said, 'His whole body is hands and arms.'"

Sö cuøng Ñaøm Thaïnh ñöùng haàu Döôïc Sôn. didn't explain it to him. Even so, in the end he Döôïc Sôn baûo: "Choã trí chaúng nghó ñeán, toái did not become Yao-shan's heir in vain." kî, noùi tôùi, noùi tôùi töùc ñaàu moïc söøng, Trí ñaàu Later, Zen master Hsuan-sha said, "When the ñaø (aùm chæ sö) hieåu theá naøo?" Sö lieàn ñi ra. ancients speak in this manner do you Ñaøm Thaïnh hoûi Döôïc Sôn: "Sö huynh Trí vì understand them or not? What do you say is sao khoâng ñaùp lôøi Hoøa Thöôïng?" Döôïc Sôn the place that Yun-yan didn't understand?" baûo: "Hoâm nay ta ñau löng, Trí ñaõ bieát, ngöôi Moät hoâm, Döôïc Sôn thöôïng ñöôøng daïy chuùng: hoûi laáy y." Ñaøm Thaïnh ñeán hoûi sö: "Vöøa roài, "Ta coù moät caâu, chöa töøng noùi vôùi ai." Ñaïo sao sö huynh khoâng ñaùp lôøi Hoøa Thöôïng?" Sö Ngoâ ñöùng daäy vaø noùi: "Con ñi theo Hoøa baûo: "Huynh ñeán hoûi Hoøa Thöôïng ñi." Veà Thöôïng." Moät vò Taêng hoûi Döôïc Sôn: "Moät sau, coù moät vò Taêng hoûi thieàn sö Vaân Cö Ñaïo caâu ñöôïc noùi cuûa Döôïc Sôn laø theá naøo?" Döôïc Öng: "Ñieàu ñoù ñaõ phaïm gì ñeán ñieàu caám kî?" Sôn noùi: "Khoâng lôøi." Ñaïo Ngoâ noùi: "Ñaõ sôùm Vaân Cö ñaùp: "Noù laø moät caâu thoaïi ñoäc haïi noùi thaønh lôøi roài."—One day, Yao-shan nhaát." Vò Taêng laïi hoûi: "Vaäy thì caâu thoaïi gì entered the hall and addressed the monks, ñoäc haïi nhaát?" Vaân Cö ñaùp: "Chæ vôùi moät saying, "I have a single phrase that I have chieâu maø gieát caû roàng laãn raén." Khi Vaân never said to anyone." T'ao-wu stood up and Nham thò tòch, nhöõng ñeä töû cuûa ngaøi ñaõ ñöa said, "I follow you." A monk asked Yao-shan, laïi böùc thö töø giaõ cuûa ngaøi ñeán Ñaïo Ngoä. Khi "How is Yao-shan's one phrase spoken?" Ñaïo Ngoä môû thö ra vaø ñoïc vaø noùi: "Hoài ñoù Yao-shan said, "Without words." T'ao-wu Vaân Nham ñaõ khoâng hoäi. Ta tieác laø ñaõ khoâng said, "It's already spoken." giaûi thích cho oâng ta. Daàu vaäy, cuoái cuøng Moät hoâm, Sö caàm chieác noùn böôùc ra, Vaân khoâng uoång vì oâng ta cuõng ñaõ trôû thaønh phaùp Nham chì chieác noùn vaø noùi: "Caùi naøy ñeå laøm töû noái phaùp cuûa Döôïc Sôn." Veà sau naøy, thieàn gì?" Sö noùi: "Coù choã duøng." Vaân Nham noùi: sö Huyeàn Sa Sö Bò noùi: "Khi coå ñöùc noùi baèng "Thình lình gaëp baõo döõ thì sao?" Sö noùi: "Thì phong caùch naøy maáy oâng coù hieåu khoâng? Maáy laáy

noù che truøm vaäy." Vaân Nham noùi: "Caùi oâng noùi thöû xem choã Vaân Nham khoâng noùn coøn coù choã che truøm hay khoâng?" Sö noùi: hoäi?"—One day, T'ao-Wu and Yun-Yan were "Coù ñoù, nhöng choã che truøm cuûa noù khoâng with Yao-Shan, Yao-Shan said: “Saying that bao giôø ræ doät."—One day, T'ao-wu picked up there is a place where wisdom does not reach his hat to go out. Yun-yan pointed to the hat violates the taboo. Any saying this will grow and said, "What does this do?" T'ao-wu said, horns. Monk Zhi (T’ao-Wu), what do you "It has a use." Yun-yan said, "If you suddenly say?” T’ao-Wu then went out. Yun-Yan then encountered a violent storm, then what?" asked Yao-Shan: “Why didn’t elder brother T'ao-wu said, "It would cover me." Yun-yan answer you?” Yao-Shan said: “My back hurts said, "Does the hat also have a cover?" T'ao- today. Anyway, he knows why. Why don’t wu said, "Yes it does, but its cover never you go ask him?” Yun-Yan then went to leaks." T’ao-Wu and said: “Why didn’t you answer Hoâm khaùc, Qui Sôn Linh Höïu hoûi Vaân Nham the master today?” T’ao-Wu said: “Go ask Ñaøm Thaïnh: “Boà Ñeà laáy gì laøm toøa?” Ñaøm the master.” Later, a monk asked Zen master Thaïnh ñaùp: “Laáy voâ vi laøm toøa.” Ñaøm Thaïnh Yunju Daoying, "What is that 'violates the laïi hoûi Linh Höïu caâu aáy. Linh Höïu ñaùp: “Laáy taboo'?" Yunju said, "It is a most poisonous caùc phaùp khoâng laøm toøa.” Linh Höïu laïi ñem phrase." The monk asked, "What is a most caâu aáy hoûi sö. Sö ñaùp: “Ngoài thì cho y ngoài, poisonous phrase?" Yunju said, "With one naèm thì cho y naèm. Coù moät ngöôøi chaúng ngoài strike it slays both dragons and snakes." chaúng naèm, haõy noùi mau! Noùi mau!” Qui Sôn When Yun-yan died, his disciples conveyed lieàn ñöùng daäy boû ñi—Another day, Kui-Shan his farewell letter to Daowu. When Daowu asked Yun-Yan: “With what does bodhi sit?” opened and read the letter he said, "Yun-yan Yun-Yan said: “It sits with nonaction.” Yun- didn't understand. I regret that at that time I Yan then asked Kui-Shan the same question.

Kui-Shan said: “It sits with all empty Vaøo thaùng chín naêm 835, Sö coù beänh. Tình dharmas.” Yun-Yan then asked T’ao-Wu: traïng cuûa Sö trôû naëng. Taêng chuùng ñeán thaêm “What do you say?” T’ao-Wu said: “Bodhi hoûi. Sö noùi: "Coù nhaän khoâng coù thöôûng. Maáy sits listening to it. Bodhi lies down listening to oâng coù hieåu chaêng?" Taêng chuùng giaät mình it. But as for the one who neither sits nor lies vôùi nhöõng lôøi naøy. Möôøi ngaøy sau, tröôùc khi down, speak! Speak!” Kui-Shan got up and Sö thò tòch, Sö noùi vôùi Taêng chuùng: "Ta seõ ñi left. veà phöông Taây. Ta khoâng neân ñi veà phöông Moïi ngöôøi ñeàu bieát thieàn sö Ñaïo Ngoâ Vieân Ñoâng." Noùi xong laø Sö thò tòch, vaøo ngaøy Trí thöøa tieáp Döôïc Sôn Duy Nghieãm laøm möôøi thaùng chín naêm 835. Xaù lôïi cuûa Sö ñöôïc thieàn sö, nhöng ngaøy kia khi Nguõ Phong hoûi giöõ trong thaùp ñaët teân laø Ñaïo Ngoâ. Veà sau, oâng coù bieát laõo tuùc Döôïc Sôn hay khoâng thì thaùp naøy bò seùt ñaùnh truùng vaø ñöôïc di chuyeån oâng choái phaêng, noùi laø: "Khoâng, toâi khoâng ñeán phía nam nuùi Thaïch Söông—In the ninth bieát." Nguõ Phong cöông quyeát hoûi nöõa: "Taïi month of the year 835, T'ao-wu became ill. sao oâng khoâng bieát?" Ñaïo Ngoâ vaãn quyeát lieät His condition turned grave. The monks came töø choái moät söï vieäc quaù hieån nhieân ñoái vôùi to inquire about his welfare. T'ao-wu said to ngöôøi theá tuïc chuùng

ta maø khoâng ñöa ra lyù do them, "Do you understand the phrase, 'Having naøo heát. Thoùi thöôøng haún laø chuùng ta khoâng received, making restitution'?" The monks theå tin noåi lôøi noùi choái boû cuûa caùc thieàn sö, startled by these words. Ten days later, just nhöng caùc ngaøi nghó raèng Thieàn lyù caàn phaûi before his death, T'ao-wu said to the coù nhöõng maâu thuaãn vaø ñính chaùnh nhö vaäy, congregation, "I'll go to the west. I shouldn't vì Thieàn coù ñöôøng loái pheâ phaùn rieâng; ñöôøng go east." Upon saying these words T'ao-wu loái aáy choái boû taát caû nhöõng gì thoùi thöôøng passed away. A few bones remained in his chuùng ta coù lyù do nhaän laø ñuùng, laø dó nhieân, laø cremated remains. His stupa was named T'ao- thaät. Daàu beà ngoaøi ñieân ñaûo laø vaäy, beân trong wu. Later it was struck by lightning and vaãn moät nguyeân lyù nhö nhau quaùn xuyeán toaøn moved to the south side of Mount Shishuang. theå ñaïo Thieàn; heã naém ñöôïc ñaàu moái aáy laø Vieân Tröøng (1561-1626): Teân cuûa moät vò Thieàn moïi söï ñaûo loän caøn khoân trôû thaønh caùi thöïc sö Trung Hoa thuoäc toâng Taøo Ñoäng vaøo thôøi nhaø ñôn giaûn nhaát—Everyone knows that T’ao- Minh (1368-1644)—Name of a Chinese Ts'ao Wu succeeded to Yao-shan, but one day Tung Zen master in the Ming dynasty in China. when he was asked by Wu-feng whether he Vieân Tu: Vieân tu vaïn haïnh ñeå thaønh Phaät. Phaùp knew the old master of Yueh-shan, he flatly moân ñoàng thôøi tu tam quaùn Khoâng Giaû Trung cuûa denied it, saying, "No, I do not." Wu-feng toâng Thieân Thai ñeå thaønh Phaät—To observe was, however, persistent, "Why do you not (keep) all commandments perfectly. To observe know him?" The latter thus singularly enough the complete T’ien-T’ai meditation, at one and refused to give any reason except simply and the same time to comprehend the three ideas of forcibly denying the fact which was apparent noumenon, phenoumenon, and the middle path. to our common-sense knowledge. From Vieân Tu Thieàn Sö: ordinary point of view a saying from Zen 1) (741-824): Teân cuûa moät vò Thieàn sö Trung masters is altogether unreliable, yet they Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of seem to think that the truth of Zen requires a Chinese Zen master who lived in the T'ang such contradictions and denials; for Zen has a Dynasty in China. standard of its own, which, to our common- 2) (1575-1635): Teân cuûa moät vò Thieàn sö Trung sense minds, consists just in negating Hoa, thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø everything we properly hold true and real. In Minh (1368-1644)—Name of a Chinese Zen spite of these apparent confusions, the master of the Lin-chi Sect, who lived in the philosophy of Zen is guided by a thorough- Ming dynasty. going principle which, when once grasped, its Vieân Tu Tònh Ñoä: Keep all the teaching of Pure topsy-turviness becomes the plainest truth. Land perfectly.

Vieân Töôùng: Enso (jap)—Ichi-enso (jap)—Empty Vieãn Haønh Ñòa: Duramgama (skt)—The far- circle—Round shape—Trong thieàn, "Vieân Töôùng" reaching land, or the ground of traveling far— laø thuaät ngöõ Nhaät Baûn duøng ñeå chæ “Voøng troøn Going-far-beyond stage—Stage of going-far— troáng khoâng.” Ñaây laø moät chuû ñeà quan troïng trong Teân ñòa thöù baûy trong thaäp ñòa Boà Taùt, ôû ñòa naày ngheä thuaät nhaø Thieàn, moät voøng troøn troáng khoâng caùc vò Boà Taùt vöôït raát xa

theá gian, vöôït ra ngoaøi tö ñöôïc veû chæ vôùi moät neùt möïc, ñaëc bieät quan heä vôùi töôûng töï ñoä ñeå tieán ñeán ñoä tha. Trong giai ñoaïn nhöõng böùc tranh chaên traâu trong Thieàn, trong ñoù naày vò Boà Taùt rôøi boû theá giôùi hieän töôïng ñeå an truï noù tieâu bieåu cho söï chöùng nghieäm troøn ñaày veà trong thuaàn voâ töôùng quaùn. Boà taùt ñaõ boû xa tình chaân taùnh cuûa hieän thöïc—In Zen, "Enso" is a traïng ngaõ chaáp cuûa nhò thöøa, coù ñaày ñuû nhaän thöùc Japanese term for “empty circle.” This is an veà mình cuõng nhö ñaït ñöôïc kieán thöùc veà caùc important motif in Zen art, an empty circle drawn phöông tieän thieän xaûo khieán Boà Taùt coù loøng ñaïi bi in a single fluid motion, is particularly associated vaø khaû naêng daãn daét tha nhaân tieán veà neûo boà ñeà. with the “Ox-herding” pictures, in which it Sau khi ñaõ vöôït qua giai ñoaïn naày, Boà Taùt vöôït represents the full realization of the true nature of leân treân haøng Nhò Thöøa, vaø seõ khoâng bao giôø rôi reality. trôû laïi vaøo aùc ñaïo. Trong giai ñoaïn naày, Boà Taùt ñaõ Vieân Vaên Chuyeát Chuyeát: Zen master Chuyeát laõnh hoäi ñöôïc kieán thöùc coù theå giuùp Ngaøi giaûi Coâng—See Chuyeát Coâng Thieàn Sö. thoaùt, ñaõ chöùng ñaéc Nieát Baøn nhöng vaãn chöa tieán Vieân Vò: vaøo, vì coøn baän roän daán thaân vaøo vieäc giuùp cho 1) Thöù vò cuûa Vieân giaùo. Tuøy thöù vò maø thu nhöõng chuùng sanh ñeàu ñöôïc giaûi thoaùt—The stage nhieáp vieân dung taát caû—The perfect status, of proceeding afar, getting above ideas of self in the position of the “perfect” school, perfect order to help others. The seventh stage of the unity which embraces all diversity. Bodhisattva, the stage of proceeding afar, getting 2) (1118-1190): Teân cuûa moät vò danh Taêng Nhaät above ideas of self in order to help others. In this Baûn ôû Ñoâng Ñoâ vaøo theá kyû thöù XII—Name of stage, a Bodhisattva leaves the world of a Japanese famous monk who lived in Kyoto phenomena and enjoys mystic contemplation. The in the twelfth century. stage of proceeding afar, or far-going, which is the Vieân YÛ: See Khuùc Luïc Moäc Saøng. position farthest removed the selfish state of the Vieãn Chaâu Ngöôõng Sôn Hueä Tòch Thieàn Sö Ngöõ two Vehicles. He is getting above ideas of self, Luïc: Ngöõ luïc ghi laïi nhöõng cuoäc vaán ñaùp vaø phaùp gaining knowledge and skillful means which chieán giöõa thieàn sö Ngöôõng Sôn vaø thaày mình laø enable him to exercise great mercy to all beings thieàn sö Qui Sôn cuøng caùc thieàn sö cuøng thôøi khaùc by helping them proceed the way to vôùi oâng. Teân cuûa Ngöôõng Sôn ñöôïc nhaéc ñeán enlightenment. After passing through this stage, trong thí duï thöù 25 cuûa Voâ Moân Quan vaø nhöõng thí the Bodhisattva rises above the states of the Two duï 34 vaø 68 cuûa Bích Nham Luïc—Record of Vehicles, and it’s impossible to fall back to lower Words of Zen Master Yang-shan Hui-chi from levels. In this stage, the Bodhisattva acquires the Yuan-chou or Record of Questions and Answers knowledge that enable him to adopt skillful means (mondo) and Dharma duelings (hossen) of Zen for his work of salvation. He has won Nirvana, but master Yang-shan Hui-chi with his master Kuei- without entering it, for he is busily engaged for shan Ling-yu and other Zen masters at his time, the emancipation of other sentient beings. recorded in the Yuan-chou Hui-chi Ch'an-shih Yu- Vieãn Ly: lu, are considered outstanding examples of Zen 1) Thoaùt khoûi: Traùnh khoûi —Abandoning— mind.

Yang-shan appears in example 25 of the Abstaining from. Wu-Men-Kuan and examples 34 and 68 of the Pi- 2) Vivajjitta (p)—Vivrj or Vivarjana (skt)—Xa Yen-Lu. lìa—To leave afar off—To be far removed— Vieãn Coâng: 1) Buddhist meditation hall Free from—Vieãn ly hay xa rôøi caùc haønh ñoäng (center)—See Thieàn Ñöôøng; 2) Shan Tao: See taïo taùc cuûa taâm thöùc. Xa lìa hay taùch rôøi thöïc Thieän Ñaïo. taùnh chaân nhö voâ vi khoûi nhöõng phaùp höõu vi hieän töôïng—Abstaining from doing

something. Absolute separation of boà taùt hay sô quaû nhò thöøa)—To be far removed unconditioned reality from the realm of from the dust and defilement of the world. phenomena. Vieãn Töôïng: View—Prospect. Vieãn Ly Khoâng: See Dò Tính Khoâng. Vieãn Vaên Thieân Töû: Prakritita (p)—Teân cuûa moät Vieãn Ly Laïc: Nieàm an laïc cuûa coõi Sô Thieàn vò trôøi—Name of a deva. Thieân, trong ñoù haønh giaû xa lìa moïi caáu chöôùng Vieän: 1) Töï vieän: Monastery, hall. court, institute phieàn naõo ñeå an truï trong thuaàn voâ töôùng quaùn — (Arama (skt); 2) Vieän trôï: To aid, to assist, to help. The joy of the first dhyana heaven, in which the Vieän An Döôõng: Anyo (jap)—Rest house— defilement of desire is left far behind in mystic Retirement house. contemplation. Vieän Cao Caáp Phaät Hoïc: Institute of Advanced Vieãn Ly Nhaát Thieát Chö Phaân Bieät: Buddhist Studies—Vieän Phaät Hoïc taïi Saøi Goøn, Sarvakalpanavirahitam (skt)—Taùch khoûi moïi Nam Vieät Nam, daønh cho nhöõng sinh vieân muoán phaân bieät—Being free from all discrimination— hoaøn taát chöông trình boán naêm Phaät hoïc. Tröôùc Free from all kinds of discrimination. naêm 1975, sinh vieân phaân khoa Phaät hoïc taïi vieän Vieãn Ly Sinh Truï Dieät Kieán: Thoaùt khoûi caùi kieán ñaïi hoïc Vaïn Haïnh khoâng baét buoäc phaûi hoaøn taát giaûi ñaët treân sinh truï dieät—Freeing oneself from phaàn Phaät hoïc baèng Anh ngöõ. Naêm 1984 vieän Cao the view of birth, abiding, and disapearance. Caáp Phaät Hoïc ñöôïc thaønh laäp. Beân caïnh Phaät hoïc Vieãn Ly Sôû Duyeân: Alambanavigata (skt)— baèng Vieät ngöõ, caùc sinh vieân phaûi hoïc phaàn Phaät Freeing oneself from mind reasoning—Freeing hoïc baèng Anh ngöõ nöõa. Töø naêm 1984 ñeán nay, oneself from environmental or contributory cause. Hoøa Thöôïng Thích Minh Chaâu laøm Vieän tröôûng, Vieãn Ly Traàn Caáu Thaàn: Undefiled Deity Hoøa Thöôïng Thích Thieän Sieâu vaø Thöôïng Toïa (Spirit). Thích Giaùc Toaøn laø hai Vieän Phoù. Caùc sinh vieân Vieãn Ly Xöù Ñaàu Ñaø: See A Lan Nhaõ Ñaàu Ñaø. toøng hoïc ñeán töø caùc tröôøng phaùi khaùc nhau khaép Vieãn Nhaân: Distant cause—Indirect cause—nôi trong nöôùc nhö tröôøng phaùi Khaát Só Vieät Nam, Remote cause—Nguyeân nhaân giaùn tieáp hay tröôøng phaùi Nguyeân Thuûy, Ñaïi Thöøa, vaø Thieàn nguyeân nhaân xa, moät trong naêm nguyeân nhaân — toâng, vaân vaân. Caùc moân hoïc veà giaùo ñieån bao goàm Nourishing cause, one of the five causes (four Kinh, Luaät vaø Luaän. Taïi ñaây sinh vieân cuõng ñöôïc elements of earth, water, fire and wind which are hoïc caùc moân hoïc ngoaøi ñôøi nhö Vaên Hoaù Vieät the causers or producers and maintainers of Nam, Lòch Söû Vieät Nam, Lòch Söû Vaên Minh Vieät infinite forms of nature or results). Nam, Lòch Söû Vaên Hoïc Vieät Nam, Trieát Hoïc, Vieãn Phöông: Remote (far away) place. Quaûn Trò Hoïc, vaø Ngoân Ngöõ Hoïc, vaân vaân. Muïc Vieãn Quaû: Quaû baùo do daãn nhaân ñöa ñeán hay ñích chính cuûa vieän laø

ñaøo taïo moät theá heä Taêng Ni toång baùo nghieäp, daãn nghieäp chuû yeáu daãn ñeán quaû môùi ñaày ñuû khaû naêng. Sau khi toát nghieäp chöông baùo phaûi taùi sanh vaøo coõi naøo, trôøi, ngöôøi, hay suùc trình hoïc taïi vieän sinh vieân coù theå tieáp tuïc chöông sanh, vaân vaân—The principle or integral direction trình haäu ñaïi hoïc hoaëc taïi Vieät Nam hay haûi of karma, which determines types of ngoaïi. Töø naêm 1988, nhieàu sinh vieân toát nghieäp reincarnation, i.e. deva, man, or animal, etc. cuûa vieän ñaõ tieáp tuïc chöông trình cao hoïc Phaät Vieãn Sö: Töùc ngaøi Tueä Vieãn, moät vò sö noåi tieáng giaùo taïi Ñaøi Loan vaø AÁn Ñoä—An Institute of cuûa Trung Quoác veà ñôøi nhaø Ñöôøng—Hui-Yuan, a Buddhist Studies in Saigon, South Vietnam, for noted monk during the T'ang dynasty. students who wish to finish a four-year degree in Vieãn Toân: Enson (jap)—Chaùu xa trong doøng Buddhist Studies. Before 1975, students at Van truyeàn thöøa—Distant grandchildren in the lineage. Hanh University were not required to complete Vieãn Traàn: See Vieãn Ly. their Buddhist studies in English. In 1984, Vieãn Traàn Ly Caáu: Viraja-vitamala (skt&p)—Xa "Institute of Advanced Buddhist Studies was lìa traàn caáu (traàn caáu laø teân chung cuûa phieàn naõo. founded. Beside studying Buddhism in Vieãn traàn ly caáu laø xa lìa khoûi moïi caáu chöôùng cuûa Vietnamese, students were required to complete phieàn naõo, ñaït ñöôïc phaùp nhaõn tònh cuûa baäc sô ñòa their four-year course in English too. Since 1984 Most Venerable Thich Minh Chau has been

served as a Rector, Most Venerable Thich Thien Trung Boä, Töông Öng Boä... Beân caïnh ñoù nhieàu boä Sieu and Venerable Thich Giac Toan have been ñöôïc dòch töø Haùn taïng vaø Sanskrit nhö Tröôøng A served as Vice Rectors. Students from all schools Haøm, Trung A Haøm, vaø Taêng Nhaát A Haøm. from all over Vietnam such as the School of Nhöõng thaønh quaû ñaùng keå noùi treân ñaây laø do söï coá Vietnamese Sangha Bhiksu, Theravada, gaéng vöôït böïc cuûa chö Taêng Ni trong nöôùc —The Mahayana, and Zen schools, etc. The canonical Vietnamese Buddhist Research Institute was subjects include the original tripitaka of Sutras, founded by Most Venerable Thich Minh Chau in Rules and Sastras. The Institute also provides 1989. Its main tasks include elucidating the other secular subjects such as Vietnamese Buddha's Teachings, widening Buddhist activities Culture, History of Vietnam, History of Vietnam both in Vietname and abroad, and propagation of Civilization, History of Vietnamese Literature, the Dharma. The Institute consists of many Philosophy, Management, Languages, etc. The departments such as the Department of main purpose of the Institute is to train a new Vietnamese Buddhism, responsible for the History generation of well-qualified monks and nuns. of Vietnamese Buddhism, Vietnamese Buddhist After graduating from the Institute students can Literature, culture, architecture, archaeology; the continue their post-graduate studies either in Department of World Buddhism, responsible for Vietnam or abroad. Since 1988, many graduated Buddhism in Himalayan Region, Southeast Asian students from the Institute have continued their Region, East Asian Region, European and higher Buddhist studies in Taiwan and India. American Regions; the Department of Buddhist Vieän Chuû: Inju (jap)—Coøn goïi laø Töï Chuû, xöa goïi Specialties, responsible for Meditation studies,

laø Giaùm Söï trong chuøa. Baây giôø vieän chuû duøng ñeå Psychology, Logic, Linguistics and native goïi vò Taêng truï trì trong chuøa—The abbot of a medicine; the Department of Monastic Education, monastery. responsible for training of monks and nuns at Vieän Chöùng: To supply (bring forward as) proofs. Basic Buddhist schools and Institutes of Advanced Vieän Nghieân Cöùu Phaät Hoïc Vieät Nam: Buddhist Studies. Especially, the Department of Vietnamese Buddhist Research Institute—Vieän Translating and Publishing the Tripitaka, Nghieân Cöùu Phaät Hoïc Vieät Nam ñöôïc Hoøa responsible for translating and publishing the Thöôïng Thích Minh Chaâu saùng laäp naêm 1989. Buddhist Tripitaka from Pali, Sanskrit, Chinese Nhöõng coâng vieäc chính cuûa Vieän bao goàm vieäc and English into Vietnamese. The translation of laøm saùng toû lôøi Phaät daïy, môû roäng caùc sinh hoaït the Tripitaka has been under way since 1991. Phaät giaùo trong vaø ngoaøi nöôùc, vaø truyeàn baù chaùnh Since that time, many sutras written in Pali has phaùp. Vieän goàm caùc ban ngaønh nhö Ban Phaät Giaùo been translated from the Original Pali Canon such Vieät Nam phuï traùch veà lòch söû Phaät giaùo Vieät Nam as Digha Nikaya or Long-Length Discourses, bao goàm caû vaên hoùa, kieán truùc, vaø khaûo coå hoïc Majjhima Nikaya or Middle-Length Discourses, Phaät giaùo; Ban Phaät Giaùo Quoác Teá, phuï traùch veà and Samyutta Nikaya or the Kindred Sayings. Phaät giaùo vuøng Hy Maõ Laïp Sôn, Ñoâng Nam AÙ, Besides many collections translated from Chinese Ñoâng AÙ, AÂu Chaâu vaø Myõ Chaâu, Ban Phaät Giaùo and Sanskrit versions such as the Digha Agama, Chuyeân Moân phuï traùch veà Thieàn hoïc, Taâm Lyù hoïc the Madhya Agama and the Samyukta Agama. Phaät giaùo, Luaän Lyù hoïc Phaät giaùo, Ngoân ngöõ hoïc, The above mentioned results are the vaø Y hoïc daân toäc, Ban Giaùo Duïc Taêng Ni phuï inconceivable efforts of monks and nuns in traùch phuï traùch vieäc ñaøo taïo Taêng Ni taïi caùc Vietnam. tröôøng Cô Baûn Phaät Hoïc vaø tröôøng Cao Caáp Phaät Vieän Teá Baàn: Hospice. Hoïc. Ñaëc bieät laø Ban Phieân Dòch vaø AÁn Haønh Ñaïi Vieän Toân: Taïng Kinh phuï traùch vieäc phieân dòch kinh taïng töø 1) (?1198): Teân cuûa moät vò danh Taêng Nhaät Baûn Pali, Sanskrit, Haùn vaø Anh ngöõ sang tieáng Vieät. kieâm ñieâu khaéc gia vaøo theá kyû thöù XII— Coâng vieäc phieân dòch Ñaïi Taïng Kinh Vieät Nam ñaõ Name of a Japanese famous monk and ñöôïc tieán haønh töø naêm 1991. Töø ñoù ñeán nay nhieàu sculptor who lived in the twelfth century. boä kinh ñöôïc dòch töø Taïng Pali nhö Tröôøng Boä,

2) Teân cuûa vò Toå cuûa doøng Vieän Toân cuûa Thai Vieät Nan: Vighna (skt)—Duy Ñeå Nan—Teân cuûa Maät Nhaät Baûn truyeàn töø toâng Thieân Thai— moät vò sö ngöôøi AÁn, sang Trung Hoa phieân dòch Name of the Patriarch of the 13th lineage of kinh ñieån vaøo naêm 224—Name of an Indian monk the Japanese Taimitsu (T'ien-T'ai's who came to China to translate sutras in 224. Mysticism) which is handed down by the Vieät Taïng: Vietnamese Buddhist Canon—Maõi T'ien-T'ai School. cho ñeán hoâm nay, Phaät giaùo Vieät Nam vaãn chöa Vieän Tröø Caùi Chöôùng: Court of disposing of coù boä kinh taïng baèng chöõ Vieät; tuy nhieân, vaøo hindrances. thaäp nieân 1980s raát nhieàu noã löïc taäp trung vaøo Vieän Tröôûng: Kancho (jap)—Danh hieäu ñöôïc vieäc phieân dòch Tam Taïng Phaät ñieån, hoaëc töø Haùn chính phuû

Minh Trò aùp duïng ôû Nhaät Baûn vaøo naêm vaên hay Baéc Phaïn, hay Nam Phaïn ra tieáng Vieät. 1872 cho ngöôøi ñöùng ñaàu trong moät tröôøng phaùi Vaøo naêm 2003, Tyø Kheo Thích Nguyeân Taïng ôû Phaät giaùo. Trong nhaø Thieàn, thuaät ngöõ naày chæ vò Ñaøi Loan tuyeân boá raèng oâng ñaõ hoaøn taát vieäc vieän tröôûng moät thieàn vieän cai quaûn nhieàu thieàn phieân dòch vaø hieän ñang xuùc tieán vieäc in aán boä ñaïi vieän nhoû—A title introduced by the Meiji taïng nhieàu taäp naøy—Until this date, Vietnamese government in 1872 for the head of a Buddhist Buddhism does not have its own canon yet; school. In Zen it designates the abbot of a Zen however, in the 1980s lots of efforts have been monastery under the jurisdiction of which a focused in translating the Buddhist Tripitaka, number of submonasteries is placed. either from Chinese or Sanskrit, or Pali into Vieät: Böôùc qua: To step over (to pass over)—Sieâu Vietnamese. In 2003, Bhiksu Thich Nguyen Tang vieät: To surpass—Vöôït qua: To exceed. in Taiwan claimed that he finished translating a Vieät Chaâu Caøn Phong: Esshu Kempo (jap)— complete Vietnamese Buddhist Canon and he is in Ch'ien-feâng Yueh-chou (Wade-Giles Chinese)— the process of publishing all the volumes at this Qianfeng Yuezhou (Pinyin Chinese)—See Kieàn time. Phong Vieät Chaâu Thieàn Sö. Vieät Toäi: Goïi taét cuûa Vieät Tyø Ni Toäi, hay laø toäi Vieät Chaâu Thieàn Sö: Esshu-Kempo (jap)—Yueh- vöôït qua Tyø Ni Phaùp Giôùi—Exceeding sin, or Chou Zen Master—Thieàn sö ñôøi Ñöôøng, moân ñoà transgression of the law, particularly of esoteric vaø ngöôøi keá vò Phaùp cuûa Thieàn sö Ñoäng Sôn law or monastic vows. Löông Giôùi. Teân cuûa ngaøi ñöôïc nhaéc ñeán trong thí Vieät Tyø Ni Toäi: See Vieät Toäi. duï thöù 48 cuûa Voâ Moân Quan—Yueh-Chou, Vinh Haøm: Honourable title. Chinese Zen master of the T’ang dynasty, a Vinh Hoa: Vinh hoa cuûa cuoäc ñôøi chæ laø nhöõng thöù student and Dharma successor of T’ung-Shan- taïm bôï, thaáy ñoù maát ñoù—Glory—The glory of Liang-Chieh. Yueh-Chou was known in example life, viewed as transient. 48 of the Wu-Men-Kuan—See Kieàn Phong Vieät Vinh Lôïi: Honour and interest. Chaâu Thieàn Sö. Vinh Nhuïc: Honor and dishonor—Vinh nhuïc laø Vieät Daõ: Cross-country. moät caëp hoaøn caûnh traàn theá khoâng theå traùnh ñöôïc Vieät Hyû Tam Muoäi: Coøn goïi laø Sieâu Hyû Tam maø ta phaûi ñöông ñaàu trong ñôøi soáng haèng ngaøy. Muoäi, tam muoäi cuûa baø Da Du Ñaø La (vôï cuûa Chuùng ta luoân thích thuù vôùi vinh vaø luoân gheùt Thaùi Töû Taát Ñaït Ña vaø meï cuûa La Haàu La). Döïa nhuïc. Danh döï laøm ta vui söôùng vaø nhuïc laøm vaøo tam muoäi naày maø sinh ra caùc loaïi vui möøng chuùng ta buoàn khoå—Honour and dishonour are a khoâng coù gì coù theå so saùnh ñöôïc cho mình vaø cho pair of inevitable worldly conditions that confront ngöôøi—Samdhi of Yasodhara, wife of Sakyamuni us in the course of our daily lives. We always and mother of Rahula, which causes all kinds of welcome honour or fame and dislike dishonour. joys to self and others. Honour gladdens our heart; dishonour disheartens Vieät Kheâ Thoán Khieâm: Ekkei-shuken (jap)— us. Name of a Japanese monk. Vinh Taây Minh Am Thieàn Sö: Jung-hsi Ming- Vieät Nam Phaät Giaùo: Phaät giaùo Vieät Nam— an—See Minh Am Vinh Taây Thieàn Sö. Vietnamese Buddhism. Vinh Trieâu Thieàn Sö (?-1247): Eicho Zenji (jap)—Teân cuûa moät vò Thieàn sö ngöôøi Nhaät Baûn

vaøo theá kyû thöù XIII, oâng xuaát gia luùc coøn raát treû, practices of the three patriarchs of the Eihei-ji— chuyeân nghieân cöùu caùc hoïc thuyeát Thieàn vaø Maät See Vónh Bình Töï. giaùo treân nuùi Tyû Sôn. Sö laø ñeä töû vaø Phaùp töï cuûa Vónh Cöûu: Sasvat (p)—Sanata (skt)— Baát dieät— Thieàn sö Vinh Taây Minh Am—Name of a Maõi maõi—Vónh haèng—Perpetual—Eternal— Japanese Zen monk in the thirteenth century, who Forever—Thöôøng coøn (caùi khoâng bao giôø keát thuùc became a monk as a boy and studied both Zen and hay maát ñi). Esoteric teachings on Mount Hiei near Kyoto. He Vónh Cöûu Chuû Nghóa: Eternalism. was a disciple and Dharma heir of Zen Master Vónh Daïi: Tröôøng daï, hay ñeâm daøi sanh töû hay Eisai. luaân hoài—The long night (of mortality or Vónh: Vónh vieãn—Everlasting—Eternal— transmigration). Perpetual. Vónh Ñoaïn Nhaát Thieát Phieàn Naõo: Dieät tröø vónh Vónh An Töï: Eihei-ji (jap)—See Vónh Bình Töï. vieãn moïi phieàn naõo—Permanently eliminate all Vónh Baûo Töï: Eiho-ji (jap)—Name of a afflictions. monastery in Japan. Vónh Ñoaïn Taäp Khí: Dieät tröø vónh vieãn caùc thoùi Vónh Bình Ñaïo Nguyeân Thieàn Sö (1200-1253): quen gaây nghieäp—Permanently eliminate karmic Eithei Dogen (jap)—Yung-p'ing Tao-yuan (Wade- impressions. Giles Chinese)—Yongping Daoyuan (Pinyin Vónh Ñoaït Meâ Hoaëc Thaàn: Forever Ending Chinese)—See Ñaïo Nguyeân Hy Huyeàn Thieàn Sö. Confusion Deity (Spirit). Vónh Bình Quaûng Luïc: Eihei-ko-roku (jap)—Teân Vónh Gia (1840-1918): Teân cuûa moät vò danh Taêng cuûa moät boä söu taäp, goàm nhöõng chaâm ngoân hay Vieät Nam vaøo theá kyû XIX—Name of a nhöõng lôøi thuyeát giaûng cuûa thieàn sö Ñaïo Nguyeân, Vietnamese famous monk who lived in the ñöôïc caùc ñeä töû cuûa oâng coâng boá sau khi oâng thò nineteenth century. tòch—Name of a collection in fascicle, a Vónh Gia Chöùng Ñaïo Ca: Song of collection of the sayings and instructions of the Enlightenment—See Chöùng Ñaïo Ca. great Japanese Zen master Dogen. It was Vónh Gia Huyeàn Giaùc: Yoka Genkaku (jap)— redacted by his students after the master's death. Hsuan-Chueh Yung-chia (Wade-Giles Chinese)— Vónh Bình Thanh Quy: Eihei-shingi (jap)—Quy Xuanjue Yongjia (Pinyin Chinese)—Thieàn sö luaät roõ raøng trong töï vieän Vónh Bình, ñöôïc thieàn sö Trung Quoác vaøo ñôøi nhaø Ñöôøng, oâng sanh naêm Ñaïo Nguyeân tröôùc taùc, baøn veà quy taéc öùng xöû vaø 665. OÂng laø moät trong nhöõng ñeä töû xuaát saéc cuûa nhöõng lyù töôûng cuûa haønh giaû tu theo Phaät —Clear Luïc Toå Hueä Naêng. Baøi Chöùng Ñaïo Ca laø moät baøi rules in Eihei-ji, a written work of the great vieát veà thieàn raát ñöôïc phoå bieán. OÂng tòch naêm 713 Japanese Zen master Dogen, that treats the rules sau Taây Lòch—Yung-Chia-Hsuan-Chueh was born for behavior and ideals of Buddhist practitioners. in 665, a great Zen master during the T’ang Vónh Bình Töï: Eihei-ji (jap)—Vónh An Töï—Moät dynasty. He was one of the famous disciples of tu vieän coù teân laø “Tu Vieän Vónh An,” moät Trung the Sixth Patriarch Hui-Neng. His “Song of Taâm Thieàn ñöôïc ngaøi Ñaïo Nguyeân saùng laäp vaøo Realization” is a popular Zen writing. He died in naêm 1243, toïa laïc taïi tænh Fukui, Nhaät Baûn. Ngaøy 713 A.D.—See Huyeàn Giaùc Vónh Gia Thieàn Sö. nay noù laø moät trong hai trung taâm chính cuûa doøng Vónh Gia Huyeàn Giaùc Thieàn Sö Quaûng Luïc: Thieàn Taøo Ñoäng,

trung taâm kia laø Soji-ji—A Broad Records of Teachings of Yoka Genkaku monastery named “Monastery of Eternal Peace,” Zenji—Broad Records of Teachings of Zen a Meditation Center founded by Dogen Zenji in master Hsuan-Chueh Yung-chia—See Huyeàn 1243, located in the Fukui province of Japan. Giaùc Vónh Gia Thieàn Sö. Today it is one of the two main centers of the Soto Vónh Gia Huyeàn Giaùc Thieàn Sö Taäp: Book of school of Zen, the other being Soji-ji. Records of Teachings of Yoka Genkaku Zenji— Vónh Bình Töï Baûn: Eihei-ji-han (jap)—See Vónh Book of Records of Teachings of Zen master Bình Thanh Quy. Hsuan-Chueh Yung-chia—See Huyeàn Giaùc Vónh Vónh Bình Töï Tam Toå Haønh Nghieäp Kyù: Eihei- Gia Thieàn Sö. ji-sanso-gyo-ki (jap)—A collection of the

Vónh Giaùc Nguyeân Hieàn Thieàn Sö Quaûng Luïc : hall; he rose from his seat and danced and said, Quaûng luïc cuûa Thieàn sö Vónh Giaùc Nguyeân Hieàn "Do you understand?" The monks said, "No, (1578-1657)—Broad Records of Teachings of Zen master." Yung-lung demanded, "I performed, master Yung-Chueh Yuan-Hsuan. without abandoning my religion, a deed belonging Vónh Giaûi Thoaùt: Giaûi thoaùt vónh vieãn— to the world; why do you not understand?" Zen Permanently liberated. master Yung-lung Yen-t'sui, who lived between Vónh Haïi Tuøy Mieân: Maõi maõi loaïi tröø caùc khuynh late T'ang and early Sung when the trend of höôùng nguû ngaàm—Permanently disabled development of Zen teaching gradually latencies—Permanently disabled undeveloped superseded the other Buddhist schools in China. It states in a person. is to say, Zen attitude towards Buddhist lore and Vónh Haèng: Permanent. philosophy tended to slight its study in an orderly Vónh Hoøa Töï: Teân cuûa moät ngoâi chuøa toïa laïc manner, to neglect the sutras and what trong thò xaõ Baïc Lieâu, tænh Baïc Lieâu, Nam Vieät metaphysics there is in them. Nam—Name of a temple, located in Baïc Lieâu Vónh Meänh: To live long. town, Baïc Lieâu province, South Vietnam. Vónh Minh Dieân Thoï Thieàn Sö (904-975): Vónh Höng Töï: Yomei Enju (jap)—Yomyo Enju (jap)—Yung- 1) Teân cuûa moät ngoâi chuøa toïa laïc trong thaønh ming Yen-shou (Wade-Giles Chinese)— phoá Soùc Traêng, tænh Soùc Traêng, Nam Vieät Yongming-Yanshou (Pinyin Chinese)—Hieän nay Nam—Name of a temple, located in Soc chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn Trang City, Soc Trang province, South sö Vónh Minh; tuy nhieân, coù moät vaøi chi tieát lyù thuù Vietnam. veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån 2) Eiko-ji (jap)—Teân cuûa moät ngoâi töï vieän ôû XXVI: Thieàn sö Vónh Minh, moät cao Taêng ñaàu ñôøi Nhaät Baûn—Name of a monastery in Japan. nhaø Toáng. Ngaøi sanh naêm 904 taïi Dö Haøng (nay Vónh Kieáp: Thôøi gian raát laâu daøi—Eternity—The thuoäc tænh Trieát Giang), laø ñeä töû cuûa Thieàn sö everlasting aeon. Thieân Thai Ñöùc Thieàu. Ngaøi chæ soáng nhieàu hôn Vónh Kyø (1820-1865): Teân cuûa moät vò danh Taêng Thaày mình coù ba naêm. Ngaøi laø moät trong nhöõng Trieàu Tieân vaøo theá kyû XIX—Name of a Korean ñaïi sö cuoái cuøng cuûa phaùi Thieàn Phaùp Nhaõn. Ngaøi famous monk who lived in the nineteenth century. coù tröôùc taùc 100 quyeån Toâng Caûnh Luïc, chæ roõ dò Vónh Long Ngaïn Thuïy Thieàn Sö: Yung-lung ñoàng cuûa ba toâng: Hoa Nghieâm, Phaùp Hoa vaø Duy Yen-t'sui—Thieàn sö Vónh Long

Ngaïn Thuïy soáng Thöùc. Ñaïi sö laïi soaïn ra taäp saùch Vaïn Thieän Ñoàng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng (vaøo Quy, chæ roõ veà Phaùp Moân Tònh Ñoä. Ñaïi sö laïi thaáy khoaûng giöõa theá kyû thöù X). Moät hoâm, Sö thöôïng ngöôøi ñöông thôøi coøn ñang bò phaân vaân, ngôø vöïc ñöôøng, ñaïi chuùng vaân taäp. Sö ñöùng daäy khoûi choã giöõa Thieàn Toâng vaø Tònh Ñoä, chöa bieát phaûi tu ngoài, vaø muùa, vaø baûo: "Chuùng hieåu khoâng?" Ñaïi moân naøo ñeå ñöôïc keát quaû chaéc chaén, neân ngaøi laøm chuùng ñaùp: "Khoâng hieåu." Sö noùi: "Sôn Taêng baøi keä “Töù Lieäu Giaûn” ñeå so saùnh—We do not khoâng boû Ñaïo phaùp maø hieän vieäc phaøm phu. Sao have detailed documents on Zen master Yong- khoâng hieåu?" Thieàn sö Vónh Long Ngaïn Thuïy Ming; however, there is some interesting soáng vaøo khoaûng cuoái nhaø Ñöôøng ñaàu nhaø Toáng. information on him in The Records of the Luùc ñoù thieân höôùng phaùt trieån cuûa giaùo phaùp Transmission of the Lamp (Ch’uan-Teng-Lu), Thieàn toâng laàn hoài thay theá caùc toâng phaùi khaùc ôû Volume XXVI: Zen master Yong-Ming-Yan- Trung Hoa. Nghóa laø thaùi ñoä Thieàn ñoái vôùi truyeàn Shao, one of the most famous monks in early thoáng, vaø trieát lyù ñaïo Phaät, coù khuynh höôùng coi Sung Dynasty. He was born in 904 in Yu-Hang nheï vieäc hoïc hoûi theo thöù lôùp cuûa noù, lô laø kinh (now located near Hang-Chou in Zhe-Jiang ñieån vaø caùc thöù sieâu hình trong kinh—Zen master Province), was a disciple of Zen Master T’ian- Yung-lung Yen-t'sui lived between late T'ang and T’ai-Te-Shao. He survived his master only by early Sung (around the middle of the tenth three years, was one of the last important masters century). One day, Yung-lung entered the hall, of the Fa-Yan school of Ch’an. He wrote 100 texts came up to the pulpit, the monks crowded into the called “Toáng Caûnh Luïc” (Record of Truth-Mirror)

to point out similarities and differences of the Coù vò Taêng hoûi: “Theá naøo laø dieäu chæ cuûa three Dharma Doors: Avatamsaka, Dharma Vónh Minh?” Sö ñaùp: “Laïi theâm höông ñi.” Vò Flower and Mind Only or Zen School. He also Taêng thöa: “Taï thaày chæ daïy.” Sö noùi: “Haõy authored a collection of Buddhist texts called möøng chôù giao thieäp.” Vò Taêng ñaûnh leã . Sö “Vaïn Thieän Ñoàng Quy.” Moreover, he also noùi: “Haõy laéng nghe baøi keä naày.” observed during that time, many Buddhists were “Duïc thöùc Vónh Minh chæ skeptical and unclear about the differences Moân tieàn nhaát hoà thuûy between Zen and Pureland, not knowing which Nhaät chieáu quang minh sanh tradition to practice to obtain guaranteed results; Phong lai ba laõng khôûi.” therefore, he wrote a poem entitled “Four (Bieát dieäu chæ Vónh Minh Clarifications” to make comparisons. Tröôùc cöûa nöôùc moät hoà Tình côø sö nghe tieáng boù cuûi rôi xuoáng ñaát maø Trôøi soi aùnh saùng daäy toû ngoä vaø coù baøi keä nhö sau: Gioù sang soùng moøi sanh). Coù gì rôi xuoáng chæ laâng laâng A monk asked: “What is Yong-Ming’s Khaép khaép hai beân chaúng maûy traàn wondrous mystery?” Yan-Shou said: “Add Soâng nuùi coû caây toaøn vuõ truï more incense.” The monk said: “Thank you, Ñaâu laø chaúng hieän Phaùp Vöông thaân. master, for your instruction.” Yan-Shou said: His realization took place when he heard a “So you’ve satisfied and don’t want to delve bundle of fuel dropping on the

ground: deeper?” The monk bowed. Yan-Shou said: Something dropped! It is no other thing; “Listen to this verse,” Right and left, there is nothing earthy: “If you desire to know Yong-Ming’s Rivers and mountains and the great earth, mystery, In them all revealed is the Body of the Before the gate is the lake’s surface. Dharma-raja (Dharma-king). The sun illuminates all life. Moät hoâm sö thöôïng ñöôøng daïy chuùng: “Trong The wind arises and waves come up.” nuùi Tuyeát Ñaäu maây vöôn leân ngaøn taàm khoâng Moät vò Taêng hoûi: "Keû hoï naøy töø laâu ôû laïi Vónh döøng maûy thoùc, döïa ñaûnh muoân nhaãn khoâng Minh, nhöng taïi sao khoâng bieát gia phong coù choã ñeå chôn. Taát caû caùc ngöôi nhaèm choã Vónh Minh?" Vónh Minh ñaùp: "Ngay nôi naøo tieán boä?” Coù vò Taêng hoûi: “Moät loái taét cuûa chaúng laõnh hoäi maø laõnh hoäi." Vò Taêng laïi hoûi: Tuyeát Ñaäu laøm sao daãm ñi?” Sö ñaùp: “Böôùc "Choã chaúng laõnh hoäi thì laøm sao maø laõnh böôùc hoa laïnh keát, lôøi lôøi suoát ñaùy baêng.”— hoäi?" Vónh Minh ñaùp: "Boø sanh voi. Bieån tung One day Zen master Yong-Ming-Yan-Shou buïi hoàng."—A monk asked, "This student has addressed the monks, saying: “This place, long been here at Yong-Ming. Why can't I Xue-T’ou, has erupted eight thousand feet understand the style of the Yong-Ming into the air and the earth has turned into House?" Yong-Ming said, "You can slippery grain, stacked in a freakish 80,000- understand the place you don't understand." foot peak. You have absolutely nothing upon The monk asked, "How can I understand what which to stand. In what direction will you step I don't understand?" Yong-Ming said, "An ox forward?” gives birth to an elephant. The blue sea give Moät vò Taêng hoûi: "Laøm sao ngöôøi ta daãm böôùc rise to red dust." treân ñöôøng Tuyeát Ñaäu?" Vónh Minh ñaùp: Moät vò Taêng hoûi: "Trong giaùo phaùp coù daïy: "Böôùc böôùc qua dieäu caûnh haøn, lôøi leõ hoaøn 'Taát caû chö Phaät cuøng Phaät phaùp ñeàu töø trong toaøn ñoùng baêng."—A monk asked Yong- kinh naøy maø ra.' Theá naøo laø 'kinh naøy'?" Vónh Ming, "How can one walk upon the path of Minh ñaùp: "Tuïng nieäm laâu daøi khoâng ngöøng Xue-T'ou?" Yong-Ming said, "Step by step nghæ, cuøng ngöõ nghóa vaø aâm thanh chaúng quan throught the wondrous cold landscape; words heä." Vò Taêng laïi hoûi: "Laøm sao tieáp thuï vaø entirely frozen." phuïng haønh?" Vónh Minh ñaùp: "Neáu muoán tieáp thuï vaø phuïng haønh thì neân trôïn maét ra maø

nghe."—A monk asked, "Our tradition has the vieän Nhaät Baûn hieän vaãn coøn ñaøo taïo caùc thieàn sö saying, 'All the Buddhas and their teachings theo truyeàn thoáng chính thoáng cuûa Thieàn—Name come forth from this scripture.' What is 'this of a monastery of the Japanese Rinzai school, scripture'?" Yong-Ming said, "Without founded by Zen master Jakushitsu Genko. The intention or sound it is endlessly recited." The Eigen-ji is one of the few Japanese monasteries in monk asked, "How does one receive and which monks are still trained today in the uphold it?" Yong-Ming said, "Those who authentic Zen tradition. want to receive and uphold it must look and Vónh Nguyeân Töï Phaùi: Eigenji-ha (jap)—Thieàn listen." phaùi Vónh Nguyeân Töï, moät trong nhöõng nhaùnh Moät vò Taêng hoûi: "Theá naøo laø göông troøn thieàn quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû lôùn?" Vónh Minh noùi: "Chaäu caùt

beå."—A Nhaät Baûn. Phaùi naøy do Thieàn sö Tòch Thaát monk asked, "What is the great perfect Nguyeân Quang (1290-1367) khai saùng. Hieän nay mirror?" Yong-Ming said, "A broken dish of phaùi naøy coù khoaûng 129 ngoâi töï vieän treân khaép sand." Nhaät Baûn—Eigen-ji branch, founded by Zen Vónh Minh Dieân Thoï chæ soáng laâu hôn thaày master Jakushitsu Genko. This is one of the most mình laø Thieân Thai Ñöùc Thieàu coù ba naêm. important branches from Lin-Chi school in Japan. OÂng laø moät trong nhöõng ñaïi sö cuoái cuøng cuûa Up to now, this branch has about 129 temples phaùi Thieàn Phaùp Nhaõn. Vaøo thaùng möôøi hai throughout Japan. naêm 975, sö nhuoám beänh, hai ngaøy sau sö noùi Vónh Ninh: lôøi giaõ bieät cuøng Taêng chuùng, daën doø, khuyeân 1) (1292-1369): Teân cuûa moät vò Thieàn sö Trung baûo, saùch taán töù chuùng tinh taán tu haønh, roài Hoa, soáng vaøo ñaàu thôøi nhaø Minh (1368- ngoài kieát giaø thò tòch. Thaùp cuûa sö ñöôïc ñaët 1644)—Name of a Chinese Zen master who treân nuùi Ñaïi Bi. Ngaøi thoï 72 tuoåi —Yong- lived in the beginning of the Ming dynasty. Ming-Yan-Shao survived his master, T'ian- 2) (1483-1565): Teân cuûa moät vò Thieàn sö Trung T'ai-Te-Shao, only by three years. He was Hoa khaùc cuõng soáng vaøo thôøi nhaø Minh one of the last important masters of the (1368-1644)—Name of another Chinese Zen Hogen school of Zen. During the twelfth master who also lived in the Ming dynasty. month of 975, Yong-Ming became ill. Two Vónh Ninh Töï: Teân cuûa moät ngoâi chuøa toïa laïc days later he bade the monks farewell, trong huyeän Laïc Döông, tænh Haø Nam, Trung Hoa. instructed and encouraged them to cultivate Chuøa ñöôïc xaây döïng vaøo thôøi Baéc Nguïy (386- diligently according to the teachings. Sitting 534)—Name of a temple, located in Luo-Yang cross-legged in an upright position, he passed District, He Nan Province, China. The temple was away. His stupa was placed on "Great first built in the Northern Wei Dynasty in China. Compassion" Mountain. He was 72 years old. Vónh Phuùc: Eternal happiness Vónh Minh Töï: Teân cuûa moät ngoâi chuøa toïa laïc Vónh Phuùc Am: Eifuku-an (jap)—Teân cuûa moät trong thaønh Laïc Döông, Trung Hoa. Chuøa ñöôïc ngoâi chuøa noåi tieáng ôû Nhaät Baûn—Name of a xaây döïng laàn ñaàu tieân vaøo naêm 509 do saéc leänh famous temple in Japan. cuûa vua Tuyeân Vuõ Ñeá—Name of a temple, Vónh Phuùc Töï: Eifuku-ji (jap)—See Vónh Phuùc located in Luo-Yang, China. The temple was first Am. built in 509 by the order of King Hsuan Wu Ti. Vónh Phöôùc Töï: Teân cuûa moät ngoâi chuøa toïa laïc Vónh Nghieâm: Teân moät ngoâi chuøa noåi tieáng naèm trong tænh Chieát Giang, Trung Hoa. Chuøa ñöôïc trong quaän ba, thaønh phoá Saøi Goøn, Nam Vieät xaây döïng bôûi Tyø Kheo Hueä Lyù vaøo thôøi Ñoâng Taán Nam—Name of a famous pagoda located in the (317-420)—Name of a temple, located in third district, Saigon City, South Vietnam. Chekiang Province, China. The temple was first Vónh Nguyeân Töï: Eigen-ji (jap)—Vónh Nguyeân built by Bhiksu Hui Li during the Eastern Chin Töï thuoäc phaùi Laâm Teá, Phaät giaùo Nhaät Baûn, ñöôïc Dynasty in China. Thieàn sö Tòch Thaát Nguyeân Quang (1290-1367) Vónh Quyeát: To separate forever. khai saùng. Vónh Nguyeân Töï laø moät trong nhöõng töï Vónh Sinh: Baát Töû—Immortality.

1) Cuoäc soáng vónh vieån nôi coõi Taây Phöông Cöïc 3) Teân cuûa moät vò danh Taêng Trung Hoa vaøo Laïc cuûa Ñöùc Phaät A Di Ñaø: Enternal life or thôøi nhaø Ñöôøng (618-907)—Name of a perpetual life in the Pure Land of the Chinese famous monk who lived in the T'ang Amitabha Buddha. Dynasty in China. 2) Nieát Baøn: Nirvana (khoâng sanh khoâng dieät— 4) Teân cuûa moät vò danh Taêng Trung Hoa khaùc not being born, not reborn, therefore not cuõng soáng vaøo thôøi nhaø Ñöôøng (618-907)— dying). Name of another Chinese famous monk who Vónh Thaùi Töï: Teân cuûa moät ngoâi chuøa toïa laïc also lived in the T'ang Dynasty in China. trong tænh Haø Nam, Trung Hoa. Chuøa ñöôïc xaây 5) Teân cuûa moät vò danh Taêng Trung Hoa khaùc döïng vaøo thôøi Baéc Nguïy (386-534)—Name of a nöõa cuõng soáng vaøo thôøi nhaø Ñöôøng (618- temple, located in He Nan Province, China. The 907)—Name of another Chinese famous temple was first built in the Northern Wei Dynasty monk who also lived in the T'ang Dynasty in in China. China. Vónh Thoï Töï: Teân cuûa moät ngoâi chuøa toïa laïc 6) Teân cuûa moät vò danh Taêng Trung Hoa khaùc trong tænh Sôn Taây, Trung Hoa. Chuøa ñöôïc xaây nöõa cuõng soáng vaøo thôøi nhaø Ñöôøng (618- döïng vaøo theá kyû thöù II—Name of a temple, 907)—Name of another Chinese famous located in Sha-Hsi Province, China. The temple monk who also lived in the T'ang Dynasty in was first built in the second century. China. Vónh Toä Töï: Teân cuûa moät ngoâi chuøa toïa laïc trong Vong Giaû: Ngöôøi cheát—The dead. tænh Chieát Giang, Trung Hoa. Chuøa ñöôïc xaây döïng Vong Hoàn: The soul of the dead—Wandering vaøo thôøi nhaø Tuøy (581-618)—Name of a temple, soul. located in Chekiang Province, China. The temple Vong Kyù Töï Ngaõ: To forget oneself—See Vong was first built in the Sui Dynasty in China. Ngaõ. Vónh Toàn: To exist forever. Vong Kyù Voïng Nieäm: To forget about any Vónh Traøng Töï: Teân moät ngoâi chuøa coå noåi tieáng distracting thoughts—Queân ñi vaø khoâng ñeå yù lo toïa laïc trong xaõ Myõ Phong, thaønh phoá Myõ Tho, laéng veà caùc voïng nieäm laø moät trong nhöõng coâng Nam Vieät Nam—Name of a famous ancient vieäc quan troïng maø haønh giaû tu Thieàn phaûi luoân pagoda located in Myõ Phong village, Myõ Tho naèm loøng tröôùc khi baát cöù söï tu taäp Thieàn naøo. City, South Vietnam. Haønh giaû tu Thieàn neân luoân nhôù raèng trong thieàn Vónh Töôøng Töï: Eisho-ji (jap)—Name of a taäp phaûi thaät laø heát söùc troïng yeáu ñeå giöõ cho taâm monastery in Japan. trong saùng ñeå ñaït ñöôïc trí hueä vaø gôõ boû voâ minh. Vónh Vieãn: Abhisthiti (skt)—Eternal— Chuùng ta phaûi duøng trí hueä Baùt nhaõ ñeå nhaän chaân Everlasting—Endless—Perpetual. ra raèng voïng töôûng laø giaû, laø aûo aûnh, vaø chuùng seõ Vònh: Ngaâm vònh—To declaim verses. tan bieán moät caùch töï nhieân. Thaät vaäy, neáu haønh Voõ Xaù: Varsakara (skt)—Teân cuûa moät vò ñaïi thaàn giaû khoâng ñeå taâm ñeán caùc voïng nieäm, nhöõng khoù döôùi trieàu vua A Xaø Theá—Name of a mandarin chòu nôi theå xaùc, nhöõng huyeãn caûnh, hay nhöõng under Ajatasatru's reign. hình thöùc caûn trôû khaùc, nhöng kieân trì thieàn ñònh, Vong: Mithya (skt)—False—Untrue— ngöôøi aáy cuoái cuøng seõ thaønh töïu ñöôïc thaønh tích Erroneous—Gone—Lost—Dead. maø mình vaãn mong ñôïi vaø ñeán caûnh giôùi Ñònh. Töø Vong Danh: ñoù haønh giaû coù theå baét ñaàu tu taäp Thieàn

ôû trình ñoä 1) Teân cuûa moät vò danh Taêng Trung Hoa vaøo cao hôn vaø ñaët chaân treân cuoäc haønh trình ñi ñeán thôøi Baéc Nguïy (386-534)—Name of a Phaät quaû—To forget or not to worry about the Chinese famous monk who lived in the rising of thoughts is one of the most important Northern Wei Dynasty in China. tasks that Zen practitioners must always bear in 2) Teân cuûa moät vò danh Taêng Trung Hoa vaøo mind before any practice of Zen. Zen practitioners thôøi Baéc Chu (the sixth century)—Name of a should always remember that in Zen practice, it is Chinese famous monk who lived in the very crucial that we maintain a clear mind to gain Northern Chou Dynasty in China. wisdom and remove ignorance. We must use our

perfect wisdom to realize that delusions are false, For Zen practitioners, they can forget themselves illusory, and they will automatically disappear. In by raising their samadhi. There are different fact, if the practitioner pays no attention to states of samadhi, many different levels of distracting thoughts, physical discomforts, concentration. But one such experience or state is delusory visions, or other forms of impediment, not a big thing. Zen master Dogen says it is like but persists in his meditation, he will eventually sticking your head into a gateway. Why is it so achieve the longed-for accomplishment, and reach special to become aware of one's own life? Isn't it the state of Samadhi. From there he may take up rather extraordinary that we do not realize who the more advanced practice of Zen and set his we are? This life is ungraspable. Why is it feet on the journey towards Buddhahood. ungraspable? Because life is limitless. We can Vong Linh: The spirit of the dead person. understand this intellectually up to a point. But Vong Linh Tam Giôùi: Taát caû vong linh cuûa ngöôøi how can we fully experience this unlimited, ñaõ khuaát trong tam giôùi—All the departed spirits boundless life? Zen practitioners should always of the triple world. remember that the only way to do this is simply to Vong Maïng: To risk (venture) one’s life. forget the self. Be this life! Without exception, for Vong Ngaõ: To forget the own "Self"—Tu taäp we are all this limitless, ungraspable, nonthinking baèng caùch queân ñi töï ngaõ cuûa mình. Laøm sao môùi life. Robert Aitken wrote in Encouraging Words: coù theå "vong kyù töï ngaõ" (queân ñi chính mình)? Ñoái "To use the self is to forget it. Anxiety turns into vôùi haønh giaû tu Thieàn, hoï coù theå ñi saâu vaøo tam purposeful action. Brooding disappears, ma ñòa ñeå queân ñi chính mình. Tam ma ñòa coù daydreaming disappears. All beings enrich the nhieàu möùc ñoä khaùc nhau. Theá nhöng traï ng thaùi universe with uniquely varied creativity. Our hay kinh nghieäm nhö vaäy khoâng phaûi laø vieäc gì experiences in practice, education, and realization lôùn laém. Thieàn sö Ñaïo Nguyeân noùi: "Ñi vaøo tam function in synergy to give that enrichment its ma ñòa gioáng nhö thoø ñaàu vaøo cöûa." Thaáy ñöôïc fullest possible blessing. It is the self forgotten cuoäc soáng (sinh meänh) cuûa chính mình thì coù gì laø that achieves this." gheâ gôùm laém ñaâu? Khoâng phaûi chuyeän khoâng bieát Vong Ngöõ: Lôøi noùi sai laïc—False speech. mình laø ai môùi laø quan troïng hôn sao? Cuoäc soáng Vong Ngöu Toàn Nhaân: Forgetting the Ox, self naøy laø khoâng naém baét ñöôïc. Taïi sao khoâng naém alone (Ox dies, man lives)—Queân traâu coøn ngöôøi, baét ñöôïc? Bôûi vì noù voâ haïn. Chuùng ta coù theå hieåu ñaây

laø caûnh giôùi thöù baûy trong "Thaäp Muïc Ngöu ñöôïc ñieàu naøy baèng tri thöùc ôû moät möùc ñoä naøo ñoù. Ñoà". Trong Phaùp khoâng coù hai. Traâu laø Nguyeân Nhöng laøm sao chuùng ta coù theå kinh nghieäm hoaøn Taùnh: baây giôø haønh giaû ñaõ nhaän ra ñieàu naøy. Caùi toaøn cuoäc soáng voâ haïn voâ teá naøy? Haønh giaû tu baãy khoâng coøn caàn nöõa khi ñaõ baét ñöôïc thoû, löôùi Thieàn neân luoân nhôù raèng caùch duy nhaát laø phaûi boû ñi khi caù ñaõ baét roài. Gioáng nhö vaøng roøng moät queân ñi chính mình. Haõy laø chính cuoäc soáng naøy! khi ñaõ taùch khoûi quaëng, nhö maët traêng ra khoûi ñaùm Khoâng coù ngoaïi leä, vì taát caû chuùng ta ñeàu thuoäc veà maây, moät tia chieáu saùng maõi maõi. cuoäc soáng voâ haïn, khoâng theå naém baét, vaø khoâng "Kî ngöu dó ñaéc ñaùo gia sôn theå nghó baøn naøy. Robert Aitken vieát trong quyeån Ngöu daõ khoâng heà nhaân daõ nhaøn 'Theá Giôùi Khích Leä': "Khi chuùng ta söû duïng töï ngaõ Hoàng nhaät tam can do taùc moäng baèng caùch queân ñi töï ngaõ, thì moïi lo aâu seõ bieán Tieân thaèng khoâng ñoän thaûo ñöôøng gian." thaønh haønh ñoäng coù chuû ñích, moïi aùm aûnh vaø mô (Löng Traâu ñaõ ñeán nuùi queâ ta moäng vieãn voâng seõ tan bieán Chuùng sanh laøm cho Traâu khoâng coøn nöõa ngöôøi nhaøn haï vuõ truï trôû neân phong phuù chæ vôùi taùnh saùng taïo ña Maët nhaät ba saøo coøn maõi moäng daïng cuûa mình. Nhöõng kinh nghieäm cuûa chuùng ta Roi thöøng vöùt ñoù giöõa haøng ba). trong tu taäp, giaùo duïc, vaø chöùng nghieäm cuøng laøm This is the seventh stage of the "Ten Ox-herding giaøu theâm cho coâng ñöùc cuûa chuùng sanh phöôùc pictures". In the Dharm there is no two-ness. The laønh ñaày ñuû nhaát. Ñoù laø söï thaønh töïu cuûa vong Ox is his Primal-nature: this he has now ngaõ."—To cultivate by the way of forgetting the recognized. A trap is no longer needed when a own "Self." How does forgetting oneself happen? rabbit has been caught, a net becomes useless

when a fish has been snared. Like gold which has Voïng Caûnh Giôùi: Voïng taâm xuaát hieän neân môùi coù been separated from dross, like the moon which caûnh hö voïng (voïng caûnh naày chính laø moïi hieän has broken through the clouds, one ray of töôïng, moïi söï vaät treân theá gian naày)—False luminous Light shines eternally. environment—The unreal world. "Only on the Ox was he able to come Home, Voïng Chaân Ñoàng Theå: Caên baûn voâ minh vaø chaân But lo, the Ox is now vanished, nhö ñeàu cuøng moät theå—Primal ignorance is and alone and serene sits the man. without beginning; and the bhutatathata is without The red sun rides high in the sky beginning, the two terms connoting the same idea. As he dreams on placidly. Voïng Chaáp: Yonder beneath the thatched roof 1) Quan nieäm chaáp tröôùc hay coá giöõ laáy khoâng His idle whip and idle rope are lying." lìa boû hö voïng: False tenets—Holding on to Vong Nhaân: The dead. false views. Vong Nieân: A long time ago (friends)—To forget 2) AÙi aân hay söï chaáp tröôùc meâ muoäi, yeáu toá thöù one’s age. taùm trong thaäp nhò nhaân duyeân: Deluded Vong Phaùch: Thaàn thöùc cuûa ngöôøi quaù coá—Soul attachment—Affection, the eighth of the of the dead. twelve factors of conditioned arising. Voøng Haøo Quang: Halo. Voïng Chaáp Taäp Khí: Löïc cuûa söï meâ chaáp— Voøng Laån Quaån: Vicious circle. Karmic impressions of deluded attachment. Voøng Luaân Hoài Sanh Töû: Samsara (skt)—Circle Voïng

Chöùng: False witness. of birth and death—Circle of misery—Circle of Voïng Duyeân: Duyeân laø nhöõng söï vaät trong vaø suffering. ngoaøi coù quan heä vôùi thaân ta, taát caû nhöõng caùi ñoù Voøng Ngaõ Chaáp: The cycle of ego-attachment. ñeàu laø hö voïng caû. Chính nhöõng thöù ñoù laø ñaàu moái Voõng: Jala (skt)—A net, a web—Caùi löôùi. taïo ra nhöõng tö töôûng sai laàm—The unreality of Voõng Cöïc: Boundless—Endless. one's environment—The causes of erroneous Voõng Loïng: Hammock and parasol. ideas. Voõng Minh Boà Taùt: Jaliniprabha-Bodhisattva Voïng Hueä: Trí hueä sai laàm—Deceived (skt)—Bodhisattva with the shining net. intelligence. Voõng Minh Ñoàng Töû: Jaliniprabha-kumara Voïng Höõu Taùnh: Parikalpita-laksana (skt)—False (skt)—Quang Voõng ñoàng töû —Teân cuûa moät vò Boà existence (character of sole imagination)—Nhöõng Taùt, moät trong taùm ñoàng töû coù löôùi chieáu saùng, hieän höõu khoâng thaät voán ñoàng thôøi khoâng coù moät theo haàu caïnh Ngaøi Vaên Thuø—Name of a baûn theå—Those of false existence which are at Bodhisattva, the youth with the shining net, one of the same time bereft of an original substance the eight attendants on Manjusri. (adravya)—See Bieán Keá Sôû Chaáp. Voõng Minh Phaät: Jaliniprabha-Buddha (skt)— Voïng Keá Tính: Parikalpita (skt)—Bieán Keá Sôû Buddha with the shining net—Net Brightness Chaáp—Voïng keá tính laø söï phaân bieät sai laàm cuûa Buddha. söï phaùn ñoaùn, vaø xuaát phaùt töø söï hieåu ñuùng baûn Voõng Muïc: Maét löôùi—The "eyes" or meshes of a chaát cuûa caùc söï vaät, beân trong cuõng nhö beân ngoaøi net. vaø hieåu ñuùng moái lieân heä giöõa caùc söï vaät nhö laø Voõng Ngöõ: Nonsense. nhöõng caù theå ñoäc laäp hay thuoäc cuøng moät loaïi —It Voïng: is known as the Parikalpita or wrong 1) Khoâng thaät: Musa (p)—Mrsa (skt)—Vitatha discrimination of judgment, and proceeds from (p & skt)—Untrue—False—Unreal— rightly comprehending the nature of objects, Futile—Vain. internal as well as external, and also relationship 2) Nhìn veà: To look at, or for. existing between objects as independent 3) Tieáng voïng: To sound-To echo. individuals or as belonging to a genus—See Bieán 4) Voïng ngöõ: Lying—See Noùi Doái, and Noùi Lôøi Keá Sôû Chaáp. Ñaâm Thoïc. Voïng Keá Töï Tính: Prabhedanayalakshana or Parikalpita (skt)—Söï töôûng töôïng—Imagination—

Khía caïnh cuûa söï ñaëc thuø sinh khôûi töø söï töôûng vaøo theá kyû thöù XX. OÂng chuyeân nghieân cöùu vaø töôïng sai laàm—The aspect of individuation arising giaûng daïy taïi caùc tröôøng ñaïi hoïc veà Nhaät Lieân from false imagination. Toâng Nhaät Baûn—Name of a Japanese famous Voïng Khoâng: Höôùng leân khoâng trung: Face up Buddhist scholar in the twentieth century. He into the sky—Khoâng caên cöù, khoâng coù cô sôû: studied and taught on the theories of the Japanese Unfounded. Nichiren Sect at universities. Voïng Kieán: Drishti (skt)—Taø kieán—False Voïng Nguyeät Phaät Giaùo Ñaïi Töø Ñieån: Töø ñieån views—Heretical views—Heterodox views— Phaät giaùo tieáng Nhaät, 7 taäp, ñöôïc xuaát baûn vaøo Improper views—Söï hö voïng phaân bieät khoâng naêm 1963—Japanese Wang Yueh Great Buddhist ñuùng vôùi söï thaät, cho nhöõng thöù hö giaû laø thöïc. Dictionary, 7 volumes, published in 1963—See Ñaûo kieán hay kieán ñieân ñaûo hay taø kieán, moät trong Voïng Nguyeät Tín Haäu. ba loaïi ñieân ñaûo. Theo ñaïo Phaät, taø kieán laø khoâng Voïng Nguyeät

Tín Haäu (1860-1948): Teân cuûa moät thöøa nhaän nhaân quaû, khoâng theo Phaät phaùp, moät vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo trong nguõ kieán vaø thaäp aùc. Trong thôøi Ñöùc Phaät theá kyû thöù XX. OÂng chuyeân nghieân cöùu vaø giaûng coøn taïi theá, coù ít nhaát laø 62 taø kieán ngoaïi ñaïo— daïy taïi caùc tröôøng ñaïi hoïc veà Tònh Ñoä Chaân Toâng False views of reality—Taking the seeming as Nhaät Baûn. OÂng laø ñoàng taùc giaû cuûa boä Voïng real. Not recognizing the doctrine of normal Nguyeät Phaät Giaùo Ñaïi Töø Ñieån, ñöôïc oâng vaø moät karma. Wrong views are one of the three hoïc giaû khaùc teân Truûng Baûn Thieän Long bieân soaïn subversions or subverters. Perverted (wrong) töø naêm 1906 ñeán naêm 1936—Name of a Japanese views or opinions, not consistent with the dharma, famous Buddhist scholar in the twentieth century. one of the five heterodox opinions and ten evils. He studied and taught on the theories of the There were at least sixty-two heretical views Japanese True Pure Land Sect at universities. He (views of the externalist or non-Buddhist views) in was the co-author of the Japanese Wang Yueh the Buddha's time. Great Buddhist Dictionary, which he and another Voïng Kieán Bieät Nghieäp: The meanings of Buddhist scholar named Ch'ung Pen Shan Lung Specific karma and delusional views—See Bieät composed from 1906 till 1936. Nghieäp Voïng Kieán. Voïng Ngöõ: Miccha-vaca (p)—Mithya-vaca Voïng Lieâu: Phuï taù lieâu chuû, phuï taù cho vò Taêng (skt)—Mrsa-vaca (skt)—Vitatha-vac or Vitatha- phuï traùch veà lieâu phoøng cuûa chö Taêng trong töï vadin (skt)—False speaking (nonsense or vieän—An assistant to a monk who is responsible transgression)—Lôøi noùi giaû doái ñeå phæ baùng, khoe for all bedrooms in a monastery. khoang hay löøa doái ngöôøi khaùc. Theo Kinh Phaùp Voïng Löôïng Quyû: Wang-Liang Ghost—Tham trí Cuù, caâu 306, Ñöùc Phaät daïy: "Thöôøng noùi lôøi voïng thoâng minh gaây toäi, gaëp loaøi tinh linh thaønh hình, ngöõ thì sa ñoïa; coù laøm maø noùi khoâng, ngöôøi taïo laøm caùc loaøi quyû Voïng Löôïng—It was greed for hai nghieäp aáy, cheát cuõng ñoïa ñòa nguïc."—Lying views that made the person commit offenses, (either slander, false boasting, or deception). then, after he has finished paying for his crimes, According to the Dharmapada Sutra, verse 306, he takes shape when he encounters essential the Buddha taught: "The speaker of untruth goes energy, and he is called a Wang-Liang Ghost. down; also he who denies what he has done, both Voïng Mai Chæ Khaùt: Nhìn quaû mô ñeå ngöøng côn sinned against truth. After death they go together khaùt, yù noùi hy voïng haûo huyeàn—To gaze at plums to hells." to quench one's thirst, i.e., vain hopes. Voïng Nhieãm: Voïng Phong—Truyeàn ñi nhöõng gì Voïng Ngaõ: Illusory ego, in contrast with the real (tö töôûng) khoâng coù thaät hay khoâng ñuùng—The or nirvana ego (chaân ngaõ). spread of lies, or false ideas. Voïng Ngaõ Chaáp: The wrong ego-attachment. Voïng Nhieãm Huaân Taäp: Söï thaám quen cuûa Voïng Ngoân: Voïng thuyeát—False words or talk— nhieãm tröôïc, haäu quaû laø saûn sanh ra nhöõng gì (tö Lies. töôûng) khoâng coù thaät hay khoâng ñuùng— Voïng Nguyeät Hoan Haäu (1881-1967): Teân cuûa Permeation of the contamination, and the result is moät vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn the production of lies, or false ideas.

Voïng Nieäm: Vitathavitakka (p)—Monen (jap)— Voïng Thöùc: YÙ thöùc meâ laàm—Deluded Deluded thought—False or misleading thoughts— consciousness. Transient thoughts—Khi voïng töôûng khôûi maø Voïng Tình: Wrong discernment—Mistaken chuùng ta baát chaáp ñöôïc thì töï nhieân chuùng seõ bieán discernment—Phaân bieät sai laàm hay cho raèng tieâu maát—If we are able to disregard when false cöïc laø tích cöïc. Trong Kinh Laêng Giaø, Ñöùc Phaät ñaõ thoughts arise, they will naturally vanish. nhaéc nhôû Ngaøi Mahamati: "Naøy Mahamati, huyeãn Voïng Phaùp: Bhranti (skt)—Meâ hoaëc—Quan nieäm aûo khoâng taïo ra caùc sai laàm, vì caùc sai laàm phaùt meâ muoäi—Delusive concept—Going astray, xuaát töø söï phaân bieät hö voïng."—Thinking of a eror—Ill-conduct. negative action is a positive action. In the Voïng Phaân Bieät: Phaân bieät sai—False Lankavatara Sutra, the Buddha reminded discrimination. Mahamati: “Oh Mahamati, maya is not the cause Voïng Phong: See Voïng Nhieãm. of confusion, for it does not produce errors, as Voïng Sanh Tieát Muïc: Giaû doái, khoâng thaät— errors come from wrong discrimination.” Untrue. Voïng Traàn: Muoân vaät treân ñôøi naày voán hö voïng Voïng Saéc: To admire someone’s beauty. vaø nhieãm caáu—The unreal or unclean world. Voïng Taâm: The unenlightened mind or heart of Voïng Tri: Hieåu bieát meâ laàm—Deluded all men—Taâm naøy khôûi nieäm phaân bieät sinh ra heát knowledge. thaûy moïi caûnh giôùi. Voïng taâm gaây neân söï phöùc taïp Voïng Töôûng Höõu: Existence as deluded marks— vaø phieàn naõo treân ñôøi naày—Illusion-mind, which Voïng töôûng höõu chæ cho caùi thaáy veà caùc töôûng results in complexity and confusion. This illusion thuoäc theá giôùi hieän töôïng coù chuû teå laø voïng kieán — (deluded, wrong, false, or misleading)-mind, This refers to the perception of all appearances or which results in complexity and confusion in this phenomenal marks as having substantial Being is world. a delusion. Voïng Taâm Huaân Taäp: Söï thaám quen cuûa voïng Voïng Töôûng: Vitathavitakka (p)—Chaáp giöõ moïi taâm—Permeation of the deluded mind. phaân bieät sai laàm—Deluded conceptualization— Voïng Taâm Quaùn: To contemplate on the False (erroneous) thinking—Erroneous thought— unenlightened mind (heart of all men)—Quaùn taâm False notions—False ideas—False thoughts—Idle naøy khôûi nieäm phaân bieät sinh ra heát thaûy moïi caûnh thoughts—The mental processes of living beings giôùi. Haønh giaû tu Thieàn neân luoân nhôù raèng voïng on greed, hatred and stupidity—Chaáp giöõ moïi taâm naày gaây neân söï phöùc taïp vaø phieàn naõo treân phaân bieät sai laàm. Voïng töôûng bao goàm moät laõnh ñôøi—To contemplate on this illusion-mind, which vöïc tö töôûng roäng lôùn. Neáu chuùng ta ham muoán aên results in complexity and confusion. Zen ngon, chuùng ta coù thöïc voïng töôûng. Neáu chuùng ta practitioners should always remember that this muoán nghe tieáng du döông, chuùng ta coù thanh illusion (deluded, wrong, false, or misleading)- voïng töôûng. Neáu chuùng ta muoán coù thuù vui nhuïc mind, that results in complexity and confusion in duïc, chuùng ta coù saéc duïc voïng töôûng, vaân vaân. Tu this world. taäp thieàn ñònh laø xaû boû moïi voïng töôûng, laáy taâm Voïng Taâm Sôû Thuû Danh Nghóa: Parikalpita- chaân thaät ñeå tu taäp, thì coâng ñöùc aáy laø voâ löôïng.

bhidhana (skt)—Söï sôû thuû voïng taâm gaây neân söï Ngöôïc laïi, neáu chuùng ta khoâng tu taäp ñöôïc nhö phöùc taïp vaø phieàn naõo treân ñôøi naày—Name and vaäy thì chaúng coù lôïi ích gì khi chæ noùi phaùp suoâng. meaning of seizing the unenlightened mind will Theo Duy Thöùc Hoïc, nhöõng voïng töôûng daáy leân cause complications and afflictions in this world. chæ laø boùng daùng cuûa luïc traàn. Neáu chuùng ta hieåu Voïng Taän: Completion of deluded thought— ñöôïc ñieàu naøy, chuùng ta coù theå khöôùc töø ngay khi Completion of false or misleading thoughts—Khi chuùng vöøa môùi xuaát hieän. Thaät vaäy, neáu chuùng ta voïng töôûng khôûi maø chuùng ta baát chaáp ñöôïc thì töï nhaát quyeát giöõ cho taâm trong saùng khoâng bò vöôùng nhieân chuùng seõ bieán maát—If we are able to baän bôûi tö töôûng, thì caùc voïng töôûng aáy töï noù tan disregard when false thoughts arise, they will bieán. Ñoù laø moät caùch tu haønh heát söùc ñôn giaûn naturally vanish. khoâng khoå nhoïc gì, chæ caàn nhaän ñuùng nhö vaäy laø Voïng Thuyeát: False words. ñaõ bieát tu Thieàn roài. Khi chuùng ta ñi, ñöùng, ngoài,

naèm, moät yù nghó vöøa khôûi leân, lieàn bieát noù laø boùng Voïng Töôûng Höõu: Existence as deluded daùng cuûa voïng töôûng, lieàn boû ngay khoâng theo noù, perceptions—Voïng töôûng höõu coù nghóa chuû tröông ñoù laø tu Thieàn. Chuùng ta khoâng caà n phaûi ñôïi ñeán phuû nhaän taát caû thöïc taïi, hoaëc söï coù maët cuûa caùc giôø ngoài thieàn môùi goïi laø tu thieàn. Nhö vaäy, ñoái phaùp ngoaøi taâm laø voïng töôûng döïa vaøo coù töø voïng vôùi haønh giaû tu Thieàn chaân chaùnh, chuùng ta coù theå taâm—This is a denial of idealism. It means that tu taäp vaøo baát cöù giôø phuùt naøo, vaø ôû baát cöù nôi naøo the view which denies all reality, or the existence cuõng goïi laø tu, ôû sôû hay ôû nhaø, chæ caàn nhaän chaân of dharma, outside of the mind is a mistaken view ra chaân lyù. Haønh giaû tu Thieàn neân luoân nhôù raèng based on a confused mind with deluded thaät laø heát söùc troïng yeáu ñeå giöõ cho taâm trong conceptions. saùng ñeå ñaït ñöôïc trí hueä vaø gôõ boû voâ minh. Chuùng Voïng Töôûng Nguõ Chuûng: Five kinds of false ta phaûi duøng trí hueä Baùt nhaõ ñeå nhaän chaân ra raèng thinking—Trong Kinh Thuû Laêng Nghieâm, quyeån voïng töôûng laø giaû, laø aûo aûnh, vaø chuùng seõ tan bieán Möôøi, oâng A Nan sau khi nghe Phaät daïy veà nguõ moät caùch töï nhieân—The mental processes of aám, ñöùng daäy leã Phaät, giöõa ñaïi chuùng laïi baïch living beings on greed, hatred and stupidity. Phaät, “Nhö Phaät daïy trong töôùng nguõ aám, naêm thöù Polluted thoughts comprise a wide range of hö voïng laøm goác töôûng taâm. Chuùng toâi chöa ñöôïc thoughts. If we are greedy for delicious food, we Nhö Lai giaûng giaûi kyõ caøng. Coù theå naøo moät löôït have polluted thoughts on food. If we wish to tröø heát naêm aám ñoù? Hay laø thöù lôùp tröø heát? Naêm listen to fine sounds, we have polluted thoughts on lôùp ñoù ñeán ñaâu laø giôùi haïn? Mong Ñöùc Nhö Lai sounds. If we wish to experience sensual phaùt loøng ñaïi töø, vì ñaïi chuùng naày, daïy cho taâm pleasures, we have polluted thoughts on sensual muïc trong suoát, ñeå laøm con maét töông lai cho taát pleasures, and so on. If we practice meditation we caû chuùng sanh trong ñôøi maït phaùp.” Ñöùc Phaät ñaõ can stop our idle thoughts and cultivate the Way daïy ngaøi A Nan veà naêm thöù voïng töôû ng nhö sau: with our true mind, then

our merit and virtue will “OÂng A Nan! Tinh chaân dieäu minh, baûn chaát vieân be measureless and boundless. But if we do not tònh chaúng phaûi sinh ra vaø sinh töû caùc traàn caáu, cho take time to cultivate, there is no use just talking ñeán hö khoâng thaûy ñeàu nhaân voïng töôûng sinh khôûi. dharma. According to the Study of Mind-Only, AÁy goác nôi baûn giaùc dieäu minh tinh chaân, hö voïng false thoughts are simply the objects of the six phaùt sinh caùc theá giôùi. Nhö oâng Dieãn Nhaõ Ña nhìn senses. If we understand this, we can reject false hình mình trong göông, phaùt cuoàng cho laø mình thoughts as soon as they appear. As a matter of khoâng coù ñaàu. Voïng vaãn khoâng nhaân. Trong voïng fact, if we are determined to keep our mind clear töôûng laäp tính nhaân duyeân. Meâ nhaân duyeân, noùi laø of any thought, false thoughts automatically töï nhieân. Tính hö khoâng thaät laø huyeãn sinh. Nhaân disappear. This is the simplest way of practicing duyeân vaø töï nhieân ñeàu laø voïng taâm cuûa chuùng meditation. When we are walking, standing, sanh so ño chaáp tröôùc. OÂng A Nan! OÂng bieát hö sitting or lying down, whenever a thought arises, voïng khôûi ra, noùi laø voïng nhaân duyeân. Neáu hö we recognize it, but do not follow it, that is voïng vaãn khoâng coù, thì noùi caùi voïng nhaân duyeân practicing of meditation. We do not have to wait vaãn laø khoâng phaûi coù. Huoáng chi chaúng bieát maø for the time to sit down in meditation to practice cho laø töï nhieân. Vaäy neân Nhö Lai cuøng oâng phaùt meditation. Thus, for Zen practitioners, we can minh baûn nhaân cuûa nguõ aám, ñoàng laø voïng töôûng.” practice Zen at any time, anywhere, while at work Thöù nhaát laø Saéc AÁm Voïng Töôûng: Thaân theå cuûa or at home, just realize the truth. Zen practitioners oâng, tröôùc heát nhaân caùi töôûng cuûa cha meï sinh ra. should always remember that it is very crucial that Caùi taâm cuûa oâng khoâng phaûi töôûng thì khoâng theå we maintain a clear mind to gain wisdom and ñeán trong töôûng aáy maø truyeàn meänh. Nhö toâi ñaõ remove ignorance. We must use our perfect noùi tröôùc; taâm töôûng vò chua, nöôùc mieáng chaûy ra, wisdom to realize that delusions are false, taâm töôûng treøo cao thaáy rôïn. Bôø cao chaúng coù, vaät illusory, and they will automatically disappear. chua chöa ñeán, thaân theå cuûa oâng quyeát ñònh khoâng Voïng Töôûng Dieät: Destruction of infatuation—Söï ñoàng loaïi vôùi hö voïng ñöôïc, taïi sao nöôùc daõi laïi ñoaïn taän caùc si meâ voïng töôûng. nhaân noùi chua maø ra? Bôûi theá neân bieát; oâng hieän coù saéc thaân, ñoù laø kieân coá voïng töôûng thöù nhaát.

Thöù nhì laø Thuï aám voïng töôûng: Nhö ñaõ noùi treân, never before been blessed with such subtle and treøo cao, töôûng taâm coù theå khieán oâng thaáy rôïn, bôûi wonderful instructions as the Tathagata has now nhaân lónh thuï ra, coù theå ñoäng ñeán thaân theå. Nay roõ given. Further, are these five skandhas destroyed raøng, thuaän thì ñöôïc lôïi ích, nghòch thì chòu toån all at the same time, or are they extinguished in haïi, hai thöù dong ruoåi nhau. Ñoù laø hö minh, voïng sequence? What are the boundaries of these five töôûng thöù hai. Thöù ba laø Töôûng AÁm Voïng Töôûng: layers? We only hope the Tathagata, out of great Bôûi caùi suy nghó noù sai söû saéc thaân cuûa oâng. Thaân compassion, will explain this in order to purify the chaúng phaûi ñoàng loaïi vôùi nieäm, thaân oâng nhaân ñaâu eyes and illuminate the

minds of those in the great bò theo caùc nieäm sai söû? Ñoù laø do moãi thöù ñeàu assembly, and in order to serve as eyes for living duøng hình daïng, taâm sinh ra thì thaân duøng laáy, beings of the future." The Buddha told Ananda, thaân vaø taâm töông öù ng. Thöùc laø töôûng taâm, nguû laø "the essential, true, wonderful brightness and chieâm bao, thì töôûng nieäm cuûa oâng noù lay ñoäng perfect purity of basic enlightenment does not caùi voïng tình. Ñoù laø dung thoâng, voïng töôûng thöù admit birth and death, nor any mundane ba. Thöù tö laø Haønh AÁm Voïng Töôûng: Lyù bieán hoùa defilements, nor even empty space itself. All khoâng ngöøng, trong moãi nieäm aâm thaàm dôøi ñoåi, these are brought forth because of false thinking. moùng tay daøi, toùc moïc, khí hao moøn, hình daïng The source of basic enlightenment, which is nhaên nhoù, ngaøy ñeâm thay nhau, khoâng heà hieåu wonderfully bright, true, and pure, falsely gives bieát. OÂng A Nan! Vieäc ñoù neáu khoâng phaûi laø oâng rise to the material world, just as Yajnadatta thì theá naøo thaân theå thay ñoåi? Coøn neáu laø oâng, sao became confused about his head when he saw his oâng khoâng bieát? Caùc haønh cuûa oâng nieäm nieäm own reflection in the mirror. The falseness khoâng nghæ. Thöù naêm laø Thöùc AÁm Voïng Töôûng: basically has no cause, but in your false thinking, Caùi tinh minh traïm tòch, khoâng lay ñoäng cuûa oâng, you set up causes and conditions. But those who goïi laø haèng thöôøng. Ñoái vôùi thaân khoâng vöôït ra are confused about the principle of causes and ngoaøi caùi kieán vaên giaùc tri. Neáu thöïc laø tinh chaân conditions call it spontaneity. Even empty space is thì khoâng dung ñeå taäp khí hö voïng. Nhaân sau caùc an illusory creation; how much more so are causes oâng ñaõ töøng coù töø nhieàu naêm tröôùc, thaáy moät vaät and conditions and spontaneity, which are mere laï, traûi qua nhieàu naêm, nhôù vaø queân ñeàu khoâng speculations made by the false minds of living coøn. Veà sau boãng döng laïi thaáy caùi vaät laï tröôùc, beings.Ananda! If you perceive the arising of ghi nhôù roõ raøng, chaúng heà soùt maát. Trong caùi tinh falseness, you can speak of the causes and traïm lieãu chaúng lay ñoäng, moãi nieäm bò huaán conditions of that falseness. But if the falseness luyeän, ñaâu coù tính löôøng ñöôïc. OÂng A Nan! Neân has no source, you will have to say that the causes bieát raèng caùi tinh traïn aáy chaúng phaûi chaân, nhö and conditions of that falseness basically have no doøng nöôùc chaûy maïnh, xem qua nhö yeân laëng. source. How much the more is this the case for Chaûy mau vaø chaûy chaúng thaáy, chöù khoâng phaûi those who fail to understand this and advocate khoâng chaûy. Neáu chaúng phaûi töôûng caên nguyeân, spontaneity.Therefore, the Tathagata has thì ñaâu laïi chòu hö voïng taäp khí. Chaúng phaûi oâng explained to you that the fundamental cause of all duøng ñöôïc laãn loän caû saùu caên, thì voïng töôûng ñoù five skandhas is false thinking." First, the false khoâng bao giôø döùt ñöôïc. Cho neân hieän taïi, trong thinking of the form skandha: Your body's initial kieán vaên giaùc tri cuûa oâng, quaùn taäp nhoû nhieäm, thì cause was a thought on the part of your parents. trong caùi traïm lieãu, möôøng töôïng hö voâ. Ñoù laø But if you had not entertained any thought in your ñieân ñaûo thöù naêm, vi teá suy töôûng—In the own mind, you would not have been born. Life is Surangama Sutra, book Ten, having heard

the perpetuated by means of thought. As I have said Buddha’s instruction on the five skandhas, before, when you call to mind the taste of vinegar, Ananda arose from his seat. He bowed and your mouth waters. When you think of walking respectfully asked the Buddha: “The Buddha has along a precipice, the soles of your feet tingle. told us that in the manifestation of the five Since the precipice doesn’t exist and there isn’t skandhas, there are five kinds of falseness that any vinegar, how could your mouth water at the come from our own thinking minds. We have mere mention of vinegar, if it were not the case

that your body oridinated from falseness. How can you keep track of the permeation that Therefore, you should know that your present goes on in thought after thought in this pure, clear, physical body is brought about by the first kind of and unmoving consciousness? Ananda, you should false thinking, which is characterized by solidity. know that this state of clarity is not real. It is like Second, the false thinking of the feeling skandha: rapidly flowing water that appears to be still on As described earlier, merely thinking about a high the surface. Due to its speed you cannot perceive place can cause your body to tingle and ache. Due the flow, but that does not mean it is not flowing. to that cause, feeling arise and affect your body, If this were not the source of thinking, then how so that at present you pursue pleasant feelings and could one be subject to false habits? If you do not are repelled by unpleasant feelings. These two open and unite your six sense faculties so that kinds of feelings that compel you are brought they function interchangeably, this false thinking about by the second kind of false thinking, which will never cease. That’s why your seeing, is characterized by illusory clarity. Third, the false hearing, awareness, and knowing are presently thinking of the thinking skandha: Once your strung together by subtle habits, so that within the thoughts arise, they can control your body. Since profound clarity, existence and non-existence are your body is not the same as your thoughts, why is both unreal. This is the fifth kind of upside-down, it that your body follows your thoughts and minutely subtle thinking. engages in every sort of grasping at objects. A Voïng Töôûng Vi Teá: Subtle delusive thoughts. thought arises, and the body grasps at things in Voïng Vaân: Clouds of falsity (delusion)—Ñaùm response to the thought. When you are awake, maây aûo hoùa, che môø taâm trí. your mind thinks. When you are asleep, you Voâ: dream. Thus, your thinking is stirred to perceive 1) Tieáng Phaïn “A”: Sanskrit letter “A.” false situations. This is the third kind of false 2) Khoâng—Phi—Baát—Phuû—Not—No—None. thinking, which is characterized by 3) Phuû ñònh söï toàn taïi cuûa söï vaät: Be without— interconnectedness. Fourth, the false thinking of Do not have—Inexist—Non-exixtence— the formation skandha: The metabolic processes Nothingness—Nihility. never stop; they progress through subtle changes: 4) Ñoái laïi vôùi “Höõu”: Opposite of “Existence.” your nails and hair grow, your energy wanes; and 5) To go (come or step) into—To enter. your skin becomes wrinkled. These processes 6) Coâng aùn "Voâ" noåi tieáng, cho pheùp chính thieàn continue day and night, and yet you never wake sö Voâ Moân ñaït tôùi giaùc ngoä saâu saéc—The up to them. If these things aren’t part of you, renown koan "Mu", with which

Zen master Ananda, then why does your body keep changing? Wu-men himself came to profound And if they are really part of you, then why aren't enlightenment—See Mu. you aware of them? Your formations skandha Voâ AÙc: Khoâng aùc—No evil. continues in thought after thought without cease. Voâ AÙi: Khoâng luyeán aùi—Without love, or craving It is the fourth kind of false thinking which is or attachment. subtle and hidden. Fifth, the false thinking of the Voâ AÙi Nhieãm Taâm: Taâm khoâng bò chaáp tröôùc laøm consciousness skandha: If you are pure, bright, ueá nhieãm—Mind lacks defiled attachment. clear, and unmoving state is permanent, then Voâ An: Khoâng yeân oån—Without peace and there should be no seeing, hearing, awareness, or security. knowing in your body. If it is genuinely pure and Voâ AÛnh Töôïng: Nirabhasa (skt)—Without image true, it should not contain habits or falseness. How or shadow—Without semblance or appearance— does it happen, then, that having seen some Khoâng caàn aûnh töôïng hay hình töôùng beân ngoaøi. unusual things in the past, you eventually forget it Tröôùc khi ñaït ñeán Hoan Hyû Ñòa, vò Boà Taùt nhaäp over time, until neither memory nor forgetfulness vaøo caûnh giôùi voâ töôùng. Moät vò Boà Taùt khi leân ñeán of it remain; but then later, upon suddenly seeing ñòa thöù baûy vaãn coøn coù daáu veát cuûa taâm lyù, nhöng that unusual thing again, you remember it clearly ôû ñòa thöù taùm thì coù traïng thaùi voâ hình töôùng, töùc from before without forgetting a single detail? khoâng coù noã löïc coù yù thöùc. Chính nhôø trí tueä maø

voâ töôùng vaø dieäu trang nghieâm ñöôïc theå chöùng— Voâ Beänh Baát Khaû Ñaéc: Khoâng theå naøo khoâng oám Without semblance or appearance. Before ñau bònh hoaïn—No sickness is unattainable reaching the stage of Bodhisattvahood known as inaccessible, unachievable). Joy, a Bodhisattva enters into the realm of no- Voâ Beänh Kieâu: Arogya-mado (p)—Kieâu maïn vì shadows. A Bodhisattva on going up to the thaân khoâng beänh—Intoxication with health. seventh stage, a Bodhisattva still has a trace of Voâ Beänh Thaønh Töïu: Gain of health—Khoâng coù mindfulness, but at the eighth the state of loaøi höõu tình naøo, vì ñöôïc voâ beänh thaønh töïu maø imagelessness or no conscious strivings obtains. It ñöôïc sanh leân thieän thuù hay Thieân giôùi—No is by means of Prajna that the Imagelessness and beings arise in a happy, heavenly state after death the supernatural glory are realized. because of the gain of health. Voâ AÛnh Voâ Tung: Khoâng daáu veát—Not a trace Voâ Bi: Khoâng coù loøng töø bi laân maãn—No left—See Voâ Löu Tích. compassion. Voâ Ba Tî: Khoâng coù choã ñeå naém baét bôûi vì Thieàn Voâ Bieân: Ananta (skt)—Khoâng bôø beán nhö khoâng phaùp cuûa Toå sö vöôït ra ngoaøi moïi phaân bieät vaø gian—Endless—Boundless—Limitless—Infinite, suy töôûng—There is no place to grasp for the e.g. space. Patriarchal Zen goes beyond all discriminations Voâ Bieân Bieân: Ananta-pratibhana (skt)—Khoâng and thinking. bôø beán nhö khoâng gian—Endless edge. Voâ Baûn: To forget one's origin. Voâ Bieân Boä Long Vöông: King of Naga of Voâ Baát: Hai caùi phuû ñònh laøm thaønh moät caùi Unbounded Steps—Moät trong möôøi Long khaúng ñònh—A double negative, making a Vöông—See Ñaïi Long Vöông. positive. Voâ Bieân Giôùi: Voâ bieân saùt caûnh—Caûnh giôùi voâ Voâ Baát Ñònh

Taâm: Khoâng bao giôø coù taâm taùn haïn—Limitless realm. loaïn—Ever in samadhi or unfailing concentration. Voâ Bieân Haïnh: Anantacaritra (skt)—Endless Voâ Baát Tri Dó Xaû: Entire self-abnegation— conduct—Endless manner of action. Unfailing discernment and relinquishment—Xaû Voâ Bieân Hö Khoâng Xöù Ñònh: Aksanantyayatana- boû moïi phaùp khoâng chaáp tröôùc. Chaúng phaûi khoâng dhyana (skt)—Meditation connected with the bieát chuyeän xaû boû, moät trong möôøi taùm ñieàu abode of the infinite space—See Khoâng Voâ Bieân khoâng loãi theo Ñaïi Trí Ñoä Luaän—Unfailing Xöù Ñònh. discernment and relinquishment, one of the Voâ Bieân Hö Khoâng Xöù Giaûi Thoaùt: See Khoâng eighteen distinctive characteristics or unique Voâ Bieân Xöù Ñònh. qualities of Buddhas. Voâ Bieân Minh: Anantaprabha (skt)—Endless Voâ Beänh: Absence of illness—Khoâng beänh khoå—light. Free from disease—Free of diseases—Trong Voâ Bieân Phaùp Giôùi: Limitless realm of things— Möôøi Ñieàu Taâm Nieäm, Ñöùc Phaät daïy: “Nghó ñeán Phaùp giôùi roäng lôùn khoâng coù bieân giôùi, maø heát thaân theå thì ñöøng caàu khoâng bònh khoå, vì khoâng thaûy caùc phaùp ñeàu toàn taïi trong ñoù; chö phaùp voâ bònh khoå thì duïc voïng deã sinh.” Ñöùc Phaät daïy tieáp: taän neân phaùp giôùi voâ bieân—The infinite world of “Phaät töû neân laáy bònh khoå laøm thuoác thaàn.”—In things; the realm of things infinite in number; the the Ten Non-seekings, the Buddha taught: “We infinite universe behind all phenomena. should not wish (yearn) that our bodies be always Voâ Bieân Quang: Anantaprabha (skt)—Endless free of diseases, because a disease-free body is light. prone to desire and lust (because with a disease- Voâ Bieân Quang Ñoä: Land of endless light—Land free body, one tends to be tempted with desire of infinite light, refers to Amitabha's Pure Land. and lust). This will lead to precept-breaking and Voâ Bieân Quang Nhö Lai: Limitless Brightness of retrogression.” The Buddha added: “Buddhists Tathagata (Buddha of Unlimited Light). should try to turn suffering and disease into good Voâ Bieân Quang Phaät: Immeasurable Light medicine (consider diseases and sufferings as Buddha. miraculous medicine).” Voâ Bieân Taâm: Boundless will.

Voâ Bieân Teá: Ananta-koti (skt)—Khoâng bôø meù— ñeán—Nothing else to attain. Without limits. Voâ Bieåu: Avijnapti (skt)—Khoâng bieåu thò ra Voâ Bieân Teá Ñoaïn: Mujin-Saidan (jap)—Hieän taïi ngoaøi—Unconscious, latent, not expressed, caét lìa khoûi quaù khöù vaø vò lai—Limitless subjective. separation, the moment of the present which is Voâ Bieåu Giôùi: Khi thoï giôùi, thaân khaåu yù cuûa ngöôøi completely cut off from past and future. thoï giôùi khoâng bieåu thò töôùng thoï giôùi ra ngoaøi, maø Voâ Bieân Thaân: Limitless bodies—Voâ Cöïc Chi trong thaân naûy sinh ra voâ bieåu giôùi giuùp ngaên ngöøa Theå—Thaân Phaät khoâng theå ño löôøng ñöôïc: ngöôøi ñieàu sai traùi. Giôùi naày vónh vieãn töông tuïc trong Baø La Moân caøng ño thì thaân caøng cao, cuoái cuøng thaân ñeå baûo hoä thaân khaåu yù traùnh ñieàu quaáy aùc — vò Baø La Moân neùm thöôùc, thöôùc aáy beùn reã vaø moïc The inward invisible power received with the thaønh moät caùnh röøng. Ñaây cuõng laø thaân theå cuûa comandments during ordination. chuùng sanh nôi Cöïc Laïc Tònh Ñoä hay traïng thaùi Voâ Bieåu Nghieäp: Unmanifested activities— nôi thaân taâm ñaït

ngoä lyù Nieát Baøn voâ cöïc—The Nghieäp khoâng bieåu hieän cuûa thaân, khaåu, yù, ñoái laïi immeasurable body of the Buddha: the more the vôùi nghieäp bieåu hieän—The unmanifested Brahman measured it, the higher it grew, so he activities of the body, mouth, and mind; or threw away his measuring rod, which struck root invisible power conferred at ordination; in contrast and became a forest. This is also the limitless with the manifested activities. bodies of those in the Pure Land; the state of one Voâ Bieåu Saéc: Avijgapti-rupa (skt)—Voâ Taùc Saéc— who has attained nirvana. Theo quan ñieåm cuûa Ñaïi Chuùng Boä, voâ bieåu saéc Voâ Bieân Thaân Boà Taùt: Infinite-Body Bodhisattva. laø saéc theå khoâng bieåu hieän ra ngoaøi, nhöng coù Voâ Bieân Theá Giôùi: Limitless world—Theá giôùi coâng naêng phoøng ngöøa söï sai traùi vaø toäi aùc — voâ bieân trong khoâng gian voâ taän—The infinite Element with no manifestation—According to the world, i.e. space; infinite worlds; the numberless Sarvastivadin view, this invisible power can resist worlds in infinite space. evil. Voâ Bieân Thöùc Xöù: Realm of infinite perception— Voâ Boån Giaùc Taâm Thieàn Sö (1207-1298): Muhon Coõi nhaän thöùc voâ bieân—The state of boundless kakushin Zenji (jap)—Taâm Ñòa Giaùc Taâm, teân cuûa knowledge (limitless perception). moät Thieàn sö cuûa toâng Laâm Teá Nhaät Baûn vaøo theá Voâ Bieân Thöùc Xöù Ñònh: Vinnana-cayatanama- kyû thöù XIII—Name of a Japanese Rinzai Zen samadhi (p)—Samadhi (concentration) on the master in the thirteenth century. sphere of the boundless of the consciousness. Voâ Caùi: See Voâ Caùi Ñaïi Bi. Voâ Bieân Thöùc Xöù Giaûi Thoaùt: See Voâ Bieân Thöùc Voâ Caùi Ñaïi Bi: Loøng ñaïi bi roäng lôùn khoâng coù gì Xöù Ñònh. bao truøm leân ñöôïc—Uncontainable, or Voâ Bieân Thöùc Xöù Thieân: Vianacayatanam (p)— superlative, pity. Taàng trôøi nôi chö thieân coù yù thöùc voâ cuøng voâ taän— 1) Khoâng bao truøm hay chöùa ñöïng ñöôïc (phoå Heaven of infinite consciousness. quaùt): Cannot be covered or contained, Voâ Bieân Tònh Hoa Nhaõn Vöông: Kumbanda king universal. of Boundless Pure Flower Eyes—Moät trong möôøi 2) Tính bi maãn cuûa Ñöùc Phaät roäng lôùn cuøng cöïc, Cöu Baøn Traø Vöông. bao truøm leân taát caû chuùng sanh: A Voâ Bieân Truï Giaûi Thoaùt: Liberation in infinite characteristic of the pity of Buddha which abodes. includes all beings. Voâ Bieân Voâ Teá: Khoâng coù giôùi haïn vaø voâ cuøng voâ Voâ Caûm Giaùc: insensible. taän—Limitless and endless. Voâ Caên: Khoâng coù nam hay nöõ caên—Without Voâ Bieán Tính: Tính khoâng thay ñoåi, khoâng bieán root—Without organ—Without the organ of sex. ñoåi (baát di baát dòch)—Immutable. Voâ Caên Cöù: Khoâng coù caên cöù—Lacking basis— Voâ Bieät Chaân Nhö: Söï voâ phaân bieät chuû quan cuûa Baseless—Groundless—Unfounded—Without chaân nhö—Subjective indifferentiation of foundation or reason. thusness. Voâ Caên Thuï: Chaân Taâm—True mind—Chaân taâm Voâ Bieät Khaû Ñaéc: Chaúng coøn thöù gì khaùc ñeå ñaït laø moät thöïc theå chung goàm hai phaàn höõu vi vaø voâ

vi—True mind is a common true state Voâ Caáu Thieän: Caùi thieän khoâng bò nhieãm tröôïc— encompassing both the conditioned and the Uncontaminated wholesomeness. unconditioned. Voâ Caáu Thieän Caên: Thieän caên khoâng bò nhieãm Voâ Caên Tín: Nhôø Phaät löc maø phaùt ñöôïc tín caên tröôïc—Uncontaminated good roots— trong

taâm—Faith produced not of oneself but by Uncontaminated wholesome roots. Buddha in the heart. Voâ Caáu Thöùc: Amala (skt)—Consciousness of Voâ Caên Voâ Ñeá: Khoâng coù caên cöù—Without roots purity—Undefiled consciousness— Cöïc thanh tònh or stems. thöùc ôû baäc “Nhö Lai Ñòa,” nôi nöông töïa cuûa caùc Voâ Caâu Voâ Thuùc: Hoaøn toaøn khoâng theå caâu thuùc phaùp voâ laäu. Voâ Caáu Thöùc hay A Maït La laø teân ñöôïc hay raát khoù kieåm soaùt —Totally unrestrained khaùc cuûa A Laïi Da Thöùc (thöùc naày laø choã döïa cuûa or very difficult to bring under control. caùc phaùp voâ laäu, maø chæ Nhö Lai môùi coù ñöôïc)— Voâ Caáu: Vimala or Amala (skt)—Khoâng bò caáu Unsullied consciousness when considered in the nhieãm (dô—baát tònh)—Spotless—Stainless— absolute, i.e. the Tathagata. Undefiled or pure Undefiled—Unstained. knowing or knowledge, another name for Alaya- Voâ Caáu Chaân Nhö: Uncontaminated thusness— vijnana—See A Laïi da Thöùc. Chaân nhö khoâng bôïn nhô, khoâng bò ueá tröôïc, nhö Voâ Caáu Tòch Tònh Quang Thieân Vöông: nôi chö Phaät hieån hieän Phaät taùnh thanh tònh vaø Undefiled Tranquil Light—Moät trong möôøi Quaûng trong saùng nhö traêng raèm—The pure Buddha-Quaû Thieân Vöông—See Quaûng Quaû Thieân nature, purified or bright as the full moon. Vöông. Voâ Caáu Ñòa: Voâ Caáu Toái Haäu Thaân: Uncontaminated final 1) Coõi thanh khieát: Undefiled stage. body—The final pure or passionless body—Thaân 2) Ñòa thöù hai trong Boà Taùt Ñòa: The stage of khoâng coøn duïc voïng. undefilement, the second stage of a Voâ Caáu Toân Giaû: Vò toân giaû khoâng bò caáu bodhisattva—See Thaäp Ñòa Phaät Thöøa. nhieãm—Spotless (stainless, undefiled, unstained) 3) Boà Taùt Ñaúng Giaùc Ñòa: Giai ñoaïn cuoái cuøng Honourable One. trong Boà Taùt Ñòa—The final stage before Voâ Caáu Trì: Vimala-dhara (skt)—attaining Buddhahood. Uncontaminated holding. Voâ Caáu Haønh: Haønh ñoäng khoâng nhieãm oâ— Voâ Caáu Xöng: See Duy Ma Caät. Undefiled activity. Voâ Caáu Xöng Quang Minh Thieân Vöông: Pure Voâ Caáu Höõu Luaän Sö: Vimalamitra (skt)—Tyø Name Light—Moät trong möôøi Quang AÂm Thieân Maït La Maät Ña La—Name of a famous sastra Vöông—See Quang AÂm Thieân Vöông. master. Voâ Caáu Y: Teân goïi chung cho y aùo caø sa (khoâng Voâ Caáu Nhaõn Nhö Lai: Vimalanetra (p)—Tònh dính buïi phieàn naõo)—The stainless garment, the Nhaõn Nhö Lai—Pure-eyed Tathagata—Tieàn thaân monastic robe of purity. cuûa Döôïc Thöôïng Boà Taùt. Voâ Caàu: Khoâng mong caàu—Without expectation. Voâ Caáu Nhaõn Phaùp Sö: Vimalaksa (skt)—Ti Ma Voâ Chaáp: Khoâng baùm giöõ—No appropriation— La Xoa—The pure-eyed dharma master—Thaày Without attachment. cuûa Ngaøi Cöu Ma La Thaäp ôû Karashahr—The Voâ Chaáp Giaûi Thoaùt: Nôi taát caû theá gian, taát caû pure-eyed, described as of Kabul, teacher of coõi, taát caû chuùng sanh, taát caû phaùp, lìa chaáp tröôùc Kumarjiva at Karashahr, came to China in around giaûi thoaùt. Dennis Genpo Merzel vieát trong quyeån 406 A.D., translated two works. 'Con Maét Khoâng Bao Giôø Nguû': "Laàn ñaàu tieân toâi Voâ Caáu Nhaõn Sö: See Voâ Caáu Nhaõn Phaùp Sö. ñöôïc chính thöùc dieän kieán Laõo Sö Maezumi, ngöôøi Voâ Caáu Nhaãn: Boà Taùt trong giai ñoaïn “voâ caáu saùng laäp Thieän vieän Los Angeles, ñaïi sö hoûi toâi: nhaãn” laø giai ñoaïn choùt cuûa Boà Taùt—Stainless 'Thænh thoaûng

baïn cuõng aên chay ñaáy chöù?' Toâi töï tolerance—The stage of undefiled endurance— haøo ñaùp: 'Toâi khoâng bao giôø aên thòt.' Vò ñaïi sö noùi: The final stage of bodhisattva. 'Ñöøng bao giôø chaáp tröôùc moät yù thöùc heä hoaëc moät Voâ Caáu Quang: AÙnh saùng thanh khieát— ñieàu tin töôûng.' A! Thaät ñaùng ngaïc nhieân! Thieàn laø Unblemished light. nhö theá! Khoâng chaáp tröôùc moät ñieàu gì! Toâi thaàm

nghó. Taát nhieân, aên chay khoâng coù gì sai traùi, quyeát cho moái baát an trong loøng toâi. Trong caùc nhöng tröôùc ñaây, toâi ñaõ choïn aên chay ñeå töï taïo cho kinh ñieån, trong caùc ngöõ luïc cuûa caùc baäc toân tuùc, mình moät hình aûnh ñaïo haïnh. Vò laõo sö deã daøng toâi khoâng ñoïc thaáy ñieàu gì coù theå chöõa trò caùi taâm nhaän ra chuyeän aên chay cuûa toâi ñaõ trôû thaønh moät beänh naøy. Möôøi naêm troâi qua nhö theá maø khoâng bieåu hieän cuûa tính chaáp ngaõ, vaø ngaøi ñaõ sôùm giuùp theå xoùa ñöôïc caùi taâm chöôùng naëng neà. Moät hoâm, toâi nhaän ra loøng ngaïo maïn taâm linh cuûa toâi."— ñang ñi kinh haønh trong Phaät ñieän ôû Thieân muïc, Liberation by freedom from attachment to all maét chôït nhìn thaáy moät coäi baùch giaø ngoaøi ñieän. worlds, all lands, all beings, and all things. Dennis Vöøa thaáy coäi caây giaø naøy thì moät taâm caûnh môùi Genpo Merzel wrote in 'The Eye Never Sleeps': meû baøy ra vaø caùi khoái cöùng chöôùng ngaïi boãng tieâu "During the first formal interview I had with tan. Toâi nhö vöøa töø trong boùng toái böôùc vaøo aùnh Maezumi Roshi, founder fo the Los Angeles Zen saùng maët trôøi röïc rôõ. Töø ñaáy, toâi khoâng coøn aáp uû Center, he asked, 'Are you vegetarian by any nghi ngôø vôùi söï soáng, söï cheát, Phaät hay Toå gì nöõa. chance?' I replied proudly, 'I never eat meat!' He Baáy giôø laàn ñaàu tieân toâi tröïc nhaän caùi coát yeáu said, 'Do not be attached to any ideology, any trong ñôøi soáng noäi taâm cuûa ngaøi Voâ Chuaån, ngaøi belief.' I thought, Ah, surprise. That is Zen. Do not thaät ñaùng laõnh ñuû 30 heøo ñích ñaùng."—Name of a be attached to anything! Of course, there is Chinese Zen master of the Lin-Chih Sect in the nothing wrong with being a vegetarian, but I was thirteenth century. He received teachings from using this choice to support an image of myself as Zen master P’o-an. Later, he became the master super-spiritual. Roshi could easily see that my of Zen master Wu-Hsueh Tzu-Yuan and Zen being a strict vegetarian had become a big point master Hsueh-Yen Tsu Ch'in (?-1287). He was of ego-attachment for me and he wasted no time also the master of the Japanese Zen master in making me conscious of my spiritual Ben'en, who helped establish Zen in Japan. Wu- arrogance." chuan was one of the most important Zen masters Voâ Chæ Töùc: Voâ Dieät—Khoâng ngöøng nghæ, khoâng of his time. He was the abbot of important chaám döùt—No cessation—Unceasing. Chinese monasteries, among them the Wan-shou Voâ Chæ Töùc Tính: Thieáu thaønh toá ñeå ñaït ñöôïc tòch monastery on Mount Ching in Chekiang province, dieät—Lacking the predisposition toward the first of the Five Mountains of China. In Hsueh- cessation. Yen's authobiography, Zen master Hsueh-Yen Voâ Chuaån: Wu-Chun—See Voâ Chuaån Sö Phaïm told the following stories of his experience in Zen: Thieàn Sö. "I passed many years under the master Wu-chun, Voâ Chuaån Sö Phaïm Thieàn Sö (1178-1249): listening to his sermons

and asking his advice, but Bushun shiban (jap)—Mujun shiban (jap)—Wu- there was no word which gave a final solution to chun Shih-fan—Teân cuûa moät thieàn sö Trung Hoa my inner disquietude, nor was there anything in vaøo theá kyû thöù XIII, toâng Laâm Teá. Sö nhaän phaùp y the sutras or the sayings of the masters, as far as I töø Phaù Am Toå Tieân Thieàn Sö. Veà sau, Sö laø thaày read, that could cure me of this heart-ache. Ten thieàn cuûa thieàn sö Voâ Hoïc Toå Nguyeân vaø Tuyeát years thus passed without my being able to Nham Toå Khaâm. OÂng cuõng daïy cho sö Bieän Vieân, remove this hard inner obstruction. One day I was ngöôøi goùp phaàn maïnh meõ vaøo vieäc du nhaäp thieàn walking in the Buddha Hall at T'ien-mu when my vaøo Nhaät Baûn. Voâ Chuaån laø moät trong nhöõng thieàn eyes happened to fall on an old cypress-tree sö xuaát saéc nhaát trong thôøi cuûa oâng. OÂng töøng laøm outside the Hall. Just seeing this old tree opened a vieän tröôûng nhieàu tu vieän Trung Hoa, trong soá ñoù new spiritual vista and the solid mass of coù chuøa Vaïn Thoï treân nuùi Kính trong tænh Trieát obstruction suddenly dissolved. It was as if I had Giang, moät trong Nguõ Ñaïi Sôn cuûa Trung Hoa. come into the bright sunshine after having been Trong Tuyeát Nham Töï Truyeän, Thieàn sö Tuyeát shut up in the darkness. After this I entertained no Nham ñaõ noùi veà nhöõng kinh nghieäm cuûa mình: further doubt regarding life, death, the Buddha, or "Qua nhieàu naêm theo haàu ngaøi Voâ Chuaån, nghe the Patriarchs. I now realized for the first time ngaøi thuyeát phaùp vaø xin hoûi lôøi khuyeân baûo, nhöng what constituted the inner life of my master Wu-khoâng coù lôøi naøo mang laïi moät giaûi phaùp chung chun, who indeed deserved thirty hard blows."—

See Tuyeát Nham Toå Khaâm Thieàn Sö. Thieàn sö Vaân Phong Chí Tuyeàn trong Nguõ Ñaêng Voâ Chuaån Sö Phaïm Thieàn Sö Ngöõ Luïc: Nhöõng Hoäi Nguyeân, quyeån XVI, taát caû söï luyeän taäp cuûa lôøi daïy cuûa Thieàn sö Voâ Chuaån Sö Phaïm (5 taäp)—thieàn sinh ôû trong Thieàn ñöôøng, daàu laø thöïc chöùng Records of Teachings of Zen master Wu-chun hay lyù luaän ñeàu ñaët treân nguyeân taéc cô baûn "Voâ Shih-fan (five volumes). coâng duïng haïnh." Sö ñaõ moâ taû ñieàu naøy baèng maáy Voâ Chuùng Sanh: No sentient beings. vaàn thô sau ñaây: Voâ Chuûng Tính: Moät trong naêm tính maø toâng "Boùng truùc queùt theàm traàn baát ñoäng, Phaùp Töôùng thaønh laäp, khoâng coù thieän chuûng voâ Traêng soi ñaùy nöôùc chaúng löu hình." laäu roát raùo laø khoâng thoaùt ly ñöôïc luaân hoài sanh According to Zen master Yun-feâng Chih-ch'uan in töû—The nature without the seed of goodness and The Wudeng Huiyuan, Volume XVI, all the so unable to escape from the stream of training of the monk in the Zendo, in practice as transmigration, one of the five germ-natures or well as in theory, is based on this principle of roots of Bodhisattva development established by "meritless deed". He poetically expressed this the Dharmalaksana Sect. idea as follows: Voâ Chuûng Töû: Thieáu chuûng töû—Lacking seeds. "The bamboo-shadows move over the stone steps Voâ Chuûng Xieån Ñeà: Nhaát Xieån Ñeà khoâng coù As if to sweep them, but no dust is stirred; chuûng taùnh Phaät (maõi maõi khoâng theå thaønh The moon is reflected deep in the pool, Phaät)—An icchanti, or evil person without the But the water shows no trace of its penetration."

Buddha-seed of goodness. Voâ Coâng Duïng Quyeát Ñònh: Do trí hueä löïc, Voâ Chöùng: Khoâng chaáp tröôùc vaøo quaû vò maø mình chaúng theâm coâng haønh vaãn truï ñöôïc nôi chaân lyù vaø ñaõ chöùng—Without attachment to the stage that trí tueä—The certainty of effortless abode in truth one has achieved. and wisdom—See Luïc Chuûng Quyeát Ñònh. Voâ Coá: Causeless—Without reason (cause). Voâ Coâng Duïng Trí: Taâm khoâng nhôø caùi coâng gia Voâ Coá Luyeán Truï: Truï nôi söï khoâng tham duïng hay phöôùc ñöùc coâng ñöùc, maø töï nhieân kheá luyeán—Abide in indifference. hôïp vôùi trí chaân tính (Boà Taùt töø ñeä baùt ñòa trôû Voâ Coá Voâ Taát: Khoâng coù moät khuoân pheùp nhaát leân)—A mind with neither effort, nor merit or ñònh—There is no fixed format—No fixed rule of virtue. behavior. Voâ Coâng Ñöùc: Khoâng coù coâng ñöùc—Meritless. Voâ Coâng Chi Coâng: Coâng ñöùc sieâu vieät nhaân quaû Voâ Cöïc: Khoâng coù giôùi haïn—Limitless— baùo öùng. Maëc daàu haønh giaû luoân nhôù quy luaät Infinite—Endless—Boundless. khoâng dôøi ñoåi: "Baát muoäi nhaân quaû," nhöng ngöôøi Voâ Cöïc Chi Theå: Thaân theå cuûa chuùng sanh nôi ngoä thieàn luoân coù moät phong caùch thöïc tieãn vöôït Cöïc Laïc Tònh Ñoä hay traïng thaùi nôi thaân taâm ñaït ra ngoaøi phöôùc ñöùc hay coâng ñöùc theá tuïc—Zen ngoä lyù Nieát Baøn voâ cöïc—The limitless bodies of practitioners always remember this immovable those in the Pure Land; the state of one who has rule: "Not be ambiguous in the law of cause and attained nirvana. effect", but an experienced Zen master always Voâ Cöïc Thaân: Thaân soáng voâ cöïc—Infinite body has a practical manner that surpasses worldly or personality. merit or virtue. Voâ Cöïc Thieàn Sö: Wu Chi Zen Master—Thieàn sö Voâ Coâng Duïng: Anabhoga (skt)—Purposeless— Trung Hoa vaøo theá kyû thöù 16. Hieän nay chuùng ta Without effort—Khoâng coá gaéng duïng coâng—Voâ khoâng coù nhieàu taøi lieäu chi tieát veà Sö Voâ Cöïc; tuy duïng coâng, ñoái laïi vôùi gia haønh—Effortless, or nhieân, coù moät chi tieát nhoû veà vò Thieàn sö naøy trong unaware of conscious striving, in contrast with Haùm Sôn Töï Truyeän: "Thaùng möôøi naêm 1557, luùc effortful life. leân möôøi hai tuoåi, Haùm Sôn ñöôïc ñöa ñeán chuøa. Voâ Coâng Duïng Ñöùc: Khoâng caàn ñeán phöôùc ñöùc Vaøo luùc ñoù Sö Voâ Cöïc ñang giaûng veà moät boä kinh hay coâng ñöùc—Without merit or virtue. trong töï vieän. Ñeán muøa ñoâng naêm 1564, Sö Voâ Voâ Coâng Duïng Haïnh: Anabhoga-carya (skt)— Cöïc ñöôïc thænh ñeán töï vieän giaûng veà trieát hoïc Hoa Manner of action without effort—Meritless Nghieâm. Khi oâng giaûng ñeán Thaäp Huyeàn Moân, deed—Haïnh khoâng coá gaéng duïng coâng—Theo Haûi AÁn saâm la thöôøng truï xöù, thì Haùm Sôn hoát

nhieân ngoä ñöôïc caùi yeáu chæ cuûa phaùp giôùi vieân Voâ Dò Nguyeân Lai Thieàn Sö (1575-1630): Teân dung voâ taän. Vì quaù haâm moä ngaøi Thanh Löông, cuûa moät vò Thieàn sö Trung Hoa, soáng vaøo thôøi nhaø ngöôøi saùng laäp ra toâng Hoa Nghieâm, neân Haùm Sôn Minh (1368-1644)—Name of a Chinese Zen nhaän moät danh hieäu cuûa ngaøi vaø laáy teân laø Tröøng master who lived in the Ming dynasty. AÁn. Khi Haùm Sôn trình baøy choã hieåu bieát cuûa oâng Voâ Dò Thuïc: Avipaka (p & skt)—Khoâng coù quaû leân thaày Voâ Cöïc. Sö lieàn baûo: 'AØ! Con muoán theo cuûa nghieäp—Without result of the karma—See Dò con ñöôøng Hoa Nghieâm! Hay laém!

Nhöng con coù Thuïc. bieát taïi sao toâng chuû laïi laáy hieäu laø Thanh Löông Voâ Dò Töôûng: Ñoái vôùi heát thaûy chuùng sanh ñeàu hay khoâng? Bôûi vì ngaøi thöôøng ôû treân nuùi Thanh bình ñaúng khoâng coù tö töôûng khaùc. Khoâng coù tö Löông, muøa heø thì maùt, maø muøa ñoâng thì baêng töôûng phaân bieät, moät trong möôøi taùm ñieàu khoâng giaù.' Töø ñoù veà sau daàu ñi hay ñöùng, Haùm Sôn toâi loãi theo Ñaïi Trí Ñoä Luaän—Impartiality or ñeàu thaáy tröôùc maët moät theá giôùi kyø dieäu cuûa baêng universality: Having no discriminatory thoughts, tuyeát. Toâi cöông quyeát seõ ñeán truï treân ngoïn nuùi one of the eighteen distinctive characteristics or aáy."—Master Wu Chi, name of a Chinese Zen unique qualities of Buddhas. Master in the sixteenth century. We do not have Voâ Dieät: Voâ Chæ Töùc—Khoâng ngöøng nghæ, khoâng detailed documents on this Zen Master; however, chaám döùt—No cessation—Unceasing. in Han Shan's autobiography, there is a brief Voâ Duïc: Apranihita (skt)—Absence of desire— detail on him: "In October 1557, when he was Desireless—Khoâng khao khaùt hay ham muoán. twelve years old, he was sent to the monastery. At Voâ Duïc YÙ Laïc: Khoâng coøn ham muoán duïc laïc traàn that time Master Wu Chi was preaching on a sutra tuïc—Lacking worldly aspirations. in the monastery. The Grand Master brought him Voâ Duïng Nhaân: Ngöôøi khoâng coù lôïi ích gì—A to the lecturing hall. In the winter of 1564, Master person who is good for nothing—A useless Wu Chi was invited to the monastery to lecture on person. the philosophy of Hua-Yen. When the lecture Voâ Duyeân: Khoâng coù quan heä raøng buoäc, khoâng came to the point of the Ten Mysterious Gates, coù söï vin theo cuûa taâm thöùc—Causeless— the eternal realm of the Ocean Seal, he suddenly Uncaused—Without immediate causal realized the infinite and all-inclusive totality of connection—Independent—Without object. the Universe. So deeply impressed with the Voâ Duyeân Lieân Maãn: Loøng töø khoâng coù ñieàu kieän profound admiration for Ching-Liang, the founder (khoâng do bôûi duyeân maø phaùt sanh)— of the Hua-Yen sect, Han Shan adopted one of Unconditioned kindness. Ching-Liang's names called 'Ching Yin'. When Voâ Duyeân Quaùn Boà Taùt: Niralambana-dhyana Han Shan presented his understanding before (skt)—Boà Taùt thieàn ñònh ñeå khoâng coù quan heä Master Wu-Chi, Wu Chi said, 'Oh! So you wish to raøng buoäc, khoâng coù söï vin theo cuûa taâm thöùc — follow the path of Hua-Yen! Good! But do you The Bodhisattva of Causeless Contemplation, a know why he called himself Ching-Liang (Pure Bodhisattva who has no immediate causal and Cool)? It was because he used to dwell on the connection in meditation. Ching-Liang Mountain, cool in summer and icy Voâ Duyeân Tam Muoäi: Anilambha-samadhi and frozen in winter.' From that moment, whether (skt)—Dieât Taän Ñònh—Thieàn ñònh dieät heát taát caû walking or standing, I always saw before me a taâm thöùc maø xa lìa sôû duyeân—Unpropped fantasy world of ice and snow. I then made up my samadhi in which all mental functions cease to mind to go and dwell on that mountain."—See connect with environment and cease to function— Haùm Sôn Ñaïi Sö. See Dieät Taän Ñònh. Voâ Danh Thieàn Sö (722-793): Thieàn sö Trung Voâ Duyeân Thöøa: Unconditioned vehicle—Coã xe Hoa, thuoäc Haø Traïch toâng vaøo thôøi nhaø Ñöôøng hay con

ñöôøng Phaät giaùo xa lìa moïi hình töôùng. (618-907)—Chinese Zen master of the He-tse Thöøa theo voâ duyeân taâm maø thöïc haønh ñaïo boà ñeà, tsung (established by Zen master He-tse, one of ngoaøi taâm ra khoâng coù moät phaùp naøo khaùc töø beân the most eminent disciples of the Sixth Patriarch) ngoaøi—The vehicle or method, of the subjective in the T'ang Dynasty in China.

mind, by which all existence is seen as mental and Freedom, or the passing away of Sakyamuni not external. Buddha. Voâ Dö: Asesa (skt)—Khoâng taøn dö hay khoâng coøn Voâ Dö Thoï Kyù: Complete or final Prediction of soùt laïi thöù gì (söï toät baäc cuûa söï lyù) —Without the Buddha—Ñöùc Phaät thoï kyù veà söï thaønh Phaät remainder—No remnant—Final—Nothing for cuûa moät chuùng sanh. Lôøi thoï kyù sau cuøng cuûa Ñöùc reincarnation to lay hold of. Phaät veà nhöõng ñeä töû cuûa Ngaøi sau naày seõ thaønh Voâ Dö Nieát Baøn: Anupadisesa-nibbana (p)— Phaät, ñoái laïi vôùi höõu dö thoï kyù (khi Phaät noùi sau Anupadhisesa (skt)—Final Nibbana—Great naày ngöôi seõ ñöôïc vò Phaät naøo ñoù thoï kyù cho)— extinction without remainder—Voâ dö Nieát baøn Prediction in finality, or complete detail of sau khi cheát, trong ñoù khoâng coøn veát tích cuûa söï becoming Buddha of a sentient being. A detailed qui ñònh, khoâng coøn nguõ uaån, möôøi hai caûm giaùc, (complete or final) prediction of the Buddha on hay caên coäi cuûa giaùc quan cuõng khoâng coøn. Nieát his disciples' awakening and enlightenment, as baøn tònh tòch sau khi cheát, traïng thaùi ñaõ loaïi tröø contrasted with partial prediction. hoaøn toaøn, ñaõ caét ñöùt moïi lieân heä vaø khoâng coøn Voâ Dö Töû: Final separation from mortality (of an taùc ñoäng vôùi theá giôùi nöõa. Khaùc vôùi Höõu dö Nieát Arhat)—Laàn cheát cuoái cuøng cuûa moät vò A La Haùn. baøn, nôi maø caùc Boà Taùt choïn laáy vieäc ôû laïi trong Voâ Dö Vónh Dieät: Dieät tröø maõi maõi khoâng coøn theá giôùi ñeå cöùu roãi chuùng sanh. Nieát baøn sau cuøng chöôùng ngaïi naøo caû—Permanently extinguished khoâng coøn thöù gì soùt laïi cho kieáp luaân hoài sanh töû, without remainder. nôi maø taát caû nhöõng quaû ñeàu chaám döùt, hay söï Voâ Dö Y Nieát Baøn: See Voâ Dö Nieát Baøn. hieän höõu cuûa maïng caên ñaõ hoaøn toaøn bò daäp taét. Voâ Ña Ngoân, Ña Ngoân Ña Quaù: Khoâng noùi nhieàu Nieát Baøn cuûa A La Haùn nôi thaân taâm ñeàu ñoaïn vì caøng noùi nhieàu caøng laàm loãi nhieàu —Do not talk dieät. Nieát Baøn khoâng coøn laïi tuï hay uaån. Noù laø söï too much for those who do so only make more dieät taän toaøn dieän nhöõng ñieàu kieän cuûa höõu cuõng mistakes. nhö phieàn naõo. Coù theå goïi noù laø voâ dö cuûa höõu. Voâ Ñao Ñaïo Taëc: Giaëc cöôùp khoâng ñao, duøng ñeå Ñaáy laø Nieát Baøn hay "Giaûi Thoaùt Vieân Maõn," laø ví vôùi haïng Tyø Kheo khoâng coù ñaïo ñöùc, cöôùp ñoaït söï nhaäp dieät cuûa Ñöùc Phaät Thích Ca Maâu Ni— ñaïo ñöùc cuûa ngöôøi khaùc hay chæ laøm ra veû ñaïo ñöùc Parinirvana achieved after death, in which there giaû—A bandit without a sword, e.g. a virtueless would be no remainder of conditions, no presence monk robbing others of their virtue. of the aggregates, the twelve sense realms, the Voâ Ñaûo: Chaùnh kieán lìa khoûi taát caû moïi ñieân ñaûo, eighteen elements and indriyas. Static nirvana, khoâng cho hình töôùng laø thaät, khoâng cho voâ thöôøng the nirvana after death, the remainderless laø thöôøng (ngöôïc laïi phaøm phu thì

hieåu bieát ñieân extinction of liberated one, in which all ñaûo caû söï laãn lyù, cho khoå laøm vui, cho voâ thöôøng relationship to the world is broken off and there is laø thöôøng)—Not upside-down, seeing things right no activity. It opposed to Apratisthita-nirvana, in side up, or correctly, i.e. correct views of truth and which the liberated one choose to remain in the things, e.g. not regarding the seeming as real, the world where Bodhisattvas renounce entry into temporal as eternal, etc. pratisthita-nirvana so that he can, in accordance Voâ Ñaûo Nhieáp Thoï: Faultless taking in— with his vow, lead beings on the way to liberation. Faultless receive—Söï nhieáp thoï khoâng coù gì sai Final nirvana without remainder of reincarnation traùi. where all the effects (quaû) are ended. The nirvana Voâ Ñaûo Taùc YÙ: Chuû yù khoâng bò boùp meùo— state in which exists no remainder of the karma of Undistorted attention. suffering, or the full extinction of the groups of Voâ Ñaûo Thaéng Tam Ma Ñòa: Undistorted over- existence. The nirvana of arhat extinction of body powering concentration. and mind. The Nirvana without the upadhi Voâ Ñaûo Tu: Söï tu haønh khoâng bò meùo moù— remnant. It is the total extinction of the conditions Undistorted cultivation. of being as well as of passion. One may call it the Voâ Ñaûo YÙ Laïc: Khao khaùt khoâng coù gì sai traùi— annihilation of being. This is Nirvana of Perfect Faultless aspiration. Voâ Ñaïo: Inhuman.

Voâ Ñaïo Ñöùc: Immoral. Voâ Ñieân Ñaûo Trí: Trí khoâng bò boùp meùo— Voâ Ñaúng: Asama (skt)—Khoâng ai baèng, so vôùi Undistorted cognition. caùc loaøi sinh vaät khaùc khoâng moät loaøi naøo saùnh Voâ Ñònh: Undetermined—Indefinite— baèng: Unequal, the one without equal—Toân hieäu Indeterminate. cuûa Phaät, trí tueä cuûa Nhö Lai, trong taát caû caùc Voâ Ñònh Chuûng: Indeterminate type—Chuûng loaïi phaùp khoâng gì so saùnh noåi, cuõng khoâng gì vöôït khoâng roõ raøng. ñöôïc: An honoured title of the Buddha. Voâ Ñònh Ñòa Phaùp: Ñaàu oùc mô hoà, khoâng coù chuû Voâ Ñaúng Ñaúng: Asamasama (skt)—Equal to ñònh—Indeterminate mental functions. matchlessness—Caùi khoâng gì saùnh noåi, laïi khoâng Voâ Ñònh Nghieäp: Indeterminate karma—Nghieäp gì saùnh ngang baèng. Toân hieäu cuûa chö Phaät vaø ñaïo mô hoà, khoâng roõ reät. Phaät (Phaät khoâng ai saùnh baèng, ñaïo Phaät sieâu Voâ Ñònh Phaùp: tuyeät khoâng ñaïo naøo saùnh baèng)—Equality 1) Khoâng coù moät phaùp chaéc chaén: Absence of a without equal—The unequalled state of set doctrine. equilibrium—Of rank unequalled, or equal with 2) Tinh thaàn mô hoà, khoâng ñònh tónh: the unequalled. Buddha and Buddhism are Indeterminate mental factors. without equal. Voâ Ñònh Thieàn: Indeterminate meditation—Söï Voâ Ñaúng Ñaúng Thöøa: Teân goïi chung cuûa Ñaïi thieàn ñònh mô hoà, khoâng roõ reät. Thöøa, yù noùi khoâng moät thöøa naøo coù theå saùnh kòp— Voâ Ñoan: Mutan (jap)—1) Voâ côù: Without The unequalled vehicle, Mahayana—See Ñaïi motive, without reason; 2) Voâ Ñoan: Limitless, Thöøa. the term means freedom or adaptability. Voâ Ñaúng Giaùc: Söï giaùc ngoä cuûa chö Phaät laø Voâ Ñoaïn Nghieäp: Aheya-karma (skt)—Nghieäp khoâng gì saùnh kòp—The unequalled khoâng coù söï chaám döùt—No-extinction karma. enlightenment possessed by Buddhas. Voâ Ñoaïn Taän: Khoâng coù söï chaám döùt—No Voâ Ñaúng Ngaõ Maïn: None are equal to me—Khôûi

extinction. taâm kieâu maïn cho raèng khoâng ai baèng mình. Voâ Ñoä: Immoderate—Excessive (eating and Voâ Ñaúng Taùt Ñoûa: Incomparable Beings—Goïi laø drinking). Voâ Ñaúng Taùt Ñoûa vì theá gian khoâng saùnh ñöôïc — Voâ Ñoäc Haïi Giôùi: Amagadha (skt)—A Ma Yeát Enlightening Beings are called Incomparable Ñaø—Realm of harmlessness—One of the realms Beings because they have no peer in the world. of Indra heavens—Moät trong nhöõng coõi treân trôøi Voâ Ñaúng Thöøa: Mahayana—The Unequalled Ñeá Thích. Vehicle—See Ñaïi Thöøa. Voâ Ñoäc Quyû Vöông: Poisonless Ghost King. Voâ Ñaúng Truï: Peerless states—Khoâng ai coù theå Voâ Ñoái: Apratigha (skt)—Khoâng saùnh baèng cuøng truï vôùi chö Boà Taùt. ñöôïc—Unequalled. Voâ Ñaúng Voâ Luaân Theá Toân: Supreme, Peerless Voâ Ñoái Quang: Moät trong möôøi hai thöù aùnh saùng Honoured One—Danh hieäu cuûa ñöùc Phaät—An cuûa ñöùc Phaät A Di Ñaø—Unequalled light, one of epithet of the Buddha. the twelve lights of Amitabha Buddha. Voâ Ñaàu Voâ Naõo: Khoâng ñaàu khoâng oùc, yù noùi Voâ Ñoái Quang Nhö Lai: Buddha of Incomparable khoâng coù manh moái hay nhöõng nguyeân nhaân Light—No Objection Brightness of Tathagata— khoâng roõ raøng—Without any clues or the causes Moät trong möôøi hai danh hieäu cuûa ñöùc Phaät A Di are not apparent. Ñaø—Unequalled Light Buddha, one of the titles Voâ Ñeå Baùt: Baùt khoâng ñaùy, chæ cho chaân taâm, töï of Amitabha Buddha. taùnh—Bottomless bowl, a bowl without a base, Voâ Ñoäng: Aksobha (skt)—Baát Ñoäng—Calm— implies true mind or self-nature. Immovable—Imperturbable—Unmoved—Khoâng Voâ Ñeå Thuyeàn: Thuyeàn khoâng ñaùy—Bottomless laøm lay chuyeån ñöôïc. Töø ñöôïc duøng ñeå chæ söï boat—See Moät Ñeå Haøng. khoâng thay ñoåi nhö caùnh sao Baéc Ñaåu, söï voâ uùy, Voâ Ñieân Ñaûo Taâm: Taâm khoâng bò boùp meùo— vaø laõnh ñaïm tröôùc caùm doã hay duïc voïng—The Undistorted mind. term is used for the unvarying or unchanging, for

the pole-star, for fearlessness, for indifference to Voâ Gian Ñaïo: Con ñöôøng töùc thì (nhanh nhö passion or temptation. chôùp)—Instantaneous path. Voâ Ñoäng Ñònh: Immovable concentrations—Taàng Voâ Gian Sinh: Instantly arisen—Naûy sanh töùc thì. Thieàn thöù tö trong Töù Thieàn ñònh—The fourth Voâ Giaùn: Anantariya (skt)—Lieân tuïc hay khoâng stage of the four dhyana-concentrations—See Töù coù söï giaùn caùch veà thôøi gian hay khoâng gian— Thieàn Thieân (IV). Disinterrupted—Uninterrupted—Unseparated— Voâ Ñoäng Phaät: Aksobhya (skt)—Baát Ñoäng Minh Without intermission—Without interruption. Vöông—Baát Ñoäng Phaät—Voâ Ñoäng Toân—Ñöùc A Voâ Giaùn Duyeân: Anantarapaccayo (p)—Suùc Beä Phaät cuûa theá giôùi Dieäu Hyû, ngöi trò nôi Proximity condition—Thöù Ñeä Duyeân hay duyeân Ñoâng Ñoä. Ngaøi laø moät trong naêm vò Phaät Thieàn khoâng giaùn ñoaïn—Connected or consequent Ñònh hay Sieâu Vieät. Ngaøi luoân tænh laëng, thanh causes—Continuous conditional or accessory khieát vaø voâ tham duïc. Theo Kinh Phaùp Hoa thì cause. ngaøi laø con trai tröôûng trong 16 ngöôøi con cuûa Phaät Voâ Giaùn Ñaïo: Anantarya-marga (skt)—Path of no Ñaïi Thoâng Trí Thaéng. Ñaëc tính chính yeáu cuûa ngaøi interruption—Path of no obstruction—Con ñöôøng laø haøng phuïc duïc voïng—The Imperturbed khoâng giaùn ñoaïn—Haønh vi

phaùt chaùnh trí ñoaïn tröø (Unperturbed or motionless) Buddha who is phieàn naõo sau khi coâng ñöùc gia haïnh ñaõ thaønh töïu. always calm, serene and absence of passion. He is Giai ñoaïn naày lieân heä tôùi giai ñoaïn cuûa nhò Thaùnh one of the Five Dhyani-Buddhas, and generally Tö Ñaø Haøm—Uninterrupted Path or reigns over the east, his kingdom being Abhirati, Uninterrupted progress to the stage in which all realm of mystic pleasure. In the Lotus Sutra he is delusion is banished. This stage associated with named as the first of the sixteen sons of the stage of a Sakrdagamin. Mahabhijnabhibhu. One of his principal Voâ Giaùn Ñòa Nguïc: Avici (skt)—Mugen-Jigoku characteristics is that of subduing the passions. (jap)—The Avici hell—Hell of incessant pain— Voâ Ñoäng Söù Giaû: Baát Ñoäng Nhö Lai Söù—Incessant Hell—Hell Without Respite—Ñòa nguïc Messenger of Aksobhya. cuoái cuøng trong taùm ñòa nguïc noùng, trong ñoù toäi Voâ Ñoäng Toân: Acalaceta (skt)—Subduer of nhaân phaûi chòu hình phaït ñau ñôùn khoå sôû cheát ñi demons—Vò toân cheá ngöï ma quyû. soáng laïi khoâng ngöøng nghæ (taàng ñòa nguïc thaáp Voâ Gia Haønh: Khoâng coù söï gia haønh vun boài nhaát nôi daønh cho ngöôøi phaïm toäi nguõ nghòch phaûi trong tu taäp—Without application of purposive chòu ñau khoå khoâng ngöøng nghæ)—The last of the cultivation. eight hot hells, in which punishment, pain, form, Voâ Giaù: Anarghya (skt)—Invaluable. birth, death continue without intermission (the Voâ Giaø: Khoâng phaân bieät: Non-differentiation— lowest part of hell where one who commits the Bao dung khoâng ngaên ngaïi, khoâng phaân bieät. AÂn five grave sins suffers interminable pain). hueä, loøng bi maãn vaø loøng thöông yeâu chuùng sanh Voâ Giaùn Nghieäp: Anantarya (skt)—Mugengo cuûa Phaät: Unconcealing, unconfined; illimitable. (jap)—Voâ giaùn nghieäp hay hình phaït khoâng ngöøng Buddha-grace, Buddha-mercy, Buddha-love. nghæ daønh cho keû phaïm phaûi naêm toäi nguõ nghòch— Voâ Giaø Bình Ñaúng: Söï bình ñaúng khoâng phaân The unintermitted karma or unintermitted bieät—Non-discriminated equality. punishment in the Avici hells for any of the five Voâ Giaø Ñaïi Hoäi: Moksa-maha-parisad (skt)— unpardonable sins. Panca-varsika-parisad (skt)—Cöù naêm naêm thì chö Voâ Giaùn Toäi: Voâ giaùn toäi hay naêm toäi nguõ Taêng Ni hoïp ñaïi hoäi moät laàn ñeå chia xeû kinh nghòch—The unpardonable sins or the five nghieäm tu haønh, vaø cuøng nhau phaùt loà saùm hoái (tuïc unpardonable sins (naêm toäi nguõ nghòch)—See coù töø thôøi Löông Voõ Ñeá)—The quinquennial Nguõ Ngòch. assembly, for having all things in common, and for Voâ Giaùn Voâ Ñoaïn: Khoâng ngöøng cuõng chaúng coù confession, penance, and remission. giaùn ñoaïn—Without gap or break. Voâ Giaûi Ñaõi: Khoâng löôøi bieáng—Without Voâ Giao Thieäp: Khoâng dính daùng—To have no laziness. concern of—To have nothing to do with. Voâ Giôùi Haïn: Khoâng coù giôùi haïn—Without limit.

Voâ Giôùi Tyø Khöu: Moät vò Taêng treân danh vò and father. As a result of this he suffered long in a nhöng thaät söï chöa bao giôø thoï trì giôùi luaät—A woeful state, and in his last birth was clubbed to monk in name but not in reality. death by bandits. To the Buddha was imputed the Voâ Haï Tinh Taán: Söï noã löïc kieân cöôøng—murder of a female devotee of the naked ascetics. Undaunted exertion. This was the

result of his having insulted a Voâ Haïi: Amagadha (skt)—Phi Khaû Haïi— Pacceka Buddha in one of his previous kalpa. The Harmless. Buddha's foot was slightly injured when Voâ Haïi Giôùi: Non-cruelty. Devattava made a futile to kill him. This was due Voâ Haïi Taàm: Wholesome thought of non-cruelty. to his killing a step-brother of his previous birth Voâ Haïi Töôûng: Wholesome perception of non- with the object of appropriating his property. cruelty. Voâ Haïn Ñöùc Thaùnh: Sage of illimitable virtue— Voâ Haïn: Voâ bieân—Voâ soá—Khoâng coù giôùi haïn— An epithet of the Buddha. Khoâng coù bôø beán—Limitless. Voâ Haïn Khoâng: See Voâ Thuûy Khoâng. Voâ Haïn Ñònh Nghieäp: Aparapariyavedaniya Voâ Haïn Löôïng Taùnh: Tính voâ haïn löôïng— (p)—Indefinitely effective karma—Theo A Tyø Infinitude. Ñaït Ma Luaän (Vi Dieäu Phaùp), nghieäp voâ haïn ñònh Voâ Haønh: Wu-Hsing—Voâ Haønh, moät hoïc giaû laø loaïi nghieäp maø quaû cuûa noù coù theå troå baát cöù luùc Trung Hoa, du haønh sang AÁn Ñoä, gaëp Nghóa Tònh naøo noù coù dòp troå quaû trong nhöõng kieáp taùi sanh. taïi Na Lan Ñaø vaø thaâu thaäp nhieàu baûn kinh Phaïn Nghieäp voâ haïn ñònh khoâng bao giôø bò voâ hieäu löïc. vaên. OÂng maát treân ñöôøng hoài höông, nhöng nhöõng Khoâng coù baát cöù ai, keå caû Ñöùc Phaät hay moät vò A taøi lieäu thaâu thaäp cuûa oâng vaãn ñöôïc ñöa ñeán chuøa La Haùn, coù theå traùnh khoûi haäu quaû cuûa nghieäp Hoa Nghieâm ôû Tröôøng An. Khi hay tin ñoù, Thieän naày. Ngaøi Muïc Kieàn Lieân ñaõ laø moät vò A La Haùn Voâ UÙy beøn cuøng Nghóa Tònh choïn löïa vaøi baûn kinh trong thôøi quaù khöù xa xoâi, ñaõ nghe lôøi ngöôøi vôï aùc quan troïng, vaø vaøo naêm 725, khôûi dòch kinh Ñaïi taâm, aâm möu aùm haïi cha meï. Do haønh ñoäng sai Nhaät vaø caùc kinh khaùc. Thieän Voâ UÙy muoán trôû veà laàm aáy, ngaøi ñaõ traûi qua moät thôøi gian laâu daøi AÁn Ñoä nhöng khoâng ñuôïc pheùp khôûi haønh, vaø maát trong caûnh khoå vaø, trong kieáp cuoái cuøng, ngaøi bò taïi Trung Quoác vaøo naêm 735—Wu-Hsing, a moät boïn cöôùp gieát cheát. Ñöùc Phaät cuõng bò nghi laø learned Chinese, who traveled in India, met I- ñaõ gieát cheát moät nöõ tu só tu theo ñaïo loõa theå. Theo Ching at Nalanda and collected various Sanskrit Kinh Tieàn Thaân Ñöùc Phaät thì Ngaøi phaûi chòu tieáng texts. He died on his way home, but his collection oan nhö vaäy laø vì trong moät tieàn kieáp Ngaøi ñaõ reached Hua-Yen Monastery in Ch'ang-An. On thieáu leã ñoä vôùi moät vò ñoäc giaùc Phaät. Ñeà Baø Ñaït hearing this Subhakarasimha together with I- Ña toan gieát Ñöùc Phaät, oâng ñaõ laên ñaù töø treân nuùi Ching selected some of the important texts and in cao laøm traày chôn ngaøi, theo truyeän Tieàn Thaân 725 translated the "Great Sun" text Ñöùc Phaät thì trong moät tieàn kieáp Ñöùc Phaät ñaõ lôõ (Mahavairocana) and others. He wanted to return tay gieát cheát moät ngöôøi em khaùc meï ñeå ñoaït cuûa to India, but was not allowed to depart and died in trong moät vuï tranh chaáp taøi saûn—According to the 735. Abhidharma, indefinitely effective karma is a Voâ Haønh Baùt: Anabhisamskara-parinirvana karma which can ripen at any time from the (skt)—Quaû vò thöù ba "Baát Lai" trong boán quaû vò second future existence onwards, whenever it cuûa Thanh Vaên. Haønh giaû cuõng ñang trong tö theá gains an opportunity to produce results. It never tu Ñaïo. Ngöôøi aáy khoâng coøn trôû laïi sinh töû trong becomes defunct so long as the round of

rebirth coõi Duïc giôùi nöõa—The third fruit of “Never continues. No one, not even a Buddha or an returned” (Anagami) or the Path of Non-Returner Arahant, is exempt from experiencing the results or the state which is not subject to return. One of indefinitely effective karma. No one is exempt who is not subject to returning. The position of the from this class of karma. Even the Buddhas and Way of Cultivation. He no longer has to undergo Arahants may reap the effects of their past karma. birth and death in the Desire realm. Arahant Moggallana in the remote past, instigated Voâ Haønh Khoâng: Apracarita (skt)—Emptiness of by his wicked wife, attempted to kill his mother Non-action—Caùi khoâng veà voâ haønh nghóa laø gì?

Töø luùc ñaàu tieân, coù Nieát baøn ñöôïc chöùa trong taát karma—Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), caû caùc uaån maø khoâng ñeå loä ra daáu hieäu gì veà hoaït töø “Ahosi” khoâng chæ moät loaïi nghieäp rieâng bieät, tính caû, töùc laø nhöõng hoaït ñoäng cuûa uaån nhö caùc maø noù duøng ñeå chæ nhöõng nghieäp khi phaûi troå quaû giaùc quan cuûa chuùng ta nhaän thöùc ñeàu khoâng thaät trong kieáp hieän taïi hoaëc keá tieáp, maø khoâng gaëp trong töï baûn chaát, chuùng laø im laëng vaø khoâng haønh ñieàu kieän ñeå troå. Trong tröôøng hôïp cuûa caùc vò A taùc. Do ñoù chuùng ta noùi ñeán söï voâ haønh cuûa caùc La Haùn, taát caû nghieäp ñaõ tích luõy trong quaù khöù, uaån laø caùi ñöôïc ñònh tính laø khoâng—What is ñeán hoài troå quaû trong nhöõng kieáp vò lai thì bò voâ meant by Emptiness of Non-action? It means that hieäu hoùa khi caùc vò aáy ñaéc quaû voâ sanh—harboured in all the Skandhas there is, from the According to the Abhidharma, the term “ahosi” first, Nirvana which betrays no sign of activity. does not designate a special class of karma, but That is, their activities as perceived by our senses applies to karma that was due to ripen in either are not real, they are in their nature quiet and not the present existence or the next existence but did doing. Therefore, we speak of non-acting of the not meet conditions conductive to its maturation. Skandhas, which is characterized as emptiness. In the case of Arahants, all their accumulated Voâ Haønh Quaùn: Quaùn khoâng choã laøm maø duøng karma from the past which was due to ripen in vieäc laøm (haønh ñoäng) ñeå giaùo hoùa chuùng sanh— future lives becomes defunct with their final Contemplate on nonaction but continues always passing away with their achievement of “non- his acts of service and education. Looking into the birth” fruit. state of non-action while carrying out the Dharma Voâ Hieäu Nghieäp: Ahosi-karma (skt)—Ineffective to teach and convert living beings (a Bodhisattva’s karma—Nghieäp khoâng coù taùc duïng—See Voâ Hieäu practice). Löïc Nghieäp. Voâ Haïnh Baùt Nieát Baøn: The “gainer without Voâ Hình: Baát Khaû Kieán—Voâ Kieán—Khoâng theå exertion” anagamin—Ñaõ sanh vaøo coõi baát hoaøn troâng thaáy ñöôïc—Invisible. maø khoâng chòu tinh taán tu haønh thì quaû vò cuoái Voâ Hoaïi: Khoâng hoaïi—Non-decay. cuøng seõ bò trì hoaûn. Ñaây laø moät trong naêm loaïi baát Voâ Hoaïn Töû: See Moäc Hoaïn Töû. hoaøn (Na Haøm) theo Kinh Phuùng Tuïng trong Voâ Hoaëc: Khoâng coù nhöõng roái loaïn veà tinh thaàn Tröôøng Boä Kinh—The anagamin whose final (khoâng nghi hoaëc, khoâng phieàn naõo)—Lacking departure is delayed through lack of aid and mental disturbance.

slackness. This is one of the five kinds of Voâ Hoaëc: Khoâng nghi khoâng ngôø gì caû—Without anagamins who never return to the desire-real confusion or doubt. according to the Sangiti Sutta in the Long Voâ Hoïc: Asaiksa (skt)—Asaika (p)—Mugaku Discourses of the Buddha. (jap)—No longer learning—Beyond study— Voâ Haäu Sinh Töû: No more birth and death— Khoâng caàn phaûi hoïc nöõa. Khi ñaït tôùi giai ñoaïn Khoâng coøn sinh töû—Boà taùt khoâng coøn chòu luaân naày, haønh giaû khoâng caàn phaûi hoïc hay coá gaéng hoài sanh töû nöõa—The bodhisattva who will not thaønh töïu theo toân giaùo. Ñaây laø giai ñoaïn cuûa baäc again be subject to the wheel of transmigration. A La Haùn, giai ñoaïn thöù tö trong Thanh Vaên Voâ Hieän Höõu Duyeân Heä: Natthipaccayo (p)— Thöøa, ba giai ñoaïn tröôùc laø höõu hoïc—Beyond Absence condition—Duyeân vaéng maët. learning stage refers to the stage of Arhatship in Voâ Hieän Taïi Söï: Non-present affair—Taâm voâ sôû which no more learning or striving for religious truï laø taâm chaúng chaáp vaøo khoâng gian hay thôøi achievement is needed (when one reaches this gian. Caùi taâm hieän taïi töï noù ñang chaám döùt, töùc stage). The state of arhatship, the fourth of the goïi laø voâ hieän taïi söï—The mind without resting sravaka stages; the preceding three stages place, detached from time and space, the present requiring study; there are nine grades of arhats is being past may be considered as a non-present who have completed their course of learning. affair. Voâ Hoïc Chaùnh Ñònh: Right concentration of a Voâ Hieäu: Inefficacious—Ineffective. post learner—Söï chaùnh ñònh cuûa baäc voâ hoïc—Voâ Hieäu Löïc Nghieäp: Ahosi (p)—Upanidaka- The non-learner's right concentration. kamma (p)—Counteractive kamma—Defunct

Voâ Hoïc Chaùnh Giaûi Thoaùt: Samavimutti (p)—Söï Haønh giaû Ñaïi Thöøa hoaøn taát ñöôïc con ñöôøng naøy giaûi thoaùt chaân chaùnh cuûa baäc voâ hoïc—The non-laø trôû thaønh moät vò Phaät, vaø theo Thuyeát Nhaá t learner's right liberation. Thieát Höõu Boä, vò naøo ñi ñeán cuoái "voâ hoïc ñaïo" laø Voâ Hoïc Chaùnh Haïnh: Haønh ñoäng ñuùng cuûa baäc trôû thaønh moät vò Ñoäc Giaùc Phaät, hay ñaéc Tam voâ hoïc—Right behavior of post-learner. Mieäu Tam Boà Ñeà—The way of the Arhat, Voâ Hoïc Chaùnh Kieán: Right view of a post especially his attainment to complete truth and learner—Caùi nhìn ñuùng cuûa baäc voâ hoïc. freedom from all illusions, with nothing more to Voâ Hoïc Chaùnh Maïng: Chaùnh maïng hay söï soáng learn. The fourth and last stage in the Four Saints, ñuùng cuûa baäc voâ hoïc—The non-learner's right which is beyond the need of further teaching or livelihood or right livelihood of a post learner. study. This is also the fifth and last of the Buddhist Voâ Hoïc Chaùnh Meänh: See Voâ Hoïc Chaùnh Maïng. paths. Following the fourth, the "path of Voâ Hoïc Chaùnh Nghieäp: Chaùnh nghieäp cuûa baäc voâ meditation" (bhavana marga), the meditator hoïc—The non-learner's right action. overcome the subtlest traces of afflictions and of Voâ Hoïc Chaùnh Ngöõ: Chaùnh ngöõ hay lôøi noùi ñuùng the conception of a truly existing self (atman), cuûa baäc voâ hoïc—The non-learner's right speech together with their seeds. In this period, all or right mindfulness of a post learner. defilements and perverse views about the Voâ Hoïc Chaùnh Nieäm: Chaùnh nieäm cuûa baäc voâ knowable, such as belief in an inherent, hoïc—The non-learner's

right mindfulness. permanent self or atman, are overcome. It is at Voâ Hoïc Chaùnh Tinh Taán: Right effort of a post this point one becomes enlightened as either an learner—Chaùnh tinh taán hay söï coá gaéng ñuùng cuûa Arhat or a Buddha. A Theravada Buddhist who baäc voâ hoïc—The non-learner's right effort. completes this path is then referred to as an Arhat. Voâ Hoïc Chaùnh Tri Kieán: Chaùnh tri kieán cuûa baäc A Mahayanist who completes this path becomes a voâ hoïc—The non-learner's right view. Buddha, and according to Sarvastivada at the end of this path one becomes either a sravaka buddha, Voâ Hoïc Chaùnh Trí: Samma-nanam (p)—Chaùnh pratyeka-buddha, or Samyak-sambuddha. trí cuûa baäc voâ hoïc—The non-learner's right knowledge. Voâ Hoïc Nhaân: Asekho puggalo (p)—Ngöôøi ñaõ hoaøn thaønh tu taäp (khoâng coøn phaûi hoïc nöõa)—The Voâ Hoïc Chaùnh Tueä: Right wisdom of a post non-learner. learner—Trí tueä ñuùng ñaén cuûa baäc voâ hoïc. Voâ Hoïc Nhaân Ñieàn: Offerings to those who have Voâ Hoïc Chaùnh Tö Duy: Chaùnh tö duy hay söï suy completed their course—Cuùng döôøng cho nhöõng nghó ñuùng cuûa baäc voâ hoïc —The non-learner's ngöôøi ñaõ hoaøn thaønh tu taäp. right thought or right thought of a post learner. Voâ Hoïc Quaû: Asaiksa-phala (skt)—Mugakuka Voâ Hoïc Ñaïo: Asaiksa-marga (skt)—Con ñöôøng (jap)—Quaû vò A La Haùn hay quaû vò cuoái cuøng cuûa baäc A La Haùn, ñaëc bieät khi haønh giaû ñaõ ñaït trong Töù Thaùnh Quaû—The last (fourth) stage of ñöôïc chaân lyù vaø thoaùt khoûi nhöõng aûo töôûng, khoâng the sravaka stages, the state of arhatship. coøn gì nöõa ñeå hoïc. Ñaây laø giai ñoaïn cuoái cuøng trong Töù Thaùnh. Ñaây cuõng laø con ñöôøng thöù naêm Voâ Hoïc Thaân: Body of the post-learner—Thaân vaø cuõng laø con ñöôøng cuoái cuøng trong vieäc tu taäp cuûa baäc voâ hoïc. Thaân voâ hoïc vì thò hieän baäc A La cuûa ngöôøi Phaät töû. Theo sau con ñöôøng thöù tö laø Haùn—Non-learners' bodies to demonstrate the con ñöôøng "Thieàn ñaïo," haønh giaû vöôït qua nhöõng stage of sainthood. daáu hieäu vi teá nhaát cuûa phieàn naõo vaø khaùi nieäm veà Voâ Hoïc Thieàn Sö (1317-1405): Zen Master söï hieän höõu thaät coù cuûa moät caùi ngaõ, cuøng vôùi Muhak—Teân cuûa moät vò Thieàn sö Trieàu Tieân vaøo nhöõng nhaân cuûa chuùng. Trong giai ñoaïn naøy, taát caû theá kyû thöù XIV. Trong quyeån 'Thieân Ñænh Sôn', moïi phieàn naõo, taø kieán, chaúng haïn nhö söï tin töôûng Thieàn sö Voâ Hoïc daïy: "Moät hoâm, nhaø vua ñeán vaøo moät caùi ngaõ thöôøng coøn, ñeàu ñöôïc khaéc phuïc. thaêm Thieàn sö Voâ Hoïc ôû chuøa Hoeryong. Vua cho Vaøo thôøi ñieåm naøy haønh giaû trôû neân chöùng ngoä caû ñoaøn tuøy tuøng lui ra vaø noùi vôùi Thieàn sö Voâ nhö laø moät vò A La Haùn hay moät vò Phaät. Haønh giaû Hoïc: 'Ta quaù baän taâm vôùi coâng vieäc trieàu chaùnh, theo Phaät giaùo Nguyeân Thuûy naøo ñaéc ñöôïc "voâ khoâng coøn söùc ñeå caát tieáng cöôøi nhö ta muoán. hoïc ñaïo" ñöôïc xem nhö laø moät baäc A La Haùn. Hoâm nay, chuùng ta seõ troø chuyeän thaân tình, chuùng

ta coù theå deïp boû moïi leã nghi ñeå noùi naêng vôùi nhau Tröôøng vaø sau ñoù oâng laäp ra tu vieän Vieân Giaùc. moät caùch töï do. Sö vaø ta haõy vui veû vôùi nhau.' Voâ Kieán tröôøng vaø Vieân Giaùc laø hai trung taâm thieàn Hoïc noùi: 'Taâu Beä haï, ñeå phaù vôõ baêng giaù, xin Beä quan troïng nhaát taïi Nhaät Baûn. Ngaøy

nay raát may haï haõy noùi moät caâu boâng ñuøa.' Nhaø vua noùi: 'Ñoàng chuùng ta coøn moät di caûo cuûa thieàn sö töï thuaät laïi yù, naøo Voâ Hoïc, ngöôi troâng gioáng nhö moät con ñuû chi tieát veà taâm cô chuyeån hoùa cuûa oâng: "Naêm heo ñoùi ñang tìm kieám phaân.' Voâ Hoïc baùi vua vaø möôøi boán tuoåi, toâi ñeán Khaâm Sôn. Naêm möôøi baûy noùi: 'Beä haï troâng gioáng nhö Phaät Thích Ca Maâu Ni tuoåi, toâi phaùt taâm hoïc Phaät, vaø baét ñaàu thöû khaùm treân ñænh nuùi Linh Thöùu.' Nhaø vua khoâng haøi loøng phaù maät nghóa cuûa chöõ 'Voâ' cuûa Trieäu Chaâu. Toâi vôùi caâu ñoái ñaùp nhö theá vaø noùi: 'Voâ Hoïc, taïi sao ñònh laøm xong coâng quaû aáy trong moät naêm, nhöng trong luùc ta ví oâng nhö moät con heo, thì oâng laïi ví roát cuoäc khoâng ñi ñeán ñaâu heát. Roài moät naêm nöõa ta vôùi Phaät Thích Ca?' Voâ Hoïc traû lôøi: 'Vì heo chæ troâi qua vaãn khoâng gì hôn, roài ba naêm nöõa, vaãn thaáy heo, vaø Phaät chæ thaáy Phaät.' Nhaø vua phaù leân khoâng thaáy chuùt tieán boä naøo. Qua naêm thöù naêm vaø cöôøi vaø noùi theâm: 'Sö vöôït hôn ta moät baäc, nhöng thöù saùu, vaãn khoâng coù gì khaùc thöôøng bieán ñoåi caâu traû lôøi cuûa Sö laø moät baøi hoïc veà Thieàn, khoâng trong ngöôøi toâi, nhöng chöõ 'Voâ' baây giôø baùm dính phaûi laø moät caâu noùi ñuøa.'"—Name of a Korean vaøo toâi, khoâng rôøi moät böôùc, caû ñeán khi toâi nguû. Zen monk in the fourteenth century. Zen Master Toaøn theå vuõ truï haàu nhö chaúng gì khaùc hôn laø chöõ Muhak taught in Thousand Peaks: "One day the 'Voâ' aáy. Trong khi aáy, moät vò sö giaø baûo toâi thöû king came to visit Zen master Muhak at the deïp heát qua moät beân coi söï theå ra sao. Theo lôøi Hoeryong temple. The king dismissed all his khuyeân toâi vöùt boû taát caû, vaø ngoài yeân. Nhöng chöõ attendants and said to Muhak, 'Due to my 'Voâ' ñeo rieát theo toâi ñeán khoâng sao döùt boû ra preoccupation with the affairs of state, I cannot ñöôïc, daàu ñaõ heát söùc vuøng vaãy. Ngoài, toâi queân toâi even laugh as I please. Today we shall have a ñang ngoài, maø cuõng queân luoân baûn thaân toâi, queân private conversation where we can dispense with heát, chæ coøn laïi caûm giaùc moät caùi troáng khoâng. Cöù all formalities and talk to each other freely. Just theá nöûa naêm troâi qua. Nhö chim soå loàng, taâm toâi enjoy each other's company.' Muhak said, 'You qua laïi töï do, doïc ngang tuøy thích, khoâng ngaên had better first break the ice by making a joke, ngaïi, heát ñoâng sang taây, heát nam sang baéc. Ngoài Your Highness.' The king said, 'Okay Muhak, you tònh suoát hai ngaøy lieàn, hoaëc suoát ngaøy ñeâm, toâi look like a hungry pig looking for dung.' Muhak khoâng bieát meät moûi laø gì. Thuôû aáy ôû chuøa coù ñeán bowed to him and said, 'Your Highness looks like gaàn chín traêm Taêng, trong soá aáy coù nhieàu ngöôøi Shakyamuni Buddha on the Vulture Peak.' The haønh thieàn tinh caàn laém. Ñeâm noï, trong khi ñang king was dissatisfied with such an answer and tònh, toâi caûm thaáy nhö thaân vaø taâm toâi böùt laøm ñoâi, said, 'While I compared you to a pig, why do you heát mong gì chaép lieàn laïi ñöôïc. Moïi ngöôøi quanh compare me to the Buddha?' Muhak replied, 'It is toâi ñeàu töôûng toâi cheát, nhöng coù moät vò Taêng lôùn because a pig can only see a pig and a Buddha tuoåi baûo raèng vì toâi thaâm nhaäp trong ñaïi ñònh neân only sees Buddha.' The king burst into laughter. töù chi coùng laïnh thaønh baát ñoäng, neáu cho maëc ñoà Then he said, 'You are smarter than I am by one aám thì

tænh laïi nhö thöôøng. Quaû ñuùng vaäy, vì roát degree. But your reply is a kind of Zen teaching cuøng toâi tænh laïi, vaø hoûi ra môùi bieát toâi ñaõ lòm ñi and not a joke.'" trong traïng thaùi aáy ñeán moät ngaøy moät ñeâm. Sau Voâ Hoïc Thuùy Vi Thieàn Sö: Ts'ui-wei Wu- ñoù, toâi vaãn tieáp tuïc ngoài tònh, vaø baét ñaàu nguû ñöôïc hsueh—See Thuùy Vi Voâ Hoïc Thieàn Sö. chuùt ít, nhöng heã nhaém maét laø thaáy môû roäng tröôùc Voâ Hoïc Thöïc Tueä: Trí tueä chaân chaùnh cuûa caùc toâi moät khoaûng troáng nhö moät saân traïi. Trong baäc thöôïng trí—True wisdom of the adepts. maûnh ñaát aáy, toâi qua laïi theùt ñeán quen thuoäc heát. Voâ Hoïc Toå Nguyeân Thieàn Sö (1226-1286): Nhöng heã môû maét ra laø hình aûnh aáy tan bieán maát. Mugaku-Sogen (jap)—Teân cuûa moät thieàn sö Moät ñeâm, ngoài tònh raát khuya, toâi giöõ cho ñoâi maét Trung Hoa thuoäc phaùi Laâm Teá; oâng theo nhöõng môû lôùn vaø theo doõi toâi ngoài treân taám neäm. Thình thuyeát giaûng cuûa Voâ Chuaån Sö Phaïm vaø trôû thaønh lình coù tieáng ñaäp taám baûng tröôùc phoøng vò giaùo thoï vieän tröôûng tu vieän Chaân Nhö ôû Ñaøi Chaâu. Naêm loït vaøo tai toâi, vaø lieàn ñoù hieån loä troïn veïn ôû toâi 1279, oâng sang Nhaät vaø ñöùng ñaàu tu vieän Kieán 'boån lai nhaân'. Hình aûnh hieän ra aáy khoâng coøn gì

heát khi toâi nhaém maét. Toâi voäi rôøi neäm ngoài, chaïy me that I could not get away from it even while rieát ñeán khu vöôøn Ganki döôùi aùnh traêng thanh, taïi asleep. This whole universe seemed to be nothing ñaây toâi ngöûa maët leân trôøi vaø phaù leân cöôøi: 'OÂi, lôùn but the 'Mu' itself. In the meantime I was told by thay phaùp giôùi! Lôùn thay, bao la thay, maõi maõi an old monk to set it aside for a while and see khoâng cuøng!' Noãi möøng cuûa toâi thaät khoâng bôø beán how things would go with me. According to this vaäy! Toâi khoâng ngoài yeân ñöôïc trong Thieàn ñöôøng; advice, I dropped the matter altogether and sat toâi boû ñi leân nuùi, lang thang ñoù ñaây, vôù vaãn, khoâng quietly. But owing to the fact that the 'Mu' had muïc ñích. Toâi nghó raèng maët trôøi maët traêng moãi been with me so long, I could in no way shake it ngaøy ñi boán tyû daëm. Roài toâi nghó: 'Queâ toâi ôû Trung off however much I tried. When I was sitting, I Hoa, ngöôøi ta noùi raèng xöù Döông Chaâu cuûa toâi laø forgot that I was sitting; nor was I conscious of my trung taâm cuûa theá giôùi. Neáu vaäy thì choã aáy xa own body. Nothing but a sense of utter blankness chöøng hai tyû daëm caùch choã maët trôøi moïc; nhöng prevailed. Half a year thus passed. Like a bird taïi sao maët trôøi vöøa moïc laø aùnh naéng ñaäp ngay vaøo escaped from its cage, my mind, my maét toâi?' Toâi laïi nghó theâm: 'AÙnh maét toâi phaûi ñi consciousness moved about without restraint chôùp nhoaùng nhö aùnh maët trôøi, ví noù ñeán taän maët sometimes eastward, sometimes westward, trôøi; maét toâi, taâm toâi, haù chaúng laø Phaùp giôùi hay sometimes northward or southward. Sitting sao?' Nghó ñeán ñaây, toâi caûm thaáy nhö taát caû nhöõng through two days in succession, or through one gì troùi buoäc toâi töø voâ löôïng kieáp ñoå vôõ tan taønh day and night, I did not feel any fatigue. At the heát. Töø bao nhieâu naêm voâ taän roài toâi vaãn soáng time there were about nine hundred monks trong oå kieán nhö theá naøy? Vaø giôø ñaây, moãi loã chaân residing in the monastery, among whom there loâng treân da toâi laø voâ soá nöôùc Phaät trong möôøi were many devoted students of Zen.

One day phöông! Toâi töï nhuû: 'Daàu khoâng ñöôïc caùi ngoä cao while sitting, I felt as if my mind and my body hôn, thì theá naøy vaãn ñuû quaù cho toâi roài!'" Sau ñaây were separated from each other and lost the laø baøi keä ngoä ñaïo cuûa thieàn sö: chance of getting back together. All the monks "Moät ñao ñaäp naùt ñoäng taø ma about me thought that I was quite dead, but an old Maët saét Na Tra hieän ñoù maø monk among them said that I was frozen to a state Mieäng töôûng caâm roài tai töôûng ñieác of immovability while absorbed in deep Va nhaèm, sao löûa noå buøng ra." meditation, and that if I were covered up with Name of a Chinese Zen master of the Rinzai warm clothings I should by myself come to my school; he trained, among others, Wu-chun Shih- senses. This proves true, for I finally awoke from fan and became abbot of the Chen-Ju monastery it; and when I asked the monks near my seat how of T'ai-chou. In 1279 he came to Japan and long I had been in that condition, they told me it became abbot of Kencho-ji monastery. He later was one day and night. After this, I still kept up founded Engaku-ji monastery, of which he also my practice of sitting. I could now sleep a little. became abbot. Kencho-ji and Engaku-ji are two When I closed my eyes a broad expanse of most important centers of Japanese Zen. emptiness presented itself before them, which Fortunately, till this day, we still have the master's then assumed the form of a farmyard. Through own recording on his experience of opening the this piece of land I walked and walked until I got eye to the truth of Zen: "When I was fourteen, I thoroughly familiar with the ground. But as soon went up to Kinzan. When seventeen I made up as my eyes were opened the vision altogether my mind to study Buddhism and began to unravel disappeared. One night, sitting far into the night, I the mysteries of 'Chao-chou's Mu.' I expected to kept my eyes open and was aware of my sitting up finish the matter within one year, but I did not in my seat. All of a sudden the sound of striking come to any understanding of it after all. Another the board in front of the head monk's room year passed without much avail, and three more reached my ear, which at once revealed me the years, also finding myself with no progress. In the 'original man' in full. There was then no more of fifth or sixth year, while no special change came that vision which appeared at the closing of my over me, the 'Mu' became inseparably attached to eyes. Hastily I came down from the seat and ran

out into the moonlit night and went up to the his first awakening at the age of twelve, when garden house called Ganki, where looking up to he heard a Zen verse while visiting a country the sky I laughed loudly, 'Oh, how great is the temple with his father: Dharmakaya! Oh, how great and immense for “Bamboo shadows sweep the stairs, evermore!' Thence my joy knew no bounds. I Yet not a mote of dust is stirred; could not quietly sit in the Meditation Hall; I went Moonlight pierces the depths of the pond, about with no special purpose in the mountains, Leaving no trace in the water.” walking this way and that. I thought of the sun and Naêm 1275, khi gioù ngöïa Moâng Coå ñang daøy the moon traversing in a day through a space four xeùo Trung Hoa, luùc ñoù Voâ Hoïc Toå Nguyeân ñaõ billion miles wide. 'My present abode is in China', xuaát gia, caû chuøa di taûn khoûi vuøng ñang bò I reflected then, 'and they say the

district of Yang Moâng Coå chieám ñoùng. Moät naêm sau, khi is the center of the earth. If so, this place must be chieán söï lan roäng, Sö quyeát ñònh ôû laïi chuøa, two billion miles away from where the sun rises; khoâng taûn cö nöõa. Khi quaân Moâng Coå traøn and how is it that as soon as it comes up its rays vaøo chuøa, hoï raát ngaïc nhieân khi thaáy caùc nhaø lose no time in striking my face?' I reflected sö vaãn coøn truï laïi chuøa. Luùc aáy, Voâ Hoïc Toå again, 'The rays of my own eye must ravel just as Nguyeân ñang laëng leõ tónh toïa taïi chaùnh ñieän. instantaneously as those of the sun as it reaches Moät vaøi teân quaân Moâng Coå tuoát göôm keà vaøo the latter; my eyes, my mind, are they not the coå Sö ñeå uy hieáp. Tuy nhieân, Sö vaãn thaûn Dharmakaya itself?' Thinking thus, I felt all the nhieân ngoài thaúng ngöôøi vaø ñoïc baøi keä: bounds snapped and broken to pieces that had "Gom toaøn theå theá giôùi been tying me for so many ages. How many Chaúng vöøa moät ñaàu gaäy numberless years had I been sitting in the hole of Vaïn phaùp voán laø khoâng ants! Today even in every pore of my skin there Voâ thöôøng vaø voâ ngaõ lie all the Buddha-lands in the ten quarters! I Löôõi göôm ngöôøi Hung Noâ thought within myself, 'Even if I have no greater Laáp loaùng caét xuaân phong." enlightenment, I am now all-sufficient unto Quaân Moâng Coå baøng hoaøng tröôùc tinh thaàn voâ myself.'" Here is the stanza composed by uùy cuûa vò thieàn sö, hoï ñaõ haï göôm vaø ruùt ra Mugaku-Sogen at the moment of enlightenment, khoûi chuøa—When the Mongol troops of describing his inner feelings: Kublai Khan broke into Southern China in “With one stroke I have completely smashed 1275, Mugaku fled the fires of battle; but the cave of the ghosts; when the province where he had taken refuge Behold, there rushes out the iron face of was overrun the next year, he stopped the monster Nata! running away. As the Mongol warriors Both my ears are as deaf stormed the monastic compound where and my tongue is tied; Mugaku sat, all the other Chinese monks and If thou touchest it idly, monastic workers concealed themselves like the fiery star shoots out!” mice in the burrows. The warriors drew near Voâ Hoïc Toå Nguyeân laø moät trong nhöõng vò to the Zen master sitting alone in the hall and thieàn sö ñaõ saùng laäp neân Thieàn toâng Nhaät put their swords to his neck. Thoroughly Baûn. Sö sanh ra vaø lôùn leân ôû Trung Hoa. Vaøo composed, Mugaku calmly chanted a verse: naêm 12 tuoåi, oâng theo cha vaøo vieáng chuøa, “In all the universe, I haven’t even thoaït ngoä ñöôïc lyù thieàn khi nghe baøi keä: ground enough to stand a single cane; "Boùng truùc queùt baäc theàm Lucky it is that I’ve found Chaúng ñoäng chuùt buïi traàn Personality void and phenomena empty. AÙnh traêng gieo xuoáng hoà Farewell, swords of the Mongol empire.” Khoâng xao moät gôïn nöôùc." Moved by the fearless composure of the Zen Mugaku was one of the founders of Zen in master, the Mongol soldiers put up their Japan. He was born in China, he experienced swords and left.

Naêm 1280, Sö ñöôïc quan nhieáp chaùnh cuûa Voâ Höõu AÙi: Vibhava-tanha (p)—Craving for non- moät vò Töôùng Quaân laø ngaøi Hojo Tokimune existence—Loøng mong muoán khoâng hieän höõu— thænh tôùi Nhaät Baûn. Muøa xuaân naêm sau, khi Desire for non-existence—See Phi Höõu AÙi. Hojo Tokimune ñeán thaêm, Sö ñaõ haï buùt ñeà Voâ Höõu AÙi UÙy: Fear of being without existence.

taëng cho vò nhieáp chaùnh naøy moät böùc thoâng Voâ Höõu Dieät: Anirodha (skt)—Khoâng theå bò hoaïi ñieäp vôùi chæ voûn veïn coù ba chöõ "Ñöøng lo dieät ñöôïc—Imperishable. laéng." Khi Hojo Tokimune xin ñöôïc nghe lôøi Voâ Höõu Giaùn Ñoaïn: Lieân tuïc—Khoâng giaùn giaûi thích, Sö noùi: "Vaøo khoaûng thôøi gian giao ñoaïn—Without interruption. muøa saép tôùi, mieàn Nam nöôùc Nhaät seõ traûi qua Voâ Höõu Hoái: Khoâng hoái tieác—Free from regret. moät cuoäc bieán ñoäng raát lôùn, nhöng söï vieäc seõ Voâ Höõu Ngaõ: Khoâng coù caùi toâi—Lacking self. nhanh choùng trôû laïi bình thöôøng. Vì theá, ngaøi Voâ Höõu Ngaïi: Khoâng bò trôû ngaïi—Have no khoâng neân lo laéng gì caû!" Vaøo muøa thu naêm obstruction. aáy, ñoaøn quaân vieãn chinh Moâng Coå khôûi söï Voâ Höõu Nhöôïc Quaù Nhöôïc Taêng: Khoâng coù caùi taán coâng mieàn Nam nöôùc Nhaät. Vaø ñuùng nhö gì thöøa cuõng khoâng coù caùi gì ñöôïc theâm vaøo— lôøi döï ñoaùn cuûa Sö, quaân Moâng Coå ñaõ sôùm Nothing superfluous and nothing to be added. gaëp phaûi thaûm baïi vaø thanh bình laïi trôû veà Voâ Höõu Phoùng Daät: Khoâng phoùng ñaõng— treân nöôùc Nhaät. Voâ Hoïc Toå Nguyeân ñöôïc truy Without dissipation. phong danh hieäu Phaät Quang Quoác Sö sau khi Voâ Höõu Phuïc: Khoâng coøn quay lui trôû laïi nöõa— oâng thò tòch—In the year 1280, Mugaku was Without retrogression. invited to Japan by Hojo Tokimune, regent Voâ Höõu Sai Bieät: Thieáu söï phaân bieät—Lacking for the shogun. When Tokimune visited the distinction. Zen master in the spring of the following Voâ Höõu Sinh: Khoâng sanh ra—Non-arising. year, Mugaku wrote the regent a three-word Voâ Höõu Thaát: Khoâng coù gì ñeå maát—Nothing to message: “Don’t be disturbed.” When lose. Tokimune asked for an explanation, the Zen Voâ Höõu Thieân Nhaõn: Thieáu caùi nhìn saùng suoát master said, “At the junction of spring and cuûa Thieân nhaõn—Lacking divine vision. summer, southern Japan will be in an uproar; Voâ Höõu Tính: Nihsvabhava-sunya (skt)—Khoâng but it will settle down before long, so you thöïc chaát tính—Non-substantiality. should not worry.” As it turned out, a Mongol Voâ Hyù Luaän: Not to jest—Not to joke—Khoâng lyù invasion force attacked southern Japan that luaän phi lyù voâ nghóa hay noùi chuyeän voâ boå khoâng very autumn, just as the Zen master had said. ñaâu vaøo ñaâu—Not to engage in meaningless And as the master predicted, the invaders argument—Not to participate in frivolous or were repelled and peace was soon restored. unreal discourse—Not talking vainly or idly. Posthumously, he received the honorific title Voâ Kham Nhieäm Tính: Söï khoâng coù khaû naêng— of Bukkho Kokushi (Fo-Kuang National Inability. Teacher). Voâ Khaåu: Khoâng theå dieãn ñaït baèng lôøi, ñoù chính Voâ Hoïc Tueä: The wisdom of the non-learner. laø chaân thuyeát giaûng hay giaùo phaùp cuûa Ñöùc Nhö Voâ Huyeàn Caàm: Ñaøn khoâng giaây, duï cho döï tính Lai khi Ngaøi toïa thieàn vaø thaønh ñaïo suoát 49 ngaøy maø khoâng thöïc hieän—Musical instrument without ñeâm döôùi coäi boà ñeà—Cannot be expressed by any strings, implies plan without achievement. words, that is the true teaching of the Buddha Voâ Hö Voïng YÙ Laïc: Öôùc voïng thoaùt khoûi voïng when He meditated and achieved enlightenment töôûng—Aspiration for freedom from falsity. 49 days and nights under the bodhi tree. Voâ Höõu: Abhava (skt). Voâ Khieáp: Khoâng naûn chí, khoâng chuøn böôùc—No 1)

Voâ vaø höõu—Non-existent and existent. faltering. 2) Khoâng toàn taïi, khoâng hieän höõu—Non- Voâ Khieáp Nhöôïc: Khoâng bò ñe doïa—Without existent. being intimidated.

Voâ Khoảng Ñòch: A flute with no holes—See 1) Khoâng theå ghi nhaän laø thieän hay baát thieän: Coâng AÙn Voâ Khoảng Ñòch. Unrecordable (either good or bad). Voâ Khoảng Thieát Chuøy: An iron hammerhead 2) Trung tính: Khoâng tuyeân boá gì caû—Neutral— with no hole—Chuøy saét khoâng loã—See Coâng AÙn Not declare anything—Neither good nor Voâ Khoảng Thieát Chuøy. bad—Things that are innocent or cannot be Voâ Khuaát Nhieãu Haïnh: Practice of classified under moral categories—“Trung indomitability. tính,”... “khoâng toát khoâng xaáu.” Töø naøy quan Voâ Khuûng Boá Taâm: Taâm khoâng khuûng boá— heä tôùi nhöõng caâu hoûi ñöôïc ñöa ra bôûi moät vaøi Freedom from hesitation. ngöôøi trong kinh ñieån Pali. Trong moät trong Voâ Khuyeát: Voâ Quaù Thaát—Hoaøn haûo—Hoaøn nhöõng caâu hoûi aáy laø ngöôøi khoå haïnh lang toaøn—Perfect—Faultless—Impeccable—Clean—thang teân Vacchagotta ñaõ hoûi Ñöùc Phaät raèng Entire—Complete. giaùo thuyeát cuûa Ngaøi thöôøng haèng hay khoâng Voâ Khuyeát Voâ Dö: Khoâng coù caùi gì maát maø cuõng thöôøng haèng; raèng Nhö Lai coøn hay khoâng khoâng coù caùi gì dö thöøa—Nothing missing and coøn sau khi cheát. Ñöùc Phaät ñaõ töø choái khoâng nothing excess. traû lôøi nhöõng caâu hoûi nhö theá vaø baûo Voâ Khöù Voâ Lai: Khoâng ñi khoâng ñeán, chæ phaùp Vacchagotta raèng nhöõng caâu hoûi nhö vaäy chæ thaân cuûa Ñöùc Nhö Lai vaéng laëng thöôøng truï (theo laøm phí thì giôø maø thoâi. Chuùng khoâng dính Kinh Kim Cang thì Nhö Lai laø khoâng töø ñaâu tôùi vaø daùng gì tôùi hoaøn caûnh hieän höõu hieän taïi cuûa khoâng ñi ñaâu; theo Khôûi Tín Luaän thì Nhö Lai chuùng sanh, ñang bò maéc keït trong voøng luaân khoâng sinh khoâng dieät, boán töôùng khoâng laøm noù di hoài sanh töû vôùi nhöõng khoå ñau vaø maát maùt ñoäng, khoâng ñi khoâng ñeán, ba ñôøi khoâng laøm noù khoâng traùnh khoûi. Nhöõng ai baän taâm tôùi nhöõng thay ñoåi)—Neither going nor coming—Eternal caâu hoûi kieåu naøy chæ laøm cho noãi khoå ñau vaø like the dharmakaya. boái roái lôùn hôn. Phaûi neân nhôù raèng khoâng phaûi Voâ Kieán: Holding to the idea of unreality of all Ñöùc Phaät khoâng bieát nhöõng caâu traû lôøi naøy, things—YÙ kieán coá chaáp cho raèng vaïn vaät (chö nhöng Ngaøi noùi khoâng coù lôïi ích gì ñeå hoûi hay phaùp) laø khoâng coù thöïc, chö phaùp laø khoâng thöïc, ñeå traû lôøi cho nhöõng caâu hoûi nhö vaäy— hay khoâng thöù gì coù theå toàn taïi ñoäc laäp vôùi baûn “Neutral,” “without writing,” “not declared,” chaát töï ngaõ cuûa chính noù. Ñaây laø moät moät taùm loaïi “neutral, or neither good nor bad.” Term taø kieán—Holding to the idea of unreality of all relating to metaphysical questions that are things (the view of entire unreality). Nothing posed by several people in dialogues in Pali exists independently with a self-contained nature. Canon. In one of these, the wandering ascetic This is one of the eight incorrect views—See Baùt Vacchagotta asks (Vacchagotta Sutra, Taø Kieán. Majjhima-Nikaya 3.72) whether the Buddha Voâ Kieán Ñænh Töôùng: Moät trong ba möôi hai teaches that the world is eternal or not; töôùng haûo, treân ñaàu Ñöùc Phaät coù khoái thòt hình buùi whether the soul (jiva) and

body are the same toùc. Trong töôùng naày coù caùi ñænh ñieåm maø trôøi or different; and whether Tathagatas exist ngöôøi khoâng theå thaáy ñöôïc—One of the thirty-two after death or not. The Buddha refuses to good marks, the usnisa, or lump, on Buddha's assent (tuyeân boá) to any of the apparently head, called "the invisible mark on the head," mutually exclusive alternatives, and tells because it was supposed to contain an invisible Vacchagotta that asking and answering such sign; perhaps because it was covered—See Tam questions is a waste of time. They are Thaäp Nhò Haûo Töôùng. irrelevant to the present existential situation Voâ Kieán Höõu Ñoái Saéc: Anidassana-sappatigham of sentient beings, who are caught in the rupam (p)—Invisible and resisting matter. cycle of birth, death and rebirth that involves inevitable suffering and loss. Those who Voâ Kieán Voâ Ñoái Saéc: Anidas-sana-appatigham- concern themselves with such topics only rupam (p)—Invisible and unresisting matter. create greater suffering and perplexity (söï boái Voâ Kyù: Avyakrta (skt) roái). It should be noted that the Buddha does

not state he does not know the answers to pleasure, but suffering. This is one of the eight these questions, but rather that there is no upside-down views which belongs to the four benefit in asking or answering them. upside-down views on impermanence. Buddhism Voâ Kyù Khoâng: Traïng thaùi taâm luùc tham thieàn believes that Nirvana is permanent and eternal; khoâng coù nghi tình, cuõng chaúng coù voïng töôûng. however, heretics believe that everything Ñaây laø moät trong nhöõng loaïi thieàn beänh. Trong khi including nirvana as impermanent—See Baùt Ñieân thieàn, nhöõng nghi tình vaø voïng töôûng phaûi phaùt Ñaûo. sanh; tuy nhieân, ngöôøi tham thieàn phaûi hieåu roõ veà Voâ Laïc Ma: The mara of Joylessness. thieàn nhö voïng töôûng hay voïng kieán ñeå coù theå Voâ Laäu: Anasrava (skt)—Muro (jap)—Non- ñieàu phuïc chuùng—This is the state of mind during outflow. meditation in which the mind has no doubts nor 1) Khoâng doät: No leakage—Without leakage— illusions. This is one of the Zen illnesses. During No drip. meditation sessions, doubts and illusions will 2) Khoâng ueá nhieãm: Uncontaminated. surely arise; however, Zen practitioners should 3) Khoâng phieàn naõo—Vöôït ngoaøi doøng duïc voïng thoroughly understand and know how to overcome vaø nhöõng khoå sôû cuûa luaân hoài sanh töû. Traùnh these wandering thoughts, illusions, or nervous khoûi tam ñoà aùc ñaïo. Phöôùc ñöùc vaø coâng ñöùc troubles of the mystic. voâ ñieàu kieän laø nhöõng nhaân toá chính ñöa ñeán Voâ Kyù Nghieäp: Avyakrta-karma (skt)— giaûi thoaùt—No drip—No leak—No Indeterminate activities—Nhöõng haønh ñoäng mô leakage—Outside the passion stream— hoà khoâng roõ. Passionless—A state without emotional Voâ Kyù Phaùp Chaân Nhö: Avyakrta-dharma- distress—Unconditioned—Outside the stream tathata (skt)—The bhutathatata as neither good of transmigratory suffering—Away from the nor evil—Coù nghóa laø chaân nhö cuûa vaïn phaùp voán down flow into lower forms of rebirth— laø toát ñeïp, khoâng toát ñeïp, chaúng phaûi toát ñeïp maø Liberation—Nirvana—Unconditioned merits cuõng chaúng phaûi chaúng toát ñeïp—That is, suchness and virtues are the main causes of liberation of the dharma that are meritorious, unmeritorious from birth and death. and neither the one, nor the

other. 4) Traïng thaùi nhö thò cuûa söï vaät: The state in Voâ Kyù Taâm: See Taâm Voâ Kyù. which things are as they are. Voâ Kyù Thoï: Adukkham-asukha vedana (p)— 5) Baát cöù thöù gì trong voøng sanh töû ñeàu laø höõu Indifferent feeling—Neither pleasant nor painful laäu. Ngay caû phöôùc ñöùc vaø coâng ñöùc höõu laäu feeling—Phi khoå phi laïc thoï—Caûm xuùc döûng ñeàu daãn tôùi taùi sanh trong coõi luaân hoài. Chuùng döng. ta ñaõ nhieàu ñôøi kieáp laên troâi trong voøng höõu Voâ La Xoa: Teân cuûa moät vò danh Taêng AÁn Ñoä, laäu, baây giôø muoán chaám döùt höõu laäu, chuùng ta ñeán Trung Hoa ñeå phieân dòch kinh ñieån vaøo thôøi khoâng coù con ñöôøng naøo khaùc hôn laø loäi Taây Taán (265-316)—Name of a Indian famous ngöôïc doøng höõu laäu. Voâ laäu cuõng nhö moät caùi monk who came to China to translate scriptures chai khoâng bò roø ræ, coøn vôùi con ngöôøi thì during the Western Chin Dynasty in China. khoâng coøn nhöõng thoùi hö taät xaáu. Nhö vaäy con Voâ Laïc Ñieân Ñaûo: Heretics believe that nirvana ngöôøi aáy khoâng coøn tham taøi, tham saéc, tham has no pleasure—Upside-down view (perversion danh tham lôïi nöõa. Tuy nhieân, Phaät töû chaân belief) that nirvana is not a permanent place of thuaàn khoâng neân laàm hieåu veà söï khaùc bieät bliss—Nieát baøn laø nôi cuûa an laïc; tuy nhieân taø ñaïo giöõa “loøng tham” vaø “nhöõng nhu caàu caàn laïi cho raèng moïi nôi keå caû Nieát baøn ñeàu khoå chöù thieát.” Neân nhôù, aên, uoáng, nguû, nghæ chæ trôû khoâng vui. Ñaây laø moät trong taùm ñieân ñaûo thuoäc thaønh nhöõng laäu hoaëc khi chuùng ta chìu Voâ thöôøng ñieân ñaûo. Ñaïo Phaät cho raèng Nieát baøn chuoäng chuùng moät caùch thaùi quaù. Phaät töû chaân laø thöôøng haèng vónh cöûu; tuy nhieân taø ñaïo laïi cho thuaàn chæ neân aên, uoáng nguû nghæ sao cho coù raèng ngay caû Nieát baøn cuõng voâ thöôøng—Nirvana ñuû söùc khoûe tieán tu, theá laø ñuû. Traùi laïi, khi aên is a permanent place of bliss; however, heretics chuùng ta aên cho thaät nhieàu hay löïa nhöõng moùn believe that everywhere including nirvana as no ngon maø aên, laø chuùng ta coøn laäu hoaëc:

Whatever is in the stream of births and the four dogmas cessation, or annihilation of deaths. Even conditioned merits and virtues suffering. lead to rebirth within samsara. We have been Voâ Laäu Ñaúng Chí: Anasrava-samapatti (skt)— swimming in the stream of outflows for so Attainment of the unconditioned—Chöùng ñöôïc many aeons, now if we wish to get out of it, phaùp voâ laäu. we have no choice but swimming against that Voâ Laäu Ñònh: Anasrava-samapatti (skt)—Chöùng stream. To be without outflows is like a bottle ñöôïc phaùp voâ laäu—Attainment of the that does not leak. For human beings, people unconditioned. without outflows means they are devoided of Voâ Laäu Giaûi Thoaùt Moân: Nirvana. all bad habits and faults. They are not greedy Voâ Laäu Giôùi: Coõi khoâng coøn bò nhieãm tröôïc— for wealth, sex, fame, or profit. However, Realm of non-defilement. sincere Buddhists should not misunderstand Voâ Laäu Hoïc: Caùi hoïc khoâng bò nhieãm tröôïc. Coù the differences between “greed” and ba phaàn hoïc cuûa haøng voâ laäu, hay cuûa haïng ngöôøi “necessities”. Remember, eating, drinking, ñaõ döùt ñöôïc luaân hoài sanh töû—Undefiled learning sleeping, and resting, etc will become or non-outflow training. There are three studies or outflows only if we overindulge in them. threefold training,

or endeavors of the non- Sincere Buddhists should only eat, drink, outflow, or the those who have passionless life sleep, and rest moderately so that we can and escape from transmigration—See Tam Tu. maintain our health for cultivation, that's Voâ Laäu Hueä: Anasrava-jnana (skt)— enough. On the other hand, when we eat, we Uncontaminated wisdom—Trí hueä thanh tònh, eat too much, or we try to select only khoâng bò oâ nhieãm vì vò kyû—Passionless or pure delicious dishes for our meal, then we will wisdom (knowledge or enlightenment), which is have an outflow. free from the taint of egotism. Voâ Laäu Caên: Anasravendriyani (skt)— Voâ Laäu Höõu Hoïc: Baäc höõu hoïc nhöng khoâng bò Faultlessness—Passionless root—Caùi caên baûn cuûa nhieãm tröôïc—Undefiled learner. voâ laäu trí. Voâ laäu caên saûn sanh ra tònh trí —Roots Voâ Laäu Höõu Vi: Phaùp voâ vi daàu khoâng bò nhieãm which produce pure knowledge. tröôïc nhöng coøn tính chaát sinh dieät—Uconditioned Voâ Laäu Cöûu Ñòa: Chín coõi voâ laäu hay cöûu ñòa. phenomena, although undefiled dharmas, but they Tuy raèng cöûu ñòa laø chín coõi höõu laäu, nhöng laø choã are still subject to birth and death—See Ñaïo Ñeá. nöông maïnh meõ ñeå haønh giaû tu taäp ñi vaøo coõi voâ Voâ Laäu Moân: Asravaksaya-jnana (skt)— laäu, neân goïi laø "Voâ Laäu Cöûu Ñòa"—They are nine Passionless gate—Laäu Taän Thoâng (phaùp moân voâ leakage lands of desire, form and formless realms. laäu). Cöûa vaøo tri thöùc taâm linh khoâng coøn bò loãi Even though these nine realms belong to the laàm nöõa—Uncontaminated entry—Entry into outflow discharge lands, but they are strong spiritual knowledge which is free from all faults. supportive places for practitioners to cultivate so Voâ Laäu Nghieäp: Nghieäp voâ laäu hay nghieäp khoâng they can enter the non-leakage realms; so they vaån ñuïc—Uncontaminted karma—Karma of are called "Non-leakage nine worlds"—See Cöûu Hinayana nirvana. Ñòa. Voâ Laäu Nhaân: Uncontaminated cause—Nhaân Voâ Laäu Ñaïo: Uncontaminated path— thanh khieát (vöôït ra ngoaøi voøng duïc voïng)—Tu Uncontaminated way—Con ñöôøng giaùc ngoä vaø theo giôùi ñònh tueä cuûa voâ laäu thanh tònh ñeå chöùng giaûi thoaùt moïi khoå ñau cuûa luaân hoài sanh töû . nhaäp quaû vò Nieát Baøn—Passionless purity as a Thanh Tònh Ñaïo hay con ñöôøng giaûi thoaùt khoûi cause for attaining nirvana. duïc voïng, nhö tu haønh giôùi, ñònh, tueä, vaø ñeá thöù tö Voâ Laäu Phaùp: Uncontaminated dharma— trong töù ñeá hay dieät ñeá—The enlightened way of Uncontaminated factors—Pheùp thanh tònh xa lìa escape from the miseries of transmigration. The moïi phieàn naõo caáu nhieãm ñeå vöôït thoaùt khoûi duïc way of purity, or deliverance from the passions, voïng vaø luaân hoài sanh töû—The way of purity or i.e. morality, meditation and wisdom; the fourth of escape from the passions and lower transmigration.

Voâ Laäu Phaùp Thaân: Phaùp thaân voâ laäu, vì khoâng noùi: 'Khoâng kham laõnh ñeán thaêm beänh oâng ta.'"— ngöøng thò hieän thaân cuûa taát caû chuùng sanh—The According to the Vimalakirti Sutra, Chapter uncontaminated reality-body, effortlessly Three, the Buddha said to Ananda: "You call on manifesting the bodies of all sentient beings. Vimalakirti and inquire after his health on my Voâ Laäu Phaùp Thaân Nhö Lai: Phaùp thaân Nhö Lai behalf." Ananda replied: "World Honoured One, I

Voâ Laäu—Tathagata is the Dharmakaya which is am not qualified to call on him to inquire after his non-leaking—Theo kinh Duy Ma Caät, chöông ba, health. This is because once when the World Ñöùc Phaät baûo A Nan: “OÂng ñi ñeán thaêm beänh oâng Honoured One had a slight indisposition and Duy Ma Caät duøm ta.” A Nan baïch Phaät: “Baïch needed some cow milk, I took a bowl and went to Theá Toân! Con khoâng kham laõnh ñeán thaêm beänh a Brahmin family where I stood at the door. oâng ta. Vì sao? Nhôù laïi luùc tröôùc, Theá Toân thaân Vimalakirti came and asked me: ‘Why are you hôi coù beänh phaûi duøng söõa boø, con caàm baùt ñeán out so early holding a bowl in your hand?’ I ñöùng tröôùc cöûa nhaø ngöôøi Ñaïi Baø La Moân. Luùc aáy replied: ‘Venerable Upasaka, the World oâng Duy Ma Caät ñeán baûo con: ‘Naøy A Nan! Laøm Honoured One is slightly indisposed and wants gì caàm baùt ñöùng ñaây sôùm theá?’ Con ñaùp: ‘Cö só, some cow milk; this is why I have come here.’ Theá Toân thaân hôi coù beänh phaûi duøng söõa boø, neân Vimalakirti said: ‘Stop, Ananda, stop speaking toâi ñeán ñaây xin söõa.’ OÂng Duy Ma Caät noùi: ‘Thoâi these words. The Tathahata’s body is as strong as thoâi! Ngaøi A Nan chôù noùi lôøi aáy! Thaân Nhö Lai laø a diamond for He has cut off all evils and has theå kim cang, caùc aùc ñaõ döùt, caùc laønh khaép nhoùm, achieved all good. What kind of indisposition and coøn coù beänh gì, coøn coù naõo gì? Im laëng böôùc ñi, trouble does He still have? Ananda, do not slander ngaøi A Nan! Chôù coù phæ baùng Nhö Lai, chôù cho the Tathagata and do not let other people hear ngöôøi khaùc nghe lôøi noùi thoâ aáy, chôù laøm cho caùc such coarse language. Do not let the god (devas) trôøi oai ñöùc lôùn vaø caùc Boà Taùt töø Tònh Ñoä phöông as well as the Bodhisattvas of other pure lands khaùc ñeán ñaây nghe ñöôïc lôøi aáy! Ngaøi A Nan! hear about it. Ananda, world ruler (cakravarti) Chuyeån Luaân Thaùnh Vöông coù ít phöôùc baùu coøn who has accumulated only a few small merits is khoâng taät beänh, huoáng chi Nhö Lai phöôùc baùu already free from all ailments; how much more so nhieàu hôn taát caû ñaáy ö? Haõy ñi ngaøi A Nan! Chôù is the Tathagata who has earned countless merits laøm cho chuùng toâi chòu söï nhuïc ñoù, haøng ngoaïi and has achieved all moral excellences? Go away, ñaïo Phaïm chí neáu nghe lôøi aáy, chaéc seõ nghó raèng Ananda, do not cover us all with shame. If the ‘Sao goïi laø Thaày, beänh cuûa mình khoâng cöùu noåi Brahmins heard you they would say: “How can maø cöùu ñöôïc beänh ngöôøi khaùc ö?’ Neân leùn ñi mau, this man be a saviour if he cannot cure his own chôù ñeå cho ngöôøi nghe! Ngaøi A Nan! Phaûi bieát illness; how can he pretend to heal the sick?” Get thaân Nhö Lai, chính laø Phaùp thaân, khoâng phaûi thaân away unnoticed and quickly and do not let others tö duïc, Phaät laø böïc Theá Toân hôn heát ba coõi, thaân hear what you have said. Ananda, you should Phaät laø voâ laäu, caùc laäu ñaõ heát, thaân Phaät laø voâ vi, know that the body of the Tathagata is the khoâng maéc vaøo caùc soá löôïng, thaân nhö theá coøn coù Dharmakaya and does not come from (the illusion beänh gì?’ Baïch Theá Toân! Luùc ñoù con thaät quaù hoå of) thought and desire. The Buddha is the World theïn khoâng leõ con gaàn Phaät maø nghe laàm ö? Con Honoured One (Bhagavat); His body is above and lieàn nghe treân hö khoâng coù tieáng noùi raèng: ‘A beyond the three realms (of desire, form and Nan! Ñuùng nhö

lôøi cö só ñaõ noùi, chæ vì Phaät öùng ra beyond form) and is outside the stream of ñôøi aùc ñuû naêm moùn tröôïc neân hieän ra vieäc aáy, ñeå transmigratory suffering. The Buddha body is ñoä thoaùt chuùng sanh thoâi. A Nan! Haõy ñi laáy söõa transcendental (we wei) and is beyond destiny. chôù coù theïn.' Baïch Theá Toân! OÂng Duy Ma Caät trí How then can such a body be ill?' World tueä bieän taøi döôøng aáy, cho neân con khoâng kham Honoured One, his word covered me with shame laõnh ñeán thaêm beänh oâng ta. Nhö vaäy, naêm traêm vò and I asked myself if I had not wrongly ñaïi ñeä töû moãi ngöôøi ñeàu ñoái tröôùc Phaät trình baøy understood the Buddha's order. At that time, a choã boån duyeân cuûa mình, vò naøo cuõng khen ngôïi, voice was heard in the air above, saying: thuaät laïi nhöõng lôøi cuûa oâng Duy Ma Caät vaø ñeàu 'Ananda, the Upasaka is right, but since the

Buddha appears in the five kasaya (or periods of Voâ Laäu Thöùc: YÙ thöùc suy nghó khoâng bò vaån ñuïc, turbidity on earth), He uses this (expedient) vöôït ra ngoaøi voøng duïc voïng—Uncontaminated method (upaya) to liberate living beings. Ananda, consciousness. go and beg for the cow milk without shame.' Voâ Laäu Thöïc Töôùng: Thöïc töôùng khoâng bò ueá World Honoured One, Vimalakirti's wisdom and tröôïc—Uncontaminated true character—Reality power of speech being such, I am really not as passionless or pure. qualified to call on him to inquire after his health. Voâ Laäu Toái Haäu Thaân: Uncontaminated final Thus each of the five hundred chief disciples body—Thaân khoâng coøn duïc voïng, khoâng bò ueá related his encounter with Vimalakirti and tröôïc—The final pure or passionless body. declined to call on him to inquire after his health." Voâ Laäu Trí: See Voâ Laäu Hueä. Voâ Laäu Phaùp Tính: Phaùp tính thanh tònh voâ duïc— Voâ Laäu Tueä: See Voâ Laäu Hueä. Uncontaminated dharma nature—The pure, Voâ Laäu Töù Chöôùng: Four obstacles of those who passionless dharma-nature. have no outflows of passion—See Boán Loaïi Voâ Laäu Quaû: State of attainment that is free from Chöôùng Ngaïi. taint—Quaû vò khoâng coøn laäu hoaëc—Quaû ñöùc nhôø Voâ Lieät Ngaõ Maïn: None are inferior to me—Duø voâ laäu ñaïo maø ñaéc ñöôïc hay keát quaû ñi theo nhöõng bieát raèng khoâng ai keùm hôn mình nhöng vaãn sanh vieäc thanh tònh, thieàn ñònh vaø trí tueä, giuùp chuùng loøng kieâu maïn cho raèng mình chæ keùm ngöôøi chuùt sanh thoaùt khoûi duïc voïng vaø taùi sanh—The result ít thoâi. of following the way of immorality (purity), Voâ Loaïn Ñaûo: Khoâng coù söï ñieân ñaûo—No concentration (meditation) and wisdom which distortion. helps sentient beings from the passion and from Voâ Luaän: Regardless of—Without distinction. lower incarnation. Voâ Löông Taâm: To have no conscience—Lack of Voâ Laäu Quan: Asravaksaya-jnana (skt)—Laäu conscience—Lack of consciousness. Taän Thoâng (phaùp moân voâ laäu)—Uncontaminated Voâ Löôïng: Apamaa (p)—Apramana (skt)— entry—See Voâ Laäu Moân. Boundless—Countless—Immeasurable— Voâ Laäu Quaùn: Söï quaùn saùt khoâng bò vaån ñuïc, Measureless—Unlimited—Raát nhieàu, khoâng ñong vöôït ra ngoaøi voøng duïc voïng—Uncontaminated ñeám hay ño löôøng ñöôïc. Coù boán thöù voâ löôïng cuûa contemplation. vò Boà Taùt laø Töø, Bi, Hyû, Xaû—There are four Voâ Laäu Sôû Tri Chöôùng: Chöôùng ngaïi cuûa theá infinite characteristics of a

Bodhisattva: kindness, gian trí gaây ra bôûi nhöõng phaùp voâ laäu—The pity, joy, and self-sacrifice—See Töù Voâ Löôïng intellectual hindrance caused by unconditioned Taâm. dharmas (dharmas without outflows). Voâ Löôïng A Taêng Kyø: Countless incalculably Voâ Laäu Taâm Tueä Giaûi Thoaùt: Taâm voâ laäu khoâng long eons. ueá tröôïc ñöôïc giaûi thoaùt nhôø trí tueä — Voâ Löôïng AÂm Thanh: Infinite sounds. Uncontaminated mind liberated by insight. Voâ Löôïng Baát Khaû Tö Nghì Chuùng Sanh: Voâ Laäu Thaùnh Ñaïo: Nhöõng con ñöôøng cao quí Chuùng sanh voâ bieân baát khaû tö nghì—Innumerable vöôït ra ngoaøi duïc voïng—Uncontaminated noble number of sentient beings is inconceivable. paths. Voâ Löôïng Bi: Bi voâ löôïng—Infinite compassion. Voâ Laäu Thaân: Thaân khoâng ueá tröôïc (thaân khoâng Voâ Löôïng Bi Taâm: Bi voâ löôïng taâm—Mind of coøn duïc voïng)—Uncontaminated body. infinite compassion for all beings. Voâ Laäu Thieàn: Thieàn ñònh khoâng bò vaån ñuïc, vöôït Voâ Löôïng Bieân: Ananta-pratibhana (skt)—Khoâng ra ngoaøi voøng duïc voïng—Uncontaminated bôø beán nhö khoâng gian—Endless edge. meditation. Voâ Löôïng Bieän Taøi Tam Muoäi: Unlimited Voâ Laäu Thieän Caên: Uncondittioned good roots. Eloquent samadhi—Unlimited samadhi and Voâ Laäu Thoâng: Abhijna-asrava (skt)—Thaàn eloquence. thoâng voâ laäu—Unconditioned supernatural Voâ Löôïng Boà Ñeà Taâm: Infinite mind of bodhi powers. (enlightenment).

Voâ Löôïng Boà Ñeà Taâm Thöïc Haønh Boà Taùt with enormous power of all Buddha which the Haïnh: Infinite will for enlightenment. Buddha taught in the Flower Adornment Sutra— Voâ Löôïng Chí Nguyeän Thanh Tònh Thuø Thaéng: See Möôøi Löïc Cuûa Chö Phaät. Infinite supreme aspiration. Voâ Löôïng Löïc Boà Taùt: Anantavikramin (skt)— Voâ Löôïng Chuùng: Nhieàu voâ soá keå—Countless Anatavikramin (skt)—Bodhisattva with infinite multitude. power. Voâ Löôïng Chuùng Sanh: Countless sentient Voâ Löôïng Moân: Immeasurable methods. beings. Voâ Löôïng Moân Phaù Ma Ñaø La Ni Kinh: Kinh Voâ Löôïng Chö Thieân: Numberless Great Voâ Löôïng Moân Ñaø La Ni Phaù dieät aùc ma—Sutra Multitudes gods from all heavens. on Immeasurable methods of dharanis that help Voâ Löôïng Coâng Ñöùc: Immeasurable merit. overcoming the maras or exorcise demons. Voâ Löôïng Coâng Ñöùc Taïng: Goác cuûa coâng ñöùc voâ Voâ Löôïng Moân Vi Maät Trì Kinh: Sutra on löôïng (nôi caát chöùa voâ löôïng coâng ñöùc)—Store of Immeasurable methods of Occult cultivation. immeasurable merit—Treasure of immeasurable Voâ Löôïng Nghóa: merit. 1) Nghóa lyù voâ löôïng voâ soá: Infinite meaning— Voâ Löôïng Cuùc Quang Phaät: Immeasurable- Innumerable meanings—Meaning of infinity. Scooped-Light Buddha—Infinite Handfuls Of 2) Taát caû caùc phaùp. Caùc phaùp laø voâ löôïng, moïi Light Buddha. caùi ñeàu ñaày ñuû yù nghóa: The meaning of all Voâ Löôïng Cuùng Döôøng Chö Phaät Giaùo Hoùa things. Chuùng Sanh: Infinite service of Buddhas and Voâ Löôïng Nghóa Kinh: Maha-nirdesa (skt)—Wu education of sentient beings. Liang I Ching—Scriptures of measureless Voâ Löôïng Dò Bieät: Khaùc bieät raát lôùn, khoâng sao meaning (universalistic or the infinite)—See keå xieát—Innumerable differences. Phöông Quaûng. Voâ Löôïng Ñaïi Töø Ñaïi Bi: Infinite great Voâ Löôïng

Nghóa Xöù Tam Muoäi: benevolence and compassion. Anatanirdesapratisthana samadhi (skt)—Ñaây laø söï Voâ Löôïng Ñaïo: Infinite path. quaùn saùt veà yù nghóa voâ haïn cuûa thöïc taïi. Ñöùc Phaät Voâ Löôïng Giaùc: Söï giaùc ngoä voâ löôïng (khoâng ño nhaäp vaøo ñònh naày tröôùc khi Ngaøi noùi kinh Voâ löôøng ñöôïc): Immeasurable enlightenment—Voâ Löôïng Nghóa (Phaùp Hoa)—Meditation on the Löôïng Giaùc laø teân hieäu cuûa Ñöùc Phaät A Di Ñaø : infinite meanings of reality, into which the Infinite enlightenment, name of Amitabha. Buddha is represented as entering before Voâ Löôïng Haønh: Voâ soá phaùp haønh—Innumerable preaching the doctrine of infinity (the Lotus practices. Sutra). Voâ Löôïng Haïnh Nguyeän Töông Tuïc: Infinite Voâ Löôïng Nghieäp: Boundless karma. continuous commitments. Voâ Löôïng Ngoân Töø: Infinite verbal expressions. Voâ Löôïng Hueä: Infinite wisdom (of the Buddha). Voâ Löôïng Oai Ñöùc: Infinite powers. Voâ Löôïng Hö Khoâng: Immeasurable Space. Voâ Löôïng Oai Nghi Thaàn: Infinite Dignified Voâ Löôïng Khoå: Voâ soá khoå naõo—Innumerable Postures Deity (Spirit). sufferings. Voâ Löôïng Phaùp Moân: Innumerable teachings. Voâ Löôïng Kieáp: Asankhyeya kalpas (skt)— Voâ Löôïng Phaåm Loaïi: Voâ löôïng chuûng loaïi— Khoâng bieát bao nhieâu kieáp—Asamkhyeyas of Countless varieties. eons—Innumerable eons—Numberless eons— Voâ Löôïng Phaät: Voâ soá vò Phaät—Immeasurable Uncountable eons. Buddhas. Voâ Löôïng Luaân Hoài: Innumerable reincarnations. Voâ Löôïng Quang: Appamanabha (p)— Voâ Löôïng Löïc: Infinite power—Measureless Apramanabha (skt). power—Ñaây laø moät trong möôøi thöù löïc cuûa chö 1) AÙnh saùng voâ löôïng: Quang minh voâ löôïng—Phaät maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa Immeasurable splendor—Limitless light. Nghieâm—This is one of the ten kinds of might 2) Teân goïi khaùc cuûa Phaät A Di Ñaø —Infinite (Immeasurable) Light or splendor, another

name for Amitabha Buddha. sentient beings and presides over the Western Voâ Löôïng Quang Ñoä: Chæ coõi voâ löôïng quang Pure Land. trong coõi Tònh Ñoä cuûa ñöùc Phaät A Di Ñaø—Land of Voâ Löôïng Sanh Töû: Countless births and deaths. immeasurable light, refers to Amitabha's Pure Voâ Löôïng Saéc Töôùng: Infinite forms. Land. Voâ Löôïng Tam Ma Ñòa: Immeasurable Voâ Löôïng Quang Giôùi: Coõi voâ löôïng quang—See absorption. Voâ Löôïng Quang Ñoä. Voâ Löôïng Tam Muoäi: Immeasurable Voâ Löôïng Quang Minh: Amitabha Buddha. concentration—Infinite concentration. Voâ Löôïng Quang Minh Ñoä: Coõi Voâ Löôïng Voâ Löôïng Taâm: Appamana (p)—Ananta (skt)— Quang Minh Ñoä cuûa Ñöùc Phaät A Di Ñaø— The mind of infinity or the mind as large as Amitabha’s Land of Infinite Light. infinity. Voâ Löôïng Quang Nhö Lai: Boundless Light 1) Taâm roäng vaø cao thöôïng voâ löôïn g—Tathagata—Measureless Brightness of Tathagata Immeasurable mind. (Buddha of Boundless Light)—See Voâ Löôïng 2) Voâ löôïng taâm laø ñaïo xuaát sanh Phaät phaùp, vì Quang Phaät. moät nieäm khaép taát caû hö khoâng giôùi: Infinite Voâ Löôïng Quang Phaät: Amitabha (skt)—Buddha awareness is a way of generating qualities of of Inconceivable Light—The Buddha of Infinite Buddhahood, by pervading all of space in a Light—Tathagata of Infinite Light—The Buddha single moment of thought. of light that is immeasurable, boundless, Voâ Löôïng Thanh Tònh: Thanh tònh voâ cuøng—

irresistible, incomparable, pure, joy, wisdom, Immeasurable purity—Infinite purity. unceasing, surpassing thought, ineffable, Voâ Löôïng Thanh Tònh Coâng Ñöùc Taïng: Infinite Surpassing sun and moon. pure treasury of virtues. Voâ Löôïng Quang Thieân: Apramanabha (skt)— Voâ Löôïng Thanh Tònh Phaät: The Buddha of Infinite Light Heaven—Taàng trôøi coù aùnh saùng voâ boundless purity—Amitabha Buddha. löôïng, trôøi Voâ Löôïng Quang Thieân trong coõi trôøi Voâ Löôïng Thaân: Raát nhieàu thaân, khoâng sao keå Phaïm Phuï thöù naêm. Ñaây laø moät trong nhöõng coõi xieát—Innumerable bodies. trôøi thuoäc coõi Nhò Thieàn Thieân. Trong Kinh Thuû Voâ Löôïng Theá Giôùi: Innumerable worlds—Raát Laêng Nghieâm, quyeån Chín, nhöõng ngöôøi maø aùnh nhieàu theá giôùi. haøo quang saùng choùi röïc rôõ voâ cuøng, chieáu caû Voâ Löôïng Thieåu Haûo Töôùng: Voâ soá veû ñeïp möôøi phöông coõi, thaønh nhö ngoïc löu ly. Goïi laø nhoû—Innumerable minor marks. trôøi Voâ Löôïng Quang—Heaven of unlimited light, Voâ Löôïng Thoï: Boundless, infinite Life—Chuùng the heaven of boundless light, the fifth of the ta ñaõ bieát Voâ Löôïng Quang hay Voâ Löôïng Thoï laø Brahmalokas. This is one of the sublevels of the moät vò Phaät ñöôïc lyù töôûng hoùa töø Ñöùc Phaät lòch söû Second Dhyana Heaven. In the Surangama Sutra, Thích Ca Maâu Ni. Neáu Phaät A Di Ñaø chæ thuaàn laø book Nine, those whose lights illumine each other lyù töôûng treân nguyeân taéc, ñôn giaûn ñoù laø “Voâ in an endless dazzling blaze shine throughout the Löôïng,” Voâ Löôïng nhö theá seõ laø moät vôùi Chaân realms of the ten directions so that everything Nhö. Xeùt theo khoâng gian seõ laø Voâ Löôïng Quang; becomes like crystal. They are among those in the neáu xeùt veà thôøi gian thì laø Voâ Löôïng Thoï —As we Heaven of Limitless Light. have seen that the Amitabha or Amitayus, or Voâ Löôïng Quang Voâ Löôïng Thoï Nhö Lai: Infinite Light and Infinite Life, is a Buddha Amitabha—See Voâ Löôïng Quang Voâ Löôïng Thoï realized from the istorical Buddha Sakyamuni. If Phaät. the Buddha is purely idealized he wil be simply Voâ Löôïng Quang Voâ Löôïng Thoï Phaät: the Infinite in principle. The Infinite will then be Amitabha—Buddha of Infinite Light and Life— identical with Thusness. The Infinite, if depicted Voâ Löôïng Quang vaø Voâ Löôïng Thoï Nhö Lai—Vò in reference to space, will be the Infinite Light, Phaät cöùu ñoä chuùng sanh vaø Ngaøi ñang ngöï taïi taïi and if depicted in reference to time, the Ithenite Taây Phöông Tònh Ñoä—A Buddha who saves Life. Voâ Löôïng Thoï Hoäi: See Voâ Löôïng Thoï Kinh.

Voâ Löôïng Thoï Kinh: The Sukha-vativyuha sutras Voâ Löôïng Tònh: Appamanasubha (p)— (skt)—Wu-Liang-Shou Ching—Amitayus Sutras. Apramanasubha (skt)—Boundless purity. Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù: Amitayus- Voâ Löôïng Tònh Thieân: Appamanasubha-deva sastropadesa (skt)—Vaõng Sanh Luaän—Voâ Löôïng (p)—Apramanasubha-deva (skt)—Coõi trôøi thöù hai Thoï Kinh Öu Ba Ñeà Xaù Nguyeän Sanh Keä—Coøn trong ba coõi trôøi thieàn ñònh saéc giôùi —Inhabitant of goïi laø Voâ Löôïng Thoï Kinh OÂ Ba Ñeà Thöôùc, do the realm of boundless purity—Heaven of infinite ngaøi Theá Thaân bieân soaïnvaøo theá kyû thöù V sau taây purity—Heaven of boundless purity, the second of lòch Ñaây laø moät trong nhöõng boä kinh quan troïng the heaven in the third dhyana heavens of form. cuûa tröôøng

phaùi Tònh Ñoä, ñònh nghóa yù töôûng caên Voâ Löôïng Toân: The Infinite Honored One— baûn veà giaùo thuyeát tha löïc—Also called Amitabha Buddha. Amitayus-Upadesa sastra, or treatise on gaining Voâ Löôïng Trang Nghieâm Ñaïo Trí: Infinite ways rebirth to the Pureland, composed by Vasubandhu of adornment. in the fifth century. This is one of important Pure Voâ Löôïng Traøng Phaät: Amitadhvaga-Buddha Land works which denotes the basic idea of the (skt)—Measureless Curtain Buddha. other-power teaching. Voâ Löôïng Traêm Ngaøn Muoân ÖÙc Chuùng Sanh: Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù Nguyeän Sanh Countless hundreds of thousands of millions of Keä: Amitayus-sastropadesa (skt)—Discourse on living beings. the Pure Land with hymn of Birth—Vaõng Sanh Voâ Löôïng Traêm Ngaøn Voâ Soá Söï: Infinities of Luaän—See Voâ Löôïng Thoï Kinh Öu Ba Ñeà Xaù. things. Voâ Löôïng Thoï Nhö Lai: Amitayus-Amitabha- Voâ Löôïng Trí: Trí hueä voâ bieân—Incalculable Tathagata (skt)—Boundless, infinite Life wisdom. Tathagata—Phaät A Di Ñaø—Amitabha Buddha. Voâ Löôïng Trí Hueä: Immeasurable Wisdom— Voâ Löôïng Thoï Phaät: Voâ Löôïng Thoï Nhö Lai— Infinite knowledge. Voâ Löôïng Thoï Vöông—Boundless, infinite Life Voâ Löôïng Trí Hueä Phöông Tieän Thanh Tònh Buddha—Infinite Lifespan Buddha of Infinite Ñaïo: Infinite pure paths of wisdom and means. Life—Infinite Longevity Buddha—Measureless Voâ Löôïng Trôï Ñaïo: Infinite aids—Theo Kinh Life Buddha—The Buddha of Infinite Life— Hoa Nghieâm, Phaåm 38, chö Boà Taùt an truï trong Amitabha Buddha. phaùp naày thôøi ñöôïc voâ löôïng trí hueä cuûa Nhö Voâ Löôïng Thoï Quyeát Ñònh Ñaø La Ni: Lai—According to the Flower Adornment Sutra, Aparimitayur-dharani (skt)—Infinite Life Chapter 38, Enlightening Beings who abide by Resolution Dharani. these can attain the infinite knowledge of Voâ Löôïng Thoï Quyeát Ñònh Vöông Ñaø La Ni: Buddhas. See Voâ Löôïng Thoï Quyeát Ñònh Ñaø La Ni. Voâ Löôïng Tu Phöôùc Trí Taâm: Infinite Voâ Löôïng Thoï Toâng Yeáu Kinh: Sukhavati-vyuha cultivation of virtues and knowledge. Sutra (skt)—See Ñaïi Thöøa Voâ Löôïng Thoï Kinh. Voâ Löôïng Tueä: 1) Trí tueä voâ löôïng: Voâ Löôïng Thoï Voâ Löôïng Quang: Infinite life Immeasurable wisdom, infinite wisdom; 2) Töø ngöõ and light. aùm chæ Ñöùc Phaät: A term applied to a Buddha. Voâ Löôïng Thoï Voâ Löôïng Quang Nhö Lai: Voâ Löôïng Töù Ñeá: Thieân Thai Töù Ñeá—The four Infinite Life and Light Tathagata—Infinite Life noble truths as immeasurable—Immeasurable and Light Buddha. Four Truths—T'ien T'ai's Four Truths—Töù ñeá do Voâ Löôïng Thoï Vöông: Ñöùc Phaät A Di Ñaø. Ñaïi Sö Thieân Thai trí Khaûi laäp ra cho haøng Boà Taùt Voâ Löôïng Thoâng Ñaït Phaùp Nghóa: Infinite tu taäp cöùu ñoä chuùng sanh. Moät vò Boà Taùt phaûi thaáy comprehensions of principles and meanings. cuoäc soáng cuûa chuùng sanh chöùa ñaày ñau khoå, Voâ Löôïng Thöøa: Innumerable vehicles—Raát nhöõng khoå ñau ñoù ñeàu coù nguyeân nhaân, nguyeân nhieàu toâng phaùi. nhaân cuûa nhöõng khoå ñau naày coù theå bò huûy dieät Voâ Löôïng Tinh Taán Phaät: Anatavirya Buddha baèng con ñöôøng dieät khoå. Ñaây laø söï nhaán maïnh (skt)—Buddha of Infinite efforts or virya. ñeán choã taát caû laø khoâng coù chuû teå, nhöng vaãn coù muoân hình töôùng giaû hieän, nhö Thieân Thai Trí

Khaûi Ñaïi sö ñaõ noùi trong moät coõi caûnh maø coù voâ standpoint of "conventional speech," and that löôïng khoå naõo nhö coõi ngöôøi, thì bieát laøm sao maø ultimately there are no distinction because tính keå cho heát nhöõng khoå naõo naøy trong caùc caûnh ultimately all are empty of substantial Being. giôùi khaùc töø ñòa nguïc leân ñeán coõi Phaät. Coù voâ Nevertheless, "it is not a mistake nor a confusion löôïng khoå ñau thì coù voâ löôïng nhaân gaây taïo goàm to make these innumerable distinctions", as long "tham, saân, si, vaø nhöõng oâ nhieãm töø thaân, khaåu, vaø as one realizes that one is speaking yù." Vì theá cho neân ñöôøng Ñaïo cuõng muoân maët, conventionally. This is the viewpoint expressed in hoaëc laø nhöõng phaân tích cuûa giôùi khoa baûng, hoaëc the third phrase of the Mulamadhyamakakarika trí tueä huyeàn vi, hoaëc phöông tieän vuïng veà hay verse: "Again, it is a conventional designation." thieän xaûo, nhöõng ñoaïn ñöôøng quanh co hay baèng Voâ Löôïng Töø Taâm: Metta-bhavana (skt)—Söï phaúng, daøi hay ngaén, quyeàn giaùo hay vieân giaùo. haønh taäp thieàn Quaùn taâm töø treân chuùng sanh moïi Sau cuøng, coù voâ löôïng hình töôùng hoaïi dieät vì coù loaøi—Mental development on loving-kindness voâ löôïng aûo voïng vaø oâ nhieãm. Thieân Thai Trí toward all sentient beings. Khaûi Ñaïi sö ñaõ noùi ngay raèng taát caû chæ laø töø "loái Voâ Löôïng Töôùng: Innumerable characteristics— noùi töông ñoái", vaø khoâng heà coù söï khaùc bieät bôûi vì Raát nhieàu töôùng, khoâng sao keå xieát. taát caû ñeàu thieáu moät chuû teå. Tuy nhieân, "khoâng Voâ Löôïng Töôùng Phaät: Amitaskanda-buddha phaûi laø sai hoaëc laàm khi noùi ñeán voâ soá hình töôùng (skt)—Buddha of Innumerable Characteristics— khaùc bieät naøy", bao laâu haønh giaû coøn thaáy ñöôïc Measureless Appearance Buddha. raèng ñaây chæ laø taïm noùi maø thoâi. Ñaây cuõng laø caùch Voâ Löôïng Voâ Bieân: Countless and limitless. chuù giaûi caâu keä thöù ba trong Trung Quaùn Luaän: Voâ Löôïng Voâ Bieân A Taêng Kyø Kieáp: "Dieäc vi thò giaû danh."—T'ien T'ai's Four Truths Measureless limitless asankhyeya kalpas. set up by Great Master T’ien-T’ai Chih-I (538- Voâ Löôïng Voâ Soá: Soá löôïng quaù nhieàu khoâng theå 597) for Bodhisattva-practitioners to save sentient tính ñeám ñöôïc—Immeasurable and countless— beings. A Bodhisattva must be able to see sentient Innumerable and limitless. biengs' life consists entirely of suffering; suffering Voâ Löôïng Voâ Soá Kieáp: Innumerable and limitless has causes; the causes of suffering can be eons. extinguished; and there exists a way to extinguish Voâ Löôïng YÙ: Anantamati (skt)—Boundless mind, the cause. This is the standpoint that emphasizes intention, will or meaning—Immeasurable that, although all things lack substantial Being, intention. there are immeasurable aspects to temporary Voâ Löu Tích: Mosshoseki (jap)—Baát Löu Tích— conventional existence. As T'ien T'ai Great Leaving no trace. Master Chih-I points out, there are immeasurable Voâ löu tích laø khoâng ñeå laïi daáu veát naøo ñaèng sufferings in only one realm of existence such as sau mình. Gioáng nhö con chim khoâng ñeå laïi that of man, how much more so in all of the daáu veát naøo treân trôøi; vaø con caù khoâng ñeå laïi different realms of existence from hell to Buddha daáu veát naøo döôùi nöôùc. Theo thieàn, con ngöôøi together. These immeasurable sufferings have ñaõ ñaït ñöôïc ñaïi giaùc cuõng phaûi

soáng nhö vaäy. innumerable causes, including "greed, anger, Cuoäc soáng cuûa ngöôøi ñoù phaûi hoaøn toaøn töï ignorance, and the various defiled activities of nhieân, khoâng moät daáu veát nhoû naøo cuûa yù thöùc mind, body, and speech." So also there must be ñaïi giaùc rieâng cuûa mình. Vieän Chuû Thieàn innumerable features to the path, such as Vieän Taøo Ñoäng Abora noùi trong quyeån 'Hang scholastic analysis, mystical insight, clumsy and Coïp': "Haõy nhìn cuoäc ñôøi theo ñuùng baûn chaát skillful means, ways which are crooked or cuûa noù: coù tieáng khoùc vaø coù tieáng cöôøi. Trong straight, long or short, teachings which are caû hai tröôøng hôïp, coù moät daáu veát... daáu veát provisional or complete. Finally, there are cuoäc soáng cuûa chuùng ta ñeå laïi. Nhöng ñieàu toâi immeasurable features of extinction, because muoán nhaán maïnh laø ngay khi cöôøi, chuùng ta there are innumerable delusions and defilements neân cöôøi vôùi moät traùi tim thaät söï troáng roãng. to extinguish. T'ien T'ai Great Master Chih-I is Nhöng chuùng ta chöa bao giôø laøm ñöôïc nhö quick to point out that all this is from the theá. "A! Hoâm nay trôøi laïnh quaù!" "Baïn coù

khoûe khoâng?" laø nhöõng caâu voâ thöôûng voâ heart does not become empty of its burdens. phaït, treân ñaàu moâi choùt löôõi, maø chuùng ta The thing called the I is in the breast and the thöôøng thoát ra deã daøng keøm theo vôùi moät laughter is centered round that I. It is laughing tieáng cöôøi kheõ. Khoâng thaät söï laø moät nuï cöôøi because things seem well for the I. And the hoaøn toaøn vì vui thích, vì ngay trong luùc crying is of the same sort. With each step the chuùng ta cöôøi, traùi tim chuùng ta vaãn chöa truùt track is left, and this way of life is the world heát saàu naõo. Ñieàu maø chuùng ta goïi laø "toâi" of birth-and-death, the life of illusion. The naèm trong loàng ngöïc, vaø tieáng cöôøi taäp trung tracks left by joy or grief are footmarks. In vaøo caùi "toâi" aáy. "Toâi" cöôøi vì moïi chuyeän coù religious terms, Zen master Dogen calls them veû nhö toát ñeïp ñoái vôùi toâi. Vaø "toâi" khoùc cuõng the heavy burden of ignorance, the root of theo cuøng caùch ñoù. Moãi böôùc chaân chuùng ta ñi evil... The quest for inner lightness, to be able ñeàu löu laïi daáu veát, vaø caùi caùch soáng ñoù cuûa to cry but with an emptiness within the heart, chuùng ta laø caùi caùch cuûa theá giôùi cuûa caùi to laugh but with the same emptiness, such is "soáng-vaø-cheát" cuûa cuoäc ñôøi huyeãn hoaëc. the great wisdom. To do things with an inner Nhöõng daáu veát löu laïi töø nieàm vui hay noãi emptiness is the wisdom of the knowledge of phieàn muoän laø nhöõng daáu chaân veát tích. Trong ultimate Emptiness. The power of negating töø ngöõ toân giaùo, Thieàn sö Ñaïo Nguyeân Hy into emptiness is the great wisdom... Huyeàn goïi nhöõng daáu veát aáy laø gaùnh naëng cuûa Emptiness does not have the meaning of a voâ minh, laø caên nguyeân cuûa caí xaáu. Ñi tìm söï void with nothing in it. It means not leaving a thö thaùi cho noäi taâm, töùc laø coù theå khoùc vôùi track." moät traùi tim troáng roãng vaø coù theå cöôøi cuõng Theo Thieàn sö Ñaïo Nguyeân Hy Huyeàn (1200- vôùi moät traùi tim troáng roãng nhö theá, ñoù laø ñaïi 1253) trong quyeån AÙnh Traêng Trong Gioït trí hueä. Xöû theá vôùi caùi troáng khoâng trong noäi Söông, tìm hieåu ñaïo cuûa Phaät laø tìm hieåu töï taâm, ñoù laø ñaïi trí hueä tri kieán Taùnh Khoâng toái ngaõ.

Tìm hieåu töï ngaõ laø queân ñi töï ngaõ. Queân thöôïng. Khaû naêng buoâng xaû ñeå ñaït ñeán Taùnh ñi töï ngaõ laø trôû thaønh haèng sa söï vaät. Khi baïn Khoâng laø ñaïi trí hueä... Taùnh Khoâng khoâng coù trôû thaønh haèng sa söï vaät, thaân vaø taâm cuûa baïn nghóa laø khoaûng troáng, khoâng dung chöùa gì cuøng thaân taâm cuûa ngöôøi khaùc bieán maát. beân trong nhöng coù nghóa laø khoâng löu laïi daáu Khoâng coøn daáu veát gì cuûa chöùng ngoä, vaø caùi veát gì."—Leaving no trace behind us as a khoâng coøn daáu veát naøy coøn tieáp tuïc khoâng flying bird leaves no trace in the sky and a ngöøng—According to Zen Master Dogen in swimming fish no trace in the water. Moon In A Dewdrop, to study the Buddha According to the Zen view, the person who way is to study the self. To study the self is to has realized enlightenment should live forget the self. To forget the self is to be 'leaving no trace'. By this is meant that he actualized by myriad things. When actualized should live with a complete naturalness to by myriad things, your body and mind as well which no trace of his knowledge of having as the bodies and minds of others drop away. attained 'enlightenment' clings. Soto Zen No trace of realization remains, and this no- Abbot Abora said in The Tiger's Cave: trace continues endlessly. "Consider our life as it is with its crying and Baøi keä döôùi ñaây laø khaùi nieäm veà khoâng chaáp laughing. There is in each case a trace left... tröôùc hay "voâ löu tích" trong nhaø Thieàn: Our living leaves these traces. What I "Nhaïn quaù tröôøng khoâng, emphasize always is that even when it is AÛnh traàm haøn thuûy. laughter, we should laugh with a truly empty Nhaïn voâ di tích chi yù, heart. But we never do so. 'Cold today!' and Thuûy voâ löu aûnh chi taâm." 'Well, how are you?' remarks which have no (Nhaïn bay qua hoà, point, poured out like oil and accompanied Hoà soi boùng nhaïn, with a little laugh. No real laughter of pure Nhaïn khoâng löu boùng mình, enjoyment, because even in our laughter the Hoà cuõng chaúng buoàn giöõ aûnh nhaïn).

The below verse is the concept of non- trong Thaäp Nhò Nhaân Duyeân: The first or last attachment or "leaving no trace" in Zen of the twelve nidanas—See Thaäp Nhò Nhaân Buddhism: Duyeân. "Swallows fly in the sky, 4) Caùi taâm aùm ñoän, khoâng chieáu roïi ñöôïc roõ raøng The water reflects their images, söï lyù cuûa caùc phaùp: Illusion or darkness The swallows leave no traces, without illumination, the ignorance which Nor does the water retain their images." mistakes seeming for being, or illusory Thieàn sö Ñaïo Nguyeân Hy Huyeàn coù laàn ñaõ phenomena for realities. noùi trong quyeån 'Thieàn: Thô, Caàu Nguyeän, 5) Voâ minh, si meâ hay khoâng giaùc ngoä, moät Thuyeát Giaûng, Giai Thoaïi, Tham Vaán': trong ba ngoïn löûa caàn phaûi daäp taét tröôùc khi "Ñeán roài ñi, loaøi chim nöôùc böôùc chaân vaøo Nieát baøn. Ñaây laø traï ng thaùi sai Khoâng löu laïi veát tích naøo, laàm cuûa taâm laøm khôûi daäy söï tin töôûng veà baûn Vaø khoâng caàn ai höôùng daãn." ngaõ—One of the three fires which must be Zen Master Dogen once said in Zen: Poems, allowed to die out before Nirvana is attained. Prayers, Sermons, Anecdotes, Interviews: The erroneous state of mind which arises "Coming, going, the waterfowl from belief in self. Leave not a trace, 6) Trong Phaät giaùo, voâ minh laø khoâng bieát hay Nor does it need a guide." muø quaùng hay söï cuoàng si cuûa taâm thöùc, Voâ Ly: Thieáu söï loaïi tröø hay giuõ boû

nhöõng thöù caàn khoâng coù khaû naêng phaân bieät veà tính thöôøng giuõ boû—Lacking exclusion. haèng vaø tính khoâng thöôøng haèng. Voâ minh laø Voâ Lyù: Unreasonable—Irrational—Absurd. söï ngu doát veà Töù Dieäu Ñeá, Tam baûo, Luaät Voâ Meänh: Ajiva (skt)—Thieáu ñôøi soáng—Lacking Nhaân quaû, v.v. Avidya laø giai ñoaïn ñaàu tieân life. cuûa Thaäp nhò nhaân duyeân daãn ñeán moïi raéc roái Voâ Minh: Avijja (p)—Avidya (skt)—Delusion— treân ñôøi vaø laø goác reã cuûa moïi ñoäc haïi treân ñôøi. Ignorance—Non-perception—Stupidity— Ñaây laø yeáu toá chính laøm vöôùng víu chuùng Unenlightened condition—Unillumined— sanh trong voøng luaân hoài sanh töû. Theo nghóa Unintelligence—Unwillingness to accept Buddha-cuûa Phaät giaùo, Avidya chæ vieäc thieáu hieåu bieát truth. veà töù dieäu ñeá, nghieäp baùo, nhaân duyeân, vaø 1) Si Keát hay si meâ hay söï voâ minh cuûa vieäc nhöõng giaùo thuyeát chuû yeáu trong Phaät giaùo. khoâng hieåu söï lyù (voâ minh keát hay phieàn naõo Theo tröôøng phaùi Trung Quaùn, “voâ minh” chæ gaây ra bôûi ngu muoäi). Voâ minh hay söï cuoàng traïng thaùi cuûa moät tinh thaàn bò nhöõng thieân si cuûa taâm thöùc. Voâ minh laø nguyeân nhaân kieán vaø nhöõng ñònh kieán thoáng trò khieán cho chính cuûa söï khoâng giaùc ngoä cuûa chuùng ta. Voâ moïi ngöôøi töï mình döïng leân moät theá giôùi lyù minh chæ laø giaû töôùng neân noù chòu aûnh höôûng töôûng laãn loän hình thöùc vaø tính ña daïng vôùi cuûa sanh, dieät, taêng, giaûm, ueá, tònh, vaân vaân. hieän thöïc thöôøng ngaøy, haïn cheá caùch nhìn ñoái Voâ minh chính laø nguyeân nhaân cuûa, sanh, laõo, vôùi hieän thöïc. Voâ minh laø söï khoâng am hieåu lo aâu, saàu muoän, khoå sôû, beänh hoaïn, vaø cheát baûn tính thaät cuûa theá giôùi laø hö khoâ ng vaø hieåu choùc—Ignorance is the main cause of our sai thöïc chaát cuûa caùc hieän töôïng. Nhö vaäy voâ non-enlightenment. Ignorance os only a false minh coù hai chöùc naêng: moät laø che daáu baûn mark, so it is subject to production, extinction, chaát thaät, vaø hai laø döïng leân moät hieän thöïc hö increase, decrease, defilement, purity, and so aûo. “Voâ minh” ñöôïc coi nhö laø hieän thöïc öôùc on. Ignorance is the main cause of our birth, leä. Theo caùc phaùi Kinh Löôïng Boä vaø Tyø Baø old age, worry, grief, misery, and sickness, Sa Luaän Boä, “voâ minh” laø moät caùch nhìn and death. thoáng nhaát vaø thöôøng haèng ñoái vôùi theá giôùi, 2) Khoâng giaùc ngoä: Unenlightened— trong khi thaät ra theá giôùi laø ña daïng vaø khoâng Unilluminated. thöôøng haèng. “Voâ minh” laø laãn loän baûn chaát 3) Maét xích thöù nhaát hay maét xích cuoái cuøng cuûa theá giôùi vôùi nhöõng veû beân ngoaøi. Theo quan ñieåm cuûa tröôøng phaùi Du Giaø, “voâ minh”

coi ñoái töôïng nhö moät ñôn vò ñoäc laäp vôùi yù Voâ Minh Duyeân: Ñieàu kieän meâ môø (voâ minh)— thöùc, nhöng trong hieän thöïc, noù gioáng nhö yù Condition of nescience. thöùc: In Buddhism, Avidya is ignorance or Voâ Minh Ñòa: 1) Goác cuûa voâ minh: Base of noncognizance of the four noble truths, the nescience; 2) Giai ñoaïn coøn bò voâ minh chi phoái: three precious ones (triratna), and the law of Stage of nescience. karma, etc. Avidya is the first link of Voâ Minh Giôùi: Coõi voâ minh—Kernels of conditionality (pratityasampada), which leads ignorance. to entanglement of the world of samsara and Voâ Minh Hoaëc: Delusion of

ignorance—Phieàn the root of all unwholesome in the world. naõo vaø caùm doã khôûi leân töø choã khoâng hieåu chö This is the primary factor that enmeshes (laøm phaùp vaø thöïc taùnh cuûa chuùng. Phieàn naõo khôûi leân vöôùng víu) beings in the cycle of birth, death, töø caên baûn voâ minh laøm che laáp maát chaân lyù. and rebirth. In a Buddhist sense, it refers to Trong Bieät Giaùo vaø Vieân Giaùo, Boà Taùt khaéc phuïc lack of understanding of the four noble truths voâ minh hoaëc trong sô ñòa (meâ chaáp veà töôùng nhò (Arya-satya), the effects of actions (karma), bieân)—The illusions and temptations that arise dependent arising (pratitya-samutpada), and from failure philosophically to understand things other key Buddhist doctrines. In in their reality. Illusion arising from primal Madhyamaka, “Avidya” refers to the ignorance which covers and hinders the truth. In determination of the mind through ideas and the Differentiated Teaching, this illusion is concepts that permit beings to construct an overcome by the Bodhisattva from the first stage; ideal world that confers upon the everyday in the Perfect Teaching, it is overcome by the world its forms and manifold quality, and that Bodhisattva in the first resting-place. thus block vision of reality. “Avidya” is thus Voâ Minh Hueä Taùnh Thieàn Sö (1162-1237): the nonrecognition of the true nature of the Mumyo Esho Zenji (jap)—Teân cuûa moät vò Thieàn world, which is empty (shunyata), and the Taêng toâng Laâm Teá Trung Hoa vaøo theá kyû thöù XIII. mistaken understanding of the nature of Sö queâ ôû Long Tuyeàn, thuoäc tænh Trieát Giang ngaøy phenomena. Thus “avidya” has a double nay—Name of a Chinese Lin-chi Zen monk in the function: ignorance veils the true nature and thirteenth century. He came from Lung-ch'uan, also constructs the illusory appearance. Zhe-jiang Province, China. “Avidya” characterizes the conventional Voâ Minh Keát: Heä phöôïc cuûa voâ minh troùi buoäc reality. For the Sautrantikas and chuùng sanh trong voøng sanh töû—The bond of Vaibhashikas, “Avidya” means seeing the ignorance which binds to transmigration. world as unitary and enduring, whereas in Voâ Minh Kieán: Caùi nhìn voâ minh—Taø kieán sanh reality it is manifold and impermanent. ra bôûi voâ minh—Ignorant perception of “Avidya” confers substantiality on the world phenomena which produces all kinds of illusion— and its appearances. In the Yogachara’s view, Ignorant views or views produced by ignorance. “avidya” means seeing the object as a unit Voâ Minh Kieát Söû: Fetter of ignorance. independent of consciousness, when in reality Voâ Minh Kinh: Avijja-sutta (p)—Sutra on it is identical with it. ignorance. Voâ Minh AÙch Phöôïc: Si meâ—Yoke of Ignorance. Voâ Minh Laäu: Avijjasava (p)—Avijjasavo (p)— Voâ Minh Baïo Löu: Raging current of Avidyasrava (skt)—The corruption of ignorance— ignorance—Doøng chaûy maõnh lieät cuûa voâ minh. Defilement of ignorance—Moät trong tam laäu Voâ Minh Boäc Löu: Flood of ignorance. hoaëc. Voâ minh laäu coù theå khieán chuùng sanh rôi Voâ Minh Caên Baûn: Voâ thuûy voâ minh—The vaøo voøng soáng cheát, khoâng theå ra khoûi —The radical, fundamental, original darkness or stream of unenlightenment which carries one ignorance. along into reincarnation, one of the three taints— Voâ Minh Chuûng Töû: Haït gioáng voâ minh—Seeds See Tam Laäu Hoaëc. of ignorance. Voâ Minh Laäu Hoaëc: Avijjasava

(p)— Voâ Minh Cöông: The snare (löôùi) of ignorance. Avidyasrava (skt)—Defilement of ignorance—Voâ

minh trong tam giôùi—Ignorance of the way of Voâ Minh Phuï: Voâ minh nhö cha, tham aùi nhö meï escape—The taint of ignorance—See Voâ Minh saûn sanh ra caùi "ngaõ"—Ignorance as father and Laäu. desire as mother produce the ego. Voâ Minh Löïc: Löïc cuûa söï ngu muoäi—Power of Voâ Minh Sanh Ra Tham Duïc: Ignorance ignorance. produces desires Voâ Minh Löu: Suy töôûng meâ muoäi hay voâ minh Voâ Minh Söû: Proclivity for ignorance—Moät trong cuûa tam giôùi, moät trong boán doøng suy töôûng, töùc 10 söû. Voâ minh coù theå sai söû con ngöôøi löu chuyeån nhöõng thöù phieàn naõo khieán chuùng sanh troâi giaït, trong luaân hoài sanh töû—One of the ten lictors, chìm ñaém trong doøng thaùc luaân hoài sanh töû (voâ messengers, or misleaders, i.e. of ignorance, who minh laø nguyeân nhaân ñöa ñeán luaân löu trong luaân drives beings into the chain of transmigration— hoài sanh töû)—Ignorance, or Unenlightened See Thaäp Kieát Söû. thinking or condition, one of the four wholesome Voâ Minh Taïng: Treasure of ignorance—Kho dharmas and cause sentient beings to drift and chöùa voâ minh, töø ñoù saûn sanh ra moïi thöù khoå ñau drown in the torrential stream of Samsara phieàn naõo—The store (storehouse) of ignorance, (unenlightenment, or ignorance, the cause of the from which issues all illusion and misery. stream of transmigration). Voâ Minh Taäp Khí: Löïc cuûa söï voâ minh—Karmic Voâ Minh Nghieäp AÙi: Ajnanakarmatrsna (skt)— impressions of ignorance. Voâ minh, nghieäp vaø aùi duïc laø ba löïc chính gaây ra Voâ Minh Truï Ñòa: Avidyavasa-bhumi (skt)—The taùi sanh. Voâ Minh-Nghieäp-AÙi coøn laø ba ñoäng löïc state of ignorance—Taát caû nhöõng si aùm hay meâ giöõ cho theá giôùi naày vaän haønh. Voâ minh, nghieäp muoäi trong tam giôùi laø goác nhaân cuûa moïi phieàn vaø aùi laø nhöõng moái raøng buoäc beân trong. Ñöùc Phaät naõo. Ñaây laø ñòa thöù naêm trong naêm truï ñòa voâ daïy raèng toaøn theå theá giôùi khôûi sinh töø nhöõng minh—The state of ignorance. The state of nguyeân nhaân phoái hôïp cuûa voâ minh, aùi duïc, unenlightenment or ignorance in the trailokya nghieäp, vaø söï phaân bieät—Ignorance, karma, and which is the root-cause of all distressful delusion. desire are the three main forces that causes The ground in which spring the roots of the reincarnation. Ignorance, karma, and desire are countless passions and delusions of all mortal also the three motive powers that keep the present beings. This is the fifth of the five stages of world in motion. Ignorance, karma, and desire are ignorance—See Nguõ Truï Ñòa. the inner fetters. The Buddha taught: "The world Voâ Minh Voõng: Löôùi voâ minh, löôùi cuûa söï u meâ— arises from such causal combinations as Net of ignorance. ignorance, desire, karma, and discrimination. Voâ Moân Hueä Khai Thieàn Sö (1183-1260): Voâ Minh Nghieäp Töôùng: Ignorant condition— Mumon Ekai (jap)—Wu-meân Hui-k'ai (Wade- Unenlightened condition—Voâ minh hay tình traïng Giles Chinese)—Wumen Huikai (Pinyin khoâng giaùc ngoä—The objective illusory world— Chinese)—Thieàn sö Hueä Khai, theo Truyeàn Ñaêng Considered as in primal action, the stirring of the Luïc, oâng ñeán töø Haøng Chaâu, nôi coù Taây Hoà vaø voâ perceptive faculty, associated with corpus or soá Thieàn töï noåi tieáng. OÂng baét

ñaàu hoïc Thieàn vôùi substance. Thieàn sö Nguyeät Laâm Sö Quaùn (Nguyeät Kheâ Sö Voâ Minh Phaùp Tính Nhaát Theå: Veà baûn chaát maø Quaùn) cuûa nhaùnh Döông Kyø thuoäc toâng Laâm Teá noùi thì voâ minh vaø phaùp tính laø moät. Noùi caùc khaùc, trong saùu naêm vaø keá thöøa doøng phaùp cuûa vò naøy. voâ minh vaø phaùp tính ñoàng moät theå nhö baêng vôùi Coù taøi lieäu khaùc noùi oâng laø ñeä töû cuûa Thieàn sö nöôùc, baêng voâ minh laø nöôùc cuûa caùc tính— Vaïn Thoï Suøng Quaùn (?)—Zen master Hueä Khai Ignorance and dharma nature are one in essence. (1183-1260), according to Transmission of the In other word, avidya and the Bhutatathata are of Lamp, he came from Hangzhou, the site of West the same nature, as are ice and water; the ice of Lake anchid numerous famous Zen temples. He avidya is the water of all things, the source out of began his Zen study with master Yue-lin Shi-kuan which all enlightenment has come. of the Yangqi branch in the Linji tradition in six Voâ Minh Phong: Wind of ignorance—Voïng years and became Dharma heir of this Zen phong—Ngoïn gioù voâ minh. master. Some other source said he was a disciple

of Wan-Shou-Ch’ung-Kuan (?). "Where did you see these gods and devils?" Thieàn sö Nguyeät Laâm Sö Quaùn ñaõ trao cho Wumen shouted. Yue-lin also shouted. oâng coâng aùn "Voâ" ñeå taäp trung tu taäp. Voâ Wumen shouted again. In this exchange Moân ñaõ nghieàn ngaãm coâng aùn naøy trong saùu Wumen's enlightenment was confirmed. naêm trôøi maø khoâng coù tieán boä. Sau ñoù, oâng Voâ Moân ñöôïc ñaëc bieät nhôù ñeán cho vieäc oâng theä nguyeän seõ khoâng nguû nghæ cho ñeán khi soaïn boä sö taäp coâng aùn "Voâ Moân Quan". Boä thaáu suoát ñöôïc traùi tim cuûa Thieàn moân. Cuoái söu taäp naøy goàm 48 coâng aùn, ñöôïc xuaát baûn cuøng, khi oâng ñöùng ôû Phaùp ñöôøng, nghe tieáng naêm 1229, vaø ñöôïc duøng roäng raõi trong vieäc tu chuoâng baùo buoåi thoï trai ban tröa, oâng ñoät taäp coâng aùn töø khi noù xuaát hieän ñeán nay. Moãi nhieân thöïc chöùng giaùc ngoä saâu saéc. Khi sö coâng aùn ñeàu coù lôøi bình cuûa Voâ Moân. Theo thaáu hieåu nhöõng leõ bí aån cuûa Thieàn nhôø tham Thieàn Luaän, Taäp II cuûa Thieàn sö D.T. Suzuki, cöùu chöõ ‘Voâ,’ sö töï giaûi baøy baèng baøi thô sau Hueä Khai ñaõ ñeà taëng Voâ Moân Quan cho Toáng ñaây: Lyù Toâng ñeå cung chuùc nhaø vua vaøo dòp kyû “Trôøi quang maây taïnh, saám daäy vang löøng nieäm boán naêm ñaêng vò cuûa vua (1229). Trong Moïi vaät treân ñaát, maét boãng môû böøng baøi töïa, sö vieát: "Taát caû nhöõng lôøi daïy cuûa Muoân hoàng nghìn tía cuoái ñaàu laøm leã Phaät laáy Taâm laøm toâng, laáy khoâng cöûa laøm Nuùi Tu Di cuõng nhaåy muùa vui möøng.” cöûa vaøo Ñaïo. Ñaõ laø khoâng cöûa, laøm sao vaøo (Thanh thieân baïch nhaät nhaát thanh loâi ñöôïc? Haù khoâng nghe coå nhaân coù noùi: ‘Vaøo Ñaïi ñòa quaàn sinh nhaõn hoaùt khai baèng cöûa khoâng phaûi laø ñoà quí, do duyeân maø Vaïn töôïng sum la teà kheå thuû coù roài thuûy chung cuõng thaønh hoaïi.’ Noùi nhö Tu di boät khieáu vuõ tam ñaøi). theá töïa hoà khoâng gioù maø soùng daäy, da thòt toát Zen master Yue-lin Shi-kuan gave him the maø noåi gheõ. Nhöõng ai tìm lyù trong lôøi, chaúng koan "Wu" as the focus of his study. Wumen khaùc naøo vaùc gaäy quô traêng, caùch giaøy gaõi worked with this famous koan for six years ngöùa. Coù gì lieân quan ñeán söï thaät

ñaâu? Muøa without progress. He then vowed not to sleep haï nieân hieäu Thieäu Ñònh thöù nhaát (1228), toâi and rest until he penetrated the heart of this laøm thuû chuùng ôû Long Töôøng vaø Ñoâng Gia, Zen gate. Finally, as he stood in the Dharma nhaân ñöôïc Taêng chuùng thænh giaûng phaùp, beøn hall, he heard the bell sound for the midday ñem coâng aùn cuûa coå nhaân laøm vieân gaïch doäng meal and suddenly realized profound cöûa. Tuøy theo caên cô maø daãn daét ngöôøi tu hoïc. enlightenment. When he understood the Sao luïc nhöõng lôøi bình giaûi laïi, roài boãng döng secrets of Zen by the study of the word ‘Wu,’ thaønh taäp. Khoâng saép ñaët thöù töï cuûa boán möôi he expressed himself in the following verse: taùm taéc ôû ñaây, goïi chung laø Voâ Moân Quan."— “From the blue sky, the sun glowing white, Wumen Huikai is particularly remembered a peal of thunder! for compiling the famous Zen collection of All living things on earth open their eyes koans called "The Gateless Gate". This widely, multiplicities endless uniformly collection of forty-eight koans, published in bow their heads in respect; 1229, has been extensively used in koan Lo and behold, Mt. Sumeru is off its base practice from the time of its appearance down dancing a three-stage platform (san-tai).” to the present. Each koan is offered with Ngaøy hoâm sau, Voâ Moân vaøo phoøng Nguyeät Wumen's commentary. According to the Zen Laâm ñeå ñöôïc thaày xaùc nhaän chöùng ngoä. master D.T. Suzuki's "Essays in Zen Nguyeät Laâm hoûi: "OÂng gaëp nhöõng quæ thaàn Buddhism", Second Series, Hui-K’ai naøy ôû ñaâu vaäy?" Voâ Moân heùt leân. Nguyeät dedicated his Wu-Men-Kuan (The Gateless Laâm cuõng heùt. Voâ Moân laïi heùt nöõa. Trong Frontier Pass) to the Emperor Li-Tsung in cuoäc trao ñoåi naøy, söï giaùc ngoä cuûa Voâ Moân celebration of the fourth anniversary (1229) ñöôïc xaùc nhaän—The following day, Wumen of his coronation. In the preface, he says: "In entered Yue-lin's room to to gain all the teaching of the Buddha the most confirmation of his experience. Yue-lin said, essential thing is to grasp the Mind. While

there are so many entrances leading to it, the Wumen what he was doing to bring rain, he most central one is without a gate. How do replied, "Silently not influencing anything." you get them into this gateless entrance? Immediately after this exchange, the rain Have you not heard this said by ancient came and spread throughout the country. As a worthy: ‘Things that come through a gate are result, the emperor bestowed on Wumen the worthless, anything obtained by a relative honorific name Foyan. means is bound for final destruction?’ Such Ñeán cuoái ñôøi, oâng lui veà moät ngoâi chuøa nhoû statements as these look very much like treân nuùi. Tuy ñöôïc vinh quang vaø troïng voïng, stirring up waves when there is no wind, like ñeán khi thò tòch, oâng vaãn laø moät baàn taêng bình pricking a sore on the smooth skin. As to thöôøng vaø heát söùc khieâm nhöôøng, luoân maëc those who seek wisdom in the words, or who moät chieác aùo vaûi thoâ, vaø theo tinh thaàn cuûa attempt to beat the moon with a stick , or who Baùch Tröôïng, oâng saün saøng laøm nhöõng coâng scratch an itching over the shoe, what real vieäc tay chaân trong chuøa—Toward the end of concern have they with the truth? While he his life, he withdrew to a small monastery in was spending a summer at Lung-Hsiang of the mountains. Despite his

fame and honor, Eastern China in the first year of Sha-Ting he remained until his death an extremely (1228), I had to look after a number of humble poor monk, who continued to wear student-monks who wished to be instructed in only a simple, coarse robe, and in the spirit of Zen. So, I made use of the ancient masters' Pai-chang Huai-hai, he always participated in koans as a piece of brick which is used for the normal labor of the monastery. knocking at the gate. The students were thus Sau ñaây laø baøi thô tröôùc khi oâng thò tòch: disciplined each according to their ability. Khoâng laø khoâng sinh The notes gradually accumulated and finally Khoâng laø khoâng theå qua ñi came to assume a book-form. There is no Khi ngöôi bieát ñöôïc khoâng systematic arrangement in the forty-eight Laø ngöôi gioáng vôùi noù. cases herein collected. The general name The below is his death poem: 'Wu-Men-Kuan' has been given to them." Emptiness is unborn Naêm 1246, oâng ñöôïc nhaø vua boå nhieäm laø Emptiness does not pass away. vieän tröôûng tu vieän Hoä Quoác Nhaân Vöông, When you know emptiness moät tu vieän lôùn gaàn kinh ñoâ vaø phong cho oâng You are not different from it. danh hieäu toân kính "Maét Phaät". Veà sau naøy, Voâ Moân Quan: Wu Men Kuan—Mumon (jap)— trong luùc haïn haùn, nhaø vua thænh oâng cöû haønh The Gateless Barrier of the Zen School—Voâ Moân leã caàu möa. Thay vì cöû haønh leã thì Voâ Moân Quan, moät trong nhöõng taäp saùch thieàn noåi tieáng tieáp tuïc ngoài tænh laëng trong thieàn ñònh. Khi söù nhöùt cuûa Thieàn toâng, do thieàn sö Hueä Khai (1183- giaû cuûa vua ñeán hoûi oâng ñaõ laøm gì ñeå caàu 1260) soaïn. Voâ Moân Quan ñôn giaûn hôn Bích möa, oâng ñaùp: "Ngoài laëng thinh chöù khoâng Nham Luïc vì noù chæ coù boán möôi taùm coâng aùn vaø aûnh höôûng thöù gì caû." Ngay sau cuoäc chuyeän laø taùc phaåm do moät ngöôøi bieân soaïn, cuøng vôùi troø trao ñoåi naøy thì möa ñeán vaø lan khaép caû nhöõng lôøi bình vaø taùn thaùn. Voâ Moân Quan baét ñaàu xöù. Keát quaû laø nhaø vua ban cho Voâ Moân danh baèng coâng aùn "Khoâng" coâng aùn ñaõ ñöa Voâ Moân hieäu "Phaät Nhaõn."—In 1246, the king Hueä Khai ñeán kinh nghieäm chöùng ngoä ñaàu tieân. appointed Wu-Men abbot of Huguo Renwang Voâ Moân Quan ñöôïc ñöa sang Nhaät bôûi ñeä töû vaø Temple, a large Zen monastery near the phaùp töû cuûa Ngaøi Hueä Khai laø Kakushin vaøo naêm capital and conferred on him the honorific 1254, noù trôû thaønh moät trong nhöõng giaùo thuyeát title of "Buddha-Eye". Later, during a chính cuûa tröôøng phaùi Laâm Teá taïi Nhaät. Do söï noåi drought, the emperor called on Wumen to tieáng cuûa söu taäp cho nhöõng ngöôøi môùi nhaäp moân perform ceremonies to bring rain. Instead, vaø ít coù tham voïng vaên chöông, Voâ Moân Quan Wumen sat in continuous silent meditation. thöôøng ñöôïc coi laø keùm saâu saéc hôn Bích Nham When an envoy from the emperor asked Luïc. Tuy nhieân, nhö theá laø khoâng hieåu raèng moät

coâng aùn nhö "Voâ" coù theå vaãn ñöôïc duøng cho perhaps non-melting), another name for Alaya- nhöõng trình ñoä ñaïi giaùc ngaøy caøng saâu hôn, vaø vijnana—See A Laïi Da Thöùc. ngöôøi ta tìm thaáy trong Voâ Moân Quan nhöõng thí Voâ Nan: Bunan (jap)—Khoâng coù khoù khaên—No duï, nhaát laø thí duï thöù 38, thuoäc vaøo loaïi nhöõng difficulty. coâng aùn khoù giaûi nhaát. Ñieàu khoâng may laø phaàn Voâ Nan

Thieàn Sö: Bu'Nan Shido (jap)—Thieàn sö lôùn nhöõng baûn dòch Voâ Moân Quan hay nhöõng vaên Nhaät Baûn, doøng Laâm Teá. Voâ Nan sanh ra trong baûn thieàn khaùc ra nhöõng thöù tieáng AÂu chaâu ñeàu moät gia ñình taàm thöôøng ôû vuøng Sikigahara, tænh maéc phaûi tình traïng ngöôøi dòch coù am hieåu veà ngöõ Mino, cha laøm vieäc trong moät quaùn troï. Daàu Voâ vaên nhöng laïi khoâng coù "con maét thieàn"—Wu- Nan laøm quen vôùi Thieàn taäp luùc coøn nhoû tuoåi, Men-Kuan, one of the most famous Zen book of nhöng oâng khoâng xuaát gia cho ñeán naêm 1654, khi the Zen sect, compiled by Zen master Hui-K'ai oâng ñaõ 51 tuoåi. Sö laø moân ñoà vaø Phaùp töû cuûa (1183-1260). Wu-Men-Kuan is a simpler book Thieàn sö Gudo-Kokushi, vaø laø thaày cuûa caùc Thieàn than the preceding one (Pi-Yen-Lu), for it sö Ñaïo Caûnh vaø Baïch AÅn Hueä Haïc—Japanese containts only forty-eight cases and is one man's Zen master (1602-1676) of the Lin-Chi School. work, along with commentaries and "praises." It Bu'nan was born to a commoner family in begins with the "Wu Koan," the one that led to Sikigahara, Mino province, where his father Wu-Men's own first awakening experience. The worked in an inn. Although he became familiar text was brought to Japan by his student and with Zen practice as a young man, he did not dharma-successor, Kakushin (jap. Hassu) in 1254, become a monk until 1654, when he was fifty-one and it became one of the main texts of the Rinzai years old. He was a student and dharma successor tradition. Since the Wu-Men-Kuan's most famous of Zen master Gudo-Kokushi (who died in 1661) koan is used with beginners and since from a and the master of Zen masters Dokyo Etan and literary point of view it is much plainer than the Hakuin. Pi-Yen-Lu (the Blue Cliff Record), it is often Voâ Naõo: Free from trouble. considered less profound than the latter. This Voâ Naêng: Khoâng coù naêng löïc—Unable—Without overlooks that a koan like "Mu" can be power—Incapable. understood anew on ever deeper levels of Voâ Naêng Cuù Nghóa: Asakti-padartha (p)—Khoâng enlightenment and that the Wu-Men-Kuan also taïo nhaân ñöa ñeán nghieäp quaû bôûi söï phoái hôïp giöõa contains examples (for instance, example 38), tu haønh vaø coâng ñöùc—Incapable of creating those are especially difficult to resolve. causes that lead to effects because of the Unfortunately, most European translations of the combination of practices and virtues. Wu-Men-Kuan and other Zen texts suffer from Voâ Naêng Hoaïi Baûo Caùi Vöông: King of the fact that though the translaters may be Unbreakable Jewel Topknot, one of the ten kings philosophically competent, they do not possess the of Garuda. "Zen eye"—See Voâ Moân Hueä Khai Thieàn Sö. Voâ Naêng Hoaïi Quang Minh Ñaïi Trí Voâ Thöôïng: Voâ Moân Toâng: Thieàn Toâng hay teân goïi khaùc cuûa Outstanding and incorruptible light of unexcelled Phaät Toâng (Phaät noùi taâm laø ñeä nhaát, taâm laø toâng, great knowledge. voâ moân laø phaùp moân)—The unsectarian, Ch'an or Voâ Naêng Kieán Giaû: Durdharsa-Dvarapala (skt)— meditative sect, so called because it claimed to See Baát Khaû Vieät Thuû Hoä. derive its authority directly from the mind of Voâ Naêng Thaéng: Ajita—A Daät Ña—Uy ñöùc roäng Buddha. lôùn khoâng gì thaéng noåi (khoâng gì chinh phuïc Voâ Moät: See Voâ Baát. ñöôïc), chæ Ñöùc Di Laëc Boà Taùt (Töø Thò Boà Taùt)— Voâ Moät Thöùc: Alaya-vijnana (skt)— Unconquerable,

invincible, unsurpassable; Subconsciousness—Taát caû caùc chuûng töû khoâng bò especially applied to Maitreya. maát maùt (khoâng maát, khoâng tan), teân khaùc cuûa A Voâ Naêng Thaéng Phan Vöông Nhö Lai Trang Laïi Da Thöùc—Inexhaustible mind, because none Nghieâm Ñaø La Ni: Dhvajagrakeyura-dharani of its seeds, or products is lost (non-disappearing, (skt)—Dieäu Traøng Töôùng Tam Muoäi Ñaø La Ni,

moät trong nhöõng boä kinh cuûa Maät giaùo—One of transformation process from second to the Esoteric dharani. second, minute to minute, continually Voâ Naêng Thaéng Thieân Nöõ: Aparajita (skt)— experiencing impermanence in each moment. Minh vöông trong Vieän Thích Ca Thai Taïng Maïn By looking very deeply into the five Ñoà La—Unconquerable, invincible, unsurpassable skandhas, we can experience the selfless goddess. nature of our bodies, our passage through Voâ Naêng Thaéng Töôùng: Ajjtasena (skt)—An birth and death, and emptiness, thereby Indian monk who came to China and translated destroying the illusion that our bodies are sutras from 714 till 741—Moät nhaø sö AÁn Ñoä ñaõ permanent. In Buddhism, no-self is the most ñeán Trung Hoa phieân dòch kinh ñieån töø naêm 713 important subject for meditation. By ñeán naêm 741. meditating no-self, we can break through the Voâ Ngaõ: Anatma or Nairatmyam (skt)— barrier between self and other. When we no Niratmana (skt)—Impersonality—Non-ego—Not- longer are separate from the universe, a self—Egolessness, no-self, not self, non-ego, or completely harmonious existence with the the emptiness of a self—Impersonal Tone— universe is created. We see that all other Selflessness. human beings exist in us and that we exist in 1) Tính caùch voâ ngaõ cuûa töi thaân—Impersonality: all other human beings. We see that the past Chuùng sanh tuy heát thaûy ñeàu coù caùi taâm thaân and the future are contained in the present do nguõ uaån hoøa hôïp giaû taïm maø thaønh, nhöng moment, and we can penetrate and be khoâng coù caùi thöïc theå thöôøng nhaát cuûa mình, completely liberated from the cycle of birth neân goïi laø ngaõ khoâng. Ñaïo Phaät daïy raèng con and death. ngöôøi ñöôïc naêm yeáu toá keát hôïp neân, goïi laø 2) Voâ Ngaõ laø moät trong taùm ñaëc taùnh cuûa giaùc nguõ uaån: vaät chaát, caûm giaùc, tö töôûng, haønh ngoä trong Thieàn. Coù leõ khía caïnh ñaùng chuù yù nghieäp vaø nhaän thöùc. Neáu vaät chaát laø do töù nhaát cuûa kinh nghieäm Thieàn laø ôû choã noù ñaïi caáu thaønh, troáng roãng, khoâng coù thöïc chaát khoâng coù daáu veát nhaân ngaõ. Trong söï chöùng thì con ngöôøi, do nguõ uaån keát hôïp, cuõng khoâng ngoä cuûa Phaät giaùo, khoâng heà coù chuùt dính coù töi ngaõ vónh cöõu, hay moät chuû theå baát bieán. daùng vôùi nhöõng quan heä vaø xuùc caûm caù nhaân Con ngöôøi thay ñoåi töøng giaây töøng phuùt, cuõng baèng nhöõng töø ngöõ thoâng dieãn döïa treân moät traûi qua saùt na voâ thöôøng vaø nhaát kyø voâ heä thoáng höõu haïn cuûa tö töôûng; thöïc tình, thöôøng. Nhôø nhìn saâu vaøo nguõ uaån cho neân chaúng lieân quan gì vôùi chính kinh nghieäm. Duø thaáy “Nguõ aám voâ ngaõ, sinh dieät bieán ñoåi, hö ôû ñaâu ñi nöõa, thì söï chöùng ngoä hoaøn toaøn nguïy khoâng chuû” vaø ñaùnh tan ñöôïc aûo giaùc mang tính caùch voâ ngaõ, hay ñuùng hôn, trí naêng cho raèng thaân naày laø moät baûn ngaõ vónh cöõu. toái thöôïng. Khoâng nhöõng söïi chöùng ngoä chæ laø Voâ Ngaõ Quaùn laø moät ñeà taøi thieàn quaùn quan moät

bieán coá bình thöôøng, nhaït nheõo, maø caùi troïng vaøo baäc nhaát cuûa ñaïo Phaät. Nhôø Voâ Ngaõ cô duyeân kích phaùt nhö cuõng voâ vò vaø thieáu Quaùn maø haønh giaû thaùo tung ñöôïc bieân giôù i haún caûm giaùc sieâu nhieân. Söï chöùng ngoä ñöôïc giöõa ngaõ vaø phi ngaõ, thaáy ñöôïc hoøa ñieäu ñaïi kinh nghieäm ngay trong moïi bieán coá bình ñoàng cuûa vuõ truï, thaáy ta trong ngöôøi vaø ngöôøi sinh. Noù khoâng xuaát hieän nhö moät hieän töôïng trong ta, thaáy quaù khöù vaø vò lai trong hieän taïi, phi thöôøng maø ngöôøi ta thaáy ghi cheùp trong vaø sieâu vieät ñöôïc sinh töû—The nature of our caùc taùc phaåm thaàn bí cuûa Thieân Chuùa giaùo. bodies. Buddhism teaches that human beings' Khi söï buøng vôõ cuûa taâm trí baïn ñaõ ñeán luùc bodies are composed of five aggregates, chín muøi, ngöôøi ta naém tay baïn, voå vai baïn, called skandhas in Sanskrit. If the form mang cho moät cheùn traø, gaây moät chuù yù taàm created by the four elements is empty and thöôøng nhaát, hay ñoïc moät ñoaïn kinh, moät baøi without self, then human beings' bodies, thô, baïn chöùng ngoä töùc khaéc. ÔÛ ñaây chaúng coù created by the unification of the five tieáng goïi cuûa Thaùnh linh, chaúng coù söï sung skandhas, must also be empty and without maõn cuûa Thaùnh suûng, chaúng coù aùnh saùng vinh self. Human beings' bodies are involved in a danh naøo heát. Vaø ôû ñaây chaúng chuùt saéc maøu

loäng laãy; taát caû ñeàu xaùm xòt, khoâng moät chuùt down views which belongs to the four upside- aán töôïng, khoâng moät chuùt quyeán ruõ— down views on impermanence. Buddhism Impersonal Tone is one of the eight chief believes that Nirvana is permanent and eternal; characteristics of 'satori.' In Zen. Perhaps the however, heretics believe that everything most remarkable aspect of the Zen including nirvana as impermanent—See Baùt Ñieân experience is that it has no personal note in it Ñaûo. as is observable in Christian mystic Voâ Ngaõ Luaän: Anatmavada (skt)—Treatise on experiences. There is no reference whatever the Egolessness—Treatise on the Impersonal in Buddhist satori to such personal feelings. Tone (Selflessness). We may say that all the terms are Voâ Ngaõ Lyù: Nguyeân lyù voâ ngaõ—Principle of interpretations based on a definite system of selflessness. thought and really have nothing to do with the Voâ Ngaõ Ma: The mara of Impersonality. experience itself. In anywhere satori has Voâ Ngaõ Quaùn: Quaùn saùt veà voâ ngaõ—Meditation remained thoroughly impersonal, or rather or contemplation of selflessness—Reflection on highly intellectual. Not only satori itself is No-Self—Quaùn chieáu "Voâ Ngaõ" laø moät trong such a prosaic and non-glorious event, but the nhöõng cöûa ngoõ quan troïng ñi vaøo ñaïi giaùc, vì nhôø occasion that inspires it also seems to be ñoù maø chuùng ta khoâng laàm chaáp vaøo caùi ngaõ aûo unromantic and altogether lacking in super- huyeàn—Reflection on "No-self" is one of the sensuality. Satori is experienced in most important entrances to the great connection with any ordinary occurrence in enlightenment; for with it, we do not mistakenly one's daily life. It does not appear to be an attach to an illusive self. extraordinary phenomenon as is recorded in Voâ Ngaõ Trí: Trí tueä cuûa taùnh voâ ngaõ—Wisdom of Christian books of mysticism. Sometimes selflessness. takes hold of you, or slaps you, or brings you Voâ Ngaõ Tu: Tuy bieát chôn ngaõ laø töï taïi, nhöng chæ a cup of

tea, or makes some most quaùn töôûng leõ khoâng cuûa nguõ uaån maø thoâi —Non-commonplace remark, or recites some ego discipline, seeing only the perishing self and passage from a sutra or from a book of not realizing the immortal self. poetry, and when your mind is ripe for its Voâ Ngaõ Tu Haïnh: Practice on non-self—See Voâ outburst, you come at once to satori. There is Ngaõ Tu. no voice of the Holy Ghost, no plentitude of Voâ Ngaõ Töôùng: Anatta-lakkhana (p)—No-self Divine Grace, no glorification of any sort. characteristic. Here is nothing painted in high colors, all is Voâ Ngaõ Töôùng Kinh: Anagata-bhayani-sutra grey and extremely unobstrusive and (skt)—Sutra on characteristics of no-self. unattractive—See Taùm Ñaëc Ñieåm Chính Cuûa Voâ Ngaõ Töôûng: Anatta-sanna (p)—Perception of Ngoä. impersonality—Perception of Not-Self. Voâ Ngaõ Dieäu Trí: Trí voâ ngaõ kyø dieäu— Voâ Ngaõ Töôûng Khoå: Dukkhe-anatta-sanna (p)— Marvellous no-self mind (cognition). Voâ Ngaõ Töôûng treân Khoå—Perception of Voâ Ngaõ Ñieân Ñaûo: Upside-down view impersonality in suffering. (perversion belief) that nirvana is not a real Voâ Ngaïi: Apratihata (skt)—Without delusions or Buddha-nature—Wrong views on non-egoism— intervention. Nieát baøn laø chaân Phaät taùnh; tuy nhieân taø ñaïo cho 1) Töï taïi thoâng suoát, khoâng trôû ngaïi— raèng laøm gì coù caùi Phaät taùnh. Ñaây laø moät trong Unhindered—Undoubted—Without doubt— taùm ñieân ñaûo thuoäc Voâ thöôøng ñieân ñaûo. Ñaïo Phaät Without obstacle—Resistless—Without cho raèng Nieát baøn laø thöôøng haèng vónh cöûu; tuy resistance. nhieân taø ñaïo laïi cho raèng ngay caû Nieát baøn cuõng 2) Töï taïi qua laïi khoâng trôû ngaïi: Permeating voâ thöôøng—Nirvana is a real Buddha-nature; everywhere. however, heretics believe that there is no such 3) Töï taïi thoâng dung thaønh ra moät theå, nhö aùnh Buddha-nature. This is one of the eight upside- ñeøn giao thoa hoøa vaøo nhau: All pervasive,

dynamic omnipresence which enters Voâ Ngaïi Löïc: Power of nonobstruction—Chö ñaïi everywhere without hindrance like the light Boà Taùt nhôø trí hueä quaûng ñaïi maø coù voâ ngaïi löïc — of a candle. Bodhisattvas have the power of nonobstruction, 4) (552-645): Teân cuûa moät vò danh Taêng Trung because their knowledge and wisdom is Hoa vaøo thôøi nhaø Ñöôøng (618-907)—Name of immensely vast—See Möôøi Löïc Cuûa Chö Ñaïi Boà a Chinese famous monk who lived in the Taùt. T'ang Dynasty in China. Voâ Ngaïi Nhaõn: Eye without hindrance—Voâ ngaïi 5) (1590-1643): Teân cuûa moät vò danh Taêng nhaõn, vì choã thaáy khoâng chöôùng ngaïi—The Trung Hoa vaøo thôøi nhaø Minh (1368-1644)— unobstructed eye, its vision without hindrance. Name of a Chinese famous monk who lived Voâ Ngaïi Nhaân: Unhindered one—Baäc khoâng coøn in the Ming Dynasty in China. bò chöôùng ngaïi. Vò Phaät môû cöûa Nieát baøn. Baäc Voâ Ngaïi AÂm: Unobstructed Voice. sieâu phaøm ñaõ chöùng ngoä chaân lyù nieát baøn —The Voâ Ngaïi Bieän: Patisambhida (p)—Söï hieåu bieát do Buddha who unbarred the way to nirvana, which tröïc giaùc chöù khoâng do hoïc hoûi—Unobstructed releases from all limitations. the omnipresent one; eloquences. the one who realizes nirvana-truth. Voâ Ngaïi Ñaïi Bi Löïc: Löïc ñaïi bi löïc voâ ngaïi cuûa Voâ Ngaïi Quang: Unhindered light—AÙnh saùng cuûa chö Phaät vì chaúng boû

taát caû chuùng sanh, moät trong Ñöùc Phaät A Di Ñaø, khoâng bò che khuaát bôûi nuùi möôøi löïc voâ ngaïi duïng maø Ñöùc Phaät ñaõ daïy trong soâng, söông moác beân ngoaøi, cuõng khoâng bò che Kinh Hoa Nghieâm—Buddhas' power of great khuaát beân trong bôûi tham saân si maïn nghi taø compassion, not abandoning sentient beings, one kieán—The all pervasive light or glory of of the ten kinds of unimpeded function relating to Amitabha Buddha. power which the Buddha taught in the Flower Voâ Ngaïi Quang Dieäm Thaàn: Unhindered Light Adornment Sutra—See Möôøi Löïc Voâ Ngaïi Duïng. Flames Deity (Spirit). Voâ Ngaïi Ñaïo: Voâ Giaùn Ñaïo—The open or Voâ Ngaïi Quang Minh Thaàn: Unimpeded Light unhindered way—Voâ giaùn ñaïo hay ñaïo ñoaïn tröø Deity (Spirit). nhöõng chöôùng ngaïi caàn phaûi ñoaïn tröø—The way Voâ Ngaïi Quang Nhö Lai: Buddha of Irresistible of removing all obstacles, delusions or Light—Buddha of Unhindered Light—No Fear intervention (delusions). Brightness of Tathagata—Unhindered Light Voâ Ngaïi Ñaïo Giaûi Thoaùt: Patisambhida-magga Buddha—Moät danh hieäu khaùc cuûa Ñöùc Phaät A Di (p)—Kinh luaän thuyeát veà voâ ngaïi, moät trong möôøi Ñaø. Söï huy hoaøng cuûa aùnh saùng cuûa ngaøi coù theå laêm quyeån cuûa boä Tieåu A Haøm, phaân tích moät soá chieáu roïi khaép möôøi phöông khoâng ngaên ngaïi — ñieåm trong giaùo lyù baèng hình thöùc vaán ñaùp— Tathagata of All-pervasive Unhindered Light. Commentary on the open or unhindered way of Another title for Amitabha Buddha. His light of liberation, one of the 15 chapters in Khuddaka glorification can shine throughout the ten Nikaya to analyse some points of the doctrine by directions—See A Di Ñaø. questions and answers. Voâ Ngaïi Quang Phaät Trí: Asangajnana (skt)— Voâ Ngaïi Giaûi: Patisambhida (p)—Power of Sambodhi (skt)—Omniscience of Buddha—interpretation—Phaùp voâ ngaïi cuûa caùc Boà Taùt khi Wisdom of a Buddha—Chaùnh giaùc hay Voâ Ngaïi giaûng thuyeát hay lyù luaän—Unhindered or Trí (trí thoâng ñaït cuûa Ñöùc Phaät). unlimited bodhisattva's powers of interpretation or Voâ Ngaïi Taâm: Unhindered mind. reasoning, or unobstructed eloquences. Voâ Ngaïi Taâm Boà Taùt: Suvinita (skt)— Voâ Ngaïi Giaûi Ñaïo: Patisambhida-magga (p)—Unhindered mind Bodhisattva, name of a The path of unhindered discrimination—See Voâ Bodhisattva. Ngaïi Ñaïo Giaûi Thoaùt. Voâ Ngaïi Teá Caên: Voâ ngaïi teá caên, vì thaâm nhaäp Voâ Ngaïi Luaân: Unimpeded wheel möôøi trí löïc cuûa Nhö Lai—Unobstructed faculties, concentration—Voâ Ngaïi luaân Tam muoäi. deeply penetrating the ten powers of the Voâ Ngaïi Luaân Ñaïi Tam Muoäi: The Great enlightened. Concentration of the Unimpeded Wheel. Voâ Ngaïi Thaéng Löïc Thaàn: Unobstructed

Conquering Power Deity (Spirit). tòch. Sö tìm gaëp Baùch Tröôïng Hoaøi Haûi xin laøm ñeä Voâ Ngaïi Traøng: Endowed with Unemotional töû. Sau sö veà truï trì chuøa Hoøa An. Sau ñoù sö sang Knowledge. Vieät Nam vaøo khoaûng naêm 820, truï taïi chuøa Kieán Voâ Ngaïi Trí: Asangajnana (skt)—Trí thoâng ñaït Sô, laøng Phuø Ñoång, tænh Baéc Ninh. Taïi ñaây sö dieän cuûa Ñöùc Phaät—The omniscience of the Buddha. bích suoát maáy naêm maø khoâng ai hay bieát, duy chæ Voâ Ngaïi Trí Phaät: Infinite Buddha-wisdom— coù Thieàn sö Caûm Thaønh, vò truï trì cuûa chuøa Kieán

Unhindered Buddha-wisdom—Phaät voâ ngaïi trí. Sô bieát ñöôïc neân raát caûm phuïc vaø toân thôø laøm Voâ Nghi: Khoâng nghi ngôø—Undoubted—Without Thaày. Tröôùc khi thò tòch, ngaøi goïi Caûm Thaønh laïi doubt. caên daën: “Xöa Ñöùc Phaät xuaát hieän vì moät ñaïi söï Voâ Nghóa: Voâ yù nghóa: Insignificance, nhaân duyeân laø khai thò cho chuùng sanh ngoä nhaäp meaningless, senseless—Voâ ôn baïc nghóa: tri kieán Phaät. Tröôùc khi nhaäp Nieát Baøn, Ngaøi ñaõ Ungrateful. ñem Chaùnh Phaùp Nhaõn truyeàn trao laïi cho moät Voâ Nghóa Cuù: Caâu voâ nghóa—Meaningless trong nhöõng ñaïi ñeä töû cuûa ngaøi laø Toân giaû Ma Ha sentences. Ca Dieáp. Toå toå truyeàn nhau töø ñôøi naày sang ñôøi Voâ Nghóa Ngöõ: Sambhappalapo (p)—Daâm Ngöõ— khaùc. Ñeán Toå Ñaït Ma töø AÁn Ñoä sang Trung Hoa Taïp Ueá Ngöõ—Insignificant speech—Lustful truyeàn taâm aán cho Toå Hueä Khaû, roài Toå Hueä Khaû words—Meaningless words—Ungrateful words. truyeàn cho Toå Taêng Xaùn, Toå Taêng Xaùn truyeàn cho Voâ Nghieäp: Voâ nghieäp duïng—Non-karmic. Toå Ñaïo Tín, Toå Ñaïo Tín truyeàn cho Nguõ Toå Voâ Nghieäp Phaàn Chaâu Thieàn Sö: Feng-Chou- Hoaèng Nhaãn, roài Luïc Toå Hueä Naêng, Toå Nam Wu-Yeh Zen master—See Phaàn Chaâu Voâ Nghieäp Nhaïc Hoaøi Nhöôïng, Maõ Toå, Baùch Tröôïng. Toå Thieàn Sö. Baùch Tröôïng ñaõ truyeàn taâm aán cho ta. Nay oâng Voâ Ngoaïi: Muge (jap)—Traïng thaùi trong ñoù ñoái phaûi vì ñôøi sau maø hoaèng döông Chaùnh Phaùp cho töôïng khoâng taùch rôøi khoûi chuû theå—A state in theá heä noái tieáp.” Sö thò tòch naêm 826 sau Taây Lòch. which there is no object separate from the subject. Ngaøi thöôøng nhaéc nhôû ñeä töû: “Khoâng phaûi do nghe nhöõng ngoân thuyeát vaø chöông cuù maø ñöôïc phaùp Voâ Ngoân: Khoâng lôøi hay im laëng—Without Nhaõn Taïng hay ñöôïc hieän chöùng. Ngöôïc laïi, haønh words—Silent—Speechless. giaû caàn phaûi tu taäp vaø chæ qua kinh nghieäm töï thaân Voâ Ngoân Boà Taùt: Vajrabhasa (skt)—Kim Cang môùi coù theå thaáy suoát theå taùnh chaân thaät cuûa caùc Ngöõ Boà Taùt—Vò Boà Taùt coù haïnh khoâng noùi thaønh phaùp maø ñöôïc phaùp Nhaõn taïng hay hieän chöùng. lôøi hay im laëng—Bodhisattva without words— Chính vì vaäy maø chö Toå xöa ñaõ noùi nhieàu veà ‘Taâm Silent repetition Bodhisattva—Speechless toâng Bieät truyeàn,’ baát laäp vaên töï maø duøng taâm Bodhisattva. truyeàn taâm trong truyeàn thoáng nhaø Thieàn. Nghóa laø Voâ Ngoân Thaùnh: Nhöõng vò Thaùnh neâu göông caùc ngaøi truyeàn xuoáng ñôøi sau nhöõng lôøi daïy töø baèng nhöõng phaåm haïnh cao tuyeät chöù khoâng noùi taâm naày qua taâm kia chöù khoâng baèng lôøi. Haønh giaû moät lôøi—Those who preach without words, but neân luoân nhôù raèng tröïc giaùc laø söï lieân heä tröïc tieáp examplify themselves with good morality. vôùi taâm linh cuûa nhaø Thieàn. Theo truyeàn thuyeát Voâ Ngoân Thoâng Phaùi: Thieàn phaùi Voâ Ngoân Phaät giaùo thì söï truyeàn thuï rieâng bieät beân ngoaøi Thoâng ñöôïc Thieàn sö Voâ Ngoân Thoâng (?-826) caùc kinh ñieån ñaõ ñöôïc baét ñaàu ngay töø thôøi Phaät saùng laäp taïi Vieät Nam vaøo khoaûng giöõa theá kyû thöù Thích ca vôùi thôøi thuyeát giaûng treân ñænh Linh IX—Wu Yuen T'ung Zen Sect, founded by Zen Thöùu. Tröôùc moät nhoùm ñoâng ñoà ñeä, Phaät chæ giô master Voâ Ngoân Thoâng in Vietnam in the middle cao moät boâng sen maø khoâng noùi moät lôøi naøo. Chæ of the ninth

century. coù ñeä töû Ñaïi Ca Dieáp boãng ñaïi ngoä, hieåu ñöôïc yù Voâ Ngoân Thoâng Thieàn Sö (?-826): Zen Master Phaät vaø mæm cöôøi. Sau ñoù Phaät ñaõ goïi Ñaïi Ca Voâ Ngoân Thoâng (?-826)—Sö laø moät trong nhöõng Dieáp, moät ñeä töû vöøa giaùc ngoä cuûa Ngaøi. Ca Dieáp thieàn sö ngöôøi Trung Hoa, nhöng noåi tieáng taïi cuõng chính laø vò tröôûng laõo ñaàu tieân cuûa doøng Vieät Nam vaøo cuoái theá kyû thöù taùm. Sö laø sô toå cuûa thieàn AÁn ñoä." Thaät vaäy, treân moät ngaøn naêm veà phaùi thieàn Voâ Ngoân Thoâng ôû Vieät Nam. Tröôùc khi tröôùc, Thieàn sö Voâ Ngoân Thoâng ñaõ giaûng roõ raøng ñeán Vieät Nam, coù ngöôøi khuyeân sö neân ñeán tìm cho caùc ñeä töû cuûa ngaøi veà 'Baùt Caâu Nghóa' hay gaëp Maõ Toå, nhöng khi ñeán nôi thì Maõ Toå ñaõ vieân

taùm nguyeân taéc caên baûn, cuûa tröïc giaùc hay lieân heä ta voán khoâng lôøi). Thaät vaäy, töï caùi teân cuûa Thieàn tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi Thieàn Toâng: sö Voâ Ngoân Thoâng cuõng ñaõ mang yù nghóa 'hieåu Chaùnh Phaùp Nhaõn Taïng, Nieát Baøn Dieäu Taâm, bieát khoâng qua lôøi noùi'. Haønh giaû chaân thuaàn ñöøng Thöïc Töôùng Voâ Töôùng, Vi Dieäu Phaùp Moân, Baát noùi, ñöøng raèng, maø haõy töï tu vaø töï chöùng, theá Laäp Vaên Töï, Giaùo Ngoaïi Bieät Truyeàn, Tröïc Chæ thoâi!—He was one of the most outstanding Nhaân Taâm, Kieán Taùnh Thaønh Phaät. ÔÛ ñaây, dieäu Chinese monks; however, he was famous in taâm laø taâm theå tuyeät dieäu khoâng theå nghó baøn, noù Vietnam in the end of the eightth century. He was vöôït ra ngoaøi söï suy töôûng cuûa nhaân thieân, khoâng the founder of the Voâ Ngoân Thoâng Zen Sect in coøn vöôùng maéc bôûi coù khoâng, trong ñoù taát caû Vietnam. Before going to Vietnam, someone nhöõng aûo töôûng taø vaïy ñeàu bò loaïi boû. Theo Thieân recommended him to go to see Ma-Tsu; however, Thai Bieät Giaùo, thì ñaây chæ giôùi haïn vaøo taâm Phaät, when he arrived at Ma-Tsu's Temple, Ma-Tsu trong khi Thieân Thai Vieân Giaùo laïi cho raèng ñaây already passed away. He came to see Pai-Chang laø taâm cuûa ngay caû nhöõng ngöôøi chöa giaùc ngoä. and insisted to be his disciple. Sometime later, he Döôùi ñaây laø moät trong nhöõng baøi keä Thieàn noåi moved to stay at Hoøa An temple in Kuang-Chou. tieáng cuûa ngaøi: In 820, he came to Vietnam and stayed at Kien So "Chö phöông haïo haïo Temple. There he sat in meditation with face to a Voïng töï huyeân truyeàn wall for several years, but nobody knew his Vò ngoâ thuûy toå practice except Caûm Thaønh, the abbot of Kieán Sô Thaân töï Taây thieân Temple. Caûm Thaønh respected and honored him Truyeàn phaùp nhaõn taïng to be his master. Before passing away, he called Muïc vi chi thieàn Caûm Thaønh to his side and advised: "For the sake Nhaát hoa nguõ dieäp of a great cause, the Buddha appeared, for the Chuûng töû mieân mieân. changing beings from illusion into enlightenment. Tieàm phuø maät ngöõ Before entering into Nirvana, he transmitted the Thieân vaïn höõu duyeân right Dharma eye treasury (something that Haøm vò taâm toâng contains and preserves the right experience of Thanh tònh baûn nhieân. reality) to one of his great disciples, Maha- Taây thieân thöû ñoä Kasyapa. Patriarchs continued to transmit Thöû ñoä Taây thieân generation after generation. When Patriarch Coå kim nhaät nguyeät Bodhidharma came to China from India, he Coå kim sôn xuyeân. transmitted the Mind-seal to Hui-K'o, from Hui- Xuùc ñoà thaønh

treä K’o to Seng-Ts’an, from Seng-Ts’an to T’ao-Hsin, Phaät toå thaønh oan from T’ao-Hsin to Hung-Jung, from Hung-Jung to Sai chi haøo ly Hui-Neng, from Hui-Neng to Nan-Yueh-Huai- Thaát chi baùch thieân. Jang, from Nan-Yueh-Huai-Jang to Ma-Tsu, from Nhöõ thieän quaùn saùt Ma-Tsu to Pai-Chang. I received the mind-seal Maïc traùm nhi toân from Pai-Chang, and now I just want to transmit it Tröïc nhieâu vaán ngaõ to you. Please keep expanding the Correct Ngaõ boån voâ ngoân.” Dharma to the next generation.” Zen Master Voâ (Caùc nôi ñoàn ñaïi, doái töï huyeân truyeàn, raèng Thuûy Ngoân Thoâng passed away in 826 AD. He always Toå ta, goác töø Taây thieân. Truyeàn phaù p Nhaõn taïng, reminded his disciples: “One does not attain the goïi ñoù laø Thieàn, moät hoa naêm caùnh, haït gioáng lieân Eye-Treasure or self-realization by listening to mieân. Thaàm hôïp lôøi maät, muoân ngaøn coù duyeân, the talks and discourses. On the contrary, ñeàu goïi taâm toâng, thanh tònh baûn nhieân. Taây thieân practitioner must practice and only through own coõi naøy, coõi naøy Taây thieân, xöa nay nhaät nguyeät, experience, one can see intimately into the truth xöa nay nuùi soâng. Chaïm ñeán thaønh treä, Phaät toå and reality of all things in order to attain the Eye- thaønh oan, sai ñoù haøo ly, maát ñoù traêm ngaøn. Ngöôi Treasure or self-realization. Thus, the ancient kheùo quaùn saùt, chôù löøa chaùu con, ngay nhö hoûi ta, Patriarchs talked a lot about ‘Mind-to-mind

special transmission’. It is to say, they passed on Falsely say our Patriarch came from to the next generations the teachings from mind to the West. mind without writing. Practitioners should always To transmit the Eye-Treasure Dharma remember that intuition is relating to direct mental And to name it Zen. vision of the Zen School. According to a Buddhist A flower with fove petals, legend, the special transmission outside the And countless seeds. orthodox teaching began with the famous People have fathomed the secret words, discourse of Buddha Sakyamuni on Vulture Peak With thousands of auspices, Mountain (Gridhrakuta). At that time, surrounded Practiced the teachings of mind, by a crowd of disciples who had assembled to And realized the originally spontaneous hear him expound the teaching. The Buddha did purity. not say anything but holding up a lotus flower. The West is this land, Only Kashyapa understood and smiled. As a result This land is the West, of his master, he suddenly experienced a break Formerly and now, the sun and the moon; through to enlightened vision and grasped the Formerly and now, the mountain and essence of the Buddha’s teaching on the spot. the river. The Buddha confirmed Mahakashyapa as his It is wrong to touch the mind, enlightened student. Mahakashyapa was also the Thus the Buddha will be misunderstood, first patriarch of the Indian Zen.” As a matter of Such a tiny mistake, fact, over a thousand years ago, Zen master Vo Leads to hundreds, thousands of losses. Ngon Thong clearly explained to his disciples You should observe skillfully, about ‘the eight fundamental intuitional Not to deceive future generations, principles,’ which are relating to direct mental Even you ask me, vision of the Zen School: Correct Law Eye- I originally have no words.” Treasury (treasury of the eye of the true dharma), As a matter of fact, the name ‘Vo Ngon Thong’ Nirvana of Wonderful and Profound Mind (the itself means ‘Understanding without any words’. subtle mind

of nirvana), Reality is nullity (true Devout practitioners try not to say anything, try marks are no marks), the Door of Abhidharma not to say a word, but try to practice and try to (the extremely subtle dharma gate), no attain a self-realization. That's all we need to do! establishment of words and letters (it is not relying Voâ Ngoân Thuyeát: Preach without words, but on books, or not established on words), the distinct examplify themselves with good morality—Voâ transmission outside of the teachings (it is a ngoân Thaùnh. special transmission outside the teachings), Voâ Ngoân Thuyeát Ñaïo: Loái thuyeát ñaïo khoâng lôøi directly pointing to the mind of man (it points cuûa Thoâng Giaùo; tröôøng phaùi daïy raèng noùi veà chö directly to the human mind), seeing the nature is phaùp töùc laø noùi veà khoâng, quaùn veà söï töôù ng caùc the attainment of Buddhahood (through it one sees phaùp töùc laø quaùn khoâng—The way, or teaching, one's own nature and becomes a Buddha). Here, without speech; the school which teaches that the wonderful and profound mind or heart which is speaking of things is speaking of nothing, or the beyond human thought. The mind which clings to non-existent; the acquisition of truth through neither to nothingness nor to actuality. The mind contemplation without the aid of words. in which all erronuous imaginings have been Voâ Ngoân Trí: Avacana-jnanam (skt)—Nonverbal removed. According to to the Differentiated knowledge—See Baát Ñoäng Trí. Teaching of the T'ien-T'ai school, limited this to Voâ Nguyeän: Appanihita (p)—Apranihita (skt)— the mind of the Buddha, while the Perfect Desirelessness—Wishlessness—Khoâng coù baát cöù teaching universalized it to include the söï ham muoán naøo. Ñoaïn töø taát caû moïi mong caàu unenlightened heart of all men. Below is one of cho ñeán khi naøo khoâng coøn moät maûy may ham his famous Zen poems: muoán hay coá gaéng ñeå ñaït ñöôïc baát cöù thöù gì laø "People elsewhere rumor, giaûi thoaùt, moät trong ba loaïi giaûi thoaùt —To get rid

of all wishes or desires until no wish of any kind Voâ Nhaân Ñaïo: Brutal—Cruel—Inhuman. whatsoever remains in the cultivator's mind, for Voâ Nhaân Sinh: Thieáu nhaân hieän höõu—Lacking a he no longer needs to strive for anything, one of cause for coming into being—Complete the three emancipations—See Tam Giaûi Thoaùt. indeterminism—Nhöõng ngöôøi theo thuyeát "Voâ Voâ Nguyeän Ñaïo: Path of wishlessness. Nhaân Sanh" tin töôûng raèng moïi vieäc xaõy ra ñeàu do Voâ Nguyeän Ñònh: Appanihito samadhi (p)—The tình côø, chöù khoâng coù nhaân duyeân gì caû—Those concentration on desirelessness. who follow complete indeterminism believe that Voâ Nguyeän Giaûi Thoaùt Moân: Akarmaka-samadhi all things happen accidentally, there is no cause (skt)—Appanihita-samadhi (p)—Concentration on and effect at all. desirelessness (wishlessness)—See Voâ Nguyeän Voâ Nhaân Sinh Luaän: Luaän veà söï thieáu nhaân hieän Tam Muoäi. höõu—An interpretation on complete Voâ Nguyeän Tam Muoäi: Akarmaka-samadhi indeterminism (lacking a cause for coming into (skt)—Appanihita-samadhi (p)—Concentration on being)—See Voâ Nhaân Sinh. desirelessness (wishlessness)—Samadhi of non- Voâ Nhaân Taâm: Ahetukacittani (p)—Taâm voâ desire—Ñaây laø moät trong ba loaïi tam muoäi. Hai nhaân—Rootless consciousness.

loaïi kia laø khoâng tam muoäi (thaåm ñònh veà leõ Voâ Nhaân Voâ Quaû: Neither cause nor effect—Baát khoâng) vaø voâ töôùng tam muoäi (thaåm ñònh veà leõ Nhaân Baát Quaû hay khoâng nhaân khoâng quaû. Taø khoâng coù töôùng). Voâ nguyeän tam muoäi laø loaïi tam kieán phuû nhaän heát thaûy nhaân quaû, cho raèng khoâng muoäi trong ñoù khoâng coù baát cöù söï ham muoán naøo, coù nghieäp nhaân thieän aùc coù theå thuï quaû söôùng hay thaåm ñònh veà leõ khoâng nguyeän caàu. Ñoaïn tröø khoå—Rewards and punishments are independent taát caû moïi mong caàu cho ñeán khi naøo khoâng coøn of morals. moät maûy may ham muoán hay coá gaéng ñeå ñaït ñöôïc Voâ Nhaát: Not one. baát cöù thöù gì laø giaûi thoaùt, moät trong ba loaïi giaûi Voâ Nhaát Vaät: Mu-ichimotsu (jap)—Thuaät ngöõ thoaùt—This is one of the three samadhis or the "Voâ Nhaát Vaät" baét nguoàn töø Luïc toå Hueä Naêng ôû samadhi on the three subjects. The other two Trung Hoa. Noù chæ vaøo söï kieän khoâng moät hieän kinds are: samadhi of emptiness (to empty the töôïng naøo coù baûn chaát baát bieán caû. Kyø thaät, moïi söï mind of the ideas of me and mine and suffering, vaät chæ laø söï bieåu hieän cuûa caùi hö khoâng. Thieàn sö which are unreal) and samadhi of non-form (to get Vieän Ngoä ñaõ thaúng thöøng noùi raèng: "Chö Phaät rid of the idea of form, or externals). chöa töøng ñaûn sinh treân theá giôùi; cuõng chaúng coù Concentration on getting rid of all wish or desire. phaùp naøo laø phaùp thieâng lieâng cho con ngöôøi. Sô Practitioners try to get rid of all wishes or desires Toå Boà Ñeà Ñaït Ma chöa töøng töø Taây Truùc sang, until no wish of any kind whatsoever remains in chöa töøng laáy taâm truyeàn trao. Chæ vì con ngöôøi the cultivator’s mind, for he no longer needs to cuûa theá gian naøy khoâng hieåu heát yù nghóa neân töï strive for anything, one of the three liberations or mình höôùng ngoaïi caàu hình. Thaät ñaùng thöông haïi emancipations—See Tam Tam Muoäi. khi hoï chaúng bieát raèng caùi maø hoï ñang thaønh khaån Voâ Ngöõ: Abyakata (skt)—Voâ thuyeát— tìm kieám ôû ngay döôùi chaân hoï! Caùi naøy khoâng theå Unexpalined. naém baét ñöôïc baèng trí khoân cuûa ngay caû caùc baäc Voâ Nhaõn Nhaân: Ngöôøi khoâng coù maét, yù noùi ngöôøi thaønh giaû. Tuy vaäy, chuùng ta muoán thaáy caùi khoâng khoâng coù tín ngöôõng—No-eyed man, i.e., lack of thaáy; nghe caùi khoâng nghe; noùi caùi khoâng noùi; bieát faith. caùi khoâng bieát. Laøm sao maø ñöôïc ñaây?" Coù moät Voâ Nhaân: Without cause—Without reason— cuoäc ñoái thoaïi lyù thuù khaùc giöõa Thieàn sö Nghieâm Causeless. Döông vaø thaày mình laø Thieàn sö Trieäu Chaâu Toøng Voâ Nhaân Höõu Quaû: Söï toàn taïi cuûa moät quaû maø Thaåm trong Nguõ Ñaêng Hoäi Nguyeân, quyeån IV: khoâng coù nhaân. Chaáp muoân vaät khoâng nhaân, töï Moät hoâm, Nghieâm Döông hoûi Trieäu Chaâu: "Khi nhieân maø coù (khoâng coù nhaân maø coù quaû) — khoâng moät vaät mang ñeán thì theá naøo?" Trieäu Chaâu Existence of an effetc without a cause. ñaùp: "Buoâng noù xuoáng ñaát ñi." Döông Nghieâm Attachment to the effect independent of cause, phaûn ñoái: "Ñaõ laø khoâng moät vaät mang ñeán thì laáy creation without a cause, spontaneous generation. caùi gì buoâng?" Trieäu Chaâu noùi: "Buoâng khoâng

ñöôïc thì vaùc leân ñi!" Trieäu Chaâu ñaõ thaúng thaén does it so happen?" There is another dialogue vaïch traàn söï voâ duïng cuûa trieát hoïc hö voâ. Ñeå ñaït between

Zen master Yen-yang at Hsin-Hsing and ñöôïc muïc ñích cuûa Thieàn, thì ngay caû yù nieäm his master, Zen master Chao-chou Ts'ung-sheân in "khoâng moät vaät" ñi nöõa cuõng phaûi boû ñi. Phaät töï The Wudeng Huiyuan, Volume IV: One day, hieån loä chæ khi naøo chuùng ta khoâng coøn suy ñoaùn Yen-yang asked Chao-chou, "What would you say veà Phaät nöõa; ñoù chính laø noùi vì tìm Phaät maø caàn when I come to you with nothing?" Chao-chou phaûi buoâng Phaät. Ñaây laø con ñöôøng duy nhaát ñeå ñi said, "Fling it down to the ground." Protested Yen- ñeán choã chöùng nghieäm ñöôïc chaân lyù Thieàn. Heã khi yang, "I said that I had nothing; what shall I let naøo ngöôøi ta coøn noùi veà "khoâng moät vaä t" hay tuyeät go?" "If so, carry it away," was the retort of Chao- ñoái thì ngöôøi ta caøng xa Thieàn. Haønh giaû tu Thieàn chou. Chao-chou has thus plainly exposed the neân luoân nhôù raèng ngay caû ñieåm töïa "Khoâng" fruitlessness of a nihilistic philosophy. To reach cuõng caàn phaûi ñaù vaêng ñi. Phöông caùch duy nhaát the goal of Zen, even the idea of "having nothing" ñeå töï cöùu mình laø phaûi töï neùm mình xuoáng caùi vöïc ought to be done away with. Buddha reveals khoâng ñaùy, vaø thöïc ra ñaây laø moät vieäc hoaøn toaøn himself when he is no more asserted ; that is, for khoâng deã chuùt naøo. Haønh giaû tu Thieàn neân luoân Buddha's sake Buddha is to be given up. This is nhôù raèng khi Thieàn phuû ñònh thì ñieàu ñoù khoâng the only way to come to the realization of the nhaát thieát laø phuû ñònh theo nghóa lyù luaän, vaø söï truth of Zen. So long as one is talking of khaúng ñònh trong Thieàn laïi cuõng nhö vaäy. YÙ töôûng nothingness or of the absolute one is far away ôû ñaây laø caùi thaät töôùng cöùu caùnh cuûa kinh nghieäm from Zen, and ever receding from Zen. Zen khoâng bò haïn cuoäc trong baát kyø moâ thöùc luaät leä veà practitioners should always remember that even tö duy giaû taïo naøo, cuõng khoâng choáng laïi meänh ñeà the foothold of Sunyata must be kicked off. The "ñuùng" vaø "sai", hay laø coâng thöùc tri thöùc luaän khoâ only way to get saved is to throw oneself right khan vuïn vaët. Roõ raøng caùi maø Thieàn luoân ñeå cho down into a bottomless abyss. And this is, indeed, ngöôøi ta thaáy chính laø söï sai laàm vaø tính phi lyù, no easy task. Zen practitioners should always nhöng ñieàu ñoù chæ laø beà ngoaøi. Khoâng laï gì Thieàn remember that when Zen denies, it is not khoù traùnh khoûi nhöõng haäu quaû töï nhieân, hieåu laàm, necessary a denial in the logical sense. The same giaûi thích sai, chaâm bieám vôùi aùc yù. Ñoù laø moät can be said of an affirmation. The idea is that the trong nhöõng nguyeân nhaân Thieàn bò ñoå cho laø chuû ultimate fact of experience must not be enslaved nghóa hö voâ—The term "not one thing" originated by any artificial or schematic laws of thought, nor with Hui-neng, the sixth patriarch of Zen in China. by any antithesis of "yes" and "no", nor by any cut It points to the fact no phenomenon has a and dried formulae of epistemology. Evidently permanent substance as its basis. As a matter of Zen commits absurdities and irrationalities all the fact, all things are nothing other than time; but this only apparently. No wonder it fails manifestations of emptiness. Zen master Yuan-wu to escape the natural consequences, boldly said, "No Buddhas have ever appeared on misunderstandings, wrong interpretations, and earth; nor is there anything that is to be given out ridicules which are often malicious. The charge of as a

holy doctrine. Bodhidharma, the First nihilism is only one of these. Patriarch of Zen, has never come east, nor has he Voâ Nhò: Advika (p)—Advaya (skt)—Non- ever transmitted any secret doctrine through the duality—No second—Khoâng hai—Voâ nhò laø troïng mind. Only people of the world, not understanding taâm cuûa hoïc thuyeát Ñaïi Thöøa. Tính khoâng hai hay what all this means, seek the truth outside of khoâng khaùc bieät veà luaân hoài vaø nieát baøn. Theo themselves. What a pity that the thing they are so Taâm Kinh, khi ngaøi Boà Taùt Quaùn Theá AÂm noùi saéc earnestly looking for being trodden under their chaúng khaùc khoâng, khoâng chaúng khaùc saéc. Caùc own feet! This is not to be grasped by the wisdom uaån khaùc laïi cuõng nhö vaäy, cuõng chaúng khaùc of all the sages. However, we want to see the khoâng vaø khoâng cuõng chaúng khaùc caùc uaån. Bôûi thing and yet it is not seen; we hear it and yet it is vaäy, luaân hoài vaø nieát baøn, caùc uaån vaø tính khoâng, not heard; we talk about it and yet it is not talked caùc hieän töôïng vaø nhöõng caùi voâ ñieàu kieän, caùi coù about; we know it and yet it is not known. How ñieàu kieän vaø sieâu ñaúng, taát caû ñeàu laø nhöõng khaû

naêng xen laãn nhau, chuùng ñeàu töông ñoái vôùi nhau, cuûa moät laõnh chuùa trong tænh. Trong moät laàn ñi leân chuùng ñeàu khoâng hieän höõu ñoäc laäp. Thaät vaäy, vì tænh thaønh, sö quyeát ñònh ñöa soá lôùn Taêng chuùng chuùng töông ñoái vôùi nhau, neân moãi thöù tuyeät nhieân trong nhaùnh Thieàn cuûa mình gheù thaêm vò laõnh ñeàu khoâng thaät vaø huyeãn. Cho neân tính hai maët chuùa naøy taïi dinh thöï cuûa oâng ta ñuùng theo nghi cuûa luaân hoài sanh töû vaø nieát baøn bò huûy boû trong leã. Khi Taêng ñoaøn döøng chaân ôû moät traïm beân caùi nhìn cuûa “taùnh khoâng” hay “huyeãn”. Taùnh ñöôøng, vieân maõ phu toû yù muoán mua moät vaøi ñoâi khoâng chính laø con ñöôøng beân ngoaøi caùc thaùi cöïc, giaøy coû môùi. Nghe vaäy moät ngöôøi phu khuaân vaùc ngay caû thaùi cöïc veà luaân hoài vaø nieát baøn —The lieàn cho goïi ngay ngöôøi thôï giaø kheùo tay nhaát nonduality is the central Mahayana doctrine. The trong vuøng mang giaøy ñeán baùn. Qua böùc reøm kieäu, nonduality or non-differentiation of samsara and vò sö tröôûng thoaùng giaät mình khi nhìn thaáy ngöôøi nirvana. According to the Heart Sutra, thôï giaø ñang thöû giaøy cho vieân maõ phu. Ngöôøi thôï Avalokitesvara Bodhisattva says that form is not giaø naøy khoâng ai khaùc hôn laø thieàn sö danh tieáng different from emptiness and emptiness is not Ñaøo Thuûy, ngöôøi ñaõ khai phaùp cho mình nhieàu different from form. The other aggregates, too, naêm tröôùc ñoù, ngöôøi ñaõ bí maät bieán maát khoûi chuøa are not different from emptiness, and emptiness is vaø tuyeät tích töø nhieàu naêm qua. Boái roái vaø möøng not different from the aggregates. Thus samsara rôõ, vò sö tröôûng nhaøo ra khoûi kieäu vaø cung kính leã and nirvana, the aggregates and emptiness, baùi döôùi chaân ngöôøi thôï giaø. Thieàn sö Ñaøo Thuûy phenomena and conditioned, the conditioned and vui veû noùi chuyeän cuøng vò sö tröôûng, nhöng ñeán the transcendental are all alternatives that are khi chia tay ngaøi ñaõ baûo vò sö tröôûng: "Chôù ñeå taâm relative to each other. They have no independent con vaån ñuïc vì vöôùng maéc bôûi söï xa hoa phuø existence. Indeed, because they are relative to phieám cuûa nhöõng ngöôøi quí toäc!"—In Japan, once

each other, they are, each of them, ultimately upon a time there was a certain high monk of a unreal and empty. Hence the duality of samsara Zen sect whose patron was none other than the and nirvana is dissolved in the vision of baron of a province. When he went to the capital emptiness. Emptiness is the way out of all city to visit the baron at his official residence, extremes, even the extremes of samsara and therefore, the high monk would travel with a large nirvana. number of staff his congregation. It happened on Voâ Nhò Dieäc Voâ Tam: See Voâ Nhò Voâ Tam. one such journey that the horsemen wanted to Voâ Nhò Voâ Bieät: Khoâng hai maø cuõng khoâng phaân purchase some new footwear at a certain way bieät—Without duality or distinction. station where the entourage had stopped to rest. Voâ Nhò Voâ Tam: Theo Kinh Phaùp Hoa, ñaïo Phaät An old man was called in at the recommendation chaúng phaûi Nhò thöøa, cuõng chaúng Tam thöøa, maø of the local porters, who said that he made very chæ Nhaát Thöøa (trong möôøi phöông coõi Phaät; chæ coù good straw sandals. Now then this old man came phaùp nhaát thöøa, khoâng coù hai cuõng khoâng coù ba, over with some new sandals for the horsemen, the tröø Phaät thuyeát phöông tieän)—According to the high monk saw him through the window of his Lotus Sutra, Buddhism is neither two nor three, palanquin and nearly fainted. The old sandal but only one Vehicle. maker was none other than Tosui, the illuminated Voâ Nhieãm: Aklista (skt)—Undefiled— Zen master who had been his own teacher many Undeluded. years earlier, before a mysterious disappearance Voâ Nhieãm A Ma Laëc: Amalaka (skt)—Pure— from his temple. Tumbling out of his carriage in Undefiled—Voâ nhieãm. shock and embarrassment, the high monk Voâ Nhieãm Giaû: Baäc Voâ Nhieãm, moät danh hieäu prostrated himself before the old man and paid his cuûa Ñöùc Phaät—Pure One or the Stainless One, an respect with utmost courtesy. Tosui was kind to epithet of the Buddha. him and spoke of old times; but when they parted, Voâ Nhieãm Taâm: Aklista-citta (skt)—Undefiled the master said to the monk, "Don't let yourself mind—Taâm voâ nhieãm—Taâm khoâng vaån ñuïc— become intoxicated by association with nobles." Undeluded mind—Taïi Nhaät, thuôû xöa coù moät vò Voâ Nhieãm Thanh Tònh Taâm: Undeluded pure sö tröôûng cuûa moät nhaùnh Thieàn döôùi söï baûo trôï mind.

Voâ Nhieãm Thieàn Sö (800-888): Teân cuûa moät vò erroneously reputed as the source of the four Thieàn sö Trieàu Tieân soáng vaøo theá kyû IX. Sö ñeán rivers Ganges, Indus, Sita (Tarim River), and Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907) ñeå hoïc Oxus. Thieàn vôùi Thieàn sö Ma Coác Baûo Trieät, vaø Sö trôû Voâ Nhu Toûa: OÅ khoùa khoâng loã, chæ cho chaân taâm, thaønh moät trong nhöõng ñeä töû noái phaùp noå i troäi nhaát töï taùnh—Lock without a hole, implies true mind cuûa Thieàn sö Ma Coác. Naêm 845, Sö trôû veà Trieàu or self-nature. Tieân ñeå truyeàn baù Thieàn phaùp cho ñeán khi thò tòch Voâ Nieäm: Acinta (skt)—Wu-Nien—Free from vaøo naêm 888. Sö ñöôïc vua Hieán Khang cuûa Trieàu thought—Thoughtlessness—No-consciousness— Tieân ban cho thuïy hieäu laø "Quaûng Toâng Thieàn Thoughtlessness—“Voâ Nieäm” laø yù nieäm cuûa nhaø Sö"—Name of a Korean Zen master who lived in Thieàn coù lieân heä chaët cheõ vôùi

“voâ taâm.” Ñaây laø the ninth century. He came to China during the traïng thaùi tænh thöùc trong ñoù haønh giaû khoâng coøn T'ang dynasty to study Zen under Zen master Ma- vöôùng maéc vaøo tö töôûng vaø khoâng coøn ham muoán yu-Pao-ch'eâ and became one of the most eminent thöù gì nöõa. Theo nhaø Thieàn, vöôùng maéc vaøo moät the dharma heirs of this master. In 845, he nieäm coù nghóa laø vöôùng maéc vaøo moät chuoãi daøi returned to Korea to teach Zen until he passed caùc nieäm, vaø ñoù laø tình traïng bò troùi buoäc. Khi away in 888. He was granted by Korean King haønh giaû caét ñöùt söï vöôùng maéc vaøo tö töôûng, doøng Hsien-K'ang with the posthumous title of "Kuang taâm thöùc seõ troâi chaûy moät caùch töï taïi, khoâng cho Tsung Zen Master." pheùp nieäm naày maø cuõng khoâng töø boû nieäm kia. Voâ Nhieãm Tröôùc Taâm: Undefiled and unattached Theo Luïc Toå Ñaøn Kinh, voâ nieäm laø khoâng suy heart—Undefiled and unattached mind—See Voâ nghó duø chæ nghó tôùi vieäc khoâng suy nghó cuõng Nhieãm Taâm. khoâng coù. Khi Luïc Toå giaûi thích yù nghóa naày, ngaøi Voâ Nhieät: Anavatapta (skt)—Khoâng coù söùc muoán noùi, nieäm khoâng phaûi laø vaán ñeà, nhöng vaán noùng—Heatless—No heat. ñeà ôû ñaây laø haønh giaû bò vöôùng maéc vaøo noù. Söï Voâ Nhieät Long Vöông: A Na Baø Ñaït Ña Long chaáp tröôùc ñöôïc caên cöù vaøo khaùi nieäm sai laàm Vöông—Heatless Dragon king. raèng yù nieäm veà moät vaät laø chính vaät ñoù, nhöng khi Voâ Nhieät Naõo Long Vöông: King of Naga of No haønh giaû nhaän chaân ra raèng nhöõng gì maø ngöôøi ta Heat or Torment—A Naâu Ñaït Long Vöông—Vò muoán chæ laø nhöõng bieán coá trong taâm töôûng, ñeán vua roàng khoâng coù naõo nhieät, moät trong möôøi roài qua ñi, thì töï nhieân söï chaáp tröôùc seõ bieán maát. Long Vöông—Heatless and Without Rage Dragon Theo thieàn sö Hueä Haûi Ñaïi Chaâu trong Ñoán Ngoä king—See Ñaïi Long Vöông. Yeáu Moân Luaän, trong voâ nieäm coù chaùnh nieäm chöù Voâ Nhieät Thieân: Anavatapta (skt)—Sudsa (skt)— khoâng coù taø nieäm. Vaø chaùnh nieäm laø nieäm Boà Ñeà, Taùc Bình Thieân Töû—Heaven of no heat—Taàng laø giaùc ngoä. Tuy nhieân, Boà ñeà khoâng theå chöùng trôøi khoâng coù söùc noùng—Taàng trôøi thöù hai cuûa ñaéc vì Boà ñeà chæ laø giaû danh, vaø khoâng coù (thöïc taïi Nguõ Tònh Cö Thieân trong Töù Thieàn Thieân, coõi trôøi caù bieät töông öùng laøm ñoái töôïng) chöùng ñaït. Trong voâ phieàn voâ naõo—Anavatapta or Atapta heaven, quaù khöù chöa töøng coù ai chöùng ñaït, trong vò lai without heat or affliction, the second of the five khoâng heà coù ngöôøi chöùng ñaït; vì noù laø caùi vöôït pure-dwelling heavens, in the fourth dhyana ngoaøi tính caùch chöùng ñaït. Nhö theá khoâng coù gì ñeå heaven—See Nguõ Tònh Cö Thieân. nieäm, ngoaïi tröø chính Voâ Nieäm. Ñaây goïi laø nieäm Voâ Nhieät Tònh Quang Thaàn: Heatless Pure Light chaân chaùnh. Boà ñeà khoâng coù nghóa laø coù moät tö Deity (Spirit). töôûng gì veà moät vaät naøo ñoù, nghóa laø khoâng baän Voâ Nhieät Trì: Anatattha (skt)—Manasarovara or taâm ñeán caùi gì caû. Khoâng baän taâm ñeán caùi chi heát Manasa-saro-vara (skt)—A Naäu Ñaït Trì hay hoà töùc laø Voâ Nieäm trong moïi töôøng hôïp. Khi ñaõ hieåu laïnh quanh naêm. Ngöôøi ta noùi hoà naày naèm veà phía nhö vaäy, chuùng ta ñaït ñöôïc Voâ Nieäm, vaø khi nam nuùi Gandha-madana, laø nguoàn cuûa boán con chöùng ñaït Voâ Nieäm, töùc laø ñaõ giaûi

thoaùt."—“No soâng Haèng Haø, AÁn Haø, soâng Tarim vaø soâng thought” is a Ch’an concept which is closely Oxus—Excellent manasa lake, the lake without related to “no mind.” It is a state of awareness in heat, cold lake, or lake of No Heat. It is said to which one is no longer attached to some thoughts lie south of the Gandha-madana mountains, and is and averse (khoâng muoán) to others. Attachments

to one thought is said to lead to attachment ot a position.” series of thoughts, and this situation is the state of Voâ Nieäm Voâ Töôûng: Xa lìa voïng nieäm baèng caùch bondage, according to Ch’an. When one cuts off khi voïng töôûng khôûi maø chuùng ta baát chaáp ñöôïc thì attachment to thoughts, the mind flows freely, not töï nhieân chuùng seõ bieán maát—Get rid of deluded privileging some thoughts and rejecting others. thoughts (false or misleading thoughts or transient According to Hui-Neng’s Plaform Sutra, “No thoughts). If we are able to disregard when false thought is not thinking even when involved in thoughts arise, they will naturally vanish. thought.” As he explains this idea, thought per se Voâ Nieát Baøn Tính: Thieáu thaønh toá ñeå ñaït ñöôïc is not the issue, but rather whether or not one is giaûi thoaùt—Lacking the predisposition to attain attached to it. Attachment is based on the liberation. mistaken notion that the concept of a thing is the Voâ Noä: Free fromanger. thing itself, but when one realizes that the things Voâ Noä Phaät: See A Suùc Beä Phaät. one desires are only fleeing mental events, Voâ Phaùp: The emptiness of all phenomena—Voâ attachment vanishes. According to Zen master Phaùp hay taùnh khoâng cuûa vaïn höõu. Voâ phaùp coù Hui-hai Ta-chou, in the Doctrine of the Vital Gate nghóa laø söï hieåu bieát chôn chaùnh veà taùnh khoâng of Sudden Entry into the Way (Tun-wu Ju-tao cuûa nguõ uaån, khoâng phaûi vì chuùng laø nguõ uaån, maø Yao-men Lun), in the Unconscious there is right vì baûn chaát thaät cuûa vaïn phaùp laø khoâng. Theo Baùt thought but no wrong thought. And right thought is Nhaõ Taâm Kinh, “Ngaøi Quaùn Töï Taïi Boà Taùt quaùn to be conscious of Bodhi, or enlightenment. nguõ uaån giai khoâng, ñoä nhaát thieát khoå aùch.” Theo However, Bodhi is unattainable; as to Bodhi, it is Phaät giaùo Tieåu Thöøa, ngaõ laø söï keát hôïp cuûa nguõ no more than a provisionally made-up word, and uaån hay nhieàu vaät chaát hôïp laïi maø thaønh, neân there is no corresponding individual reality to be khoâng thaät (ñaây laø caùi khoâng töông ñoái). Theo the object of sense attainment. Nor is there any Phaät giaùo Ñaïi Thöøa, vaïn höõu giai khoâng, töø baûn one who has ever attained it in the past or ever chaát ñaõ laø khoâng (ñaây laø caùi khoâng tuyeät ñoái)— will attain it in the future; for it is something No-Dharma or the emptiness of all phenomena. beyond attainability. Thus there is nothing for one No-Dharma means true understanding that the to think of, except the Unconscious itself. This is five skandhas are empty, not only because they called true thought. Bodhi means not to have any are aggregates, but by their very nature. thought on anything, that is to say to be According to the Heart Sutra, “the Avalokitesvara unconscious of all thing. To be unconscious of all Bodhisattva illuminated the five skandhas and things is to have no-mind on all occasions. When saw that they were empty. Thus he overcame all this is understood, we have the Unconscious, and ills and sufferings.” In Theravada, the self is a when the

Unconscious (wu-nien) is realized, composite, or an aggregate of many other emancipation follows by itself." elements, and is therefore empty or relative Voâ Nieäm Phaùp: No-thought dharma—Phaùp Voâ emptiness. In Mahayana Buddhism, al phenomena Nieäm—Theo Kinh Phaùp Baûo Ñaøn, Luïc Toå Hueä including the self are empty in their very nature or Naêng daïy: “Naày thieän tri thöùc, ngöôøi ngoä ñöôïc absolute emptiness. phaùp voâ nieäm thì muoân phaùp ñeàu khoâng, ngöôøi Voâ Phaùp Höõu Phaùp Khoâng: Abhava-svabhava- ngoä ñöôïc phaùp voâ nieäm thì thaáy caûnh giôùi cuûa chö sunyata (skt)—Voâ Taùnh Töï Taùnh Khoâng—Caùi Phaät, ngöôøi ngoä ñöôïc phaùp voâ nieäm thì ñeán ñòa vò khoâng cuûa phi hieän höõu vaø hieän höõu (caùc phaùp daàu Phaät.”—According to the Platform Sutra of the ñaõ hoaïi dieät hay coøn hieän höõu ñeàu khoâng coù töï Sixth Patriarch’s Dharma Treasure, the Sixth taùnh). Caùo khoâng cuûa voâ theå cuûa töï taùnh (taát caû Patriarch, Hui-Neng, taught: “Good Knowing caùc phaùp höõu vi vaø voâ vi ñeàu khoâng thaät coù) — Advisors, one who awakens to the no-thought Emptiness of the non-existence and existence. dharma completely penetrates the ten thousand Emptiness of the non-being of self-nature. dharmas; one who awakens to the no-thought Voâ Phaùp Khaû Thuyeát Thò Danh Thuyeát Phaùp: dharma sees all Buddha realms; one who awakens Not to have any Dharma to discourse about; this is to the no-thought dharma arrives at the Buddha discoursing about the Dharma—Thuaät ngöõ Thieàn

naøy coù nghóa laø "Khoâng phaùp naøo noùi ñöôïc neân consequences. This indifference to logic is goïi laø noùi phaùp." Thaät vaäy, trong Thieàn, chaúng noùi sometimes asserted purposely, just to let us know maø noùi, chaúng nghe maø nghe, vì vieäc tieáp nhaän the truth of Zen is independent of the intellect. phaùp Thieàn khoâng phaûi nôi tai maø laø nôi taâm. Hence the statement from the Prajna-paramita Toaøn theå pheùp haønh Thieàn ñaët troïng taâm ôû tröïc Sutra, that, "Not to have any Dharma to discourse giaùc coát baét laáy chaân lyù noäi taïi naèm khuaát saâu about; this is discoursing about the Dharma." trong taâm thöùc. Chaân lyù aáy khi hieån loä ra, hoaët Voâ Phaùp Khoâng: Abhava-sunyata (skt)—Caùi thöùc tænh daäy ôû trong chuùng ta laø noù thaùch thöùc khoâng cuûa phi hieän höõu (caùc phaùp ñaõ hoaïi dieät thì heát taøi vaän duïng khoái oùc, hay ít ra noù khoâng theå khoâng coù töï taùnh)—Emptiness of the non- chia sôùt ñöôïc cho ngöôøi naøo khaùc baèng baát cöù existence. coâng thöùc bieän chöùng naøo. Chaân lyù aáy phaûi thoaùt Voâ Phaân Bieät: Nirvikalpa (skt)—Khoâng coù söï ra töø beân trong chuùng ta, phaûi lôùn maïnh ôû beân phaân bieät—Rôøi boû söï phaân bieät—Free from trong chuùng ta, vaø trôû thaønh moät vôùi con ngöôøi discrimination—No discrimination—Non- chuùng ta. Coøn moïi thöù khaùc nhö khaùi nieäm hay discriminating—Undiscriminated. phuø hieäu khoâng theå laøm gì khaùc hôn laø chæ ra con Voâ Phaân Bieät Bieän Taøi: Nôi taát caû caùc phaùp bieän ñöôøng ñi ñeán chaân lyù. Ñoù laø ñieàu maø caùc thieàn sö taøi voâ phaân bieät—Intellectual power of not muoán laøm, neân moïi chæ daãn cuûa caùc ngaøi ñeàu ra arbitrarily discriminating among things. ngoaøi coâng leä vaø töôi maùt khaùc thöôøng. Maét cuûa Voâ Phaân Bieät Haønh: Nirvikalpacara (skt)—

caùc ngaøi luoân ñaët thaúng vaøo chaân lyù toái thöôïng, Nhöõng haønh ñoäng voâ phaân bieät—Deeds of non- trong khi ñoù caùc ngaøi tuøy nghi duøng baát cöù phöông discrimination. tieän naøo nhaèm ñaït ñöôïc cöùu caùnh, chaúng caàn bieát Voâ Phaân Bieät Phaùp: Avikalpa (skt)—Non- ñeán baát cöù ñieàu kieän vaø haäu quaû hôïp lyù naøo. Thaùi discriminating dharma—Undiscriminated ñoä döûng döng ñoái vôùi lyù luaän ñoâi khi coøn ñöôïc caùc dharma—Caùi lyù thöïc töôùng cuûa chö phaùp laø khoâng ngaøi chuû taâm xaùc ñònh, coát chæ nhaèm minh thò chaân theå trình baøy ñöôïc baèng lôøi noùi, ngoân ngöõ hay lyù Thieàn khoâng lieân can gì ñeán trí thöùc. Ñuùng nhö baèng suy nghó (ngoân ngöõ ñaïo ñoaïn, taâm haønh taän lôøi Phaät daïy trong kinh Baùt Nhaõ: "Khoâng phaùp naøo dieät)—The absolute dharma underlying all noùi ñöôïc neân goïi laø noùi phaùp."—This Zen term particular dharmas, which cannot be described by means "Not to have any Dharma to discourse words or thoughts; the absolute as contrasted with about; this is discoursing about the Dharma." In the relative. fact, in Zen, not a word has been declared nor Voâ Phaân Bieät Taâm: Citto-tathata (skt)— heard by the mouth and the ear; but a lot has been Nirvikalpa-jnana (skt)—Mind free of said and listened by the mind. The whole discrimination—Non-conceptual mind—Non- emphasis of its discipline is placed on the intuitive discriminating mind—Taâm thöùc xa lìa vöùt boû caùi yù grasping of the inner truth deeply hidden in our thöùc phaân bieät (ñaït ñeán trí tueä bình ñaúng chaân consciousness. And this truth thus revealed or thöïc). Taâm nhö hay caùi bieát khoâng khaùi nieäm. Vôùi awakened within oneself defies intellectual taâm voâ phaân bieät chuùng ta khoâng suy nghó, töôûng manipulation, or at least cannot be imparted to töôïng hay nhaän bieát ñoái töôïng, maø nhaän bieát ñoái others through any dialectical formulas. It must töôïng baèng tröïc giaùc moät caùch tröïc tieáp. Trong khi come out of oneself, grow within oneself, and nhaän bieát baèng naêm thöùc coù theå laø phaân bieät hay become one with one's own being. What others, laø voâ phaân bieät. Voâ Phaân Bieät Taâm laø trí nôi maø that is, ideas or images, can do is to indicate the hieän thöïc ñöôïc nhìn baèng caùi nhìn “Vieân Thaønh way where lies the truth. This is what Zen masters Thöïc Taùnh,” nghóa laø hieän thöïc laø hieän thöïc chöù do. And the indicators given by them are naturally khoâng laø gì khaùc. Nhaän thöùc ôû ñaây laø moät söï caûm unconventionally free and refreshingly original. thoâng maàu nhieäm trong ñoù khoâng coøn söï phaân bieät As their eyes are always fixed on the ultimate chuû theå vaø ñoái töôïng nöõa—A mind which is free truth itself, anything and everything they can from particularization, especially from affection command is utilized to accomplish the end, and feelings. The thusness of mind, or a regardless of its logical conditions and nonconceptual awareness (nirvikalpaka-buddhi).

With a Non-conceptual mind, we don’t have to thuoäc Töù Thieàn Thieân—The thirteenth think or to imagine to perceive an object. Non- Brahmaloka, the fifth region of the fourth dhyana. conceptual thought is a process which perceives or Voâ Phieàn Thieân Chuùng: Avrha-deva (skt)— apprehends its objects directly or intuitively. Aviha-deva (p)—Beings on the heaven of no Perceiving by the five sense

consciousnesses is anxiety. non-conceptual, while mental consciousness can Voâ Phoùng Daät Truï: Truï ôû söï khoâng phoùng daät be either conceptual or non-conceptual. Non- (vöõng taâm)—Abiding in non-frivolity. discrimination mind is the mind where reality is Voâ Phuù Voâ Kyù: Anivrtavyakrta (skt)—Voâ kyù perceived in its nature of ultimate perfection, or phaùp xa lìa chöôùng ngaïi—Indeterminates which when one sees reality is as reality, nothing else. get rid of hindrances. This is a wondrous communion in which there is Voâ Phuùc: Alapunya (skt)—Unhappy— no longer any distinction made between subject Unfortunate. and object. Voâ Phuøng Thaùp: Muhoto (jap)—Thaùp khoâng coù Voâ Phaân Bieät Thöùc: Thöùc khoâng phaân bieät— moái noái, nhaø Thieàn duøng ñeå chæ Thieàn phaùp kín Non-discriminating consciousness. ñaùo vi dieäu, khoù duøng lôøi bieåu ñaït—Zen methods Voâ Phaân Bieät Trí: Avikalpajnana or are wonderful and cannot be expressed by words. Nirvikalpajnana (skt)—Labdha-jnana (skt)—Non- Voâ Phöôïc: Khoâng troùi buoäc—No binding. discriminative wisdom—Caên boản trí—Chính theå Voâ Phöôïc Giaûi Thoaùt: Söï giaûi thoaùt khoâng bò trí—Chaân trí—Caùi trí voâ laäu khoâng phaân bieät. raøng buoäc—Unbound emancipation. Traïng thaùi maø chuû theå vaø ñoái töôïng khoâng coøn Voâ Phöôïc Giaûi Thoaùt Hoài Höôùng: Transference phaân bieät—Non-discriminating cognition—The of liberation—Transference of unbound unconditioned or passionless mind, or non- emancipation. discriminative wisdom (knowledge), or the Voâ Phöông: knowledge gained has no discrimination. The 1) No place—No where—Unlimited to place or state where there is no distinction between subject method—Buddha's power. and object—See Nhö Lyù Trí. 2) To be at the end of one's resources—Without Voâ Phaân Bieät Tueä: Trí tueä khoâng phaân bieät—resource. Non-discriminating insight. 3) Phaät Löïc: Buddha's power which is unlimited Voâ Phaân Bieät Voâ Töôùng Taâm: Caùi taâm voâ töôùng to place or method. khoâng coøn phaân bieät nöõa—Non-discriminating Voâ Phöông Tieän: Thieáu phöông tieän hay phöông markless mind. caùch thích hôïp—Lacking expedient means. Voâ Phaân Bieät Xuaát Theá Gian Trí: Voâ Quaù: Sinless—Have no sin—Without fault— Nirvikalpalokottarajnanam (skt)—Caùi trí xuaát theá Khoâng coù loãi laàm. gian voâ phaân bieät—Non-discriminative Voâ Quaù Khöù Söï: Non-past or non-existent transcendental knowledge. affair—Taâm voâ sôû truï laø taâm chaúng chaáp vaøo Voâ Phaät Theá Giôùi: Theá giôùi khoâng coù Phaät, khoâng gian hay thôøi gian. Caùi taâm quaù khöù töï noù khoaûng thôøi gian giöõa thôøi Phaät Thích Ca Maâu Ni seõ döùt, töùc goïi laø voâ quaù khöù söï —The mind vaø Phaät Di Laëc. Ngöôøi ta tin laø khoaûng 30.000 without resting place, detached from time and naêm tôùi—The world without Buddha. The period space, the past being past may be considered as a of time between Sakyamuni Buddha and Maitreya non-past or non-existent. Buddha. It is believed to be about 30,000 years in Voâ Quaù Thaát: Voâ Khuyeát—Hoaøn haûo—Hoaøn the future. toaøn—Perfect—Faultless—Impeccable—Clean— Voâ Phi: See Voâ Baát. Entire—Complete. Voâ Phieàn: Khoâng coøn phieàn naõo: Free from Voâ Quaû: Effectless—Have no effect. trouble. Voâ Quan Huyeàn Ngoä Thieàn Sö (1212-1291): Voâ

Phieàn Thieân: Atappadeva (p)—Aviha (p)— Mukan Gengo Zenji (jap)—Teân cuûa moät Thieàn sö Avrha (skt)—Heaven of no anxiety—Taàng trôøi noåi tieáng cuûa Nhaät Baûn vaøo theá kyû thöù XIII— khoâng coøn öu phieàn—Coõi trôøi Phaïm Phuï thöù 13

Name of a famous Japanese Zen master in the deã gaây hieåu laàmcho nhöõng ai khoâng nhaän thöùc thirteenth century. ñöôïc raèng noù chæ caùi phöông dieän phi höõu cuûa höõu Voâ Quan Phoå Moân Thieàn Sö (1212-1291): theå. Coù leõ toát hôn khi dòch noù laø "voâ sanh khôûi," Mukan Fumon Zenji (jap)—Moät trong nhöõng hoaëc "voâ höõu" vì baát cöù caùi gì "höõu" tröôùc tieân Thieàn sö noåi tieáng cuûa Nhaät Baûn vaøo theá kyû thöù phaûi ñöôïc sanh ra. Töø “Voâ Sanh” ñöôïc duøng ñeå XIII—Zen master Mukan Fumon, one of the most dieãn taû taùnh cuûa Nieát Baøn. Trong Phaät giaùo Ñaïi famous Japanese Zen masters in the thirteenth Thöøa, Voâ Sanh coù nghóa laø söï chaám döùt doøng suy century—See Ñaïi Minh Quoác Sö. töôûng lan man khoâng maïch laïc, qua ñoù chuùng ta Voâ Quan Taéc: Khoâng vöôùng maéc, khoâng lieân nhaän bieát söï bieán hieän cuûa vaïn höõu, roài töø ñoù chaïy quan ñeán pheùp taéc luaät leä—There is nothing to be theo chuùng. Theo trieát hoïc Trung Quaùn, Voâ Sanh attached to, and nothing to be related to rules and laø chaân lyù cuûa Nieát Baøn khoâng sanh khoâng dieät, regulations. khoâng taùi sanh, hay khoâng coøn phaûi luaân hoài sanh Voâ Quang: Khoâng coù aùnh saùng—Lightless—töû—Not to be reborn, having destroyed the karma Unilluminating. of reincarnation. This literal translation of the Voâ Quang Phaät: Vò Phaät khoâng phaùt quang, Sanskrit "ajata" is somewhat misleading for those khoâng ñem aùnh saùng phaùp ñeå chieáu roïi nôi nôi who do not realize that it denotes the non-existent ñöôïc (Thanh Vaên Duyeân Giaùc hay Bích Chi aspect of being. A better translation is "non- Phaät)—An Unilluminating Buddha—A Useless arising" or "non-existing" for anything that Buddha who gives out no light. existent must first be born. Non-Birth is a term Voâ Quí: Atrapa (skt)—Recklessness, or have no used to describe the nature of Nirvana. In shame around other people—Khinh suaát khoâng Mahayana Buddhism, No-Birth means the bieát hoå theïn vì vieäc laøm cuûa ngöôøi khaùc —Ñoái vôùi ‘extinction’ of the discursive thinking by which we vieäc xaáu mình laøm maø khoâng ai bieát, tuy nhieân conceive of things as arising and perishing, baûn thaân mình caûm thaáy xaáu hoå thì goïi laø “Taøm.” forming attachment to them. According to the Ñoái vôùi vieäc xaáu mình laøm bò ngöôøi khaùc thaáy, maø Madhyamaka philosophy, non-birth means mình khoâng thaáy xaáu hoå thì goïi laø “Voâ Quyù” hay Nirvana which is beyond birth and death or not khoâng bieát hoå theïn—Not to feel ashamed when subject to birth and death, or reincarnation. others know our own misdeeds; or to have no Voâ Sanh Baûo Quoác: Thieân ñaøng baát töû cuûa Phaät A shame around other people. Di Ñaø—The precious country beyond birth-and- Voâ Quyù: Atrapa (skt)—See Voâ Quí. death—The immortal paradise of Amitabha. Voâ Sai: Voâ Sai Bieät—Khoâng khaùc nhau—Khoâng Voâ Sanh Baát Dieät: The deathless realm—See Voâ coù söï phaân bieät—No difference. Sanh Dieät. Voâ Sai Bieät Caên: Voâ sai bieät caên, vì taát caû Nhö Voâ Sanh Chi Sanh: Unborn life—Sanh cuûa voâ Lai ñoàng moät

thaân—Undifferentiated faculties, sanh, nhö Ñöùc Phaät hoùa thaân thò hieän nôi coõi Ta being the same one body as all Buddhas. Baø—A life that is without birth, an immortal life, Voâ Sai Bieät Trí Voâ Sôû Taùc: The nondoing of a nirmanakaya, or transformation appearance of a nondiscriminatory knowledge. Buddha in the world. Voâ Sanh: Ajata or Anutpatti or Anutpanna (skt)— Voâ Sanh Dieät: There is no appearance and Skyed wa med ba (tib)—Musho (jap)—Voâ Sanh disappearance—Without appearance and (söï khoâng coøn taùi sinh nöõa)—Immortal—No disappearance. birth—No rebirth—Non-appearance—Non- Voâ Sanh Dieät Tueä: Trí tueä khoâng sanh khoâng birth—Not born—Not to be reborn—dieät—Wisdom of neither arising nor ceasing. Rebirthlessness—Unborn—Uncreated—Without Voâ Sanh Ñaïo Taâm: Path consciousness of being born or produced—The state without Arahanship. appearance—Exempt from rebirth—Without Voâ Sanh Hoái: Unborn repentance—Thieàn quaùn birth—Khoâng coøn taùi sanh vì ñaõ dieät heát nghieäp töôûng leõ voâ sanh, döùt caùc phieàn naõo, traùnh ñöôïc luaân hoài sanh töû. Thuaät ngöõ naøy laø tröïc tieáp dòch ra nhöõng tö töôûng sai traùi cuõng nhö aûo töôûng vaø maøn töø Phaïn ngöõ "ajita", nhöng caùch dòch tröïc tieáp naøy voâ minh che laáp Trung ñaïo—To meditate to

prevent wrong thoughts and delusions that hinder Voâ Sanh Quoác Ñoä: Land of no-birth—Toå thöù nhaát the truth. cuûa Tònh Ñoä Trung Hoa laø Ñaøm Loan ñaõ duøng töø Voâ Sanh Khôûi: Anabhinirvritti (skt)—Not rising. naày ñeå chæ baûn chaát toái haäu cuûa coõi Tònh Ñoä laø voâ Voâ Sanh Khôûi Trí Voâ Sôû Taùc: The nondoing of sanh—T'an-Luan, the first patriarch of Chinese knowledge of nonorigination. Pure Land, used the term to refer to the ultimate Voâ Sanh Luyeán AÙi: Vibhatanha (skt)—Desire for nature of the Pure Land, which is void and non- non-existing. substantial. Voâ Sanh Moân: Giaùo thuyeát chaân lyù vöôït treân sanh Voâ Sanh Saùm: Unborn repentance—See Voâ Sanh töû taïo taùc, nhö chaân nhö; baát töû moân—The Hoái. doctrine of reality as beyond birth or creation, i.e. Voâ Sanh Taïng: Kinh ñieån luaän veà chaân nhö nhö that of the bhutatathata; the gate or school of Trung Luaän—The scriptures which deal with the immortality. absolute, e.g. the Madhyamika-sastra. Voâ Sanh Nhaãn: Cognizance of non-arising—No- Voâ Sanh Taùnh: Utpatti-cihsvabhavata (skt)— thought Tolerance—An truï ôû caùi lyù khoâng sanh Unborn nature. khoâng dieät maø khoâng ñoäng, töùc laø traïng thaùi maø Voâ Sanh Taâm: Taâm Baát Sinh—The mind of no trong ñoù khoâng coøn söï can thieäp naøo nöõa (söï nhaän rebirth—Unarisen mind. bieát veà taùnh khoâng khôûi sanh). Voâ sanh nhaãn töø Voâ Sanh Teá: The uncreate, or absolute; the Vieãn Haønh ñòa ñeán Baát Ñoäng ñòa vaø Thieän Hueä region of the eternal. ñòa, giai ñoaïn tu ñöùc nhaãn khieán haønh giaû nhaäp caùi Voâ Sanh Thaân: Phaùp thaân haèng höõu—Unborn lyù caùc phaùp ñeàu voâ sinh (töø thaát ñòa ñeán cöûu body—The Dharmakaya, the immortal one. ñòa)—The patient rest in belief in immortality, or Voâ Sanh Trí: Anutpada-jnana (skt)—Nirvana no rebirth, the state in which interference do not wisdom. arise. No-thought Tolerance from the Far- 1) Toái cöïc trí: Trí tueä maø

moät vò A La Haùn ñaït Reaching Land to the Immovable Land and the ñöôïc, giuùp ngaøi thoaùt khoûi söï troùi buoäc cuûa Land of Good Thoughts. This is tolerance as vast voøng luaân hoài sanh töû—Final knowledge and wide as the open sky or patience for full attained by the Arhat, his release from the apprehension of the truth of no rebirth. chain of transmigration. Voâ Sanh Nhaãn Quaùn Saùt: Voâ sanh nhaãn quaùn saùt, 2) Trí tueä cuûa moät vò Boà Taùt xaùc chöùng söï voâ vì quyeát roõ Phaät phaùp—Observation accepting the sanh cuûa ngaøi: The knowledge of a nonorigination of things, definitely Bodhisattva of the assurance of immortality, comprehending the teaching of Buddha. or no rebirth. Voâ Sanh Phaùp: Luaät khoâng coøn sanh töû, hay lyù Voâ Sanh Töù Ñeá: Boán chaân lyù coù tính chaát baát chaân nhö vaø theå cuûa Nieát Baøn—The law of no sinh—Unarisen four noble truths. rebirth, or immortality, as the fundamental law of Voâ Sanh Voâ Dieät: No birth no death. the bhutatathata and the embodiment of nirvana. Voâ Saéc: Arupa (skt)—Formless—Formlessness— Voâ Sanh Phaùp Nhaãn: Anutpattika-dharma-kshanti Incorporeal—Non-substantial—Khoâng coù hình (skt)—Acceptance of the nonorigination of all saéc—Khoâng hình khoâng theå. Töôùng traïng cuûa caùc things—Realization of the Dharma of non- phaùp ñeàu laø khoâng, phaùp do nhaân duyeân sanh ra appearance—See Voâ Sinh Khôûi Phaùp Nhaãn. khoâng coù töï tính. Tính khoâng naày khoâng theå naøo Voâ Sanh Phaùp Nhaãn Giaûi Thoaùt: Liberation by ñöôïc dieãn taû baèng lôøi (chæ coù Ñöùc Phaä t môùi thaáu accepting the nonorigination of things. trieät ñöôïc caùi khoâng töôùng)—Without form of Voâ Sanh Phaùp Taùnh: See Voâ Sanh Phaùp Tính. holding on to the illusion of contemplation. The Voâ Sanh Phaùp Tính: Tính chaát coát yeáu haèng höõu characteristic of all things is unreality, i.e. they chöù khoâng sanh ra—Unborn essential nature. are composed of elements which disintegrate. Voâ Sanh Phaùp Vò: Traïng thaùi khoâng sanh cuûa caùc Immaterial which cannot be expressed in the phaùp—State of non-arising of dharmas. terms of material. Voâ Sanh Quaû Taâm: Fruition consciousness of Voâ Saéc AÙi Keát: Arupa-raga (skt)—Voâ Saéc Arahanship. Tham—Desire for immaterial existence—Craving

for birth in the formless heaven—Attachment to worlds” (triloka) of traditional Buddhist the formless meditative worlds—Desire for cosmology. Beings are born into this realm as a immaterial existence—Ham muoán trong coõi voâ result of successful cultivation of meditative states saéc giôùi, hay söï chaáp vaøo voïng töôûng trong thieàn called the “four formless absorptions” (arupya- quaùn—The desire in the world without form of samapatti), each of which corresponds to a heaven holding on to the illusion of contemplation. realm within the Formless Realm. The formless Voâ Saéc Ñònh: Arupya-samadhi (skt)—Arupya- realm of pure spirit, where there are no bodies, samapatti (skt & p)—Immaterial meditation— places, things. Its extent is undefinable in the four Concentration of the formless realm—Voâ saéc ñònh empty regions (Töù khoâng xöù). The heavens laø söï taäp hôïp cuûa taâm trí thuoäc coõi voâ saéc. Voâ saéc without form, immaterial, consisting only of mind ñònh laø boán traïng thaùi thieàn ñònh töông öùng vôùi in contemplation. In the Formless Realm there is boán

coõi trong coõi trôøi voâ saéc, laø coõi trôøi cao nhaát no physicality, and the beings who reside there trong voøng luaân hoài sanh töû. Chuùng sanh sanh vaøo have lives free from pain, anxiety, or afflictions, nhöõng coõi naøy do söï tu taäp thieàn ñònh thaønh coâng but this is seen as unsatisfactory from a Buddhist töông öùng—Mental collectednesses or samapattis standpoint, because when their lives in the belonging to the World of No-Form (arupaloka). Formless Realm end they are again reborn in the Four meditative states that correspond to levels lower levels of cyclic existence. The heavens within the Formless Realm (arupya-dhatu), the without form, immaterial, consisting only of mind highest realm within cyclic existence. One is in contemplation. reborn in one of these levels in dependence upon Voâ Saéc Giôùi Caûnh: Arupabhava (skt)—Scene of successful cultivating the corresponding Formless realm—Scene of Immaterial-realm. absorption—See Töù Voâ Saéc Ñònh. Voâ Saéc Giôùi Ñònh: Arupya-samadhi (skt)— Voâ Saéc Giaûi Thoaùt Tam Muoäi: Söï taäp trung giaûi Arupya-samapatti (skt & p)—Immaterial thoaùt khoûi saéc töôùng—Concentration of liberation meditation—See Voâ Saéc Ñònh. from form. Voâ Saéc Giôùi Höõu: Formless-sphere existence— Voâ Saéc Giôùi: Arupadhatu or Arupaloka (skt)— Hieän höõu hay quaû baùo thöïc taïi cuûa voâ saéc giôùi — Zuk me kham (tib)—Formlessness—Formless Existence in the realm of formlessness realm—Immaterial-realm—Immaterial-sphere— (immaterial realm). Incorporeal sphere—The world of no Beauty Voâ Saéc Giôùi Thieân: Arupa-brahma heaven— (formless)—World of non-form—The realm of Arupa-brahma plane—Coõi trôøi ñaït ñöôïc do keát formlessness—Being above the realm of form— quaû töø thieàn ñònh voâ saéc. Theo Phaät giaùo, voâ saéc Realm beyond form—Coõi Voâ Saéc Giôùi (coõi khoâng giôùi thieàn laáy voâ saéc giôùi thieân laøm ñoái töôïng— coù hình töôùng)—Moät trong tam giôùi theo truyeàn Plane of existence attained as a result of thoáng vuõ truï hoïc Phaät giaùo. Chuùng sanh sanh vaøo arupajhana. There are no sense of impression, no choán naøy do keát quaû cuûa söï tu taäp thaønh coâng boán rupa experienced in this realm. According to giai ñoaïn thieàn ñònh goïi laø “Töù Khoâng Xöù.” Treân Buddhism, formless-realm-meditations have the coõi saéc giôùi, nôi chæ coù tinh thaàn thanh tònh, nôi formless heaven as their objective. khoâng coøn thaân theå, khoâng coøn cung ñieän, khoâng Voâ Saéc Giôùi Thieàn: Arupadhatu or Arupaloka-coøn vaät chaát. Coõi trôøi voâ saéc keùo daøi khoâng haïn dhyana (skt)—Arupa-brahma plane—See Voâ Saéc ñònh trong töù khoâng xöù. Coõi naày khoâng coù vaät chaát Giôùi Thieân. cuûa saéc phaùp, maø chæ coøn thöùc taâm truï nôi thieàn Voâ Saéc Giôùi Truï Ñòa: Cöù ñòa cuûa söï chaáp thuû vaøo ñònh thaâm dieäu. Treân coõi voâ saéc khoâng coù thaân voâ saéc giôùi—Entrenchment of attachment to saéc, vaø chuùng sanh trong coõi naøy khoâng coøn khoå objects in the formless realm. ñau, lo laéng hay phieàn naõo nöõa, nhöng ñaây vaãn Voâ Saéc Haønh: Arupyacarin (skt)—Formless ñöôïc coi nhö baát toaïi theo quan ñieåm Phaät giaùo, deeds—Nhöõng haønh ñoäng voâ hình saéc. Nghóa bôûi vì khi thoï maïng cuûa chuùng sanh treân coõi naøy chính xaùc cuûa thuaät ngöõ naày thaät khoù bieát. Coù leõ chaám döùt hoï vaãn phaûi taùi sanh vaøo coõi thaáp hôn noù nhaèm aùm chæ

ñôøi soáng ôû coõi voâ saéc, hay noù trong voøng luaân hoài sanh töû —One of the “three ñoàng nghóa vôùi voâ coâng duïng haïnh—The exact

meaning of this term is difficult to know. It may enmity. refer to the life in the world of no-form, or it is Voâ Saân Haän Haïnh: Haïnh khoâng saân haän vôùi rrgarded as synonymous with “Anabhogacarya.” chuùng sanh moïi loaøi, moät trong möôøi haïnh cuûa chö Voâ Saéc Höõu: Arupa-bhavo (p)—Becoming in the Boà Taùt—Never-resenting actions or the practice formless world—Formless-sphere existence— of non-opposition, one of the ten lines of actions Loaïi höõu tình voâ saéc. Hieän höõu hay quaû baùo thöïc of a Bodhisattva—See Thaäp Haïnh Boà Taùt. taïi cuûa voâ saéc giôùi—Existence in the formless or Voâ Saân Phaùp Tuùc: Moät trong boán phaùp tuùc theo immaterial realm. Immaterial becoming, the kind Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—Way of of becoming possessed of immaterial. Existence Dhamma without enmity, one of the four ways of in the realm of formlessness (immaterial realm). Dhamma according to the Sangiti Sutta in the Voâ Saéc Phaùp: Nhöõng yeáu toá caáu thaønh coù taùnh Long Discourses of the Buddha—See Töù Phaùp chaát phi vaät chaát—Immaterial constituents. Tuùc. Voâ Saéc Phaùp Chuûng Töû: Haït gioáng cuûa caùc hieän Voâ Saân Phaät: Lacking hatred Buddha. töôïng voâ saéc—Seeds of formless phenomena. Voâ Saân Taàm: Wholesome thought of non-enmity. Voâ Saéc Tham: Aruparaga (skt)—Craving for birth Voâ Saân Thieän Caên: Adoso kusala (p)— in the formless heaven—Desire for immaterial Wholesome root of non-hatred. existence—Ham muoán trong coõi voâ saéc giôùi, hay Voâ Saân Töôûng: Wholesome perception of non- söï chaáp vaøo voïng töôûng trong thieàn quaùn— enmity. Attachment to the formless meditative worlds. Voâ Si: Amoha (skt)—Non-delusion. The desire in the world without form of holding on Voâ Si Loaïn Haïnh: Practice of nonconfusion. to the illusion of contemplation. Voâ Si Thieän Caên: Amoho kusala (p)—Goác laønh Voâ Saéc Thieân: Arupa-deva (skt)—Formless cuûa voâ si—Wholesome root of no folly (non- Heaven—Coõi trôøi khoâng coù hình saéc, khoâng hình delusion). khoâng theå—Heaven without form. Voâ Sæ: Shameless. Voâ Saéc Trí Ñònh: Arupavacara-citta (p)— Voâ Sæ Ñaïi Truøng: Moät sinh vaät to lôùn maø khoâng Consciousness of immaterial meditation. coù raêng, nhö coïp khoâng raêng (chæ laø voâ duïng maø Voâ Saéc Töôùng: Khoâng coù saéc töôùng—No marks thoâi)—A toothless great creature, i.e. a toothless of form. tiger. 1) Khoâng coù hình töôùng: Signlessness—Without Voâ Sieåm Khuùc: Khoâng löøa doái—Without deceit. appearance, form, or sign—No marks or Voâ Sinh: Becominglessness—Without creation— characteristics—Nothingness—Have no Khoâng coøn trôû thaønh (caùi gì) nöõa—Above the limit existence—Is not found—Does not occur. of creation. 2) Chaân lyù döùt tuyeät moïi töôùng: Absolute truth Voâ Sinh Chi Sinh: Unborn life—See Voâ Sanh Chi as having no differentiated ideas. Sanh. 3) Nieát Baøn: Nirvana—Voâ töôùng. Voâ Sinh Dieät Töù Ñeá: The four noble truths as Voâ Saéc Töôùng Sanh: Formless beings. neither arising nor ceasing (perishing)—See Baát Voâ Saéc Voâ Nguyeän: Non-form and non-desire. Sinh Dieät Töù Ñeá. Voâ Saéc Voâ Nguyeän Ñònh: Non-form and non- Voâ Sinh Khôûi Phaùp Nhaãn: desire samadhi—Loaïi ñònh trong ñoù haønh

giaû Anutpattikadharmakshanti (skt)—Baát Khôûi Phaùp nhaän chaân ra raèng chö phaùp troáng khoâng vaø khoâng Nhaãn—Voâ Sinh Phaùp Nhaãn—Nhaãn ñaït ñöôïc qua theå naøo ñöôïc chaáp thuû nhö nhöõng ñeà muïc cho hieåu bieát raèng taát caû moïi hieän töôïng ñeàu khoâng töôûng vaø nguyeän ñöôïc—The samadhi in which sanh. Söï hieåu bieát veà taùnh khoâng vaø voâ sanh cuûa one realizes that the dharmas are empty and are chö Boà Taùt, nhöõng vò ñaõ ñaït ñöôïc Baùt Ñòa hay Baát not to be grasped as objects of perception and Thoái Ñòa. Giai ñoaïn thieàn ñònh kham nhaãn, trong desire. giai ñoaïn naày söï troåi daäy veà aûo töôûng hieän töôïng Voâ Saân: Adesa (skt)—Tröø saân khueå—Khoâng coøn ñeàu chaám döùt nhôø böôùc ñöôïc vaøo thöïc chöùng taùnh saân haän—Lacking hatred—Not angry. khoâng cuûa vaïn phaùp. Ñaây laø nhaän ra raèng khoâng Voâ Saân Giôùi: Akkodha (p)—Baát Nghòch—Non-

coù caùi gì ñaõ ñöôïc sinh ra hay ñöôïc taïo ra trong theá Voâ Song: Anupameya (skt)—Peerless— giôùi naày, raèng khi caùc söï vaät ñöôïc thaáy ñuùng nhö Matchless. thöïc töø quan ñieåm cuûa caùi trí tuyeät ñoái, thì chuùng Voâ Sôû: Khoâng coù thöù gì—Nothing—Nowhere. chính laø Nieát Baøn, laø khoâng bò aûnh höôûng bôûi sinh Voâ Sôû Baát Chí: No place—Nowhere—See Voâ Sôû dieät chuùt naøo caû. Khi ngöôøi ta ñaït ñeán “Baát Khôûi Baát Trí. Phaùp Nhaãn” thì ngöôøi ta theå chöùng caùi chaân lyù toái Voâ Sôû Baát Naêng: Khoâng coù gì laø khoâng laøm ñöôïc, haäu cuûa Phaät giaùo—Realization of the Dharma of chæ Ñöùc Phaät—Nothing he cannot do, omnipotent, non-appearance. Calm rest, as a Bodhisattva, in the Buddha. the assurance of no rebirth. The stage of Voâ Sôû Baát Trí: No place—Nowhere—Voâ phöông endurance, or patient meditation, that has reached hay voâ sôû baát chí (khoâng coù nôi naøo maø khoâng ñeán the state where phenomenal illusion ceases to ñöôïc). Trong Phaät giaùo, voâ phöông coù nghóa laø arise, through entry into the realization of the khoâng giôùi haïn veà nôi choán hay phöông caùch, nhö Void, or noumenal of all things. This is the löïc cuûa Ñöùc Phaät—Nowhere he does not reach. In recognition that nothing has been born or created Buddhism, nowhere means unlimited to place and in this world, that when things are seen from the method, i.e. Buddha’s power. point of view of absolute knowledge, they are Voâ Sôû Caàu Haïnh: Not to seek after anything— Nirvana themselves, are not at all subject to birth Theo Toå Boà Ñeà Ñaït Ma, ñaây laø moät trong boán and death. When one gains “Anutpattika-dharma- haïnh cuûa Thieàn giaû. Ngöôøi ñôøi maõi maõi ñaém meâ, kshanti”, one has realized the ultimate truth of vieäc gì cuõng tham tröôùc, theá goïi laø caàu. Baäc trí Buddhism. ngoä leõ chaân, chuyeån ngöôïc theá tuïc, neân an taâm truï Voâ Sinh Moân: Gate of immortality. nôi voâ vi, thaân hình tuøy nghi maø vaän chuyeån. 1) Cöûa vöôït ra ngoaøi sinh töû: The doctrine of Muoân vaät ñeàu laø khoâng, coù gì vui maø caàu ñöôïc. reality as beyond birth. Heã coù coâng ñöùc thì lieàn coù haéc aùm ñuoåi theo. ÔÛ 2) Baát Töû Moân: Nirvana—Cöûa vaøo choã Baát Töû laâu trong ba coõi khaùc naøo nhö trong nhaø löûa. Coù hay Nieát Baøn. thaân coù khoå, ñöôïc gì maø vui? Thoâng suoát ñöôïc vaäy Voâ Sinh Phaùp Nhaãn: Anutpattikadharmakshanti aét buoâng heát söï vaät, döùt töôøng, chaúng caàu. Kinh (skt)—Baát Khôûi Phaùp

Nhaãn—See Voâ Sinh Khôûi noùi: ‘Coøn caàu coøn khoå. Heát caàu môùi ñöôïc vui. Xeùt Phaùp Nhaãn. bieát khoâng caàu môùi thöïc laø ñaïo haïnh neân noùi laø Voâ Sinh Quaùn: Contemplation on the haïnh khoâng caàu mong—According to the first Rebirthlessness—Thieàn quaùn chö phaùp khoâng patriarch Bodhidharma, “Not to seek after sinh, khoâng coù caù taùnh cuûa rieâng noù—The anything” is one of the four disciplinary processes. meditation that things are unproduced , having no By ‘not seeking after anything’ is meant this: individual or separate nature (all things are void “Men of the world, in eternal confusion, are and unreal). attached everywhere to one thing or another, Voâ Sinh Sinh: Unborn life—See Voâ Sanh Chi which is called seeking. The wise, however, Sanh. understand the truth and are not like the vulgar. Voâ Sinh Taâm: The mind of no-rebirth. Their minds abide serenely in the uncreated Voâ Sinh Teá: Duyeân côù khoâng sinh ra—Uncreated while the body turns about in accordance with the occasion. laws of causation. All things are empty and there Voâ Sinh Thaân: See Voâ Sanh Thaân. is nothing desirable and to be sought after. Voâ Sinh Trí: Anutpada-jnana (skt)—Nirvana Wherever there is nothing merit of brightness wisdom—See Voâ Sanh Trí. there follows the demerit of darkness. The triple Voâ Sinh Töù Dieäu Ñeá: Boán chaân lyù coù tính chaát world there one stays too long is like a house on baát sinh—Unarisen four noble truths. fire; all that has a body suffers, and who would Voâ Sinh Voâ Dieät: Khoâng sinh khoâng dieät, yù noùi ever know what is rest? Because the wise are traïng thaùi giaûi thoaùt, hay coøn goïi laø Nieát Baøn — thoroughly acquainted with this truth, they get Without birth, without destruction, i.e., a state of neer attached to anything that becomes, their liberation, also called Nirvana. thoughts are quieted, they never seek. Says the

sutra: ‘Wherever there is seeking, there you have or voidness. Meditators must give attention to the sufferings; when seeking ceases you are blessed. absence of that consciousness in the second Thus we know that not to seek is verily the way to immaterial-sphere consciousness. When the mind the truth. Therefore, one should not seek after going even beyond the realm of consciousness anything.”—See Töù Haïnh. finds no special resting abode, it acquires the Voâ Sôû Chaáp: Khoâng coù thöù gì ñeå baùm chaáp (baùm concentration called “knowing nowhere to be.” giöõ)—Nothing to appropriate—Nothing to be This is the state or heaven of nothing or non- attached to. existence. Where the discriminative powers of Voâ Sôû Coá: Renouncing—Töø boû. mind are subdued. Existence in this stage may last Voâ Sôû Cuï Phaï: Hoaøn toaøn khoâng sôï chi heát— 60,000 great kalpas—See Töù Khoâng Xöù. Absolutely without fear. Voâ Sôû Höõu Xöù Ñònh: Akincanayatana-samadhi Voâ Sôû Ñaéc: Mushotoku (jap)—Nothing to be (skt)—Thieàn ñònh ñi vaøo coõi voâ sôû höõu xöù. Traïng attained—Khoâng coù gì ñeå ñaït—Khi theå hoäi ñöôïc thaùi thieàn ñònh trong ñoù söï phaân bieät cuûa taâm bò chaân lyù voâ töôùng, thì trong loøng khoâng coù gì chaáp cheá ngöï—The contemplation of the state of tröôùc. Ñaây laø traïng thaùi cao tuyeät trong thöïc taäp nothingness, or the immaterial, in which ecstasy thieàn ñònh, trong ñoù khoâng coù muïc tieâu, ñoái töôïng, gives place to serenity. Balance in not having cuõng khoâng coù chuû ñích töï lôïi—Nothing anything in which the discriminative

powers of obtainable, the immaterial universal reality mind are subdued. behind all phenomena. This is the optimum state Voâ Sôû Höõu Xöù Giaûi Thoaùt Tam Muoäi: Vöôït khoûi for Zen practice, in which there is no goal or hoaøn toaøn Thöùc voâ bieân xöù, vôùi suy tö "khoâng coù object, no intention for self gain or profit. vaät gì" chöùng vaø truù Voâ sôû höõu xöù, nôi moïi luyeán Voâ Sôû Höõu: 1) Teân khaùc cuûa "Khoâng": chaáp vaøo thöùc hoaøn toaøn bò taän dieät baèng thieàn Avidyamana (skt)—Non-existing, nothing ñònh—By transcending the Sphere of Infinite existing, the immaterial; 2) Khoâng coù sôû höõu: Consciousness, thinking: "There is nothing," one Lacking possessions. enters and abides in the Sphere of No-Thingness, Voâ Sôû Höõu Khoâng: Anupalambha-sunyata (skt)— where all attachments to consciousness have been Ngoân Vong Löï Tuyeät Chi Khoâng—See Baát Khaû completely removed by meditation. Liberation in Ñaéc Khoâng. realization of the Sphere of Nothingness, or Voâ Sôû Höõu Voïng TöôûngTòch Dieät Phaùp: nowhereness. Vikalpaviviktadharma (skt)—Caùi chaân lyù voâ Voâ Sôû Höõu Xöù Thieân: Akincanayatana-deva töôûng vaø taùch khoûi phaân bieät—Truth which is (skt)—Akincanyatanam (skt)—Coõi trôøi voâ sôû höõu imageless and detached from discrimination. xöù—Sphere of nothingness—Voâ sôû höõu xöù giôùi— Voâ Sôû Höõu Xöù: Akincanyayatana (skt)—Heaven Vöôït khoûi hoaøn toaøn Thöùc voâ bieân xöù, vôùi suy tö of Formless—Sphere of Nothingness—State of "khoâng coù vaät gì" chöùng vaø truù Voâ sôû höõu xöù, nôi having nothing—Coõi cuûa caùi khoâng, xöù thöù ba cuûa moïi luyeán chaáp vaøo thöùc hoaøn toaøn bò taän dieät Töù Khoâng Xöù. Ñeà muïc cuûa taàng thieàn voâ saéc thöù baèng thieàn ñònh. Ñaây laø moät trong taùm giaûi thoaùt, ba laø "khoâng coù gì heát," nôi ñaây haønh giaû phaûi chuù hay taùm pheùp thieàn ñònh giaûi thoaùt khoûi saéc duïc — yù vaøo söï vaéng maët cuûa "thöùc" trong nhò thieàn voâ By transcending the Sphere of Infinite saéc. Khi maø taâm cuûa haønh giaû vöôït khoûi caû caùi Consciousness, thinking: "There is nothing," one caûnh giôùi cuûa thöùc maø thaáy khoâng coù choã naøo enters and abides in the Sphere of No-Thingness, rieâng ñeå truù, thì noù ñaït ñöôïc caùi ñònh goïi laø where all attachments to consciousness have been "Khoâng bieát choã naøo ñeå hieän höõu." Ñaây laø coõi trôøi completely removed by meditation is a type of voâ höõu nôi khoâng coøn söï phaân bieät. Thoï meänh liberation in realization of the Sphere of trong coõi trôøi naày coù theå keùo daøi ñeán 60.000 ñaïi Nothingness, or nowhereness. This is one of the kieáp—Realm of nothingness or the state of eight types of meditation for removing various nothing or non-existence, the third region in the attachments to forms and desires—See Baùt Tam- realm of formlessness. The third immaterial Ma-Ñòa. attainment has its object the present non-existence Voâ Sôû Kieán: Khoâng coù gì ñeå thaáy—Nothing to

see. töùc laø khoâng truï baát cöù choã naøo. Chæ caàn khoâng truï Voâ Sôû Phoá: Khoâng mong ñôïi—No expectation. baát cöù choã naøo töùc laø choã truï cuûa taâm; ñöôïc nhö Voâ Sôû Quaùn: Quaùn veà söï thaät phi vaät chaát ñaèng vaäy môùi goïi laø taâm voâ sôû truï, maø taâm voâ sôû truï laø sau moïi hieän töôïng—The contemplation of the taâm Phaät. Thaät vaäy, taâm voâ sôû truï laø taâm chaúng

immaterial reality behind all phenomena. chaáp vaøo khoâng gian hay thôøi gian. Caùi taâm quaù Voâ Sôû Taùc: Khoâng hoaït ñoäng—Inactive. khöù töï noù seõ döùt, töùc goïi laø voâ quaù khöù söï, vôùi Voâ Sôû Taùc Bieän Taøi: Bieän taøi voâ sôû taùc nôi taát caû hieän taïi vaø vò lai laïi cuõng nhö vaäy (taâm hieän taïi roài caùc phaùp—Intellectual power of not fabricating seõ töï döùt, töùc goïi laø voâ hieän taïi söï; taâm vò lai roài anything. cuõng seõ töï döùt, töùc goïi laø voâ vò lai söï), nhaän bieát Voâ Sôû Thi Kyø Kyõ: Khoâng coù choã ñeå troã taøi— chö phaùp khoâng thaät neân khoâng chaáp tröôùc. Taâm Nowhere to show one's talent. ñoù goïi laø taâm voâ sôû truï hay taâm giaûi thoaùt, taâm Voâ Sôû Thuyeát: Khoâng coù gì ñeå daïy—Nothing to Phaät, taâm Boà Ñeà; taâm khoâng vöôùng maéc vaøo yù teach. töôûng sanh dieät (voâ sinh taâm), ñaàu ñuoâi —The Voâ Sôû Truï: Apratisthita (skt)—Khoâng truï vaøo complete sentence which the Buddha taught ñaâu—Non-abiding—No means of staying—Theo Subhuti as follows: “Do not act on sight. Do not Kinh Kim Cang, moät vò Boà Taùt neân coù caùc tö act on sound, smell, taste, touch or Dharma. One töôûng ñöôïc thöùc tænh maø khoâng truï vaøo baát cöù thöù should act without attachments.” According to the gì caû. Toaøn caâu Ñöùc Phaät daïy trong Kinh Kim Diamond Sutra, a Bodhisattva should produce a Cang nhö sau: “Baát öng truï saéc sanh taâm, baát öng thought which is nowhere supported, or a thought truï thinh, höông, vò, xuùc, phaùp sanh taâm, öng voâ sôû awakened without abiding in anything whatever. truï nhi sanh kyø taâm (khoâng neân sinh taâm truï vaøo Zen master Hsueh-feâng was one of the most saéc, khoâng neân sinh taâm truï vaøo thanh, höông, vò, earnest truth seekers in the history of Zen during xuùc, Phaùp. Neân sinh taâm Voâ Sôû Truï, töùc laø khoâng the T'ang dynasty. He is said to have carried a truï vaøo choã naøo). Thieàn sö Tuyeát Phong Nghóa ladle throughout the long years of his disciplinary Toàn (822-908) laø moät vò thieàn sö noåi tieáng khoå Zen peregrinations. His idea was to serve in one haïnh vaøo thôøi nhaø Ñöôøng. Tuyeát Phong ñaõ nhieàu of the most despised and most difficult positions in naêm haønh cöôùc du phöông, luoân mang theo beân the monastery life, that is, as cook, and the ladle mình moät caùi vaù (muoãng muùc canh) trong luùc haønh was his symbol. When he finally succeeded Teâ - Thieàn; ñieàu naøy coù yù nghóa laø Tuyeát Phong ñaûm shan-Hsuan-chien as Zen master, a monk nhaän coâng vieäc nhoïc nhaèn thaáp keùm nhaát trong approached him and asked, "What is that you choán toøng laâm, ñoù chính laø vò Taêng naáu beáp, maø have attained under Teâ-shan? How serene and caùi vaù chính laø daáu hieäu cuûa coâng vieäc aáy. Tuyeát self-contained you are!" Hsueh-feâng said, Phong keá thöøa y baùt cuûa Ñöùc Sôn vaø trôû thaønh vò "Empty-handed I went away from home, and truï trì sau naøy. Coù moät vò Taêng hoûi: "Hoøa Thöôïng empty-handed I returned." According to Zen gaëp Ñöùc Sôn, ñaõ ñöôïc gì maø lieàn thoâi khoâng ñi master Daisetz Teitaro Suzuki in "An Introduction nöõa?" Tuyeát Phong ñaùp: "Laõo Taêng ñeán tay To Zen Buddhism," is not this a practical khoâng, veà tay khoâng." Theo Thieàn sö D.T. Suzuki explanation of the doctrine of "no abiding place"? trong quyeån "Thieàn Hoïc Nhaäp Moân," vaán ñaùp nhö For Zen practitioners, where is the abiding place vaäy haù chaúng phaûi laø loái

giaûi thích bình thöôøng for the mind? Zen practitioners' minds should nhaát veà "Voâ sôû truï" sao? Ñoái vôùi haønh giaû tu abide where there is no abiding. What is meant by Thieàn, thì taâm neân truï choã naøo? Neân truï choã "there is no abiding"? When the mind is not khoâng truï. Vaäy thì theá naøo laø choã khoâng truï? abiding in any particular object, we say that it Khoâng truï baát cöù choã naøo töùc laø choã khoâng truï. abides where there is no abiding. But what is Nhöng maø theá naøo laø khoâng truï baát cöù choã naøo? meant by not abiding in any particular object? It Khoâng truï baát cöù choã naøo coù nghóa laø khoâng truï means not to be abiding in the dualism of good thieän aùc, höõu voâ, trong ngoaøi, khoaûng giöõa, khoâng and evil, being and non-being, thought and matter; truï choã khoâng cuõng khoâng truï choã baát khoâng, it means not to be abiding in emptiness or in non- khoâng truï choã ñònh cuõng khoâng truï choã baát ñònh, emptiness, neither in tranquility nor in non-

tranquility. Where there is no abiding place, this is Voâ Sôû Vò Nan: Khoâng coù thöù gì laø khoù caû—There truly the abiding place for the mind, and the non- is nothing too difficult. abiding mind is the Buddha-mind. In fact, the Voâ Soá: Asamkhyeya (skt)—Khoâng keå xieát— mind without resting place, detached from time Khoâng theå tính ñeám ñöôïc—Countless— and space, the past being past may be considered Exceedingly numerous—Incalculable— as a non-past or non-existent, so with present and Inconceivable—Innumerable—Numberless— future, thus realizing their unreality. The result is Uncountable. detachment, or the liberated mind, which is the Voâ Soá Chuùng Sanh: Countless sentient beings. Buddha-mind, the bodhi-mind, the mind free from Voâ Soá Chuûng Loaïi: Countlessness of types. ideas or creation and extinction, of beginning and Voâ Soá Kieáp: Khoâng bieát bao nhieâu kieáp— end, recognizing that all forms and natures are of Incalculably long eons. the Void, or Absolute. Voâ Soá Phöông Tieän: Countless skillful means. Voâ Sôû Truï Boá Thí: No attachment in acts of Voâ Soá Töû: Sanh laøm ngöôøi vôùi baùt nhaãn löïc—charity—Boá Thí Voâ Sôû Truï—Theo Kinh Kim Rebirths as human beings with eight ksanti or Cang, haønh giaû thöïc haønh pheùp boá thí phaûi neân powers of patience endurance. “Voâ sôû truï” khoâng neân truï vaøo saéc maø laøm boá thí, Voâ Soá Vuõ Truï: Countless universes. khoâng neân truï vaøo thanh, höông, vò, xuùc, phaùp maø Voâ Soá Yeáu Toá Cuûa Taâm: Countless factors of the laøm boá thí. Vì neáu haønh giaû khoâng truï vaøo hình mind. saéc maø boá thí, thì phuùc ñöùc ñoù khoâng theå suy Voâ Sö Ñoäc Ngoä: Mushi-Dokugo (jap)—See Voâ löôøng ñöôïc. Neáu taâm cuûa haønh giaû coøn truï vaøo Sö Trí. phaùp söï töôùng maø laøm haïnh boá thí, thì cuõng ví nhö Voâ Sö Giaû: Svayambhuva (skt)—Baäc töï hieän höõu, ngöôøi ôû choã toái taêm, khoâng theå troâng thaáy gì heát, moät trong nhöõng danh hieäu cuûa Ñöùc Phaät—Self- coøn neáu haønh giaû laøm haïnh boá thí maø taâm khoâng existing one, one of the epithets of the Buddha. truï tröôïc vaøo söï töôùng, thì nhö ngöôøi coù con maét Voâ Sö Giaùc: Buddha’s wisdom—Self-attained saùng, laïi ñöôïc aùnh saùng cuûa maët trôøi, troâng thaáy roõ enlightenment—Voâ Sö Trí—Self-attained caû hình saéc söï vaät—According to the Diamond enlightenment—Giaùc ngoä töï ñaït, khoâng thaày chæ Sutra, practitioners in truth have no attachment in daïy. Ñaây laø trí hueä

Phaät—Wisdom attained practice of charity. Practitioners should not attach without a teacher. to sight while giving. Practitioners should not Voâ Sö Löïc Voâ Ngaïi Duïng: Voâ sö löïc voâ ngaïi attach to sound, smell, taste, touch, or duïng, vì töï giaùc taát caû caùc phaùp—Teacherless conciousness in giving. If they do, the merits and power, spontaneously awakening to all truth. virtues are immeasurable. If practitioners give Voâ Sö Trí: Mushi-Chi (jap)—Giaùc ngoä töï ñaït, with attchments, they are walking in darkness and khoâng thaày chæ daïy. Ñaây laø trí hueä Phaät —Self- see nothing. If practitioners give witohout attained enlightenment—Wisdom attained without attachments, they are walking under the sunand a teacher—Buddha's wisdom. everything is clear. Voâ Söï Ñaïo Nhaân: See Voâ Söï Nhaân. Voâ Sôû Tröôùc: 1) Khoâng bò troùi buoäc: Not bound Voâ Söï Nhaân: Voâ Söï Ñaïo Nhaân—Ngöôøi trieät ngoä by any tie, i.e. free from all influence of the voâ vi sieâu thoaùt, nhaäm vaän tuøy duyeân töï nhieân, tröø passion-nature; 2) Moät danh hieäu cuûa Ñöùc Phaät: saïch tuïc tình voïng nieäm—One who completely An epithet of Buddha. becomes enlightened, acts in accordance with Voâ Sôû Tröôùc Bieän Taøi: Bieän taøi voâ sôû tröôùc nôi natural conditions, and eliminates all worldly taát caû caùc phaùp—Intellecual power of not being deluded thoughts. attached to anything. Voâ Söï Giaùp: See Voâ Kyù Khoâng. Voâ Sôû UÙy: Abhaya or Vira, or nir-bhaya (skt)— Voâ Söï Naïp Taêng: Voâ Söï Ñaïo Nhaân—See Voâ Söï Courage—Dauntless—Fearless—Fearlessness— Nhaân. No fear—See Voâ UÙy. Voâ Söï Sinh Söï: Cöôõng Sinh Tieát Muïc—Voán Voâ Sôû UÙy Ñòa: See Voâ UÙy Ñòa. khoâng vieäc maø baøy ra cho laém vieäc hay baøy bieän Voâ Sôû Vi: Khoâng taïo thaønh—Without formation.

ra ñuû thöù—To indulge in superfluities—To add to body (nirmanakaya). According to the teachings an original plan something beyond what is of the T'ien T'ai Sect, the Buddha-nature in these necessary. three bodies is innate and does not need any Voâ Söï Thieàn: Loaïi Thieàn daïy haønh giaû phaùp performances to achieve it. khoâng phaûi laøm gì caû, aùm chæ ngöôøi phaùp nhaõn Voâ Taùc Töù Ñeá: The four noble truths as chöa saùng. Thieàn toâng duøng töø naày ñeå chæ trích spontaneous—Ñaây laø söï dieãn ñaït chaân lyù toái ngöôøi ñaõ tröø saïch ñöôïc tuïc tình voïng nieäm, nhaäm thöôïng vöôït leân treân khaùi nieäm vaø ngoân töø. Khoâng vaän tuøy duyeân töï nhieân, nhöng khoâng theå ñi ñeán coù söï phaân bieät giöõa khoå, taäp, dieät, vaø ñaïo. Taát caû trieät ngoä—A kind of Zen in which practitioners laø Moät. Ñaây cuõng laø caùch chuù giaûi caâu keä thöù tö don't have to do anything. Zen school uses this trong Trung Quaùn Luaän: "Dieäc thò Trung Ñaïo term to criticize one who eliminates all worldly nghóa."—This is the expression of ultimate reality deluded thoughts and acts in accordance with which is beyond conceptualization and verbal natural conditions, but cannot completely become distinctions. There is no difference between enlightened. suffering, its cause, its extinction, and the path. Voâ Taø: Khoâng bò leäch laïc—Non-deviant. All is One. This is the viewpoint expressed in the Voâ Taùc: Asamskrta (skt)—Muso (jap)—Voâ Vi fourth phrase of the Mulamadhyamakakarika hay söï taïo taùc khoâng coù nhaân duyeân —Phaùp khoâng verse: "Again, it is the meaning of the Middle nhôø haønh ñoäng cuûa thaân khaåu yù—Not doing— Path"

Passive—Inactive, physically or mentally—Non- Voâ Taøi: Khoâng coù taøi naêng—Incapable. causative—Not creating—Uncreated—Not being Voâ Taøi Ngaï Quyû: Moät loaïi quyû ñoùi, hoaøn toaøn produced—Not becoming. khoâng coù khaû naêng coù ñöôïc thöùc aên—A kind of Voâ Taùc Giaûi Thoaùt Moân: Akarmaka-samadhi hungry ghosts, which are completely incapable of (skt)—Appanihita-samadhi (p)—Concentration on getting foods. desirelessness (wishlessness)—See Voâ Nguyeän Voâ Tam Muoäi Coâng Ñöùc: Non-meditative acts of Tam Muoäi. merits—Coâng ñöùc ñöôïc laøm trong traïng thaùi cuûa Voâ Taùc Giôùi: Voâ Bieåu Giôùi—Theå cuûa ba nghieäp taâm phaøm phu chöù khoâng phaûi taäp trung vaøo moät (thaân khaåu yù) khoâng bieåu hieän maø chæ döïa vaøo ñeà muïc ñaëc bieät naøo heát—Meritorious acts done nhaân duyeân luùc taùc giôùi neân khoâng thaáy khoâng in the ordinary state of mind which is not nghe—The tangible, invisible moral law that concentrated on a particular object. influences the ordinand when he receives visible Voâ Taøm: Ahrika (skt)—Shameless—Unshameful ordination; i.e. the internal spiritual moral law and —Without shame—Khoâng thaáy xaáu hoå khi laøm its influence; the visible grace of which the visible vieäc aùc (gaây ra toäi loãi töï xeùt khoâng thaáy xaáu hoå ordination is a sign. goïi laø voâ taøm, laøm ñieàu xaáu xa tröôùc maët ngöôøi Voâ Taùc Saéc: Avijgapti-rupa (skt)—See Voâ Bieåu khaùc maø khoâng thaáy theïn thuøng goïi laø voâ quí)— Saéc. Self-shameless, or have no shame of self. Voâ Taùc Tam Muoäi: Akarmaka-samadhi (skt)— Voâ Taøm Ngoaïi Ñaïo: See Tuùc Taùc Ngoaïi Ñaïo. Appanihita-samadhi (p)—Concentration on Voâ Taøm Voâ Quí: Shameless—Thieáu caû yù thöùc laãn desirelessness (wishlessness)—See Voâ Nguyeän söï xaáu hoã—Lack of both conscience and shame— Tam Muoäi. No sense of shame or disgrace. Voâ Taùc Tam Thaân: Not being produced (not Voâ Tang: Without evidence (trace). becoming) three-fold body—Moät vò Phaät coù ba Voâ Taùnh: Abhavasvabhava (skt)—Asvabhava loaïi thaân hay ba bình dieän chôn nhö: phaùp thaân, (skt)—Nihsvabhava (skt)—Above the limit of a baùo thaân, vaø öùng thaân. Theo toâng Thieân Thai thì soul—Absence of the substance of existence— caû ba thaân naøy ñeàu laø Phaät tính voán töï nhieân maø Lacking self-nature—Without nature (soul)—See coù, chöù khoâng nhôø söï taïo taùc nhaân haïnh maø coù —A Voâ Tính and Voâ Töï Tính. Buddha has three bodies or planes of reality: the Voâ Taùnh Boà Taùt: Agotra-bodhisattva (skt)—Non- dharma-body (dharmakaya), the body of nature Bodhisattva, name of a Bodhisattva—Teân enjoyment (sambhogakaya), and the incarnated cuûa moät vò Boà Taùt.

Voâ Taùnh Khoâng: Abhava-sunyata (skt)— tröôøng hôïp. Thieàn sö Ñaïi Hueä baûo ñeä töû, Hoaøng Emptiness of non-being—Khoâng cuûa voâ theå—Voâ Baù Thaønh raèng: "Caùi goïi laø 'Voâ Taâm' khoâng phaûi Taùnh laø phuû ñònh cuûa höõu, cuøng moät nghóa vôùi nhö goã, ñaát, hay gaïch ñaù, voâ tri voâ giaùc, cuõng Khoâng—Abhava is the negation of being, which is khoâng coù nghóa laø taâm baát ñoäng khi ñoái caûnh hay one sense of emptiness. gaëp nhöõng cô duyeân traàn theá. Voâ taâm ôû ñaây laø Voâ Taùnh Luaän: Asvabhava-prakarana (skt)— khoâng gaén keát vôùi baát cöù thöù gì, maø laø töï nhieân vaø Treatise on non-nature. töï phaùt

khoâng goø boù trong moïi hoaøn caûnh. Khoâng Voâ Taùnh Töï Taùnh Khoâng: Abhava-svabhava- coù caùi gì nhieãm oâ, maø cuõng khoâng ôû trong traïng sunyata (skt)—See Voâ Phaùp Höõu Phaùp Khoâng. thaùi nhieãm oâ. Haønh giaû quaùn thaân quaùn taâm nhö Voâ Taïp Nhieãm: Khoâng taïp nhieãm—Without moäng nhö huyeãn, maø cuõng chaúng truï taïi caûnh defilement. moäng huyeãn hö voâ. Khi naøo ñeán ñöôïc caûnh giôùi Voâ Taïp Nhieãm Thí: Söï boá thí thanh cao, khoâng naøy, môùi coù theå goïi laø ñeán caûnh giôùi voâ taâm thaät nhieãm tröôïc—Undefiled giving. söï." Toå Boà Ñeà Ñaït Ma duøng chöõ 'Voâ Taâm'. Hai Voâ Taêng Thöôïng Maïn Haønh: Practice of no ngaøi Hueä Naêng vaø Thaàn Hoäi thì duøng chöõ 'Voâ pride in spiritual attainment. Nieäm'. Trong khi Hueä Haûi coi caû hai ñoàng nghóa Voâ Taâm: Effortless action—Unintentional— ñeå caên cöù theo ñoù maø giaûi thích Boà ñeà vaø giaûi Inconsciousness—Mindless—Unconscious—Mind thoaùt. Haønh giaû tu Thieàn neân luoân nhôù raèng muïc of non-existence—Without thought, will or ñích toái haäu cuûa Thieàn laø giaûi thoaùt roát raùo, coát purpose—The real immaterial mind free from yeáu ôû choã khoâng chaáp tröôùc, bôûi vì taát caû moïi thöù illusions—Ñaây laø thuaät ngöõ thieàn ñeå chæ söï ñònh trong theá giôùi sai bieät naøy ñeàu coù theå mieâu taû baèng taâm, traïng thaùi mang laïi töø thieàn ñònh trong ñoù söï caùch naøy hay caùch khaùc nhöng khoâng coù caùch naøo hoaït ñoäng cuûa thöùc döøng laïi vaø taâm trôû neân hoaøn laø roát raùo caû. Thöïc taïi roát raùo vöôït leân heát thaûy toaøn troáng roãng. Voâ taâm khoâng coù nghóa laø khoâng moïi phaïm truø, vaø do ñoù, vöôït ngoaøi khaû naêng tö coù taâm, voâ taâm coù nghóa laø caùi taâm khoâng vöôùng duy vaø sôû ñaéc cuûa chuùng ta—This is a Zen maéc. Trong Thieàn Phaät giaùo, “Voâ Taâm” dieãn taû expression for a kind of trance, a state brought traïng thaùi taâm thöùc tröôùc khi nhò nguyeân bò phaân about by meditation, in which consciousness chia bôûi tö töôûng. Chæ khi naøo trong taâm khoâng ceases to function and the mind becomes coøn moät vaät, aáy laø voâ taâm. Phaät daïy, trong tu taäp completely vacuous. “Mind of non-existence” phaûi laáy phaùp voâ taâm ñeå cheá ngöï voïng taâm. Theo does not mean that we don’t have a mind or have thieàn sö Hueä Haûi Ñaïi Chaâu trong Ñoán Ngoä Yeáu no mind, it does mean that we have a mind which Moân Luaän, trong voâ nieäm coù chaùnh nieäm chöù is free from attachment to thoughts (free from khoâng coù taø nieäm. Vaø chaùnh nieäm laø nieäm Boà Ñeà, self-consciousness). In Zen Buddhism, “No-Mind” laø giaùc ngoä. Tuy nhieân, Boà ñeà khoâng theå chöùng describes a state consciousness before the division ñaéc vì Boà ñeà chæ laø giaû danh, vaø khoâng coù (thöïc taïi into duality created by thought takes place. Only caù bieät töông öùng laøm ñoái töôïng) chöùng ñaït. Trong when the mind is empty (does not have anything); quaù khöù chöa töøng coù ai chöùng ñaït, trong vò lai thus it is called “mind of non-existence.” The khoâng heà coù ngöôøi chöùng ñaït; vì noù laø caùi vöôït Buddha taught that in cultivation, practictioners ngoaøi tính caùch chöùng ñaït. Nhö theá khoâng coù gì ñeå should take this mind to tame the deluded mind. nieäm, ngoaïi tröø chính Voâ Nieäm. Ñaây goïi laø nieäm According to Zen master Hui-hai Ta-chou, in the chaân chaùnh. Boà ñeà khoâng coù nghóa laø coù moät tö Doctrine of the Vital Gate of Sudden Entry into töôûng gì veà

moät vaät naøo ñoù, nghóa laø khoâng baän the Way (Tun-wu Ju-tao Yao-men Lun), in the taâm ñeán caùi gì caû. Khoâng baän taâm ñeán caùi chi heát Unconscious there is right thought but no wrong töùc laø Voâ Nieäm trong moïi töôøng hôïp. Khi ñaõ hieåu thought. And right thought is to be conscious of nhö vaäy, chuùng ta ñaït ñöôïc Voâ Nieäm, vaø khi Bodhi, enlightenment. However, Bodhi is chöùng ñaït Voâ Nieäm, töùc laø ñaõ giaûi thoaùt." Nhö unattainable; as to Bodhi, it is no more than a vaäy, roõ raøng thieàn sö Hueä Haûi ñaõ ñoàng nhaát 'Voâ provisionally made-up word, and there is no Taâm' vôùi 'Voâ Nieäm', vaø vì caû hai laø moät, coù theå corresponding individual reality to be the object dòch laø 'Voâ Thöùc' hay 'Khoâng baän taâm' tuøy theo of sense attainment. Nor is there any one who has

ever attained it in the past or ever will attain it in giôùi haïn cuûa trí tueä do töï mình aùp ñaët cho mình. the future; for it is something beyond attainability. Haønh giaû tu Thieàn neân luoân nhôù raèng tröø khi Thus there is nothing for one to think of, except chuùng ta phaù vôõ söï ñoái laäp "ñuùng" vaø "sai", neáu the Unconscious itself. This is called true thought. khoâng chuùng ta seõ khoâng hy voïng gì soáng ñöôïc Bodhi means not to have any thought on anything, cuoäc soáng töï do thaät söï. Theo quyeån Ñoán Ngoä that is to say to be unconscious of all thing. To be Nhaäp Ñaïo Yeáu Moân Luaän (cuûa Thieàn sö Ñaïi unconscious of all things is to have no-mind on all Chaâu Hueä Haûi), moät hoâm Ñaïo Quang, moät trieát occasions. When this is understood, we have the gia Phaät giaùo, moät ñeä töû cuûa phaùi Duy Thöùc ñeán Unconscious, and when the Unconscious (wu- hoûi Thieàn sö Ñaïi Chaâu Hueä Haûi: "Haønh giaû duøng nien) is realized, emancipation follows by itself." caùi taâm naøo ñeå tu ñaïo?" Ñaïi Chaâu Hueä Haûi ñaùp: Thus, Hui-hai evidently identified 'No Mind' (Wu- "Laõo Taêng khoâng coù taâm ñeå duøng, khoâng coù ñaïo hsin) with 'No-thought' (Wu-nien), and as they ñeå tu." Ñaïo Quang hoûi: "Ñaõ khoâng coù taâm ñeå mean the same thing, they can be translated as duøng vaø khoâng coù ñaïo ñeå tu, côù sao moãi ngaøy 'the Unconscious' or 'to be unconscious' according Hoøa Thöôïng hoïp chuùng khuyeân ngöôøi hoïc Thieàn to the case. Zen master Ta-hui told his disciple, tu ñaïo?" Ñaïi Chaâu Hueä Haûi ñaùp: "Laõo Taêng coøn Huang Po Cheng, "The so-called 'No-mind' is not khoâng coù laáy moät mieáng ñaát, choã naøo ñeä taäp hoïp like clay, wood, or stone, that is, utterly devoid of chuùng ñaây? Laõo Taêng khoâng coù löôõi, töøng khuyeân consciousness; nor does the term imply that the ngöôøi laøm sao ñöôïc?" Ñaïo Quang noùi: "Thieàn sö mind stands still without any reaction when it ñang voïng ngöõ ñaáy." Ñaïi Chaâu Hueä Haûi ñaùp: contacts objects or circumstances in the world. It "Laõo Taêng coøn khoâng coù löôõi ñeå khuyeân ngöôøi, does not adhere to anything, but is natural and laøm sao voïng ngöõ?" Ñaïo Quang noùi trong tuyeät spontaneous at all times and under all voïng: "Con khoâng hieåu ñieàu Thaày noùi." Ñaïi Chaâu circumstances. There is nothing impure within it; Hueä Haûi keát luaän: "Chính laõo Taêng ñaây cuõng neither does it remain in a state of impurity. He khoâng hieåu mình." Kyø thaät, moïi söï vaät keå caû caùi who observes his body and mind, sees them as goïi laø "taâm" vaø "ñaïo" cuõng chæ laø söï bieåu hieän cuûa magic shadows or as a dream. Nor does he abide caùi hö khoâng. Thieàn sö Vieän Ngoä ñaõ thaúng

thöøng in this magic and dreamlike state. When he noùi raèng: "Chö Phaät chöa töøng ñaûn sinh treân theá reaches this point, then he can be considered as giôùi; cuõng chaúng coù phaùp naøo laø phaùp thieâng lieâng having arrived at the true state of No-mind." 'No cho con ngöôøi. Sô Toå Boà Ñeà Ñaït Ma chöa töøng töø Mind' (Wu-hsin) was used by Bodhidharma and Taây Truùc sang, chöa töøng laáy taâm truyeàn trao. Chæ 'No-thought' (Wu-nien) by Hui-neng and Shen-hui. vì con ngöôøi cuûa theá gian naøy khoâng hieåu heát yù While Hui-hai, here using them as synonyms, nghóa neân töï mình höôùng ngoaïi caàu hình. Thaät explains Bodhi (enlightenment) and emancipation ñaùng thöông haïi khi hoï chaúng bieát raèng caùi maø hoï by them. Zen practitioners should always ñang thaønh khaån tìm kieám ôû ngay döôùi chaân hoï! remember that the ultimate end of Zen discipline Caùi naøy khoâng theå naém baét ñöôïc baèng trí khoân cuûa is a complete emancipation in not having ngay caû caùc baäc thaønh giaû. Tuy vaäy, chuùng ta attachment to anything, because everything muoán thaáy caùi khoâng thaáy; nghe caùi khoâng nghe; belonging to this world of particulars is noùi caùi khoâng noùi; bieát caùi khoâng bieát. Laøm sao predictable in one way or another and not at all maø ñöôïc ñaây?"—The mind made to work, ever final. Final reality is above all categories, and since the awakening of the intellect, under the therefore beyond thinkability or attainability. strictest discipline of logical dualism, refuses to Voâ Taâm Duïng, Voâ Ñaïo Tu: No mind to be shake off its imaginary cangue. It has never framed, no truth to be disciplined—Töø khi trí tueä occured to us that it is possible for us to escape tænh thöùc ñeán baây giôø, taâm chuùng ta luoân hoaït this self-imposed intellectual limitation. Zen ñoäng döôùi söï kyû luaät nghieâm khaéc cuûa lyù luaän nhò practitioners should always remember that unless nguyeân, vaø noù töø choái thoaùt ra khoûi goâng cuøm cuûa we break through the antithesis of "yes" and "no" trí töôûng töôïng cuûa noù. Töø tröôùc ñeán nay chuùng ta we can never hope to live a real life of freedom. chöa töøng nghó raèng mình coù theå thoaùt ra khoûi söï According to the The Doctrine of the Vital Gate of

Sudden Entry into the Way, one day, Tao-kuang, no-thought. a Buddhist philosopher and a student of the Voâ Taâm Höõu Taâm: Unconscious and a conscious Vijnaptimatra (absolute idealism), came to ask mind—Theo Thieàn Sö Linh Moäc Ñaïi Chuyeát Zen master Ta-chou Hui-hai, "With what frame of Trinh Thaùi Lang trong boä Thieàn Luaän, Taäp III, mind should one discipline oneself in the truth?" taâm thöùc cuûa chuùng sanh voán meâ muoäi ñeán möùc Said the master, "There is no mind to be framed, hình thaønh yù töôûng huyeãn hoaëc veà moät thöïc taïi caù nor is there any truth in which to be disciplined." bieät nôi Voâ Taâm, taïo ra ñuû moïi haønh vi vaø cöù khö Tao-kuang asked, "If there is no mind to be khö chaáp thuû moät caùch laàm laïc khaí nieäm cho raèng framed and no truth in which to be disciplined, coù moät caùi taâm höõu taâm... Ñieàu naøy gioáng nhö why do you have daily gathering of monks who chuyeän moät ngöôøi troâng thaáy moät caùi baøn hay moät are studying Zen and disciplining themselves in maåu daây thöøng trong boùng toái, ngôõ raèng troâng thaáy the truth?" The master replied, "I have not an inch moät boùng ma hay moät con raén vaø ñaâm ra hoát of space to spare, and where could I have a

hoaûng vì trí töôûng töôïng cuûa mình. Töông töï nhö gathering of monks? I have no tongue, and how vaäy, moïi chuùng sanh vaãn meâ muoäi chaáp thuû caùc would it be possible for me to advise others to taïo taùc cuûa hoï. Vaø ôû nôi voán laø Voâ Taâm, hoï töôûng come to me?" Tao-kuang then exclaimed, "How nhö tìm ñöôïc thöïc taïi moät caùi taâm höõu taâm — can you tell me a lie like that to my face?" The According to Zen Master D. T. Suzuki in Essays in master said, "When I have no tongue to advise Zen Buddhism, Volume III, all beings are so others, is it possible for me to tell a lie?" Said confused in mind as to conceive the illusive idea Tao-kuang despairingly, "I cannot follow your of reality in the Unconscious, and, creating all reasoning." The master concluded, "Neither do I kinds of deeds, erroneously cling to the notion that understand myself." As a matter of fact, all things there is really a conscious mind... It is like a man's including the so-called "mind" and "truth" are seeing in the dark a table or a piece of rope which nothing other than manifestations of emptiness. he takes for a departed spirit or for a snake, and Zen master Yuan-wu boldly said, "No Buddhas getting terrified at his own imagination. In like have ever appeared on earth; nor is there anything manner all beings illusively cling to their own that is to be given out as a holy doctrine. creations. Where there is the Unconscious, they Bodhidharma, the First Patriarch of Zen, has erroneously imagine the reality of a conscious never come east, nor has he ever transmitted any mind. secret doctrine through the mind. Only people of Voâ Taâm Muoän Tuyeät Vò: Traïng thaùi khoâng suy the world, not understanding what all this means, nghó moät caùch ueå oaûi cuûa taâm—State of seek the truth outside of themselves. What a pity thoughtless fainting. that the thing they are so earnestly looking for Voâ Taâm Tam Muoäi: Nisacitta (skt)—Thought- being trodden under their own feet! This is not to free concentration—Voâ taâm ñònh—Tam muoäi dieät be grasped by the wisdom of all the sages. boû heát nhöõng suy nghó phaân bieät —The samadhi in However, we want to see the thing and yet it is which active thought has ceased. not seen; we hear it and yet it is not heard; we talk Voâ Taâm Thieàn Sö: Teân cuûa moät vò Thieàn sö about it and yet it is not talked about; we know it Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø and yet it is not known. How does it so happen?" Minh (1368-1644)—Name of a Chinese Zen Voâ Taâm Ñaïo Nhaân: Caùc baäc aån tu hay Thaùnh master of the Lin-chi Sect, who lived in the Ming nhaân khoâng coøn nieäm töôùng, sôû caàu, maø chæ dynasty in China. chuyeân taâm vaøo yeáu phaùp (Kinh Töù Thaäp Nhò Voâ Taâm Vò: Traïng thaùi taâm khoâng—State of Chöông: “Cuùng döôøng Tam Theá Chö Phaät, chaúng mental inactivity. baèng cuùng döôøng moät vò voâ taâm ñaïo nhaân)—The Voâ Taâm Voâ Thaân: Mushin-Mushin (jap)—Traïng hermet or saint in ecstatic contemplation, as with thaùi thaân taâm laø moät khoái toaøn theå khoâng theå chia empty mind he becomes the receptacle of mystic caùch ñöôïc—State of an integrated whole which is influences. indivisible into "mind" and "body". Voâ Taâm Ñòa: Traïng thaùi khoâng suy nghó—State of Voâ Taàm Höõu Töù Ñònh: Avitakko-vicara-matto

samadhi (p)—Traïng thaùi ñònh trong ñoù khoâng coøn OÂng Duy Ma Caät ñaùp: “Naøy caùc chò, coù Phaùp moân lyù luaän nhöng vaãn coøn söï quaùn saùt söï lyù vi

teá hay teân laø Voâ Taän Ñaêng, caùc chò neân hoïc. Voâ taän ñaêng xeùt ñoaùn—The concentration with pondering laø ví nhö moät ngoïn ñeøn moài ñoát traêm ngaøn ngoïn without thinking. ñeøn, choã toái ñeàu saùng, saùng maõi khoâng cuøng taän. Voâ Taàm Voâ Töù Ñònh: Avitakko (p)—Avitakko- Nhö theá ñoù caùc chò! Vaû laïi moät vò Boà Taùt môû avicaro samadhi (p)—Traïng thaùi ñònh trong ñoù mang daãn daét traêm ngaøn chuùng sanh phaùt taâm Boà khoâng coøn lyù luaän hay quaùn saùt söï lyù vi teá (xeùt Ñeà, ñaïo taâm cuûa mình cuõng chaúng bò tieâu maát, tuøy ñoaùn)—The concentration with neither thinking noùi Phaùp gì ñeàu theâm lôïi ích cho caùc Phaùp laø nh, nor pondering (non reasoning and judgment). ñoù goïi laø Voâ Taän Ñaêng. Caùc chò daàu ôû cung ma Voâ Taän: Akchaya (skt)—Anisthita (skt)—Baát maø duøng Phaùp moân Voâ Taän Ñaêng naày laøm cho voâ taän—Imperishable—Inexhaustible—Endless— soá Thieân nöõ phaùt taâm Voâ thöôïng Chaùnh Ñaúng Timeless—Without limit. Chaùnh giaùc, ñoù laø baùo ôn Phaät, cuõng laø laøm lôïi ích 1) Quyeàn Giaùo duøng töø “voâ taän” khi noùi veà chaân cho taát caû chuùng sanh.”—The one lamp that is yet lyù tuyeät ñoái: The temporal or functional limitless in the lighting of other lamps. The teaching applied the term to noumenal or influence of one disciple may be limitless and absolute, being considered as infinite. inexhaustible. Limitless mirrored reflections. An 2) Thöïc Giaùo duøng töø “voâ taän” khi noùi veà hieän altar light always burning. According to the töôïng voâ taän: The real or reliable teaching Vimalakirti Sutra, Chapter Four, when the applied the term to the phenomenal, being goddesses asked Vimalakirti: ‘What should we do considerd as infinite. while staying at the demon’s palace?’ Vimalakirti Voâ Taän Bieän Taøi: Inexhaustible analytic powers. replied: ‘Sisters, there is a Dharma called the Voâ Taän Chuùng Sanh Giôùi: Chuùng sanh giôùi voâ Inexhaustible Lamp, which you should study and taän—Realms of sentient beings are infinite. practice. For instance, a lamp can (be used to) Voâ Taän Coâng Ñöùc Taïng: Inexhaustible treasury light up hundreds and thousands of other lamps; of merit—Kho coâng ñöùc voâ cuøng taän. darkness will thus be bright and this brightness Voâ Taän Coâng Ñöùc Taïng Hoài Höôùng: will be inexhaustible. So, sisters, a Bodhisattva Transference of the inexhaustible treasury of should guide and convert hundreds and thousands merit—Hoài höôùng kho coâng ñöùc voâ cuøng taän— of living beings so that they all develop the mind Transference of the treasury of inexhaustible set on supreme enlightenment; thus his deep merit and virtue. thought (of enlightening others) is, likewise, Voâ Taän Duyeân Khôûi: Inexhaustible conditioned inexhaustible. This teaching of the Dharma will arising—Moät trong Töù Duyeân Sanh, taát caû caùc then increase in all excellent Dharmas; this is phaùp cuøng nhau laøm duyeân, hay aûnh höôûng khoâng called the Inexhaustible Lamp. Although you will giôùi haïn cuûa moät vaät treân moïi vaät vaø cuûa moïi vaät be staying at the demon’s palace you should use treân moät vaät (theo moät phaùp maø daáy leân muoân this Inexhaustible Lamp to guide countless sons phaùp, duyeân muoân phaùp maø daáy leân moät phaùp hay and daughters of devas to develop their minds set truøng truøng duyeân khôûi)—Unlimited causation— on supreme enlightenment, in order to repay your

Unlimited influence of everything on all things debt of gratitude to the Buddha, and also for the and all things on everything, one of the Hua-Yen benefit of all living beings.’ four principal uses of conditional causation. Voâ Taän Haûi: Inexhaustible ocean—Phaät phaùp voâ Voâ Taän Ñaêng: Inexhaustible Lamp—Moät caây ñeøn taän ví nhö bieån caû roäng lôùn—The Buddha-truth as laøm moài cho nhöõng caây ñeøn khaùc maø khoâng bao inexhaustible as the ocean. giôø heát. Ñem phaùp cuûa moät ngöôøi daãn daét vaø Voâ Taän Haïnh: Practice of indomitability—Neát truyeàn trao cho nhieàu ngöôøi maõi maø khoâng heát. haïnh lôïi tha khoâng bao giôø döùt—The practice of Kính cöù phaûn chieáu maõi khoâng heát. Ñeøn treân baøn indomitability, one of the ten Bodhisattva thôø cöù chaùy maõi khoâng taøn. Theo kinh Duy Ma practices—See Thaäp Haïnh Boà Taùt. Caät, chöông boán, luùc caùc Thieân nöõ hoûi oâng Duy Voâ Taän Hueä Coâng Ñöùc Traøng Thieân Vöông: Ma Caät: “Chuùng toâi laøm theá naøo ôû nôi cung ma?” Banner of Inexhaustible Wisdom and Virtue—

Moät trong möôøi Daï Ma Thieân Vöông—See Daï temple, she wanted to test to see if the Patriarch Ma Thieân Vöông. knew how to read. So she handed the Voâ Taän Hueä Voâ Löôïng YÙ Boà Taùt: See Voâ Taän YÙ Mahaparinirvana Sutra and asked the Patriarch: Boà Taùt. "Master, would you please explain the Sutra to Voâ Taän Nguyeän: Dasanishthapada (skt)— the assembly here." The Sixth Patriarch said, Inexhaustible vows—Möôøi lôøi nguyeän voâ taän cuûa "Wonderful dharmas have nothing to do with moät vò Boà Taùt ôû Hoan Hyû Ñòa. Caùc lôøi nguyeän languages and words." She was so surprised for ñöôïc goïi laø voâ taän vì ñoái töôïng cuûa chuùng thuoäc this wonderful answer, and she bowed the baûn chaát nhö theá. Vì caû möôøi theá giôùi keå döôùi ñaây Patriarch, offering and invited him to dwell there seõ khoâng bao giôø döùt taän, vaø heã chöøng naøo chuùng to save people. coøn tieáp tuïc hieän höõu thì vò Boà Taùt vaãn seõ thöïc Voâ Taän Thoï Löôïng: In the Western Pure Land, hieän caùc ñaïi nguyeän cuûa mình vôùi naêng löïc vaø söï life span is inexhaustible—Thoï löôïng voâ cuøng— caû quyeát—Ten Inexhaustible Vows to be made by Ñaõ ñöôïc sanh veà Tònh Ñoä thì thoï löôïn g voâ cuøng, the Bodhisattva at the Stage of Joy. The vows are ñoàng vôùi chö Phaät vaø chö Boà Taùt, an nhieân tu taäp called “inexhaustible” because their objectives traûi qua voâ bieân a taêng kyø kieáp. Ñaây laø moät trong are of such nature. Because all the ten worlds will naêm lyù do taïi sao ngöôøi vaõng sanh Tònh Ñoä khoâng never come to an end, and as long as they coøn bò thoái chuyeån nöõa—Once they are reborn in continue to exist, the Bodhisattva will never put the Pure Land, their life span is inexhaustible, forward his great vows with energy and equal to that of the Buddhas and Bodhisattvas. determination. Thus they can peacefully cultivate the Dharma for Voâ Taän Phaùp: Inexhaustible teaching—Lôøi daïy countless eons. This is one of the five reasons why voâ cuøng taän. those who are reborn in the Pure Land achieve Voâ Taän Phaùp Moân: Phaùp moân voâ taän—non-retrogression. Inexhaustible qualities. Voâ Taän YÙ: Infinite resolve—Inexhaustible Voâ Taän Phaùp Tính: Inexhaustible nature of intention, or meaning. reality—Baûn chaát voâ cuøng taän cuûa thöïc taïi. Voâ Taän YÙ Boà Taùt: Akchayamati (skt)— Voâ Taän Quang Keá Thaàn: Inexhaustible Light Inexhaustible

Bodhisattva—Infinite Resolve Topknot Deity (Spirit). Bodhisattva—Teân cuûa ngaøi A Sai Maït Ñeå Boà Taùt Voâ Taän Taïng: Ñöùc bao haøm voâ taän— maø Ñöùc Phaät noùi ñeán trong Kinh Phaùp Hoa, Phaåm Inexhaustible storehouse—The inexhaustible Quaùn Theá AÂm. Ngaøy vía Voâ Taän YÙ Boà Taùt laø treasury. ngaøy hai möôi moát trong thaùng—Infinite Resolve Voâ Taän Taïng Coâng Ñöùc: Inexhaustible treasury Bodhisattva, name of Aksayamati, a bodhisattva of merit—Kho coâng ñöùc voâ cuøng taän. to whom sakyamuni is supposed to have Voâ Taän Taïng Phong Luaân: Inexhaustible addressed the Avalokitesvara chapter in the Lotus treasury atmosphere. Sutra. Day dedicated to His manifestation (to a Voâ Taän Taïng Tyø Kheo Ni: Teân cuûa moät vò danh Buddha's vital spirit) is the twenty-first day of the Ni Trung Hoa vaøo thôøi nhaø Ñöôøng (618-907). Vaøo month. moät dòp khi Luïc Toå Hueä Naêng ñi ngang qua töï Voâ Teá: Khoâng bieân teá—Unlimited—Boundless. vieän cuûa Ni sö. Ni sö muoán thöû xem Luïc Toå coù Voâ Teá Khoâng: Anavaragra-sunyata (skt)— bieát ñoïc khoâng. Vì vaäy baø ñöa quyeån kinh Ñaïi Baùt Emptiness of limitlessness—Khoâng khoâng bieân Nieát Baøn vaø hoûi Luïc Toå: "Thænh Sö giaûng cho ñaïi teá—Voâ teá khoâng coù nghóa laø khi noùi hieän höõu laø chuùng boä kinh naøy." Luïc Toå noùi: "Dieäu phaùp voâ thuûy, ngöôøi ta nghó raèng coù moät caùi nhö laø voâ khoâng dính daùng gì ñeán ngoân ngöõ vaên töï." Ni sö thuûy, vaø baùm vaøo yù nieäm naày. Ñeå loaïi boû chaáp raát ñoãi ngaïc nhieân tröôùc caâu traû lôøi kyø dieäu cuûa tröôùc kieåu naày, môùi neâu leân taùnh khoâng cuûa noù. Toå, neân leã baùi, cuùng döôøng vaø thænh Luïc Toå truï laïi Tri kieán cuûa con ngöôøi laéc lö giöõa hai ñoái cöïc. Khi ñoä chuùng ôû ñoù—Name of a Chinese famous nun yù nieäm veà höõu thuûy bò deïp boû thì yù nieäm veà voâ who lived in the T'ang Dynasty in China. On one thuûy laïi ñeán thay, maø söï thöïc chuùng chæ laø töông occasion, when the Sixth Patriarch passed by her ñoái. Chaân lyù cuûa Khoâng phaûi ôû treân taát caû nhöõng

ñoái nghòch naày, nhöng khoâng phaûi ôû ngoaøi chuùng. Voâ Thaéng Boà Taùt: The Unconquerable Vì vaäy kinh Baùt Nhaõ doác söùc khai thoâng con Bodhisattva. ñöôøng “trung ñaïo” duø vaäy vaãn khoâng ñöùng y ôû ñoù; Voâ Thaéng Giaûi: Thieáu söï quan taâm hay heát loøng vì neáu theá, heát coøn laø con ñöôøng giöõa. Thuyeát vaøo tu taäp—Lack of devoted interest in Taùnh Khoâng nhö vaäy phaûi ñöôïc minh giaûi töø quan cultivation. ñieåm raát thaän troïng—Anavaragra-sunyata means Voâ Thaéng Ngaõ Maïn: None surpass me—Ñoái vôùi when existence is said to be beginningless, people ngöôøi baèng mình, laïi sanh taâm kieâu maïn cho raèng think that there is such a thing as khoâng ai coù theå hôn mình ñöôïc. beginninglessness, and cling to the idea. In order Voâ Thaéng Quoác: Voâ Thaéng Quoác hay Taây to do away with this attachment, its emptiness is Phöông Tònh Ñoä toïa laïc veà phía taây cuûa vuõ truï — pronounced. The human intellect oscillates The Unexcelled land—The Pure Land located between opposites. When the idea of a beginning west of this universe. is exploded, the idea of beginninglessness Voâ Thaäm Ö Sinh: Khoâng coù gì quyù baèng ñôøi soáng, replaces it, while in truth these are merely yù noùi haønh giaû phaûi lôïi duïng töøng giaây phuùt coù relative. The great truth of Sunyata must be

above ñöôïc trong ñôøi soáng ñeå tu haønh giaûi thoaùt— those opposites, and yet not outside of them. Nothing is more precious than life, i.e., Therefore, the Prajnaparamita takes pains to practitioners must take advantage of every second strike the 'middle way' and yet not to stand by it; and minute they have in this life to cultivate to for when this is done it ceases to be the middle attain liberation. way. The theory of Emptiness is thus to be Voâ Thaàn: Atheistic. elucidated from every possible point of view. Voâ Thaàn Giaùo: Atheism. Voâ Tha Taâm Trí Giaû: Ngöôøi khoâng coù söï thaáu Voâ Thaát: Khoâng maát—Without loss. hieåu ñöôïc taâm cuûa ngöôøi khaùc—A person who is Voâ Thaát Khaåu: Impeccability of speech— lacking knowledge of the minds of others. Perfection of speech—Khaåu Voâ Thaát hay mieäng Voâ Tham: Alobha (p)—Khoâng tham lam—No khoâng loãi, moät trong möôøi taùm ñieàu khoâng loãi theo craving—Non-greed. Ñaïi Trí Ñoä Luaän—Impeccability of speech, one Voâ Tham Phaùp Tuùc: Moät trong boán phaùp tuùc theo of the eighteen distinctive characteristics or Kinh Phuùng Tuïng trong Tröôøng Boä Kinh—Way of unique qualities of Buddhas—See Thaäp Baùt Baát Dhamma without hankering, one of the four ways Coäng Phaùp. of Dhamma according to the Sangiti Sutta in the Voâ Thaát Nieäm: Impeccability of mind— Long Discourses of the Buddha—See Perfection of memory—Nieäm Voâ Thaát hay yù Töù Phaùp Tuùc. khoâng loãi, moät trong möôøi taù m ñieàu khoâng loãi theo Voâ Tham Thieän Caên: alobho kusala (p)—Caên Ñaïi Trí Ñoä Luaän—Impeccability of mind, one of laønh nôi maø loøng tham khoâng coøn nöõa —Good root the eighteen distinctive characteristics or unique of absence of craving—Wholesome root of non- qualities of Buddhas. greed. Voâ Thaät Ñeá: Considering the nominal as real— Voâ Tham Töôûng: Viraga-sanna (p)—Perception Theá Gian Theá Tuïc Ñeá—Common postulates on of dispassion—Ly Tham Töôûng. reality. Voâ Thanh Laäu: 1) Moät loaïi ñoàng hoà nöôùc khoâng Voâ Theå: Bodiless. gaây ra tieáng ñoäng: The silent clepsydra; 2) Moät Voâ Theå Tuøy Hình Giaû: The non-substantial loaïi nhang ñöôïc laøm theo nhöõng maãu töï coå duøng hypothesis—Giaû thuyeát khoâng coù caù nhaân, khoâng chæ thôøi gian khi ñöôïc ñoát leân: Incense in the coù chuû theå vaø khaùch theå (phaøm phu chaáp ngaõ shape of ancient characters used to indicate the phaùp, ngaõ phaùp voán khoâng coù thöïc theå, nhöng tuøy time. theo voïng tình cuûa mình maø laäp ra caùi teân ngaõ Voâ Thaønh Voâ Hoaïi: Chaúng thaønh maø cuõng chaúng phaùp)—There is no substantial individual, no hoaïi—Neither formed nor disintegrated. subject, no object, but that all is transient emotion. Voâ Thaéng: Ajita (skt)—Invincible— Voâ Thí: Khoâng boá thí—No charity. Unsurpassed—Khoâng theå ñaùnh baïi ñöôïc. Voâ Thí Duï: Khoâng coù taùnh chaát thí duï—Non-

metaphorical. veà thôøi khoâng coù baét ñaàu. Voâ Thæ: See Voâ Thuûy. Voâ Thuûy Voâ Bieân: Chaân lyù Phaät phaùp khoâng coù Voâ Thæ Khoaùng Kieáp: Khoâng coù baét ñaàu traûi qua khôûi thuûy maø cuõng khoâng coù söï chaám döùt (khoâng khoâng bieát bao nhieâu kieáp—Beginningless coù baét ñaàu maø cuõng khoâng coù giôùi haïn)— through vast eons. Beginningless and limitless (without beginning, Voâ Thæ Khoâng: Hö khoâng khoâng coù caùi baét ñaàu— without bounds)—The

Buddha-truth is without Beginningless emptiness. beginning and infinite. Voâ Thæ Thôøi: Thôøi khoâng coù baét ñaàu— Voâ Thuûy Voâ Chung: Without beginning and Beginningless time. without end (the immensity of the universe)— Voâ Thæ Voâ Minh: Voâ minh khoâng coù caùi baét Mushi-Mushu (jap)—Voøng sanh töû luaân hoài voâ ñaàu—Beginningless ignorance. thuûy voâ chung. Töø caùi ñi tröôùc maø coù caùi sau, vaø Voâ Thieän Chuûng Töû Taùnh: Nature without the khoâng coù phaân bieät naøo giöõa nhöõng caùi tröôùc vaø seed of goodness—Taùnh khoâng coù chuûng töû nhöõng caùi sau, cuõng nhö khoâng coù söï khôûi ñaàu thieän—Taùnh khoâng coù chuûng töû thieän vì theá khoâng tuyeät ñoái naøo coù theå ñöôïc quy cho söï vaät. YÙ nieäm coù khaû naêng vöôït thoaùt khoûi voøng luaân hoài sanh töû. veà "söï khôûi ñaàu" vaø "söï chaám döùt" laø keát quaû cuûa Ñaây laø moät trong naêm tính maø toâng Phaùp Töôùng söï khaùi nieäm hoùa. Theo Kenneth Kraft trong thaønh laäp, khoâng coù thieän chuûng voâ laäu roát raùo laø quyeån "Thieàn: Truyeàn Thoáng vaø Chuyeån Tieáp," khoâng thoaùt ly ñöôïc luaân hoài sanh töû—The nature trong ñôøi soáng Thieàn, nhieàu ngöôøi chuùng ta laïi laøm without the seed of goodness and so unable to quen vôùi yù töôûng cho raèng mình phaûi vöôït leân treân escape from the stream of transmigration, one of tö töôûng; ñieàu ñoù haàu nhö laø moät lôøi saùo roãng. the five germ-natures or roots of Bodhisattva Chuùng ta phaûi vöôït leân treân nhöõng yù töôûn g nhö development established by the Dharmalaksana "toâi thích caùi naøy" hoaëc "toâi khoâng thích caùi kia"; Sect. noùi caùch khaùc, vöôït leân treân nhöõng phaùn xeùt nhaát Voâ Thoï: Voâ Chaáp—Khoâng baùm giöõ—Without thôøi cuûa chuùng ta. Nhöng ñeå vöôït leân treân yù töôûng love, craving, attachment—No appropriation. chuùng ta phaæ vöôït leân treân yù nieäm cô baûn veà söï Voâ Thoái Xaû: Khoâng buoâng boû—No abandonment. hieän höõu, cuøng vôùi taát caû söï lieân quan vôùi noù veà söï Voâ Thuûy: Anadikala (skt)—Anadikalika (skt)— toàn taïi, veà thôøi gian vaø khoâng gian. Chöøng naøo maø Khoâng coù caùi ban ñaàu, nhö maét xích luaân hoài sanh chuùng ta vaãn coøn bò troùi buoäc vaøo yù nieäm thôøi gian töû (ñôøi nay laø do caùi nhaân ñôøi tröôùc, ñôøi tröôùc laø nhö trong moät chieác hoäp thì chöøng ñoù chuùng vaãn do caùi nhaân ñôøi tröôùc nöõa, cöù theá maø suy maõi leân phaûi ñoái maët vôùi nhöõng vaán ñeà nhö "Ta ñaõ ôû ñaâu seõ thaáy laø khoâng coù söï baét ñaàu)—Without tröôùc khi ra ñôøi?" vaø "Ta seõ veà ñaâu sau khi cheát?" beginning, as in the chain of transmigration. hay tröøu töôïng hôn, "Ta ñaõ ôû ñaâu tröôùc khi laø Ta?" Voâ Thuûy Dó Lai: Töø luùc hay tröôùc thôøi khôûi vaø "Ta seõ ñi ñaâu khi khoâng coøn laø Ta?" Vaø chuùng thuûy—From or before the very beginning. ta chæ coù ñöùng ñöùng baát ñoäng tröôùc nhöõng caâu hoûi Voâ Thuûy Giaùn Caùch: See Voâ Thuûy Voâ Minh. ñuùng phong caùch Thieàn: "Maët muõi tröôùc cha meï ta Voâ Thuûy Khoaùng Kieáp: Luaân hoài sanh töû khoâng sanh ra (baûn lai dieän muïc) laø gì?" Laøm sao chuùng coù khôûi thuûy, maø traûi qua nhieàu nieân kieáp xa xoâi ta coù theå traû lôøi ñöôïc nhöõng caâu hoûi nhö vaäy khi daèng daëc—Transmigration which has existed chuùng ta vaãn coøn bò khoùa chaët trong nguïc tuø thôøi without beginning through vast kalpas. gian?—The cycle of birth and death or transmigration is without beginning or end. From Voâ Thuûy

Khoâng: Anavaragra-sunyata (skt)—Voâ that which precedes there is that which follows, haïn khoâng—Voâ tieàn haäu khoâng. and there is no difference between antecedents 1) Voâ Thuûy vaø Khoâng: Without beginning and and consequents, and no absolute beginning can unreal. be assigned to anything. The notion of 2) Taùnh “khoâng” khoâng coù khôûi thuûy: The "beginning" and "end" are a result of “void” is without beginning, the abstract idea conceptualization. According to Kenneth Kraft in of without beginning. "Zen: Tradition and Transition," in Zen practice Voâ Thuûy Luaän: Anamtagga-pariyaya-katha we are used to the idea that we have to get (skt)—Treatise on the beginningless time—Luaän

beyond thought; it is almost a clicheù. We believe ignorance is without beginning; and the that thoughts we have to transcend are "I like this" bhutatathata is without beginning, the two and "I don't like that"; in other words, our terms connoting the same idea. temporary judgments. But to get beyond thought Voâ Thuyeát: Abyakata (skt)—Unexplained. we have to get beyond the fundamental idea of Voâ Thuyeát Cuù Nghóa: Abhava-padattha (p)— being, with its correlates of existence, time, and Absence of the meaning of a word—Nguyeân lyù space. As long as we are caught up in the notion phi toàn taïi. of time as a box then we have got such problems Voâ Thöùc: Acinta (skt)—Voâ Nieäm—No-thought— as "Where was I before I was born?" Or to put it No-consciousness—Unconsciousness. more abstractly, "Where was I before I was?" 1) Voâ thöùc theo yù nghóa cuûa nhaø Thieàn, khoâng Likewise, "Where will I be after I am dead?" or nghi ngôø gì caû, noù laø thöù huyeàn nhieäm, caùi voâ "Where will I be after I am?" And we can only trí, vaø chính vì theá maø noù coù tính khoâng khoa stand paralyzed in the face of these questions. hoïc hay tröôùc thôøi coù khoa hoïc. Nhöng nhö "What is your face before your parents' birth?" is theá khoâng coù nghóa laø noù vöôït ra ngoaøi taàm yù how the Zen koan puts it. How are we going to thöùc cuûa chuùng ta vaø laø moät caùi gì chaúng coù answer this as long as we are locked in this prison lieân heä ñeán chuùng ta. Thaät ra, traùi laïi, noù laø of time? caùi thaân thieát nhaát ñoái vôùi chuùng ta, vaø chính Voâ Thuûy Voâ Minh: Fundamental darkness— vì caùi thaân thieát naøy maø chuùng ta khoù naém baét Original darkness—Original ignorance—Radical ñöôïc noù, cuõng nhö maét khoâng töï thaáy ñöôïc Ignorance—Caên Baûn Voâ Minh—Nguyeân Phaåm maét. Do ñoù ñeå yù thöùc ñöôïc caùi voâ thöùc ñoøi hoûi Voâ Minh—Voâ Thuûy Voâ Minh laø caùi voâ minh töø moät söï tu taäp ñaëc bieät veà yù thöùc. Noùi theo tröôùc khi naûy ra yù nghó bieän bieät, ñoái laïi vôùi Maït beänh caên hoïc, thì yù thöùc ñöôïc ñaùnh thöùc khoûi chi Voâ minh (caên baûn voâ minh döïa vaøo taïi trieàn voâ thöùc moät thôøi gian naøo ñoù ôû trong voøng chaân nhö maø taïo ra duyeân khôûi, roài töø ñoù maït chi tieán hoùa. Thieân nhieân tieán trieån maø khoâng töï yù voâ minh laïi töïa vaøo caên baûn voâ minh maø caùc phaùp thöùc, vaø con ngöôøi höõu thöùc phaùt sinh töø noù. YÙ tieáp tuïc noåi daäy)—The radical, primal, or thöùc laø moät caùi nhaûy, nhöng caùi nhaûy khoâng fundamental ignorance, the condition before theå coù nghóa laø moät söï phaân ly trong yù nghóa discernment and differentiation, in contrast with vaät lyù cuûa noù. Vì yù thöùc luoân coäng thoâng vaø ignorance in detail (chi maït voâ minh).

baát ñoaïn vôùi voâ thöùc. Thaät vaäy, khoâng coù voâ 1) Nguyeân Phaåm Voâ Minh: Hoaëc theå caên baûn thöùc, yù thöùc khoâng taùc ñoäng ñöôïc; noù maát haún cuûa luaân hoài sanh töû khoâng coù söï baét ñaàu caùi neàn taûng taùc ñoäng. Ñoù laø lyù do taïi sao (khoâng thaáu ñaït ñöôïc caùi lyù tính bình ñaúng Thieàn tuyeân boá raèng Ñaïo laø "caùi taâm bình phaùp giôùi)—Primal ignorance—The period of thöôøng." Vôùi chöõ Ñaïo dó nhieân Thieàn nguï yù unenlightenment or ignorance without voâ thöùc, taùc ñoäng thöôøng tröïc trong yù thöùc cuûa beginning. chuùng ta. Chaúng haïn nhö khi ñoùi thì aên, khi 2) Giaùn Caùch Voâ Minh: Luaân hoài sanh töû khoâng meät thì nghæ ngôi, khi buoàn nguû thì nguû, vaân coù söï baét ñaàu; theo luaät nhaân quaû thì taát caû vaân. Tuy nhieân, neáu ñaây laø caùi voâ thöùc maø caùc phaùp höõu vi ñeàu laø nhaân duyeân sanh (quaû Thieàn noùi ñeán nhö moät thöù huyeàn nhieäm vaø cuûa hieän taïi laø do nhaân cuûa thôøi tröôùc maø sanh giaù trò nhaát trong ñôøi soáng con ngöôøi nhö laø ra), khoâng theå naøo coù söï baét ñaàu—The period ñoäng löïc chuyeån hoùa, chuùng ta khoâng theå naøo of transmigration which has no beginning; khoâng hoaøi nghi. Taát caû nhöõng haønh ñoäng voâ since under the law of causality everything thöùc kia töø laâu vaãn bò phoùng vaøo phaïm vi baûn has a cause, therefore no beginning is naêng phaûn xaï cuûa yù thöùc phuø hôïp vôùi nguyeân possible; for if there were a beginning it taéc cuûa söï ñieàu hoøa veà tinh thaàn—The would be without a cause, which is unconscious in its Zen sense is, no doubt, the impossible. mysterious, the unknown, and for that reason 3) Voïng Chaân Ñoàng Theå: Caên baûn voâ minh vaø unscientific or ante-scientific. But this does chaân nhö ñeàu cuøng moät theå—Primal not mean that it is beyond the reach of our

consciousness and something we have naøo ñoù, vaân vaân, coù nghóa laø ngöôøi aáy yù thöùc nothing to do with. In fact it is, on the ñöôïc xeùt veà nhöõng tình caûm naøy; noùi raèng contrary, the most intimate thing to us, and it nhöõng tình caûm naøo ñoù laø voâ thöùc coù nghóa laø is just because of this intimacy that it is ngöôøi aáy khoâng yù thöùc ñöôïc xeùt veà nhöõng noäi difficult to take hold of, in the same way as dung naøy. Chuùng ta phaûi nhôù raèng "voâ thöùc" the eye cannot see itself. To become, khoâng aùm chæ söï khieám dieän cuûa baát cöù moät therefore, conscious of the unconscious xung löïc, tình caûm, duïc voï ng, hay sôï haõi naøo, requires a special training the part of vaân vaân, maø chæ aùm chæ söï khoâng nhaän thöùc consciousness. Etiologically speaking, ñöôïc nhöõng xung löïc naøy. Khaùc haún vôùi caùch consciousness was awakened from the söû duïng yù thöùc vaø voâ thöùc theo yù nghóa taùc unconscious sometime in the course of duïng maø chuùng ta vöøa dieãn taû laø moät caùch söû evolution. Nature works its way unconscious duïng khaùc trong ñoù chuùng ta aùm chæ nhöõng ñòa of itself, and the conscious man comes out of ñieåm naøo ñoù trong con ngöôøi vaø nhöõng quan it. Consciousness is a leap, but the leap heä vôùi nhöõng ñòa ñieåm naøy. Ñaây thöôøng laø cannot mean a disconnection in its physical tröôøng hôïp neáu chöõ "caùi yù thöùc" vaø "caùi voâ sense. For consciousness is in constant, thöùc" ñöôïc söû duïng. ÔÛ ñaây "caùi yù thöùc" laø moät uninterrupted communion with the thaønh phaàn cuûa caù tính, vôùi

nhöõng noäi dung unconscious. Indeed, without the later the ñaëc bieät, vaø “caùi voâ thöùc” laø moät thaønh phaàn former could not function; it would lose its khaùc cuûa caù tính, vôùi nhöõng noäi dung ñaëc bieät basis of operation. This is the reason why Zen khaùc—In one meaning, which might be called declares that the Tao is “One’s everyday functional, “conscious” and “unconscious” mind.” By Tao, Zen of course means the refer to a subjective state within the unconscious, which works all the time in our individual. Saying that he is conscious of this consciousness. For example, when hungry, or that psychic content means that he is aware one eats; when tired, one takes a rest; when of affects, of desires, of judgments, etc. sleepy, one sleeps, etc. However, if this is the Unconscious, used in the same sense, refers unconscious that Zen talks about as something to a state of mind in which the person is not highly mysterious and of the greatest value in aware of his inner experiences; if he were human life as the transforming agent, we totally unaware of all experiences, including cannot help doubting it. All those sensory ones, he would be precisely like a “unconscious” deeds have long been person who is unconscious. Saying that the relegated to our instinctive reflexive domain person is conscious of certain affects, etc., of consciousness in accordance with the means he is conscious as far as these affects principle of mental moderation. are concerned; saying that certain affects are 2) Trong moät yù nghóa maø chuùng ta coù theå noùi laø unconscious means that he is unconscious as coù tính caùch taùc naêng, “yù thöùc” vaø “voâ thöùc” far as these contents are concerned. We must aùm chæ moät traïng thaùi chuû theå trong caù nhaân. remember that “unconscious” does not refer Noùi raèng moät ngöôøi yù thöùc ñöôïc noäi dung taâm to the absence of any impulse, feeling, desire, thaàn naøy noï coù nghóa laø ngöôøi aáy nhaän thöùc fear, etc., but only to the absence of ñöôïc nhöõng tình caûm, duïc voïng, phaùn ñoaùn, awareness of these impulses. Quite different vaân vaân. “Voâ thöùc” duøng theo cuøng yù nghóa, from the use of conscious and unconscious in aùm chæ moät taâm traïng maø trong aáy con ngöôøi the functional sense just described is another khoâng nhaän thöùc ñöôïc nhöõng kinh nghieäm noäi use in which one refers to certain localities in taâm cuûa mình; neáu ngöôøi aáy hoaøn toaøn khoâng the person and to certain contents connected nhaän thöùc ñöôïc taát caû nhöõng kinh nghieäm, keå with these localities. This is usually the case caû nhöõng kinh nghieäm caûm quan, ngöôøi aáy if the word “the conscious” and “the thieät gioáng nhö moät con ngöôøi voâ thöùc. Noùi unconscious” are used. Here “the conscious” raèng con ngöôøi yù thöùc ñöôïc nhöõng tình caûm is one part of the personality, with specific

contents, and “the unconscious” is another Ñi töø traïng thaùi hình thaønh, cao to, thaáp nhoû, tan part of the personality, with other specific raõ, vaân vaân, ñaïo Phaät goïi ñaây laø nhöõng giai ñoaïn contents. thay ñoåi ñoù laø thaønh truï hoaïi khoâng. Taát caû söï vaät Voâ Thöùc Caäp YÙ Thöùc Vi Taâm Thöùc Boån: The trong vuõ truï, töø nhoû nhö haït caùt, thaân con ngöôøi, purpose of Zen is to bring into consciousness the ñeán lôùn nhö traùi ñaát, maët traêng, maët trôøi ñeàu naèm substrata of both unconscious and the conscious— trong ñònh luaät voâ thöôøng. Voâ thöôøng laø neùt caên Laøm cho voâ thöùc vaø yù thöùc trôû thaønh neàn cuûa taâm baûn trong giaùo

lyù nhaø Phaät: Soáng, thay ñoåi vaø cheát thöùc. Muïc ñích cuûa Thieàn laø ñöa caû hai thöù voâ (thay ñoåi lieân tuïc trong töøng phuùt giaây)—Anitya is thöùc vaø yù thöùc laøm thaønh neàn cuûa taâm thöùc. Thieàn the state of not being permanent, of lasting or sö Philip Kapleau vieát trong quyeån 'Giaùc Ngoä existing only for a short time, of changing Thieàn': "Ñeå saùng taïo, ngöôøi hoïa só caàn sôn, coï, continually. Physical changes operating from the vaûi; nhaø ñieâu khaéc caàn goã, ñaù, kim loaïi vaø duïng state of formation, to that of development, decay cuï; nhaø thô caàn töø ngöõ, bieát, giaáy, hoaëc maùy tính; and disintegration are exact manifestations of the nhaø soaïn nhaïc caàn aâm thanh, noát nhaïc vaø giaáy. law of transformation. All things in the universe, Nhöng ñoái vôùi ngöôøi ñaõ chöùng ñöôïc taâm taùnh, from the small grain of sand, the human body, to toaøn boä vuõ truï laø böùc vaûi baït ñeå veõ; tay, chaân, caûm the big one such as the earth, moon and sun are xuùc vaø trí naêng chæ laø nhöõng coâng cuï. Moãi giaây governed by the aove law, and as such, must phuùt laø nieàm vui baát taän, chín muøi vaø saùng taïo khi come through these four periods. This process of chuùng ta ñöôïc giaûi thoaùt khoûi nhöõng yù nieäm noâ leä changes characterizes impermanence. Anitya is hoùa chuùng ta nhö laø 'Ñaây laø ñaàu cuûa toâi, ñaây laø one of the three fundamental of everything thaân toâi, ñaây laø taâm toâi.' ÔÛ ñaây, taän trong coát loõi existing: Impermanence (Anitya), Suffering cuûa moãi ngöôøi chuùng ta luoân coù tính saùng taïo vaø (Duhkha) and Non-ego (Anatman). ngheä thuaät soáng. Neáu söù maïng cuûa ngöôøi ngheä só Voâ Thöôøng AÁn: Mudda-aniccam (p)—Voâ thöôøng laø 'bieán caùi voâ hình thaønh höõu hình', nhö Leonard aán laø moät trong tam phaùp aán—The mark of da Vinci ñaõ noùi, thì roõ raøng muïc ñích cuûa Thieàn laø impermanence, one of the three dharma-seals. ñöa caû hai thöù voâ thöùc vaø yù thöùc laøm thaønh neàn Voâ Thöôøng Bieán Dò: Bieán ñoåi khoâng ngöøng. cuûa taâm thöùc"—Zen Master Philip Kapleau wrote Trong Phaät giaùo, theá giôùi con ngöôøi do duyeân maø in 'Awakening to Zen': "To create, the painter coù neân moïi söï ñeàu troáng roãng, voâ thöôøng, khoâng needs paint, brushes, and canvas; the sculptor coù töï ngaõ vaø ñeàu coù taùnh khoå—Incessant change. wood, stone, or metal, and tools; the poet, words, In Buddhism, the world of man is formed, and a pen and paper, or computer; the composer, conditioned and thus empty, impermanent, sounds, notes, paper. But for one awakened to the without essence, and characterized by suffering. nature of Mind, the entire universe is the canvas; Voâ Thöôøng Choùng Qua: Voâ thöôøng choùng qua, hands, feet, emotions, and intellect the soáng cheát ñaïi söï, ñöøng ñeå cho thôøi gian luoáng qua implements. Each moment is joy ungrounded, voâ ích—The wave of impermanence is swift, the ripe, and creative, when we are liberated from the issue of life and death is great, try not to let the enslaving notions of 'This is my head, this my time pass by in vain (without any cultivation for body, this is my mind.' Here, at the core of each of yourself). us, is creativity, here is the art of living. If the Voâ Thöôøng Chung: Chuoâng duøng ñeå ñaùnh leân khi mission of the artist is 'to make the invisible coù ngöôøi laâm chung trong töï vieän—The passing visible,' in the words of Leonard da Vinci, clearly, bell, or gong, for the dying. the purpose of Zen is to bring

into consciousness Voâ Thöôøng Cuù: Impermanence of ego—Caâu Voâ the substrata of both unconscious and the Thöôøng—Ngoaïi ñaïo cho raèng caùi ‘ngaõ’ ñeán ñôøi conscious." nay môùi sanh, chaúng phaûi sanh do caùi nhaân trong Voâ Thöôøng: Anitya (skt)—Anicca (p)— quaù khöù, ñaây laø ñoaïn kieán hay voâ thöôøng cuù —Its Impermanence—Ephemeral—Voâ thöôøng nghóa laø impermanence, i.e. that the present ego is of khoâng thöôøng, khoâng maõi maõi ôû yeân trong moät independent birth, not the result from the past traïng thaùi nhaát ñònh maø luoân thay hình ñoåi daïng. causes.

Voâ Thöôøng Dieät: Caùc haønh phaùp tan hoaïi— natural order of things includes us, and its laws Cessation of impermanence or all conditioned are our laws. We are an endless moving stream in dharmas are destroyed. an endless moving stream. Voâ Thöôøng: Doøng Chaûy Baát Taän: Voâ Thöôøng Ñeá: Anicca (p)—Anityata (skt)—Impermanence: an endless moving stream—Theo Characteristic of impermanence—Söï voâ thöôøng— Jisho Warner trong quyeån 'Thaïch Tuyeàn Thieàn Impermanence—Anitya is the state of not being Ñöôøng', chuùng ta thöôøng nghó raèng moïi vaät thay permanent—See Voâ Thöôøng. ñoåi quanh mình, troâi ñi vun vuùt vaø gaây cho chuùng Voâ Thöôøng Ñieân Ñaûo: Heretics believe that ta caûm giaùc baát oån, vì vaäy chuùng ta coá laøm cho Nirvana is impermanence—Wrong views on chuùng chaäm laïi. Chuùng ta coá gaéng ñaët vöõng chaân impermanence—Nieát baøn laø thöôøng haèng vónh leân moät maûnh ñaát luoân thay ñoåi, chæ laøm cho cöûu; tuy nhieân taø ñaïo laïi cho raèng ngay caû Nieát chuùng ta caøng caûm thaáy khoù chòu hôn. Chuùng ta baøn cuõng voâ thöôøng—Nirvana is permanent and soáng cöù nhö laø nhöõng vaät theå kieân coá vónh cöûu eternal; however, heretics believe that everything ñang phaûi ñöông ñaàu vôùi nhöõng ñoåi thay, nhöng including nirvana as impermanent. ñoù laø ñieàu khoâng theå ñöôïc. Neáu chuùng ta mang yù Voâ Thöôøng Ñieåu: Teân moät loaøi chim khoùc tieáng töôûng raèng moïi vieäc ñeàu ñang thay ñoåi, thì chuùng voâ thöôøng (chim Ñoã Quyeân ôû coõi Minh Ñoä) —The ta cuõng ñang thay ñoåi, vaø baûn chaát cuûa vaïn höõu laø bird which cries of impermanence, messenger of thay ñoåi. Ñöùc Phaät noùi raèng chuùng ta ñau khoå vì the shades, the goat sucker chuùng ta khoâng thaáy ñöôïc chaân lyù cuûa baûn chaát Voâ Thöôøng Ñöôøng: See Nieát Baøn Ñöôøng. cuûa vaïn vaät. Chuùng ta caûm thaáy nhö mình ñang ôû Voâ Thöôøng Haèng: Hay thay ñoåi, khoâng beàn treân maët bieån, vaø ñang say soùng vì chuùng ta cöù vöõng—Inconstant. töôûng laø moïi vaät ñeàu khoâng xao ñoäng. Toa thuoác Voâ Thöôøng Khaùnh: See Voâ Thöôøng Chung. cuûa ñöùc Phaät coù theå seõ noùi nhö vaày: "Haõy taäp bôi Voâ Thöôøng Khoå: Caùi khoå do voâ thöôøng— ñi." Voâ thöôøng laø moät doøng soâng lôùn cuûa caùc hieän Suffering caused by impermanence. töôïng, chuùng sinh, vaïn höõu, vaø söï kieän, ñeán vaø ñi Voâ Thöôøng, Khoå, Khoâng, Voâ Ngaõ : tuøy thuoäc vaøo nhau. Caùi traät töï töï nhieân naøy bao Impermanent, Suffering, Empty, and Non-ego. goàm luoân caû chuùng ta, vaø luaät cuûa caùi traät töï naøy Voâ Thöôøng Luaân: The wheel of impermanence— laø luaät cuûa chuùng ta. Chuùng ta laø moät doøng chaûy Ñaây laø moät trong ba baùnh xe chuyeån phaùp.

Hai khoâng ngöøng trong moät doøng chaûy khoâng ngöø ng— baùnh xe kia laø Baát Tònh Luaân vaø Khoå Luaân —This According to Jisho Warner in Stone Creek Zendo, is one of the three wheels. The other two wheels we usually think that things are changing around are the wheel of Impurity and the wheel of us, rushing by at a mad pace and making us feel Distress—See Tam Luaân. unstable, so we try to slow them down. We try to Voâ Thöôøng Löïc: Power of the Impermanence. establish a firm footing on what is really shifting Voâ Thöôøng Ma: The mara of Impermanence. ground, which only makes us more uneasy. We Voâ Thöôøng Phong: Gioù voâ thöôøng—The wind of act as though we are solid unchanging things that impermanence. changes happen to, but that is impossible. If we Voâ Thöôøng Quaùn: Quaùn saùt veà söï voâ thöôøng— carry the idea through that things are changing, Contemplation of impermanence. we see for ourselves that we are changing, that Voâ Thöôøng Taùnh: Aniccata (p)—Nature of what is at the heart of things is changingness. impermanence. What the Buddha said is that it is because we Voâ Thöôøng Taán Toác: Söï thay ñoåi nhanh choùng don't see that truth of the nature of things that we cuûa phaùp höõu vò hay phaùp ñöôïc thaønh laäp bôûi nhaân suffer. We feel at sea, and we're seasick because duyeân hay ñieàu kieän, bò aûnh höôûng bôûi quy luaät we think things should hold still. The Buddha's sanh, truï, dò vaø dieät—The speedy changes of all prescription could be said to be: learn to swim. phenomena which are influenced by the Impermanence is a great river of phenomena, of production or birth, duration or existence, change, beings, things, and events, coming to be and and annihilation. passing away in dependence on each other. This

Voâ Thöôøng Thaân: The temporal body of the Chaùnh Giaùc. Buddha. Voâ Thöôïng Chaùnh Ñaúng Chaùnh giaùc: Anuttara- Voâ Thöôøng Tu: Practice on the impermanence— samyak-sambodhi (skt)—Supreme Perfect Thanh vaên tuy bieát söï thöôøng truï cuûa phaùp thaân, Enlightenment—Voâ thöôïng chaùnh ñaúng chaùnh song chæ quaùn töôûng leõ voâ thöôøng cuûa vaïn phaùp— giaùc coù nghóa laø Toaøn giaùc toái thöôïng. Ñaây laø quaû No realization of the eternal, seeing everything as vò toái thöôïng trong Ñaïi Thöøa—Supreme Perfect everchanging and transient. Enlightenment means the supreme right and Voâ Thöôøng Töôùng: Töôùng cuûa voâ thöôøng— balanced state of Bodhi (truth) or the supreme Characteristics of impermanence. balanced and right state of truth. This is the Voâ Thöôøng Töôûng: Anicca-sanna (p)— ultimate fruit of the Great Vehicle. Perception of impermanence. Voâ Thöôïng Chaùnh Ñaúng Giaùc: See Voâ Thöôïng Voâ Thöôøng Vieän: Voâ Thöôøng Ñöôøng—Dieân Thoï Chaùnh Ñaúng Chaùnh Giaùc. Ñöôøng—Nieát Baøn Ñöôøng—The nirvana hall. Voâ Thöôïng Coâng Ñöùc: Anuttara-punnupaga Voâ Thöôøng Y: Nhö Lai laø choã döïa (choã y nöông) (p)—Coâng vaø Ñöùc voâ thöôïng—Unsurpassed cho heát thaûy chuùng sanh—The reliance of the meritorious virtue—Supreme or Peerless merit impermanent, i.e. Buddha, upon whom mortals and virtue. can rely. Voâ Thöôïng Coâng Ñöùc Ñieàn: Ruoäng coâng vaø ñöùc Voâ Thöôïng: Anuttara (skt)—Unsurpassed— voâ thöôïng, chæ ñöùc Phaät—Unsurpassed field of Excellent—Unexcelled—Supreme—Peerless. meritorious virtue—Supreme or Peerless

field of Voâ Thöôïng Boà Ñeà: Anuttara-samyak-sambodhi merit and virtue, i.e., the Buddha. (skt)—Ñaït tôùi tình traïng voâ duïc vaø voâ thöôïng Boà Voâ Thöôïng Dieäu Giaùc: Giaùc theå maø Nhö Lai sôû Ñeà, giaùc ngoä Boà Ñeà maø Phaät ñaõ ñaït ñöôïc. Töø ñaéc laø khoâng ai hôn ñöôïc vaø khoâng theå nghó baøn— Phaïn ngöõ naøy, Haùn dòch laø A Naäu Ña La Tam The supreme marvellous enlightenment—The Mieäu Tam Boà Ñeà, coù nghóa laø Toaøn giaùc toái supreme mystic enlightenment. thöôïng hay Chaùnh ñaúng Chaùnh giaùc. Ñaây laø quaû vò Voâ Thöôïng Du Giaø: Anuttara-yoga (skt)— toái thöôïng trong Ñaïi Thöøa—Attainment of a Highest yoga. passionless condition and of supreme perfect Voâ Thöôïng Du Giaø Chuù: Anuttara-yoga-tantra enlightenment, the supreme bodhi or (skt)—Kye-dorje (tib)—Highest yoga tantra. enlightenment of the Buddha. “Anuttara-samyak- Voâ Thöôïng Du Giaø Giaû: Supreme Yogi—Haønh sambodhi ” is a Sanskrit term which means Giaû Du Giaø Toái Thöôïng—An epithet for the Supreme Perfect Enlightenment. This is the Buddha. ultimate fruit of the Great Vehicle. Voâ Thöôïng Du Giaø Toâng: Anuttara-yogacara Voâ Thöôïng Chaùnh Bieán Tri: Anuttara-samyak- (skt)—Nal jor la na me pay ju (tib)—Highest sambodhi (skt)—Supreme perfect enlightenment Yogacara. or wisdom—A Naäu Ña La Tam Mieäu Tam Boà Ñeà Voâ Thöôïng Ñaïi Ñaïo: Con ñöôøng daãn tôùi chaùnh (Ñaïo khoâng coù caùi gì lôùn hôn ñöôïc laø voâ thöôïng; giaùc hay Phaät quaû—Unsurpassed great path, the ñaïo chaân chaùnh, khoâng phaùp naøo laø khoâng bieát path leading to the supreme enlightenment or ñöôïc goïi laø chaùnh bieán tri)—Söï giaùc ngoä hoaøn Buddhahood. toaøn vaø toái thöôïng. Toaøn trí thoâng hieåu chaân lyù chæ Voâ Thöôïng Ñaïo: Unsurpassed way—Ñaïo maø ñaït ñöôïc nôi Phaät—Unexcelled perfect Ñaáng Nhö Lai chöùng ñaéc khoâng theå ai hôn ñöôïc — enlightenment or the perfect wisdom which The supreme way or truth of the Buddha. The way comprehends truth that is attained only by a that leads to the highest, perfect enlightenment. Buddha. Voâ Thöôïng Ñaêng: Ñeøn Nieát baøn xua tan boùng toái Voâ Thöôïng Chaùnh Chaân Ñaïo: Peerless correct cuûa duïc voïng vaø aûo aûnh—Supreme lamp, Nirvana true enlightenment. lamp that disperse the gloom of passion-illusion. Voâ Thöôïng Chaùnh Ñaúng Boà Ñeà: Mujo-Shoto- Voâ Thöôïng Giaùc: See Voâ Thöôïng Boà Ñeà. Bodai (jap)—Peerless correct perfect Voâ Thöôïng Giaùc Ngoä: Supreme enlightenment. enlightenment—See Voâ Thöôïng Chaùnh Ñaúng Voâ Thöôïng Giôùi: Supreme precepts—Giôùi haïnh

cao nhaát laø ñaït ñöôïc taùnh khoâng cuûa vaïn höõu— Voâ Thöôïng Phöông Tieän: Anuttara-upaya (skt)— Supreme sila—Realization of voidness of Unsurpassed Expedient ways—Supreme Skill-in- everything is called the supreme sila. means—See Phöông Tieän. Voâ Thöôïng Hueä: Trí hueä voâ thöôïng cuûa Ñöùc Voâ Thöôïng Só: Anuttarapurusa (skt)—Mujoji Phaät—The supreme wisdom, that of Buddha. (jap)—Supreme One—Voâ Thöôïng Só, moät trong Voâ Thöôïng Luaân: Anuttara-dharma-cakra (skt)— möôøi danh hieäu cuûa Phaät—The supreme master—The unsurpassed spiritual wheel—The supreme The peerless nobleman, the Buddha, one of the wheel of dharma—See Phaùp Luaân. ten titles of the Buddha—See Thaäp Hieäu. Voâ Thöôïng Löôõng Tuùc Toân: Ñaáng Hai Chaân Voâ Voâ Thöôïng Sö: A Naäu

Ña La—Baäc thaày cao Thöôïng—The Peerless Two-Legged Honored tuyeät—Peerless master—Supreme master— One. Unsurpassed master. Voâ Thöôïng Nhaõn: Supreme eye—Voâ thöôïng Voâ Thöôïng Taøm Quyù Y: Y aùo cuûa chö Taêng Ni nhaõn coù theå bieän bieät yù nghóa saâu kín beân trong (khi maëc noù vaøo noù nhaéc nhôû ngöôøi maëc luoân bieát cuûa vaïn höõu—The supreme eye, able to discern taøm quyù, hay bieát töï xaáu hoå cuõng nhö xaáu hoå vôùi the inward significance of all things. ngöôøi moãi khi laøm ñieàu sai traùi)—The supreme Voâ Thöôïng Nhaãn: 1) Phaùp Nhaãn hay trí hueä coù garment of sensitiveness to the shameful, the theå tieáp thuï chaân lyù: Highest patient equanimity in monk's robe. receiving the truth; 2) Tin nôi lyù voâ thöôøng khoâng Voâ Thöôïng Toân: Most honored—The Peerless chuùt nghi ngôø: To believe the truth of permanence Honored One. without doubt. Voâ Thöôïng Thaéng Tröôûng Giaû: The Elder Voâ Thöôïng Nieát Baøn: Unsurpassed nirvana—Unsurpassed Victory. Quaû Nieát Baøn, khoâng quaû naøo hôn ñöôïc, ñoái laïi Voâ Thöôïng Thöøa: Peerless vehicle—The most vôùi nieát baøn Tieåu thöøa—The supreme nirvana, supreme Vehicle—Mahayana—Ñaïi Thöøa. that of Mahayana in contrast with the inferior Voâ Thöôïng Thöôïng: Voâ thöôïng thöôïng laø chaân vò nirvana of Hinayana. giaûi thoaùt, nhö ñaáng Nhö Lai—Above the Voâ Thöôïng Phaùp: Supreme dharma—Theo Trí supreme, the supreme of the supreme, i.e. Ñoä Luaän, Voâ Thöôïng Phaùp coù nghóa laø Nieát Baøn Buddha. (trong caùc phaùp khoâng coù phaùp naøo hôn ñöôïc Nieát Voâ Thöôïng Thöôïng Phaåm: Phaåm chaát toái thöôïng Baøn)—According to the sastra on the Mha-Prajna thöøa—The most superior qualification. Sastra, the supreme dharma is the nirvana. Voâ Thöôïng Thöôïng Thöøa: Ñaïi Thöøa—The most Voâ Thöôïng Phaùp Luaân: Anuttara-dharma-cakra supreme vehicle. (skt)—The unsurpassed spiritual wheel—The Voâ Thöôïng Toân: Supreme Peerless Honored supreme wheel of dharma—Nhö Lai thuyeát phaùp One—Supreme Unsurpassed One—Voâ Ñaúng Voâ giaùo hoùa chö Boà Taùt—The supreme Buddha's Luaân Theá Toân—Danh hieäu cuûa ñöùc Phaät—An Dharma, the peaching or propagation—See Phaùp epithet of the Buddha. Luaân. Voâ Thöôïng Trí: Trí voâ thöôïng boà ñeà—Peerless Voâ Thöôïng Phaùp Vöông: Mujo-Ho-O-U (jap)—cognition—Supreme knowledge. Peerless King of the Excellent Dharma—Supreme Voâ Tí Laâm Thieàn Sö: Ñaøm Laâm—Teân cuûa moät King of the Dharma—Moät danh hieäu cuûa Ñöùc vò Thieàn sö Trung Hoa vaøo cuoái thôøi nhaø Tuøy Nhö Lai—A title of Buddha. (581-618). Sö laø moät trong nhöõng ñeä töû xuaát saéc Voâ Thöôïng Phaät: Samma Sambuddha (skt)— cuûa Toå Boà Ñeà Ñaït Ma—Name of a Chinese Zen Supreme Buddha—Cöùu Caùnh Phaät—Phaät trong master during the Sui Dynasty in China. He was chaân lyù toái thöôïng—The fundamental, ultimate or one of the most outstanding disciples of the First supreme Buddha, who has complete Patriarch Bodhidharma. comprehension of truth. Buddha in his supreme Voâ Tieàn Haäu Khoâng: Anavaragra-sunyata (skt)— reality—See Phaät Toaøn Giaùc. Voâ haïn khoâng—See Voâ Thuûy Khoâng. Voâ Thöôïng Phöôùc Ñieàn: The supreme garment Voâ Tieàn Khoaùng Haäu: Unprecedented. of the field of blessedness, i.e. good works.

Voâ Tieát: Nyag-rodha (skt)—See Ni Caâu Ñaø. believe that everything is impure. This is one of Voâ Tín Xöng Danh: Faithless Recitation of the eight upside-down views which belongs to the Buddha's name—Nieäm hoàng danh moät vò Phaät, four upside-down views on impermanence. ñaëc bieät laø Phaät A Di Ñaø, maø khoâng coù loøng tin—Buddhism believes that Nirvana is permanent and To invoke the Buddha’s name, especially that of eternal; however, heretics believe that everything Amitabha, without a faith. including nirvana as impermanent—See Baùt Ñieân Voâ Tính: Ñaûo. 1) Taát caû caùc phaùp khoâng coù thöïc theå cuûa rieâng Voâ Tònh Ma: The mara of Impurity. noù neân goïi laø voâ tính—Without nature— Voâ Tònh Voâ Voâ Tònh: Absolutely pure—See Without characteristics or qualities, absolute Tuyeät Ñoái Tònh. in itself—Absence of the mind or nature. Voâ Toái AÙm Nghi Hoaëc Bieän Taøi: Nôi taát caû caùc Nothing has an independent nature of its own. phaùp bieän taøi khoâng u toái nghi hoaëc—Intellectual 2) Having no Buddha-mind—Nhöõng keû ngoaïi power of freedom from the darkness of doubt. ñaïo khoâng tín haønh nhaân quaû neân khoâng coù Voâ Toäi: Sinless (a)—Khoâng maéc toäi. taâm Phaät. Loaøi höõu tình coù ñuû chuûng töû höõu Voâ Traïch Ñòa Nguïc: See Voâ Giaùn Ñòa Nguïc. laäu cuûa trôøi vaø ngöôøi, khoâng coù voâ laäu chuûng Voâ Tranh: Khoâng caûi, khoâng dính daáp gì ñeán moïi töû cuûa baäc tam thöøa, cho neân maõi maõi xoay vaät, maø chæ an truï nôi “Khoâng Lyù.”—Without vaàn trong voøng luïc ñaïo—Outsiders who have strife, debate or contradiction; passionless; not the Buddha-mind. Men and devas with abiding in the “empty” or spiritual life without passions and devoid of natures for debate, or without striving with others. enlightenment, hence destined to remain in Voâ Tranh Ñaïo: Thieàn ñaïo chuû tröông khoâng caûi, the six paths of transmigration. khoâng dính daáp gì ñeán moïi vaät, maø chæ an truï nôi Voâ Tính Höõu Tình: Moät trong naêm tính ñöôïc “Khoâng Lyù.” Voâ tranh hay Baát Chieán Töï Nhieân Phaùp Töôùng Toâng noùi ñeán—One of the five Thaønh laø toân chæ cuûa moät tröôøng phaùi voõ thuaät xöù natures in the doctrine of the Dharmalaksana Phuø Tang, ñöôïc voõ só Tsukahara Bokuden saùng school—See Nguõ Tính. laäp. Coù moät caâu chuyeän noåi tieáng veà teân tuoåi vaø Voâ Tính Xieån Ñeà: Nhöõng keû khoâng coù baûn chaát phöông caùch cuûa tröôøng phaùi naøy. Moät laàn noï cuûa cöùu caùnh nieát baøn—Those without a nature trong chuyeán haønh trình ñeán mieàn Ñoâng nöôùc for final nirvana. Nhaät, Bokuden vöôït qua moät caùi vònh baèng thuyeàn Voâ Tình: Mujo (jap)—Inanimate—Insentient nhoû, treân thuyeàn ngoaøi oâng Bokuden coøn coù things—Non-sentient beings. khoaûng naêm hay saùu haønh khaùch khaùc nöõa. Trong Voâ Tình Höõu Tính: Loaøi voâ tình cuõng coù Phaät chuyeán haønh trình moïi ngöôøi ñeàu ngoài yeân, ngoaïi tính—Inanimate or non-sentient beings also have tröø moät ngöôøi ñaøn oâng löïc löôõng cöù luoân mieäng Buddha-nature. khoe khoang veà taøi ngheä voõ thuaät cuûa mình. Luùc Voâ Tình Tam Muoäi: Mujo-Zanmai (jap)—A ñaàu, Bokuden coá gaéng nguû vaø khoâng ñeå taâm ñeán samadhi as a state without emotion. gaõ. Tuy nhieân, moät luùc sau, Bokuden caûm thaáy Voâ Tình Thuyeát Phaùp: Mujo-Seppo (jap)—The chaùn meät vì nhöõng lôøi khoe khoang cuûa gaõ. preaching of Dharma by the non-emotional (i.e., Bokuden beøn

quay sang noùi vôùi gaõ: "Ñöôïc roài, nature)—See Nature is an excellent Teacher. baây giôø thì chuùng toâi ñaõ nghe heát nhöõng caâu Voâ Tònh Ñieân Ñaûo: Heretics believe that nirvana chuyeän veà anh baïn roài, phaûi khoâng naøo? Caùi maø is also impure—Upside-down view (perversion toâi khoâng hieåu laø nhöõng caâu chuyeän vöøa roài chaúng belief) that even nirvana is not pure—Nieát baøn laø coù gì lieân quan gì ñeán voõ thuaät caû! Baûn thaân toâi, thanh tònh; tuy nhieân, taø ñaïo cho raèng ngay caû toâi ñaõ luyeän taäp voõ thuaät ngay töø khi coøn nhoû, ñaõ Nieát baøn cuõng baát tònh. Ñaây laø moät trong taùm ñieân töøng taäp nhieàu moân voõ khaùc nhau, nhöng töø tröôùc ñaûo thuoäc Voâ thöôøng ñieân ñaûo. Ñaïo Phaät cho raèng ñeán giôø toâi chöa töøng nghó ñeán vieäc duøng voõ thuaät Nieát baøn laø thöôøng haèng vónh cöûu; tuy nhieân taø ñeå ñaùnh ñaäp moät ai caû. Taát caû nhöõng gì toâi luyeän ñaïo laïi cho raèng ngay caû Nieát baøn cuõng voâ taäp nhaèm ñeå traùnh ñaû thöông ngöôøi khaùc maø thoâi ." thöôøng—Nirvana is pure; however, heretics Nghe nhöõng lôøi naøy, gaõ ñaøn oâng veânh vaùo hoûi laïi

Bokuden: "Ngöôi theo tröôøng phaùi naøo?" Bokuden Trying was a school of martial arts founded by a ñaùp traû: "Toâi theo tröôøng phaùi Baát Chieán Töï warrior named Tsukahara Bokuden. A famous Nhieân Thaønh, hay Ñaïo Voâ Tranh." Gaõ ñaøn oâng story about him illustrates the name and noùi laïi: "Neáu goïi laø 'Baát chieán' hay 'Voâ tranh' sao methodology of his school. Once in the course of ngöôi coøn ñeo kieám beân mình?" Bokuden traû lôøi: a journey to eastern Japan, Bokuden took passage "Caëp kieám maø toâi mang theo ñaây laø thöù vuõ khí across a bay on a small boat carrying five or six 'tröïc taâm ñoái taâm'. Chuùng ñöôïc duøng ñeå phaù tan voâ other passengers. During the trip over the water, minh vaø caét ñöùt voïng töôûng." Nghe nhö vaäy, gaõ all of the passengers sat quietly except for a big, ñaøn oâng ngaïo maïn lieàn thaùch thöùc Bokuden tyû thí burly man who kept talking in a loud voice, vôùi haén: "Lieäu ngöôi coù duøng ñöôïc caùi moùn 'baát bragging about his peerless powers in martial arts. chieán' vaø 'voâ tranh' ñeå ñaùnh vôùi ta hay khoâng?" At first, Bokuden tried to snooze, paying no Bokuden ñaùp: "Daàu ñöôøng kieám cuûa ta chæ xuaát ra attention to the ruffian. At length, however, weary nhöõng ñöôøng môû ra sinh loä, nhöng trong tröôøng of the man's boasting, Bokuden turned to him and hôïp naày, vì ñoái thuû laø haïng ngöôøi xaáu xa, neân noù said, "Well, now we've heard all sorts of stories seõ trôû neân nhöõng ñöôøng kieám thí maïng." Gaõ ngaïo from you, haven't we? What I don't understand in maïn khoâng keàm cheá noåi côn thònh noä, haén ra leänh them are the tall tales about martial arts. I myself cho traïo phu phaûi laäp töùc taáp vaøo bôø ñeå cho haén vaø have practiced martial arts since youth, exercising Bokuden tyû thí. Bokuden vöøa ñöa maét ra hieäu cho according to the established forms, but up until traïo phu vöøa noùi vôùi gaõ ngaïo maïn: "Bôø bieån naøy now I have never thought of trying to beat laø moät beán caûng baän roän, khoâng tieän laøm nôi tyû anyone. All I have worked on is how to avoid thí. Ta seõ cuøng ngöôi tyû thí phaùp 'baát chieán' vaø 'voâ losing to anyone." Hearing this, the brash man tranh' treân hoøn ñaûo nhoû ñaèng tröôùc kia. Maëc daàu asked, "What school of martial arts do you moïi ngöôøi treân thuyeàn naøy ñeàu baän roän coâng

vieäc follow?" Bokuden replied: "Winning without cuûa mình, nhöng neáu ngöôi cöù maõi ñoøi phaûi tyû thí, Trying, or the Way of Not Losing." The man thì chuùng ta phaûi tyû thí vaäy." Theá laø traïo phu cho retorted, "If it is a matter of winning without thuyeàn caëp vaøo ñaûo, gaõ ngaïo maïn lieàn nhaûy leân trying, why are you armed with swords?" Bokuden bôø, tuoát tröôøng kieám ra. Gaõ lôùn tieáng theùt baûo answered, "The two swords of 'communicating Bokuden: "Leân bôø ngay! Ta seõ chaët ñöùt oâng ra mind by mind' break the point of conceit and cut laøm hai khuùc!" Vaãn ngoài ñieàm nhieân treân thuyeàn, off the sprouts of wrong thoughts." Hearing this, Bokuden ñaùp traû: "Ñôïi moät phuùt naøo! Moân voõ 'Baát the ruffian challenged Bokuden to a contest, chieán töï nhieân thaønh' naøy ñoøi hoûi ngöôøi söû duïng saying, "Then if we have a duel, will you win phaûi tænh taâm tröôùc ñaõ." Noùi xong, Bokuden ruùt without trying?" Bokuden said, "In this case, kieám ra ñöa cho ngöôøi traïo phu ñeå ñoåi laáy chieác although the sword of my heart is a life-giving saøo choáng thuyeàn maø oâng ta ñang caàm treân tay. sword, insofar as the opponent is a bad man, it Trong luùc aáy, moïi ngöôøi nghó raèng Bokuden seõ becomes a death-dealing sword." Now the duøng saøo ñaåy thuyeàn caäp vaøo bôø; naøo ngôø arrogant man could no longer contain his Bokuden laïi choáng saøo veà höôùng ngöôïc laïi vaø ñaåy mounting anger. He ordered the boatman to make thuyeàn ra xa bôø. Thaáy vaäy, gaõ ngaïo maïn theát lôùn: for shore at once so that he and Bokuden could "Taïi sao ngöôi khoâng leân bôø?" Bokuden vöøa cöôøi have it out. Bokuden surreptitiously signaled to vöøa noùi: "Taïi sao ta laïi phaûi leân bôø chöù? Neáu the boatman with his eyes, then said to the ngöôi coù ñieàu gì than phieàn thì haõy bôi ra ñaây, ta braggart, "The shoreline is a busy port, too seõ giaûng tieáp cho ngöôi baøi hoïc treân ñöôøng ñôøi. crowded for a duel. I'll show you the Way of Ñaây môùi ñích thöïc laø phaùp 'Baát chieán töï nhieân Winning without Trying By Not Losing, over thaønh!'"—The way of Zen lays down the policy of yonder, on that islet off the promontory up ahead. without strife, debate or contradiction; Although I'm sure the other people on this boat passionless; abiding in the “empty” or spiritual are in a hurry to be on their way, if you insist so life without debate, or without striving with others. much, we might as well have a duel." So the Without strife or the Way of Winning without boatman rowed up to an islet, whereupon the

ruffian leaped out onto the shore, drawing his long trong quyeån Tro Rôi Treân Thaân Phaät, taâm thöùc sword. He shouted at Bokuden, "Come on, come cuûa baïn cuõng gioáng nhö maët bieån. Khi gioù noåi, on! I'll split your face in two!" Still aboard the soùng lôùn daäy theo. Khi gioù yeáu ñi, soùng daàn eâm vaø boat, Bokuden replied, "Wait a minute. The Way cuoái cuøng, laën maát cuøng gioù vaø bieån laïi laø moät taám of Winning without Trying requires one to calm göông trong treûo. Nuùi ñoài, caây coái, taát caû phaûn the mind." So saying, Bokuden removed his chieáu treân maët bieån. Vaøo luùc naøy ñang coù nhieàu swords from his belt and handed them to the côn soùng töï nieäm trong taâm thöùc cuûa baïn. Nhöng boatman, taking up in exchange the boatman's neáu baïn tieáp tuïc tu caùi taâm khoâng bieát, yù nghó aáy pole. For a moment it looked like Bokuden was seõ yeáu daàn ñi cho ñeán sau roát

taâm thöùc cuûa baïn seõ going to beach the boat on the shore; then all at maõi trong saùng. Khi trong saùng trôû laïi, taâm thöùc once he thrust the pole in the opposite direction gioáng nhö taám göông. Khi saéc ñoû roïi vaøo, göông and pushed the boat out into the water. Seeing trôû neân ñoû. Khi saéc vaøng roïi vaøo, göông trôû neân this, the ruffian shouted, "Why don't you come up vaøng. Khi nuùi soi vaøo, göông seõ laø nuùi. Taâm thöùc here onto the shore?" Bokuden said with a laugh, cuûa baïn laø nuùi, nuùi laø taâm thöùc cuûa baïn. Khoâng coù "Why should I? If you have a complaint, then "hai". Nhö theá, khoâng ñöôïc chaáp thuû tö töôûng cuõng swim out here, and I'll give you a lesson for the nhö khoâng ñöôïc chaáp thuû phi tö töôûng. Ñöøng böïc road of life. This is the Way of Winning without boäi veà nhöõng gì dieãn ra trong tö töôûng cuûa baïn. Trying." Cuõng ñöøng lo laéng, haõy giöõ cho ñöôïc caùi taâm thöùc Voâ Tranh Tam Muoäi: Arana-samadhi (skt)— "Voâ Tri." Neáu haønh giaû giöõ ñöôïc caùi taâm "khoâng Mujo-Zanmai (jap)—Samadhi without debate— bieát," seõ khoâng coù nhöõng ñoái nghòch, vì theá khoâng Thieàn ñònh an truï nôi khoâng lyù, khoâng tranh luaän coù phöông Ñoâng, khoâng coù phöông Taây, khoâng coù hay bieän bieät giöõa ta vôùi keû khaùc—The samadhi Myõ, khoâng coù Haøn, khoâng coù Ñaïo giaùo, khoâng coù in which there is absence of debate or disputation, Cô Ñoác giaùo, khoâng coù Thieàn, khoâng soáng, khoâng or distinction of self and other. cheát, khoâng thieän, khoâng aùc, khoâng danh xöng, Voâ Tranh Trí: Arana-jnana (skt)—Trí tueä thieáu khoâng hình thöùc, khoâng Thöôïng ñeá, khoâng Phaät. vaéng söï tranh caõi bieän bieät ngaõ tha. Do vaäy noù Ñoù laø Ñieåm Sô Khôûi. Vaäy thì Ñieåm Sô Khôûi laø caùi giuùp cho chuùng sanh khoâng sanh khôûi phieàn naõo, gì? Teân cuûa Ñieåm Sô Khôûi laø "Khoâng Bieát". Taâm tham, saân vaø si—The wisdom in which there is Khoâng Bieát laøm giaùn ñoaïn suy töôûng. Laøm giaùn absence of debate or disputation, or distinction of ñoaïn suy töôûng laø tröôùc suy töôûng, laø khoâng noùi, self and other. Therefore, it helps beings from khoâng moät lôøi naøo. Laøm sao ngöôøi ta coù theå giöõ arising of afflictions, lust, anger, and ignorance. ñöôïc caùi Taâm Khoâng Bieát naøy? Khi moät baø meï coù Voâ Traïo Voâ Ñoäng: Khoâng xaùo troän hay loaïn con ra traän chieán, cho daàu baø ñang laøm vieäc, ñang ñoäng—Without agitation or perturbation. aên, ñang noùi chuyeän vôùi baïn beø, hoaëc ñang xem Voâ Traàn: Khoâng vöôùng buïi traàn hay khoâng vöôùng truyeàn hình, baø luoân giöõ moät caâu hoûi trong taâm: caùc phaùp cuûa tam giôùi—Dustless—Immaterial— "Bao giôø con toâi trôû veà nhaø?" Giöõ ñöôïc caùi Taâm Pure—Without an atom of the material or Khoâng Bieát cuõng nhö vaäy. Trong khi ñang laøm unclean—Without dust. vieäc, ñang aên uoáng, ñang chôi ñuøa, ñi boä, laùi xe, Voâ Traàn Phaùp Giôùi: Immaterial realm of phaûi luoân giöõ trong taâm thöùc caâu hoûi: "Toâi laø reality—The immaterial realm out of which all ai?"—Ultimate mind considered as static, and things come. independent of differentiation. According to Zen Voâ Treä Voâ Chöôùng: Khoâng caûn trôû maø cuõng Master in Dropping Ashes on the Buddha, your khoâng chöôùng ngaïi—Neither impediment nor mind is like the sea. When the wind comes, there obscuration. are very big waves. When the wind dies down, the Voâ Tri: Anava (skt)—Ignorant—Söï ngu aùm waves become smaller and smaller, until finally

khoâng bieát roõ söï lyù—Absence of perception. the wind disappears altogether and the sea is like Voâ Tri Taâm: The mind that is absent of a clear mirror. Then the mountains and trees and perception—Taâm toái thöôïng tòch tónh, döùt boû moïi all things are reflected on the surface of the sea. phaân bieät. Theo Thieàn Sö Suøng Sôn Haïnh Nguyeän There are many thought-waves now in your mind.

But if you continue to practice don't-know mind, to (deserving or worthy of attention). Such a man this thinking will become gradually smaller, until is always enshrouded in the jungle of wrong views finally your mind will always be clear. When the cannot escape the cycle of births and deaths which mind becomes clear, it is like a mirror: red comes binds all sentient beings to the Triple World. and the mirror is red; yellow comes and the mirror Voâ Trôû Ngaïi: Khoâng coù trôû ngaïi—No barrier. is yellow; a mountain comes and the mirror is a Voâ Truï: Apratshthita (skt)—Non abiding—Not mountain. Your mind is the mountain; the abiding—Impermanence—Vaïn höõu khoâng coù taùnh mountain is your mind. They are not two. So it is ñoäc laäp cuûa noù, chuùng khoâng coù söï hieän höõu thaät very important not to be attached either to söï nhö moät thöïc theå rieâng bieät, neân khoâng baùm víu thinking or to not-thinking. You mustn't be upset vaøo ñaâu (chæ tuøy theo duyeân maø noåi leân)—Things by anything that goes on in your mind. Only don't having no independent nature of their own, they worry and keep don't-know mind. If Zen have no real existence as separate entities. practitioners keep their "Don't Know Mind", there Voâ Truï Boá Thí: Chaúng truï boá thí, vì chaúng caàu are no opposites, so no Western, no Eastern, no quaû baùo—Giving without dwelling, not seeking American, no Korean, no Taoism, no Christianity, reward. no Zen, no life, no death, no good, no bad, no Voâ Truï Ñaïo Hieáu: Muju-Dokyo (jap)—Name of name, no form, no God, no Buddha. That name is a monk. Primary Point. Primary Point is absolute. Voâ Truï Nieát Baøn: See Voâ Truï Xöù Nieát Baøn. Everything is from Primary Point and returns to Voâ Truï Phaùp: Muju-Ho (jap)—Abodeless Primary Point. Then what is Primary Point? Dharma—Hieän thöïc chæ hieän höõu trong hieän taïi Primary Point's name is Don't Know. Don't Know maø thoâi—In Zen, the term means reality which mind is to cut off thinking. To cut off thinking is only exists at the moment of the present. before thinking, no speech, no words. How is one Voâ Truï Tam Muoäi: Söï ñònh khoâng truï vaøo ñaâu. to keep this Don't Know mind? When a mother Tam muoäi quaùn chieáu chö phaùp laø taïm bôï vaø sends her son to war, even though she works, eats, choùng phai môø—Concentration of non-abiding or talks to her friends and watches television, she the samadhi which contemplates all things as always keeps in her mind the question, "When temporal and evanescent. will my son come home?" Keeping Don't Know Voâ Truï Thí: Chaúng truï boá thí, vì chaúng caàu quaû mind is the same. While working, while eating, baùo—Giving without dwelling, not seeking while playing, while walking and driving, always reward. keep the question, "What am I?" Voâ Truï Thieàn Sö (714-774): Teân cuûa moät vò Voâ Tri Trí: Chaân trí toái thöôïng tòch tónh, döùt boû Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- moïi phaân bieät—Ultimate wisdom considered as 907). Vaøo ñaàu haäu baùn theá kyû thöù taùm,

Thieàn sö static, and independent of differentiation. Voâ Truï ñaõ khai saùng doøng Thieàn Baûo Ñöôøng— Voâ Trí: Acittata (skt)—Ajnana (skt)—Baát ngoä— Name of a Chinese Zen master who lived in the Khoâng giaùc ngoä—Lacking wisdom— T'ang Dynasty in China. In the beginning of the Mindlessness—Non-enlightenment. second half of the eighth century, Zen master Wu Voâ Trí Nhaân: Unwise man—Ngöôøi ngu—Ngöôøi chu founded the Pao-T'ang Zen Sect. voâ trí—Theo Phaät giaùo, ngöôøi voâ trí laø ngöôøi Voâ Truï Xöù Nieát Baøn: Apratisthita-nirvana (skt)— khoâng kheùo tu taäp giaùo phaùp cuûa caùc baäc hieàn trí Phaät taïi Nieát Baøn töï do toaøn veïn, muoán soáng baát chaân chaùnh neân khoâng ñeå yù gì ñeán nhöõng ñieàu cöù nôi naøo tuøy yù. Ngaøi coù theå laøm baát cöù caùch naøo ñaùng ñöôïc ñeå yù. Moät ngöôøi nhö vaäy luoân luoân bò Ngaøi muoán, vaø vì raèng Ngaøi khoâng coù truï xöù coá vaây haõm trong röøng taø kieán, neân khoâng theå thoaùt ñònh, neân Nieát Baøn cuûa Ngaøi ñöôïc goïi laø "Voâ Truï ra khoûi voøng luaân hoài sanh töû ñaõ troùi buoäc nhaát Xöù Nieát Baøn."—The Buddha in Nirvana has a thieát chuùng sanh vaøo tam giôùi—According to perfect freedom to live any where he pleases; he Buddhism, unwise man is one who is not well- can act in whatever way he wishes and on that trained in true sage's teaching and does not pay account he has no fixed abode and his Nirvana is proper attention to things that should be attented called the 'Nirvana of No Abode."

Voâ Tröù Boà Taùt: Mujaku (jap)—Asanga moät cö daân cuûa xöù Kieän Ñaø La, nhöng haàu Bodhisattva. heát thôøi gian oâng soáng ôû Ayodhya, oâng soáng Voâ Tröù Trí Hieän Tieàn: Bieåu thò cuûa trí khoâng bò khoaûng theá kyû thöù tö sau Taây Lòch, töùc troùi buoäc—Manifestation of unattached cognition. khoaûng 1.000 naêm sau khi Phaät nhaäp dieät. Voâ Tröôùc: Thaät ra hoï goàm coù ba anh em, trong ñoù, Voâ 1) Pavivekavudham (p)—Detachment—Söï Tröôùc laø anh caû, ngöôøi thöù hai laø Theá Thaân, buoâng boû—Non-attachment—Unattached— coøn ngöôøi em uùt laø Virincivatsa. Ngöôøi ta noùi Free—Khoâng chaáp tröôùc ñoái vôùi söï vaät hay ngaøi laø ngöôøi ñaõ chuyeån hoùa vaø giuùp cho Theá khoâng vöôùng maéc vaøo baát cöù thöù gì. Haønh giaû Thaân trôû thaønh Phaät töû Ñaïi thöøa. Ñaàu tieân oâng tu thieàn neân luoân coù thaùi ñoä 'Nhìn maø khoâng laø ñeä töû cuûa phaùi Mahisasaka (tröôøng phaùi thaáy, nghe maø khoâng hay, ngöûi maø khoâng coù naày taùch rôøi khoûi phaùi Vibhaiyavadin vaøo muøi.' Taïi sao laïi nhìn maø khoâng thaáy? Bôûi vì khoaûng theá kyû thöù hai sau Taây Lòch), nhöng coù söï hoài quang phaûn chieáu. Taïi sao nghe maø sau ñoù oâng saùng laäp phaùi Du Giaø hay Maät khoâng hay? Bôûi vì phaûn vaên vaên töï kyû, töùc Giaùo vôùi giaùo lyù caên baûn laø boä Du Giaø Sö Ñòa quay caùi nghe ñeå nghe chính mình. Taïi sao Luaän do chính oâng tröôùc taùc, coù thuyeát noùi ngöûi maø khoâng coù muøi? Bôûi vì thaâu nhieáp Phaät Di Laëc treân coõi Trôøi Ñaâu Suaát ñaõ thuyeát thaân taâm, neân muøi vò khoâng laøm cho mình cho oâng ghi laïi boä luaän naày. Coù theå noùi raèng dính maéc. Ñaây laø traïng thaùi khi maét nhìn saéc hai anh em Voâ Tröôùc vaø Theá Thaân laø nhöõng maø khoâng thaáy saéc, tai nghe tieáng maø coi nhö nhaø tö töôûng coù ñaàu oùc saùng taïo, ñaõ taïo neân khoâng coù aâm thanh, muõi ngöûi muøi höông maø ñieàu coù

theå goïi laø thôøi kyø kinh ñieån cuûa trieát khoâng thaáy coù muøi höông, löôõi neám maø khoâng hoïc Phaät giaùo. Caùc taùc phaåm quan troïng nhaát thaáy coù vò, thaân xuùc chaïm maø khoâng thaáy coù cuûa Voâ Tröôùc laø Ñaïi Thöøa Nhieáp Luaän caûm giaùc, yù coù phaùp maø khoâng dính maéc vaøo (Mahayana-sampari-graha), Du Giaø Sö Ñòa phaùp—Not in bondage to anything. Zen Luaän (Yogacara-bhmi-sastra), Ñaïi Thöøa practitioners should always have this attitude Trang Nghieâm Kinh Luaän (Mahayana- 'Looking but not seeing, hearing but not sutralankara). Hai cuoán sau cuøng laø nhöõng listening, smelling but not noticing the scent.' cuoán saùch quan troïng nhaát xeùt veà maët ñaïo lyù Why is it described as 'looking, but not vaø giaùo lyù. Cuoán Du Giaø Sö Ñòa Luaän nguyeân seeing?' Because the person is returning the baûn tieáng Phaïn ñöôïc Rahul-Sankrityayan tìm light to shine within, and introspecting. Why thaáy, ñöôïc phaân ra laøm möôøi baûy 'ñòa' vaø moâ is it 'hearing, but not listening?' Because he is taû chi tieát con ñöôøng giôùi luaät theo tröôøng turning the hearing to listen his own nature. phaùi Duy Thöùc Du Giaø, laø moät coâng trình lieân Why does it say, 'smelling, but not noticing lieân keát giöõa Voâ Tröôùc vaø Thaày cuûa ngaøi laø the scent?' Because he has gathered back his Maitreyanatha. Maitreyanatha thì vieát coøn Voâ body and mind, and is not disturbed any tröôùc thì chuù giaûi—Asanga Bodhisattva (a longer by scent. At this time, the cultivator's native of Gandhara, but lived mostly in eyes contemplate physical forms, but the Ayodhya, presently Oudh), who lived a forms do not exist for him. His ears hears thousand years after the Nirvana, probably sounds, but the sounds do not exist for him. the fourth century A.D. Asanga and His nose smells scents, but those scents do not Vasubandhu were born in Purusapura in the exist for him. His tongue tastes flavors, but Gandhara country. They belonged to a for him, those flavors do not exist. His body Brahmin family of Kausika and were well feels sensations, but does not attach itself to versed in Brahminical learning. They were those sensations. His mind knows of things, educated in Kashmir where they studied the but does not attach to them. Vibhasa-sastra. They were in fact three 2) Teân cuûa Ngaøi Voâ Tröôùc, anh cuûa ngaøi Thieân brothers, of whom Asanga was the eldest. Thaân Boà Taùt (Theá Thaân)—Name of Asanga, Vasubandhu was the second brother, while brother of Vasubandhu—Voâ Tröôùc Boà Taùt, the youngest was called Virincivatsa. He is

said to be the one who helped converted Möôøi Löïc Cuûa Chö Ñaïi Boà Taùt. Vasubandhu to Mahayana. He was the first Voâ Tröôùc Nhaát Thieát Chö Boà Taùt: Non- follower of the Mahisasaka school, but attachment to all Enlightening Beings. founded the Yogacarya or Tantric school with Voâ Tröôùc Nhaát Thieát Chö Phaät: Non-attachment his Yogacarabhumi-sastra, which is said to to all Buddhas. have been dictated to him by Maitreya in the Voâ Tröôùc Nhaát Thieát Chö Phöông: Non- Tusita heaven. We can say that both Asanga attachment in all places. and Vasubandhu are among creative thinkers Voâ Tröôùc Nhaát Thieát Chö Quoác Ñoä: Non- who brought about what may be called the attachment in all lands. classical age of Buddhist philosophy. The Voâ Tröôùc Nhaát Thieát Chö Sôû Taùc: Non- most important works of Asanga are the attachment to all actions. Mahayana-samparigraha, the Prakarana- Voâ

Tröôùc Nhaát Thieát Hieän Töôïng: Non- aryavaca, the Yogacara-bhumi-sastra, and the attachment to all phenomena. Mahayana sutralankara. The last two works Voâ Tröôùc Phaät: Chaùnh Giaùc Phaät—Bodhi-body are most important from the ethical and in possession of complete enlightenment—See Boà doctrinal points of view. The Yogacara- Ñeà Thaân. bhumi-sastra, which in its original Sanskrit Voâ Tröôùc Thieân Thaân Toâng: Toâng Phaùp Töôùng form has been discovered by Rahul- do hai ngaøi Voâ Tröôùc vaø Thieân Thaân saùng laäp — Sankrityayan, is divided into seventeen The school of Asanga and Vasubandhu, or bhumis and describes in detail the path of Mahayana Dharmalaksana school. discipline according to the Yogacara school. Voâ Tröôùc Thieàn Sö: Wu-Cho (821-900)—Mujaku The Mahayana-sutralankara is the joint work (jap)—Ñeä töû vaø truyeàn nhaân noái phaùp cuûa thieàn sö of Asanga and his teacher Meitrayanatha. Ngöôõng Sôn Hueä Tòch. Thôøi tuoåi treû, oâng ñi khaép The Karikas were written by Maitreyanatha xöù ñeå gaëp caùc thieàn sö khaùc nhau. Trong nhöõng and their commentary by Asanga. chuyeán chu du aáy, ñaõ xaûy ra caùc söï kieän ñöôïc Voâ Tröôùc Boà Taùt: Mujaku (jap)—Thok may nhaéc tôùi trong thí duï thöù 35 cuûa Bích Nham Luïc. (tib)—Asanga Bodhisattva—See Voâ Tröôùc (2). Teân cuûa Voâ Tröôùc, khoâng coù vöôùng maéc, ñöôïc Voâ Tröôùc Ñaïo Trung Thieàn Sö: Mujaku Dochyu hoaøng ñeá Trung Hoa ñaët cho oâng sau khi oâng ñaït Zenji (jap)—Teân cuûa moät vò Thieàn Taêng Nhaät ñöôïc giaùc ngoä döôùi söï höôùng daãn cuûa Ngöôõng Baûn—Name of a Japanese Zen monk. Sôn—A student and dharma successor of Yang Voâ Tröôùc Giaûi Thoaùt: Giaûi thoaùt nhöõng chaáp Shan Hui-Chi. In his youth he traveled through the thuû—Liberation from all grasping. country seeking out various Zen masters. The Voâ Tröôùc Giôùi: Trì giôùi maø chaúng truï vaøo giôùi, vaø occurence reported in example 35 of the Pi-Yen- chaúng caàu quaû baùo thieän sanh—Keeping the Lu is said to have taken place during this precepts without dwelling, and not seeking reward pilgrimage. The name Wu-cho "no attachment", of good rebirth. was conferred upon the master by the Chinese Voâ Tröôùc Haønh: 1) Caùc haønh vieân dung khoâng emperor during the time after his enlightenment chöôùng ngaïi: Unfettered action, power to under Yang-shan when he was active as a Zen overcome all obstacles; 2) Haønh haïnh voâ tröôùc, master. thöïc haønh haïnh khoâng bao giôø chaáp tröôùc: Practice Voâ Tröôùc Trí: Caùi trí khoâng bò troùi buoäc— of nonattachment, the practice of nonattachment, Unattached cognition. one of the ten Bodhisattva practices (see Thaäp Voâ Tu Taêng: Non-cultivating monk—Moät vò Taêng Haïnh Boà Taùt). khoâng bieát taøm quí cho chính mình vaø cho ngöôøi, Voâ Tröôùc Haïnh: Haïnh khoâng bao giôø chaáp luoân phaù giôùi. Ba nghieäp nôi thaân, khaåu, vaø yù luoân tröôùc—The practice of nonattachment. baát tònh—A monk who has no shame for self and Voâ Tröôùc Löïc: Vôùi löïc voâ tröôùc, chö Boà Taùt lìa shame for others. He always breaks the rules. caùc caáu nhieãm—With power of nonattachment, Three behaviors of body (action, deed or doing), Bodhisattvas get rid of defiling obsessions—See of speech (speech, word or speaking), and of mind

(thought or thinking) are always impure—See Töù existence, being composed of elements which Chuûng Taêng. disintegrate. Voâ Tu Voâ Chöùng: Caûnh giôùi cöùu

caùnh voâ tu voâ Voâ Töi Tính Khoâng: Cula-sunnata (p)—See Tieåu chöùng—The ultimate realm of non-cultivation and Khoâng. non-realization. Voâ Töi Töôùng: Lakshanasunyata (skt)—Töôùng Voâ Tuyeát Töø Nguyeân (1226-1286): Zen master khoâng—Emptiness of appearance. Wu-Hsueh Tsu-Yuan—Teân cuûa moät vò Thieàn sö Voâ Töông Vi: Khoâng coù maâu thuaãn hay traùi ngöôïc Trung Hoa thuoäc toâng Laâm Teá. Sö laø ngöôøi ñaõ ñeán vôùi nhau—No contradiction. Nhaät Baûn daïy Thieàn vaø sau naøy xaây döïng leân Voâ Töôùng: Animitta (skt)—Na-vidyate, or Vieân Giaùc Töi hay Toaøn Giaùc Töi ôû Nhaät vaøo naêm Nirabhasa (skt)—Alakshana (skt)—Above the 1282 vôùi söï taøi trôï cuûa Söù quaân Hojo Tokimune. limitation of form—Have no existence—Having Ñaây laø moät trong nhöõng töi vieän chính cuûa doøng no-signs—Imagelessness or shadowlessness— Thieàn Laâm Teá taïi Nhaät. Hieän taïi trong khuoân vieân Lacking appearance—Nothingness—Without Vieân Giaùc Töi vaãn coøn ngoâi moä vaø moät ngoâi mieáu form—Khoâng Töôùng—Voâ Töôùng—Töø Baéc Phaïn kyû nieäm cuûa Sö—Name of a Chinese Rinzai Zen “Animitta” coù nghóa laø “Voâ Töôùng.” Töôùng bao master. He was the one who came to Japan to goàm saéc, thanh, höông, vò, xuùc, phaùp, ñaøn oâng, ñaøn teach Zen and later he built the “Complete baø, sanh, laõo, beänh, töû, vaân vaân. Söi vaéng maët cuûa Awakening Monastery” Temple in 1282 with the nhöõng thöù naøy laø voâ töôùng. Nhö vaäy voâ töôùng coù finacial support of the Shogun Hojo Tokimune. nghóa laø khoâng coù hình thöùc, khoâng coù caùc veû beân This is one of the major monasteries of the ngoaøi, khoâng coù daáu hieäu roõ reät cuûa chö phaùp. Japanese Rinzai Zen lineage. In the courtyard of Ñaây laø ñaëc tröng cho Chaân Lyù tuyeät ñoái, khoâng heà the temple, we still see the tomb of the founder of bieát ñeán moät söi phaân bieät ñoái xöû naøo. Voâ töôùng Engakuji, and a little hall dedicated to him. thöôøng ñöôïc duøng nhö moät loaïi hình dung töø cho Voâ Tö Duy Bieän Luaän: Avicara (p)—Non Nieát Baøn—The Sanskrit term “Animitta” means discursive thinking. “Signlessness.” “Signs” include forms, sounds, Voâ Tö Löi: Free from care—Free-minded. scents, tastes, and tangible objects, men, women, Voâ Töø Bi: Khoâng coù loøng töø bi—Non- birth, aging, sickness, death, and so forth. The compassion—Without compassion. absence of these is signlessness. So, animitta Voâ Töû UÙy: Khoâng sôï caùi cheát—No fear of death. means formlessness, no-form, devoid of Voâ Töi Baûo Khieáp Kinh: Röông ñöïng baûo chaâu appearance, or absence of chracteristics of all khoâng vaên töï—A precious box of no-word dharmas; the mark of absolute truth, which is sutras—A box of precious sutras without any devoid of distinctions. Animitta is commonly used words. as an epithet of Nirvana. Voâ Töi Taùnh: See Voâ Töi Tính. Voâ Töôùng An Laïc Haïnh: Haïnh an laïc nôi voâ Voâ Töi Taùnh Töôùng: Nihsvabhava-lakshana töôùng—Markless peaceful and joyful practice. (skt)—Voâ töi tính töôùng—Nhöõng daáu hieäu chæ veà Voâ Töôùng Bình Ñaúng: Söi bình ñaúng voâ töôùng— söi khoâng coù töi tính—Signs indicating the absence Markless equality. of self-nature. Voâ Töôùng Bình Ñaúng Tính: Bình ñaúng veà maët voâ Voâ Töi Tính: Abhavasvabhava (skt)—Asvabhava töôùng—Equality in terms of signlessness. (skt)—Nihsvabhava (skt)—Absence of the Voâ Töôùng Boà Ñeà: Markless

enlightenment—Töï substance of existence—Lacking self-nature—No chöùng ñaéc giaùc ngoä boà ñeà chöù khoâng hoïc nôi ai individual nature—No own nature—Not made out maø ñöôïc—The enlightenment of seclusion, of itself—Self-naturelessness—Without self- obtained by oneself, or of nirvana, or of nature—Without a nature of its own—Khoâng coù nothingness, or of immateriality. töï tính. Taát caû caùc phaùp ñeàu laø nhaân duyeân phaùp Voâ Töôùng Chaân Nhö: Chaân Nhö khoâng coù hình chöù khoâng coù töï tính—Not made out of itself or töôùng—Markless thusness. absence of the substance of existence. All things Voâ Töôùng Chaân Thaät: Markless truth—See Chaân are without individual nature or independent Khoâng Dieäu Höõu.

Voâ Töôùng Ñaïo: Animittapatha or Voâ Töôùng Phaùp: Phaùp moân voâ töôùng—Teaching Animittadishthana (skt)—Voâ töôùng ñaïo hay voâ based on the approach of marklessness. töôùng xöù, nghóa laø con ñöôøng hay choã ôû cuûa voâ Voâ Töôùng Phaät: Alaksana Buddha (skt)— töôùng—Abode of formlessness. Nirkasana Buddha (skt)—Phaät khoâng coù 32 töôùng Voâ Töôùng Ñònh: Animitta-samadhi (skt)— haûo hay 80 töôùng toát, nhö ngaøi Long Thoï — Nirabhasa (skt)—Animitto-samadhi (p)—Ñònh Formless Buddha, Alaksana Buddha. The Buddha khoâng khôûi leân moät daáu hieäu naøo veà hình aûnh— without thirty two or eighty marks, i.e. Nagarjuna. Concentration on the signless (imageless)—The Voâ Töôùng Phöôùc Ñieàn: Markless field of concentration on the signlessness. blessings. Voâ Töôùng Gia Haïnh Chöôùng: Chöôùng ngaïi maäp Voâ Töôùng Phöôùc Ñieàn Y: AÙo caø sa. Y phuïc xuaát môø (voâ töôùng) khi môùi baét ñaàu tu taäp—The theá, xa lìa caùc töôùng höõu vi theá nhieãm —The continuance of activity even in the formless garment of nothingness for cultivating the field of world—Hindrance of formless preparatory blessing, i.e. the robe which separates the monk practices. from earthly contamination. Voâ Töôùng Giaûi Thoaùt Moân: Giaûi thoaùt thoâng qua Voâ Töôùng Phöông Tieän Ñòa: Giai ñoaïn phöông tu taäp voâ töôùng. Nieát Baøn giaûi thoaùt, tam muoäi thöù tieän voâ töôùng—Stage of markless expedient nhì trong ba tam muoäi—Liberation through means. signlessness. The nirvana type of liberation, the Voâ Töôùng Quaùn: Contemplation on the second of the three samadhis—See Tam Tam formlessness—Vì chö phaùp khoâng thaät neân chuùng Muoäi. khoâng coù hình töôùng—Because things are void Voâ Töôùng Giaùo: Alakshana-pravacana (skt)— and unreal; therefore, they are formless. Doctrine on Emptiness (Everything is empty in Voâ Töôùng Saùm Hoái: The markless repentance— nature). Theá naøo goïi laø saùm? Theá naøo goïi laø hoái? Saùm laø Voâ Töôùng Giôùi: See Ly Töôùng Giôùi. saùm nhöõng loãi veà tröôùc, töø tröôùc coù nhöõng nghieä p Voâ Töôùng Haûo Phaät: aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân vaân, caùc toäi 1) See Voâ Töôùng Phaät. thaûy ñeàu saùm heát, haèng khoâng khôûi laïi, goïi ñoù laø 2) Öu Ba Cuùc Ña, vò toå AÁn Ñoä thöù tö: Upagupta, saùm. Hoái laø hoái nhöõng loãi veà sau, töø nay veà sau coù the fourth patriarch in India. nhöõng nghieäp aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân Voâ Töôùng Hueä: Trí hueä khoâng hình töôùng, trí hueä vaân, caùc toäi nay ñaõ giaùc ngoä, thaûy ñeàu haèng ñoaïn, môû ra do chöùng ñöôïc lyù trung ñaïo, lìa nhò

bieân— laïi khoâng taïo laïi, aáy goïi laø hoái, neân goïi laø saùm hoái. Markless wisdom or the wisdom of neither Ngöôøi phaøm phu ngu meâ, chæ bieát saùm loãi tröôùc, extreme. chaúng bieát hoái loãi sau, do vì khoâng hoái neân toäi Voâ Töôùng Kinh: Kinh noùi veà söï khoâng coù hình tröôùc chaúng dieät, loãi sau laïi sanh. Toäi tröôùc ñaõ töôùng—Sutra on Formlessness (marklessness, chaúng dieät, loãi sau laïi sanh, sao goïi laø saùm hoái signlessness). ñöôïc. Theo Kinh Phaùp Baûo Ñaøn, chöông thöù saùu, Voâ Töôùng Laïc: Animittasukha (skt)—Söï an laïc Luïc Toå baûo ñaïi chuùng: "Nay toâi vì caùc oâng maø cuûa voâ töôùng, hay caùi haïnh phuùc cuûa söï khoâng coù trao 'Voâ Töôùng Saùm Hoái' ñeå dieät toäi trong ba ñôøi, hình töôùng. Moät vò Boà Taùt seõ luoân laøm cho mình khieán ñöôïc ba nghieäp thanh tònh. Naày thieän tri höôûng ñuùng caùi haïnh phuùc voâ töôùng vaø cuõng laøm thöùc! Moãi ngöôøi ñoàng thôøi noùi theo lôøi toâi: "Ñeä töû cho ngöôøi khaùc an truù ñuùng trong Ñaïi Thöøa —Bliss chuùng con, töø nieäm tröôùc, nieäm hieän taïi vaø nieäm of formlessness. A Bodhisattva will always make sau, moãi nieäm khoâng bò ngu meâ laøm nhieãm, töø himself properly enjoy the bliss of formlessness, tröôùc coù nhöõng nghieäp aùc, ngu meâ, vaân vaân, caùc and will also make others properly abide in the toäi thaûy ñeàu saùm hoái, nguyeän moät luùc tieâu dieät, Mahayana. haèng khoâng khôûi laïi. Ñeä töû chuùng con, töø nieäm Voâ Töôùng Nhö Lai: Alaksana-Buudha (skt)— tröôùc, nieäm hieän nay vaø nieäm sau, moãi nieäm Nirlaksana-Buddha (skt)—Vò Phaät khoâng coù ba khoâng bò kieâu cuoáng laøm nhieãm, töø tröôùc coù nhöõng möôi hai hay taùm möôi töôùng haûo—The Buddha nghieäp aùc, kieâu cuoáng, vaân vaân, caùc toäi thaûy ñeàu without the thirty-two or eighty marks. saùm hoái, nguyeän moät thôøi tieâu dieät, haèng khoâng

khôûi laïi. Ñeä töû chuùng con, töø nieäm tröôùc, nieäm done in the past out of arrogance and deceit and hieän nay vaø nieäm sau, moãi nieäm khoâng bò taät ñoá other such offenses. May their effects be wiped laøm nhieãm, töø tröôùc ñoù coù nhöõng nghieäp aùc, taät ñoá, away at once and may never be perpetrated vaân vaân, caùc toäi thaûy ñeàu saùm hoái, nguyeän moät luùc again. May this disciple be in past, present, and tieâu dieät, haèng khoâng khôûi laïi. Naày thieän tri thöùc! future thought, in every thought unstained by Veà tröôùc laø 'Voâ Töôùng Saùm Hoái.' Theá naøo goïi laø jealousy. Now I completely repent and reform all saùm? Theá naøo goïi laø hoái? Saùm laø saùm nhöõng loãi bad actions done in the past out of jealousy and veà tröôùc, töø tröôùc coù nhöõng nghieäp aùc ngu meâ, other such offenses. May they be wiped away at kieâu cuoáng, taät ñoá, vaân vaân, caùc toäi thaûy ñeàu saùm once and never arise again. Good Knowing heát, haèng khoâng khôûi laïi, goïi ñoù laø saùm. Hoái laø hoái Advisors, the above has been the markless nhöõng loãi veà sau, töø nay veà sau coù nhöõng nghieäp repentance and reform. What is repentance and aùc ngu meâ, kieâu cuoáng, taät ñoá, vaân vaân, caùc toäi what is reform? Repentance is to repent of past nay ñaõ giaùc ngoä, thaûy ñeàu haèng ñoaïn, laïi khoâng errors, to repent so completely of all bad actions taïo laïi, aáy goïi laø hoái, neân goïi laø saùm hoái. Ngöôøi done in the past out of stupidity, confusion, phaøm phu ngu meâ, chæ bieát saùm loãi tröôùc, chaúng arrogance, deceit, jealousy, and other such bieát hoái

loãi sau, do vì khoâng hoái neân toäi tröôùc offenses, that they never arise again. Reform is to chaúng dieät, loãi sau laïi sanh. Toäi tröôùc ñaõ chaúng refrain from such transgressions in the future. dieät, loãi sau laïi sanh, sao goïi laø saùm hoái ñöôïc—Awakening and cutting off such offenses What is repentance and what is reform? completely and never committing them again is Repentance is to repent of past errors, to repent so called repentance and reform. Common people, completely of all bad actions done in the past out stupid and confused, know only how to repent of of stupidity, confusion, arrogance, deceit, former errors and do not know how to reform and jealousy, and other such offenses, that they never refrain from transgressions in the future. Because arise again. Reform is to refrain from such they do not reform, their former errors are not transgressions in the future. Awakening and wiped away, and they will occur in the future. If cutting off such offenses completely and never former errors are not wiped away and committing them again is called repentance and transgressions are again committed, how can that reform. Common people, stupid and confused, be called repentance and reform?" know only how to repent of former errors and do Voâ Töôùng Tam Muoäi: Signless meditative not know how to reform and refrain from absorption—Samadhi of no-marks—Thieàn voâ transgressions in the future. Because they do not töôùng, thaåm ñònh veà leõ khoâng coù töôùng—To get reform, their former errors are not wiped away, rid of the idea of form, or externals. and they will occur in the future. If former errors Voâ Töôùng Tam Quy Y Giôùi: Precepts of the are not wiped away and transgressions are again Triple Refuge That Has No Mark—Theo Kinh committed, how can that be called repentance and Phaùp Baûo Ñaøn, Luïc Toå Hueä Naêng daïy: "Naày thieän reform? According to the Flatform Sutra, Chapter tri thöùc! Töï taâm quy y Giaùc, taø meâ chaúng sanh, Six, the Sixth Patriarch told the great assembly, "I thieåu duïc tri tuùc hay lìa taøi saéc, goïi laø Löôõng Tuùc will now transmit to you the markless repentance Toân. Töï taâm quy y Chaùnh, nieäm nieäm khoâng taø and reform to destroy the offensive actions done kieán, vì khoâng taø kieán töùc laø khoâng nhôn ngaõ coáng within the three periods of time and to purify the cao, tham aùi, chaáp tröôùc, goïi laø Ly Duïc Toân. Töï three karmas. Good Knowing Advisors, repeat taâm quy y Tònh, taát caû caûnh giôùi traàn lao aùi duïc, töï after me: "May this disciple be, in past, present, taùnh ñeàu khoâng nhieãm tröôùc, goïi laø Chuùng Trung and future thought, in every thought, unstained by Toân. Töø ngaøy nay trôû ñi xöng 'Giaùc' laøm thaày, laïi stupidity and confusion. May it be wiped away at chaúng quy y taø ma ngoaïi ñaïo, duøng töï taùnh Tam once and never arise again. May this disciple be, Baûo thöôøng töï chöùng minh, khuyeân thieän tri thöùc in past, present, and future thought, in every quy y töï taùnh Tam Baûo. Phaät laø 'Giaùc' vaäy, Phaùp thought, unstained by ignorance and deceit. Now I laø 'Chaùnh' vaäy, Taêng laø 'Tònh' vaäy. Töï taâm quy y Completely repent of and reform all bad actions Giaùc, taø meâ chaúng sanh, thieåu duïc tri tuùc hay lìa

taøi saéc, goïi laø Löôõng Tuùc Toân. Töï taâm quy y Common people do not understand that, and so, Chaùnh, nieäm nieäm khoâng taø kieán, vì khoâng taø kieán from morning to night, they take the triple-refuge töùc laø khoâng nhôn ngaõ coáng

cao, tham aùi, chaáp precepts. They say they take refuge with the tröôùc, goïi laø Ly Duïc Toân. Töï taâm quy y Tònh, taát Buddha, but where is the Buddha? If they cannot caû caûnh giôùi traàn lao aùi duïc, töï taùnh ñeàu khoâng see the Buddha, how can they return to him? nhieãm tröôùc, goïi laø Chuùng Trung Toân. Neáu tu Their talk is absurd. Good Knowing Advisors, haïnh naày, aáy laø töï quy y. Phaøm phu khoâng hieåu, töø each of you examine yourselves. Do not make saùng ñeán toái, thoï tam quy giôùi, neáu noùi quy y Phaät, wrong use of the mind. The Avatamsaka Sutra Phaät ôû choã naøo? Neáu chaúng thaáy Phaät thì nöông clearly states that you should take refuge with vaøo choã naøo maø quy, noùi laïi thaønh voïng. Naày your own Buddha, not with some other Buddha. If thieän tri thöùc! Moãi ngöôøi töï quan saùt, chôù laàm you do not take refuge with the Buddha in duïng taâm, kinh vaên roõ raøng, noùi töï quy y Phaät, yourself, there is no one you can rely on. Now chaúng noùi quy y vôùi Phaät khaùc, töï Phaät maø chaúng that you are self-awakened, you should each take quy, thì khoâng coù choã naøo maø y ñöôïc. Nay ñaõ töï refuge with the Triple Jewel of your own mind. ngoä, moãi ngöôøi phaûi quy y töï taâm Tam Baûo, trong Within yourself, regulate your mind and nature; thì ñieàu hoøa taâm taùnh, ngoaøi thì cung kính moïi outside yourself, respect others. That is to take ngöôøi, aáy laø töï quy y vaäy.”—According to the refuge with yourself.” Platform Sutra of the Sixth Patriarch’s Dharma Voâ Töôùng Tam Ma Ñòa: See Voâ Töôùng Tam Treasure, the Sixth Patriarch, Hui-Neng, taught: Muoäi. Good Knowing Advisors, Take refuge with the Voâ Töôùng Tam Muoäi: Animitta-samadhi (skt)— enlightened, the honored, the doubly complete. Signless meditative absorption—Thieàn voâ Take refuge with the right, the honored that is töôùng—Samadhi of no-marks—To get rid of the apart from desire. Take refuge with the pure, the idea of form, or externals—Thaåm ñònh veà leõ honored among the multitudes. ‘From this day khoâng coù töôùng. forward, we call enlightenment our master and Voâ Töôùng Taâm: Caùi taâm khoâng coù hình töôùng— will never again take refuge with deviant demons Markless mind—Mind of Formlessness. or outside religions. We constantly enlighten Voâ Töôùng Taâm Ñòa Giôùi: See Ly Töôùng Giôùi. ourselves by means of the Triple Jewel of our Voâ Töôùng Thaân: Thaân voâ töôùng, vì phaùp töôùng own self-nature.’ Good Knowing Advisors, I roát raùo ñeàu voâ töôùng—The formless body, the exhort you all to take refuge with the Triple Jewel forms of all things being ultimately formless. of your own nature: the Buddha, which is Voâ Töôùng Thieàn Sö (684-762): Teân cuûa moät vò enlightenment; the Dharma, which is right; and Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöôøng (618- the Sangha, which is pure. When your mind takes 907)—Name of a Chinese Zen master who lived refuge with enlightenment, deviant confusion in the T'ang Dynasty in China. does not arise. Desire decreases, so that you know Voâ Töôùng Toâng: Teaching of no characteristics— contentment and are able to keep away from Voâ Töôùng Ñaïi Thöøa—Voâ Töôùng Giaùo—Voâ wealth and from the opposite sex. That is called Töôùng Khoâng Giaùo—Toâng Tam Luaän cho raèng “y the honored, the doubly complete. When your tha vaïn phaùp duyeân sinh töùc khoâng” (trong khi mind takes refuge with what is right, there are no Phaùp Töôùng Toâng cho raèng “y tha vaïn

phaùp duyeân deviant views in any of your thoughts because sinh phi khoâng")—The San-Lun or Madhyamika there are no deviant views; there is no self, other, school because of its "nihilism". arrogance, greed, love or attachment. That is Voâ Töôùng Traïng: Alakkhana (p)—Alaksana called the honored that is apart from desire. When (skt)—Without characteristics. your own mind takes refuge with the pure, your Voâ Töôùng Tri Thöùc: Nirabhasa-buddhi (skt)— self-nature is not stained by attachment to any The shadowless (imageless) awareness. state of defilement, desire or love. That is called Voâ Töôùng Tu: Tu taäp phaùp moân voâ töôùng— the honored among the multitudes. If you cultivate Markless cultivation. this practice, you take refuge with yourself. Voâ Töôùng Tö Traàn Luaän: Anakara-cinta-raja-

sastra (skt)—Ñöôïc vieát bôûi Traàn Na—Name of a qua thieàn ñònh voâ töôûng—Realization gained work of commentary written by Dignaga. through no-thought meditation. Voâ Töôùng Töôùng: The formless. Voâ Töôûng Söï: Söï voâ taâm—Condition of no-mind. Voâ Töôùng Voâ Löôïng: Caùi gì khoâng coù hình töôùng Voâ Töôûng Thieân: Asannasattadeva (p)— vaø khoâng theå ño löôøng ñöôïc thì goïi laø "teá" —That Asamjni-sattvah-deva (skt)—Musoten (jap)—The which is without form and measurement is called heaven above thought—Thoughtless Heaven— "fine" or "impalpable." Nhöõng coõi trôøi saéc giôùi. Voâ Töôûng Thieân, nôi Voâ Töôùng Voâ Xaûo Duïng Vò: Giai ñoaïn khoâng coøn chuùng sanh khoâng coù töôûng maø cuõng khoâng coù saéc töôùng maø cuõng khoâng coøn söï coá gaéng naøo — giaùc tri, coõi cao nhaát cuûa töù thieàn thieân—A group Stage that has neither marks nor effects. of heavens in the world of matter. The no-thinking Voâ Töôùng Y: Muso-E (jap)—The robe without or no-thought heavens, the highest of the four form—Y aùo khoâng coù hình töôùng beân ngoaøi. AÙo dhyana heavens—See Töù Thieàn Thieân. caø sa khoâng coù hình töôùng, maø chæ maø moät maûnh Voâ Töôïng Tónh Chieáu Thieàn Sö (1234-1306): vaûi vuoâng—The Kasaya is without form in the Teân cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng sense that is simple a square sheet of cloth. Laâm Teá soáng vaøo theá kyû thöù XIII. Luùc ñaàu Sö laø Voâ Töôûng: Asannasatto (p)—Asamjni (skt)— ñeä töû cuûa Sö Vieân Nhó (Thaùnh Nhaát Quoác Sö). Khoâng coøn suy töôûng—Absence of thinking— Naêm 1252, Sö du haønh ñeán Trung Hoa hoïc Thieàn Lacking associative thought—Senseless—Not vôùi Thieàn sö Thaïch Kheâ vaø trôû thaønh moät trong having full consciousness—Non-conscious—Non- nhöõng truyeàn nhaân noái phaùp noåi troäi nhaát cuûa vò perception—Without thought. Thieàn sö naøy. Naêm 1265, Sö trôû veà Nhaät Baûn khai Voâ Töôûng Baùo: Asamjnivipaka (skt)—Result of saùng doøng Thieàn Phaùp Haûi, moät trong 24 doøng non-conceptualization—Facts obtained by Thieàn trong Thieàn Toâng Nhaät Baûn—Name of a thoughtless meditation—Reward of No-Thought. Japanese Zen master, of the Lin Chi Sect, who Voâ Töôûng Ñònh: Asamjni-samapatti (p)— lived in the thirteenth century. First, he was a Concentration of no thought—No-thought disciple of Master Shoichi-kokushi (1202-1280). samadhi—Pheùp thieàn ñònh dieät taát caû taâm töôûng— In 1252, he travelled to China to study Zen under The concentration in which all thinking ceases. Master Shih-Hsi and became one of the most Voâ Töôûng Ñònh Vò:

Traïng thaùi thieàn ñònh voâ taâm eminent dharma heirs of this master. In 1265, he (thieàn ñònh dieät taát caû taâm töôûng, khoâng coøn suy returned to Japan to found the Fa-Hai Zen Sect, nghó)—State of thoughtless meditative one of the 24 Zen sects in Japanese Zen School. concentration. Voâ Tyû: Khoâng theå so saùnh ñöôïc—Incomparable— Voâ Töôûng Giôùi: Voâ töôûng xöù, coõi trôøi thöù tö trong No comparing—Without comparison. Töù thieàn thieân, nôi maø moïi suy nghó vaø yù töôûng Voâ Tyû Löïc: Atavika (skt)—Löïc khoâng theå so saùnh ñeàu ngöng baët—Brahmaloka, the fourth in the ñöôïc—Incomparable power. four dhyana, where thinking or necessity for Voâ Tyû Phaùp: Phaùp cao toät khoâng gì coù theå so saùnh thought ceases. ñöôïc—Incomparable dharma or truth— Voâ Töôûng Höõu: Loaïi höõu tình khoâng coù töôûng— Incomparable truth or law. Non-percipient becoming, the kind of becoming Voâ Tyû Thaân: Thaân Phaät cao tuyeät khoâng gì coù theå possessed of non-perception. so saùnh ñöôïc—The incomparable body of the Voâ Töôûng Luaän: Kieán giaûi cho raèng taát caû chuùng Buddha. sinh sau khi cheát sinh veà coõi trôøi Voâ Töôûng. Ñaây Voâ Uaån Thieàn Sö (1309-1386): Teân cuûa moät vò laø moät trong 62 loaïi kieán giaûi sai laàm—Wrong Thieàn sö Trung Hoa, thuoäc toâng Laâm Teá, soáng vaøo view that believes that after death all beings will thôøi nhaø Minh (1368-1644)—Name of a Chinese be reborn in the heaven above thought Zen master of the Lin-chi Sect, who lived in the (thoughtless heaven). This is one of the 62 wrong Ming dynasty. views. Voâ Ueá Nhieãm: Khoâng baån tröôïc—Without stain. Voâ Töôûng Moân: Parinirvana—See Nieát Baøn. Voâ UÙy: Abhaya or Vira, or nir-bhaya (skt)— Voâ Töôûng Quaû: Asamjnika (skt)—Söï chöùng ñaéc Khoâng sôï haõi, voâ sôû uùy—Courage—Dauntless—

Fearless—Fearlessness—No fear—Nothing or tröôùc thieân chuùa—School of Abhayagiri, a nobody to fear. subdivision of early Sthavirah school of which the Voâ UÙy AÁn: Abhaya-mudra (skt)—Maãu Ñaø La disciples accepted Katyayana as the Patriarch, Phaùp AÁn—Cöû chæ cuûa Phaät Sakyamuni ngay sau founded in 246 B.C. khi Ngaøi ñaït Ñaïi giaùc (baøn tay phaûi ñöa ngang vai, Voâ UÙy Sôn Töï: Abhayagiri-vihara (p)— caùc ngoùn tay duoãi thaúng, loøng baøn tay höôùng veà Abhayagiri monastery—Monastery on the phía tröôùc)—The gesture of Sakyamuni Buddha mountain of fearlessness. right after he attained enlightenment (the right Voâ UÙy Sôn Töï Phaùi: Abhayagiri-vihara-nikaya hand is raised to shoulder level with fingers (p)—Abhayagiri monastery Sect—Sect of extended and palm turned outward). Monastery on the mountain of fearlessness—Phaùi Voâ UÙy Boà Taùt: Vò Boà Taùt khoâng sôï haõi, voâ sôû Phaät giaùo ñöôïc thaønh laäp treân nuùi Voâ UÙy ôû Tích uùy—Fearless Bodhisattva. Lan, taïi moät töï vieän coå, nôi maø ngaøi Phaùp Hieån ñaõ Voâ UÙy Chuù: Caên Baûn Trung Quaùn Luaän Thích Voâ tìm thaáy 5.000 chö Taêng toøng tu trong ñoù —A UÙy Chuù—Interpretation of the fundamental ideas Buddhis sect founded on Mount Abhayagiri of mantras of fearlessness in the Madhyamika- (Fearless Mountain) in Ceylon, with an ancient sastra. monastery where Fa-Hsien found 5,000 monks. Voâ UÙy Ñòa: Abhaya-bhumi (skt)—Fearless Voâ UÙy Taïng: bhumi—Fearlessness position—Voâ uùy sôû ñòa. Taïi 1) Kho chöùa ñöùc voâ

uùy: Goác cuûa söï khoâng sôï ñaây haønh giaû khoâng coøn sôï haõi tham, saân, si, sanh, haõi—The store (storehouse) of fearlessness— laõo, beänh, töû nöõa—The position where one feels Treasure of fearlessness. no fear to greed, anger, ignorance, birth, old age, 2) Voâ UÙy Taïng laø teân cuûa moät vò sö Maät Giaùo: illness, death. Name of a monk of the esoteric sect. Voâ UÙy Kinh: Abhaya-sutta (p)—Sutra on Voâ UÙy Thanh Tònh: Purity of fearlessness. fearlessness. Voâ UÙy Thí: Abhaya-dana (skt)—Mui-Se (jap)— Voâ UÙy Lieân Maãn: Fearless kindness—Loøng Courage (unfearful—not dangerous—secure— thöông ngöôøi voâ bieân. fearless—undaunted—peace—safety—security)- Voâ UÙy Löïc: The power of fearlessness—Löïc voâ giving—Moät trong tam thí, ñem caùi voâ uùy boá thí uùy hay söùc voâ uùy cuûa chö Boà Taùt trong vieäc kheùo cho ngöôøi—The bestowing of confidence by thuyeát phaùp. Ñaây laø moät trong möôøi löïc cuûa chö every true Buddhist, i.e. that none may fear him— Ñaïi Boà Taùt—Bodhisattvas' power of fearlessness Absence or removal of fear, one of the three which can explain all truths. This is one of the ten forms of giving—See Tam Thí. kinds of power possessed by Great Enlightening Voâ UÙy Thoï: Viradatta (skt)—Teân moät vò Phaät töû Beings—See Thaäp Löïc Boà Taùt. taïi gia trong thôøi Phaät coøn taïi theá—“Hero-giver,” Voâ UÙy Sôû Ñòa: Abhaya-bhumi (skt)—Giai ñoaïn name of prominent layman, contemporary with voâ uùy hay khoâng coøn sôï haõi nöõa. Taïi ñaây haønh giaû Sakyamuni khoâng coøn sôï haõi tham, saân, si, sanh, laõo, beänh, töû Voâ UÙy Trang Nghieâm: Voâ uùy trang nghieâm, vì nöõa—Fearless bhumi, the position where one khoâng theå deïp phuïc ñöôïc —The adornment of feels no fear to greed, anger, ignorance, birth, old fearlessness, being invincible. age, illness, death. Voâ UÙy Vöông: Mattabhaya (skt)—King of Voâ UÙy Sôn: Abhayagiri (skt)—Nuùi Voâ UÙy ôû Tích Courage—King of Fearlessness. Lan, vôùi moät töï vieän coå, nôi maø ngaøi Phaùp Hieån Voâ UÙy Xaû: The giving of courage or fearlessness. ñaõ tìm thaáy 5.000 chö Taêng toøng tu trong ñoù — Voâ Öông Soá Kieáp: Asankhyeya kalpa (skt)— Mount fearless in Ceylon, with an ancient Moät thôøi kyø thaät daøi—A period of numberless monastery where Fa-Hsien found 5,000 monks. kalpas. Voâ UÙy Sôn Truï Boä: Abhayagiri-vasin (skt)—Voâ Öu: 1) A Duïc Vöông: King Asoka; 2) Khoâng Abhayagiri-vasinah (skt)—Moät chi phaùi cuûa lo aâu: Free from sorrow, not feeling or not causing Thöôïng Toïa Boä maø ñeä töû nhaän ngaøi Ca Chieân sorrow, ungrief, without sorrow; 3) Taát Thích Xoa: Dieân laøm Toå, ñöôïc saùng laäp vaøo khoaûng naêm 246 Vilaksa (skt)—See Taát Laïc Xoa.

Voâ Öu Giaø Lam: Asokarama (skt)—Theo Eitel Voâ Vaân Thieân: Asannasattadeva (p)—Anabhraka trong Trung Anh Phaät Hoïc Töø Ñieån, Voâ Öu Giaø (skt)—Cloudless Heaven—One of the nine Lam laø moät tònh xaù nôi laàn keát taäp kinh ñieån laàn heavens of the fourth dhyana heaven—Moät trong thöù ba ñöôïc toå chöùc—According to Eitel in The chín taàng trôøi cuûa töù thieàn thieân—See Töù Thieàn Dictionary of Chinese-English Buddhist Terms, Thieân. Asokarama, a vihara in Pataliputra in which the Voâ Vaán: Khoâng ñôïi hoûi maø töï tình nguyeän (thuyeá t “third synod was held.”—See Keát Taäp Kinh Ñieån. phaùp)—Unasked—Not to ask.

Voâ Öu Thuï: A Thaâu Ca—A Thuaät Ca—Ngöôøi ta Voâ Vaán Töï Thuyeát: Udana (skt)—Verses of noùi Ñöùc Phaät ñaûn sanh döôùi goác caây naày—The Uplift—Caûm Höùng Ngöõ—Moät trong möôøi hai boä tree under which Sakyamuni is said to have been Kinh Tieáng Phaïn goïi laø Öu Ñaø Na, töùc laø "Voâ Vaán born. Töï Thuyeát" nghóa laø Phaät töï thuyeát ñeå raên chuùng Voâ Öu Töû Phöông Öng: Teân cuûa moät vò vua AÁn chöù khoâng phaûi traû lôøi cho caâu hoûi naøo— Ñoä leân ngoâi naêm 273 tröôùc taây lòch, xuaát gia naêm Impromptu—Unsolicited—One part of the 261 tröôùc taây lòch vaø thoï giôùi Tyø Kheo naêm 259— scriptures spoken voluntarily and not in reply to Name of an Indian king who enthroned in 273 questions or appeals, one of the twelve parts of B.C., renounced the world (left the secular life) in the Buddhist scriptures. 261 and received Bhiksu full precepts in 259 B.C. Voâ Vaán Töï Thuyeát Kinh: Udana (skt)— Voâ Öu Vöông: Vua A Duïc—King Asoka—See Impromptu—Unsolicited—Unsolicited sutras— Asoka. Moät trong möôøi hai boä Kinh Tieáng Phaïn goïi laø Öu Voâ Vaên: Khoâng caàn ñöôïc chæ daïy—Töï tin— Ñaø Na. Kinh Phaät töï noùi chöù khoâng phaûi traû lôøi Untutored—Self-confident. cho nhöõng caâu hoûi. Kinh goàm 80 baøi kinh ngaén do Voâ Vaên Ñaïo Xaùn Thieàn Sö: Teân cuûa moät vò ñöùc Phaät töï khai thò giaùo maø khoâng ñôïi coù thöa Thieàn sö Trung Hoa soáng vaøo thôøi nhaø Toáng (960- hoûi—One of the twelve parts of the Buddhist 1279)—Name of a Chinese Zen master who lived scriptures. Canon spoken voluntarily and not in in the Sung dynasty. reply to questions. Udana includes 80 short sutras Voâ Vaên Nguyeân Tuyeån Thieàn Sö (1323-1390): based on inspired verses—See Thaäp Nhò Ñaïi Mumon Gensen Zenji (jap)—Thieàn sö Voâ Vaên Thöøa Kinh. Nguyeân Tuyeån, moät trong nhöõng Thieàn sö noåi Voâ Vi: Mu-i (jap)—Asamskrta (skt)—Asankhata tieáng cuûa Nhaät Baûn vaøo theá kyû thöù XIV. Sö laø (p)—Unproduced—Unconditioned. ngöôøi khai saùng ra phaùi Phöông Quaûng Töï, moät 1) Thuï ñoäng vaø töï nhieân: Passive and trong nhöõng nhaùnh thieàn quan troïng nhaát trong spontaneous or natural. tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay phaùi 2) Khoâng chuû yù vaø khoâng bò leä thuoäc vaøo nhaân: naøy coù khoaûng 171 ngoâi töï vieän treân khaép Nhaät Without intention and not subject to cause Baûn—Zen master Mumon Gensen, one of the (uncaused). most famous Japanese Zen masters in the 3) Thoaùt khoûi söï cheá ngöï cuûa duïc voïng vaø caûm fourteenth century. He was the founder of the giaùc: Free from the passions or senses. Hokoji branch, one of the most important branches 4) Nieát Baøn: Nirvana. from Lin-Chi school in Japan. Up to now, this 5) Khoâng taùc ñoäng: Non-active—Inactive—Voâ branch has about 171 temples throughout Japan. Taùc—Voâ vi—Doing nothing—Non-active— Voâ Vaên Thieàn Sö: Wu-wen T'sung of Hsiang- Passive—Not doing—Passive—Inactive, shan Zen master—See Höông Sôn Voâ Vaên Thoâng physically or mentally—Not creating— Thieàn Sö. Uncreated—Not becoming—Voâ Vi hay söï Voâ Vaên Thoâng Thieàn Sö: Hsiang-shan wu-wen taïo taùc khoâng coù nhaân duyeân. Phaùp khoâng nhôø t'sung Zen master—See Höông Sôn Voâ Vaên haønh ñoäng cuûa thaân khaåu yù. Baát cöù phaùp naøo Thoâng Thieàn Sö. khoâng sanh, khoâng dieät, khoâng truï vaø khoâng Voâ Vaên Tyø Kheo:

Assutava-bhikkhu (p)—Vò Tyø bieán ñoåi laø phaùp voâ vi. Noùi caùch khaùc, phaùp Kheo töø choái söï höôùng daãn cuûa moät vò Y Chæ Sö— naøo khoâng bò qui ñònh, khoâng thaønh hình, taát A monk who refuses instructions. caû nhöõng gì naèm beân ngoaøi söï toàn taïi, sanh truï

dò dieät laø phaùp voâ vi. Trong giaùo lyù nguyeân giaûng—The doctrine of non-interference or non- thuûy chæ coù Nieát baøn môùi ñöôïc coi laø Voâ vi action (taught by Laozi). maø thoâi. Theo caùc tröôøng phaùi khaùc thì phaùp Voâ Vi Giaûi Thoaùt: Söï giaûi thoaùt lìa moïi hình voâ vi laø phaùp khoâng sanh saûn ra nhaân duyeân. töôùng höõu vi—Nirvana deliverance— Theo Thuyeát Nhaát Thieát Höõu Boä, voâ vi phaùp Unconditioned liberation. goàm coù ba loaïi: 1) hö khoâng; 2) traïch dieät Voâ Vi Giôùi: Giôùi xa lìa moïi hình töôùng höõu vi— phaùp; vaø 3) voâ traïch dieät phaùp (see Traïch Unconditioned precepts. Dieät). Tuy nhieân, tröôøng phaùi Nguyeân Thuûy Voâ Vi Haønh: Doing by not doing—Thuaät ngöõ chæ chaáp nhaän coù moät phaùp voâ vi maø thoâi, ñoù thieàn chæ moät haønh ñoäng khoâng coù chuû ñònh vaø laø Nieát Baøn hay “Voâ Traïch Dieät Phaùp.”— khoâng ñeå laïi moät daáu veát gì trong taâm. Hieän töôïng “Unconditioned” means “Not being produced naày thöôøng thaáy ôû traïng thaùi ñaïi giaùc saâu. Ñoù laø or non-causative.” Whatever dharmas lack moät caùch haønh ñoäng khoâng döï ñònh, moät phaûn öùng production, cessation, abiding, and change are choác laùt vaø töï phaùt ñoái vôùi nhöõng hoaøn caûnh nhaát “unconditioned.” In other words, ñònh. Phaûi coù moät ñieàu kieän, ñoù laø söï phaùt trieån “unconditioned, unproduced,” refers to cuûa 'Ñònh Löïc'. Nhöng chæ moät mình ñònh löïc everything that is completely beyond khoâng ñuû ñeå ñaït tôùi traïng thaùi yù thöùc 'khoâng haønh conditioned existence, beyond arising, ñoäng trong haønh ñoäng'. Chuû theå haønh ñoäng coøn dwelling and passing away. In original phaûi taùch rôøi khoûi nhöõng keát quaû haønh ñoäng cuûa teaching only Nirvana was regarded as mình, töùc laø khoûi caùi 'ngaõ' haïn heïp, vôùi tö caùch chuû Unconditioned. According to other traditions, theå cuûa haønh ñoäng. Khoâng theå naøo coù söï taùch rôøi Unconditioned dharmas are those which are naày neáu khoâng coù ñaò giaùc—Doing by not doing, a not produced to causes and conditions. In Zen expression for intentionless action, which Sarvastivada school, there are three types of leaves no traces in the heart-mind of the one unconditioned dharmas: 1) space (akasa); 2) acting, as if the case with profound enlightenment. analytical cessetions (pratisamkhya-nirodha); It is a manner of 'doing' that is not premeditated and 3) non-analytical cessations but rather arises as an instantaneous, spontaneous (apratisamkhya-nirodha). The Theravada reaction to given circumstances. A prerequisite for tradition, however, only recognizes one this is the development of samadhibhala (joriki), unconditioned dharma, Nirvana, which is a but samadhibhala by itself is not sufficient for the non-analytical cessation. attainment of the state of mind of actionless action 6) Ñaây laø moät khaùi nieäm cuûa Thieàn veà haønh (fugyo-ni-gyo). For this it is also necessary that ñoäng töùc thôøi, chöù khoâng coù vaán ñeà chuaån bò the person acting not be attached to the result of tröôùc, thuaät ngöõ naøy ñöôïc xem nhö laø söï dieãn his action, indeed, that in acting he is not aware

of taû veà taâm cuûa moät vò thaày ñaõ chöùng ñaé c. Chæ himself in the sense of a limited ego as the author coù ngöôøi naøo khoâng coøn luyeán chaáp vaøo keát of the act. This is not possible without quaû cuûa haønh ñoäng môùi coù theå haønh xöû caùch enlightenment. naøy, vaø ngöôøi ta noùi voâ vi bieåu thò nhö laø söï Voâ Vi Hö Khoâng: Non-phenomenal space— hoaøn toaøn töï do cuûa haønh ñoäng thích öùng Noumenal space—Passive space—Hö khoâng khoâng ngaên ngaïi tröôùc moïi hoaøn caûnh—This khoâng coù haïn löôïng, khoâng coù bieân teá, chaân khoâng is a Zen notion of acting spontaneously, tòch dieät, xa lìa taát caû chöôùng ngaïi, ñaây thuoäc veà without premeditation, considered to be an sôû duyeân cuûa yù thöùc—Non-phenomenal or expression of the mind of an awakened noumenal space which is without bounds or master. Only a person who is unattached to limitations, and belongs entirely to mental the result of actions is able to act in this way, conception. and it is characterized as perfect freedom of Voâ Vi Khoâng: Asamskrta-sunyata (skt)— action that responds without hesitation to Emptiness of things uncreated—Khoâng cuûa caùc circumstances. phaùp voâ vi—Caùi troáng khoâng cuûa hieän töôïng chöa Voâ Vi Chi Giaùo: Thuyeát voâ vi, ñöôïc Laõo töû thuyeát hieän thaønh. Taát caû voâ phaùp laø phi vaät chaát neân

khoâng theå naém baét ñöôïc. Voâ vi (Asamskrita) laø 4) Thöïc tính tónh laëng cuûa chö phaùp—The state nhöõng phaùp khoâng leä thuoäc taùc thaønh, nhö khoâng of rest, or the inactive principle pervading all gian chaúng haïn. Hieän höõu ñoâi khi ñöôïc chia thaønh things. höõu vi vaø voâ vi, ñoâi khi ñöôïc chia thaønh noäi vaø (B) Theo Ñaïi Chuùng Boä coù ba loaïi voâ vi phaùp: Hö ngoaïi, ñoâi khi ñöôïc chia thaønh naêm uaån, vaân vaân, Khoâng, Thöùc Dieät, vaø Voâ Thöùc Dieät— theo caùc quan ñieåm caàn thieát cho quaù trình suy According to Sarvastivadins there are three luaän. Tuy nhieân, taát caû nhöõng phaân bieät naày chæ laø categories of Asamskrta dharma: Space or töông ñoái vaø khoâng coù khaùch theå tính töông ñöông, ether (Akasa (skt), Conscious cessation of the vaø do ñoù laø Khoâng. Voâ vi hieän höõu ñoái laïi vôùi höõu contamination of the passions (Pratisamkhya- vi. Neáu höõu vi khoâng thöïc coù thì voâ vi cuõng khoâng nirodha (skt), and Unconscious or effortless luoân. Caû hai ñeàu laø giaû danh, laø Khoâng— cessation (Apratisamkhya-nirodha (skt). Emptiness of uncompounded phenomena. The Voâ Vi Phaùp Giôùi: The noumenal realm. immaterial character of the transcendent. Voâ Vi Phaùp Thaân: Asamskrta dharmakaya Asamskrita are things not subject to causation, (skt)—True Suchness—Unconditioned reality such as space. Existence is sometimes divided body—Unconditioned dharmakaya—Phaùp thaân into Samskrita and Asamskrita, sometimes into maø Phaät sôû chöùng laø vónh haèng, khoâng chòu chi inner and outer, sometimes into the five phoái bôûi luaät nhaân quaû hay xa lìa moïi nhaân duyeân skandhas, etc., according to points of view taïo taùc (trong Tònh Ñoä Luaän: “Voâ Vi Phaùp Thaân laø necessitated by course of reasoning. All these phaùp tính thaân. Phaùp tính tòch dieät cho neân phaùp disctinctions are, however, only relative and have thaân voâ töôùng)—The eternal body of Buddha not no corresponding objectivity, and are, therefore, conditioned by any cause and effect. all empty. The

Asamskrita exist because of their Voâ Vi Quoác: Nöôùc voâ vi, chæ cho chaân taâm, töï being contrasted to the Samskrita. When the latter taùnh—Non-active country, implies true mind or have no reality, the former are also no more. They self-nature. both are mere names, and empty. Voâ Vi Sanh Töû: Effortless mortality— Voâ Vi Nghòch Haïnh: Practice of nonopposition. Unconditioned birth and death—Hoùa thaân Boà taùt, Voâ Vi Nieát Baøn: Unconditioned nirvana. khoâng do sanh töû luaân hoài, hay söï soáng cheát cuûa 1) Nieát Baøn baát sinh baát dieät, lìa moïi töôùng höõu Thaùnh nhaân khoâng bò daáy leân bôûi nghieäp baùo höõu vi: The realm of the eternal, unconditioned vi—The birth and death of saints, i.e. without nirvana. action and transformation. Transformation such as 2) Tònh Ñoä Moân hay Cöïc Laïc: The Pure Land. that of Bodhisattva. Voâ Vi Nieát Baøn Giôùi: See Voâ Vi Nieát Baøn. Voâ Vi Tam Muoäi: Tam muoäi voâ laäu (ñaây laø loaïi Voâ Vi Phaùp: Asamskrta dharma (skt)—thieàn ñònh voâ ñieàu kieän)—Unconditioned Asankhata-dhamma (p)—Visankara-dhamma concentration. (p)—Unconditioned or unproduced dharma—Voâ Vi Taïng: Asamkrtakosa (skt)—Unconditioned Unconditioned reality. treasure. (A) Nghóa cuûa Voâ Vi Phaùp—The meanings of Voâ Vi Taâm: Unconditioned heart—Unconditioned Asamskrta dharma: mind. 1) Phaùp xa lìa nhaân duyeân taïo taùc hay khoâng coøn Voâ Vi Theá Gian: Söï hieän höõu tuaàn hoaøn töï ñoäng chòu aûnh höôûng cuûa nhaân duyeân: Anything not nhöng xa lìa moïi hình töôùng höõu vi— subject to cause, condition or dependence. Unconditioned cyclic existence. 2) Phaùp thöôøng haèng, khoâng thay ñoåi, vöôït thôøi Voâ Vi Töï Nhieân: Nivrtti (skt)—Voâ ñieàu kieän vaø gian vaø sieâu vieät: Dharmas which are out of töï phaùt—Töï nhieân vaø khoâng do nhaân maø coù— time, eternal, inactive, unchanging, and Causeless and spontaneous—Unconditioned and supra-mundane. spontaneous. 3) Nieát Baøn vaø hö khoâng ñöôïc xem nhö laø Voâ Vi Voâ Vi Xaù: Voâ vi Nieát Baøn hay nieát baøn laø ngoâi Phaùp: Nirvana and space are considered to be nhaø yeân oån cuûa con ngöôøi—The nirvana home. unconditioned dharmas. Voâ Vò: Nih-svadu (skt)—Tasteless.

Voâ Vò Chaân Nhaân: True man of no rank—Con Eitel trong Trung Anh Phaät Hoïc Töø Ñieån, Voâ Xoa ngöôøi thaät khoâng coù ñòa vò, teân khaùc cuûa baûn lai La laø moät cö daân cuûa thaønh Kustana, hoaèng hoùa dieän muïc. Voâ vò chaân nhaân laø töø ngöõ cuûa Laâm Teá taïi Trung Quoác qua dòch kinh vaø giôùi thieäu caùch ñeå chæ caùi “Ngaõ.” Giaùo lyù cuûa oâng haàu nhö chuyeân chuyeån ngöõ Phaïn vaøo khoaûng naêm 291 sau Taây bieät quanh caùi “ngöôøi naøy.” Ngöôøi maø ñoâi khi Lòch—According to Eitel in The Dictionary of chuùng ta goïi laø “Ñaïo Nhaân.” Coù theå noùi oâng laø vò Chinese-English Buddhist Terms, Moksala, a Thieàn sö ñaàu tieân trong lòch söû tö töôûng Trung Hoa native of Kustana who laboured in China as a huøng hoàn xaùc nhaän söï hieän dieän cuûa “Ngöôøi naøy” translator and introduced there a new alphabet for trong moïi giai ñoaïn sinh hoaït nhaân sinh cuûa chuùng transliteration of Sanskrit around 291 A.D. ta. OÂng khoâng bao giôø chaùn naûn trong vieäc chæ daïy Voâ Xuù: Khoâng coù muøi hoâi—Odorless. caùc ñeä töû phaûi nhaän cho ra caùi “Ngöôøi naøy” hay Voâ Xuaát Khoaùt: Khoâng baän ñeán töông lai—Not

caùi “Chaân Ngaõ.” Chaân Ngaõ laø moät thöù ngaõ sieâu to be concerned with the future. hình ñoái nghòch vôùi caùi ngaõ taâm lyù hay ñöùc lyù Voâ Xöù: No place—Phaät Löïc voâ phöông (khoâng thuoäc veà moät theá giôùi töông ñoái höõu haïn. “Voâ vò giôùi haïn baát cöù nôi naøo)—Buddha’s power which chaân nhaân” cuûa Laâm Teá ñöôïc ñònh nghóa laø “voâ y: is unlimited to place or method. hay “khoâng thuoäc vaøo” hay “khoâng mang y phuïc,” Voâ Xöù Baát Taïi: Omnipresent. taát caû nhöõng caùi aáy khieán chuùng ta nghó ñeán caùi Voâ Xöng Quang Nhö Lai: Brightness of Non- Ngaõ “sieâu hình.”—A real person has no position, Proclamation of Tathagata—Buddha of another name for original form (former state of Indescribable Light—Ineffable Light Buddha— things, original face or Buddha-nature). The true Moät trong 37 danh hieäu cuûa ñöùc Phaät A Di Ñaø — man of no rank is a Lin-Chi’s term for the “self.” One of the 37 titles of Amitabha Buddha. His teaching is almost exclusively around this Voâ Y: Khoâng nöông töïa vaøo ñaâu caû—Nothing on Man or Person, who is sometimes called “the which to rely—Unreliable. Way-man.” He can be said to be the first Zen Voâ Y Nieát Baøn: Nieát Baøn toái thöôïng—Final master in the history of Zen thought in China who nirvana. emphatically asserts the presence of this Man in Voâ YÙ: YÙ töù khoâng hö voïng, ñaây laø choã cao toät cuûa every phase of our human life-activity. He is thieàn ñònh—Without objective, will, or intention—never tired of having his followers come to the Absence of idea—Absence of objective thought, realization of the Man or the real Self. The real of will or intention—The highest stage of dhyana. Self is a kind of metaphysical self in opposition to Voâ YÙ Boà Taùt: Aksayamati-bodhisattva (skt)—See the psychological or ethical self which belongs in Voâ Taän YÙ Boà Taùt. a finite world of relativity. Lin-Chi’s Man is Voâ YÙ Thöùc: Unconscious. defined as “of no rank” or “independent of,” or Voâ YÙ Trí: YÙ trí khoâng hö voïng, ñaây laø choã cao toät “with no clothes on,” all of which makes us think cuûa thieàn ñònh—Wisdom without any idea, or of the “metaphysical” Self. absence of objective thought, of will or intention. Voâ Vò Lai Söï: Non-future affair—Taâm voâ sôû truï This is the highest stage of dhyana. laø taâm chaúng chaáp vaøo khoâng gian hay thôøi gian. Voâ Yeám Tuùc: Tham lam voâ ñoä (khoâng bao giôø Caùi taâm töôûng tôùi vò lai töï noù roài seõ döùt, töùc goïi laø bieát thoûa maõn)—Insatiable. voâ vò lai söï—The mind without resting place, Voâ Yeám Tuùc La Saùt Nöõ: Acala-raksasi (skt)— detached from time and space, the future will be Teân cuûa moät trong möôøi loaøi la saùt nöõ ñöôïc noùi past may be considered as a non-future affair. ñeán trong kinh Phaùp Hoa, vò coù lieân heä tôùi ngaøi Voâ Vong Thaát Phaùp: Phaùp khoâng queân maát—No Vaên Thuø Boà Taùt—Name of one of ten Raksasi forgetfulness. (female demon) mentioned in the Lotus sutra, Voâ Voïng: Khoâng coù hy voïng: Hopeless—Khoâng who is associated with Manjusri. coù aûo töôûng: No delusion. Voâ Yeám Voâ Lieät: Khoâng bao giôø meät moûi cuõng Voâ Voïng Töôûng: Khoâng coù voïng töôûng—No false khoâng bao giôø nao nuùng—Never tiring and never conceptualization. faltering. Voâ Xoa La: Moksala (skt)—Voâ La Xoa—Theo

Vu Ñaïo Thuùy: Yu T'ao-Sui—Teân cuûa moät vò danh the time of Sakyamuni. Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420)— Vuõ Ñieàn Daõ Baù Du (1911-?): Teân cuûa moät vò hoïc Name of a Chinese famous monk who lived giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá kyû during the Eastern Chin Dynasty in China. thöù XX. OÂng chuyeân nghieân cöùu vaø giaûng daïy taïi Vu Ñieàn: Udena (p)—Udayana (skt)—OÂ Ñaø Dieãn caùc tröôøng ñaïi hoïc veà Maät Giaùo Taây Taïng—Name Na Phaït Sai—Öu Ñaø Dieãn Na—See Öu Ñieàn. of a Japanese famous Buddhist scholar in the Vu Lan Boàn: Ullambana (skt)—OÂ Lam Baø Noa— twentieth century. He studied and taught on the Vaøo ngaøy 15 thaùng baûy aâm lòch. Ñaûo Huyeàn hay theories of the Tibetan Tantrism. treo ngöôïc. Nhöõng vong nhaân bò treo ngöôïc thaät Vuõ Haønh: Varsakara (skt)—Teân cuûa moät vò quan voâ cuøng khoå sôû trong ñòa nguïc—Ullambana döôùi trieàu vua A Xaø Theá—Name of a mandarin Basins—The 15th day of the 7th month Lunar under King Ajatasatru. calendar. May be another form of Lambana, or Vuõ Hoa: Möa hoa Trôøi—The rain down celestial Avalamba, meaning “hanging down,” flowers. “depending,” “support.” It is interpreted as “To Vuõ Hoa Dieäu Nhaõn Thaàn: Wonderful Eyes hang upside down,” or “to be in suspense,” Raining Flowers Deity (Spirit). referring to extreme suffering in purgatory. Vuõ Khaát: Caàu möa—To pray for rain. Vu Ngoân: Lôøi caùo giaùc sai laïc—False accusation. Vuõ Nhuïc: To disgrace—To dishonour. Vu Phaùp Khai: Yu-Fa-K'ai—Teân cuûa moät vò danh Vuõ Teá: Varsartu (skt)—Vuõ Thôøi—Rainy Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420)— seasons—Muøa möa (muøa An Cö Kieát Haï). Name of a Chinese famous monk who lived Vuõ Thieân: Heavenly rain—Möa trôøi. during the Eastern Chin Dynasty in China. Vuõ Thôøi: Varsakala (skt)—Rainy seasons—Muøa Vu Phaùp Lan: Yu Fa-Lan—Teân cuûa moät vò danh möa (muøa An Cö Kieát Haï)—Muøa möa töø 16 thaùng Taêng Trung Hoa vaøo thôøi Ñoâng Taán (317-420). Sö 5 ñeán 15 thaùng 7—From the fifth month, the laø Thaày cuûa Vu Ñaïo Thuùy—Name of a Chinese sixteenth day, to the seventh month, fifteenth. famous monk who lived during the Eastern Chin Vuõ Tónh Baù Thoï (1882-1963): Teân cuûa moät vò hoïc Dynasty in China. He was the master of Yu T'ao- giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn vaøo theá kyû Sui. thöù XX. OÂng chuyeân nghieân cöùu vaø giaûng daïy taïi Vuõ: Möa: Rain, to rain(Varsa (skt)—Vaàn vuõ: Dull caùc tröôøng ñaïi hoïc veà Taøo Ñoäng Toâng Nhaät with rain. Baûn—Name of a Japanese famous Buddhist Vuõ An Cö: Varsas or Varsavasana (skt)—Muøa scholar in the twentieth century. He studied and möa hay muøa an cö kieát haï—The rains, the rainy taught on the theories of the Japanese Soto season, when was the summer retreat—See An School. Cö Kieát Haï. Vuõ Toâng (814-846): Wu-Tsung—Vua Ñöôøng Vuõ Vuõ Baõo: Rain and typhoon. Toâng—Moät trong nhöõng hoaøng ñeá ñôøi nhaø Ñöôøng, Vuõ Baûo Ñaø La Ni Kinh: Vasudhara-dharani ngöôøi theo Laõo giaùo raát noàng nhieät. Vaøo naêm 842, (skt)—Trì Theá Ñaø La Ni Kinh, moät trong nhöõng oâng ñaõ khôûi ñoäng moät cuoäc ngöôïc ñaõi Phaät giaùo boä kinh cuûa Maät giaùo—Sutra on the magical treân qui moâ roäng lôùn, maø cao ñieåm laø vaøo naêm formulas of the Ruler of the World, one of the 845. Theo baùo caùo coù 260.000 Taêng Ni ñaõ bò eùp sutras of Tantrism. buoäc

hoaøn tuïc, vaø treân 4.000 töï vieän bò taøn phaù. Vuõ Böûu Trang Nghieâm Thaàn: Raining Jewel Ñaây laø cuoäc ngöôïc ñaõi toân giaùo teä haïi nhaát ôû Arrays Deity (Spirit). Trung quoác cho tôùi khi cuoäc Caùch Maïng Vaên Hoùa Vuõ Chuùng: Varsya (skt)—Caùc ñeä töû cuûa phaùi Soá vaøo thaäp nieän 1960s—Chinese emperor of the Luaän—The disciples of Varsya, i.e. Varsaganya, a T'ang dynasty, a fervent Taoist who in 842 leader of the Sankhya school. initiated a massive anti-Buddhist persecution, Vuõ Chuùng Ngoaïi Ñaïo: Varsagana (skt)—Baït Lôïi which reached its peak in 845. Reportedly Sa Kieàn Naõ—Vuõ Chuùng ngoaïi ñaïo, moät trong 260,000 monks and nuns were forced to return to nhöõng phaùi ngoaïi ñaïo trong thôøi Ñöùc Phaät coøn taïi lay life, and over 4,000 Buddhist monasteries theá—The "Rains" sect, one of the heretic sects at were looted. It was the harshest persecution of

Buddhism in China until the Cultural Revolution baûn kinh Phaät coå xöa nhaát noùi ñeán caùc thaønh kieáp in 1960s. vaø hoaïi kieáp vôùi nhöõng khoaûng thôøi gian lôùn lao Vuõ Truï Ñoàng Nhaát Theå: Ittai (jap). cuûa nhöõng thieân haø aáy, chuùng daàn daàn hình thaønh 1) "Vuõ Truï Ñoàng Nhaát Theå" laø söï theå nghieäm veà nhö theá naøo vaø sau moät thôøi kyø töông ñoái oån ñònh söï thoáng nhaát vaø ñoàng nhaát cuûa Ngaõ vaø toaøn vaø coù ñôøi soáng trong caùc theá giôùi cuûa chính chuùng boä vuõ truï, nhö ñaõ traûi qua trong ñaïi giaùc saâu. ñaõ toàn taïi roài taát nhieân phaûi suy taøn vaø huûy dieät Toaøn boä caùc hieän töôïng luùc ñoù trôû thaønh thaân nhö theá naøo. Taát caû ñeàu laø söï vaän haønh cuûa nhöõng theå rieâng vaø duy nhaát cuûa chuùng ta—"The quaù trình, bieán coá naày daãn ñeán bieán coá khaùc moät whole universe is identical to just one-body"; caùch hoaøn toaøn töï nhieân. Nhö baïn ñaõ bieát maëc duø the expression of being one and identical with Ñöùc Phaät ñaõ khaùm phaù ra söï hieän höõu cuûa nhieàu nondualistic nature of the truth experienced in Thöôïng ñeá trong vuõ truï, Ngaøi khoâng bao giôø coá yù enlightenment, which is not a truth opposed to ñaùnh giaù thaáp quyeàn uy cuûa ñaáng Thöôïng ñeá ñöôïc or varying from other truths. It is the one true daân chuùng AÁn Ñoä thôø phöôïng thôøi baáy giôø. Ngaøi nature of reality in which there are no chæ thuyeát giaûng chaân lyù. Vaø chaân lyù ñoù khoâng gaây dualistic counter-distinctions, no true and no aûnh höôûng gì ñeán quyeàn löïc cuûa ñaáng Thöôïng ñeá. false in the logical-philosophical sense. Töông töï, söï kieän vuõ truï coù nhieàu maët trôøi khoâng 2) "Vuõ Truï Ñoàng Nhaát Theå" hay "moät chaân lyù laøm giaûm thieåu söï quan troïng cuûa maët trôøi trong duy nhaát" maø vieäc hieåu bieát vaø thöïc hieän noù thaùi döông heä cuûa chuùng ta, vì maët trôøi cuûa chuùng laø muïc ñích cuûa söï ñaøo taïo Thieàn. Töø ngöõ naày ta vaãn tieáp tuïc cho chuùng ta aùnh saùng moãi ngaøy. nhaán maïnh ñeán baûn chaát phi nhò nguyeân cuûa Ñoái vôùi moät soá toân giaùo khaùc, Thöôïng ñeá raát coù chaân lyù, ngöôøi ta phaùt hieän ra trong moät ñaïi quyeàn naêng so vôùi loaøi ngöôøi, nhöng theo Phaät giaùc. Ñaây khoâng phaûi laø moät chaân lyù khaùc vaø giaùo, caùc ngaøi chöa giaûi thoaùt ñöôïc söï khoå ñau ñoái laäp vôùi nhöõng chaân lyù khaùc, maø laø moät phieàn naõo, vaø coù theå caùc ngaøi vaãn coøn saân haän. hieän thöïc thaät trong ñoù khoâng heà coù moät maâu Thoï maïng cuûa caùc ngaøi raát daøi, nhöng khoâng thuaãn nhò

nguyeân naøo, cuõng nhö khoâng coù moät tröôøng cöûu nhö moät soá toân giaùo vaãn tin töôûng. yù nieäm naøo veà 'thaät' hay 'giaû' theo nghóa trieát Ngoaøi ra, Vuõ Truï Luaän cuûa Phaät Giaùo khoâng phaûi hoïc cuûa thuaät ngöõ—One truth; the one truth chæ baøn ñeán söï hieän höõu cuûa voâ soá heä thoáng theá the grasping and actualization of which is the giôùi taäp hôïp thaønh nhöõng nhoùm maø ta vaãn goïi laø goal of Zen training. This expression points to caùc thieân haø, maø noù coøn ñeà caäp ñeán nhöõng khaùi the entire cosmos that one comes to in nieäm roäng raõi veà thôøi gian cuûa vuõ truï. Nhöõng baûn profound enlightenment. All phenomena are kinh Phaät coå xöa nhaát noùi ñeán caùc thaønh kieáp vaø then nothing other than one's own body. hoaïi kieáp vôùi nhöõng khoaûng thôøi gian lôùn lao cuûa Vuõ Truï Luaän: Cosmology. nhöõng thieân haø aáy, chuùng daàn daàn hình thaønh nhö Vuõ Truï Luaän Phaät Giaùo: Buddhist cosmology— theá naøo vaø sau moät thôøi kyø töông ñoái oån ñònh vaø Vuõ Truï Luaän cuûa Phaät Giaùo khoâng phaûi chæ baøn coù ñôøi soáng trong caùc theá giôùi cuûa chính chuùng ñaõ ñeán söï hieän höõu cuûa voâ soá heä thoáng theá giôùi taäp toàn taïi roài taát nhieân phaûi suy taøn vaø huûy dieät nhö hôïp thaønh nhöõng nhoùm maø ta vaãn goïi laø caùc thieân theá naøo. Taát caû ñeàu laø söï vaän haønh cuûa nhöõng quaù haø, maø noù coøn ñeà caäp ñeán nhöõng khaùi nieäm roäng trình, bieán coá naày daãn ñeán bieán coá khaùc moät caùch raõi veà thôøi gian cuûa vuõ truï. Ñöùc Phaät tuyeân boá hoaøn toaøn töï nhieân—Buddhist cosmology not only raèng treân möùc ñoä hieåu bieát cao nhaát thì toaøn theå takes into account the existence of innumerable vuõ truï laø baûn taâm thanh tònh. Tuy nhieân, treân möùc systems of worlds grouped into what we should ñoä hieåu bieát thoâng thöôøng thì Ngaøi veõ neân moät thöù call galaxies, but has equally vast conceptions of vuõ truï vôùi voâ soá nhöõng heä thoáng theá giôùi vôùi voâ soá cosmic time. The Buddha proclaimed that on the nhöõng haønh tinh nôi maø moïi chuûng loaïi chuùng highest level of understanding the entire cosmos sanh ñang sanh soáng. Vì vaäy, heä thoáng theá giôùi is the original pure mind. However, on the cuûa chuùng ta khoâng phaûi laø moät heä thoáng theá giôùi ordinary level of understanding he painted a duy nhaát trong vuõ truï. Nhöõng theá giôùi khaùc cuõng picture of a cosmos filled with countless worls coù chö Phaät giaûng daïy veà giaùc ngoä ñaïo. Nhöõng systems where countless of living beings of every

short reside. Thus, our world system is not the an laø chuyeän thöôøng tình, loøng mong muoán cho only unique or the only one world system in the cuoäc soáng trôû neân ñôn giaûn chæ laø moät khaùt voïng universe. Other world systems also have their chaát cao leân nhöõng khaùt voïng khaùc. Thay vì theá, Buddhas who also teach the path of thaät tình toâi muoán xem moãi hoaøn caûnh toâi gaëp phaûi enlightenment. The most ancient Buddhist texts cuõng coù giaù trò ngang haøng vôùi giaù trò cuoäc soáng speak of the various phases in the evolution and cuûa toâi. Thaät ra, moãi caûnh ngoä toâi phaûi ñöông ñaàu devolution over enormous time-periods of these chính laø cuoäc soáng cuûa toâi, cuoäc soáng cuûa toâi chính galaxies, how they gradually formed and how xaùc ñöôïc taïo töø nhöõng keát noái, töø doøng löu thoâng after a period or relative stability during which naêng löôïng giöõa 'toâi' vaø 'keû kia

ñang cuøng toâi life may be found on their worlds, how, inevitably töông taùc'. Quaù trình voâ taän ñoù laø hoaït ñoäng cuûa having come into existence, they must in due vuõ truï voâ thöôøng vaø töông tuøy, vaø muïc tieâu cuûa toâi course decline and go to destruction. All this is the laø chöùng ngoä ñöôïc moái keát noái maät thieát aáy, lieân working of processes, one vent leading quite tuïc töøng luùc. Neáu moãi hieän töôïng baïn gaëp chính laø naturally to another. As you know that although cuoäc soáng cuûa baïn, baïn phaûi töï hoûi: 'toâi ñang aên, the Buddha discovered the presence of numerous tieâu hoùa vaø bieán ñoåi thaønh xöông tuûy loaïi thöïc Gods throughout the universe, he never tried to phaåm cuoäc soáng' naøo? Vaán ñeà khoâng phaûi laø bôùt diminish the importance of the God worshipped by söû duïng caùi naøy, caùi noï ñeå laøm cho cuoäc soáng ñôn the people of his time. He simply preached the giaûn, hôn, hoaëc duøng theâm vaøo ñeå laøm röôøm raø truth and that truth does not affect the importance theâm, vaán ñeà laø taäp trung vaøo nhöõng hoaøn caûnh of any Gods. Similarly, the fact that there are cuûa cuoäc soáng. Laøm theá naøo ñeå keát hôïp moät caùch numerous suns in the universe does not diminish toát ñeïp nhaát vôùi nhöõng gì quanh mình? Laøm theá the importance of the sun of our solar system, for naøo ñaùp öùng laïi theá giôùi vôùi loøng toân troïng?"— our sun continues to provide us with light every Jisho Warner wrote in Stone Creek Zendo: "To go day. To some other religions, Gods can be very about simplifying our lives from the outside in, powerful compared to human beings, but to what can I get rid of? And for our own benefit, I Buddhism, they are still not free from sufferings just want to feel peaceful, is business as usual, the and afflictions, and can be very angry. The life of yearning to simplify our lives as just one more Gods may be very long, but not eternal as many craving on top of all the others. Instead, I would other religions believe. Besides, Buddhist really like to treat everything I encounter as being cosmology not only takes into account the as valuable as my very life itself. In truth, existence of innumerable systems of worlds everything I encounter is my life; my life is made grouped into what we should call galaxies, but has up exactly of the connections, of the flow of equally vast conceptions of cosmic time. The most energy between 'me' and 'that being I'm ancient Buddhist texts speak of the various phases interacting with.' That endless process is the in the evolution and devolution over enormous activity of the universe of impermanence and time-periods of these galaxies, how they interdepedence, and my aim is to wake up to that gradually formed and how after a period or moment-to-moment intimate connection, over and relative stability during which life may be found over. if everything you encounter is your life, you on their worlds, how, inevitably having come into have to ask, what kinds of 'life food' am I eating, existence, they must in due course decline and go digesting, making into my marrow and bone? It's to destruction. All this is the working of processes, not a matter of using fewer things in order to one vent leading quite naturally to another. simplify, or more things in order to elaborate, it's Vuõ Truï Voâ Thöôøng Vaø Töông Tuøy: The universe about paying attention to the circumstances of life. of impermanence and interdepedence—Jisho How can we best connect clearly with what's Warner vieát trong Thieàn Ñöôøng Thaïch Tuyeàn: around

us? How can we respond to our world with "Tìm caùch ñôn giaûn hoùa cuoäc soáng töø beân ngoaøi, respect?" thì toâi coù theå gaïn boû ñöôïc caùi gì? Vaø nhaèm möu Vuõ Xaù: Varsakara (skt)—Teân cuûa moät vò quan caàu lôïi ích cho baûn thaân, toâi chæ mong ñöôïc bình döôùi trieàu vua A Xaø Theá—Name of a mandarin

under King Ajatasatru. ngaøi Nghóa Tònh dòch sang Hoa Ngöõ vaøo thôøi nhaø Vua A Duïc: King Asoka—See A Duïc Vöông. Ñöôøng—Name of a Chinese famous Buddhist Vua A Xaø Theá: Ajatasatru—See A Xaø Theá. scholar who lived in the Ming Dynasty in China. Vua Ba Tö Naëc: Prasenajit—See Ba Tö Naëc. He summarized and composed the Nyaya- Vua Taàn Baø Sa La: See Bimbisara. dvaratarka-sastra, a treatise composed by Vua Trôøi Ñao Lôïi: Cakra-deva-Indra (skt)— Dignaga, translated into Chinese by I-Ching Ñöôïc coi nhö laø Ñaáng Toái Cao trong Cô Ñoác. OÂng during the T'ang dynasty. trò vì cung trôøi thöù nhì, thöù nhaát vaø Ta baø theá Vöông La Haùn: Teân cuûa moät vò danh Taêng Trung giôùi—Trayastrimcas Heaven's King—He is Hoa vaøo thôøi Baéc Toáng (960-1127)—Name of a considered the God Almighty in Christianity. He is Chinese famous monk who lived in the Northern the ruler of the second level of heaven, first level Sung Dynasty in China. heaven and earth. Vöông Man Töû: Gaõ noâ leä (cuûa tham, saân, si)—A Vuõng Lieâm: Teân cuûa moät ngoâi chuøa thuoäc Phaät slave of greed, anger and ignorance. Giaùo Nguyeân Thuûy trong quaän Vuõng Lieâm, tænh Vöông Nhaät: Royal days—See Baùt Vöông Nhaät. Vónh Long, Nam Vieät Nam—Name of a temple of Vöông Nhöït: See Vöông Nhöït Höu. the Theravada Buddhism in Vuõng Lieâm district, Vöông Nhöït Höu: Ngöôøi Long Thö coøn goïi laø Hö Vinh Long Province, South Vietnam. Khoâng cö só, soáng vaøo thôøi Nam Toáng (1127-Vöøa Khoûi Baøo Thai Laïi Nhaäp Thai: As soon as 1279), ñaäu Tieán Só nhöng khoâng ra laøm quan, chæ sentient beings escape one womb, they enter lo chuyeân chuù tu Tònh Ñoä vaø trôû thaønh tín ñoà moä another. ñaïo vaø hoïc giaû, chuyeân tu tònh nghieäp Tònh Ñoä vaø Vöïc Long: Dignaga, or Dinnaga (skt)—Coøn goïi laø pheùp Quaùn AÂm. OÂng vieát quyeån "Long Thö Tònh Ñaïi Vöïc Long, teân cuûa moät vò luaän sö noåi tieáng, Ñoä" khuyeân daïy ngöôøi veà pheùp tu Nieäm Phaät. tieáng Phaïn laø Traàn Na, taùc giaû cuûa boä Taân Nhaân Ñaây laø moät trong nhöõng quyeån saùch quan troïng Minh Hoïc, vaø cuõng laø vò toå cuûa tröôøng phaùi naày—haøng ñaàu trong vieäc hoaèng döông Tònh Ñoä (Long A celebrated Buddhist philosopher, author of a Thö laø teân queâ cuûa oâng chöù khoâng phaûi laø Phaùp famous treatise on logic. He was also the founder Danh hay teân oâng)—Wang-Jih-Hsiu, from Lung- of this sect. Shu, also known as Hsu-Khung, who lived during Vöïc Taâm: The limits of the mind, natural the Southern Sung Dynasty in China. He obtained endowment. his Doctorate Degree but chose not to take office Vöôøn Laâm Tì Ni: Lumbini Park. as a mandarin. He became a devout and learned Vöôøn Loäc Uyeån: The Deer Park—See Loäc Uyeån. follower of Amitabha and Kuan-Yin. He focused Vöông: Raja (skt)—King—Royal—Prince. all his time to cultivate Pureland Buddhism. He Vöông Coå: Teân cuûa moät cö só noåi tieáng cuûa Phaät wrote the book titled "Pureland Dragon Poetry" giaùo Trung Hoa. Ngöôøi Ñoâng Ñoâ ñôøi Toáng, laøm teaching and advising others the cultivated path of quan tôùi chöùc

Leã Boä Thò Lang vaøo cuoái theá kyû thöù Buddha Recitation. This Buddhist text was one of 11—Wang-Ku, name of a famous lay disciple of the most important books in propagating Pureland Chinese Buddhism. He was the president of the Buddhism (Lung-Shu is his hometown, not his board of Rites during the Sung dynasty, who was Buddha name, nor his name). also a devout Buddhist, end of eleventh century. Vöông Phaùp: Chaùnh phaùp trò nöôùc maø Ñöùc Phaät Vöông Huyeàn Saùch: Teân cuûa moät vò cö só Phaät giaûng cho caùc haøng vua chuùa —The royal law, the giaùo noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Ñöôøng law by which a king should rule his country. (618-907)—Name of a Chinese famous lay Vöông Phaùp Kinh: Phaät Vò Thaéng Quang Thieân disciple who lived in the T'ang Dynasty in China. Töû Thuyeát Vöông Phaùp Kinh, ñöôïc Ngaøi Nhaát Vöông Khaúng Ñöôøng: Teân cuûa moät vò hoïc giaû Haønh bieân soaïn—A sutra on royal law (by I- Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo thôøi nhaø Ching). Minh (1368-1644). OÂng ñaõ toùm löôïc vaø bieân soaïn Vöông Sôn Truï Boä: Rawagiriya (skt)—One of laïi boä Nhaân Minh Nhaäp Chaùnh Lyù Luaän, boä luaän the four ancient Buddhist sects which belonged to veà lyù luaän hoïc ñöôïc Ngaøi Traàn Na bieân soaïn vaø the Andhaka school—Moät trong boán tröôøng phaùi

Phaät giaùo coå, phaùi naøy thuoäc phaùi AÙn Ñaït La. Vöông Tuøy: Teân cuûa moät vò danh Taêng Trung Vöông Tam Muoäi: Rajasamadhi (skt)—Tam Hoa vaøo thôøi nhaø Toáng (960-1279)—Name of a Muoäi Vöông—Tam Muoäi Vöông Tam Muoäi—Thuû Chinese famous monk who lived in the Sung Laêng nghieâm Ñònh—Loaïi Tam Muoäi thaéng dieäu Dynasty in China. nhöùt trong taát caû caùc thöù tam muoäi, cuõng laø teân Vöông Xaù: Rajagrha (skt)—Kinh ñoâ cuûa vöông khaùc cuûa Thuû Laêng Nghieâm ñònh—The king of quoác Ma Kieät Ñaø maø baây giôø laø Rajgir thuoäc bang samadhi, the highest degree of samadhi, obtained Bihar mieàn Ñoâng Baéc AÁn, moät thôøi laø kinh ñoâ cuûa by invoking Buddha or sitting in meditation or nöôùc Ma Kieät Ñaø huøng maïnh. Ngöôøi ta keå laïi laø trance. vua Bình Sa Vöông ñaõ di chuyeån kinh ñoâ xa veà Vöông Thieän: Böõa tieäc hoaøng gia ñöôïc Phaät noùi höôùng ñoâng vì hoûa tai cuõng nhö caùc thieân tai khaùc. ñeán trong Kinh Phaùp Hoa, nhöõng ngöôøi ñoùi chaúng Thaønh Vöông Xaù ñöôïc bao boïc chung quanh bôûi daùm aên cho ñeán khi naøo ñích thaân nhaø vua ñeán naêm ngoïn nuùi, trong ñoù nuùi Linh Thöùu laø noåi tieáng keâu hoï aên, cuõng nhö Phaät quaû vaø lôøi keâu goïi cuûa nhöùt. Vöông Xaù laø kinh thaønh töø thôøi Vua Bình Sa Phaät—A royal feast referred to in the Lotus Sutra, Vöông ñeán A Duïc. Caùc di tích cuûa thaønh phoá coå where the hungry people feared to accept the khoâng coøn nhieàu. Taïi thaønh phoá naày, trong hang King’s feast till he came himself and called them, Sattapanni ñaõ dieãn ra Nghi Hoäi Keát Taäp Kinh such as the feast of Buddhahood and the Buddha’s Ñieån laàn thöù nhaát cuûa Phaät giaùo ngay sau khi Ñöùc call. Phaät nhaäp dieät—Rajagaha, capital of ancient Vöông Tieân: Ngöôøi ñaõ ruùt lui khoûi theá giôùi beân kingdom of Magadha which is now Rajgir in the ngoaøi, vaø ñaït ñöôïc nguõ thoâng—A royal rsi, a state of Bihar in northeast India, once the capital sovereign who retires from the world and attains of the powerful State of Magadha. King to the five transcendent powers.

Bimbisara is said to have removed his capital here Vöông Tieán Thuïy (1913-?): Teân cuûa moät vò hoïc from Kusagrapura a little further eastward, giaû Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo theá kyû because of fire and other calamities. Rajagrha thöù XX. OÂng laø taùc giaû cuûa boä "Bích Nham Luïc was surrounded by five hills, of which Grdhrakuta Giaûng Giaûi" vaø "Phaät Hoïc Cô Baûn". OÂng cuõng (Vulture Peak) became the most famous. It was dòch sang Hoa ngöõ nhöõng boä "AÁn Ñoä Phaät Giaùo the royal city from the time of Bimbisara until the Söû" vaø "Nguyeân Lyù Duy Thöùc Caên Baûn"—Name time of Asoka. The remains of the ancient city are of a Chinese famous Buddhist scholar in the very few. In this city, in the Sattapanni cave of the twentieth century. He was the author of "An Vaibhara hill, was held the first Buddhist Council Interpretation of The Blue Cliff Record" and just after the parinirvana. "Basic Buddhist Studies". He also translated the Vöông Xaù Thaønh: Rajagrha (skt)—Oshajo following books into Chinese "History of Indian (jap)—See Vöông Xaù. Buddhism" and "Principles of Fundamental Mind- Vöông Xaù Thaùp: Rajargrha stupa—Thaùp Vöông Only". Xaù—Taïi thaønh Vöông Xaù, nôi Ñeà Baø Ñaït Ña phaù Vöông Tieåu Töø (?-1948): Teân cuûa moät vò hoïc giaû hoøa hôïp Taêng, nhöng chö Taêng ñaõ ñöôïc Phaät hoùa Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo theá kyû thöù ñoä khieán hoï trôû laïi hoøa hôïp thanh tònh. Ñaây laø moät XX—Name of a Chinese famous Buddhist scholar trong taùm ngoâi thaùp thieâng lôùn cuûa Phaät giaùo— in the twentieth century. Rajargrha, where Dvadatta was destroyed and the Vöông Trieàu Bình An: Trieàu ñaïi Bình An (Nhaät Sangha purified again by the Buddha. This is one Baûn)—Heian period in Japanese history. of the eight Great Spiritual or Sacred Stupas of Vöông Trieàu Tö Na: Sena (skt)—Vöông trieàu Tö Buddhism. Na toàn taïi töø theá kyû thöù X ñeán theá kyû thöù XII. Vaøo Vöôùng Maéc: Nhöõng vöôùng maéc theo quan ñieåm cuoái theá kyû thöù XII, vöông trieàu naày bò tieâu dieät Phaät giaùo: tham, saân, phieàn naõo, luyeán aùi, meâ bôûi ñaïo quaân Hoài giaùo—Sena Dynasty in India voïng, si meâ, ngaïo maïn, nghi ngôø, taø kieán, vaân from the tenth century till the twelfth century. At vaân—Attachments in Buddhist point of view: the end of the twelfth century, this dynasty was greed, anger, afflictions, love-attachment, eliminated by the Muslim troops. delusion, stupidity, arrogance, doubt, improper

views, and so on. one of the saptaratna. Vöôït Qua Ba Coõi Ñeå Leân Ngoâi Baát Thoái Xa Di: Sami (skt)—Teân cuûa caây Caâu Kyû—A Chuyeån: To transcend the triple realm and attain leguminous tree associated with Siva. the stage of non-regression. Xa Di Thoân Kinh: Tònh Baát Ñoäng Ñaïo Kinh— Vöôït Qua Chöôùng Ngaïi: Vöôït qua chöôùng Sutra on pure and immovable path. ngaïi—To overcome hindrances (illusion, karma Xa Ña: Santa (skt)—Pacified—At ease— and suffering). Ceased—Dead—Liberated. Vöôït Qua Hoaøi Nghi: Overcome doubts—Hoïc Xa Ñeá: Teân cuûa moät hang ñoäng taïi AÁn Ñoä trong kinh, ñoïc truyeän noùi veà nhöõng ngöôøi giaùc ngoä, thôøi Ñöùc Phaät coøn taïi theá—The name of a cave, cuõng nhö Thieàn quaùn laø nhöõng phöông caùch giuùp said to be Sataparna, or Saptaparnaguha during chuùng ta nhaän bieát chaân lyù vaø khaéc phuïc hoaøi the

Buddha's lifetime. nghi—To study scriptures, to read stories of Xa Lìa Ba Phaùp Chöôùng: To abandon the three enlightened ones, as well as to contemplate will things that hinder enlightenment. help us perceive the truth and overcome doubts. Xa Lìa Taø Kieán: Get rid of false views. Vöôït Qua Luyeán AÙi: To overcome attachment— Xa Lìa Taø Nieäm: Get rid of wrong awareness. Muoán qua luyeán aùi chuùng ta neân tu taäp thieàn ñònh Xa Lôïi Da: Teân goïi nôi truù nguï cuûa caùc vò Baø La vaø quaùn töôûng raèng moät ngöôøi baïn hoâm nay coù theå Moân—Name of the residence of Brahmins. trôû thaønh keû thuø ngaøy mai, do ñoù khoâng coù gì cho Xa Lôïi Phaát: Sarputra (skt)—See Xaù Lôïi Phaát. chuùng ta luyeán aùi—We should meditate or Xa Ma Ñòa: Samatha (skt)—Xaù Ma Tha—Xa Ma contemplate that a friend today may become an Ñaø—Xaù Ma Ñaø—Moät trong baûy teân goïi cuûa thieàn enemy tomorrow and therefore, there is nothing ñònh (thu nhieáp taâm vaøo moät duyeân, xa lìa moïi taùn for us to attach to. loaïn; trong caùc caûnh nhieãm tònh maø taâm khoâng Vöôït Qua Söï Saân Haän: To overcome anger— voïng duyeân)—One of the seven names for Theo thuyeát nhaø Phaät, muoán vöôït qua saân haän dhyana. chuùng ta phaûi quaùn raèng moät con ngöôøi hay con1) Chæ: Quiet. thuù laøm cho mình giaän hoâm nay coù theå ñaõ töøng laø 2) Tòch tónh: Tranquility—Calmness of mind. baïn hay laø ngöôøi thaân, hay coù theå laø cha laø meï cuûa 3) Naêng dieät duïc: Absence of passion—Rest— ta trong moät kieáp naøo ñoù trong quaù khöù — Peace—Power to end passions. According to the Buddhist theory, in order to Xa Na: Sana (skt)—Teân cuûa moät trong nhöõng loaøi overcome anger, one must contemplate that a coû daïi ôû AÁn Ñoä—Name of one of the species of person or an animal which causes us to be angry wild weed in India. today may have been our friend, relative or even Xa Naëc: Chandaka (skt)—Channa (p)—Ngöôøi our father or mother in a certain previous life. haàu caän cuûa thaùi töû Só Ñaït Ña. OÂng ñaõ ñaùnh xe Vöôït Thoaùt Tam Giôùi: Find liberation from the ñöa Thaùi töû Só Ñaït Ña rôøi cung ñieän trong ñeâm three worlds—Tìm caùch thoaùt khoûi sanh töû luaân Ngaøi xuaát gia, ñeå vaøo röøng vaø baét ñaàu cuoäc soá ng hoài cuûa tam giôùi (duïc giôùi, saéc giôùi, vaø voâ saéc khoâng nhaø ñeå tìm phöông cöùu nhaân loaïi. Sau naày giôùi)—To want to be free from the three worlds Xa Naëc cuõng trôû thaønh moät ñeä töû cuûa Ñöùc Phaät. (Desire World, Form World, and Formless World) Tuy nhieân, trong Hoäi Nghò Keát Taäp Kinh Ñieån laàn with no more life, death and reincarnation. thöù nhaát, caùc Tyø Kheo ñaõ thoâng qua hình phaït cao nhaát aùp duïng cho Xa Naëc vì oâng ñaõ toû ra xem thöôøng Taêng ñoaøn töø cao ñeán thaáp vaø voâ cuøng ngaïo maïn. Hình phaït aùp duïng laø seõ bò coâ laäp hoaøn X toaøn veà maët xaõ hoäi. Khi hình phaït ñöôïc thoâng baùo thì Xa Naëc ñaõ toû ra hoái haän, buoàn phieàn saâu saéc vaø Xa Baùt La Baø: Teân cuûa moät loaøi thaàn—Name of ñaõ söûa chöõa heát moïi loãi laàm cuûa mình. Sau ñoù oâng a spirit. ñaõ ñaéc quaû A La Haùn—Channa, the servant of Xa Cöø: Musaragalva, or Musalagarbha (skt)— Prince Siddhartha, the Buddha's charioteer or Moät trong thaát baûo—Mother-of-pearl, or coral, driver, one who drove Prince Siddartha from his

father’s palace into the forest on the night of his b) Löïc cuûa khaåu vaø haønh: The power of speech renunciation of the world, where he entered the and action. homeless life to seek salvation for mankind. 2) Xaù Chi laø vôï cuûa moät chö Thieân, coù leõ laø cuûa Chandaka later became a disciple of the Buddha. vua Trôøi Ñeá Thích: Sakti is the wife or However, at the First Council, the highest penalty female energy of a deity, maybe of Indra. was passed on him because he had slighted every 3) Xaù Chi laø boä phaän sinh duïc cuûa nöõ phaùi: The member of the Order, high and low, and was female organ. arrogant in the extreme. The penelty imposed was Xaù Chi Baùt Ñeâ: Sacipati (skt)—See Thieân Ñeá complete social boycott. When the punishment Thích. was announced to Channa, he was seized with Xaù Chæ: Indra (skt)—Teân cuûa hoaøng haäu vôï vua profound repentance and grief and was purged of Ñeá Thích—Name of Indra’s chief consort (wife). all his weaknesses. Soon after that, he became an Xaù Cöùu Ni: Sakuni (skt)—Teân cuûa moät loaøi quyû Arhat. thöôøng naõo loaïn treû con—Name of a spirit that Xa Yeát La: Sakala (skt)—Kinh ñoâ coå cuûa Takka usually disturbs children. cuûa toaøn vuøng Punjab. Theo Eitel trong Trung Anh Xaù Daï Ña: Jayata (skt)—Shayata (skt)—Toå thöù Phaät Hoïc Töø Ñieån, thì Xa Yeát La laø vuøng baây giôø hai möôi doøng Thieàn AÁn Ñoä—The twentieth goïi laø laøng Sanga, vaøi daäm veà phía taây nam patriarch in Indian Zen lineage. Amritsar, nhöng ñieàu naày khoâng chaéc—The Xaù Di: Sakya (skt)—Coù leõ ñaây laø moät trong naêm ancient capital of Takka and under Mihirakula of hoï cuûa Ñöùc Phaät—Probably one of the five the whole Punjab; the Sagala of Ptolemy. surnames of the Buddha—See Nguõ Phaät Taùnh. According to Eitel in The Dictionary of Chinese- Xaù Ña Ñeà Ba Ma Maâu Xaù Nam: Sastadeva- English Buddhist Terms, Sakala is the place of manusyanam (skt)—Thieân Nhaân Sö (baäc thaày cuûa present village of Sanga, a few miles south-west coõi trôøi vaø ngöôøi), moät trong möôøi danh hieäu cuûa of Amritsar, but this is doubtful. Phaät—Teacher of gods and men, one of the ten Xa Yeát La Thaønh: Sakala (skt)—See Xa Yeát La. titles of a Buddha—See Thaäp Hieäu. Xaù: 1) Nhaø nhoû hay choøi: A shelter, a cottage; 2) Xaù Ña Tyø Sa: Satabhisa (skt)—Moät choøm sao Töø ñöôïc duøng ñeå xöng hoâ “ cuûa toâi” moät caùch trong vuøng sao Baûo Bình—A constellation in the khieâm nhöôøng: A term of humility for “my”; 3) Aquarius. Truù nguï: To lodge; 4) Xaù boû: To let go, to Xaù Ñaàu Giaùn: Sardula-karna (skt)—Teân nguyeân relinquish. thuûy cuûa Ngaøi A Nan, ñöôïc dieãn dòch laø “Loã tai Xaù Baø Ñeà: Savatthi (p)—S(h)ravasti (skt)—Xaù coïp.”—The original name of Ananda, interpreted Veä Thaønh—Thaát La Phaït—Thaát La Phaït Taát as “Tiger’s ears.” Ñeå—Thi La Baït Ñeà—Xaû La Baø taát Ñeá Da—See Xaù Kieät Quoác: Sagala (skt)—Thi Ca La—Teân Xaù Veä Quoác. cuûa moät vöông quoác coå naèm veà phía baéc AÁn Ñoä — Xaù Chi: Sasa, Sasi, Sasin, Sakti (skt). Name of an ancient kingdom in northern India. 1) Thieát Thi: Sasi (skt). Xaù La: Sari or Sarika (skt)—1) Xaù Lôïi: Sari a) Theo Giaùo Sö Soothill trong Trung Anh Phaät (skt)—See Xaù Lôïi; 2) Teân cuûa loaøi chim “Baùch Hoïc Töø Ñieån, Thieát Thi (Sasa) laø teân cuûa moät Thieät”: Name of a kind of bird; 3) Theû baøi baèng loaøi thoû röøng (tieàn thaân cuûa Ñöùc Phaät), ñaõ tre ñeå ñieåm danh chö Taêng trong töï vieän: Bamboo quaêng mình vaøo löûa, ñeå

laøm thöùc aên cöùu vôùt or wooden tallies used in numbering monks in a nhöõng ngöôøi ñang ñoùi. Thoû ñöôïc Vua Trôøi Ñeá monastery. Thích ñöa vaøo trung taâm cuûa maët traêng— Xaù La Baø Ca: Sravaka (skt)—1) Ñeä töû töøng ñöôïc According to Professor Soothill in The nghe lôøi Phaät daïy: A hearer, disciple, who has Dictionary of Chinese-English Buddhist heard the voice of Buddha; 2) Nhöõng ñeä töû töøng Terms, sasa is a hare, which threw himself theo beân Phaät thì goïi laø Ñaïi Thanh Vaên: All the itself into the fire to save starving people. It personal disciples of sakyamuni, the chief was transferred by Indra to the center of the disciples being called Mahasravakas; 3) Baäc moon. Thaùnh quaû thaáp nhaát, nhöõng baäc cao hôn goàm

Bích Chi Phaät, Boà Taùt, vaø Phaät: The lowest The cult of relics has played an important role degree of saintship, the other higher being in Buddhism, and probably began shortly Pratyeka-buddhas, bodhisattvas, and Buddhas. after the death of Sakyamuni Buddha. The Xaù La Ma Naõ: Sramana (skt)—See Sa Moân. sutra states (the Buddha left behind 84,000 Xaù Laëc: Sataka (skt)—Xaù Tra Ca—Quaàn aùo maëc relics) when the Budha was cremated, his beân trong—An inner garment, or a skirt. body turned into 84,000 saris (relics). These Xaù Laâu Giaø: Saluka (skt)—Moät loaïi thöïc phaåm are like gems and depending on each loûng laøm baèng reã sen—A kind of cooked liquid individual’s karma, everyone can look at the food made of lotus roots. same Sari but see completely different things. Xaù Lôïi: Sari (skt)—Sarira (skt & p)—relic. According to the sutras, other enlightened 1) Nhöõng vieân ñaù nhoû cuûa thaønh phaàn thieâng high ranking monks of the past also left lieâng ñöôïc tìm thaáy trong tro coát. Ñaây laø behind relics. After the Buddha’s nirvana, his nhöõng tinh tuùy cuûa caùc baäc chaân tu. Xaù lôïi cuûa relics were divided into eight parts and Ñöùc Phaät hay cuûa moät vò thaày ñöôïc toân kính, distributed to eight kingdoms: Kusinaga, thöôøng laø sau khi thaân theå cuûa vò aáy ñöôïc hoûa Pravari, Carya, Ramaya, Kapilavastu, taùng. Söï thôø phöôïng xaù lôïi ñoùng moät vai troø Virupaksa, Vaisali, and Magadha. quan troïng trong Phaät giaùo, coù leõ baét ñaàu sau 2) Teân moät ngoâi chuøa noåi tieáng naèm trong quaän khi Phaät Thích Ca Maâu Ni nhaäp dieät. Theo ba, thaønh phoá Saøi Goøn, Nam Vieät Nam— kinh ñieån, sau khi hoûa thieâu, Phaät ñaõ ñeå laïi Name of a famous pagoda located in the third 84.000 vieân xaù lôïi. Chuùng troâng gioáng nhö district, Saigon City, South Vietnam. nhöõng vieân ngoïc thaïch. Tuøy theo nghieäp cuûa Xaù Lôïi: Egrets—Moät loaïi coø traéng. moãi ngöôøi maø hoï nhìn thaáy xaù lôïi moät caùch Xaù Lôïi Bình: Bình ñöïng xaù lôïi—A container khaùc nhau. Theo kinh ñieån thì trong quaù khöù (vase) of relics. coù raát nhieàu vò giaùc ngoä ñaõ ñeå laïi xaù lôïi. Sau Xaù Lôïi Dung Khí: Bình ñöïng xaù lôïi—A container khi Ñöùc Phaät nhaäp Nieát Baøn, xaù lôïi cuûa Ngaøi (vase) of relics. ñöôïc chia laøm taùm phaàn vaø giao cho taùm Xaù Lôïi Phaát: Sariputra (skt)—Xa Lôïi Phaát—Xaù vöông quoác xaây thaùp thôø (Sau khi Ñöùc Phaät Lôïi Phaát Ña—Xaù Lôïi Töù—Xaù Lôïi Phuù Ña La— nhaäp Nieát Baøn, Ñaïi Ñöùc Ma Ha Ca Dieáp töø Xaù Lôïi Boå Ñaùt La—Moät trong möôøi ñeä töû lôùn cuûa nuùi Kyø Xaø Quaät ñeán thaønh Caâu Thi Na laøm leã Phaät, oâng laø baäc ñeä nhöùt trí tueä trong soá nhöõng ñeä traø tyø töùc laø leã hoûa taùng cho Ñöùc Phaät. Sau khi töû A La Haùn cuûa Phaät.

Ngaøi Xaù Lôïi Phaát sanh taïi hoûa taùng xong, xaù lôïi cuûa Phaät ñöôïc doøng Maït vuøng Nalandagrama, con cuûa Sarika vaø Tisya, neân La trong thaønh Caâu Thi Na quaûn thuû phuïng coù teân goïi Xaù Lôïi Phaát, laïi ñöôïc goïi theo teân cha thôø, tuy nhieân, caùc vöông quoác keá caän ñem laø Öu Baø Ñeà Xaù. Ngaøi noåi tieáng veà trí tueä vaø ña binh maõ ñeán tranh giaønh, do ñoù moïi ngöôøi vaên. Ngaøi laø vò thò giaû ñöùng haàu beân phaûi Phaät ñoàng yù chia xaù lôïi cuûa Ngaøi ra laøm 8 phaàn): Thích Ca. Caùc moân ñoà phaùi Vi Dieäu Phaùp thì cho Thaønh Caâu Thi Na, thaønh Ba baø, thaønh Giaù raèng Ngaøi chính laø sô toå cuûa hoï. Teân ngaøi noåi baät La, thaønh La Ma Giaø,thaønh La Ma Giaø thaønh trong moät soá kinh ñieån Phaät giaùo. Ngöôøi ta noùi Ca Tyø La Veä, thaønh Tyø Löu Ñeà, thaønh Tyø Xaù ngaøi thò tòch tröôùc thaày laø Phaät Thích Ca. Ngaøi vaø Ly vaø xöù Ma Kieät Ñaø—Relics or remains, Muïc Kieàn Lieân laø hai bieåu töôïng ñöùng beân caïnh tiny round rocks of sacred substances found in Phaät khi nhaäp nieát baøn. Ngaøi thaønh Phaät hieäu laø the ashes. The Buddha’s or his disciples’ Hoa Quang Nhö Lai ôû coõi Ly Caáu Theá Giôùi (ngaøi physical remains or relics. Objects left behind Xaù Lôïi Phaát nguyeân laø baïn cuûa Muïc Kieàn Lieân, by Buddha or other enlightened beings. It caû hai laø hoïc giaû cuûa phaùi Luïc Sö Ngoaïi Ñaïo, hoïc comes from their merits and virtues in vaán trí thöùc cao thaâm ñöôïc moïi ngöôøi ñöông thôøi Cultivation of the Way. The Buddha’s kính neå. Nhaân tín phuïc giaùo nghóa cuûa Ñöùc Phaät, cremated remains or body relics. Relics of a hai ngaøi cuøng ñem 200 ñeä töû ñoàng quy-y Phaät, thoï deceased Buddha or revered teacher, giôùi xuaát gia. Veà sau hai Ngaøi phuï taù Ñöùc Phaät ñeå generally the result of cremation of the body. tuyeân giaùo, coâng nghieäp hoaèng hoùa cuûa hai ngaøi

raát lôùn ñoái vôùi Phaät giaùo)—One of the ten major Xaù Na Thaân: Thaân Phaät Tyø Loâ Giaù Na—The disciples of the Buddha, the foremost in wisdom body or person of Vairocana. among his Arhat disciples. He was born at Xaù Na Toân Ñaëc: Locana (skt)—Thaân toân nghieâm Nalandagrama, the son of Sarika and Tisya, hence ñaëc bieät cuûa Ñöùc Tyø Loâ Giaù Na (vò giaùo chuû cuûa known as Upatisya; noted for his wisdom and Kinh Hoa nghieâm)—The adorned person of learning; he is the right-hand attendant on Vairocana. Sakyamuni. The followers of the Abhidharma Xaù Veä: S(h)ravasti—See Xaù Veä Quoác. count him as their founder and other works are Xaù Veä Quoác: Savatthi (p)—S(h)ravasti (skt)—Xaù attributed, without evidence, to him. He figures Baø Ñeà—Thaát La Phaït—Thaát La Phaït Taát Ñeå— prominently in certain sutras. He is said to have Thi La Baït Ñeà—Xaû La Baø taát Ñeá Da—Xaù Veä maø died before his Master; he is represented as nay laø Saheth-Maheth ôû Uttar Pradesh, kinh ñoâ standing with Maudgalyayana by the Buddha cuûa vöông quoác Kieàu Taát La. Trong thôøi Ñöùc when entering nirvana. He is to appear as Phaät, Xaù Veä laø teân cuûa moät vöông quoác lôùn ôû AÁn Padmaprabha Buddha—See Thaäp Ñaïi Ñeä Töû. Ñoä, vöông quoác cuûa vua Ba Tö Naëc, cha cuûa Thaùi Xaù Lôïi Phaát Chi Sôû Thuyeát: Sariputra-prakaruna Töû Kyø Ñaø—Sravasti, modern Saheth-Maheth in (skt)—Teân cuûa moät boä luaän veà nhöõng lôøi thuyeát Uttar Pradesh, the capital of the ancient kingdom giaûng cuûa ngaøi Xaù Lôïi Phaát —Name of a work of of

Kosala. During the time of Sakyamuni Buddha, commentary on Sariputra's preachings. Sravasti was the name of a great kingdom in Xaù Lôïi Phaát Ñaø La Ni Kinh: Sariputra-dharani- India, the kingdom of King Prasenajit, father of sutra (skt)—Coù ít nhaát 9 teân khaùc nhau khi boä kinh Prince Jeta. naày ñöôïc dòch sang Hoa ngöõ vaøo theá kyû thöù hai— Xaù Veä Thaønh: Savatthi (p)—S(h)ravasti (skt)— There are at least nine different names for this Xaù Baø Ñeà—Thaát La Phaït—Thaát La Phaït Taát sutra when it was translated to Chinese in the Ñeå—Thi La Baït Ñeà—Xaû La Baø taát Ñeá Da—See second century. Xaù Veä Quoác. Xaù Lôïi Phaät: Relics of the Buddha—See Xaù Lôïi. Xaù Xaù Ca: Sasaka (skt)—A hare—A rabbit—See Xaù Lôïi Thaùp: Dhatucetiya (p)—Sarira-stupa Xaù Chi. (skt)—Thaùp ñaët xaù lôïi cuûa Ñöùc Phaät—Stupa of Xaø: AÂm thanh: Sounds—Raén: Snake, serpent relics—A reliquary, or pagoda for a relic of (Sarpa (skt). Buddha. Xaø Baø Leä: Jvala (skt)—Loaïi quyû mieäng phun ra Xaù Lôïi Sa Baø: Sarsapa (skt)—1) Moät haït caûi: A löûa—Flame-mouth demon, a class of hungry mustard seed; 2) Moät ñôn vò ño löôøng töông ñöông ghost. vôùi moät phaàn 10.816.000 do tuaàn: A unit which is Xaø Da Boå La: Jayapura (skt)—Theo Trung Anh equivalent to the 10,816,000th part of a yojana. Phaät Hoïc Töø Ñieån, Xaø Da Boå La, moät thaønh phoá Xaù Ly: Vesali (skt)—Vaisali (skt)—Quaûng coå naèm trong khu Punjab, khoaûng 30 daäm veà phía Nghieâm Thaønh, moät thaønh roäng raõi trang nghieâm taây baéc cuûa Lahore—According to Eitel in The taïi vuøng trung AÁn Ñoä—Broad ornate city, in Dictionary of Chinese-English Buddhist Terms, Central India—See Tyø Xaù Ly. Jayapura, an ancient city in the Punjab, probably Xaù Ma: Sama (skt)—Yeân tònh—Calm—Quiet. the present Hasaurah, 30 miles north-west of Xaù Ma Ñaø: See Xaù Ma. Lahore. Xaù Ma Lôïi: Moät teân khaùc cuûa caây Boà Ñeà— Xaø Da Cuùc Ña: Jayagupta (skt)—Thaày cuûa ngaøi Another name for the Bodhi-tree. Huyeàn Trang taïi thaønh Srughna—A teacher of Xaù Ma Xa Na: Smasana (skt)—1) Nghóa trang Hsuan-Tsang in Srughna. hay loø hoûa taùng: A cemetery or crematorium; 2) Xaø Da Ña: Jayata (skt)—Toå thöù 20 cuûa doøng Moät uï ñaù thaáp ñeå ñòa taùng caùc nhaø sö (trong nhöõng thieàn AÁn Ñoä—The twentieth patriarch of Indian xöù ôû phía Taây trung Quoác): A low mound of stone Zen Lineage—See Hai Möôi Taùm Toå AÁn Ñoä. under which the remains of monks are buried in Xaø Da Nhaân Ñaø La: Jayendra (skt)—Töï vieän Xaø countries west of China. Da Nhaân Ñaø La ôû Pravarasenapura, baây giôø laø

Srinagar, thuoäc Kashmir—A monastery of Xaø Ñeà Xaø La: Jatijara (skt)—Sanh vaø laõo—Birth Pravarasenapura, now Srinagar, Kashmir. and decrepitude (aging). Xaø Da Teå Na: Jayasena (skt)—Moät hoïc giaû Phaät Xaø Haønh: Ñi nhö raén ñi baèng buïng—To crawl, to giaùo noåi tieáng veà Kinh Veä Ñaø, ngöôøi mieàn taây AÁn go on the belly. Ñoä—A noted Buddhist scholar of the Vedas, a Xaø Haønh Phaùp: Ñöùc Phaät noùi veà nhöõng Tyø Kheo native of west India. coù “Xaø Haønh” phaùp—The Buddha talked about Xaø Daï: Jaya (skt)—Cheá ngöï, daáu hieäu cuûa söï cheá those Bhiksus who crawl or go on the belly as ngöï—Conquering, a manual sign of overcoming. follow: Xaø Daï AÁn: Jaya (skt)—See Xaø Daï. 1) Saùt sanh, tay thöôøng daáy maùu: Killing beings Xaø Daï Ña: Jayata (skt)—See Xaø Da Ña. with their bloody hands. Xaø

Dieãn Ñeá: Jayanta (skt)—Ngöôøi cheá ngöï—Teân 2) Haønh thaäp aùc: Practice ten evil deeds or cuûa Thaàn Siva vaø caùc vò Thaàn khaùc—Conqueror— actions—See Thaäp AÙc. Name of Siva and others. 3) Thaân Xaø Haønh: Practice evil actions. Xaø Döôïc: Xaø döôïc hay thuoác raén laø teân cuûa töï 4) Khaåu Xaø Haønh: Speak evil words. vieän Sarpausadhi ôû Udyana, nôi maø trong moät tieàn 5) YÙ Xaø Haønh: Their mind always bears evil kieáp Ñöùc Phaät Thích Ca ñaõ hoùa ra moät con raén thoughts. lôùn, boá thí thòt ñeå cöùu nhöõng ngöôøi ñang cheát Xaø La: Jhapita (skt)—Traø Tyø—A monk's funeral ñoùi—Snake-medicine, name of the Sarpausadhi pyre. monastery in Udyana, where Sakyamuni in a Xaø Laïn Ñaït La Quoác: Jalandhara (skt)—See Xaø former incarnation appeared as an immense Laïn Ñaït Na. snake, and by giving his flesh saved the starving Xaø Laïn Ñaït Na: Jalandhara (skt)—Vöông quoác people from death. vaø thaønh phoá coå trong khu vöïc Punjab, bay giôø laø Xaø Ña Giaø: Jataka (skt)—Xaø Ñaø—Xaø Ñaø Ca— Jalandar—An ancient kingdom and city in the Xaø Ñaø Giaø—Kinh Baûn Nguyeân—Kinh Baûn Punjab, the present Jalandar. Khôûi—Kinh Baûn Sanh, goàm nhöõng caâu chuyeän Xaø Laâu: Jarayu (skt)—Nhau cuûa thai nhi—A noùi veà tieàn thaân cuûa chö Phaät vaø chö Boà Taùt (thuï placenta—An after-birth. sinh thaønh voâ soá thaân hình, saéc töôùng ñeå haønh Boà Xaø Leâ: Acarya (skt)—Thaày giaùo thoï cuûa caùc Tyø Taùt Ñaïo. Ñaây laø moät trong 12 boä kinh)—Stories of Kheo vöøa môùi ñöôïc thoï giôùi ñeå daïy doã vaø nhaéc previous incarnations of Buddhas and nhôû trong vieäc tu haønh. Baát cöù vò Taêng hay Ni naøo Bodhisattvas. cuõng ñeàu phaûi coù moät vò Y chæ sö. Vò Thaày naøy Xaø Ñaø Giaø: Jataka (skt)—See Xaø Ña Giaø. cöïc kyø quan troïng trong tieán trình tu taäp cuûa chuùng Xaø Ñeà: Jati (skt). ta vì moät ngöôøi hieàn laønh coù theå deã daøng bò aûnh 1) Sanh—Birth—Production. höôûng bôûi moät vò thaày xaáu vaø ñi theo con ñöôøng 2) Xieâm Chaâu: Satha (p)—Name of one of two khoâng coù ñaïo ñöùc moät caùch deã daøng. Vò Y chæ sö middle continents of Godaniya (western naøy laø vò thaày tinh thaàn trong ñôøi tu taäp cuûa chuùng continent of the world). ta. Thaät laø quan troïng cho chuùng ta laø baäc A Xaø Xaø Ñeà Hoa: Jati (skt)—Teân cuûa moät vaøi loaïi hoa Leâ phaûi coù chính haïnh hay phaåm haïnh toát ñeïp, hay thaûo moäc coù hoa taïi AÁn Ñoä trong thôøi ñöùc phaûi coù nhöõng hieåu bieát saâu saéc veà giaùo phaùp ñeå Phaät—Name of several flowers or plants in India coù khaû naêng daïy ngöôøi khaùc. Tröôùc khi choïn moät during the time of the Buddha, e.g. marigold. vò thaày chuùng ta phaûi bieát vò thaày naøy coù ñaïo ñöùc Xaø Ñeà Thuû Na: Jatisena (skt)—Teân cuûa moät vò vaø nhöõng kieán thöùc taâm linh—Master of a new or Baø La Moân, moät nhaø thoâng thaùi ñöôïc Phaät noùi ñeán junior monk. Any monks or nuns must have an trong Kinh Nieát Baøn, ngöôøi ñaõ chòu quy-y Phaät sau Acarya. This master is extremely important in our khi nghe Phaät thuyeát giaûng—Name of a Brahman, cultivation process for a gentle person can easily an ancient sage mentioned in the Nirvana Sutra, become influenced by a duious master and to who converted to Buddhism after hearing a follow a less moral path. Acarya is a spiritual preaching from the Buddha. teacher for our cultivation life. It is crucial that the person we learn from be qualified and deeply

learned in the dharmas. Before choosing a master, bamboo cylinder. In Zen, the term is used to we should know that that master possesses indicate that practitioners encounter an ambiguity excelent virtues (correct conduct) and spiritual in Zen practice. According to the Records of the knowledge so he is able to teach others. Transmission of the Lamp (Ch'uan-Teng-Lu), Xaø Lôïi: Jala (skt)—Nöôùc—Water. Volume XI and in Wudeng Huiyuan, Volume IX, Xaø Na Da Xaù: Jnanayasas (skt)—Ngöôøi xöù Ma one day, Yang-Shan told Hsiang-Yen: "I grant Kieät Ñaø, laø thaày cuûa Da Xaù Quaät Ña vaø Xaø Na that you have realized the Zen of the Tathagatas. Quaät Ña. OÂng ñaõ cuøng vôùi moät nhaø sö khaùc dòch But as for the Zen of the Ancestors, you haven't saùu boä kinh sang Haùn vaên—A native of Magadha, seen it in your dreams." A nearby monk asked teacher of Yasogupta and Jnanagupta, co- Hsiang-Yen, "What does Venerable Yang-shan translator of six works, A.D. 564-572. mean by saying like that?" Hsiang-Yen said: "A Xaø Na Quaät Ña: Jnanagupta (skt)—Teân cuûa moät snake enters into a bamboo cylinder." Hsiang-Yen vò danh Taêng AÁn Ñoä vaøo theá kyû thöù VI. Sö ñeán töø then composed another verse that said: Thieân Truùc, laø moät trong nhöõng ñeä töû xuaát saéc "I have a function nhaát cuûa Sö Xaø Na Da Xaù. Sö ñaõ dòch 43 boä kinh It's seen in the twinkling of an eye. sang chöõ Haùn vaøo khoaûng nhöõng naêm 561-592 sau If others don't see it, Taây Lòch—Name of a Chinese master in the sixth They still can't call me a novice." century. He came from India, and was one of the When Yang-Shan heard this verse, he reported to outstanding disciples of master Jnanayasas. He Kwei-Shan: "It's wonderful Hsiang-Yen has translated forty-three works into Chinese A.D. realized the Zen of the Ancestors!" 561-592. Xaø Pha Laï: See Xaø Phaï La. Xaø Na Quaät Ña Tyø Kheo: Jnanagupta (skt)—Chí Xaø Phaï La: Jvala (skt)—Quang minh hay aùnh Ñöùc Tyø Kheo—See Xaø Na Quaät Ña. saùng (coøn coù nghóa laø voâ töôùng baát sinh)— Xaø Nhaõ Na Baït Ñaø La: Jnanabhadra (skt)—Trí Shining—Light. Hieàn, teân cuûa moät vò danh Taêng AÁn Ñoä ñeán Trung Xaø Phaï La Ma Lyù Leã: Jvalamalini (skt)—Halo—Hoa vaøo thôøi nhaø Ñöôøng (618-907) ñeå phieân dòch Light—Shining—AÙnh saùng cuûa ñöùc Nhö Lai kinh ñieån vaø truyeàn baù Phaät phaùp—Name of an (voøng haøo quang)—Voøng haøo quang phía sau böùc Indian famous monk who came to China during töôïng (quang minh hay aùnh saùng, coøn coù nghóa laø the T'ang Dynasty in order to translate sutras and voâ töôùng baát sinh)—The halo behind the throne of to spread the Buddha-dharma. an image. Xaø Nhaäp Truùc Ñoàng: A snake enters into a Xaø Phuø Thuï: Jambu (skt)—Dieâm Phuø—Thieäm bamboo cylinder—Raén chui vaøo oáng tre. Trong Boä—Moät loaïi caây aên traùi ôû AÁn Ñoä (hoàng taùo). Xaø nhaø Thieàn, töø naày ñöôïc duøng ñeå chæ haønh giaû gaëp Phuø Thuï hay Ueá Thuï, loaïi caây ñöôïc taû laø cao ngaát phaûi söï môø mòt trong thieàn taäp. Theo Caûnh Ñöùc maø chaâu Dieâm Phuø Ñeà, moät trong baûy chaâu lôùn Truyeàn Ñaêng Luïc, quyeån XI vaø Nguõ Ñaêng Hoäi boïc quanh nuùi Tu Di, ñaõ mang teân cuûa loaïi caây Nguyeân, quyeån IX, moät hoâm, Ngöôõng Sôn baûo naày—A fruit tree in India (a rose apple). The Höông Nghieâm: "Sö ñeä ngoä Nhö Lai thieàn maø rose-apple, described as a lofty tree giving its chöa ngoä Toå Sö thieàn." Moät vò Taêng gaàn ñoù hoûi: name to

Jambudvipa, one of the seven continents "YÙ naøy theá naøo?" Ngöôõng Sôn ñaùp: "Xaø nhaäp or rather large islands surrounding the Mountain ñoàng truùc (raén chui vaøo oáng tre)." Sö laïi noùi baøi Meru. keä: “Ngaõ höõu nhaát cô Xaø Quaät Sôn: Grdhrakuta (skt)—Vulture Peak— “Thuaàn muïc thò y See Linh Thöùu Sôn. Nhöôïc nhôn baát hoäi Xaø Taâm Phaät Khaåu: Mieäng thì noùi lôøi cuûa Phaät Bieät hoaùn Sa Di.” maø taâm laïi laø taâm cuûa loaøi raén ñoäc —A Buddha’s (Ta coù moät cô, chôùp maét chæ y. Neáu ngöôøi chaúng mouth, but a serpent’s heart, i.e., fine words but hoäi, rieâng goïi Sa Di). Ngöôõng Sôn gaät ñaàu vaø veà wicked heart, or good words but wicked heart. thöa laïi Qui-Sôn: “Ñaùng möøng! Sö ñeä Trí Nhaøn ñaõ Xaø Thaèng Ma: Caùi maø ta töôûng laø raén chæ laø moät ngoä Toå Sö Thieàn.”—A snake enters into a sôïi daây thöøng, kyø thaät khi ñaõ bieát ra thì môùi bieát

thöïc töôùng cuûa daây thöøng chæ laø nhöõng sôïi ñay maø Ñöùc Phaät daïy: “Muoán ñöôïc vaøo trong caûnh giôùi thoâi—The seeming snake, which is only a rope, giaûi thoaùt thaäm thaâm cuûa caùc baäc Boà Taùt, Phaät töû and in reality hemp. tröôùc heát caàn phaûi xaû boû taát caû duïc laïc cuûa nguõ Xaø Thaèng Ma Duï: Thí duï veà söï laàm töôûng sôïi duïc cuûa phaøm phu. Theo Kinh Duy Ma Caät, khi daây laø con raén—The parable of the seeming ngaøi Vaên Thuø Sö Lôïi Boà Taùt ñeán thaêm beänh cö só snake—See Xaø Thaèng Ma. Duy Ma Caät, oâng coù hoûi veà loøng “xaû” nhö sau: Xaø Thaàn Sôn: The mountain of the snake god. Vaên Thuø Sö Lôïi hoûi Duy Ma Caät: “Sao goïi laø loøng Xaø Theá: Ajatasatru (skt)—See A Xaø Theá. xaû?” Duy Ma Caät ñaùp: “Nhöõng phöôùc baùo maø vò Xaø Toùn: Xvay Ton Temple—Teân moät ngoâi chuøa Boà Taùt ñaõ laøm, khoâng coù loøng hy voïng.”—The toïa laïc trong huyeän Tri Toân, tænh Chaâu Ñoác, Nam state of mental equilibrium in which the mind has Vieät Nam—Name of a temple located in Tri Toân no bent or attachment, and neither meditates nor district, Chaâu Ñoác province, South Vietnam. acts, a state of indifference. Equanimity, one of Xaø Tuùc: Chaân raén, yù noùi veà chuyeän khoâng töôûng the most important Buddhist virues. Upeksa refers nhö loâng ruøa söøng thoû vaäy—Snake’s legs, i.e. the to a state that is neither joy nor suffering but non-existent, e.g. the turtle’s hairs or the rabbit rather independent of both, the mind that is in horns. equilibrium and elevated above all distinctions. Xaø Tyø: Jhapita (skt)—Traø Tyø—Burial and Neutral feeling. One of the chief Buddhist cremation. virtues, that of renunciation, leading to a state of Xaø Vöông: Ajatasatru (skt)—See A Xaø Theá. iddifference without pleasure or pain, or Xaø Y Na: Jaina (skt)—Kyø Na Giaùo ñöôïc saùng laäp independence of both. It is defined as the mind in bôûi Ni Kieàn Ñaø Nhaõ Töû, moät ngöôøi cuøng thôøi vôùi equilibrium, i.e. above the distinction of things or Ñöùc Phaät Thích Ca (kyø thaät giaùo phaùi naày ra ñôøi persons, of self or others; indifferent, having sôùm hôn ñaïo Phaät moät chuùt. Lyù töôûng cuûa giaùo abandoned the world and all things, and having no phaùi naày gioáng nhö Phaät giaùo ôû choã baùc boû quyeàn affections or desires. Upeksa is one of the seven uy cuûa Pheä Ñaø vaø boán giai caáp cuûa xaõ hoäi AÁn Ñoä Bodhyangas. The Buddha taught: “If any Buddhist thôøi baáy giôø)—The Jains, founded by Jnatrputra, a wishes to penetrate into the profound realm of contemporary of Sakyamuni. liberation of the

Maha-Bodhisattvas, must first be Xaø Y Na Giaùo: Jain (skt)—See Xaø Y Na. able to let go of all of the five desires of ordinary Xaû: Upeksa (skt)—Indifference—Öu Taát Xaû—Öu people." According to the Vimalakirti Sutra, when Taát Xoa—Letting go—Abandoning— Manjusri Bodhisattva called on to enquire after Abnegationt—Equanimity—Indifference—To let Upasaka Vimalakirti's health, Manjusri asked go—Neglect—Relinquish—Renounce—Self- Vimalakirti about "Upeksa" as follows: Manjusri sacrifice—Trì giöõ taâm bình ñaúng, baát thieân nhaát asked Vimalakirti: "What should be relinquish phöông (khoâng nghieâng veà beân naøo). Xaû töôùng (upeksa) of a Bodhisattva?" Vimalakirti replied: (côûi boû nhöõng ñieàu raøng buoäc trong taâm thöùc). "In his work of salvation, a Bodhisattva should Tính thaûn nhieân, moät trong nhöõng ñöùc tính chuû expect nothing (i.e. no gratitude or reward) in yeáu trong Phaät giaùo. Trong Phaät giaùo, xaû töôùng coù return."—See Thaát Boà Ñeà Phaàn. nghóa laø traïng thaùi khoâng coù nieàm vui cuõng nhö söï Xaû Ba La Maät: Upekkha-paramita (p)— ñau khoå, moät tinh thaàn soáng hoaøn toaøn caân baèng Perfection of Equanimity. vöôït leân taát caû moïi phaân bieät ñoái xöû . Coøn goïi laø Xaû Boû Tieàn Taøi Saéc Duïc: Renounce wealth and Moät Xa, noäi taâm bình ñaúng vaø khoâng coù chaáp sex—Theo Kinh Töù Thaäp Nhò Chöông, Chöông tröôùc, moät trong nhöõng ñöùc tính chính cuûa Phaät 22, Ñöùc Phaät daïy: "Tieàn taøi vaø saéc ñeïp ñoái vôùi con giaùo, xaû boû seõ ñöa ñeán traïng thaùi höûng hôø tröôùc ngöôøi raát khoù buoâng xaû, gioáng nhö chuùt maät treân nhöõng vui khoå hay ñoäc laäp vôùi caû hai thöù naày. Xaû löôõi dao, khoâng ñuû cho böõa aên ngon, theá maø ñöùa ñöôïc ñònh nghóa laø taâm bình ñaúng, nhö khoâng phaân treû lieám vaøo thì bò naïn ñöùt löôõi."—According to bieät tröôùc ngöôøi vaät, kyû bæ; xaû boû theá giôùi vaïn höõu, the Sutra In Forty-Two Sections, Chapter 22, the khoâng coøn bò phieàn naõo vaø duïc voïng troùi buoäc. Xaû Buddha said: "People who cannot renounce laø moät trong thaát giaùc phaàn hay thaát boà ñeà phaàn. wealth and sex are like small children who, not

satisfied with one delicious helping, lick the Xaû Gia Khí Duïc: Ly gia caét duïc ñeå trôû thaønh moät honey off the blade of the knife and in doing so, vò Taêng—To leave home and cast off desires, i.e. cut their tongues." to become a monk. Xaû Caên: Upeksaø (skt)—Upeksendriya (skt)— Xaû Gia Nhieãm Y: See Xaû Gia Khí Duïc. Upekha (p)—Abandoning—Abnegation— Xaû Giaùc Chi: See Xaû Giaùc Phaàn. Equanimity—To let go—Indifference—Neutral Xaû Giaùc Phaàn: Upeksa-bodhyanga (skt)—feeling—Relinquish—Renounce—Haønh xaû hay Upeksa-yanga (skt)—Abandonment—Xaû giaùc söï buoâng boû (côûi boû nhöõng ñieàu raøng buoäc trong phaàn coøn laø moät trong nhöõng cöûa ngoõ quan troïng taâm thöùc ñeå coù söï thö thaùi vaø traàm tónh). Xaû ñöôïc ñi vaøo ñaïi giaùc, vì nhôø ñoù maø chuùng ta coù theå töø ñònh nghóa laø taâm bình ñaúng, nhö khoâng phaân bieät boû nguõ duïc—Abandonment is one of the most tröôùc ngöôøi vaät, kyû bæ; xaû boû theá giôùi vaïn höõu, important entrances to the great enlightenment; khoâng coøn bò phieàn naõo vaø duïc voïng troùi buoäc. for with it, we can turn away from the five desires. Moät khi coù ñöôïc taâm Xaû, chuùng ta seû thaät söï caûm Xaû Giaùc Phaàn Tam

Muoäi: Upeksa-bodhyanga- thaáy ñoäng loøng thöông xoùt ñoái vôùi moïi ngöôøi, vaø samadhi (skt)—Upeksa-yanga-samadhi (skt)— chuùng ta coù khaû naêng xoùa boû ñöôïc söï thieân vò Concentration on abandonment—Samadhi on trong thaùi ñoä haèng ngaøy cuûa chuùng ta ñoái vôùi abandonment. ngöôøi khaùc—Equanimity is defined as the mind in Xaû Khoâng: Nissaranasunnam (p)—Emptiness of equilibrium, i.e. above the distinction of things or equanimity—See Hai Möôi Laêm Caùch Giaûi Thích persons, of self or others; indifferent, having Veà Taùnh Khoâng. abandoned the world and all things, and having no Xaû Kieán Chaáp Höõu Laäu Thanh Tònh Giôùi: affections or desirs. Once we have fully Thanh tònh giôùi xa lìa taát caû kieán chaáp höõu laäu — developed Upeksa, we will feel true compassion Pure discipline of detachment all views of for all beings, and we will have the ability to existence. eliminate any partiality from our daily attitudes Xaû Kyû Ngoaïi Caàu: Höôùng ngoaïi tìm Phaät—Look toward other people. for the Buddha from outside—See Xaû Ñaàu Mòch Xaû Ñaàu Mòch Ñaàu: Boû ñaàu tìm ñaàu—Khoâng nhôù Ñaàu. ñeán caùi ñaàu mình ñang coù, laïi ñi tìm caùi ñaàu khaùc Xaû La Baø Taát Ñeá Da: Savatthi (p)—S(h)ravasti beân ngoaøi. Trong nhaø Thieàn, töø naøy duï cho ngöôøi (skt)—Xaù Veä Thaønh—Thaát La Phaït—Thaát La tham thieàn si meâ, chaúng bieát Phaät töï taâm, laïi chaïy Phaït Taát Ñeå—Thi La Baït Ñeà—Xaù Baø Ñeà—See ñoâng chaïy taây caàu Phaät beân ngoaøi. Haønh giaû tu Xaù Veä Quoác. thieàn neân luoân nhôù raèng ngoaøi taâm khoâng coù Xaû La Ñaø: Sraddha (skt)—Saddha (p)—Tín (loøng Phaät—Look for another head from outside and tin)—Faith—Belief—To believe—See Tín. forget our own head. In Zen, the term is used to Xaû La Phaïn: Sarava (skt)—Bình söù—An indicate an ignorant Zen practitioner who does not earthernware vessel. know that mind here and now is Buddha, but tries Xaû Ly AÙi Duïc: Cast aside love and desire—Theo to run east and west to look for it. Zen Kinh Töù Thaäp Nhò Chöông, Chöông 16, Ñöùc Phaät practitioners should always remember that apart daïy: “Ngöôøi giöõ aùi duïc ôû trong loøng thì khoâng thaáy from mind there is no Buddha; and all the living ñöôïc Ñaïo. Thí nhö nöôùc trong maø laáy tay khuaáy are of the one mind. ñoäng, ngöôøi ta ñeán soi khoâng thaáy boùng cuûa mình. Xaû Ñoïa: Nihsargika (skt)—See Xaû Ñoïa Giôùi. Ngöôøi do aùi duïc khuaáy ñoäng maø trong taâm oâ Xaû Ñoïa Giôùi: Trimsan-naisargita (p)—Nihsargika nhieãm noåi leân neân khoâng thaáy ñöôïc Ñaïo. Sa Moân (skt)—Naihisargika-prayashchittika (skt)—Ni Taùt caùc oâng caàn phaûi xaû ly aùi duïc. AÙi duïc heát roài coù Kyø Ba Daät Ñeà—Xaû ñoïa, öng xaû ñoái trò—Ba möôi theå thaáy ñöôïc Ñaïo.”—According to the Sutra In giôùi veà y baùt vaät duïng—Thirty standards, whose Forty-Two Sections, Chapter 16, the Buddha said: violation is said to cause one to fall into the three “People who cherish love and desire do not see evil paths. the Way. It is just as when you stir clear water with your hand; those who stand beside it cannot see their reflections. People who are immersed in

love and desire have turbidity in their minds and thought of happiness remains. We have already because of it, they cannot see the Way. You done away with it, and we have come to a state of Sramanas should cast aside love and desire. When purity in which there is no further action. This is the filth of love and desire disappears, the Way

the stage where ‘There is nothing to do, yet can be seen.” nothing is left undone.’ The attainment of the Xaû Ly Taâm: Taâm nhaøm boû—A mind of disgust Fourth Dhyana is merely necessary part of the and renunciation. process of developing skill in meditation. There is Xaû Ly Thaân Taâm: Cast off body and mind Loaïi nothing extraordinary about it. Do not mistakenly boû thaân taâm—Giaùo thuyeát chuû yeáu trong trieát lyù think that we have already realized the fruition. thieàn cuûa Thieàn sö Ñaïo Nguyeân. Trong thieàn, thaân Xaû Taøi: Tyagadhana (skt)—1) Laáy vieäc boá thí laøm taâm phaûi ñöôïc boû ñi. Ñieàu naøy khoâng coù nghóa laø cuûa baùu: Consider the giving of money to the poor quaêng boû thaân taâm, maø laø loaïi boû ñi nhöõng nhieãm as treasures; 2) Laáy vieäc buoâng boû trong tu taäp tröôïc cuûa thaân vaø queùt cho saïch nhöõng caáu baån laøm cuûa baùu: Treasure of forgiveness, treasure of trong taâm. Hôn nöõa, lôøi giaûi thích cuûa Thieàn sö abandonment. Ñaïo Nguyeân coøn muoán noùi ñaây laø moät traïng thaùi Xaû Taâm: Equanimity—A heart of renunciation— ñònh tænh thanh tònh, trong ñoù haønh giaû hoaøn toaøn Mind of detachment—The mind of chìm ngaäp trong kinh nghieäm thieàn—A central Relinquishing—Mind of renunciation—The mind doctrine of Dogen Master’s meditation of renouncement of the world—Taâm xaû boû heát philosophy. In Zen, body and mind are cast off. moïi thöù hay taâm vöùt boû taát caû, khoâng vöôùng maéc, This doesn’t mean that we throw away our body moät trong töù voâ löôïng taâm. Taâm xaû laø taâm khoâng or mind, but to cast off the cankers of the body luyeán aùi, bao goàm xaû boû vaät chaát nhö nhöõng cuûa and dust off the mind. In addition, in Dogen’s caûi, thaân, saéc, aâm thanh, vò vaø tieáp xuùc, vaân vaân; interpretation, “casting off body and mind” refers vaø xaû boû tinh thaàn nhö taâm thieân vò, taø kieán hay to the state of pure concentration in meditation, in ngaõ chaáp, vaân vaân—The mind of abandoning which one is fully immersed in the experience of things of the world or the mind of renunciation, meditation. one of the four immeasurable minds. Detachment Xaû Nhaát Thieát Coâng Duïng Haønh: or renunciation includes physical (wealth, body, Sarvabhogavigata (skt)—Xaû boû heát moïi coâng vieäc form, sound, smell, taste, touch, etc) and mental coù tính caùch duïng coâng—Discarding all effortful (biased minds, wrong views, self-grasping, ego- works. grasping, etc)—See Töù Voâ Löôïng Taâm. Xaû Nieäm Thanh Tònh Ñòa: Stage of the Purity of Xaû Taâm Ba La Maät: Upekkha-paramita (p)— Renouncing Thought—Ñòa thöù naêm trong cöûu ñòa Perfection of equanimity. tam giôùi trong ñeä töù Thieàn thieân. Theo Hoøa Xaû Thaéng Xöù: Gaining relinquishment—Place of Thöôïng Tuyeân Hoùa trong Khai Thò, Taäp IV, Xaû victory in gaining relinquishment. Nieäm Thanh Tònh Ñòa, coøn goïi laø Töù Thieàn. Trong Xaû Thaân: Paraccaga (skt)—Self-sacrifice—Xaû boû caûnh giôùi naày, ngay caû nieäm khoaùi laïc cuõng khoâng thaân maïng—Hoaëc nhö baùo aân maø ñoát caùnh tay, coøn, taát caû ñeàu bò xaû boû vaø haønh giaû ñaït tôùi moät ñoát thaân theå, hoaëc vì boá thí maø caét thòt xaû thaân — traïng thaùi thanh tònh, khoâng coøn gì phaæ taïo taùc. To sacrifice one’s life—Bodily sacrifice, e.g. by Ñaây cuõng goïi laø caûnh giôùi ‘voâ vi voâ sôû baát vi’. burning or cutting off a limb, etc. Giai ñoaïn töù thieàn cuõng chæ laø moät chaëng

treân Xaû Thaân Maïng: See Xaû Thaân. ñöôøng tu taäp thieàn ñònh maø thoâi, ñöøng töï cho mình Xaû Thieàn: Releasing Meditation—Khi xaû thieàn ñaõ chöùng quaû—Paradise of abandonment of tröôùc heát laø baïn phaûi xaû taâm, xaû töùc, roài xaû thaân. thought or recollection of past delights. The Pure Sau moãi laàn thieàn ñònh maø thaáy thaân taâm nheï Land or heaven free from thinking, the fifth of the nhaøng saùng suoát, töùc laø buoåi thöïc taäp ñoù coù keát nine Brahmalokas in the fourth dhyana region. quaû. Khi thöïc taäp maø thaáy thaân taâm coù gì khaùc According to Most Venerable Hsuan-Hua in the thöôøng neân hoûi chuyeän vôùi thaày hoaëc thieän höõu tri Dharma Talk, Volume IV, this stage is also called thöùc ñeå khoûi laïc vaøo taø phaùp. Phaûi nhôù laïi coi the Fourth Dhyana. At this stage, not even the mình ñang ngoài ôû ñaâu? Thôøi gian qua mình laøm

gì? Mình coù bò taùn loaïn hay hoân traàm hay khoâng? Xaû Voâ Löôïng Taâm: Upeksa (skt)—Upekkha Môû mieäng thôû ra vaøi hôi thaät daøi cho khí noùng (p)—Perfect equanimity—Xaû boû laø khoâng luyeán trong ngöôøi giaûm bôùt vaø ñeå phuïc hoài laïi traïng thaùi chaáp khi laøm lôïi laïc cho tha nhaân. Thoùi thöôøng khi bình thöôøng. Töø töø duoãi hai tay, xoa nheï leân nhau, chuùng ta laøm ñieàu gì nhaát laø khi ñöôïc keát quaû toát, roài aùp leân maét. Nhuùc nhích nheï coå vaø löng. Uoán thì chuùng ta hay töï haøo, töï maõn, vaø ñaéc chí. Söï baát löôõi moät vaøi laàn vaø nuoát chuùt nöôùc mieáng. Sau ñoù bình, caõi vaõ xung ñoät giöõa ngöôøi vaø ngöôøi, nhoùm laáy tay xoa leân hai baép ñuøi, roài thaùo laàn hai chaân naày vôùi nhoùm khaùc cuõng do taùnh chaáp tröôùc maø ra, xoa hai baép chuoái, hai baøn chaân. Khi xong neân nguyeân nhaân laø do söï chaáp ngaõ, chaáp phaùp maø ra. nheø nheï ñöùng daäy, ñi tôùi ñi lui vaøi voøng seõ caûm Ñöùc Phaät daïy raèng neáu coù ngöôøi leân aùn mình sai, thaáy thaân khoan khoaùi, taâm nheï nhaøng—You must mình neân traû laïi hoï baèng loøng thöông, khoâng neân first release your mind, then your breathing, and chaáp chaët. Khi hoï caøng cuoàng daïi thì chuùng ta finally your body. Each time you perform the caøng xaû boû, luoân tha thöù cho hoï baèng söï laønh. Laøm meditation session, you should feel at ease; this ñöôïc nhö vaäy laø vui. Caùc vò Boà Taùt ñaõ ly khai means that it has produced good effect. On the quan nieäm chaáp phaùp, neân khoâng thaáy mình laø aân contrary, you must ask your master or good nhaân cuûa chuùng sanh; ngöôïc laïi, luùc naøo hoï cuõng knowing advisors why you do not feel good after thaáy chính chuùng sanh môùi laø aân nhaân cuûa mình meditation. You should try to remember where treân böôùc ñöôøng lôïi tha maãn chuùng, tieán ñeán coâng you sat, what you did, were you disturbed or haïnh vieân maõn. Thaáy chuùng sanh vui laø Boà Taùt vui drowsy? Open your mouth and exhale deeply to vì loøng töø bi. Caùc ngaøi xaû boû ñeán ñoä ngöôøi gaàn xa let out all the heat inside your body and to recover ñeàu xem bình ñaúng, keû trí ngu ñeàu coi nhö nhau, your normal state. Slowly stretch out both arms, mình vaø ngöôøi khoâng khaùc, laøm taát caû maø thaáy nhö slightly rub both hands and press them on your khoâng laøm gì caû, noùi maø khoâng thaáy mình coù noùi eyes. Stir a little bit your neck and back. Curve gì caû, chöùng maø khoâng thaáy mình chöùng gì caû. your tongue a few times and swallow the saliva. Taâm xaû boû moïi thöù vaät chaát cuõng nhö vöôït leân

Then rub thighs, calves, and feet; extend both moïi caûm xuùc. ÔÛ ñaây vò Tyø Kheo vôùi ñaày taâm xaû legs. After that, slowly stand up and walk a few traûi roäng khaép nôi, treân, döôùi, ngang, heát thaûy rounds; you will feel at ease. phöông xöù, cuøng khaép voâ bieân giôùi, vò aáy luoân an Xaû Thoï: Upeksa-vedana (skt)—Moät trong naêm truù bieán maõn vôùi taâm xaû, quaûng ñaïi, voâ bieân, traïng thaùi caûm thoï, traïng thaùi trong ñoù con ngöôøi khoâng haän, khoâng saân. Xaû voâ löôïng taâm coøn ñöôïc ñaõ xaû boû söï ñôùn ñau cuõng nhö laïc thuù —The state coi nhö laø nôi maø chö Thieân truù nguï. Ñaây laø traïng of renunciation or indifference to sensation. One thaùi taâm nhìn ngöôøi khoâng thieân vò, khoâng luyeán of the five vedanas or sensations, the state in aùi, khoâng thuø ñòch, ñoái laïi vôùi thieân vò vaø thuø which one has abandon both pain and pleasure— haèn—Detachment is the attitude of those who See Nguõ Thoï. give up, forget, do not attach any importance for Xaû Toá Tuøng Truy: Boû aùo traéng theo aùo ñen, yù noùi what they have done for the benefit of others. In boû theá tuïc ñeå xuaát gia laøm Taêng—Get rid of the general, we feel proud, self-aggrandized when we white robe and accept the black one—To leave do something to help other people. Quarrels, home to become a monk—See Xuaát Gia. conflicts, or clashes between men or groups of Xaû Tröø Phaät Ñaûnh: Usnisavikirna (skt)—Vikirna men are due to passions such as greed or anger (skt)—Thoâi Toaùi Phaät Ñaûnh—Tröø Caùi Chöôùng whose source can be appraised as self-attachment Phaät Ñaûnh—Tröø Chöôùng Phaät Ñaûnh—Tröø nghieäp or dharma-attachment. The Buddha taught that if Phaät Ñaûnh—Foremost Honoured Bodhisattva there is someone who misjudges us, we must feel known as Riddance of Hindrances—Laáy caùi moùc pity for him; we must forgive him in order to have laøm hình Tam Muoäi Da, töôïng tröng cho coâng ñöùc peace in our mind. The Bodhisattvas have totally phaù naùt taát caû phieàn naõo—Scattering and liberated themselves from both self-attachment destroying all distressing delusion, with a hook as and dharma-attachment. When people enjoy symbol. material or spiritual pleasures, the Bodhisattvas also rejoice, from their sense of compassion, pity,

and inner joy. They always consider human coù veû hôïp lyù, khoâng chaáp nhaän ñieàu gì laø chaân lyù beings as their benefactors who have created the chæ vì muoán toû loøng toân kính vò thaày cuûa mình. opportunities for them to practice the Four Ngay caû giaùo lyù cuûa ta caùc ngöôøi cuõng khoâng neân Immeasurable Minds on their way to chaáp nhaän laø chaân lyù neáu khoâng xaùc minh chaân lyù Enlightenment. In terms of the Immeasurable aáy qua kinh nghieäm baûn thaân. Ta ñeà nghò taát caû Detachment, the Bodhisattvas consider all men caùc ngöôøi haõy thöû nghieäm baát cöù thöù gì maø caùc equal, the clever as the stupid, themselves as ngöôøi nghe thaáy döôùi aùnh saùng cuûa kinh nghieäm others, they do everything as they have done baûn thaân. Chæ khi naøo caùc ngöôøi bieát ñöôïc nhöõng nothing, say everything as they have said nothing, vieäc nhö theá laø coù haïi thì neân boû. Ngöôïc laïi, khi attain all spiritual levels as they have attained bieát ñöôïc nhöõng ñieàu ñoù laø coù lôïi vaø ñem laïi an nothing. Immeasurable Equanimity, a mind of bình thì haõy tìm caùch vun ñaép chuùng.”—According great detachment, or infinite

equanimity. to the Kesaputtiya Sutra, the Buddha advised the Limitless indifference, such as rising above all Kalamas on how to verify the Truth as follows: emotions, or giving up all things. Here a monk, “Do not accept anything merely on the basis of with a heart filled with equanimity. Thus he stays, purported authority, nor to accept anything simply spreading the thought of equanimity above, because it is written in sacred books, nor to accept below, across, everywhere, always with a heart anything on the basis of common opinion, nor filled with equanimity, abundant, magnified, because it seems reasonable, nor yet again unbounded, without hatred or ill-will. Equanimity because of reverence for a teacher. Do not accept is also considered as a divine abode. It is the state even my teachings without verification of its truth of mind that regards others with impartiality, free through your personal experience. I recommend from attachment and aversion. An impartial all of you to test whatever you hear in the light of attitude is its chief characteristic, and it is opposed your own experience. Only when you yourselves to favouritism and resentment. know that such and such things are harmful, then Xaõ: 1) Laøng: A village, clan, society; 2) Thaàn you should abandon them. Contrarily, when you Hoaøng: Gods of the land. yourselves see that certain things are beneficial Xaõ Ñaéc Ca: Jataka (skt)—Baûn Sanh Kinh noùi veà and peaceful, then you should seek to cultivate tieàn thaân cuûa chö Phaät vaø chö Boà Taùt (moät trong them.” 12 boä Kinh Phaät)—Previous births or incarnations, Xan: Matsarya (skt)—Stinginess—Söï keo kieát especially of Buddhas or Bodhisattvas. boûn xeûn. Xaõ Ñaéc Ca Ma La: Jatakamala (skt)—Baûn Sanh Xan Tham: Lobha (skt)—Xan tham hay boûn Man, hay teân cuûa caùc baøi taùn tuïng (taäp hôïp caùc xeûn—Stingy—Avaricious. chuyeän veà söï tu khoå haïnh cuûa Ñöùc Phaät)—A Xaûo: Skilful—Clever. garland of incarnation stories in verse. Xaûo Dieäu Trí: 1) Trí thoâng minh kheùo leùo: A Xaõ Giaø: Jagat (skt)—Taát caû chuùng sanh—All the skillful mind; 2) Trí Hueä Phaät: The Buddha’s living. wisdom—See Nhaát Thieát Trí Trí. Xaùc Laäu Töû: Thaân theå con ngöôøi—Human body. Xaûo Huyeãn Thuaät A-Tu-La Vöông: Skillful Xaùc Minh Chaân Lyù: Verifying the Truth by Magical Arts, one of the ten kings of titans—Moät means of recourse to personal experience—Xaùc trong möôøi A-Tu-La Vöông—See A-Tu-La minh chaân lyù baèng kinh nghieäm baûn thaân—Theo Vöông. kinh Kesaputtiya, Ñöùc Phaät ñaõ khuyeân nhöõng Xaûo Kieán: Kieán giaûi phaùt sinh do trí thoân g minh ngöôøi Kalamas veà söï xaùc minh chaân lyù nhö sau: cuûa theá tuïc—Comprehension or understanding “Khoâng chaáp nhaän ñoù laø chaân lyù chæ vì ñieàu ñoù arised from worldly intelligence. ñöôïc döïa treân cô sôû quyeàn uy, khoâng chaáp nhaän Xaûo Minh: Silpasthana-vidya (skt)—See Coâng ñoù laø chaân lyù chæ vì ñieàu ñoù ñöôïc vieát trong kinh Xaûo Minh. saùch thieâng lieâng, khoâng chaáp nhaän ñieàu ñoù laø Xaûo Nghieâm Quang Keá Vöông: King of chaân lyù chæ vì ñieàu ñoù laø yù kieán cuûa nhieàu ngöôøi, Artistically Decorated Crown Topknot, one of the khoâng chaáp nhaän ñieàu gì laø chaân lyù chæ vì ñieàu ñoù ten kings of Garuda.

Xaûo Tieän: Upaya-kausalya (skt)—Expedient Xích: Caây thöôùc—A ruler. method implies strategically correct—Skilful Xích Baïch Nhò Ñeá: Hai gioït tinh tuùy xích ñeá

(maùu means—See Phöông Tieän Thieän Xaûo. huyeát cuûa meï) vaø baïch ñeá (tinh cuûa cha) hoøa hôïp Xaûo Tieän Toái Thaéng: Perfect in able device (for laïi vôùi nhau thaønh thai—The drops of red and spiritual presentation). white, i.e. female and male sperm which unite in Xaûo Trí Tueä: The Buddha's wisdom—See Nhaát conception. Thieát Trí Trí. Xích Chaâu: Red pearls—Xaâu chuoãi ñoû. Xem Thöôøng: To underestimate—To look Xích Chieåu Trí Thieän (1885-1937): Teân cuûa moät lightly—To disregard—Chuùng ta khoâng neân xem vò danh Taêng Nhaät Baûn thuoäc toâng Chaân Ngoân thöôøng nhöõng vieäc xaáu nhoû nhö chaúng coù gì vì sau vaøo theá kyû thöù XX—Name of a Japanese famous khi cheát quaû baùo phaûi traû khoâng thieáu moät chi tieát monk of the Shingon Sect in the twentieth naøo—One should never looks lightly upon slight century. and small evils, considering them not be offenses; Xích Coát Löïc: Saïch trôn, khoâng coøn gì caû, yù noùi for after death retribution in undergone in the queùt saïch voïng nieäm traàn tuïc—To clean all most exact detail. worldly deluded thoughts. Xem Tuoåi: To study the horoscope of a boy and a Xích Cöôùc Nhaân Saán Thoá, Tröôùc Ngoa Nhaân girl before deciding on the marriage. Khieát Muïc: Ngöôøi chaân traàn ñuoåi baét thoû, keû Xem Töôùng: Phaùn ñoaùn con ngöôøi qua hình dung mang giaøy ñöôïc aên thòt thoû. Trong nhaø Thieàn, cuïm töôùng maïo—To judge temperament and character töø naày ñöôïc duøng ñeå chæ söï truy tìm uoång coâng. from facial features or form of body. Neáu truy tìm thì khoù ngoä ñaïo, coøn cöù tu taäp vaø tu Xem Xeùt: To examine—To see (look) into—To taäp bình thöôøng thì deã kheá hôïp vôùi Thieàn phaùp consider. hôn—In Zen, the term is used to indicate a Xí Di La: AÙo loâng—Feather robes. wasteful search for enlightenment. It is very Xí Do La: Keyura (skt)—Caùi kieàng ñeo coå—A difficult for someone who tries hard to seek for necklace. enlightenment, but it is more suitable for Xí Khoång: Nhaø xí (nhaø veä sinh)—Restroom. practitioners who just simply keep practicing and Xí Thaïnh Quang Phaät: Teân cuûa moät vò Phaät noåi practicing. tieáng phoùng quang röïc rôõ töø moãi loå chaân loâng— Xích Ñaàu Xaùn: Seng-Ts'an (?-606)—Teân khaùc Name of a Buddha, noted for effulgence, light cuûa vò Toå thöù ba cuûa Thieàn Toâng Trung Hoa— streaming from every pore. Another name for the Third Patriarch of the Xí Thaàn: Ucchusma (skt)—OÂ Xu Sa Ma Minh Chinese Zen Sect—See Taêng Xaùn. Vöông—See OÂ Soâ Saét Ma. Xích Ñeá: Fire god. Xí Truø: Mieáng tre duøng trong caùc nhaø veä sinh thôøi Xích Ñoáng Hoàng Ñòa: Caûnh ngoä khoù khaên trong xöa thay cho giaáy—A piece of bamboo used in luùc tu haønh kinh qua ñoùi khaùt vaø coùng laïnh— restrooms in the old times in place of restroom Difficult situations in cultivation in which paper. practitioners experience hunger and freezing cold. Xí Xaù Khaâm Baø La: Kesakambala (skt)—1) Phaùt Xích Khaåu Baïch Thieät Taän Tieâu Tröø: Mieäng y, aùo toùc: A hair garment or covering; 2) Teân cuûa löôõi thò phi ñeàu bò tieâu tröø—Get rid of all gossips vò ngoaïi ñaïo thöù naêm trong möôøi vò ngoaïi ñaïo taïi of right and wrong. AÁn Ñoä: Name of the fifth of the ten heretical Xích Mai Ñaøn: Moät loaïi caây duøng laøm nhang— Indian schools. A tree used for incense. Xæ Luïc: Keå laïi vaø ghi cheùp—Relate and record. Xích Ngaïc Nhai Na: Chagayana (skt)—Moät tænh Xæ Moäc: Dantakastha (skt)—Caây xæa raêng—The

vaø thaønh phoá coå cuûa xöù Tukhara, baây giôø laø tooth stick—See Ñaõn Ña Gia Saéc Ña. Chaganian—An ancient province and city of Xæ Teà Töôùng: Boán raêng cöûa lôùn hôn—Four canine Tukhara, the present Chaganian. teeth pure white, one of the thirty-two auspicious Xích Ngoïc: Kimsuka (skt)—Red pearls. marks—See Tam Thaäp Nhò Haûo Töôùng. Xích Nhaõn: Maét ñoû nhö ruøa—The red-eye, i.e. a turtle.

Xích Nhaõn Quy Toâng: Ngaøi Quy Toâng maét ñoû— saying that he himself, and all of us, was nothing Red-eyed Kuei-Tsung—See Quy Toâng Trí but these four gates through which phenomena Thöôøng Thieàn Sö. come and go incessantly. It's not that we have Xích Nhuïc Ñoaøn: Quaû tim, thaân ngöôøi, hay moät these senses, we are nothing but these gates, khoái thòt ñoû—The heart, human body, or the red these senses. Being so, we are no-thing, no-self; flesh lump—Truyeàn Ñaêng Luïc, quyeån XII, moät this is true nature. hoâm Thieàn sö Laâm Teá Nghóa Huyeàn, ngöôøi saùng Xích Phan: Laù côø ñoû, daáu hieäu cuûa söï chieán thaéng laäp ra toâng Laâm Teá, thöôïng ñöôøng daïy chuùn g: "ÔÛ vaøo thôøi ñöùc Phaät—Red flag, a sign of victory in ñaây khoái thòt ñoû naøy coù voâ vò chaân nhaân, thöôøng töø the time of the Buddha. cöûa maët caùc oâng ra vaøo. Trong caùc oâng, ai chöa Xích Quyû: Quyû ñoû trong ñòa nguïc, coù con ñaàu boø, chöùng ñieàu naøy, haõy xem!" Haønh giaû tu Thieàn neân coù con ñaàu ngöïa—The red demons of purgatory, luoân nhôù raèng chuùng ta caên baûn khoâng laø gì khaùc one with the head of a bull, another with that of a hôn nhöõng caùnh cöûa töø maët cuûa chuùng ta, vaø moïi horse, etc. thöù ñi qua caùc caùnh cöûa naøy laø nhöõng ñoái töôïng Xích Saùi Saùi: Baøy ra loä loä, chæ caûnh giôùi giaùc ngoä cuûa caùc caên hay giaùc quan. Ñieàu naøy cuõng ñöôïc cuûa Thieàn theânh thang roãng laëng, thanh tònh voâ dieãn ñaït trong moät coâng aùn noåi tieáng noùi veà caùnh nhieãm—To show conspicuously. In Zen, the term cöûa nhö laø baûn chaát thaät cuûa Trieäu Chaâu. Theo is used to indicate the realm of enlightenment or Bích Nham Luïc, taéc 9, moät vò Taêng hoûi Trieäu the realm of complete tranquility and unpolluted Chaâu: "Trieäu Chaâu laø gì?" Trieäu Chaâu ñaùp: "Ñoâng purity. moân, taây moân, nam moân, baéc moân." Coù veû nhö Xích Saéc Bieán Xöù: Bieán xöù saéc ñoû—Red Kasina. Trieäu Chaâu noùi raèng ngöôøi ta coù theå ñi vaøo thò traán Xích Saéc Xích Quang: Red colored red light. töø baát kyø höôùng naøo. Nhöng quan troïng hôn, ngaøi Xích Taâm: Sekishin (jap)—Red mind—The state noùi raèng chính ngaøi, vaø taát caû chuùng ta, khoâng gì of sincerity—Faithfulness—The mind as it is. khaùc hôn ngoaøi nhöõng caùnh cöûa naøy, qua ñoù hieän Xích Taâm Phieán Phieán: Sekishin-Henpen (jap)— töôïng ñeán vaø ñi khoâng giaùn ñoaïn. Khoâng phaûi Pieces of red mind—Traïng thaùi taâm chaân thaät chuùng ta coù nhöõng giaùc quan naøy, maø chuùng ta trong moïi luùc—Red mind fragment-fragment, the khoâng laø gì khaùc ngoaøi nhöõng caùnh cöûa naøy, state of sincerity at every moment. nhöõng giaùc quan naøy. Laø nhö vaäy, neân chuùng ta Xích Thaèng: Red thread—Bond of marriage. khoâng laø gì caû, voâ ngaõ; ñaây chính laø baûn chaát Xích Tuøng Quang AÙnh (1819-1895): Teân cuûa moät thaät—According to the Transmission of the Lamp, vò danh Taêng Nhaät Baûn thuoäc toâng Chaân Ngoân Volume XII, one day, Zen master Lin-chi I-hsuan, vaøo theá kyû thöù XIX—Name of a Japanese famous founder of the

Rinzai Sect, entered the hall to monk of the Shingon Sect in the nineteenth address the assembly, "Here in this lump of red century. flesh there is a True Man with no rank. Constantly Xích Tö Tyø Baø Sa: Buddhayasas (skt)—Phaät Ñaø he goes in and out the gates of your face. If there Da Xaù, vò sö raâu ñoû ñeán Trung Quoác töø xöù Thieân are any of you who don't know this for a fact, then Truùc vaøo khoaûng naêm 407 sau Taây Lòch—The look! Look!" Zen practitioners should always red-moustached or bearded Vibhasa, a name for remember that we fundamentally are nothing but Buddhayasas, came to China around 407 A.D. the gates of our face, and all things that pass Xích Sao Laân: Caù cheùp ñuoâi ñoû, chæ Thieàn Taêng through these gates are the objects of the various coù naêng löïc khaéc phuïc khoù khaên—Red-tailed sesnes. This is also expressed in Chao-chou's carp. In Zen, this term is used to indicate a Zen well-known koâan dealing with these gates as true monk who has the ability to overcome difficulties. nature. According to the Pi-Yen-Lu, example 9, a Xieâm La Phaùi: Siam-Nikaya—Teân cuûa moät toâng monk asked Chao-chou, "What is Chao-chou?" phaùi Phaät giaùo Tích Lan—Name of a Buddhist Chao-chou answered, "The east gate, west gate, branch in Sri Lanka. south gate, and north gate." Superficially, Chao- Xieåm Chaâu: Satha (p)—Xaø Ñeà—Xieâm Chaâu— chou was saying that one could enter the town Teân cuûa moät trong hai trung chaâu cuûa Taây Ngöu from any direction. More important, he was Hoùa Chaâu—Name of one of two middle

continents of Godaniya (western continent of the Xu Höôùng Phaùp Nghóa Haïnh: Haïnh xu höôùng world). phaùp nghóa vì mau ñöôïc trí hueä—Practice of Xieån Döông: Laøm saùng toû vaø truyeàn baù moät caùch aiming for the meaning of the Teaching, to roäng raõi—To elucidate and spread out widely. quickly attain wisdom. Xieån Ñaø: Chandaka (skt)—See Xa Naëc. Xuù Khaåu Quyû: Loaïi quyû hôi thôû vaø ñaàu toùc xuaát Xieån Ñaø Luaän: Chandas sastra (skt)—Moät trong ra muøi hoâi—Demons with stinking breath, or hair. saùu boä luaän Veä Ñaø, giaûi thích tieân thieân nguõ Xuù Mao Quyû: Stinking hair ghosts—Hair-sharp thoâng—One of the six vedangas, Chandas Sastra and stinking—Quyû coù loâng thoái. explains about the five supernatural powers of all Xuù Muïc Thieân Vöông: Virupaksa (skt)—See heavenly fairies—See Luïc Luaän Veä Ñaø. Quaûng Muïc Thieân Vöông. Xieån Ñeà: Icchantika (skt)—Unbeliever—Pheá boû Xuù Ngaï Quyû: Putana (skt)—Phuù Ñaø Na—See Phuù Phaät phaùp—Abandon Buddha-truth—Xieån ñeà laø Ñôn Na. tieáng Phaïn coù nghóa laø “tín baát cuï” (hay khoâng ñuû Xuaân Caûnh: Spring landscape (scenery). nieàm tin) vaø “thieáu thieän caên.” Töø Baéc Phaïn coù Xuaân Hoøa Thaàn: Vasantavayanti (skt)—Baø San nghóa laø “Nieàm tin khoâng troïn veïn,” hay “thieáu Baø Dieãn Ñeå—Chuû Daï Thaàn—Vò thaàn chuû veà ban thieän caên.” Moät loaïi chuùng sanh ñaõ caét ñöùt taát caû ñeâm duøng phöông tieän ñeå cöùu giuùp nhöõng ngöôøi thieän caên vaø khoâng coøn hy voïng ñaït thaønh Phaät xaáu lang thang veà ñeâm—Spring-weaving, but the quaû nöõa—Icchantika is a Sanskrit word which description is of a guardian of the night or of means “incomplete faith” and “lacking good sleep. roots.” A class of beings who have cut off all their Xuaân Kim Cang Nöõ: Kelikila (skt)—See Keá Lôïi virtuous roots (kusala mula) and so have no hope Caùt La.

of attaining buddhahood. Xuaân Lan Thu Cuùc: Hoa lan muøa xuaân vaø hoa Xieån Ñeà Thaønh Phaät: See Nhaát Xieån Ñeà. cuùc muøa thu. Ñaây laø hai loaïi hoa toûa höông thôm Xieån Ñeà Tyø Kheo: Vò Tyø Kheo khoâng chòu vaøo nhö nhau, khoù ñònh hôn keùm. Trong Thieàn, töø naøy Nieát Baøn maø ôû laïi traàn theá ñeå teá ñoä chuùng sanh— duï cho vieäc khoù phaän bieät hôn keùm—Spring Bhiksus who refuse to enter upon their orchids and Autumn chrysanthemums. In Zen, this Buddhahood in order to save all beings term is used to indicate something that is difficult Xieån Hoùa: Hoaèng döông ñaïo phaùp—To propagate to consider good or bad. the Dharma. Xuaân OÁc Dieäu Ba Thieàn Sö (1311-1388): Xieång Lieång: Crushing defeat. Shunnoku Myoha Zenji (jap)—Thieàn sö Xuaân OÁc Xieån Nhieân: Daùng veû töôi cöôøi—Smiling Dieäu Ba, moät trong nhöõng Thieàn sö noåi tieáng cuûa appearance. toâng Laâm Teá Nhaät Baûn vaøo theá kyû thöù XIV. Sö laø Xieát Ñieän Chi Cô: Cô duïng nhö ñieän chôùp. Trong ngöôøi khai saùng ra phaùi Töôùng Quoác Töï, moät Thieàn laâm, caùc baäc Thieàn sö eùp ñeä töû phaûi phaûn trong nhöõng nhaùnh thieàn quan troïng nhaát trong öùng thaät nhanh chöù khoâng ñeå cho hoï coù thôøi gian tröôøng phaùi Laâm Teá ôû Nhaät Baûn. Hieän nay phaùi suy nghó vaø phaân bieät—In Zen, Zen masters naøy coù khoaûng 93 ngoâi töï vieän treân khaép Nhaät always force their student to react quickly so they Baûn—Zen master Shunnoku Myoha, one of the don't have time to think or distinguish. most famous Japanese Zen masters in the Xieát Phong Xieát Ñieân: Nöûa ñieân nöûa khuøng— fourteenth century. He was the founder of the Half crazy half mad. Shokokuji branch, one of the most important Xin Giöõ Giôùi Laø Lìa Boû Saùt Sanh: Take precepts branches from Rinzai (Lin-Chi) school in Japan. to give up killing. Up to now, this branch has about 93 temples Xoa Thuû: Vajrapradama (skt)—Kim Cang Hôïp throughout Japan. Chöôûng—Caùc ñaàu ngoùn tay cuûa hai baøn tay cheùo Xuaân Thu Kinh: Spring and Autumn Annals vaøo nhau—Diamond of joining the palms, the (Confucianism). fingertips of the hands are crossed. Xuaån Ñoäng: Inconsiderate actions. Xoâng Khoùi (Höông): To smoke out a room—To Xuaãn Ngu: Ngu xuaãn—Stupid. fill a room with smoke or incense. Xuaát: Bhavet (skt)

1) (v) To exit—To put forth—To go out—To Xuaát Ñoäi: Khaû naêng vöôït troäi hôn ñaïi chuùng— come out—To come forth. Outstanding—Of outstanding ability— 2) Nairyanika (skt): Moät trong boán töôùng cuûa Egregious—Standing forth. Ñaïo Ñeá (Ñaïo, Nhö, Haønh, Xuaát)—Outside Xuaát Ñoäi Ca Ñeå: Thaùng cuoái cuøng trong muøa an this world—Not of this world—Of Nirvana cö kieát haï, Taêng chuùng coâng boá phaân phaùt 'coâng character, one of the four characteristics of ñöùc y' tröôùc khi ra khoûi ñoäi nguõ cuûa ñaïi chuùng— the truth of the right way. The public announcement of distribution of the Xuaát Ban Thieâu Höông: Nghi thöùc cuùng döôøng kathina garment (coâng ñöùc y) in the last month of chö Phaät vaø chö Toå trong caùc Thieàn vieän — the rainy season, i.e. of the coming forth of the Offering ceremonies in Zen monasteries. monks from their retreat. Xuaát Ban Thöôïng Höông: See Xuaát Ban Thieâu Xuaát Gia: Renunciation—To enter monkhood Höông. (monastic life or the order)—"Xuaát gia" coù nghóa Xuaát Caùch: Vöôït leân treân thöù baäc thoâng thöôøng— laø töø boû gia ñình ñeå gia nhaäp giaùo ñoaøn vaø trôû Exceed

normal levels. thaønh Taêng só, ñoái laïi vôùi “taïi gia” coù nghóa laø cö Xuaát Caùch Kieán Giaûi: 1) Kieán giaûi sieâu vieät söï só coøn ôû taïi gia ñình—To leave home and family hieåu bieát thoâng thöôøng: Comprehension that or to get out of a family and to become a monk or exceeds ordinary understanding; 2) Vöôït leân treân a nun. To leave one’s home and family in order to thöùc baäc vaø soá löôïng thoâng thöôøng: Exceed join the Buddhist community to become a monk or normal levels and quantities. nun, in contrast with “staying home” which means Xuaát Chuùng: 1) Noåi baät: Outstanding; 2) Böôùc the life of a layman. Ordination in Buddhism is ra khoûi chuùng (ñeå traû lôøi caâu hoûi cuûa vò thaày): Step initiation into the Buddhist Order (Sangha) in the out of the assembly (in order to answer a question presence of witnesses and self-dedication to from the master). monastic life. Xuaát Chuùng Sanh Thöïc: Food offering to ghosts Xuaát Gia A Xaø Leâ: Monk in charge of novices— and other souls before the meal—See Sanh Phaïn. Ngöôøi sôû y ñaéc xuaát gia hay ngöôøi phuï traùch daïy Xuaát Chö Dieäu Phaùp Tam Muoäi: Sarva- doã nhöõng ngöôøi môùi xuaát gia—One who has dharmodgata-samadhi (skt)—Teân cuûa moät loaïi charged of novices. tam muoäi trong kinh Phaùp Hoa—Name of a Xuaát Gia Boà Taùt: Monastic Bodhisattvas. samadhi in the Lotus Sutra. Xuaát Gia Chaùnh Haïnh: See Xuaát Gia Haïnh. Xuaát Dieäu Kinh: Avadanas (skt)—A Ba Ñaø Na— Xuaát Gia Haïnh: Samacara (skt)—Conducts of Kinh noùi veà nhöõng chuyeän ñaùng nhôù; phaàn thöù saùu one who leaves home and enters the Way. trong 12 phaàn cuûa kinh ñieån, choïn laáy yeáu nghóa Xuaát Gia Nhaân: Pabbajitena (skt)—Shukke-Nin cuûa caùc kinh, ñeå dieãn thuyeát phoâ baøy cho ngöôøi (jap)—Renunciant—Ngöôøi ñaõ töø boû gia ñình ñeå sau—Stories of memorable deeds; the sixth of the trôû thaønh Taêng só hay Ni coâ. Coù saùu loaïi xuaát gia: twelve sections of the canon, consisting of Thöù nhaát laø Thaân xuaát gia. Thöù nhì laø Thaân xuaát parables of comparisons—See Thaäp Nhò Boä Kinh. gia, Taâm taïi gia. Thöù ba laø Taâm xuaát gia. Thöù tö Xuaát Ñaùo Boà Ñeà: Mental expansion bodhi—Xuaát laø Thaân taïi gia, taâm xuaát gia. Thöù naêm laø Thaân ly tam giôùi vaø ñaït ñeán nhaát thieát trí—Mental taâm ñeàu xuaát gia. Thöù saùu laø Thaân taâm ñeàu taïi expansion, freedom from the limitations of gia—One who has left home and become a monk reincarnation and attainment of Complete or a nun. There are six kinds of monks or nuns: knowledge. First, one who physically leaves home, but spirit Xuaát Ñaïo: Xuaát Gia—To leave the world and remains with wife and family. Second, one who enter the nirvana way. physically leaves home, but in spirit remains with Xuaát Ñònh: Vyutthana (skt)—Vutthana (p)—Ra wife and family. Third, one who leave home in khoûi traïng thaùi “Thieàn Ñònh”—To come out of the spirit and conduct. Fourth, one who physically stage of dhyana (deep meditation)—To exit remains at home, but whose spirit goes forth. (emerge) from meditation. Fifth, one who leave home body and spirit. Sixth, one who, body and mind, refuses to leave home.

Xuaát Gia Nhaäp Ñaïo: To leave home and enter giuùp ngöôøi cheát vöôït qua nhöõng hieåm ñòa ñeå ñaït the Way. ñeán caûnh giôùi sung söôùng, neân goïi laø "Xuaát Khoå Xuaát Gia Nhò Giôùi: Möôøi giôùi Sa Di vaø Cuï Tuùc Kî"—One hundred-Day Mass, by

observing the Giôùi Tyø Kheo—The ten commandments proper rites, his family may aid him in (precepts) taken by a sramanera and complete overcoming his perils and attaining to a happy precepts of a monk or a nun—See Cuï Tuùc Giôùi Tyø destiny, so people call it "Suffering Exiting Kheo and Sa Di Giôùi. Ceremony". Xuaát Gia Nhöït: The day of renunciation. Xuaát Kieán: To leave wrong views—Ra khoûi taø Xuaát Giaû Haønh: Boà Taùt khôûi yù giaû quaùn maø nhaän kieán, thoaùt khoûi sanh töû luaân hoài—To leave the sai bieät töôùng, ñeå giaùo hoùa laøm lôïi ích cho chuùng circle of birth and death. sanh—A bodhisattva's entry into time and space, Xuaát Kyø: Kyø haïn ra khoûi noãi khoå ñau cuûa luaân hoài or the phenomenal, for the sake of saving others. sanh töû—The going forth period, i.e. from the Xuaát Hieän: 1) Hieån hieän ra: To appear, to suffering of mortality; the appointed time of going become visible, to come into sight, to manifest, to forth; the period of setting forth. reveal; 2) Chö Phaät vì ñaïi söï nhaân duyeân maø hieän Xuaát Loaïi Baït Tuïy: Hôn haún moïi ngöôøi, yù noùi ra nôi ñôøi hay laø 'hoùa thaân' cuûa Phaät nôi ñôøi: To treân möùc trung bình—To stand out from one's be manifested or to appear (as does a Buddha's fellows, i.e., far above the average. temporary body or nirmanakaya); 3) Öu Ñaø Di, Xuaát Loä: Shutsuro (jap)—Theo Nguyeân Lyù Toïa moät trong nhöõng ñeä töû cuûa Phaät maø sau naày seõ taùi Thieàn cuûa Thieàn sö Ñaïo Nguyeân, thuaät ngöõ sanh laøm Phoå Minh Nhö Lai: Udayi (skt)—A "Shutsuro" coù nghóa laø ra khoûi con ñöôøng lo laéng disciple of Buddha to be reborn as cuûa trí naêng vaø chaáp tröôùc cuûa giaùc quan—Samantaprabhasa; 4) Con trai cuûa vua A Xaø Theá: According to the "Fukan-zazengi," the term A son of Ajatasatru. literally means to "get out of the road of Xuaát Hieän Baát Khoâng: Fruitful appearance— intellectual worries and sensory attachments". Xuaát hieän baát khoâng nghóa laø hieän voâ bieân töôùng, Xuaát Ly: Ra khoûi sanh töû—To leave—To come laøm cho taát caû chuùng sanh ñeàu ñöôïc soi saùng— out from. Fruitful appearance means manifesting boundless Xuaát Ly Ba La Maät: Nekkhamma-paramita (p)— forms, causing all sentient beings to be bathed in Naiskramya-paramita (skt)—Perfection of illumination. renunciation. Xuaát Hieän Böûu Quang Thaàn: Producing Jewel Xuaát Ly Haønh: Söï tu haønh ñeå ñöôïc giaûi thoaùt— Light Deity (Spirit). Liberating practice. Xuaát Hieän Thaéng Ñöùc A-Tu-La Vöông: Xuaát Ly Phieàn Naõo: Leave affliction—Nirvana— Manifesting Superior Qualities, one of the ten Ra khoûi duïc voïng phieàn naõo, chöùng nhaäp Nieát Baøn kings of titans—Moät trong möôøi A-Tu-La (xa lìa phieàn phieàn naõo)—To leave the passions Vöông—See A-Tu-La Vöông. and delusions of life. Xuaát Hueä: Dieäu hueä ñöa chuùng sanh ra khoûi luaân Xuaát Ly Sanh Töû: Xa lìa sanh töû—Leave birth hoài sanh töû—The wisdom of leaving mortality, or and death. reincarnations—The wisdom of leaving the world. Xuaát Ly Tam Giôùi: Shutsuri-Sangai (jap)—Thoaùt Xuaát Huyeát Muõi: Nose-bleeding—Moät trong naêm khoûi khoå ñau cuûa tam giôùi—To get free from the loaïi beänh ngaët ngheøo trong thaønh Vaisali vaøo thôøi suffering of the triple world. cuûa Ñöùc Phaät—One of the five epidemics in Xuaát Ly Töôûng: Naiskramya-samjna (skt)—Xuaát Vaisali during the Buddha's lifetime—See Nguõ Yeáu Töôûng—Leave ideas—Leave thought. Chuûng AÙc Beänh. Xuaát Ly YÙ Laïc: Intention

to attain Xuaát Höng: Trôû laïi theá gian—To return to the emancipation—Chuû ñònh ñaït ñöôïc söï giaûi thoaùt. world. Xuaát Moät Quyeån Thô: Hieän aån, yù noùi vaän duïng Xuaát Höông: See Xuaát Ñoäi. voâ ngaïi sau khi trieät ngoä—Appearance and Xuaát Khoå Kî: Leã “100 ngaøy” cho ngöôøi quaù disappearance. In Zen, this implies a state of vaõng, neáu laøm ñuùng leã, gia ñình coù theå hoä nieäm unimpeded activities of a Zen practitioner after he

attains enlightenment. Sutra on the Buddha’s preaching of producing of Xuaát Ngöu Thai Nhaäp Maõ Phuùc: Ra thai traâu immeasurable methods of dharani. vaøo buïng ngöïa, yù noùi ñoïa vaøo ñöôøng suùc sanh Xuaát Sinh Voâ Ngaïi Nhó Ñaø La Ni: Mental trong luaân hoài sanh töû hay bò taùi sanh vaøo aùc command of producing unobstructed ears—Xuaát ñaïo—Fall into animal path or negative rebirths in Sanh Voâ Ngaïi Nhó Ñaø La Ni, vì ñeàu coù theå nghe the cycle of birth and death. ñöôïc phaùp baát khaû thuyeát cuûa chö Phaät ñaõ noùi— Xuaát Nhaõn: Phaùp nhaõn coù theå thaáu suoát vaïn höõu, Mental command of producing unobstructed ears, coù theå thaáy roõ söï thaät (maét thaáy ñöôïc caùc phaùp as they hear all the teachings of untold Buddhas. moät caùch thoâng suoát)—The Dharma-eye which is Xuaát Thai Töôùng: To exit the womb—Phong Tyø able to penetrate all things. Ni vieân giaùng sanh töôùng—Birth from his Xuaát Nhaân: Vöôït troäi hôn moïi ngöôøi— mother’s side in Limbini—See Taùm Thôøi Kyø Outstanding. Trong Cuoäc Ñôøi Ñöùc Phaät. Xuaát Nhaäp Baûn: Hai taám baûng chæ roõ tieàn ñöôøng Xuaát Thaùnh: The surpassing sacred truth, or the vaø haäu ñöôøng trong töï vieän—Two boards that sacred immortal truth. show the front and rear halls in a monastery. Xuaát Thaûo: Ngöôøi xuaát theá gian—Supramundane Xuaát Nhaäp Töùc Quaùn: Quaùn hôi thôû— people. Mindfulness of the breath—See Quaùn Soå Töùc. Xuaát Thaân: 1) Xuaát thaân töø gia ñình: To come Xuaát Nhöùt Thieát Phaät Chuyeån Phaùp Luaân AÂm from a family; 2) Baét ñaàu cuoäc soáng: To start Keá: Crest of Sound of the Wheel of Teaching of (begin) life as; 3) Trieät ngoä: Absolutely complete All Buddhas. enlightenment or perfectly enlightened. Xuaát Pha: Phoå Thænh—Taäp trung chö Taêng trong Xuaát Thaân Hoaït Loä: Caûnh giôùi trieät ngoä—Realm thieàn vieän ñeå tham gia lao taùc—To gather all of absolutely complete enlightenment. monks for daily physical labor in a Zen Xuaát Thaân Ö Theá: Shutsugen-O-Se (jap)—Thò monastery—See Phoå Thænh. hieän nôi ñôøi—To manifest ot to make manifest in Xuaát Phaøm: Transcendent—Excelling—the world—See Xuaát Theá Ñaïi Söï. Extraordinary—Outstanding. Xuaát Theá: Lokottara (skt)—Shusse (jap)—Sieâu Xuaát Phaïn: Food offering to ghosts and other phaøm—Thoaùt khoûi söï raøng buoäc cuûa theá gian—To souls before the meal—Sanh Phaïn—See Xuaát leave the world—Beyond or outside this world—Chuùng Sanh Thöïc. not of this world—Of nirvana character— Xuaát Phaät Thaân Huyeát: Laøm chaûy maùu thaân Supermundane—To transcend the secular Phaät, moät trong nguõ nghòch—To shed a Buddha’s world—To manifest oneself in the world (söï xuaát blood, one of the five grave sins—See Nguõ hieän cuûa Ñöùc Phaät nôi ñôøi). Nghòch. Xuaát Theá Boä: Xuaát Theá Gian Thuyeát Boä—Xuaát Xuaát Sanh Töû Nhaõn: The eye of leaving birth- Theá Gian Thuyeát Ngöõ Ngoân Boä— and-death—Vôùi xuaát

sanh töû nhaõn, chö Boà Taùt Lokottaravadinah (skt)—Moät trong möôùi taùm toâng thaáy ñöôïc Nieát Baøn—With the eye of leaving phaùi Tieåu Thöøa—An offshoot of the birth-and-death, Bodhisattvas see nirvana. Mahasanghikah division of the eighteen Hinayana Xuaát Sinh: 1) Sanh ra: To be born, to produce; 2) schools; the tenets of the schools are unknown, Xuaát chuùng sanh phaïn (côm gaïo hay thöïc phaåm but the name as implied by the Chinese cuûa töï vieän): Monastic food; 3) Xuaát Phaïn Sinh translation, suggests if not the idea of Adi- Phaïn: Laáy ra moät phaàn côm trong böõa aên ñeå thí Buddha, yet that of supra-mundane nature. thöïc cho chuùng sanh trong böõa aên: Superior as Xuaát Theá Boån Hoaøi: Boån yù xuaát theá cuûa Phaät nôi bestowed in alms. coõi Ta Baø—The aim cherished by the Buddha in Xuaát Sinh Tònh Phöôùc Thaàn: Producing Pure appearing in the world. Bounty Deity (Spirit). Xuaát Theá Ñaïi Söï: Ñaïi söï nhôn duyeân maø Ñöùc Xuaát Sinh Voâ Bieân Moân Ñaø La Ni Kinh: Kinh Phaät ñaûn sanh nôi ñôøi—The great work of the Phaät Thuyeát Xuaát Sinh Voâ Bieân Moân Ñaø Laø Ni— Buddha's appearing, or for which he appeared.

Xuaát Theá Gian: Ñi ra ngoaøi voøng sinh töû cuûa coõi Xuaát Theá Gian Nhaân Quaû: Supernatural cause Ta baø—To go out of the world—The and effect—Baùt chaùnh ñaïo laø nhaân ñöa ñeán söï supramundane—The spiritual world. ñoaïn dieät tham duïc vaø sanh töû trong kieáp lai Xuaát Theá Gian Ba La Maät: Paramitas for sanh—The eightfold noble path as the cause Sravakas and Pratyeka-buddhas relating to the leading to the extinction of passion and mortality future life for themselves—Super-worldly in the future life. paramita for Sravakas and Pratyekabuddhas— Xuaát Theá Gian Phaùp: See Xuaát Theá Gian Ñaïo. Trong Kinh Laêng Giaø, Ñöùc Phaät ñöa ra ba loaïi Ba Xuaát Theá Gian Phöông Tieän: Phöông tieän thieän La Maät. Moät trong ba loaïi naøy laø "Xuaát theá gian xaûo do chö Boà Taùt thò hieän laøm lôïi tha, chöù khoâng thöôïng thöôïng Ba La Maät." Ñaây laø loaïi Ba La töï lôïi—Super-worldly expedients (skills in means) Maät sieâu theá gian daønh cho haøng Thanh vaên vaø which Bodhisattvas manifest to benefits to others, Duyeân giaùc. Ñaây laø loaïi Ba La Maät sieâu theá gian not to self. ñöôïc chö Thanh Vaên vaø Duyeân Giaùc tu taäp. Chö Xuaát Theá Gian Thöøa: Supramundane vehicle— vò naày chaáp vaøo yù nieäm veà Nieát Baøn vaø quyeát ñaït Giaùo thuyeát chæ daïy söï ñaït ñeán nhöõng ñôøi soáng cho ñöôïc Nieát Baøn baèng moïi giaù. Hoï cuõng gioáng beân ngoaøi theá giôùi traàn tuïc, ngöôïc laïi vôùi theá gian nhö ngöôøi theá gian bò raøng buoäc vaøo söï höôûng thuï thöøa hay giaùo thuyeát chæ daïy veà söï ñaït ñöôïc quaû quy ngaõ—In the Lankavatara Sutra, the Buddha laønh trong hieän ñôøi—The Vehicle or teaching for gave three kinds of Paramitas, one of them is the the attainment in lives outside this world, in super-worldly paramita for Sravakas and contrast with the ordinary vehicle or teaching for Pratyeka-buddhas. This is the super-worldly kind the attainment of good fruit in the present life. of paramitas which is practiced by Sravakas and Xuaát Theá Gian Thöôïng Thöôïng Ba La Maät: Pratyekabuddhas who, clinging to the idea of Super-worldly paramita in the highest sense for Nirvana, are determined to attain it at all costs; Bodhisattvas—Paramitas of the supreme ones of they are like the worldly people who are attached Bodhisattvas, relating to the future

life for all— to the enjoyment of egotism. Xuaát theá gian thöôïng thöôïng Ba La Maä t—Trong Xuaát Theá Gian Baùt Nhaõ: Trí hueä sieâu phaøm— Kinh Laêng Giaø, Ñöùc Phaät ñöa ra ba loaïi Ba La Supernatural wisdom. Maät. Moät trong ba loaïi naøy laø "Xuaát theá gian Xuaát Theá Gian Chaùnh Kieán: Supramundane thöôïng thöôïng Ba La Maät." Ñaây laø loaïi Ba La right understanding—Chaùnh kieán sieâu theá ñöôïc Maät sieâu theá gian trong yù nghóa cao nhaát ñöôïc tröïc nghieäm ngay ôû khoaûnh khaéc chöùng ñaït moät thöïc haønh bôûi moät vò Boà Taùt hieåu raèng theá giôùi trong Töù Thaùnh Quaû. Ñaây laø loaïi chaùnh kieán ñöôïc quan nieäm moät caùch nhò bieân do bôûi caùi taâm thöôøng ñöôïc goïi laø "theå nhaäp."—Supramundane phaân bieät vaø vò aáy thoaùt khoûi nhöõng töôûng töôïng right understanding means the understanding sai laàm vaø nhöõng raøng buoäc hö voïng nhö taâm, experienced at the moment of attaining one or the hình töôûng, ñaëc tính, vaân vaân. Vò aáy thöïc haønh ñöùc other of four stages of realization. This is what is haïnh boá thí chæ nhaèm laøm lôïi cho taát caû chuùng known as "penetration." sanh höõu tình vaø ñöa hoï ñeán traïng thaùi taâm linh Xuaát Theá Gian Ñaøn: Supramundane dana. haïnh phuùc. Vò aáy thöïc haønh trì giôùi maø khoâng ra Xuaát Theá Gian Ñaïo: The way of baát cöù ñieàu kieän hay söï raøng buoäc naøo, aáy laø trì enlightenment—The spiritual law—The way of giôùi Ba La Maät cuûa moät vò Boà Taùt. Vò aáy bieát leaving the world—Xuaát theá gian phaùp—Phaùp ñöôïc söï khaùc bieät giöõa chuû theå vaø ñoái töôïng, moân hay phöông phaùp ra khoûi theá gian phaùp ñeå nhöng vaãn yeân laëng chaáp nhaän maø khoâng khôûi leân tieán ñeán giaùc ngoä—Supramundane path or baát cöù yù nghó naøo veà söï gaén boù hay taùch rôøi naøo, methods of practice for transcending the samsaric ñoù chính laø nhaãn nhuïc Ba La Maät cuûa moät vò Boà world and reaching enlightenment. Taùt. Vò aáy tu taäp moät caùch maïnh meõ suoát ngaøy Xuaát Theá Gian Giaùo: The teaching of Buddha-suoát ñeâm, hoøa mình theo moïi ñoøi hoûi cuûa kyõ luaät truth of other worldly happiness in escaping from maø khoâng khôûi leân caùi taâm phaân bieät naøo, ñoù mortality. chính laø tinh taán Ba La Maät. Vò aáy khoâng chaáp vaøo kieán giaûi veà Nieát Baøn cuûa caùc trieát gia vaø

thoaùt khoûi moïi söï phaân bieät, ñoù chính laø Thieàn courses of action in the secular world and leads to ñònh Ba La Maät. Coøn veà Baùt Nhaõ Ba La Maät, vò Buddhahood; Buddhism is primarily the aáy khoâng sanh taâm phaân bieät beân trong mình, supramundane path whereby one is freed from khoâng nhìn theá giôùi baèng baát cöù loaïi hieåu bieát hay Samsara and attains liberation. phaân taùch naøo, khoâng rôi vaøo nhò bieân maø gaây neân Xuaát Theá Gian Thöôïng Thöôïng Taïng: Xuaát Theá söï chuyeån bieán töø caên baûn cuûa taâm thöùc. Ñoù laø Taïng—The eternal spiritual nature, free from khoâng ñoaïn dieät söï vaän haønh cuûa nghieäp trong quaù earthly errors. khöù, maø coá gaéng tu taäp ñeå taïo ra moät traïng thaùi töï Xuaát Theá Gian Thöôïng Thöôïng Thieàn: Thieàn chöùng—In the Lankavatara Sutra, the Buddha voâ laäu xuaát theá gian trong caûnh giôùi thaät cao— gave three kinds of Paramitas, one of them is the Superior supramundane meditation. super-worldly paramita for Bodhisattvas. The Xuaát Theá Gian Thöôïng Thöôïng Trí:

Jnanam- Paramita that are super-worldly in the highest lokottaratam (skt)—Lokottaratamajnana (skt)— sense are practiced by a Bodhisattva who Supreme supra-worldly knowledge—Trí cuûa chö understands that the world is dualistically Phaät vaø chö Boà Taùt, quaùn saùt heát thaûy chö phaùp conceived, because of the discriminating mind, baát sanh baát dieät, lìa boû nhò kieán höõu voâ. Xuaát theá and who is detached from erroneous imaginations gian thöôïng thöôïng trí laø Nhö Lai trí thanh tònh coù and wrong attachments of all kinds, such as mind, ñöôïc trong söï nhaän bieát veà nhaãn, tòch tònh tuyeät form, characters, etc. He would practice the virtue vôøi, vaø noù taïo ra yù nghóa tuyeät vôøi nhaát vöôït khoûi of charity solely to benefit sentient beings and to moïi haønh ñoäng—Supreme wisdom of bodhisattvas lead them a a blissful state of mind. To practice and Buddhas. Supreme supra-worldly knowledge morality without forming any attachment to is the Tathagata-knowledge which is obtained in condition in which he binds himself, this is his the Kshanti, tranquil and most excellent, and it sila-paramita. Knowing the distinction between gives birth to the most excellent meaning which subject and object, and yet quietly to accept it transcends all doings. without waking any sense of attachment or Xuaát Theá Gian Trí: Jnanam-lokottaram (skt)— detachment, this is the Bodhisattva's Kshanti-Lokottara-jnana (skt)—Trí sieâu vieät—Knowledge paramita. To exercise himself most intently of the supra-world—Super-worldly knowledge— throughout the day and night, to conform himself Supra-mundane or spiritual wisdom—Trí cuûa baäc to all the requirements of discipline, and not to Thanh Vaên vaø Duyeân Giaùc, haõy coøn hö voïng phaân evoke a discriminating mind, this is his Vyria- bieät töï töôùng—The wisdom of Sravaka or paramita. Not to cling to the philosopher's view of Pratyetka-buddha. Nirvana and to be free from discrimination, this is Xuaát Theá Haønh Giaû: Haønh giaû xuaát ly theá gian— his Dhyana-paramita. As to Prajna-paramita, it is Renunciant practitioner. not to evoke a discriminating mind within Xuaát Theá Nghieäp: 1) Haønh ñoäng xuaát theá: Supra- oneself, nor to review the world with any kind of mundane activity; 2) Nghieäp cuûa ngöôøi ñaõ xuaát analytical understanding, not to fall into dualism, theá gian (Taêng Só): The work or position of one but to cause a turning at the basis of who has quitted the world, the work or position of consciousness. It is not to destroy the working of a a monk. past karma, but to exert oneself in the exercise of Xuaát Theá Phaùp: Phaùp xuaát theá gian (thöïc haønh bringing about a state of self-realization, this is phaùp naày seõ ra khoûi voøng luaân hoài sanh töû) — Prajna-paramita. Supramundane dharmas. Xuaát Theá Gian Thöôïng Thöôïng Ñaïo: Superior Xuaát Theá Phuïc: Y phuïc cuûa ngöôøi tu xuaát theá— supramundane path—Con ñöôøng laø sieâu vieät taát The garment of one who has left the world. caû nhöõng haønh ñoäng cuûa theá giôùi traàn tuïc vaø daãn Xuaát Theá Quaû: 1) Quaû sieâu phaøm: Supramundane ñeán Phaät quaû; ñaïo Phaät laø con ñöôøng xuaát theá gian reward; 2) Nhôø coâng haïnh xuaát theá tu haønh maø thöôïng thöôïng ñaïo qua ñoù haønh giaû thoaùt ñöôïc coõi ñaéc quaû Nieát Baøn: Nirvana or the fruit of leaving ta baø vaø ñaït ñeán giaûi thoaùt—Supreme supra- the world, the result in another world. worldly path. The path that transcends ordinary

Xuaát Theá Taïng: Xuaát theá gian thöôïng thöôïng Xuaát Töùc Baát Baûo Nhaäp Töùc: Thôû ra khoâng baûo taïng—The eternal spiritual nature, free from ñaûm hít vaøo—Xuaát Töùc Baát Trì Nhaäp—'Hôi thôû ra earthly errors. chaúng baûo ñaûm ñöôïc hôi thôû vaøo,' neân coá maø tu Xuaát Theá Taâm: Voâ Laäu Taâm hay taâm Nieát Baøn— mau keûo treã—There is no certainty that we will The nirvana, or other world-mind. have a breath-in after the breath-out or breathing- Xuaát Theá Thaønh Töïu: Thaønh töïu sieâu phaøm— out not waiting for breathing-in or we can be Supramundane attainment. breathless at any time,' so we should take Xuaát Theá Thuyeát Boä: See Xuaát Theá Boä. advantage of any time we have to cultivate. Xuaát Theá Trí: Xuaát theá gian trí—Trí hueä sieâu Xuaát Töùc Baát Ñaõi Nhaäp: Thôû ra khoâng baûo ñaûm phaøm—Trí hueä baùt nhaõ—Supramundane wisdom. hít vaøo—See Xuaát Töùc Baát Baûo Nhaäp Töùc. Xuaát Theá Tyø Kheo: Vò Tyø kheo xuaát theá, thaät söï Xuaát Töùc Baát Thieäp Chuùng Duyeân: Thôû ra töø boû moïi ham muoán traàn tuïc —Renunciant monk. khoâng vöôùng maéc vaøo chö duyeân—Practitioners Xuaát Theá Xaù: Nôi cö nguï cuûa ngöôøi xuaát theá (tònh should not cling to anything when breathing out. xaù)—An abode away from the world—A Xuaát Töùc Baát Trì Nhaäp: Thôû ra khoâng baûo ñaûm monastery—A hermitage. hít vaøo—See Xuaát Töùc Baát Baûo Nhaäp Töùc. Xuaát Theå: Xuaát theå cuûa caùc phaùp—To put forth Xuaát Töïu Taøng Phong: Investigate the realm of (come out) a body—The components of a thing or non-discrimination of phenomena and noumena— matter. See Nham Ñaàu Töù Taøng Phong (4). Xuaát Thuû: 1) Ra tay laøm vieäc gì: To begin to do Xuaát Vaán: Böôùc ra khoûi chuùng (ñeå traû lôøi caâu hoûi something; 2) Haï thuû coâng phu thieàn taäp: To begin cuûa vò thaày)—Step out of the assembly (in order to practice meditation. to answer a question from the master). Xuaát Toäi: Repentance and confession—Xöng toäi Xuaát Vieän: Bò ñuoåi ra khoûi töï vieän—To be vaø saùm hoái. expelled from a monastery. Xuaát Traàn: Shutsu-Jin (jap)—To leave the dusty Xuaát Voâ Moân Nhaäp Voâ Hoä: Ra vaøo khoâng caàn world of passion and delusion. cöûa. Thieàn toâng duøng thuaät ngöõ naày ñeå chæ söï töï Xuaát Traän: To stand out from the class or rank do toái thöôïng khoâng vöôùng maéc baát cöù thöù gì cuûa (i.e. to ask a question). caùc thieàn sö—Greatest freedom without any Xuaát Trieàn: Thoaùt khoûi nhöõng phieàn tröôïc cuûa attachments of Zen masters. traàn theá—To leave the dusty world of passion and Xuaát Xaùc Nhaäp Xaùc, Nhö Tuùc Löõ Xaù: Thaàn thöùc delusion. ra vaøo thaân xaùc gioáng nhö löõ khaùch ra vaøo nhaø Xuaát Trieàn Cuùng Döôøng: Offerings to those who troï—Beings' consciousnesses leave and enter have escaped from the toils—Cuùng döôøng khoâng bodies after bodies as travellers leave and enter caàu phöôùc baùo nhôn thieân (cuùng döôøng cho nhöõng an inn. vò ñaõ thoaùt ly sanh töû). Xuaát Xuaát Theá Gian: Beyond the supramundane Xuaát Trieàn Chaân Nhö: Coøn goïi laø Voâ Caáu Chaân or the supra-world—Vöôït ra ngoaøi caùi xuaát theá Nhö, töùc laø chaân nhö ra khoûi raøng buoäc. Chaân nhö gian (coøn cao hôn caùi xuaát theá gian)—Vöôït qua khoâng phieàn tröôïc, ñoái nghóa laïi vôùi taïi trieàn chaân theá gian phaùp, hay ôû treân ñòa thöù taùm cuûa Thaäp nhö—The Buddha nature set free by

the Ñòa—Surpassing the supra-mundane, the stage of manifestation of the Buddha and Bodhisattvas. bodhisattvahood above the eighth ground—See The unfettered or free bhutatathata, as contrast Thaäp Ñòa. with fettered bhutatathata (Taïi trieàn chaân nhö). Xuaát Yeáu Töôûng: Naiskramya-samjna (skt)— Xuaát Tueä: Dieäu Tueä ñöa chuùng sanh ra khoûi voøng Xuaát Ly Töôûng—Leave ideas—Leave thought. luaân hoài sanh töû—The wisdom of leaving Xuùc: mortality, or reincarnations—The wisdom of 1) Tieáp xuùc: Sparsa (skt)—Taùt Ba La Sa— leaving the world. Contact—Touch—To strike against— Xuaát Töùc: Thôû ra—Breath-out. Collision—Xuùc laø moät taâm sôû phaùt sanh khi taâm tieáp xuùc vôùi ñoái töôïng. Xuùc cuõng laø moät trong luïc traàn, cuõng laø moät trong 12 nhaân

duyeân—The mental impression from contact vast iron city. Fiery snakes and fiery dogs, wolves, with sense-objects. The quality of tangibility, lions, ox-headed jail keepers, and horse-headed feeling and sensation, one of the six gunas or rakshasas brandishing spears and lances drive it objects, one of the twelve nidanas. into the iron city toward the unintermittent hell. 2) Xuùc: Phassa (p)—"Xuùc" laø söï gaëp gôõ vaø laøm There, it is aware of two sensations. One is vieäc cuûa ba thöù caên, traàn vaø thöùc. Theo Vi "touch" that involves coming together, in which Dieäu Phaùp cuûa Tyø Kheo Boà Ñeà, töø “Phassa” mountains come together to squeeze its body until laáy töø ñoäng töø “phusati,” coù nghóa laø xuùc its flesh, bones, and blood are totally dispersed. chaïm; tuy nhieân, khoâng neân hieåu chæ laø söï xuùc The second is "touch" that involves separation, in chaïm vaät lyù suoâng vaøo moät vaät theå hay thaân. which knives and swords attack the body, ripping Xuùc coøn phaûi ñöôïc hieåu nhö laø moät yeáu toá the heart and liver to shreds. When this touching tinh thaàn—"Phassa" is the meeting and passes through the sensation of touch, it becomes working together of sense-organ, sense-object striking, binding, stabbing, and piercing. When it and sense-consciousness. The word “phassa” passes through the seeing, it becomes burning and is derived from the verb “phusati,” meaning scorching. When it passes through the hearing, it “to touch,” however, contact should not be becomes questioning, investigating, court understood as the mere physical impact of the examinations, and interrogation. When it passes object on the bodily faculty. It is, rather, the through the sense of smell, it becomes enclosurs, mental factor by which consciousness bags, beating, and binding up. When it passes mentally touches th object that has appeared, through the sense of taste, it becomes plowing, thereby initiating the entire cognitive event. pinching, chopping, and severing. When it passes Xuùc AÙi: Ham muoán xuùc chaïm—Craving for through the mind, it becomes falling, flying, touches. frying, and broiling. Xuùc Baùng: Noùi lôøi phæ baùng—To attack verbally. Xuùc Bình: Bình chöùa nöôùc röûa trong nhaø xí, thuaät Xuùc Baùo: Retribution of touching—Trong Kinh ngöõ aùm chæ söï baát tònh—A pitcher of water for Thuû Laêng Nghieâm, quyeån Taùm, xuùc baùo chieâu daãn cleaning in a restroom (toilet), the term indicates aùc quaû. Xuùc nghieäp naày giao keát, luùc cheát thaáy nuùi impurity. lôùn boán phía hoïp laïi, khoâng coù ñöôøng ñi ra. Thaàn Xuùc Boäi Quan: The gates of offense and thöùc thaáy thaønh lôùn baèng saét, caùc raén löûa, choù löûa,

thanklessness—Theo Nguõ Ñaêng Hoäi Nguyeân, coïp, gaáu, sö töû, nhöõng lính ñaàu traâu, quyû la saùt ñaàu quyeån XVII, khi Hoái Ñöôøng ñang phoûng vaán moät ngöïa caàm thöông ñao, luøa ngöôøi vaøo thaønh ñeán vò Taêng trong phoøng phöông tröôïng, Sö thöôøng nguïc voâ giaùn. Phaùt hieän ra hai töôùng. Moät laø xuùc ñöa naém tay leân vaø noùi: "Neáu oâng goïi noù laø naém hôïp laïi, nuùi giaùp laïi eùp thaân theå, xöông thòt tuoân tay, laø oâng xuùc phaïm, laõo Taêng seõ ñaùnh oâng. Neáu maùu. Hai laø xuùc ly, göôm ñao ñaâm cheùm vaøo oâng khoâng goïi noù laø naém tay töùc laø oâng thieáu trung ngöôøi, tim gan tan naùt. Thöù xuùc aáy traûi qua caùi thöïc. Vaäy thì oâng goïi noù laø caùi gì?" Vaøi hoâm sau, xuùc, laøm thaønh ñöôøng, quaùn, saûnh, aùn. Traûi qua caùi thieàn sö Hoái Ñöôøng daïy chuùng: "Neáu ai ñoù hieåu thaáy laøm thaønh thieâu ñoát. Traûi qua caùi nghe laøm chính mình maø khoâng hieåu caùi tröôùc maét, keû ñoù coù thaønh ñaäp, ñaùnh, ñaâm, baén. Traûi qua hôi thôû laøm maét maø khoâng coù chaân. Neáu ai ñoù chæ tænh thöùc vôùi thaønh tuùi, ñaãy, tra khaûo, troùi buoäc. Traûi qua caù i caùi tröôùc maét maø khoâng hieåu chính mình, keû ñoù coù neám laøm thaønh kieàm, keïp, cheùm, chaët. Traûi qua chaân maø khoâng coù maét, Suoát ngaøy trong loàng ngöïc caùi yù, laøm thaønh sa xuoáng, bay leân, naáu, nöôùng— cuûa hai loaïi ngöôøi naøy luoân coù moät caùi gì ñoù. Khi In the Surangama Sutra, book Eight, the ñoù moät nhaõn quan baát ñònh luoân ôû tröôùc maét hoï. retribution of touching which beckons and leads Vôùi caùi nhaõn quan naøy tröôùc maét, moï i thöù maø hoï one to evil ends. The karma of touching gaëp ñeàu gaây trôû ngaïi cho hoï. Vaäy thì laøm sao hoï intermingles, and thus at the time of death one tìm ñöôïc an laïc? Coù phaûi chö Toå ñaõ khoâng töøng first sees huge mountains closing in on one from noùi 'Neáu coøn naém baét hay buoâng boû baát cöù thöù gì, four sides, leaving no path of escape. The ñeàu ôû trong taø ñaïo. Khi söï vaät ñöôïc nhìn nhö thò, deceased one’s spiritual consciousness then sees a seõ khoâng coù ñi hay ôû'?"—According to the

Wudeng Huiyuan, volume XVII, Zen master Hui- tònh—A container of dung in a toilet (restroom), t’ang Tsu-Hsin (1025-1100), when interviewing a the container itself is impure, but the term monk in the abbot's quarters, would often raise a indicates purity. fist and say, "If you call it a fist, you offend me, Xuùc Duy: Sensation of touch. I'll hit you with it. If you don't call it a fist you're Xuùc Ñòa AÁn: Bhumisparsha-mudra (skt)—See being evasive. What do you call it?" Several days Thuû AÁn. later, Zen master Hui-T’ang addressed the monks, Xuùc Ñoà Cuoàng Kieán: Nôi sanh ra kieán giaûi meâ saying, "If someone understands the self without loaïn: ñaàu oùc meâ môø cuûa phaøm phu—A place understanding what is before the eyes, then this where deluded comprehension arises: ordinary person has eyes but no feet. If he only awakens to people's deluded mind. what is before his eyes without understanding the Xuùc Ñoà Thaønh Treä: Moïi choã ñeàu laø chöôùng self, then this person has feet, but no eyes. ngaïi—Everywhere is obstacle. Throughout all hours of the day these two sorts of Xuùc Ñoäc: Söï ñoäc haïi cuûa xuùc chaïm, töø aùm chæ ñaøn people possess something that is located in their baø—The poison of touch, a term applied to chests. When this thing is in their chests, then an woman. unsettled vision is always before

their eyes. With Xuùc Ñoäng: To be moved (touched, affected). this vision before their eyes, everything they meet Xuùc Ñoäng Noä Hoûa: To excite the passions. gives them some hindrance. So how can they find Xuùc Giaùc: Tactile or touch sensation. peace? Didn't the ancestors say, 'If anything is Xuùc Kim Cang: Bodhisattvas of Contact—Boà Taùt grasped or lost, one enters the heretical path. Xuùc hay vò ñaõ phaùt taâm Boà Ñeà, tu haïnh ñaïi bi, vaø When things are left as they are, the body neither muoán tieáp xuùc vôùi theá giôùi beân ngoaøi ñeå cöùu ñoä, goes nor stays'?" ñöôïc ñaët ôû phía Nam—One who has resolved the Xuùc Caûm: Feeling—Moved. Bodhicitta, vowed to practice great loving Xuùc Caûnh: Sprastavya-visaya (skt)—To be kindness, and wanted to contact with the needy moved at the sight (scenery). world for its salvation, in the South. Xuùc Chæ: Ngoùn tay thöù tö vaø thöù naêm (ngoùn ñeo Xuùc Kim Cang Nöõ: See Keá Lôïi Caùt La. nhaãn vaø ngoùn uùt), theo phong tuïc AÁn Ñoä, laø nhöõng Xuùc Laïc: Söï vui thích trong khi ñuïng chaïm nhau ngoùn duøng ñeå röûa raùi sau khi ñi veä sinh, vì vaäy hai (thaân theå trai gaùi tieáp xuùc ñuïng chaïm vôùi nhau maø ngoùn naày ñöôïc xem nhö baát tònh, khoâng ñöôïc sanh ra caûm giaùc vui thích khoaùi laïc)—The chaïm vaøo thöùc aên—The fourth and fifth fingers of pleasure produced by touch. the left hand, which in Indian custom, are used at Xuùc Laïc Baøi: Baûng caùo thò treo trong nhaø xí trong stool, the unclean fingers (not to be used to pick thieàn vieän—Board of notice in a restroom in a up or to prepare food). Zen monastery. Xuùc Chung: Ñaùnh chuoâng (loaïi chuoâng lôùn)—To Xuùc Leã: Phuû phuïc ñaàu leân gheá hay xuoáng ngaïch strike a bell. cöûa, ñeå toû loøng toân kính—To prostrate one’s head Xuùc Cô Hoäi: Naém baét cô hoäi—To grasp the to a stool, or footstool, in reverence. opportunity. Xuùc Loaïi Thò Ñaïo: Baát cöù haønh vi hay tö töôûng Xuùc Duïc: Moät trong nguõ duïc, duïc voïng daáy leân töø naøo cuûa con ngöôøi ñeàu laø bieåu hieän cuûa Phaät söï xuùc chaïm (thaân theå trai gaùi tieáp xuùc ñuïng chaïm taùnh—Any acts or thoughts themselves manifest vôùi nhau moät caùch coá yù vaø vui thích, khieán daáy leân Zen dharma. trong ngöôøi loøng ham muoán tình duïc)—Desire Xuùc Muïc Boà Ñeà: Nhöõng gì maét thaáy ñeàu laø trí awakened by touch, one of the five kinds of hueä Boà ñeà (baïn coù theå ñaït ñöôïc trí hueä Boà ñeà töø desire—See Nguõ Duïc. nhöõng thöù naày)—Whatever you see is Bodhi- Xuùc Duïc: 1) Tònh Duõng, ñoà chöùa phaân, nhaø xí: wisdom (you can obtain Bodhi-wisdom from these Restroom; 2) Bình chöùa nöôùc taåy ñoà baát tònh: things). Bottle of water in the restroom. Xuùc Muïc Thò Ñaïo: Nhöõng gì maét thaáy ñeàu laø Xuùc Duõng: Ñoà chöùa phaân trong nhaø xí, voán laø baát thieàn—Whatever you see is Zen dharma. tònh, nhöng thuaät ngöõ xuùc duõng laïi aùm chæ söï thanh

Xuùc Muïc Voâ Treä: Maét nhìn khoâng chöôùng ngaïi— Xuùc Tyû Döông: Foraging goats that pick up To see without any obstacles. whatever they bump into—Con deâ khoâng phaân Xuùc Ngoân: Lôøi noùi leáu laùo—An offensive remark. bieät ñoà vaät ñöôïc baèng maét, maø phaûi ñôïi ñeán khi Xuùc Ngöõ: See Xuùc Ngoân. vaät chaïm vaøo muõi thì noù môùi aên. Nhaø Thieàn duøng Xuùc Nhaân: Nhaân gaây ra bôûi söï xuùc chaïm —Touch, töø naày ñeå chæ cho ngöôøi tu ñaïo maø meâ muoäi, tu taäp or sensation cause. moät caùch muø quaùng chöù chaúng bieát chi ñeán chaùnh Xuùc

Noä: Choïc giaän—To irritate. phaùp. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån Xuùc Phaùch: Ñaùnh nhòp—To beat rhythm. XII, moät hoâm, Thieàn sö Laâm Teá thöôïng ñöôøng daïy Xuùc Phaïm: To give offence to someone—To chuùng: "Caùc thieàn sinh thôøi baây giôø hoaøn toaøn muø offend—To wound the feelings. tòt veà chaân lyù. Hoï gioáng nhö nhöõng chuù deâ giaø nua, Xuùc Phaïm Danh Döï Cuûa Ai: To wound vô heát caû nhöõng gì maø hoï vaáp phaûi döôùi chaân hoï someone's honour. (xuùc tyû döông). Hoï khoâng phaân bieät ñöôïc giöõa tôù Xuùc Phaïm Thaùnh Vaät: Sacrilege—Phaù hoaïi chuøa vaø chuû, hay giöõa khaùch vaø chuû. Nhöõng ngöôøi nhö thaùp, thieâu huûy kinh töôïng, laáy vaät cuûa Phaät hay vaày ñi vaøo Thieàn vôùi taâm thöùc leäch laïc, vaø hoaøn chö Taêng, hoaëc khuyeán khích ngöôøi laøm, hoaëc toaøn khoâng coù khaû naêng tu taäp moät caùch hieäu quaû thaáy ngöôøi laøm maø sanh taâm hoan hyû—Such as khi ñi vaøo nhöõng hoaøn caûnh naêng ñoäng. Ngöôøi ta destroying temples, burning sutras or images of coù theå keâu hoï laø nhöõng ngöôøi ñöôïc sô taâm ñieåm Buddhas, stealing a Buddha's or monk's things, ñaïo, nhöng thaät söï hoï chæ laø nhöõng keû theá tuïc taàm inducing others to do so, or taking pleasure thöôøng. Nhöõng ngöôøi thaät söï buoâng boû phaûi laøm therein. chuû ñöôïc khaû naêng nhaän thöùc ñuùng ñaén, ñeå phaân Xuùc Quan: Cô quan xuùc giaùc—The sense of bieät ñöôïc ngöôøi giaùc ngoä vaø keû bò ma aùm, caùi thaät touch. vaø caùi giaû, nhaø hieàn trieát vaø keû suy ñoài. Neáu maáy Xuùc Sôû Duyeân: Phottabbarammana (p)—Tangible oâng coù ñöôïc nhöõng bieän bieät roõ raøng nhö theá, object, experienced through body sense. ngöôøi ta coù theå noùi laø maáy oâng ñaõ thaät söï rôøi boû nhöõng leä thuoäc. Baây giôø maáy oâng coù theå thaáy ñöôïc Xuùc Söï: Gaëp vieäc—To encounter situations, taø ma aùm chöôùng ñoái vôùi Phaät giaùo ñang laãn loän usually difficult situations. vôùi söï vieäc chaân thaät. Nhöõng ngöôøi saùng suoát ñaõ töø Xuùc Thaïp: Ngoài xích laïi gaàn, ñoäng taùc khi noùi boû haün ma chöôùng cuøng luùc vôùi Phaät giaùo. Neáu toân chuyeän hieåu vaø hôïp nhau—To sit closer, an act suøng caùi thieâng lieâng vaø khinh khi caùi phaøm tuïc, that shows two people understand and harmonize maáy oâng vaãn coøn laø nhöõng caùi boït bong boùng one another. trong ñaïi döông meâ hoaëc."—In Zen, the term is Xuùc Thöïc: Moät trong boán loaïi thöïc phaåm. One of used to indicate some ignorant practitioner who the four nutriments or four kinds of food—1) Ñoà blindly practices without knowing any correct aên baát tònh vì bò tay chaân chaïm vaøo: Food made methods. According to the Records of the unclean by being touched, or handled or any food Transmission of the Lamp (Ch'uan-Teng-Lu), soiled, or unclean; 2) Caûm xuùc vui söôùng laøm cho Volume XII, one day, Zen Master Lin-chi-I-hsuan mình no nhö ñaõ aên roài (nghe haùt, xem kòch, v, v. (?- 866) entered the hall and addressed the monks, laøm cho thaân taâm thoaûi maùi vui söôùng): The food saying: "Zen students today are totally unaware of of sensation, or imagination, mentally conceived. truth. They are like foraging goats that pick up Xuùc Traàn: Phassarammana (p)—The tactile whatever they bump into. They do not distinguish object—Moät trong luïc traàn, thaân caên tieáp xuùc vôùi between the servant and the master, or between caûnh (traàn), laøm huyeãn hoaëc yù thöùc cuûa con ngöôøi the guest and the host. People like this

enter Zen ñeán möùc laøm nhô baån caû chaân tính (traàn)—The with distorted minds, and are unable to enter medium or quality of touch, one of the six effectively into dynamic situations. They may be gunas—See Luïc Traàn. called true initiates, but actually they are really Xuùc Tö: Volition based on touches. mundane people. Those who really leave Xuùc Töôûng: Perception of touch. attchments must master real, true perception to distinguish the enlightened from the obsessed, the

genuine from the artificial, the unregenerate from nhaø Minh ñaàu thôøi nhaø Thanh—Name of a the sage. If you can make these discernments, you Chinese Zen master who lived in the end of the can be said to have really left dependency... Now Ming dynasty and the beginning of the Ch'ing there is an obsession with Buddhism that is mixed dynasty in China. in with the real thing. Those with clear eyes cut Xuy Vaïn Thieàn Sö Ngöõ Luïc: Ngöõ luïc cuûa Thieàn through both obsession and Buddhism. If you love sö Xuy Vaïn, vò Thieàn sö Trung Hoa soáng vaøo cuoái the sacred and despise the ordinary, you are still thôøi nhaø Minh ñaàu thôøi nhaø Thanh—Records of bubbles in the ocean of delusion." Teachings of Zen master Sui Wan (1582-1639), a Xuùc Tî Döông: See Xuùc Tyû Döông. Chinese Zen master who lived in the end of the Xuùc Ueá: Chaïm vaøo vaät baát tònh vaø trôû thaønh baát Ming dynasty and the beginning of the Ch'ing tònh—To touch anything unclean and become dynasty in China. unclean. Xuyeân: 1) Con suoái: A stream, a mountain stream; Xuùc Vaät Voâ Ngaïi: Laõnh hoäi hoaøn toaøn vaø khoâng 2) Tænh Töù Xuyeân: Ssu-Ch’uan province in China; trôû ngaïi—To comprehend thoroughly and without 3) Maëc (quaàn aùo): To wear. any problems. Xuyeân Caàn: Engo-kokugon (jap)—See Khaéc Caàn Xuùc Xöù: Phottabbayatanam (p)—Tangible object. Phaät Quaû Thieàn Sö. Xuùc Xöù Giai Thò: ÔÛ ñaâu cuõng vaäy—It is the same Xuyeân Ñieàn Huøng Thaùi Lang (1899-?): Teân cuûa everywhere. moät vò hoïc giaû noåi tieáng cuûa Phaät giaùo Nhaät Baûn Xuùc Y: Quaàn ñuøi—Breeches—Shorts—Under vaøo theá kyû thöù XX. OÂng toát nghieäp khoa Trieát hoïc pants. vaø giaûng daïy taïi tröôøng ñaïi hoïc Ñoâng Kinh veà Xuùc YÙ: Xuùc taâm—To provoke. Vaên Hoùa vaø Toân Giaùo—Name of a Japanese Xuy Boá Mao: Thoåi sôïi tô treân aùo—To blow a silk famous Buddhist scholar in the twentieth century. string on a shirt, one of important koans—See He graduated Philosophy and taught at Tokyo Xuy Mao. University on Culture and Religions. Xuy Dieät Chæ Chuùc: Lung-t'an: Renowned Far Xuyeân Khöôùc Tyû Khoảng: Xoû qua loã muõi, yù noùi bò and Wide—Cöûu Höôûng Long Ñaøm—Long Ñaøm leä thuoäc vaøo ngoaïi vaät—Depend on external Chæ Taêng—Long Ñaøm Dieät Chuùc—Lung-t'an's things or circumstances. paper candle—See Long Ñaøm Cöûu Höôûng. Xuyeân Löu Baát Töùc: Nöôùc soâng chaûy khoâng Xuy Mao: Kieám “Xuy Mao” coù theå cheû ñoâi moät ngöøng, duï cho vieäc tìm caàu chôn lyù khoâng chieác loâng ñang rôi—Name of a sharp sword, that ngöøng—The river flows and never pauses, i.e., a would sever a falling feather. metaphor for the unending search for the Truth. Xuy Mao Caàu Tyø: Bôùi loâng tìm veát, yù noùi coá tìm Xuyeân Nhó Hoà Taêng: See Xuyeân Nhó Taêng. ngay caû nhöõng khuyeát ñieåm nhoû cuûa ngöôøi khaùc — Xuyeân Nhó Khaùch: Moät töø maø ngöôøi Trung Hoa To blow aside the fur to search for faults, i.e., to duøng

ñeå goïi Toå Boà Ñeà Ñaït Ma—A term which go out of the way to discover other people's weak Chinese used to call Bodhidharma—See Xuyeân points. Nhó Taêng. Xuy Mao Kieám: Kieám “Xuy Mao” coù theå cheû ñoâi Xuyeân Nhó Taêng: Sö Taêng AÁn Ñoä phaàn nhieàu ñeo moät chieác loâng ñang rôi—Name of a sharp sword, voøng nôi tai. Toå Boà Ñeà Ñaït Ma ñöôïc ngöôøi Trung that would sever a falling feather—See Tuyeát Hoa goïi laø Xuyeân Nhó Khaùch—Pierce-ear monks, Ñaäu Thaùi A Kieám. many of the Indian monks wore ear-rings. Xuy Phaùp Loa: Thoåi loa phaùp. Ví vieäc Phaät Bodhidharma was called (by the Chinese) the ear- thuyeát phaùp nhö thoåi tuø vaø hieäu leänh cho ba quaân pierced guest. vaäy—The blow the conch of the Law, the Xuyeân Qua: To go through—To pass through Buddha’s teaching. something. Xuy Quang: To blow out a light—A blown-out Xuyeân Quaù Ñoäc Laâu: Xuyeân qua ñaàu laâu, chæ cho light. caûnh giôùi ñoaïn dieät taát caû duïc tình—To pierce Xuy Vaïn Quaûng Chaâu Thieàn Sö (1582-1639): through a skull, indicate a realm without any Teân cuûa vò Thieàn sö Trung Hoa soáng vaøo cuoái thôøi passions (all passions are eliminated).

Xuyeân Sôn: To pierce a mountain by tunnel. Xöng Danh Haïnh: Act of right assurance—Theo Xuyeân Thanh: Trans-sonic. ñaïi sö Thieän Ñaïo, nieäm hoàng danh moät vò Phaät, Xuyeân Thaáu: To penetrate. ñaëc bieät laø Phaät A Di Ñaø, laø haïnh baûo ñaûm vaõng Xuyeân Thí Ngaï Quyû: Cuùng thí nhöõng ngaï quyû sanh Tònh Ñoä—According to great master Shan- cheát ñuoái nôi thaùc gheành—Making offerings at the T’ao, to invoke the Buddha’s name, streams to the hungry ghosts of the drowned. especially that of Amitabha, is the act of right Xuyeân Tænh Taàm Thuûy: Khoan gieáng tìm nöôùc, assurance. nöôùc töø töø ñöôïc phaùt hieän, cuõng gioáng nhö ngöôøi Xöng Danh Taïp Haønh: Tín ngöôõng nhieàu vò ta töø töø tìm ra ñöôïc Phaät taùnh cuûa mình—To bore Phaät thay vì chæ trung thaønh vôùi Ñöùc Phaät A Di a well and gradually discover water, likened to Ñaø, nghóa laø khoâng chuyeân tuïng nieäm danh hieäu the gradual discovery of the Buddha-nature. Ñöùc A Di Ñaø, maø nieäm hoàng danh chö Phaät, chö Xuyeán Taäp: Laøm cho quen—To habituate. Boà Taùt, vaø ngay caû chö toå saùng laäp ra caùc toâng Xöù Baát Thoaùi: Nôi khoâng coøn thoaùi lui trôû laïi phaùi—To worship a variety of Buddhas, etc., nöõa—Not to fall away from the status attained. instead of cleaving to Amitabha alone. Xöù Sôû Ly Phaân Bieät: Xa lìa phaân bieät coù khoâng Xöng Döông: Khen ngôïi, taùn thaùn—To praise. cuûa theá giôùi nhò nguyeân—Keep away from Xöng Döông Xöng Trònh: Laøm ra veû trònh discriminations, existence and non-existence of troïng—To behave in a solemn manner. the world of duality. Xöng Ñeà: Khen ngôïi, taùn thaùn—To praise. Xöù Thaønh Töïu: Perfect place—Laáy caùc chöõ nhö Xöng Hieäu: See Xöng Danh. “Taïi nuùi Kyø Xaø Quaät” laøm xöù thaønh töïu, moät trong Xöng Nieäm: To repeat the name of a Buddha saùu loaïi thaønh töïu, thöôøng môû ñaàu caùc kinh—“On (audibly or inaudibly)—See Nieäm Phaät. Mount Grdhrakuta” implies the perfect place, one Xöng Phaät: Nieäm hoàng danh moät vò Phaät—To of the six perfections found in the opening phrase invoke a Buddha. of each sutra. Xöng Taùn: To praise. Xöû: Ñoái xöû: To treat or to behave towards Xöng Taùn Nhö Lai: Praise the Thus Come

someone—Xeùt xöû: To condemn (to judge, to try). Ones—Taùn Thaùn Chö Phaät—Ñaây laø haïnh nguyeän Xöû Khieâm: 1) (11011-1075): Teân cuûa moät vò danh thöù hai trong Phoå Hieàn Thaäp haïnh Nguyeän. Taùn Taêng Trung Hoa vaøo thôøi Baéc Toáng (960-1127)— thaùn chö Phaät laø troïn duøng söùc thaäm thaâm thaéng Name of a Chinese famous monk who lived in the giaûi tri kieán hieän tieàn, duøng löôõi vi dieäu phaùt ra voâ Northern Sung Dynasty in China; 2) (?-1330): Teân taän aâm khen ngôïi caùc coâng ñöùc cuûa caùc Ñöùc Nhö cuûa moät vò Thieàn sö Nhaät Baûn thuoäc toâng Laâm Teá Lai, ca ngôïi ñôøi ñôøi khoâng döùt—This is the second vaøo theá kyû thöù XIV—Name of a Japanese Zen of the ten conducts and vows of Universal Worthy master of the Rinzai Sect, who lived in the Bodhisattva. To praise all Buddhas means our fourteenth century. body, mouth and mind must bring forth a tongue Xöû Tòch (648-734): Teân cuûa moät vò danh Taêng of subtle and wonderful eloquence prasing and Trung Hoa, thuoäc phaùi Tònh Chuùng, vaøo thôøi nhaø glorifying all the Thus Come Ones' sea of merits Ñöôøng (618-907)—Name of a Chinese famous and virtues forever—See Thaäp Haïnh Nguyeän Phoå monk of the Ching Chung Sect, who lived in the Hieàn. T'ang Dynasty in China. Xöng YÙ Hoa: Coøn goïi laø hoa "ñeïp yù," ñöôïc Sir Xöng: Praise—Taùn thaùn hay tieáng khen—See Baùt Aurel Stein cho raèng ñaây laø loaïi "ñaïi hoaøng" daïi Phong. (loaïi hoa ñeïp yù, coøn goïi laø Tu Maïn Na hay Tu Xöng Danh: Töï noùi teân mình ra: To say one's Maït Na, coù nghóa laø thieän nhieáp yù hay hoa "ñeïp name—Nieäm hoàng danh moät vò Phaät, ñaëc bieät laø yù," maøu vaøng traéng, höông raát thôm, caây khoâng Phaät A Di Ñaø: To invoke the Buddha's name, lôùn, cao khoaûng döôùi möôøi boä Anh, taøn laù xoøe ra especially that of Amitabha. nhö caùi loïng)—The soma plant, suggested by Sir Xöng Danh Chaùnh Haønh: Coøn goïi laø Chaùnh Ngöõ Aurel Stein as possibly wild rhubarb. Haønh. Xöùng Hôïp: To be suitable.

Xöùng Phaùp Haïnh: Haïnh naày ñöôïc aùp duïng cho caû sutra: 'In the Dharma there are no sentient Tònh Ñoä laãn Thieàn Toâng—True Thusness beings, because it is free from the stains of Dharma—The practice being in accord with the being; in the Dharma there is no Self because Dharma. This practice is applied in both the Pure it is free from the stain of selfhood. When the Land and the Zen sects: wise understand this truth and believe in it, 1) Tònh Ñoä Xöùng Phaùp: Taâm cuûa haønh giaû Tònh their conduct will be in accordance with the Ñoä phaûi luoân taäp trung vaøo luïc töï Di Ñaø — Dharma. As the Dharma in essence has no True Thusness Dharma for the Pure Land. desire to possess, the wise are ever ready to Practitioners' mind should always focus on practise charity with their body, life, property, the words "Amitabha Buddha." and they never begrudge, they never know 2) Thieàn Toâng Xöùng Phaùp: True Thusness what in ill grace means. As they have a Dharma for the Zen—Taâm cuûa haønh giaû nhaø perfect understanding of the threefold nature Thieàn luùc naøo cuõng nhö taâm Phaät, töø ñi, ñöùng, of emptiness they are above partiality and naèm, ngoài, khoâng rôøi chaùnh nieäm. Haønh giaû attachment. Only because of their will to duø chæ rôøi chaùnh nieäm moät choác, thì choác aáy cleanse all beings of their stains, they come ngöôøi naày chaúng khaùc moät thaây ma. Theo Toå among them as

of them, but they are not Boà Ñeà Ñaït Ma, ñaây laø moät trong boán haïnh attached to the form. This is known as the cuûa Thieàn giaû. Caùi lyù thanh tònh cuûa töï taùnh inner aspect of their life. They, however, goïi laø phaùp. In hieåu lyù aáy thì moïi hình töôùng know also how to benefit others, and again hoùa thaønh khoâng. Khoâng nhieãm khoâng tröôùc, how to clarify the path of enlightenment. As khoâng bæ khoâng thöû. Kinh noùi: 'Phaùp khoâng coù with the virtue of charity, so with the other chuùng sanh, haõy lìa chuùng sanh caáu. Phaùp five virtues in the Prajnaparamita. That the khoâng coù töôùng ngaõ, haõy lìa ngaõ caáu.' Baäc trí wise practise the six virtues of perfection is to ví nhö tin hieåu ñöôïc vaäy thì tuøy xöùng theo get rid of confused thoughts, and yet they are phaùp maø haønh. Boån theå cuûa phaùp voán khoâng not conscious of their doings. This is called tham laän cho neân daàu ñem thaân maïng vaø cuûa 'being in accord with the Dharma. caûi ra maø boá thí vaãn khoâng hoái tieác. Thaáu roõ Xöông Cuoàng: Si meâ laøm baäy laøm caøn—To act ba caùi khoâng thì khoâng coøn yû laïi vaø chaáp recklessly or wrongly. tröôùc. Chæ caàn gaïn tröø traàn caáu, tuøy nghi maø Xöông Long: Höng thònh—Prosperous. giaùo hoùa chuùng sanh, nhöng khoâng maéc phaûi Xöôùng: Ca haùt: To sing—La lôùn leân: To cry out. hình töôùng, theá töùc laø töï haønh, ñaõ lôïi ngöôøi laïi Xöôùng Danh: Keâu teân: To call on, or to cry out, theâm trang nghieâm ñaïo Boà Ñeà. Boá thí ñaõ vaäy the name—Nieäm hoàng danh cuûa Phaät: To call on thì naêm ñoä Baùt Nhaõ khaùc cuõng theá. Vì döùt tröø the name of Buddha. voïng töôûng maø haønh phaùp tu luïc ñoä, nhöng Xöôùng Ñaïo: Thuyeát phaùp vaø daãn daét chuùng thaät khoâng gì goïi laø haønh caû, neân noùi laø haïnh sanh—To preach to people and lead them to tuøy xöùng theo phaùp—Zen cultivators' mind conversion. should always be in accord with the Thusness, Xöôùng Ñaïo Sö: Ngöôøi thuyeát phaùp: A preacher— whether they are walking, standing, reclining, Vò Taêng thuû toøa trong phaùp hoäi, vò naày xöôùng ñoïc or sitting, without leaving the "Mindfulness." kinh vaên ñeå daãn chuùng trong caùc buoåi leã: The According to the first patriarch Bodhidharma, president of a monastic assembly. "Being in accord with the Dharma" is one of Xöôùng Hoàng Danh Chö Phaät: To call on the the four disciplinary processes. By 'being in names of the Buddhas. accord with the Dharma; is meant that the Xöôùng Khôûi: To take the initiative in doing reason in its essence is pure which we call the something. Dharma, and that this reason is the principle Xöôùng Leã: Bieåu baïch trong phaùp hoäi (caùc sö ñaêng of emptines in all that is manifested, as it is leã ñaøn xöôùng ñoïc baøi vaên nguõ hoái, nguõ ñaïi above defilements and attachments, and as nguyeän)—To announce the ceremonial duty. there is no 'self' or 'other' in it. Says the Xöôùng Nghò: To propose.

Xöôùng Phaùch Töông Tuøy: Ca haùt vaø voã tay coù trong—Inner garment of a monk. nhòp—To sing and clap hands in rhythm—Theo Y AÙo: Robe—Ban ñaàu thì chö Taêng Ni chæ coù ba Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån VIII, moät boä y. Khi Phaät giaùo ñöôïc truyeàn baù sang caùc xöù hoâm, nhaø Ñoâng nhaø Taây tranh nhau hai con meøo, laïnh hôn nhö Taây Taïng, Moâng Coå, Trung Hoa, sö troâng thaáy lieàn baûo chuùng: "Noùi ñöôïc laø cöùu Ñaïi Haøn vaø Nhaät Baûn, hoï caàn maëc nhieàu

lôùp quaàn con meøo, noùi khoâng ñöôïc thì cheùm noù.” Chuùng aùo hôn ñeå giöõ aám. Y aùo cuûa chö Taêng Ni thöôøng Taêng ñeàu ngô ngaùc khoâng noùi ñöôïc. Sö lieàn cheùm ñöôïc laøm baèng vaûi hay næ. Maøu saéc thöôøng tuøy vaøo con meøo. Trieäu Chaâu ôû ngoaøi ñi vaøo. Sö duøng caâu taäp tuïc vaø truyeàn thoáng Phaät giaùo cuûa töøng xöù. Thí noùi tröôùc hoûi. Trieäu Chaâu lieàn côõi giaøy ñeå treân ñaàu duï nhö ôû Tích Lan vaø Thaùi Lan thì maøu vaøng vaø ñi ra. Sö baûo: “Giaù khi naûy coù ngöôi ôû ñaây, xöôùng maøu naâu ñöôïc haàu heát chö Taêng maëc, trong khi ñoù phaùch töông tuøy thì ñaõ cöùu ñöôïc con meøo.”— thì taïi Nhaät chö Taêng laïi maëc maøu ñen. ÔÛ Trung According to the Records of the Transmission of Hoa vaø Ñaïi Haøn, y maøu xaùm vaø naâu ñöôïc maëc khi the Lamp (Ch’uan-Teng-Lu), Volume VIII, one laøm vieäc, nhöng khi haønh leã thì maëc y vaøng. Taïi day, the monks of the eastern and western halls Taây Taïng vaø Moâng Coå chö Taêng maëc y maøu naâu were arguing about a cat. Nan-Ch’uan picked it up xaäm. Y aùo vaø baùt khaát thöïc raát quan troïng ñoái vôùi and said to the monks: “Say the appropriate word chö Taêng Ni. Ñöùc Phaät daïy: “Cuõng nhö loaøi chim and you’ll save the cat. If you don’t say the duøng caùnh bay ñi baát cöù nôi naøo maø chuùng muoán appropriate word then it gets cut in two!” The ñeán, chö Taêng Ni mang y aùo vaø baùt khaát thöïc ñi monks were silent. Nan-Ch’uan cut the cat in two. ñeán nôi maø hoï ñi ñeán. Chö Taêng Ni haøi loøng vôùi Later, Zhao-Chou returned from outside the boä y che thaân vaø baùt khaát thöïc ñeå ñöïng thöïc phaåm temple and Nan-Ch’uan told him what had haøng ngaøy cuûa hoï—In the beginning, monks and happened. Zhao-Chou then removed his sandals, nuns had only three robes. When Buddhism placed them on his head and went out. Nan- spread to colder countries, like Tibet, Mongolia, Ch’uan said: “If you had been there, singing and China, Korea and Japan, they needed to wear clapping hands in rhythm, the cat would have more layers of clothes to keep warm. Their robes been saved.” are simple and made from cotton or linen. The Xöôùng Thöïc: Chuùc phuùc cho chuùng sanh trong color of the robe normally depends on the country caùc böõa aên—To give the blessing at meals. and the Buddhist tradition that is followed there. Xöôùng Tòch: Nieäm Nieát Baøn, nhö ngöôøi ta noùi For instance, in Sri Lanka and Thailand, yellow or Ñöùc Phaät ñaõ laøm luùc Ngaøi thò tòch—To cry or to brown robes are worn mostly, while black is worn call on Nirvana, as the Buddha is said to have in Japan. In China and Korea, grey and brown done at his death. robes are worn for work, but yellow robes are Xöôùng Y: Coøn goïi laø Coâ Y, hoaëc Coâ Xöôùng, nghóa used for ceremonies. Dark red robes are worn in laø khi trong haøng Tyø Kheo coù vò thò tòch, ñem phaân Tibet and Mongolia. Robes and alms bowls are phoái y aùo cuûa vò naày cho chuùng Tyø Kheo coù maët very important for monks and nuns. The Buddha goïi laø Xöôùng Y (khi moät vò Tyø Kheo thò tòch, di said, “Just as a bird takes its wings with it vaät cuûa vò naày ñöôïc chia laøm hai loaïi khinh troïng wherever it flies, so the monks and nuns take their khaùc nhau. Vaøng baïc, ruoäng vöôøn, nhaø cöûa laø cuûa robes and bowls with them wherever they go. quyù hay troïng vaät, ñöôïc ñöa vaøo haøng vaät thöôøng They are content with robes to cover their body truï; coøn y aùo caø sa chuùng Taêng ñeàu coù

goïi laø and an alms bowls to hold their food.” thöôøng vaät, ñöôïc phaân phoái cho chuùng Taêng coù Y Baù Naïp: Baù Naïp Y—Y aùo laøm baèng vaûi baù naïp maët baèng caùch goïi chö Taêng laïi ñeå thænh baùn (vaûi maø ngöôøi ta ñaõ vöùt ñi)—Broken patched robe. nhöõng thöôøng vaät naày)—To cry for sale the robes Y Baùo (Y Quaû): Hoaøn caûnh vaø ñieàu kieän beân of a deceased monk. ngoaøi, toát hay xaáu, maø chuùng ta bò leä thuoäc vaøo do nghieäp ñôøi tröôùc, nhö xöù sôû, gia ñình, vaø vaät sôû höõu, vaân vaân, ngöôïc laïi vôùi chaùnh baùo cuûa ñôøi Y naày—The dependent condition or material Y An Ñaø Hoäi: Antarvasaka (skt)—Y maëc beân environment, good or bad, on which a person

depends on condition, environment or results from minh chaâu trong cheùo aùo mình maø khoâng bieát, neân former karma, e.g. country, family, possessions, cöù lang thang cuøng khoå maõi.” Caùc Thieàn sö cuõng etc., in contrast with being the resultant person of thöôøng noùi ñeán cuûa baùu aáy. Ngaøy kia, coù vò Thieàn this life (chaùnh baùo). sö ñeá hoûi Hoøa Thöôïng Thaïch Cöïu, ñeä töû cuûa Maõ Y Baùo Chaùnh Baùo: See Chaùnh Baùo Y Baùo. Toå: "Trong tay Boà Taùt Ñòa Taïng coù haït minh Y Baùo Thieân: The Vajradeva in the Vajradhatu chaâu, ñoù laø yù nghóa gì?" Thaïch Cöïu hoûi laïi: "Trong group who guards the unborn child. tay oâng coù haït minh chaâu khoâng?" Vò Thieàn sö Y Baùo Tònh Ñoä: Recompense of the Pure Land—thöa: "Con khoâng bieát." Thaïch Cöïu beøn noùi keä: Tònh Ñoä laø keát quaû cuûa nhöõng lôøi nguyeän vaø "Baát thöùc töï gia baûo, phöôùc haønh cuûa ngaøi Phaùp Taïng—The Pure Land Tuøy tha nhaän ngoïai traàn. is the result of Dharmakara's vows and acts of Nhaät trung ñaøo aûnh chaát, merits. Caûnh lyù thaát ñaàu nhaân." Y Baûo: See Y Chaâu. YÙ laø mình khoâng bieát ñöôïc kho baùu nhaø mình, maø Y Baùt: Patra-civara (skt)—Patta-civara (p)—Robe cöù chaïy theo traàn caûnh beân ngoaøi, ví nhö ñang ôû and bowl—Robe (cassock) and alms-bowl. giöõa naéng tröa maø chaïy ñi troán boùng mình. Laøm gì Y Baùt Baï: Soå ghi cheùp taøi saûn rieâng cuûa vò truï coù chuyeän ñoù? Cuõng nhö vaäy xaûy ra cho ngöôøi trì—Records of an abbot's private belongings. xem kieán xong, sau khi uùp kieán laïi thì khoâng thaáy Y Baùt Caùc: Nhaø kho caát giöõ tö cuï, luïa, vaø tieàn ñaàu mình ñaâu nöõa. Caû caâu chuyeän noùi cho chuùng cuûa vò truï trì—Storage of an abbot's private ta bieát chuùng ta maõi chaïy voøng voøng tìm kieám materials and money. thaày daïy cho mình caùch naøo mau choùng ngoä ñaïo Y Baùt Chaân Truyeàn: Thaày truyeàn laïi y vaø baùt maø laïi khoâng ngôø chính noù coù saün nôi mình roài. cho ñeä töû, yù noùi truyeàn laïi kyõ naêng cho ñôøi sau— According to the Buddha’s teaching in the Lotus The turnover of a monk's robe and bowl to his Sutra, the sixth chapter of Prediction: “The pearl disciple, i.e., the transfer of knowledge from one in the garment, i.e. a man starving yet possessed generation to another. of a priceless pearl in his garment, of which he Y Baùt Haï: Saäp daøi cho chö Taêng nguû nghæ hay tu was unaware.” One day, a Zen master asked Most taäp thieàn toïa—Long bed for monks to rest or Venerable Shih Chiu, Ma-Tsu's disciple: "There is practice sitting meditation. a precious pearl in the palm of Ksitigarbha Y Baùt Thò Giaû: Vò Taêng chòu traùch nhieäm quaûn lyù Bodhisattva. What does this mean?" Shih Chiu tö cuï, luïa, vaø tieàn cuûa vò truï trì—A monk who is

asked: "Do you have a jewel in your hand?" The responsible for managing an abbot's private Zen master replied: "I don't know." Shih Chiu materials and money. immediately composed the following gatha: "Don't you know you have a treasure at home? Y Bieán Quoác Ñoä: Ba coõi: duïc giôùi, saéc voâ saéc Why waste your time running after giôùi—Three realms: desire, form and formless. the externals? Y Boà Taéc: Upasaka (skt)—A male lay member of It is just like trying to run away from your the Buddhist temple—See Öu Baø Taéc. own shadow, Y Ca Ba Ñeà La Na: Moät danh hieäu cuûa Nhö Lai Or the man is frightened when not seeing ñöôïc dieãn giaûng nhö laø Toái Thöôïng Thieân his head in the mirror." Vöông—A title of a Tathagata, interpreted as the The verse tells us that we tend to disregard what Supreme Deva-King. we possess and are only concerned with the sense Y Caåm Daï Haønh: Maëc aùo gaám ñi ñeâm, yù noùi caùch objects, just like a man with a disturbed mind runs laøm vieäc uoång coâng voâ ích—To wear embroidered away from the shadow at noon sunlight. How can robes and walk by night, i.e., a wasteful and we run away from our shadow? The same thing useless way of doing things. happens with a man who went crazy because he Y Chaâu: Ngoïc quyù trong cheùo aùo—Precious thought he lost his head after he put the mirror pearl—Theo lôøi Phaät daïy trong Kinh Phaùp Hoa, away. The whole story tells us we run around phaåm thöù saùu veà Thoï Kyù: “Haït ngoïc minh chaâu trong aùo, thí duï noùi veà moät chaøng cuøng töû, coù haït

looking for a master to quickly teach us on how to Y Daïng Hoïa Mieâu Nhi: Y theo tranh veõ hình coïp, attain enlightenment, not knowing that it is within nhöng laïi ra hình meøo. Trong nhaø Thieàn, töø naày our possession. chæ ngöôøi tu Thieàn chæ moät beà baét chöôùc chöù Y Chaâu Duï: AÅn duï veà ngoïc quyù trong cheùo aùo—khoâng chòu duïng taâm kheá ngoä, neân khoâng theå naøo A simile of a precious pearl in the corner of a thaáu trieät ñöôïc phaùp yeáu cuûa toâng moân—Based coat—See Y Chaâu. exactly on a drawing to draw a tiger, but only Y Chæ: Reliance—Nöông döïa hay döøng truï laïi completing drawing a picture of a cat. In Zen, this (nôi coù löïc coù ñöùc)—To depend and rest upon. term is used to express some Zen practitioners Y Chæ A Xaø Leâ: Acarya (skt)—See Y Chæ Sö. who only try to imitate, and not try to experience Y Chæ Chaân Nhö: Samnivesatathata (skt)—An themselves. As a result, they are never able to Laäp Chaân Nhö—Chaân nhö cuûa caùc neàn taûng cuûa catch the necessary points of Zen. söï tu taäp—Firm-standing Tathagata—Suchness of Y Dieäp Baø La: Isvara (skt)—1) Töï taïi thieân vöông the bases of practice. vaø caùc thieân vöông khaùc nhö Quan AÂm: King, Y Chæ Duyeân: Nissayapaccayo (p)—Support sovereign, Siva and others, interpreted by self-condition—Duyeân tuøy thuoäc nöông vaøo. existing and independent, applied to Kuan-Yin Y Chæ Löïc: Löïc cuûa söï nöông töïa—Strength of and other popular deities; 2) Moät vò sa moân ôû Taây reliance. AÁn hoïc roäng veà Tam Taïng kinh ñieån: A sramana Y Chæ Sö: Acarya (skt)—Y Chæ A Xaø Leâ—Thaày of the West of India, learned in the Tripitaka. giaùo thoï cuûa caùc Tyø Kheo vöøa môùi ñöôïc thoï giôùi Y Ñaúng Nhaát Nghóa: Tin vaøo chaân lyù toái haäu— ñeå daïy doã vaø nhaéc nhôû trong vieäc tu haønh— Relying on the ultimate truth. Master of a new or junior monk.

Y Ñeá Muïc: Ityuktas (skt)—Boån söï thuyeát, moät Y Chæ Thaäm Thaâm: Phaùp theå chaân nhö maø Nhö trong möôøi hai boä kinh Phaät—The Buddha's Lai ñaõ chöùng ngoä, bao truøm khaép phaùp giôùi, laøm discourses arsing out of events (personal events or choã döïa cho heát thaûy chö phaùp—The profundity Jataka stories, one of the twelve classes of on which all things depend, i.e. the bhutatathata; Buddhist liturature). also the Buddha. Y Ñeá Vieát Ña Giaø: Itivuttaka (p)—Itykttaka (skt). Y Chæ Toái Thaéng: Perfect reliance on or holding 1) Nhö Thò Ngöõ—Thus have I heard—As it was fast to the great bodhi (awaken mind). said—Kinh 'Toâi nghe nhö vaày' (nhö theá Y Chæ Xöù: Goác phuï hay goác coù tính hoã trôï— naøy)—Kinh Phaät thuyeát nhö vaày. Supporting basis. 2) See Y Ñeá Muïc. Y Chính: Y baùo vaø chính baùo, haäu quaû cuûa nghieäp Y Ñòa: Loaïi ñònh laáy thaân laøm choã sôû y—The quaù khöù cuûa chuùng sanh: 1) Y Baùo, heát thaûy moïi ground on which one relies; the body on which söï vaät theá gian maø thaân taâm ta nöông töïa vaøo nhö sight, hearing, etc., depend; the degree of samadhi quoác ñoä, gia ñình, taøi saûn, vaân vaân thì goïi laø Y attained. Baùo; 2) Chaùnh Baùo, quaû baùo do nghieäp cuûa quaù Y Ñôn: Ñôn tòch—A light-red name tag which is khöù maø thaân taâm ta thuï nhaän goïi laø Chaùnh Baùo— posted in front of a monk's bed. Two forms of karma resulting from one's past: 1) Y La Baø Na: Airavana (skt)—1) Teân loaïi voi All dependent conditions or environments, i.e., chuùa maø vua trôøi Ñeá Thích côõi: Indra's elephant; country, family, possessions, etc; 2) The resultant 2) Teân loaïi caây Y-La: A tree named Airavana; 3) person of this life. Teân cuûa khu vöôøn Laâm Tyø Ni, nôi maø ngöôøi ta noùi Y Chính Nhò Baùo: Y baùo vaø chính baùo, haäu quaû Ñöùc Phaät ñaõ ñöôïc ñaûn sanh: Name of a park, i.e. cuûa nghieäp quaù khöù cuûa chuùng sanh—Two forms Lumbini, where the Buddha is said to have been of karma resulting from one's past—Two directly born. and circumstantially karmic retributions. Y La Baø Na Long Töôïng Vöông: See Y La Baø Y Chuû Thích: Tatpurusa (skt)—See Y Só Thích. Na (1). Y Cöûu Ñieàu: AÙo caø sa coù phaåm traät thaáp nhaát— Y La Baùt: Elapattra (skt)—Teân cuûa moät nôi trong The lowest rank of the patched robe. xöù Taxila—Name of a place in Taxila.

Y La Baùt Long Vöông: Teân cuûa Y La Baùt Long truth, not incomplete one. Relying on the sutras vöông (treân ñaàu coù loaïi caây raát hoâi thuùi), huûy hoaïi that give ultimate teachings, not on those which giôùi caám cuûa Phaät laøm toån haïi caây y-la—Name of preach expedient teachings (relying on discourses a naga, or dragon-king, who breaks the Buddha's of definitive meaning, not on discourses of commandments. interpretable meaning). Y La Baït Ñeà Haø: Eravati (skt)—1) Loaøi roàng hay Y Lyù AÙo Ñaëc (1864-1931): Eliot, Sir Charles voi: See Y La Baø Na (1); 2) Loaøi roàng baûo hoä bieån Norton Edgecumbe—Teân cuûa moät vò hoïc giaû Phaät caû hay soâng hoà: A naga-guardian of a sea or lake. giaùo ngöôøi Anh vaøo theá kyû thöù XIX. OÂng toát Y La Laïp: Ellora—Y La Laïp toïa laïc taïi nghieäp tröôøng ñaïi hoïc Oxford ôû Luaân Ñoân. OÂng Maharashtra gaàn Aurangabad, Y La Laïp laø vò trí coáng hieán gaàn nhö caû ñôøi mình ñeå nghieân cöùu veà cuûa nhöõng chuøa naèm trong hang ñoäng noåi tieáng Phaät giaùo vaø ngoân ngöõ AÁn Ñoä, ñaëc bieät laø

tieáng coøn ñöôïc baûo toàn cuûa Phaät giaùo AÁn Ñoä. Nôi ñaây Baéc Phaïn. OÂng laø taùc giaû cuûa nhöõng taäp saùch: 1) cuõng chöùa ñöïng nhöõng ñeàn ñaøi AÁn Giaùo vaø giaùo AÁn Giaùo vaø Phaät Giaùo, 1890. 2) Vaên Phaïm Phaàn phaùi Jain, bao goàm ñeàn Kailasanatha nôi thôø thaàn Lan, 1890. 3) Thoå Nhó Kyø ôû AÂu Chaâu, 1890. 4) AÁn giaùo Siva—Ellora is located in Maharashtra Nhaø Nöôùc Baûo Hoä Ñoâng Phi, 1905. 5) Nhöõng Böùc near Aurangabad, Ellora is the site of some of the Thö Töø Mieàn Vieãn Ñoâng, 1907. 6) Phaät Giaùo Nhaät best-preserved Indian Buddhist cave temples. It Baûn, do nhöõng hoïc troø cuûa oâng xuaát baûn naêm also contains Hindu and Jain monuments, 1935—Name of a British famous Buddhist scholar including the Kailasanatha temple, dedicated to in the nineteenth century. He graduated from the Hindu god Siva. Oxford University in London. He contributed most Y Lan: Airavana or Eravana (skt)—1) Teân cuûa of his life in studying Buddhism and Indian moät loaøi caây coù boâng raát ñeïp nhöng muøi raát thuùi, Language, especially the Sanskrit language. He muøi coù theå toûa ñi xa tôùi 40 daäm: Name of a tree was the author of several books: 1) Hinduism and with beautiful flowers of nauseous scent which Buddhism, 1890. 2) A Finnish Grammar, 1890. 3) spreads its odour for 40 miles; 2) Y Lan ñöôïc duøng Trukey in Europe, 1890. 4) The East Africa ñeå ví vôùi phieàn naõo (duïc voïng vaø aûo töôûng): Protectorate, 1905. 5) Letters From the Far East, Typifying the passions and delusions. 1907. 6) Japanese Buddhism, published by his Y Laïn Naõ Baùt Phaït Ña: Irina-Parvata or Hiranya- students in 1935. Parvata (skt)—Moät vöông quoác coå ñöôïc ghi nhaän Y Moân Hieån Thaät Ñeá: Chöùng ñaéc thaéng nghóa coù ngoïn nuùi löûa gaàn kinh ñoâ maø baây giôø laø ñeá—Postulates on the void or the immaterial. Monghir—An ancient kingdom known for a Y Neâ Dieân Thuyeãn Töôùng: Baép veá troøn nhö baép volcano near its capital, the present Monghir. chuoái—Thighs like a royal stag, one of the thirty- Y Leâ Sa Baøn Ñoà Ca: Y Leâ Sa Chöôûng Noâ— two auspicious marks—See Tam Thaäp Nhò Haûo Irsyapandaka (skt)—Thaùi giaùm—Eunuchs or Töôùng. impotent save when stirred by jealousy. Y Nghóa Baát Y Ngöõ: Relying on the meaning and Y Leâ Sa Chöôûng Noa: Y Leâ Sa Chöôûng Noâ—See not on the words (relying on the true meaning of Y Leâ Sa Baøn Ñoà Ca. the teaching and not on the expression)—Döïa vaøo Y Leã Phuïc: Formal robe—Vò Tyø Kheo hay Tyø nghóa chöù khoâng phaûi ôû töø ngöõ hay vaê n töï. Kheo Ni chæ neân mang theo moät boä y leã phuïc khi Y Nghieäp: Caên baûn cuûa nghieäp—Karma-basis. phaûi ñi ra khoûi töï vieän hay ni vieän caùch ñeâm —A Y Ngoân: Chaân Nhö (theå tính cuaû chö phaùp laø Bhiksu or Bhiksuni should bring one formal robe thöôøng nhö)—The bhutatathata in its expressible with him or her if he or she has to be away from form. the monastery or nunnery overnight. Y Ngoân Chaân Nhö: Essence can be expressed in Y Lieãu Nghóa Kinh, Baát Y Baát Lieãu Nghóa words—Truth expressed in language—Döïa vaøo Kinh: Rely on the complete teaching, not on the ngoân ngöõ lôøi noùi giaû danh ñeå hieän roõ chaân töôùng. partial teaching—Nöông vaøo kinh roõ nghóa (vieân Chaân nhö dieãn taû baèng lôøi leõ vaên töï, phaân bieät vôùi giaùo) chöù khoâng nöông vaøo kinh khoâng roõ nghóa chaân nhö khoâng dieãn taû ñöôïc baèng vaên töï (ly ngoân (phaàn giaùo)—Trust in sutras

containing ultimate chaân nhö)—Aspects expressed in words. The

bhutathata in its expressible form, as distinguished toân giaû noùi Baùt Nhaõ Ba La Maät Ña hay." Tu Boà from it as inexpressible. Ñeà noùi: "Toâi ñoái vôùi Baùt Nhaõ chöa töøng noùi moät Y Nguõ Ñieàu: See Nguõ Ñieàu Y. lôøi, oâng vì sao taùn thaùn?" Ñeá Thích noùi: "Toân giaû Y Ngöõ Baát Hoaïi Nghóa Voâ Sôû Taùc: The nondoing khoâng noùi, toâi khoâng nghe, khoâng noùi khoâng nghe of following the letter without destroying the laø chaân Baùt Nhaõ." Ñeá Thích laïi laøm chaán ñoäng ñaïi meaning. ñòa vaø möa hoa khaép trôøi. Thieàn sö Tuyeát Ñaäu Y Nhaân: Nirsraya (skt)—Supporting cause—Moät cuõng laøm baøi keä: trong naêm nguyeân nhaân (töù ñaïi laø nhöõng taùc nhaân "Vuõ quaù vaân ngöng hieåu baùn khai saûn sanh vaø duy trì cuûa voâ löôïng saéc töôùng)—One Soå phong nhö hoïa bích thoâi ngoâi of the five causes (four elements of earth, water, Khoâng sanh baát giaûi nham trung toïa fire and wind which are the causers or producers Naëc ñaéc thieân hoa ñoäng ñòa lai." and maintainers of infinite forms of nature (Möa taïnh maây ngöng saùng nöûa trôøi. Veõ ra maáy (results)—See Nguõ Nhaân (A). ngoïn nuùi chaäp chuøng. Khoâng sanh chaúng hieåu ngoài Y Nhaãn Nhuïc: Nhaãn Nhuïc Y—Y aùo nhaéc ngöôøi trong nuùi. Thaàm ñöôïc Thieân hoa taùn khaép nôi). maëc luoân nhaãn nhuïc—The robe of endurance, or Trôøi Ñeá Thích möa hoa khaép ñaát, ngay ñieåm naøy patience—Enduring-humiliation robe. coøn choã naøo cho maáy oâng troán laùnh? Tuyeát Ñaäu Y Nhaäp Chuùng: Uttarasanga (skt)—Chu-e (jap)— laïi noùi: Robe for going among the Sangha—Moät trong "Ngaõ khuûng ñaøo chi ñaøo baát ñaéc boán thöù y ngoaïi. Ba y kia laø y thaát ñieàu, y trung, Ñaïi phöông chi ngoaïi giai sung taéc vaø y thöôïng—One of the four outer robes. The Mang mang nhieãu nhieãu tri haø cuøng others are seven-strip robe, middle robe, and Baùt dieän thanh phong naëc y ngaéc." upper robe. (Ta ngaïi troán ñi troán chaúng ñöôïc. Beân ngoaøi ñaïi Y Nhieân Chæ Taïi Cöïu Khoøa Quaät Lyù: Ngöôøi vaãn phöông ñeàu ñaày ngaát. Laêng xaêng roái raém bieát sao coøn ôû trong hang oå nhö tröôùc ñaây. Trong Thieàn, cuøng. Taùm höôùng gioù laønh thaàm maëc aùo). Daàu ngöôøi tu haønh chöa ñaït ñeán caûnh giôùi giaùc ngoä thì ñöôïc loät traàn saïch seõ, troïn khoâng vaø thanh tònh, vaãn coøn bò caûnh giôùi meâ voïng laøm khoán ñoán. Theo khoâng moät maûy may laàm loãi, ñaây cuõng chöa phaûi thí duï thöù 6 cuûa Bích Nham Luïc, moät hoâm Vaân laø cöùu caùnh. Cuoái cuøng laø caùi gì? Haõy xem kyõ caâu Moân daïy: "Ngaøy möôøi laêm veà tröôùc chaúng hoûi naøy: "Ta khaûy moùng tay; Hö khoâng thaät thaûm oâng; ngaøy möôøi laêm veà sau noùi cho moät caâu haïi!" Tieáng Phaïn "Thuaán Nhaõ Ña" moät caùch töông xem?" Roài Vaân Moân cuõng töï traû lôøi cho moïi ñoái coù nghóa laø Hö Khoâng. Vì theå khoâng thaân, xuùc ngöôøi: "Moãi ngaøy ñeàu laø ngaøy toát." Vaân Moân chaïm haøo quang Phaät soi môùi hieän ñöôïc thaân. Khi trong moät caâu ñeàu ñaày ñuû ba caâu trong toâng chæ maáy oâng gioáng nhö "Thuaán Nhaõ Ña", chính laø khi nhaø ngöôøi. Nhö theá noùi moät caâu caàn thieát phaûi qui Tuyeát Ñaäu kheùo khaûy moùng tay cuõng phaûi buoàn toâng, neáu khoâng nhö theá töùc laø Ñoå Soaïn. Vieäc naày thaûm. Tuyeát Ñaäu laïi noùi: "Chôù coù ñoäng thuû!" Khi khoâng cho nhieàu luaän thuyeát. Song ngöôøi chöa maáy oâng

ñoäng thuû thì sao? Thì cuõng gioáng nhö thaáu caàn phaûi nhö theá, neáu ngöôøi ñaõ thaáu lieàn thaáy maáy oâng nguû môû maét giöõa trôøi döôùi aùnh maët trôøi yù chæ coå nhaân. Kyø thaät "Thong dong daãm ñaïp leân saùng röïc—Zen practitioners who are still tieáng suoái reo" chaúng phaûi vaäy? "Phoûng xem veõ unenlightened continue to suffer. According to ñöôïc daáu chim bay" cuõng chaúng phaûi vaäy? "Coû example 6 of the Pi-Yen-Lu, one day, Yun-men xanh rì" cuõng chaúng phaûi vaäy? "Khoùi phuû ngang said, "I don't ask you about before the fifteenth ñaàu" cuõng chaúng phaûi vaäy? Tuy taát caû ñeàu chaúng day; try to say something about after the fifteenth phaûi, chính laø "Khoâng sanh beân nuùi hoa rôi loaïn." day." Yun-men himself answered for everyone, Caàn phaûi chuyeån qua beân kia môùi ñöôïc. Ñaâu "Every day is a good day." Three phrases are chaúng thaáy toân giaû Tu Boà Ñeà ngoài yeân trong nuùi, inherent in every one phrase of Yun-men; since chö Thieân möa hoa taùn thaùn. Toân giaû hoûi: "Trong the source inspiration of his family is like this, khoâng trung ai laøm möa hoa taùn thaùn?" Chö Thieân when Yun-men utters a phrase, it must be noùi: "Toâi laø trôøi Ñeá Thích." Toân giaû hoûi: "Taïi sao returned to the source. Anything but this will oâng taùn thaùn?" Trôøi Ñeá Thích noùi: "Toâi toân troïng always be phony. The affair has no multitude of

arguments and propositions, though those who emptiness. Empty space is her body; she has no have not yet penetrated want to go on like this. If physical body to be conscious of contact. When you do penetrate, then you will immediately see the Buddha's brilliance shines forth, then she the essential meaning of the Ancient. In fact, manifests her body. When you get to be like "Placidly walking along, he treads down the sound Shunyata, then Hsueh Tou will rightly snap his of the flowing stream" isn't it?; "His relaxed gaze fingers in lament. Again Hsueh Tou says, "Don't descries the tracks of flying birds" isn't it either; make a move!" What's it like when you move? nor is "The grasses grow thick," nor "The mists Like sleeping with your eyes open under the overhanging." But even something entirely bright sun in the blue sky. different would just be "Round Subhuti's cliff, the Y Ni Dieân: Aineva (skt)—Y Neâ Dieân—EÂ Ni flowers make a mess." It is still necessary to turn Dieân—Nhaân Ni Dieân—Con höôu—A deer—An beyond That Side. Haven't you read how as antelope. Subhuti was sitting in silent meditation in a Y Noäi: The under robe. cliffside cave, the gods showered down flowers to Y Phaùp: Eho (jap)—1) Y aùo vaø giaùo phaùp cuûa praise him. The venerable Subhuti said, "Flowers Phaät: The robe and the Buddha-truth (dharma); 2) are showering down from the sky in praise; whose Döïa vaøo hay tin caäy vaøo phaùp: Rely on the doing is this?" A god said, "I am Indra, king of the dharma. gods." Venerable Subhuti asked, "Why are you Y Phaùp Baát Y Nhaân: Relying on the teachings offering praise?" Indra said, "I esteem the and not on the person—Nöông vaøo phaùp chöù Venerable One's skill in expounding the khoâng nöông vaøo ngöôøi, moät trong boán pheùp transcendence of wisdom." Venerable Subhuti nöông vaøo ñeå hieåu thaáu Phaät Phaùp —To rely upon said, "I have never spoken a single word about the dharma, or truth itself, and not upon the false wisdom; why are you offering praise?" Indra said, interpretations of men, one of the four basic "You have never

spoken and I have never heard. principles for thorough understanding Buddhism. No speaking, no hearing - this is true wisdom." Y Phaùp Töôùng: Reliance on the marks of And again he caused the earth to tremble, and phenomena—Döïa vaøo daáu veát cuûa hieän töôïng. showered down flowers. Zen master Hsueh Tou Y Phaán Taûo: Phaán Taûo Y—Y aùo laøm baèng nhöõng also made up a verse: mieáng vaûi cuõ duøng ñeå lau buïi —A robe of rags—A "The rain has passed, the clouds are shrinking, collection of rags out of dust-heap used as robes Dawn has halfway broken through; for monks and nuns. The multiple peaks are like a drawing of Y Phuïc Thieân: Y Phuïc Thieân (maøu ñen) trong blue-green rocky crags. nhoùm Kim Cang Giôùi, ngöôøi baûo hoä thai nhau cuûa Subhuti did not know how to sit upon a cliff; moät ñöùa treû chöa sanh; treân tay caàm cung vaø teân— He brought on the heavenly flowers and The Vajradeva in the Vajradhatu group who the shaking of the earth." guards the placenta and the unborn child; his When the king of gods is shaking the earth and colour is black and he holds a bow and arrow. raining down flowers, at this point where else will Y Phuïc Tuøy Nieäm Nguyeän: Lôøi nguyeän cuûa Ñöùc you go to hide? Hsueh Tou also said, Phaät A Di Ñaø, nguyeän raèng chö Thieân nhôn trong "I fear Subhuti won't be able to escape him; coõi nöôùc cuûa Ngaøi ñeàu töùc thôøi coù ñaày ñuû y aùo ñeïp Even beyond the cosmos all is filled to the brim. ñeõ nhö yù nguyeän—The vow of Amitabha that all What end will he know to his frantic turmoil? the devas and men in his realm shall instantly From all sides the pure wind tugs at his clothes." have whatever beautiful clothing they wish. Though you be clean and naked, bare and Y Phöôùc Ñieàn: Phöôùc Ñieàn Y—Y aùo maëc vaøo purified, totally without fault or worry, this is still nhö ñem phöôùc ñieàn cho ngöôøi gieo—The robe of not the ultimate. In the end though, what is? Look a field of happiness. carefully at this quote; "I snap my fingers; how Y Phöông: Toa thuoác—A prescription. lamentable is Shunyata!" The Sanskrit word Y Phöông Luaän: Luaän veà y phöông—Discussion "Shunyata" relatively means the spirit of on medicine.

Y Phöông Minh: Cikitsa (skt)—Sikitsavidya thöôøng nhaán maïnh veà vieäc ‘xa lìa hai beân ñeå chæ (skt)—Hieåu bieát veà y phöông laø moät trong nguõ truï vaøo trung ñaïo, vöôït ngoaøi taát caû vaên töï’: “Ñoái minh—Medicine, one of the five studies or vôùi haønh giaû tu Thieàn, moïi vieäc ñeàu laø Doøng suoái sciences—See Nguõ Minh. Giaûi Thoaùt. Moät khi chuùng ta ñaõ böôùc vaøo doøng Y Quaû: Y baùo—Quaû goùp phaàn tröïc tieáp cho moät suoái naày vaø neám ñöôïc höông vò giaûi thoaùt, chuùng nguyeân nhaân naøo ñoù. Hoaøn caûnh vaät chaát maø moät ta seõ khoâng coøn phaûi trôû laïi nöõa, khoâng coøn nhaän ngöôøi phaûi tuøy thuoäc vaøo do keát quaû cuûa nghieäp thöùc vaø haønh ñoäng sai laàm nöõa. Taâm trí chuùng ta ñôøi tröôùc (Y Baùo laø theá giôùi, laø coõi nöôùc, nhaø cöûa, seõ bieán ñoåi, chuyeån höôùng, nhaäp löu. Chuùng ta khí cuï, non soâng, coû caây, hoa laù, vaân vaân, noù laø khoâng coøn rôi vaøo ñau khoå nöõa. Luùc baáy giôø baïn choã ñeå cho baûn thaân chuùng sanh y truï neân goïi laø y seõ vöùt boû moïi taùc ñoäng sai laàm, bôûi vì chuùng ta baùo)—Effects that are directly attributable to a thaáy roõ moïi hieåm nguy trong caùc ñoäng taùc sai laàm ceratin cause. The material environment (country, naày. Chuùng

ta seõ hoaøn toaøn ñi vaøo ñaïo. Chuùng ta home, river, trees, plants, etc...) on which a person hieåu roõ boån phaän, söï vaän haønh, loái ñi, vaø baûn chaát depends, resulting from former karma. töï nhieân cuûa con ñöôøng naày. Chuùng ta seõ buoâng xaû Y Sa: Y Xaù Na—Isa (skt)—Master—Lord. moïi chuyeän caàn buoâng xaû vaø tieáp tuïc buoâng xaû Y Sa Ñaø La: Isadhara (skt)—Trì Thuïc—Töï Taïi moïi chuyeän, khoâng caàn öu tö thaéc maéc. Nhöng toát Trì—See Trì Truïc Sôn. nhaát, chaúng neân noùi nhieàu veà nhöõng ñieàu naày, maø Y Sa Na: Isana (skt)—Höõu: Possessing—Tuï Laïc: haõy baét tay vaøo vieäc thöïc haønh. Ñöøng chaàn chôø gì A settled place (locality). nöõa, ñöøng do döï, haõy leân ñöôøng. Haønh giaû phaûi Y Saù Ni: Ñoâng Baéc vôùi Trôøi Y-Saù-Ni—Isana and luoân nhôù raèng vì sao mình bò ma chöôùng. Vì taùnh Siva heaven in the Northeast—Ñaây laø moät trong cuûa mình chöa ñònh. Neáu taùnh ñònh roài thì luùc naøo taùm coõi Trôøi vaø chö Thieân ôû taùm höôùng—This is mình cuõng minh maãn saùng suoát vaø thaáu trieät moïi one of the eight heavens and devas at the eight söï. Luùc ñoù chuùng ta luoân thaáy "noäi quaùn kyø taâm, points of the compass. taâm voâ kyø taâm; ngoaïi quaùn kyø hình, hình voâ kyø Y Saùt Ni: Iksani or Iksana (skt)—Theo Caâu Xaù hình." Nghóa laø chuùng ta quaùn xeùt beân trong thì Luaän thì ñaây laø moät loaïi chuù thuaät maø ngöôøi luyeän khoâng thaáy coù taâm, vaø khi quaùn xeùt beân ngoaøi coù theå bieát ñöôïc nhöõng yù nghó trong taâm ngöôøi cuõng khoâng thaáy coù hình töôùng hay thaân theå. Luùc khaùc—According to the Kosa Sastra, this is a kind ñoù caû thaân laãn taâm ñeàu laø "khoâng" vaø khi quaù n xeùt of magic mode of reading another's thoughts. xa hôn beân ngoaøi thì cuõng khoâng bò ngoaïi vaät chi Y Só Thích: Tatpurusa (skt)—Y Chuû Thích—Chöùa phoái. Luùc maø chuùng ta thaáy caû ba thöù thaân, taâm vaø ñöïng moät töø chaùnh, nhö trong chöõ "nhaõn thöùc," thì vaät ñeàu khoâng laøm mình chöôùng ngaïi laø luùc maø "nhaõn" laø töø chaùnh hay laø sôû y, coøn "thöùc" laø phaùp chuùng ta ñang soáng vôùi lyù "khoâng" ñuùng nghóa naêng y. Ñaây laø moät trong saùu caùch giaûi thích theo Phaät giaùo, coù nghóa laø chuùng ta ñang ñi ñuùng nhöõng chöõ keùp—Containing a principal term, such theo "Trung Ñaïo" vì trung ñaïo phaùt khôûi laø do döïa as in "Eye-perception," where the "eye" is the vaøo lyù "khoâng" naày. Trung ñaïo ñuùng nghóa laø qualifying term. This is one of the six khoâng coù vui, möøng, khoâng coù böïc doïc, khoâng coù interpretations of compound terms, considered in lo buoàn, khoâng coù sôï haõi, khoâng yeâu thöông, their component parts or together—See Luïc Ly khoâng thuø gheùt, khoâng tham duïc. Caùc oâng neân Hôïp Thích. bieát, Nhö Lai thaønh Chaùnh Ñaúng Chaùnh Giaùc, ñoái Y Sôn Thieàn Sö: Zen Master Y Sôn (?-1213)— vôùi taát caû nghóa khoâng coøn choã naøo quaùn saùt, ñoái Thieàn sö Vieät Nam, queâ ôû Ngheä An, Baéc Trung vôùi phaùp bình ñaúng khoâng coù gì nghi hoaëc, khoâng Vieät. Luùc 30 tuoåi, ngaøi xuaát gia vôùi moät vò sö giaø taâm, khoâng töôùng, khoâng ñi, khoâng döøng, khoân g trong laøng. Sau ñoù, ngaøi ñeán Thaêng Long hoïc löôøng, khoâng ngaèn, xa lìa hai beân, truï ôû trung ñaïo, thieàn vôùi Quoác Sö Vieân Thoâng. Sau khi trôû thaønh vöôït ngoaøi taát caû vaên töï. Vì vaäy, khi chuùng ta quaùn phaùp töû ñôøi thöù 19 doøng Thieàn Tyø Ni Ña Löu Chi, chieáu moïi vaät phaûi luoân nhôù raèng beân trong

khoâng ngaøi truï taïi chuøa Ñaïi Bi. Luùc cao tuoåi, ngaøi dôøi veà coù voïng töôûng, maø beân ngoaøi cuõng chaúng coù tham laøng Yeân Laõng ñeå tieáp tuïc hoaèng hoùa Phaät giaùo caàu, nghóa laø noäi ngoaïi thaân taâm ñeàu hoaøn toaøn cho ñeán khi ngaøi thò tòch vaøo naêm 1213. Ngaøi thanh tònh. Khi quaùn chieáu moïi söï moïi vaät, neáu

chuùng ta thaáy caûnh vui maø bieát vui, thaáy caûnh giaän nhö theá! Taïi sao? Vì phaùt taâm A Naäu Ña La Tam maø bieát laø giaän, töùc laø chuùng ta chöa ñaït ñöôïc taùnh Mieäu Tam Boà Ñeà, ñoái vôùi caùc phaùp khoâng noùi ñònh. Khi caûnh tôùi maø mình beøn sanh loøng chaáp töôùng ñoaïn dieät.' Tröôùc tieân Ñöùc Phaät daïy ñöøng tröôùc, sanh loøng yeâu thích hay chaùn gheùt, töùc laø theo aâm thanh saéc töôùng maø tìm ñaïo, nhöng lieàn taùnh mình cuõng chöa ñònh. Haønh giaû neân luoân nhôù sau ñoù Ngaøi laïi nhaéc nhôû 'cuõng ñöøng rôøi boû aâm raèng thuaän caûnh ñeán mình cuõng vui maø nghòch thanh saéc töôùng hoaëc dieät heát caùc phaùp ñeå phaùt caûnh ñeán mình cuõng hoan hyû. Baát luaän gaëp phaûi taâm caàu ñaïo. Nhö theá ta thaáy ñaïo chaúng thuoäc veà caûnh ngoä thuaän lôïi hay traùi yù mình cuõng ñeàu an saéc, maø cuõng chaúng thuoäc veà khoâng. Tìm chaáp laïc töï taïi. Söï an laïc naày laø thöù an laïc chaân chaùnh, moät beân laø sai laàm. Trong Phaät giaùo chaùnh nieäm laø laø thöù haïnh phuùc thaät söï, chöù khoâng phaûi laø thöù an luoân tænh thöùc veà taát caû moïi sinh hoaït, töø vaät chaát laïc hay haïnh phuùc ñeán töø ngoaïi caûnh. Höông vò ñeán tinh thaàn. Haønh giaû giöõ taâm chaùnh nieäm laø vò cuûa söï an laïc baát taän naày voán xuaát phaùt töø noäi taâm aáy hieåu bieát roõ raøng veà nhöõng hoaït ñoäng cuûa cô neân luùc naøo mình cuõng an vui, luùc naøo mình cuõng theå mình vaø luoân tænh thöùc veà nhöõng uy nghi: khi thanh thaûn, moïi lo aâu buoàn phieàn ñeàu khoâng coøn ñi, ñöùng, ngoài hay naèm. Taát caû nhöõng hoaït ñoäng nöõa. Haønh giaû neân luoân nhôù veà ba caùi taâm khoâng cuûa cô theå haønh giaû ñeàu laøm vôùi caùi taâm tænh thöùc. theå naém baét ñöôïc: taâm quaù khöù khoâng theå naém Khi ñi tôùi ñi lui, khi nhìn tôùi hoaëc nhìn moät beân, baét, taâm hieän taïi khoâng theå naém baét, vaø taâm vò lai haønh giaû chuù taâm hay bieát roõ raøng; khi co tay co khoâng theå naém baét. Vì vaäy khi söï vieäc xaõy ra thì chaân hay khi duoãi tay duoãi chaân haønh giaû luoân laøm mình ñoái phoù, nhöng khoâng khôûi taâm phan duyeân, trong chaùnh nieäm; khi maëc quaàn aùo, khi aên, uoáng, ñöôïc nhö vaäy thì khi söï vieäc qua roài thì taâm mình nhai, vaân vaân, haønh giaû phaûi luoân chuù taâm hay laïi thanh tònh, khoâng löu giöõ daáu veát gì. Ngaøi bieát roõ raøng; khi ñi, ñöùng, ngoài, naèm, haønh giaû thöôøng nhaéc nhôû ñeä töû: "Chaân thaân laø thaân chaân phaûi luoân giöõ chaùnh nieäm; khi noùi cuõng nhö khi thaät cuûa Phaät. Khi ñöùc Phaät thaønh chaùnh ñaúng khoâng noùi haønh giaû phaûi luoân hay bieát roõ raøng. chaùnh giaùc, chaân thaân cuûa Ngaøi trôû thaønh vaïn Döôùi ñaây laø moät trong nhöõng baøi keä thieàn noåi töôïng (moïi hieän töôïng). Luùc ñoù chôn taâm cuûa tieáng cuûa ngaøi veà chaân thaân vaø chaân taâm: Ngaøi nhö moät taám göông coù theå chieáu baá t kyø "Nhö Lai thaønh chaùnh giaùc, höôùng naøo, vaø noù luoân chieáu moïi thöù moät caùch Nhaát thieát löôïng ñaúng thaân. bình ñaúng nhö nhau." Haønh giaû neân nhôù chaân taâm

Hoài hoã baát hoài hoã, laø moät thöïc theå chung goàm hai phaàn höõu vi vaø voâ Nhaõn tinh ñoàng töû thaàn. vi. Chaân taâm coù hai phaàn: taùnh vaø töôùng. Phaàn Chaân thaân thaønh vaïn töôïng, Taùnh goïi laø chaân nhö moân, phaàn Töôùng goïi laø Vaïn töôïng thaønh chaân thaân. sanh dieät moân. Chaân nhö khoâng rôøi sanh dieät, sanh Nguyeät ñieän vinh ñan queá, dieät töùc laø chaân nhö. Bôûi theá Maõ Minh Boà Taùt goïi Ñan queá taïi nhaát luaân." phaàn chaân nhö laø taïng Nhö thaät khoâng, phaàn sanh (Nhö Lai thaønh chaùnh giaùc, dieät laø taïng nhö thaät baát khoâng. Caû hai ñoàng chung Taát caû löôïng baèng thaân. moät theå taùnh nhö thaät. Ví nhö maët bieån to roäng, Xoay laïi chaúng xoay laïi, khoâng theå chæ chaáp nhaän phaàn nöôùc maø boû ñi phaàn Trong maét con ngöôi naèm. soùng boït; vì chaáp nhö theá töùc ñaõ sai laïc vôùi hieän Chaân thaân thaønh vaïn töôïng, töôïng cuûa bieån, maø cuõng chaúng bieát bieån laø gì? Vaïn töôïng thaønh chaân thaân. Cho neân boû söï töùc lyù khoâng thaønh, baùc töôùng thì Cung traêng caønh queá ñoû, taùnh khoâng ñöùng vöõng. Theo Kinh Kim Cang, Ñöùc Queá ñoû taïi moät vaàng). Phaät baûo: 'Keû naøo duøng saéc töôùng aâm thanh thaáy A Vietnamese Zen master from Ngheä An, North vaø tìm caàu ta, laø keû haønh taø ñaïo.' Nhöng lieàn theo of Central Vietnam. At the age of thirty, he left ñoù Ngaøi laïi baûo: 'Tu Boà Ñeà! OÂng ñöøng nghó raèng home and became a disciple of an old monk in the Nhö Lai khoâng duøng töôùng cuï tuùc ñaéc quaû A Naäu village. Later, he arrived at Thaêng Long to study Ña La Tam Mieäu Tam Boà Ñeà. Tu Boà Ñeà! Neáu Zen with the National Teacher Vieân Thoâng. After oâng suy nghó phaùt taâm A Naäu Ña La Tam Mieäu he beame the dharma heir of the nineteenth Tam Boà Ñeà laø noùi caùc phaùp ñoaïn dieät. Ñöøng nghó generation of Vinitaruci Zen Sect, he stayed at

Ñaïi Bi Temple. When he was old, he moved to everything, we should always remember that Yeân Laõng village to preach Dharma until he internally there are no idle thoughts, and passed away in 1213. He always emphasized on externally there is no greed. Both the body and 'staying away from the sides, dwelling in the mind are all clear and pure. When we middle way, and surpassing all the words': "For contemplate on things, if we are delighted by Zen practitioners, everything is the stream of pleasant states and upset by states of anger, we liberation. Once having entered this stream and know that our nature is not settled. If we tasted liberation, we will not return, we will have experience greed or disgust when states appear, gone beyond wrongdoing and wrong we also know that our nature is not settled. understanding. Our mind will have turned, will Practitioners should always remember that we have entered the stream, and it will not be able to should be happy whether a good or bad state fall back into suffering again. How could it fall? It manifests. Whether it is a joyful situation or an has given up unskillful actions because it sees the evil one, we will be happy either way. This kind danger in them and can not again be made to do of happiness is true happiness, unlike the wrong in body or speech. It has entered the Way happiness brought about by external situations. fully, knows its duties, knows its work, knows the Our mind experiences boundless joy. We are Path, knows its own nature. It lets go of what happy all the time, and never feel any anxiety or needs to be let go of and keep

letting go without affliction. Practitioners should always remember doubting. But it is best not to speak about these about the three unattainable mind: the mind of the matters too much. better to begin practice without past is unattainable, the mind of the present is delay. Do not hesitate, just get going. Practitioners unattainable, and the mind of the future is should always remember the reasons why we unattainable. Thus, when a situation arises, deal have demonic obstructions. They occur when our with it, but do not try to exploit it. When the nature is not settled. If our nature were stable, it situation is gone, it leaves no trace, and the mind would be lucid and clear at all times. When we is as pure as if nothing happens. He always inwardly observe the mind, yet there is no mind; reminded his disciples: “The true body is Buddha when we externally observe the physical body, as absolute (dharmakaya). When the Buddha yet there is no physical body. At that time, both attained complete enlightenment, His true body mind and body are empty. And we have no becomes all phenomena. At that moment, His true obstructions when observing external objects mind is similar to a mirror that can turn toward (they are existing, yet in our eyes they do not any directions, and it always reflects equally on exist). We reach the state where the body, the everything.” Zen practitioners should remember mind, and external objects, all three have that true mind is a common true state vanished. They are existing but causing no encompassing both the conditioned and the obstructions for us. That is to say we are unconditioned. The true mind has two aspects: wholeheartely following the principle of essence and marks. The aspect of essence is emptiness, and the middle way is arising from it. called the door of True Thusness, the aspect of In the middle way, there is no joy, no anger, no marks is called the door of Birth and Death. True sorrow, no fear, no love, no disgust, and no desire. Thusness is inseparable from Birth and Death. You all should know that Buddha attains the Birth and Death are True Thusness. This is why Perfect Universal Enlightenment (Anuttara- Patriarch Asvaghosha called True Thusness the samyak-sambodhi), has no examinations about all truth-like Emptiness Treasury and Birth and Death the meanings, has no doubts about the dharma of the ‘truth-like Non-Emptiness treasury.’ True equality, bears no mind and no appearance, does Thusness and Birth and Death have the same not go and does not stop, passes beyond all truth-like nature. For instance, the great ocean, we measures and boundaries, stays away from the cannot accept sea water but not waves. If we were two sides, dwells in the middle way, and surpasses to do so, we would be wrong about the all the words. So, when we contemplate on manifestations of the ocean and fail to understand

truly what the ocean is. Therefore, when we The irises in your eyes still shine bright. abandon phenomena, noumenon cannot stand by The True Body becomes all phenomena, itself; when we reject marks, essence cannot All phenomena become the True Body. remain stable. In the Diamond Sutra, the Buddha In the Palace of the Moon, stated: ‘Who sees Me by form, who seeks Me in stands the beautiful red cinnamon. sound, perverted are his footsteps upon the way, The red cinnamon stands tall in the one circle.” for he cannot perceive the Tathagatha.’ However, Y Sö: Contributory conditions—See Phöông Tieän the Buddha immediately told Subhuti: ‘Subhuti, Duyeân.

do not think the opposite either that when the Y Sö Ca: Isika (skt)—1) Muõi teân: An arrow, a Tathagatha attained Supreme Enlightenment it dart; 2) Troøng maét voi: Elephant's eye-ball. was not by means of his possession of the thirty- Y Sö Ca Sôn: Rsigiri (skt)—Moät ngoïn ñoài cao two marks of physical excellence. Do not think trong thaønh Vöông Xaù—A high hill at Rajagrha. that. Should you think that, then when you begin Y Sö Duï: See Y Töû. the practice of seeking to attain supreme Y Söï: Phöông Tieän Duyeân—Phöông tieän coù tính enlightenment you would think that all systems of hoã trôï—Supporting conditions. phenomena and all conceptions about phenomena Y Taêng Giaø Chæ: AÙo ñaép baèng nhöõng maûnh vaûi, are to be cut off and rejected, thus falling into moät trong ba loaïi y cho chö Taêng Ni, choaøng töø nihilism. Do not think that. And why? Because vai xuoáng tôùi ñaàu goái vaø ñöôïc coät laïi nôi hoâng, when a disciple practices seeking to attain thöôøng ñöôïc laøm baèng chín hay hai möôi laêm supreme enlightenment, he should neither grasp maûnh—The path-robe, one of the three garments after such arbitrary conceptions of phenomena nor of a monk reaching from shoulders to the knees reject them.' First, the Buddha taught that we and fastened around the waiste, usually made up should not follow sounds, forms and marks in of nine to twenty-five pieces. seeking the Way. But right after that, He Y Taêng Giaø Leâ: The double robe—A large robe. reminded that at the same time, we should not Y Tha: Dependent on or trusting to someone or abandon sounds, forms and marks, nor should we something else—Tin töôûng hay nöông töïa ngöôøi destroy all dharmas. Thus we can see that the khaùc—Dependent or trusting on another, not on Way belongs neither to forms, nor to emptiness. self. Clinging to either aspect is misguided. In Y Tha Khôûi: Inter-origination—YÙ nieäm töông Buddhism, mindfulness means being aware of all duyeân veà vaïn vaät coù theå noùi laø gaàn guõi nhaát vôùi activities, both physical and mental. A meditator thöïc taïi. Noù huûy dieät nhöõng khaùi nieäm nhò nguyeân who is mindful of his bodily activities becomes maø taâm thöôøng duøng ñeå giam haõm vaø chia caét thöïc aware of his postures: when walking, standing, taïi, veà moät vaø nhieàu, beân trong vaø beân ngoaøi, thôøi sitting or lying down. All his bodily activities he gian vaø khoâng gian, taâm vaø vaät, vaân vaân. Noù vöøa does with mindfulness. In walking to and from, in laø phöông tieän duøng ñeå phaù vôõ maø cuõng laø phöông looking ahead and in looking aside, he applies tieän duøng ñeå höôùng daãn. Haønh giaû phaûi duøng noù mindfulness; in bending and stretching he applies nhö moät coâng cuï, chöù khoâng neân xem noù nhö laø mindfulness; in wearing clothes, in eating, moät thöïc taïi. Y Tha Khôûi laø baûn chaát toái haäu cuûa drinking, chewing, etc. he applies mindfulness; in thöïc taïi, laø söï thieáu vaéng veà moät caùi "ngaõ." Baïn walking, standing, sitting, lying down, he applies khoâng theå noùi ñöôïc raèng baát cöù thöù gì coù theå toàn mindfulness; in keeping awake, speaking, and taïi vôùi töï taùnh rieâng leû cuûa noù. Vì chuùng khoâng coù being silent, he applies mindfulness. Below is one baûn chaát ñoäc laäp, moïi hieän töôïng ñöôïc moâ taû laø of his famous Zen poems about true body and true khoâng. Caùi khoâng ôû ñaây coù nghóa laø khoâng coù baûn mind: chaát thaät söï, rieâng reõ vaø ñoäc laäp, chöù khoâng phaûi "The Thus Come One attained laø khoâng

coù hieän töôïng—The notion of inter- complete enlightenment, origination (paratantra) is very close to living Realizing the dharma body is equal to all things. reality. It annihilates dualistic concepts, one and Whether you turn around or not, many, inside and outside, time and space, mind

and matter, and so forth, which the mind uses to tinh teá söï khaùc bieät giöõa Bieán Keá Sôû Chaáp vaø Y confine, divide, and shape reality. The notion of Tha Khôûi töø nhöõng ñònh nghóa ngaén treân, thì Y inter-origination can be used not only to destroy Tha Khôûi hình nhö ít ra cuõng coù moät möùc ñoä söï habits of cutting up reality, but also to bring about thaät naøo ñoù veà maët töï chính caùc ñoái töôïng, nhöng a direct experience of reality. As a tool, however, Bieán Keá Sôû Chaáp khoâng chæ bao goàm moät sai laàm it should not be considered a form of reality in tri thöùc maø coøn goàm moät soá chöùc naêng caûm nhaän itself. The inter-origination is the very nature of ñöôïc vaän haønh theo vôùi söï phaùn ñoaùn laàm laïc. Khi living reality, the absence of an essential self. moät ñoái töôïng ñöôïc nhaän thöùc nhö laø moät ñoái You cannot say anything exists in itself. Because töôïng hieän höõu, beân trong hay beân ngoaøi, thì caùi they have no independent identity, all phenomena hình thöùc nhaän bieát goïi laø Y Tha Khôûi xaûy ra. are described as empty. This does not mean that Nhaän ñoái töôïng naày laø thöïc, caùi taâm nhaän xeùt kyõ phenomena are absent, only that they are empty hôn veà noù caû veà maët trí thöùc caû veà maët caûm nhaän, of an essential self, of a permanent identity vaø ñaây laø hình thöùc hieåu bieát goïi laø Bieán Keá Sôû independent of other phenomena. Chaáp. Sau cuøng, coù theå chuùng ta caøng laøm cho roái Y Tha Khôûi Tính: Paratantra (skt)—ren theâm khi aùp duïng nhöõng caùch suy nghó ngaøy Characteristics of other dependence—Khoâng coù nay cuûa chuùng ta vaøo nhöõng caùch suy nghó thôøi taùnh ñoäc laäp, chæ nöông nhau maø thaønh. Y tha khôûi xöa khi nhöõng caùch suy nghó naøy chæ ñôn thuaàn tính hay duyeân khôûi tính (tính chaát nöông töïa vaøo ñöôïc vaän haønh do nhöõng ñoøi hoûi coù tính caùch toân nhöõng yeáu toá chung quanh maø sinh khôûi neân hieän giaùo chöù khoâng do nhöõng ñoøi hoûi voâ tö coù tính trieát höõu, hieän töôïng vaø söï vaät)—Not having an lyù—Not having an independent nature literally independent nature. Not a nature of its own, but means “depending on another,” which is a constituted of elements. Dependent on another knowledge based on some fact, which is not, that which arises. however, in correspondence with the real nature Y Tha Khôûi Trí: Paratantra (skt)—Y Tha Khôûi of existence. The characteristic feature of this Trí nguyeân nghóa laø caùi trí döïa vaøo moät söï kieän knowledge is that it is not altogether a subjective naøo ñoù, tuy nhöõng söï kieän naày khoâng lieân heä ñeán creation produced out of pure nothingness, but it is baûn chaát thöïc söï cuûa hieän höõu. Ñaëc tröng cuûa caùi a construction of some objective reality on which trí naày laø noù hoaøn toaøn khoâng phaûi laø moät saùng taïo it depends for material. Therefore, its definition is chuû quan ñöôïc sinh ra töø caùi “khoâng” suoâng, maø “that which arises depending upon a support or noù ñöôïc caáu truùc cuûa moät thöïc tính khaùch quan basis.” And it is due to this knowledge that all naøo ñoù maø noù phuï thuoäc ñeå laøm chaát lieäu. Do ñoù, kinds of objects,

external and internal, are noù coù nghóa laø “sinh khôûi döïa vaøo moät choã töïa hay recognized, and in these individuality and moät caên baûn.” (sôû y). Vaø chính do bôûi caùi trí naày generality are distinguished. The Paratantra is maø taát caû caùc loaïi söï vaät, beân ngoaøi vaø beân trong, thus equivalent to what we nowadays call relative ñöôïc nhaän bieát vaø tính ñaëc thuø vaø phoå quaùt ñöôïc knowledge or relativity; while the Parikalpita is phaân bieät. Y tha khôûi tính do ñoù töông ñöông vôùi the fabrication of one’s own imagination or mind. caùi maø ngaøy nay ta goïi laø trí hay bieát töông ñoái In the dark a man steps on something, and hay “töông ñoái tính;” trong khi Y Tha Khôûi laø söï imagining it to be a snake is frightened. This is taïo ra söï töôûng töôïng hay taâm cuûa ngöôøi ta. Trong Parikalpita, a wrong judgment or an imaginative boùng toái, moät ngöôøi daãm leân moät vaät gì ñoù, vì construction, attended an unwarranted excitement. töôûng raèng ñaáy laø con raén neân anh ta sôï haõi. Ñaây He now bends down and examines it closely and laø Y Tha Khôûi, moät phaùn ñoaùn sai laàm hay moät finds it to be a piece of rope. This is Paratantra, caáu truùc töôûng töôïng ñöôïc keøm theo baèng moät söï relative knowledge. He does not know what the kích thích khoâng xaùc ñaùng. Khi nhìn kyõ laïi thaáy rope really is and thinks it to be a reality, raèng vaät aáy laø sôïi daây thöøng. Ñaây laø Y Tha Khôûi, individual or ultimate. While it may be difficult to caùi trí töông ñoái. Anh ta khoâng bieát sôïi daây thöøng distinguish sharply between the Parikalpita and thöïc söï laø gì vaø töôûng noù laø moät thöïc tính, ñaëc thuø the Paratantra from these brief statements or vaø toái haäu. Trong khi khoù maø phaân bieät moät caùch definitions, the latter seems to have at least a

certain degree of truth as regards objects magical powers which depend upon drugs, spells, themselves, but the former implies not only an etc—See Nguõ Thoâng. intellectual mistake but some affective functions Y Thöïc Truù Haønh: Bieát ñuû ôû boán ñieàu caên baûn set in motion along with the wrong judgment. trong cuoäc soáng: maëc, aên, ôû, vaø ñi laï i— When an object is perceived as an object existing Satisfaction with four basic necessities of life: externally or internally and determinable under clothing, food, housing, and transportation. the categories of particularity and generality, the Y Thöôûng Na Boå La: Isanapura (skt)—Moät Paratantra form of cognition takes place. vöông quoác coå ôû Mieán Ñieän—An ancient kingdom Accepting this as real, the mind elaborates on it in Burma. further both intellectually and affectively, and this Y Thöôïng: Uttarasanga (skt)—Thaát Ñieàu Caø Sa is the Parikalpita form of knowledge. It may be (Y)—Y baûy maûnh—See Uaát Ñaø La Taêng Giaø. after all more confusing to apply our modern ways Y Tieàn Chæ Taïi Cöïu Khoøa Quaät Lyù: See Y of thinking to the older ones especially when Nhieân Chæ Taïi Cöïu Khoøa Quaät Lyù. these were actuated purely by religious Y Toïa Thaát: AÙo, choã ngoài vaø choã nguï cuûa Ñöùc requirements and not at all by any disinterested Nhö Lai—The robe, throne, and abode of the philosophical ones. tathagata Y Tha Taâm: The mind in a dependent state (that Y Toaøn: E-Zen (jap)—Tuøy thuoäc vaøo caùi toaøn theå of the Buddha in incarnation). hay tin vaøo vuõ truï—Reliance on the total or belief Y Tha Thaäp Duï: Möôøi thí duï veà söï tuøy thuoäc

nôi in the Universe. ngöôøi khaùc hay choã khaùc—Ten examples of other Y Trí Baát Y Thöùc: Döïa vaøo trí tueä chöù khoâng dependence. phaûi suy nghó thoâng thöôøng—Relying on wisdom Y Tha Töï Taùnh: Paratantra (skt)—Vaïn höõu and not on the ordinary mind (trust in wisdom nöông nhau maø thaønh chöù khoâng coù töï taùnh—The growing out of eternal truth and not in illusory nature of being dependent on constructive knowledge). elements and without a nature of its own. Y Trung: Uttarasanga (skt)—Chu-e (jap)— Y Thaûo Phuï Moäc: Y Thaûo Phuï Dieäp—Nöông caây Middle robe—Moät trong boán thöù y ngoaïi. Ba y kia gaù coû. Trong nhaø Thieàn, töø naày chæ ngöôøi tu Thieàn laø y thöôïng, y thaát ñieàu, vaø y nhaäp chuùng—One of khoâng theå laõnh ngoä thaät nghóa cuûa yeáu chæ nhaø the four outer robes. The others are upper robe, Thieàn, maø chæ moät beà baét chöôùc roài cho ñoù laø kieán seven-strip robe, and robe for going among the giaûi cuûa mình—Rely on trees and grass. In Zen, Sangha. this term is used to express some Zen practitioners Y Tö Lan Giaùo: Hoài giaùo—Islam religion. who only try to imitate, and take that as their own Y Töû: Duï veà baøi keä taåy ñoäc cho nhöõng ñöùa con comprehension or understanding of Zen. cuûa vò Ñaïi Phu trong Kinh Phaùp Hoa—The Y Thaân: Eshin (jap)—Thaân laø choã nöông töïa cho parable of the healing of his poisoned sons by the loaøi höõu tình, cuõng laø choã döïa cho caùc phaàn nhö doctor in the Lotus Sutra. maét, tai, muõi, löôõi, vaân vaân—The body on which Y Töû Duï: A simile of the poisoned sons—See Y one depends, or on which its parts depend, i.e Töû. eyes, ears, nose, tongue, etc. Y Töï Khôûi Phaùi: Svatamtrika (skt)—Chi phaùi Y Thaàn Döôïc: Medicine spirit. Phaät giaùo taïi AÁn Ñoä do ngaøi Thanh Bieän saùng laäp Y Thaáp Phaát La Baït Na: Isvaravana (skt)—Töï vaøo theá kyû thöù IV—A Buddhist branch in India, Taïi Thanh Phaät—Töï Taïi Nhaân Phaät—Tranquilly founded by Bhavaviveka in the fourth century. Pure Voice Buddha. Y Töï Khôûi Toâng: See Y Töï Khôûi Phaùi. Y Thaát Ñieàu: Y baûy maûnh—The Uttara-sanga Y Töï Tam Ñieåm: (skt)—The outer mantle of a monk, composed of 1) Chæ chöõ “Y” trong Phaïn ngöõ ñöôïc hình thaønh seven pieces. töø ba ñieåm, chaúng doïc chaúng ngang, maø coù Y Thoâng: Etsu (jap)—Moät thöù thoâng löïc y nöông quan heä ba goùc, neân duøng ñeå ví vôùi taùnh baát vaøo döôïc löïc hay chuù thuaät maø theå hieän, moät trong nhaát baát dò, phi tieàn phi haäu cuûa söï vaät: Refers nguõ thoâng—One of the five magical powers, the to a specific Sanskrit sign of “Y” which

means neither across nor upright, being a desire-heaven; 2) Ma Heâ Thuû La Thieân: triangular shape, and indicating neither unity Mahesvara deva; 3) Maët trôøi laø moät hình thöùc cuûa nor difference, neither before nor after. thaàn Siva: The sun as a form of Siva; 4) Vieän chuû 2) Trong Kinh Nieát Baøn, duøng ñeå ví vôùi ba ñöùc cuûa beân ngoaøi Kim Cang Vieän trong nhoùm Kim Phaùp thaân, Baùt Nhaõ, vaø Giaûi Thoaùt caàn thieát Cang giôùi: Head of the external Vajra-hall of the cho vieäc ñi ñeán nieát baøn: Phaùp Thaân, Baùt Vajradhatu; 5) Thaàn Siva ba maét nhieàu söøng: Siva Nhaõ, vaø Giaûi Thoaùt—The Nirvana Sutra with his three firece eyes and horns. applies the three parts which are necessary to Y Y Khoå Dieät Tònh: Tranquilization of each base complete the nirvana: Dharmakaya, Prajna, of suffering—Söï dieät tröø töøng goác

cuûa söï khoå. and Vimoksa. Y YÛ: Nöông töïa—Rely on. 3) Lieân heä vôùi ba maét cuûa Ma Heâ Thuû La: Thöù YÙ: Citta-uppada (skt)—Mano (p)—Mana (skt)— nhaát laø khi nhìn ngang thì chuùng tieâu bieåu cho Maït Na—The mind or thoughts—Trung taâm tö löûa. Thöù nhì laø khi nhìn doïc thì chuùng tieâu töôûng, cuøng moät möùc ñoä vôùi giaùc quan, nhöng döôùi bieåu cho nöôùc. Thöù ba laø khi nhìn toång theå trí tueä (trong Duy Thöùc Luaän, Ñöù c Phaät ñaõ noùi veà chuùng bieåu hieän cho söï giaûi thoaùt—It söï khaùc bieät cuûa Taâm, YÙ, vaø Thöùc. Tö töôûng taäp associated with the three eyes of Siva: First, khôûi laø Taâm, tö töôûng suy tính laø YÙ, tö töôûng lieãu when considered across they represent fire. bieät hay hieåu roõ vaïn höõu laø Thöùc)—The mind as Second, when considered upright they the center of thought, which is placed on the same represent water. Third, when considered level as the senses, below prajna: totally they represent vimoksa. 1) YÙ: Manas or the intellectual function of Y Vai Traùi: The upper robe. consciousness. Y Voâ Töôùng: Voâ Töôùng Y—Y aùo cuûa nhaø tu 2) Nhöõng ñònh nghóa khaùc cuûa YÙ: YÙ, Taâm, Taâm khoâng coù hình töôùng, noù chæ laø moät mieáng vaûi Löïc, Thöùc, Söï thoâng minh, Söï hieåu bieát, Söï vuoâng—The robe without form. The Kasaya is nhaän bieát, vaø Löông taâm—Other definitions without form in the sense that is a simple square for manas: Will, Mind, All mental powers, sheet of cloth. Consciousness, Intellect or intelligence, Y Vöông: 1) Baäc vua trong caùc thaày thuoác: The Understanding, Perception, and Conscience. Medicine King; 2) Phaät ñöôïc taùn thaùn nhö laø baäc 3) YÙ laø thöùc thöù saùu trong saùu thöùc (maét, tai, Y Vöông chöõa laønh moïi khoå ñau phieàn naõo cho muõi, löôõi, thaân, yù): Manas, the sixth of the chuùng sanh: The Buddha as healer of sufferings. sadayatanas or six means of perception (sight, Y Xaù La: Teân cuûa moät vò danh Taêng mieàn Ñoâng hearing, smell, taste, touch, and mind). AÁn Ñoä ñeán Trung Hoa ñeå phieân dòch kinh ñieån 4) Coá yù: Intent—Opinion. vaøo thôøi nhaø Ñöôøng (618-907). Naêm 723, Sö giuùp YÙ AÙc Haïnh: See YÙ AÙc Nghieäp. Kim Cang Trí Tam Taïng trong ban phieân dòch YÙ AÙc Nghieäp: AÙc nghieäp nôi yù: Tham, saân, si, taø kinh ñieån ñeå phieân dòch hai boä kinh: Thaát Caâu Chæ kieán—Evil caused by thoughts: greediness, anger, Phaät Maãu Kinh vaø Kim Cang Ñaûnh Du Giaø wrong views. Kinh—Name of a West Indian famous monk, who YÙ An Laïc Haønh: See YÙ An Laïc Haïnh. came to China during the T'ang dynasty to YÙ An Laïc Haïnh: Theo Kinh Phaùp Hoa, ñaây laø translate scriptures. In 723, he helped Master moät trong töù an laïc haïnh. YÙ xa lìa loãi laàm ñeå ñöôïa Vajrabodhi in a sutra translation committee to an laïc vui veû—According to The Lotus Sutra, the translate the fabulous mother of seven kotis of calmly joyful life of the mind, one of the four Buddhas sutra (Saptakotibuddha-matr) and the means of attaining to happy contentment. Vajrakesekhara-Yogacara sutra. YÙ Caên: Manayatanam (p)—Indriya or Mana- Y Xaù Na: See Y Sa. indriya (skt)—Mana-yatana (p)—Mind faculty. Y Xaù Na Haäu: Isani (skt)—Vôï cuûa thaàn Y Xaù 1) Moät trong Luïc Caên, coù söï nhaän thöùc cuûa tö Na—Wife of Siva. duy hay taâm suy nghó (caûnh sôû ñoái cuûa maét, Y Xaù Na Thieân: Isana (skt)—1) Chö thieân trong tai, muõi, löôõi, thaân laø do saéc phaùp töù ñaïi ñaát, coõi trôøi duïc giôùi thöù saùu: The deva of the sixth nöôùc, löûa, gioù hình

thaønh; trong khi caûnh sôû

ñoái vôùi yù caên laø taâm phaùp nghóa laø ñoái vôùi longing for the truth, for reality; it is the instinct to phaùp caûnh thì naåy sinh ra yù thöùc) bao goàm Tri commit oneself to the path of awakening or giaùc, Naêng löïc tö duy, vaø Caên cuûa taâm — enlightenment and to continue on it endlessly. Thought, the mind-sense, the sixth of the YÙ Chæ: Muïc ñích—Purpose. senses, the perception of thinking or faculty YÙ Chæ Huyønh Mai: The principle of Huang- of thinking or the thinking mind which Mei—See Huyønh Mai YÙ Chæ. includes the perception of thinking, Faculty of YÙ Dieäu Haïnh: Citta-sucarita (skt)—Manah- thinking, and the organ of mind. sucarita (skt)—Keàm thuùc nôi yù, moät trong ba 2) Ñaây laø lyù trí taïo ra moïi hö voïng. Noù chính laø phaåm chaát cuûa moät taêng só. Hai phaåm chaát kia laø nguyeân nhaân gaây ra baûn ngaõ (taïo ra hö voïng khaåu dieäu haïnh vaø thaân dieäu haïnh—Wonderful veà moät caùi “toâi” chuû theå ñöùng taùch rôøi vôùi theá conduct of the mind—Control one's mind, one of giôùi khaùch theå). Maït Na Thöùc cuõng taùc ñoäng the three characteristics of a good monk. The nhö laø cô quan chuyeån vaän “haït gioáng” hay other two wonderful conducts are control the “chuûng töû” cuûa caùc kinh nghieäm giaùc quan mouth and control the body. ñeán thöùc thöù taùm (hay taøng thöùc): The YÙ Ñòa: YÙ laø thöùc thöù saùu, laø nôi chi phoái toaøn discriminating and constructive sense. It is thaân, laø nôi phaùt sanh ra vaïn höõu—The stage of more than the intellectually perceptive. It is intellectual consciousness, being the sixth vijnana, the cause of all egoism (it creates the illusion the source of all concepts. of a subject “I” standing apart from the object YÙ Ñònh: Sancetana (p)—YÙ ñònh—YÙ muoán—YÙ world) and individualizing of men and things nghó—Intetion—Purpose—Thought—Volition. (all illusion arising from assuming the YÙ Ñoaïn: Samyak-prahana (skt)—Idea severance. seeming as the real). The self-conscious YÙ Giaûi: Söï giaûi thích cuûa yù thöùc: Intellectual defiled mind, which thinks, wills, and is the explanation—Söï giaûi thoaùt cuûa taâm töôûng: principal factor in the generation of Liberation of the mind or thought. subjectivity. It is a conveyor of the seed- YÙ Giôùi: Manodhatu (skt)—The realm of mind— essence of sensory experiences to the eighth See Thöùc Giôùi. level of subconsciousness. YÙ Hoøa Ñoàng Duyeät: Thinking concord—YÙ Hoøa YÙ Caên Trì Ñoän: Inability to concentrate the Ñoàng Duyeät, moät trong saùu ñieåm soáng chung hoøa attention—YÙ caên trì ñoän, theo ñuoåi ngoaïi traàn neân hôïp trong töi vieän maø Ñöùc Phaät ñaõ daïy trong Kinh khoâng coù khaû naêng ñònh tónh hay chuù yù . Ñaïi Baùt Nieát Baøn vaø Kinh Phuùng Tuïng trong YÙ Chí Baát Phaân: The will is undevided. Tröôøng Boä Kinh—Thinking concord, one of the YÙ Chí Maïnh Meõ: To be form and stable in his six points of reverent harmony or unity in a determination. monastery or convent or sixfold rules of conduct YÙ Chí Saét Ñaù: An iron-will for monks and nuns in a monastery which the YÙ Chí Tìm Chaân Lyù: Kokorozashi (jap)—Will for Buddha taught in the Mahaparinibbana Sutta and truth—Thuaät ngöõ "YÙ chí tìm chaân lyù" ñeå chæ yù chí, Sangiti Sutta—See Luïc Hoøa Kính Phaùp. yù ñònh, muïc tieâu, döï tính, traïng thaùi tinh thaàntham YÙ Hoïc: Mental learning in Zen—Caùi hoïc baèng

voïng, ham muoán, hy voïng, vaân vaân. Thuaät ngöõ taâm cuûa Thieàn Toâng. Thieàn hoïc chuù troïng vaøo yù ñöôïc duøng trong thieàn, ñaëc bieät vôùi thieàn sö Baït nghieäp baèng thieàn taäp hôn laø saùch vôû, coøn coù teân Ñoäi (Baït Tuïy), khoâng phaûi theo nghóa thöôøng laø Phaät Taâm Toâng—Mental learning, learning by ngaøy, maø laø söï khao khaùt chaân lyù vaø daán thaân vaøo meditation rather than from books, the special cult con ñöôøng giaùc ngoä cuõng nhö tieáp tuïc nhöõng noã of the Ch'an or Intuitional school, which is also löïc cuûa mình khoâng ngöøng nghæ—The term "Will called the School of the Buddha-mind. for truth" means will, volition, intention, plan, YÙ Hôïp Taâm Ñaàu: Hôïp yù nhau—To be totally outlook, goal, ambition, wish, hope, resolve, and compatible. so on. In Zen, particularly by Zen Master Bassui, the term is used, not in the everyday sense, but rather means a kind of will which is inherently a

YÙ Hoäi: To comprehend—To understand. YÙ Laïc: Manobhirama or Asaya (skt)—A Theá YÙ Höôùng: Inclination—Tendency. Da—A Xa Daõ. YÙ Kieán: Ideas, concepts, views, thoughts, opinion. 1) YÙ ñöôïc thoûa maõn vui veû: Joy of mind, the YÙ Kieán Sai Laàm: Erroneous idea. mind satisfied and joyful. YÙ Kieán Theá Tuïc-YÙ Kieán Toân Giaùo: Worldly 2) YÙ Laïc Giôùi: Nôi maø Ngaøi Muïc Kieàn Lieân seõ opinions and religious opinions—Lex Hixon vieát thaønh Phaät—The realm foretold for trong quyeån 'Sinh Phaät Thieàn': "Haõy gaït qua moät Maudgalyayana as a Buddha. beân nhöõng yù kieán theá tuïc, nhöõng yù kieán ñaïo giaùo, YÙ Loä Baát Ñaùo: Nôi yù thöùc khoâng theå ñeán ñöôïc— cho daàu ñoù laø phaùo ñaøi kieân coá cuûa nhöõng mong Where the road of ideation cannot reach—See moûi thuoäc veà vaên hoùa, nhöõng nghieân cöùu kinh Coâng AÙn YÙ Loä Baát Ñaùo. ñieån hay nhöõng kinh nghieäm thieàn quaùn. Haõy gaït YÙ Löïc: Power of Mind. qua moät beân nhöõng phoá chôï vaø chuøa vieän. Moïi tö 1) Naêng löïc cuûa yù: Mental power or intention. töôûng, daàu cao caû ñeán ñaâu ñi nöõa, nhö söï giaùc ngoä 2) Muïc ñích ñaït ñeán giaùc ngoä Boà Ñeà: The töï nhieân hieån loä cuûa vaïn phaùp, ñeàu naèm trong purpose to attain bodhi or enlightenment. caûnh giôùi mô hoà cuûa yù kieán vaø tranh luaän. Nhöõng YÙ Maõ: Restless and intractable—The mind like a suy nghó thanh cao hay theá tuïc ñeàu ñaùng cöôøi nhö horse and the heart like a monkey—Thought is nhau, vaø ngay caû traïng thaùi ngu ngô voâ töôûng cuõng like a horse—Taâm yù cuûa con ngöôøi dong ruoåi nhö vaäy. Chuùng ta phaûi traûi nghieäm tình huoáng naøy con ngöïa, chaïy töø choã naày qua choã khaùc, khoâng moät caùch raát thaän troïng vaø ñaày ñuû. An truù trong ngöøng nghæ (ñuoåi theo ngoaïi caûnh khoâng döøng laïi thanh tònh vaø söï trong saùng cuûa taùnh khoâng laø voâ ôû moät choã). Theo Sö Ñaïi AÁn, moät danh Taêng AÁn traùch nhieäm vaø chöa ñaày ñuû. Giöõ im laëng hay töø Ñoä: "YÙ nhö con ngöïa, haõy ñeå cho noù ñi töï do nhö boû thieàn quaùn, töø boû söï hoïc taäp kinh keä vaø tranh chim boà caâu ñöôïc thaû ra töø moät chieác taøu ôû giöõa luaän trieät ñeå khoâng bao giôø laø giaûi phaùp. Moät vò ñaïi döông voâ taän. Vì cuõng gioáng nhö con chim Thieàn sö Trung Hoa ñaõ töôøng thuaät raèng sau ba khoâng tìm thaáy ra nôi naøo ñeå ñaäu tröø phi noù trôû laïi möôi naêm mieät maøi nghieàn ngaãm, cuoái cuøng oâng chieác taøu, yù cuõng khoâng coù nôi naøo ñeå ñi

khaùc hôn hieåu ra raèng mình ñaõ quaù ñieân khuøng khi 'daáu thaân laø trôû veà vôùi nguoàn goác cuûa chuùng.”—The mind as taâm mình trong söï thanh tònh sieâu vieät.'"—Lex a horse, ever running from one thing to another. Hixon wrote in the Living Buddha Zen: "Leave According to Mahamudra Master, an Indian aside worldly opinions and religious opinions as famous monk: “Thought is like a horse, let it go well, no matter how strongly bastioned they may free, just like a dove released from a ship in the be by cultural expectation, by study of the middle of the infinite ocean. For just as the bird scriptures, by meditation experience. Leave aside finds nowhere to land but back on the ship, marketplace and monastery. Every thought, no thoughts have no place to go other than returning matter how sublime, such as the naturally to their place of origin.” manifesting enlightenment of all phenomena, YÙ Maõ Taâm Vieân: I-Ba-Shin-En (jap)—Horse-will, remains in the ambiguous realm of opinion and monkey-mind—YÙ nhö con ngöïa dong ruoåi, taâm discussion. Both sublime and mundane thoughts nhö con khæ chuyeàn caây. Taâm yù cuûa con ngöôøi are equally laughable, as is the stupid state of no- dong ruoåi nhö con ngöïa, chaïy töø choã naày qua choã thought. We must experience this situation very khaùc, khoâng ngöøng nghæ (ñuoåi theo ngoaïi caûnh carefully and completely. It is irresponsible and khoâng döøng laïi ôû moät choã)—The restless will and incomplete to dwell in the purity and clarity of the mischievous intellect. Human mind as a horse, emptiness. It is never a solution to remain silence ever running from one thing to another. The mind or to dispense with meditation, study, and rigorous like a horse and the heart like a monkey, restless debate. A certain Chinese Zen master reported and intractable. that after thirty years of relentless spiritual YÙ Maät: Manoguhya (skt)—All thought this mystic investigation, he finally understood how foolish it mind. was 'to conceal body and mind in transcendent YÙ Muoán Cöùu Ñoä Chuùng Sanh: Never purity.'" diminishing will to save—YÙ muoán cöùu ñoä chuùng

sanh khoâng heà nhaøm chaùn vaø khoâng cuøng taän, moät Ñöùc Phaät A Di Ñaø—Intention to enter the Pure trong möôøi taùm ñieàu khoâng loãi theo Ñaïi Trí Ñoä Land by thought, remembrance or invocation of Luaän—Endless volition, or desire of saving Amitabha. beings—See Thaäp Baùt Baát Coäng Phaùp. YÙ Nieäm Vi Teá: Refined conceptions—Refined, or YÙ Nghóa Vieäc Toå Sö Töø Taây Sang: Hsiang Lin's subtle conceptions. Meaning of the Coming from the West—See YÙ Phaùp Xöù: Mano-dharma (skt)—Place of mind Tröøng Vieãn Thieàn Sö. and dharmas. YÙ Nghieäp: Mano-kamma (p)—Mana-karman YÙ Phaït Nghieäp: Manodanda (skt)— Activities of (skt)—Mental action—The function of mind or mind that incur punishment. thought—Nghieäp taïo taùc bôûi yù (nghieäp khôûi ra töø YÙ Phaãn Thieân: Moät loaïi Trôøi yù phaãn boác leân gaây nôi yù caên hay haønh ñoäng cuûa taâm), moät trong tam neân toäi nghieäp, khi cheát bò ñoïa xuoáng laøm ngöôøi nghieäp thaân khaåu yù. So vôùi khaåu nghieäp thì yù (thöôøng truï taïi meù nuùi Tu Di)—A deva who nghieäp khoâng maõnh lieät vaø thuø nghòch baèng, vì yù sinned and was sent down to be born among men. nghó chæ môùi phaùt ra ôû trong noäi taâm maø thoâi chöù YÙ Quaû Toái Thaéng: Perfect resultant aim in pity chöa loä baøy, töùc laø chöa thöïc

hieän haønh ñoäng, cho for all. neân khoù laäp thaønh nghieäp hôn laø khaåu nghieäp— YÙ Sanh Thaân: YÙ sanh thaân, vì thieän xaûo xuaát One of the three kinds of karma (thought, word, sanh—Mentally produced bodies, generated by and deed). Compared to the karma of the mouth, adaptive skills—See YÙ Sinh Thaân. karma of the mind is difficult to establish, thought YÙ Sinh: See YÙ Sinh Thaân. has just risen within the mind but has not take YÙ Sinh Hoùa: See YÙ Sinh Thaân. appearance, or become action; therefore, YÙ Sinh Kim Cang Boà Taùt: Istavajra-bodhisattva transgressions have not formed—See Tam (skt)—See Duïc Kim Cang Boà Taùt. Nghieäp. YÙ Sinh Thaân: Manomayakaya (skt)—At will YÙ Nghieäp Cuùng Döôøng: Praise of the mind or body—The will-body—YÙ Sinh Hoùa—Body offering of the mind. formed by the magic powers of the mind—Mind YÙ Nghieäp Voâ Sôû Taùc: The nondoing of mental created body—Mind produced body—Coøn goïi laø acts. YÙ thaønh thaân, thaân cuûa caùc vò Boà Taùt töø baäc sô ñòa YÙ Ngoaïi: Unexpected. trôû leân, laø thaân vì yù muoán cöùu ñoä chuùng sanh maø YÙ Ngoân: 1) Tö töôûng vaø lôøi noùi: Thought and ñaéc nhö yù thuï sinh (yù sinh thaân laø söï sinh thaân words; 2) Lôøi noùi trong yù thöùc, lôøi thì thaàm trong baèng yù töôûng ví nhö yù chuyeån ñoäng nhanh choùng taâm: Mental chatter, mental words, words within khoâng coù gì trôû ngaïi)—A body mentally produced the intellectual consciousness. or produced at will. Bodhisattvas from the first YÙ Nhaïo: Asaya (skt)—Asraya (skt)—A Theá Da— stage upwards are able to take any form at will to Mong muoán—Desired to. save sentient beings. YÙ Nhaãn: Mental patience or endurance—The YÙ Taïi Ngoân Ngoaïi: Caùi yù ôû ngoaøi lôøi noùi—Having patience of the mind. the meaning beyond the mere words. YÙ Nhò: Meaning. YÙ Tam: Ba aùc thuoäc veà taâm (tham duïc, saân khueå, YÙ Nhò Bieân Thuû Töôùng: YÙ vaän haønh theo hai ngu si)—The three evils belong to intellect caùch, yù thöùc nhaän laáy trong nhöõng gì ñöôïc toû ra, (lobha—desire, dvesa—dislike, moha— hoaëc thieän hoaëc baát thieän—Manas moves in two delusion)—See Thaân Tam Khaåu Töù YÙ Tam. ways; the Vijnana taking in what is presented is YÙ Thanh: Manojnaghosa (skt)—Maït Noâ Nhaõ Cuï either good or not-good. Sa—Moät vò Tyø Kheo AÁn Ñoä thôøi xöa—An ancient YÙ Nieäm: Manaketa (skt)—Söï nhaän thöùc hay hieåu Indian monk. ñieàu gì—Idea—Concept—Notion—Mental YÙ Thanh Tònh: Mano-socceyam (p)—Purity of perception. mind. YÙ Nieäm Taùn Loaïn: Unfocussed mind. YÙ Thaønh: YÙ Sinh hay do naêng löïc cuûa yù maø thaân YÙ Nieäm Vaõng Sanh: YÙ nieäm vaõng sanh baèng ñöôïc thaønh laäp—Mentally evolved, or evolved at töôûng nhôù hay baèng caùch tuïng nieäm hoàng danh will—See YÙ Sinh Thaân.

YÙ Thaønh Thaân: See YÙ Sinh Thaân. the five skandhas. Buddhism distinguishes eight YÙ Thaønh Thieân: Chö Thieân xa lìa khoûi vieäc aên classes of consciousness. The first six are the uoáng ôû coõi saéc vaø voâ saéc giôùi, maø chæ toàn taïi baèng senses of sight, hearing, smell, taste, touch and yù thöùc (loaïi Trôøi khoâng sinh ra baèng tinh cha huyeát thought (intellect). While the intellect creates the meï, maø chæ nhôø sôû duïc cuûa yù)—Devas illusion of a subject 'I' standing apart from and independent of nourishment of the realm of form object world, it is not persistently conscious of this

and formlessness, who live only in the realm of 'I'. Only the seventh class of subconsciousness mind. (manas) is this awareness of a discrete ego-'I' YÙ Thieän Haïnh: Mano-succaritam (p)—Right constant. Manas also acts as conveyor of the seed- conduct in thought—Chaùnh Haïnh Nôi YÙ. essence of sensory experiences to the eighth level YÙ Thuû: The direction of mind or will. of subconsciousness (alaya-vijnana), from which, YÙ Thuûy: Luùc vaøo ñònh thì taâm yù trôû neân bình laëng in response to causes and conditions, specific nhö maët nöôùc yeân tònh—The mind or will to 'seeds' are reconveyed by manas to the six senses, become calm as still water, on entering samadhi. precipitating new actions, which in turn produce YÙ Thöùc: Mano-vinnana (p)—Manovijnana (skt)— other 'seeds'. This process is simultaneous and Shiki (jap)—Yid kyi namshe (tib)—Awareness— endless. Mental consciousness apprehends not Consciousness—Consciousness of mind or only objects (form, sound, taste, smell, touch) in thought—Discrimination and comprehension the present time, but it also apprehends objects in consciousness—The faculty of mind—Knowing or the past and imagines objects even in the future. thought faculty—Mental consciousness—Moät Mental consciousness will go with us from one trong saùu thöùc, yù thöùc khoâng tuøy thuoäc vaøo baát cöù life to another, while the first five consciousnesses caên naøo, nhöng leä thuoäc vaøo söï lieân tuïc cuûa taâm. are our temporary minds—See Luïc Thöùc. YÙ thöùc coøn laø moät trong naêm uaån. Phaät giaùo phaân YÙ Thöùc Caên Baûn: Baûn yù—Base consciousness. bieät taùm loaïi yù thöùc khaùc nhau. Saùu loaïi ñaàu laø thò YÙ Thöùc Ñaïo Ñöùc: Moral consciousness. giaùc, thính giaùc, khöùu giaùc, vò giaùc, xuùc giaùc, vaø tö YÙ Thöùc Hieän Tieàn Kính: The present mirror duy. Ngay caû khi lyù trí taïo ra ñöôïc aûo giaùc veà caùi awareness—Trong 'Baùch Tröôïng Ngöõ Luïc Vaø ngaõ ñaày ñuû, khaùc vôùi nhöõng ñoái töôïng treân theá giôùi Haønh Traïng', Thieàn sö Baùch Tröôïng ñaõ daïy: "Khi naày, noù cuõng khoâng thöôøng xuyeân coù yù thöùc veà caùi ñoïc kinh ñieån vaø nghieân cöùu caùc hoïc thuyeát, baïn ngaõ aáy. Phaûi ñaït tôùi möùc ñoä thöù baûy cuûa yù thöùc, phaûi chuyeån vaên töï vaø ñem chuùng aùp duïng cho töùc laø tieàm thöùc hay maït na thöùc môùi coù theå gaëp chính baïn. Nhöng taát caû nhöõng lôøi giaûng khaåu thaáy yù thöùc thöôøng haèng veà moät caùi ngaõ rieâng bieät. truyeàn chæ chæ ra taùnh coá höõu cuûa taám göông hieän Maït na thöùc coøn coù chöùc naêng chuyeån nhöõng maàm tieàn cuûa yù thöùc. Chöøng naøo taám göông naøy chöa bò trí giaùc caûm tính tôùi möùc ñoä thöù taùm cuûa yù thöùc, töø taùc ñoäng bôûi baát cöù vaät gì hieän höõu hay phi hieän ñoù chuùng laïi khôûi ñi döôùi hình thöùc nhöõng 'maàm' höõu, noù laø ngöôøi höôùng daãn cuûa baïn. Taám göông ñaëc bieät, töùc laø nhöõng phaûn öùng ñoái vôùi caùc kích coù theå chieáu saùng qua caùc caûnh giôùi hieän höõu vaø thích beân ngoaøi. Nhöõng phaûn öùng naày, ñeán löôït phi hieän höõu. Ñoù laø kim cang trí trong ñoù baïn coù chuùng laïi ñöôïc truyeàn qua maït na thöùc, gaây ra phaàn trong söï töï do vaø ñoäc laäp. Neáu baïn khoâng theå nhöõng haønh ñoäng môùi, nguoàn goác cuûa nhöõng hieåu theo caùch naøy, thì daàu cho baïn coù tuïng heát 'maàm' môùi, vaân vaân. Caùc quaù trình xaûy ra voâ taän kinh ñieån cuøng taát caû nhöõng caønh nhaùnh tri kieán vaø ñoàng

thôøi. YÙ thöùc chaúng nhöõng nhaän bieát caû cuûa noù, chæ laøm cho baïn trôû neân kieâu ngaïo vaø toû ra saùu ñoái töôïng goàm saéc, thanh, höông, vò, xuùc vaø khinh thöôøng Phaät moät caùch ngöôïc ngaïo maø thoâi, caùc hieän töôïng trong quaù khöù, hieän taïi vaø ngay caû ñoù khoâng phaûi laø caùch tu taäp chaân chính."—In the vò lai. YÙ thöùc seõ cuøng ta löõ haønh töø kieáp naày qua Sayings and Doings of Pai-Chang, Zen Master kieáp khaùc, trong khi naêm thöùc tröôùc chæ laø nhöõng Pai-Chang taught: "In reading scriptures and taâm taïm thôøi—One of the six vijnanas, a mind studying the doctrines, you should turn all words which does not depend on any of the five sense right around and apply them to yourself. But all faculties, but on the immediately preceding verbal teachings only point to the inherent nature continuum of mind. Consciousness is also one of of the present mirror awareness, as long as this is

not affected by any existent or nonexistent objects Huyeàn Trang trong Duy Thöùc toâng, yù thöùc cuõng at all, it is your guide, it can shine through all lieân heä tôùi tam caûnh, tam löôïng, vaø tam tính nöõa — various existent and nonexistent realms. This is Mental consciousness apprehends not only objects adamantine wisdom, where you have your share (form, sound, taste, smell, touch) in the present of freedom and independence. If you cannot time, but it also apprehends objects in the past and understand in this way, then even if you could imagines objects even in the future. Mental recite the whole canon and all its branches of consciousness will go with us from one life to knowledge, it would only make you conceited, another, while the first five consciousnesses are and conversely shows contempt for Buddha; it is our temporary minds. According to Hsuan-Tsang not true practice." in The Mind-Only School, mental consciousness is YÙ Thöùc Phaøm Phu: Bonpu-no-joshiki (jap)— also related to three kinds of objects of the outer Ordinary consciousness—Traïng thaùi yù thöùc cuûa world, three kinds of abilities, and three points of con ngöôøi thoâng thöôøng hay yù thöùc bình thöôøng, view—See Tam Caûnh, Tam Löôïng (II), and Tam ngöôïc laïi vôùi yù thöùc cuûa moät baäc giaùc ngoä. Ñaëc Taùnh. tröng cuûa yù thöùc phaøm phu laø huyeãn aûo, töï ñoàng YÙ Thöùc Thoâ Thieån: Gross mental hoùa mình vôùi caùi toâi taùch bieät vaø töôûng töôïng, töï consciousness—All mental consciousness or cho mình laø chuû theå ñoái laäp vôùi nhöõng hieän töôïng conceptual thought which functions during the beân ngoaøi, vaø bò ñaàu ñoäc bôûi tham saân si. Theo daytime is a gross mental consciousness. quan ñieåm Thieàn Phaät giaùo, yù thöùc phaøm phu laø YÙ Thöùc Thoâng Thöôøng: Bonpu-no-joshiki (jap)—moät traïng thaùi beänh hoaïn khi con ngöôøi chöa hieåu Ordinary consciousness—See YÙ Thöùc Phaøm Phu. ñöôïc chaân taùnh hay Phaät taùnh vaø do ñoù bò giam YÙ Thöùc Thoâng Thöôøng Thò Ñaïo: Bonpu-no- giöõ trong söï khoå ñau khoân cuøng cuûa voøng luaân hoài joshiki (jap)—YÙ Thöùc Thoâng Thöôøng Laø Con sanh töû cho ñeán khi naøo con ngöôøi ñoù vöôït qua Ñöôøng—Ordinary consciousness—See Bình ñöôïc traïng thaùi loaïn töôûng qua söï giaùc ngoä vaø söï Thöôøng Taâm Thò Ñaïo. theå nghieäm kinh nghieäm giaùc ngoä trong cuoäc soáng YÙ Thöùc Vi Teá: Subtle mental consciousness— haèng ngaøy—Everyman's consciousness

or Subtle mental consciousness develops during ordinary consciousness as opposed to that of an sleep (dream minds) and also during death enlightened person. Everyman's consciousness is process. characterized by delusion, identification with an YÙ Thöùc Voâ Cuøng Vi Teá: Very subtle mental imaginary separate ego as subject opposed to consciousness. 'outside' objects, and, as a result of this, by the YÙ Thöôïng Sanh YÙ: Treân yù sanh yù. Ñoái vôùi cô three poisons of greed, anger and ignorance. duyeân, duøng yù nghóa thoâng thöôøng ñeå lyù giaûi vaø According to Zen Buddhist point of view, ordinary nhaän thöùc—When appropriate, utilize normal consciousness is a sick state of mind, in which a meanings to interpret and conceive. person is not aware of his true nature or buddha- YÙ Tònh Maëc: Mano-moneyyam (p)—Qualities of nature and therefore remains imprisoned in the the sage as to mind. suffering-ridden cycle of life and death until he YÙ Töôûng: Töôûng xuaát sanh töø tö töôûng (yù nghó)—overcomes the deluded state of consciousness Perception produced by thought. through enlightenment and the realization of the YÙ Töôûng Tích Chöùa Phuùc Baùo: Idea of experience of enlightenment in everyday life. accumulation of merit—Nhôø ñoù haønh giaû mong YÙ Thöùc Vaø Tam Caûnh Tam Löôïng Tam Tính: ñaït tôùi Phaät quaû hay giaûi thoaùt roát raùo. Ñaây laø moät Three kinds of objects of the outer world-Three trong möôøi laàm laïc maø thieàn giaû coù theå bò rôi kinds of abilities-Three points of view—YÙ thöùc vaøo—The idea of merit by the accumulation of chaúng nhöõng nhaän bieát caû saùu ñoái töôïng goàm saéc, which the Yogin desires to attain Buddhahood or thanh, höông, vò, xuùc vaø caùc hieän töôïng trong quaù final deliverance. This is one of the ten wrong khöù, hieän taïi vaø ngay caû vò lai. YÙ thöùc seõ cuøng ta ways into which the Yogin may fall—See Möôøi löõ haønh töø kieáp naày qua kieáp khaùc, trong khi naêm Laàm Laïc Thieàn Giaû Coù Theå Bò Rôi Vaøo. thöùc tröôùc chæ laø nhöõng taâm taïm thôøi. Theo ngaøi

YÙ Vieân: Taâm khoù uoán naén nhö taâm con khæ—The höôûng, nhö maây, nhö aùnh ñieån chôùp—According mind as intractable as a monkey. to The Vimalakirti Sutra, the unreality of YÙ Voâ Bieåu Nghieäp: Nghieäp khoâng bieåu hieän cuûa dependent or conditioned things, e.g. the body or yù, ñoái laïi vôùi nghieäp bieåu hieän—The self, illustrated in ten comparisons: As sea water unmanifested activities of the mind; or invisible foam, as water bubble, as twinkling flame, as power conferred at ordination; in contrast with the plantain, as iIllusion, as dream, as shadow, as manifested activities. echo, as cloud, and as lightning. YÙ Xa: Coã xe taâm thöùc hay moät söï töôûng töôïng— YÛ Tha Töï Taùnh: Moät trong ba taùnh, tuøy thuoäc vaøo The mind vehicle, the vehicle of intellectual nhöõng yeáu toá khaùc maø kieán laäp chöù khoâng coù töï consciousness, the imagination. taùnh cuûa chính mình—One of the three natures, YÙ Xuùc: Manosamphassa (skt)—Mind-contact. dependent on constructive elements and without a YÙ Xuùc Sôû Sanh Thoï: Caûm thoï döïa treân söï suy nature of its own. nghó cuûa yù—Feeling based on mind-contact. YÛ Thieân Tröôøng Kieám: Tröôøng kieám YÛ Thieân YÙ Xöù: Mind-sense—YÙ xöù hay taâm, moät trong luïc (noåi tieáng cuûa Trung Hoa). Thieàn toâng duøng töø naày xöù hay thaäp nhò xöù. YÙ xöù cuõng laø yù caên, moät trong ñeå duï cho cô phong saéc beùn

cuûa vò thieàn sö. Trong Luïc Caên, coù söï nhaän thöùc cuûa tö duy hay taâm suy thí duï thöù möôøi cuûa Bích Nham Luïc, Vieân Ngoä nghó (caûnh sôû ñoái cuûa maét, tai, muõi, löôõi, thaân laø bình raèng: “Tuyeát Ñaäu gioáng nhö caây YÛ Thieân do saéc phaùp töù ñaïi ñaát, nöôùc, löûa, gioù hình thaønh; Tröôøng Kieám, oai phong laãm lieät. Neáu laõnh hoäi trong khi caûnh sôû ñoái vôùi yù caên laø taâm phaùp nghóa ñöôïc yù cuûa Tuyeát Ñaäu thì töï nhieân ngaøn choã muoân laø ñoái vôùi phaùp caûnh thì naåy sinh ra yù thöùc)—The choã ñoàng thôøi hieåu.”—Long sharp sword (name of mind-sense, the mind, the sixth of the six senses a famous sword in China). In Zen, the term is used or the twelve entrance. Thought is also called the to indicate a sharp manners and attitude of a Zen mind-sense, the sixth of the senses, the perception master. In example ten of the Pi-Yen-Lu, Yuan- of thinking or faculty of thinking or the thinking Wu (1063-1135) commented, “Hsueh Tou is like a mind. long sword leaning against the sky, stern and YÛ Baûn: See Thieàn Baûn. awesome in full majesty. If you, Zen practitioners, YÛ Ñòa: See Y Ñòa. understand Hsueh Tou's meaning, you will YÛ Ngoân: Noùi chuyeän daâm oâ —Sexual talk. naturally understand everything at once.” YÛ Ngöõ: Taïp Ueá Ngöõ—Nhöõng ngoân töø haøm yù daâm YÛ Vieân: Taùnh leä thuoäc hay phaùp höõu vi vaø taùnh oâ baát chaùnh—Obscene or lewd words and speech. vieân maõn hay phaùp voâ vi cuûa chôn nhö— YÛ Quyeàn: Powerful—To rely on one’s power. Dependent and perfect, i.e. the dependent or YÛ Tha: YÛ laïi hay tin töôûng vaøo ngöôøi hay vaät conditioned nature, and the perfect nature of the khaùc, chöù khoâng tin töôûng nôi chính mình— unconditioned bhutatathata. Dependent on or trusting to someone or something Yeâm Ma La Thöùc: Amala (skt)—Consciousness else; trusting on another, not on self. of purity—Undefiled consciousness—See Voâ Caáu YÛ Tha Khôûi Taùnh: Khoâng coù töï taùnh, maø laø taäp Thöùc. hôïp cuûa nhieàu yeáu toá—Not having an independent Yeám: 1) Meät moûi: Weary of; 2) Chaùn gheùt, teân nature, not a nature of its own, but constituted of cuûa taâm sôû ñoái laïi vôùi “haân”: Disgusted with, elements. satiated; in contrast with delight, or joy. YÛ Tha Taâm: Taâm trong traïng thaùi leä thuoäc, leä Yeám Caàu: Chaùn gheùt nhöõng khoå sôû cuûa theá gian thuoäc vaøo Phaät hay caàu Phaät ñeå ñöôïc taùi sanh vaøo maø tìm caàu giaûi thoaùt—Weary of the miseries of moät coõi cao hôn—The mind in a dependent state, earth and seeking deliverance. that of the Buddha in a higher state of incarnation. Yeám Ñaûo Quyû: Vetala (skt)—Moät loaøi quyû nhaäp YÛ Tha Thaäp Duï: Theo Kinh Duy Ma caät, söï traøng, hieän ñeán döïng ñöùng thaây ma daäy ñeå saùt haïi khoâng thöïc cuûa phaùp höõu vi ñöôïc ví vôùi töï thaân keû thuø—A demon appealed in order to raise a bieåu hieän trong möôøi thí duï : Nhö boït bieån, nhö corpse and with it to cause the death of an enemy. bong boùng nöôùc, nhö aùnh löûa laäp loøe, nhö thaân caây Yeám Haân: Teân cuûa hai taâm sôû ñoái nghòch nhau, maõ ñeà, nhö aûo, nhö moäng, nhö boùng, nhö aâm chaùn gheùt vaø haân hoan: Disgusted with and

rejoicing in—Yeám ly ueá ñoä, haân caàu Tònh Ñoä (vui Yeåm Tî Thaâu Höông: Bòt muõi troäm muøi, duï cho caàu): Detest and want to leave the defilement of nhöõng haønh vi ngu xuaãn—Stupid acts. the samsara; seek rebirth in the Pure Land. Yeåm

Voïng: Hopeful. Yeám Khoå: Tire of suffering—Meät moûi vì khoå sôû. Yeân Caùi: Khoùi phuû, maøn khoùi nhang—A smoke Yeám Khoå Taâm: Taâm gheùt khoå—Distaste for cover, i.e. a cloud or smoke of incense like a suffering. canopy. Yeám Ly: Chaùn gheùt vaø lìa boû theá söï—To weary Yeân Hoa: Smoke and flower. of the world and abandon it. Yeân Tònh: Upasamayati (skt)—To pacify—To Yeám Ly Ueá Ñoä: Chaùn gheùt söï oâ tröôïc cuûa coõi Ta become calm or quiet—To make quiet—To Baø—Detest and want to leave the defilement of tranquilize. the Samsara—Escape from this defiled world. Yeân Töû Thieàn Phaùi: Thieàn phaùi Truùc Laâm Yeân Yeám Mò: Vetala (skt)—See Yeám Ñaûo Quyû. Töû, teân cuûa moät Thieàn phaùi Vieät Nam—Name of Yeám Nghòch Töôûng: Thoughts of disgust—Suy a Vietnamese Zen sect. nghó chaùn gheùt. Yeán Höu: Nghæ ngôi—To repose. Yeám Theá: 1) Chaùn ñôøi hay chaùn gheùt theá gian: To Yeán Maëc: Yeân bình vaø traàm maëc—Peaceful and hate or distrust mankind (to avoid human society, silent. weary of the world, to be tired of this world); 2) Yeán Tòch: Yeân laëng maø thò tòch, chæ caùi cheát nheï Choái boû theá nhaân: To renounce the world; 3) Qua nhaøng nhö naèm nguû vaäy—To enter into rest, to die ñôøi: To pass away or to die. peacefully as if in a sleep. Yeåm: Che daáu—To cover with the hand, to Yeán Toïa: Enza (jap)—Ngoài hay toïa thieàn (theo screen, or to shut up. Thieân Thai Duy Ma Kinh Sôù, yeán toïa nhö ruøa ruùt Yeåm Caàu: Chaùn khoå caàu vui—To detest suffering vaøo mai, thuù vaät khaùc khoâng laøm haïi ñöôïc. Bieát co and to seek for happiness (joy). ruùt luïc thöùc thì ma luïc traàn khoâng theå gaây phieàn Yeåm Ñoä: Laáp ñaát laïi hay choân ngöôøi cheát—To naõo ñöôïc)—To sit in meditation. inter, or to bury. Yeán Toïa Tòch Tònh: Enza-Jakujo (jap)—See Yeán Yeåm Hoùa: Taï theá—To pass away. Toïa. Yeåm Khoaùng: See Yeåm Thoå. Yeát: Giôû leân: To lift up or to uncover—Yeát thò: To Yeåm Khoå Caàu Laïc: Chaùn khoå caàu vui—To detest make known or to publish. suffering and to seek for happiness (joy). Yeát Baøn Ñaø: Khavandha (skt)—Theo Eitel trong Yeãm Ly Nguõ Duïc Haïnh: Practice of disgust of Trung Anh Phaät Hoïc Töø Ñieån, Yeát Baøn Ñaø laø moät the five desires. vöông quoác vaø thaønh phoá coå, baây giôø laø Kartchou, Yeåm Mò Quyû: Kumbhanda (skt)—See Cöu Baøn veà phía ñoâng nam cuûa hoà Sirikol—According to Traø. Eitel in The Dictionary of Chinese-English Yeåm Nhaân Nhó Muïc: Bòt tai che maét ngöôøi ñôøi, yù Buddhist Terms, Khavandha is an ancient noùi löøa doái ngöôøi khaùc—To cover people's ears kingdom and city, modern Kartchou, south-east of and blindfold people's eyes, i.e., to fool others. the Sirikol Lake. Yeåm Quyû: Paralysis Ghost. Yeát Boá La: Karpura (skt)—See Kieát Boá La. Yeåm Saéc: Che maët ngöôøi cheát—To cover the Yeát Caâu Thoân Na: Krakucchanda or Kakuda- form, or face, i.e. the death of the Buddha, or a Katyayana (skt)—See Caâu Löu Toân Phaät. noted monk, referring to the covering of the face. Yeát Chu OÁt Chæ La Quoác: Kajangala (p)— Yeåm Thaát: Ñoùng chaët cöûa ñeå ngoài thieàn nhö Ñöùc Kajinghara (skt)—See Yeát Ñaêng Yeát La. Phaät ñaõ laøm—To shut oneself in a room, as did Yeát Chöùc: Gachi (skt)—Theo Eitel trong Trung the Buddha for meditation. Anh Phaät Hoïc Töø Ñieån, Yeát Chöùc laø moät vöông Yeåm Thoå: Choân döôùi ñaát, moät trong boán loaïi toáng quoác coå naèm giöõa Balkh vaø Bamian, vaøo khoaûng taùng ngöôøi

cheát—Ground-burial, one of the four Rui—According to Eitel in The Dictionary of forms of burial—See Töù Taùng. Chinese-English Budhist Terms, Gachi is an Yeåm Töùc: Taï theá—To pass away.

ancient kingdom between Balkh and Bamian, Yeát Laïc Ca Toân Ñaø: Krakucchanda or Kakuda- about Rui. Katyayana (skt)—See Caâu Löu Toân Phaät. Yeát Ñaø Boá Ñaûm Na: Kataputana (skt)—See Kieát Yeát Lan Ñaït Ca: Kalandaka (skt)—Moät loaøi Ñaø Boá Ñaûm Na. chim ôû AÁn Ñoä—A species of bird in India. Yeát Ñaêng Yeát La: Kajinghara or Kajingala or Yeát Laïp Baø: Karaphu or Kalahu (skt)—Yeát Laïp Kajughira (skt)—Vöông quoác Yeát Ñaêng Yeát La Phöôïc—A particular higher number—Moät soá cao maø gia ñình hoaøng toäc bò tieâu dieät vaøo khoaûng ñaëc bieät: A particular high number—Tieåu yeát Laïp naêm 400 sau Taây Lòch. Nhöõng pheá tích kinh ñoâ Baø: Ten quintillion (one hundred million billion cuûa vöông quoác naày haõy coøn taïi laøng Kadjeri, gaàn trilion=1030)—Ñaïi Yeát Laïp Baø: One hundred Farakhabad, thuoäc tænh Agra—A kingdom whose quintillion (1032 =Ten thousand million billion ruling family was extinct in 400 AD. The ruin of trillion). the capital are situated at the village of Kadjeri, Yeát Laït Lam: Kalala (skt)—See Yeát La Lam. near Farakhabad, in the province of Agra. Yeát Laêng Giaø: Kalinga (skt)—Ca Laêng Giaø—1) Yeát Ñeá: Gati (skt)—See Yeát Ñeå. Moät vöông quoác coå naèm veà phía Ñoâng Nam cuûa Yeát Ñeå: Gati (skt)—Moät con soá thaät cao—A Kosala, nôi ñaøo taïo vaø nuoâi döôõng nhöõng toâng particular high number. phaùi taø giaùo, baây giôø laø Kalingapatnam—An Yeát Ñòa Laïc Ca: Khandiraka (skt)—See Kieát Ñòa ancient kingdom southeast of Kosala, a nursery of Laïc Ca. heretical sects, the present Kalingpatnam; 2) Ca Yeát Keá Ñoâ: Karketana (skt)—Teân cuûa moät loaïi Laêng Taàn Giaø, moät loaïi chim coù gioïng hoùt raát baûo ngoïc—Name of a precious stone. hay—Name of Kalavinka, a species of bird which Yeát Kieán: To have an interview with a higher sings very well. ranking official. Yeát Lôïi Ha Baït Ñeå: Grhapati (skt)—Tröôûng laõo: Yeát La Ca OÂn Ñaø: Krakucchanda or Kakuda- An elder—Cö só: Householder—Ñòa chuû: Katyayana (skt)—See Caâu Löu Toân Phaät. Proprietor—Landlord. Yeát La Ca Thoán Ñòa: Krakucchanda or Kakuda- Yeát Lôïi Sa Baùt: Ñoàng tieàn naëng khoaûng 176 haït Katyayana (skt)—See Caâu Löu Toân Phaät. (1 haït=0,0648 grams)—A coin weighing around Yeát La Ha: Graha (skt)—God of stubbornness— 176 grains (11.41grams). Thaàn ngang ngaïnh. Yeát Lôïi Vöông: Kaliraja (skt)—Laø moät tieàn kieáp Yeát La La: Kalala (skt)—See Yeát La Lam. cuûa Kieàu Traàn Nhö, khi laøm vua oâng ñaõ töøng caét Yeát La Lam: Kalala (skt)—Yeát La La—Ca La tay chaân cuûa moät vò aån só khi nhöõng thöù thieáp cuûa La—Thai nhi trong giai ñoaïn baûy ngaøy ñaàu—The oâng bò laïc vaøo leàu cuûa vò aån só naày. OÂng ñaõ human embryo during the first seven days. chuyeån sang quy-y Tam Baûo vì söï nhaãn nhuïc ñeán Yeát La Naõ Toâ Phaït Laëc Na: Karnasuvarna laïnh luøng cuûa vò aån só, ngöôøi ta tieân ñoaùn sau naày (skt)—Moät vöông quoác coå cuûa Gundwana trong oâng trôû thaønh ñeä töû Phaät—A former incarnation vuøng Gangpoor, phía Nam AÁn Ñoä (moät soá caùc nhaø of Kaundinya, when as king he cut off the hands sö ôû ñaây tu theo phaùi Chaùnh Löôïng Tieåu Thöøa cuûa and feet of

Ksanti-rsi because his concubines had Ñeà Baø Ñaït Ña, khoâng aên phoù saûn laøm baèng söõa strayed to the hermit's hut. Converted by the boø)—An ancient kingdom of Gundwana, the hermit's indifference, it was predicted that he region about Gangpoor, south of India. would become a disciple of Buddha. Yeát La Noa Toâ Phaït Thích Na Quoác: Yeát Loä Traø: Garuda (skt)—Ca Laâu La—Chim Karnasuvarna (skt)—Kieát La Naõ Toâ Phaït Laït thaàn thoaïi maø Tyø Ni Thieân trong huyeàn thoaïi AÁn Na—See Yeát La Naõ Toâ Phaït Laëc Na. Ñoä cöôõi—The mytical bird on which Visnu rides. Yeát La Xaù: Kalasa (skt)—Bình ñöïng nöôùc—A Yeát Lyù Ly Xaù: Harikesa (skt)—Sö Töû Phaùt—Teân water-pot—Pitcher—Jar. cuûa moät vò sö AÁn Ñoä—Name of an Indian monk. Yeát Laïc Ca Löu Ñaø: Krakucchanda (skt)—Caâu Yeát Ma: 1) Nghieäp, hay taùc nghieäp daãn ñeán Löu Toân Coå Phaät—A Buddha of previous age of nhöõng ñieàu kieän trong töông lai: Karma (skt)— the world—See Caâu Löu Toân Phaät. Action, work, deed, performance, service, duty, religious action, moral duty, deeds or character as

the cause of future conditions; 2) Moät buoåi hoïp kingdom of Central India. In antiquity this city hay nghi thöùc tuyeân caùo thuï giôùi, saùm hoái, hay truïc ranks next to Ayodhya in Oudh xuaát ra khoûi giaùo ñoaøn nhöõng ngöôøi phaïm toái "baát Yeát Ni Ca: Kanaka (skt)—See Kieát Ni Ca. khaû hoái.": A meeting of the monks for the Yeát Noâ Boäc: Kanabhuj (skt)—See Kieát Noâ Boäc. purpose of ordination, or for the confession of sins Yeát Só La: Khattika (skt)—See Yeát Só Na. and absolution, or for expulsion of the Yeát Só Na: Khattika (skt)—Yeát Xó La—Giaø Hy unrepentant. Na—Caåu Nhaân—Theo Du Giaø Luaän, ngöôøi Yeát Yeát Ma A Xaø Leâ: Karma-acarya (skt)—Vò A xaø Só Na thuoäc giai caáp Chieân ñaø la, ngöôøi coù caên leâ höôùng daãn moät buoåi hoïp hay nghi thöùc tuyeân baûn xaáu aùc, nöông chaáp theo caùi aùc bao goàm: caùo thuï giôùi, saùm hoái, hay truïc xuaát ra khoûi giaùo Ñoaùn Nguïc Quan hay quan coi nguïc, ngöôøi naáu ñoaøn nhöõng ngöôøi phaïm toái "baát khaû hoái."—A thòt choù (caåu nhaân), ngöôøi baùn thòt heo, thôï saên, teacher who presides a meeting of the monks for nhöõng keû soáng baèng ngheà gieát vaø baùn thòt thuù vaät, the purpose of ordination, or for the confession of vaø ngöôøi thuoäc giai caáp haï tieän—According to the sins and absolution, or for expulsion of the Yogacara, Khattika, a Candala, always attached unrepentant. to the bad deeds which includes lictors in hades, Yeát Ma AÁn: Hình aûnh noùi leân bieåu töôïng tu haønh dog-cookers, butchers, hunters, those who live by cuûa moät vò Boà taùt—An image showing the symbol killing and selling animals, and persons of very of a bodhisattva's activity. low classes. Yeát Ma Ba La Maät Boà Taùt: Karma-paramita- Yeát Söông Na: Kasanna (skt)—Theo Eitel trong bodhisattva (skt)—See Nghieäp Ba La Maät Boà Taùt. Trung Anh Phaät Hoïc Töø Ñieån, Yeát Söông Na, moät Yeát Ma Ñaøn Na: Karmadana (skt)—Duy Na—Vò vöông quoác coå khoaûng 300 daäm taây nam sö phuï traùch vieäc laøm taïp dòch trong chuøa—The Kharismiga, baây giôø laø Karshi—According o Eitel director of duties in a monastery. in The Dictionary of Chinese-English Buddhist Yeát Ma Hoäi: Thaønh Thaân Hoäi—Caên Baûn Hoäi— Terms, Kasanna, an ancient kingdom 300 miles Hoäi taêng chuùng trong sinh hoaït töï vieän: An southwest of

Kharismiga, on the Oxus, the present assembly for monastic duty—Nhoùm trung taâm cuûa Koorshi or Karshi. Kim Cang giôùi Maïn Ñaø La: The central group of Yeát Tra Boá Ñaûm Na: Kataputana (skt)—Moät loaïi the vajradhatu Mandala. Xuù Quyû (coù muøi hoâi thuùi) hay ngaï quyû nôi haï Yeát Ma Kieàn Ñoä: Ha traùch kieàn ñoä, pheùp khieån giôùi—A kind of ill-smelling demon or a preta in traùch thöù baûy trong hai möôi pheùp khieån traùch chö the lower region. Taêng Ni sai traùi vôùi quy luaät töï vieän —The Yeát Tra Boá Ñaùt Na Quyû: Kataputana (skt)—See eleventh of the twenty rules for monks or Yeát Tra Boá Ñaûm Na. monastic rules, dealing with rebuke and Yeát Tyø Ca La: Kalavinka (skt)—Yeát Tyø Giaø punishment of a wrongdoer. La—Ca Laêng Taàn Giaø—Teân moät loaøi chim— Yeát Ma Kim Cang: Karmavajra (skt)—Nghieäp Name of a species of bird. Kim Cang—Diamond-Karma. Yeát Tyø Giaø La: See Yeát Tyø Ca La. Yeát Ma Taêng: 1) Moät chuùng goàm boán vò Tyø Kheo Yeát Xaø Boå La: Rajapura—Teân cuûa moät thaønh phoá trôû leân: A monastery assembly, usually composed coå, toïa laïc khoaûng 67 daëm veà phía Ñoâng Nam xöù of four or more monks; 2) Vò Taêng Yeát Ma Thieàn Ca Thaáp Ba (Kashmir), baây giôø laø Rajaori naèm veà taäp hay vò Taêng höôùng daãn buoåi toïa thieàn: A monk phía ñoâng nam Kashmir. Theo ngaøi Huyeàn Trang on duty in a meditation. trong Taây Vöïc Kyù, coù khoaûng 10 ngoâi töï vieän Yeát Ma Thaân: Hình töôïng, moät töø ñöôïc duøng bôûi trong thaønh phoá naøy, nhöng ngaøi khoâng noùi gì ñeán Maät Giaùo—An image, a term used by the tröôøng phaùi cuûa caùc ngoâi töï vieän naøy—Name of esoterics. an ancient city, situated 67 miles south-east of Yeát Nhaõ Cuùc Xaø: Kanyakubja (skt)—Nöôùc thaønh Kashmir, now Rajaori. According to Hsuan-Tsang Khuùc Nöõ, ôû mieàn Trung AÁn Ñoä. Thaønh phoá lôùn in the Records of the Western Lands, there were sau Ayodhya, gaàn Ayodha maø baây giôø laø Oudh— about 10 monasteries in this city, but he did not “Hump-backed maidens.” An ancient city and mention the tradition of these monasteries.

Yeâu Baïch: 1) Maøu traéng (khoâng bò nhuoäm): A taùm loaïi boá thí theo Caâu Xaù Luaän—One gives, white, or undyed; 2) Tang phuïc hay khaên taêng: thinking: “If I make this gift I shall acquire a good Sash worn in mourning. reputation. This is one of the eight bases for Yeâu Caàu: To request—To require—To ask. giving according to the Sangiti Sutta in the Long Yeâu Thaïch Thung Meã: Treân löng ñeo ñaù ñeå giaõ Discourses of the Buddha. Giving in hope of an gaïo (Luïc Toå khi ôû Hoaøng Mai laøm vieäc khoù nhoïc, honoured name (one gives, thinking: “If I make khi giaõ gaïo, vì thaân quaù nheï neân chaøy khoâng caát this gift I shall acquire a good reputation). This is leân ñöôïc, ngaøi phaûi ñeo theâm moät hoøn ñaù naëng sau also one of the eight causes of dana or giving löng)—To carry heavy stone on back to grind according to the Kosa Sastra. rice—See Hueä Naêng. Yeáu Dieäu: Phaät phaùp thieát yeáu vaø vi dieäu — Yeâu Thaàn: Ahura-mazda (skt)—King of the Essential and mystic nature (of Buddha truth). devils—Vua cuûa loaøi yeâu. Yeáu Ñaïo: See Yeáu Loä. Yeáu Chæ: Nghóa lyù hay muïc tieâu quan troïng vaø Yeát Ñaêng Yeát La: Kajingala or Kajughira (skt)— thieát yeáu—The important meaning or aim. See Kajinghara. Yeáu Chæ Phaät Phaùp: The essential meaning of Yeáu Haønh: Phöông phaùp tu taäp quan troïng—The

buddha-dharma—Thaïch Ñaàu Hy Thieân laø moät essential mode of action, or conduct. trong nhöõng ñaïi sö cuûa Thieàn toâng Trung Hoa Yeáu Khaån: Quan troïng vaø khaån caáp—Important trong giai ñoaïn Thieàn toâng ñang phaùt trieån röïc rôõ and urgent. vaøo theá kyû thöù VIII. Moät hoâm Thieân Hoaøng Ñaïo Yeáu Kieän: Ñieàu kieän chính—An important ngoä, moät ñeä töû cuûa ngaøi, hoûi: "Yeáu chæ cuûa Phaät condition. phaùp laø gì?" Thaïch Ñaàu Hy Thieân ñaùp: "Khoâng Yeáu Loä: Yeáu Ñaïo—The essential or strategies ñöôïc, khoâng bieát." Ñaïo Ngoä noùi: "Xin thaày daïy roõ way. hôn." Thaïch Ñaàu Hy Thieân noùi: "Baàu trôøi roäng môû Yeáu Moân: Essential door, or opening. khoâng ngaên trôû nhöõng ñaùm maây traéng boàng Yeáu Muïc: Ñieàu khoaûn chính—Important articles. beành."—Zen master Shih Tou Hsi Hsien (Sekito) Yeáu Nghóa: The essential meaning—The main was one of the great Zen masters of the flowering thought. of Zen in China in the eighth century. He was Yeáu Ngoân: Important, or essential words. asked by one of his disciples, Zen master Tenno Yeáu Nguyeän: Sarvasa (skt)—Essential vow—Lôøi (Tian-huang): "What is the essential meaning of nguyeän quan troïng. buddha-dharma?" Sekito replied, "No gaining, no Yeáu Toá: Elements—Factors. knowing." Tenno asked again, "Can you say Yeáu Toá Phi Vaät Chaát: Immaterial factor. anything further?" Sekito answered, "The Yeáu Toá Tinh Thaàn: Mental factors expansive sky does not obstruct the floating white Yeáu Toá Vaät Chaát: Physical factors (elements). clouds." Yeáu Vaên: Nhöõng vaên baûn troïng yeáu—The Yeáu Chæ Thieàn: Nghóa lyù hay muïc tieâu quan troïng important text or texts. vaø thieát yeáu cuûa thieàn—The important meaning or Yeáu Vuï: Söï vuï quan troïng—An important matter. aim of Zen. Yeåu Meänh: Mandayus (skt)—Ñoaûn Meänh—Thoï Yeáu Cô: Yoki (jap)—Ñieåm then choát troïng yeáu maïng ngaén—Short life—Short-lived. —Key points, pivot or main point. Yeåu Thoâng: Naêng löïc bieán hình ñoåi daïng thaønh Yeáu Danh Thí: Giving for gaining name and caây coû hay thuù vaät—The power to change fame—Giving for acquiring a good reputation— miraculously into trees and animals. Vì danh tieáng maø boá thí (nghó raèng boá thí seõ coù tieáng ñoàn toát)—Giving in hope of an honoured name (one gives, thinking: “If I make this gift I shall acquire a good reputation)— Moät trong taùm loaïi boá thí theo Kinh Phuùng Tuïng trong Tröôøng Boä Kinh. Vì danh tieáng maø boá thí (nghó raèng boá thí seõ coù ñöôïc danh tieáng toát) . Ñaây cuõng laø moät trong

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