Từ Điển Thiền & Thuật Ngữ Phật Giáo Việt-Anh [Dictionary of Zen & Buddhist Terms] Vol 1 (A-B)

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

THIEÄN PHUÙC

TÖØ ÑIEÅN THIEÀN & THUAÄT NGÖÕ PHAÄT GIAÙO

DICTIONARY OF ZEN & BUDDHIST TERMS

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

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

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

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

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

Caån Buùt Sa-moân Thích Chôn Thaønh

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

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

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

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

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

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

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

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

A Ba Ma La: Apasmara (skt)—Nhaân töø quyû— Malevolent demons, epilepsy, and the demons A who cause it. A Ba Na Giaø Ñeâ: Aparagati (skt)—Tam aùc ñaïo, A (skt): nhö suùc sanh, ngaï quyû, ñòa nguïc—The three evil 1) Vaàn baét ñaàu cuûa 12 maãu vaän trong Phaïn paths, i.e. animal, hungry ghost, hell. ngöõ—The first letter of the 12 Sanskrit A Ba Taát Ma La: Apasmara (skt)—Moät trong Siddham alphabets. möôøi laêm loaøi quyû thöôøng naõo loaïn treû con—One 2) Taát caû nhöõng Phaïn ngöõ khaùc ñeàu phaùt sinh töø of the fifteen kinds of demons that always tries to maãu töï “A”—All other Sanskrit letters are disturb children. originated from it. A Ba Thoaïi: Pure heaven of utmost light—See 3) “A” laø tieáng khai khaåu ñaàu tieân cuûa nhaân Cöïc Quang Tònh Thieân. loaïi—It is the first sound uttered by the A Baø Baø Ñòa Nguïc: See A Ba Ba Ñòa Nguïc. human mouth. A Baø Döïng Ca La: Abhayam-kara (skt)—Ly Boá 4) Chöõ “A” ñöùng ñaàu moät chöõ coù nghóa phuû UÙy—Free from fear. ñònh—“A” is a negation if it stands in front of A Baø Ñaø Na: Avadana (skt)—A Va Ñaø Na— a word. Metaphor—Simile—See Thí Duï. 5) Chöõ “A” laø bieåu töôïng cuûa Voâ sanh (heát thaûy A Baø Loâ Caùt Ñeâ Xaù Baø La: Avalokitesvara caùc phaùp khoâng sanh), voâ thöôøng, vaø phi vaät (skt)—Teân cuûa Quaùn Theá AÂm—Name of Kuan- chaát—“A” symbolizes the unproduced, Yin. impermanent, and immaterial. A Baø Lö Caùt Ñeâ Xaù Baø La: See A Baø Loâ Caùt Ñeâ A AÂu: Moät taùn thaùn töø cuûa ngoaïi ñaïo hay Baø La Xaù Baø La. Moân coù nghóa laø khoâng vaø coù (“A” laø “Khoâng,” A Baø Ma: Anupama (skt)—Moät danh hieäu cuûa “AÂu” laø “Coù”), ñaïo Phaät laáy hai chöõ “Nhö Thò” ñaët Ñöùc Phaät, ñöôïc ñònh nghóa laø “Voâ Ñaúng Ñaúng”— ôû ñaàu caùc kinh—A heretic or brahmanical A title of the Buddha, defined as “Unequalled exclamation. The two letters “A” and “U” fell rank.” from the corners of Brahma’s mouth when he A Baø Sa Ma La: Apasmara (skt)—Quyû ñoäng gave the seventy-two letters of Kharosthi, and kinh—Epileptic demons, demons of epilepsy. they are said to be placed at the beginning of the A Baøn Ñaø La: Avantara (skt)—Trung gian— Brahmanical sacred books as divine letters, the Intermediate. Buddhists adopting “Thus” instead. A Baùt Lôïi Cuï Ñaø Ni: Aparagodana (skt)—See Töù A Ba Ba: Ababa or Habava (skt)—See A Ba Ba Chaâu (3). Ñòa Nguïc. A Baït Da Chæ Ly: Abhayagiri (skt)—Nuùi Voâ UÙy ôû A Ba Ba Ñòa Nguïc: Habava or Apapa (skt)—Ñòa A Naâu La Ñaø Boå La, coá ñoâ (kinh ñoâ coå) cuûa nöôùc nguïc thöù tö trong baùt haøn ñòa nguïc, nôi quaù laïnh Tích Lan—Mount Fearless in Ceylon at neân chæ coù aâm “A Ba” laø nghe ñöôïc—The fourth Anuradhapura. of the eight cold hells, where it is so cold that only A Baït Ña La: Avatara (skt)—Voâ thöôïng— this sound can be uttered—See Baùt Haøn Ñòa Peerless. Nguïc. A Beä Baït Trí: Avaivartika or Avivartin,

or A Ba Ñaø Na: Avadana (skt)—See Phöôïc Ñaø. Aparivartya (skt)—A Beà—A Duy Vieät Trí—A Tyø A Ba Ñaø Na Kinh: Avadanas-sutra (skt)—Stories Baït Trí—Baát Thoái Chuyeån. of memorable deeds—See Kinh Xuaát Dieäu. A Beä Baït Trí Boà Taùt: Avaivarti Bodhisattva A Ba Hoäi Thieân: Pure heaven of utmost light— (skt)— Boà Taùt luoân höôùng veà höôùng toaøn giaùc— See Cöïc Quang Tònh Thieân. Non-retrogressive bodhisattva—See Baát Thoái A Ba La: Abhasvara-vimana (skt)—Coõi trôøi Chuyeån Boà Taùt. Quang AÂm Thieân—The sixth of the Brahmalokas A Boä Ñaøm: AÙt Phuø Ñaø ñòa nguïc—The Arbuda of light and sound (abhasvara) and its devas. hell—See Ñòa Nguïc.

A Ca Ni Traù: See A Ca Ni Traù Thieân. A Di Ñaø Boån Nguyeän: Nhöõng lôøi caàu nguyeän caên A Ca Ni Traù Thieân: Akanistha (skt)—Aksanirtha baûn cuûa Ñöùc A Di Ñaø. Nhöõng lôøi nguyeän caên baûn (skt)—See Saéc Cöùu Caùnh Thieân. trong töù thaäp baùt nguyeän cuûa Ngaøi—The original A Ca Saéc: Agham or Akasa (skt)—Theo Giaùo Sö vows of Amitabha Buddha. Soothill trong Trung Anh Phaät Hoïc Töø Ñieån, A Di Ñaø Boån Nguyeän vaø Quang Minh Löïc: The agham coù hai nghóa ñoái nghòch nhau, moät laø vaät power of Amitabha Buddha's original vow and his chaát höõu hình, hai laø khoâng giôùi voâ hình— power of light. According to Professor Soothill in The Dictionary A Di Ñaø Coå AÂm Thanh Vöông Kinh: Amita- of Chinese-English Buddhist Terms, Agham has dundubhi-svararaja-dharani-sutra (skt)—Sutra on two opposite interpretations, substantial and Rolling of drums Buddha. unsubstantial. A Di Ñaø Coå AÂm Thanh Vöông Ñaø La Ni Kinh: A Ca Xa: Akasa (skt)—Hö khoâng—The sky See A Di Ñaø Coå AÂm Thanh Vöông Kinh. space—Atmosphere—The air. A Di Ñaø Ñaøn Na: Amrtodana (skt)—Cam Loä A Caâu Lö Xaù: Akrosa (skt)—Maï lî—Scolding—Vöông, vua xöù Ma Kieät Ñaø, cha cuûa A Naäu Laâu Abusing. Ñaø, chuù cuûa Phaät Thích Ca—A king of Magadha, A Chaát: Ajatasatru (skt): Ajatasattu (p)—See A father of Anuruddha and Bhadrika, uncle of Xaø Theá Sakyamuni. A Chaát Muïc Ña: Atimuttaka (p)—A-ñeà-maâu- A Di Ñaø Kinh: See Kinh A Di Ñaø. ña—Acacia flowers—Moät loaïi hoa coõi trôøi. A Di Ñaø Kinh Sôù: Commentary on the Amitabha A Cheá Ña: Ajita (skt)—A Daät Ña—See A Kyø Ña. sutra—Luaän giaûi veà kinh A Di Ñaø. A Chi La Baø Ñeà: Ajitavati (skt)—A Thò Da Phaït A Di Ñaø Nhö Lai: Amitabha Tathagata. Ñeå—A Li Da Baït Ñeà—See A Thò Ña Phieät Ñeå. A Di Ñaø Phaät: Amitabha Buddha—Amitabha laø A Chieát La: Acara (skt)—Vò A La Haùn trong moät Phaïn ngöõ chæ "Voâ Löôïng Quang." Ñaây laø moät Vöông Quoác Andhra: An arhat of the kingdom of vò Phaät ngöï taïi Thieân Ñöôøng Taây Phöông, coõi nöôùc Andhra—Ngöôøi saùng laäp töï vieän A Chieát La: maø chuùng sanh sanh vaøo chaéc chaén seõ ñaït thaønh Founder of the Acara monastery. Phaät quaû trong moät ñôøi. Ñieàu kieän tu taäp trong coõi A Chu Ñaø: Teân cuûa Muïc Kieàn Lieân khi coøn laø thieân ñöôøng naøy laø toát nhaát cho nhöõng ai tu taäp moät vò Tieân—Name of Mahamaudgalyayana as a Phaät phaùp, y theo nhöõng lôøi nguyeän ñôøi tröôùc cuûa rsi. Ñöùc Phaät A Di Ñaø. Ngaøy vía Ñöùc Phaät A Di Ñaø laø A Chu Ñaø Na: See Arjuna. ngaøy möôøi laêm trong thaùng—Amitabha is a A Cöu La Gia La: Akulakara (skt)—Quaáy raày Sanskrit term for "Limitless Light." A Buddha (phieàn haø): Disturbing, upsetting—Teân cuûa moät who

is said to preside over the western paradise of thöù gioù: Name of a wind. Sukhavati, a realm in which bengs born there are A Da Caùt Lôïi Baø: Hayagriva (skt)—See Maõ Ñaàu assured of attaining buddhahood in that lifetime. Quan AÂm. The conditions of the paradise are optimal for A Da Haï Haøm: See A Gia Haï Haøm. practice of Budhism, in accordance with A Da Luaän: See A Do Luaän. Amitabha's former vows. Day dedicated to His A Daï Kieän Ña: Ayahkanda (skt)—Thieát tieãn (muõi manifestation (to a Buddha's vital spirit) is the teân saét)—An iron arrow. fifteenth day of the month. A Daät Ña: See A Daät Ña Boà Taùt. A Di Ñaø Söu Tö: Amitayus—A Di Ñaø. A Daät Ña Boà Taùt: 1) Voâ Naêng Thaéng Boà Taùt: A Di Ñaø Tam Muoäi: Amida-samadhi (jap)—Ajita-Bodhisattva; 2) Danh hieäu cuûa Ñöùc Phaät Di Amitabha-samadhi (skt)—Tam muoäi maø khi ñaït Laëc: A title of Maitreya Buddha. ñöôïc thì haønh giaû ñoàng nhaát vôùi ñöùc A Di Ñaø. A Di Ñaø: Amita, Amitabha, or Amitayus (skt)— Ngöôøi ta noùi ñöùc Thích Ca ñaõ vaøo tam muoäi naøy Ñöùc Phaät A Di Ñaø—Amitabha Buddha. tröôùc khi thuyeát giaûng kinh Voâ Löôïng Thoï —The A Di Ñaø Baø: Amitabha Buddha—A Di Ñaø. samadhi in which one attains unity with Amida. It is said that Sakyamuni Buddha entered this samadhi before expounding the Larger Sutra.

A Di Ñaø Tieåu Boån Kinh: Sukhavati-vyuha (skt)— ghi daáu nôi Ñöùc Phaät ñaûn sanh naêm 624 tröôùc Taây Smaller text of Sukhavati-vyuha—See Tieåu Boån Lòch, nhöõng hoaït ñoäng hoaèng phaùp cuûa Ñöùc Phaät, A Di Ñaø Kinh. cuõng nhö nhöõng hoaït ñoäng hoä phaùp cuûa vua A A Dieãm Ñeå Ha La: Teân cuûa moät loaøi quyû bò chaùy Duïc—Asoka Marble Pillars, erected by Indian ruïi vì löûa noù aên vaøo—Name of a demon burnt up king of Asoka in about 250 B.C. in Lumbini by the fire it eats. garden in present-day Nepal and all over the lace A Do: Ayurveda (skt)—Moät trong caùc boä kinh Veä in India, to show that the Buddha was born here in Ñaø, noùi veà khoa hoïc vaø tröôøng thoï—One of the 624 B.C., periods when the Buddha travelled all Vedas, the science of life or longevity—See Luïc over India to preach his doctrines, and Asoka's Luaän Veä Ñaø. support of Buddhism. A Do Ña: See Ayuta. A Duïc Vöông Thaùp: Ngoâi thaùp Vua A Duïc hay A Do Luaän: Ayur-sastra (skt)—Treatise on thaùp Ñaïi Giaùc do vua A Duïc xaây döïng vaøo theá kyû discussing about the art of long life—Luaän tröôøng thöù ba tröôùc Taây Lòch ôû Boà Ñeà Ñaïo Traøng, nôi thoï cuûa kinh Veä ñaø (AÁn giaùo). Ñöùc Phaät chöùng ñaïo Voâ Thöôïng Boà Ñeà caùch nay A Du Ca: Vilaksa (skt)—Taát Laïc Xoa—Taát Thích hôn 2.500 naêm taïi mieàn baéc AÁn Ñoä, baây giôø laø moät Xoa—Voâ Öu—Döôùi goác caây naày Thaùi töû Taát Ñaït phaàn cuûa Nepal. Phía sau Thaùp Ñaïi Giaùc, coù moät Ña ra ñôøi—The tree under which Siddhartha was thaùp nhoû baèng ñaù, naèm trong khuoân vieân cuûa Boà born. Ñeà Ñaïo Traøng, vôùi nhöõng hình töôïng noåi —The A Du Ñaø: Ayodhya (skt)—A du ñaø quoác—A Du stupa of King Asoka or the Maha Bodhi Temple Ñoà quoác—A Thaâu Ñoà—A Du Ñaø coù nghóa laø erected by king Asoka in the third century B.C. at "Khoâng coù xung ñoät." Kinh ñoâ cuûa xöù Kieàu Taùt Buddha Gaya where the Buddha attained La, toång haønh dinh cuûa Phaät giaùo thôøi coå. Noù laø enlightenment over 2,500 years ago in northern moät thaønh phoá quan troïng trong vöông quoác Kieàu India, present-day part of Nepal. Behind the Maha Taùt La, naèm

veà phía ñoâng baéc AÁn Ñoä trong thôøi Bodhi Temple at Buddha-Gaya, there is a small Ñöùc Phaät coøn taïi theá, baây giôø laø vuøng Oudh— stupa, made of stone with the carved images of Ayodhya literally means “No Conflict.” The Buddhas. capital of Kosala, headquarters of ancient A Duïc Vöông Truyeän: Asoka-vadana-mala Buddhism. It was an important city in the Kingdom (skt)—Legends of King Asoka—Stories of King of the Kosalas in north-east of India in the time of Asoka. the Buddha, present Oudh. A Duy La Ñeà: Abhirati (skt)—A Tyø La Ñeà—Coõi A Du Ñoà: Ayodhya (skt)—See A Du Ñaø. Tònh Ñoä phöông Ñoâng cuûa Ñöùc Phaät A Suùc (Voâ A Du Giaø: Asoka (skt)—See A Duïc Vöông. Noä hay Dieäu Laïc Phaät)—The eastern Pure Land A Du Giaø Thuï: See Voâ Öu Thuï. of Aksobhya. A Duïc Vöông: Asoka (skt)—Vò vua thôøi coå AÁn A Duy Vieät Trí: See A Beä Baït Trí. Ñoä, thaùi toå cuûa trieàu ñaïi Maurya. Moät quaân vöông A Ña Ña: Atata (skt)—See Baùt Haøn Ñòa Nguïc. Phaät töû, ñaõ caûi sang ñaïo Phaät töø AÁn Ñoä giaùo sau A Ñaø: Agada (skt)—See A Giaø Ñaø. moät cuoäc tröôøng chinh—Emperor of Ancient A Ñaø La: Adara (skt)—Chaáp tay chaøo—To salute India, founder of Maurya Dynasty. A great with folded hands, palms together. Buddhist ruler, who was converted to Buddhism A Ñaø Na: Adana (skt)—Chaáp thuû hay duy trì from Hinduism after a long period of war and nghieäp nhaân thieän aùc: Holding together or conquest. maintaining the karma, good or evil—Thaân theå A Duïc Vöông Kinh: See Kinh A Duïc Vöông. cuûa loaïi höõu tình: Maintaining the sentient A Duïc Vöông Sôn: Aikuo-zan (jap)—Nuùi vua A organism—Chuûng töû hay haït cuûa caây coái: Duïc beân Taøu—Asoka Mountain in China. Maintaining the germ in the seed or plant. A Duïc Vöông Thaïch Truï: Asoka marble pillar— A Ñaø Na Thöùc: Adana-vijnana (skt)—Alaya Nhöõng truï ñaù do vua A Duïc cuûa AÁn Ñoä döïng leân consciousness—Thöùc coù taùnh chaáp chaët. Teân khaùc vaøo khoaûng nhöõng naêm 250 tröôùc Taây Lòch trong cuûa A Laïi Da Thöùc—Appropriating consciousness. vöôøn Laâm Tyø Ni cuûa xöù Nepal vaø nhöõng nôi khaùc,

Another name for Alaya-vijnana—See A Laïi Da Phaät quaû—A Buddhist scholar of royal family in Thöùc. Bengal, who particularly systematized the method A Ñeà Baït Trí: See A Beä Baït Trí. for generating enlightened mind (bodhicitta). He A Ñeà Muïc Ña: See A Ñeà Muïc Giaø. was a patriarch of Magadha and a well-known A Ñeà Muïc Giaø: Adhimukti or Atimukti (skt). teacher of Vikramsila University. Atisa arrived in 1) Taâm giaûi thoaùt, ñöôïc dieãn dòch laø “Thieän Tö 1042 in response to an invitation from the rulers of Duy”—Entire freedom of mind, confidence, western Tibet. He spent the last twelve years of interpreted as “pious thoughtfulness,” good his life there to preach. In Tibet he founded propensity. Kadampa school. His teaching tradition had a 2) A Ñeà Muïc Giaø laø teân cuûa moät loaïi caây coù hoa great influence on Tibetan Buddhism later. He ñoû, laù maøu xanh ñaäm, haït eùp ra daàu thôm— was the leading figure in the “second Atimuktaka, a plant like the “dragon-lick,” dissemination” of Buddhism to Tibet. After his suggestive of hemp, with red flowers and arrival he worked to reform and revive Buddhist bluish-green leaves; its seeds produce teachings and practices. His most influential work fragrant oil, sesame. is “the lamp for the Path to Awakening,” in which A Ñeà Phaät: See A Ñeà Phaät Ñaø. he outlined a gradual path

to buddhahood. A Ñeà Phaät Ñaø: Adi-buddha (skt)—Primordial A Ñòa Muïc Ñaéc Ca: Atimuktata (skt)—Acacia Buddha—Ñaây laø vò Phaät baûn sô cuûa Laït Ma giaùo. flowers. Trong cöïu phaùi Kim Cang thöøa, A Ñeà Phaät ñöôïc A Ñieân Ca: See A Ñieân Ñeå Ca. xem nhö laø ngaøi Phoå Hieàn, hoùa thaân cuûa ñöùc Phaät A Ñieân Ñeå Ca: Atyamika (skt)—Taát Caùnh— Thích Maâu Ni—The primal Buddha of ancient Khoâng coù cöùu caùnh ñeå thaønh Phaät—Endless—At Lamaism. In old Vajrayana, Adi-Buddha was seen the end there is no mind for attaining Buddhahood. as Samantabhadra, a transcendant body of A Gia: Tieáng con goïi ngöôøi cha—Father—Daddy. Sakyamuni. A Gia Haï Haøm: Xöông haøm döôùi cuûa ngöôøi cha A Ñeå Lyù: Atri (skt)—Keû nuoát soáng: A devourer— (töø chuyeän ngöôøi con nhaän böøa caùi caàu yeân löøa laø Moät trong nhöõng ngoâi sao trong nhoùm Ñaïi Huøng: xöông haøm döôùi cuûa haøi coát cha mình ñaõ cheát nôi One of the stars in Ursa Major—Moät trong nhöõng chieán tröôøng. Veà sau naày töø ngöõ ñöôïc duøng ñeå chæ thò giaû cuûa Thaàn Hoûa trong Thai Taïng Giôùi: One ngöôøi ngu si, khoâng phaân bieät ñöôïc chaân giaû) — of the assistants of Agni shown in the Stupid person or a thick-headed person. Garbhadhatu—Moät vò coå Tieân: An ancient rsi. A Giaø: Nöôùc: Water (Arhya or Argha (skt)—Nghi A Ñeå Sa: Atisa (skt)—A Ñeå Sa, vò sö Phaät giaùo thöùc daâng nöôùc thôm trong caùc buoåi leã: goác hoaøng gia taïi vuøng Bengal, Ngaøi ñaõ ñaët ra Ceremonial water, e.g. offerings of scented water, phöông phaùp heä thoáng hoùa söï ñaïi giaùc. Ngaøi laø or water containing fragrant flowers in tröôûng laõo cuûa xöù Ma Kieät ñaø vaø laø giaûng sö raát ceremonies. noåi tieáng cuûa tröôøng Ñaïi hoïc Vikramsila. Ngaøi ñeán A Giaø Ñaø: Agada (skt)—A Yeát Ñaø—Moät thöù Taây taïng vaøo naêm 1042 theo lôøi môøi cuûa caùc nhaø thuoác phoøng ngöøa vaø trò moïi thöù beänh, moïi thöù laõnh ñaïo mieàn Taây cuûa Taây Taïng. Ngaøi ñaõ ôû ñaáy ñoäc—Free from disease, an antidote, a medicine giaûng ñaïo trong suoát 12 naêm sau cuøng cuûa cuoäc that entirely rids of disease, elixir of life, universal ñôøi. Taïi ñaây ngaøi ñaõ saùng laäp tröôøng phaùi remedy (phoå khöû). Kadampa. Nhöõng thuyeát giaûng cuûa Ngaøi coù aûnh A Giaø Ñaøm: Aghana (skt)—Khoâng raén, khoâng höôûng raát lôùn ñoái vôùi Phaät giaùo Taây Taïng sau naày. ñaëc—Not solid, not dense. Ngaøi laø nhaân vaät haøng ñaàu trong thôøi kyø truyeàn baù A Giaø Ñaøm Ma Vaên Ñoà: Acala-dharma-mudra- Phaät giaùo sang Taây Taïng laàn thöù nhaát. Sau khi ñeán sutra (skt)—Thaùnh Phaùp AÁn Kinh—Sutra on Taây Taïng ngaøi ñaõ laøm vieäc, caûi caùch vaø phuïc höng sacred Dharma seal—Sutra on seal of the holy giaùo thuyeát vaø phöông caùch tu taäp Phaät giaùo. Taùc law—Sutra on Unmoved Dharma seal. phaåm noåi tieáng nhaát cuûa ngaøi laø quyeån “Giaùc Ngoä A Giaø La: Aryacala-bodhisattva (skt)—Baát Ñoäng Ñaïo Ñaêng” (ñeøn saùng cho con ñöôøng giaùc ngoä) Toân Boà Taùt—Immovable Bodhisattva—See Baát trong ñoù ngaøi vaïch ra con ñöôøng tieäm tieán ñeán Ñoäng Minh Vöông.

A Giaø La Giaø: Angaraka (skt)—Hoûa tinh—The A Haøm Thôøi: Thôøi Ñöùc Theá Toân noùi veà kinh A planet Mars; a star of ill omen; a representation in Haøm (Loäc Uyeån Thôøi) trong khoaûng 12 naêm taïi the Garbhadhatu. vöôøn Laâm Tyø Ni—The period when the Buddha A Giaø Laâu: Aguru or Agaru (skt)—Moät loaïi traàm taught

Hinayana doctrine in the Lumbini garden höông: Fragrant aloe-wood; the incense that sinks during the first twelve years of his ministry—See in water—Teân cuûa moät ngoïn nuùi: Name of a Nguõ Thôøi Giaùo. mountain. A Hoâ: Ahu (skt)—Taùn thaùn töø—Aho! An A Giaø Lôïi Da: Acarya (skt)—A Xaø Leâ—Giaùo interjection. Thoï—Spiritual teacher—Master—Preceptor. A Hoâ Ñòa Nguïc: The hell of groaning—See Ñòa A Giaø Ma: Agama (skt)—See A Haøm Kinh. Nguïc (4). A Giaø Phoâi: Caùi bình hay caùi baùt—The vase or A Hoàng: Ahum (skt)—Hai aâm “A” vaø “Hum” laø bowl. caên baûn cuûa heát thaûy moïi aâm thanh vaø chöõ vieát A Giaùc Nöõ: Coâ gaùi nhoû coù toùc ñeå xoøe ra thaønh hai (muoân ñöùc nhö caùt soâng Haèng ñeàu bao quaùt trong goùc—A young girl. hai aâm naày). “A” laø söï baét ñaàu phaùt ra aâm thanh, A Ha Ha: Ahaha (skt)—AÂm thanh cuûa tieáng “Hum” laø söï chaám heát cuûa hôi thôû hít vaøo. Chöõ cöôøi—Sound of laughter. “A” laø Ñöùc Tyø Loâ Giaù Na, “Hum” laø Ñöùc Kim A Haøm: Agama (skt)—A Caáp Ma—A Haøm Moä— Cang Taùt Ñoûa, chöõ “A” laø Boà Ñeà Taâm, “Hum” laø A Haøm laø teân goïi chung cuûa Kinh Tieåu Thöøa. A Nieát Baøn, “A” laø tuyeät ñoái hay chaân ñeá, “Hum” laø Haøm coù nghóa laø Phaùp Quy hay muoân phaùp ñeàu hieän töôïng hay theá tuïc—The supposed foundation quy veà nôi ñaây maø khoâng soùt; Voâ Tyû Phaùp hay of all sounds and writing, “A” being the open and dieäu phaùp khoâng gì saùnh baèng; vaø Thuù Voâ hay yù “hum” the closed sound. “A” is the seed of chæ ñöôïc noùi ra cuoái cuøng khoâng theo veà ñaâu caû — Vairocana, “hum” that of Vajrasattva, “A” being A collection of doctrines, general name for the the bodhicitta and “hum” the nirvana, and both Hinayana scriptures. Agama means the home or have other indications. “A” represents the collecting-place of the Law or Truth, the Peerless absolute, “hum” the particular, or phenomenal. Law, and the Ultimate or absolute truth. A Kieät Ña: Agastya (skt)—Voøm Sao Canopus: A Haøm Boä: See Hinayana. The star Canopus—Tieáng Seùt: Lightning. A Haøm Kinh: Agama (skt)—Nikaya (p)—A A Kieät Ña Tieân: Agastya-rsi (skt)—Theo Kinh Haøm—A Giaø Ma—A traditional doctrine or Nieát Baøn, A Kieät Ña laø moät vò Tieân coù söùc thaàn precept—Collection of Buddha’s doctrine— thoâng döøng nöôùc soâng Haèng trong 12 naêm, baèng Sacred work—Anything handed down and fixed caùch cho doøng nöôùc aáy chaûy vaøo moät trong hai loå by tradition—There are four Agama sutras: tai cuûa oâng—According to the Nirvana sutra, 1) Tröôøng A Haøm: Dirghagama (skt)—Taäp hôïp agastya was one of the genii, who stopped the nhöõng kinh vaên daøi, 22 quyeånLong Treatises flow of the Ganges for twelve years by allowing it on cosmogony, 22 books. run into one of his ears. 2) Trung A Haøm: Madhya-agama (skt)—Taäp A Kyø Ña: Ajita (skt)—Ajeyya (p)—A Cheá Ña—A hôïp caùc kinh vaên khoâng daøi khoâng ngaén, 60 Daät Ña (Voâ naêng thaéng)—Khoâng bò cheá ngöï— quyeån—Middle treatises on metaphysics, 60 Khoâng bò khuaát phuïc—Teân cuûa Phaät Di Laëc hay books. cuûa moät vò Phaät töông lai—Invincible— 3) Taïp A Haøm: Samyuktagama (skt)—Hoån hôïp Irresistible—Not conquered—Unsubdued— cuûa 3 loaïi A Haøm kia, 50 quyeån—Unsurpassed—Name of Maitreya or a future Miscellaneous treatises on abstract Buddha. contemplation, 50 books. A Kyø Ña Xí Xaù Khaâm Baø La: Ajita-Kesakambali

4) Taêng Nhöùt A Haøm: Ekottaragama (skt)—Söu (skt)—Ajita Keshakambalin laø moät ngöôøi ñoàng taäp soá cuûa Phaùp Moân, 51 quyeån—Numerical thôøi vôùi Ñöùc Phaät. Moät trong saùu vò sö ngoaïi ñaïo treatises subjects treated numerically, 51 noåi tieáng, ngöôøi chuû tröông moïi thöù ñeàu ñoaïn dieät, books. cuoái cuøng chæ coøn laïi töù ñaïi, neân tu haønh khoå haïnh, ñeå cho moïi thöù noùng böùc thieâu ñoát thaân theå maø

giaûi thoaùt—Ajita Keshakambalin was a A La Haùn Höôùng: Moät trong boán höôùng. Baäc contemporary of the Buddha. One of the six Thaùnh cuûa Baát Hoaøn tieán leân caét ñöùt moïi taøn dö famous leaders of heretical sects, who taught a phieàn naõo maø höôùng ñeán quaû A La Haùn—The more extreme nihilism regarding everything direction leading to arhatship, by cutting off all except the four main elements. He did not believe illusion in the realms of form and beyond form. in utility of gifts, in sacrifice, the fruits of good and A La Haùn Quaû: Ariyaphalam (p)—bad acts, the existence of heavenly worlds or Arahattvaphala (skt)—Arahanthood—The fruition persons possessing higher or supernatural powers. of arahantship—The fruit of Arhat discipline— A Kyø Neã: Agni (skt)—A Kyø Ni—Löûa—Fire. Ngöôøi ñaõ ñaït ñöôïc Thaùnh quaû vò thöù tö, khoâng coøn A Kyø Neã Thaàn: Thaàn Löûa—Vò Thaàn toái cao taùi sanh. Sau khi cheát ngöôøi aáy vaøo Nieát baøn. Ñaây trong caùc vò thaàn trong thaàn thoaïi AÁn Ñoä —The laø quaû vò cao nhaát cho caùc haøng Thanh vaên. A La fire-deva. Haùn laø moät vò Thaùnh ñaõ giaûi thoaùt khoûi luaân hoài A Kyø Ni: Agni (skt)—The gods of fire—See Hoûa sanh töû, baèng caùch soáng ñôøi tònh haïnh ñuùng theo Thaàn. lôøi Phaät daïy. Ñaây laø muïc tieâu toái thöôïng cuûa A La Ca: Arka (skt)—A Ca—A Giaø—Hoa tröôøng phaùi Theravada, ñoái laïi vôùi quaû vò Boà Taùt traéng—White flower. trong tröôøng phaùi Ñaïi thöøa—Who attains the A La Giaø: Raga (skt)—Tham muoán: Desire— fourth stage of Sainthood, and is no more reborn Caûm thoï: Feeling—Xan tham: Greed—Giaän döõ: anywhere. After his death he attains Parinirvana. Anger. The highest rank attained by Sravakas. An Arhat A La Ha: Arahant (p)—See A La Haùn. is a Buddhist saint who has attained liberation A La Haùn: Arhat (skt)—Arahat (p)—Arahant from the cycle of Birth and Death, generally (p)—The perfect one—The worthy one—The through living a monastic life in accordance with perfect understanding one—A saintly man—Moät the Buddha’s teachings. This is the supreme goal trong nhöõng quaû vò treân böôùc ñöôøng tu taäp. Theo of Theravada practice, as contrasted with Thöôïng Boä, A La Haùn laø moät baäc hoaøn thieän hoaøn Bodhisattvahood in Mahayana practice—See Töù myõ; nhöng theo Ñaïi Chuùng Boä, A La Haùn chöa Thaùnh Quaû. phaûi laø baäc hoaøn myõ, hoï vaãn coøn bò nhöõng nghi A La Haùn Tam Ñoäc: Ch'ang Ch'ing's Three hoaëc quaáy nhieãu vaø vaãn coøn raát nhieàu ñieàu chöa Poisons, example 95 of the Pi-Yen-Lu—Thí duï ñöôïc lieãu giaûi. Chính vì theá maø Phaät Giaùo Ñaïi thöù 95 cuûa Bích Nham Luïc. Tröôøng Khaùnh coù khi Thöøa khuyeân Phaät töû khoâng neân ñeà cao lyù töôûng A noùi: "Thaø noùi A La Haùn coù ba thöù ñoäc, chaúng noùi La Haùn. Thay vì vaäy, neân noi göông nhöõng baäc ñaõ Nhö Lai coù hai thöù lôøi." Baûo Phöôùc hoûi: "Theá naøo hieán troïn ñôøi mình, ñaõ

hy sinh töï ngaõ vaø khoâng laø Nhö Lai noùi?" Tröôøng Khaùnh ñaùp: "Ngöôøi ñieác ngöøng coá gaéng nhaèm ñaït ñeán muïc ñích cöùu ñoä ñaâu ñöôïc nghe." Baûo Phöôùc noùi: "Bieát roõ oâng chuùng sanh cuõng nhö caûnh giôùi cuûa chö Phaät—One nhaèm hai ñaàu noùi." Tröôøng Khaùnh hoûi: "Theá naøo of the fruitions of the path of cultivation. laø Nhö Lai noùi?" Baûo Phöôùc ñaùp: "Uoáng traø ñi." According to the Sthaviras, Arhats are perfect Theo Vieân Ngoä trong Bích Nham Luïc, Tröôøng beings; but according to the Mahasanghikas, Khaùnh vaø Baûo Phöôùc ôû trong hoäi Tuyeát Phong Arhats are not perfect, they are still troubled by thöôøng cuøng nhau nhaéc nhöõng coâng aùn cuûa coå doubts and are ignorant of many things. Thus, nhaân ñeå baøn baïc. Tröôøng Khaùnh noùi: "Thaø noùi A Mahayana Buddhism advises Buddhists not to La Haùn coù ba thöù ñoäc, chaúng noùi Nhö Lai coù hai hold up Arhats as ideals. Rather those should be thöù lôøi." Tieáng Phaïn A La Haùn laø "Arhat", Haùn emulated as ideals who during aeons of self- ngöõ coù nghóa laø "Saùt taëc," do coâng naêng maø laäp sacrifice and continuous struggle to save sentient teân, hay ñoaïn taùm möôi moát phieàn naõo, caùc laäu ñaõ beings and to attain Buddhahood. saïch, phaïm haïnh ñaõ xong, ñaây laø baäc A La Haùn voâ A La Haùn Ñaïo: Arahattamagga (p)—Path of hoïc, Ba ñoäc töùc laø: tham, saân vaø si laø caên baûn Arahantship—Con ñöôøng cuûa baäc A La Haùn. phieàn naõo. Taùm möôi moát phaåm coøn töï ñoaïn saïch, A La Haùn Ha: Arhat (skt)—See A La Haùn. huoáng laø ba ñoäc. Tröôøng Khaùnh noùi, "Thaø noùi A La Haùn coù ba thöù ñoäc, chaúng noùi Nhö Lai coù hai

thöù lôøi." Ñaïi yù caàn neâu leân Nhö Lai haún laø noùi Baûo Phöôùc môùi ñöôïc. Vì sao? Vì choã kheùo naøy thaät. Kinh Phaùp Hoa noùi: "Chæ ñaây moät söï thaät, coøn duøng raát taøi, gioáng nhö ñieän xeït sao baêng, Baûo hai thì chaúng chôn." Kinh laïi noùi: "Chæ coù phaùp Phöôùc quaû laø treân nanh sanh nanh, treân vuoát sanh nhaát thöøa, khoâng hai cuõng khoâng ba." Theá Toân hôn vuoát—Ch'ang Ch'ing once said, "Rather say that ba traêm hoäi, xem caên cô daïy chuùng, hôïp beänh cho saints have the three poisons, but do not say that thuoác, thuyeát phaùp muoân thöù ngaøn loaïi, cöùu caùnh the Tathagata has two kinds of speech. I do not khoâng hai thöù lôøi. YÙ cuûa Ngaøi, caùc oâng laøm sao say the Tathagata is speechless, just that he thaáy ñöôïc? Phaät duøng moät aâm dieãn noùi phaùp thì doesn't have two kinds of speech." Pao Fu said, chaúng khoâng. Tröôøng Khaùnh vaãn coøn chöa thaáy lôøi "What is Tathagata speech?" Ch'ing said, "How cuûa Nhö Lai. Taïi sao? Gioáng nhö ngöôøi noùi aên, could a deaf man hear?" Pao Fu said, "I knew you troïn khoâng theå no. Baûo Phöôùc thaáy Tröôøng Khaùnh were talking on the secondary level." Ch'ing said, treân ñaát baèng noùi phaùp, lieàn hoûi: "Theá naøo laø Nhö "What is Tathagata speech?" Pao Fu said, "Go Lai noùi?" Tröôøng Khaùnh ñaùp: "Ngöôøi ñieác ñaâu drink tea." According to Yuan-Wu in the Pi-Yen- ñöôïc nghe." Keû naày bieát nhöõng luùc khaùc ôû trong Lu, Ch'ang Ch'ing and Pao Fu, while in the hang quyû laøm keá soáng. Baûo Phöôùc noùi: "Bieát roõ community of Hsueh Feng, were always oâng nhaèm treân ñaàu thöù hai noùi." Quaû thaät ñuùng nhö reminding and awakening each other, engaging in lôøi kia, Tröôøng Khaùnh laïi hoûi sö huynh Baûo Phöôùc: discussion.

Ch'ing said, "Rather say that saints "Theá naøo laø Nhö Lai noùi?" Baûo Phöôùc ñaùp: "Uoáng have the three poisons, but do not say that the traø ñi." Caùn thöông ñaûo ngöôïc bò ngöôøi khaùc cöôùp Tathagata has two kinds of speech. I do not say maát roài. Tröôøng Khaùnh maát taát caû maø coøn bò toäi. the Tathagata is speechless, just that he doesn't Xin hoûi caùc oâng, Nhö Lai coù maáy thöù lôøi? Phaûi bieát have two kinds of speech." The Sanskrit word for thaáy ñöôïc theá aáy, môùi thaáy choã baïi quyeát cuûa saint is "Arhat," means killer of thieves; by their Tröôøng Khaùnh vaø Baûo Phöôùc. Kieåm ñieåm chính virtue and accomplishment they illustrate their chaén veà sau troïn aên gaäy. Phoùng moät böôùc noùi cuøng name; they cut off the nine times nine, or eighty- kia lyù hoäi. Coù ngöôøi noùi: "Baûo Phöôùc noùi ñuùng, one kinds of passion, all their leaks are already Tröôøng Khaùnh chaúng ñuùng." Chæ thieát theo lôøi dried up, and their pure conduct is already sanh hieåu, noùi coù ñöôïc coù maát. Ñaâu chaúng bieát coå established, this is the state of sainthood, where nhaân nhö choïi ñaù nhaùng löûa, tôï laøn ñieån chôùp. there is nothing more to learn. The three poisons Ngöôøi nay chaúng ñeán choã coå nhaân chuyeån, chæ caàn are greed, hatred, and ignorance, the fundamental chaïy döôùi caâu, noùi Tröôøng Khaùnh khi aáy duøng passions. If they have themselves completely cut chaúng tieän, vì theá rôi vaøo ñaàu thöù hai. Baûo Phöôùc off the eighty-one kinds of passion, how much noùi uoáng traø ñi, laø ñaàu thöù nhaát. Neáu chæ xem theá more so the three poisons! Ch'ang Ch'ing said, aáy, ñeán ñöùc Phaät Di Laëc haï sanh cuõng chaúng thaáy "Rather say that saints have the three poisons, but ñöôïc yù cuûa coå nhaân. Neáu laø taùc gia thì chaúng khôûi do not say that the Tathagata has two kinds of loaïi kieán giaûi naày, nhaûy khoûi hang oå aáy, höôùng speech." His general idea was thathe wanted to thöôïng töï coù moät loái ñi. Neáu oâng noùi ngöôøi ñieác show that the Tathagata does not say anything chaúng ñöôïc nghe, coù choã naøo laø khoâng phaûi? Baûo untrue. In the Lotus Sutra, it says, "Only this one Phöôùc noùi uoáng traø ñi, coù choã naøo laø chaúng phaûi? thing is true; any second besides is not real." It Caøng khoâng dính daùng. Theá neân noùi: "Kia tham also says, "There is only one vehicle of truth; caâu soáng, chaúng tham caâu cheát." Nhaân duyeân naày there is no second or third." The World Honored cuøng "khaép thaân phaûi, toaøn thaân phaûi" moät loaïi. One, in over three hundred assemblies, observed Khoâng coù choã cho caùc oâng so tính thò phi. Phaûi laø potentiality to set down his teachings, giving döôùc chaân caùc oâng loät traàn, môùi thaáy choã coå nhaân medicine in accordance with disease: in ten thaáy nhau. Nguõ Toå Laõo Sö noùi: "Gioáng nhö ngöïa thousand kinds and a thousand varieties of ñaù nhau, phaûi laø maét nhìn tay naém." Coâng aùn naày explanations of the Dharma, ultimately there are neáu duøng chaùnh nhaõn xem ñoù, ñeàu khoâng coù choã no two kinds of speech. His idea having gotten this ñöôïc maát ñeå bieän ñöôïc maát, khoâng coù choã thaân sô far, how can you people see? The Buddha widely ñeå bieän thaân sô. Tröôøng Khaùnh cuõng phaûi leã baùi taught the Dharma with One Voice; this I don't

deny, but Ch'ang Ch'ing actually has never seen neither gain nor loss, it distinguishes gain and loss; the Tathagata's speech even in a dream. Why? It's where there is no near

or far, it distinguishes near just like a man talking about food, after all that and far. Ch'ang Ch'ing still should have bowed to can't satisfy his hunger. Pao Fu saw him talking Pao Fu to be proper. Why? Because Pao Fu used about the doctrine on level ground, so he asked, this little bit o fskill well, like thunder rolling or a "What is Tathagata speech?" Ch'ing said, "How comet flying. But Pao Fu couldn;t help but can a deaf man hear it?" Pao Fu knew that Ch'ang produce tooth upon tooth, nail upon nail. Ch'ing had been making his living in a ghost cave A La La: Arada-kalama (skt)—Alara-kalama for some time; Pao Fu said, "I knew you were (p)—Uaát Ñaø Ca La La—A La La laø teân vò ñaïo só speaking on the secondary level." And after all, maø thaùi töû Só Ñaït Ña ñaõ ñeán hoûi ñaïo giaûi thoaùt Ch'ang Ch'ing lived up to these words; he asked ngay sau khi Ngaøi rôøi hoaøng cung xuaát gia ñeå trôû back, "Elder brother, what is Tathagata speech?" thaønh nhaø tu khoå haïnh. Ngöôøi ta noùi ñaïo só A La Pao Fu said, "Go drink tea." Ch'ang Ch'ing had his La laø moät trieát gia theo phaùi Soá Luaän vaø soáng gaàn spear snatched away by someone else, Ch'ang thaønh Tyø Xaù Ly, nay laø thaønh phoá Besarh trong Ch'ing, supposedly so great, lost his money and quaän Muzzaffapur, tieåu bang Bihar, vuøng ñoâng incurred punishment. No I asked everyone, how baéc AÁn Ñoä—The name of the hermit to whom many kinds of Tathagata speech are there? You Prince Siddhartha visited and asked about the should know that only when you can see in this enlightenment immediately after he left his royal way, then you will see the defeat of these two palace and became an ascetic. Arada-kalama is fellows. If you examine thoroughly, everyine said to have been a Samkhya philosopher and to should be beaten. I'll let out a pathway, to let have lived near the Vesali city, modern Besarh in others comprehend. Some say that Pao Fu spoke the Muzzaffapur district of Bihar state in the correctly, and that Ch'ang Ch'ing spoke northeast India. incorrectly; they just follow words to produce A La La Ñòa Nguïc: Alala (skt)—Apapa (p)—A interpretations, so they say there is gain and loss. Ba Ba Ñòa Nguïc—Habava or Apapa—Nôi quaù They are far from knowing that the people laïnh neân chæ coù aâm “A Ba” laø nghe ñöôïc —Where nowadays do not go to the Ancients' turning point it is so cold that only this sound can be uttered. to look; they just go running to phrase and say, A La Laù: See A La La. "Ch'ang Ch'ing didn't immediately act; therefore A La Ra Ca Lam: See A La La. he fell into the secondary level." If you only A La Thuyeát Boä: Avarasaila or Aparasaila lookat it in this way, even by the time Maitreya (skt)—Taây Sôn Boä—See Taây Sôn Truï Boä. Buddha comes down to be born here, you still A Laïi Da: Alaya-vijnana (skt)—See A Laïi Da won;t see the Ancients' meaning. If you are an Thöùc. adept, you will never entertain such a view; A Laïi Da Duyeân Khôûi: Dependent origination leaping out of this nest of clicheù, you'll have your from Alaya-vijnana—Vaïn söï vaïn vaät hay caùc own road upward. If you say, "What is wrong with phaùp höõu vi ñeàu töø duyeân maø khôûi leân, chöù khoâng 'How could a deaf man hear?' What is right about coù töï taùnh—Everything arises from conditions and 'Go drink tea'?" Then you are even further from it. not being spontaneous and self-contained has no For this reason, it is said, "He studies the living separate and independent nature. phrase, he doesn't study the dead phrase." This A

Laïi Da Ngoaïi Ñaïo: Moät trong 30 loaïi ngoaïi story is the same as the story of "It is all over the ñaïo, xem A Laïi Da laø moät chaát lieäu truôøng toàn, body; it is all through the body," there is nowhere saùng taïo vaø chöùa ñöïng taát caû. Khi ñöôïc xem nhö laø you can judge and compare right or wrong. It is hieän töôïng, thì A Laïi Da bao truøm khaép vuõ truï — necessary for you to be clean and naked right The alaya heresy, one of the thirty heretical sects where later teacher Wu Tsu said, "It is like which considered the alaya is a sort of eternal coming to grip on the front line." It requires a substance or matter, creatives and containing all discerning eye and a familiar hand. In this public forms; when considered “unrolled,” or case, if you see it with the true eye, where there is phenomenal, it fills the universe. It seems to be of

the nature of materialism as opposed to the existence and nirvana. Through meditative idealistic conception of the Alaya-vijnana. practice and engaging in meritorious actions, one A Laïi Da Tam Töôùng: Ba töôùng cuûa thöùc A Laïi gradually replaces afflicted seeds with pure ones; Da—Three marks of the Alaya-vijnana—See Laïi when one has completely purified the continuum Da Tam Töôùng. of the alaya-vijnana, it is referred to as the A Laïi Da Thöùc: Alaya-vijnana (skt)—A Lôïi Da—“purified consciousness.” According to Keith in A Leâ Da—A Laït Da—"Alaya-vijnana" laø thuaät The Dictionary of Chinese-English Buddhist terms ngöõ Baéc Phaïn duøng ñeå chæ “Taïng Thöùc.” Caùi taâm composed by Professor Soothill, Alaya-vijnana is thöùc bieán hieän chö caûnh thaønh taùm thöùc. A-Laïi Da interpreted as: adana-vijnana, original mind hay thöùc thöù taùm ñöôïc goïi laø “Sô Naêng Bieán” vì (because it is the root of all things), differently caùc thöùc khaùc ñeàu töø ñoù maø ra. Moät khaùi nieäm veà ripening consciousness, the last of the eight giaùo thuyeát ñaëc bieät quan troïng vôùi tröôøng phaùi Du vijnanas, the supreme vijnana, manifested mind, Giaø. Thuaät ngöõ naøy coù khi ñöôïc caùc hoïc giaû Taây the fundamental mind-consciousness, seeds mind, phöông dòch laø “Taøng Thöùc,” vì noù laø caùi kho store consciousness, mind consciousness, abode of chöùa, nôi maø taát caû nhöõng haønh ñoäng ñöôïc saûn consciousness, unsullied consciousness, sinh ra. Taøng thöùc caát giöõ nhöõng gì ñöôïc chöùa vaøo inexhaustible mind, and Tathagata-garbha. noù cho ñeán khi coù hoaøn caûnh thích hôïp cho chuùng A Laïi Da Thöùc Tam Chuûng Caûnh: Ba loaïi caûnh hieän ra. Nhöõng dòch giaû Taây taïng laïi dòch noù laø cuûa a laïi da thöùc: chuûng töû (sinh ra haït gioáng cuûa “Caên baûn cuûa taát caû” vì noù laøm neàn taûng cho moïi taát caû hieän haønh phaùp höõu laäu vaø voâ laäu), nguõ caên, hieän töôïng trong voøng sanh töû vaø Nieát Baøn. Qua vaø khí giôùi (quaû baùo cuûa taát caû chuùng sanh nhö thieàn taäp vaø tham döï vaøo nhöõng thieän nghieäp, nuùi, soâng, caây, coû, khí cuï, aên uoáng, vaân vaân)—The ngöôøi ta töø töø thay theá nhöõng chuûng töû phieàn naõo three categories of the Alayavijnana: the seed or baèng nhöõng chuûng töû thanh tònh; moät khi ngöôøi ta cause of all phenomena, five organs of sensation, thanh tònh hoùa moät caùch toaøn dieän A Laïi Da, thì ñoù and the material environment in which they ñöôïc coi nhö laø “Tònh Thöùc.” Theo Keith trong depend. Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Sö A Laïi Da Töù Phaàn: Phaùp Töôùng Toâng chia duïng Soothill, A Laïi Da Thöùc (sôû tri y thöùc) ñöôïc dieãn

cuûa taâm vöông vaø taâm sôû cuûa taùm thöùc ra laøm boán dòch nhö sau: a ñaøn na thöùc (chaáp trì thöùc), baûn phaàn—The Dharmalaksana school divides the thöùc (goác reã cuûa chö phaùp), dò thuïc thöùc, ñeä baùt function of cognition into four parts—See Töù thöùc (thöùc cuoái cuøng trong taùm thöùc), ñeä nhaát thöùc, Phaàn. hieän thöùc, höõu tình caên baûn chi taâm thöùc, chuûng töû A Lam: See A La La. thöùc, taøng thöùc, taâm thöùc, traïch thöùc (laø nhaø ôû cuûa A Lan Nhaõ: Aranya (skt)—Araa (p)—Araakanga caùc haït gioáng), voâ caáu thöùc, voâ moät thöùc, vaø Nhö (p)—Arinya (skt)—Choã tòch tònh, thöôøng laø trong Lai taïng—Alaya-vijnana is a Sanskrit term for röøng—Forest—Remote place—A solitary place, “basis consciousness.” The initiator of change, or usually in the forest—A Lan Nhaõ coù nghóa laø the first power of change, or mutation, i.e. the “Röøng,” hay “Nôi hoang daõ,” nhöng ôû ñaây A Lan alaya-vijnana, so called because other vijnanas Nhaõ chæ moät khu röøng yeân tònh ñöôïc duøng laøm nôi are derived from it. An important doctrinal tu taäp cho caùc du taêng khaát só. Nôi aån cö hay nôi concept that is particularly important in the daønh cho thieàn taäp—Aranya literally means Yogacara tradition. This term is sometimes “Forest,” or “Woods,” or “Wilderness,” but here it translated by Western scholars as “storehouse refers to the forest as a quiet place of cultivation consciousness,” since it acts as the repository for wandering monks. A hermitage or a place of (kho) of the predisposition (thieân veà) that one’s retirement for meditation. actions produce. It stores these predispositions A Lan Nhaõ Ñaàu Ñaø: Coøn goïi laø Vieãn Ly Xöù Ñaàu until the conditions are right for them to manifest Ñaø, töùc laø ôû nôi ñoàng khoâng moâng quaïnh xa haún themselves. The Tibetan translators rendered nôi daân cö, moät trong 12 haïnh tu ñaàu ñaø nhaèm (hoaøn laïi) it as “basis of all” because it serves as giuùp haønh giaû thanh tònh thaân taâm vaø giaûi thoaùt the basis for all of the phenomena of cyclic khoûi tham duïc veà aên uoáng, aùo quaàn, nôi ôû —To

dwell as a hermit, one of the twelve ascetic of Chinese-English Buddhist Terms, Arni was a practices help practitioners purify the body and kingdom which formed part of ancient Tukhara, mind and free from the desire of food, clothing situated near to the source of the Oxus. and shelter—See Thaäp Nhò Haïnh Ñaàu Ñaø. A Lôïi Sa: Arca (skt)—Coù lieân heä ñeán Tieân nhaân A Lan Nhaõ Phaùp Boà Ñeà Traøng: See Tòch Dieät hay Thaùnh nhaân; ñaëc bieät chaân ngoân thaønh töïu cuûa Ñaïo Traøng. caùc baäc coå tieân ñöôïc ghi laïi baèng keä—Connected A Lan Nhaõ Xöù: Aranyanatyayatanam (skt)—See with the rsi, or holy men; especially their religious A Lan Nhaõ. utterences in verse. A Lan Nhaõ Xöù Ñaàu Ñaø: See A Lan Nhaõ Ñaàu Ñaø. A Lôïi Sa Keä: 1) Chaân ngoân thaønh töïu cuûa caùc baäc A Leâ Da: Arya (skt)—A Li Da—A Li Daõ—A coå tieân Thaùnh hieàn: The utterances of the rsi or Löôïc—A Di—Toân Giaû—Honourable—Sage— holy ment written in verse; 2) Danh hieäu cuûa Ñöùc Sacred—Saintly—Thaùnh giaû, Thaùnh nhaân hay toân Phaät: A title of a Buddha. giaû (ngöôøi ñaõ ra khoûi caûnh khoå)—Loyal, A Lôïi Sa Truï Xöù: Truï xöù hay thaønh töïu cao honourable, noble—A man who has thought on nhaát—Perfection or the highest position of the four chief principles of Buddhism and lives achievement.

according to them. A Loä Ba: Rupya (skt)—Baïc—Silver. A Leâ Da Ñaø Sa: Aryadasa (skt)—Moät vò sö cuûa A Loäc Loäc Ñòa: Nôi maø taát caû moïi thöù ñeàu dieãn tröôøng phaùi Ñaïi Chuùng Boä—A monk of the bieán toát ñeïp theo nhö yù muoán—A land where all Mahasanghikah. goes smoothly along at will. A Leâ Da Phaït Ma: Aryavarman (skt)—See A Luyeän Nhaõ: See A Lan Nhaõ. Thaùnh Taøo. A-Luyeän-Nhaõ Tyø Kheo: Aranya-bhiksu (skt)—A A Leâ Da Tö Na: Aryasena (skt)—Moät vò sö noåi forest Bhiksu—Laâm Taêng hay Sôn Taêng, vò Tyø tieáng cuûa tröôøng phaùi Ñaïi Chuùng Boä—A famous Kheo soáng ñoäc cö trong röøng—A monk who lives monk of the Mahasanghikah. a solitary life in the forest. A Leâ Nghi: Alingi (skt)—OÂm aáp: To embrace— A Lö Na: Aruna (skt)—A Löu Na—Hoûa tinh: Caùi troáng nhoû: A small drum—Teân cuûa moät loaïi Mars—Höôùng nam: South—Löûa: Fire—Maøu ñoû thieàn Maät giaùo: Name of a kind of esoteric öûng: Ruddy—Maøu öûng hoàng cuûa raïng ñoâng: meditation. Dawn-colour. A Leâ Thoï: See A Leâ Thuï. A Lö Na Baït Ñeå: Loaïi nhang coù maøu ñoû—A red- A Leâ Thuï: Arjaka (skt)—Moät loaïi caây coù hoa coloured incense. thôm—A tree with white scented flowers, said to A Lö Na Hoa: Aruna-kamala (skt)—Boâng sen fall in seven parts, like an epidendrum. ñoû—The red lotus. A Li Da: Arya (skt)—A Li Daõ—A Löôïc—A Di— A Ma: Amba (skt)—Meï, moät danh hieäu toân Toân Giaû—See A Leâ Da. kính—Mother, a title of respect. A Li Da Baït Ñeà: Ajitavati (skt)—A Thò Da Phaït A Ma Ña Ña: Meï cha—Mother and father. Ñeå—A Chi La Baø Ñeà—See A Thò Ña Phieät Ñeå. A Ma Ñeà Boà Taùt: Abhetti (skt)—Voâ UÙy Boà Taùt— A Lò Da Thöùc: See A Lôïi Da Thöùc. Vò Boà Taùt voâ sôû uùy, moät teân khaùc cuûa Boà Taùt A Li Sa Keä: Arsagatha (skt)—Töï Nhieân Thaønh Quaùn Theá AÂm—Fearless Bodhisattva, another Töïu Chaân Ngoân—Natural fulfilment mantra. name for Avalokitesvara. A Lôïi Da: Alaya (skt)—See A Laïi Da Thöùc. A Ma La: Amala (skt)—Voâ caáu (tinh khieát, khoâng A Lôïi Da Ña La: Arya-tara or Aryavalokitesvara tì veát): Immaculate, unstained, spotless—Thanh (skt)—Moät trong nhöõng danh hieäu cuûa Ñöùc Quaùn Tònh: Pure—Thöôøng Haèng (khoâng thay ñoåi): AÂm—One of the titles of Kuan-Yin. Permanent and unchanging. A Lôïi Ni: Alni or Arni (skt)—Theo Eitel trong A Ma La Quaû: Amala (skt)—Moät loaïi traùi caây ôû Trung Anh Phaät Hoïc Töø Ñieån, Arni laø moät phaàn AÁn Ñoä thôøi ñöùc Phaät, coù haït nhö haït cau, duøng trò cuûa vöông quoác coå Tukhara, toïa laïc nôi nguoàn cuûa caûm laïnh (quaû dö-cam-töû, khi môùi aên thaáy hôi doøng Oxus—According to Eitel in The Dictionary ñaéng, nhöng khi nuoát nöôùc vaøo trong coå hoïng thì nghe ngoït, teân khoa hoïc cuûa noù laø

Emblicaofficinalis hay Phyllanthusemblica)—A A Na Baø Ñaït Ña: Anavadatta (skt)—Voâ Nhieät kind of fruit in India at the time of the Buddha, Long Vöông—Heatless Dragon king. which has a nut like the betel nut, used as a cure A Na Baø Ñaït Ña Long Vöông: Voâ Nhieät Long for colds (its scientific name is Emblicaofficinalis Vöông—Heatless Dragon king. or Phyllanthusemblica). A Na Baø Laâu Caùt Ñeå Du: Avalokitesvara (skt)— A Ma La Quaùn Töï Taïi Boà Taùt: Abhetti (skt)— See Quaùn Theá AÂm. Voâ UÙy Boà Taùt—See A Ma Ñeà Boà Taùt. A Na Giaø Meâ: Anagamin (skt)—Baát Lai—Non- A Ma La Quoác: Ramagrama (skt)—La Ma

coming—Baát Hoaøn—Non-returning—See A Na Quoác—Teân cuûa moät vöông quoác coå trong vuøng Haøm. baéc AÁn Ñoä—Name of an ancient kingdom in A Na Haøm: Anagami (p & skt)—One who does northern India. not return—One exempt from transmigration— A Ma Laëc: Amalaka (skt)—Pure—Undefiled—Never-returner—Non-returner—See Baát Lai. Voâ nhieãm. A Na Haøm Ñaïo: Anagami-magga (p)—Path of A Ma Yeát Ñaø: Amagadha (skt)—Phi Khaû Haïi—Non-Returner—Baát Lai—Quaû vò thöù ba "Baát Voâ Haïi—Harmless. Lai"—Haønh giaû cuõng ñang trong tö theá tu Ñaïo. A Maït La: Amala (skt)—See Am Ma La. Ngöôøi aáy khoâng coøn trôû laïi sinh töû trong coõi Duïc A Maït La Thöùc: Amala (skt)—Consciousness of giôùi nöõa—The position of the Way of Cultivation. purity—Undefiled consciousness—See Voâ Caáu He no longer has to undergo birth and death in the Thöùc. Desire realm. A Maät Lôïi Ña: Amrta (skt)—Maät Hoa—Nectar— A Na Haøm Höôùng: Nguôøi tu haønh höôùng veà quaû See Cam Loä. vò A Na Haøm (höôùng vaøo quaû baát lai maø tu haønh laø A Maät Lyù Ña: Amrta (skt)—Maät Hoa—Nectar— höôùng thöù ba trong boán höôùng)—One who is Ambrosia. aiming at the Anagamin or the fruit of non- A Maät Lyù Ña Quaân Traø Lôïi: Moät trong nguõ Minh returning. Vöông—One of the five rajas. A Na Haøm Quaû: Quaû vò baát hoaøn—Stage of non- A Muïc Khö: Amogha (skt)—See A Muïc Khö Baït returner—See Baát Hoaøn Quaû. Chieát La. A Na Luaät: Aniruddha (skt)—See A Naäu Laâu Ñaø. A Muïc Khö Baït Chieát La: Amogha or A Na Luaät Ñoä: Aniruddha (skt)—See A Naäu Laâu Amoghavajra (skt)—Vò Taêng teân Baát Khoâng Kim Ñaø. Cang (Amoghavajra), ngöôøi Baéc AÁn, ñeä töû cuûa A Na Luaät Toân Giaû: Aniruddha (skt)—See A tröôøng phaùi Maät Giaùo Phoå Hieàn. Ngaøi Kim Cang Naäu Laâu Ñaø. Trí raát noåi tieáng vaø ñaõ saùng laäp ra tröôøng phaùi Maät A Na Sa Ñaït Ña Long Vöông: Voâ Nhieät Long Giaùo Du Giaø ôû Trung Quoác vaøo khoaûng nhöõn g Vöông—Heatless Dragon king. naêm 719-720 sau Taây Lòch. Baát Khoâng keá thöøa A Na Tha Taân Ñoà Ñaø: Anathapindada (skt)—A laõnh ñaïo tröôøng phaùi naày vaøo naêm 732— Na Ñaø Taân Ñoà Ñaø—See Caáp Coâ Ñoäc. Amoghavajra, a monk from northern India, a A Naõ: Anu (skt)—Phaân töû hay thaønh phaàn goàm follower of the mystic teachings of baûy nguyeân töû—Minute—Infinitesimal—The Samantabhadra. Vajramati is reputed to have smallest aggregation of matter—A molecule founded the Yogacarya or Tantric school in China consisting of seven atoms. about 719-720 A.D. Amogha succeeded him in its A Nan Baït Ñaø: Ananda-bhadra (skt)—Another leadership in 732. name for Ananda—A Nan Ñaø Hieàn Giaû, teân khaùc A Na: Ana (skt)—Hít vaøo (thôû vaøo)—Inhalation. cuûa ngaøi A Nan. A Na Ba Na: Anapana (skt)—Soå töùc quaùn (söï chuù A Nan Boà Ñeà Thuï: Coøn goïi laø caây Boà Ñeà A Nan, taâm vaøo hôi thôû)—Awareness of breathing— vì chính ngaøi A Nan ñaõ troàng noù—Ananda Bodhi Breathing meditation (exhalation and Tree, so called because it was Venerable Ananda inhalation)—See Quaùn Soå Töùc. who was responsible for the planting of the tree. A Na Baø Baït Ña: See A Na Baø Ñaït Ña.

A Nan Ñaø: Ananda (skt & p)—Hoan Hyû—A Nan A Naâu Ñaït: Anavatapta (skt)—See A Naâu Ñaït laø con vua Hoäc Phaïn (em trai cuûa vua Tònh Phaïn). Long Vöông. A Nan

laø em ruoät cuûa Ñeà Baø Ñaït Ña. OÂng ñöôïc A Naâu Ñaït Long Vöông: Anavadatta-nagaraja choïn truøng tuïng veà Kinh ñieån trong laàn Ñaïi hoäi keát (skt)—Anavatapta-nagaraja (skt)—Voâ Nhieät Naõo taäp kinh ñieån ñaàu tieân (4 thaùng sau ngaøy Phaät nhaäp Long Vöông—Vò vua roàng khoâng coù naõo nhieät—dieät). Ngöôøi ta noùi chính ngaøi A Nan ñaõ ñoïc thuoäc Heatless and Without Rage Dragon king. loøng nhöõng baøi thuyeát phaùp cuûa Ñöùc Phaät maø veà A Naäu: Anu-raja (skt)—Dusts—Motes of dust— sau ñöôïc ghi laïi thaønh Kinh Taïng. Ngaøi laø vò Toå See Vi Traàn. thöù hai sau Ñaïi Ca Dieáp. Ngöôøi ta noùi ngaøi A Nan A Naäu Boà Ñeà: Anuttara-Samyak-Sambodhi chöùng ñaïo sau khi Phaät ñaõ nhaäp dieät vaø oâng soáng (skt)—See A Naäu Ña La Tam Mieäu Tam Boà Ñeà. ñeán 120 tuoåi. Phaät thoï kyù cho ngaøi sau naày thaønh A Naäu Ña La: Anuttara (p)—Voâ Thöôïng Só—Phaät hieäu laø Sôn Haûi Töï Taïi Thoâng Vöông Phaät— Unsurpassed One. Ananda was the son of Dronodana-raja (a younger A Naäu Ña La Tam Mieäu Tam Boà Ñeà: Anuttara- brother of King Suddhodana). Ananda was a Samyak-Sambodhi (skt)—Giaùc ngoä chaùnh ñaúng younger brother of Devadatta. In the second year chaùnh giaùc—Voâ Thöôïng Chaùnh Ñaúng Chaùnh giaùc, of the Buddha's ministry, Ananda entered the traïng thaùi chöùng ngoä cuûa chö Phaät—Complete Sangha together with the other Sakya Nobles enlightenment—Supreme—Perfect wisdom—The (Anuruddha, Devadatta, Bhaddiya, Bhagu, and truth—The state of truth—A state of Kimbala). When the Buddha was fifty-five years enlightenment reserved only for Buddhas— old, Venerable Ananda became his chief attendant Supreme correct enlightenment—Unsurpassed (he was personal attendant to the Lord Buddha for Perfectly Enlightened One. more than twenty years). A Naäu Ñaït: See A Naâu Ñaït Long Vöông. A Nan Ñaø Baït Ñaø: Ananda-bhadra (skt)— A Naäu Ñaït Trì: Anatattha (skt)—Manasarovara Another name for Ananda—A Nan Ñaø Hieàn Giaû, or Manasa-saro-vara (skt)—See Voâ Nhieät Trì. teân khaùc cuûa ngaøi A Nan. A Naäu La Ñaø Boå La: Anuradhapura (skt)—Kinh A Nan Ñaø Boå La: Anandapura (skt)—Theo Eitel ñoâ coå cuûa nöôùc Tích Lan, naèm veà baéc ñaûo. Vuøng trong Trung Anh Phaät Hoïc Töø Ñieån, A Nan Ñaø Boå naày laø thuû phuû cuûa Tích Lan vaø laø khôûi ñieåm La naèm veà höôùng ñoâng baéc cuûa Gujerat (baây giôø truyeàn baù cuûa Phaät giaùo töø khi môùi truyeàn vaøo cho laø Barnagar), gaàn Kurree, moät trong nhöõng cöù ñòa maõi ñeán cuoái theá kyû thöù X—A northern city and huøng maïnh cuûa phaùi Jain (ngoaïi ñaïo)—According the old capital of Ceylon, at which tradition says to Eitel in The Dictionary of Chinese-English Buddhism was introduced into the island until the Budhist Terms, Anandapura was a place, northeast end of the tenth century. of Gujerat (presently Barnagar), near Kurree, A Naäu Laâu Ñaø: Aniruddha (skt)—Anuruddha which was one of the strongholds of the Jain sect (skt)—1) Voâ Dieät, voâ chæ töùc: No cessation, (externalists). unceasing; 2) Teân cuûa moät vò Taêng noåi tieáng, em A Nan Ñaø Daï Xoa: Baïch Xæ Daï Xoa hay Daï Xoa hoï cuûa Phaät Thích Ca vaø cuõng laø moät trong thaäp raêng traéng—A yaksa, called White Teeth. ñaïi ñeä töû cuûa Ngaøi: Name of a famous monk, a A Nan Ñaø Kinh: Ananda-sutta (p)—Sutra to cousin of Sakyamuni and one of the Buddha's ten Ananda on Mindfulness

Breathing. great disciples—See Thaäp Ñaïi Ñeä Töû. A Nan Ñaø Muïc Khö Ni Ha Li Ñaø La Ni Kinh: A Neâ Laâu Ñaäu: See A Naäu Laâu Ñaø. Ananta-mukha-nirhara-dharani-sutra (skt)—Teân A Neâ Loâ Ñaäu: See A Naäu Laâu Ñaø. cuûa moät boä kinh trong ñaïi taïng Trung Hoa—Name A Nhaõ Caâu Laân: See A Nhaõ Kieàu Traàn Nhö. of a sutra in Chinese Pitaka. A Nhaõ Kieàu Traàn Nhö: Ashavajit (skt)—Teân cuûa A Nan Ta Giaø: Anandasagara (skt)—Name of a moät trong naêm ñeä töû Phaät noåi tieáng laø Lieãu Phaùp monk—Teân cuûa moät vò Taêng. (Ajnata-Kaundinya), laø thaùi töû cuûa xöù Ma Kieät Ñaø, A Naäu Ña La: Voâ Thöôïng Sö—Baäc thaày cao vaø laø caäu cuûa Phaät Thích Ca Maâu Ni. Ngöôøi ñaõ tuyeät—Peerless master—Supreme master— töøng cuøng tu khoå haïnh vôùi Thaùi töû Só Ñaït Ña tröôùc Unsurpassed master. khi Ngaøi thaønh Phaät. OÂng laø ngöôøi nghe ñöôïc baøi

phaùp ñaàu tieân cuûa Ñöùc Phaät taïi Vöôøn Loäc Uyeån Meru. maø ñaéc ñöôïc “Phaùp Nhaõn.” Vaø oâng cuõng taùi sanh A Sa Ñaø: Asadha (skt). thaønh Phaät döôùi teân Samanta-Prabhasa—A 1) Thaùng tö cuûa AÁn Ñoä, khoaûng thaùng saùu vaø famous disciple named Ajnata-Kaundinya, one of thaùng baûy: The fourth month of India, part of the first five disciples of the Buddha, who heard June and July—See Thaäp Nhò Nguyeät. the Buddha’s first sermon at the Deer Park to 2) Choøm sao cuûa AÁn Ñoä goàm sao “Ky” vaø sao attain “Dharma-eye.” He was a prince of “Ñaåu.”—Asadha, an Indian constellation in Magadha, a maternal uncle of Sakyamuni. Sagittarius—See Twenty-eight constellations. Ashavajit, one who used to practice asceticism 3) Teân cuûa moät vò Tyø Kheo AÁn Ñoä. Ngöôøi ta noùi with Prince Siddhartha before he became Buddha. oâng A Sa Ñaø ñöôïc ñoä bôûi moät vò Tyø Kheo He is to be reborn as Buddha under the name of Ni—Name of an Indian monk. It is said he Samanta-Prabhasa—See Naêm Ñeä Töû Ñaàu Tieân was converted by a nun. Cuûa Ñöùc Phaät. A Sa La: Asaru or Asara (skt)—Caây thaàu daàu— A Nhó Ni: See Hoûa Thaàn. The castor-oil plant. A Noa: Anu-raja (skt)—Dusts—Motes of dust—A A Sa Ma Boå Ña: Asamapta (skt)—Khoâng döùt— Naäu—See Vi Traàn. Incomplete—Unended. A Phaï Lö Tích Ñeá Thaáp Phaït La: See Quaùn Theá A Sa Ma Sa Ma: Asamasama (skt)—Moät trong AÂm. nhöõng danh hieäu cuûa Ñöùc Phaät, ñöôïc ñònh nghóa laø A Phaït La Theá La: Avarasailah (skt)—Tröôøng “Voâ Ñaúng Ñaúng”—One of the titles of a Buddha; phaùi Ñöôøng Thaùp cuûa nhöõng ngöôøi beân Taây Sôn it is defined as “Unequalled Rank.” Töï ôû nöôùc Ñaø Na Yeát Kieät Ca (vuøng phía nam AÁn A Sa Phaû Na Giaø: Asvasa-apanaka (skt)—Quaùn Ñoä). Ñaây laø moät nhaùnh cuûa tröôøng phaùi Tieåu Thöøa soå töùc—Contemplation by counting the Nguyeân Thuûy—The school of the dwellers in the breathings—See Quaùn Soå Töùc. Western mountains in Dhankataka (south of A Sa Phaï: Asava (skt)—Ba phaàn thoáng nhieáp taát India); it was a subdivision of Mahasanghika. caû chaân ngoân cuûa Thai taïng Giôùi: Chöõ “A” cuûa A Phuø Ñaø Ñaït Ma: Supernatural phenomenon— Maät giaùo laø Nhö Lai. Chöõ “Sa” laø Lieân Hoa boä. See A Tyø Ñaït Ma. Chöõ “Phaï” laø Kim Cang Boä —A formula covering A Phuø Ñaø Ñòa Nguïc: Arbuda (skt)—Nôi toäi nhaân the three sections of the Garbhadhatu: “A” means luoân bò boûng gioäp vì

laïnh—Where the cold causes the Tathagata section. “Sa” means the Lotus blisters. section. And “Va” means the Diamond section. A Phuø Ñaït Ma Kinh: Adbhutadharma (skt)—A A Sai Maït: Aksayamati (skt)—Baát Thoái Chuyeån: Phuø Ñaït Ma—Kinh Vò Taèng Höõu Phaùp— Unceasing devotion, with an unfailing mind—Teân Collection of the description of marvellous cuûa moät vò Boà Taùt: Name of a Bodhisattva. phenomena—Rare and wonderful dharmas. A Suùc: Aksobhya (skt)—A Suùc Tyø—A Suùc Baø. A Phuø Ñòa Nguïc: Arbuda (skt)—AÙt Boä Ñaøm— (A) Moät trong naêm vò Phaät, ngaøi truï taïi coõi nöôùc A Groaning hell—Ñòa nguïc nôi chuùng sanh luoân than Tyû La Ñeà hay Thieän Khoaùi Quoác ôû phöông khoùc—Hell where beings always utter deep ñoâng. Trong Kinh Phaùp Hoa, ngaøi laø Boà Taùt sounds expressing pain. Trí Tích, con trai cuûa Ñaïi Thoâng Trí Thaéng A Phöôïc La Ha Khö: Avarahakha (skt)—Moät tröôùc khi thaønh Phaät—One of the five loaïi chuù keát hôïp söùc maïnh cuûa ñaát, nöôùc, löûa, gioù, Buddhas, hia realm Abhirata, Delightful, now vaø hö khoâng—A spell uniting of the powers being in the east. He represented in the Lotus respectively of earth, water, fire, air, and space. Sutra as the eldest son of Mahabhijnabhibhu, A Sa Ca Na Sôn: Asvakarna (skt)—Maõ Nhó and was the Jnanakara Bodhisattva before he Sôn—Tieáng Phaïn aâm laø Ngaïch Thaáp Phöôïc Yeát became Buddha. Noâ, töùc nuùi Cöûu Sôn, daùng nuùi hình nhö tai ngöïa, (B) Baûn chaát cuûa Ngaøi goàm: Baát Ñoäng, Voâ Ñoäng, moät trong baûy voøng nuùi bao quanh nuùi Tu-Di— vaø Voâ Noä—His natures include Unmoved, One of the seven concentric rings around Mount Imperturbable, and Free from anger. A Suùc Baø Phaät: See A Suùc Beä Phaät.

A Suùc Baát Ñoäng Nhö Lai: See A Suùc Beä Phaät. A Thaáp Baø Cuû Sa: Asvaghosa (skt)—Asvaghosa A Suùc Beä Phaät: Aksobhya-Buddha (skt)— Bodhisattva—See Maõ Minh Boà Taùt. Akkhobha-buddha (p)—Baát Ñoäng Toân Nhö Lai— A Thaáp Baø Meâ Ñaø: Asvamedha (skt)—Tuïc leä teá Ñoâng Phöông A Saám Phaät—Voâ Noä Phaät—ngöïa coå truyeàn cuûa Hoaøng Gia AÁn Ñoä—The Aksobya Buddha in the East—Immovable ancient Indian royal horse-sacrifice. Buddha—Imperturbable Buddha—Ñöùc A Suùc Beä A Thaáp Baø Thò Ña: Asvajit (skt)—A Thaáp Phaï Phaät cuûa theá giôùi Dieäu Hyû, ngöï trò nôi Ñoâng Ñoä. Phaït Ña—A Thaáp Baø Thò—Chaùnh Ngöõ Maõ Sö— Ngaøi laø moät trong naêm vò Phaät Thieàn Ñònh hay Maõ Thaéng—See A Thuyeát Thò. Sieâu Vieät. Ngaøi luoân tænh laëng, thanh khieát vaø voâ A Thaáp Ma: Asman (skt)—Hoøn soûi, cuïc ñaù—A tham duïc. Trong Phaät giaùo, thieân ñöôøng khoâng stone—A rock. nhaèm chæ moät ñòa danh, maø laø moät traïng thaùi cuûa A Thaáp Ma Yeát Baø: Asmagarbha (skt)—Ngoïc taâm thöùc. Ngaøy vía Ñöùc A Suùc Beä Phaät laø ngaøy Bích: Emerald—Maõ Naõo: Agate. moàng boán trong thaùng—The Imperturbed A Thaáp Phaï Du Nhaõ: Asvayuja (skt)—See Thaäp (Unperturbed or motionless) Buddha who is Nhò Nguyeät (7). always calm, serene and absence of passion. In A Thaáp Phaï Phaït Ña: Asvajit (skt)—A Thaáp Baø Buddhism, paradise is not understood as a location Thò Ña—A Thuyeát Thò—A Thaáp Baø Thò—Ñoaït but rather as a state of consciousness. Day ñöôïc ngöïa trong cuoäc tranh taøi—Gaining horses dedicated to His manifestation (to a Buddha's vital by conquest.

spirit) is the fourth day of the month. A Thaáp Phöôïc Thò: Asvajit (skt)—See A Thuyeát A Suùc Phaät Quoác Kinh: Aksobhya-tathagata- Thò. syavyuha-sutra (skt)—Sutra on Aksobhya-Buddha A Thaâu Kha: Em trai vua A Duïc. Ngöôøi ta noùi Ma land—Sutra on Imperturbable Buddha realm. Thaâu Kha leân ngoâi ñöôïc baûy ngaøy thì nhöôøng ngoâi A Sö: Tieáng duøng ñeå goïi moät vò Taêng—Monk. cho vua A Duïc—Younger brother of Asoka. He is A Taêng: Asanga (skt)—See Voâ Tröôùc. said to have reigned for seven days and then A Taêng Giaø: Asanga (skt)—See Voâ Tröôùc. resigned to Asoka. A Taêng Khö: Asanga (skt)—See Voâ Tröôùc. A Theá Da: Asaya (skt)—YÙ laïc: Pleased to (desire A Taêng Kyø: Asankhya (skt)—Voâ löôïng—Voâ soá to, pleasure)—Chuûng töû: Seed. keå—Coù 47 con soá “khoâng” theo sau soá “moät” laøm A Thi La Baø Na: Sravana (skt)—See Thaäp Nhò thaønh moät A Taêng Kyø—Innumerable— Nguyeät (5). Countless—There are 47 number “zero” after A Thæ Toáng Nieäu: Ñaïi tieän vaø tieåu tieän—To go to number “1” to make one asankhya. stool and to urinate. A Taêng Kyø Kieáp: Voâ löôïng kieáp—Asankhyeya A Thò Ña: Ajita (skt)—Name of Maitreya or a kalpas (skt)—Countless eons. future Buddha—Khoâng bò cheá ngöï—Khoâng bò A Taêng Kyø Sinh: Asamkheya (skt)—Countless— khuaát phuïc—Teân cuûa Phaät Di Laëc hay cuûa moät vò Exceedingly numerous—Innumerable. Phaät töông lai. A Tha Baø Pheä Ñaø: Atharvaveda or Atharvana A Thò Ña Phaït Ñeå: Ajiravati (skt)—A Li Da Baït (skt)—A Ñaït Ba Tyø Ñaø—A Thaùt Ba Ñaø—Kinh Veä Ñeà—See A Thò Ña Phieät Ñeå. Ñaø thöù tö. Kinh naày noùi veà thuaät chuù loaïi boû tai A Thò Ña Phieät Ñeå: Ajitavati (skt)—Coøn goïi laø A öông (ñaây laø giaùo ñieån cuûa Baø La Moân ghi cheùp Li Da Baït Ñeà—A Thò Da Phaït Ñeå—A Chi La Baø chuù vaên cuûa vieäc teá töï vaø pheùp caàu ñaûo ñeå traùnh Ñeà—Teân soâng A Li La Baït Ñeà (thôøi Ñöôøng goïi aùc quyû hay tai hoïa)—The fourth Veda, dealing soâng naày laø Voâ Thaéng), chaûy ngang qua thaønh Caâu with sorcery or magic. Thi Na. Chính taïi bôø Taây con soâng naøy, trong röøng A Thaùt Baø Pheä Ñaø: Atharvaveda or Atharvana Ta La Song Thoï, Ñöùc Theá Toân ñaõ nhaäp dieät —The (skt)—A Ñaït Ba Tyø Ñaø—A Thaùt Ba Ñaø—See A river Hiranyavati which runs through Kusinagara. Tha Baø Pheä Ñaø. It was on the western bank of this river in “Sala A Thaùt Baø Pheä Ñaø Kinh: See A Tha Baø Pheä Ñaø. Forest” where the Buddha entered into Nirvana. A Thaáp Baø: Asva (skt)—Con ngöïa—A horse.

A Thuaän Na: Arjuna (skt). A Trí La Phaït Ñeå: Aciravati (p)—A-Di-La-Baø- 1) Maøu traéng baïc: White—Silvery. Ñeà—Teân cuûa moät trong naêm con soâng lôùn taïi AÁn 2) Moät loaïi caây: A kind of tree—Arjuna—Moät Ñoä—Name of one of the five big rivers in India. loaïi caây quyù beân AÁn Ñoä. Ngaøi Long Thoï ñaûn A Tu La: Asura (skt & p)—A Tu Luaân—A Toâ sanh döôùi coäi caây naày neân mang teân La—A Toá La—Asuras—The realm of demi- Nagarjuna—A noble tree in India. Nagarjuna gods—War gods—AÙ thaàn A Tu La, ngöôøi hay noåi obtained this name because he was born côn giaän vaø baûn tính thích ñaùnh loän. Chöõ A Tu La under the foot of this tree. coù nghóa laø xaáu xí, khoâng thaùnh thieän. Ñaây laø moät A Thuùc Ca: Voâ Öu Töû Phöông Öng—Teân cuûa trong saùu neûo luaân hoài cuûa chuùng sanh, nhöõng neûo moät vò vua AÁn Ñoä leân ngoâi naêm 273 tröôùc taây lòch, khaùc laø

chö thieân, nhaân, suùc sanh, ngaï quyû, vaø ñòa xuaát gia naêm 261 tröôùc taây lòch vaø thoï giôùi Tyø nguïc—An inverterately angry person, subject to Kheo naêm 259—Name of an Indian king who frequent outburst of anger. A devil (unruly being) enthroned in 273 B.C., renounced the world (left who is fond of (love to) fighting by nature. The the secular life) in 261 and received Bhiksu full word “Asura” means “ugly” or “ungodly.” This is precepts in 259 B.C. one of the six destinies (gati) of sentient beings, A Thuyeát La Boä: Aisvarikas (skt)—Moät tröôøng the others being gods, humans, animals, hungry phaùi thôø Thaàn ôû Neùpal, ñaët A Ñeà Phaät leân haøng ghosts, and hell beings. Toái Thaùnh—A theistic school of Nepal, which set A Tu La Ñaïo: Asura-gati (skt)—Asura path. up Adi-Buddha as a supreme divinity. A Tu La Giôùi: Asura-loka (skt)—Coõi A-Tu-La— A Thuyeát Tha: Asvattha (skt)—A Thaáp Ba Tha— Titanic Demons—The realm of Asura—See A Tu A Xaù Ba Ñaø—A Thaâu Tha—1) Caây Boà Ñeà: La. Bodhi-tree; 2) Voâ Toäi Thuï, goïi laø caây voâ toäi vì baát A-Tu-La Phaùp Giôùi: Phaùp giôùi cuûa loaøi A-tu-la— cöù ai ñi quanh noù ba voøng seõ hoaøn toaøn ruõ boû moïi The Dharma Realm of Asuras. toäi loãi: No-sin tree, because whoever goes around A Tu La ÖÙng Thaân: The body of Asuras—Theo it three times is rid of sin. Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc Quaùn A Thuyeát Thò: Asvajit (skt)—A Thaáp Phaï Phaït Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà vieäc öùng Ña—A Thaáp Baø Thò Ña—A Thaáp Baø Thò—Chaùnh thaân laøm A Tu La noùi phaùp, khieán cho chuùng sanh Ngöõ Maõ Sö—Maõ Thaéng—Coøn goïi laø Maõ Sö, aâm ñöôïc thaønh töïu—According to The Surangama tieáng Phaïn laø Ngaïch Tyø, ngaøi Maõ Thaéng coù phong Sutra, book Six, Avalokitesvara Bodhisattva thaùi ñoan chính uy nghi, nhö ngöôøi thaày höôùng daãn vowed in front of the Buddha about his cho moïi ngöôøi. Ngaøi Xaù Lôïi Phaát luùc bò maát thaày appearance as an asura before sentient beings daïy ñang ñi thaát theåu ngoaøi ñöôøng thì gaëp ñöôïc and speak Dharma for them, enabling them to oâng Maõ Thaéng vôùi veû uy nghi, beøn ñeán gaàn hoûi accomplish their wish—See Tam Thaäp Nhò ÖÙng ñaïo. Moät laàn khi Taêng ñoaøn ñang ñi vaøo thaønh Thaân. khaát thöïc, moät vò tröôûng laõo nhìn thaáy ngaøi Maõ A Tu La Vöông: King of titans (Kinh Hoa Thaéng, lieàn sanh loøng hoan hyû, beøn phaùt taâm döïng Nghieâm—Phaåm 1)—Caùc A-Tu-La vöông naày ñeàu 60 phoøng ôû cho Taêng ñoaøn. Boà Taùt Maõ Thaéng laø ñaõ sieâng naêng xoâ deïp ngaõ maïn vaø nhöõng phieàn thaày cuûa ngaøi Xaù Lôïi Phaát, cuõng laø moät trong naêm naõo—They had all worked energetically to vò Tyø Kheo ñeä töû ñaàu tieân vaø coù cuøng huyeát toäc conquer pride and other afflictions. vôùi Ñöùc Phaät—Horse-breaker or Horse-master, A Tu Vaân: Asvin (skt)— Thaàn Haûi Loä: Sea-route name of several persons. Name of one of the first spirit—Thaàn Y Döôïc: Medicine spirit. five disciples and relative of Sakyamuni; teacher A Tuùc Tra: Arista (skt)—Arittha (p)—Teân cuûa of Sariputra—See Naêm Ñeä Töû Ñaàu Tieân Cuûa Ñöùc moät trong moät traêm vò ñoäc giaùc Phaät ñaõ truù nguï Phaät. moät thôøi gian daøi treân nuùi Isigili—Name of one of A Tra Baø Caâu: Atavika (skt)—Voâ Tyû Löïc—Löïc one hundred pratyeka-buddhas who stayed a long khoâng theå so saùnh ñöôïc—Incomparable power. time in Mount Isigili. A Tra Phaï Ca: See A Tra Baø Caâu.

A Tö Ñaø: Asita (skt)—Moät aån só thoâng thaùi trong thaønh Ca Tyø La Veä, baây giôø thuoäc Nepal. Khi

Thaùi töû Só Ñaït Ña ñaûn sanh, vua Tònh Phaïn ñaõ cho baskets or Tripitaka, of Buddhist literature of the môøi oâng ñeán xem töôùng Thaùi töû. A Tö Ñaø nhaän Theravadan School, the other two being the bieát 32 töôùng toát nôi moät baäc vó nhaân cuûa Thaùi töû, Vinaya, that is, the precepts or moral rules given tieân ñoaùn raèng Thaùi töû Só Ñaït Ña seõ trôû thaønh moät by the Buddhs to his followers; and the sutras, vò Chuyeån Luaân Thaùnh Vöông trong coõi theá vaøo which consists of the collection of the Buddha's tuoåi 29, nhöng neáu xuaát theá Ngaøi seõ ñaït ñöôïc trí sermons, and dialogues. It contains commentaries tueä toái thöôïng vaø seõ thaønh Phaät—Asita, a hermit on the sutra-pitake, or the sermons of the Buddha. sage, or the seer, of Kapilavastu, modern Nepal. Philosophically and psychologically speaking, it When Prince Siddhartha was born, King contains an entire system of mind training. Shuddhodana asked Asita to come and examine Abhidharma was translated into Chinese as Great the newborn child's physiognomy. Asita, Dharma, or Incomparable Dharma. However, in perceiving the thirty-two features of a great man, many later Mahayana works, the term foretold that if the boy remained in the secular "Abhidharma" is always referring to Hinayana world, he would become a wheel-turning teachings. As a matter of fact, Abhidharma (supreme) king by the age of twenty nine, but if he consists of books of psychological analysis and renounced the secular life, which was more synthesis. Earliest compilation of Buddhist probable, he would achieve supreme wisdom and philosophy and psychology, concerning attain Buddhahood. psychological and spiritual phenomena contained A Tö Ñaø Ñaïo Só: Asita (skt)—See A Tö Ñaø. in the discourses of the Buddha and his principal A Tö Tieân: Asita-rsi (skt)—A Tö Ñaø—A Thò Ña. disciples are presented in a systematic order. A Tyø: Avici (skt)—See A Tyø Ñòa Nguïc. A Tyø Ñaøm Cam Loä Vò Luaän: See A Tyø Ñaït Ma A Tyø Baït Trí: See A Beä Baït Trí. Cam Loä Vò Luaän. A Tyø Du Giaø Atiyoga (skt)—A Ñeå Du Giaø—Ñaïi A Tyø Ñaøm Luaän Sö: See Luaän Sö. Thaønh Töïu Phaùp—Great accomplishment dharma. A Tyø Ñaøm Nguõ Phaùp Haønh Kinh: See A Tyø Ñaït A Tyø Ñaïi Thaønh: Ñòa nguïc coù nhieàu töôøng vaùch Ma Nguõ Phaùp Haønh Kinh. cao, moät khi ñaõ bò ñoïa vaøo khoâng theå thoaùt ra A Tyø Ñaït Ma: Abhidhamma (p)—Vi Dieäu Phaùp— ñöôïc—The avici hell with high walls, out of which Analytic doctrine of the Buddhist canon—See A there is no escape. Tyø Ñaøm. A Tyø Ñaøm: Abhidharma (skt)—Taïng thöù ba trong A Tyø Ñaït Ma Baùt Kieàn Ñoä Luaän: Abhidharma ba taïng kinh ñieån Phaät giaùo (Tam Taïng Kinh stagrantha (skt)—Ñöôïc ngaøi Ca Ñieån), hay laø Luaän Taïng cuûa tröôøng phaùi Nguyeân Chieân Dieân bieân soaïn—Written by Katyayana. Thuûy, hai taïng kia laø luaät taïng goàm nhöõng giôùi luaät A Tyø Ñaït Ma Cam Loä Vò Luaän: Abhidharma Phaät cheá ra cho tín ñoà, vaø kinh taïng goàm nhöõng mrta-sastra (skt)—Name of a work of commentary baøi thuyeát phaùp, baøi giaûng hay caùc cuoäc ñoái thoaïi written by Srighosaka—Teân cuûa moät boä luaän ñöôïc cuûa Phaät. Ñaây laø nhöõng lôøi luaän giaûi veà kinh ñieån, ngaøi Cuø Sa bieân soaïn. hay nhöõng baøi thuyeát giaûng cuûa

Ñöùc Phaät. A Tyø A Tyø Ñaït Ma Cam Loä Vò Sinh Luaän: Ñaøm noùi veà trieát lyù vaø taâm lyù, A Tyø Ñaøm chöùa Abhidharma mrtara-sastra (skt). ñöïng toaøn boä heä thoáng luyeän taâm, goàm nhöõng A Tyø Ñaït Ma Caâu Xaù: Abhidharma-Kosa (skt)—minh giaûi coù tính chaát sieâu hình vaø tröøu töôïng cao A-Pi-Ta-Mo-Ku-She-Lun—A Tyø Ñaït Ma Caâu Xaù ñoä veà giaùo lyù Phaät giaùo. A Tyø Ñaït Ma ñöôïc dòch (Toång Minh Luaän)—Abhidharma Storehouse sang tieáng Trung Hoa nhö laø Ñaïi Phaùp hay Voâ Tyû Treatise or treasury of Abhidharma—Discourse on Phaùp (Voâ Ñoái Phaùp). Tuy nhieân, trong nhöõng taùc the repository of Abhi-dharma discussions. phaåm Phaät giaùo Ñaïi Thöøa veà sau naøy, ngöôøi ta A Tyø Ñaït Ma Caâu Xaù Hieån Toâng Luaän: thöôøng gaùn cho töø “A Tyø Ñaït Ma” laø giaùo thuyeát Abhidharma-Kosa-samaya-pradipika-sastra Tieåu Thöøa. Kyø thaät, ñaây chính laø nhöõng lôøi giaûng (skt)—Do Ngaøi Chuùng Hieàn bieân soaïn. vaø phaân tích veà caùc hieän töôïng taâm thaàn vaø taâm A Tyø Ñaït Ma Caâu Xaù Luaän: Abhidharma-kosa- linh chöùa ñöïng trong nhöõng thôøi thuyeát phaùp cuûa sastra (skt)—Treasure Chamber of the Phaät vaø caùc ñeä töû cuûa Ngaøi—The third of the three Abhidharma—See Caâu Xaù Luaän.

A Tyø Ñaït Ma Caâu Xaù Luaän Baûn Tuïng: luaän quan troïng nhaát trong ngoân ngöõ Nam Phaïn, Abhidharma-kosa-karika (skt)—Name of a work do moät luaän sö ngöôøi Tích Lan teân A Naäu Laâu Ñaø of commentary. soaïn vaøo khoaûng naêm 1100 sau Taây Lòch, giôùi A Tyø Ñaït Ma Caâu Xaù Luaän Chuû Yeáu Nghóa thieäu toång quaùt giaùo nghóa cuûa phaùi A Tyø Ñaøm — Ñaêng: Abhidharma-kosa-marmapradipa (skt)— One of the most important commentaries in Pali Ñöôïc vieát bôûi ngaøi Traàn Na vaøo giöõa theá kyû thöù language, composed by Anuruddha, a native of VI—Written by Dignaga in the middle of the sixth Ceylon, in about 1100 AD, introduced an century. overview of Abhidhamma. A Tyø Ñaït Ma Caâu Xaù Luaän Thích: Abhidharma- A Tyø Ñaït Ma Giôùi Thaân Tuùc Luaän: Abhidharma- Kosa-bhasya (skt). dhatukayapada sastra (skt)—Book of elements— A Tyø Ñaït Ma Caâu Xaù Luaän Thöïc Nghóa Sôù: Töông ñöông vôùi boä A Tyø Ñaït Ma Giôùi Thuyeát Abhidharma-kosa-bhasyatika-tattva-rthanama Luaän cuûa tröôøng phaùi nguyeân thuûy, do ngaøi Theá (skt)—Ñöôïc vieát bôûi ngaøi An Hueä—Written by Höõu bieân soaïn—Saravastivada’s Abhidharma Sthiramati—See An Hueä Boà Taùt. which is corresponding to Abhidharma- A Tyø Ñaït Ma Caâu Xaù Luaän Toång Minh Luaän: dhathukatha of Theravada school, written by Abhidharma-Kosa-sastra (skt)—Kusha-ron (jap)— Vasumitra. Treasure chamber of of the Abhidharma—Töø A Tyø Ñaït Ma Giôùi Thuyeát Luaän: Abhidhamma- Phaïn ngöõ coù nghóa laø “Taïng Vi Dieäu Phaùp,” moät thukatha (p)—Abhidhamma book of elements— trong nhöõng taùc phaåm Phaät giaùo quan troïng, ñöôïc Moät trong baûy boä A Tyø Ñaøm cuûa Phaät giaùo Ngaøi Theá Thaân vieát tröôùc khi Ngaøi chuyeån qua nguyeân thuûy ñöôïc ngaøi Theá Höõu vieát baèng tieáng Ñaïi Thöøa. Kho baùu A Tyø Ñaït Ma, phaûn aûnh vieäc Nam Phaïn—One of seven Abhidhamma books of chuyeån töø Tieåu Thöøa (Hinayana) sang Ñaïi Thöøa Theravada school written in Pali language by (Mahayana). Ngaøi Theá Thaân soaïn boä luaän naøy taï i Vasumitra. Kashmir vaøo khoaûng theá

kyû thöù 5 sau Taây lòch— A Tyø Ñaït Ma Hieån Toâng Luaän: Abhidharma-Abhidharma Storehouse Treatise or treasury of kosa-samaya-pradipika-sastra (skt)—Do Ngaøi Abhidharma. A Sanskrit term for “Treasury of Chuùng Hieàn bieân soaïn—See A Tyø Ñaït Ma Caâu Higher Doctrine,” one of the most important works Xaù Luaän. of Buddhist scholasticism prior to his conversion to A Tyø Ñaït Ma Kinh: Abhidharma sutra. Mahayana. Treasure chamber of the Abhidharma A Tyø Ñaït Ma Luaän Taïng: Abhidharma-pitaka which reflects the transition from the Hinayana to (skt)—Abhidhamma-Pitaka (p)—See Luaän Taïng the Mahayana, composed by Vasubandhu in A Tyø Ñaït Ma. Kashmir in the fifth century A.D. A Tyø Ñaït Ma Nguõ Phaùp Haønh Kinh: A Tyø Ñaït Ma Cuùng Söï Tyø Baø Sa: Abhidharma-Abhidharma-paca-dharma-carita-sutra sastra prakarana-pada-vibha-sastra (skt). (skt)—Teân cuûa moät boä luaän vieát veà giaùo lyù cuûa A Tyø Ñaït Ma Ñaïi Tyø Baø Sa Luaän: Abhidharma Nhaát Thieát Höõu Boä—Name of a work of mahavibhasa-sastra (skt)—A-Pi-Ta-Mo-Ta-Pi-Po- commentary written on the Sarvastivada’s Sha-Lun—Baø Sa Luaän—Ñaïi Tyø Baø Sa Luaän, ñöôïc doctrine. vieát bôûi Parsva, ñöôïc dòch ra Haùn vaên thaønh 200 A Tyø Ñaït Ma Nhaân Thi Thieát Luaän: quyeån—Parsva’s Great Commentary Abhidhamma-puggala-pannati (p)—Abhidhamma- (Mahavibhasa), translated into Chinese with 200 puggalapaati (p)—Book of individuals—Moät trong volumes. baûy boä luaän cuûa phaùi Thöôïng Toïa Boä ñöôïc vieát A Tyø Ñaït Ma Ñoái Phaùp Luaän: Abhidharma- baèng tieáng Nam Phaïn—Book of Persons, one of samuccaya-vyakhya (skt). the seven sastra books of the Theravadin, written A Tyø Ñaït Ma Giaùo Nghóa Cöông Yeáu: in Pali. Abhidhammattha-samgaha (skt)—Collection of A Tyø Ñaït Ma Phaùp Tuï Luaän: Abhidharma- the Significance of Abhidharma— An dharmasangani (p)—Book of Elements of Encyclopedia of the Abhidhamma—A Tyø Ñaït Ma existence—Moät trong baûy boä luaän cuûa phaùi Thaéng Phaùp Taäp Yeáu Luaän—Moät trong nhöõng boä Thöôïng Toïa Boä ñöôïc vieát baèng tieáng Nam Phaïn—

One of the seven sastra books of the Theravadin, luaän cuûa phaùi Thöôïng Toïa Boä ñöôïc vieát baèng written in Pali. tieáng Nam Phaïn—One of the seven sastra books A Tyø Ñaït Ma Phaùp Uaån Tuùc Luaän: Abhidharma of the Theravadin, written in Pali. Dharma Skandha Pada (skt)—Book of things— A Tyø Ñaït Ma Taïng: Abhidharma-pitaka (skt)—Vi Moät trong baûy boä luaän cuûa Nhaát Thieát Höõu Boä, do Dieäu Phaùp—Hinayana Abhidharma. Ngaøi Ñaïi Muïc Kieàn Lieân bieân soaïn—One of the A Tyø Ñaït Ma Taïng Hieån Toâng Luaän: seven books of the Sarvastivada’s Abhidharma, Abhidharma-samya-pradipika-sastra (skt)—Teân composed by Maha-maudgalyayana—See Thaát cuûa moät boä luaän do ngaøi Chuùng Hieàn bieân soaïn— Luaän. Name of a work of commentary written by A Tyø Ñaït Ma Phaùt Thuù Luaän: Abhidhamma- Sanghabhadra. patthana (p)—Book of causality—Moät trong baûy A Tyø Ñaït Ma Taïp Taäp Luaän: Abhidharma- boä luaän cuûa phaùi Thöôïng Toïa Boä ñöôïc vieát baèng samgiti-Sastra (skt)—Composed by Sariputra—Do tieáng Nam Phaïn—One of the seven sastra books Ngaøi Xaù Lôïi Phaát bieân soaïn. of the Theravadin, written in Pali. A Tyø Ñaït Ma Taâm Luaän:

Abhidharma-hrdaya- A Tyø Ñaït Ma Phaùt Trí Luaän: Abhidharma- sastra (skt)—Heart of the Higher Dharmas, written nyanyanusara-sastra (skt)—Abhidhamma- by Dharmasri—A Tyø Ñaït Ma Taâm Luaän ñöôïc vieát nyayanusara-shastra (p)—Book of beginning of tröôùc hay sau cuoäc keát taäp kinh ñieån cuûa vua Ca knowledge—Do Ngaøi Chuùng Hieàn (Taêng Giaø Baït Saéc Nò Ca, bôûi Phaùp Thöôïng (Phaùp Thaéng), moät Ñaø La) bieân soaïn—Book of starting point of cao Taêng thuoäc chi phaùi ôû Kieän Ñaø La. Taùc phaåm knowledge, composed by Shanghabhadra. naày ñöôïc dòch sang Haùn vaên vaøo naêm 391 sau Taây A Tyø Ñaït Ma Phaùt Trí Luaän: Abhidharma-jnana- Lòch. Moät baûn chuù giaûi veà taùc phaåm naày laø Taïp A prasthana-sastra (skt)—Book of Starting Point of Tyø Ñaøm Taâm Luaän, do Phaùp Cöùu, moät ñoà ñeä cuûa Knowledge—Boä luaän A Tyø Ñaït Ma Phaùt Trí ñöôïc Phaùp Thöôïng soaïn thaûo. Taùc phaåm naày trôû thaønh ngaøi Chuùng Hieàn (Taêng Giaø Baït Ñaø La) bieân soaïn baûn vaên caên baûn cuûa chi phaùi Kieän Ñaø La vaø sau vaøo khoaûng theá kyû thöù nhaát sau Taây Lòch. Coù cuøng laø cuûa phaùi A Tyø Ñaøm Trung Hoa—The thuyeát noùi ñöôïc Tyø kheo AÁn Ñoä Caø Ña Dieãn Ni Töû Heart of the Higher Dharma was written by soaïn vaøo khoaûng naêm 300 sau khi Phaät nhaäp dieät. Dharmamottara, either before or after the Boä luaän ñöôïc ngaøi Huyeàn Trang dòch sang Hoa Buddhist Council of King Kaniska's reign, by ngöõ vaøo khoaûng nhöõng naêm 656 vaø 659—Book of Dharmamottara, a noted monk, belonged to the the Beginning of knowledge, written by Gandhara branch. It was translated into Chinese in Shanghabhadra in the first century A.D. Other 391 A.D. A commentary on it called Samyukta- sources said it was composed in about 300 years abhidharma-hrdaya was written by Dharmatrata, a after the Buddha passed away by an Indian monk pupil of Dharmamottara. This work became the named Katyayanitra. The sastra was translated fundamental text of the Gandhara branch and into Chinese by Hsuan-Tsang around 656 and 659. subsequently of the Chinese Abhidharma School. A Tyø Ñaït Ma Phaåm Loaïi Tuùc Luaän: Abhidharma A Tyø Ñaït Ma Taâm Luaän Sôù: Abhidharma-Prikarana Pada (skt)—Book of Literature hrdaya-sastra-sutra (skt)—Sôù giaûi thích veà A Tyø Treatise, one of the seven books of the Ñaït Ma Taâm Luaän, ñöôïc vieát bôûi ngaøi Öu Ba Sarvastivada's Abhidharma, composed by Phieân Ñaø—Explanation of the Heart of the Higher Vasumitra—Do Ngaøi Theá Höõu bieân soaïn, moät Dharmas, written by Upasanta. trong baûy boä luaän cuûa phaùi Nhaát Thieát Höõu Boä. A Tyø Ñaït Ma Taäp Dò Moân Tuùc Luaän: A Tyø Ñaït Ma Phaân Bieät Luaän: Abhidhamma-Abhidharma-sangiti-paryaya-pada-sastra (skt)— vibhanga (p)—Moät trong baûy boä luaän cuûa phaùi Book of Recitations—See A Tyø Ñaït Ma Thaäp Nhò Thöôïng Toïa Boä ñöôïc vieát baèng tieáng Nam Phaïn— Moân Tuùc Luaän. Book of Classifications, one of the seven sastra A Tyø Ñaït Ma Taäp Luaän: Abhidharma-samuccaya books of the Theravadin, written in Pali. (skt)—Phaïn ngöõ coù nghóa laø "Baûn trích yeáu Vi A Tyø Ñaït Ma Song Ñoái Luaän: Abhidhamma- Dieäu Phaùp." Ñaây laø baûn luaän baèng Phaïn ngöõ quan yamaka (p)—Book of pairs—Moät trong baûy boä troïng ñöôïc vieát bôûi Ngaøi Voâ Tröôùc, coá gaéng döïng

boä Vi Dieäu Phaùp cho Phaät giaùo Ñaïi Thöøa. Baûn A Tyø Ñaït Ma Toâng: Abhidharma Sects—See Caâu trích yeáu naøy taäp trung vaøo nhöõng ñaëc tính cuûa chö Xaù Toâng. Phaùp, ñoàng thôøi cuõng nhaán maïnh ñeán taùnh khoâng A Tyø Ñaït Ma Tyø Ba Sa Luaän: A-Pi-Ta-Mo-Ta- vaø töï taùnh—A Sanskrit term for "Compendium of Pi-Po-Sha-Lun—Abhidharma vibhasa (skt)—Giaûi Higher Doctrine." This is an important Sanskrit thích cuoán Phaùt Trí Luaän cuûa Caø Ña Dieãn Ni Töû scholastic treatise written by Asanga, which vaø ñöôïc ngaøi Huyeàn Trang dòch sang Hoa ngöõ vaøo attemps to construct a Mahayana Abhidharma. It khoaûng nhöõng naêm 656 vaø 659. Ngöôøi ta tin raèng focuses particularly on the characteristics of coù leõ boä luaän naøy ñöôïc bieân soaïn taïi Kashmir vaøo Dharmas, the basic constituents of reality, at the khoaûng theá kyû thöù nhaát sau Taây Lòch. Ñaây laø moät same time also emphasizing their emptiness boä luaän veà trieát hoïc cuûa tröôøng phaùi Thuyeát Nhöùt (sunyata) of inherent existence (svabhava). Thieát Höõu Boä bieän luaän choáng laïi caùc tröôøng phaùi A Tyø Ñaït Ma Thaéng Phaùp Taäp Yeáu Luaän: Abhi- ñöông thôøi khaùc—Explained the Abhidharma dhammattha-samgaha (skt)—An Encyclopedia of Jnana Prasthana of Bhikkhu Katyayanitra (a the Abhidhamma—See A Tyø Ñaït Ma Giaùo Nghóa commentary on the Fa-Chih-Lun) and was Cöông Yeáu. translated into Chinese by Hsuan-Tsang between A Tyø Ñaït Ma Thaäp Nhò Moân Tuùc Luaän: 656 and 659. It is believed that this treatise was Abhidharma-sangiti-paryaya-pada-sastra (skt)— probably composed in Kashmir around the first Book of Recitations—A Tyø Ñaït Ma Taäp Dò Moân century A.D. It is a philosophical treatise of the Tuùc Luaän, moät trong baûy boä luaän cuûa tröôøng phaùi Kashmir Sarvastivada School which argues Nhaát Thieát Höõu Boä—Book of Recitations of the against the theories of various other schools at the teaching, one of the seven books of the time—See Thaát Luaän. Sarvastivada's Abhidharma—See Thaát Luaän. A Tyø Ñòa Nguïc: Avici (skt)—Avichi (p)—A tyø A Tyø Ñaït Ma Thi Thieát Tuùc Luaän: Abhidharma- (nguïc voâ giaùn)—Hells of uninterrupted prajnaptipada-sastra (skt)—Book of sufferings—Incessant hells—Ñòa nguïc cuûa khoå Descriptions—Moät trong baûy boä luaän cuûa phaùi ñau khoâng ngöøng nghæ, nôi ñoù toäi nhaân phaûi chòu Thöôïng Toïa Boä ñöôïc vieát baèng tieáng Nam Phaïn— khoå hình ñau ñôùn cuõng nhö cheát ñi soáng laïi nhieàu One of the seven sastra books of the Theravadin, laàn cho ñeán khi traû heát nghieäp baùo, môùi ñöôïc sanh written in Pali—See Thaát Luaän. leân caûnh giôùi cao hôn—Hell of uninterrupted A Tyø Ñaït Ma Thuaän Chaùnh Lyù Luaän: Abhi- suffering, in which suffering, death, and painful dharma-samayapradipika-sastra (skt)—Book on rebirth are continuous until the retribution for the Right methods—Written by Samghabhadra— sufferer's evil karma is exhausted, at which time Ñöôïc vieát bôûi ngaøi Chuùng Hieàn (Taêng Giaø Baït Ñaø that being will be reborn in a higher plane of La). existence. A Tyø Ñaït Ma Thuyeát Söï Luaän: Abhidhamma- A Tyø Giaø La: Abhicara (skt)—Teân cuûa moät loaøi katha-vatthu (p)—Book of Controversies—Moät ngaï quyû—Name of a hungry ghost. trong baûy boä luaän cuûa phaùi Thöôïng Toïa Boä ñöôïc A Tyø Giaø Loã Ca: Abhicaraka (skt)—Loø hình baùt vieát baèng tieáng Nam Phaïn—One of the seven

giaùc töôïng tröng cho “Haøng Phuïc Phaùp” hay haøng sastra books of the Theravadin, written in Pali— phuïc aùc ñaûng, moät trong naêm loaïi Hoä Ma— See Thaát Luaän. Octagonal brazier meaning exorcising the evil, A Tyø Ñaït Ma Thöùc Thaân Tuùc Luaän: one of the five kinds of braziers—See Nguõ Chuûng Abhidharma Vijnana Kayapada-sastra (skt)— Hoä Ma. Book of knowledge—Book of Understanding— A Tyø Hoaùn Ñòa Nguïc: Ñòa nguïc keâu khoùc khoâng Moät trong baûy boä luaän cuûa phaùi Thöôïng Toïa Boä ngöøng—Hell of inintermitted wailing. ñöôïc vieát bôûi Hieàn Tòch (Thieân Tòch) moät traêm A Tyø La Hoàng Khieám: Avirahumkham (skt)—A naêm sau ngaøy Phaät nhaäp Nieát Baøn —One of the Ni La Hoàng Khieám—A Vò La Hoàng Khieám— seven sastra books of the Theravadin, written by Chaân ngoân cuûa Ñöùc Ñaïi Nhaät Nhö Lai thuoäc thai Devaksema (Devasarman) one hundred years taïng giôùi—The Shingon “true word” or spell of after the Buddha's Nirvana—See Thaát Luaän. Vairocana, for subduing all maras, each sound

representing one of the five elements, earth, Con trai vua Bình Sa Vöông vaø Hoaøng haäu Vi Ñeà water, fire, wind or air, and space. Hi. A xaø theá coù nghóa laø “keû thuø tröôùc khi sanh 1) A: Ñòa ñaïi—“A” is for the earth element. ra.”—Ajatasattu, son of King Bimbisara and 2) Tyø: Thuûy ñaïi—“Tyø” is for the water element. Queen Vaidehi. Ajatasatru means “Enemy before 3) La: Hoûa ñaïi—The fire element. birth,” or “enemy while still unborn.” 4) Hoàng: Phong ñaïi—The wind element. A Xaø Theá Vi Ñeà Hy Töû: Vaidehiputra-Ajatasatru 5) Khieám: Khoâng ñaïi—The space element. (skt)—See A Xaø Theá. A Tyø Loã Ca: Abhicaraka (skt)—Ngöôøi kieåm soaùt A Xaû Baø Theä: Asvajit (skt)—See A Thuyeát Thò. ma quyû—Exorcism—An exorciser—Controller of A Xieån Ñeà: Atyamika (skt)—A Ñieân Ñeå Ca— demons. Khoâng coù cöùu caùnh ñeå thaønh Phaät—Endless—At A Tyø Muïc Khö: Adhimukti or Abhimukham the end there is no mind for attaining Buddhahood. (skt)—1) Hieän Tieàn: In presence of; 2) Tieán ñeán A Xieån Ñeà Ca: See Ñaïi Bi Xieån Ñeà. gaàn: Towards, approaching; 3) Hieän Tieàn Ñòa, truï A Xieån Ñeå Ca: Anicchantika (skt)—Voâ duïc, chæ thöù saùu trong Thaäp Truï: The sixth in the ten söï khoâng tham mong nieát baøn—Without desire for grounds or stages—See Thaäp Ñòa Phaät Thöøa; 4) A nirvana—See Ñaïi Bi Xieån Ñeà. Muïc Khö Da Boà Taùt: Abhimukham Bodhisattva. A Xoa Ma La: Aksamala (skt)—Chuoãi: A A Tyø Tam Phaät Ñaø: Abhisambuddha or rosary—Bieåu töôïng cuûa Thaäp Toaøn: A symbol of Abhisambodha (skt)—Hieän Ñaúng Phaät—Fully the ten perfections. awake—Complete realization—Realizing or A Yeát Ña: Aghanam (skt)—A flash in the east, manifesting universal enlightenment. the lightning god; the term is defind as not solid, A Tyø Tieâu Nhieät Ñòa Nguïc: Ñòa nguïc thieâu ñoát liquid. khoâng ngöøng—Hell of intermitted scorching. AÙ: 1) Caâm: Eda (skt)—Dumb; 2) Caâm vaø ñieác: A Tî Ñaø Kieát (Yeát) Thích Naõ: Avidhakarna Edamuka (skt)—Deaf and dumb, unable to (skt)—Theo Eitel trong Trung Anh Phaät Hoïc Töø express oneself; 3) Thöù yeáu, haïng nhì, phuï: Ñieån cuûa Giaùo Sö Soothill, ñaây laø teân cuûa moät töï Inferior; second, secondary. vieän coå gaàn thaønh Ba La Naïi—According to Eitel AÙ Döông: A dumb sheep. in The Dictionary of Chinese-English Buddhist AÙ Döông Ngoaïi

Ñaïo: Moät loaïi ngoaïi ñaïo maø giaùo Terms composed by Professor Soothill, ñoà cuûa hoï tin raèng caâm nhö deâ chaúng noùi moät lôøi Avidhakarna was the name of an ancient laø pheùp tu thaéng haønh seõ ñöa hoï veà thöôïng giôùi — monastery near Benares (near Yodhapatipura). A kind of heretic sect, of which followers believe A Va Ñaø Na: Avadana (skt)—Duøng thí duï ñeå noùi that to be as dumb as a sheep they can go to leân nghóa lyù cuûa giaùo phaùp—Metaphor—Simile— heaven. See Thí Duï. AÙ Döông Taêng: Moät gian ñaïo só ngu ñaàn nhö con A Vó Xaû Phaùp: Avisati (p)—Avisi (p)—Vesa deâ caâm, khoâng bieát toát xaáu, cuõng khoâng bieát saùm (skt)—Ngoaïi ñaïo duøng pheùp môøi thieân thaàn nhaäp hoái toäi loãi—A dumb sheep monk who is stupid and xaùc vaøo moät ngöôøi ñeå tröø ma quyû—Externalists does not know good from bad, nor enough to invite angels to enter into a person to help repent of sin—See Töù Chuûng Taêng. exorcising (casting out) demons. AÙ Heâ Xieát Ñaùt La Quoác: Ahicchatra (skt)—Coøn A Xa La: Acala (skt)—Baát Ñoäng—Immovable— goïi laø A Ñam Xa Ña La, moät kinh ñoâ cuûa vöông See Baát Ñoäng Minh Vöông and Thaäp Ñòa Phaät quoác coå naèm trong vuøng trung AÁn—A citadel of an Thöøa (8). ancient kingdom in Central India. A Xaø Leâ: Acarya (skt)—Ajari (jap)—Teacher. AÙ Moäng Thieàn: Caûnh giôùi thieàn ngoä chæ töï mình A Xaø Na Laâm: Anjanavana (skt)—Moät khu röøng bieát, gioáng nhö ngöôøi caâm naèm moäng, khoâng theå ôû mieàn trung AÁn Ñoä, giöõa hai xöù Caâu Ñaøm Di vaø noùi cho ngöôøi khaùc nghe—The realm of Zen Xaù Veä Quoác—A place in central India between realization can only be realized by oneself, similar Kosambi and Savatthi. to that of a dumb who cannot tell his or her A Xaø Theá: Ajatasatru (skt): Ajatasattu (p)—Vua dreams. A Xaø Theá (oaùn thuø ngay töø luùc chöa sanh ra)—

AÙ Phaùp: Phaùp caâm ñieác, khoâng theå tuyeân löu AÙc Duyeân: Ñieàu kieän, hoaøn caûnh, hay söï vieäc beân ñöôïc—The doctrine of a deaf and dumb person, ngoaøi duï doã hay khieán con ngöôøi laøm ñieàu aùc — which he cannot proclaim. Evil conditions—External conditions or AÙ Thaùnh: Baäc Thaùnh haøng thöù hai—Saint of circumstances which stir or tempt one to do evil. second degree. AÙc Ñaûng: Moät baêng hay nhoùm ngöôøi chuyeân boùc AÙ Töû Ñaéc Moäng: See AÙ Moäng Thieàn. loät keû khaùc ñeå laøm lôïi döôõng cho chính mình—A AØ: Oh!—Trong nhaø Thieàn duøng ñeå chæ tieáng "AØ" band or group of people which exploits others for khi hoát nhieân ñaïi ngoä—A term used by a Zen their own gains or benefits. practitioner after his sudden enlightenment. AÙc Ñaïo: AÙc thuù—Evil destinty—Realms of AÙc: Agha (skt)—Bad—Evil—Mischievous act— woe—Evil realms—Evil ways—The states of Vice—Wickedness—Wrong—Unwholesome— woe. Ñieàu baát thieän hay ñieàu aùc: Töø thôøi khôûi thuûy, tö AÙc Ñaïo UÙy: Sôï mình sa vaøo aùc ñaïo—Fear of töôûng phaät giaùo ñaõ tranh luaän raèng nhöõng haønh falling into the Evil Realms. ñoäng voâ luaân laø keát quaû cuûa voâ minh, khieán cho AÙc Ñoäc: Devil-like—Malicious—Devilish— chuùng sanh tham döï vaøo caùc haønh ñoäng daãn ñeán Malice. nhöõng haäu quaû xaáu cho hoï. Vì vaäy ñieàu aùc trong AÙc Giaû: Keû laøm aùc—Malefactor—Evil doer—Evil Phaät giaùo chæ laø vaán ñeà thöù yeáu, seõ bò trieät tieâu khi person—Wrong doer—Evil doer. khaéc phuïc ñöôïc voâ

minh. Vì vaäy ñònh nghóa cuûa AÙc Giaû AÙc Baùo: Gieo gioù gaët baõo—Do evil, reap toäi loãi vaø xaáu aùc theo giaùo ñieån: nhöõng haønh ñoäng evil—Sow the seeds of strife and reap the xaáu aùc laø nhöõng haønh ñoäng ñöa ñeán khoå ñau vaø tempest—Sow the seeds of discord and reap the haäu quaû ñöôïc nhaän bieát nhö laø noãi ñau ñôùn cho whirlwind—As man sows, so shall he reap, i.e., chuùng sanh kinh qua—From the earliest period, law of cause and effect, or relation between cause Buddhist thought has argued that immoral actions and effect—See Nhaân Quaû. are the result of ignorance (avidya), which AÙc Giaùc: Nhöõng suy nghó hay quaùn töôûng ngöôïc prompts beings to engage in actions (karma) that laïi vôùi Phaät phaùp—Contemplation or thought will have negative consequences for them. Thus contrary to Buddhist principles. evil for Buddhism is a second-order problem, AÙc Giôùi: Giôùi luaät khoâng thanh tònh: Impure which is eliminated when ignorance is overcome. precepts—Caûnh giôùi aùc: Evil realms. Thus the definition of sin and evil is pragmatic: AÙc Haønh: Evil deeds—See Toäi Haønh. evil actions are those that result in suffering and AÙc Haønh Nghieäp: Karmic evil—Nhöõng haønh whose consequences are perceived as painful for ñoäng xaáu aùc trong quaù khöù seõ mang ñeán haäu quaû beings who experience them. xaáu aùc trong nhöõng kieáp hieän taïi vaø töông lai— AÙc Baùo: Punishment—Quaû baùo xaáu (Keû laøm vieäc Evil acts in the past will bring about their evil aùc phaûi nhaän laáy aùc baùo)—Bad consequence— effect in the present and future lives. Recompense for ill—Gieo gioù gaët baõo—As a man AÙc Haïnh: sows, so shall he reap. 1) Soáng theo loái ñoäc aùc: Evil livelihood AÙc Beä: Asvajit (skt)—See Maõ Thaéng. 2) Taø haïnh trong cuoäc soáng: Evil conduct—Evil AÙc Bình Ñaúng: Bình ñaúng sai laàm—Wrong karma—AÙc haïnh nôi yù, khaåu hay thaân, ñöa equality. ñeán aùc baùo—Incorrect conduct in thought, AÙc Caûm: Ill-feeling—Aversion—Antipathy— word or deed, which leads to evil Apathy—Dislike. recompense. AÙc Danh: Bad (evil) repute or fame. AÙc Hieåm: Malicious—Devil-like. AÙc Danh UÙy: Sôï tieáng xaáu hay sôï mình phaûi mang AÙc Höõu: Baïn beø xaáu aùc—Bad or wicked friends. tieáng xaáu—Fear of bad reputation—Fear of AÙc Höõu Tri Thöùc: Bad advisor—Bad friend— sacrificing their reputation. See AÙc Tri Thöùc. AÙc Duïc: Nhöõng ham muoán xaáu aùc—Bad AÙc Keá: Devilish plot. intention—Evil desires.

AÙc Khaåu: Pharusavaca (p)—Parusavaca (skt)— AÙc Ma: Paøpiyaøn (skt)—Evil demon—Evil Lôøi noùi thoâ loã coäc caèn (noùi lôøi hung döõ): Harsh maras—Evil One—Evil spirit—Very wicked— speech—Lôøi noùi ñoäc aùc hay mieäng ñoäc aùc (gaây Teân goïi chung caùc aùc thaàn gaây trôû ngaïi cho vieäc tu phieàn naõo cho ngöôøi): Slanderous, evil mouth, ñaïo Phaät—Demon enemies of Buddhism or the evil-speech—Ngöôøi noùi lôøi ñoäc aùc: Evil-speaking Murderer Maøra; because he strives to kill all person. goodness—See Ma. AÙc Kieán: Evil (heterodox, wrong or perverse) AÙc Ma Thaàn: Evil demons and evil spirits views—AÙc kieán laø kieán giaûi aùc hay söï thaáy hieåu (yaksas—Daï xoa). xaáu aùc vôùi nhöõng quan nieäm sai laàm vaø coá chaáp AÙc Moäng: Nightmare—Vò Tyø Kheo hay Tyø Kheo (söï suy löôøng ñieân ñaûo veà töù dieäu ñeá laøm oâ nhieãm Ni naøo gaëp aùc moäng thì

khoâng neân trôû laïi nguû tieáp, trí tueä)—Wrong views mean seeing or maø neân ngoài daäy xoa boùp cho maùu chaûy ñeàu, hoaëc understanding in a wrong or wicked and grasping thöïc taäp thieàn haønh (thieàn ñi) chöøng möôøi phuùt manner. tröôùc khi trôû vaøo nguû laïi—A Bhiksu or Bhiksuni AÙc Kieán Phieàn Naõo: Drishti (skt)—Phieàn naõo gaây who has a nightmare should not allow himself or ra bôûi aùc kieán hay taø kieán (do aùc kieán suy nghó ñaûo herself to go back to sleep immediately, but ñieân maø thaønh tính, ngaên caûn thieän kieán roài haønh should sit up and massage so that blood circulates ñoäng taø vaïy gaây ra aùc nghieäp)—Afflictions caused evenly or practice walking meditation outside for by false views. about ten minutes before going back to sleep. AÙc Kieán Xöù: Ñòa nguïc nôi nhöõng keû toäi loãi chöùng AÙc Muïc Quyû Vöông: Evil-Eyed Ghost King. kieán nhöõng toäi loãi ñaõ laøm trong ñôøi, laø moät trong AÙc Nghieäp: Akusala-karma (skt)—Evil karma— möôøi saùu ñòa nguïc ñaëc bieät—The place in hades Negative karma—Negative path—Bad actions— (hells) where the sinner beholds the evil done in Bad deeds—Black path—Haønh ñoäng cuûa thaân life, one of the sixteen special hells. khaåu yù laøm toån haïi caû mình laãn ngöôøi, seõ ñöa ñeán AÙc Laïi Daõ Can Taâm: Taâm ñòa ñoäc aùc nhö taâm ñòa quaû baùo xaáu—Harmful actions, or conduct in cuûa loaøi caày caùo (Theo Kinh Taùt Giaø Ni Kieàn: thought, word, or deed (by the body, speech, and “Neáu khoâng trì giôùi thì ngay thaân cuûa loaøi caày caùo mind) to self and others which leads to evil gheû lôû cuõng khoâng coù ñöôïc, huoáng laø thaân coâng recompense. ñöùc)—A scabby pariah, a phrase describing the AÙc Nghieäp Tham, Saân, Si do Thaân, Khaåu, YÙ evil of the mind. Gaây: Evil karmas of greed, hatred and ignorance, AÙc Lieät: Fierce—Violent. all created by body, mouth and speech AÙc Loä: Asubha (p). AÙc Ngöõ: Pharusavaca (p)—Parusavaca (skt)—Lôøi 1) Chaát loûng baát tònh hay caùc loaïi nöôùc khoâng leõ xaáu xa ñoäc aùc—Evil speech—Evil words. saïch seõ toaùt ra töø thaân ngöôøi nhö muû, maùu, AÙc Nhaân: nöôùc tieåu, v.v.—All kinds of impure water 1) Keû laøm aùc: Malefactor—Evil doer—Evil (foul discharges) discharged from human body person—Wrong doer. such as pus, blood and urine, etc. 2) Nhaân aùc hay haønh vi gaây ra toäi aùc coù theå daãn 2) Tính ñoäc aùc ñöôïc bieåu loä ra: Evil revealed. tôùi quaû aùc baùo: A cause of evil, or of a bad AÙc Luaän: Evil discussion—Worldly discussion— fate. An evil cause which leads to Ñaøm luaän hay baøn luaän theo kieåu theá gian, kieåu recompense for ill. cuûa nhöõng ngöôøi chöa giaùc ngoä—Ordinary AÙc Nhaân AÙc Quaû: Evil cause-Evil consequence unenlightened ways of description or definition. (fruit)—Evil fruit from evil deeds. AÙc Luaät Nghi: Theo Kinh Nieát Baøn, aùc luaät nghi AÙc Nhaân Chính Cô: Thaân Loan (1173-1262) Toå laø nhöõng luaät nghi vaø taäp tuïc baát thieän—According sö phaùi Chaân Toâng ôû Nhaät nhaém ñeán vieäc cöùu ñoä to the Nirvana Sutra, these are bad, or evil rules ngöôøi aùc laøm chính hay laø caên baûn chính ñaùng cho and customs. vieäc tu taäp cuûa ngöôøi tu Tònh Ñoä—Shinran the AÙc Löïc: Ma löïc laøm caûn trôû vieäc tu haønh—Evil founder of Jodoshinshu aimed at saving evil influences or evil powers which hinder cultivation. people first because this is the right basis (or right

foundation) for the Japanese Pure Land AÙc Theá Nguõ Tröôïc: Nguõ tröôïc aùc theá—Evil world cultivators. of the five turbidities. AÙc Nieäm: Evil thought. AÙc Theá Voâ Ñaïo Vöông: Kaliraja or Kalingaraja AÙc Nieäm Tö Duy Chöôùng: Obstacle or (skt)—See Ñaáu Traùnh Vöông. obstruction of evil thoughts—Khi tu taäp Thieàn, aùc AÙc Thieät: Mieäng löôõi ñoäc aùc—Evil tongue. nieäm khôûi leân do bôûi hoân traàm, ñoù goïi laø "AÙc nieäm AÙc Thoâ Ngöõ: Pharusavaca (p)—Harsh speech— tö duy chöôùng"—When practicing Zen, evil Evil language—Ngoân ngöõ xaáu xa ñoäc aùc—See thoughts arise due to torpidity or drowsiness. Thoâ AÙc Ngöõ. AÙc Phaùp Höõu Laäu: Nhöõng aùc nghieäp ñaõ laäp thaønh AÙc Thuù: Evil directions or incarnations—Trong trong moät xaùc thaân phaûi ñöôïc ñeàn buø töông xöùng ñaïo Phaät, aùc thuù bao goàm ñòa nguïc, ngaï quyû vaø suùc laïi trong moät thaân khaùc (ñòa nguïc, ngaï quyû, suùc sanh—In Buddhism, the evil directions or sanh)—Evil deeds done in a mortal body is incarnations include hells, hungry ghosts and rewarded accordingly in the character of another animals. body. AÙc Thuû Ñoaïn: Phöông thöùc döõ doäi cuûa thieàn sö AÙc Phuï: Wicked woman. khi tieáp daãn ngöôøi hoïc—Fierce methods used by a AÙc Quaû: Quaû aùc hay quaû xaáu do nhaân aùc gaây ra— Zen master when welcoming his new students. Evil fruit from evil deeds. AÙc Thuû Khoâng: Ngöôøi theo Khoâng Kieán ngoaïi AÙc Quyû: Evil demons—Evil ghosts. ñaïo, choái boû luaät Nhaân quaû (thaø khôûi leân ngaõ kieán AÙc Quyû AÙc Thaàn: See AÙc Quyû Thaàn. nhö nuùi Tu Di, chöù ñöøng khôûi leân aùc thuû khoâng, AÙc Quyû Luïc Taëc: Evil demons (evil ghosts) and hay phuû nhaän lyù nhaân quaû, cho raèng caùi naày caùi six bandits or bandits of the six sense-organs—Saùu kia ñeàu laø khoâng)—One who has evil ideas of the teân giaëc quyû aùc—See Luïc Taëc. doctrine of voidness, to deny the doctrine of cause AÙc Quyû Thaàn: AÙc quyû vaø aùc thaàn (laøm haïi ngöôøi) and effect (Luaät nhaân quaû). nhö Daï Xoa, La Saùt, vaân vaân—Evil demons and AÙc Tính: Malice—Brutality—Cruelty. evil spirits (harmful to people), yaksas, raksasas, AÙc Tri Thöùc: AÙc Sö Höõu—Thaày taø baïn aùc—A etc. bad intimate or friend, or teacher. AÙc Saùt La: Aksara (skt)—Letter—Syllable—Chöõ AÙc Töôûng: Evil thoughts. (maãu töï). AÙc Tyø Kheo: Wicked Bhiksus—Coù boán vò Tyø AÙc Sinh Vöông: Ill-born king—See Tyø Löu Ly Kheo hung aùc ñaõ vöùt boû giaùo phaùp cuûa Phaät Ñaïi (2). Trang Nghieâm sau khi Ngaøi nhaäp Nieát Baøn nhöng AÙc Sö: Thaày truyeàn daïy nhöõng taø giaùo laøm haïi nhôø thanh tònh laâu ñôøi neân ñöôïc sanh laøm boán vò ngöôøi—An evil teacher who teaches heretic and Phaät ôû boán höôùng (A Saám, Baûo Töôùng, Voâ Löôïng harmful doctrine. Thoï, Vi Dieäu Thanh)—There are four wicked AÙc Taø Kieán: Taø kieán daãn ñeán phaïm toäi aùc—Bhiksus who threw over the teaching of their Wrong views which lead to commit wrong deeds. Buddha, Ta-Chuang-Yen (Great Adornment) after AÙc Taùc: Kaukrtya (skt)—AÙc taùc phaùp hay nhöõng his Nirvana; however, through much purgation vieäc laøm xaáu aùc: Evil doings—Söï hoái haän sau khi ultimately became the Buddhas of the four points laøm ñieàu aùc (taâm saùm hoái): To repent or to hate of the compass. that which one has done. AÙc Voâ Quaù: Ngoaïi ñaïo taø kieán cho raèng khoâng coù AÙc Taùnh: Bad nature—Evil by nature—Bad gì sai traùi khi laøm ñieàu

aùc, hay khoâng coù quaû baùo essence. gì cho cuoäc soáng aùc ñoäc—External heretics AÙc Taâm: Ill-will—Malevolence. believe that it is not wrong to do evil; that there AÙc Taäp (thoùi quen xaáu): Bad habit. are no consequences attached to an evil life. AÙc Taät: Incurable disease. AÙc Xoa: Aksa (skt)—Moät loaïi caây maø haït duøng AÙc Thaàn: Evil deities. laøm traøng chuoãi—Name of a tree (Eleocarpus AÙc Theá Giôùi: An evil world. ganitrus) a seed of which rosaries are made. AÙc Xoa Tuï: Kim Cang Töû—Goïi laø "aùc xoa tuï" vì khi haït rôi xuoáng ñaát chuùng thöôøng tuï laïi moät choã

thaønh boä ba, tieâu bieåu cho ba taùnh chaát moät löôït : trong Bích Nham Luïc, taéc 23, ngoïc ñem thöû löûa, Hoaëc, Haønh vaø Khoå—So called the Eleocarpus vaøng laáy ñaù thöû, kieám duøng loâng thöû, nöôùc duøng ganitrus tree because its seeds are said to be gaäy doø, ñeán trong cöûa Thieàn Taêng, trong moät lôøi, formed the triplets (the seeds fall in clusters, and moät caâu, moät cô, moät caûnh, moät ra, moät vaøo, moät illustrate numbers, or numerous), and illustrate the xoâ, moät ñaåy, coát ñeå thaáy saâu caïn, coát ñeå thaáy tôùi simultaneous character of: Illusion, Action, and lui. Nhöng haõy noùi xem caùi gì thöû, môøi cöû xem!— Suffering. In Zen, this term means to converse and to test the AÙc Xuùc: Thöùc aên bò baøn tay ngöôøi khaùc sôø vaøo transcendental knowledge of one another. As in thaønh ra nhô baån (giôùi luaät cho raèng nhöõng thöù c aên The Pi-Yen-Lu, example 23, jewels are tested ñoù khoâng tinh khieát neân caám khoâng ñöôïc aên)— with fire, gold is tested with a stone; a sword is Evil touch; contaminated as is food by being tested with a hair, water is tested with a pole. In handled or touched. the school of the patchrobed monks, in one word, AÙc Xöù: Durgati (skt)—Realm of miserable one phrase, one act, one state, one exit, one existence—Caûnh giôùi khoán khoå—See AÙc Ñaïo. encounter, one response, you must see whether AÙc YÙ: Patigha (p)—Evil thoughts—Hatred—Ill- someone is deep or shallow, you must see will—Ill intent—Malicious—Ill-affected— whether he is facing forwards or backwards. But Malevolence. tell me, what will you use to test him with? I bring AÙch: Yoke—To yoke someone: Buoäc ai vaøo aùch. this up: look!—See Baûo Phuùc Dieäu Phong Ñænh. AÙch Haïi: Coù haïi—Harmful. Ai Tích: Buoàn thaûm luùc chia ly—Sorrow of AÙch Nan: Gian khoå—Khoå ñau—Suffering— parting or be sorrowful at separation. Sorrow—Wretched—Miserable—Hardship (n). Ai Tín: Tin buoàn (thoâng tri veà ngöôøi quaù vaõng)— AÙch Phöôïc: Kieát söû—Bonds. Death notice. Ai: Tieáng ta thaùn—Alas! Ai Vaõng Chi Ngoân: Lôøi chia seû noåi buoàn—Words Ai Laïc Töông Sinh: Vui vaø buoàn töông sinh laãn of condolence. nhau. Caùi naày sinh ra caùi kia; caùi kia sanh ra caùi AÙi: Kama, Raøga (skt) or Trishna (skt) Love (v)— naày (buoàn vui cuøng sanh ra laãn nhau, nghóa laø Affection—Yeâu thöông—AÙi Keát hay thöông yeâu buoàn sinh ra vui, vui sinh ra buoàn. YÙ khuyeân tham aùi—Coù nhieàu nghóa cho chöõ "AÙi". AÙi coù chuùng ta khi gaëp chuyeän vui khoâng neân quaù vui, nghóa yeâu hay ham muoán xaùc thòt laø moät trong maø khi gaëp chuyeän buoàn cuõng khoâng neân quaù nhöõng nguyeân nhaân chính daãn ñeán khoå ñau vaø buoàn vì trong vui coù buoàn vaø trong buoàn coù vui)— luaân hoài sanh töû. AÙi coù theå coù nghóa laø tình thöông

Sorrow and joy, each producing the other, each khoâng vò kyû ñi keøm vôùi loøng töø, bi, hyû, xaû—There being inherent in the other (this produces the are many different meanings of “Love”. Love as other, and the other produces this one). craving or sexual desire is one of the major causes Ai Maãn: Ai Laân—Thöông xoùt caùi khoå cuûa of sufferings and rebirth. Love can have the ngöôøi—Pity for one in misery. meaning of “selfless love” which accompanies Ai Maãn Laïc YÙ: Compassionate intention—YÙ ñònh with loving-kindness, compassion, joy, and toát laønh. equanimity. Ai Maãn Taâm: Thaùi ñoä hay loøng thöông xoùt chuùng AÙi Bieät Ly: Separation from the beloved. sanh—Compassionate attitude. AÙi Bieät Ly Khoå: Prua-samparayoyga (skt)—Khoå Ai Naáy: Everybody. vì phaûi xa lìa nhöõng ngöôøi thaân thöông— Ai Nhaõ: Tieáng ta thaùn veà söï ñau khoå hay söï baát Separation from the beloved—Suffering of (due chôït—An exclamation of pain or surprise. to) separation from our loved ones. The suffering Ai Nieäm Phaät?: Who is the one who recites the of being separated from those whom one loves. name of Buddha?—See Nieäm Phaät Thò Thuøy? AÙi Caên: Duïc voïng laø goác sanh ra caùc phieàn naõo— Ai Taït: Pushing and pulling—Trong Thieàn, thuaät The root of desire, which produces the passions. ngöõ naøy coù nghóa laø xoâ ñaåy, luaän ñaùp qua laïi ñeå AÙi Chaáp: Söï chaáp tröôùc vaøo luyeán aùi vaø duïc voïng kieåm nghieäm tri kieán sieâu thoaùt cuûa nhau. Nhö khoù maø boû ñöôïc—The grip of love and desire.

AÙi Chuûng: Haït gioáng duïc voïng seõ gaët laáy khoå nguoàn khôûi sinh aùi duïc—Passions caused by the ñau—The seed of desire, with its harvest of pain. continuous stream of latent predispositions, one of AÙi Danh: Attachment to fame—Tham luyeán vaøo three sources or causes of the rise of the passions tieáng thôm hay danh voïng. and illusions—See Tam Chuûng Sinh AÙi Duïc. AÙi Dieät: Söï chaám döùt ham muoán—Extinction of AÙi Duïc Töôùng Sinh: AÙi duïc do theá giôùi khaùch craving. quan beân ngoaøi sinh khôûi, moät trong ba nguoàn khôûi AÙi Duïc: Chandaraga (p)—Tanha (p)—Trsna sinh aùi duïc—Passions and illusions caused by the (skt)—Craving—Craving for non-existence— objective world, one of three sources or causes of Craving for sensuality—Greed—Love and the rise of the passions and illusions—See Tam Desire—Love of family—Luyeán aùi vaø duïc voïng, Chuûng Sinh AÙi Duïc. hoaëc tình thöông yeâu gia ñình—Tham duïc (aùi duïc AÙi Duïc Töôûng Sinh: AÙi duïc do suy nghó maø sinh bao goàm duïc aùi, höõu aùi vaø voâ höõu aùi). AÙi duïc laø khôûi, moät trong ba nguoàn khôûi sinh aùi duïc — Luyeán aùi vaø duïc voïng, hoaëc tình thöông yeâu gia Passions and illusions caused by the mind or ñình. AÙi duïc laø nhöõng khoái laøm haønh giaû vaáp ngaõ active thought, one of three sources or causes of treân böôùc ñöôøng tu haønh. Theo Phaät giaùo, chöøng the rise of the passions and illusions—See Tam naøo baïn coøn bò troùi buoäc bôûi nhöõng ñam meâ say Chuûng Sinh AÙi Duïc. ñaém cuûa duïc voïng, chöøng ñoù baïn phaûi nhaän chòu AÙi Duyeân: AÙi duïc nhö laø nguyeân nhaân phuï vaøo söï khoå ñau phieàn naõo. Tuy nhieân, neáu baïn muoán cho söï luyeán aùi—Love or desire as a contributory giaûm thieåu hay dieät tröø noãi khoå aáy, baïn seõ phaûi cause of attachment. cheá ngöï vaø töø boû loøng tham maõnh lieät veà aùi duïc AÙi Ñaéc:

Attachment to gain—Luyeán chaáp khi hay caùc thuù vui duïc laïc. Baïn phaûi ñöông ñaàu vôù i ñöôïc lôïi loäc. söï löïa choïn: thuï höôûng thuù vui nhuïc duïc ñeå nhaän AÙi Ñoäc: The contamination of desire—Ñoäc duïc laõnh quaû khoå ñau phieàn naõo; hoaëc laø töø boû aùi duïc hay aùi ñoäc laøm toån haïi cho vieäc tu haønh Phaät phaùp, ñeå tìm nguoàn vui trong haïnh phuùc tinh thaàn, chöù moät trong tam ñoäc—The poison of desire or love baïn khoâng theå naøo coù caû hai con ñöôøng naøy cuøng which harms devotion to Buddhist practices, one moät luùc ñöôïc—Lust (tanha includes craving for of the three poisons—See Tam Ñoäc. sensuality, craving for existence, and craving for AÙi Giaû: Söï hö giaû hay khoâng thöïc cuûa duïc voïng—non-existence). Love and desire means loves that The falseness or unreality of desire. attach to desires or love of family. Love and AÙi Giôùi: Duïc giôùi—Nhöõng ngöôøi ñang truù nguï desire are the stumbling blocks in cultivation. trong duïc giôùi—The realm of desire or love— According to Buddhism, so long as you are caught Those who dwell in the realm of desire. in the iron pincers of craving, you experience pain AÙi Haø: Tình aùi nhaän chìm vaø laøm cheát ñuoái con and afflictions. However, if you wish to reduce or ngöôøi neân ví vôùi doøng soâng (loøng tham baùm víu eliminate that pain, you will have to subdue, and hay giöõ chaët khoâng rôøi)—The river of desire in even renounce, your strong craving for sensual which men are drowned. pleasure. You are confronted with a choice: to AÙi Haûi: Bieån duïc—The ocean of desire—Bieån enjoy sensual pleasure, you must be prepared to aùi—Ocean of love. experience suffering and afflictions, or to AÙi Haønh: AÙi haønh coù nghóa laø haønh theo söï ham renounce craving so as to delight in spiritual muoán taø vaïy. AÙi haønh cuõng coù nghóa laø tình aùi duïc happiness. There are no two ways at the same voïng, ñoái laïi vôùi “kieán haønh” coù nghóa laø suy lyù— time for you. Conduct following wrong desire or emotions. Also AÙi Duïc Haûi: Bieån duïc—The ocean of desire—means emotional behavior, or the emotions of Duïc Haûi—Bieån duïc voïng thaâm saâu vaø bao la, desire, as contrasted with rational behaviour. khoâng ñaùy vaø voâ bôø beán—So called because of its AÙi Haän: Luyeán aùi vaø thuø haän—Love and hate— extent and depth. Desire and dislike. AÙi Duïc Löu Chuù Sinh: Passions and illusions AÙi Heä: Söï troùi buoäc cuûa aân aùi hay duïc voïng—The caused by the constant interaction—AÙi duïc do bond of love or desire. nhöõng taùc ñoäng lieân tuïc sinh khôûi, moät trong ba

AÙi Hoûa: Löûa cuûa luyeán aùi: Fire of love—Luyeán aùi sanh—The joy of right love, i.e. the love of the laø löûa ñoát chuùng sanh: Love is fire that burns good or that of a bodhisattva. living beings. AÙi Laïc Kim Cang Nöõ: Vajrakamar (skt)— AÙi Hoaëc: Meâ hoaëc hay aûo aûnh cuûa aùi duïc—The Vajraraga (skt)—Love and Joy Diamond. illusion of love or desire. AÙi Laïc Phaät: Lö Chí Phaät—Vò Phaät coù söï hoan AÙi Höõu: Friendly society. laïc cuûa tình yeâu chaân chaùnh, nhö tình yeâu thieän AÙi Keát: Söï keát buoäc cuûa aùi duïc hay phieàn naõo myõ hay tình yeâu cuûa vò Phaät ñoái vôùi chuùng sanh— tham aùi—The tie of love or desire. A Buddha with the joy of right love, i.e. the love AÙi Khaùt: Khaùt aùi hay khao khaùt duïc voïng, hay of the good or that of a Buddha. ham muoán söï soáng—The thirst of desire, or AÙi Luaân:

Baùnh xe duïc voïng laøm chuùng sanh xoay thirstily to desire—The will to live. chuyeån trong saùu ñöôøng sanh töû—The wheel of AÙi Khueå: Attachment and aversion—Luyeán aùi vaø desire which turns men into the six paths of ghen gheùt—Love and hate, desire and hate. transmigration. AÙi Kieán: Attachment and views—AÙi nghóa laø AÙi Luaän: Ham thích lyù luaän hay baøn luaän veà duïc luyeán chaáp vaøo söï. Kieán nghóa laø luyeán chaáp vaøo voïng. Do meâ taâm aùi tröôùc maø ñöa tôùi nhöõng cuoäc taø kieán. Chaáp tröôùc töø con ngöôøi maø naåy leân thöù tranh luaän loaïn ñoäng hay ngoân luaän baát chính— tình yeâu hay duïc voïng naåy nôû khi nghó ñeán ngöôøi Talk of love or desire, which gives rise to khaùc. AÙi kieán cuõng coù nghóa laø taâm chaáp luyeán improper conversation. vaøo hình thöùc, troùi buoäc chuùng ta vaøo duïc voïng vaø AÙi Luaän Kieán Luaän: AÙi luaän laø ham thích lyù luaän ham muoán traàn tuïc—Love means attachment to hay baøn luaän veà duïc voïng. Kieán luaän laø ham thích things. Views mean attachment to false views. lyù luaän hay baøn luaän veà lyù tri thöùc. Do meâ taâm aùi Attachment or Love growing from thinking of tröôùc maø ñöa tôùi nhöõng cuoäc tranh luaän loaïn ñoäng others. Love also means the mind of affection hay ngoân luaän baát chính—Talk of love or desire, attached to forms, which binds us with the ties of and talk of perception, which give rise to improper worldly passions and desires. conversation. AÙi Kieán Ñaïi Bi: Khi haønh giaû chöa chöùng ñöôïc lyù AÙi Luyeán: Love attachment. "Thaät Töôùng" thì ñaïi bi khoâng bao giôø töï noù taùch AÙi Luyeán Luïc Traàn: Kama-tanha (p)—Craving rôøi khoûi aùi kieán—When one has not yet realized for the world of sensual desire—Desire for the real mark of True Suchness, great compassion pleasure of sense—Sensual craving—Duïc aùi— never detaches itself from attachment and views. Ham muoán duïc laïc—Luyeán aùi traàn tuïc. AÙi Kieát Chi Quyû: Vetala (skt)—AÙi Kieát Quyû—Tyø AÙi Luyeán Nhaân Sinh: Bhava-tanha (p)—Craving Ñaø La—Moät loaïi quyû bò naêng löïc thaàn chuù khoáng for becoming—Craving for continued existence or cheá neân töû thi bò döïng daäy vaø sai ñi gieát ngöôøi self-presevation—Desire for existing—Love (ñaây laø moät thöù thaàn chuù cuûa ngoaïi ñaïo Taây attachment to human life—Ham muoán tieáp tuïc Thoå)—A demon or evil being which is forced by hieän höõu—Luyeán aùi ñôøi soáng. an incantation for raising the corpse and ordered it AÙi Luyeán Töï Ngaõ: Attakamanipa (p)— to kill another person (this is an heretic Attachment to self—Luyeán chaáp töï ngaõ. incantation). AÙi Luyeán Voâ Sanh Vibhava-tanha (p)—AÙi Kim Cang: Bodhisattvas of Love—Vò ñaõ thaønh Vibhavatrsna (skt)—Voâ höõu aùi—Craving for töïu Phaät quaû vaø phaùt nguyeän thöông yeâu chuùng extinction—Craving for self-annihilation—Desire sanh, ñöôïc ñaët ôû phía Taây—One who has attained for non-existing—Luyeán aùi trong söï voâ sanh— the Buddhahood and vowed to love all sentient Ham muoán töï dieät ñoä. beings. AÙi Löu: Tham aùi laøm meâ hoaëc loøng ngöôøi neân ví AÙi Kyû: Egoist—Selfish—Egoism—Selfishness. nhö doøng luõ duïc voïng—The flood of desire which AÙi Laïc: Tham luyeán vaøo nhöõng laïc thuù— overwhelms. Attachment to pleasure—Joy of right love—Söï AÙi Moä: Attachment. hoan laïc cuûa tình yeâu chaân chaùnh, nhö tình yeâu AÙi Ngaïi:

Worried—Uneasy. thieän myõ hay tình yeâu cuûa vò Boà Taùt ñoái vôùi chuùn g

AÙi Ngaäp Ñoâi Ñaàu Kieán Tröôïng Luïc Kim Thaân: AÙi Nhaân Nhö AÙi Kyû: Theo quan nieäm cuûa Khoång One sees the sixteen-foot golden body of Buddha giaùo thì mình phaûi thöông ngöôøi nhö theå thöông in a heap of dust, mottled and mixed up, what is thaân. Ngöôøi Phaät töû phaûi coá gaéng thöông ngöôøi hôn it?—Theo Bích Nham Luïc, taéc 39, moät vò Taêng hoûi theå thöông thaân trong cuoäc soáng haèng ngaøy. Haõy Vaân Moân: "Theá naøo laø Phaùp thaân thanh tònh?" Vaân nhìn ñöùc Phaät thay vì soáng höôûng thuï vaø ra ñi ôû Moân ñaùp: "Hoa Thöôïc Lan." Vò Taêng laïi hoûi: "Khi tuoåi 100, ngaøi ñaõ hy sinh haïnh phuùc rieâng mình vaø aáy thì sao?" Vaân Moân ñaùp: "Sö töû loâng vaøng." tòch dieät ôû tuoåi 80, nhôø ñoù Ngaøi ñaõ ñeå laïi tam taïng Trong ñoáng buïi baëm thaáy ñöôïc Phaät. Thuaät ngöõ kinh ñieån cho haäu theá tieáp tuïc phoå ñoä chuùng naøy bieåu thò tính bình ñaúng cuûa vaïn höõu keå caû Phaät sanh—According to confucianism, one must love tính. Noùi caùch khaùc, taâm, Phaät, vaø chuùng sanh, tam other as much as oneself. Buddhists should try to voâ sai bieät—According to the The Pi-Yen-Lu, love other more than themselves in daily life. example 39, a monk asked Yun-meân, "What is the Let's look at the Buddha, He died at 80 instead of Pure Body of Reality?" Yun-meân said, "A 100. He left 20 years of his own happiness to his flowering hedge." The monk asked, "What is it disciples, and also the Tripitaka for universal like when one goes on in just such a way?" Yun- salvation. meân said, "A golden-haired lion." He sees the AÙi Nhaõn: Con maét yeâu thöông cuûa Phaät—The eye sixteen-foot golden body of Buddha in a heap of of love (of Buddha). dust, mottled and mixed up, what is it?. This term AÙi Nhieãm: Defiling attachment—The taint of shows the equality of everything including the desire—Luyeán aùi nhieãm tröôïc hay tình caûm tham Buddha-nature. In other words, mind, Buddha, and aùi phaøm tuïc nhö tình yeâu vôï choàng, con caùi, thaày all the living, these three are not different. baïn, vaân vaân—Defiling ordinary love (like that AÙi Nghieäp: Nghieäp ñi lieàn sau duïc voïng—The toward wife and children, teachers and elders). karma which follows desire. AÙi Nhieãm Minh Vöông: Ragaraja (skt)—Aizen- AÙi Nguïc: Prison of affection—Nguïc tuø duïc voïng. myo-o (jap)—The King with the affection of Ñòa nguïc aùi aân ñaõ giam haõm con ngöôøi trong phieàn love—God of Love—King of Love—Thaàn tình tröôïc—The prison of desire. The prison of yeâu, moät trong nhöõng Minh Vöông, coù veû maët giaän affection, which holds men in bondage. döõ vôùi ba ñaàu saùu tay. Theo Phaät giaùo, phaùp aùi AÙi Ngöõ: Priya-vacana (skt)—Aigo (jap)— nhieãm lôùn nhaát laø saéc duïc nhieãm hay söï aùi nhieãm Affectionate speech—Loving speech—Lôøi noùi cuûa hai tính nam nöõ, lieân heä tôùi AÙi Nhieãm Minh yeâu thöông cuûa moät vò Boà Taùt, moät trong töù nhieáp Vöông—One of the Ragas, who has angry phaùp. AÙi Ngöõ Nhieáp hay tuøy theo caên taùnh cuûa appearance, three faces and six arms. According chuùng sanh maø duøng lôøi leõ toát laønh ñeå daãn daét hoï to Buddhism, the great taint, or dharma of vaøo con ñöôøng ñaïo ñöùc—The words of love of a defilement, sex-attraction, associated with the god bodhisattva, one of the four elements of of love (AÙi Nhieãm Minh Vöông). popularity, or ways of leading human beings to AÙi Nhieãm Vöông: Taki

(skt)—Tra Chæ Vöông— emancipation. Kind words which help beings love See AÙi Nhieãm Minh Vöông. and receive the truth—See Töù Nhieáp Phaùp. AÙi Nhuaän: The fertilizing of desire—See Nhuaän AÙi Ngöõ Nhieáp: Priyavacana (skt)—Affectionate AÙi. speech—Kind communication—Kindly talk—Tuøy AÙi Phaøm Tuïc: Ordinary love. theo caên taùnh cuûa chuùng sanh maø duøng lôøi leõ toát AÙi Phaùp: Tình yeâu chaân lyù laø tình yeâu chaân laønh ñeå daãn daét hoï vaøo con ñöôøng ñaïo ñöùc —Kind chaùnh—Love for Buddha-truth; the method of speech, or pleasant words, or kind words which love. help beings love and receive the truth—See Töù AÙi Quaû: Haäu quaû hay keát quaû cuûa duïc voïng vaø Nhieáp Phaùp. luyeán aùi—Fruit of desire and attachment AÙi Nhaïo Phaùp Quang Minh Traøng Thieân (suffering). Vöông: Banner of Delightful Light of Truth—Moät AÙi Quyû: Quyû duïc voïng—The demon of desire. trong möôøi Quaûng Quaû Thieân Vöông—See Quaûng AÙi Quyeân: Net of passion. Quaû Thieân Vöông. AÙi Taøi Nhö Meänh: Thöông tieàn nhö thöông chính

thaân mình. Phaät töû thuaàn thaønh phaûi raát caån troïng AÙi Töû Khaùn Hyù, Tuøy Nhaân Thöôïng Haï: Ngöôøi vôùi caùch haønh xöû naøy—Love wealth as if it were luøn ñi xem haùt, chaúng troâng thaáy gì nhöng cuõng baét life itself. Sincere Buddhists should be very chöôùc ngöôøi khaùc voã tay taùn thöôûng. Ngöôøi tu careful with this kind of behavior. thieàn phaùp nhaõn khoâng saùng, chæ laøm theo ngöôøi AÙi Taâm: Taâm ñaày duïc voïng, hay taâm bò duïc voïng khaùc moät caùch maùy moùc. Thieàn chæ coù theå ñöôïc thoáng trò—A mind full of desire; a mind theå nghieäm chöù khoâng theå ñöôïc baét chöôùc—Zen dominated by desire; a loving heart. can only be realized, and cannot be imitated. AÙi Tha: Altruistic. AÙi Töôûng: Suy nghó baùm giöõ thöù gì coù taùnh loâi AÙi Thaân Thieân: Vò Trôøi AÙi Thaân ôû coõi Duïc giôùi coù cuoán—Thought of attachment to that which is hình thöùc tuyeät dieäu—The heaven of lovely form attractive. in the desire realm which is above the devalokas AÙi Voõng: Net of passion. (thieän hieän). AÙi Xuùc: Khía caïnh caûm giaùc—Aspect of AÙi Thaàn: Kamadeva (skt)—Deva of love—Deity sensation. of love—Thaàn tình yeâu. Am: Ngoâi nhaø tranh duøng nhö tu vieän, choã an cö, AÙi Thích: Noåi khoå ñau cuûa luyeán aùi ñau thaáu nhö hay laøm nôi tu taäp thieàn ñònh—A thatched hut as a gai ñaâm—The thorn of love; the suffering of monastery or retreat. A thatched hut for attachment which pierces like a thorn. meditation. AÙi Thuûy: Duïc voïng boùn phaân cho quaû döõ—The Am Chuû Ñoàng Phong: Toho Anshu (jap)—T'ung- passion of desire which fertilizes evil fruit. feâng An-chu—T’ungfeng Anzhu—See Ñoàng AÙi Thuyeát Phaùp Tyø Kheo: Monk who loves to Phong Am Chuû Thieàn Sö. preach the Dhamma—Vò Tyø kheo öa Phaùp, aùi Am Chuû Kheâ Thaâm Thöôïc Bính Tröôøng: See luyeán noùi Phaùp, töï mình voâ cuøng hoan hyû ñoái vôùi Kheâ Thaâm Thöôïc Bính Tröôøng Am Chuû. Thaéng Phaùp, Thaéng Luaät—Here a monk who Am Hieåu: Bieát roõ—To know well—Hieåu töôøng loves the Dhamma and delights in hearing it, he is taän—To understand thoroughly—Hieåu töø trong ra especially fond of the advanced doctrine ngoaøi—To know something inside out. (abhidhamma) and discipline (abhivinaye). Am La Quaû

Nöõ: Amraskyogma (skt)—Teân cuûa AÙi Tieác: Luyeán tieác khoâng rôøi boû—Love and care moät ca nöõ trong thaønh Tyø Xaù Ly thôøi ñöùc Phaät — for; to be unwilling to give up; sparing. Name of a singer in Vaisali during the time of the AÙi Tình: Love—Passion. Buddha. AÙi Tröôùc: Attachment of love—Söï chaáp tröôùc hay Am La Thoï Vieân: Ammvana (skt)—Ammvana troùi buoäc maïnh meõ vaøo aùi duïc. Töø söï aùi tröôùc naày Garden—Vöôøn Am La. laïi naåy sanh ra "töø bi" laø neàn taûng cuûa tình thöông Am La Thuï Vieân: See Am La Thoï Vieân. trong Phaät giaùo—The strong attachment of love; Am Ma La Thöùc: A Ma La Thöùc—A Maït La the bondage of desire. From this bond of love also Thöùc—Thanh tònh thöùc—Voâ caáu thöùc—Chaân Nhö arises pity, which is fundamental to Buddhism. Thöùc—Pure knowledge—Knowledge of AÙi Tröôùc Meâ: Meâ môø luyeán aùi vaøo söï ñoåi thay vaø bhutatathata. hoaïi dieät goïi laø "aùi tröôùc meâ" (taát caû moïi thöù ñeàu Am Moät La: Amra (skt)—Am-ma-la—Xoaøi— do nguõ uaån hoøa hôïp maø thaønh, khoâng hieåu nhö vaäy Mango Garden—Am La Thoï Vieân. maø laïi cho raèng moïi thöù laø vónh haèng khoâng thay Am Thieàn: Small pagoda. ñoåi laø aùi tröôùc meâ)—The delusion of love for and Am Tranh: A thatched hut for meditation. attachment to the transient and perishing. Am Trung Baát Töû Nhaân: Ngöôøi baát töû trong am AÙi Tröôùc Sinh Töû: Bò troùi buoäc vaøo sanh töû laø aùi (Phaät taùnh saün coù cuûa moïi ngöôøi)—The Buddha tröôùc sinh töû, taän dieät söï aùi tröôùc naày laø caàn thieát nature that everybody has. cho cuoäc tu giaûi thoaùt—Bondage to rebirth and Am Töï: Am thaát—Small temple. mortality by love of life, and to be rid of this love Am Töôøng: Hieåu töôøng taän—To know perfectly. is essential to deliverance. AÙm: 1) AÙm muoäi: Dark, obscure, gloom, dim, dull, AÙi Tröôùc Taâm: Mind of sensual love—Mind hidden, secret; 2) Bò quyû aùm: To possess, to attached to love.

obsess, to be haunted, to be obsessed by the AÙm Taâm: Taâm trí aùm muoäi, ngu si, vaø luoân nghi devil; 3) U aùm: To darken, to blacken, to overcast. hoaëc—A dark, ignorant, or doubting mind. AÙm AÛnh: To haunt—To obsess AÙm Teá: Bò voâ minh che môø trôû neân aùm ñoän— AÙm Chæ: To implicit—To hint—To imply. Dark, ignorant. AÙm Chöùng: Chæ chuyeân vaøo coâng phu toïa thieàn, AÙm Thaát: Caên phoøng toái duøng ñeå thöïc taäp thieàn— maø khoâng thoâng hieåu nghóa lyù cuûa kinh ñieån —An A dark room, a place for meditation. ignorant preceptor, only meditation without AÙm Trôï: To aid secretly. undestanding the meanings of sutras. An: Upasamayati (skt)—To pacify—To become AÙm Chöùng Thieàn Sö: Moät vò thieàn sö chæ chuyeân calm or quiet—To make quiet—To tranquilize. ngoài thieàn theo kieåu ñui tu muø luyeän, chöù khoâng An Ban: See Soå Töùc Quaùn. thoâng hieåu nghóa lyù cuûa ñaïo (caùch daïy cuõng khaùc An Ban Thuû YÙ: Anapanasati (p)—Anapanasmrti hay laäp dò vôùi thieàn toâng)—A charlatan who (skt)—Kinh An Ban Thuû YÙ, kinh quaùn nieäm hôi teaches intuitional meditation differently from the thôû cuûa heä phaùi Nguyeân Thuûy. Sö An Theá Cao ñaõ methods of that school; an ignorant preceptor. dòch boä kinh töø Phaïn ngöõ sang Haùn ngöõ. Cuõng neân AÙm Chöôùng: Ignorant preceptor—Chöôùng ngaïi löu yù laø An Theá Cao, moät nhaø sö noåi tieáng, ngöôøi cuûa söï ngu ñoän (chæ tuïng maø khoâng bieát nghóa, hay chuû tröông mang

Thieàn vaøo Trung Quoác vaøo chæ toïa thieàn maø khoâng bieát toïa thieàn ñeå laøm gì)— khoaûng 150 sau Taây lòch—A Theravadan sutra on The hindrance of ignorance. A person who cares Concentration by practicing respiratory exercises. only for meditation without undestanding the An-Shih-Kao translated it from Sanskrit into meanings of sutras. Chinese. It's also noted that An-Shih-Kao, one of AÙm Daï Thaàn: Kalaratri (skt)—See Haéc Daï Thaàn. the famous monks, who first advocated of the Zen AÙm Ñaåu: Trong boùng toái—Choã toái aùm—In a dark or meditation doctrine in China in around 150 place. A.D. AÙm Ñoän: AÙm muoäi vaø ngu ñoän—Ignorant and An Baàn: To be happy in poverty. dull. An Baàn Laïc Ñaïo: Thaø ngheøo maø vui vôùi ñaïo—To AÙm Ñoän Chöôùng: Chöôùng ngaïi khôûi leân bôûi söï accept poverty, but to enjoy the Way—To accept aùm ñoän ngu si—Hindrance of dullness—Ignorant to live poverty so as to nurture one's virtues. and dull ideas. An Bình: Peace—To be peaceful. AÙm Haïi: To harm secretly. An Bình Haïnh Phuùc: Tranquility and Happiness. AÙm Hieäu: Secret signal. An Ca: Angkor Wat—Moät daõy nhöõng töï vieän ôû AÙm Khaûo: Hidden challenges—Hidden or silent trung boä Cam Boát ñöôïc xaây vaøo thôøi vua testing conditions—Nhöõng khaûo ñaûo thaàm laëng— Suryavarman ñeä nhò. Ban ñaàu ñöôïc xaây ñeå thôø See Khaûo Ñaûo Thaàm Laëng. phöôïng thaàn Visnu cuûa AÁn Ñoä giaùo, nhöng sau ñoù AÙm Khöù Minh Lai: Theo Kinh Thaåm Huyeàn Kyù trôû thaønh cô sôû Phaät giaùo. Sau khi caùc vua Khmer Hoa Nghieâm, boùng toái ñi, aùnh saùng laïi—According caûi ñaïo vaø trôû veà quy y Phaät, ngoâi ñeàn ñöôïc duøng to the "Kengonkyotangenki", when the darkness is ñeå thôø cuùng theo Phaät giaùo. Sau khi Angkor Wat gone, the light is automatically there (ignorance bò ngöôøi Thaùi taøn phaù vaøo theá kyû thöù 15 (1431), gone, wisdom arrived). kinh ñoâ Khmer ñaõ dôøi veà Nam Vang vaø ngoâi ñeàn AÙm Laâm: Tamasavana (skt)—Khu röøng voâ chæ ñöôïc tìm thaáy laïi vaøo theá kyû thöù 19—A major minh—A forest of ignorance. temple complex in central Cambodia built during AÙm Leänh: Secret order. the reign of King Suryavarman II (1113-1150). AÙm Muoäi: Fishy—Suspicious—Shady—Dark— Originally dedicated to the Hindu god Visnu, but Doubtful—Underhand—Distrustful. after that it became a Buddhist establishment AÙm Muoäi Taø Gian: Môø aùm doái traù—Lack of following the conversion of the succeeding Khmer transparency and dishonesty. kings to Buddhism, Angkor Wat served as a AÙm Nghóa: Ambiguity. Buddhist holy place. After the destruction of the AÙm Nguïc: Dark hell. Angkor by the Thais in the fifteenth century,

Khmer capital moved to Phnom Penh. It was not vaát boû môù boøng bong aáy ñi. Tinh thaàn con rediscovered until the nineteenth century. cuõng phaûi troáng khoâng vaø trong traéng nhö moät An Coác Baïch VaânThieàn Sö (1885-1973): Zen tôø giaáy traéng tinh khieát vaäy!"—In the West, master Hakuun-Yasutani—Thieàn sö Nhaät Baûn he became known particularly through an quan troïng hieän ñaïi, moät trong nhöõng thieàn sö introduction into Zen practice edited by Zen chaân chính ñaàu tieân coù aûnh höôûng ôû Nhaät cuõng nhö master Phillip Kapleau, which was to a great ôû phöông Taây. OÂng ñi tu töø naêm 11 tuoåi vaø ñaõ theo extent based on the teachings of Zen master ñuoåi nhöõng thuyeát giaûng cuûa nhieàu thieàn sö noåi Yasutani and

his dharma successor Zen tieáng. Sau möôøi saùu naêm daïy hoïc ôû moät tröôøng master Koun Yamada: Three Pillars of Zen trung hoïc ôû Ñoâng Kinh, naêm 1925 oâng ñöôïc nhaän (Garden City, NY, 1980). Like his master laøm moân ñoà cuûa Ñaïi Vaân Toå Nhaïc Nguyeân Ñieàn Harada Roshi, Yasutani Roshi made use of his (Daiun Sogaku Harada) vaø nhaän ñöôïc aán xaùc nhaän style of Zen training of the Shikantaza cuûa thaày vaøo naêm 1943. Töø naêm 1962 ñeán 1969, practice of the Soto tradition (mokusho Zen) nhieàu laàn oâng sang Myõ theo lôøi thænh caàu cuûa caùc as well as the koan practice of the Rinzai moân ñoà thieàn. Trong nhieàu baøi vieát cuûa oâng, ngöôøi tradition (kanna Zen). Hakuun Ryoko Nhaät bieát tôùi oâng nhieàu nhaát qua nhöõng quyeån giaûi Yasutani says about zazen: "As long as there thích veà coâng aùn lôùn nhö Bích Nham Luïc, Voâ Moân is anything written, recorded, or pictured in Quan vaø Thong Dong Luïc—An important your head or heart, you can't find any Japanese Zen master of the modern period, one of enlightenment. Throw everything away. Your the first authentic Zen masters, not only to be mind must be as empty and spotless as a piece active in Japan, but also in the West. He was of white paper!" ordained as a monk at the age of eleven, he Moät hoâm Thieàn sö An Coác Baïch Vaân thöôïng trained in his younger years under several well- ñöôøng daïy chuùng: Theo Kinh Hoa Nghieâm, known Zen masters. After having taught high vaøo luùc giaùc ngoä, ñöùc Phaät thoát leân: "Kyø dieäu, school in Tokyo for sixteen years, he was kyø dieäu thay! Taát caû moïi chuùng sanh, töø baûn accepted in 1925 as a student of Dauin Sogaku theå, ñeàu laø Phaät, vôùi ñaày ñuû trí hueä vaø ñöùc Harada, from whom he received the seal of haïnh. Nhöng vì caùi taâm voïng töôûng meâ muoäi, confirmation in 1943. Between 1962 and 1969 he con ngöôøi khoâng nhaän ra ñieàu ñoù." Lôøi ñaàu visited the United States several times at the tieân cuûa Phaät bieåu loä söï kính sôï vaø kinh ngaïc. invitation of followers. Of his writings, best known Vaâng, tuyeät vôøi laøm sao, taát caû chuùng sanh, in Japan are primarily his presentations of the daàu trí hay daàu ngu, nam hay nöõ, ñeïp hay xaáu, great koan collections, the Pi-Yen-Lu, the Wu- ñeàu troïn veïn, ñaày ñuû, nhö hoï voán dó nhö vaäy. Men-Kuan, and the Ts'ung-jung-lu. Ñieàu ñoù coù nghóa laø baûn taùnh cuûa moãi con ÔÛ phöông Taây tieáng taêm cuûa oâng phaàn lôùn ngöôøi cô baûn ñeàu khoâng tì veát, hoaøn haûo, döïa vaøo nhöõng baøi daãn luaän veà phöông phaùp khoâng khaùc gì baûn taùnh cuûa ñöùc Phaät A Di Ñaø thieàn taäp ñöôïc Thieàn sö Phillip Kapleau vieát hay moät vò Phaät naøo khaùc. Lôøi tuyeân boá ñaàu trong quyeån "Ba Truï Thieàn," ñöôïc coâng boá tieân ñoù cuûa Phaät Thích Ca Maâu Ni cuõng laø lôøi vaøo naêm 1981, chuû yeáu döïa theo nhöõng lôøi keát luaän toái haäu cuûa Phaät giaùo. Tuy nhieân, con giaûng daïy cuûa hai thieàn sö Baïch Vaân An Coác ngöôøi, taát baät vaø lo aâu, soáng moät cuoäc soáng vaø Coâ Vaân. Gioáng nhö thaày mình laø Harada, cuoàng loaïn bôûi vì caùi taâm hoân aùm, ñaûo ñieân Baïch Vaân An Coác ñaõ keát hôïp theo caùch cuûa aûo töôûng vì meâ hoaëc. Vì vaäy, chuùng ta caàn mình phöông caùch Chæ quaùn ñaû toïa, ñaëc tröng phaûi quay veà vôùi söï toaøn haûo nguyeân sô cuûa cuûa truyeàn thoáng Taøo Ñoäng vôùi phöông phaùp chuùng ta, phaûi thaáy xuyeân thaáu hình aûnh giaû coâng aùn rieâng cuûa truyeàn thoáng

Laâm Teá. taïo cuûa chuùng ta laø thieáu soùt vaø toäi loãi, vaø Thieàn sö Baïch Vaân An Coác noùi veà thieàn toïa ñaùnh thöùc taùnh thanh tònh vaø troïn veïn coá höõu tónh taâm raèng: "Chöøng naøo coøn coù moät caùi gì nôi chuùng ta. Phöông phaùp hieäu quaû nhaát ñeå ñöôïc vieát, veõ vaø hình dung ra trong ñaàu con, ñaït ñeán ñieàu ñoù laø toïa thieàn—One day Zen chöøng ñoù con khoâng theå ñaït tôùi ñaïi giaùc. Haõy Master Hakuun-Yasutani entered the hall to

teach the assembly: "According to the Kegon even while blind, is fundamentally whole and (Avatamsaka) sutra, at the moment of perfect. The same is true of a deaf-mute. If a enlightenment the Buddha spontaneously deaf-mute suddenly regain his hearing, his cried out: 'Wonder of wonders! Intrinsically perfection would no longer be that of a deaf- all living beings are Buddhas, endowed with mute. Were this saucer on the table to be wisdom and virtue, but because men's minds broken, each segment would be wholeness have become inverted through delusive itself. What is visible to the eye is merely the thinking they fail to perceive this.' The first form, which is ever-changing, not the pronouncement of the Buddha seems to have substance. Actually the word 'perfect' is been one of the awe astonishment. Yes, how superfluous. Things are neither perfect nor truly marvelous that all human beings, imperfect, they are what they are. Everything whether clever or stupid, male or female, ugly has absolute worth, hence nothing can be or beautiful, are whole and complete just as compared with anything else. A tall man is they are. That is to say, the nature of every tall, a short man is short, that is all you can being is inherently without a flaw. perfect, no say. There is a koan where in reply to the different from that of Amida or any other question 'What is the Buddha?' the master Buddha. This first declaration of Shakyamuni answers: 'The tall bamboo is tall, the short Buddha is also the ultimate conclusion of bamboo is short.' Enlightenment (kensho) is Buddhism. Yet man, restless and anxious, nothing more than directly perceiving all this lives a half-crazed existence because his in a flash." mind, heavily encrusted with delusion, is Moät laàn noï, Thieàn sö An Coác Baïch Vaân turned topsy-turvy. We need therefore to thöôïng ñöôøng daïy chuùng: "Caùc coâng aùn return to our original perfection, to see thöôøng söû duïng nhöõng chuû ñeà thöïc tieãn, nhöõng through the false image of ourselves as vaät theá tuïc nhö con choù, caùi caây, caùi maët, ngoùn incomplete and sinful, and to wake up to our tay, ñeå moät maët chæ cho chuùng ta thaáy raèng inherent purity and wholeness. The most moïi vaät ñeàu coù giaù trò tuyeät ñoái cuûa noù, vaø maët effective means by which to accomplish this is khaùc, chaën ñöùng khuynh höôùng cuûa trí naêng through zazen." chæ khö khö baùm chaët caùc khaùi nieäm tröøu Hoâm khaùc, Thieàn sö An Coác Baïch Vaân thöôïng töôïng. Nhöng yù nghó cuûa moïi coâng aùn ñeàu ñöôøng daïy chuùng: "Moät ngöôøi muø, ngay trong gioáng nhau: Theá giôùi laø moät khoái Nhaát Theå caûnh muø loøa, caên baûn vaãn laø moät ngöôøi toaøn töông tuøy vaø rieâng moãi ngöôøi chuùng ta laø khoái veïn vaø hoaøn haûo. Chieác dóa coù bò vôõ ñi, moãi Nhaát Theå aáy. Caùc baäc ñaïi sö Trung Hoa, maûnh vôõ vaãn giöõ ñöôïc tính toaøn veïn cuûa noù. nhöõng thieân taøi thaâm thuùy ñaõ saùng taïo nhöõng Nhöõng gì maét traàn thaáy ñöôïc chæ laø saéc töôùng, maáu ñoái thoaïi

nghòch lyù, khoâng ngaàn ngaïi thay ñoåi lieân tuïc, voán khoâng phaûi laø baûn chaát. mang khoa luaän lyù vaø caùi ñaïo thöôøng cuûa Thaät ra, töø ngöõ 'hoaøn haûo' laø thöøa thaõi. Caùc söï ngöôøi ñôøi ra ñeå dieãu côït trong caùc taùc phaåm vaät khoâng hoaøn haûo cuõng khoâng khieám cuûa hoï. Vaõ vôø môn trôùn ñeå trí naêng thöû ñöa ra khuyeát, chuùng chæ laø chuùng. Moãi vaät ñeàu coù nhöõng giaûi phaùp baát khaû ñaéc, caùc coâng aùn cho giaù trò tuyeät ñoái cuûa noù. Vì vaäy, khoâng theå so thaáy nhöõng giôùi haïn coá höõu cuûa caùi taâm lyù saùnh vaät naøy vôùi vaät kia. Moät ngöôøi cao lôùn luaän ñöôïc duøng laøm phöông tieän chöùng ngoä thì cao lôùn, ngöôøi luøn thì luøn, ñoù laø taát caû Chaân lyù toái haäu. Qua quaù trình ñoù, hoï giaûi nhöõng gì baïn coù theå noùi. Coù moät coâng aùn ñeà ra thoaùt taâm thöùc khoûi caùi baãy cuûa ngoân ngöõ voán caâu hoûi: 'Phaät laø gì?' Ñeå traû lôøi, vò thaày noùi: ñaõ 'vöøa khít nhö caùi aùo khoaùt chaät cöùng', laøm 'Caây truùc lôùn thì lôùn, caây truùc nhoû thì nhoû .' giaûm bôùt söùc eùp tuaân thuû ngaët ngheøo nhöõng Kieán taùnh (giaùc ngoä) chæ laø nhaän thöùc tröïc tieáp giaùo ñieàu vaø thaønh kieán, goät röûa cho chuùng ta ñöôïc moïi ñieàu ñoù trong chôùp maét."—Another khuynh höôùng phaân bieät thieän aùc vaø taåy saïch day, Zen Master Hakuun-Yasutani entered nôi chuùng ta khaùi nieäm sai laàm 'ta vaø ngöôøi', the hall to teach the assembly: "A blind man, ñeå cuoái cuøng, moät ngaøy naøo ñoù, chuùng ta coù

theå nhaän thöùc ñöôïc raèng theá giôùi cuûa toaøn haûo nhieân, theo yù nghóa saâu xa hôn, söï trì giöõ giôùi thaät ra khoâng khaùc theá gian naøy, nôi chuùng ta luaät coù neàn taûng trong toïa thieàn, bôûi vì qua toïa ñang aên uoáng, baøi tieát, cöôøi ñuøa vaø khoùc thieàn, töø töø baïn ñoaïn dieät ñöôïc caùi meâ hoaëc loùc."—On one occasion, Zen Master Hakuun- caên baûn ñöa ñeán phaïm phaûi ñieàu aùc, chuû yeáu Yasutani entered the hall to teach the laø söï meâ hoaëc cho raèng theá giôùi vaø baïn laø hai assembly: "Koans take as their subjects phaàn taùch rôøi vaø khaùc bieät. Theo baûn theå noäi tangible, down-to-earth objects such as a dog, taïi, khoâng heà coù söï phaân taùch nhö vaäy. Theá a tree, a face, a finger to make us see, on the giôùi khoâng ôû ngoaøi ta, theá giôùi laø ta! Ñaây one hand, that each object has absolute value chính laø söï chöùng ngoä Phaät taùnh cuûa baïn, qua and, on the other, to arrest the tendency of the söï trì giöõ giôùi luaät moät caùch töï nhieân vaø töï intellect to anchor itself in abstract concepts. phaùt khôûi leân."—Another occasion, Zen But the import of every koan is the same: that Master Hakuun-Yasutani entered the hall to the world is one interdependent Whole and teach the assembly: "Whether you are aware that each separate one of us is that Whole. of it or not, you are creating good karma all The Chinese Zen masters, those spiritual the time you are here at a sesshin. Sitting geniuses who created these paradoxical embraces the three fundamental elements of dialogues, did not hesitate to thumb their nose Buddhism, namely, the precepts, the power of at logic and common sense in their marvelous concentration, and satori-wisdom. It is creations. By wheedling the intellect into obvious, of course, how concentration is attempting solutions impossible for it, koans strengthened and mind stability developed; it reveal to us the inherent limitations of the may be less obvious to you

how your eye of logical mind as an instrument for realizing true wisdom is gradually being opened as ultimate Truth. In the process they liberate your intrinsically pure nature is cleansed of its the mind from the snare of language, 'which delusions and defilements in sincere and fits over experience like a strait jacket,' pry us wholehearted sitting. As for the precepts, loose from our tightly held dogmas and clearly one can't kill or steal or lie during prejudices, strip us of our penchant for zazen. In a profounder sense, however, discriminating good from bad, and empty us observance of the precepts is grounded in of the false notion of self-and-other, to the zazen, because through zazen you are end that we may one day perceive that the gradually ridding yourself of the basic world of Perfection is in fact no different from delusion which leads man to commit evil, that in which we eat and excrete, laugh and namely, the delusion that the world and weep." oneself are separate and distinct. Inherently Laàn khaùc, Thieàn sö An Coác Baïch Vaân thöôïng there is no such bifurcation. The world doesn't ñöôøng daïy chuùng: "Daàu baïn coù bieát hay khoâng stand outside me, it is me! This is the bieát, khi baïn coù maët ôû ñaây, tham döï moät buoåi realization of your Buddha-nature, out of nhieáp taâm toïa thieàn, laø baïn ñang taïo ra thieän which observance of the precepts naturally nghieäp. Ngoài oâm troïn ba yeáu toá caên baûn cuûa and spontaneously arises." Phaät giaùo: giôùi, ñònh löïc, vaø trí hueä giaùc ngoä. An Coát: An vò—To be in place. Ñieàu roõ raøng laø leõ dó nhieân khi söï taäp trung tö An Cö: Varsa or Varsavasana (skt)—To live in töôûng maïnh leân seõ giuùp cho taâm thöùc cuûa peace—Tranquil dwelling. chuùng ta phaùt trieån vöõng vaøng; ñieàu ít hieån An Cö Keát Haï: See An Cö Kieát Haï. nhieân hôn laø trong caùi ngoài toaøn taâm, baïn An Cö Kieát Haï: U-ango (jap)—Ge-ango (jap)— nhaän ra raèng daàn daàn con maét trí tueä cuûa baïn Vassa (skt)—The end of the summer retreat— seõ môû lôùn nhö theá naøo khi chaân taùnh ñöôïc goät Chaám döùt kyø an cö kieát haï—Cuoái naêm cuûa töï vieän röûa khoûi nhöõng meâ hoaëc vaø ueá nhieãm. Veà giôùi Phaät giaùo cuõng laø söï keát thuùc cuûa kyø an cö kieát haï, luaät, roõ raøng ngöôøi ta khoâng theå saùt sanh, troäm nhaèm ngaøy raèm thaùng baûy aâm lòch—The monastic caép hay voïng ngöõ trong luùc toïa thieàn. Tuy end of the year is also the end of the summer

retreat, the 15th of the 7th month, lunar calendar— of his seriousness through a week of sitting in a See Kieát Haï. solitary cell under the most austere conditions An Cö Kieàn Ñoä: Chapter on Varsavasana— before he is finally accepted into the monastic Chöông qui ñònh veà An cö Kieát haï—Chapter on community—See Haønh Cöôùc Taêng. Tranquil dwelling. An Haï: To put down. An Danh: Ban phaùp danh cho ngöôøi môùi vaøo An Haï Xöù: A place to rest—Resting place—A ñaïo—To give a religious name to a beginner. place for putting things down, i.e. baggage—A An Döôõng: Annyo (jap)—Peace and provision— place to stay. To rest—To take a rest. An Hoøa: 1) Teân cuûa moät vò thò giaû cuûa Phaät Kim An Döôõng Ñòa: Land of peace and provision—Tòch: Sotthija (skt)—Name of an attendant of the Teân khaùc cuûa coõi Tònh Ñoä cuûa Phaät A Di Ñaø— Golden Tranquility Buddha; 2) Coù khaû naêng laøm Land of rest, another name for the Pure Land. an laïc vaø eâm dòu moïi tình huoáng, moät trong

taùm An Döôõng Quoác: An Döôõng Ñòa—See Cöïc Laïc. ñaëc tính cuûa nöôùc—Ability to give comfort, one of An Döôõng Sao: Sôù lieân quan ñeán caùc luaän ñeà veà eight chracteristics of water—See Baùt Coâng Ñöùc Tònh Ñoä—Commentary of the topic (subject) of Thuûy. discussion on the Land of peace and provision An Hueä: Settled or firm resolve on wisdom. (Pure Land). An Hueä Boà Taùt (475-555): Sthiramati (skt)—An Döôõng Töùc Tòch Quang: An Döôõng laø theá Settled Wisdom Bodhisattva—Name of a giôùi cöïc laïc, coøn Thöôøng Tòch Quang Ñoä hay nôi Bodhisattva—Kieân Tueä hay Kieân Hueä Boà Taùt, teân thöôøng truù cuûa chö Phaät—Land of peace and cuûa moät nhaø trieát hoïc thuoäc tröôøng phaùi Du Giaø provision is the Pure Land, while the realm where (Yogachara), moät trong möôøi vò thaày noåi tieáng cuûa permanent tranquility and enlightenment reign, tröôøng phaùi Duy Thöùc Hoïc. Ngaøi ñaõ soaïn ra nhöõng the abode of Buddhas. taùc phaåm bình luaän veà caùc taùc phaåm cuûa Ngaøi Theá An Döôõng Vieän: Anyo-in (jap)—Rest house— Thaân vaø Long Thoï, mong trieån khai nhöõng choã Retirement house—Vieän an döôõng. gioáng nhau giöõa Yogachara vaø Trung Ñaïo. Ngaøi An Ñaø Hoäi: Antaravasaka (skt)—Antarivasaka soáng vaøo theá kyû thöù saùu sau Taây lòch. Ngaøi laø (p)—Antaravasa (skt)—Y haï trong ba boä y cuûa ngöôøi tieâu bieåu cho phaùi duy taâm oân hoøa. Nhöõng nhaø sö. Trung tröôùc y, aùo loùt maëc beân trong, töùc laø taùc phaåm coøn löu laïi cuûa ngaøi laø Luaän Ñaïi Thöøa aùo loùt maëc saùt ngöôøi, y naêm maûnh, Moät trong ba Vi Dieäu Phaùp vaø Ñaïi Thöøa Trung Quaùn Luaän. loaïi y cuûa moät vò Taêng—Inner garment of a monk, Ngaøi raát noåi tieáng trong vieäc baùc boû nhöõng lyù the five-piece cassock. One of the three thuyeát cuûa ngaøi Chuùng Hieàn qua taùc phaåm Vi regulation garments of a monk. Dieäu Phaùp Caâu Xaù Luaän vaø Theá Thaân Tam Thaäp An Ñaèng Tuaán Huøng: Ando Toshio (jap)—Teân Keä Luaän. Ngaøi cuõng chính laø ngöôøi ñaõ laäp ra cuûa moät thieàn sö Nhaät Baûn thuoäc toâng Thieân Thai thuyeát “Töï Chöùng Phaàn” (Svasakshatkara)— vaøo theá kyû XX—Name of a Japanese Zen master Name of a philosopher of the Yogachara, one of of the T'ien-T'ai school in the twentieth century. the ten great masters of the Consciousness-Only An Ñeå (Leã) La Ñaïi Töôùng: Andira (skt)—Moät School. He wrote several important comments on trong möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc the works of Vasubandhu and Nagarjuna, in which Sö—One of the the twelve spirits connected with he attempted to develop the common ground in the Master of Healing Buddha. the teachings of Yogachara and Madhyamika. He An Ñònh: Stable—Firm. lived around the 6th century AD, he advocated a An Ñôn: Sau moät thôøi gian taïm truù ôû tieàn saûnh, vò moderate idealism. Extant works by him are the haønh cöôùc Taêng phaûi toïa thieàn caû moät tuaàn leã Treatise of Collection of Mahayana-Abhidharma trong moät phoøng kín rieâng bieät, vôùi nhöõng ñieàu and the Treatise on the Middle View of the Great kieän khaéc nghieät. Chæ sau ñoù, anh ta môùi ñöôïc Vehicle. He was very famous for refuting the nhaän haún vaøo coäng ñoàng tu vieän—After a long theories of Samghabhadra through the Treatise on period of temporary dwelling at the front hall, a Abhidharmakosa and Vasubandhu’s traveling monk then must provide a further proof Consciousness-only in thirty verses. He also

established the theory of “Self Witnessing An Laïc Haïnh Taâm: Pleasant practice of the mind Aspect.” of a Bodhisattva—Haïnh an laïc nôi taâm—See Taâm An Huyeàn: An-hsuan—Teân cuûa moät nhaø dòch An Laïc Haïnh. kinh ngöôøi Thieân Truùc, ñeán Laïc Döông vaøo thôøi An Laïc Meänh: Sugati (skt)—An Laïc Ñoä—Caûnh Ñoâng Haùn—Name of an Indian sutra-translator, giôùi hoan laïc—Bliss—Blissing world—Happy who came to China during the Eastern Han (206 fate. B.C.-220 A.D.). An Laïc Phaùp Moân: Anzen (jap)—See An Thieàn. An Höôûng: To enjoy in peace An Laïc Taäp: Boä saùch Tònh Ñoä ñöôïc vieát bôûi ngaøi An Laïc: Ksema (skt)—Anraku (jap)—Tranquil— Ñaïo Xöôùc vaøo theá kyû thöù baûy. Noäi dung coù nhöõng Quiet—Pacify—Thanh bình—Hoøa bình—An laïc ñoaïn noùi veà nhaát töôùng tam muoäi ñöôïc trích daãn töø laø moät caùi gì coù theå hieän höõu trong giôø phuùt hieän nhieàu kinh ñieån khaùc nhau. YÙ ñònh cuûa taùc giaû ôû taïi. Thaät laø kyø cuïc khi noùi, “Haõy ñôïi cho ñeán khi ñaây chöùng toû raèng tam muoäi laø phöông tieän höõu toâi laøm xong caùi naøy roài thì toâi thoaûi maùi ñeå soáng hieäu daãn haønh giaû dieän kieán heát thaûy chö Phaät trong an laïc ñöôïc.” Caùi aáy laø caùi gì? Moät maûnh trong quaù khöù, hieän taïi vaø vò lai. Nhöng treân baèng, moät coâng vieäc, moät caùi nhaø, moät chieác xe, phöông dieän giaûi thoaùt, nhaát laø trong quan ñieåm hay traû moät moùn nôï? Nhö vaäy baïn seõ khoâng bao cuûa nhaø Thieàn, thaáy chö Phaät thì coù lôïi ích gì? Thò giôø coù an laïc. Luùc naøo cuõng coù moät caùi khaùc sau kieán khaùch quan cuûa Phaät phaûi phuø hôïp vôùi söï theå caùi naøy. Theo ñaïo Phaät, neáu baïn khoâng soáng trong hieän noäi taâm maø treân quan ñieåm taâm lyù hoïc, noù laø an laïc ngay trong giaây phuùt naøy, thì baïn seõ khoâng theå taøi troïng yeáu nhaát maø haønh giaû caàn nhaän xeùt— bao giôø coù an laïc. Neáu baïn thöïc söï muoán an laïc, Collection of Passages Concerning Birth in the thì baïn coù theå an laïc ngay trong giôø phuùt naøy. Neáu Land of Peace and Bliss or Book of Peaceful and khoâng thì baïn chæ coù theå soáng trong hy voïng ñöôï c Joyful Practices, written by Tao-Ch'o in the an laïc trong töông lai maø thoâi—Peace can exist seventh century. The content of the book includes only in the present moment. It is ridiculous to say, passages bearing on the Samadhi of Oneness “Wait until I finish this, then I will be free to live which are quoted from various sutras. The author's in peace.” What is “this?” A degree, a job, a intention here is to prove the Samadhi to be house, a car, the payment of a debt? If you think efficient means of bringing the devotee into the that way, peace will never come. There is always presence of all the Buddhas of the past, present, another “this” that will follow the present one. and future. But, from the point of view of salvation According to Buddhism, if you are not living in or enlightenment, especially the point of view in peace at this moment, you will never be able to. If Zen Buddhism, what is the use of seeing the you truly want to be at peace, you must be at Buddhas? The seeing of the Buddha objectively peace right now. Otherwise, there is only “the must be in correspondance with the inner hope of peace some day.” realization and, as far as psychology is concerned, An Laïc Ñoä: Sugati (skt)—An Laïc Meänh—Caûnh inner realization is the more important topic of giôùi hoan laïc—Bliss—Blissing world—Happy consideration for practitioners. fate—Land of

peace and bliss (Pure Land). An Laïc Trong Nieát Baøn: Nibbanic bliss. An Laïc Ñöôøng: Nhaø döôõng laõo ñeå daønh cho caùc An Laïc Saâu Xa: Profound peace. vò Taêng giaø yeáu trong caùc chuøa—A nursing home An Laõo: Anro (jap)—See An Laïc Ñöôøng. for elderly monks in a temple. An Laõo Töï: Teân cuûa moät ngoâi chuøa trong tænh An Laïc Haïnh: Peaceful and joyful practice. Ninh Bình, Baéc Vieät—Name of a temple in Ninh An Laïc Haïnh Khaåu: Pleasant practice of the Binh Province, North Vietnam. mouth of a Bodhisattva—Haïnh an laïc nôi khaåu— An Laãm (507-583): An-lin—Teân cuûa moät vò sö See Khaåu An Laïc Haïnh. ngöôøi Hoa vaøo theá kyû thöù VI—Name of a Chinese An Laïc Haïnh Nguyeän: Pleasant practice of the monk in the sixth century. vow of a Bodhisattva—Haïnh an laïc nôi nguyeän— An Laäp: Supratisthita (skt)—Kieán Laäp—To set See Nguyeän An Laïc Haïnh. up—To establish—Firm-standing—To stand firm.

An Laäp Chaân Nhö: Samnivesatathata (skt)—Y An OÅn: An laïc vaø yeân oån—Joy and stability. Chæ Chaân Nhö—Firm-standing Tathagata—Baát An Phaùp Hieàn: See Phaùp Hieàn. bieán chaân nhö (vaïn phaùp töùc chaân nhö). Tuøy theo An Phaùp Khaâm: An-Fa-Ksing—Teân cuûa moät vò duyeân voâ minh maø khôûi leân trong theá giôùi hieän Taêng AÁn Ñoä, ngöôøi ñaõ ñi ñeán Trung Hoa hoài theá töôïng maø chaân tính baát bieán. Chaân nhö cuûa caùc kyû thöù III sau taây lòch. Vaøo naêm 306, ngaøi ñeán Laïc neàn taûng cuûa söï tu taäp—The changeless essence Döông ñeå dòch moät soá kinh ñieån töø tieáng Phaïn or substance. Suchness of the bases of practice. sang tieáng Hoa—Name of an Indian monk who An Laäp Haïnh: Supratichthitatcharitra (skt)— came to China in the third century. In 306 A.D., he Supratisthita-caritra (skt)—Firm-standing arrived at Luo-Yang to translate some sutras from conduct—See An Laäp Haïnh Boà Taùt. Sanskrit into Chinese. An Laäp Haïnh Boà Taùt: Supratichthitatcharitra An Phaän: To be content (satisfied) with one’s lot (skt)—Moät trong nhöõng vò Boà Taùt ñaõ vaân taäp veà (destiny)—Contentment with conditions. nuùi Kyø Xaø Quaät uûng hoä ñöùc Phaät thuyeát giaûng kinh An Phuø Ñaø Ñòa Nguïc: Arbuda (skt)—Nôi toäi nhaân Phaùp Hoa—Firm-standing conduct Bodhisattva, luoân bò boûng gioäp vì laïnh—Where the cold causes one of the Bodhisattvas who gathered at Mount blisters. Grdhrakuta to support the Buddha to preach the An Quoác Huyeàn Ñænh Thieàn Sö: Zen master An- Lotus Sutra. kuo Hsuan-t'ing—Thieàn sö An Quoác Huyeàn Ñænh An Laäp Tam Muoäi: Supratisthita-samadhi (skt)— laø moät trong nhöõng ñeä töû cuûa Thieàn sö Trí Oai ôû Firm-standing concentration. Nam Kinh. Hieän nay moät trích ñoaïn trong nhöõng An Laäp Voâ Löôïng Thöøa: Tuøy theo caên tính cuûa giaùo phaùp cuûa oâng vaãn coøn. Theo Toâng Caûnh Luïc, chuùng sanh maø thaønh laäp voâ soá phaùp moân ñeå cöùu moät hoâm, coù moät cö só hoä trì hoûi An Quoác Huyeàn ñoä hoï—Based on sentient beings' capacities to Ñænh: "Ngaøi laø moät ngöôøi theo Baéc toâng hay Nam establish numerous methods to save them. toâng?" An Quoác Huyeàn Ñænh ñaùp: "Ta khoâng phaûi An Linh Thuû Ni: An-lin Shou Bhiksuni—Teân cuûa laø moät ngöôøi theo hoaëc laø cuûa Baéc toâng, hoaëc laø moät vò ni sö noåi tieáng cuûa Trung Hoa vaøo theá kyû cuûa Nam toâng. Taâm laø toâng cuûa ta." ÔÛ ñaây, An thöù IV, ñeä töû cuûa ngaøi Phaät Ñoà

Tröøng—Name of a Quoác Huyeàn Ñænh ñang noùi veà moät "toâng" theo caùi famous Chinese nun in the fourth century, who nghóa cuûa moät thöïc theå moân phaùi, nhöng chöõ was a disciple of Fo-T'u-Ch'eâng (Buddhasimha "toâng" coøn chæ giaùo phaùp hay nguyeân lyù giaùo phaùp. (skt). Nhö vaäy, caâu hoûi laø lieäu ngaøi theo giaùo phaùp cuûa An Minh: See Tu Di. ngöôøi phöông Baéc hay ngöôøi phöông Nam, vaø caâu An Minh Sôn: Mount Sumeru—See Tu Di. traû lôøi laø giaùo phaùp chaân chính cuûa Phaät giaùo lieân An Na Baùt Na: See Soå Töùc Quaùn. quan ñeán taâm vaø sieâu vieät baát kyø giaùo phaùp naøo An Nhaãn: See Nhaãn Nhuïc. maø chuùng ta coù theå baùm vaøo—Zen master An-kuo An Nhaãn Chöôùng Ngaïi: Tolerance of adversity Hsuan-t'ing was one of Zen master Chih-wei's (obstructions, difficulties, obstacles, hindrances). disciples in Nan-king. One of his excerpts his An Nhaãn Thaønh Töïu: Thaønh töïu an nhaãn moïi teachings is still extant. According to the Tsung chöôùng ngaïi—An achievement of tolerance of Ching-lu (Records of the Mirror of Truth), one adversity (obstructions, difficulties, obstacles, day, a lay supporter asked Zen master An-kuo hindrances). Hsuan-t'ing: "Are you a follower of the Southern An Nhieân: Calm. School or the Northern School?" An-kuo Hsuan- An Nhieân Thò Tòch: Tòch dieät moät caùch an t'ing answered: "I am not a follower of either the nhieân—Pass away without sorrow. Southern School or the Northern School. The mind An Nhieân Thieàn Sö: An-ren—Teân cuûa moät thieàn is my School." Here, An-kuo Hsuan-t'ing was sö Nhaät Baûn thuoäc toâng Thieân Thai hoài theá kyû thöù talking about a schooling the sense of a sectarian IX—Name of a Japanese Zen master of the T'ien- entity, but the word "tsung" also indicates a T'ai School in the ninth century. teaching or doctrinal principle. The question is An Nhieân Töï Taïi: Inner freedom. thus whether he follows the teachings of the Northerners or the Southerners, the answer being

that the true teaching of Buddhism concerns the (manner of action in practicing), and to produce mind and transcends any teachings to which one wholesome karma. These are steps of cultivation might adhere. in the Pure Land. An Quoác Töï: Ankoku-ji (jap)—Teân cuûa moät ngoâi An Taâm Laäp Meänh: Heát loøng vì nhaân gian maø chuøa ôû Tokyo, Nhaät Baûn—Name of a temple in haønh ñaïo vaø an taâm, khoâng bò ngoaïi caûnh laøm xao Japan. ñoäng—To spread the Buddha-dharma for the sake An Taâm: Anjin (jap)—Mind at peace—Peace of of the human world, and to tranquilize the mind mind—Settled mind—Tình traïng taâm thöùc an laïc immovably. hay an laønh trong taâm. Laøm cho taâm yeân tænh hay An Taâm Laäp Meänh vaø Phi Phuù Quí Theá Tuïc: ñaït ñöôïc söï yeân. Thuaät ngöõ Phaät giaùo Nhaät Baûn Contentment and unworldly riches—Ñoái vôùi caùc "Anjin" coù nghóa laø “An taâm hay traùi tim an laïc.” thieàn sö, caùc ngaøi luoân heát loøng vì nhaân gian maø Söï an taâm hay an laïc trong taâm, theo quan nieäm haønh ñaïo vaø an taâm, khoâng bò ngoaïi caûnh laøm xao Phaät giaùo, laø traïng thaùi taâm thöùc maø chæ coù söï theå ñoäng. Thieàn sö Voâ Moân cuõng nhö nhieàu thieàn sö nghieäm giaùc ngoä môùi cho pheùp chuùng ta bieát tôùi. khaùc caûm nghó ñeán caùi ngheøo moät caùch thieát thöïc Trong Thieàn, caùch taäp toïa thieàn ñöôïc coi nhö moät vaø thô moäng hôn; caùc ngaøi

khoâng gôïi thaúng ñeán söï trong nhöõng con ñöôøng ngaén nhaát giuùp ñaït tôùi söï vieäc cuûa theá gian. Ñaây laø baøi keä noùi veà caùi ngheøo an laïc trong taâm. Söï an taâm cuõng laø moät trong cuûa ngaøi Voâ Moân Hueä Khai: nhöõng coâng aùn noåi tieáng trong “Voâ Moân Quan,” "Hoa xuaân muoân ñoùa, boùng traêng thu. theo thí duï 41: “Toå Boà Ñeà Ñaït Ma ngoài quay maët Haï coù gioù vaøng, ñoâng tuyeát rôi. vaøo töôøng. Nhò toå ñöùng trong tuyeát, töï caét caùnh tay Tuyeát nguyeät phong ba loøng chaúng chaáp. mình vaø noùi, ‘Taâm ñeä töû khoâng an. Thöa thaày, con Moãi muøa moãi thuù maëc tình chôi." caàu xin thaày an taâm cho con.’ Toå Boà Ñeà Ñaït Ma Baøi keä treân ñaây khoâng nguï yù thieàn sö Voâ Moân aên noùi, ‘Haõy mang taâm cuûa nhaø ngöôi laïi ñaây vaø ta seõ khoâng ngoài roài, khoâng laøm gì khaùc, hoaëc khoâng coù an taâm cho ngöôi.’ Nhò toå (Hueä Khaû) thöa: ‘Con gì ñeå laøm khaùc hôn laø thöôûng thöùc hoa nôû vaøo moät khoâng tìm ñöôïc taâm.” Toå Boà Ñeà Ñaït Ma noùi: ‘Vaäy buoåi saùng vôùi maët trôøi muøa xuaân hay aùnh traêng thu laø ta ñaõ an taâm cho ngöôi roài ñoù—Inner peace or baøng baïc; coù theå ngaøi ñang haêng say laøm vieäc, tranquility of mind. To quiet the heart or mind or ñang giaûng daïy ñeä töû, ñang tuïng kinh, ñang queùt to obtain tranquility of mind. "Anjin" is a Japanese chuøa hay laøm ruoäng nhö thöôøng leä, nhöng taâm cuûa Buddhist term for “Heart-mind in peace.” Peace ngaøi traøn ngaäp moät nieàm thanh tònh vaø khinh an. of mind is a state of consciousness that according Chuùng ta coù theå noùi ngaøi ñang soáng Thieàn vì moïi to Buddhism, is possible only through the mong caàu ñeàu xaû boû heát, taâm khoâng coøn moät voïng experience of enlightenment. In Zen the practice töôûng naøo gaây trôû ngaïi, maø chæ öùng duïng doïc of sitting meditation is seen as the shortest path to ngang. Ñoù chính laø caùi taâm "Khoâng" trong caùi thaân peace of mind. Peace of mind is also a renowned ngheøo. Vì ngheøo neân ngaøi bieát thöôûng thöùc hoa koan, the example 41 in the Wu-Men-Kuan: xuaân, bieát ngaém traêng thu. Traùi laïi, neáu cuûa caûi “Bodhidharma sat facing the wall. The second cuûa theá gian choàng chaát ñaày chuøa thì traùi tim coøn patriarch, who had been standing in the snow, cut choã naøo daønh cho nieàm haïnh phuùc thaàn tieân aáy? off his own arm and said, ‘The mind of yours Caùc thieàn sö thöôøng noùi ñeán thaùi ñoä an taâm laäp student still finds no peace. I entreat you, master, meänh vaø caùi giaøu phi theá tuïc cuûa caùc ngaøi baèng please give it peace.’ Bodhidharma said, ‘Bring nhöõng hình aûnh cuï theå, chaúng haïn nhö thay vì noùi your mind here and I’ll give it peace.’ The second chæ coù ñoâi tay khoâng, thì caùc ngaøi baûo raèng muoân patriarch said, ‘I’ve looked for the mind, but vaät trong thieân nhieân laø ñaày ñuû laém roài. Kyø thaät, finally it can’t be found.’ Bodhidharma said, ‘Then theo caùc ngaøi thì söï tích tröõ cuûa caûi chæ toaøn taïo I have given it peace thoroughly!’” nghòch duyeân khoù thích hôïp vôùi nhöõng lyù töôûng An Taâm Khôûi Haïnh Taùc Nghieäp: An taâm, khôûi thaùnh thieän, chính vì theá maø caùc ngaøi ngheøo. Theo leân phong thaùi tu haønh, roài taïo nhöõng nghieäp thieän caùc ngaøi thì muïc ñích cuûa nhaø Thieàn laø buoâng boû laønh. Ñaây laø nhöõng böôùc tu haønh trong Tònh Ñoä chaáp tröôùc. Khoâng rieâng gì cuûa caûi, maø ngay caû Toâng—To settle the mind, to rise the conduct moïi chaáp tröôùc ñeàu laø cuûa caûi, laø tích tröõ taøi saûn.

Coøn Thieàn thì daïy buoâng boû taát caû vaät sôû höõu, The spirit is to make one poor and humble, muïc ñích laø laøm cho con ngöôøi trôû neân ngheøo vaø thoroughly cleansed of inner impurities. On the khieâm cung töø toán. Traùi laïi, hoïc thöùc khieán con contrary, learning makes one rich and arrogant. ngöôøi theâm giaøu sang cao ngaïo. Vì hoïc töùc laø naém Because learning is earning, the more learned, the giöõ, laø chaáp; caøng hoïc caøng coù theâm, neân ‘caøng richer, and therefore ‘in much wisdom is much bieát caøng lo, kieán thöùc caøng cao thì khoå naõo caøng grief; and he that increased knowledge increased laém.’ Ñoái vôùi Thieàn, nhöõng thöù aáy chæ laø khoå coâng sorrow.’ It is after all, Zen emphasizes that this is baét gioù maø thoâi—For Zen masters, they always only a ‘vanity and a striving after wind.’ spread the Buddha-dharma for the sake of the An Taâm Phaùp Moân: Anzen (jap)—An Laïc Phaùp human world, and to tranquilize the mind Moân—See An Thieàn. immovably. Zen master Wu-Men as well as other An Theá Cao: An-Shi-Kao—An Shigao—Moät masters are more poetic and positive in their trong nhöõng vò cao Taêng noåi tieáng, ngöôøi chuû expression of the feeling of poverty; they do not tröông mang Thieàn vaøo Trung Quoác vaøo khoaûng make a direct reference to things worldly. Here is 150 sau Taây lòch. Ngaøi laø ngöôøi xöù Parthie vaøo Wu-men's verse on poverty: theá kyû thöù hai, laø hoaøng thaùi töû xöù Parthie, ngöôøi "Hundreds of spring flowers; the autumn moon; seõ noái ngoâi vua cha; tuy nhieân, oâng ñaõ xuaát gia tu A refreshing summer breeze; winter snow: haønh. Ngaøi ñaõ töøng ñeán Trung quoác naêm 148 sau Free your mind of all idle thoughts, Taây Lòch vaø laø ngöôøi ñaàu tieân dòch kinh ñieån Phaät And for you how enjoyable every season is!" giaùo ra Haùn töï. Ngaøi laø ngöôøi ñaõ laäp ra tröôøng phaùi The above verse is not to convey the idea that Thieàn Na, moät tröôøng phaùi sôùm nhaát cuûa Phaät giaùo Wu-men is idly sitting and doing nothing Trung quoác—An-Shih-Kao, one of the famous particularly; or that he has nothing else to do but monks, who first advocated of the Zen or to enjoy the spring flowers in the the spring meditation doctrine in China, about 150 A.D. He morning sun, or the autumn moon white and was a Parthian monk of the second century, a silvery; he may be in the midst of work, teaching crown prince of Parthie and was intended to his disciples, reading the Sutras, sweeping and assume the throne at his father’s death; however, farming as all the masters have done, and yet his he entered a monastery. He went to China around own mind is filled with transcendental happiness 148 and was the first to translate Buddhist and quietude. We may say he is living with Zen scriptures into Chinese. He founded the Dhyana for all hankerings of the heart have departed, school, an early Chinese Buddhism. there are no idle thoughts clogging the flow of An Thieàn: Anzen (jap)—An Laïc Phaùp Moân—An life-activity, and thus he is empty and poverty- Taâm Phaùp Moân—An Truï Toïa Thieàn—To enter stricken. As he is poverty-stricken, he knows how into dhyana meditation—“An Thieàn hay Thieàn eâm to enjoy the 'spring flowers' and the 'autumnal ñeàm.” Töø ngöõ naøy thöôøng ñöôïc duøng ñeå chæ vieäc tu moon'. When worldly riches are amassed in the taäp toát veà toïa thieàn, nhôø ñoù maø thaân taâm ñaït tôùi söï temple, there is no room for such celestial thanh thaûn saùng suoát—Anzen is a Japanese happiness. Zen masters

always speak positively Buddhist term for “Peaceful Zen.” This expression about their contentment and unworldly riches. is usually used for proper practice of sitting Instead of saying that they are empty-handed, meditation, in which body and mind come to they talk of the natural sufficiency of things about lucidly wakeful calm. them. In fact, according to real masters, the An Thieàn Na: Anjanavana (skt)—A Xaø Na amassing of wealth has always resulted in Laâm—Moät khu röøng ôû mieàn trung AÁn Ñoä, giöõa hai producing characters that do not go very well with xöù Caâu Ñaøm Di vaø Xaù Veä Quoác—A place in our ideals of saintliness, thus they were always central India between Kosambi and Savatthi. poor. The aim of Zen discipline is to attain to the An Thieàn Laâm: Anjanavana (skt)—See A Xaø Na state of ‘non-attainment.’ All knowledge is an Laâm. acquisition and accumulation, whereas Zen An Thieàn Thieàn Sö: Zen Master An Thieàn— proposes to deprive one of all one’s possessions. Thieàn sö noåi tieáng cuûa Vieät Nam vaøo ñaàu theá kyû

thöù 19. Ngaøi laø taùc giaû boä “Tam Giaùo Thoâng Khaûi” 12) Nhöõng vieäc thaàn bí lieân quan ñeán caùc Thieàn ñöôïc bieân soaïn vaøo giöõa theá kyû thöù 19, coù leõ ñöôïc sö Vieät Nam qua caùc trieàu ñaïi: Mystic things in vaøo khoaûng naêm 1845. Haàu heát cuoäc ñôøi hoaèng involving Vietnamese Zen masters throughout phaùp cuûa ngaøi, ngaøi truï taïi chuøa Ñaïi Giaùc ôû Ñoà all dynasties. Sôn, Baéc Ninh. Sö An Thieàn ñaõ soaïn boä “Tam 13) Danh töø Phaät hoïc vaø caùc thaàn thoaïi Phaät Giaùo Giaùo Thoâng Khaûo”. Saùch ñöôïc bieân soaïn vaøo giöõa ôû Trung Hoa vaø Vieät Nam: Buddhist terms theá kyû thöù 19, coù leõ ñöôïc in vaøo khoaûng naêm 1845. and mythological stories about Buddhism in Saùch goàm ba phaàn—A Vietnamese famous Zen China and Vietnam. master in the early nineteenth century. He was the (II) Quyeån thöù hai—Khoång Giaùo: Second author of “A Thorough Study on the Three volume—Confucianism. Religions” composed in the middle of the (III)Quyeån thöù ba—Laõo Giaùo: Third volume— nineteenth century. Probably printed in 1845. He Taoism. spent most of his life at Ñaïi Giaùc Temple in Boà An Thoï Khoå Nhaãn: Nhaãn nhuïc tröôùc khoå ñau— Sôn, Baéc Ninh to expand Buddhism. Master An Patience under suffering. Thieàn composed a book titled “A Thorough Study An Thoå Ñòa: To tranquilize the land, or a plot of in the Three Religions”. The book was composed land, by freeing it from harmful influences. in the middle of the nineteenth century. Probably An Tónh: Calm—Quiet—Tranquility— printed in 1845. The book included three divisions: Quietness—Serenity. (I) Quyeån thöù nhaát—Phaät Giaùo: First volume— An Tònh: Vupasamaya (p)—Samatha (skt)—1) Söï Buddhism. an tònh: Calm and still, tranquil and pure; 2) 1) Phuïng Chieáu caàu phaùp: Vieäc du hoïc cuûa Khoâng coù phieàn naõo: Absence of passions. Thieàn sö Tính Tuyeàn Traïm Coâng—The travel An Toøa: An trí töôïng Phaät nôi chaùnh ñieän : To put in seeking the Buddha Dharma of Zen Master Buddha statue in the main hall—Leã an vò töôïng Tính Tuyeàn Traïm Coâng. Phaät nôi chaùnh ñieän: A ceremony to put Buddha 2) Baûn Quoác Thieàn Moân Kinh Baûn: Caùc baûn kinh statue in place in the Main Hall. khaéc ôû Vieät Nam—Sutras printed in Vietnam. An Toaøn: Abhayam (p)—Safety—In security. 3) Ñaïi Nam Thieàn Hoïc Sô Khôûi: Khôûi thuûy An Trí: To send someone to a

concentration Thieàn hoïc Vieät Nam—The beginning of Zen camp. in Vietnam. An Truù: Vasati (p & skt)—To abide—To stay— 4) Ñaïi Nam Phaät Thaùp: Caùc thaùp Phaät ôû Vieät To dwell—To stop at a place—Phaät töû neân luoân töï Nam—Buddha stupas in Vietnam. an trong trong caùc giaùo lyù cuûa Ñöùc Phaät, chöù 5) Voâ Ngoân Thoâng Truyeàn Phaùp: Thieàn phaùi Voâ khoâng phuï thuoäc vaøo baát cöù ai khaùc —Buddhists Ngoân Thoâng—Wu-Yun-T'ung Zen Sect. should always abide (establish themselves) in the 6) Danh Traán Trieàu Ñình: Caùc cao Taêng noåi teachings of the Buddha, not depending upon tieáng ôû trieàu ñình—Famous monks at the anybody else. Royal Palace. An Truù Ñòa: A dwelling place—Residence— 7) Leâ Trieàu Danh Ñöùc: Caùc cao Taêng thôøi Tieàn Abode. Leâ—Famous monks during the Tieàn Leâ An Truù Trong Phaät Taâm: Staying in Buddha- Dynasty. mind—Thieàn sö Baøn Khueâ Vónh Traùc vieát trong 8) Lyù Trieàu Danh Ñöùc: Caùc cao Taêng thôøi nhaø quyeån 'Taâm Baát Sinh': "Coù moät laàn, trong töï vieän Lyù—Famous monks during the Lyù Dynasty. cuûa toâi, moät vò Taêng nguû thieáp ñi. Moät vò Taêng 9) Traàn Trieàu Danh Ñöùc: Caùc cao Taêng ñôøi khaùc thaáy vaäy, caàm gaäy haát vaøo ngöôøi vò Taêng Traàn—Famous monks during the Traàn ñang nguû. Toâi quôû traùch anh ta: 'Taïi sao oâng laïi Dynasty. ñaùnh anh ta vaøo luùc anh ta ñang ñaùnh moät giaác 10) Tyø Ni Ña Löu Chi Truyeàn Phaùp: Thieàn phaùi tröa ngon laønh nhö theá? OÂng nghó raèng anh ta xa Tyø Ni Ña Löu Chi—Vinitaruci Zen Sect. lìa Phaät taâm vaø ñang long bong ñaâu ñoù trong luùc 11) Tuyeát Ñaäu Truyeàn Phaùp: Thieàn phaùi Thaûo nguû phaûi khoâng? Neáu oâng tænh thöùc, oâng tænh thöùc. Ñöôøng—Thaûo Ñöôøng Zen Sect. Neáu oâng nguû, oâng nguû. Khi oâng nguû, oâng nguû trong

Phaät taâm, chaúng khaùc naøo khi oâng thöùc. Khi oâng An Truï Ñaïi Thöøa: An truï trong Ñaïi Thöøa—Dwell thöùc, oâng thöùc trong Phaät taâm, chaúng khaùc naøo khi in the Great Vehicle. oâng nguû. OÂng nguû trong Phaät taâm khi oâng nguû vaø An Truï Haïnh Phoå Hieàn: Establishment in the oâng thöùc vaø truù trong Phaät taâm khi oâng thöùc. Nhö practice of Universal Good—An truï trong Haïnh theá, oâng luoân truù trong Phaät taâm. OÂng khoâng heà rôøi Phoå Hieàn—Khieán an truï trong Haïnh Phoå Hieàn. Coù xa caùi Taâm aáy daàu trong khoaûnh khaéc.'"—In the moät loaïi thieän tri thöùc khieán haønh giaû an truï trong Unborn, Zen Master Bankei wrote: "There was Haïnh Phoå Hieàn. Ñaây laø moät trong möôøi loaïi thieän once a monk in my temple who had been dozing höõu tri thöùc maø Ñöùc Phaät ñaõ daïy trong Kinh Hoa off. Another monk saw him and really laid into Nghieâm—There is a spiritual friend who helps him with a stick. I reprimanded him: 'Why hit him establishing cultivators in the practice of Universal when he's enjoying a pleasant nap? Do you think Good. This is one of the ten kinds of spiritual he leaves the Buddha-mind and goes somewhere friends who help them along the path to else when he sleeps?... If you stay awake, you enlightenment in the Flower Adornment Sutra— stay awake. If you sleep, you sleep. When you See Möôøi Loaïi Thieän Höõu Tri Thöùc. sleep, you sleep in the same Buddha-mind you An Truï Taâm: Taâm an truï—A peacefully dwelling were awake in. When you're awake, you're awake mind. in the same Buddha-mind you were sleeping in. An Truï Tònh Tín: Rest on pure faith—Chö Boà You sleep in the

Buddha-mind while you sleep Taùt an truï tònh tín kieân ñònh vaø khoâng lay and are up and about in the Buddha-mind while chuyeån—Enlightening Beings rest on pure faith, you are up and about. That way, you always stay steadfast and imperturbable. in the Buddha-mind. You're never apart from it for An Truï Toái Thaéng: Perfect rest in the bodhisattva an instant.'" nature. An Truï Boà Ñeà Taâm: Persist in the determination An Tröôùc: Saép ñaët—To arrange. for enlightenment—Coù moät loaïi thieän tri thöùc giuùp An Tueä: Settled or frim resolve on wisdom— haønh giaû ñöôïc an truï Boà ñeà taâm. Ñaây laø moät trong Established wisdom. möôøi loaïi thieän höõu tri thöùc maø Ñöùc Phaät ñaõ daïy An Tueä Boà Taùt: Moät trong möôøi luaän sö noåi tieáng trong Kinh Hoa nghieâm—There is a Spiritual ngöôøi AÁn vaøo theá kyû thöù naêm (ñaëc bieät veà Duy friend who helps cultivators persist in the Thöùc Hoïc)—One of the ten famous Southern determination for enlightenment. This is one of Indian exponents on Buddhist doctrine, specially the ten kinds of spiritual friends who help them of the Vijnaptimatratasiddhi sastra, in the fifth along the path to enlightenment in the Flower century—See An Hueä Boà Taùt. Adornment Sutra—See Möôøi Loaïi Thieän Höõu Tri An Töû Sôn: Nuùi Truùc Laâm Yeân Töû trong tænh Thöùc. Quaûng Ninh, Baéc Vieät—Mount Yen Tu in Quang An Truï Caên: Caên an truï, vì chaúng döùt taát caû Boà Ninh Province, North Vietnam. Taùt haïnh—Steadfast faculties, not stopping the An Töû Sôn Truùc Laâm Thieàn Toâng Boån Haïnh: practices of Enlightening Beings. Taäp thô Noâm cuûa Thieàn sö Chaân Nguyeân (1647-An Truï Chaùnh Ñaïo, Baát Khí Taø Ñaïo: Live by 1726), vieát veà Thieàn toâng töø thôøi ñöùc Phaät ñeán ñôøi the right path but always appear to enter false nhaø Traàn ôû Vieät Nam—A book of old-style paths—An truï trong chaùnh ñaïo chaúng boû taø ñaïo— Vietnamese language poems, written by Zen An truï trong chaùnh ñaïo, chaùnh trí vaø chaùnh kieán, master Chan Nguyen, related the history of the maø hay thò hieän vaøo taát caû taø ñaïo, chaúng laáy laøm Zen sect from the Sakyamuni Buddha till the Tran thieät, chaúng chaáp laøm tònh, laøm cho chuùng sanh ñoù Dynasty in Vietnam. xa rôøi taø phaùp—They live by the right path, right An Töùc: To rest. knowledge, and right insight, yet they can appear An Töùc Höông: Ansoku-Ko (jap)—Loaïi nhang to enter false paths, without taking them to be true giuùp cho hôi thôû ñöôïc yeân bình—Peaceful breath or pure, to cause the sentient beings involved in incense. them to abandon false principles. An Töôøng: Daùng veû thong dong töï taïi—Calm and leisurely fashion (manner).

An Töôøng Tam Muoäi: Calm and clear state of AÙn Ngöõ: To obstruct someone's path—To put samadhi. obstacles in someone's way. An UÛi: Consolation—Comfort—Solace—Words Anh Bieän (1247-1314): Ying-pien—Teân cuûa moät of consolation—To console—To comfort— vò Taêng Trung Hoa thuoäc toâng Phaùp Töôùng hoài theá Comforter—Pacifier. kyû thöù XIII—Name of a Chinese monk of the Fa- An Vò: To be in place. Hsiang-tsung in the thirteenth century. An Vò Phaät: Leã ñaët töôïng Phaät—A ceremony to Anh Ñoàng: Ñöùa beù—A child. put Buddha statue in place. Anh Ñoàng Taâm: Taâm toái thöôïng cuûa theá gian— An Vò Phi An Vò Ñeá: Chaân lyù tuyeät ñoái taïm Super mind of the worldly world—See Anh Ñoàng

thôøi—Provisional and ultimate truths. Voâ UÙy Taâm. An YÙ: Yeân loøng—Yeân taâm—Yeân trí—Mind at Anh Ñoàng Voâ UÙy Taâm: Mind of Taoism and peace—Peace of mind—Settled mind. Brahmanism—Taâm Thieân thöøa—Giai ñoaïn chuùng AÙn: 1) Baøn cuûa phaùn quan: A judge's desk; 2) sanh ôû coõi trôøi, noã löïc cho moät söùc maïng sieâu Cuoäc xöû aùn cuûa toøa: A case at law; 3) Daèn xuoáng: nhieân, nhö Laõo giaùo vaø Baø La Moân giaùo (Thieân To place, to lay the hand on; 4) Lôøi chuù môû ñaàu thöøa)—The Vehicle of heavenly beings striving to Ñaø La Ni Kim Cöông Giôùi: A mystical formulae have a supernatural power, the stage of Taoism opening a dharani in Vajradhatu; 5) Töø Baéc Phaïn and Brahmanism, one of the ten stages of spiritual laø "Om" thöôøng thaáy khi baét ñaàu trong nhöõng baøi development. chuù. Töø ngöõ naày raát ñôn giaûn, nhöng laïi laø moät thöù Anh Huøng Maït Loä: Anh huøng gaëp luùc cuøng chuù thieâng lieâng trong Phaät giaùo vaø caùc toân giaùo ñöôøng—Hero in difficulty or at the end of his life. khaùc ôû AÁn Ñoä: "Om" is a Sanskrit syllable, often Anh Laïc: Keruva (skt)—Necklace of pearl—found at the beginning of Buddhist Mantras. The Necklace of diamond—Chuoãi Anh Laïc—Ngoïc term is the most simple, yet sacred mantra in hay chuoãi ngoïc ñeå ñeo treân ngöôøi—A necklace of Buddhism and other Indian religions. precious stones—Things strung together. AÙn Chæ: To make a finger-mark or sign. Anh Laïc Kinh: Keruva-sutra (skt)—Sutra of the AÙn Ñaït La Phaùi: Andhaka (skt)—An ancient Necklace of pearl—Ying-Lo-Ching—See Kinh Buddhist sect which included the Purvasailah and Anh Laïc. Avarasailah—Moät toâng phaùi Phaät giaùo coå, phaùi Anh Linh: Supernatural power. naøy bao goàm Ñoâng Sôn vaø Taây Sôn Truï Boä. Anh Nghieâm: See Anh Nghieâm Töï. AÙn Ñaàu: Baøn ñoïc kinh hay uoáng traø cuûa chuùng Anh Nghieâm Töï: Yeganji (jap)—Moät trong nhöõng Taêng trong töï vieän—Reading table or tea table for ngoâi töï vieän noåi tieáng ôû Nhaät Baûn—Yeganji monks in a temple. temple, one of the famous temples in Japan. AÙn Haéc Ñaäu: Ngaäm ñaäu ñen, trong nhaø Thieàn chæ Anh Nham Töï: Eigan-ji (jap)—Moät trong nhöõng ngöôøi chæ caên cöù vaøo vaên töï maø lô laø chaân yù —To ngoâi töï vieän noåi tieáng ôû Nhaät Baûn —Yeganji hold black beans in one's mouth. In Zen, the term temple, one of the famous temples in Japan. is used to imply one who relies on the letter, not Anh Nhi Haïnh: Trong kinh Nieát Baøn, anh nhi on the true meaning. haïnh laø tieáng keâu khoâng roõ raøng cuûa treû con. AÙn Khieám Dieän: Judgment by default. Trong Thieàn, töø ngöõ naày coù nghóa laø ngoân haïnh AÙn Leä: Jurisprudence. cuûa ñöùc Nhö Lai khoâng thieân leäch—In the Nirvana AÙn Ma Ni Baùt Di Hoàng: Om Mani Padme Hum Sutra, this is the unclear sound of children. In Zen, (skt)—AÙn ma ni baùt di hoàng coù nghóa laø 'ngoïc quí the term means the Buddha's words and conduct trong hoa sen'. Ñaây laø moät nghi thöùc trì nieäm cuûa are not partial. tröôøng phaùi Laït Ma. Moãi chöõ trong saùu chöõ coù uy Anh Quyû: Quyû thaân theå ñaày muïn nhoït—Ghosts of löïc cöùu roãi nhöõng chuùng sanh trong caùc ñöôøng which bodies are full of tumours. döõ—The term means 'precious pearl in a lotus'. Anh Taøi: Remarkable talent. This is a formula of Lamaistic branch. Each of the Anh Tænh Tuù Huøng: Sakurai Syuyu (jap)—Teân six syllables having its own

mystic power of cuûa moät vò Taêng Nhaät Baûn hoài theá kyû thöù XX. Sö salvation the lower paths of transmigration.

laø taùc giaû cuûa boä Thieàn Hoïc Ñaïi Töø Ñieån cuûa Nhaät AÛnh Hieän: The epiphany of the shaddow, i.e. the Baûn—Name of a Japanese monk in the twentieth temporal Buddha. century. He was the author of a Japanese Great AÛnh Hoä: Nhö boùng theo hình, khoâng taùch rôøi thaân Zen Dictionary. theå, luoân luoân ñi keøm ñeå uûng hoä thaân theå —Like a Anh Tuù: Elegant and clever. shaddow guardian, always following like a Anh Tuaán: Eminent person. shaddow the substance. Anh Vuõ: Suka (skt)—Parrots—Anh Voõ, moät trong AÛnh Höôùng Chuùng: Reflection assembly—See nhöõng danh hieäu cuûa Ñöùc Phaät—One of the AÛnh Höôûng Chuùng. Buddha's epithets. AÛnh Höôûng: Influence—To affect. Anh Vuõ Thieàn: Parrots' Zen—Thieàn toâng duøng töø AÛnh Höôûng Chuùng: Reflection assembly—Coøn naày ñeå chæ ngöôøi hoïc ñaïo chaúng roõ thieàn yù, maø chæ goïi laø AÛnh Höôùng Chuùng—Nhöõng vò ñeán ñaùp öùng hoïc thuoäc loøng vaø noùi nhö keùt. Ñaây laø phöông lôøi caàu nguyeän cuûa chuùng sanh nhö Ngaøi Vaên Thuø phaùp buoâng xaû hôn laø thieàn, haønh giaû tuøy thuoäc hay Quaùn AÂm—The responsive group in the Lotus vaøo söï höôùng daãn cuûa ngöôøi khaùc chöù khoâng coù Sutra, who came in response to a call, e.g. khaû naêng töï vaøo thieàn—This kind of meditation is Manjusri, Kuan-Yin, etc (those like Manjusri, who a mode of relaxation rather than meditation, in reflected on or drew out the Buddha's teaching). which cultivator depends on the leading of others, AÛnh Löôïc Hoå Hieån: Luùc thuyeát minh hai söï kieän inability to enter into personal meditation. coù lieân quan nhau, heã söï vieäc naøy bôùt ñi thì söï vieäc Anh Vuõ Thænh Phaät: Anh Vuõ thænh Phaät thuyeát kia hieån baøy; söï vieäc kia löôïc bôùt ñi laø do söï vieäc phaùp vaø toïa thieàn suoát ñeâm, vaø chính con chim ñaõ naøy thuyeát minh roõ raøng—In interpretation, there bay voøng quanh ñeå baûo veä ñöùc Phaät—A parrot are two closely related facts; if this fact decreases, that invited the Buddha to lecture on the Dharma the other clearly manifests; if that fact briefly and to sit in meditation for the whole night; and decreases, this fact clearly interprets itself. the bird itself flew around to protect the Buddha. AÛnh Söï: Shadow phenomena—Hieän töôïng hö Anh Vuõ Thuyeát Phaùp: Anh Vuõ thuyeát phaùp (theo aûo—Heát thaûy söï vaät treân theá gian ñeàu laø hö aûo kinh A Di Ñaø)—Parrots' lecturing on the Dharma nhö hình boùng, chöù khoâng phaûi laø caùi chaân thöïc — (according to the Amitabha Sutra). Shadow things, i.e. all things are mere shadows, AÙnh: Ray—Beam—Light. not the reality. AÙnh Ñaïo Vaøng: The Golden Light of the Dharma. AÛnh Töôùng: Image—Reflection. AÙnh Ñôn Saéc: Monochromatic light. AÛnh Töôïng: Patibimba (p)—Pratibimba (skt)— AÙnh Hoaøng Ñôùi: Zodiacal light. Statue—Image—Shaddows—AÛnh töôïng khoâng coù AÙnh Phaân Cöïc: Polarized light. söï hieän höõu thaät söï, khoâng coù töï taùnh. Theo Duy AÙnh Sao: Starlight. Thöùc Hoïc, aûnh töôïng chæ nhöõng hình aûnh hieän leân AÛnh: Chaya (skt)—Hình aûnh: Image—Picture— trong taâm thöùc do söï phaân bieät—Reflections, with Photograph—Shadow—Reflection—Hint. no real existence or nature of their own. In AÛnh AÛo: Virual image. Consciousness-only theory, "image"

refers to the AÛnh Vaø AÂm Höôûng: Shadow and echo. various images manifested in the mind due to AÛnh Duï: Pratibhasa-upama (skt)—Thí duï chæ chö discrimination. phaùp gioáng nhö hình boùng—Simile on Image, that AÛnh Töôïng vaø Kinh Saùch: Images and Sutras. all dharmas bear a resemblance to a shadow or a AÛnh Töôïng Taâm Linh: Mental image. reflection. AÛnh Töôïng Theo Quan Ñieåm Ñaïi Thöøa : AÛnh Ñöôøng: AÛnh ñöôøng laø nôi baøy bieän taát caû Mahayana-pratibimba (skt)—See AÛnh Töôïng. nhöõng toân töôïng thôø kính hay nôi phuïng thôø di AÙo: Roát raùo—Totally and completely. töôïng cuûa tieân nhaân—A hall where are the AÙo An Ñaø Hoäi: See An Ñaø Hoäi. images, or pictures, of objects of worhship. AÙo Baù Naïp: Baù Naïp Y—Y aùo laøm baèng vaûi baù AÛnh Giaû: Virual image. naïp (vaûi maø ngöôøi ta ñaõ vöùt ñi)—Broken patched robe.

AÙo Caø Sa: Buddhist monk's dress (robe)—Robe with Rhys Davids, appeared in Volumes XIII, of a monk. XVII, and XX of the Sacred Books of the East AÙo Cöûu Ñieàu: AÙo caø sa coù phaåm traät thaáp nhaát— (1881-1885). His other celebrated work, The The lowest rank of the patched robe. Buddha, was translated into English by Hoey in AÙo Ñaêng Baù Caùch (1854-1920): Hermann the year 1882. This was the first textbook in Oldenberg—Moät hoïc giaû ngöôøi Ñöùc noåi tieáng veà Europe based wholly on first-hand Pali sources. kinh Veä Ñaø vaøo theá kyû thöù 19, coù coâng trong vieäc His other major works were the editions of the thu thaäp toaøn boä "Luaät Taïng." OÂng laø moät hoïc giaû Thera-Theri-Gatha (1883), the Dipavamsa (Text vó ñaïi veà Kinh Veä Ñaø vaø laø ngöôøi ñaõ ñaët ra nhöõng and English translation, 1897), and Literatur des tieâu chuaån cho vieäc bình phaåm vaø giaûi thích alten Indien. Apart from these solid works, Rigveda. Baøi giôùi thieäu uyeân baùc cuûa oâng trong boä Oldenberg has many learned articles to his credit. Luaät Taïng ñaõ ñöa Giôùi Luaät cuûa Phaät giaùo leân His erudition in Vedic literature helped him to haøng ñaàu vaø môû ra moät laõnh vöïc môùi cho vieäc tìm establish the relation between Pali literature and hieåu Taêng hoäi Phaät giaùo. Luaät Taïng ñöôïc xuaát baûn the Vedas. His original suggestion that the trong thôøi gian töø naêm 1879 ñeán 1883, vaø caùc baûn introduction to the Samanna-phala-sutta is an dòch ra Anh ngöõ cuûa oâng veà caùc boä Giôùi Boån, Ñaïi initiation of the Yajnavalkya-Janaka dialogue in Phaåm, Tieåu Phaåm vôùi söï coäng taùc cuûa Rhys the Bhradaranyaka Upanisad, and his contention Davids, ñaõ ñöôïc ñöa vaøo caùc cuoán soá 13, 17, vaø 20 that the Pali Jatakas are akin to the Akhyana cuûa boä Thaùnh Thö Phöông Ñoâng. Moät cuoán saùch hymns of the Regveda are examples of this. noåi tieáng khaùc cuûa oâng, "Ñöùc Phaät," ñaõ ñöôïc Hoey AÙo Ñaêng Baûo (1863-1934): Sergei Fyodorovich dòch ra tieáng Anh vaøo naêm 1882. Ñaây laø cuoá n saùch Ol'denburg—Moät hoïc giaû ngöôøi Ñöùc noåi tieáng giaùo khoa ñaàu tieân ôû AÂu Chaâu ñöôïc caên cöù hoaøn trong vieäc nghieân cöùu kinh Phaät baèng Phaïn ngöõ toaøn treân caùc tö lieäu tieáng Pali. Caùc coâng trình vaøo theá kyû thöù 19—An eminent Russian scholar in quan troïng khaùc cuûa oâng laø vieäc xuaát baûn caùc boä studying the Sanskrit Sutras in the nineteenth Tröôûng Laõo Taêng-Ni Keä vaøo naêm 1883, boä "Ñaûo century. Söû," nguyeân baûn dòch tieáng Anh naêm 1897, vaø AÙo Naõo: Harassed—Distressed—Uneasy— Literatur des

Alten Indien. Ngoaøi nhöõng taùc phaåm Vexed. lôùn naøy, Oldenberg coøn coù nhieàu baøi vieát uyeân AÙo Nghóa: Nghóa lyù huyeàn aùo—Mysterious baùc veà vaên hoïc Veä Ñaø ñaõ giuùp oâng xaùc laäp moái meanings. quan heä giöõa vaên hoïc Pali vaø kinh Veä Ñaø. Nhaän AÙo Nghóa Thö: Upanisad (skt)—Kinh saùch vôùi xeùt xaùc ñaùng cuûa oâng cho raèng phaàn môû ñaàu kinh nghóa lyù huyeàn aùo, giaùo ñieån AÁn giaùo vaøo theá kyû "Sa Moân Quaû" laø söï moâ phoûng cuoäc ñoái thoaïi giöõa thöù baûy tröôùc taây lòch—Sutras of mysterious Yajnavalkya vaø Janaka trong cuoán Bhradaranyaka meanings. Hindu religious texts dating from the Upanisad, vaø luaän ñieåm cuûa oâng cho raèng boä Tuùc seventh century B.C.E. The concluding portion of Sanh Chuyeän Pali gaàn gioáng vôùi caùc baøi tuïn g the Vedas. Akhyana trong Thaùnh kinh Veä Ñaø laø nhöõng thí AÙo Nguõ Ñieàu: See AÙo Nguõ Thaân. duï—An eminent German Vedic scholar in the AÙo Nguõ Thaân: Nguõ ñieàu caø sa—AÙo cuûa ngöôøi nineteenth century, credited for editing the entire xuaát gia tu Phaät thöôøng ñöôïc may baèng naêm maûnh "Vinaya Pitaka." He was a great vedic scholar and chaáp laïi—The monk's robe of five patches, has set the standard for the critical editions and ordinarily worn in the monastery, when abroad interpretations of Rigveda. His learned and for general purposes. introduction to the Vinaya-pitaka brought the AÙo Nhaät Bình: Y aùo cho ngöôøi xuaát gia ñaõ nhaän Discipline of the Buddhist Order to the forefront möôøi giôùi maëc ñeå laøm coâng vieäc haèng ngaøy trong and a new field was opened for Buddhist töï vieän—Robe for every day work, for those who ecclesiastical studies. The Vinaya-pitaka was already received ten precepts. published during the period from 1879 to 1883 and AÙo Nhó Cao Ñaëc (1832-1907): Olcott, Col. Henry his English translations of the Patimokkha, the Steele—Moät ngöôøi Myõ cuøng vôùi Helena Mahavagga and the Cullavagga, in collaboration Blavatsky ñoàng saùng laäp Hoäi Thoâng Thieân Hoïc.

OÂng thoï giôùi quy-y taïi Sri Lanka vaøo naêm 1880 vaø giaùc—Things in the phenomenal world are not quan heä vôùi moät soá vaán ñeà Phaät giaùo ñöông thôø i. real or substantial, as ordinary people regard them OÂng ñöôïc noåi tieáng nhaát laø ñaõ phaùt trieån laø cô Phaät to be. They are transient, momentary, indefinite, giaùo vaø vieát boä Giaùo Lyù Vaán Ñaùp Phaät Giaùo— insubstantial, and subject to constant alteration. In American who co-founded the Theosophical reality, they are like phantoms or hallucinations. Society with Helena Blavatsky. He took Buddhist Ignorance is subject to the state of hallucination. refuge vows in Sri Lanka in 1880 and was There are three kinds of hallucination: involved in a number of contemporary Buddhist hallucination of perception, hallucination of mind, issues. He is perhaps best known for developing a and hallucination of views. "Buddhist flag" and a "Buddhist Catechism." AÛo Hoùa: Illusion and transformation—Illusory AÙo Sa Di: Robes for a sramanera—Robes for a transformation. novice monk. AÛo Hoaëc: Illusory (a)—To delude (v). AÙo Taêng Giaø Leâ: The double robe—A large AÛo Huyeàn: Unreal. robe. AÛo Höõu: Illusory existence. AÙo Thaát Ñieàu: Y baûy maûnh—The Uttara-sanga AÛo Kieáp: Mayakalpa (skt)—Illusory eon—Ngay (skt)—The outer mantle of a monk, composed of caû kieáp naøy khoâng thaät maø chæ laø huyeãn giaû — seven pieces.

Even the eon is not real but an illusion. AÙo Traøng: AÙo thöôøng maøu lam daønh cho Phaät töû AÛo Löïc: Söùc löïc cuûa ngöôøi mô moäng aûo huyeàn — taïi gia—Dharma robe, usually in gray color and An illusionist's powers. for laypeople's use. AÛo Moân: The way or method of illusion, or of AÙo Tyø Kheo: Robes for a Bhiksu—Robes for a bodhisattva transformation. monk. AÛo Moäng: Illusion—To ne under illusion. AÙo Uaát Ña La Taêng: See AÙo Thaát Ñieàu. AÛo Nhöït Vöông: Baladitya (skt)—Baø La A Ñieät AÛo: Mava (skt)—Illusory—False—Illusive— Ña—The morning sun king. Hallucination. AÛo Phaùp: Conjuring, illusion, methods of AÛo AÛnh: Delusion of views—Taø kieán cho raèng bodhisattva transformation. nhöõng thöù beân ngoaøi nhö aên, maëc, nguû, vaân vaân laø AÛo Só: An illusionist—A conjurer. thaät chöù khoâng laø nhöõng thöù giaû taïm. Ñaây laø loaïi AÛo Sö: An illusionist. aûo aûnh thoâ thieån beân ngoaøi—Wrong views for AÛo Sö Taâm: The illusion mind (Mind is unreal)— externals (clothes, food, sleep, etc), which are The magician-like mind—Taâm khôûi nieäm phaân viewed as real rather than empty in their true bieät sinh ra heát thaûy moïi caûnh giôùi. Caùi taâm huyeãn nature. Delusion of views are connected with sö naøy, chæ trong moät ngaøy moät ñeâm, khoân g ngöøng seeing and grasping at the gross level. taïo ra chuùng sanh, nhoùm tuï, coõi nöôùc, nhö laø AÛo Caûnh: Mirage. nhöõng coõi giaû vaø chaân, töø ñòa nguïc cho ñeán Phaät AÛo Caáu: AÛo aûnh vaø caáu tröôïc (thaân vaø taâm cuõng ñoä. Haønh giaû chính mình phaûi quyeát ñònh choïn laáy laø aûo aûnh vaø caáu tröôïc)—Illusory and defiled moät ñöôøng maø tu—The mind which results in (body and mind are alike illusion and unclean). complexity and confusion. This magician-like AÛo Daõ: The wilderness of illusion (mortal life). mind, in a single day and night, is constantly AÛo Giaû: The illusory—All things creating various sentient beings. aggregates, and AÛo Giaùc: Vipallasa (p)—Hallucination— various lands, such as tentative and real lands Aversion—Illusion—Perversions—Perversion of from hell to that of the Buddha. The practitioner perception—Perversion of thought—Perversion of must himself decide and choose which path he views—Chö phaùp trong theá giôùi hieän töôïng laø should follow in order to practice. khoâng thaät nhö ngöôøi ta thöôøng nghó. Chuùng voâ AÛo Taâm: The illusion mind (Mind is unreal)— thöôøng, baát ñònh, khoâng coù thöïc theå vaø luoân bieán Voïng taâm—Mind is unreal—Taâm khôûi nieäm phaân ñoåi. Kyø thaät, chuùng laø nhöõng boùng ma aûo aûnh. Voâ bieät sinh ra heát thaûy moïi caûnh giôùi—The mind minh leä thuoäc vaøo traïng thaùi aûo giaùc. Coù ba loaïi aûo which results in complexity and confusion. giaùc: töôûng aûo giaùc, taâm aûo giaùc, vaø kieán aûo

AÛo Thaân: Gyu-lu (tib)—Mayakaya (skt)—Huyeãn To repress. Thaân—Illusory body—AÛo thaân—Thaân naøy khoâng AÙp Böùc: To oppress. thaät maø chæ laø huyeãn giaû—This body is not real but AÙp Cheá: To oppress—To bring someone to heel. an illusion.. AÙp Duïng Phaät Phaùp Vaøo Cuoäc Soáng Haèng AÛo Thò: Optical illusion. Ngaøy: To apply Buddhist teachings to daily life. AÛo Thuaät: Magic. AÙp Löïc Cao: High pressure. AÛo Töôùng: Illusion—Illusory appearance. AÙp Löïc Thaáp: Low pressure. AÛo Töôûng: Illusion—Delusion—Taø kieán daãn tôùi AÙp Löông Vi Tieän:

To degrade noble people to phaân bieät sai laàm, khoâng roõ reät, cho sai laø ñuùng, commoners—Laøm cho daân löông thieän trôû thaønh cho ñuùng laø sai. Ñaây laø loaïi aûo töôûng hay phieàn haï tieän. EÙp toát thaønh xaáu. Thieàn toâng duøng töø naày naõo vi teá—Wrong views for being confused about ñeå pheâ phaùn ngöôøi höôùng ngoaïi caàu Phaät. Trong principles and giving rise to discrimination. Voâ Moân Quan, moät thuôû xöa, taïi nuùi Linh Thöùu, Thought delusions are unclear, muddled thoughts, ñöùc Theá Toân caàm caønh hoa giô leân tröôùc chuùng taking what is wrong as right, and what is right as hoäi. Baáy giôø moïi ngöôøi ñeàu im laëng, chæ coù ngaøi wrong. Delusions of thought are afflictions at the Ca Dieáp mæm cöôøi. Ñöùc Phaät daïy: "Ta coù chaùnh subtle level. phaùp nhaõn taïng, dieäu taâm nieát baøn, töôùng thöïc AÛo Töôûng Taâm Linh: Hallucination. khoâng töôùng, phaùp moân vi dieäu, chaúng laäp thaønh AÛo Töôïng Töôùng Taâm: Mirage-like vaên töï, truyeàn ngoaøi giaùo phaùp, nay trao laïi cho appearance—Töôùng gioáng nhö aûo töôïng—Theo oâng Ca Dieáp." Veà vieäc naøy, Thieàn sö Voâ Moân Laït Ma Geshe Kelsang Gyatso trong Phaät Giaùo Hueä Khai ñaõ baøn luaän nhö sau: "Laõo Coà Ñaøm maët Truyeàn Thoáng Ñaïi Thöøa, töôùng gioáng nhö aûo vaøng khoâng xem ai ra chi, 'aùp löông vi tieän' (eùp toát töôïng laø moät trong taùm taâm phaùt sinh trong giaác thaønh xaáu), treo ñaàu heo baùn thòt choù, coi boä cuõng nguû. Töôùng aûo phaùt sinh khi luoàng khí löïc cuûa ñòa ñaùng khen ñoù! Giaû nhö luùc baáy giôø caû hoäi chuùng ñaïi tan vaøo beân trong. Nhöng vì hieän taïi ta chöa ñeàu mæm cöôøi thì chaùnh phaùp nhaõn taïng laøm sao theå xöû duïng kyù öùc hay chaùnh nieäm trong khi nguû, truyeàn? Laïi giaû nhö Ca Dieáp khoâng cöôøi thì nhaõn neân ta khoâng theå nhaän ra töôùng naày roõ raøng laém. taïng chaùnh phaùp laøm sao truyeàn ñöôïc? Neáu noùi Neáu nghieân cöùu kyõ baûn chaát nhöõng töôùng naày, thì chaùnh phaùp nhaõn taïng coù truyeàn thuï, thì laõo Maët coù theå ta seõ nhaän ra chuùng ñöôïc. Khi phaùt sinh caùi Vaøng ñaõ löøa gaït baø con loái xoùm; coøn neáu baûo taâm nhaän ra ñöôïc töôùng aûo töôïng, thì taâm naøy laø khoâng truyeàn thuï, sao laïi chæ truyeàn cho Ca moät taâm töông ñoái coøn thoâ. Trong caùi taâm vi teá cuûa Dieáp?"—To force something good to become bad giaác nguû, coù moät soá taâm töông ñoái thoâ, moät soá or worse. In Zen, the term is used to criticize those töông ñoái vi teá hôn nhöõng taâm khaùc—According to who seek Buddhahood from outside. In Wu Meân Lama Geshe Kelsang Gyatso in Buddhism in Kuan, example 6, once, in ancient times, when the Mahayana Tradition, this is one of the eight levels World-Honoured One was at Mount Grdhrakuta, of mind development during the sleep process. he twirled a flower before his assembled disciples. The mirage-like appearance develops when the All were silent, Only Mahakasyapa broke into a energy wind of the earth element dissolves smile. The World-Honoured One said, "I have the inwardly. But since at present we cannot use our eye treasury of right Dharma, the subtle mind of recollection or mindfulness during sleep, we nirvana, the true form of no-form, and the flawless cannot recognize these signs or appearances gate of the teaching. It is not established upon precisely. But if we carefully study the nature of words and phrases. It is a special transmission these signs, it becomes possible to recognize outside

tradition. I now entrust this to them. When we develop the mind which perceives Mahakasyapa." On this Zen master Wu-meân hui- the mirage-like appearance, this is a relatively kai commented, "Gold-faced Gautama insolently gross mind. Within the subtle mind of sleep, some degrades noble people to commoners. He sells minds are relatively more gross and some more dog flesh under the sign of mutton and thinks it is subtle than others. quite commendable. Suppose that all the monks AÙp: AÙp cheá—To press—To squeeze—To crush— had smiled, how would the eye treasury have

been transmitted? Or suppose Mahakasyapa had cuûa nguõ uaån—Hells—Hades—The present world not smiled, how could he have been entrusted with as the state of the five skandhas. it? If you say the ey treasury can be transmitted, AÂm Dung: Voice and countenance. that would be as if the gold-faced old fellow were AÂm Döông: Yin-yang (chi)—Negative and swindling people in a loud voice at the town gate. positive. If you say the eye treasury cannot be transmitted, AÂm Döông Thaàn Ñaïo: Meiyo-no-Shinto (jap)— then why did the Buddha say that he entrusted it to Con ñöôøng cuûa caùc vò Thaàn laø toân giaùo tinh thaàn Mahakasyapa?" nhaân chuûng Nhaät Baûn—Yin-yang of the Shinto or AÙt Boä Ñaøm: Arbuda (skt)—1) A Phuø Ñòa Nguïc, the Way of Gods is the ethnic spiritual religion of nôi chuùng sanh luoân than khoùc: Groaning hell, Japan. where beings always utter deep sounds expressing AÂm Ñöùc: Secret virtue—AÂm ñöùc laø moät neùt ñoäc pain; 2) Thai nhi trong giai ñoaïn baûy ngaøy thöù nhì: ñaùo trong tu taäp Thieàn. AÂm ñöùc coù nghóa laø chaúng The human embryo during the second seven days. nhöõng khoâng laõng phí maø ngöôïc laïi phaûi taän duïng AÙt Gia: See Höông Thang. heát thaûy nhöõng nguoàn taøi nguyeân thieân nhieân; phaûi AÙt Giaø: Arghya (skt)—Fragrant liquid—Nöôùc quí troïng taát caû moïi thöù tröôùc maét veà caû hai maët thôm. kinh teá vaø ñaïo ñöùc; aâm ñöùc coøn laø töï boån taâm mình AÙt Giaø Hoa: Hoa töôi maùt thôm tho, ñöôïc duøng ñeå phaûi coù loøng bieát ôn vaø toân kính ñoái vôùi theá giôùi. cuùng Phaät—Fresh fragrant flowers, used in Trong Thieàn, aâm ñöùc ñaëc bieät coù nghóa laø khi thöïc offerings to the Buddha. haønh vieäc thieän maø khoâng coù yù töôûng muoán ngöôøi AÙt Giaø Khí: Bình ñöïng hoa töôi maùt thôm tho ñeå khaùc bieát ñeán. Moät ngöôøi ñang bò cheát ñuoái, mình cuùng Phaät—A vase of fresh fragrant flowers, used nhaûy xuoáng cöùu, vaø ngöôøi aáy ñöôïc cöùu. Vieäc caàn in offerings to the Buddha. laøm ñaõ laøm xong, Haønh giaû böôùc ñi, khoâng bao giôø AÙt Giaø Thuûy Tænh Hoa: Nöôùc röôùi leân hoa töôi nhìn laïi, khoâng nghó töôûng gì veà chuyeän ñoù. Moät maùt thôm tho ñeå laøm pheùp quaùn ñaûnh—The fresh ñaùm maây traéng löôùt qua baàu trôøi, baàu trôøi laïi xanh fragrant flower of the water. bieác nhö xöa. Thieàn goïi ñoù laø "voâ coâng duïng AÙt Naïi: Ngaên caûn, ñeø neùn—To prevent, to haïnh" vaø laáy chuyeän gaùnh tuyeát laáp gieáng ñeå duï oppress. cho ñieàu naøy. Haønh giaû tu Thieàn neân luoân nhôù AÙt Neå (Leã) La Ñaïi Töôùng: Anila (skt)—Moät raèng aâm ñöùc laø chuaån möïc ñaïo ñöùc cho taát caû trong möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc nhöõng ai muoán tu Thieàn—Secret virtue is a very Sö—One of the the twelve spirits connected with characteristic feature of Zen discipline. It means the

Master of Healing Buddha. not to waste natural resources; it means to make AÙt Neã La Thaàn: Truyeàn Thoáng Thaàn—Tradition full use, economic and moral, of everything that Spirit. comes your way; it also means to treat yourself AÙt Phuø Ñaø Ñòa Nguïc: Arbuda (skt)—Hell of and the world in the most appreciative and tumours and blains—Nghaïch boä ñaø (ñòa nguïc quaù reverential frame of mind. In Zen, it particularly laïnh neân noåi gai oác), nôi toäi nhaân luoân bò boûng means practicing goodness without any thought of gioäp vì laïnh—Where the cold causes blisters—recognition by others. A person is drowning; one Hell of tumours and blains—See Baùt Haøn Ñòa gets into the water, and the person is saved. That Nguïc. is all there is to be done in the case; what is done AÙt Thaáp Phöôïc Yeát Na Sôn: Asvakarna (skt)— is done. One walks away, one never looks Assakanna (p)—See Maõ Nhó Sôn. backward, and nothing more is thought of it. A AÊn Chay: To be on a vegetarian diet—To abstain white cloud passes and the sky is as blue as ever from meat—See Vegetarian. and as broad. Zen calls it "a deed without merit", AÂm: Negative. and compares it to a man's work who tries to fill AÂm Ba: Sound-wave. up a well with snow. Zen practitioners should always remember that secret virtue is the guiding AÂm Caûnh: See AÂm Cung. principles of morality for all those who want want AÂm Cung: Theá giôùi hieän taïi ñöôïc ví vôùi traïng thaùi to practice Zen.

AÂm Giaùo: Giaùo phaùp duøng aâm thanh ñeå giaûng AÂm Tinh Döông Tinh: See Onsho-Yosho. thuyeát hay giaùo thuyeát cuûa Ñöùc Phaät—Teaching AÂm Voïng: AÛo töôûng cuûa nguõ uaån, hay söï khoâng of the dharma through listening and hearing. thaät cuûa nguõ uaån—The skandha-illusion, or the Vocal teaching, Buddha's preaching. unreality of the skandhas. AÂm Huyeãn: Nguõ uaån gioáng nhö huyeãn giaû troâi AÂm Voïng Nhaát Nieäm: AÛo töôûng cuûa nguõ uaån ñi—The five skandhas like a passing illusion. cuõng töông töï nhö moät nieäm ñi qua. Ñaây laø moät AÂm Höôûng: Sonority—Echo. trong nhöõng pheùp quaùn cuûa toâng Thieân Thai—The AÂm Höôûng Nhaãn: Ghoshanugakshanti (skt)— illusion of the skandhas like a passing thought. Kshanti in sounds—Understanding the truth we This is one of the contemplation methods of the hear—Kham nhaãn chòu ñöïng nhöõng aâm thanh T'ien-T'ai School. mình nghe hay nhaãn vaøo nhöõng aâm thanh tieáng AÁm: See Uaån. voïng vì nhaän thöùc raèng chuùng khoâng thöïc — AÁm Caûnh: Realm of the aggregates—Caùc ñoái Patience in hearing the sound or sound and echo töôïng cuûa caùc uaån (nguõ uaån)—Present world as perseverance, the patience which realizes that all the state of the five skandhas. is as unreal as sound and echo. AÁm Ma: Maras of the aggregates—Ma cuûa caùc AÂm Ma: The mara of the hell or of the uaån (nguõ uaån). underworld. AÅm Nhaát Boâi Traø: Kissako (jap)—Thuaät ngöõ AÂm Moäc: Sounding block—Moät loaïi duïng cuï "AÅm Nhaát Boâi Traø" hay "haõy uoáng moät cheùn traø!" baèng goã ñeå goõ khi tuïng kinh, moãi cuoái caâu laïi ñaùnh laø chaâm ngoân nhaø thieàn, nguyeân lai cuûa ñaïi thieàn nhòp hay goõ phaùch cho aên nhòp—Sounding board sö Trieäu Chaâu Toøng Thaåm. Töø naày noùi leân raèng for keeping time or rhythm. cuoäc ñôøi do theå nghieäm thieàn ñem laïi chaúng coù gì AÂm Möu: Plot—Conspiracy—Scheme. ñaëc bieät caû, cuõng chaúng taùch rôøi khoûi

nhöõng coâng AÂm Nghóa: Giaûi thích aâm vaø nghóa cuûa caùc töø vieäc haèng ngaøy—The term "drink a bowl of tea!" trong kinh ñieån: Sound and meaning, i.e. is a Zen saying, originally of the great Chinese pronunciation and significance. Ch'an master Chao-chou Ts'ung-shen (Joshu AÂm Nhaäp Giôùi: Coøn goïi laø Nguõ Uaån, hay 12 cöûa Jushin). It points to the fact that life based on Zen vaøo cuûa thöùc, hay 18 giôùi—The five skandhas, the realization is not something "special" that is twelve entrances, or bases through which separated from everyday affairs. consciousness enters (Ayatana), or eighteen dhatu AÅm Quang Boä: Suvarsaka (p)—Kasyapiyah or elements. (skt)—See Ca Dieáp Di Boä. AÂm Taøng Töôùng: Nam caên aån kính—Well-AÅm Thöïc Thaàn Chuû: Thaàn Chuû AÊn Uoáng—Food retracted male organ—See Tam Thaäp Nhò Haûo and Drink spirits. Töôùng. AÅm Thöïc Tieát Ñoä: Moderation in eating—Tieát AÂm Thanh: Vara (skt)—Sound, note, preaching— Ñoä Trong AÊn Uoáng—Theo Kinh Höõu Hoïc trong Voice. Trung Boä Kinh, Ñöùc Phaät ñaõ daïy ‘Theá naøo laø vò AÂm Thanh Baát Tö Nghì: Inconceivable sounds. Thaùnh ñeä töû bieát tieát ñoä trong aên uoáng?’ Ñöùc Phaät AÂm Thanh Duïc: Attraction to Voice. xaùc nhaän tieát ñoä trong aên uoáng nhö sau: Quaùn saùt AÂm Thanh Nhaãn: Acceptance of the voice of the moät caùch khoân ngoan khi thoï duïng caùc moùn aên. AÊn Teaching. uoáng khoâng phaûi ñeå vui ñuøa, khoâng phaûi ñeå ñam AÂm Thanh Phaät Söï: Phaät duøng aâm thanh thuyeát meâ, khoâng phaûi ñeå trang söùc hay töï laøm ñeïp mình, phaùp ñeå cöùu ñoä chuùng sanh (coù khi Phaät laïi duøng maø chæ ñeå cho thaân naày ñöôïc duy trì, ñöôïc baûo aùnh saùng kyø dieäu ñeå cöùu ñoä)—Buddha’s work in döôõng, khoûi bò gia haïi, ñeå chaáp trì phaïm haïnh. Vò saving by his preaching. aáy neân nghó raèng: “Nhö vaäy ta dieät tröø caùc caûm thoï AÂm Thanh Thanh Tònh: Thanh tònh aâm thanh vì cuõ vaø khoâng cho khôûi leân caùc caûm thoï môùi; vaø ta roõ thaáu taát caû ngöõ ngoân—Purity of voice, seõ khoâng phaïm loãi laàm, soáng ñöôïc an oån.”— comprehending all speech. According to the Sekha Sutta in the Middle AÂm Thaàn: Female spirit. Length Discourses of the Buddha, the Buddha confirmed his noble disciples on moderating in

eating as follows: Reflecting wisely when taking AÁn: Mudra (skt)—Chakgya (tib)—Seal—Seal of food. Eating is not for amusement, not for the temple—Sign—signet—Symbol—Emblem— intoxication, not for the sake of physical beauty Proof—Approve—Asurance. and attractiveness, only for the endurance and AÁn Chæ: Maûnh giaáy nhoû in hieäu chuøa baèng son continuance of this body, for enduring discomfort, ñoû—Name of a temple written in red ink on a and for assisting the holy life. Considering: “Thus piece of paper. I shall terminate old feelings without arousing new AÁn Chính Thieàn Sö (1617-1694): Zen master feelings and I shall be healthy and blameless and Yin-Chen—Theo Taân Tuïc Cao Taêng Truyeän, taäp shall live in comfort.” 4, quyeån 56, AÁn Chính laø teân cuûa moät vò Thieàn sö AÅm Töûu Giôùi: Not drinking wine. Trung Hoa thuoäc toâng Laâm Teá, soáng vaøo thôøi nhaø AÂn AÙi: Grace and love—Söï luyeán aùi cuûa con Thanh. Sö ñeán töø tænh Töù Xuyeân, ban ñaàu Sö nghe ngöôøi, moät trong nhöõng nhaân chính cuûa söï taùi giaûng vaø hoïc theo kinh thuyeát Laêng Nghieâm, Duy sanh—Human affection, which

is one of the Thöùc. Veà sau, Sö laäp chí tu Thieàn neân leo leân ñænh causes of rebirth. nuùi Vaïn Phong tham phoûng vôùi ngaøi Phaù Sôn Haûi AÂn Ñieàn: Field of grace—AÂn ñieàn goàm coù aân cha Minh vaø Töôïng Nhai Tính Ñình. Sau ñoù Sö tónh meï, thaày toå, baäc tröôûng thöôïng, chö Taêng Ni, ñeå toïa 6 naêm. Naêm 1658, Sö truï trì chuøa Ñoâng AÁn. Sö ñaùp laïi nhöõng lôïi laïc maø hoï ñaõ ban cho mình; ñaây thò tòch ôû ñoù vaøo naêm 1694—According to the laø moät trong ba loaïi phöôùc ñieàn—The field of Shin-Tzu Biographies of Eminent Monks or grace consists of parents, teachers, elders, monks, Stories of Eminent monks (Gao Seng Zhuan), Zen in return for the benefits they have conferred; one master Yin-Chen belonged to the Lin-chi Zen sect, of the three blessing fields. lived during the Ch'ing Dynasty (1644-1912). He AÂn Haø: Doøng tình caûm aân hueä cöù maõi xoâ ñaåy came from Ch'ing-hai Province. First he studied chuùng sanh trong doøng sanh töû—The river of grace theories of the Surangama Sutra and the Mind- which keeps or binds men in the flow of Only. Later, he decided to practice Zen, so he transmigration. climbed to the top of Mount Thousand-Peaks to AÂn Haûi: Bieån aùi aân cöù tieáp tuïc nhaän chìm chuùng study Zen under Zen master Po-shan Hai-ming sanh trong bieån ñôøi sanh töû—The sea of grace and Shiang-ai Ts'ing-t'ing. Then he practiced which sinks men in the ocean of transmigration. sitting calmly there for six years. In 1658, he AÂn Haän: Repentance—Penitence—Remorse. dwelted at Tung-Yin Temple and passed away AÂn Hueä: Mitra (skt)—Grace—Favor—Kindness. there in 1694. AÂn Laân: Loøng töø bi laân maãn—Loving-kindness AÁn Chuyeån Phaùp Luaân: Dhammachakka-mudra and pity. (p)—See Maãu Ñaø La Phaùp AÁn. AÂn Nghóa: Kindness and affection. AÁn Chöùng: Seal of approval—AÁn laø con daáu, AÂn Thieän Höõu Tri Thöùc: The debt to our spiritual chöùng laø chöùng nhaän. AÁn chöùng laø söï xaùc nhaän friends. chính thöùc veà phaàn cuûa moät vò thaày raèng moät ñeä töû AÂn Trieàu: Yin Dynasty. cuûa oâng ñaõ hoaøn taát ñaày ñuû vieäc tu luyeän vôùi söï AÂn Tuøy Thieàn Sö: Zen master En-Sui—Teân cuûa höôùng daãn cuûa chính oâng, noùi caùch khaùc laø ñaõ toát moät vò Thieàn sö Vieät Nam hoài theá kyû thöù XVII. nghieäp, hay ñaõ ñaït ñaïo trong Phaät giaùo. Vôùi caùc Theo caùc taøi lieäu coøn laïi cuûa chuøa Vaïn Thieän ôû thieàn sö duøng heä thoáng coâng aùn, thì noù aùm chæ raèng Khaùnh Hoaø thì Sö laø ngöôøi ñaõ xaây döïng ngoâi chuøa ngöôøi hoïc troø ñaõ xong moïi coâng aùn do oâng thaày chæ naøy—Name of a Vietnamese Zen Monk in the ñònh. Caùc thieàn sö khoâng duøng coâng aùn thì ban aán seventeenth century. According to the existing chöùng baèng söï thoûa maõn cuûa caùc vò naày veà möùc ñoä documents at the Wan-Shan Temple in Khanh giaùc ngoä hay thaáu trieät giaùo phaùp cuûa ngöôøi hoïc Hoa Province, he was the founder of this temple. troø. Moät ñeä töû khi ñaõ ñöôïc aán chöùng, coù theå hoaëc AÂn Vieân Ñöùc: Toaøn thieän aân cöùu ñoä chuùng sanh—khoâng coù theå ñöôïc pheùp baét ñaàu daïy ngöôøi khaùc, Perfection of Buddha’s grace in the salvation of ñieàu naày tuøy thuoäc vaøo möùc ñoä giaùc ngoä noâng saâu, others. söùc maïnh caù tính vaø söï tröôûng thaønh cuûa ngöôøi ñeä töû. Noùi caùch khaùc, aán xaùc nhaän xaùc nhaän ngöôøi

hoïc troø ñaõ thöïc chöùng saâu ñaïi giaùc vaø ñaõ hoaøn taát troïng trong nhaø Thieàn, trong ñoù nhaèm tuyeân boá söï vieäc hoïc thieàn vôùi vò thaày; tuy vaäy, khoâng phaûi nhaän bieát tröïc tieáp qua loái taâm truyeàn taâm chöù moïi ngöôøi ñeàu coù theå môû moät thieàn ñöôøng vaø trôû khoâng baèng khaùi nieäm tö töôûng, coù töø thôøi Ñöùc thaønh thaày ñöôïc. Dó nhieân ñieàu naày cuõng tuøy thuoäc Phaät Thích Ca Maâu Ni truyeàn phaùp cho ñeä töû laø raát nhieàu vaøo phaåm caùch caù nhaân cuûa vò thaày. Neáu ngaøi Ca Dieáp. AÁn thöïc chöùng ñöôïc duøng nhö laø vò thaày taøi ba ñöùc ñoä vaø tieâu chuaån cao, oâ ng seõ phöông caùch kieåm soaùt phaåm chaát maø caùc Thieàn khoâng deã daøng khinh suaát maø ñeå cho ñeä töû baét ñaàu Sö coù theå ñoan chaéc raèng giaùo phaùp vaø phöông daïy cho ngöôøi khaùc moät caùch hôøi hôït. Nhöng neáu phaùp tu taäp ñaëc bieät cuûa moät ngöôøi theo ñuùng vôùi laø moät vò thaày taàm thöôøng, thì raát coù theå moân ñeä nhöõng gì ñaõ ñöôïc truyeàn thoáng chaáp nhaän—The cuûa oâng, aán chöùng hay khoâng aán chöùng, cuõng seõ laø certification of awakening (Kensho or Satori) “moät caùi daáu vuïng veà cuûa moät con daáu vuïng veà.” given by a Zen Master to a student, which Trong nhaø thieàn ngöôøi ta thöôøng hay noùi: “Caây indicates that the master is satisfied with the ñaéng khoâng sanh traùi ngoït.”—Formal student’s progress. It also confers authority to acknowledgment on the part of the master that his teach, but does not indicate that the student has disciple has fully completed his training under reached the highest level of understanding. This him, in other words, graduated, or attained system is important in Zen, which claims to be a enlightenment in Buddhism. With masters who use mind-to-mind transmission of non-conceptual the koan system it implies the the disciple has direct understanding, which began when passed all the koans prescribed by that master. Sakyamuni Buddha passed the dharma to his The bestowal of the seal of approval by masters student Kasyapa. The seal of authentication who do not use koans signifies their satisfaction serves as a quality-control device by which Zen with their disciple’s level of understanding. One masters can ensure that a particular person’s who recieves the seal of approval may or may not teachings and practices accord with those be given permission by his master to begin accepted in the tradition. teaching, for much depends on the depth of the AÁn Chöông: Hieån Thuyeát, moät trong nhöõng caùch student’s enlightenment, the strength of his maø Tònh Ñoä Chaân Ngoân duøng ñeå thuyeát giaûng character, and the maturity of his personality. In Phaät phaùp—Preaching of Exoteric texts, one of other words, the seal of confirmation confirms that the ways that the True Pure Land Sect (Jodo the Zen student has experienced profound Shinshu (jap) used to preach the Buddhadharma. enlightenment and has completed Zen training AÁn Ñaø La Baø Tha Na: Indrabhavana (skt)— under his master; however, not every student who Indravadana (skt)—See AÁn Trì Giaø La. is so confirmed reaches the point of opening a AÁn Ñoä: India—Thieân Truùc—Taây Thieân—Tín 'zendo' and functioning as a master. Obviously, Ñoä—Vaøo thôøi nhaø Ñöôøng, laõnh thoå Tín Ñoä Quoác much also depends on the personal qualities of the traûi daøi treân moät chu vi hôn 15.000 daäm. Ba phía master himself. If he is wise, virtuous, and giaùp bieån, phía Baéc naèm

treân daõy Tuyeát Sôn Hy accomplished, with high standards, his permission Maõ Laïp Sôn. Phía Baéc roäng, phía Nam heïp, gioán g to teach will not be lightly given. But if he is a nhö hình baùn nguyeät. Thôøi tieát raát noùng vaø aåm. mediocre, very likely his disciple, sealed or not- Kinh thaønh laø Tì Tham Baø Boå La (Vichavapura)—yet-sealed, will be “a poor stamp of a poor In the T’ang dynasty, its territory is described as stamp.” In zen it is often said, “The fruit can be no extending over 15,000 miles in circuit, being better than the tree that produced it.” bounded on three sides by the sea; north is rested AÁn Chöùng Giaùc Ngoä: Seal of authentication—Söï on the Snow Mountain (Himalaya); wide at north, chöùng nhaän giaùc ngoä ñöôïc vò Thieàn Sö trao cho ñeä narrowing to the south, shaped like a half-moon. It töû, nhaèm chæ raèng vò Thieàn Sö haøi loøng vôùi söï tieán eas extremely hot, well watered and damp. Its boä cuûa ngöôøi hoïc troø. Söï chöùng nhaän giaùc ngoä naøy capital was Vichavapura. cuõng ban cho vò ñeä töû quyeàn ñöôïc daïy ñeä töû, AÁn Ñoä Giaùo: Hinduism—AÁn Ñoä giaùo, toân giaùo ñaõ nhöng khoâng cho bieát raèng vò Thieàn Sö ñaõ ñaït ñeán aên saâu vaøo AÁn Ñoä maø nguoàn goác haõy coøn laø moät möùc thoâng phaùp cao nhaát. Heä thoáng naøy quan huyeàn thoaïi. Toân giaùo khoâng coù giaùo chuû, cuõng

khoâng coù giaùo ñieån. Noù luoân ñöa vaøo taát caû moïi course, long-established Buddhist cultures at the maët cuûa chaân lyù. Ngöôøi theo AÁn ñoä giaùo tin töôûng northern fringes of the subcontinent, such as in vaøo luaät cuûa Nghieäp löïc. Ñaây laø teân goïi chung cho Ladakh, Sikkim, and Bhutan, and since 1959 heä thoáng xaõ hoäi, vaên hoùa vaø toân giaùo cuûa gioáng several hundred thousand Tibetan refugees have Aryan ôû AÁn Ñoä, ñaây laø gioáng daân di cö vaøo AÁn Ñoä rapidly swelled the numbers of Buddhists in India. vaøo ngay tröôùc thôøi kyø baét ñaàu coù lòch söû cuûa nöôùc The largest group of Buddhists in India, however, naày—The name used in the West to designate the consists of former Untouchables who, prompted traditional social religious structure of the Indian by the example of Dr. B.R. Ambedkar, converted people and its origin is still mystic. It has neither a to Buddhism in order to escape the Hindu caste founder nor a fixed canon. It incorporated for system. Indian Buddhism begins with the life of centuries all aspects of truth. Hindus believe in the Sakyamuni Buddha, who according to tradition law of karma. Hinduism or Brahmanism, the was born into a royal family in what is now general name given to the social-cultural-religious southern Nepal. After leaving his father’s system of the Indo-Aryan, who migrated into India kingdom in order to find liberation from cyclic just before the dawn of history. existence (samsara), he is said to have attained AÁn Ñoä Phaät Giaùo: Phaät giaùo AÁn Ñoä—Buddhism “awakening” (Bodhi), after which he began to in India—Phaät Giaùo AÁn Ñoä, baét ñaàu taïi Ma Kieät teach others the path he had discovered. Early on Ñaø (baây giôø laø Bihar), döôùi thôøi Phaät Thích Ca, in his teaching career, he instituted a monastic Ngaøi nhaäp Nieát Baøn khoaûng naêm 486 tröôùc Taây order (Samgha), which in later centuries spread all Lòch. Maëc duø Phaät giaùo baét nguoàn töø AÁn Ñoä, ngaøy over the subcontinent, and also to other countries nay truyeàn thoáng phaät giaùo chuû yeáu phaùt trieån in Asia. maïnh meõ

taïi caùc xöù khaùc. Dó nhieân, vaên hoùa phaät AÁn Giaûn Thieàn Sö (1202-1257): Zen master Yin- giaùo ñaõ coù cô sôû töø laâu ñôøi taïi nhöõng vuøng bieân ñòa Jian—Theo Nguõ Ñaêng Hoäi Nguyeân, taäp 4, AÁn phía Baéc cuûa luïc ñòa, nhö taïi nhöõng vuøng Ladakh, Giaûn laø teân cuûa moät vò Thieàn sö Trung Hoa thuoäc Sikkim, vaø Bhutan, vaø töø naêm 1959 vaøi traêm ngaøn toâng Laâm Teá, soáng vaøo thôøi nhaø Nguyeân. Sö ñeán ngöôøi tî naïn töø Taây Taïng ñaõ laøm taêng leân moät töø tænh Sôn Taây. Naêm 1212, Sö tham yeát ngaøi caùch nhanh choùng soá Phaät töû taïi AÁn Ñoä. Tuy Trung Quaùn Chieåu roài xuaát gia vaø thoï cuï tuùc giôùi. nhieân, nhoùm ngöôøi ñoâng nhaát taïi AÁn Ñoä, goàm Sau khi ngaøi Trung Quaùn Chieåu thò tòch, Sö vaâng nhöõng ngöôøi tröôùc ñaây thuoäc giai caáp “Cuøng Khoå” lôøi di huaán cuûa ngaøi ñi ñeán Yeân Kinh, doïc ñöôøng ñaõ nhanh choùng theo göông cuûa Tieán Só B.R. gaëp côn möa laïnh, Sö beøn ñaùnh ñaù laáy löûa, chôït Ambedkar, caûi sang ñaïo Phaät ñeå thoaùt khoûi heä thaáy aùnh saùng loùa leân Sö lieàn ñaïi ngoä, vaø Sö töï thoáng giai caáp AÁn giaùo. Phaät giaùo taïi AÁn Ñoä baé t noùi: "Nay môùi bieát maøy ngang muõi doïc." Sö ñeán ñaàu vôùi cuoäc ñôøi cuûa Ñöùc Phaät Thích Ca Maâu Ni, chuøa Ñaïi Khaùnh Thoï ôû Baéc Kinh, yeát kieán ngaøi ngöôøi maø theo truyeàn thoáng ñaõ sanh ra trong moät Trung Hoøa Chöông, khoâng bao laâu sau ñöôïc aán gia ñình hoaøng toäc maø baây giôø laø mieàn Nam khaû vaø noái phaùp. Töø ñoù tieáng taêm löøng laãy. Sö thò Neùpal. Sau khi rôøi boû vöông quoác cuûa vua cha ñeå tòch naêm 1257, ñöôïc ban thuïy hieäu "Phaät Nhaät ra ñi tìm giaûi thoaùt khoûi voøng luaân hoài sanh töû, Vieân Minh Ñaïi Sö"—According to Wudeng ngöôøi ta noùi Ngaøi ñaõ giaùc ngoä Boà Ñeà, sau ñoù Ngaøi Huiyuan, volume IV, Zen master Yin-Jian baét ñaàu hoaèng hoùa (daïy cho ngöôøi khaùc) con belonged to the Lin-chi Zen sect, lived during the ñöôøng giaûi thoaùt maø Ngaøi ñaõ khaùm phaù ra. Ngay Yuan Dynasty (1280-1368). He came from Shan- töø luùc baét ñaàu thuyeát giaûng, Ngaøi ñaõ thaønh laäp Hsi Province, China. In 1212, he studied under Taêng Giaø, vaøi theá kyû sau thì giaùo ñoaøn naøy ñaõ lan master Chung-Kuan-Chiao, then he received roäng khaép luïc ñòa AÁn Ñoä cuõng nhö caùc quoác gia AÙ complete precepts. After master Chung-Kuan- Chaâu khaùc—Indian Buddhism, which began in Chiao passed away, he obeyed his instruction to Magadha (now Bihar), under Sakyamuni, the date go to Yen-Jing. On the way to Yen-Jing, he was of whose nirvana was around 486 B.C. Although stuck in a heavy rain. When he tried to strike two Buddhism originated in India, today the tradition stones to get fire he was enlightened. He said to mainly flourishes in other countries. There are, of himself, "Now I know my own face with

horizontal eyebrows and vertical nose." He then symbols of the Buddhas and Bodhisattvas. Each came to Ta-Ch'ing Temple in Bei-jing to see Zen finger represents one of the five primary master Chung-He-Chang. Soon later, he received elements, earth, water, fire, air, and space, the dharma-seal and became the dharma heir of beginning with the little finger. The left hand master Chung-He-Chang. He was famous since represents “stillness” or “meditation.” The right then. He passed away in 1257, received the title hand represents “discernment” or “wisdom.” "The Round and Bright Buddha-Sun Great AÁn Phaät Taùc Phaùp: Moät phöông phaùp ñaëc bieät Master"

from the king. cuûa tröôøng phaùi Maät Toâng, tìm söï trôï giuùp taâm linh AÁn Giaùo Hoùa: Vitarka-mudra (skt)—Seal of baèng caùch in hình Phaät treân giaáy, hay taïo hình teaching and converting (conversion). Phaät treân caùt, trong khoâng gian, vaø cöû haønh moät AÁn Haûi Thieàn Sö (1927-): Zen master Yin-Hai— nghi thöùc leã ñaëc bieät—A specially esoteric method Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù of seeking spirit-aid by printing a Buddha on XX. Vaøo naêm 1949, Sö qua Ñaøi Loan. Naêm 1968, paper, or forming his image on sand, or in the air, Sö du haønh dieãn thuyeát khaép caùc xöù Ñoâng Nam and peforming specific rites. Chaâu AÙ—Name of a Chinese Zen master from AÁn Quang: Halo—AÙnh saùng chieáu töø bieåu töôïng Jiang-Tsu Province, China, in the twentieth treân ngöïc cuûa Phaät hay Boà Taùt—Illumination from century. In 1949, he came to Taiwan. In 1968, he the symbol on a Buddha's or Bodhisattva's breast. traveled and preached Buddha-dharma in AÁn Quang Ñaïi Sö: Yin-Kuang (Great Master)— Southeast Asian countries. Great Master Yin-Kuang—Ngaøi thöôøng khuyeân AÁn Hieäp Chöôûng: Anjali-Mudra (skt)—Maãu Ñaø ñaïi chuùng phaûi neân tín nguyeän nieäm Phaät, caàu La Phaùp AÁn—Hai loøng baøn tay eùp vaøo nhau ngang vaõng sanh veà choán Taây Phöông—He always ngöïc. Cöû chæ naày thöôøng duøng ñeå chaøo hoûi taïi AÁn advised his disciples to have faith, vow and ñoä. Trong Phaät giaùo cöû chæ naày coù nghóa laø "Nhö practice Buddha Recitation to pray for rebirth in theá ñoù."—The palms are held together at the level the Western Pureland. of the chest. This is the customary gesture of AÁn Thieàn: Dhyani-mudra (skt)—Dhyana seal— greeting in India. In Buddhism, it expresses Löng baøn tay phaûi ñaët leân loøng baøn tay traùi, ñaàu "Suchness." hai ngoùn caùi chaïm nheï nhau. Ñaët tö theá hai baøn AÁn Khaû: Inka (jap)—Söï chính thöùc thöøa nhaän cuûa tay naày ngay tröôùc roán. Ñaây laø tö theá luùc thöïc taäp moät vò thaày veà söï keát thuùc tu taäp thieàn ñònh cuûa thieàn ñònh—The back of the right hand rests on moät ñeä töû. Ñaây laø daáu hieäu cuûa söï haøi loøng cuûa the palm of the other in such a way that the tips of thaày veà trình ñoä hieåu bieát cuûa ñeä töû —The seal of the thumbs lightly touch one another. Place both approval, a formal acknowledgement of a hands right in front of the navel. This Mudra is student's completion of Zen training. It is a sign by utilized by cultivators during practicing the master of being satisfied with the student's meditation. level of understanding. AÁn Thuaän: (1906-?): Master Yin-shun—Teân cuûa AÁn Khaû Chöùng Minh: Inka-shomeøi (jap)—Söï moät danh Taêng Trung Hoa vaøo theá kyû thöù hai chöùng minh cuûa vò thaày ñoái vôùi söï giaùc ngoä cuûa ñeä möôi—Master Yin-Shun, name of a famous töû—Approval of enlightenment of a disciple by Chinese monk in the twentieth century. the master. AÁn Thuaän Ñònh: Yin-shun Ting—Ñònh aán nhaäp AÁn Kheá: AÁn Töôùng—Kheá AÁn—AÁn töôùng laø bieåu caûnh sôû thuû khoâng, luùc ñoù caùi ñöôïc naém laáy hay töôïng chæ roõ nhöõng yù nghóa khaùc nhau. Coù nhieàu caùi ñöôïc nhaän thöùc laø khoâng—A samadhi that aán kheá khaùc nhau vaø nhieàu aán töôùng cuûa chö Phaät helps practitioners to enter a realm that nothing is vaø chö Boà Taùt. Moãi ngoùn tay bieåu töôïng cho nguõ perceived. ñaïi, ñaát, nöôùc, löûa, gioù vaø hö khoâng, baét ñaàu baèng AÁn Tích: Imprint of a seal. ngoùn uùt.

Caùnh tay traùi bieåu töôïng cho söï ñònh tónh. AÁn Tieàn Khoâi Khueách: Khoaûng khoâng gian roäng Caùnh tay phaûi bieåu töôïng cho söï bieän bieät hay trí lôùn roãng laëng tröôùc con daáu, trong Phaät giaùo thuaät hueä—Manual signs indicative of various ideas. ngöõ naøy duï cho coõi khoâng theå nghó baøn ñöôïc —A There are many other indications and various vast and empty space in front of the seal (mudra),

in Buddhism, this term implies an inconceivable xem nhö phoái hôïp chung vôùi nhau—Pleasure realm. achieved from dwelling in seclusion or in AÁn Tín: Official seal. retirement. AÁn Toâng: Inshu (jap)—Yin-Tsung—See AÁn Toâng AÅn Cö Kinh: Viveka-sutta (p)—Kinh AÅn Cö, Phaùp Sö. Töông Öng Boä IX.1—Sutra on Seclusion, AÁn Toái Thöôïng Boà Ñeà: Uttara-bodhi-mudra Samyutta Nikaya IX.1. (skt)—Supreme Enlightenment Seal. AÅn Daät: To hide—To live retired. AÁn Toân Töï: Yin-tsun Temple—Tu Dam AÅn Cö: To dwell in seclusion (in retirement). Temple—See Töø Ñaøm. AÅn Danh: To conceal one's name. AÁn Toâng: Inshu (jap)—See AÁn Toâng Phaùp Sö. AÅn Daät: Living in isolation—Seclude oneself AÁn Toâng Phaùi: Inshu (jap)—See AÁn Toâng Phaùp from society—To retire from the world—To live Tính Thieàn Sö. in seclusion. AÁn Toâng Phaùp Sö: Inshu (jap)—See AÁn Toâng AÅn Duï: Opammam (p)—Aupamya (skt)— Phaùp Tính Thieàn Sö. Metaphor—Simile. AÁn Toâng Phaùp Tính Thieàn Sö: Zen Master Yin- AÅn Hieån Töù Cuù: Catushkotika (skt)—Mu-shi Tsung Fa Hsin—Teân cuûa moät vò Thieàn sö Trung (tib)—Four extremes—Toàn Hoaïi Töù Cuù—See Töù Hoa vaøo theá kyû thöù baûy. Hieän nay chuùng ta khoâng Cuù Chaáp. coù nhieàu taøi lieäu chi tieát veà Thieàn sö AÁn Toâng AÅn Hình Phaùp: Methods of hiding (concealing) Phaùp Tính; tuy nhieân, coù moät vaøi chi tieát nhoû veà vò oneself. Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån V: AÅn Khoâng Thieàn Sö: Zen master Yin-k'ung—AÅn AÁn Toâng laø moät Phaùp sö Trung Hoa noåi tieáng. Ban Khoâng laø teân cuûa moät vò Thieàn sö Vieät Nam soáng ñaàu oâng ñeán Kinh sö, ñöôïc boå nhieäm truï trì chuøa vaøo theá kyû thöù XIII—Name of a Vietnamese Zen Ñaïi Kính AÙi. Sau Sö ñeán tham yeát Nguõ Toå Hoaèng master in the thirteenth century. Nhaãn. Sau nöõa, oâng gaëp Luïc Toå Hueä Naêng khi AÅn Khuaát: Hidden—Concealed. ñang giaûng kinh Nieát Baøn taïi chuøa Phaùp Tính ôû AÅn Laùnh: To retire from sight. Quaûng Chaâu. OÂng ñaõ thænh caàu Toå Hueä Naêng AÅn Lieät Hieån Thaéng Thöùc: Consciousness of thuyeát phaùp cho mình ñöôïc giaùc ngoä—Zen Master covering the inferior and manifesting the Yin-Tsung Fa Hsin, name of a Chinese Zen monk superior—Caáp ñoä thöù tö trong naêm caáp ñoä cuûa in the seventh century. We do not have detailed Duy Thöùc Hoïc. Trong caáp ñoä naøy, nhöõng taâm sôû documents on this Zen Master; however, there is xaáu ñöôïc che ñaäy vaø taâm vöông toát ñöôïc hieån loä some brief information on him in The Records of ra—The fourth of the five levels of the the Transmission of the Lamp (Ch'uan-Teng-Lu), apprehension of the principle of consciousness- Volume V: He was a famous Dharma Master in only. In this level there is a covering of those of China, when he first came to the Capital, he was the distinctive mental faculty elements which are appointed to stay at Tai Ching Ai Temple. Later, considered inferior, and a manifestation of the he came to see and study with the Fifth Patriarch mind's basic

functioning. Hung-Jen. Then, he met the Sixth Patriarch Hui AÅn Löïc: Hidden force—Mystic power. Neng when he preached the Nirvana Sutra at Fa AÅn Maët: To hide from someone. Hsin Temple in Kuang-Chou; he the asked Hui AÅn Maät: Esoteric—Obscure—Boå yù aån naùu kín Neng to preach to help enlighten him. ñaùo beân trong lôøi vaên. Nghóa bí maät, ñoái laïi vôùi AÁn Trì Giaø La: Indrabhavana (skt)—Indravadana hieån lieãu hay lôøi noùi vaên töï coù yù nghóa phaân minh (skt)—AÁn Ñaø La Baø Tha Na—Nôi cö nguï cuûa Trôøi roõ raøng—Esoteric meaning in contrast with Ñeá Thích—The region where Indra dwells. exoteric, or plain meaning. AÁn Töôùng: Mudra (skt)—Seal-sign—See AÁn. AÅn Maät Hieån Lieãu Caâu Thaønh Moân: Theory of AÁn Töôïng: Impression. complementarity—Noùi veà thuyeát töïu thaønh, nhôø AÅn Cö Hyû Laïc: Vivekaja pati sukha (p)—Hyû laïc, ñoù maø caùi aån maät vaø caùi bieåu hieän cuøng taïo thaønh haïnh phuùc do söï aån cö ñem laïi, chæ hai chi thieàn moät toaøn theå baèng hoã töông chi trì. Neáu caùi naày ôû thöù ba vaø thöù tö cuûa taàng thieàn ñònh ñaàu tieân, ñöôïc

trong thì caùi kia ôû ngoaøi hay ngöôïc laïi. Caû hai hoã 345 vaø hoaøn thaønh vaøo naêm 356—name of a trôï laãn nhau taïo thaønh moät nhaát theå. Ñaây laø moät famous temple in Jie-jiang Province in China, trong möôøi nguyeân taéc caên baûn cuûa Hoa Nghieâm, which was built around 345 and completed in 356. nhôø ñoù maø trieát lyù toång theå cuûa Hoa Nghieâm ñöôïc AÅn Nhaãn: To suffer in silence. giaûng giaûi vaø thuyeát minh khaû tính cuûa theá giôùi AÅn Nieäm Phaät: Nghi thöùc bí maät khôûi ñieåm cuûa “Söï Söï Voâ Ngaïi Phaùp Giôùi”—The theory of vieäc tu haønh nieäm Phaät, moät trong nhöõng caùch maø complementarity by which the hidden and the Tònh Ñoä Chaân Toâng, ñaëc bieät laø Sö Thaân Loan, Toå manifested will make the whole by mutual supply. sö phaùi Chaân Toâng ôû Nhaät, duøng ñeå phoå thoâng hoùa If one is inside, the other will be outside, or vice phaùp tu nieäm Phaät ñeán vôùi quaàn chuùng ôû Nhaät versa. Both complementing each other will Baûn—A secret ceremony of starting cultivation of complete one entity. This one of the ten basic Buddha Recitation, one of the ways that the True principles (Ten Mysterious Gates) of Hua-yen, by Pure Land Sect (Jodo Shinshu (jap), especially means of which the Hua Yen philosophy of Master Shinran (1173-1262), the founder of totality is expounded and to elucidate the Jodoshinshu, used to popularize method of Buddha possibility of the realm of Fact and fact world recitation to common people in Japan. perfectly harmonized.” AÅn Phong Ñaûo Hoùa: The koan of Zen master AÅn Maät Hoä Trì Thanh Tònh Giôùi: Thanh tònh Teng-Yin-Feng who passed away standing on his giôùi aån maät hoä trì, vì vôùi giôùi naøy chö Boà Taùt kheùo head—Coâng aùn Thieàn sö Ñaëng AÅn Phong loän cöùu vôùt chuùng sanh phaïm giôùi—The pure ngöôïc ñeå thò tòch—Theo Caûnh Ñöùc Truyeàn Ñaêng discipline of secret protection, skillfully drawing Luïc, quyeån VIII, khi Ñaëng AÅn Phong saép thò tòch ôû out undisciplined sentient beings. ñoäng Kim Cang, nuùi Nguõ Ñaøi, beøn baûo: "Ta ñaõ AÅn Maät Nghóa: Esoteric meaning—Nghóa bí maät töøng thaáy caùc sö naèm maø cheát hay ngoài maø cheát. (yù aån naùu kín ñaùo beân trong lôøi vaên), ñoái laïi vôùi Ñaây coù ai thaáy coù vò naøo ñöùng maø cheát hay chöa?" hieån lieãu hay lôøi noùi vaên töï

coù yù nghóa phaân minh Chö Taêng thöa: "Baåm, coù nghe keå nhö theá." Phong roõ raøng—Occult or secret meaning, in contrast noùi: "Vaäy coù ai choång ngöôïc leân maø cheát khoâng?" with exoteric, or plain meaning. Chö Taêng thöa: "Daï, chöa heà coù." Phong beøn AÅn Mình: To hide oneself. choång ngöôïc leân maø cheát. Y phuïc vaãn dính lieàn AÅn Moät Nhö Lai Taïng: Phaùp thaân Nhö Lai bò vôùi thaân theå. Khi ngöôøi ta mang haøi coát ñi ñeå maø phieàn naõo che ñaäy—Tathagata dharma body that hoûa taùng, vaãn ñeå y nguyeân tö theá ñoù. Xa gaàn ñeán covered by afflictions. chieâm ngöôõng vaø khen laï. Ñaëng AÅn Phong coù moät AÅn Moät Töôùng: AÅn moät töôùng laø moät trong nhöõng ngöôøi em gaùi laøm ni coâ, coù maët giöõa ñaùm ñoâng hình thöùc cuûa Baùo Thaân Phaät—Invisible mark, one hieáu kyø naøy. Baø ñeán beân haøi coát oâng anh maø traùch: of the forms of Recompensed Body "Khi anh coøn soáng khoâng tuaân giöõ giôùi luaät, nay Sambhogakaya of a Buddha. cheát coøn laøm troø muùa roái cho moïi ngöôøi xem." Noùi AÅn Naùu: To refuge—To take refuge. xong ni coâ beøn laáy tay xoâ, vaø xaùc cheát ngaõ xuoáng AÅn Nguyeân Long Khí (1592-1673): Ingen Ryuki ñaát keâu caùi bòch. Daàu Thieàn cheá dieãu vaø khoâng öa (jap)—Yin-Yuan-Lung-Ch'i—See Long Kyø AÅn nhöõng haønh ñoäng laøm pheùp laï vaø thaàn thoâng; vaø Nguyeân Thieàn Sö. hôn theá nöõa, daãu raèng Thieàn coù caùi phöông caùch AÅn Nguyeân Long Khí Thieàn Sö: Yin-Yuan-Lung- thò hieän nhöõng thaàn thoâng vaø caùi loái dieãu côït chuùng Ch'i—See Long Kyø AÅn Nguyeân Thieàn Sö. moät caùch traéng trôïn, caùc thieàn sö ñaõ ñaéc phaùp AÅn Nguyeân Long Kyø: Ingen Ryuki (jap)—Yin- tuyeät nhieân khoâng phaûi laø khoâng coù khaû naêng laøm Yuan-Lung-Ch'i—See Long Kyø AÅn Nguyeân nhöõng thöù ñoù. Hoï coù theå laøm neáu hoï cho laø caàn Thieàn Sö. thieát cho moät muïc ñích xöùng ñaùng. Nhöõng thaàn AÅn Nguyeân Long Kyø Ngöõ Luïc: Ingen hogo thoâng naøy chæ laø caùi phoù saûn taát nhieân cuû a thöïc (jap)—Yinyuan-lungqi's record of teachings. ngoä. Moät ngöôøi ngoä hoaøn toaøn phaûi coù chuùng neáu AÅn Nhaïc Töï: Yin-Yueh Temple—Teân cuûa moät khoâng caùi ngoä cuûa ngöôøi aáy nhieàu nhaát chæ coù theå ngoâi chuøa noåi tieáng trong tænh Trieát Giang, Trung coi laø môùi ñöôïc phaàn naøo thoâi—According to The Hoa, ñöôïc khôûi coâng xaây döïng vaøo khoaûng naê m Records of the Transmission of the Lamp (Ch'uan-

Teng-Lu), Volume VIII, when Feng was about to ngöôùc maët leân xem, thaáy söï theå hôïp vôùi ñieàm pass away at the Vajra Cave, of Wu-tai Shan, he moäng, lieàn chaúng coøn loøng naøo giao tranh vôùi nhau said: "I have myself seen the masters pass away nöõa. Sau khi Sö ñaõ thò hieän thaàn thoâng, sôï raèng lying or sitting but not standing. Do you know any nhö vaäy seõ laøm meâ hoaëc loøng daân, beøn boû vaøo nuùi masters who passed away standing?" The monks Nguõ Ñaøi, ñònh thò tòch tröôùc hang Kim Cang—The said, "Yes, there is the record of such." Feng Records of the Transmission of the Lamp (Ch'uan- asked again, "Do you then know one who passed Teng-Lu), Volume VIII, during the Yuan Ho away standing on his head?" The monks said, "No, Period of the the T'ang Dynasty, in the winter, never yet." Whereupon Feng stood on his head Yin-feng was in the habit of staying at Mount and passed away. His garment remained attached Heng, in Hu-nan Province, Central South China. In to his

body. When people carried his body to the the summer, he stayed at Mount Ching Liang in crematory it kept its extraordinary position Shan Hsi Province, North China. One summer, a unchanged. It was an object of wonder and revolution broke out as he reached Huai-Ssu on admiration. Feng had a sister who was a nun, and his way to Mount Wu Tai (another name for she happened to be among the interested crowd. Mount Ching Liang). The insurgent general, Wu She approached the corpse of the brother and Yuan Chi, and his solders were fighting the reproached him saying, "O, brother! While still national army. The battles went on, and neither alive, you have not observed the laws, and after side has as yet gained the upper hand. Master Yin- death you still try to play a trick on people." She feng then said to himself, "I think I'll go to the then poked the brother with her hand, and the front and try to reconcile them." So saying, he dead body went down on the ground with a thud. threw his staff up into the sky and, riding upon it, Although all their mockery and dislike of wonder- quickly reached the battlefield. The soldier on working acts and supernatural powers; and both sides, awestruck at the sight of a flying man, furthermore, despite the Zen way of performing promptly forgot about fighting. Their hatreds and miracles and its cynical manner of poking fun at ill will were thus pacified and as a result the them, the accomplished Zen masters were by no battles came to an end. After performing this means incapable of performing them. They could miracle Yin-feng was afraid that such a so so if they deemed it necessary for a worthwhile demonstration might lead people into purpose. These miracle powers are simply the misunderstandings, so he went to the Diamond natural by-products of true Enlightenment. A Cave of Mount Wu, and decided to stay there until perfectly enlightened being must possess them, he passed away. otherwise his Enlightenment can at most be AÅn Phong Thieàn Sö: Impo (jap)—Teng-Yin-Feng considered as only partial. Zen master—See Ñaëng AÅn Phong Thieàn Sö. AÅn Phong Phi Tích: The koan of Teng-Yin-Feng AÅn Phong Thoâi Xa: The koan of Teng-Yin-Feng Zen master who threw his staff up into the sky Zen master who was pushing a cart, he happened and, riding upon it—Coâng aùn Thieàn sö Ñaëng AÅn to see his master Ma-Tsu stretching his legs a little Phong neùm tích tröôïng leân hö khoâng roài voït thaân too far out in the roadway—Coâng aùn Thieàn sö bay qua. Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, quyeån Ñaëng AÅn Phong ñaåy xe caùn chaân ngaøi Maõ Toå. VIII, muøa ñoâng, Ñaëng AÅn Phong thöôøng ôû nuùi Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån III, khi Ñaëng Haønh Nhaïc trong tænh Hoà Nam, muøa heø ôû nuùi AÅn Phong ñang ñaåy chieác xe cuùt kít thaáy Maõ Toå Thanh Löông tænh Sôn Taây. Vaøo thôøi Nguyeân Hoøa naèm beân leà ñöôøng, chaân duoãi ra ngoaøi. AÅn Phong ñôøi Ñöôøng, khi Sö ñi ñeán nuùi Nguõ Ñaøi (moät teân noùi: "Yeâu caàu sö ruùt caúng voâ." Maõ Toå ñaùp: "Ñaõ khaùc cuûa nuùi Thanh Löông) vöøa ñeán Hoaøi Taây, duoãi ra khoâng bao giôø ruùt laïi." AÅn Phong noùi: thuoäc ñaát cuûa loaïn quaân Ngoâ Nguyeân Teá nghòch "Cuõng vaäy, ñaõ ñaåy tôùi khoâng bao giôø keùo lui." AÅn chieáu laïi trieàu ñình. Quan quaân vaø giaëc giao tranh, Phong beøn thuùc xe ñi qua, caùn chaân vaø gaây thöông chöa phaân thaéng baïi. Sö töï nhuû: "Ta neân ra tay tích cho Maõ Toå. Sau ñoù Maõ Toå ñeán Phaùp ñöôøng, giaûi naïn cho hoï vaäy." Noùi

roài Sö neùm tích tröôïng tay caàm buùa, noùi vôùi Taêng chuùng: "OÂng naøo hoài leân khoâng phi thaân maø ñi. Quaân töôùng hai beân naûy ñaåy xe caùn caúng laõo sö haõy böôùc ra ñaây mau."

AÅn Phong tieán thaúng ñeán tröôùc maët Maõ Toå, ngöûa to give up his life to reassert the truth of his deed coå leân saün saøng ñoùn nhaùt buùa, nhöng thay vì chaët through which the master got hurt. As for Ma-tsu, coå AÅn Phong, Maõ ñaïi sö laëng leõ ñaët buùa xuoáng ñaát. he just wanted to try and to ascertain the AÅn Phong saün saøng hieán maïng soáng ñeå xaùc ñònh genuineness of Yin-feng's understanding of Zen, chaân lyù Thieàn qua haønh ñoäng cuûa Sö gaây thöông so he was willing to allow Yin-feng to hurt his tích cho thaày mình laø Maõ Toå. Veà phaàn Maõ Toå, vì legs. When the thing is at stake, the masters do not muoán thöû vaø muoán bieát chaéc chaén choã chöùng vaøo hesitate to sacrifice anything, including their lives. chaùnh phaùp Thieàn cuûa ngöôøi ñeä töû, neân saün saøng This story also vividly demonstrates the courage ñeå cho AÅn Phong gaây thöông tích cho mình. Moät and straightforwardness of Zen. However, these khi chaùnh phaùp can döï vaøo laø caùc thieàn sö khoâng symbolic acts and the daring spirit shown should ngaïi nguøng hy sinh baát cöù thöù gì, keå caû sinh maïng. not be considered irresponsible behaviour or Caâu chuyeän naøy cuõng bieåu loä soáng ñoäng loøng can showing off. Although they have shocked many ñaûm vaø chính tröïc cuûa Thieàn. Tuy nhieân, chuùng ta good-hearted people, they demonstrate how khoâng ñöôïc coi caùc haønh ñoäng töôïng tröng vaø caùi distinct the Zen tradition is from all other Buddhist tinh thaàn taùo baïo bieåu thò ôû ñaây laø haønh vi voâ traùch teaching. This story also shows that Yin-feng had nhieäm hoaëc phoâ tröông. Maëc daàu chuùng laøm khieáp passed his Master's test and proved himself to be a ñaûm nhieàu ngöôøi coù töø taâm, chuùng bieåu thò söï dò worthy disciple, while Ma-tsu demonstrated true bieät bieát bao giöõa truyeàn thoáng Thieàn vôùi taát caû mastership of Zen. While in the case of Nan- caùc giaùo lyù Phaät giaùo khaùc. Caâu truyeän naøy cuõng ch'uan, a kitten was done away with; Yang-shan cho chuùng ta thaáy Ñaëng AÅn Phong ñaõ chòu ñöôïc söï broke a mirror in pieces; a woman follower of Zen thöû thaùch cuûa thaày mình vaø töï chöùng toû mình laø burned up a whole house; and another woman moät ñeä töû xöùng ñaùng, trong khi Maõ Toå toû uy tín follower threw her baby into a river. This latter thöïc söï cuûa Thieàn. Trong khi trong tröôøng hôïp was an extreme case and perhaps the only one of Nam Tuyeàn, ñoù laø moät con meøo bò gieát; vôùi the kind ever recorded in the history of Zen. But Ngöôõng Sôn, laø chieác göông quyù bò ñaäp tan; vôùi other less sorrowful cases are plentiful and Maõ Toå thaø ñeå gaãy hai chaân; coù moät chöõ tín maø moät considered almost matters of course with Zen nöõ cö só ñoát caû ngoâi nhaø; laïi moät tín nöõ khaùc quaêng masters. con xuoáng soâng. Tröôøng hôïp sau cuøng raát hi höõu, AÅn Phuù Thoï Kyù: Nhöõng ngöôøi ñi theo Ñöùc Phaät coù leõ chæ dieãn ra moät laàn trong Thieàn söû. Nhöng seõ nhaän ñöôïc söï tieân ñoaùn cuûa Ñöùc Phaät veà söï nhöõng tröôøng hôïp khaùc ít bi traùng hôn thì ñaày daãy, giaùc ngoä vaø thaønh Phaät trong töông lai, nhöng ñeå vaø coøn ñöôïc coi nhö raát thöôøng tình trong pheùp traùnh cho ngöôøi aáy sanh taâm taêng thöôïng

maïn, neân daïy Thieàn—According to Wudeng Huiyuan, ñöùc Phaät chæ laøm cho ngöôøi khaùc bieát laø ngöôøi aáy volume III, when Teng Yin-feng was pushing a ñöôïc thoï kyù—To receive from a Buddha cart, he happened to see his master Ma-Tsu predestination, prophecy or giving of a record, stretching his legs a little too far out in the prediction, fortelling (to become a Buddha), but to roadway. Yin-feng said, "Will you please draw help the person avoid being thinking of high your legs in?" Ma-tsu replied, "A thing once opinion of one's self, the Buddha let other people stretched out will never be retracted." Yin-feng know about the person's predestination. said, "If so, a thing once pushed will never be AÅn Phuù Thuyeát: Phöông Tieän Ngöõ—Duøng lôøi noùi retracted." His cart went right over the master's phöông tieän ñeå daãn tôùi chaân lyù—Utilization of legs, which were thus hurt. Later Ma-tsu went up convenient or expedient speech that is leading to the Preaching Hall, where he carried an axe into Truth. and said to the monks gathered, "Let the one who AÅn Phuû Nhö Lai Taïng: Phaùp thaân Nhö Lai bò wounded the old master's legs a while ago come phieàn naõo che ñaäy—Tathagata dharma body that out of the congregation." Yin-feng came forth and covered by afflictions. stretched his neck ready to receive the axe, but AÅn Saéc: Invisible objects (sound, voice). the master, instead of chopping the disciple's head AÅn Só: Hermit—Recluse. off, quietly set the axe down. Yin-feng was ready

AÅn Só A Saù Ca: Atthaka (p)—Teân cuûa moät trong Ba Ba Kieáp Kieáp: Chaïy voøng maõi trong voøng möôøi vò coå tieân trong ñaïo Baø La Moân—Name of luaân hoài sanh töû—Rushing about forever in the one of the ten ancient rsis of the Brahmins. Samsara. AÅn Só Baø Cöûu: Bhagu (p)—Teân cuûa moät aån só Baø Ba Ba La: Pippala (skt): Ficus religiosa—The real la moân —Teân cuûa moät aån só Baø la moân—Name of name for Bodhi-tree—Teân thieät cuûa caây Boà ñeà. a brahman hermit. Ba Baát Taän: Three indestructibles—See Tam Baát AÅn Só Baø Ma Ñeà Baø: Vamadeva (skt)—Hermit Taän. Vamadeva—Baø la moân Baø Ma ñeà baø. Ba Caân Gai: Three pounds of hemp—Theo Bích AÅn Só Baït La Ñaø Thaåm Xa: Bharadvaja (p)— Nham Luïc, moät hoâm, moät vò Taêng hoûi Thieàn sö Name of one of one hundred Pratyeka-buddhas Ñoäng Sôn Löông Giôùi: "Phaät laø gì?" Thieàn sö who lived a long time on Mount Isigili—Teân cuûa Ñoäng Sôn traû lôøi: "Ba caân gai." Nhieàu ngöôøi chæ moät trong moät traêm vò Phaät ñoäc giaùc ñaõ soáng moät döïa vaøo ngoân töø ñeå hieåu, cho raèng Thieàn sö Ñoäng thôøi gian daøi treân nuùi Isigili. Sôn ñang ôû trong nhaø kho vaø ñang caân gai khi vò AÅn Só Cao Quyù: A noble hermit—A retired Taêng hoûi oâng, vì vaäy oâng traû lôøi nhö theá. Moät soá scholar. khaùc cho raèng khi ngöôøi ta hoûi Thieàn sö Ñoäng Sôn AÅn Sôû: Caàu xí—A privy. veà phöông Ñoâng, oâng traû lôøi veà phöông Taây. Nhieàu ngöôøi khaùc laïi noùi raèng vì baïn laø Phaät maø AÅn Sôû Taùc Phaùp: Phaùp tu cuûa haønh giaû Maät Giaùo ngay caû khi ôû trong caàu xí (hoï thöôøng quaùn chöõbaïn laïi noùi veà Phaät, Thieàn sö Ñoäng Sôn chæ traû lôøi "Laõm" treân ñænh ñaàu)—Cultivation method of voøng vo. Moät soá khaùc nöõa laïi noùi raèng ba caân gai Tantric practitioners even in the privy. aáy chính laø Phaät. Nhöõng lyù giaûi ñoù ñeàu khoâng dính AÅn Taøng: Concealed—hidden—Implicit. daáp gì ñeán vaán ñeà. Neáu baïn tìm caùch hieåu

nhöõng AÅn Thaân: Taøng hình—To vanish—To become caâu noùi cuûa Thieàn sö Ñoäng Sôn theo kieåu ñoù, baïn invisible. coù theå tham nghieäm cho ñeán khi Phaät Di Laëc haï AÅn Tích: Mai danh aån tích—To live in sanh, vaø ngay caû trong chieâm bao, baïn cuõng khoâng retirement—To retire from the world—To seclude tìm thaáy ñöôïc. Taïi sao vaäy? Töø ngöõ vaø lôøi noùi laø oneself from society. nhöõng con thuyeàn chôû Ñaïo. Thay vì coá gaéng tìm AÅn YÙ: Idea at the back of one's mind—hieåu chuû ñònh cuûa coå nhaân, ngöôøi ta chæ coá gaéng ñi Dissembled thought. tìm trong chöõ nghóa. Hoï coù theå hieåu ñöôïc caùi gì? AÂu Baùt La: Utpala (skt)—Coøn goïi laø Öu Baùt, OÂ Theá baïn chöa bao giôø nghe thaáy caâu noùi naøy cuûa Baùt La, hay Öu Baùt Laït—See Öu Baùt La. coå nhaân sao: "Nguyeân thuûy, Ñaïo voán voâ ngoân, AÂu Ñaïo Hueä Thieàn Sö (?-1172): Thieàn sö Vieät chuùng ta duøng ngoân ngöõ ñeå hieån Ñaïo. Moät khi chöùng ñöôïc Ñaïo, ngay laäp töùc, baïn queân heát ngoân Nam, queâ ôû Baéc Ninh, thuoäc heä thöù chín cuûa phaùi Voâ Ngoân Thoâng—A Vietnamese Zen master, who töø." Vaø ñeå ñaït ñeán caûnh giôùi ñoù, tröôùc heát, baïn came from Bac Ninh Province, belonged to the phaûi quay laïi vôùi traïng thaùi nguyeân thuûy cuûa ninth lineage of Voâ Ngoân Thoâng Zen sect. baïn—According to the Blue Cliff Record, one AÂu Saàu: Sorrowful—Grieved—Sad. day, a monk asked Zen Master T'sung-Shan (Tozan): "What is Buddha?" T'sung-Shan said, AÅu Haàu Haàu Ñòa Nguïc: Hahava (skt)—Ababa "Three pounds of hemp." Many people base their (skt)—Ahaha (skt)—See Haàu Haàu Ñòa Nguïc. understanding on the words and say that T'sung- AÂu Hoøa La Caâu Xaù La: Upaya-kausalya (skt)— Shan was in the storehouse at the time weighing Expedient method implies strategically correct— out hemp when the monk questioned him, and Skilful means—See Phöông Tieän Thieän Xaûo. therefore he answered this way. Some say that when T'sung-Shan is asked about the east he B answers about the west. Some say that since you are Buddha and yet you still go ask about Buddha, T'sung-Shan answers this in a runabout way. And Ba Ba: Run hither and thither in the samsara— there's yet another type of... men who say that the Chaïy voøng voøng (trong voøng luaân hoài sanh töû). three pounds of hemp is itself Buddha. But these

interpretations are irrelevant. If you seek from baùo chöôùng—Three types of obstacles for any T'sung-Shan's words this way, you can search until Buddhist cultivators: the obstacles of Maitreya Buddha is born down here and still never afflictions, the obstacles of karma (this is the see it even in a dream. What is the reason? Words most serious obstacles in the three), the and speech are just vessels to convey the Path. Far obstacles of retribution. from realizing the intent of the Ancients, people Ba Chöôùng: Three impediments—See Tam just search in their words; what grasp can they get Chöôùng Ngaïi. on it? Haven't you seen how an Ancient said, Ba Coõi: Traidhatuka (skt)—Trailokya (p)—Three "Originally the Path is wordless; with words we spheres of existence—Ba coõi hieän höõu—See Tam illustrate the Path. Once you see the Path, the Giôùi. words are immediately forgotten." To get to this Ba Coõi AÙc: Ba ñöôøng döõ—Three evil realms— point, you must first go back to your own original Three realms (paths) of woe—See Tam Ñoà AÙc state. Ñaïo. Ba Caáp Ñoä Kieán

Thöùc: Three degrees of Ba Cöûa Vaøo Nieát Baøn: Khoâng, Voâ töôùng, vaø Voâ knowledge—Theo ngaøi Long Thoï trong Trung taùc—The three gates to the city of nirvana: the Quaùn Luaän, coù ba caáp ñoä kieán thöùc: Huyeàn aûo (söï emptiness (the void, immaterial), formless, and gaùn gheùp sai laàm moät yù töôûng khoâng coù thöïc cho inactivity. moät ñoái töôïng do nhaân duyeân taïo ra. Ñoái töôïng Ba Daät Ñeà: Patayantika (skt)—Shuddha- naày chæ hieän höõu trong trí töôûng töôïng vaø khoâng prayashchittika (skt)—90 giôùi öùng ñoái trò phaûi phaùt töông öùng vôùi thöïc taïi). Thöôøng nghieäm (söï hay loà tröôùc töù chuùng. Nhöõng ai phaïm giôùi luaät troïng bieát veà moät ñoái töôïng do nhaân duyeân maø coù, ñaây toäi nhö nguõ nghòch, chaúng nhöõng bò truïc xuaát khoûi laø kieán thöùc töông ñoái vaø duøng ñeå phuïc vuï cho caùc giaùo ñoaøn, maø coøn phaûi ñoïa vaøo a tyø ñòa nguïc — muïc ñích cuûa cuoäc soáng). Tuyeät ñoái (chaân lyù cao Ninety standards, violation of which requires nhaát hay chaân nhö, chaân lyù tuyeät ñoái. Huyeàn aûo vaø public confession. Those who commit one of the thöôøng nghieäm töông öùng vôùi chaân lyù töông ñoái, five grave sins, will not only be excommunicated coøn tuyeät ñoái thì töông öùng vôùi chaân lyù cao nhaát from the order, but will also fall into avici forever. cuûa Trung Luaän toâng)—According to Nagarjuna in Ba Di La: Vajra (skt)—Diamond or adamantine— the Madhyamika-karika, there are three degrees See Kim Cang. of knowledge: Illusory knowledge (the false Ba Di La Ñaïi Töôùng: Pajra (skt)—Moät trong attribution of an imaginary idea to an object möôøi hai vò thaàn lieân heä vôùi ñöùc Phaät Döôïc Sö— produced by its cause and conditions. It exists only One of the the twelve spirits connected with the in one's imagination and does not correspond to Master of Healing Buddha. reality). Empirical knowledge (is the knowledge Ba Dieãn Na: Paryayana (skt)—Ba Nha Na—Moät of an object produced by its cause and conditions; haønh lang, saân, hay nôi coù maùi che ñeå ñi haønh this is relative knowledge and serves the practical thieàn trong töï vieän—An ambulatory, courtyard, or purposes of life). Absolute knowledge (the highest a sheltered place for walking in a temple. truth or tathata, the absolute, the illusory Ba Du Baùt Ña: Pasupata (skt)—See Ba Thaâu Baùt knowledge and empirical knowledge correspond Ña. to relative truth, and the absolute knowledge to Ba Ña Ca: Dhvaja (skt)—Ketu (skt)—Banner— the highest truth of the Madhyamika system). Flag—Streamer—Pennant—Phan—Côø phöôùn— Ba Caáp Ñoä Ngoài: Three levels of sitting for any Ba Ña Ca—Laù côø hay phöôùn treo taïi chuøa trong practitioner—See Ba Theá Ngoài. caùc ngaøy leã (vaät trang nghieâm bieåu töôïng cho uy Ba Chöôùng: ñöùc cuûa Ñöùc Phaät). (A) Tham, saân, si (greed, hatred, delusion)—See Ba Ñaø La: Patali (skt)—Baùt Ñaûm La—An ancient Tam Ñoäc. kingdom in India—Moät vöông quoác coå ôû AÁn Ñoä. (B) Ba chöôùng ngaïi cuûa ngöôøi tu Phaät: phieàn naõo Ba Ñaïi A Taêng Kyø: Three asankhyeya maha chöôùng, nghieäp chöôùng (ñaây laø chöôùng kalpas. nghieâm troïng nhaát trong ba chöôùng), vaø quaû

Ba Ñan Xaø Leâ: Patajali (skt)—Baøn Ñaït Xaø Lyù— ñöôøng döõ cho chuùng sanh—Three things Teân cuûa moät hoïc giaû ngöôøi AÁn noåi tieáng vaøo theá impossible to a Buddha: He cannot annihilate kyû thöù hai—Name of a famous Indian

scholar in causality karma; He cannot save unconditionally; the second century. He cannot end the realm of the living. Ba Ñaàu Ma: Pundarika (skt)—Boâng sen— Ba Ñôøi: Three generations—Ba ñôøi bao goàm quaù Lotus—See Lieân Hoa. khöù, hieän taïi vaø vò lai—Three lifespans include Ba Ñaàu Ma Ñòa Nguïc: Padma (skt)—Hell of Red past, present and future. lotus flower—Baùt ñaëc ma—Hoàng lieân hoa—Phaïm Ba Ñöùc Phaät: Ba Ñöùc Phaät trong Ñaïi Huøng Baûo nhaân phaûi chòu reùt ñeán ñoä da thò ñoû leân nhö sen Ñieän: Phaät Thích Ca Maâu Ni, Phaät Döôïc Sö, vaø hoàng—Red lotus flower, the flesh being Phaät A Di Ñaø—Three Buddhas in the Main covered with sore resembling it. Shrine: Sakyamuni Buddha, Medicine Buddha, Ba Ñaàu Ma Lieân Hoa: Pundarika (skt)—Boâng and Amitabha Buddha. sen—Lotus—See Lieân Hoa. Ba Ñöôøng AÙc: Ba ñöôøng döõ—Three evil Ba Ñaàu Ma Thaéng Nhö Lai: Padma Victory Thus realms—Three realms (paths) of woe—See Tam Come One. Ñoà AÙc Ñaïo. Ba Ñaàu Töû: Engo-kokugon (jap)—Vieân Ngoä Ba Giaø La: Parikara (skt)—See Ba Lôïi Giaø La. Khaéc Caàn Thieàn Sö—Yuan-Wu-Ko-Chin—See Ba Ha Baùt Nhaõ Thích Luaän: See Ñaïi Trí Ñoä Khaéc Caàn Phaät Quaû Thieàn Sö. Luaän. Ba Ñieàu Nhö Lai Khoâng Caàn Gìn Giöõ: Ba ñieàu Ba Hoøa Lôïi: Pravara (skt)—Pravari (skt)—Theo Nhö Lai khoâng caàn gìn giöõ theo kinh Phuùng Tuïng Giaùo Sö Soothill trong Trung Anh Phaät Hoïc Töø trong Tröôøng Boä Kinh). Thöù nhaát laø Nhö Lai thanh Ñieån, ñaây laø teân cuûa moät tònh xaù vuøng Baéc AÁn — tònh hieän haønh veà thaân, Nhö Lai khoâng coù aùc haïnh According to Professor Soothill in The Dictionary veà thaân maø Nhö Lai phaûi gìn giöõ. Thöù nhì laø Nhö of Chinese-English Buddhist Terms, this the name Lai thanh tònh hieän haønh veà mieäng. Nhö Lai khoâng of a monastery in northern India. coù aùc haïnh veà mieäng maø Nhö Lai phaûi gìn giöõ. Ba Hoøa Ly: Teân cuûa moät ngöôøi dì cuûa Phaät Di Thöù ba laø Nhö Lai thanh tònh hieän haønh veà yù. Nhö Laëc—Name of a maternal aunt of Maitreya. Lai khoâng coù aùc haïnh veà yù maø Nhö Lai phaûi gìn Ba Hy Hoøa (1878-1945): Pa-Hsi He—Paul giöõ—Three things a Tathagata has no need to Pelliot—Teân cuûa moät hoïc giaû Phaät giaùo noåi tieáng guard against (Sangiti Sutta in the Long ngöôøi Phaùp vaøo theá kyû thöù XX. Naêm 1900, oâng trôû Discourses. First, a Tathagata is perfectly pure in thaønh moät trng nhöõng nhaø nghieân cöùu chính cuûa bodily conduct. There is no misdeed of the body Phaùp Quoác Vieãn Ñoâng Hoïc Vieän—Name of a which He must conceal lest anyone should get to famous French Buddhist scholar in the the hear about it. Second, a Tathagata is perfectly twentieth century. In 1900, he became one of the pure in speech. There is no misdeed of the speech. major researchers of the French Study of the Far Third, a Tathagata is perfectly pure in thought. East Institute. There is no misdeed of thought. Ba Kyø: Parasi (skt)—Ba La Töùc—Ba Tö—Ba Laëc Ba Ñieàu Phaät Coù Theå Laøm Ñöôïc: Ba thöù maø moät Kyø—Vuøng ñaát Ba Tö ngaøy nay—Persian— ñöùc Phaät coù theå laøm ñöôïc: khaû naêng hieåu bieát vaïn Persia—Theo Eitel trong Trung Anh Phaät Hoïc Töø vaät, khaû naêng hieåu bieát baûn chaát thaät cuûa vaïn höõu, Ñieån thì Ba La Töùc laø kinh ñoâ cuûa nöôùc khaû naêng cöùu ñoä voâ löôïng chuùng sanh—Three Surasthana, nôi maø ngöôøi ta cho raèng “baùt khaát things possible to a Buddha: He can have perfect thöïc” cuûa Phaät ñöôïc

mang ñeán löu tröõ vaøo khoaûng knowledge of all things; He can have perfect naêm 600 sau Taây Lòch—According to Eitel in The knowledge about the nature of all beings; He can Dictionary of Chinese-English Buddhist Terms save countless beings. composed by Professor Soothill, in its capital of Ba Ñieàu Phaät Khoâng Theå Laøm Ñöôïc: Ba ñieàu Surasthana the Buddha's almsbowl was said to be Phaät khoâng theå laøm ñöôïc cho chuùng sanh: khoâng in 600 A.D. theå loaïi tröø quaû nghieäp baùo cho chuùng sanh; khoâng Ba La: Pala (skt)—Baø la—Baùt La—1) Ngöôøi baûo theå cöùu roãi voâ ñieàu kieän; khoâng theå chaám döùt caùc hoä: Keeper, guardian, protector, warden; 2) Moät

ñôn vò ño löôøng töông ñöông vôùi boán laïng: A In The Lankavatara Sutra, the Buddha gave three particular measure or weight, interpreted as four kinds of Paramitas. ounces; 3) Hoä nieäm: Supportive recitation; 4) Thòt Ba La Maät Taäp Khí: Taäp khí cuûa Ba La Maät— soáng: Flesh, meat. The habit energy of transcendence. Ba La Di: Parajika (skt)—Taùm söï cö xöû xaáu— Ba-La-Maät Thaân: Thaân Ba-La-Maät, vì ñeàu chaùnh Taùm söï cö xöû xaáu—Baùt Ba La Di Baùt Ba La Di, tu haønh trong thaân naøy—The body of transcendent moät trong saùu chöông cuûa Luaät Taïng—Eight ways, due to correctly practicing them all. misbehaviors, one of the six chapters of the Ba La Naïi: Benares (skt)—Teân khaùc cuûa thaønh Vinaya-Pitaka. Varanasi, cuõng coøn goïi laø Kasi, thuoäc vuøng Baéc Ba La Di Giôùi: See Ba La Di. AÁn, moät thaønh phoá naèm veà phía Baéc AÁn Ñoä, kinh Ba La Di Phaùp: See Ba La Di. ñoâ cuûa vöông quoác coå Ca Thò naèm beân bôø soâng Ba La Di Töù Duï: Four metaphors of breaking the Haèng, moät trong möôøi saùu nöôùc cuûa AÁn Ñoä trong vow of chasity—See Töù Duï (B). thôøi Ñöùc Phaät coøn taïi theá. Ba La Naïi laø moät thaønh Ba La Ñeà Moäc Xoa: Patimokkha Sila (p)—Giôùi phoá thieâng lieâng cho caû AÁn giaùo vaø Phaä t giaùo. Loäc luaät caên baûn maø moät vò Tyø Kheo phaûi trì giöõ —The Uyeån caùch Ba La Naïi chöøng baûy daäm nôi Phaät fundamental moral code, various rules which a thuyeát giaûng baøi phaùp ñaàu tieân "Kinh Chuyeån monk is expected to observe. Phaùp Luaân" cho naêm vò ñeä töû ñaàu tieân cuûa Ngaøi — Ba La Ñeà Xaù Ni: Pratidesaniya (skt)—Höôùng Bæ Another name for Varanasi, a city in northern Hoái Toäi—Baùt Laët Ñeå Ba La Ñeà—Ba La Xaù Ni—India. Also called Kasi, a sacred city for both Ñeà Xaù Ni—Phaùt Loà—Buddhist confession of Hinduism and Buddhism. About seven miles from offences—Moät phaàn trong Luaät Taïng noùi veà toäi Baranasi was sarnath or the deer Park (the outskirt phaûi saùm hoái tröôùc chuùng—A section of the of Benares) where the Buddha preached his first Vianyana concerning public confession of sins. discourse on the "Sermon on Setting in motion of Ba La Giaø: 1) Ñaùo bæ ngaïn: Paraka (skt)— the Wheel of the Law" to his first five disciples. Carrying over or saving; 2) Vò ñaõ ñaùo bæ ngaïn, Baranasi is also the most holy city in India and ngöôøi ñaõ qua bôø beân kia: Paragata (skt)—One who important in Buddhism. has reached the other shore. Ba La Ni Maät Baø Xaù Baït Ñeà Thieân: Paranirmita- Ba La Giaø La: Prakara (skt)—Moät thöù raøo caûn— vasavartin (skt)—Tha Hoùa Töï Taïi Thieân—A deva A containing wall—Fence. who is obedient to the will of those who are Ba La Maït Ñaø: Paramartha

(skt)—1) Ñeä nhaát transformed by others. nghóa, thaéng nghóa: The highest truth, ultimate Ba La Phaû Baø Ñeå: Prabhavati (skt)—Name of a truth; 2) Chaân Ñeá: Reality, fundamental meaning; younger sister of Asoka—Teân cuûa moät ngöôøi em 3) Gunarata: Kulanatha (skt)—See Chaân Ñeá Tam gaùi cuûa vua A Duïc. Taïng (513-569). Ba La Phaû Ca La Maät Ña La: Prabhakaramitra Ba La Maät: Paramita (skt)—Parol tu chinpa (skt)—Ngöôøi giaùc ngoä—Enlightener. (tib)—Ba La Maät Ña—Ñaùo bæ ngaïn—Thaäp Ñoä Ba Ba La Phoù: Prabhu (skt)—1) Nguyeân thuûy hay luùc La Maät (boá thí, trì giôùi, nhaãn nhuïc, tinh taán, thieàn baét ñaàu (ban sô): Beginning, first; 2) Maïnh meõ: ñònh, trí hueä, traïch phaùp, duõng maõnh, phöông tieän, Powerful, surpassing; 3) Theo Giaùo Sö Soothill phaùt boà ñeà taâm)—Ten Perfections (charity, moral trong Trung Anh Phaät Hoïc Töø Ñieån: a) ñaây laø conduct, patience, correct energy, contemplation, danh hieäu cuûa Tyø Nöõu Thieân (Tyø Ni Thieân), b) knowledge, investigation or choosing of the law, nhaân caùch hoùa cuûa maët trôøi, Phaïm Thieân hay Ñeá strength, use of expedient or porper means, and Thích—According to Professor Soothill in The vow for Bodhicitta and helpfulness). Dictionary of Chinese-English Buddhist Terms: a) Ba La Maät Ña: Paramita (skt)—Ñaùo bæ ngaïn hay This is a title of Visnu, b) Personification of the vöôït qua bôø sinh töû beân naày ñeå ñeán bôø beân kia, sun, Brahma, Indra, etc. Nieát Baøn. Trong Kinh Laêng Giaø, Ñöùc Phaät ñöa ra Ba La Xa: Palasa (skt)—Ba La Xa Hoa—Theo ba loaïi Ba La Maät—To cross over from this shore Giaùo Sö Soothill trong Trung Anh Phaät Hoïc Töø of births and deaths to the other shore, or nirvana. Ñieån, Palasa laø teân cuûa moät loaïi hoa cuûa moät loaïi

caây ôû Taây Vöïc, laù xanh, hoa coù ba saéc. Khi maët oâng trong caùc thí duï thöù 13 vaø 100 cuûa Bích trôøi chöa moïc thì maøu ñen, maët trôøi tröa thì maøu Nham Luïc—In the community of Yun-men, ñoû, maët trôøi laën thì maøu vaøng. Nöôùc caây raát ñoû Pa-ling was called Mouthy Chien. He was duøng laøm thuoác nhuoäm—According to Professor always travelling around with his sitting mats. Soothill in The Dictionary of Chinese-English He had attained deeply into the great matter Buddhist Terms, palasa is the name of a blossom upon which Yun-men tread: thus he was of a tree with green leaves and red flowers, whose outstanding. He didn't compose any document sap is used to dye fabric stuff. Its flowers are said of succession to the teaching, but just took to be black before sunrise, red during the day, and three turning words to offer up to Yun-men: yellow after sunset. "What is the Path A clear eyed man falls into Ba Laêng Haûo Kieám: Haryo Kokan (jap)—See a well." "What is the sword so sharp it cuts a Ba Laêng Haïo Giaùm Nhaïc Chaâu Thieàn Sö. hair blown against it? Each branch of coral Ba Laêng Haïo Giaùm Nhaïc Chaâu Thieàn Sö: Haryo upholds the moon." "What is the school of Kokan (jap)—Pa-ling Hao-chien (Wade-Giles Kanadeva? Piling up snow in a silver bowl." Chinese)—Baling Haojian (Pinyin Chinese)— Yun-men said, "Later on, on the anniversary Thieàn sö Trung Hoa Ba Laêng Haïo Giaùm, ñeä töû vaø of my death, just recite these three turning truyeàn nhaân noái phaùp cuûa thieàn sö Vaân Moân Vaên words, and you will have repaid my kindness Yeån vaøo theá kyû thöù möôøi. Hieän nay chuùng ta in full." Thereafter, as it

turned out, he did not khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Ba hold ceremonial feasts on the anniversaries of Laêng Haïo Giaùm; tuy nhieân, coù moät vaøi chi tieát nhoû his death, but followed Yun-men's will and veà vò Thieàn sö naøy trong quyeån Bích Nham Luïc just brought up these turning words. He had (taéc thöù 13 vaø 100) vaø boä Truyeàn Ñaêng Luïc, quyeån the nickname 'Garrulous Chien', because, XXII—Chinese Zen master Paling Haojian, a completely unlike his master Yun-men, who disciple and dharma successor of Zen master Yun- was known for his often literally monosyllabic Men-Wen-Yen in the tenth century. We do not style of expression, Pa-ling was fond of have detailed documents on this Zen Master; responding to his students in elegant poetic however, there is some brief information on him formulations. Pa-ling had two dharma in the Pi-Yen-Lu (examples 13 and 100) and The successors, we encounter him in examples 13 Records of the Transmission of the Lamp (Ch'uan- and 100 of the Pi-Yen-Lu. Teng-Lu), Volume XXII. Vaøo buoåi gaëp gôõ ñaàu tieân vôùi Thieàn sö Vaân Ba Laêng ôû trong chuùng ñöôïc hieäu laø "Giaùm Moân, Vaân Moân neâu caâu Tuyeát Phong noùi: Nhieàu Lôøi," thöôøng vaùc toïa cuï ñi haønh cöôùc, "Môû cöûa ra vaø Ñaït Ma tôùi." Noùi xong Vaân nhaän ñöôïc ñaïi söï döôùi goùt chaân cuûa Vaân Moân, Moân hoûi Ba Laêng: "YÙ Tuyeát Phong nhö theá neân raát phi thöôøng. OÂng chæ duøng ba chuyeån naøo?" Ba Laêng noùi: "Döïng ngay loã muõi cuûa ngöõ daâng leân Vaân Moân: 1) Theá naøo laø Ñaïo? Hoøa Thöôïng." Vaân Moân noùi: "Vua A Tu La Ñoù laø ngöôøi maét saùng rôi gieáng. 2) Theá naøo laø noåi giaän, taùt nuùi Tu Di moät caùi roài nhaûy tuoát Xuy Mao Kieám? Ñoù laø caønh caønh san hoâ leân trôøi Phaïm Thieân baùo caùo vôùi Ñeá Thích. choáng ñeán traêng. 3) Theá naøo laø Toâng Ñeà Baø? Taïi sao oâng laïi chaïy vaøo Nhaät Boån maø giaáu Ñoù laø Trong cheùn baïc ñöïng Tuyeát. Vaân Moân thaân?" Ba Laêng noùi: "Toát hôn laø Hoøa Thöôïng baûo sau naày ngaøy kî cuûa Laõo taêng, chæ cöû ba ñöøng coù taâm haïnh löøa ngöôøi nhö theá." Vaân chuyeån ngöõ naày laø ñuû. Veà sau quaû nhieân Moân noùi: "OÂng noùi döïng leân ñeå laøm chi?" Ba khoâng toå chöùc trai kî, y theo lôøi daën cuûa vaân Laêng im laëng. Vaân Moân noùi: "Baây giôø thì laõo Moân, chæ cöû ba chuyeån ngöõ naày. Sôû dó ngöôøi Taêng bieát oâng chæ hoïc theo doøng chaûy cuûa vaên ta goïi oâng laø 'Kieán daøi doøng' vì caùch traû lôøi töï maø thoâi."—At the first meeting with vaên hoa cuûa oâng vôùi caùc moân ñoà, khaùc vôùi Yunmen, Yumen asked Pa-ling, "Master thaày mình laø Vaân Moân, noåi tieáng veà caùch noùi Xuefeng said, 'Open the gate and ngaén goïn vaø nhöõng caâu 'moät aâm tieát'. Ba Laêng Bodhidharma comes.' I ask you, what does coù hai ngöôøi noái Phaùp. Chuùng ta gaëp teân cuûa this mean?" Pa-ling said, "Blocking the

master's nostrils." Yunmen said, "The Spirit ham doøm soùng traéng laø maát caû ñoâi tay vaø ñoâi King of the earth unleashed his evil! A demon baøn tay." (ham muoán tìm Phaät beân ngoaøi seõ leaps from Mt. Sumeru up to Brahma Heaven laøm môø ñi Phaät taùnh cuûa chính mình)—The and pinches the nostrils of the Heavenly monk asked, "I don't doubt the three vehicles Emperor! Why have you concealed your body and the twelve divisions. What is the main in Japan?" Pa-ling said, "Better that the affair of our school?" Pa-ling said, "It's not an master not deceive people." Yunmen said,

affair of patch-robed monks." The monk "Pinching this old monk's nostrils, how will asked, "What is the affair of patch-robed you do it?" Pa-ling was silent. Yunmen said, monks?" Pa-ling said, "While eating, seeing "Now I know you're just studying the flow of the white waves. Losing the hands and words." forearms." Moät hoâm, Vaân Moân noùi: "Veà sau naøy, trong Moät hoâm, Ba Laêng hoûi moät vò Taêng: "OÂng ñeán ngaøy leã kî cuûa ta, chæ caàn noùi laïi ba caâu du sôn, hay ñeán vì Phaät phaùp?" Vò Taêng ñaùp: chuyeån ngöõ naøy laø maáy oâng ñaõ ñeàn ôn cuûa ta "Theá giôùi bao la thanh bình, noùi chi ñeán Phaät roài vaäy." Veà sau naøy, trong ngaøy leã kî cuûa phaùp." Ba Laêng noùi: "Ñuùng laø moät vò Thieàn Vaân Moân, moïi ngöôøi ñeàu laøm ñuùng theo lôøi khaùch voâ söï." Vò Taêng noùi: "Luùc naøo cuõng ña chæ daïy cuûa oâng. Sau khi Ba Laêng ñaûm nhaän söï." Ba Laêng hoûi: "OÂng coù vaøo haï naêm tröôùc ôû daïy chuùng, oâng ñaõ khoâng taïo ra kyû yeáu truyeàn ñaây khoâng?" Vò Taêng ñaùp: "Khoâng." Ba Laêng thöøa cho hoïc troø cuûa mình. OÂng chæ duøng ba noùi: "Trong tröôøng hôïp ñoù, oâng ñaõ ñeán ñaây caâu chuyeån ngöõ cuûa Thaày mình nhö laø caùch nhöng chuùng ta ñaõ khoâng gaëp nhau."—One ñeå ñaït ñöôïc yeáu chæ cuûa toâng Vaân Moân —One day, Pa-ling asked a monk, "Did you come to day, Yunmen said, "In the future, on my walk on the mountain? Or did you come for remembrance day, just restate these three the Buddhadharma?" The monk said, "In the turning phrases, then you will have repaid my vast, peaceful world, what Buddhadharma can benevolence." Later, when Yunmen's be spoken?" Pa-ling said, "A good Zen guest, memorial occured, it was in accordance with without affairs." The monk said, "There have his instructions. Later, when Pa-ling took up always been affairs." Pa-ling said, "Didn't you residence as a teacher, he did not create a spend the summer here last year?" The monk document of succession for his students. He said, "No." Pa-ling said, "In that case, you've only used three turning phrases as the way to come here before but we didn't meet." attain the essence of the Yunmen school. Khi Ba Laêng rôøi nuùi, Sö ñem caây phaát traàn Veà sau naøy coù moät vò Taêng hoûi: "YÙ chæ Thieàn cho moät vò Taêng. Vò Taêng noùi: "Boån lai thanh toâng vaø giaùo toâng gioáng hay khaùc?" Ba Laêng tònh, duøng caây phaát traàn naøy ñeå laøm gì?" Ba ñaùp: "Gaø laïnh leân caây, vòt laïnh xuoáng nöôùc." Laêng noùi: "Tuy bieát laø thanh tònh, nhöng phaûi (yù noùi Thieàn toâng vaø Giaùo toâng tuy hai phöông luoân luoân khoâng ñöôïc queân."—When Pa-ling caùch khaùc nhau, nhöng cuõng cuøng moät muïc was leaving the mountain, he gave his whisk ñích nhö nhau)—Later, a monk asked, "The to a monk. The monk said, "Originally there is meaning of the ancestors and the meaning of only purity. Of what use is a whisk?" Pa-ling the scriptural teachings, are they the same or said, "Once you have known purity, nothing different?" Pa-ling said, "The cold fowl flies can be forgotten." up in the tree. The cold duck dives into the Ba Laêng Kieám Saéc: Pa Ling's Blown Hair Sword, water." example 100 of the Pi-Yen-Lu—See Kieám Thoåi Coù moät vò Taêng hoûi: "Ba thöøa giaùo nghóa, Loâng. möôøi hai boä kinh, ñeàu khoâng coù gì nghi hoaëc, Ba Laêng Ngaân Oaûn Lyù Thaïnh Tuyeát: Pa-ling's nhöng theá naøo laø Thieàn toâng?" Ba Laêng ñaùp: Snow in a Silver Bowl—Coâng aùn thöù 13 trong "Ñoù chaúng phaûi laø chuyeän cuûa

Thieàn Taêng." Bích Nham Luïc nhö sau: "Moät vò Taêng hoûi Ba Vò Taêng laïi hoûi: "Theá thì chuyeän cuûa Thieàn Laêng: 'Phaùi Ñeà Baø laø gì?' Ba Laêng noùi: 'Gioáng nhö Taêng laø chuyeän gì?" Ba Laêng ñaùp: "Khi aên maø tuyeát chaát ñoáng leân trong moät caùi cheùn nhoû baèng

baïc vaäy thoâi.'" Coâng aùn thöù 13 cuûa Bích Nham Luïc my benevolence." Later, when Yunmen's cho chuùng ta moät yù nieäm veà taøi naêng dieãn ñaït quen memorial occured, it was in accordance with his thuoäc cuûa thaày mình. Moät vò Taêng hoûi Ba Laêng veà instructions. Later, when Pa-ling took up residence tröôøng phaùi Ñeà Baø, aùm chæ Ca Na Ñeà Baø as a teacher, he did not create a document of (Kenadeva), toå thöù möôøi laêm cuûa doøng thieàn AÁn succession for his students. He only used three Ñoä. Ca Na Ñeà Baø laø ñeä töû vaø ngöôøi noái phaùp cuûa turning phrases as the way to attain the essence of toå Long Thoï toå thöù möôøi boán cuûa doøng thieàn AÁn the Yunmen school—See Vaân Moân Tam Cuù. Ñoä, moät trong nhöõng nhaø trieát hoïc lôùn nhaát cuûa Ba Laêng Tuyeát Trung Baïc Oaûn: Pa-ling's Snow truyeàn thoáng Phaät giaùo. Gioáng nhö thaày mình, Ca in a Silver Bowl—See Ba Laêng Ngaân Oaûn Lyù Na Ñeà Baø laø moät trong nhöõng nhaø trieát hoïc xuaát Thaïnh Tuyeát. saéc vaø laø ngöôøi tranh luaän trieát hoïc ñöôïc Phaät giaùo Ba Laêng Xuy Mao Kieám: Pa Ling's Blown Hair xem nhö noåi tieáng nhaát thôøi ñoù. OÂng ñaõ duøng voâ Sword, example 100 of the Pi-Yen-Lu—See Ba ngaïi bieän chieát phuïc ngoaïi ñaïo khieán cho toâng Ñeà Laêng Kieám Saéc. Baø höng thaïnh—The koan 13 in the Pi-Yen-Lu is Ba Laät Thaáp Phöôïc: Parsva (skt)—Parshva as follows: "A monk asked Pa-ling, 'What is the (skt)—Parshva laø ngöôøi ñaõ soáng 250 naêm tröôùc Deva school?' Pa-ling said, 'It is like snow heaped thôøi Ñöùc Phaät—Parshva is now acknowledged to in a silver bowl.'" Koan 13 of the Pi-Yen-Lu gives be Mahavira’s predecessor and is believed to us an impression of the master's way of expressing lived 250 years before the time of the Buddha. himself. A monk asks him in this example about Ba Laâu Sa Ca: Parusaka (skt)—Moät coâng vieân the Deva school. This is a reference to Kanadeva, treân coõi trôøi Ñao Lôïi—A park in the Trayastrimsas the fifteenth patriarch in the Indian lineage of heaven. Zen. Kenadeva was a student and dharma Ba Li: Pali (p)—Phaïn ngöõ Ba Li (Nam Phaïn), moät successor of Nagarjuna, the fourteenth patriarch, trong nhöõng ngoân ngöõ caên baûn ghi laïi nhöõng giaùo one of the greatest philosophers in the Buddhist ñieån Phaät—One of the basic languages in which tradition. Like his master, Kanadeva was an the Buddhist tradition is preserved. outstanding philosopher and an indomitable foe in Ba Li Taïng: Pali Tripitaka—Pali Canon—Tam the philosophical debates so popular in the taïng kinh ñieån Phaät giaùo vieát baèng tieáng Pali. Ñaây Buddhism of his time. laø taïng kinh ñieån cuûa tröôøng phaùi Theravada—The Ba Laêng Ngaân Uyeån Lyù Thaïnh Tuyeát: Pa-ling's Scriptures of the Theraveda School written in Pali. Snow in a Silver Bowl—See Ba Laêng Ngaân Oaûn This is the Scriptures or scriptural collection of the Lyù Thaïnh Tuyeát. Theraveda School written in Pali. Ba Laêng Tam Chuyeån Ngöõ: The koan of Pa-ling Ba Lò: See Ba Li. Hao-chien's three turning phrases—Coâng aùn "Tam Ba Lò Ngöõ: See Ba Li. chuyeån ngöõ" cuûa Thieàn sö Ba

Laêng Haïo Giaùm — Ba Lieân Phaát: Pataliputta (p)—Pataliputra (skt)— Theo Truyeàn Ñaêng Luïc, quyeån XXII, moät hoâm, Kusumapura or Puspapura (skt)—The city of Vaân Moân noùi: "Veà sau naøy, trong ngaøy leã kî cuûa flowers, or the palace of flowers—See Hoa Thò ta, chæ caàn noùi laïi ba caâu chuyeån ngöõ naøy laø maáy Thaønh. oâng ñaõ ñeàn ôn cuûa ta roài vaäy." Veà sau naøy, trong Ba Loaïi Ba La Maät: Ba loaïi Ba La Maät: Theá gian ngaøy leã kî cuûa Vaân Moân, moïi ngöôøi ñeàu laøm ñuùng Ba La Maät, Xuaát theá gian Ba La Maät, Xuaát theá theo lôøi chæ daïy cuûa oâng. Sau khi Ba Laêng ñaûm gian thöôïng thöôïng Ba La Maät—Three kinds of nhaän daïy chuùng, oâng ñaõ khoâng taïo ra kyû yeáu Paramita ideals or methods of perfection: The truyeàn thöøa cho hoïc troø cuûa mình. OÂng chæ duøng ba Paramitas of people in general relating to this caâu chuyeån ngöõ cuûa Thaày mình nhö laø caùch ñeå ñaït world, Paramitas of Sravakas and Pratyeka- ñöôïc yeáu chæ cuûa toâng Vaân Moân—The Records of buddhas relating to the future life for themselves, the Transmission of the Lamp (Ch'uan-Teng-Lu), Paramitas of the supreme one of bodhisattvas, Volume XXII, one day, Yunmen said, "In the relating to the future life for all. future, on my remembrance day, just restate these Ba Loaïi Giaùo Thuyeát: Ba thöù giaùo thuyeát: taïng three turning phrases, then you will have repaid giaùo, thoâng giaùo, vaø bieät giaùo—Three doctrines:

the tripitaka doctrine (the orthodox of Hinayana), heavens with fragrance; 2) Ba Lôïi Chaát Ña La the intermediate or interrelated doctrine Caâu Ñaø La hay Ba Lôïi Thuï, moät loaïi san hoâ moïc (Hinayana-cum-Mahayana), and the trong vöôøn cuûa vua Ñeá Thích, moät trong naêm loaïi differentiated or separated doctrine (Early caây treân coõi nöôùc Cöïc Laïc (khi Phaät coøn taïi theá, Mahayana as a cult or development, as distinct Ngaøi ñaõ töøng leân ñaây ngoài döôùi goác caây Ba Lôïi from Hinayana). Chaát Ña La naày maø thuyeát phaùp cho chö Thieân, Ba Loaïi Ngöôøi: Three kinds of people—See Tam ngöôøi ñaàu tieân ñöôïc ngaøi ñoä chính laø meï cuûa ngaøi Chuûng Nhaân. laø Hoaøng Haäu Ma Da): Parijata (skt)—A tree in Ba Loaïi Ngöôøi Coù Theå Ñi Theo Con Ñöôøng Ñaïi Indra's heaven, one of the five trees of the Thöøa: Theo Kinh Thaéng Man, coù ba loaïi ngöôøi coù paradise, the coral tree. theå böôùc theo neûo Ñaïi Thöøa. Nhöõng ngöôøi töï mình Ba Lôïi Chaát Ña Thuï: Ba Lôïi Chaát La—Ba Nghi hieåu ñöôïc trí naêng saâu saéc. Nhöõng ngöôøi hieåu ñöôïc Chaát Caáu—See Ba Lôïi Chaát Ña La (2). trí naêng baèng caùch nghe hoïc thuyeát. Nhöõng ngöôøi Ba Lôïi Giaø La: Parikara (skt)—Ba Giaø La—1) tuy khoâng hieåu ñöôïc trí naêng cao nhaát, nhöng coù Moät thöù khaên taém: An auxiliary garment, loin moät nieàm tin hoaøn toaøn vaøo Ñaáng Nhö Lai— cloth, towel; 2) Chieác aùo baûo veä thaân theå: A body- According to the Shrimaladevi-Sutra, three are guarding shirt. three types of beings who can tread the path of the Ba Lôïi Naëc Phöôïc Nam: Parinirvana (skt)— Mahayana. Those who realize the most profound Parinibbana (p)—Complete Nirvana—Total wisdom or Prajna. Those who realize wisdom extinction—See Tòch Tònh Nieát Baøn. through hearing the teaching. Those who cannot Ba Loái Haønh Xöû Khoâng Ñuùng Ñaén: Three realize supreme wisdom, but have devout faith in misconducts—Ba loái haønh söû khoâng ñöùng ñaén: the

Tathagata. thieáu trí tueä neáu khoâng chòu tinh chuyeân haønh trì; Ba Loaïi Nhaãn Nhuïc: Three kinds of patience or chòu traùch nhieäm cho vieäc giao caáu vôùi ñaøn baø ñöa forebearance—See Tam Chuûng Nhaãn Nhuïc. ñeán vieäc bò truïc xuaát khoûi giaùo ñoaøn; chòu traùch Ba Loaïi Phieàn Naõo: Three afflictions—See Tam nhieäm veà vieäc phaù giôùi vaø hoaøn tuïc—Three Phieàn Naõo. misconducts committed by those who live in the Ba Loaïi Thanh Tònh Cuûa Boà Taùt: Tam chuûng aranya with a false motivation: lacking in wisdom thanh tònh cuûa Boà Taùt: Thaân thanh tònh, Töôùng if one does not practice diligently; liable to have a thanh tònh, vaø Taâm thanh tònh—Three purities of a sexual intercourse upon meeting a woman and bodhisattva: a pure body, a perfectly pure and thus face the penalty of expulsion from the adorned appearance, and a mind free of impurity. Sangha; liable to break the precepts and return to Ba Loaïi Thieàn: Three kinds of meditation—Ba secular life. loaïi thieàn: Ñaïi thöøa thieàn, Tieåu thöøa thieàn, vaø Toå Ba Loãi: Three faults—See Tam Loãi. sö thieàn—Three types of meditation: Mahayana Ba Ly: Bhallika (skt)—Teân cuûa moät ñoâ thò coå ôû meditation, Hinayana meditation, and Patriarchal AÁn Ñoä—Name of an old city in India. meditation. Ba Lyù Daï Ñaùt La Quoác: Pariyatra (skt)—See Ba Ba Loaïi Thieän Caên: See Tam Chuûng Thieän Caên. Lyù Y Ña La. Ba Lôïi Baø Sa: Parivasa (skt)—Bieät Truï, teân cuûa Ba Lyù Do Ma Söï Phaùt Sanh: Theo Hoøa Thöôïng moät hình phaït trong Luaät Taïng. Keû phaïm giôùi phaûi Thích Thieàn Taâm trong Lieân Toâng Thaäp Tam Toå, ôû moät mình moät phoøng rieâng, khoâng ñöôïc ôû cuøng nieäm Phaät cuõng coù ma söï vì bôûi ba nguyeân nhaân vôùi caùc vò Taêng khaùc—Sent to a separate abode, sau ñaây. Thöù nhaát laø khoâng thoâng hieåu vöõng chaéc isolation for improper conduct. veà giaùo lyù. Thöù nhì laø khoâng gaëp minh sö hay Ba Lôïi Chaát Ña La: Ba Lôïi Chaát La—Ba Nghi thieän höõu tri thöùc. Thöù ba laø khoâng bieát töï xeùt laáy Chaát Caáu—Ba Lôïi Chaát Ña La Caâu Ñaø La—Ba mình, ñaây laø ñieåm quan yeáu nhaát trong ba ñieåm Lôïi Thuï—1) Caây Höông Bieán, töø caønh laù ñeán quaû treân—According to Most Venerable Thích Thieàn ñeàu thôm, treân coõi trôøi Ñao Lôïi, toûa ngaùt höông Taâm in The Thirteen Patriarchs of Pureland thôm cuøng khaép coõi trôøi naày: Paricitra (skt)—A Buddhism, practicing Buddha Recitation also has tree in the Trayastrimsas heavens which fills the the element of demonic obstructions, for the three

reasons. First, not having a firm foundation and ngaøy. Luùc naày chuùng ta khoâng coøn phaân bieät cöùu understanding of the Buddha's teachings. Second, caùnh vaø phöông tieän nöõa. Giai ñoaïn naày töông öùng not encountering a good knowledgeable advisor or vôùi toái thöôïng thöøa thieàn. Khi caùc baïn ngoài moät having virtuous friends. Third, not knowing how to caùch haêng say vaø khoâng vò kyû, cuõng nhö hôïp vôùi practice mental reflection of one's self, or lacking söï daãn ñaïo cuûa moät baäc chaân sö, nghóa laø hôïp vôùi self-awareness. This is the most crucial point taâm mình, maëc duø coù yù thöùc ñaày ñuû, vaãn hoaøn toaøn among the three. voâ nieäm nhö moät tôø giaáy traéng tinh khoâng moät veát Ba Lyù Y Ña La: Pariyatra (skt)—Theo Eitel trong baån, baây giôø duø caùc baïn ñaõ ngoä hay chöa, Phaät Trung Anh Phaät Hoïc Töø Ñieån, ñaây laø moät vöông taùnh thanh tònh voán

coù cuûa mình vaãn khai môû. quoác coå, 800 daäm veà phía taây nam cuûa Satadru, Nhöng ñaây phaûi nhaán maïnh chæ vôùi chaân ngoä caùc trung taâm cuûa caùc phaùi ngoaïi ñaïo. Baây giôø laø baïn môùi coù theå tröïc nhaän ñöôïc chaân theå taùnh Phaät thaønh phoá Birat, phía taây cuûa Mathura—According cuûa mình, vaø toái thöôïng thöøa thieàn laø loaïi thuaàn to Eitel in The Dictionary of Chinese-English khieát nhaát, khoâng khaùc gì loaïi thieàn ñaõ ñöôïc chö Buddhist Terms, Pariyatra was an ancient Phaät thöïc haønh—According to Roshi Philip kingdom, 800 miles south-west of Satadru, a Kapleau, author of The Three Pillars of Zen, there center of heretical sects. The present city of Birat, are three aims of meditation. First, development west of Mathura. of the power of concentration, which is the power Ba Muïc Tieâu Cuûa Boá Thí: Ba muïc tieâu cuûa vieäc or strength that arises when the mind has been boá thí: hoïc phaùp, thuyeát phaùp, vaø daãn daét chuùng unified and brought to one-pointedness in sanh ñaït ñeán cöïc laïc—Three objectives with meditation concentration. One who has developed which one should practice dana: to learn Buddha- the power of concentration is no longer a slave to dharma, to expound the Dharma, and to lead all his passions, he is always in command of both beings to attain the supreme happiness. himself and the circumstances of his life, he is Ba Muïc Tieâu Cuûa Toïa Thieàn: Three Aims of able to move with perfect freedom and Meditation—Theo Roshi Philip Kapleau, taùc giaû equanimity. His mind becomes like clear and still cuûa quyeån Ba Truï Thieàn, coù ba muïc tieâu cuûa toïa water. Second, awakening or seeing into your thieàn. Thöù nhaát laø Phaùt Trieån Ñònh Löïc. Ñònh löïc True-nature and at the same time seeing into the laø naêng löïc hay söùc maïnh phaùt sinh khi taâm ñöôïc ultimate nature of the universe and all things. It is hôïp nhaát qua söï taäp trung. Ngöôøi ñaõ phaùt trieån the sudden realization that “I have been complete ñònh löïc khoâng coøn noâ leä vaøo caùc ñam meâ, ngöôøi and perfect from the very beginning. How aáy luoân laøm chuû caû chính mình laãn caùc hoaøn caûnh wonderful, how miraculous!” If it is true beân ngoaøi, ngöôøi aáy haønh ñoäng vôùi söï töï do vaø awakening, its substance will always be the same bình tónh hoaøn toaøn. Taâm cuûa ngöôøi aáy nhö traïng for whoever experiences it, whether he be the thaùi nöôùc ñaõ laéng trong vaø tónh laëng. Thöù nhì laø Sakyamuni Buddha, the Amitabha Buddha, or any Giaùc Ngoä. Kieán taùnh ngoä ñaïo hay nhìn thaáy töï one of you. But this does not mean that we can all taùnh chaân thaät cuûa mình vaø ñoàng thôøi nhìn thaáy experience awakening to the same degree, for in baûn taùnh toái thöôïng cuûa vuõ truï vaø vaïn vaät. AÁy laø söï the clarity, the depth, and the completeness of the hoát nhieân nhaän ra raèng: “Xöa nay ta voán ñaày ñuû vaø experience there are great difference. Third, toaøn haûo. Kyø dieäu thay, huyeàn dieäu thay!” Neáu laø actualization of the Supreme Way in our daily thaáy Phaät taùnh thì thöïc chaát seõ luoân luoân gioáng lives. At this point we do not distinguish the end nhau ñoái vôùi baát cöù ai kinh nghieäm noù, daãu ngöôøi from the means. The highest type of Zen aáy laø Phaät Thích Ca hay Phaät A Di Ñaø hay baát cöù corresponds to this stage. When you sit earnestly ngöôøi naøo trong caùc baïn. Nhöng noùi theá khoâng coù and egolessly in accordance with the instructions nghóa laø taát

caû chuùng ta ñeàu coù kinh nghieäm kieán of a competent teacher, with your mind fully taùnh ôû cuøng moät möùc ñoä, vì trong caùi roõ, caùi saâu, conscious yet as free of thought as a pure white caùi ñaày ñuû cuûa kinh nghieäm coù nhöõng khaùc bieät sheet of paper is unmarred by a blemish, there is lôùn lao. Thöù ba laø Voâ Thöôïng Ñaïo Chi Theå Hieän. an unfoldment of your intrinsically pure Buddha- Theå hieän ñaïo voâ thöôïng trong cuoäc soáng haèng nature whether you have had awakening or not.

But what must be mephasized here is that only Ba Ngaøn Oai Nghi: Three thousand demeanors— with true awakening do you directly apprehend Ba ngaøn oai nghi baét nguoàn töø nôi Cuï Tuùc Giôùi Tyø the truth of your Buddha-nature and perceive that Kheo maø thaønh. Trong 250 giôùi cuï tuùc cuûa Tyø awakening, the purest type of Zen, is no different Kheo, moãi giôùi ñeàu coù ñaày ñuû boán oai nghi "Ñi, from that practiced by all Buddhas. Ñöùng, Naèm, Ngoài." Nhö vaäy 250 giôùi nhôn cho 4 Ba Möôi Baûy Phaåm Trôï Ñaïo: Satta-timsa- thaønh 1.000. Moät ngaøn oai nghi naày töông öùng vôùi bodhipakkhiya-dhamma (p)—Thirty Seven Aids to ba ñôøi (quaù khöù, hieän taïi vaø vò lai, töùc laø 1.000 Enlightenment—See Tam Thaäp Thaát Trôï Ñaïo nhôn cho 3 thaønh ra 3.000 oai nghi—Three Phaåm. thousand demeanors originate from the Complete Ba Möôi Hai Töôùng Toát Cuûa Phaät: Bhiksu Precepts. A Bhiksu maintains 250 Dvatrimshadvara-Lakshana (skt)—Thirty-two Pratimoksa Precepts, each precept is complete marks of perfection—See Tam Thaäp Nhò Haûo with all four demeanors of Walking, Standing, Töôùng. Lying Down, and Sitting. Thus taking these 250 Ba Möôi Hai ÖÙng Thaân: Thirty-two response demeanors to multiple with 4 to make 1,000. bodies—See Tam Thaäp Nhò ÖÙng Thaân. These 1,000 demeanors transcend across all three Ba Möôi Loaïi Baát Tònh Thí: See Thirty types of periods of Past, Present, and Future. Thus 1,000 impure giving. demeanors multiply 3 to make 3,000 demeanors— Ba Möôi Saùu Ñoâi Ñoái Phaùp: Thirty-six pairs of See Töù Chuûng Oai Nghi. opposites—See Tam Thaäp Luïc Ñoâi Ñoái Phaùp. Ba Nghieäp: Trividha-dvara (skt)—Trini-karmani Ba Na Sa: Panasa (skt)—Baùn Na Sa—The bread- (skt)—The three activities—See Tam Nghieäp. fruit tree—Jaka or jack-fruit—Moät loaïi caây nhö Ba Nghieäp Baùo: See Tam Nghieäp. caây mít. Ba Nguyeân Do Nieäm Hoàng Danh Phaät A Di Ñaø Ba Na Sa Thuï: Panasa (skt)—See Ba Na Sa. Ñeå Caàu Vaõng Sanh Cöïc Laïc: Do söï giôùi thieäu Ba Neûo Saùu Ñöôøng: Ñöùc Phaät so saùnh chuùng sanh khuyeân daïy cuûa Ñöùc Boån Sö Thích Ca Maâu Ni vôùi nhöõng khaùch löõ haønh muø trong ñeâm toái vaø Phaät, do Ñöùc A Di Ñaø Theá Toân coù 48 lôøi theä roäng nhöõng khoå ñau trong ba neûo saùu ñöôøng—Three lôùn, vaø do vì chuùng sanh ôû coõi naày coù nhaân duyeân worlds and six realms of life—The Buddha lôùn vôùi Phaät A Di Ñaø vaø Boà Taùt Quaùn Theá AÂm ôû compared sentient beings with travelers who coõi Cöïc Laïc—Three reasons for Buddhists to seek blindly travel in the darkness and suffering of the rebirth in the Land of Ultimate Bliss: because of three worlds and six realms of existence: the teachings of Sakyamuni Buddha, who (A) Ba neûo: Duïc giôùi, saéc giôùi, vaø voâ saéc giôùi— exhorted us to seek rebirth in the Land of Ultimate Three worlds: the world of passions (sensuous Bliss; because

Amitabha Buddha has adorned the desires), the world of Beauty (form), and the Western Pure Land with forty-eight lofty vows, world of no Beauty (formless). and because sentient beings in the Saha World (B) Saùu ñöôøng: thieân, nhaân, a tu la, ngaï quyû, suùc have great affinities with Amitabha Buddha and sanh, vaø ñòa nguïc—Six realm of Heaven: the the Bodhisattva Avalokitesvara. realm of human, the realm of Asura (Angry Ba Nguyeân Nhaân Phaùt Sanh Chöôùng Nghieäp: spirits), the realm of Pretas (hungry ghosts), Theo Duy Thöùc Hoïc, ngoaøi nhöõng trôû ngaïi cuûa the realm of animal, and the realm of hell. ngoaïi duyeân, coøn coù ba nguyeân nhaân phaùt sanh Ba Neå Ni: Panini (skt)—Theo Taây Vöïc Kyù thì ñaây chöôùng nghieäp cho ngöôøi tu. Thöù nhaát laø Söùc Phaûn laø teân cuûa moät vò coå tieân Salaturiya, cuõng laø nhaø ÖÙng Cuûa Chuûng Töû Nghieäp. Trong taïng thöùc cuûa vaên vaø nhaø vaên phaïm (cuù phaùp chöõ Phaïn) noåi ta coù chöùa laãn loän nhöõng nghieäp chuûng laønh döõ. tieáng cuûa AÁn Ñoä vaøo theá kyû thöù tö tröôùc Taây Lòch. Khi nieäm Phaät hay tham thieàn, ta huaân taäp haït OÂng coøn ñöôïc bieát ñeán vôùi teân Salaturiya— gioáng coâng ñöùc voâ laäu vaøo, taát caû nghieäp chuûng According to the Record of the Western Lands, kia phaûi phaùt hieän. Ví nhö moät khu röøng raä m nhieàu this was the great Indian grammarian and writer of thuù, neáu coù cö daân khai hoang, taát caû caây coái bò the fourth century B.C. He was also known as ñoán, caùc loaøi thuù ñeàu ra. Caûnh töôùng vaø phieàn naõo Salaturiya. chöôùng duyeân do nghieäp chuûng phaùt hieän cuõng

theá. Thöù nhì laø Töï Gaây Chöôùng Naïn vì khoâng am ravines, empty open stretches and dense forests, töôøng giaùo phaùp. Coù nhöõng vò tu haønh chaúng am an itinerary naturally requiring much labor, töôøng giaùo lyù, khoâng hieåu nhöõng töôùng cuûa noäi hardship and adversity. If his mind is not steady, taâm vaø ngoaïi caûnh ñeàu nhö huyeãn, chöa phaùt minh and he does not adapt himself to the theá naøo laø chaân vaø voïng, neân nhaän ñònh sai laàm. circumstances and his own strength, he is bound Do ñoù ñoái vôùi caûnh duyeân trong ngoaøi sanh nieäm to retrogress. Alternatively, he may abandon his tham chaáp, vui möøng, thöông lo, sôï haõi, maø töï gaây search, stop at some temporary location, or even chöôùng naïn cho mình. Thöù ba laø Khoâng Vöõng lose his life enroute. The path of cultivation is the Loøng Beàn Chí Neân Thoái Lui. Laïi ví nhö ngöôøi same. Although the practitioner may follow the theo hoïa ñoà ñi tìm moû vaøng, ñöôøng xaù phaûi traûi sutras, if he is not flexible and patient, ready to qua non cao, vöïc thaúm, ñoàng vaéng, röøng saâu, böôùc change according to his own strength and haønh trình taát phaûi nhieàu coâng phu vaø gian lao khoå circumstances, and if his determination is weak, nhoïc. Neáu ngöôøi aáy khoâng vöõng loøng, khoâng bieát he will certainly fail. This obstacle, in the end, is tuøy söùc tuøy hoaøn caûnh maø nhaãn naïi uyeån chuyeån, created by himself alone. taát phaûi thoái lui. Hoaëc coù khi boû cuoäc gheù vaøo moät Ba Nha Na: Paryayana (skt)—See Ba Dieãn Na. caûnh taïm naøo ñoù, hay cheát giöõa ñöôøng. Loä trình tu Ba Nhó Cöôøng Ña: Parjanya (skt)—Name of a taäp cuõng theá, haønh giaû tuy y theo kinh giaùo maø God of rain—Teân cuûa moät vò thaàn möa. thöïc haønh, song neáu khoâng bieát tuøy söùc tuøy hoaøn Ba Nhó Ni: Panini (skt)—See Ba Neã Ni.

caûnh maø nhaãn naïi uyeån chuyeån, söï laäp chí khoâng Ba Nhöôïc (562-613): Master Pa-Ruo—Teân cuûa beàn laâu, taát seõ thaát baïi—According to The Mind- moät vò Taêng Trieàu Tieân vaøo theá kyû thöù VII. Sö laø Only School, apart from the obstacles caused by moät trong 32 vò ñaéc phaùp töø Thieân Thai Trí Khaûi external factors, there are three other causes of Ñaïi Sö—Name of a Korean monk in the seventh karmic obstructions. First, the reaction of evil century. He was among the thirty-two monks who karmic seeds. Various evil and wholesome karmic received dharma-transmission from Great Master seeds are stored randomly in our Alaya T'ien-T'ai Chih-I. consciousness. When we recite the Buddha's Ba Ni: Pana (p & skt)—1) Hueä: Wisdom; 2) Thöùc name or meditate, we accumulate the seeds of uoáng nhö nöôùc: Beverage as water; 3) Khoâng transcendental virtue, and therefore, evil karmic Ñuïng Chaïm: Untouchable. seeds have to emerge. For example, if a dense Ba Ni Boàn: Panila (skt)—Bình chöùa nöôùc uoáng— forest full of wild beasts is cleared for habitation, A drinking vessel. trees and shrubs are cut down, causing these Ba Phaû: Prabha-kara-mitra (skt)—Teân cuûa Phaùp beasts to flee out of the forest. The development Sö Tam Taïng, moät vò cao Taêng AÁn Ñoä, ñeán Trung of afflictions and obstacles from evil karmic seeds Quoác khoaûng naêm 626 sau Taây Lòch—Name of a is similar. Second, creating obstacles for famous Indian monk, who came to China around themselves due to lack of full understanding of the 626 A.D. Dharma. There are cultivators who practice Ba Phaåm Chaát Ñaëc Bieät Cuûa Hoa Sen: Coù ba without fully understanding the Dharma, not phaåm chaát cuûa hoa sen. Thöù nhaát laø caùnh hoa realizing that the manifestations of the inner mind mang göông sen (traùi) gioáng nhö phaùp phöông tieän and the environment are illusory nor discovering ñöôïc giaûng giaûi ñeå hieån baøy chaân lyù. Thöù nhì laø what is true and what is false. They therefore have khi hoa sen nôû, thì göông sen cuõng hieän ra ngay wrong views. Because of this, they develop beân trong, nhö chaân giaùo aån taøng trong giaùo phaùp thoughts of attachment, happiness, love, worry and phöông tieän. Thöù ba laø khi göông sen (traùi) khoâ thì fear, creating obstacles for themselves when they cuõng laø luùc boâng ruïng, yù noùi khi chaân giaùo ñaõ ñöôïc are faced with objects and conditions within thieát laäp thì phaùp phöông tieän khoâng coøn caàn thieát themselves or in the outside world. Third, not nöõa—The special qualities (characteristics) of the flexible and patient. Take the case of a man who lotus. First, the petals are made to bear the fruit, follows a map, hoping to find a gold mind. The in the same manner with expedient teachings are path that he takes crosses high mountains, deep expounded in order to reveal the true teaching.

Second, when the lotus flower opens, the fruit is Ba Taùnh: Traya-svabhavah (skt)—Ba loaïi taùnh: seen therein, in the same manner we find the true toát, xaáu, khoâng toát khoâng xaáu—Three types of teaching latent in the expedient teachings. Third, characters: good, bad, neutral (undefinable). when the fruit is ripened, at the same time the Ba Thaønh Phaàn Cuûa Theá Giôùi : Three flower also falls. In the same manner, when the constituents of the world—Theo Kinh Phaùp Hoa, true teaching is established, the expedient Ñöùc Phaät daïy coù ba caùch suy nghó veà xaõ hoäi. Thöù

teachings are no longer necessary. nhaát laø nguõ uaån theá giôùi, hay theá giôùi trong ñoù moät Ba Pheùp Minh: Tevijja (p)—Tisrovidya (skt)— caùi taâm caù nhaân gaây moät aûnh höôûng ñeán nhöõng Three awarenesses—Three insights—Three kinds ngöôøi khaùc, noùi caùch khaùc, hoaøn caûnh chung quanh of clarity—Three supernatural powers—See Tam theo nghóa heïp. Thöù nhì laø chuùng sanh theá giôùi, Minh. hay theá giôùi maø caùc chuùng sanh ôû ñoù ñöôïc coi laø Ba Phöông Phaùp Giaûng Phaùp: Three methods of moät thaønh phaàn, ñaây laø xaõ hoäi hay moät quoác gia. preaching—Trong kinh Phaùp Hoa, phaåm 7, Ñöùc Thöù ba laø quoác ñoä theá giôùi, hay theá giôùi bao goàm Phaät xaùc ñònh: “Coù ba phöông phaùp giaûng giaùo nhieàu xaõ hoäi hay nhieàu quoác gia. Theá giôùi naøy phaùp.” Thöù nhaát laø phöông phaùp lyù thuyeát hay thöôøng ñöôïc xem laø toaøn boä theá giôùi —According phaùp thuyeát. Thöù nhì laø phöông phaùp gôïi yù hay tyû to the Lotus Sutra, the Buddha taught: “there are thuyeát. Phöông phaùp naøy ñöôïc duøng ñeán khi thính three ways of thinking about society.” First is the giaû khoù hieåu vôùi phöông phaùp lyù thuyeát Thöù ba laø world where an individual mind exerts an phöông phaùp thuyeát giaûng baèng phaùp nhaân duyeân. influence upon others, in other words, Neáu vôùi hai phöông phaùp treân maø ngöôøi nghe vaãn environment in the narrow sense. Second is the khoâng naém baét ñöôïc chaân nghóa cuûa Phaät phaùp, vò world of which its living beings are regarded as a giaûng sö neân duøng phöông phaùp goïi laø “nhaân constituent, this is a society or nation. Third is a duyeân thuyeát,” töùc laø thuyeát giaûng baèng caâu world consisting of many societies and countries. chuyeän tieàn thaân cuûa moät vò Phaät. Thöôøng thì trong This commonly considered to be the whole world. caùc kinh ñieån, chuùng ta coù theå tìm thaáy caû ba Ba Thaân: Trikaya (skt)—Three kayas—Buddha phöông phaùp keå treân, nhaèm laøm deã daøng cho moïi has a three-fold body—See Tam Thaân Phaät. ngöôøi vôùi moïi caên tính coù theå hieåu ñöôïc giaùo lyù— Ba Thaân Phaät: See Ba Thaân. In the Lotus Sutra, Chapter 7, the Buddha Ba Thaáp Phaït Na Ñaø: Parsvanatha (skt)—confirmed: “There are three methods of preaching Parshvanatha, toå thöù XXIII cuûa Kyø Na Giaùo, laø the Law. First, theoretical method or preaching by ngöôøi ñaõ soáng 250 naêm tröôùc thôøi Ñöùc Phaät — theory. Second, figurative method or preaching by Parshvanatha, the twenty-third patriarch of parable. This method is used when it is difficult Jainism, is now acknowledged to be Mahavira’s for the audience to understand the teachings with predecessor and is believed to lived 250 years “preaching by theory.” Third, preaching by before the time of the Buddha. causality. If with the two above mentioned Ba Thaâu Baùt Ña: Pasupata (skt)—Phaùi ngoaïi ñaïo methods, the hearers are still unable to grasp the khoå haïnh, boâi tro leân khaép thaân mình—A Buddha’s true meaning, preacher can use the particular sect of Sivaites who smeared their method called “preaching by causality,” or bodies with ashes. preaching by means of the story of the life of a Ba Theá Ngoài: Three positions of sitting for any past Buddha. Usually, we can find in the sutras all practitioner—Theo thieàn sö Khöông Taêng Hoäi, three methods, so that people of all dispositions moät trong nhöõng thieàn sö ñaàu tieân ôû Vieät Nam, coù can understand the teachings. ba

loái ngoài trong thieàn, moät laø ngoài soå töùc, hai laø Ba Saéc: Three kinds of rupa—Three kinds of ngoài tuïng kinh, ba laø ngoài vui nghe kinh. Beân caïnh form—Ba loaïi saéc töôùng—See Tam Chuûng Saéc. ñoù, trong moãi theá ñeàu coù ba caáp ngoài, thöù nhaát laø Ba Sinh: Three lives (past, present and future). ngoài hieäp vò, thöù hai laø ngoài an tònh vaø thöù ba laø Ba Tam Muoäi: Trayah-samadhayah (skt)—The ngoài khoâng coù keát. Ngoài hieäp vò laø yù baùm laáy haïnh three samadhis or the samadhi on the three khoâng rôøi, ngoài an tònh laø khoâng nieäm nghó, vaø subjects—See Tam Tam Muoäi. ngoài khoâng coù keát laø theá ngoài döùt haún moïi troùi

buoäc—According to Zen master Sanghapala, one sanh ñeàu phaûi chòu söï chi phoái cuûa nghieäp quaû; 2) of the first Zen masters in Vietnam, there are Söï xuaát hieän cuûa kinh nghieäm thieàn ñònh, nhöõng vò three ways of sitting. First, to sit and count the tham döï vaøo tu taäp Ñaïi Thöøa vaø huaán luyeän loøng breathings (keep your mind on the breathings). bi maãn vaø thöông yeâu hay luïc ñoä Ba La Maät; 3) Söï Second, to sit and recite the sutras. Third, to sit xuaát hieän thanh tònh, hay ñi ñeán thaønh töïu giaùc ngoä and happily listen to the chanting of sutras. Sitting Boà Ñeà. Ñieàu naøy cuõng chæ cho chö Phaät, caùc baäc has three levels: sit in union, sit in tranquility, and ñaõ toaøn thieän töø bi vaø trí tueä, vaø do ñoù nhaän thöùc sit without fetters. To sit in union means to sit with taùnh nhö thöïc cuûa vaïn höõu. Thanh tònh nhaõn cuûa your mind becoming one with your body; to sit in caùc ngaøi coâng nhaän raèng moïi hieän töôïng trong tranquility means to sit without thoughts in your voøng sanh töû vaø nieát baøn ñeàu ñöùng treân quan ñieåm mind; and to sit without fetters means all fetters baát nhieãm cuûa chaân lyù toái thöôïng raèng khoâng heà coù have been destroyed when you sit in meditation. giaûi thoaùt ñeå maø thaønh töïu, cuõng khoâng coù chö Ba Thí Duï Veà Söï Ngoä Ñaïo Coøn Bò Thoái Thaát: Phaät, maø cuõng khoâng coù chuùng sanh. Lamdre hay Ba thí duï veà söï thoái thaát. Thí duï thöù nhaát nhö duøng “con ñöôøng vaø keát quaû” cuûa tröôøng phaùi Sakyapa taûng ñaù ñeø leân coû daïi, coû tuy khoâng moïc ñöôïc xaùc nhaän raèng caû ba ñeàu nhö nhau treân caên baûn, nhöng cuû cuûa noù chöa hö thuùi; neáu gaëp duyeân khaùc vaø söï khaùc bieät duy nhaát laø do choã ngöôøi ta nhaän taûng ñaù bò laät leân, coû vaãn moïc laïi nhö cuõ. Thí duï bieát noù nhö theá naøo maø thoâi. Chuû yeáu cuûa vieäc tu thöù hai nhö nöôùc loùng trong chum, buøn tuy laéng taäp naøy laø nhaèm ñònh taâm vaø quaùn saùt —One of the xuoáng naèm yeân taän ñaùy, nhöng khi chöa gaïn loïc ra central notions of the Sakyapa order of Tibetan ñöôïc, gaëp duyeân khuaáy ñoäng, buøn laïi noåi leân. Thí Buddhism, which encapsulates (bao boïc trong) the duï thöù ba nhö ñoà goám tuy naén thaønh hình, nhöng three primary stages of the path to buddhahood: 1) chöa traûi qua moät phen nung laïi cho chaéc, gaëp The appearance of phenomena as impure error. möa xuoáng taát phaûi bò tan raõ. Traïng huoáng ngoä ñaïo This refers to the perceptions of ordinary beings, khi chuyeån sanh deã bò thoái thaát, cuõng laïi nhö theá— which are based on afflicted mental states and Three analogies of retrogression of the Bodhi- lead to suffering. because ordinary beings are Mind. The first analogy: when we crush prairie subject to

the operations of Karma, this is also grass with a stone block, though the grass cannot referred as the “karmic appearance;” 2) The grow, its roots are not yet rotten or destroyed. If appearance of experience in meditation. This conditions arise that cause the stone to be aspect refers to people who engage in such overturned, the grass will continue to grow as Mahayana practices as training in compassion before. The second analogy: when we pour water (karuna) and love (maitri) or the “six perfections” into a jar, though the impurities are deposited at (paramitas), etc; and 3) Pure appearance, or the the very bottom, they are not yet filtered out. If attainment of Bodhi. This also refers to buddhas, conditions change and the water is stirred up, the who have perfected compassion and wisdom impurities will rise. The third analogy: take the (prajna), and thus perceive reality as it is. Their case of clay which is molded into earthernware pure vision recognizes that all of the phenomena would certainly disintegrate. The strong of cyclic existence (samsara) and nirvana are the probability that those who have merely display of primordially undefiled standpoint of experienced an Awakening will retrogress during ultimate reality there is really no liberation to be transmigration is similar to the above examples. attained, no buddhas, and no sentient beings. The Ba Thöù Tieáp Dieãn: Tritantra (skt)—Triple Lamdre (path of result) tradition of Sakyapa continuum—Ñaây laø moät trong nhöõng khaùi nieäm asserts that all three are fundamentally the same trung taâm cuûa tröôøng phaùi Sakyapa cuûa Phaät giaùo and that their only difference lies in how they are Taây Taïng, ñöôïc boïc trong ba giai ñoaïn chính yeáu perceived. The central training of this level is cuûa con ñöôøng ñi ñeán Phaät quaû: 1) Söï xuaát hieän cultivation of calming (samatha) and higher insight cuûa caùc hieän töôïng nhö laø baát tònh, chæ cho caùc (vipasyana). nhaän thöùc cuûa phaøm phu, döïa treân nhöõng taâm thaùi naõo phieàn vaø daãn ñeán khoå ñau, vì taát caû chuùng

Ba Tieâu: Basho (jap)—Basho-Yesei (jap)—Zen Ba Trung Thuû Nguyeät: Moø traêng ñaùy nöôùc—Duï Master Ba-Jiao-Hui-Qing—See Hueä Thanh Ba chæ haønh vi hö voïng voâ ích—To prope the shadow Tieâu Thieàn Sö. of the moon in the bottom of a well—To run one's Ba Tieâu Hueä Thanh Thieàn Sö: Basho Esei head against the wall—To try to do something that (jap)—Hui-ch'ing Pa-chiao—Huiqing-Bajiao— is impossible—To attempt the impossibilities. See Hueä Thanh Ba Tieâu Thieàn Sö. Ba Tröôøng Hôïp Coù Theå Nhaän Giuùp Ñôû: Three Ba Tieâu Truï Tröôïng: Pa-chiao's Staff—Caây gaäy occasions can get help—Ba tröôøng hôïp cöïc kyø cuûa Ba Tieâu, ñaây laø thí duï thöù 44 trong Voâ Moân nguy hieåm, nhöng vaãn coù cô cho meï con giuùp ñôû Quan. Thieàn sö Ba Tieâu thöôïng ñöôøng caàm gaäy laãn nhau: hoûa hoaïn, luït loäi, vaø troäm cöôùp —Three ñöa leân baûo chuùng: “Caùc oâng coù caây gaäy thì ta cho occasions full of perils; however, there still exists caùc oâng caây gaäy, caùc oâng khoâng coù caây gaäy thì ta a chance for a son or a mother to help each other: cöôùp caây gaäy caùc oâng.” Sö choáng gaäy ñöùng, roài a fire, a flood, and a burglary. böôùc xuoáng toøa. Theo Voâ Moân Hueä Khai trong Voâ Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Cuûa Moät Moân Quan, ñeå vòn qua khe khi caàu gaõy, ñeå tìm veà Vò Thöôïng Toïa Tyø Kheo: Three reasons elder xoùm luùc khoâng traêng. Neáu goïi ñoù

laø caây gaäy thì Bhikkhus are to be blamed—Toân giaû Xaù Lôïi Phaát vaøo ñòa nguïc nhö teân baén. Ñaây laø loaïi coâng aùn thuyeát giaûng veà “Ba Tröôøng Hôïp Ñaùng Bò Quôû "maëc nhieân phuû nhaän", nghóa laø, loaïi coâng aùn giaûi Traùch Cuûa Moät Vò Thöôïng Toïa Tyø Kheo” (Ngaøi minh chaân lyù Thieàn baèng loái phaùt bieåu hö hoùa Xaù Lôïi Phaát giaûng vaø ñöôïc Theá Toân chaáp thuaän) hoaëc pheá boû—Pa-chiao's Staff, example 44 of the trong kinh Thöøa Töï Phaùp trong Trung Boä Kinh: vò Wu-Men-Kuan. Zen master Hui-Qing-Ba-Jiao ñaïo sö soáng vieãn ly, caùc ñeä töû laïi khoâng tuøy hoïc entered hall and held up his staff and said to the vieãn ly; nhöõng phaùp naøo vò ñaïo sö daïy neân töø boû, monks: “If you have a staff, I give you a staff. If nhöõng phaùp aáy hoï khoâng töø boû; nhöõng vò naày soáng you don’t have a staff, then I take it away from ñaày ñuû, löôøi bieáng, daãn ñaàu veà ñoïa laïc, boû rôi you.” Then, using his staff for support, he got gaùnh naëng soáng vieãn ly—“The Elder Bhikkhus are down and left the hall. According to Wu Men Hui- to be blamed for three reasons” expounded by Kai in the Wu-Men-Kuan, it helps you to cross the Venerable Sariputta in the Dhammadayada Sutta stream when the bridge is broken down. It guides in the Middle Length Discourses of the Buddha: as you back to the village on a moonless night. if you disciples of a Teacher who lives secluded, they do call it a staff, you enter hell like an arrow. This is not train in seclusion; they do not abandon what an "implicit-negative" koan, a kind of koan that the Teacher tells them to abandon; and they are illustrates Zen-Truth through "nullifying" or luxurious and careless, leaders in backsliding, abrogating expression. neglectful of seclusion. Ba Tra: Nguy nan, khoán ñoán—Diffifult—To be in Ba Tröôøng Hôïp Ñaùng Bò Quôû Traùch Cuûa Moät a very bad situation. Vò Trung Toïa Tyø Kheo: Three reasons middle Ba Tra Ly Quoác: Patali (skt)—Baùt Ñaûm La—Ba Bhikkhus are to be blamed—See Ba Tröôøng Hôïp Ñaø La—An ancient kingdom in India—Moät vöông Ñaùng Bò Quôû Traùch Cuûa Moät Vò Thöôïng Toïa Tyø quoác coå ôû AÁn Ñoä. Kheo. Ba Traù Lî Phaát: Pataliputta (p)—Pataliputra Ba Tröôøng Hôïp Khoâng Theå Nhaän Giuùp Ñôû: (skt)—Kusumapura or Puspapura (skt)—The city Three occasions cannot get help—Ba tröôøng hôïp of flowers, or the palace of flowers—See Hoa Thò cöïc kyø hieåm nguy khi maø con khoâng giuùp ñöôïc Thaønh. meï, cuõng nhö meï khoâng giuùp ñöôïc con. Thöù nhaát Ba Traù Lî Phaát Thaønh: See Ba Traù Lî Phaát. laø beänh hoaïn. Con coù theå chaêm soùc meï trong luùc Ba Tró: Bali (skt)—King of all asuras—Vua A tu beänh hoaïn, nhöng khoâng laøm sao cho meï ñöøng la. beänh. Thöù nhì laø laõo hoùa (giaø). Laàn nöõa, con coù theå Ba Truï (1918- ?): Pa-chu—Teân cuûa moät hoïc giaû chaêm soùc meï luùc tuoåi giaø, nhöng khoâng caùch gì Phaät giaùo noåi tieáng cuûa Trung Hoa vaøo theá kyû thöù laøm cho meï ñöøng giaø. Thöù ba laø caùi cheát. Duø hoï XX—Name of a famous Chinese Buddhist scholar yeâu thöông vaø gaàn guûi nhau theá maáy, meï con in the the twentieth century. khoâng caùch gì giuùp nhau ñöøng cheát khi töû thaàn ñaõ

ñeán—Three occasions when it is impossible for a cheá—Grasping of the nose, to lead an ox by the son to aid his mother and a mother to help her son. nose. The term refers to the ring used to lead a First is the sickness. A son can take care of his water-buffalo

by the nose. It also means humility mother during the time of sickness, but he cannot and self-control. do anything to make his mother not to be sick. Ba Tî Töû: Habisu (jap)—See Ba Tî. Second is the growing old. Again, a son can help Ba Xaø Ba Ñeà: 1) Pajapati (p): See Chuùng Sanh take care of his mother when she is old but he Chuû; 2) Ma Ha Ba Xaø Ba Ñeà, teân cuûa baø di maãu cannot do anything to stop her growing old. Third cuûa Phaät: Prajapati (skt)—Mahaprajapati, name of is the death. No matter how much they may love the Buddha's aunt and nurse. or how intimate they may have been, neither can Ba Xoa: Virupaksa (skt)—Teân cuûa vò Thieân one help the other when the moment of death Vöông Taây Phöông hay Xuù Nhaõn Thieân Vöông, approach. ngöôøi coù ñoâi maét xaáu xí, ñaây laø moät trong töù Thieân Ba Tuaàn: Papiyan or Papiman (skt)—1) Moät thuaät Vöông—Name of the West Heaven King who has ngöõ Phaät giaùo ñeå chæ nhöõng keû coá tình phaïm toäi: A irregular eyes (Irregular-Eyed Heaven King), one Buddhist term for those who intentionally commit of the four heaven kings. wrong doings; 2) Moät keû cuøng hung cöïc aùc: A Ba Yeáu Toá Caàn Thieát Cho Giaùc Ngoä: Three very wicked; 3) AÙc giaû: The evil one, 4) Saùt essential elements for enlightenment—Ba yeáu toá giaû: The murderer; 5) Ma quaân, aù c ma coá gaéng caét caàn thieát ñeå ñöa tôùi giaùc ngoä—Theo Thieàn Sö ñöùt thieän caên nôi con ngöôøi: Mara who strives to Baïch AÅn, coù ba yeáu toá caàn thieát ñeå ñöa tôùi giaùc kill all goodness in human beings; 6) Moät loaïi ma ngoä trong tu chöùng hay trong baát cöù noã löïc naøo: vöông ñaëc bieät hoài Phaät coøn taïi theá: The evil one. ñaïi tín, ñaïi nghi vaø ñaïi quyeát ñònh. Chaúng phaûi qua He is the special Mara of the Sakyamuni period. saùch vôû hay kinh keä maø chuùng ta hoïc ñöôïc ba yeáu Ba Tö Naëc: Prasenajit (skt)—Pasenadi (p)—Hoøa toá naøy, maø ngöôøi ta phaûi hoïc chuùng baèng kinh Duyeät—Thaéng Nieân—Thaéng Quang—Thaéng nghieäm soáng haèng ngaøy. Neáu ngöôøi ta khoâng bò Quaân—Vua Ba Tö Naëc cuûa xöù Kosala, veà phía eùp buoäc phaûi soáng thöïc vôùi ba yeáu toá naøy, ngöôøi ta Baéc AÁn, cuøng thôøi vôùi Phaät Thích Ca Maâu Ni. OÂng seõ khoâng bao giôø coù söï kieân trì ñeå vöôït qua nhöõng ñaõ trôû thaønh Phaät töû vaø ngöôøi hoä trì Phaät vaø Taêng khoù khaên treân ñöôøng tu Thieàn. Yeáu toá thöù nhaát laø ñoaøn moät caùch ñaéc löïc. OÂng cuõng noåi tieáng laø ñaïi tín. trong nhaø thieàn, ñaïi tín coù nghóa laø tin ngöôøi taïc ra töôïng Phaät ñaàu tieân. OÂng laø moät trong töôûng nôi thaày mình vaø nôi chaân lyù maø thaày cuûa nhöõng ñaïi thí chuû cuûa Ñöùc Phaät trong haøng vua mình laø bieåu töôïng. Neáu phaân tích moät caùch roát chuùa—A king of Kosala in Northern India, who raùo, ñoù laø nieàm tin nôi naêng löïc voâ taän cuûa Phaät lived at the same time with Sakyamuni Buddha. tính maø chuùng ta ñeàu voán ñaõ coù saün. Thöù nhì laø He became a lay follower and supporter or Ñaïi nghi coù veû nhö laø ñoái nghòch vôùi söï tin töôûng, devoted patron of Sakyamuni and the Buddhist thöïc ra ñaïi nghi khieán ta thöôøng xuyeân yù thöùc ñeán order. He was also reputed as the first to make an söï non keùm cuûa mình, cuõng nhö nhöõng gì chuùng image of the Buddha. He was one of the great haèng oâm aáp trong taâm. Töø caùi löïc noäi taïi cuûa con patrons of the Buddha. ngöôøi, Phaät tính, ñaõ sanh ra moät truyeàn thoáng trí Ba Tö Naëc Caâu Taùt La: Pasenadi-Kosala (p)— tueä thaät kyø dieäu, vaø

chuùng ta tin töôûng vöõng chaéc See Ba Tö Naëc. nôi trí tueä naøy. Nhöng khi töï xeùt ñeán söï non yeáu Ba Tö Naëc Vöông: See Ba Tö Naëc. cuûa chính mình vaø thaáy khoâng theå chaáp nhaän ñöôïc, Ba Töï Tính: Trisvabhava (skt)—Three forms of chuùng ta seõ thöôøng mang moät vaán ñeà thaéc maéc self-nature—Three natures—See Tam Töï Tính. trong taâm, moät söï xung ñoät noäi taïi. Thöù ba laø ñaïi Ba Töôùng Traïng Cuûa Hieän Höõu: Trilaksana quyeát ñònh. Töø ñaïi tín vaø ñaïi nghi chuùng ta phaûi (skt)—Tilakkhana (p)—Three seals of the tieán tôùi söï quyeát taâm lôùn, coù nghóa laø kieân trì tu taäp dharma—See Tam Phaùp AÁn. trong söï duõng caûm—According to Zen Master Ba Tî: Habi (jap)—Naém chaët loã muõi hay xoû muõi Hakuin, there are three essential elements for traâu. Trong nhaø Thieàn coù nghóa laø xoû muõi daét traâu. enlighenment to the realization of practice or to Thuaät ngöõ cuõng coù nghóa laø söï khieâm cung vaø töï any endeavor: great belief, great doubt, and great

determination. It was not through books and Baù Naïp Y: See Baùch Naïp Y. sermons that one learned about these three Baù Naïp Y Ñaàu Ñaø: Maëc aùo naïp y hay phaán taûo y, elements, one must learn them in day-to-day life. thöù aùo khaâu laïi baèng nhöõng maûnh vaûi maø ngöôøi ta If one is not forced to live out of these essential ñaõ vöùt ñi, moät trong 12 haïnh tu ñaàu ñaø nhaèm giuùp components, one could never have perserved haønh giaû thanh tònh thaân taâm vaø giaûi thoaùt khoûi through anything like Zen training. The first tham duïc veà aên uoáng, aùo quaàn, nôi ôû —To wear essential element is great belief. In Zen Sects, garments of cast-off rags, one of the twelve great belief is belief in your own master and the ascetic practices help practitioners purify the body truth for which he stands. It is the final analysis, and mind and free from the desire of food, belief in the limitless power of Buddha-nature, clothing and shelter—See Thaäp Nhò Haïnh Ñaàu which is by nature within yourself. The second Ñaø. essential element is great doubt. Great doubt may Baù Ni: Pani (skt)—Loøng baøn tay—The palm of the appear to be the exact opposite of belief, it hand. actually signifies the constant awareness of our Baù Taùnh: The people. own unripeness and the consciousness of a Baù Vaïn Nieân: Mahakappa (p)—Mahakalpa problem that we hold always within ourselves. (skt)—Great kalpa—See Ñaïi Kieáp. The innate force of humankind, Buddha-nature, Baù Vieân (1914- ?): Master Po-Yuen—Teân cuûa has given birth to a marvelous tradition of wisdom, moät danh Taêng Trung Hoa vaøo theá kyû thöù XX— and we believe firmly in this wisdom. But Name of a famous Chinese monk in the twentieth reflecting upon our own immaturity and being century. unable to accept it creates a contradiction that Baø Baø Giaø Lôïi: Papakarin (skt)—AÙc giaû: Evil- stays with us constantly, as a problem. The third doer—Teân cuûa moät vò thaùi töû: Name of a prince. essential element is great determination. We then Baø Baø Hoøa Hoøa: Anh Nhi Haïnh (trong kinh Nieát must proceed with great determination, which Baøn)—Tieáng keâu khoâng roõ raøng cuûa treû con. means sticking to practice with true courage. Trong Thieàn, töø ngöõ naày coù nghóa laø ngoân haïnh Ba Yeáu Toá Khieán Cho Vieäc Tu Taäp Thieàn Ñöôïc cuûa ñöùc Nhö Lai khoâng thieân leäch—The unclear Thaønh Töïu: Theo Thieàn Sö D.T.

Suzuki trong sound of children. In Zen, the term means the Thieàn Luaän, Taäp II, coù ba yeáu toá khieán cho vieäc tu Buddha's words and conduct are not partial. taäp Thieàn ñöôïc thaønh töïu. Thieáu moät trong ba Baø Cöõu: Bhagu (p)—Teân cuûa moät aån só Baø la cuõng nhö caùi ñænh gaåy heát moät chaân, noù seõ ñoå : tin moân—Name of a brahman hermit. lôùn, chí nguyeän lôùn, vaø nghi lôùn—According to Baø Da: Payas (skt)—Nöôùc hay chaát loûng—Water, Zen Master D.T. Suzuki in Essays in Zen liquid, or fluid—Juice. Buddhism, Book II, there are three factors making Baø Ña Ha Di Thi: Khoâng coù caùc caên—Without for success in the cultivation of Zen. When any root—Without organs. one of the below factors is lacking it is like a Baø Ñaït La Baùt Ñaø: Bhadrapada (skt)—1) Baït Naïi caudron with a broken leg, it limps: great faith, La Baø Naõ, teân cuûa thaùng thöù saùu beân AÁn Ñoä: The great resolution, and great spirit of inquiry—See sixth Indian month; 2) Hieàn Hoä Boà Taùt: Ñaïi Caên Tín, Ñaïi Phuïng Söï, and Ñaïi Nghi. Bhadrapala Bodhisattva. Baù Chuùng Hoïc Phaùp: Siksakaraniya (skt)—See Baø Ñeà: Bhadrika (skt)—Moät trong naêm ñeä töû ñaàu Chuùng Hoïc Phaùp. tieân cuûa Ñöùc Phaät—One of the first five disciples Baù Lôïi Baø La Xa Ca: Parivrajaka (skt)—Phaùi tu of the Buddha—See Naêm Ñeä Töû Ñaàu Tieân Cuûa theo caùch quaùn xaùc cheát trong nghóa trang—A Ñöùc Phaät. Sivaitic sect. Baø Giaø Baø: Bhagava (skt)—See Theá Toân. Baù Luaän: Sataksara-sastra (skt)—Baùch Töï Luaän, Baø Giaø Phaïm: Bhagava (skt)—Lokajyestha moät trong ba boä luaän chính cuûa phaùi Trung Luaän (skt)—Lokanatha (skt)—Sugata (skt)—See Theá Toâng—Treatise of one hundred words, one of the Toân. three main sastras of the Madhyamika School— See Baùch Luaän.

Baø Ha: Vaha (skt)—Mang: Carying (bearing)— Baø La Moân Chuûng Ñöùc: Sonadanda (p)—Teân Cuoäc soáng sieâu nhieân: A supernatural life—Ñaáu cuûa moät vò Baø La Moân—Name of a Brahman. (ñong löôøng): A large grain-container of twenty Baø La Moân Ñaïo Ñeà Da Sôû Vaán Kinh: Toddeya- bushels. manava-puccha (p)—Töông Öng Boä V.9—Sutra Baø Kyø Xaù: Vangisa (p)—Tröôûng Laõo Baø Kyø Xaù— on Toddeya's Question, Samyutta Nikaya, Volume Venerable Vangisa—Vangisa-samyutta. 9. Baø La: Viharapala (skt)—1) Ngöôøi giöõ chuøa: Baø La Moân Phí Giaø La Baø La: Pokkhara-smti Keeper of the pagoda; 2) Vò sö coi vieäc kieåm (p)—Teân cuûa moät vò Baø La Moân thôøi ñöùc Phaät— chuùng trong töï vieän: Viharapala (skt)—Warden of Name of a Brahman during the time of the a monastery; 3) Ngöôøi baûo hoä chuøa: Pala (skt)— Buddha. Guardian, warden, keeper of a monastery. Baø La Moân Quoác: Brahmanarastra (skt)—Baø La Baø La Haáp Ma Boå La: Brahmapura (skt)—Teân Moân giôùi hay nöôùc AÁn Ñoä (Baø La Moân laø giai caáp cuûa moät vöông quoác coå naèm veà phía baéc AÁn Ñoä, toân quyù laõnh ñaïo ôû AÁn Ñoä, neân goïi chung nöôùc maø nhöõng danh hieäu trieàu ñaïi ñeàu laø Nöõ Vöông, naày laø Baø La Moân Quoác)—The realm of neân coøn goïi laø Nöõ Quoác. Ngöôøi ta noùi baây giôø laø Brahmans, India. vuøng Garhwal. Nhöõng teân khaùc cuûa xöù naøy laø Baø La Moân Sanh Laäu: Janussoni (p)—Teân cuûa Barat-pattana vaø Lakkhanapura. Ñaây laø moät xöù moät vò Baø La Moân—Name of a Brahman. nhoû ôû vuøng Baéc AÁn vaãn coøn toàn taïi trong thôøi Ngaøi Baø La Moân Taêng: Taêng só tu theo Baø La Moân Huyeàn

Trang haønh höông caùc xöù Taây Vöïc, khoaûng giaùo—Brahman monks. naêm 627 sau Taây lòch. Luùc ñoù coù khoaûng 5 töï vieän Baø La Moân Thaønh: City of Brahmans—Thaønh nhöng coù raát ít Taêng só truù trì—Name of an ancient phoá cuûa cö daân Baø La Moân, töø thaønh phoá naày Ñöùc kingdom of Northern India, the dynastic title of Phaät trôû veà tònh xaù vôùi baùt khaát thöïc troáng which was entailed upon the female line khoâng—A city of Brahmans from which the exclusively. Said to be Garhwal. Its other names Buddha returned with his begging bowl empty. were Barat-pattana and Lakkhanapura. This was a Baø La Moân Thöôøng Giaø: Canki (p)—Name of a small country in North India that still survived at Brahman—Teân cuûa moät vò Baø La Moân. the time when Hsuan-Tsang visited the Western Baø La Moân ÖÙng Thaân: The body of a Brahman— countries, around 627 A.D. At that time, there Theo Kinh Thuû Laêng Nghieâm, quyeån Saùu, Ñöùc were 5 monasteries but with few monks. Quaùn Theá AÂm Boà Taùt ñaõ baïch tröôùc Phaät veà öùng Baø La Löu Chi: Ajatasatru (skt)—See A Xaø Theá. thaân (moät trong ba möôi hai öùng thaân) cuûa ngaøi Baø La Moân: 1) Moät ñaïo giaùo coå truyeàn cuûa AÁn nhö sau: Neáu coù chuùng sanh öa thuaät soá, thích trieát Ñoä caùch ñaây treân boán ngaøn naêm, do oâng Krishna lyù, toâi seõ hieän thaân Baø La Moân tröôùc nhöõng ngöôøi saùng laäp—This is an age-old religion in India, ñoù noùi phaùp, khieán hoï ñöôïc thaønh töïu —According dated 4,000 years ago, and founded by Krishna. to The Surangama Sutra, book Six, Avalokitesvara Main philosohy is based on the Vedas; 2) Moät Bodhisattva vowed in front of the Buddha about ngöôøi thuoäc giai caáp tu só tònh haïnh ôû AÁn Ñoä, his appearance before sentient beings (one of the chuyeân veà leã nghi teá töï, hoï caäy vaøo theá löïc AÁn Ñoä thirty-two response bodies) as follow: If there are Giaùo. AÁn Ñoä giaùo (Hinduism), luoân luoân cuûng coá living beings who like reckoning and incantation ñòa vò vaø quyeàn lôïi aên treân ngoài tröôùc cuûa hoï). Hoï and who wish to guard and protect themselves, I taïo ra nhieàu huyeàn thoaïi ñeå cuûng coá ñòa vò cuûa will appear before them in the body of a Brahman mình: Brahman (skt)—One who belongs to the and speak Dharma for them, enabling them to pure clerical caste of India and observes ascetic accomplish their wish—See Tam Thaäp Nhò ÖÙng practices. They created so many legends to Thaân. strengthen and consolidate their powers. Baø La Moân Öông Kyø La: Angirasa (p)—Teân cuûa Baø La Moân Baø Taát Saù: Vasettha (skt)—Teân cuûa moät aån só thôøi ñöùc Phaät—Name of a hermit at the moät aån só Baø La Moân—Name of a Brahman time of the Buddha. hermit. Baø La Na Ñaø: Varanada (skt)—Moät loaïi Daï Xoa coù tieáng roáng nhö boø roáng—A bellowing yaksa

which makes the loud deep hollow sound as that Baø Sa Cuø Ñaø Töông Öng Kinh: Vacchagotta- of a bull. samyutta (p)—Trong Töông Öng Boä 33—In the Baø La Naïi Taû: Benares (skt)—See Ba La Naïi. Samyutta Nikaya 33—See Baø Sa Cuø Ñaø. Baø La Xa: Phalasa (skt)—Moät loaïi caây coù boâng Baø Sa Luaän: Abhidharma mahavibhasa-sastra ñoû vaø traùi coù boät nhö baùnh mì—The bread-fruit (skt)—A-Pi-Ta-Mo-Ta-Pi-Po-Sha-Lun—See A Tyø tree with red flowers. Ñaït Ma Ñaïi Tyø Baø Sa Luaän. Baø Laâu Na Long Vöông: Varuna (skt)—See Baø Sa Na Baø: Vatsanabha

(skt)—Moät loaïi ñoäc Thuûy Thieân. döôïc laøm töø moät loaïi reã caây—A strong poison, Baø Lôïi A Tu La: Vadisasura (skt)—Teân cuûa moät from the root of a tree (maybe aconite). trong nhöõng vò vua A Tu La—Name of one of Baø Sa Öu Baø Sa: Upasaka-Upasika (skt)—Phaät töû Asura kings. taïi gia goàm nam vaø nöõ cö só—Lay disciples Baø Lôïi Ma Ni: See Baø Lôïi Ma Ni Daï Xoa. include male and female disciples dwelling at Baø Lôïi Ma Ni Daï Xoa: Balimani (skt)—Balimani home. yaksa—Daï xoa Baø lôïi ma ni—Teân cuûa moät loaøi Baø San Baø Dieãn Ñeå: Vasantavayanti (skt)—See daï xoa luoân coá gaéng baûo hoä chuùng sanh khoûi tai Xuaân Hoøa Thaàn. aùch vaø khoå naõo—Name of a yaksa who always Baø Sö Ca: Vassa (p)—Varsika (skt)—Baø Lôïi Sö tries to protect sentient beings from calamities and Ca—Baø Lôïi Söù Ca La—Baø Lôïi Sö Ca—Baø Söù afflictions. Ca—Baø Lôïi Söû Ca La—Baø Sö Ba Lôïi—Maït Laät Baø Lôïi Saù: Uparittha (p)—Teân cuûa moät trong moät Sa Ca—Vuõ Thôøi Hoa—Hoa nôû luùc trôøi möa, coøn traêm vò Phaät ñoäc giaùc soáng moät thôøi gian daøi treân goïi laø Maït Laät Sa Ca, teân moät loaøi “Vuõ Thôøi” hoa, nuùi Isigili—Name of one of one hundred hay hoa nôû veà muøa möa, coù saéc traéng vaø muøi raát Pratyeka-buddhas who lived a long time on Mount thôm (hoa naày raát thôm, moïc nhieàu ôû Thieân Truù c, Isigili. ngöôøi ta thöôøng naáu hoa laáy daàu thaép ñeøn treân baøn Baø Lôïi Xaø Ña Ca: Parijataka (skt)—Moät loaïi hoa thôø Phaät)—The flower, the aloe, that blooms in cuûa chö Thieân—A deve flower. the rains, or during the rainy season, described as Baø Loâ Chi Ñeå Thaáp Phaït La: Avalokitesvara the aloe of a white colour, and very fragrant. (skt)—See Quaùn Theá AÂm. Baø Taát Saù: Vasettha (skt)—Teân cuûa moät aån só Baø Baø Löu Va: Vanena (p)—Teân cuûa moät aån só thôøi La Moân—Name of a Brahman hermit. ñöùc Phaät—Name of a hermit at the time of the Baø Taåu: Vasu (skt)—Theo Luaän Trí Ñoä, Baø Taåu Buddha. laø teân moät vò coå tieân AÁn Ñoä, ngöôøi ñaàu tieân saùt Baø Ma: Vamaka (skt)—See Baø Ma Ñeà Baø. sanh ñeå teá trôøi neân phaûi ñoïa xuoáng ñòa nguïc, Baø Ma Ñeà Baø: Vamadeva (skt)—AÅn Só Baø Ma nhöng sau voâ löôïng kieáp trôû thaønh ñeä töû Phaät— Ñeà Baø—Hermit Vamadeva—Baø la moân Baø Ma According to the Maha-Prajna-Paramita-Sastra, ñeà baø. Vasu, name of an ancient Indian rsi, who was the Baø Phuø Ñaø Ca Chieân Neâ: Pakudha-Kaccayana first to offer slain sacrifices to Heaven, to have (skt)—See Ca La Cöu Ñaø Ca Chieân Dieân. been cast into hell, but after countless kalpas to Baø Sa Ba: Dasa-bala-Kasyapa (skt)—Vappa have become a disciple of Buddha—See Theá (skt)—Mahakasyapa—See Thaäp Löïc Ca Dieáp. Thieân. Baø Sa Cuø Ñaø: Vacchagotta (p & skt)—See Du Baø Taåu Baøn Ñaäu: Vasudeva (skt)—See Theá Taêng Baø Sa Cuø Ñaø. Thieân. Baø Sa Cuø Ñaø Boá Thí Kinh: Vacch-sutta (p)— Baø Taåu Thieân: Vasudeva (skt)—See Theá Thieân. Kinh Boá Thí giaûng cho Baø Sa Cuø Ñaø, Taêng Nhaát A Baø Tha Na Baø: Vatsanabha (skt)—Moät loaïi ñoäc Haøm III.58—Sutra on generosity to Vaccha, döôïc laøm töø moät loaïi reã caây—A strong poison, Anguttara Nikaya III.58. from the root of a tree (maybe aconite). Baø Sa Cuø Ñaø Hoûa Duï Kinh: Vacchagotta-aggi- Baø Theâ Ñieåu: Moät loaïi chim öng raát hung döõ—A sutta (p)—Sutra on the simile on fire to Vaccha— kind of fierce eagle. See Baø Sa Cuø Ñaø. Baø Thu Laâu Ña Kha: Bahusrutiya (skt)—See Ña

Vaên Boä.

Baø Trí Ca: Sphatika (skt)—Pha Leâ—Phaû Leâ— rôøi chuøa—The koan of an old woman named Pang Water crystal—Rock crystal—Thuûy Ngoïc—Ñaù Hsing Po who wanted to treat a lunch meal to the trong nhö pha leâ, moät trong baûy cuûa baùu—Rock monks. The person in charge of the pagoda asked crystal, or a green indestructible gem, one of the her what she wished. Pang Hsing Po took a comb, seven precious things. combed her hair, then said: "I already transfered Baø Tu Ñaït Ña: Vasudatta (skt)—Höõu Thieän Thí the merit!" After speaking, she left the temple. Haïnh—A person who posseses acts of skillful Baø Töû Thaâu Duaãn: The koan of an old woman's giving. stealing bamboo shoots from Chao-chou—Coâng Baø Tu Maät: Vasumitra (skt)—Baø Tu Maät Ña— aùn cuûa baø laõo troäm maêng cuûa Trieäu Chaâu. Theo Phieät Toâ Maät Ñaùt La—See Theá Höõu. Truyeàn Ñaêng Luïc, quyeån X, moät hoâm, Trieäu Chaâu Baø Tu Maät Boà Taùt Sôû Taäp Luaän: Arya- gaëp moät baø laõo treân ñöôøng ñi, lieàn hoûi: "Baø ñi vasumitra-bodhisattva-samcita-sastra (skt)—See ñaâu?" Baø Laõo ñaùp: "Ñi aên troäm maêng cuûa Trieäu Toâng Baø Tu Maät Boà Taùt Sôû Taäp Luaän. Chaâu." Trieäu Chaâu hoûi: "Neáu tình côø gaëp Trieäu Baø Tu Maät Ña: Vasumitra (skt)—Phieät Toâ Maät Chaâu thì baø laøm gì?" Baø laõo lieàn taùng cho Trieäu Ñaùt La—See Theá Höõu. Chaâu moät baït tai ñau ñieáng—The koan of an old Baø Tu Maät Toå Sö: Vasumitra (skt)—Phieät Toâ woman's stealing bamboo shoots from Chao-chou. Maät Ñaùt La—See Theá Höõu. According to the Records of the Transmission of Baø Tö Tra: Vasistha (skt)—Toái Thaéng—1) Teân the Lamp (Ch'uan-Teng-Lu), Volume X, one day cuûa moät vò Baø La Moân, phuû nhaän söï thöôøng haèng Zen master Chao-chou met an old lady on the cuûa Nieát Baøn, coøn cho raèng caây cuõng coù ñôøi soáng road, he asked, "Where do you go?" She replied, vaø trí thoâng minh: A Brahman who is said to have "I go to steal Chao-chou's bamboo shoot." Chao- denied the eternity of nirvana, and maintained that chou asked, "What would you do if you happened plants had lives and intelligence; 2) Teân cuûa moät to meet Chao-chou?" The old lady gave Chao- trong baûy vò coå Tieân trong Kinh Nieát Baøn (39): chou a strong slap. Nirvana Sutra 39. One of the seven ancient rsis of Baø Töû Thieâu Am: Coâng aùn cuûa baø laõo ñoát am— Brahamanic mythology, one of the champions in The koan of an old woman who burns a hermit's the Rgveda of the priesthood; 3) Teân moät vò Baø La hut—Theo Nguõ Ñaêng Hoäi nguyeân, quyeån VI, xöa Moân, baø meï cuûa vò naày vì maát saùu ngöôøi con maø coù moät baø laõo cuùng döôøng cho moät vò am chuû suoát phaùt ñieân, traàn truoàng chaïy lang thang, nhôø gaëp 20 naêm. Trong thôøi gian aáy baø thöôøng sai coâ gaùi 16 Ñöùc Phaät maø trôû veà ñöôïc vôùi baûn taâm, sau ñoù phaùt tuoåi mang côm ñeán cuùng döôøng haàu haï. Moät hoâm, taâm quy-y vaø trôû thaønh ñeä töû cuûa Phaät: Name of a baø laõo baûo coâ gaùi oâm chaët laáy vò am chuû, vaø hoûi: Brahman whose mother lost her six sons, she "Ngay luùc naøy thì sao?" Vò am chuû ñaùp: "Caây khoâ became mad, wandered naked, met the Buddha, nöông ñaù laïnh, ba naêm khoâng hôi aám." Coâ gaùi veà was restored and became a disciple. thuaät laïi cho baø laõo nghe. Baø laõo noùi: "Suoát 20 Baø Tö Traù: Ovasista (skt)—Name of an

ancient naêm, ta chæ cuùng döôøng cho moät keû taàm thöôøng." rsi in India—Teân cuûa moät vò coå tieân ôû AÁn Ñoä— Baø lieàn ñuoåi am chuû ñi roài ñoát boû am—According See Baø Tö Tra (2). to Wudeng Huiyuan, volume VI, once, there was Baø Töû Quyeán Thuoäc: Coâng aùn cuûa baø laõo veà caây an old lady who had been offering a hermit (An- coû khaép sôn haø ñaïi ñòa ñeàu laø quyeán thuoäc —The chu) for twenty years. During that time she always koan of an old woman's all plants of the world are asked a young girl of sixteen years of age to bring relatives. meals and to serve the hermit. One day, the old Baø Töû Taùc Trai: The koan of an old woman treats lady instructed the girl to embrace the hermit and a lunch meal to the monks—Coâng aùn cuûa baø laõo asked what he felt of that moment. The hermit Baøng Haønh Baø thieát trai. Theo Nguõ Ñaêng Hoäi said, "A withered tree has leaned on the mountain Nguyeân, quyeån VI, moät hoâm Baøng Haønh Baø laøm cliff for three years without any human warmth." leã thieát trai. Thaày Duy Na hoûi yù Baøng Haønh Baø The girl went back to report to the old lady. The muoán caàu ñieàu chi, Baøng Haønh Baø caàm löôïc chaûi lady said, "I've been offering to a commoner." She toùc xong vaø noùi: "Hoài höôùng roài!" Noùi xong lieàn then drove the hermit out and burned the down the

hut. Baû Ñònh Phong Cöông: Giöõ vöõng bieân cöông Baø Tyø Pheä Da: Bhavaviveka (skt)—See Thanh quoác gia. Trong Thieàn, töø ngöõ naày ñöôïc duøng ñeå Bieän. chæ cho vieäc laäp baøy moät loaïi cô duyeân ñoán ngoä, Baø Tyø Pheä Giaø: Bhavaviveka (skt)—See Thanh baát laäp vaên töï, queùt saïch moïi giaûi tri kieán, voïng Bieän. tình vaø tuïc nieäm—To defend the borders of a Baø Xa Tö Ñaø: See Baø Xaù Tö Ña. nation. In Zen, the term is used to express a Baø Xaù Baït Ñeà: Vasavartin (skt)—Baø La Ni Maät— setting up of favourable circumstances or 1) Coõi Trôøi Duïc Thieân, nôi truù nguï cuûa Ma Vöông opportunities for instant (sudden) attainment of the (ma tham, ma toäi loãi, vaø ma töû): The desire- Buddha-enlightenment through eliminating of all heaven, the abode of Mara (god of lust, god of sin, understanding and interpretation of the dharma and god of death); 2) Tha Hoùa Töï Taïi Thieân: Its and without utilizing any words. occupants avail themselves of the merits of others Baû Ñònh Phoùng Haønh: Hajo-Hogyo (jap)—Giöõ for their own pleasure; 3) Coõi cuûa vò Hoûa Chuû laïi vaø buoâng ra, hai thaùi ñoä caên baûn trong ñôøi soáng Phaïm Vöông teân laø Thi Khí: The abode of Sikhin haèng ngaøy—Holding back and letting go, (Brahma) as lord of fire. exercising restraint and behaving freely, two Baø Xaù Tö Ña: Basi-Asita or Nasasata (skt)— fundamental attitudes in everyday life. Baysyasita (skt)—Vasasuta (skt)—Vasiasita Baû Keá Ñaàu Nha: Thaät ngu xuaãn—It is so (skt)—Baø Xaù Tö Ña—Laø moät cö daân cuûa vuøng foolish—Cuùi ñaàu taï toäi. Trong Thieàn, cuïm töø naày Taây AÁn, hoaèng hoùa vuøng Trung AÁn. OÂng laø vò toå ñöôïc duøng ñeå chæ söï ngu xuaån cuûa Thieàn Taêng thöù hai möôi laêm cuûa doøng Thieàn AÁn Ñoä. Ngöôøi ta khoâng töï bieát haønh ñoäng cuûa chính mình—To bow noùi oâng maát khoaûng naêm 325 sau Taây Lòch—A one's head to beg for pardon. In Zen, the term is native of Western India, who laboured in Central used to express the stupidity of Zen students who India. He was the twenty-fifth patriarch of the do not know their own

behaviors—See Döôïc Sôn Indian Ch'an Sect. The date of his death is given Chuû Trung Chuû. as 325 A.D. Baû Laõm Phoùng Thuyeàn: Naém chaët daây neo khi Baû Baûn Tu Haønh: Vò Thieàn Taêng nöông töïa vaøo ñaåy thuyeàn. Trong nhaø Thieàn, töø naày ñöôïc duøng ñeå giaùo phaùp maø tu haønh, neân khoâng theå vöôït leân dieãn taû söï naém chaët giaùo ñieàu (khö khö giöõ laáy caûnh giôùi töï taïi ñöôïc—A Zen monk who depends giaùo ñieàu) laø moät trôû ngaïi lôùn lao cho söï giaùc on the Buddha-dharma to cultivate; so he cannot ngoä—Holding the anchor while pushing the boat. reach the realm in which the mind is being free In Zen, the term is used to express the stubborn from delusion. attachment to the dharma is a big obstacle to the Baû Boång Hoaùn Caåu: A staff used to call or enlightenment. command dogs—Caàm gaäy goïi choù—Nghóa ñen laø Baû Mao Caùi Ñaàu: Laáy coû tranh che ñaàu (Thieàn gaäy ñieàu khieån choù. Trong Thieàn, thuaä t ngöõ naøy Taêng chæ neân ôû trong thaûo am maø tu haønh)—To aùm chæ tính caùch saéc beùn cuûa moät vò thieàn sö khieán cover one's head with thatched hut (Zen ngöôøi ngöôøi kính sôï. Noù cuõng ñöôïc duøng ñeå chæ vò practitioners should stay in a thatched hut to thaày duøng nhöõng phöông phaùp döõ doäi khi daãn daét cultivate). ñeä töû—The term literally means "To hold a staff Baû Phoùng Tröôùng: Soå saùch ghi cheùp vieäc chi thu in hand to call or to command a dog." In Zen, the trong Thieàn vieän—Bookkepping records in a Zen term implies sharp characters of a Zen master that monastery—Records of expenses in a Zen gain awing respect from people. It is also used to monastery—Uncontaminated entry—See Voâ Laäu express fierce methods that a Zen master uses to Quan. guide his students. Baû Thuû: Tay naém tay hay tay trong tay. Trong nhaø Baû Chaâm: May vaù aùo quaàn (trong caùc tuøng laâm Thieàn, ngöôøi naøo qua ñöôïc cöûa khoâng laø tay trong thôøi xöa, taêng chuùng thöôøng töï may vaù aùo quaàn vaø tay vôùi lòch ñaïi Toå sö—Hand in hand. In Zen, phaùp phuïc vaøo nhöõng khi nhaøn roãi ngoaøi luùc tu taäp when you enter the Door of Emptiness, that is the toïa thieàn)—To mend up one's clothes during the time you are hand in hand with all the patriarchs. free times.

Baû Thuû Caùnh Döõ Tröôïng: Ñaõ ñöa tay naâng ñôõ thuaät hôn, theo ñoù, phaûi khôi daäy nghi tình vaø giöõ maø coøn ñöa theâm caùi naïng. Trong nhaø Thieàn, dieãn vöõng noù trong loøng, cho ñeán phuùt choùt khi ñi tôùi taû söï khai thò khoâng coù thuû thuaät xuaát saéc —To moät giaûi ñaùp. Moái nghi naøy nhaém töø choã sinh töø support someone with both hands and crutches. In ñaâu ñeán, töû ñi veà ñaâu, vaø luoân ñöôïc nuoâi döôõng Zen, the term is used to express a clumsy method bôûi khaùt voïng muoán vöôït leân treân sinh töû. Caùi ñoù that a Zen master uses to enlighten his students. khoù laém, tröø phi nghi tình ñöôïc thuaàn thuïc vaø töï Baû Thuû Dueä Baát Nhaäp: There is no way to buøng vôõ thaønh moät traïng thaùi chöùng ngoä. Phöông save—To refuse to enter with a helping hand phaùp laøm thuaàn thuïc nghi tình coát ôû choã: 'khoâng (from a Zen master)—Ñöa tay naém maø khoâng chòu baän loøng ñeán nhöõng phaùp theá tuïc, khoâng ñaém mình vaøo. Khoâng coù caùch naøo ñeå cöùu ñöôïc (tuy coù daãn trong traïng thaùi tònh maëc, khoâng dao ñoäng bôûi vaïn daét nhöng khoâng theå naøo vaøo ñöôïc). Theo Hö vaät, luoân töï caûnh tænh nhö meøo rình chuoät, taäp Ñöôøng Thieàn Sö Ngöõ Luïc, moät hoâm coù moät vò trung

taâm löïc vaøo coâng aùn, khoâng coá gaéng giaûi Taêng hoûi Hö Ñöôøng: "Con khoâng bieát ai coù theå quyeát coâng aùn baèng trí naêng trong khi chaúng coù daãn daét ñöôïc Nhò Laâm?" Hö Ñöôøng ñaùp: "Khoâng trình töï luaän lyù naøo trong ñoù, khoâng moå xeû coâng coù caùch naøo ñeå cöùu ñöôïc."—According to the aùn, khoâng coi coâng aùn laø moät traïng thaùi voâ haønh, Records of teachings of Zen Master Hsu-t'ang, one khoâng coi traïng thaùi saùng toû taïm thôøi laø cöùu caùnh, day, a monk asked Hsu-t'ang, "I don't know who vaø khoâng ñoïc coâng aùn y nhö kieåu nieäm Phaät hay can guide brother Er-lin?" Hs-t'ang replied, "There tuïng chuù.' Khi nhöõng chæ daãn naøy ñöôïc thi haønh is no way to save." nghieâm chænh, haønh giaû chaéc chaén ñöa nghi taâm Baû Truï: Naém Baét—To hold, to grasp. ñeán choã thuaàn thuïc. Neáu khoâng, khoâng nhöõng Baû Truï Phoùng Haønh: Phöông thöùc chaúng ñoàng khoâng khôi daäy noåi nghi tình, haønh giaû coøn daán khi vò Thieàn sö laäp baøy cô duyeân cho ñeä töû cuûa böôùc vaøo nhöõng choán laàm laïc vaø seõ khoâng bao giôø mình—Different methods that a Zen master uses coù theå vöôït khoûi söï raøng buoäc cuûa soáng cheát, nghóa to set up favorable circumstances for his students. laø khoâng chöùng ñöôïc ñaïo Thieàn. Haønh giaû coù theå Baï Xaø Töû Tyø Kheo: Vrjiputra-bhiksu (skt)—See rôi vaøo möôøi laàm laïc: 1) Duy Trí, ôû ñaây noù eùp Baït Xaø Töû Tyø Kheo. buoäc coâng aùn khoaùc nhöõng noäi dung luaän lyù; 2) Baùc AÙi: Charitable—Philantropy. Moâ daïng bi quan cuûa taâm trí; noù khieán haønh giaû neù Baùc Beû: To criticize. traùnh nhöõng hoaøn caûnh khoâng thích yù, troán vaøo söï Baùc Boû: To reject. maëc nhieân toïa thò; 3) Chuû tröông tònh maëc, noù Baùc Ñòa Phaøm Phu: Ordinary people—See Phaøm khieán haønh giaû traán aùp caùc yù töôûng vaø caûm giaùc Phu. haàu chöùng traïng thaùi tòch tónh hay ngoan khoâng; 4) Baùc Sôn Tham Thieàn Caûnh Ngöõ: Po-shan san- Coá phaân loaïi hay pheâ phaùn, tuøy theo giaûi thích duy ch'an ching-yu—Taùc phaåm ñöôïc saùng taùc vaøo cuoái trí rieâng bieät cuûa mình, taát caû nhöõng coâng aùn do coå trieàu Minh. Ñaây laø nhöõng lôøi caûnh tænh cuûa thieàn nhaân ñeå laïi; 5) Caùi hieåu bieát cho raèng chaúng coù gì sö Baùc Sôn, trong ñoù vaán ñeà nghi tình ñöôïc thaûo heát trong saéc thaân giaû hôïp naày, maø trí thöùc cuûa noù luaän raát kyõ. Sau ñaây laø phaàn coát yeáu ñöôïc toùm roïi xuyeân qua caùc quan naêng; 6) Vaø trí thöùc naày löôïc cuûa taùc phaåm: "Trong coâng phu chöùng Thieàn, nöông vaøo saéc thaân maø taïo taùc nhöõng haønh vi thieän ñieàu caàn thieát laø nuoâi döôõng moät khaùt voïng maõnh hay aùc; 7) Chuû tröông khoå haïnh, noù luoáng coâng baét lieät muoán huûy dieät caùi taâm coøn trong voøng soáng saéc thaân chòu moïi hình thöùc eùp xaùc; 8) Caùi yù töôûng cheát. Khi khaùt voïng naøy ñöôïc khôi daäy, haønh giaû tích chöùa phuùc baùo, nhôø ñoù haønh giaû mong ñaït tôùi nghe ra tuoàng nhö mình ñang bò moät ngoïn löûa Phaät quaû hay giaûi thoaùt roát raùo; 9) Chuû tröông höøng höïc vaây phuû. YÙ muoán troán chaïy noù laïi khoâng phoùng daät, khoâng chòu gheùp mình vaøo ñaïo haïnh, theå ñöôïc, ñöùng im ra ñoù cuõng khoâng theå ñöôïc, suy luaân lyù; 10) Khoa tröông vaø kieâu maïn—Po-shan's nghó vôù vaån cuõng khoâng theå ñöôïc, mong chôø tha Admonitions Regarding the Study of Zen, which löïc laïi cuõng khoâng theå ñöôïc. Ñeå khoûi maát thôøi giôø belongs to late Ming, the question of an

inquiring haønh giaû phaûi vaän heát söùc bình sanh maø nhaûy xoå spirit is discussed in detail. The following is an ra, khoâng e deø gì ñeán haäu quaû. Moät khi khaùt voïng abstract: "In striving to master Zen, the thing aáy ñöôïc nuoâi döôõng, böôùc keá tieáp coù tính caùch thuû needed is to cherish a strong desire to destroy a

mind subject to birth and death. When this desire body of the various combinations, whose is awakened, the Yogin feels as if he were intelligence shines out through the several sense- enveloped in a blazing fire. He wants to escape it. organs; 6) And which by means of the body He cannot just be walking about, he cannot stay functions to perform deeds good or bad; 7) quietly in it, he cannot harbor any idle thoughts, Asceticism, in which the body is uselessly he cannot expect others to help him out. Since no subjected to all forms of mortification; 8) The ida moment is to be lost, all he has to do is to rush out of merit by the accumulation of which the Yogin of it to the best of his strength and without being desires to attain Buddhahood or final deliverance; disturbed by the thought of the consequence. Once 9) Libertinism, in which there is no regulation of the desire is cherished, the next step is more conduct, moral or otherwise; 10) Grandiosity and technical in the sense that an inquiring spirit is to self-conceit. be awakened and kept alive, until the final Baùc Sôn Thieàn Sö (1575-1630): Zen master Po- moment of solution arrives. The inquiry is shan—See Baùc Sôn Thieàn Sö Ngöõ Luïc, Baùc Sôn concerned with whence of birth and whither of Tham Thieàn Caûnh Ngöõ, and Baùc Sôn Töù Daãn Ngoä death, and to be constantly nourished by the desire Phaùp. to rise above them. This is impossible unless the Baùc Sôn Thieàn Sö Ngöõ Luïc : Po-shan yu-lu—Po- spirit of inquiry is matured and breaks itself out to shan's Records of Teachings—Theo Baùc Sôn a state of enlightenment. The method of maturing Thieàn Sö Ngöõ Luïc: "Trong coâng phu chöùng Thieàn, consists chiefly in: 'not caring for worldly things, ñieàu ñaùng sôï nhaát laø meâ ñaém tónh caûnh laøm cho not getting attached to a state of quietude, not haønh giaû vöôùng keït trong caùi coâ tòch vaø ñaâm ra being disturbed by pluralities of objects, being chaùn gheùt ñoäng caûnh. Ngöôøi laâu nay ôû choã huyeân constantly watchful over oneself and behaving naùo, moät laàn ñöôïc höôûng tónh caûnh, gioáng nhö like a cat who is after a mouse, concentrating ñöôïc aên keïo, maät, gioáng nhö ngöôøi meät laâu muoán one's spiritual energy on the koan, not attempting nguû. Laøm sao nhöõng ngöôøi nhö vaäy coù theå duy trì to solve it intellectually where there are no such ñöôïc söï tænh thöùc cuûa hoï? Khi tu taäp Thieàn, quí ôû ones in it, not trying to be merely clever about it, choã khôûi nghi tình. Nghi tình laø theá naøo? Chaúng not taking it for a state of doing-nothingness, not haïn nhö khoâng bieát mình töø ñaâu ñeán tröôùc khi taking a temporary state of transparency for mình sanh ra, chaúng theå khoâng nghi veà caùi choã finality, not reciting the koan as if it were the ñeán. Cheát chaúng bieát veà ñaâu, chaúng theå khoâng Buddha-recitation practice or a form of Dharani.' nghi veà caùi choã veà. Khoâng hieåu thaáu ñöôïc caùi aùch When these cautions are properly followed, the yeáu cuûa sanh töû, aét nghi tình khôûi daäy. Haønh giaû Yogin is sure to bring the spirit of inquiry to a neân daùn caùi 'nghi ñoaøn' naøy leân giöõa traùn cho ñeán state of maturity. If not, not only the spirit refuses khi

buoâng boû cuõng khoâng ñöôïc, ñuoåi noù cuõng to be awakened, but the Yogin is liable to get into khoâng ñi. Boãng nhieân phaù vôõ ñöôïc 'nghi ñoaøn', wrong ways and will never be able to rise above sanh töû hai chöõ laø nhöõng caùi taàm thöôøng bieát bao. the bondage of birth and death, that is, to realize Haønh giaû tu Thieàn neân luoân nhôù lôøi khuyeân cuûa the truth of Zen." There are ten wrong ways into caùc baäc coå ñöùc: 'Nghi lôùn ngoä lôùn; nghi nhoû ngoä which the Yogin may fall are: 1) Intellectualism, nhoû; khoâng nghi khoâng ngoä' (Ñaïi nghi ñaïi ngoä, wherein the koan is forced to yield up its logical tieåu nghi tieåu ngoä, baát nghi baát ngoä). Khi tu taäp contents; 2) A pessimistic frame of mind whereby Thieàn, haønh giaû ngaång ñaàu leân khoâng thaáy trôøi, cuùi the Yogin shuns such environments as are ñaàu xuoáng khoâng thaáy ñaát; thaáy nuùi khoân glaø nuùi, unfavorable to quiet contemplation; 3) Quietism, soâng chaúng laø soâng; ñi khoâng bieát mình ñi, ngoài by which he tries to suppess ideas and feelings in khoâng bieát mình ngoài. ÔÛ giöõa ngaøn vaïn thieân haï order to realize a state of tranquilization or perfect maø chaúng thaáy moät ngöôøi. Ngoaøi vaø trong thaân laãn blankness; 4) The attempt to classify or criticize taâm ngoaøi gaùnh naëng cuûa khoái nghi, tuyeät nhieân according to his own intellectualistic interpretation khoâng coù thöù gì khaùc toàn taïi. Caûm giaùc naøy coù theå all the koans left by the ancient masters; 5) The ñöôïc dieãn taû nhö laø söï khuaáy ñuïc theá giôùi. Haønh understanding that there is something inside this giaû neân nguyeän chaúng bao giôøi ngöøng coâng phu

moät khi khoái nghi vaãn chöa phaù ñöôïc. Ñaây laø ñieàu vò khaùch löõ haønh ngoài treân ñöôøng ñeå ñôïi nhaø ñeán thieát yeáu nhaát trong Thieàn. Quaáy ñuïc theá giôùi vôùi mình. Anh ta seõ chaúng bao giôø veà ñeán nhaø nghóa laø gì? Noù laø Chaân Lyù lôùn töø thôøi voâ thuûy ñeán baèng caùch naøy. Muoán veà ñeán nhaø anh ta phaûi caát nay voán cuï tuùc traàm tòch chöa töøng ñöôïc mang ra. böôùc leân maø ñi. Cuõng vaäy, ñem taâm ñôïi Ngoä, haønh Vì theá cho neân haønh giaû phaûi töï mình phaán chaán giaû chaúng bao giôø coù Ngoä. Anh ta caàn phaûi tu taäp laøm trôøi xoay ñaát chuyeån soùng daäy; haønh giaû seõ coù baèng chính taâm mình ñeå coù ñöôïc Ngoä. Ñaït ñöôïc lôïi laïc lôùn töø nhöõng con soùng daäy aáy. Trong coâng ñaò ngoä cuõng gioáng nhö hoa sen böøng nôû, nhö ôû phu chöùng Thieàn, khoâng sôï cheát roài khoâng soáng laïi trong giaác moäng lôùn boãng böøng tænh. Haønh giaû ñöôïc, chæ sôï soáng maø khoâng cheát ñöôïc! Neáu quaû khoâng theå naøo ñôïi tænh moäng ñöôïc, heát giaác nguû töï thöïc cuøng vôùi nghi tình gaàn guõi ôû moät nôi, khoâng nhieân tænh daäy vaø heát moäng. Hoa chaúng ñôïi nôû. ñôïi phaûi ñuoåi ñoäng caûnh cuõng töï lui, khoâng ñôïi Thôøi tieát ñeán, töï nhieân nôû. Cuõng vaäy, taâm chaúng phaûi tónh voïng taâm cuõng töï tónh. Moät caùch toång ñôïi Ngoä, khi naøo nhaân duyeân hoäi hôïp ñuû, töï nhieân quaùt töï nhieân, haønh giaû caûm thaáy luïc caên töï nhieân phaûi Ngoä. Noùi caùch khaùc, haønh giaû neân ñeå heát söùc trôû thaønh hö khoâng troáng roãng. Khi haønh giaû ñaït löïc cuûa mình vaøo caâu thoaïi ñaàu, daãn taâm tôùi choã ñeán traïng thaùi naøy, ngöôøi aáy giaùc ngoä chæ trong cuøng tuyeät ñeå ñaït ñöôïc Ngoä. Haønh giaû khoâng neân moät caùi xuùc chaïm vaø ñaùp öùng laïi moät tieáng goïi laàm hieåu lôøi toâi noùi maø chæ ñôïi

ngoä. Khi Ngoä roài moûng manh nhaát. Coøn lo gì ñeán khoâng theå soáng nhö maây tan trôøi hieän chaúng coù gì che khuaát ñöôïc laïi? Khi tu taäp Thieàn, haønh giaû chæ phaûi duïng taâm nöõa. Vaøo luùc ñoù, trôøi xoay ñaát chuyeån, moät caûnh vaøo moät coâng aùn, chöù khoâng ñöôïc coá hieåu vaø giaûi giôùi hoaøn toaøn khaùc xuaát hieän—According to Zen thích taát caû caùc coâng aùn. Daàu coù giaûi thích ñi nöõa, Master Po-shan's Records of Teachings, "In roát cuoäc chæ laø kieán giaûi chöù naøo phaûi laø 'ngoä' ñaâu. striving to master Zen, the worst thing is to Kinh Phaùp Hoa noùi: 'Phaùp naøy khoâng phaûi laø choã become attached to quietness, because this will maø suy töôûng phaân bieät coù theå hieåu tôùi ñöôïc' (Thò unknowingly cause you to be engrossed in dead phaùp phi tö löông phaân bieät chi sôû naêng ñaùo). Kinh stillness. The you will develop an inordinate Vieân Giaùc noùi: 'Laáy caùi taâm suy töôûng maø ño fondness for quietness and at the same time an löôøng caûnh giôùi giaùc ngoä vieân maõn cuûa Nhö Lai aversion for activity of any kind. Once those who cuõng nhö ñem löûa ñom ñoùm maø ñoát nuùi Tu Di, roát have lived amidst the noise and restlessness of cuoäc chaúng bao giôø ñöôïc.' Trong coâng phu chöùng worldly affairs experience the joy of quietness, Thieàn, haønh giaû tu Thieàn coâng phu thieàn ñònh nhö they become captivated by its honey sweet taste, vaùc naëng moät gaùnh ngaøn caân; muoán buoâng xuoáng craving it like an exhausted traveller who seeks a cuõng khoâng theå laøm ñöôïc. Thôøi xöa ngöôøi ta caøy peaceful den in which to slumber. How can people ruoäng, haùi ñaøo, hay laøm baát cöù chuyeän gì cuõng coù with such an attitude retain their awareness? theå nhaäp ñònh ñöôïc. Vaán ñeà khoâng phaûi laø ngoài When working at Zen, the important thing is to khoâng trong nhöõng thôøi gian daøi, ñeø taâm khoâng generate the 'doubt-sensation'. What is this 'doubt- cho moùng khôûi suy nghó môùi laø Thieàn ñònh. Coù sensation'? For instance: Where did I come from phaûi ñònh laø ngöng baët doøng suy töôûng cuûa haønh before my birth, and where shall I go after my giaû hay khoâng? Neáu nhö vaäy laø taø ñònh, chöù khoâng death? Since one does not know the answer to phaûi laø ñònh cuûa Thieàn. Trong tham Thieàn, ñieàu either question, a strong feeling of 'doubt' arises in gaây toån haïi nhaát laø bieän minh hoùa, khaùi nieäm hoùa, the mind. Stick this 'doubt-mass' on your own hay trí naêng hoùa, ñem taâm laøm nhöõng chuyeän naøy forehead and keep it there all the time until you haønh giaû seõ khoâng bao giôø tieán gaàn ñeán Ñaïo ñöôïc. can neither drive it away nor put it down, even if Trong coâng phu chöùng Thieàn, haønh giaû tu Thieàn ñi you want to. Then suddenly you will discover that maø khoâng bieát mình ñi, ngoài maø khoâng bieát mình the doubt-mass has been crushed, that you have ngoài. Khoâng coù thöù gì hieän dieän trong taâm ngoaøi broken it into pieces. Zen practitioners should caâu thoaïi ñaàu. Tröôùc khi phaù ñöôïc nghi tình, thaân always remember the ancient virtues' advice: 'The taâm coøn chaúng bieát laø coù, huoáng laø bieát coù ñi coù greater the doubt, the greater the awakening; the ngoài. Haønh giaû tham thieàn khoâng ñöôïc ñem taâm smaller the doubt, the smaller the awakening; no ñôïi Ngoä. Chuyeän ñôïi Ngoä naøy khoâng khaùc gì moät doubt, no awakening'. When working at Zen, one

does not see the sky when he lifts, nor the earth while tilling land, picking peaches, or doing when he lowers, his head. To him a mountain is anything. It was never a matter of sitting idly for not a mountain and water is not water. While prolonged periods, engaged in forcefully walking or sitting he is not aware of doing so. suppressing one's thoughts. Does Dhyana mean Though among a hundred thousand people, he stopping one's thoughts? If so, this is a debased sees no one. Without and within his body and Dhyana, not the Dhyana of Zen. When working at mind nothing exists but the burden of his doubt- Zen, the most harmful thing is to rationalize, sensation. This feeling can be described as conceptualize, or intellectualize the Way with 'turning the whole world into a muddy vortex'. A one's mind. Zen practitioner who does so will Zen practitioner should resolutely vow that he will never reach the Way. In striving to master Zen, never stop working until this doubt-mass is broken one knows not whether he is walking or sitting. up. This is a most critical point. What does this Nothing is present to his mind but the 'head 'turning the whole world into a muddy vortex' phrase'. Before breaking through the doubt-mass, means? It refers to the great Truth, which from the he loses all sensation of his body or mind, let time of no-beginning has existedlatent and idle; it alone of such states as walking or sitting. When has never been brought forth. Therefore, a Zen working at Zen, one should not just await the practitioner should bestir himself to make the coming of Enlightenment with an expectant mind. heavens spin and the earth and its waters roll; he This is like a traveller who sits idly by the road will benefit greatly from the rolling surges and and expects his home to come to him. He will tossing waves. When working at Zen, one should never arrive home this way. He must walk to get not worry about not being able to revive after there. Likewise, when working at Zen, one never death; what should worry him is whether he can reaches Enlightenment merely by waiting for it. die out from the state of life! If he can really wrap One must press forward with all one's mind to get himself up tightly in 'doubt-sensation', the realm of this Enlightenment. Attainment of the great movement will be vanquished naturally without Enlightenment is like the sudden blossoming of his making any specific effort to vanquish it, and the lotus flower or the sudden awakening of the his distracted thoughts will be purified dreamer. One cannot by waiting awaken from a spontaneously without effort to purify them. In a dream, but one does so automatically when the whole natural way, he will feel six senses become time for sleep is over. Flowers cannot bloom by spacious and vacuous. When he reaches this state, waiting, but blossom of themselves when the time he will awaken to a mere touch and respond to the has come. Likewise Enlightenment is not so slightest call. Why then should one worry about attained, but comes on its own when conditions not being able to revive? In striving to master Zen, are ripe. In other words, one should exert all one's one should concentrate on one koan only, and not strength to penetrate into the 'head phrase', to try to understand or explain them all. Even if pressing one's mind to the utmost in order to one were able to do so, this would be merely achieve realization. Do not misunderstand what I intellectual understanding and not true realization. have said and just wait for awakening to come. In The Lotus

Sutra says: 'This Dharma is not the moment of awakening, the clouds vanish and understood through thinking and intellection.' The the clear sky shines vast and empty; nothing can Total Enlightenment Sutra declares: 'To preceive obscure it. In this moment heaven spins and the the Realm of Enlightenment of the Tathagata with earth somersaults. An entirely different realm the thinking mind is like attempting to burn Mount appears." Sumeru with the light of a firefly; never will one Baùc Sôn Töù Daãn Ngoä Phaùp: Po-shan's four ways succeed.' In striving to master Zen, a Zen leading to Enlightenment—Theo Baùc Sôn Thieàn practitioner who works with absorption will feel as Sö Ngöõ Luïc, haønh giaû tham Thieàn phaûi bieát phaûi if he had lifted a thousand-pound load; and even if tuyeät ñoái buoâng xaû vaø hoaøn toaøn töï do theo boán he wants to put it down, he cannot do so. In ñieåm quan troïng naøy: phaûi khaån, phaûi chính, phaûi ancient times people could enter into Dhyana mieân maät, vaø phaûi dung hoaùt. Khaån maø khoâng

chính, aét phí coâng; chính maø khoâng khaån thì chaúng khoûe maïnh. Vì laøm nhö theá seõ deã bò laïc vaøo ngoan vaøo ñöôïc Ñaïo. Moät vò haønh giaû ñaït ñöôïc traïng thaùi khoâng hay caùi “Khoâng” sai laàm. Ñaây chính laø haàm "Dung Hoaùt" aét beân trong chaúng thaáy coù thaân taâm, khoå ñoïa cuûa taát caû nhöõng keû yû mình thoâng minh beân ngoaøi chaúng coù theá giôùi. Chæ khi aáy môùi laø luùc hoâm nay. Baùc Töôùng töùc laø baøi baùc phaàn “Söï vò haønh giaû baét ñaàu tieán gaàn ñeán choã vaøo Ñaïo. Chæ Töôùng Haønh Trì.” Kyø thaät, taát caû ñeàu laø giaû töôûng. ngay trong traïng thaùi ñoù, haønh giaû môùi thaáy ñöôïc Baùc töôùng laø choái boû söï tu haønh theo hình töôùng, "Ñaïo vieân ñoàng thaùi hö, voâ khieám voâ dö" (Ñaïo thí duï nhö nhöõng keû tu Thieàn ñôøi nay, luoân mieäng troøn ñaày nhö thaùi hö, chaúng thieáu chaúng thöøa). noùi “Nhaát thieát duy taâm taïo” neân ta khoâng “Chaáp Nhaäp ñöôïc Ñaïo roài vaãn phaûi mieân maät môùi töông Töôùng,” vaø do ñoù cheâ ngöôøi tu theo Tònh Ñoä chæ laø öùng vôùi giaùc ngoä ñöôïc. Töông öùng vôùi giaùc ngoä roài söï chaáp tröôùc aûo töôûng trong taâm. Tuy nhieân, ñieàu caàn phaûi dung hoaùt, luùc aáy môùi laø ñeán traïng thaùi mæa mai laø nhöõng keû naày töï hoï vaãn coøn u meâ chaáp hoùa caûnh. Ñaây chính laø moâi tröôøng, ñieàu kieän hay tröôùc vaøo vôï, choàng, con caùi, cöûa nhaø. Phaät töû hoaøn caûnh nôi Phaät hoùa ñoä chuùng sanh. Caûnh giôùi thuaàn thaønh neân luoân caån troïng!—Theory is truly maø chö Phaät bieán hoùa ra hay laø Tònh Thoå cuûa haønh emptiness, Practice belongs to existence. giaû—According to Zen Master Po-shan's Records Existence is Emptiness. If this is not yet attained, of Teachings, when working at Zen, Zen it’s better to cultivate by being attached to practitioners should know these four important “existence,” or “form,” or “appearance;” but do points: To work on it with absolute detachment not claim “nothing exists” or “everything is within and complete freedom in a painstaking, direct, the mind” or any such deep theoretical teachings continuous, and flexible-hollow way. Without when one is still attached to existence, i.e., family, directness exertion is completely wasted; and wife, children, house, or fond of health, etc., for without exertion, directness is useless because it doing these cultivators are easily trapped in the alone can never bring one to the entrance of the wrong road.

Thus, do not say the Pureland is only Way. In Zen, a practitioner who has really an illusion manifested within the mind. In reality, attained the state of flexible hollowness sees no in theory, everything is an illusion. To reject of world without and nobody or mind within. Only form characteristics is to reject and disregard the then can he be considered as having drawn near “Conducts of form practices.” This practice is the entrance of the Way. Only right in that state, a often observable with those who cultivate Zen Zen practitioner is able to see the Way is like the Buddhism in present day. They claim themselves great Void, is all-inclusive. It lacks nothing and as people who are “unattached to form nothing remains in it. Once the entrance is characteristics” and look down on those who reached, however, one should maintain an cultivate Pureland as being attached to form uninterrupted continuity in order to attain a state characteristics. However, most ironically, they are conforming with Enlightenment. Once this state is still ignorantly attached with every part of achieved, one should strive to be flexible-hollow. existence, i.e., having wife, husband, children, Only then can one reach the state of wonder or the house, jobs, etc. Sincere Buddhists should always transformation realm. This is the region, condition, be careful! or environment of Buddha instruction or Baùc Voâ Nhaân Quaû: Phuû nhaän thuyeát nhaân quaû— conversion. The domain that the Buddhas are To reject cause and effect. transforming or the practitioners' Pure Land. Baùc Xoa Haø: Soâng Baùc Xoa—Ñaây laø moät trong Baùc Tuùc Vöông: See Ban Tuùc Vöông. taùm con soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc Phaät— Baùc Töôùng: To reject of form characteristics Oxus River, one of the eight big rivers of India at (deny the existence of appearance)—Lyù chính the time of the Buddha. thaät laø Chaân Khoâng, Söï laø phaàn dieäu höõu. Dieäu Baïc: Kaladhatu (skt)—Silver. höõu töùc chaân khoâng. Neáu chöa ñaït ñöôïc leõ naày thì Baïc Ca Phaïm: Baïc Giaø Phaïm—Theá Toân— thaø raèng tu haønh theo kieåu “Chaáp Coù,” chöù ñöøng World-honoured—See Bhagavat. caàu “Baùc Töôùng” hay “Chaáp Khoâng” trong khi vaãn Baïc Caâu La: Vakkula (skt)—Vakula (skt)—Baïc coøn coù gia ñình, vôï con, nhaø cöûa, vaø mong caàu Cuû La—Baïc La Baø Caâu La—See Baït Caâu La.

Baïc Chí Nhöôïc Haønh: Chí khí moûng manh, haønh Baùch Boån Sôù Chuû: Lord of the hundred ñoäng yeáu ôùt—Weak and unlikely to act. commentaries—Baùch Boån Luaän Sö—Ñaïi Khuy Baïc Chöùng: Söï chöùng ñaéc noâng caïn—Shalow Cô ôû chuøa Töø AÂn vieát sôù giaûi cho haøng traêm boä insight, weak in mystic experience. kinh—Title of K’uei-Chi of the Tzu-EÂn Baïc Ñeà: Bhaddiya (p)—See Naêm Ñeä Töû Ñaàu monastery, because of his work as a commentator. Tieân Cuûa Ñöùc Phaät. Baùch Chuùng Hoïc Phaùp: Siksakaraniya (skt)—See Baïc Ñòa: Tanu-bhumi (skt)—Quoác ñoä ngheøo naøn Chuùng Hoïc Phaùp. vaø ñaày traéc trôû—Poor land, i.e. the world, as full Baùch Dieäp Hoa: Pundarika (skt)—White lotus in of trouble. full bloom—See Phaân Ñaø Lôïi (1). Baïc Giaø Baø: Bhargava (skt)—See Baït Giaø Baø. Baùch Ñình (1149-1241): Master Pai-t'ing—Teân Baïc Giaø Phaïm: Bhagavan or Bhagavat (skt)— cuûa moät vò Taêng Trung Hoa vaøo theá kyû thöù XIII— Baäc Voâ Thöôïng—Theá Toân—Holy On—Saintly Name of a Chinese monk from Jie-Jiang

Province, one—World-honoured—Baäc Thaùnh ñaõ böôùc vaøo China, in the thirteenth century. con ñöôøng ñi ñeán Nieát Baøn—The holy or saintly Baùch Giôùi Thieân Nhö: One thousand realms— one; one who has started on the path to nirvana. Tính noäi taïi hay caûnh vöïc cuûa moãi trong möôøi theá Baïc Giaø Thinh: See Baïc Giaø Phaïm. giôùi ñöôïc nhaân leân thaønh 100 theá giôùi. Theâm nöõa, Baïc Haïnh: Bad luck—Ill luck. moãi caûnh vöïc coù möôøi saéc thaùi khaùc nhau (möôøi Baïc La: Vakkula (skt)—Vakula (skt)—Baïc Cuû hieän töôïng cuûa Nhö laø töôùng, taùnh, theå, löïc, taùc, La—Baïc La Baø Caâu La—See Baït Caâu La. nhaân, duyeân, quaû, baùo, vaø baûn maït cöùu caùnh). Do Baùch: Cypress tree, or cedar, arbor-vitae. khaùm phaù ra möôøi hieän töôïng naày trong 100 theá Baùch Baùt AÙi Haønh: Moät traêm leõ taùm aùi haønh— giôùi. Vì theá, toâng Thieân Thai ñaït ñeán thuyeát veà One hundred and eight emotions of desire. 1000 coõi goïi laø Baùch Giôùi Thieân Nhö—The Baùch Baùt Chung: Moät traêm leõ taùm tieáng chuoâng emmanence of each of the ten worlds in all of chuøa ñöôïc doùng leân vaøo buoåi saùng vaø buoåi toái (ñeå them accounts for 100 worlds. Further, each of taùn döông coâng ñöùc cuûa 108 toân vò cuõng nhö caûnh these realms has ten different features (ten tænh 108 meâ muoäi phieàn naõo)—108 tolls or strokes features of Thusness as form, nature, substance, of the monastery bell (temple bell) struck at dawn force, action, cause, circumstance, effct, and dusk. remuneration and the ultimate state). By Baùch Baùt Keát Nghieäp: Baùch Baùt Phieàn Naõo—108 discovering these ten features in the 100 worlds, karmaic bonds. the T'ien-T'ai School arrives at the doctrine of Baùch Baùt Ma Ni: Baùch Baùt Nieäm Chaâu—Xaâu 1,000 realms. chuoãi 108 haït—String of a rosary of 108 beads. Baùch Haïi Phaät Giaùo: Buddhist persecution (574- Baùch Baùt Maâu Ni: Baùch Baùt Toân—Moät traêm leõ 577)—See Hueä Vieãn. taùm vò Maâu Ni trong Kim Cang Giôùi—The one Baùch Haïnh Hieáu Haïnh Vi Tieân: Trong taát caû caùc hundred and eight Honourable Ones in the haïnh thì hieáu haïnh laø hôn caû —All of virtues, filial Vajradhatu. piety is the most important. Baùch Baùt Nieäm Chaâu: Baùch Baùt Ma Ni—Xaâu Baùch Hoäi: Place of centralization—Phaàn thöôïng chuoãi 108 haït—108 beads on a rosary—String of ñænh treân ñaàu nôi maø moïi thöù hoäi tuï veà ñaây, moïi 108 beads. thöù tinh yeáu ñeàu qui vaøo choã naày. Baùch Hoäi coøn Baùch Baùt Phieàn Naõo: Baùch Baùt Keát Nghieäp—108 chæ Ñöùc Phaät laø trung taâm cuûa trí tueä—Where all passions and delusions. things meet, i.e. the head or the place of Baùch Baùt Soå Chaâu: Baùch Baùt Ma Ni—Xaâu chuoãi centralization. It is applied also to the Buddha as 108 haït—108 beads on a rosary—String of 108 the center of all wisdom. beads. Baùch Kieáp: Kalpasata (skt)—Daøi nhö moät traêm Baùch Baùt Toân: See Baùch Baùt Maâu Ni. kieáp—One hundred kalpas—As long as one hundred kalpas. Baùch Baát Tri: Khoâng bieát gì caû—To know or perceive nothing—Insensible to surroundings. Baùch Lieãu Thieân Ñaùng: Traêm raønh ngaøn roõ, chæ cho traïng thaùi sau khi giaùc ngoä trieät ñeå —The state

in which everything is absolutely clear after the Baùch Nhaát: Moät phaàn traêm (moãi moät treân moät enlightenment. traêm)—One out of a hundred or every one of a Baùch Luaän: Sara-sastra (skt)—Sata-sastra (skt)— hundred. Satika-sastra (skt)—One

hundred treatises—Baù Baùch Nhò Thaäp Baùt Phieàn Naõo: Moät traêm hai Luaän—Quaûng Baù Luaän Boån—Moät trong ba boä möôi taùm phieàn naõo cuûa taø kieán vaø taø tö duy—The luaän cuûa tröôøng phaùi Trung Luaän, ñöôïc goïi laø one hundred and twenty-eight delusions of views Baùch Luaän vì goàm moät traêm baøi keä, moãi keä 32 and thoughts. chöõ, ñöôïc Ngaøi Ñeà Baø Boà Taùt soaïn (Ñeà Baø laø ñeä Baùch Nieân Tam Vaïn Luïc Thieân Trieâu, Phaûn töû cuûa Ngaøi Long Thoï) baèng chöõ Baéc Phaïn. Muïc Phuùc Nguyeân Lai Thò Giaù Haùn: In the thirty ñích cuûa boä luaän naày laø nhaèm baùc boû nhöõng taø thousand days of one hundred years; it is you who kieán cuûa Baø La Moân Giaùo. Ngaøi Thieân Thaân Boà go and return—Moät hoâm, Thieàn sö Cao Phong Taùt giaûi thích, vaø ñöôïc Ngaøi Cöu Ma La Thaäp Dieäu Toå thình lình nhìn thaáy hai caâu cuoái trong baøi dòch sang Hoa ngöõ, nhöng baûn phieân dòch coù soá keä cuûa Thieàn sö Nguõ Toå Phaùp Dieãn "Traêm naêm ba caâu taêng giaûm khaùc nhau. Cuõng coù “Quaûng Baùch vaïn saùu ngaøn ngaøy; ñi veà nguyeân lai chính laø oâng," Luaän Boån,” laø baûn trieån khai roäng ra cuûa Baùch ngay laäp töùc Cao Phong hieåu ra caùi caâu "Ai keùo Luaän—One of the three sastras of the caùi töû thi ñeán ñaây cho oâng?" maø thaày oâng laø Thieàn Madhyamika school, so called because of its 100 sö Tuyeát Nham ñaõ ñaët ra cho oâng. OÂng caûm thaáy verses, each or 32 words, written in Sanskrit; nhö hoàn phi phaùch taùn, cheát ñi soáng laïi. Noù gioáng attributed to Deva Bodhisattva (a pupil of nhö oâng vöøa truùt boû ñöôïc gaùnh naëng ngaøn caân! Nagarjuna). This treatise is mainly a refutation of Theá laø oâng ñaõ chöùng ngoä Thieàn—One day, Zen the heretical views of Brahmanism. It was written master Kao-feâng happened to see Wu-tsu-Fa- in Sanskrit and explained by Vasubandhu and yen's last two sentences of his stanza: "In the translated into Chinese by Kumarajiva, but the thirty thousand days of one hundred years; it is versions differ. The is also the Catuhsataka- you who go and return," he immediately sastrakarita (skt), and expension of the satasastra. understood the sentence "Who has dragged this Baùch Luaän Boä: Sara-sastra (skt)—Sata-sastra corpse here for you?" For this sentence had stuck (skt)—Satika-sastra (skt)—One hundred in his mind since the day Zen master Hsueh Yen treatises—Baù Luaän—See Baùch Luaän. had put it before him. He felt as if his spirit had Baùch Luaän Sôù: Commentary of One hundred been extinguished and his mind blown away and treatises—See Baùch Luaän. then revivied again from death itself. It was like Baùch Luïc Thaäp Taâm: Töø naêm caên baûn phieàn naõo dropping the burden of a carrying pole weighing tham, saân, si, maïn nghi laàn löôït hoaùn ñoåi vò trí ñeå thousand pounds! So he had achieved his sinh ra 160 voïng chaáp—from the five basic realization of Zen. afflictions (the five great passions or disturbers or Baùch Phaùp Caâu Xaù Toâng: Theo Caâu Xaù Luaän, Klesas) of desire, anger or hatred, stupidity or toâng Duy Thöùc duøng baùch phaùp ñeå thuyeát minh veà ignorance, pride, and doubt, spring to 160 false muoân vaïn hieän töôïng theá gian vaø xuaát theá gian—tenets when they take turn to switch positions. According to the Kosa Sastra, there are one Baùch Muïc: Moät thöù ñeøn loàng baèng ñaát vôùi nhieàu hundred divisions of all mental qualities and their con maét hay loã troáng—An earthernware lantern

agents of the Consciousness-Only School, or five with many eyes or holes. groups of ine hundred modes or things: Baùch Naïp Y: Y baù naïp ñöôïc laøm baèng caùch may 1-8) Taâm phaùp: Taùm Thöùc—eight perceptions or noái nhieàu maûnh laïi vôùi nhau—A monk's robe forms of consciousness. made of patches. 9-59)Taâm sôû: Höõu phaùp—Fifty-one mental Baùch Nghieäp: Karma-sataka (skt)—One hundred ideas—See Naêm Möôi Moát Taâm Sôû. karmas. 60-70)Saéc phaùp: The five physical organs (eye, Baùch Nghieäp Kinh: Karma-sataka-sutra (skt)— ear, nose, tongue, body) and their six modes Sutra on One hundred karmas. of sense (matter, sound, smell, taste, touch, things).

71-94)Baát töông öng haønh (ñaéc, meänh caên, chuùng ngöõ (1 quyeån)—Treatise on one hundred ñoàng phaän, dò sinh tính, voâ töôûng ñònh, dieät taän principles of truth, taught by the school of ñònh, voâ töôûng söï, danh thaân, cuù thaân, vaên Consciousness-Only. The sastra on the Hundred thaân, sinh, laõo, truï, voâ thöôøng, löu chuyeån, Divisions of all Mental Qualities, or the door to ñònh dò, töông öùng, theá toác, thöù ñeä, phöông, the knowledge of universal phenomena, translated thôøi, soá, hoøa hôïp tính, baát hoøa hôïp tính)— into Chinese by Hsuan-Tsang (1 book). Twenty four indefinites or unconditioned Baùch Phaùp Phaùp Töôùng Toâng: Theo toâng Phaùp elements: Twenty-four Things Not Associated Töôùng, coù moät traêm phaùp Ñaïi Thöøa —According to with Mind (citta-viprayukta-samskara (skt): the Dharmalaksana School, there are one hundred acquisition (prapti (skt), life (jivitendriya (skt), Mahayana Dharmas. nature of sharing similar species (nikaya- 1-8) Taùm Taâm Phaùp: nhaõn thöùc, nhó thöùc, tyû thöùc, sabhaga (skt), nature of making different thieät thöùc, thaân thöùc, yù thöùc, maït na thöùc, a laïi species (visabhaga (skt), meditative da thöùc—Eight kinds of Mind (citta-dharma concentration in thoughtless heaven (skt): eye-consciousness (caksur-vijnana (asamjnisamapatti (skt), meditative (skt), ear-consciousness (srotra-vijnana (skt), concentration in extinction (nirodhasamapatti nose-consciousness (ghrana-vijnana (skt), (skt), facts obtained by thoughtless meditation tongue-consciousness (jihva-vijnana (skt), (asamjnika (skt), name (namakaya (skt), word body-consciousness (kaya-vijnana (skt), (padakaya (skt), letter (vyanjanakaya (skt), conscious mind (mono-vijnana (skt), birth (jati (skt), stability (sthiti (skt), age (jara subconscious mind (manas (skt), and ideation (skt), impermanence (anityata (skt), becoming store (alaya-vijnana (skt). (pravrtti (skt), distinction (pratiniyama (skt), 9-59)Naêm möôi moát Taâm Sôû Höõu Phaùp: Caitasika-union (yoga (skt), speed (java (skt), dharma (skt)—Fifty-one Mental Functions. succession (anukrama (skt), region (desa (skt), (A) Naêm phaùp Bieán Haønh: xuùc, thoï, tö, töôûng, taùc time (kala (skt), number (samkhya (skt), yù—Five general dharmas (sarvatraga (skt): totality (samagri (skt), and differentiation touch (sparsa (skt), sensation (vedana (skt), (anyathatva (skt). thought (cetana (skt), idea (samjna (skt), 95-100)Voâ vi: Saùu voâ vi (hö khoâng, traïch dieät, phi volition (manaskara (skt). traïch dieät, baát ñoäng, töôûng thoï dieät, chaân (B) Naêm Bieät Caûnh: duïc, thaéng giaûi, nieäm, ñònh, nhö)—Six inactive or metaphysical concepts. vaø tueä—Five special dharmas (viniyata (skt): Baùch Phaùp Giôùi: Möôøi Phaùp Giôùi töø ñòa nguïc

cho desire (chanda (skt), resolve (adhimoksa (skt), ñeán Phaät, moãi phaùp giôùi laïi coù ñuû möôøi nhö thò neân remembrance (smrti (skt), concentration laøm thaønh “Baùch Phaùp Giôùi”—The realm of the (samadhi (skt), and wisdom (prajna (skt). hundred qualities (phenomenal realm), the ten (C) Möôøi moät Thieän Phaùp: tín, taøm, quí, voâ tham, stages from Hades to Buddha, each has ten voâ saân, voâ si, tinh taán, khinh an, baát phoùng qualities which make up the hundred. daät, haønh xaû, vaø baát hoaïi—Eleven good Baùch Phaùp Minh Moân: Cöûa vaøo tri thöùc cuûa theá dharmas (kusala (skt): belief (sraddha (skt), giôùi hieän töôïng, moät trong nhöõng giai ñoaïn ñaàu shame (hri (skt), bashfulness (apatrapya (skt), tieân cuûa Boà taùt (hay Trí Tueä Moân maø Boà Taùt tu absence of covetousness (alobha (skt), ñaéc ôû Sô Ñòa)—The door to the knowledge of absence of hatred (advesa (skt), absence of universal phenomena, one of the first stages of ignorance (amoha (skt), energy (virya (skt), bodhisattva. repose of mind (prasrabdhi (skt), vigilance Baùch Phaùp Minh Moân Luaän: Mahayana-sata- (apramada (skt), equanimity (upeksa (skt), dharma-vidyadvara-sastra (skt)—Clear and non-injury (ahimsa (skt). understanding of the one hundred dharmas—Luaän (D) Saùu Phieàn Naõo: tham, saân, si, maïn, nghi, vaø taø veà moät traêm ñieàu chaân lyù, ñöôïc giaûng daïy bôûi kieán—Six Afflictions (klesa (skt): tröôøng phaùi Duy Thöùc. Boä luaän veà Baùch Phaùp covetousness (raga (skt), hatred (pratigha Minh Moân, ñöôïc Ngaøi Huyeàn Trang dòch sang Hoa (skt), ignorance (mudhi (skt), arrogance (mana

(skt), doubt (vicikitsa (skt), and false view töôûng quaû, danh thaân, cuù thaân, vaên thaân, sanh, (drsti (skt). truï, laõo, voâ thöôøng, löu chuyeån, ñònh dò, töông (E) Hai möôi Tuøy Phieàn Naõo: phaãn, haän, phuù, öùng, theá toác, thöù ñeä, phöông, thôøi, soá, hoøa hôïp naõo, taät, xan, cuoáng, sieãm, haïi, kieâu, voâ taøm, taùnh, baát hoøa hôïp taùnh—Twenty-four Things voâ quí, traïo cöû, hoân traàm, baát tín, giaûi ñaõi, Not Associated with Mind (citta-viprayukta- phoùng daät, thaát nieäm, taùn loaïn, baát chaùnh tri— samskara (skt): acquisition (prapti (skt), life Twenty Minor Evils or Minor Afflictions (jivitendriya (skt), nature of sharing similar (upaklesa (skt): anger (krodha (skt), enmity species (nikaya-sabhaga (skt), nature of (upanaha (skt), concealment (mraksa (skt), making different species (visabhaga (skt), affliction (pradasa (skt), envy (irsya (skt), meditative concentration in thoughtless parsimony (matsarya (skt), deception (maya heaven (asamjnisamapatti (skt), meditative (skt), fraudulence (sathya (skt), injury concentration in extinction (nirodhasamapatti (vihimsa (skt), pride (mada (skt), (skt), facts obtained by thoughtless meditation shamelessness (ahrikya (skt), non-bashfulness (asamjnika (skt), name (namakaya (skt), word (anapatrapya (skt), restlessness (auddhatya (padakaya (skt), letter (vyanjanakaya (skt), (skt), low-spiritedness (styana (skt), unbelief birth (jati (skt), stability (sthiti (skt), age (jara (asraddhya (skt), sloth (kausidya (skt), (skt), impermanence (anityata (skt), becoming negligence (pramada (skt), forgetfulness (pravrtti (skt), distinction (pratiniyama (skt), (musitasmrtita (skt), distraction (viksepa (skt), union (yoga (skt), speed (java (skt), and non-discernment (asamprajnaya (skt). succession (anukrama (skt), region (desa (skt), (F) Boán baát ñònh phaùp: hoái, thuïy mieân, taàm, töù — time (kala (skt), number

(samkhya (skt), Four indeterminate dharmas (aniyata (skt): totality (samagri (skt), and differentiation repentance (kaukrtya (skt), drowsiness (anyathatva (skt). (middha (skt), reflection (vitarka (skt), and 95-100)Saùu voâ vi phaùp: hö khoâng voâ vi, traïch dieät investigation (vicara (skt). voâ vi, phi traïch dieät voâ vi, baát ñoäng dieät voâ vi, 60-70)Möôøi moät Saéc Phaùp: nhaõn, nhó, tyû, thieät, töôûng thoï dieät voâ vi, chaân nhö voâ vi—Six non- thaân, saéc, thanh, höông, vò, xuùc, vaø phaùp xöù sôû created Elements (asamskrta-dharma (skt): nhieáp. Phaùp xöù sôû nhieáp saéc bao goàm cöïc löôïc space (akasa (skt), extinction obtained by saéc, cöïc huyùnh saéc, thoï sô daõn saéc, bieán keá sôû knowledge (pratisamkhya-nirodha (skt), khôûi saéc vaø ñònh sôû sanh töï saéc—Eleven extinction not by knowledge but by nature form-elements (rupa-dharma (skt): eye (apratisamkhya-nirodha (skt), extinction by a (caksus (skt), ear (srota (skt), nose (ghrana motionless state of heavenly meditation (skt), tongue (jihva (skt), body (kaya (skt), (aniinjya (skt), extinction by the stoppage of form (rupa (skt), sound (sabda (skt), smell idea and sensation by an arhat (samjna- (gandha (skt), taste (rasa (skt), touch vedayita-nirodha (skt), and true suchness (sprastavya (skt), and forms. Forms included (tathata (skt). in dharma-ayatana or elements as objects of Baùch Phi: Phi Höõu Phi Khoâng—Neither existing consciousness (dharmayata-nikani-rupani nor non-existing—Neither existing nor empty— (skt), which include a substantial form Chaúng phaûi coù maø cuõng chaúng phaûi khoâng. Neáu analyzed to utmost, the smallest atom, an chuùng ta dieån taû caâu traû lôøi, noù phaûi laø “Vöøa khoâng unsubstantial form as aerial space or color phaûi, vöøa khoâng khoâng phaûi,” nghóa laø khoâng ñeà analyzed to utmost, the remotest atom, a caäp ñeán caâu hoûi hay khoâng caàn phaûi traû lôøi —If we perceptive form conceived at ordination, the express our answer, it must be “Neither yes nor innermost impression, a momentary illusive no,” i.e., having nothing to do with the question or form, and a form produced by meditation. no use answering. 71-94)Hai möôi boán Taâm Baát Töông Öng Haønh Baùch Phuùc: Traêm phöôùc—The hundred blessings Phaùp: ñaéc, maïng caên, chuùng ñoàng phaàn, di (every kind of happiness). sanh phaùp, voâ töôûng ñònh, dieät taän ñònh, voâ

Baùch Quang Bieán Chieáu Vöông: Ñöùc Ñaïi Nhaät OÂng giaø hoûi: “Ngöôøi ñaïi tu haønh coù rôi vaøo nhaân Nhö Lai—The king of all light universally quaû hay khoâng?” Baùch Tröôïng ñaùp: “Ngöôøi ñaïi tu shining—Vairocana—See Ñaïi Nhaät Nhö Lai, Ñaïi haønh khoâng laàm (khoâng meâ môø) nhôn quaû.” Ngay Uy Ñöùc, and Ñaïi Uy Ñöùc Giaû. caâu noùi aáy, oâng giaø ñaïi ngoä, laøm leã thöa: “Con ñaõ Baùch Thieän Hieáu Vi Tieân: Trong traêm ñieàu toát, thoaùt thaân choàn. Con ôû sau nuùi, daùm xin Hoøa hieáu haïnh laø quan troïng hôn caû—Of all virtues, Thöôïng laáy leã maø an taùng nhö moät vò Taêng. Sö filial piety is the most important. vaøo trong keâu duy na ñaùnh kieảng baûo chuùng aên Baùch Taùnh: Baù taùnh—The people. côm xong ñöa ñaùm moät vò Taêng, ñaïi chuùng nhoùm Baùch Taïp Toaùi: Luùng tuùng—Bewildered— nhau baøn taùn “Ñaïi chuùng ñeàu maïnh, nhaø döôõng Embarrassed—Perplexed—Puzzled. beänh khoâng coù ngöôøi naøo naèm, taïi sao coù vieäc Baùch Taéc Tuïng Coå: Moät traêm baøi tuïng cuûa Thieàn naày?” Sau khi côm

xong, sö daãn chuùng ñeán hang sö Tuyeát Ñaäu truøng Hieån (980-1052), vôùi lôøi bình nuùi phía sau, laáy gaäy khôi leân thaáy xaùc moät con baèng thi keä ñi keøm cuûa thieàn sö Phaät Quaû Vieân choàn vöøa cheát, beøn laøm leã thieâu nhö moät vò Taêng. Ngoä (1063-1135)—One hundred koans compiled Toái ñeán Sö thöôïng ñöôøng keå chuyeän laïi cho moïi by Zen master Hsueh-Tou-Ch'ung-Hsien, with is ngöôøi nghe. Hoaøng Baù beøn böôùc tôùi hoûi: "Ngöôøi own commentary in verse accompanying each xöa vì ñaùp sai moät lôøi maø bò ñoïa laøm thaân choàn koan, by Zen master Yuan-Wu—See Bích Nham hoang naêm traêm kieáp. Giaû nhö caâu naøo cuõng Luïc. khoâng ñaùp sai thì sao?" Baùch Tröôïng noùi: "Laïi gaàn Baùch Taâm Thaønh Phaät: One hundred minds for ñaây ta noùi cho nghe." Hoaøng Baù laïi gaàn vaø taùt cho practitioners to practice to become Buddha. sö moät baït tai. Baùch Tröôïng voã tay cöôøi noùi: Baùch Thaûo: Hyakuso (jap)—Nhöõng hieän töôïng töï "Töôûng raâu teân Hoà thì ñoû, laïi gaëp teân Hoà ñoû raâu." nhieân taïp nhaïp—Hundreds of weeds, the term Haønh giaû tu thieàn phaûi neân luoân nhôù lôøi daïy cuûa means miscellaneous natural phenomena. ngaøi baùch Tröôïng: "Chaúng che môø nhaân quaû" (baát Baùch Thieân Nieân Haäu: Moät traêm naêm sau—One muoäi nhaân quaû) treân böôùc ñöôøng tu taäp giaûi thoaùt hundred years later. cuûa chính mình. Caâu chuyeän treân ñaây laø moät trong Baùch Thuû: Hyakuto (jap)—Haøng traêm ñaàu, yù noùi nhöõng phong caùch cuûa ngheä thuaät Thieàn maø Thieàn taïp söï—Hundreds of heads, the term suggests sö Baùch tröôïng duøng ñeå giaûi minh nhöõng giaùo lyù miscellaneous concrete things. Phaät giaùo naøo ñoù. Theo Voâ Moân Hueä Khai trong Baùch Toøa Hoä Ma: Moät traêm laàn tu taäp pheùp Hoä Voâ Moân Quan, chaúng rôi vaøo nhaân quaû, sao laïi Ma (moãi laàn tu taäp hoä ma ñöôïc goïi laø "Toøa")— ñoïa kieáp choàn hoang? Chaúng che môø nhaân quaû, One hundred times of worshipping with fire (fire sao laïi thoaùt kieáp choàn hoang? Neáu ngoù thaáy ñöôïc heaven). choã ñoù thì hieåu ñöôïc Baùch Tröôïng xöa, lôïi ñöôïc naêm traêm kieáp phong löu—Pai-Chang's Fox, Baùch Tröôïng Daõ AÙp Töû: Pai Chang's Wild example 2 of the Wu-Men-Kuan. Every day when Ducks, example 53 of the Pi-Yen-Lu—See Baùch Zen master Bai-Zhang spoke in the hall, there was Tröôïng Daõ Ngan. an old man who would attend along with the Baùch Tröôïng Daõ Hoà: Pai-Chang and the fox—assembly. One day when the congregation had "Baùch Tröôïng Daõ Hoà" laø thí duï thöù 2 cuûa Voâ Moân departed, the old man remained. Bai-Zhang asked Quan. Moãi ngaøy Baùch Tröôïng thöôïng ñöôøng daïy him: "Who are you?" The old man said: "I'm not a chuùng, coù moät oâng giaø theo chuùng nghe phaùp. person. Formerly, during the age of Kasyapa Hoâm noï, chuùng ra heát chæ coøn oâng giaø khoâng ñi, sö Buddha, I was the abbot of a monastery on this hoûi: "OÂng laø ngöôøi gì?" OÂng giaø thöa: "Con chaúng mountain. At that time a student asked me: "Does phaûi laø ngöôøi. Thôøi quaù khöù thuôû Ñöùc Phaät Ca a great adept fall into cause and effect?" I Dieáp, con laøm Taêng ôû nuùi naày, nhôn hoïc troø hoûi: answered: "A great adept does not fall into cause "Ngöôøi ñaïi tu haønh coù coøn rôi vaøo nhôn quaû and effect." Thereafter, for five hundred lifetimes chaêng?" Con ñaùp: "Khoâng rôi vaøo nhôn quaû." Do I've been reborn in the body of a fox. Now I ask ñoù ñeán naêm traêm kieáp

ñoïa laøm thaân choàn. Nay that the master say a turning phrase in my behalf, thænh Hoøa Thöôïng chuyeån moät caâu cho con thoaùt so that I can shed the fox's body. Bai-Zhang said: khoûi thaân choàn. Baùch Tröôïng baûo: "OÂng hoûi ñi."

"Ask the question." The old man said: "Does a caùi gì?" Baùch Tröôïng thöa: "Baày vòt trôøi." Maõ Toå great adept fall into cause and effect or not?" Bai- hoûi: "Ñi ñaâu roài?" Baùch Tröôïng thöa: "Bay qua Zhang said: "A great adept is not blind to cause roài." Maõ Toå lieàn naém loã muõi Baùch Tröôïng vaën and effect." Upon hearing these words, the old maïnh. Baùch Tröôïng ñau quaù la leân. Maõ Toå baûo: man experienced unsurpassed enlightenment. He "Ñaâu töøng bay qua." Theo Vieân Ngoä trong Bích then said: "Now I have shed the body of a fox. I Nham Luïc, chaùnh nhaõn xem ra laïi laø Baùch Tröôïng lived behind the mountain. Please provide funeral ñuû chaùnh nhôn. Maõ Toå khoâng gioù daäy soùng. Caùc services for a monk who has died." Bai-Zhang oâng caàn cuøng Phaät, Toå laøm thaày tham laáy Baùch then instructed the temple director to tell the Tröôïng, caàn töï cöùu chaúng xong tham laáy Maõ Toå. monks to assemble after the next meal for funeral Xem coå nhaân trong möôøi hai giôø chöa töøng chaúng services. The monks were all mystified by this, ôû trong aáy. Baùch Tröôïng xuaát gia töø thuôû nhoû, hoïc because there was no one who was ill in the taäp giôùi ñònh hueä, gaëp luùc Maõ Toå xieån hoùa ôû Nam temple infirmary, so how could this be? After the Xöông taän taâm nöông ñoã, hai möôi naêm laøm thò meal, Bai-Zhang instructed the monks to assemble giaû, cho ñeán taùi tham döôùi tieáng heùt môùi ñöôïc ñaïi beneath a grotto behind the mountain. He then ngoä. Hieän nay coù ngöôøi noùi: "Voán khoâng choã ngoä, brought out the body of a dead fox on his staff, laøm caùi cöûa ngoä, döïng laäp vieäc naøy." Neáu kieán and proceeded to cremate it according to giaûi nhö theá aáy, nhö truøng trong thaân sö töû aên thòt established ritual. That evening, Pai-Chang took sö töû. Ñaâu chaúng thaáy coå nhaân noùi: "Nguoàn chaúng the high seat before his assembly and told the saâu thì doøng khoâng daøi; trí chaúng lôùn thì thaáy monks the whole story. Huang-Po stepped forward chaúng xa." Neáu hieåu laø döïng laäp thì Phaät phaùp ñaâu and said: "As you say, the old man missed the ñeán ngaøy nay. Xem Maõ Toå cuøng Baùch Tröôïng ñi turning word and was reborn as a fox five hundred daïo vöôøn thaáy baày vòt trôøi bay qua, Maõ Toå ñaâu times. What if he had given the right answer each khoâng bieát vòt trôøi, taïi sao laïi hoûi theá aá y? Haõy noùi time he was asked a question; what would have yù cuûa ngaøi rôi taïi choã naøo? Baùch Tröôïng chæ bieát happened then?" Pai-Chang said: "Just step up chaïy theo sau. Maõ Toå naém loã muõi Baùch Tröôïng here closer, and I will tell you." Huang-Po went up vaën maïnh, Baùch Tröôïng chòu ñau khoâng noåi neân la to Pai-Chang and slapped him in the face. Pai- leân. Maõ Toå baûo: "Ñaâu töøng bay qua." Baùch Tröôïng Chang clapped his hands and laughed, saying, "I lieàn tænh ngoä. Ngaøy nay coù ngöôøi hieåu laàm, vöøa thought the Barbarian had a red beard, but here is hoûi ñeán lieàn la leân, buoàn cöôøi nhaûy chaúng ra. Haøng a red-bearded Barbarian." Zen practitioners toâng sö vì ngöôøi phaûi chæ daïy cho thaáy toät. Neáu hoï should always remember the teaching of Zen chöa hieåu, chaúng neä chaïm beùn ñöùt tay, chæ coát daïy master Pai-Chang

"Not evading the law of cause hoï roõ ñöôïc vieäc naøy. Vì theá noùi, hoäi thì giöõa ñöôøng and effect" on the path of cultivation of thoï duïng, chaúng hoäi thì theá ñeá löu boá. Maõ Toå emancipation. The above story is one of the ñöông thôøi, neáu chaúng naém ñöùng thì chæ thaønh theá manners of Zen art that Zen master Pai-Chang ñeá löu boá. Phaûi laø thaáy caûnh gaëp duyeân xoay trôû, utilized to illustrate a certain Buddhist teaching. daïy trôû veà chính mình, trong möôøi hai giôø khoâng According to Wu Men Hui-Kai in the Wu-Men- choã khieám khuyeát, goïi ñoù laø taùnh ñòa minh baïch. Kuan, "not falling under the law of cause and Neáu chæ nöông coû gaù caây, nhaän caùi tröôùc löøa sau effect." Why should this prompt five hundred lives ngöïa, coù duøng ñöôïc vaøo choã naøo? Xem Maõ Toå, as a fox? "Not evading the law of cause and Baùch Tröôïng duïng theá aáy, tuy gioáng nhö saùng toû effect." Why should this prompt a return to human tinh lanh, maø chaúng ôû choã saùng toû tinh lanh. Baùc h life? If you have the single eye of realization, you Tröôïng chòu ñau khoâng noåi la leân, neáu thaáy theá aáy will appreciate how old Pai-chang lived five thì khaép coõi chaúng giaáu, moãi moãi hieän thaønh. Vì hundred lives as a fox as lives of grace. theá noùi, moät choã thaáu thì ngaøn choã muoân choã ñoàng Baùch Tröôïng Daõ Ngan: Pai Chang's Wild Ducks, thôøi thaáu. Hoâm sau, Maõ Toå leân toøa, chuùng vöøa tuï example 53 of the Pi-Yen-Lu—Thí duï thöù 53 cuûa hoïp, Baùch Tröôïng ra cuoán chieáu. Maõ Toå xuoáng toøa Bích Nham Luïc. Maõ Toå cuøng Baùch Tröôïng daïo veà laïi phöông tröôïng, hoûi Baùch Tröôïng: "Ta vöøa vöôøn, thaáy baày vòt trôøi bay qua. Maõ Toå hoûi: "Laø leân toøa chöa noùi phaùp, vì sao oâng laïi cuoán chieáu?"

Baùch Tröôïng thöa: "Hoâm qua bò Hoøa Thöôïng naém reaching." If you entertain the understanding that loã muõi ñau." Maõ Toå hoûi: "Hoâm qua oâng nhaèm choã enlightenment is a construct, how could the naøo löu taâm?" Baùch Tröôïng thöa: "Ngaøy nay loã Buddhist Teaching have come down to the muõi laïi chaúng ñau." Maõ Toå baûo: "OÂng bieát saâu present? Look: once when Great Master Ma and vieäc ngaøy nay." Baùch Tröôïng laøm leã roài lui veà lieâu Pai Chang were walking together they saw some thò giaû khoùc. Ñoàng söï thò giaû hoûi: "OÂng khoùc caùi wild ducks fly by. How could the Great Master not gì?" Baùch Tröôïng noùi: "Huynh ñeán hoûi Hoøa have known they were wild ducks? Why did he Thöôïng." Thò giaû ñeán hoûi Maõ Toå. Maõ Toå baûo: nevertheless ask like this? Tell me, what does his "OÂng hoûi laáy y xem?" Thò giaû laïi veà lieâu hoûi Baùch meaning come down to? When Pai Chang merely Tröôïng. Baùch Tröôïng cöôøi ha haû! Thò giaû noùi: followed up behind him, Ma Tsu then twisted his "OÂng vöøa roài khoùc, giôø ñaây taïi sao laïi cöôøi?" Baùch nose. Pai Chang cried out in pain and Ma Tsu said, Tröôïng noùi: "Toâi vöøa roài khoùc, giôø ñaây cöôøi." Xem "When have they ever flown away?" At this Pai Sö sau khi ngoä laên truøng truïc ngaên chaën chaúng Chang had insight. But these days some people ñöùng, töï nhieân linh hoaït—Once the Great Master misunderstand: as soon as they're questioned, they Ma and Pai Chang were walking together they immediately make a cry of pain. Fortunately they saw some wild ducks fly by. The Great Master can't leap out of it. When teachers of our school asked, "What is that?" Pai Chang said,

"Wild help people, they must make them penetrate ducks." The Great Master said, "Where have they through. You see that Pai Chang didn't understand, gone?" Pai Chang said, "They've flown away." that he didn't avoid cutting his hand on the point. The Great Master then twisted Pai Chang's nose. Ma Tsu just wanted to make him understand this Pai Chang cried out in pain. The Great Master matter. Thus it is said, "When you understand, said, "When have they ever flown away?" then the conventional truth prevails." If Ma Tsu According to Yuan-Wu in the Pi-Yen-Lu, if you hadn't twisted Pai Chang's nose at that time, the observe this case with the correct eye, conventional truth would have prevailed. It's also unexpectedly it's Pai Chang who has the correct necessary when encountering circumstances and basis, whereas Great Master Ma is creating waves meeting conditions to turn them around and return where there is no wind. If all of you want to be them to oneself; to have no gaps at any time is teachers of Buddhas and Patriarchs, then study Pai called "the ground of nature bright and clear." Chang. If you want to be unable to save even What's the use of one who just haunts the forests yourselves, then study the Great Master Ma. and fields, accepting what's ahead of an ass but Observe how those Ancients were never absent behind a home? Observe how Ma Tsu and Pai from Here, twenty-four hours a day. At a young Chang act this way; though they seem radiant and age Pai Chang left behind the dusts of worldly life spiritual, nevertheless they don't remain in and became well versed in the three studies radiance and spirituality. Pai Changcried out in (discipline, meditation, and wisdom). When Ma pain; if you see it as such, then the whole world Tsu known as Ta Chi was teaching at Nan Ch'ang, does not hide it, and it is perfectly manifest Pai Chang set his heart on joining him. For twenty everywhere. Thus it is said, "Penetrate one place, years he served as Ma Tsu's attendant, until the and you penetrate a thousand places, ten thousand time of his second calling (on Ma Tsu), when he places all at once." When Ma Tsu went up to the was finally greatly enlightened at Ma Tsu's shout. hall the next day, as soon as the congregation had But these days some say, "Where there is assembled, Pai Chang came forward and rolled up fundamentally no enlightenment, they construct the bowing mat. Ma Tsu immediately left his seat. the gate of 'enlightenment' and establish this After he had returned to his abbot's quarters, he affair." If you view it in this way, you are like a asked Pai Chang, "I had just gone up to the hall flea on a lion's body feeding itself on the lion's and had not yet preached; why did you roll up the flesh. Haven't you seen where an Ancient said, "If mat right away?" Pai Chang said, "Yesterday I had the source is not deep, the stream is not long; if my nose twisted by you, Teacher, and it hurt." Ma the wisdom is not great, the vision is not far- Tsu said, "Where were you keeping your mind

yesterday?" Pai Chang said, "Today the nose no dieäu aáy môû ra laø cuoäc soáng haèng ngaøy cuûa longer hurts." Ma Tsu said, "You have profound haønh giaû, caû ñeán nhöõng tình tieát taàm thöôøng knowledge of Today's affair." Pai Chang then nhaát, vaãn ñöôïm nhuaàn ñaïi nghóa phaùp Phaät. bowed and returned to the attendants' quarters, Thaät vaäy, vôùi Thieàn, moät maët ñaïi nghóa cuûa crying. One of his fellow attendants asked, "Why phaùp Phaät laø caùi gì taàm thöôøng, voâ nghóa

lyù are you crying?" Pai Chang said, "Go ask our nhaát ñôøi; nhöng maët khaùc, nhaát laø khi chuùng ta Master." The attendant then went to ask Ma Tsu. chöa hieåu, noù kyø bí khoâng gì hôn. Vaø noùi cho Tsu said, "Go ask Pai Chang." When the attendant cuøng, ngay caû cuoäc soáng thöôøng ngaøy cuûa returned to their quarters to ask Pai Chang, Chang chuùng ta, haù chaúng phaûi ñaày nhöõng kyø quan, laughed loudly. The attendant said, "You were bí maät vaø huyeàn bí, ngoaøi taàm hieåu bieát cuûa trí just crying, now why are you laughing?" Pai oùc con ngöôøi hay sao? Kyø thaät, Thieàn sö Duy Chang said, "I was crying before, now I'm Chaùnh muoán cho haøng ñeä töû cuûa ngaøi thaáy laughing." Look at Pai Changafter his raèng Thieàn soáng trong chieàu höôùng haønh enlightenment; turning smoothly, he can't be ñoäng, hay noùi ñuùng hôn, Thieàn laø vaän duïng trapped. Naturally he's sparkling clear on all sides. caùi thöïc, laø soáng caùi thöïc, thay vì chöùng minh Baùch Tröôïng Duy Chaùnh Thieàn Sö: Hyakujo- hoaëc bieåu thò caùi thöïc baèng ngoân töø, nghóa laø Isei (jap)—Hyakujo Nehan (jap)—Pai-chang-Wei- baèng khaùi nieäm. Theo thieàn sö D.T. Suzuki cheng (Wade-Giles Chinese)—Thieàn sö Baùch trong Thieàn Luaän, Taäp I, phöông phaùp tröïc Tröôïng Duy Chaùnh, ñeä töû cuûa Thieàn sö Baùch tieáp coù coâng duïng naém ngay laáy cuoäc soáng Tröôïng Hoaøi Haûi—Zen master Pai-Chang-Wei- uyeån chuyeån trong khi noù ñang troâi chaûy, chöù Cheng was a disciple of Zen master Paizhang khoâng phaûi sau khi noù ñaõ troâi qua. Trong khi Huaihai. doøng ñôøi ñang troâi chaûy, khoâng ai ñuû thôøi giôø Coù raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö nhôù ñeán kyù öùc, hoaëc xaây döïng yù töôûng. Nghóa Baùch Tröôïng Duy Chaùnh; tuy nhieân, coù moät laø khoâng coù lyù luaän naøo coù giaù trò trong luùc vaøi chi tieát nhoû veà vò Thieàn sö naøy trong boä naøy. Haønh giaû tu Thieàn neân luoân nhôù raèng Nguõ Ñaêng Hoäi Nguyeân: Khôûi thuûy Baùch ngoân ngöõ coù theå duøng ñöôïc, nhöng ngoân ngöõ Tröôïng Duy Chaùnh hoïc kinh Nieát Baøn. Ngöôøi töø muoân thuôû voán keát hôïp chaët cheõ vôùi neùt thôøi ñoù khoâng keâu oâng baèng teân, thay vaøo ñoù taâm töôûng suy löôïng neân maát heát noäi löïc, hoï goïi oâng laø "Thieàn Sö Nieát Baøn."—Few khoâng tröïc tieáp truyeàn caûm ñöôïc. Neáu duøng other details about Pai-Chang-Wei-Cheng's ñeán ngoân ngöõ chæ dieãn taû ñöôïc moät yù nghóa, life are available in the classical records; moät luaän giaûi, chæ bieåu loä moät caùi ngoaïi thuoäc, however, there is some brief information on neân khoâng tröïc tieáp lieân heä gì ñeán cuoäc soáng. him in the Wudeng Huiyuan. Pai-Chang-Wei- Ñaây cuõng chính laø lyù do taïi sao nhieàu khi caùc Cheng originally studied the Nirvana Sutra. thieàn sö traùnh chuyeän noùi naêng, traùnh xaùc People did not call him by his name, instead ñònh, daàu laø ñoái vôùi nhöõng vieäc quaù toû roõ, quaù referring to him as "Zen Master Nirvana." hieån nhieân cuõng vaäy. Hy voïng cuûa caùc ngaøi laø Baùch Tröôïng Duy Chaùnh laø vò thieàn sö coù loái ñeå cho ñoà ñeä töï taäp trung taát caû taâm löïc naém daïy chuùng raát ñaëc bieät. Sö baûo Taêng chuùng ra laáy nhöõng gì ngöôøi aáy mong öôùc, thay vì ghì caøy ruoäng ñi, xong Sö seõ noùi ñaïi nghóa cuûa baét laáy nhöõng moái lieân laïc xa xoâi voøng ngoaøi phaùp Phaät cho nghe. Laøm xong, Taêng chuùng khieán cho ngöôøi ñeä töû bò phaân taâm —Zen hoïp laïi chôø nghe Sö noùi phaùp. Sö chæ dang

ñoâi master Pai-Chang-Wei-Cheng had a very tay, khoâng noùi gì. Coù phaûi nhöõng haønh ñoäng special way of instructing his disciples. He naøy tieâu bieåu cho caùch dieãn taû ñaïi nghóa cuûa said to the monks, "You open the farm for me phaùp Phaät cuûa Thieàn sö Duy Chaùnh khoâng? and I will talk to you about the great principle Haønh ñoäng cuûa Thieàn sö Duy Chaùnh cho thaáy of Zen." When the monks finished attending ñaïi nghóa cuûa phaùp Phaät chæ coù yù nghóa khi the farm and came back to the master to caây truïc cuûa noäi taâm xoay sang moät theá giôùi discourse on the great principle, he merely khaùc, saâu roäng hôn. Vì moät khi theá giôùi thaâm extended his open arms and said nothing. Are

these acts representing the way that Zen baùi. Baùch Tröôïng lieàn ñaùnh. Theo Vieân Ngoä trong master Wei-cheng used to show the great Bích Nham Luïc, gaëp cô ñuû maét chaúng ñoaùi nguy principle of Buddhism? The acts of Zen vong, cho neân noùi chaúng vaøo hang coïp ñaâu baét master Wei-cheng just shows that the great ñöôïc coïp con. Baùch Tröôïng bình thöôøng döôøng principle of Buddhism gains meaning when nhö coïp chuïp moài. Vò Taêng naày cuõng chaúng sôï there takes place this turning of the mental cheát soáng, daùm nhoå raâu coïp, neân hoûi theá naøo laø hinge to a wider and deeper world. For when vieäc kyø ñaëc? Vò Taêng naày ñaõ ñuû con maét saùng, neân this wide and deeper world opens, Zen Baùch Tröôïng cho oâng gaùnh vaùc, noùi: "Ngoài rieâng practitoiners' everyday life, even the most moät mình treân nuùi Ñaïi Huøng." OÂng lieàn leã baùi. trivial thing of it, grow loaded with the truths Thieàn Taêng phaûi bieän bieät yù tröôùc khi hoûi môùi of the great principle of Buddhism. With Zen, ñöôïc. Vò Taêng naày leã baùi cuøng vieäc leã baùi haèng on the one hand, therefore, the great principle ngaøy chaúng ñoàng, phaûi laø ngöôøi ñuû maét saùng môùi of Buddhism is a most prosaic and matter-of- ñöôïc. Chôù ñem gan maät bình sanh truùt cho ngöôøi, fact thing, but on the other hand, when it is not bieát nhau laïi nhö chaúng bieát nhau. Chæ xem vò understood it is something of a mystery. But Taêng hoûi: "Theá naøo laø vieäc kyø ñaëc?" Baùch Tröôïng after all, is not life itself filled with wonders, ñaùp: "Ngoài rieâng moät mình treân nuùi Ñaïi Huøng." Vò mysteries, and unfathomabilities, far beyond Taêng leã baùi, Baùch Tröôïng lieàn ñaùnh. Kia buoâng ñi our discursive understanding? In fact, Zen ñoàng thôøi ñeàu phaûi thaâu laïi thì queùt saïch daáu veát. master Wei-cheng wants to show his disciples Haõy noùi vò Taêng lieàn leã baùi, yù chæ theá naøo? Neáu that the development of Zen should be baûo laø toát, taïi sao Baùch Tröôïng laïi ñaùnh oâng? Neáu towards acting or rather living its truth instead baûo laø chaúng toát, oâng leã baùi coù choã naøo laø chaúng of demonstrating or illustrating it in words; it ñöôïc? Ñeán trong ñaây phaûi bieát hay dôû, raønh traéng is to say, with ideas. According to Zen master ñen, ñöùng treân ngaøn ngoïn nuùi môùi ñöôïc. Vò Taêng D.T. Suzuki in Essays in Zen Buddhism, First naày lieàn leã baùi, gioáng nhö nhoå raâu coïp, chæ daønh Series, the direct method is used to get hold of cho nhau choã chuyeån thaân. May gaëp Baùch Tröôïng this fleeting life as it flees and not after it has coù con maét taïi ñænh moân, trong tay coù thaàn phuø flown. While it is fleeing, there is no time to chieáu thaáu boán thieân haï, bieän roõ lai phong, cho recall memory or to build ideas.

It is to say, no neân lieàn ñaùnh. Neáu laø keû khaùc thì khoâng laøm gì reasoning avails here. Language may be ñöôïc y. Vò Taêng naày laáy cô ñaàu cô, duøng yù deïp yù, used, but this has been associated too long cho neân leã baùi. Nhö Nam Tuyeàn noùi: "Canh ba with ideation, and has lost directions or being ñeâm qua Vaên Thuø, Phoå Hieàn khôûi Phaät kieán, phaùp by itself. As soon as words are used, they kieán, cho moãi vò hai möôi gaäy, ñaøy ñeán hai ngoïn express meaning, reasoning; they represent nuùi Thieát Vi." Trieäu Chaâu ra chuùng thöa: "Gaäy cuûa something not belonging to themselves; they Hoøa Thöôïng baûo ai aên?" Nam Tuyeàn noùi: "Vöông have no direct connection with life. This is laõo sö coù loãi gì?" Trieäu Chaâu lieàn leã baùi. Baäc Toâng also the reason why the masters often avoid sö bình thöôøng chaúng thaáy choã thoï duïng, vöøa gaëp such expressions or statements as are luùc ñöông cô neâu ra, töï nhieân soáng linh ñoäng. Nguõ intelligible in any logical way. Their aim is to Toå tieân sö thöôøng noùi: "Gioáng nhö hai con ngöïa ñaù have the disciple's attention concentrated in nhau, oâng chæ thöôøng taäp thaáy nghe thanh saéc, the thing itself which he wishes to grasp and ñoàng thôøi ngoài döùt, naém ñöôïc ñöùng, laøm chuû ñöôïc not in anything that is in the remotest possible môùi thaáy Baùch Tröôïng vaø vò Taêng kia."—A monk connection liable to disturb him. asked Pai Chang, "What's the extraordinary Baùch Tröôïng Ñoäc Toïa Ñaïi Huøng Ñænh: Pai- affair?" Pai Chang said, "Sitting alone on Ta Chang's Sitting Alone on Ta Hsiung Mountain, Hsiung Mountain." The monk bowed; Pai Chang example 26 of the Pi-Yen-Lu—Thí duï thöù 26 cuûa thereupon hit him. According to Yuan-Wu in the Bích Nham Luïc. Moät vò Taêng hoûi Baùch Tröôïng: Pi-Yen-Lu, he has the eye to face situations and "Theá naøo laø vieäc kyø ñaëc?" Baùch Tröôïng ñaùp: not heed danger or death. Thus it is said, "How "Ngoài moät mình treân nuùi Ñaïi Huøng." Vò Taêng leã can you catch tiger cubs without entering the

tiger's lair?" Pai Chang was ordinarily like a tiger often say, "It's like coming to grips in the front with wings. Nor does this monk shun birth and lines." I'm always telling you simply to cut off death: he dares to grab the tiger's whiskers and seeing and hearing, form and sound, all at once, asks, "What's the extraordinary affair?" This monk then you'll be able to hold fast and act with too haseyes. Pai Chang immediately took up the mastery. Only then will you see Pai Chang and burden with him saying, "Sitting alone on Ta that monk. Hsiung Mountain." The monk then bowed. Baùch Tröôïng Hoaøi Haûi Thieàn Sö (720-814/or Patchrobed monks must be able to discern the 818?): Hyakujo Ekai (jap)—Pai-chang-Huai-hai meaning before the question. This monk's bowing (Wade-Giles Chinese)—Baizhang Huaihai (Pinyin was not the same as ordinary bowing: he had to Chinese)—Teân cuûa moät vò Thieàn sö Trung Hoa have eyes before he could do this. he didn't spill vaøo theá kyû thöù chín. Ngoaøi vieäc chuùng ta gaëp teân all his guts to others. Though they knew each oâng trong caùc thí duï thöù 26, 53, 70, 71, vaø 72 cuûa other, they acted like they didn't. As for "A monk Bích Nham Luïc, coù moät soá chi tieát lyù thuù veà vò asked Pai Chang, 'What's the extraordinary affair?' Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeå n VI: Pai Chang said, 'Sitting alone on Ta Hsiung Baùch Tröôïng Hoaøi Haûi sanh naêm 720 sau Taây Mountain.' The

monk bowed; then Pai Chang hit Lòch, goác ngöôøi ôû Tröôøng Laïc, Phuùc Chaâu. OÂng laø him": observe how when they let go, they both do moät trong nhöõng ñaïi thieàn sö thôøi nhaø Ñöôøng, moân so at once, and when they gather back, they wipe ñoà vaø laø ngöôøi noái Phaùp cuûa Maõ Toå Ñaïo Nhaát, away the tracks and obliterate the traces. But say, thaày cuûa Quy Sôn Linh Höïu vaø Hoaøng Baù Hy when the monk bowed right then, what was his Vaän—Zen Master Pai-Chang-Huai-Hai, name of a meaning? If you say it was good, then why and for Chinese Zen master in the ninth century. Beside what did Pai Chang then hit him? If you say it was the fact that we encounter his name in examples no good, what was wrong about his bowing? When 26, 53, 70, 71, and 72 of the Pi-Yen-Lu, there is you get here, you must be able to to tell right from some interesting information on this Zen Master in wrong, distinguish initiate from outsider, and stand the Records of the Transmission of the Lamp on the summits of a thousand peaks, to begin to (Ch’uan-Teng-Lu), Volume VI: He was born in understand. This monk's bowing was like grabbing 720 A.D., in the city of Changle in Fuzhou. He the tiger's whiskers: he was just contending for a was one of the greatest Chinese Zen masters of pivital position. Fortunately there's an eye on Pai the T'ang period; a student and dharma successor Chang's forehead and a talisman behind his elbow, of Ma-tsu Tao-i, and the master of Kuei-shan shining through the four quarters and profoundly Ling-yu and Huang-po Hsi-yun. discerning oncoming winds. Therefore he OÂng laø vò thieàn sö ñaàu tieân thieát laäp moät coäng immediately hit the monk. If it had been someone ñoàng töï vieän ôû Trung Quoác vôùi nhöõng luaät leä else, he wouldn't have been able to handle the quy cuû roõ raøng vaø nhaán maïnh ñeán vieäc lao monk. The monk met mind with mind, conveyed ñoäng chaân tay trong nhaø thieàn bao goàm trong intention with intention: that is why he bowed. quyeån Baùch Tröôïng Thanh Quy. Noi theo con Nan Ch'uan said, "Last night at midnight, Manjusri ñöôøng cuûa Töù Toå Ñaïo Tín, ngöôøi saùng laäp ra and Samanthabhadra came up with views of coäng ñoàng ñoäc laäp ñaàu tieân cuûa caùc thieàn sö, Buddha and Dharma. I gave them each twenty Baùch Tröôïng nhaán maïnh ñeán moái lieân heä giöõa blows and sentenced them to be hemmed in by phöông phaùp toïa thieàn vaø coâng vieäc haèng twin iron mountains." At the time Chao Chou ngaøy trong töï vieän hay treân caùc caùnh ñoàng. came forward and said, "Who should take your Chính Baùch Tröôïng ñaõ ñöa ra caâu chaâm ngoân beating, Teacher?" Nan Ch'uan said, "Where was noåi tieáng: "Ngaøy naøo khoâng laøm, ngaøy aáy my fault?" Chao Chou bowed. Masters of our khoâng aên," maø chính oâng ñaõ theo ñuùng cho school do not idly observe how the other takes ñeán cuoái ñôøi. Khaùc vôùi truyeàn thoáng khaát thöïc action. The moment they are in charge of the cuûa caùc nhaø sö AÁn Ñoä, soáng baèng ñoà cuùng situation and bring it into play, they are naturally döôøng cuûa ñaøn na tín thí, caùc nhaø sö Thieàn leaping with life. My late teacher Wu Tsu would gaàn nhö soáng baèng söï lao ñoäng cuûa chính

mình. Tuy nhieân, truyeàn thoáng khaát thöïc vaãn (Dai Yuho).' Vò Taêng cung kính cuùi ñaàu chaøo. ñöôïc giöõ laïi nhö moät phöông phaùp reøn luyeän Baùch Tröôïng lieàn ñaùnh vò Taêng naày." Baùch trí tueä trong khuoân khoå do Baùch tröôïng laäp

ra. Tröôïng khoâng chæ ñöôïc bieát ñeán veà nhöõng taøi Ngaøy nay, tuy vaên baûn quy ñònh caùc quy taéc naêng toå chöùc cuûa oâng, maø coøn veà kinh nghieäm cuûa Baùch Tröôïng ñaõ maát ñi, nhöng tinh thaàn lôùn veà thieàn cuõng nhö veà trí naêng cuûa oâ ng, theå cuûa noù vaãn ñöôïc aùp duïng trong caùc thieàn vieän. hieän bieät hieäu 'Hoaøi Haûi', hay keû mang ñaïi Chuùng ta gaëp teân oâng trong caùc thí duï thöù 26, döông trong ngöïc cuûa mình, do vò thaày ñaàu 53, 70, 71, vaø 72 cuûa Bích Nham Luïc. Caùc tieân laø töù toå Ñaïo Tín ñaõ ñaët cho. Baùch Tröôïng coâng aùn naày cho chuùng ta bieát ñöôïc tinh thaàn laø taùc giaû cuûa boä 'Ñoán Ngoä', trong ñoù oâng neâu cuûa vò ñaïi thieàn sö naày nhieàu hôn taát caû nhöõng roõ raèng hoïc thuyeát cuûa Nam Toâng phuø hôïp vôùi chæ daãn veà cuoäc ñôøi vaø aûnh höôûng cuûa oâng— thöïc chaát saâu saéc cuûa caùc kinh ñieån Ñaïi He was an outstanding Zen master, the first to thöøa—Here, for instance, in example 26 of establish the Zen community in China with the Pi-Yen-Lu: "A monk asked Pai-chang, precise rules and regulations and the 'What is there that's extraordinary?' Pai-chang emphasis on manual labor. Following the said, 'Sitting alone on Mount Ta-Hsiung.' The tradition of Taohsin, the fourth patriarch of monk bowed respectfully. Pai-chang hit him." Zen who founded the first self-supporting Pai-chang is not known for his organizational community of Zen monks, Pai-chang stressed telent alone, rather primarily for his profound the importance of combining meditative Zen realization and his great wisdom, already practice with daily work in the monastery and indicated by the monastic name he received in the fields. From Pai-chang comes the well- from his first master, Tao-hsin. The name known Zen saying: "A day without work, a 'Huai-hai' means who bears the ocean of day without food." He himself lived in wisdom in his chest. Pai-chang is the author of accordance with this principle until the end of 'Sudden Enlightenment' (Tun-Wu), a his life. It should be noted that until this time fundamental Ch'an text concerning 'sudden Buddhist monks in China had lived, following enlightenment'. In this work he shows that the the Indian monastic tradition, from offerings teaching of the Southern school of Ch'an is in gathered by monks on begging rounds or accord with the deepest sense of the great brought to the monasteries by lay believers. Mahayana sutras. Now the monks of the Ch'an monasteries Moät hoâm sö theo haàu Maõ Toå ñi daïo, thaáy moät gained their livelihoods principally through baày vòt trôøi bay qua, Maõ Toå hoûi: “Ñoù laø caùi their own manual labor; however, the gì?” Sö thöa: “Vòt trôøi.” Maõ Toå hoûi: “Bay ñi tradition of making begging rounds was ñaâu?” Sö thöa: “Bay qua.” Maõ Toå beøn naém loã preserved in Pai-chang's rules as a form of muõi cuûa sö maø vaën maïnh moät caùi, ñau quaù sö spiritual training. Although the precise written la thaát thanh. Maõ Toå baûo: “Laïi noùi bay qua form in which Pai-chang originally set forth ñi.” Ngay caâu aáy sö tænh ngoä. Trôû veà phoøng thò his rules has been lost, these rules and their giaû. Sö khoùc loùc thaûm thieát, nhöõng ngöôøi spirit have been preserved in the Zen tradition chung phoøng nghe ñöôïc beøn hoûi: Huynh nhôù and are followed today in Zen monasteries. cha meï phaûi khoâng?” Sö ñaùp: “Khoâng.” Bò We encounter his name in examples 26, 53, ngöôøi ta maéng chöûi phaûi khoâng? Sö ñaùp: 70, 71, and 72 of the Pi-Yen-Lu. We

learn “Khoâng.” Vò sö hoûi: Vaäy taïi sao laïi khoùc?” Sö more about the mind of Pai-chang from these ñaùp: “Loã muõi toâi bò Hoøa Thöôïng keùo ñau thaáu koans than from all historical data concerning xöông.” Vò thò giaû kia laïi hoûi: “Coù nhôn duyeân his life and significance. gì khoâng kheá hoäi?” Sö ñaùp: “Ñi hoûi Hoøa Chaúng haïn nhö qua thí duï thöù 26 cuûa Bích Thöôïng ñi.” Vò thò giaû aáy tôùi hoûi Hoøa Thöôïng Nham Luïc: "Moät vò Taêng hoûi Baùch Tröôïng: raèng: “Thò giaû Hoaøi Haûi coù nhôn duyeân gì 'Coù gì laï thöôøng ôû ñoù khoâng?' Baùch Tröôïng chaúng kheá hoäi, maø ñang khoùc ôû trong phoøng, noùi: 'Ngoài ñoù, moät mình, treân nuùi Ñaïi Huøng xin Hoøa Thöôïng vì chuùng con maø noùi.” Maõ Toå

baûo: “Y ñaõ kheá hoäi, caùc ngöôi töï hoûi laáy y.” attendant said: “What did you do that offend Vò thò giaû laïi trôû veà phoøng hoûi: “Hoøa Thöôïng him? Pai-Zhang said: “You go ask him.” The noùi huynh ñaõ hoäi, neân baûo chuùng toâi veà hoûi attendant went to Ma-Tzu and said: “What did huynh.” Sö beøn cöôøi Haû! Haû! Caùc vò aáy baûo: the attendant Huai-Hai do to offend you? He “Vöøa roài khoùc sao baây giôø laïi cöôøi.” Sö ñaùp: is in his room crying. Please tell me.” The “Vöøa roài khoùc baây giôø cöôøi cuõng vaäy thoâi.” great teacher said: “He himself knows. Go ask Caùc vò aáy môø mòt khoâng hieåu gì caû. Theo him. The attendant returned to Pai-Zhang’s Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, hut and said again: “The master says that you coù theå coù lieân heä naøo khoâng giöõa caùc caâu already know, so I should come here and ask chuyeän röûa cheùn cuûa chuù tieåu, thoåi taét ngoïn you.” Thereupon Pai-Zhang laughed out loud. ñeøn vaø vaën treùo loå muõi treân? Ta phaûi noùi nhö The attendant said: “A moment ago you were Vaân Moân Vaên Yeån: “Neáu khoâng coù gì heát, thì crying, so why are you laughing now?” Pai- laøm sao nhöõng ngöôøi aáy ñaït ñöôïc lyù Thieàn? Zhang said: “My crying moment ago is the Neáu coù thì moái thaân thuoäc ra sao? Caùi ngoä aáy same as my laughing now.” The attendant laø gì? Caùi nhaõn quan môùi thaáy laø gì? Heã söï was bewildered by Pai-Zhang’s behavior. Is quan saùt cuûa ta coøn bò giôùi haïn trong nhöõng there any connection in any possible way ñieàu kieän cuûa tröôùc thôøi môû con maét ñaïo, coù between the washing of the dishes and the leõ ta khoâng bao giôø thaáy ñöôïc ñaâu laø choã roát blowing out a candle and the twisting of the raùo keát thaønh. Ñoù toaøn laø vieäc dieãn ra haèng nose? We must say with Yun-Men: “If there ngaøy, vaø neáu khaùch quan Thieàn naèm ôû choã is none, how could they all come to the thöôøng nhaät aáy thì moãi chuùng ta ñeàu laø Thieàn realization of the truth of Zen? If there is, sö heát maø khoâng bieát. Ñieàu naày raát ñuùng bôûi what inner relationship is there? What is this leõ khoâng coù caùi gì giaû taïo ñöôïc xaây döïng trong enlightenment? What new point of viewing ñaïo Thieàn, nhöng phaûi coù caùi vaën muõi, coù caây things is this? So long as our observation is ñeøn bò thoåi taét, thì maét chuùng ta môùi loät heát limited to those conditions which preceded vaûy caù, vaø ta môùi chuù yù ñeán beân trong, vaø the opening of a disciple’s eye we cannot höôùng ñeán söï ñoäng duïng cuûa taâm thöùc; vaø perhaps fully comprehend where lies the chính taïi ñoù tieàm aån moái lieân heä maät thieát ultimate issue. They are matters of everyday giöõa söï thoåi taét ñeøn hay caùi vaën muõi cuõng nhö occurrence, and if Zen lies objectively

among voâ soá nhöõng vieäc khaùc deät thaønh taám maøn theá them, every one of us is a master before we söï cuûa loaøi ngöôøi chuùng ta—One day Pai- are told of it. This is partly true inasmuch as Zhang accompanied Ma-Tzu on a walk. A there is nothing artificially constructed in Zen, flock of wild ducks flew past them. Ma-Tzu but if the nose is to be really twisted or the said: “What’s that?” Pai-Zhang said: “Wild candle blown out in order to take scale off the ducks.” Ma-Tzu said: “Where’d they go?” eye, our attention must be directed inwardly Pai-Zhang said: “They flew away.” Ma-Tzu to the working of our minds, and it will be then twisted Pai-Zhang’s nose so hard that he there where we are flying geese and the cried out. Ma-Tzu said: “So you say they’ve washed dishes and the blown-out candle and flown away!” Upon hearing these words, Pai- any other happenings that weave out Zhang attained enlightenment. Returning to infinitely variegated patterns of human life. the attendant’s room, Pai-Zhang cried out Hoâm sau Maõ Toå vöøa leân toøa, chuùng nhoùm hoïp loudly. One of the other attendants asked Pai- xong. Sö böôùc ra cuoán chieáu, Maõ Toå xuoáng Zhang: “Are you homesick?” Pai Zhang said: toøa, sö theo sau ñeán phöông tröôïng. Maõ Toå “No.” The attendant said: “Did someone hoûi: “Ta chöa noùi caâu naøo, taïi sao ngöôi cuoán curse at you?” Pai-Zhang said: “No.” The chieáu?” Sö thöa: Hoâm qua bò Hoøa Thöôïng keùo attendant said: “Then why are you crying?” choùt muõi ñau.” Maõ Toå baûo: “Hoâm qua ngöôi Pai-Zhang said: “Master Ma twisted my nose ñeå taâm choã naøo?” Sö noùi: “Choùt muõi ngaøy nay so hard that the pain was unbearable.” The laïi chaúng ñau.” Maõ Toå baûo: “Ngöôi hieåu saâu

vieäc hoâm qua.” Sö laøm leã roài lui ra—The next Trong soá nhöõng ñaïi ñeä töû cuûa Baùch Tröôïng coù day Ma-Tzu went into the hall to address the Hoaøng Baù vaø Qui Sôn. Moät hoâm Baùch Tröôïng monks just when the monks had finished baûo Taêng chuùng: “Phaät phaùp khoâng phaûi laø assembling, bai-Zhang rolled up his siting vieäc nhoû, laõo Taêng xöa bò Maõ Toå naït ñeán ba mat. Ma-Tzu got down from his chair and Bai- ngaøy loå tai coøn ñieác.” Hoaøng Baù nghe noùi baát Zhang followed him to the abot’s room. Ma- giaùc le löôõi. Baùch tröôïng baûo: “Con veà sau Tzu said: “Just now I hadn’t said a word. Why naày thöøa keá Maõ Toå chaêng?” Hoaøng Baù thöa: did you roll up your sitting mat?” Bai-Zhang “Khoâng. Nay nhôn Hoøa Thöôïng nhaéc laïi, con said: “Yesterday the master painfully twisted ñöôïc thaáy Maõ Toå ñaïi cô, ñaïi duïng, nhöng vaãn my nose.” Ma-Tzu said: “Is there anything khoâng bieát Maõ Toå. Neáu con thöøa keá Maõ Toå, special about yesterday that you’ve noticed?” veà sau maát heát con chaùu cuûa con.” Baùch Bai-Zhang said: “Today, my nose doesn’t hurt Tröôïng baûo: “Ñuùng theá, ñuùng theá, thaáy baèng anymore.” Ma-Tzu said: “Then you really vôùi thaày laø keùm thaày nöûa ñöùc, thaáy vöôït hôn understand what happened yesterday.” Bai- thaày môùi kham truyeàn trao. Con haún coù caùi Zhang then bow and went out. thaáy vöôït hôn thaày.” Hoaøng Baù lieàn leã baùi — Vaøo moät dòp khaùc, Sö ñöùng haàu Maõ Toå, thaáy Foremost among them Bai-Zhang’s students caây phaát töû ôû goùc giöôøng, Sö beøn hoûi: "Töùc were Huang-Bo and Kui-Shan. One day Bai- ñaây duøng, lìa ñaây duøng?" Maõ Toå noùi: "Trong Zhang said to the congregation: “The töông lai neáu oâng ñi ñeán choã

khaùc thì laøm sao Buddhadharma is not a trifling matter. maø daïy ngöôøi?" Baùch Tröôïng caàm caây phaát Formerly great Master Ma-Tzu shouted so tröôïng döïng ñöùng leân. Maõ Toå noùi: "Töùc ñaây loudly that I was deaf for three days." When duøng, lìa ñaây duøng?" Baùch Tröôïng ñeå caây Huang-Bo heard this, he stuck out his tongue. phaát töû laïi treân giaù. Baát thình lình Maõ Toå naït Bai-Zhang said to him: "In the future, will you moät tieáng lôùn ñeán noãi Baùch Tröôïng bò ñieác carry on Ma-Tzu's Dharma?" Huang-Bo said: ñeán ba ngaøy—On another occasion Pai-chang "There's no way I could do so. Today, was in attendance to Master Ma-tsu. He saw because of what you've said, I've seen Ma- the abbot's whisk sitting on its stand and said, Tzu's great function, but I still haven't "If someone uses this, can they also not use glimpsed Ma-Tzu. If I carry on Ma-Tzu's it?" Ma-tsu said, "In the future if you travel to teaching by half, then our descendants will be some other place, how will you help people?" cut off." Bai-Zhang said: "Just so! Just so! The Pai-chang picked up the whisk and held it one who is his teacher's equal has diminished upright. Ma-tsu said, "If you use it this way, his teacher by half. Only a student who what other way can it be used?" Pai-chang surpasses his teacher can transmit his placed the whisk back on its stand. Ma-tsu teacher's teaching. So how does the student suddenly let out and earth-shaking shout so surpass the teacher?" Huang-Bo then bowed. loud that Pai-chang was deaf for three days. Toùm laïi, söï am hieåu tuyeät vôøi veà kinh ñieån Moät hoâm, sö thöôïng ñöôøng thuyeát phaùp. cho thaáy raèng phaùi 'Ñoán Ngoä' (ñaïi giaùc baát Nhöng sö chæ böôùc tôùi vaøi böôùc, ñöùng yeân, roài thaàn hoaøn toaøn hay Nam Toâng) khoâng coi môû roäng voøng tay ra, roài trôû veà phöông tröôïng. thöôøng vieäc nghieân cöùu kinh ñieån moät caùch Sau ñoù ñeä töû vaøo hoûi thì ngaøi traû lôøi: "Ñoù, ñaïi saâu saéc, duø raèng tröôøng phaùi naày khaúng ñònh nghóa cuûa phaùp Phaät chæ laø vaäy."—One day he tính öu vieät cuûa söï theå nghieäm ñaïi giaùc ñoái entered the hall to preach the Buddha- vôùi moïi lyù thuyeát. Ñaây cuõng laø ñoaïn môû ñaàu Dharma. But he merely walked forward a few tröôùc taùc cuûa Baùch Tröôïng, ñöôïc soaïn döôùi steps, stood still, and opened his arms, then hình thöùc ñoái thoaïi: "Hoûi: 'Chuùng ta phaûi laøm returned to his room. His disciples came to baøi taäp naøo ñeå ñaït tôùi giaûi thoaùt?' Ñaùp: 'Giaûi ask for the reason, he said: "That's all of the thoaùt chæ coù theå ñaït ñöôïc baèng ñaïi giaùc baát great principle of Buddhism." thaàn.' Hoûi: 'Ñaïi giaùc baát thaàn nghóa laø gì?' Ñaùp: 'Baát thaàn coù nghóa laø ngöôøi ta thoaùt khoûi

taát caû nhöõng söï muø quaùng trong khoaûnh khaéc. (thanh quy) cuûa Taêng chuùng trong thieàn vieän. Quy Ñaïi giaùc nghóa laø hieåu raèng ñaïi giaùc khoâng luaät chính xaùc maø ngaøi Baùch Tröôïng ñaõ nhaán phaûi laø ñieàu maø ngöôøi ta coù theå ñaït tôùi ñöôïc.' maïnh veà lao taùc cho ngöôøi tu taäp thieàn quaùn trong Hoûi: 'Phaûi baét ñaàu baøi taäp naày töø ñaâu?' Ñaùp: thieàn vieän. Taùc phaåm do thieàn sö Ñöùc Huy soaïn 'Chính laø töø goác reã.' Hoûi: 'Theá thì goác reã laø laïi, trong ñoù ghi roõ caùc quy taéc ñöôïc ñeà ra trong nhöõng gì?' Ñaùp: 'Tinh thaàn (yù thöùc) laø goác vaên baûn Baùch Tröôïng Thanh Quy ñeán nay vaãn coøn reã.'"—In short, it is evident that Pai-chang was hieäu löïc—Name of a book written by Paichang

on well versed in the sutras. Thus even the regulations for monks in a Zen monastery. school of sudden enlightenment or the Baizhang's precise rules and regulations and the Southern School, though the primacy of the emphasis on manual labor for Zen practitioners. It enlightenment experience over any 'theory' was redacted by the monk Te-hui, in which the was stressed, great importance was still regulations recorded in this work are considered placed on the study of the sutras. This text, authoritative to the present day. composed by Pai-chang in dialogue form, Baùch Tröôïng Vaán Vaân Nham: Pai Chang begins with the following sentences: Questions Yun Yen—Theo thí duï thöù 72 cuûa Bích "Question: 'What practice must we practice in Nham Luïc. Baùch Tröôïng laïi hoûi Vaân Nham: "Deïp order to attain liberation?' Answer: heát coå hoïng moâi meùp laøm sao noùi?" Vaân Nham 'Liberation can only be realized through thöa: "Hoøa Thöôïng coù hay chöa?" Baùch Tröôïng sudden enlightenment.' Question: 'What is noùi: "Maát heát con chaùu cuûa ta." Theo Vieân Ngoä sudden enlightenment?' Answer: 'Sudden trong Bích Nham Luïc, Vaân Nham ôû choã Baùch means to liberate oneself in an instant from Tröôïng hai möôi naêm laøm thò giaû, sau theo Ñaï o all delusive thoughts. Enlightenment means Ngoä ñeán Döôïc Sôn. Döôïc Sôn hoûi: "OÂng ôû trong the insight that enlightenment is nothing that hoäi Baùch Tröôïng laøm vieäc gì?" Vaân Nham thöa: could be attained.' Question: 'Where should "Vöôït khoûi sanh töû." Döôïc Sôn hoûi: "Laïi vöôït khoûi we begin with this practice?' Answer: 'At the chöa?" Vaân Nham noùi: "Y khoâng sanh töû." Döôïc root.' Question: 'And what is the root?' Sôn noùi: "Hai möôi naêm ôû choã Baùch Tröôïng maø Answer: 'The mind (consciousness) is the taäp khí chöa töø." Vaân Nham töø giaõ ra ñi yeát kieán root.'" Nam Tuyeàn, sau trôû laïi Döôïc Sôn môùi kheá ngoä. Thieàn sö Baùch Tröôïng thò tòch ngaøy möôøi baûy Xem coå nhaân hai möôi naêm tham cöùu vaãn töï nöûa thaùng gieâng naêm 814. Sau khi thò tòch sö ñöôïc xanh nöûa vaøng, dính da keït xöông, khoâng theå vua ban hieäu “Ñaïi Trí Thieàn Sö: vaø thaùp hieäu choùng thoaùt, phaûi aét laø phaûi, chæ tröôùc chaúng keát “Ñaïi Baûo Thaéng Luaân.”—The master died on thoân, sau khoâng taïo ñieám. Ñaâu chaúng thaáy noùi: the seventeenth day of the first month in 814. "Lôøi chaúng rôøi hang oå, ñaâu hay thoaùt buoäc raøng, He received the posthumous title “Zen Master cöûa hang maây traéng phuû, bieát bao ngöôøi queân Great Wisdom.” His stupa was named “Great nguoàn." Toâng Taøo Ñoäng goïi laø xuùc phaù. Cho neân Treasure Victorious Wheel.” noùi: "Ñaïp toan sôn tröôïng laàu phuïng hoaøng, thôøi Baùch Tröôïng Hoaøi Haûi Thieàn Sö Ngöõ Luïc: nhôn hieàm xuùc thôøi nay hieäu." Vì theá noùi röøng gai Records of the Words of Zen Master Pai-Chang- goùc phaûi vöôït qua môùi ñöôïc. Neáu chaúng vöôït qua Huai-Hai—See Baùch Tröôïng Hoaøi Haûi Thieàn Sö. tröôùc sau ñeàu maéc keït, chaët chaúng ñöùt. Vöøa roài noùi Baùch Tröôïng Nieát Baøn Thieàn Sö: Hyakujo tröôùc chaúng keá thoân, sau khoâng taïo ñieám, Vaân (jap)—Zen master Pai-chang Nieh-pan—See Nham chæ quaûn ñi kieåm ñieåm ngöôøi khaùc. Baùch Baùch Tröôïng Duy Chaùnh Thieàn Sö. Tröôïng thaáy Sö nhö theá, moät luùc loâi ñaùnh cheát — Baùch Tröôïng Sôn: Nuùi Baùch Tröôïng, toïa laïc According to example 72 of the Pi-Yen-Lu, Pai trong tænh Giang Taây, Trung Hoa—Pai-chang Chang also asked Yun

Men, "With your throat, Mountain, located in Jiang-hsi Province, China. mouth, and lips shut, how will you speak?" Yun Baùch Tröôïng Thanh Quy: Baizgangqinggui Yen said, "Teacher, do you have any way to speak (chi)—Hyakujo Shingi (jap)—Teân cuûa moät taùc or not?" Pai Chang said, "I have lost my phaåm ñöôïc ngaøi Baùch Tröôïng vieát veà quy luaät descendants." According to Yuan-Wu in the Pi-

Yen-Lu, Yun Yen was an attendant for twenty tònh)—One hundred forty special, or uncommon, years at Pai Chang. Later he went along with Tao characteristics of a Buddha. Wu to Yao Shan. Yao Shan asked him, "When you Baùch Töï Luaän: Sataksara-sastra (skt)—Baù were in Pai Chang's congregation, what was your Luaän—Treatise of one hundred words. purpose?" Yun Yen said, "To escape birth and Baùch Töùc Baùch Sinh: Moät traêm vò nieäm Phaät laø death." Yao Shan said, "Have you escaped yet or traêm vò ñöôïc cöùu ñoä—Of one hundred who call on not?" Yun Yen said, "There's no birth and death the Buddha, 100 will be saved. for this one." Yao Shan said, "Twenty years at Pai Baùch Vaïn Bieán Nieäm: Moät trieäu nieäm—Repeat Chang and your force of habit still hasn't been (v) Amitabha’s name a million times—Baùch vaïn cleared away yet." Yun Yen took his leave and bieán, nieäm hoàng danh Phaät A Di Ñaø moät trieäu laàn went to see Nan Ch'uan. Later he returned to Yao khoâng ngöng nghæ trong baûy ngaøy ñeå caàu vaõng Shan and at last understood and was enlightened. sanh Cöïc laïc—To ensure rebirth in Amitabha’s Look how the ancient man Yun Yen studied and paradise; for a seven days’ unbroken repetition investigated for twenty years and still was half Paradise may be gained. green and half yellow (unripe). He stuck to his Baùch Vaïn Bieán Nieäm Phaät: Moät trieäu nieäm— skin and clung to his bones, and couldn't break Repeat (v) Amitabha’s name a million times—See through. He was indeed this way; in fact, ahead he Baùch Vaïn Bieán Nieäm. didn't reach the village, behind he didn't get to the Baùch Vaên Baát Nhö Nhaát Kieán: Traêm nghe khoâng shop. Haven't you heard it said: "If your words do baèng moät thaáy—Seeing is believing—One glance not leave the old clicheùs, how will you be able to is worth a thousand words—Hear about a thing a get out of what covers and binds you? White hundred times is not equal a single look at it. clouds lie athwart the valley mouth, making so Baùch Vò: All the good tastes or flavours. many people miss the source." In the Ts'ao Tung Baùch Vò AÅm Thöïc: All the good tastes or flavours tradition this is called "transgression." Thus they in food. say, "Throw open the well-guarded phoenix tower Baïch: Avadata (skt)—Laøm cho roõ raøng—To make but avoid transgressing (the prohibition against clear. saying) the present emperor's name." Hence it is Baïch AÅn Hueä Haïc Thieàn Sö (1686-1769): Zen said, "To attain it is first necessary to pass beyond master Hakuin—Baïch AÅn Hueä Haïc sanh naêm the forest of brambles. If you do not pass beyond 1686. OÂng laø moät trong nhöõng vò thieàn sö nhieàu taøi it, then from beginning to end you will get stuck in naêng vaø saùng choùi nhaát cuûa Nhaät Baûn. Hoài ñang subtleties without being able to cut them off." As I hoïc Thieàn vôùi thieàn sö Chaùnh Thoï Laõo OÂng, Laõo just said, "Ahead he didn't reach his village, OÂng ñaõ duøng nhöõng thuû ñoaïn haàu nhö quaù taøn behind he didn't get to his shop." Yun Yen just nhaãn. Tuy nhieân, ñoù laø caùch

maø ngöôøi xöa duøng ñeå went to test the other man's depths. When Pai bieán moät thieàn sinh bình thöôøng thaønh moät Toå Sö Chang saw him acting like this, he immediately Thieàn vó ñaïi. Trong nhöõng tröôøng hôïp naøy, Baïch held him and struck him dead. AÅn ñaõ ñaët loøng tin tuyeät ñoái ôû chaân lyù Thieà n, vaø ôû Baùch Tuïng Thi Taäp: Moät traêm baøi tuïng cuûa AÁn söï trieät ngoä cuûa thaày mình. Vì Sö hieåu raèng neáu Giaùo, cuûa nhieàu taùc giaû ngöôøi AÁn, vieát baèng tieáng thieáu loøng tin aáy töùc laø thieáu luoân loøng tin ôû khaû Phaïn, noùi veà luyeán aùi vaø caùch xöû theá ôû ñôøi —One naêng töï tri töï giaùc cuûa chính mình. Hôn theá nöõa, Sö hundred Hindu stanzas, from a variety of authors, luoân nhôù raèng trong söï tu taäp Thieàn, söùc noäi quaùn written in Sanskrit. The content of the book is chieáu dieäu phaûi ñi ñoâi vôùi ñöùc ñoä khieâm haï saâu about the attachment of love and the way to daøy vaø moät caùi taâm nhaãn nhuïc cao ñoä. Ngaøy nay, behave in life. Baïch AÅn ñöôïc nhìn nhaän laø moät trong nhöõng vò Baùch Töù Thaäp Baùt Baát Coäng Phaùp: Moät traêm thieàn sö vó ñaïi nhaát trong lòch söû Thieàn toâng Nhaät boán möôi taùm phaùp baát coäng cuûa Ñöùc Phaät (goàm Baûn. Theo nhieàu hoïc giaû Nhaät Baûn, phaû i ñeán naêm 32 töôùng, 80 chuûng haûo hay veû ñeïp phuï, 4 tònh, 10 traêm naêm môùi coù moät nhaân vaät nhö thieàn sö Baïch löïc, 4 voâ uùy, 3 nieäm xöù, 3 baát hoä, Ñaïi Bi, thöôøng AÅn xuaát hieän. Haàu nhö chæ vôùi coâng söùc cuûa baûn baát vong, ñoaïn phieàn naõo taäp, vaø 4 nhaát thieát haïnh thaân mình, thieàn sö Baïch AÅn ñaõ laøm soáng laïi doøng

Thieàn Laâm Teá ôû Nhaät Baûn baèng caùch phuïc hoài kyõ teachings, which had been steadily declining, luaät tu taäp ñuùng theo thanh quy töï vieän, taùi xaùc laäp through his systematization of the koans. He vai troø troïng taâm cuûa kinh nghieäm giaùc ngoä trong systematized koan training and emphasized once ñôøi soáng Thieàn. Baïch AÅn thöôøng ñöôïc goïi laø cha again the importance of zazen, the practice of ñeû cuûa phaùi Laâm Teá thôøi baáy giôø, lyù do chæ moät which had been more and more eclipsed by tay oâng ñaõ laøm soáng laïi giaùo lyù Laâm Teá ñaõ taøn luïi intellectual preoccupation with Zen writings. daàn, qua söï heä thoáng hoùa caùc coâng aùn cuûa oâng. Hakuin's formal Zen writings fill eight huge OÂng ñaõ heä thoáng hoùa vieäc ñaøo taïo baèng coâng aùn volumes. Yet one of his best-known and most- vaø khaúng ñònh laïi taàm quan troïng cuûa thieàn toïa loved works is a pithy poem called Zazen wasan, tónh taâm, laø ñieàu ngaøy caøng bò xem nheï ñeå nhöôøng or "Chant in Praise of Zazen." This verse is still choã cho söï nghieân cöùu caùc vaên baûn thieàn theo loái chanted regularly in Japanese Rinzai monasteries, trí tueä. Caùc baûn vaên chính thöùc cuûa Baïch AÅn ñaõ and now it can be heard in North American Zen ñöôïc taäp hôïp laïi thaønh taùm boä taùc phaåm ñoà soä. centers as well. In his famous praise of Zazen Trong soá ñoù, taùc phaåm noåi tieáng vaø ñöôïc traân troïng (Hakuin Zenji zazen-wasan), he extolls the nhaát laø moät baøi thô suùc tích ñöôïc goïi laø "Toïa importance of "sitting in meditation" for the Thieàn Ca." Baøi thô hieän nay vaãn coøn ñöôïc tuïng actualization of enlightenment, which is the goal thöôøng xuyeân taïi caùc thieàn vieän thuoäc doøng Laâm of the way of Zen. Teá taïi Nhaät Baûn, vaø baây giôø aâm vang cuûa noù cuõng Baïch AÅn Hueä Haïc, moät

ñaïi thieàn sö coù coâng coù theå ñöôïc nghe thaáy taïi caùc trung taâm Thieàn ôû phuïc höng toâng Thieàn Laâm Teá Nhaät Baûn vaøo vuøng Baéc Myõ. Trong thaùnh ca noåi tieáng veà thieàn theá kyû thöù 18, oâng ñaõ töøng theo hoïc thieàn vôùi toïa tónh taâm cuûa mình, Baïch AÅn ca ngôïi öu ñieåm nhieàu baäc thaày. Tuy nhieân, chính thieàn sö Ñaïo caên baûn cuûa toïa thieàn ñeå ñaït tôùi ñaïi giaùc, muïc ñích Caûnh laø ngöôøi ñaõ môû maét cho oâng veà caû chieàu cuûa con ñöôøng Thieàn—Bai-In (Hakuin Ekaku) was saâu laãn chieàu roäng cuûa chaân Thieàn. Ñaïo Caûnh born in 1686. He was one of the most versatile and thöôøng noùi: "Thieàn toâng cuûa chuùng ta ñaõ bò brilliant of the Japanese Zen masters. When suy ñoài töø thôøi nhaø Toáng (960-1278) vaø taøn Hakuin was studying Zen under Shoju, Shoju luïn vaøo thôøi nhaø Minh (1368-1644). Maëc daàu always utilized methods that seemed inhuman. vaøi hieäu quaû coøn soùt laïi ñaõ ñöôïc truyeàn sang However, that's the way the ancients used to turn Nhaät Baûn, nhöng noù môø nhö sao ban ngaøy. an ordinary student to a great Zen patriarch. Zen Traïng thaùi cuûa vuï vieäc thaät laø ñaùng thöông." masters In these cases, however, Hakuin knew Ñaïo Caûnh cuõng noùi: "Ngaøy nay ngöôøi hoïc that there must be absolutely faith in the truth of thieàn chæ laø nhöõng keû baét chöôùc hoïc theo Zen and in the master's perfect understanding of it. nhöõng taám baûng chæ ñöôøng maø thoâi, vôùi söï chæ He knew that the lack of this faith would also daïy cuûa nhöõng thieàn sö khoâng coù caùi nhìn giaûi mean the same in one's own spiritual possibilities. thoaùt. Nhöõng ngöôøi nhö vaäy khoâng mô ngay Furthermore, he always kept in his mind that in caû vieäc ñöôïc truyeàn thuï bôûi nhöõng ngöôøi the study of Zen the power of an illuminating khoâng giaùc ngoä." Veà sau naøy, sau khi giaùc insight must go hand in hand with a deep sense of ngoä, Baïch AÅn Hueä Haïc daïy chuùng: "Khi ta humility and meekness of mind. Hakuin Ekaku is nghe lôøi chæ trích cuûa laõo Shoju, ta töï hoûi taïi widely regarded as one of the greatest masters in sao oâng ta laïi phaãn noä veà nhöõng trung taâm the history of Japanese Zen. As the Japanese put Thieàn vaøo thôøi ñoù nhö vaäy, vôùi söï saûn sinh it, someone of Hakuin's stature appears onle once cuûa nhieàu töï vieän vaø söï troåi daäy cuûa nhieàu oâng every five hundred years. Hakuin almost single- thaày noåi tieáng. Veà sau naøy, khi ta haønh cöôùc handedly revived Rinzai Zen in Japan by restoring quanh theá giôùi thieàn vaø thaáy moät soá ñaùng keå disciplined monasticism and reiterating the thieàn sö, maø ta khoâng gaëp ñöôïc daàu chæ moät vò centrality of the enlightenment experience. thieàn sö chaân chính vôùi trí hueä lôùn. Chæ ñeán Hakuin is often called the father of Linn-Chih Sect luùc ñoù ta môùi nhaän thöùc ñöôïc caùi caùch cuûa laõo (Rinzai) at that time by reason of the fact that he sö Ñaïo Caûnh thaät laø quaù cao hôn caùch cuûa single-handedly revitalized the Linn-Chih’s nhieàu trung taâm thieàn khaùc."—Hakuin, the

great Zen master who revived the Rinzai sect naèm laên ra nguû say. Khi thöùc daäy, Baïch AÅn in the eighteenth century, studied with many thaät söï baát ngôø. Ñoø ñaõ ñeán nôi vaø caäp beán töï teachers. It was Shoju Rojin, however, who luùc naøo khoâng bieát. Muøi tanh hoâi lan khaép con opened his eyes to the depth and breadth of ñoø. Baïch AÅn nhìn quanh quaát vaø phaùt hieän ra real Zen. Shoju Rojin used to

say, "This Zen moïi ngöôøi ñeàu bò oùi möûa, maët maøy taùi xanh. school of ours declined in the Sung dynasty Ai cuõng nhìn Baïch AÅn moät caùch ngaïc nhieân. (960-1278) and died out in the Ming dynasty Thì ra, chuyeán ñoø vöøa gaëp phaûi moät côn gioù (1368-1644). Although some of the residual lôùn khi ra ñeán giöõa soâng. Gioù to soùng lôùn ñaõ efficacy was transmitted to Japan, but it is as khieán cho chieác ñoø bò laéc lö döõ doäi, laøm cho faint as stars in daytime. This state of affairs moïi ngöôøi keå caû ngöôøi traïo phu ñeàu bò say is truly lamentable." Shoju also said, soùng naëng. Chæ tröø moät mình Baïch AÅn, do ñaõ "Everything nowadays there are only lifeless nguû quaù say vì kieät söùc, khoâng bò aûnh höôûng gì imitators studying signposts, 'Zen teachers' töø côn soùng gioù vöøa roài. Sau naøy, moãi khi nhaéc without liberated vision. Such people haven't ñeán söï kieän aáy, thieàn sö Baïch AÅn thöôøng vui even dreamed of what is transmitted by the veû cho raèng laàn ñoù Sö ñaõ nhaän ñöôïc moät phaàn enlightened." Later on, after his own thöôûng xöùng ñaùng—Zen master Hakuin used enlightenment, Hakuin would tell people, to tell a story regarding the period when he "When I heard old Shoju's criticisms, I was a young student, traveling around to see wondered why he was so indignant about the Zen teachers and meditating on emptiness, by Zen centers of the time, with the proliferation which Zen followers seek to clear their minds of monasteries and the emergence of famous of subjective imaginings in preparation for teachers. Later, when I traveled around the perception of objective truth. On one Zen world and saw a number of 'masters,' I occasion, Hakuin was traveling in the did not run into a single true master with great company of two other Buddhist monks. One insight. Only then did I realize how the Way of them asked Hakuin to carry his baggage for of old Shoju was far superior to those of other him, pleading weakness and fatigue from Zen centers." illness. The young Hakuin readily assented, Thieàn sö Baïch AÅn thöôøng keå moät caâu chuyeän taking his mind off the extra load by plunging xaûy ra vaøo thôøi Sö coøn laø moät thieàn sinh treû, even more deeply into his contemplation of treân ñöôøng haønh cöôùc tìm kieám danh sö ñeå emptiness. Observing Hakuin's youth and tham cöùu thieàn ñaïo. Luùc ñoù Sö chuyeân taâm zeal, the other monk decided to take a load thöïc haønh phaùp khoâng quaùn, thanh loïc voïng off his own shoulders as well. Claiming illness töôûng vaø kieán chaáp, chuaån bò cho giai ñoaïn like the first, he asked Hakuin to carry his bieán chuyeån taâm thöùc. Coù laàn, Baïch AÅn cuøng baggage too. In the spirit of Buddhist service, ñi haønh cöôùc vôùi hai thieàn sinh khaùc. Moät Hakuin took up the third load and continued trong soá hai ngöôøi yeâu caàu Baïch AÅn mang on his way, immersing himself in emptiness giuùp haønh lyù cho mình vì lyù do beänh taät. Baïch more intently than ever. Eventually the three AÅn vui veû nhaän lôøi, gaït boû gaùnh naëng treân monks reached a point where they could go löng ra khoûi taâm trí vaø taäp trung saâu hôn vaøo on only by boat, so they boarded a ferry at the vieäc thieàn quaùn. Thaáy Baïch AÅn laø ngöôøi treû nearest landing. Completely exhausted by tuoåi vaø nhieät tình, vò Taêng thöù hai cuõng vieän now, Hakuin collapsed into a heap and fell côù ñau yeáu vaø nhôø Baïch AÅn mang hoä haønh lyù sound asleep. When he awoke, the young cho mình. Vôùi

tinh thaàn hyû xaû cuûa moät Phaät seeker was momentarily disoriented. It töû, Baïch AÅn vui veû vaùc theâm moät gaùnh nöõa appeared that they had just docked, but he leân vai mình, tieáp tuïc böôùc ñi vaø doàn heát taâm had no memory of the trip. Noticing a foul trí vaøo vieäc thieàn quaùn. Cuoái cuøng, caû ba ñi odor, he looked around and saw that everyone ñeán moät beán ñoø. Luùc naøy Baïch AÅn ñaõ hoaøn was green in the face and covered with vomit. toaøn kieät söùc, neân ngay khi vöøa leân ñoø xong laø And they were looking at him very strangely.

It turned out that the ferry boat had run into a she had been impregnated by the monk squall in the course of its passage and had Hakuin. The merchant was furious: "To think been tossed about so violently that everyone, that I gave alms to an evil monk like that for including the boatman himself, had become ten years!" Then, the merchant picked up the uncontrollably seasick. Only the young Zen baby in his arms and took it right over to student Hakuin, so exhausted from carrying Hakuin. Laying the baby in the Zen master's the baggage of his two companions that he lap, the merchant gave him a tough-lashing slept right through the storm, had not been and left in a huff. Hakuin didn't argue. He affected at all. This, related Zen master began to take care of the baby as if it were his Hakuin, was how he had first realized through own. People saw him also believed he had his own experience that the principle that fathered the child. One winter day, when hidden virtue is manifestly rewarded is Hakuin was out begging for alms from house actually true. to house in the falling snow, carrying the Coù moät thöông gia raát kính troïng ñöùc ñoä cuûa infant with him as he went, the merchant's thieàn sö Baïch AÅn. OÂng ta thöôøng ñeán thaêm daughter saw them and was filled with vieáng vaø cuùng döôøng quaø caùp, tieàn baïc, phaåm remorse. In tears, she went to her father and vaät vaø thöïc phaåm cho Baïch AÅn. Veà sau naøy, confessed the truth. After hearing the truth, con gaùi cuûa vò thöông gia aáy coù quan heä tình the merchant was totally at a loss. He rushed duïc vôùi moât gia nhaân roài haï sanh moät ñöùa beù. over to throw himself to the ground at the feet Khi bò tra vaán, coâ gaùi quaù sôï neân ñaõ khai laø ñaõ of Zen master Hakuin. begging for coù thai vôùi Baïch AÅn. Vò thöông gia noåi côn forgiveness. Hakuin simply smiled and said, thònh noä: "Nghó raèng ta ñaõ cuùng döôøng cho teân "The child has another father?" aùc Taêng naøy trong suoát möôøi naêm trôøi!" Theá Moät vò voõ só döôùi tröôùng moät laõnh chuùa trong roài oâng giaèng laáy ñöùa beù, mang ñeán neùm vaøo vuøng ñeán tham vaán vôùi thieàn sö Baïch AÅn. Sö loøng cuûa Baïch AÅn vaø maéng chöûi thaäm teä roài hoûi: "OÂng ñeán vì chuyeän gì?" Vò voõ só thöa: boû ñi. Baïch AÅn khoâng tranh caõi gì caû, chæ laúng "Töø tröôùc ñeán nay, con thöôøng nghe giaûng veà laëng chaêm soùc ñöùa beù aáy nhö theå noù laø con Phaät phaùp. Giôø ñaây, con ñang maéc phaûi taâm mình vaäy. Thaáy theá, moïi ngöôøi ñeàu tin raèng beänh cuõng vì Phaät phaùp." Baïch AÅn hoûi: "Ñoù laø Baïch AÅn chính laø cha ruoät cuûa ñöùa beù. Vaøo taâm beänh gì?" Voõ só thöa: "Môùi ñaàu, con coù moät ngaøy muøa ñoâng, Baïch AÅn boàng ñöùa beù ra duyeân gaëp vaø tham cöùu vôùi moät vò thieàn sö, ngoaøi khaát thöïc töø nhaø naøy qua nhaø khaùc döôùi ngöôøi daïy cho con caùch tham thieàn vaø tìm trôøi ñaày tuyeát. Töø trong nhaø,

ngöôøi con gaùi hieåu veà baûn chaát cuûa taâm. Sau ñoù, con gaëp cuûa vò thöông gia nhìn thaáy caûnh töôïng naøy, moät vò cao taêng khaùc vaø ñöôïc hoïc giôùi luaät caûm thaáy traøn ñaày hoái haän trong loøng, coâ chaïy cuõng nhö caùc bí phaùp cuûa Chaân Ngoân toâng. Coù ñeán gaëp cha mình khoùc loùc vaø thuù nhaän taát caû moät laàn, trong khi con ñang haønh trì quaùn söï thaät. Nghe xong vò thöông gia heát söùc kinh töôûng phaùp aán, baát thình lình caùc caûnh a tyø ñòa ngaïc. OÂng chaïy nhanh ra ngoaøi, ñeán phuû phuïc nguïc hieän leân trong ñaàu con. Khi con coá gaït döôùi chaân Baïch AÅn, caàu xin ngaøi tha thöù cho chuùng ra khoûi taâm baèng caùch quaùn taâm voâ loãi laàm cuûa mình. Baïch AÅn chæ mæm cöôøi vaø thöôøng, nhöõng caûnh khuûng khieáp aáy bieán maát noùi: "Ñöùa beù coù ngöôøi cha khaùc ö?"—There cuøng vôùi caùc hình töôïng phaùp aán. Keå töø ñoù veà was a certain merchant who was deeply sau, con luoân soáng trong taâm traïng baát an. impressed by the lofty virtue of Zen master Ñeâm nguû thöôøng coù aùc moäng, thöùc daäy laïi Hakuin. He used to present the monk with caûm thaáy hoang mang lo sôï." Baïch AÅn chaéc gifts of money and goods from time to time. löôõi noùi: "OÂng coù bieát noãi sôï haõi ñòa nguïc aáy Later, the daughter of the merchant had a laø gì khoâng?" Vò voõ só noùi: "Chính laø hö voâ! love affair with a family servant, resulting in Thaêm thaúm vaø môø mòt! Con ñaõ maéc phaûi taâm the birth of a child. When the irate merchant beänh aáy!" Baïch AÅn baät daäy, lôùn tieáng quaùt demanded an explanation, his daughter said thaúng voâ maët cuûa vò voõ só, noùi: "Ñoà heøn! Voõ só

ñaïo laø haïng duõng só trung thaønh vôùi chuû nhaân, there's nowhere I don't fall!" Finally seeing khoâng sôï caûnh daàu soâi löûa boûng, khoâng ngaïi the master's point, the samurai was overjoyed. nuùi giaùo röøng göôm. Côù sao oâng laïi sôï caûnh hö Moät trong nhöõng vò laõnh chuùa ôû mieàn Taây khoâng kia chöù? Haõy ñi vaøo caùc taàng ñòa nguïc nöôùc Nhaät tìm ñeán thieàn sö Baïch AÅn ñeå thænh aáy ngay laäp töùc! Haõy caêng maét ra maø nhìn kyõ giaùo. Ngay luùc ñoù, coù moät ngöôøi daân laøng ñeán laïi chuùng!" Vò voõ só than phieàn: "OÂi! Sao moät cuùng döôøng thieàn sö moät dóa baùnh haït keâ, Sö vò thieàn sö laïi coù theå xuùi ngöôøi khaùc chui vaøo beøn laáy baùnh môøi vò laõnh chuùa. Vì ñaõ quen vôùi ñòa nguïc nhö vaäy chöù?" Baïch AÅn phaù leân cöôøi, nhöõng thöù cao löông myõ vò neân vò laõnh chuùa noùi: "Ta vaãn luoân vaøo ñoù ñaáy thoâi! Soá ñòa khoâng theå naøo aên ñöôïc thöù baùnh daân daõ naøy. nguïc maø ta rôi vaøo leân ñeán taùm vaïn boán ngaøn Thaáy theá, Baïch AÅn noùi: "Ngaøi haõy coá maø aên taàng. Nhìn xem choã naøo maø ta khoâng rôi ñi! Qua ñoù, ngaøi seõ neám ñöôïc muøi vò khoå cöïc vaøo?" Cuoái cuøng vò voõ só voâ cuøng vui möøng cuûa daân daõ. Phaät phaùp maø ta truyeàn daïy cho khi nhaän ra ñöôïc yeáu chæ cuûa lôøi chæ daïy ngaøi cuõng chæ coù vaäy thoâi!"—One of the great naøy—A samurai of the provincial barony barons of western Japan went to visit the Zen came to call on Zen master Hakuin. The master Hakuin and ask for some instruction. master asked the samurai, "What have you At that time, a villager had brought some done?" The samurai said, "I have always millet cakes for the Zen master. Hakuin liked to listen to Buddhist teaching. I have immediately took the cakes and offered them become infected with an illness because of to the baron.

Accustomed to the rich food, the this." Hakuin asked, "What is your illness baron had never eaten millet. He could not like?" The samurai said, "I first met a Zen manage to eat the peasant woman's simple teacher and searched the principle of the cakes. Observing this, Hakuin scolded the essence of mind. Then I met a Shingon baron, saying, "Force yourself to eat it; you Discipline teacher and studied the esoteric will get to know the misery of the common canon. Developing doubt and confusion about folk. My teaching is nothing but this." these two schools, while in the midst of Trong chuùng cuûa Baïch AÅn, coù moät vò Taêng visualization of the letter A, there suddenly ñieân roà, töï cho mình ñaõ ñaït ñöôïc ñaïi giaùc veà arose in my mind images of hells. When I töï taùnh Phaät. OÂng Taêng naøy xeù heát kinh ñieån tried to stop them by means of the principle of ñeå laøm giaáy ñi caàu. Nhöõng vò Taêng khaùc ñaõ the essence of mind, the two visions clashed, khuyeân lôn vò Taêng naøy nhöng oâng khoâng so my mind has become disturbed. In sleep I nghe, maø coøn cao ngaïo ñaùp öùng laïi moä t caùch have nightmare, and when awake, I only toil gay gaét raèng: "Coù gì sai traùi khi duøng giaáy at conceptual thinking." Hakuin clucked his trong kinh ñeå chuøi ñích Phaät chöù?" Coù ngöôøi tongue and said, "Do you know what it is that baùo cho Baïch AÅn bieát vieäc naøy. Baïch AÅn lieàn fears hell?" The samurai said, "The view of ñeán hoûi vò Taêng: "Chuùng Taêng noùi oâng duøng emptiness! I have caught this illness." Hakuin kinh ñieån laøm giaáy ñi caàu, coù phaûi vaäy shouted at the samurai again and again, khoâng?" Vò Taêng ñaùp, "Phaûi, vì chính toâi laø shouting him away, saying, "You little knave! Phaät. Coù caùi gì sai traùi trong vieäc laáy kinh A samurai is someone who is loyal to his lord ñieån laøm giaáy chuøi ñích Phaät chöù?" Baïch AÅn that he does not flee floods or fires, and he lieàn noùi: "OÂng sai roài! Taïi sao laïi laáy giaáy cuõ exposes his body to spears and swords without vaø ñaõ coù vieát chöõ ñeå chuøi ñích Phaät chöù? OÂng quivering or blinking an eye. How can you neân duøng giaáy traéng saïch seõ ñeå chuøi." Vò Taêng fear the view of emptiness? Right now, fall ñieân roà caûm thaáy xaáu hoå, beøn xin loãi roài boû into earth of those hells, and let's check them ñi—In Hakuin's congregation, there was a out!" The samurai complained, "How can a crazy monk who thought he had realized the teacher have people fall into an evil state?" identity of self and Buddha. He tore up Hakuin laughed and said, "The hells I fall into Buddhist scriptures and used the pages for are eighty-four thousand in number! Look, toilet paper. Other monks advised him not to

do this, but he paid no attention, haughtily Xin oâng haõy bieát nhö vaäy." Xuùc ñoäng tröôùc retorting, "What's wrong with using Buddhist loøng töø bi cuûa thieàn sö Baïch AÅn, vò thöông gia scriptures to wipe a Buddha's ass?" Someone ñaõ ra leänh baõi boû ngay nhöõng qui ñònh khoâng reported this to Master Hakuin, who asked the hôïp lyù trong nhaø mình—In late feudal Japan, crazy monk, "They say you are using consumption of goods was regulated by Buddhist scriptures for toilet paper. Is that detailed laws, which differed according to so?" The crazy monk said, "Yes, I myself am one's social class. Now in Zen master a Buddha. What is wrong with using Buddhist Hakuin's area there was a wealthy merchant, scriptures to wipe a Buddha's ass?"

Hakuin but very conservative, whose household rules said, "You're wrong. Since it's a Buddha's ass, forbade the servants to carry umbrellas. The why use old paper with writing on it? You consequences of this rule, however, was should wipe it with clean white paper." The simply that his servants used to keep crazy monk was ashamed, so he apologized umbrellas at the houses of friends, then use and left. them as necessary when going out. One day it Vaøo thôøi phong kieán Nhaät Baûn, vieäc tieâu thuï happened that a certain maid of that haøng hoùa ñöôïc qui ñònh tuøy theo giai caáp xaõ merchant's house took a new umbrella she hoäi. Luùc baáy giôø, gaàn thieàn vieän cuûa thieàn sö had purchased and brought it to the Zen Baïch AÅn Hueä Haïc coù moät thöông gia giaøu coù master Hakuin, hoping to have him write her nhöng raát baûo thuû. Qui luaät trong nhaø cuûa oâng name on it for her. When she got to the ta laø caám ngöôøi aên keû ôû khoâng ñöôïc mang duø temple, and assistant agreed to take the vaøo nhaø. Keát quaû laø toâi tôù cuûa oâng phaûi göûi duø umbrella and relay her request to the master. taïi nhaø cuûa baïn beø ñeå söû duïng khi caàn ñeán He also explained to Hakuin the situation in moãi khi ñi ra ngoaøi. Ngaøy kia, moät nöõ tyø cuûa the merchant's household. Having listened to vò thöông gia naøy saém moät caây duø môùi vaø all this, Hakuin picked up a brush and wrote mang ñeán thieàn vieän nhôø sö Baïch AÅn vieát teân on the paper umbrella, "Whether it rains or coâ treân chieác duø. Khi ngöôøi nöõ tyø ñeán, vò phoù pours, I won't disobey my employer." The truï trì nhaän chieác duø vaø chuyeån lôøi yeâu caàu maid was delighted. being illiterate, she cuûa coâ gaùi cho thieàn sö Baïch AÅn. Vò phoù truï couldn't read what the master had written. She trì cuõng giaûi thích cho Baïch AÅn veà gia qui cuûa assumed it was her name, as she had vò thöông gia aáy. Nghe xong, thieàn sö Baïch requested. Then one rainy day, the maid AÅn caàm buùt vaø vieát leân duø: "Daàu möa hay asked for some time off to run an errand. As baõo, khoâng laøm traùi yù chuû nhaân." Ngöôøi nöõ tyø she went on her way, holding her umbrella caûm thaáy thích thuù khi nhaän laïi duø vì khoâng over her against the rain, she began to notice bieát chöõ neân coâ gaùi khoâng ñoïc ñöôïc thaày ñaõ that people were snickering at her. vieát gì treân ñoù. Coâ ñinh ninh raèng ñoù laø teân Wondering what the matter was, at length she cuûa coâ, nhö coâ ñaõ yeâu caàu. Moät hoâm ngöôøi nöõ asked someone about it, only to learn what tyø coù vieäc phaûi ñi ra ngoaøi trong luùc trôøi möa. was really written on her umbrella. Furious, Treân ñöôøng ñi, coâ giöông cao duø vaø raûo böôùc, the woman went to Hakuin demanding coâ baét ñaàu ñeå yù thaáy ngöôøi ngöôøi ñeàu theo doõi compensation for her umbrella. Instead, the vaø cöôøi coâ. Töï hoûi khoâng bieát chuyeän gì ñaõ Zen master invited her in to sit down and xaûy ra, khi hoûi ra môùi bieát nghóa cuûa doøng chöõ talked to her about how to work for an ñöôïc vieát treân duø. Giaän döõ, coâ gaùi tìm ñeán employer. Then Hakuin went to see the Baïch AÅn vaø yeâu caàu sö boài thöôøng cho coâ ta merchant himself. "A servant is someone's chieác duø khaùc. Sö Baïch AÅn ñaõ môøi coâ gaùi ngoài child too, you know," he said to the rich man, xuoáng vaø noùi cho coâ nghe veà caùch laøm vieäc vaø who was so moved by the great master's phuïc vuï chuû nhaân. Sau ñoù Baïch AÅn mang compassion that he changed the unreasonable chieác duø naøy ñeán

gaëp vò thöông gia vaø noùi: rules of his house. "Toâi tôù trong nhaø cuõng laø con caùi cuûa ai ñoù.

Baïch AÅn chaúng nhöõng laø moät thieàn sö xuaát thöôøng cho hoï moät vaøi yù kieán raát boå ích. Sau ñoù, chuùng, maø oâng coøn laø moät nhaø hoïa só ñaïi taøi, Baïch AÅn Hueä Haïc tìm gaëp Hakuyushi vaøo muøa moät ngöôøi vieát chöõ Haùn nhö roàng bay phöôïng ñoâng naêm 1710. Ñi saâu vaøo vuøng nuùi mieàn ñoâng muùa, vaø moät nhaø ñieâu khaéc. Sekishu hay vuøng ngoaïi oâ cuûa coá ñoâ Kyoto, Baïch AÅn doø ñöôøng "tieáng voã cuûa moät baøn tay laø caùi gì?" Ñaây laø töø nhöõng tieàu phu. Caøo bôùi tuyeát maø ñi boä qua moät coâng aùn noåi tieáng do oâng thieát laäp. Baøi nhöõng vaùch ñaù lôûm chôûm ñaày choâng gai ñeå ñeán "Toïa Thieàn Ca" (Zazen Wasan) phoå bieán cuûa ñöôïc moät hang ñoäng vôùi moät böùc reøm rong phuû oâng thöôøng ñöôïc tuïng trong caùc chuøa hay ngay cöûa hang. Nhìn qua reøm, Baïch AÅn thaáy thieàn vieän. Baøi ca baét ñaàu: "Taát caû chuùng sanh Hakuyushi ñang ngoài beân trong vôùi ñoâi maét nhaém voán laø Phaät" vaø keát thuùc: "Chính choán naày laø nghieàn. Hakuyushi ngoài ñoù vôùi maùi toùc ñen daøi ñaát sen, chính thaân naày laø Phaät." OÂng thò tòch chaám tôùi ñaàu goái vôùi nöôùc da saùng hoàng. Treân vaøo naêm 1769—Not only was Hakuin an chieác baøn ñaù laø ba quyeån saùch: moät coå thö Nho outstanding master, he was a highly giaùo, moät quyeån Laõo giaùo, vaø moät boä kinh Phaät. accomplished painter with great talents, Khoâng thaáy coù duïng cuï laøm beáp hay giöôøng chieáu calligrapher, and sculptor. Sekishu, or "What gì caû. Caû khoâng gian thanh tònh vaø sieâu vieät thoaùt is the sound of one hand?" which he devised, traàn. Baïch AÅn ngaäp ngöøng vaø ruït reø noùi vôùi aån só is the best known koan by a Japanese master. Hakuyushi veà nhöõng trieäu chöùng beänh hoaïn cuûa His popular Chant in Praise of Zazen, mình vaø caàu xin oâng giuùp cöùu chöõa. Thoaït tieân aån frequently recited in Zem temples, begins: só Hakuyushi vaãn ngoài yeân laøm nhö khoâng nghe "From the beginning all beings are Buddha" thaáy gì vaø xin loãi khoâng laøm gì ñöôïc, nhöng Baïch and ends: "This earth where we stand is the AÅn vaãn tieáp tuïc naøi næ cho ñeán khi Hakuyushi ñoàng pure lotus land, and this very body, the body yù xem xeùt nhöõng trieäu chöùng beänh hoaïn cuûa mình. of Buddha." He died in 1769 A.D. Sau khi khaùm beänh cho Baïch AÅn, aån só Hakuyushi Baïch AÅn Thieàn Phaùp Döôõng Sinh: Hakuin's chau maøy noùi: "Chính oâng ñaõ gaây ra beänh hoaïn Curing Zen Sickness—Cuõng nhö nhieàu thieàn Taêng cho mình. Haønh thieàn quaù ñoä ñaõ daãn ñeán nhöõng khaùc, khi coøn treû Baïch AÅn Hueä Haïc ñaõ traûi qua trieäu chöùng naøy. Ta sôï raèng giôø ñaây khoâng ai coù traïng thaùi sô ngoä tröôùc khi ñaït ñeán söï giaûi thoaùt theå cöùu ñöôïc oâng; caùc phöông thöùc trò lieäu thoâng hoaøn toaøn. Vì vaäy oâng ñaõ doàn heát taâm löïc cuûa thöôøng nhö chaâm cöùu, xoa boùp, vaø thuoác men mình vaøo coâng phu thieàn ñònh vôùi öôùc nguyeän ñaït khoâng theå trò ñöôïc caên beänh naøy. Noäi quaùn ñaõ laøm ñöôïc söï chöùng ngoä toaøn maõn. Sau moät thaùng oâng taøn pheá. Neáu oâng khoâng gaày döïng nhöõng aûnh chuyeân taâm noã löïc, Baïch AÅn Hueä Haïc böôùc vaøo höôûng toát cuûa noäi quaùn, khoâng töï mình vaän duïng traïng thaùi queân aên queân nguû. Cuoái cuøng taâm vaø nhöõng hieäu quaû döôõng

sinh cuûa pheùp noäi quaùn, phoåi cuûa oâng bò aûnh höôûng moät caùch thaäm teä, vaø beänh oâng seõ chaúng bao giôø ñöôïc chöõa laønh. Ñaây oâng thöôøng caûm thaáy uø tai vaø teâ laïnh nôi chaân. chính laø yù nghóa cuûa caâu noùi 'Keû bò teù ngaõ xuoáng Thaân theå oâng trôû neân yeáu ôùt, taâm thaàn boàn choàn vaø ñaát chæ coù theå töï mình ñöùng leân töø maët ñaát.'" Baïch lieân tuïc bò aûo giaùc. Baïch AÅn Hueä Haïc töï mình AÅn noùi oâng seõ ngöng haønh thieàn ñeå coù theå chöõa caûnh giaùc; vaø oâng ñaõ tìm thaày chöõa trò nhöng beänh laønh beänh. AÅn só Hakuyushi cöôøi noùi: "Thaät ra, vaãn khoâng heà thuyeân giaûm. Sau ñoù coù ngöôøi haønh thieàn khoâng phaûi laø nguoàn goác cuûa beänh. Noùi khuyeân Baïch AÅn Hueä Haïc neân tìm ñeán aån só chung, 'haønh thieàn maø khoâng coù ngöôøi haønh vaø Hakuyushi, moät dò nhaân aån cö trong hang ñoäng taïi khoâng coù vieäc ñeå haønh, thì ñoù môùi ñích thöïc laø vuøng nuùi phía ñoâng coá ñoâ Kyoto. Ngöôøi ta tin raèng haønh thieàn.' Haønh thieàn quaù ñoä laø sai. OÂng trôû neân Hakuyushi ñaõ soáng treân hai traêm tuoåi. AÅn cö choán beänh hoaïn laø do bôûi oâng haønh thieàn quaù ñoä; giôø sôn laâm cuøng coác vaø khoâng thích tieáp xuùc vôùi ñaây oâng neân trôû veà choã 'haønh thieàn maø khoâng thaáy khaùch vieáng. Khi naøo coù ai ñoù ñeán tìm oâng, oâng coù ngöôøi haønh vaø khoâng thaáy coù vieäc ñeå haønh' ñeå thöôøng laån traùnh. Daân ñòa phöông xem oâng nhö ñoái trò vôùi taät beänh cuûa mình." Noùi xong, aån só moät vò phuø thuûy. OÂng raát thoâng thaïo veà chieâm tinh Hakuyushi ñaõ taän tình truyeàn daïy caùc kyõ thuaät vaø vaø hieåu bieát saâu veà y thuaät. Tuy nhieân, neáu coù phöông phaùp ñuùng ñaén cuûa thanh tònh thieàn, vôùi ngöôøi thaønh taâm ñeán xin lôøi khuyeân cuûa oâng, oâng nhöõng lôøi vieän daãn trong kinh Phaät vaø ngöõ luïc

Thieàn. AÅn só Hakuyushi coøn noùi ñeán moät kyõ thuaät insight before realizing complete liberation. He thaàn dieäu duøng ñeå ñoái trò caùc chöùng caêng thaúng therefore determined to make an intensive effort thaàn kinh vaø suy nhöõïc cô theå. Baïch AÅn Hueä Haïc to achieve a thorough breakthrough. After a month xin vò aån só giaûi thích chi tieát. AÅn só Hakuyushi giaûi of strenuous exertion, Hakuin reached the point thích: "Khi caûm thaáy meät moûi trong luùc thöïc taäp where he would forget to eat and sleep. Finally his taäp trung tö töôûng, oâng neân höôùng taâm thöïc haønh heart and lungs were adversely affected, and he quaùn töôûng theo caùch nhö sau. Haõy töôûng töôïng had a constant ringing in his ears and chills in his moät quaû caàu meàm coù muøi thôm nheï nhaøng vaø feet. Becoming enfeebled and suffering from thanh tònh cuûa chaát bô ñang ngöï treân ñænh ñaàu. anxiety and hallucinations, Hakuin was alarmed; Höông vò cuûa noù laøm töôi maùt caû caùi ñaàu moät caùch he sought medical treatment, but to no avail. thaät vi teá, roài töø töø lan xuoáng vai, ngöïc, loàng phoåi, Later, someone told him about a man called gan, daï daøy, ruoät, roài xuoáng taän ñeán xöông moâng. Hakuyushi, "the Pure Hermit," who lived in a Luùc naøy nhöõng ngheõn taéc trong loàng ngöïc seõ chaûy mountain cave east of Kyoto. Hakuyushi was xuoáng eâm aû nhö nöôùc qua thaân theå roài ñoå thaúng believed to be over two hundred years old. xuoáng ñoâi chaân roài döøng laïi ôû ñoù. Haõy tieáp tuïc Outwardly he appeared to be an imbecile. Living quaùn töôûng veà

moät doøng khí aåm töø quaû caàu treân deep in the mountains, he did not like to have ñænh ñaàu chaûy doàn xuoáng cô theå, taïo thaønh moät visitors. Whenever anyone came looking for him, khoái döôïc chaát thôm tho hoøa laãn vaøo nhau, töø ñan he invariably ran away. The local people ñieàn toûa khaép chaâu thaân. Khi duïng taâm quaùn töôûng considered him a wizard. He was an expert on nhö vaäy, taát caû chæ laø söï theå hieän cuûa taâm, oâng seõ astronomy and was also deeply versed in medical ngöôi ñöôïc moät muøi höông dòu daøng vaø thoï nhaän arts. However, if people sincerely sought answers moät caûm giaùc an laïc khoù taû. Thaân taâm oâng seõ cuøng from him, he would sometimes say something, nhau hoøa ñieäu moät caùch thö giaûn vaø deã chòu. Söï which on reflection would always prove to be of ngheõn taéc seõ khoâng coøn, khí huyeát toaøn thaân seõ deã great benefit. Hakuin set off for Kyoto to see daøng löu chuyeån, da deû töôi nhuaän vaø seõ coù raát Hakuyushi in the winter of 1710. Entering deeply nhieàu khí löïc cuõng nhö nhöïa soáng tuoân chaûy trong into the mountains on the eastern outskirts of the thaân theå cuûa oâng. Neáu oâng kieân trì luyeän taäp nhö ancient capital, he asked directions from vaäy, söùc khoûe vaø tinh thaàn cuûa oâng seõ taêng daàn. woodcutters. Plowing through the snow, walking Hieäu quaû cuûa pheùp quaùn töôûng naøy nhanh hay along the crags, after much difficulty he came to a chaäm coøn hoaøn toaøn tuøy thuoäc vaøo söï chuyeân chuù cave with a reed blind hung at the entrance. vaø tinh caàn cuûa chính oâng. Trong quaù khöù ta cuõng Looking in through the gaps in the blind, Hakuin coù nhieàu beänh coøn teä hôn beä nh cuûa oâng. Tuy saw Hakuyushi sitting there with his eyes closed. nhieân, nhôø duøng pheùp quaùn töôûng naøy maø ta coù theå He had dark hair reaching to his knees and a töï chöõa beänh cho mình chæ trong voøng moät thaùng. healthy ruddy complexion. On a stone desk were Baây giôø, ta coù theå soáng trong vuøng nuùi non maø three books: a Confucian classic, a Taoist text, and khoâng phaûi sôï laø phaûi chòu ñoùi laïnh nöõa. Taát caû a Buddhist scripture. There were no utensils or ñeàu nhôø vaøo naêng löïc vaø hieäu quaû cuûa pheùp quaùn bedding anywhere in sight. The whole atmosphere töôûng naøy." Baïch AÅn ra veà sau khi nhaän ñöôïc was one of purity and transcendence, beyond the nhöõng lôøi chæ giaùo naøy. Sau ba naêm luyeän taäp, oâng human realm. Timidly and nervously, Hakuin told ñaõ hoaøn toaøn bình phuïc. Khoâng nhöõng heát beänh, the hermit about his symptoms and asked for his maø oâng coøn coù khaû naêng taäp trung tö töôûn g vaøo help. At first Hakuyushi feigned ignorance and nghi tình nöõa. Cuoái cuøng oâng ñaõ nhieàu laàn nhaäp excused himself, but on Hakuin's earnest and ñöôïc vaøo ñaïi ñònh, thöïc chöùng caûnh giôùi cöïc kyø an insistent pleas he at length agreed to check his laïc vaø coù nhieàu tri kieán phuùc laïc kyø dieäu. Baïch AÅn vital signs. After making his examination, the coù tuoåi thoï raát cao, nhôø vaøo nhöõng naêm thaùng hermit frowned and said, "You've done for. Excess luyeän taäp caùc phaùp moân döôõng sinh hoïc ñöôïc töø aån in meditation has produced these grave symptoms. só Hakuyushi—When Zen master Hakuin was a I'm afraid no one could cure you with the usual young man, like most people he attained partial treatments of acupuncture, massage, and

medication. You have been maimed by inner relieve most of my chronic ailments within a contemplation. If you do not strive to build up the month. Now I live in these mountains without fear positive effects of inner contemplation, you will of cold and without suffering hunger. All this is never get well. This is what is meant by the due to the power and effects of that visualization." saying, 'One who falls on the ground must get up Hakuin left after receiving these instructions. from the ground.'" Hakuin said he would give up After three years of practice, his sickness was Zen meditation so that he might be cured of his cured. Not only was he relieved of illness, he was affliction. Hakuyushi smiled and said, "In fact, able to penetrate his doubt as well. Finally, he Zen meditation is nothing special. In general, attained great ecstasy several times and had meditation is correct meditation when there is no numerous blissful insights. He lived to a ripe old 'meditation.' Too much meditation is wrong age, attributing his health and strength to the meditation. You became sick because of too much residual effects of the techniques he had learned meditation; now you should use nonmeditation to from the hermit Hakuyushi. heal yourself." Then the hermit instructed Hakuin Baïch AÅn Thieàn Toïa Tuïng: Hakuin's Zazen in genuinely correct methods of pure meditation, wasan—Tuïng ca cuûa thieàn sö Baïch AÅn—Caùc baûn citing Buddhist scriptures and Zen lore. He also vaên chính thöùc cuûa Baïch AÅn ñaõ ñöôïc taäp hôïp laïi mentioned a marvelous technique for relief of thaønh taùm boä taùc phaåm ñoà soä. Trong soá ñoù, taùc mental stress and fatigue, which he said was found phaåm noåi tieáng vaø ñöôïc traân troïng nhaát laø moät baøi in ancient literature. Hakuin asked him about the thô suùc tích ñöôïc goò laø "Toïa Thieàn Ca." Baøi thô details. Hakuyushi explained, "When you feel ill hieän nay vaãn coøn ñöôïc tuïng thöôøng xuyeân taïi caùc during concentration exercises, you should rouse thieàn vieän thuoäc doøng Laâm Teá taïi Nhaät Baûn, vaø the mind to perform the following visualization. baây giôø aâm vang cuûa noù cuõng coù theå ñöôïc nghe Imagine a ball of soft, pure, fragrant butter on top thaáy taïi caùc trung taâm Thieàn ôû vuøng Baéc Myõ. of your head. Its flavor subtly refreshes the whole Trong thaùnh ca noåi tieáng veà thieàn toïa tónh taâm cuûa head, then gradually flows down to the shoulders, mình, Baïch AÅn ca ngôïi öu ñieåm caên baûn cuûa toïa chest, lungs, liver, stomach, and instestines, and thieàn ñeå ñaït tôùi ñaïi giaùc, muïc ñích cuûa con ñöôøng down the backbone to the hips. Now the Thieàn. Tuïng ca thöôøng baét ñaàu baèng caâu: "Xeùt taän congestion in your chest will flow downward like cuøng, moïi sinh linh ñeàu laø Phaät" vaø tieáp tuïc tuïng water, going down through the body, down the ca baèng caùch ca ngôïi thieàn tónh toïa nhö phöông legs to the bottom of the feet, where it will stop. tieän coù hieäu quaû nhaát ñeå thöùc tænh chaân lyù caên baûn Then imagine that the penetrating moisture of the cuûa Phaät giaùo. Baøi tuïng noåi tieáng naøy chaúng nhöõng remaining flow accumulates and that all kinds of laø moät lôøi bieän minh cho giaù trò cuûa thi keä Thieàn aromatic medicines are blended together in a tonic khi khaúng ñònh raèng moät khi ñaõ ñaït ngoä, moïi lôøi ca that soaks and permeates the body from the ñieäu muùa ñeàu laø Phaùp aâm (ngöôøi ta coù theå töï taïi umbilical region downward. When doing this du hyù coõi phaùp giôùi), maø ñaây coøn cho chuùng ta visualization, it is

all just a manifestation of mind, thaáy ñöôïc nhöõng buùt tích cuûa vò ñaïi Thieàn sö ñaõ so you will smell an exquisite fragrance and goùp phaàn xöùng ñaùng nhaát vaøo söï luaän giaûi toâng chæ experience a subtle, soft tactile sensation in your nhaø Thieàn. Döôùi ñaây laø toaøn boä noäi dung cuûa body. Your body and mind will be harmonious and "Baïch AÅn Toïa Thieàn Ca," theo quyeån "Thieàn: comfortable. Congestion will dissolve, your Buoåi Ñaàu Taïi Taây Phöông": viscera will be in tune, your skin will become "Khôûi thuûy chuùng sanh laø Phaät lustrous, and you will gain a great deal of energy Töïa hoà nöôùc cuøng baêng and strength. If you persist in this, you will Ngoaøi nöôùc, khoâng coù baêng become physically well and mentally elevated. Ngoaøi chuùng sinh, chaúng coù Phaät Whether the effect takes place slowly or quickly Ñaïo gaàn beân chaúng bieát depends entirely on how diligent you are. In the Maõi tìm caàu xa xoâi past I had many illnesses, much worse than your. Thaät ñaùng thöông xoùt thay! By using this method, however, I was able to Nhö keû trong nöôùc keâu khaùt

Nhö con nhaø phuù gia khôûi thuûy aáy coù töø khi naøo? Neáu chuùng ta khoâng Laïi tha phöông caàu thöïc ñöa ñöôïc noù veà quaù khöù, cuõng khoâng ñöa noù ñöôïc Ta troâi laên saùu coõi ñeán töông lai, phaûi chaêng chuùng ta neân xem xeùt noù Bôûi töï ngaõ meâ laàm ôû thôøi ñieåm hieän taïi? Khi caùc trieát gia ñaïi chuùng Vaät vôø trong voâ minh noùi veà caùch soáng trong hieän taïi, "ngay ôû ñaây vaø Laøm sao thoaùt sanh töû? ngay luùc naøy," hoï ñaõ ñeå vuoät maát ñieåm ñích. Veà Phaùp moân Thieàn Ñaïi Thöøa cô baûn, khoâng coù chuyeån ñoäng, bieán ñoåi vaø hình Cao sieâu chaúng theå baøn thaønh: taát caû ñeàu laø thôøi gian. Theo Albert Low Moïi phaùp haïnh toân quyù trong quyeån "Thieàn: Truyeàn Thoáng vaø Chuyeån Boá thí, trì giôùi, nieäm Phaät Tieáp," hình aûnh nöôùc vaø baêng gioáng nhö aån duï veà Saùm hoái vaø khoå haïnh moät caùi bình ñaát nung. Chieác bình theå hieän caùi Vaø moïi coâng ñöùc khaùc hình thaùi beân ngoaøi vaø ñaát seùt theå hieän caùi baûn Ñeàu phaùt töø Thieàn ñònh chaát cuûa noù. ÔÛ ñaây chuùng ta coù theå noùi Phaät laø baûn Neân Toïa thieàn chaùnh ñònh chaát cuûa taát caû chuùng sanh. Taát caû moïi nhaän thöùc Giaûi tröø moïi aùc nghieäp vaø yù nieäm, keå caû yù thöùc cuûa chuùng ta veà caùi baûn Ñaâu coøn laàm aùc ñaïo chaát aáy, cuõng nhö taát caû moïi thöù maø chuùng ta thaáy, Coõi Tònh Lieân keà beân. nghe, neám, tieáp xuùc, caûm giaùc, ñeàu laø hình thöùc Thaønh kính nghe phaùp naøy mang caùi baûn chaát Phaät taùnh aáy. "Ñaïo gaàn beân Ngôïi ca vaø hoan hyû chaúng bieát," quaû laø nhö vaäy! Moãi ngöôøi chuùng ta Haønh trì theo phaùp naøy töø saùng cho ñeán toái, laø moät doøng hieåu bieát khoâng Nuùi phöôùc hueä voâ bieân ngöøng tuoân chaûy, moät baûn giao höôûng baát taän goàm Neáu töï mình noäi quaùn voâ soá giai ñieäu traàm boång cuûa naêng löïc tri giaùc. Kieán chieáu vaøo töï taùnh Chuùng ta chaúng bao giôø taùch rôøi khoûi doøng chaûy Moät khi ñaõ thöïc chöùng hieåu bieát aáy; moïi thôøi ñeàu laø hieän taïi. Cuoäc soáng Töï taùnh voán dó khoâng laø moät bí aån lôùn, maø cuõng chaúng chuùt bí aån naøo caû. Töï ngaõ ñoàng voâ ngaõ Nieàm an laïc ñeán töø vieäc thaáy raèng khoâng coù an laïc Vöôït töï ngaõ xaûo ngöõ maø khoâng maâu thuaãn, nhöng nieàm an laïc khi nhaän Nhaân quaû moân môû toang thaáy

raèng maâu thuaãn cuõng xuaát phaùt tri kieán thöïc Ñaïi Ñaïo chaúng hai ba taïi. Chim bay treân trôøi, caù loäi döôùi nöôùc, con ngöôøi Saéc töôùng laø voâ töôùng soáng trong naêng löïc hieåu bieát. Haønh giaû tu Thieàn Lui tôùi taát thong dong haõy töï mình thöùc ngoä. Taát caû nhöõng gì ngöôøi khaùc Taâm nieäm laø voâ nieäm tìm thaáy voán khoâng thuoäc veà mình. Haõy töï mình Du hyù coõi phaùp giôùi tìm kieám vaø naém baét. Khi mình toïa thieàn vaø hít Trôøi tam muoäi bao la vaøo, caùi gì ñang hieän höõu? Khi mình thôû ra, caùi gì Saùng ngôøi traêng trí tueä ñang hieän höõu? Taát caû nhöõng gì ngöôøi khaùc thuyeát Ngoaøi ta laø thöù gì giaûng laø kinh nghieäm nhaän thöùc cuûa hoï, chaúng coù Boån lai naøo thieáu chi quan heä gì ñeán mình. Haõy thaønh taâm töï vaán: Caùi gì Nieát Baøn ngay tröôùc maét ñang hieän höõu? Thaät ñaùng thöông xoùt thay! Chuùng Coõi naøy laø Tònh Lieân ta, nhöõng ñöùa con nhaø phuù gia laïi tha phöông caàu Thaân naøy laø thaân Phaät." thöïc. Thaät vaäy, chuùng ta, nhöõng chuùng sanh con Thieàn sö Baïch AÅn muoán noùi gì trong baøi Thieàn ngöôøi cuõng gioáng nhö anh chaøng "Cuøng Töû" trong Toïa Tuïng naøy? Thuaät ngöõ "töø khôûi thuûy" coù nghóa Kinh Phaùp Hoa, yù noùi chuùng sanh trong tam giôùi. gì trong lôøi khaúng ñònh maïnh meõ naøy? Phaûi chaêng Theo Kinh Phaùp Hoa, coù moät ñöùa con trai cuûa moät noù coù nghóa laø töø voâ soá kieáp kieáp veà tröôùc maø con phuù gia ñi laïc khoûi nhaø vaø lang thang trong ngheøo ngöôøi coù theå bieát ñöôïc, baèng caùch naøo ñoù chuùng ta ñoùi trong nhieàu naêm, queân maát ñi coäi nguoàn xuaát vaãn luoân coù, hoaëc vaãn luoân laø Phaät? Caâu "Khôûi thaân cuûa mình. Veà sau, böôùc chaân lang baït cuoái thuûy chuùng sanh laø Phaät" chaúng khaùc gì tieáng cuøng ñöa anh ta trôû laïi queâ höông baûn quaùn. Nhaän chuoâng caûnh tænh. Caùi khôûi thuûy aáy töø ñaâu? Caùi ra ñöùa con trai cuûa mình, vò phuù gia bieát raèng neáu

oâng ta nhaän con ngay laäp töùc, ñöùa con khoán khoå aáy troïng hôn taát caû nhöõng gì ñang hieän höõu. Taïi sao seõ khoâng khoûi hoaøi nghi vaø ngaïi nguøng. Vì theá, vò laïi theo ñuoåi moät muïc tieâu chöa roõ raøng ñeå gaït boû phuù gia ñaõ thu xeáp ñeå möôùn anh ta vaøo giuùp vieäc ñi kho baùu voán coù cuûa mình. Neáu chuùng ta cöù tieáp trong nhaø, taïo cho anh ta ñieàu kieän thaêng tieán cuûa tuïc lang thang heát u ñoà naøy tôùi u ñoà khaùc thì laøm mình. Töø töø vò phuù gia môùi keå cho ngöôøi con nghe sao chuùng ta coù theå thoaùt ly sanh töû? Theo Thieàn veà coäi nguoàn cuûa mình khi nhaän ra anh ta ñaõ saün sö Baïch AÅn, chæ coù Ñònh vaø Tueä môùi coù theå giuùp saøng bieát ñöôïc söï thaät. Caâu chuyeän naøy haøm yù noùi ñöa chuùng ta ñeán phaùp moân giaûi thoaùt (coång cuûa ñeán tình traïng cuûa nhöõng con ngöôøi trong ñôøi con ñöôøng ñi ñeán töï taïi). Thieàn, vôùi baûn chaát cuõng thöôøng cuûa chuùng ta. Chuùng ta voán thöøa höôûng nhö teân goïi cuûa noù, ñaët quaù trình thöïc haønh thieàn moät saûn nghieäp voâ taän, nhöng luùc naøo cuõng caûm ñònh leân treân moïi phaùp moân tu taäp khaùc. Theo thaáy mình ñang soáng trong thieáu thoán. Vôùi maãu Thieàn sö Baïch AÅn, haønh thieän tích phöôùc, cöùu ñoä chuyeän naøy, chuùng ta coù theå töï hoûi: "Caùi gia saûn chuùng sanh, tuaân thuû giôùi luaät, vaø moïi hình thöùc voâ taän bò laõng queân aáy, caùi kho taøng thuoäc quyeàn soáng ñuùng ñeàu xuaát phaùt töø tu taäp thieàn ñònh. Dó sôû

höõu chính ñaùng cuûa chuùng ta, laø caùi gì?" Moät soá nhieân, Sö khoâng coù yù noùi raèng thieàn ñònh coù theå ngöôøi coù theå traû lôøi laø tueä giaùc huyeàn thaâm, hay thay theá ñöôïc taát caû nhöõng phaùp moân khaùc. Sö noùi suoái nguoàn yeâu thöông, hay traïng thaùi sieâu yù thöùc. raèng chaùnh ñònh coù khaû naêng giaûi tröø aùc nghieäp, Coøn veà chuyeän laên troâi trong luïc ñaïo, trong vuõ truï chöù khoâng phaûi chæ moät laàn ngoài thieàn. Coù moät lôøi quan Phaät giaùo, saùu coõi luaân hoài cuûa chuùng sanh daïy raèng moät khi chuùng ta ñi theo Phaät ñaïo, moät (chuùng sanh taïo caùc nghieäp khaùc nhau roài bò khi chuùng ta hoaøn toaøn doác taâm tìm kieám chaân lyù, nghieäp löïc thuùc ñaåy, daãn daét ñeán saùu loaïi ñaàu thai, moïi thöù ñeàu ñöôïc chu toaøn. Ñieàu naøy khoâng coù qua laïi trong saùu neûo, sanh roài töû, töû roài sanh, nhö nghóa laø chuùng ta khoâng coøn khoå ñau nöõa, nhöng baùnh xe xoay vaàn, khoâng bao giôø döøng nghæ, hoaëc khoå ñau seõ ñöôïc chuùng ta nhìn nhaän vôùi caùch thöùc vaøo ñòa nguïc, hoaëc laøm quyû ñoùi, hoaëc laøm suùc hoaøn toaøn khaùc. Nhöng chôù neân hieåu laàm lôøi daïy sanh, hoaëc A Tu La, hoaëc laøm ngöôøi, hoaëc laøm cuûa Thieàn sö Baïch AÅn laø trong cuoäc tu taäp haèng trôøi, Ñöùc Phaät goïi ñoù laø luaân chuyeån trong luïc ngaøy chuùng ta vaãn phaûi luoân trì giôùi, chuùng ta vaãn ñaïo). Vôùi moât soá ngöôøi, ñoù coù theå laø nhöõng theá phaûi laøm vaïn söï thieän vaø chuùng ta phaûi soáng ñuùng, giôùi khaùch quan, nhöõng ñòa ñieåm maø chuùng sanh tuy vaäy caùch duy nhaát ñeå chuùng ta coù theå thöïc coù theå truù nguï. Soá khaùc laïi cho raèng ñoù laø caùc caûnh hieän nhöõng vieäc naøy moät caùch ñuùng ñaén laø hình giôùi chuû quan, xuaát phaùt töø kinh nghieäm thöùc ngoä thaønh moät nhaän thöùc döïa treân neàn taûng thieàn ñònh cuûa con ngöôøi. Tuy nhieân, cuõng coù theå saùu coõi aáy vöõng vaøng. Thieàn sö Baïch AÅn ñang noùi vôùi chuùng khoâng phaûi laø nhöõng theá giôùi cuï theå hay caûnh giôùi ta raèng vôùi chaùnh ñònh, coõi Tònh Lieân keà beân. Neáu taâm linh naøo caû, cuõng coù theå chuùng thuoäc veà chuùng ta nghe chaân lyù naøy vôùi moät caùi taâm khieâm nhöõng vuøng khoâng gian vaø thôøi gian khaùc, khoâng cung vaø bieát ôn; neáu chuùng ta ngôïi ca vaø hoan hyû, haún laø khaùch quan hay chuû quan ñoái vôùi taâm trí vaø haønh trì theo phaùp naøy, seõ mang laïi voâ bieân cuûa chuùng ta. Haønh giaû tu Thieàn neân luoâ n nhôù phöôùc ñöùc. Haõy töï môû loøng mình ñeå ñoùn laáy chaân raèng moät khi chuùng ta chöa nhaän thöùc vaø vaän duïng lyù vôùi thaùi ñoä khieâm cung vaø loøng bieát ôn, töø ñoù kho taøng giaùc ngoä cuûa mình, khoâng coù caûnh giôùi caûm nhaän yù nghóa cuûa noù, caûm nhaän ñöôïc veû huy naøo toàn taïi ngoaøi söï voâ minh vaø ñau khoå caû. Theo hoaøng cuûa noù, ñem noù vaøo chuùng ta ñeå hoøa laøm Thieàn sö Baïch AÅn, meâ laàm töï ngaõ ñaõ laøm cho moät. Baûn thaân chuùng ta voán hoaøn haûo vaø toaøn chuùng ta tieáp tuïc laên troâi trong saùu coõi. Noùi caùch maõn; chuùng ta khoâng caàn phaûi thay ñoåi baát cöù ñieàu khaùc, Thieàn sö Baïch AÅn noùi raèng nguyeân nhaân cuûa gì caû. Nhöng Thieàn sö Baïch AÅn khoâng döøng laïi ôû ñôøi soáng voâ minh vaø khoå ñau laø voïng töôûng sai ñoù. Baøi tuïng cuûa ngaøi tieáp tuïc, laàn naøy ñi vaøo caùch laàm veà töï ngaõ bôûi vì chuùng ta ñang ñoùn nhaän moät giaûi ñaùp cuûa "Baùt Nhaõ" hay söï thöùc ngoä: "Neáu töï thöù gì ñoù maø

chuùng ta chöa hieåu roõ veà noù, töø ñoù mình noäi quaùn vaø kieán chieáu vaøo töï taùnh." Chuùng chuùng ta cho raèng mình ñang thieáu thoán, trong khi ta phaûi chöùng nghieäm baûn taùnh, phaûi thaáu suoát noù thöïc ra mình voán coù moät kho taøng giaøu coù. AÛo moät caùch troïn veïn vaø khoâng moät chuùt hoaøi nghi. töôûng veà töï ngaõ cuõng laø aûo töôûng veà söï ngheøo tuùng Caùi thaáy bieát thaáu suoát aáy phaûi ñöôïc tröïc nhaän moät veà taâm linh. AÛo töôûng raèng "toâi" laø caùi gì ñoù quan caùch roõ raøng xaùc thöïc nhö ngöôøi uoáng nöôùc töï bieát

noùng laïnh. Khoâng lôïi ích gì khi ngöôøi khaùc baûo Like one in water crying, 'I thirst!' chuùng ta raèng chuùng ta ñaõ thaáy ñöôïc töï taùnh. Like a child of rich birth Thieàn sö Baïch AÅn noùi tieáp: "Moät khi ñaõ thöïc Wandering poor on this earth, chöùng töï taùnh voán dó khoâng, töï ngaõ ñoàng voâ ngaõ." We endlessly circle the six worlds. Nhöõng doøng chöõ naøy naém laáy moät chaân lyù thaâm The cause of our sorrow is ego delusion. saâu. Chuùng nguï yù noùi ñeán caùi baûn theå ñöôïc goïi laø From dark path to dark path "baûn ngaõ." Nhöng caùi baûn ngaõ naøy ñöôïc dieãn taû laø we've wandered in darkness, "voâ ngaõ" vaø vì theá chuùng ta khoâng coøn baùm víu How can we be free from vaøo baát cöù moät yù nieäm naøo veà söï thöïc höõu maø the wheel of samara? chuùng ta tin laø baûn ngaõ. Phaàn keát cuûa baøi Thieàn The gateway to freedom is zazen samadhi, Toïa Ca cuûa Thieàn sö Baïch AÅn laø moät khuùc töï tình Beyond exaltation, beyond all our praises, vui thuù, xuaát phaùt töø söï thaâm ngoä. Caùnh cöûa giaùc The pure Mahayana. ngoä môû ra; Ñaïi Ñaïo chaïy ngay tröôùc maët; Nieát Observing the precepts, repentance, baøn hieån loä trong aùnh saùng trong suoát cuûa tueä giaùc; and giving, vaø theá giôùi naøy töï noù trôû thaønh thieân ñöôøng. Thieàn The countless good deeds, sö Baïch AÅn nhaán maïnh raèng con ñöôøng daãn tôùi taát and the way of right living caû nhöõng ñieàu kyø dieäu aáy, con ñöôøng giaûi thoaùt All come from zazen. maàu nhieäm aáy khoâng laø con ñöôøng khaùc hôn laø Thus one true samadhi extinguishes evils; phaùp moân Thieàn ñònh. Roài thì thaân naøy chính laø It purifies karma, dissolving obstructions. thaân Phaät—Hakuin's formal Zen writings fill eight Then where are the dark paths huge volumes. Yet one of his best-known and to lead us astray? most-loved works is a pithy poem called Zazen The pure lotus land is not far away. wasan, or "Chant in Praise of Zazen." This verse is Hearing this truth, heart humble and grateful, still chanted regularly in Japanese Rinzai To praise and embrace it, monasteries, and now it can be heard in North to practice its wisdom, American Zen centers as well. In his famous Brings unending blessings, praise of Zazen (Hakuin Zenji zazen-wasan), he brings mountains of merit. extolls the importance of "sitting in meditation" And if we turn inward for the actualization of enlightenment, which is and prove our True-nature, the goal of the way of Zen. It begins with the That True-self is no-self, words "All beings are fundamentally Buddha" and Our own Self is no-self, continues by praising the practice of zazen as the We go beyond ego and past clever words. most effective means to awaken to this basic truth Then the gate to the oneness of of Buddhism. This famous Zazen wasan does not cause-and-effect only offer its own justification for poetry by Is thrown open. declaring that once enlightenment is

attained, our Not two and not three, dancing and songs are the voice of the Dharma; straight ahead runs the Way. but this also shows us handwritings of the great Our form now being no-form, Zen master who did contribute his valuable parts In going and returning we never leave home. on Zen teachings. Here is Hakuin's complete Our thought now being no-thought, "Chant in Praise of Zazen," in "Zen: Dawn in the Our dancing and songs are the voice of West" (p.182-183, Author: Philip Kapleau): the Dharma. "From the beginning all beings are Buddha. How vast is the heaven of boundless samadhi! Like water and ice, How bright and transparent Without water no ice, the moonlight of wisdom! Outside us no Buddha. What is there outside us, How near the truth What is there we lack? Yet how far we seek, Nirvana is openly shown to our eyes.

This earth where we stand is wanders in poverty for many years, forgetful of the pure lotus land, his origins. Eventually he happens to stray near And this very body the body of Buddha." home again. The father sees the boy but realizes What does Zen master Hakuin want to say in this that if he went out and simply said, "You are my Zazen wasan? What does "from the beginning" son," the boy would be suspicious and afraid. So means in this bold assertion? Does it mean that instead the father arranges for the boy to be eons and eons ago we learned all there is to know, employed as a servant of the house. Gradually the that we have somehow carried it throught the son is promoted until the father is sure he is ready years, and that we still have it or are it, that we to be told the truth. The story depicts a person who are still Buddha? Zen practitioners should always is heir to infinite riches but constantly in a state of remember that the term "From the beginning all poverty. We might ask ourselves, "What is this beings are Buddha" is a clarion call to wake up. great wealth, rightfully ours, that we are Where is the beginning? When is the beginning? If constantly overlooking?" Some would respond that we cannot put it into the past, if we cannot put it it is esoteric wisdom, or tremendous reservoir of into the future, are we going to say it is the love, or superconscious state. As for the circling present? When the pop philosophers talk about the six ways or conditions of sentient existence, in living in the "here and now," they have already the traditional cosmology of Buddhism, the six missed the mark. Fundamentally, there are no miserable states (sentient beings revolve in the things that move and change and become: cycle of Birth and Death, along the six paths, life everything is time. According to Albert Low in after life. These are paths of hell-dwellers, hungry "Zen: Tradition and Transition," the image of ghosts, animals, titanic demons or asuras, human water and ice is similar to the analogy of the clay beings and celestials). Some say these are jug: the jug gives the form, and the clay gives the objective, geographic realms, places to which we substance. Here we can say that Buddha is the can go. Others say they are subjective states that substance. All our perceptions and conceptions, come about through psychological experience. But our consciousness itself, all the things that we see, it may be that they are neither places nor hear, taste, touch, or feel, these are forms this psychological states; perhaps they belong to a kind subtance takes. How near the truth indeed! Each of intermediate zone

which is neither subjective one of us, from morning till night, is a continuous nor objective. Zen practitioners should always flow of knowing, and unending symphony of remember that as long as our inherent birthright knowing, a rising and falling of knowing. We are remains unrealized, no realm of existence grants never out of knowing; it is always present. It is a immunity from ignorance or suffering. According great mystery, and yet there is no mystery to it. to Zen master Hakuin, ego delusion causes us to The peace that comes from seeing this is not a continue to circle the six worlds. In other words, peace without conflict, but a peace that sees that Zen master Hakuin says that the cause of our conflict too is knowing. Birds fly in the air, fish sorrow is ego delusion because we are taking swim in the water, human beings live in knowing. something for granted and so we think we are Zen practitioners should always look for yourself. poor, but we are rich. The ego delusion of spiritual Never mind about all those people who have got poverty, the delusion that I is something very this or that. Find for yourself. When you sit in important rather than all that there is. Why settle zazen and breathe out, what is it? When you just for something unclear and by doing that we breathe in, what is it? Never mind what others completely lose the best treasure. If we continue have to say. What is it? How pitiful! We, children to travel from dark path to dark path, how can we of rich birth, but wandering poor on this earth. In be free from the wheel of samsara? According to fact, we, human beings are like the poor son, or Zen master Hakuin, only Meditation and Wisdom prodigal son, of the Lotus sutra, i.e., beings in the can help us to reach the gateway to freedom. Zen, three realms. According to the Lotus Sutra, there by its very name and nature, puts meditation is a son of a rich man strays from home and practice above all these other kinds of practice.

For Zen master Hakuin, all good deeds, all efforts is revealed in wisdom transparent light; and this to save people, all the precepts, and all forms of earth becomes paradise itself. Zen master Hakuin porper living come out of meditation practice. Of emphasizes that the path to all these marvels, the course he is not saying that all of these things are wondrous gateway to freedom, is none other than replaced by meditation practice. Of course he is the dharma door of meditation. Then, this very not saying that all of these things are replaced by body the body of Buddha. meditation practice. He means that one true Baïch Baïch Nghieäp: Nghieäp thieän saéc giôùi— samadhi, not one single sitting, can purify karma. Wholesome kamma (karma) pertaining to the There is a saying that once we are on the fine-material sphere. Buddha's path, once we are totally committed to Baïch Baùo: Quaû baùo cuûa cuoäc soáng thieän laønh— seeking the truth, then everything is taken care of. Pure reward or the reward of a good life. This does not mean that we are not going to suffer Baïch Caùi: Taøng loïng traéng treân ñænh ñaàu cuûa any more, but rather our suffering becomes Phaät—The white umbrella or canopy over the slanted in an entirely different way. But do not head of Buddha—See Baïch Taûn Caùi Phaät Ñaûnh. miss Hakuin's true meaning on this: we must keep Baïch Caâu Quaù Khích: Ngöïa traéng phi qua keõ hôû, the precepts, we must do the countless good deeds yù noùi thôøi gian troâi qua raát mau, vuït moät caùi

laø ñaõ and make sure we live rightly; yet the only way heát moät ñôøi. Haønh giaû neân luoân coá gaéng tu taäp ñeå we can do these things authentically is with a firm ít nhaát neáu chöa giaûi thoaùt thì cuõng coù ñöôïc moät foundation of meditation practice. Zen master ñôøi soáng an laïc ngay trong kieáp naày —The white Hakuin is telling us that with one true samadhi, colt passes the crack, i.e., a sunbeam passing a then the pure lotus land is not far away. If we hear crack or time flies extremely fast. Practitioners this truth with humble and grateful heart; if we should always try to cultivate, so that if we are not praise and embrace it, and practice its wisdom; it yet enlightened, at least we have a peaceful life in will bring unending blessings and mountains of this very life. merit. Let's open ourselves to it humbly and Baïch Chaân: 1) Ñöa ra nhöõng tin töùc xaùc thöïc: To gratefully, getting the sense of it, feeling the glory lay a true information; 2) Taùn thaùn coâng ñöùc cuûa of it, taking it into ourselves as our own. We are Toå Sö: To praise the virtue of the patriarchs. whole and complete just as we are; we do not Baïch Chæ: Hakushi (jap)—Blank paper—White need to change a thing. Yet Hakuin does not stop paper—Trang giaáy traéng, dieãn taû traïng thaùi yù thöùc here. The chant goes on, this time to the response ñaït ñöôïc nhôø tu taäp thieàn toïa tónh taâm, vaø ñieàu of "Prajna" or awakening: "If we turn inward and kieän caàn thieát ñeå theå nghieäm tænh thöùc vaø giaùc prove our True-nature." We must prove our true ngoä. Ñoù laø traïng thaùi "troáng khoâng vaø ñôn giaûn cuûa nature, know it beyond any question or doubt. This moïi söï vaät." Ñeå thöïc hieän traïng thaùi ñoù, nhö caùc knowing is as intimate as knowing whether the thieàn sö nhaán maïnh, phaûi laøm bieán maát moïi yù water we drink is hot or cold. It is no use for nghó, yù töôûng, hình aûnh, quan nieäm, yù kieán, tín someone else to tell us that we have this true nieäm, vaân vaân. Thieàn sö Baïch Vaân An Coác noùi veà nature or tell us that we have seen into it. Zen ñieàu naày raèng: "Chöøng naøo coøn coù moät caùi gì ñöôïc master Hakuin continued, "When we turn inward vieát, veõ vaø hình dung ra trong ñaàu con, chöøng ñoù and prove our True-nature, we'll see that True-self con khoâng theå ñaït tôùi ñaïi giaùc. Haõy vaát boû môù is no-self, our own Self is no-self. We go beyond boøng bong aáy ñi. Tinh thaàn con cuõng phaûi troáng ego and past clever words." These words hold a khoâng vaø trong traéng nhö moät tôø giaáy traéng tinh very deep truth. They refer to a self which is khieát vaäy!"—White paper, an expression for the "self." But this self is best described as "no-self" state of consciousness attained through the so that we do not cling to any notion of some thing practice of sitting in meditation (zazen), which is a that exists, believing that to be a self. The precondition for the experience of 'awakening' and concluding section of Hakuin's chant is a lyrical 'enlightenment'. It is the state of "empty and and joyous evocation of deep enlightenment. The devoid of all things." In order to realize this, as the gate opens; the Way runs straight ahead; nirvana Zen masters stress, all thoughts, ideas, images,

concepts, opinions, and patterns of beliefs must assembly on how to advance in cultivation during disappear. The Japanese Zen master Hakuun the summer retreat. Ryoko Yasutani says about this: "As long as there Baïch Haïc: White cranes. is anything

written, recorded, or pictured in your Baïch Haøo: White curl of hair between the head or heart, you can't find any enlightenment. eyebrow—Theo kinh ñieån Ñaïi Thöøa, thì ñaây laø Throw everything away. Your mind must be as aùnh haøo quang giöõa ñoâi maøy cuûa Phaät, töø nôi ñoù empty and spotless as a piece of white paper!" Phaät phoùng ra nhöõng haøo quang chieáu roïi khaép caùc Baïch Chieán: Cuoäc chieán khoâng coù vuõ khí—A theá giôùi—According to the Mahayana sutras, this fighting without weapons. is the curl between Sakyamuni's eyebrows, from Baïch Chieát: Gieát baèng tay khoâng—Killing with where he sends out a ray of light which reveals all bare hands. worlds. Baïch Chuøy: Ñaùnh keûng (chuøy)—To strike a club. Baïch Haøo Chi Töù: Nhö Lai ñeå laïi moät phaàn coâng Baïch Chöôùng: White hindrance—Trong Maät ñöùc cuûa töôùng baïch haøo ñeå cuùng döôøng caùc ñeä töû ôû giaùo, ñaây laø moät chöôùng ngaïi nhoû laøm caûn trôû vieäc thôøi Maït Phaùp—A gift from the White-curled One quaùn töôûng maët trôøi laën—In Tantric Buddhism, for his disciples in the Ending-Dharma Age. this is a slight hindrance to successful visualization Baïch Haøo Töôùng: Appearance of the white curl of the setting sun. of hair between the eyebrow—See Baïch Haøo. Baïch Coát Quaùn: Quaùn xaùc chæ coøn laïi xöông traéng Baïch Haéc: White and dark. (Asthis (skt). Töôûng naéng chan möa goäi, thaây nay Baïch Haéc Boá Taùt: Light and dark uposatha—Hai chæ coøn trô laïi moät boä xöông traéng. Ñaây laø moät kyø boá taùt vaøo ngaøy raèm vaø ngaøy cuoái thaùng (haéc trong Chín loaïi thieàn quaùn veà thaân theå giuùp ta boá taùt vaøo ngaøy cuoái thaùng vaø baïch boá taùt vaøo thoaùt ñöôïc luyeán aùi veà thaân—Contemplate on left- ngaøy raèm)—The observing of the waxing and the over white bones. This is one of the nine types of waning moon. meditation on corpse which helps free us from Baïch Haéc Nghieäp: Good and evil deeds or karma. attachment to the human body—See Cöûu Töôûng Baïch Haéc Nhò Thöû: Hai con chuoät trong baøi nguï Quaùn. ngoân, ví vôùi ngaøy vaø ñeâm, maët trôøi vaø maët traêng Baïch Dieân: Pai-Yien—Teân cuûa moät vò Taêng noåi (theo Taân Ñaàu Tö Ñoät La Xaø Vò Öu Ñaø Dieân tieáng cuûa Trung Hoa vaøo theá kyû thöù III—Name of Vöông Thuyeát Phaùp Kinh, ngaøy xöa coù ngöôøi ñi a famous Chinese monk in the third century. treân khu ñaát roäng hoang vaéng gaëp moät con voi döõ Baïch Ñaøn: Loaïi goã chieân ñaøn traéng—White ñuoåi rieát theo. Ngöôøi aáy cuoáng cuoàng chaïy troán, sandal wood. ñang khi khoâng bieát aån naáp vaøo ñaâu boãng gaëp moät Baïch Ñaøn Maïn Ñoà La: Maïn Ñoà La ñöôïc laøm caùi gieáng, anh ta lieàn baùm vaøo reã caây ñònh tuït baèng höông boät cuûa goã chieân ñaøn traéng—Mandala xuoáng ñeå aån naáp, khoâng ngôø coù ñoâi chuoät, moät constructed with powder of white sandal wood. traéng, moät ñen, ñang caén goác caây, boán phía beân Baïch Ñaïo: White path—Thieän ñaïo. döôùi coù boán con raén ñoäc phoùng tôùi ñònh caén anh ta. Baïch Ñinh: Commoner. ÔÛ döôùi ñaùy gieáng laïi coù con roàng ñang chôø ñôïi, Baïch Ñöùc Theá Toân: World Honoured One! xung quanh thì sôï boán con raén, döôùi ñaùy thì sôï Baïch Giao Höông: Sarjarasa (skt)—Taùt Ñoà La roàng döõ, caùi caây ñang baùm laïi bò hai con chuoät Baø—Nhöïa cuûa caây Ta La, duøng laøm daàu thôm gaëm saép ñöùt. Luùc ñoù töø treân caây coù ba gioït maät hoaëc nhang thôm—Resin of the Sal-tree, resin ong rôi

vaøo mieäng anh ta. Vì caây lay ñoäng ñeán toå used as scent or incense. ong neân baày ong bay ra chích tôùi taáp vaøo anh ta, Baïch Giaùo Laït Ma: Kargyupta (skt)—See Laït boãng choác coù löûa ôû ñaâu aøo tôùi ñoát chaùy caønh caây. Ma Giaùo. Khu ñaát roäng ví vôùi sanh töû, ngöôøi ñaøn oâng ví vôùi Baïch Haï: Baùo caùo haèng ngaøy tröôùc ñaïi chuùng ñeå phaøm phu, con voi ví vôùi voâ thöôøng, caùi gieáng ví chæ thò vaø khuyeán khích taán vieäc tu haønh cuûa ñaïi vôùi thaân ngöôøi, caùi caây ví vôùi maïng ngöôøi, chuoät chuùng trong muøa an cö kieát haï—Daily reports in ñen traéng ví vôùi ñeâm ngaøy, goác caây bò caén ví vôùi the summer retreat to instruct and encourage the thôøi gian vuøn vuït bay ñi, boán con raén ví vôùi töù ñaïi, maät ong ví vôùi nguõ duïc, ñaøn ong ví vôùi giaùc quan,

löûa ví vôùi giaø nua, vaø roàng döõ ví vôùi söï cheát)—The yourself! When your passions burn and your mind two mice in the parable, one white, the other is unsteady, what is more dangerous than that?" black, gnawing at the rope of life, i.e. day and Pai-Yueh-T'ien then asked: "What is the teaching night, or sun and moon. of Buddhism?" The master recited this famous Baïch Hoøa: Trong Thieàn, tröôùc khi thöïc hieän phaùp stanza: vuï caàn phaûi trieäu taäp ñaïi chuùng ñeå thoâng baùo söï "Not to commit evils, vieäc, khieán cho hoï ñeàu ñoàng thuaän theo—In Zen, To practice all good, before starting on a Buddhist project or affair, the And to keep the heart pure, manager of the monastery must convene the This the teaching of the Buddhas. whole assembly to announce the project and to get Pai-Yueh-T'ien, however, protested: "Any child their agreement. three years old can know and say that." "Yes, any Baïch Höông Töôïng Boà Taùt: Gandhakunjaranaga child three years old may know and say it, but (skt)—The Bodhisattva White Fragrant even an old man of eighty years finds it difficult to Elephant—White Fragrant Elephant Bodhisattva. practice." So concluded the Zen master up in the Baïch Laïc Thieân: Pai-Yueh-T'ien—Moät nhaø thô tree. lôùn ñôøi nhaø Ñöôøng. Khi laøm quan, trong huyeän coù Baïch Lieân: White Lotus. moät thieàn sö noåi tieáng vôùi bieät danh laø OÂ Saøo Baïch Lieân Giaùo: White Lily Society—Moät giaùo Thieàn Sö, vì sö thöôøng hay toïa thieàn treân caùc caønh phaùi (coù theå laø taø giaùo?), ñöôïc thaønh laäp vaøo cuoái caây chi chít. Thaáy vaäy Baïch Laïc Thieân beøn baûo vò ñôøi nhaø Nguyeân, noùi raèng Phaät Di Laëc seõ haï sanh thieàn sö: "Choã thaày ngoài treân caây thaät laø nguy vôùi boâng sen traéng nôû, vaø ngaøy cöùu ñôøi. Giaùo phaùi hieåm." Sö ñaùp: "Choã cuûa oâng coøn nguy hieåm hôn naày phaùt trieån thaønh moät cuoäc caùch maïng aûnh nhieàu." Baïch Laïc Thieân ñaùp laïi: "Toâi laø quan tri höôûng ñeán söï ñaùnh ñuoåi quaân Moâng Coå ra khoûi huyeän, toâi thaáy choã aáy coù gì laø nguy hieåm?" Sö Trung Hoa vaø söï thieát laäp Minh Trieàu veà sau naày. ñaùp: Vaäy laø taïi oâng khoâng bieát ñoù thoâi. Khi loøng Döôùi thôøi nhaø Thanh, giaùo phaùi naày soáng laïi döôùi duïc oâng böøng leân vaø taâm oâng khoâng vöõng, thì coøn nhöõng teân khaùc nhau (Thanh Thuûy, Baùt Quaùi, Vinh gì nguy hieåm hôn?" Theá roài Baïch Laïc Thieân laïi Hoa, Hoàng Döông, Baïch Döông, Thanh Lieân, hoûi tieáp: Phaät giaùo daïy ñieàu gì?" Sö tuïng boán caâu Hoàng Lieân) vaø ñaõ gaây ra nhöõng cuoäc noåi daäy keä noåi tieáng: choáng Thanh Trieàu—The White Lily Society, set "Khoâng laøm caùc

ñieàu aùc, up near the end of the Yuan dynasty, announcing Laøm caùc ñieàu laønh, the coming of Maitreya, the opening of his white Giöõ taâm yù trong saïch, lily, and the day of salvation at hand. It developed AÁy lôøi chö Phaät daïy." into a revolution which influenced the expulsion Tuy nhieân, Baïch Laïc Thieân phaûn ñoái noùi raèng: of the Mongols and establishment of the Ming "Caùi ñoù ñöùa treû leân ba cuõng bieát vaø noùi ñöôïc." dynasty. Under the Ch'ing dynasty it was Thieàn sö ngoài treân caây beøn ñaùp laïi: "ÔØ thì ñöùa treû resurrected under a variety of names, and caused leân ba cuõng bieát vaø noùi ñöôïc, nhöng oâng laõo taùm various uprisings. möôi vaãn chöa laøm ñöôïc."—Pai Yueh-T'ien was a Baïch Lieân Hoa: See Phaân Ñaø Lôïi. great poet during the T'ang dynasty. When he was Baïch Lieân Hoa Sa Moân: The "White-lotus" a governor in a district, there was a Zen master ascetic. who was living within his jurisdiction popularily Baïch Lieân Hoäi: See Baïch Lieân Xaõ. known as the "Bird's Nest," for he used to practice Baïch Lieân Toâng: Pai-Lien-Tsung—School of his meditation on a seat made of thickly growing White Lotus—Moät nhaùnh cuûa tröôøng phaùi Tònh branches of a tree. Seeing this Pai-Yueh-T'ien Ñoä, ñöôïc ngaøi Mao Töû Nguyeân saùng laäp vaøo theá told the Zen master: "What a dangerous seat you kyû thöù 12—A branch of the Pure Land school, have up in the tree!" Yours is far worse than mine, founded by Mao-Tzu-Yuan in the twelfth century. retorted the master. Pai-Yueh-T'ien responded: "I Baïch Lieân Xaõ: White Lotus Society—Baïch Lieân am the governor of this district and I don't see Chi Giao—Lieân Xaõ—Do Phaùp Sö Hueä Vieãn ñôøi what danger there is in it." "Then you don't know nhaø Taán thaønh laäp vaøo khoaûng ñaàu theá kyû thöù tö

sau Taây Lòch taïi Loâ Sôn. OÂng cuøng 123 vò khaùc chuùng ta ñeå coá gaéng noùi leân nhöõng gì nhaèm xaây theà tröôùc baøn thôø Phaät ñeå tu Tònh Ñoä Taây Phöông, döïng cho moân ñoà. Tuy nhieân, ñaõ laø moät baøi noùi vaø troàng sen traéng laøm bieåu töôïng. Baïch Lieân Xaõ phaùp cuûa ñaïo Thieàn, haún phaûi coù caùi gì kyø ñaëc hôn quy tuï hôn 3.000 ngöôøi, trong ñoù coù 123 vò ñöôïc thöôøng tình—Zen Master Pai-ma T'an-chao, name toân laø baäc Hieàn. Trong soá 123 baäc Hieàn laïi coù 18 of a Chinese monk, in the middle of the tenth baäc Thöôïng Thuû goïi laø Ñoâng Laâm Thaäp Baùt Ñaïi century. We do not have detailed documents on Hieàn—A society formed early in the fourth this monk; however, there is a brief information century A.D. by Hui-Yuan at Lu Mount, who with on him in The Records of the Transmission of the 123 notable, literary, swore to a life of purity Lamp (Ch'uan-Teng-Lu), Volume X: Zen master before the image of Amitabha, and planted white Pai-ma T'an-chao lived between late T'ang and lotuses in symbol. The White Lotus Congregation early Sung (around the middle of the tenth composed of more than 3,000 Buddhists. Among century). He used to say: "How delightful! How them, 123 were honored as the Virtuous and delightful!" When he was about to die, he cried, eighteen of them were considered as the Highest "How agonizing!" Or sometimes, "King Yama has Virtues. They were often referred as Ñoâng Laâm come to take me along!" A monk asked: "How is Temple's Eighteen Greatly Virtuous Beings. it, master? When you were once arrested by the Baïch Loä Trì: White Heron Lake—Ao Coø Traéng governor and

thrown into the water, you were trong thaønh Vöông Xaù, moät caûnh noåi tieáng khi Ñöùc quite calm and serene; but what is the trouble with Theá Toân giaûng phaàn thöù 16 töø quyeån 593 ñeán you now?" Pai-ma raised his head and said, "Tell quyeån 600 trong Kinh Baùt Nhaõ, neân coøn goïi laø me when I was in the right, then or now?" The Baïch Loä Trì Kinh—The White Heron Lake in monk made no reply. As we can see, for a Zen Rajagrha, the scene of sakyamuni's reputed master occasionally, no quite frequently, like in delivery of part of the Mahaprajnaparamita-sutra, the case of Pai-ma T'an-chao, comes down to the from book 593 to book 600, the last of the 16 dualistic level of understanding and tries to deliver assemblies of this sutra, which is also called The a speech for the edification of his pupils. But White Heron Lake Sutra. being a Zen sermon we naturally expect some Baïch Ly Phaát: Vijani (p)—Valavyajana (skt)— unusual thing in it. Vyajana (skt)—See Phaát Traàn. Baïch Maõ Ñoän Nho Thieàn Sö: Pai-ma Tuan-Ru— Baïch Maõ Ñaøm Chieáu Thieàn Sö: Pai-ma T'an- Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù chao—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo IX. Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi giöõa theá kyû thöù X. Hieän nay chuùng ta khoâng coù tieát veà Thieàn sö Baïch Maõ; tuy nhieân, coù moät vaøi nhieàu taøi lieäu chi tieát veà Thieàn sö Baïch Maõ Ñaøm chi tieát nhoû veà vò Taêng naøy trong Nguõ Ñaêng Hoäi Chieáu; tuy nhieân, coù moät chi tieát nhoû veà vò Taêng Nguyeân, quyeån XIII, vaø Truyeàn Ñaêng Luïc, quyeån naøy trong Truyeàn Ñaêng Luïc, quyeån X: Baïch Maõ XVII—Zen Master Pai-ma Tuan-Ru, name of a Ñaøm Chieáu Thieàn Sö soáng vaøo khoaûng cuoái thôøi Chinese Zen monk, in the ninth century. We do nhaø Ñöôøng ñaàu thôøi nhaø Toáng (vaøo khoaûng giöõa not have detailed documents on this monk; theá kyû thöù X). Sö thöôøng noùi: "Söôùng thay! Söôùng however, there is a brief information on him in thay!" Ñeán khi gaàn thò tòch, Sö keâu: "Khoå thay! Wudeng Huiyuan, volume XIII and The Records Khoå thay!" Hoaëc coù khi noùi: "Dieâm La vöông saép of the Transmission of the Lamp (Ch'uan-Teng- baét ta roài!" Moät vò Taêng hoûi: "Hoøa Thöôïng sao Lu), Volume XVII—See Baïch Maõ Phaùp Thaân. vaäy? Tröôùc kia ngaøi bò tieát ñoä söù baét lieäng xuoáng Baïch Maõ Nhaäp Loâ Hoa: White horse and white nöôùc, luùc aáy thaàn saéc khoâng ñoäng; nay caùi gì quaáy reed flowers—Ngöïa traéng cuøng vôùi boâng lau phaù ngaøi theá?" Sö caát ñaàu leân vaø noùi: "Thaày noùi traéng—Trong Thieàn, ñaây laø caûnh giôùi khoâng coøn thöû luùc aáy toâi phaûi, hay baây giôø toâi phaûi?" Vò Taêng baát cöù yù töôûng naøo chaáp chaët vaøo nhaân ngaõ, lôùn khoâng traû lôøi ñöôïc. Chuùng ta thaáy, moät vò thieàn sö nhoû, cao thaát, toát xaáu, vaân vaân—In Zen, this is a thænh thoaûng, nhöng raát hieám, nhö tröôøng hôïp cuûa realm without any idea of clinging to the ego, big ngaøi Baïch Maõ Ñaøm Chieáu, cuõng bieát nghieâng or small, high or low, good or bad, and so on. mình xuoáng bình dieän sinh hoaït nhò nguyeân cuûa

Baïch Maõ Phaùp Thaân: Pai-ma's Dharmakaya— the sutras they brought back from India. Also Coâng aùn Baïch Maõ Phaùp Thaân. Theo Nguõ Ñaêng according to tradition, the first missionaries dwelt. Hoäi Nguyeân, quyeån XIII, vaø Truyeàn Ñaêng Luïc, Some said this temple was built in memory of the quyeån XVII: Moät hoâm coù

moät vò Taêng hoûi Thieàn two Arhat Bhikshus who came to China on ‘white sö Baïch Maõ Ñoän Nho: "Theá naøo laø vieäc höôùng horses’ to propagate the Buddha-Dharma. thöôïng cuûa Phaùp thaân?" Baïch Maõ ñaùp: "EÁch ngoài Baïch Mao: Urna (skt)—Unna (p)—White hair— ñaùy gieáng nuoát traêng!"—The koan of Zen Master Toá haøo—Mi Gian Baïch Haøo Töôùng—Chuøm loâng Pai-ma's Dharmakaya. According to the Wudeng traéng ôû giöõa hai chaân maøy cuûa Ñöùc Phaät (sôïi loâng Huiyuan, volume XIII and The Records of the maøy traéng toûa aùnh haøo quang, giöõa choã giao nhau Transmission of the Lamp (Ch’uan-Teng-Lu), cuûa hai loâng maøy Ñöùc Phaät, coù sôïi loâng traéng daøi Volume XVII: one day, a monk asked Pai-ma, xoaén laïi thaønh moät buùi nhoû luoân toûa ra aùnh saùng), "What is the path of the inclination to the good of moät trong 32 töôùng toát cuûa Ñöùc Phaät—The urna or the Dharmakaya?" Pai-ma said, "A frog sits in the curl between the Buddha’s eyebrows whence bottom of a well to swallow the moon!" streams light that reveals all worlds, one of the Baïch Maõ Töï: Baimasi (chi)—Pai-ma-ssu—White thirty-two characteristics of a Buddha—See Tam Horse Temple—Teân cuûa moät ngoâi chuøa noåi tieáng Thaäp Nhò Haûo Töôùng. vaø laâu ñôøi nhaát ôû Laïc Döông, Trung Hoa. Ñaây laø Baïch Mao Töôùng: A white urna or curl between moät trong nhöõng ngoâi chuøa coå nhaát ôû Trung Quoác, the eybrows—See Tam Thaäp Nhò Haûo Töôùng. coù leõ ñöôïc xaây döïng vaøo theá kyû thöù nhaát phoûng Baïch Naïp: AÙo caø sa maøu traéng—AÙo caø sa vaù cuûa theo moâ hình cuûa Truùc Laâm Tònh Xaù ôû AÁn Ñoä . Phaät Thích Ca ngaøy tröôùc laø moät loaïi aùo ñöôïc Chuøa Baïch Maõ ñöôïc vua Haùn Minh Ñeá döïng leân nhuoäm maøu hoaïi saéc. Luaät cuûa nhaø Phaät laø nhuoäm vaø cho ngöôøi sang AÁn Ñoä tìm hai vò sö noåi tieáng laø sao cho aùo caø sa coù maøu hoaïi saéc; nhöng ôû Trung Matanga vaø Gobharana veà truï trì vaøo khoaûng naêm Hoa, döôùi thôøi nhaø Toáng (theo Ñaïi Toáng Taêng Söû 64 sau Taây Lòch thôøi Haäu Haùn. Chuøa toïa laïc trong Löôïc), raát nhieàu chö Taêng Ni khoâng chòu maëc aùo thaønh Laïc Döông, tænh Hoà Nam, veà phía taây cuûa nhuoäm hoaïi saéc, maø maëc caø sa maøu traéng—The coå thaønh, phía ñoâng cuûa thaønh môùi baây giôø. Theo patchwork robe of Sakyamuni Buddha is always töông truyeàn thì vaøo cuoái theá kyû thöù hai sau Taây with a broken colour. A fundamental rule in Lòch, nhöõng kinh mang veà töø AÁn Ñoä ñöôï c chôû treân Buddhism is to dye the kasaya with a secondary nhöõng xe ngöïa traéng neân töø ñoù chuøa coù teân laø color; however, in the Sung dynasty, a lot of Baïch Maõ. Ñaây cuõng laø nôi maø giaùo ñoaøn truyeàn monks and nuns did not want to wear broken- giaùo ñaàu tieân cuûa ñaïo Phaät löu truù. Cuõng coù truyeàn coloured robe, but they wore the white robe. thuyeát cho raèng chuøa naày ñöôïc döïng leân ñeå töôûng Baïch Nghieäp: Kusala kamma (p)—Kusala-karma nhôù hai vò A La Haùn Tyø Kheo ñaõ ñeán Trung Hoa (skt)—Thieän nghieäp—Wholesome deeds— hoaèng Phaùp baèng ngöïa traéng—Name of a famous Wholesome karma—Good karma—Skillful action and oldest temple in Lo-Yang, China. White which will produce pleasant results. Horse Monastery, one of the oldest Buddhist Baïch Nghieäp Haéc Nghieäp: Thieän nghieäp vaø aùc monasteries in China, probably has been built on nghieäp—Wholesome and unwholesome deeds—

the model of the Indian Jetavana retreat some See Töù Nghieäp. time around the first century. The White Horse Baïch Nguyeät: Suklapaksa (skt)—Baïch Phaàn— Temple (Monastery) recorded as given to the Nöûa thaùng ñaàu cuûa thaùng aâm lòch (khi traêng saùng Indian monks, Matanga and Gobharana, who are daàn vaø saùng daàn). Traêng saùng, thöôøng chæ aùnh reputed to have been fetched from India to China traêng cuûa nöûa thaùng ñaàu, ñoái laïi vôùi haéc phaàn hay in 64 A.D. The temple was in Honan, in Lo-Yang, aùnh traêng toái cuûa nöûa thaùng sau (theo Taây Vöïc Kyù, the capital; it was west of the ancient city, east of töø ngaøy traêng baét ñaàu moïc ñeán ngaøy 15 trong the later city in Later Han dynasty. According to thaùng, goïi laø "Baïch Phaàn." Baïch phaàn coù theå laø 14 tradition, originating at the end of the second hay 15 ngaøy tuøy theo thaùng thieáu hay ñuû)—First century A.D., the White Horse Temple was so fortnight of a lunar month. The bright moon, called because of the white horse which carried usually the moon light during the first half of the

month, or the period of the waxing moon, in Suddhondana (father of Siddhartha); father of contrast with the krsnapaksa dark or latter half. Tisya, Devadatta and Nandika. Baïch Ngöu: A white ox—White ox revealed in Baïch Phaùp: Byakubo (jap)—Wholesome the open—Theo Kinh Phaùp Hoa, ñaïi ngöu baïch xa dharma—See Thanh Baïch Phaùp. ñöôïc Phaät duøng ñeå aùm chæ Ñaïi Thöøa —According Baïch Phaùp Toä: Master Pai Fa Tsu—Teân cuûa moät to the Lotus Sutra, the great white ox and ox-cart vò Taêng Trung Hoa ôû tænh Haø Nam vaøo theá kyû thöù revealed in the open, i.e. the Mahayana. III, giöõa thôøi Nguïy vaø Taán—Name of a Chinese Baïch Ngöu Xa: Xe Traâu Traéng—Nhöùt Thöøa cöùu monk from He-Nan Province, China, in the third ñoä chuùng sanh—White bullock cart—The one century, between the Wei and Ch'in dynasties. universal vehicle of salvation. Baïch Phaàn: Suklapaksa (skt)—First fortnight of a Baïch Ngöu Voâ Giaùc: A hornless white ox or a lunar month—See Baïch Nguyeät. white horse. Baïch Phaát: Vijani (p)—Valavyajana (skt)—Baïch Nhaõn Töông Khaùn: Nhìn ai moät caùch khinh Vyajana (skt)—See Phaát Traàn. mieät—To look upon someone with disdain. Turn Baïch Phaät: Trình leân ñöùc Phaät—To tell the the whites of the eyes upon someone. Buddha. Baïch Nhaát Yeát Ma: Jnaptidvitiya-karmavacana Baïch Phoå Nhaân (1870-1927): Master Pai F'u (skt). Ren—Teân cuûa moät vò Taêng Moâng Coå vaøo theá kyû 1) Baïch Nhaát: Moät laàn baïch—Moãi khi trong töï thöù XX—Name of a Mongolian monk in the vieän coù phaùp söï thì Taêng chuùng hoïp laïi ñeå ñeä twentieth century. trình ñeà nghò—To meet with the body Baïch Quaùn AÂm: Quaùn Theá AÂm Boà Taùt—See (assembly) of monks to submit the proposal or Baïch Thaân Quaùn Töï Taïi Boà Taùt. work to be undertaken during a ceremony. Baïch Quaùn Töï Taïi Boà Taùt: Quaùn Theá AÂm Boà 2) Yeát Ma: Taêng chuùng hoïp baøn, caân nhaéc vaø Taùt—See Baïch Thaân Quaùn Töï Taïi Boà Taùt. giaûi thích xem coi ñeà nghò coù neân ñöôïc thöïc Baïch Sa Ngoõa: Peshawar (skt)—Thaønh Baïch sa haønh hay khoâng—The assembly of monks ngoõa. discuss, consider and explain as to how the Baïch Saéc: White colored. proposal or work would be undertaken. Baïch Saéc Baïch Quang: White colored white Baïch Nhò Yeát Ma: Jnaptidvitiya-karmavacana light. (skt)—Tröôùc tieân laø baïch moät laàn (ñöa

leân ñeà Baïch Saéc Bieán Xöù: White Kasina. nghò); sau ñoù laø yeát ma hay baøn luaän, xem xeùt, vaø Baïch Taùn: Taùn thaùn Ñöùc Nhö Lai—To speak giaûi thích neân thöïc hieän ñeà nghò ñöa ra nhö theá praises to the Buddha. naøo—First, to meet to submit the proposal; then to Baïch Taûn Caùi Phaät Ñaûnh: Sitatapatra (skt)— discuss, consider and explain as to how the Sitatapatrobnisa (skt)—Usnisasitapattra (skt)—proposal or work would be undertaken—See Baïch Taøng loïng traéng treân ñænh ñaàu cuûa Phaät mang yù Nhaát Yeát Ma. nghóa tònh ñöùc cuûa Phaät laø vò chuyeån luaân vöông Baïch Nhöït: Daylight. che maùt taát caû chuùng sanh, moät trong nhöõng danh Baïch Nieâm Taëc: Baïch Nieâm—White finger hieäu cuûa ñöùc Quaùn Theá AÂm —The white umbrella robber—Trong nhaø Thieàn, Thieàn sö duøng haûo or canopy over the head of Buddha, indicating him phaùp kheùo leùo ñeå ñoä ñeä töû—In Zen, the term is as a cakravarti, or wheel-king, one of the titles of used to express a Zen master who uses skillful Avalokitesvara. methods to save his students. Baïch Taùn Caùi Phaät Ñaûnh Luaän Vöông: Taùt Ñaùt Baïch Phaïn: See Tònh Phaïn Vöông. Ña Baùt Ñaùt La—Baïch Taûn Caùi Ñaø La Ni (ñaø la ni Baïch Phaïn Vöông: Sukkodana (skt)— vôùi loïng traéng), ví vôùi taùnh trong saïch khoâng nhô Suddhodana (skt & p)—Pure Rice King—Hoaøng vaø che chôû heát thaûy chuùng höõu tình cuûa Nhö Lai töû con thöù hai cuûa vua Sö Töû Giaùp Vöông; em trai Taïng—A dharani interpreted as a large white vua Tònh Phaïn; laø cha cuûa Ñeá Sa, Ñeà Baø Ñaït Ña, canopy indicating the purity of the Tathagata- vaø Nan Ñeà Ca—A prince of Kapilavastu, second garbha. son of Simhahanu; younger brother of King

Baïch Taûn Phaät Ñænh: Sitatapatra (skt)—Laáy loïng Thuûy Nhaân laäp moät buoåi leã gioã cho sö phuï cuûa traéng laøm hình Tam Muoäi Da, töôïng tröng cho ñöùc mình ñeå töôûng nieäm ngaøy thaày thò tòch, moät vò ñaïi töø bi trong traéng truyeàn khaép phaùp giôùi, moät Taêng hoûi: "Tieân Sö coù ñeán khoâng?" Baïch Thuûy trong nhöõng danh hieäu cuûa Quaùn Theá AÂm Boà Nhaân noùi: "Chuaån bò theâm moät leã nöõa." Phaûi Taùt—With white parasol, symbol of pure mercy, chaêng thieàn sö xem ngöôøi hoûi nhö moät trong caùc one of the title of Avalokitesvara. ngaï quyû? Nhöõng lôøi phaùt bieåu naøy cuûa caùc Thieàn Baïch Taûn Caùi Thaàn Chuù: Sitatapatra-dharani sö döôøng nhö khoâng coù veû saùng toû cho laém töø quan (skt)—Moät trong nhieàu loaïi thaàn chuù trong Phaät ñieåm theá gian bình thöôøng cuûa chuùng ta. Vaø vaán giaùo—One of several kinds of dharanis in ñeà laøm theá naøo caùc ngaï quyû laïi coù moät choã trong Buddhism. khuoân khoå cuûa quan nieäm veà theá giôùi cuûa Thieàn Baïch Taëc: Cöôùp baèng tay khoâng vaø khoâng ñeå laïi vaãn coøn laø moät chuû ñeà nghieân cöùu ñaëc bieät trong daáu veát gì caû—Robbing with bare hands and heä thoáng Thieàn ôû Trung Hoa, Nhaät Baûn, Ñaïi Haøn without leaving a trace. vaø Vieät Nam—Zen master Jeân of Pai-shui, name Baïch Taâm: Moät caùi taâm hay löông taâm trong of a Chinese Zen master. We do not have detailed saùng—A clear heart or conscience. documents on this Zen Master; however, there is a Baïch Thaùnh (1904-?): Master Pai-Sheng—Teân dialogue between him and his disciple in the cuûa moät vò Taêng Trung Hoa ôû Hoà Baéc vaøo theá kyû Wudeng Huiyuan (Five Records of the Torch in thöù XX. Vaøo naêm 1948, Sö ñeán Ñaøi Loan

ñeå toå the Sung Era). When Jeân of Pai-shui set up a feast chöùc Hoäi Phaät Giaùo Trung Hoa taïi ñaây—Name of for his late master on his death-day, a monk asked, a Chinese monk from Hu-bei Province, China, in "Will the late master come, or not?" Jeân of Pai- the twentieth century. In 1948, he came to Taiwan shui said, "Have another offering ready." Did the to organize the Chinese Buddhist Congregation master take the questioner for one of the hungry there. ghosts? These statements by the masters do not Baïch Thaân Boà Taùt: See Baïch Thaân Quaùn Töï Taïi seem to be very illuminating from our worldly Boà Taùt. relative point of view. And how the hungry ghosts Baïch Thaân Quaùn Töï Taïi Boà Taùt: Svetabhagavati came to find their place in the scheme of the Zen (skt)—Avalokitesvara (skt)—White-bodied conception of the world is a subject of special (White-robed) Bodhisattva. research in the institutional history of Zen in Baïch Thi Leâ Maät Ña La: Srimitra (skt)—Baïch China, Japan, Korea, and Vietnam. Thi Ly maät ña la—Thaát Lôïi Maät Ña La—Kieát Baïch Thuûy Thaønh: Isfijab (skt)—White-river Höõu—See Thi Lôïi Maät Ña La. town in Turkestan, situated on a small tributary of Baïch Thieän Sôn: Pandava (p)—White Pure the Jaxartes—Thaønh phoá naèm beân doøng Baïch Mountain—Name of a mountain. Thuûy, moät phuï löu cuûa soâng Jaxartes ôû Turkestan. Baïch Thuûy A Di Ñaø Ñöôøng: Saûnh ñöôøng xaây caát Baïch Thöû Duï: The white rat—Chuoät traéng aùm chæ theo kieåu Nhaät Baûn, nôi ngöôøi ta ñeán ñeå caàu ngaøy hay laø vieäc thieän—See Baïch Haéc Nhò Thöû. phöôùc cho ngöôøi thaân (naêm 1160, vôï cuûa Bình Taéc Baïch Tònh Thöùc: White pure consciousness—See Thoâng, moät ngöôøi Nhaät Baûn, vì muoán caàu phöôùc Nhö Lai Taïng. cho choàng maø kieán laäp vieän A Di Ñaø trong khuoân Baïch Truøy: White baton or hammer—Kieàn truøy vieân chuøa Nguyeän Thaønh, treân huyeän Phuùc Ñaûo, ñeå goõ moãi khi muoán thöa vieäc hay muoán giöõ söï im Nhaät Baûn)—Pai-shui Amitabha Hall, a Japanese laëng trong töï vieän—The informing baton or style hall where people come to seek blessing for hammer, calling attention to a plaint, or for silence their loved ones. to give information in a monastery. Baïch Thuûy Nhaân Thieàn Sö: Zen master Jeân of Baïch Tuùc: Master Pai Tsu—Teân cuûa moät vò Taêng Pai-shui—Thieàn sö Baïch Thuûy Nhaân, teân cuûa moät Trung Hoa vaøo theá kyû thöù IV. Vaøo naêm 396, Sö vò Thieàn sö Trung Hoa. Hieän nay chuùng ta khoâng ñeán giaûng kinh ôû Lieâu Ñoâng vaø Trieàu Tieân. Ñaây coù nhieàu taøi lieäu chi tieát veà Thieàn sö Baïch Thuûy coù leõ laø laàn ñaàu tieân daân Cao Ly ñöôïc nghe noùi veà Nhaân; tuy nhieân, coù moät cuoäc ñoái thoaïi giöõa Sö vaø Phaät phaùp—Name of a Chinese monk in the fourth ñeä töû trong Nguõ Ñaêng Hoäi Nguyeân. Khi Baïch century. In 396, he arrived in Liao-Tung and

Korea to teach Buddha-dharma. This was attachment, delusion, stupidity, arrogance, probably the first time people in Korea heard doubt, improper views, and so on. about Buddha-dharma. 3) Master Pai Yun—Teân cuûa moät vò Taêng Trung Baïch Töù Yeát Ma: Hoäi ñoàng töù Taêng veà nhöõng vaán Hoa trong tænh Haø Nam vaøo theá kyû thöù XX— ñeà nghieâm troïng (trong Taêng chuùng khôûi haønh söï Name of a Chinese monk from He-nan vuï hay thoï giôùi, tröôùc heát baùo caùo vôùi Taêng

chuùng Province, China, in the twentieth century. veà söï vieäc aáy goïi laø baïch; sau ñoù doø hoûi ba laàn Baïch Vaân An Coác: Hakuun-Yasutani (1885- xem söï vieäc aáy neân chaêng roài môùi laøm goïi laø tam 1973)—See An Coác Baïch Vaân Thieàn Sö. yeát ma). Trong nghi leã thoï giôùi, vò sö ñöôïc thoï giôùi Baïch Vaân Hueä Hieåu Thieàn Sö (1223-1297): seõ traû lôøi ba laàn moãi caâu hoûi cuûa sö chöùng minh—Hakuun-Egyo (jap)—Teân cuûa moät vò danh Taêng To consult with an assembly of four monks on Nhaät Baûn vaøo theá kyû thöù XIII—Name of a matters of grave moment and obtain their Japanese famous monk in the thirteenth century. complete assent. One announcement and three Baïch Vaân Hueä Hieåu Thieàn Sö Ngöõ Luïc: responses. It is the mode of ordaining monks, Hakuun-Egyo Goroku (jap)—Ngöõ luïc ghi laïi caùc three responses to the one call of the abbot. lôøi noùi, söu taäp nhöõng chaâm ngoân, nhöõng giaûi thích Baïch Töôùng Taâm: Mind of white appearance—vaø thuyeát giaûng cuûa nhöõng thieàn sö thuoäc Thieàn Taâm coù töôùng maøu traéng—Theo Laït Ma Geshe phaùi Ñoâng Phöôùc Töï, moät trong nhöõng nhaùnh thieàn Kelsang Gyatso trong Phaät Giaùo Truyeàn Thoáng quan troïng nhaát trong tröôøng phaùi Laâm Teá ôû Nhaät Ñaïi Thöøa, töùôùng gioáng nhö aûo töôïng laø moät trong Baûn. Phaùi naøy do Thieàn sö Vieân Nhó Bieän Vieân taùm taâm phaùt sinh trong giaác nguû. Luùc aáy moïi söï (1202-1280) khai saùng. Hieän nay phaùi naøy coù ñöôïc taâm nhaän thöùc laø hoaøn toaøn troáng roãng nhöng khoaûng 365 ngoâi töï vieän treân khaép Nhaät Baûn. traéng vaø saùng. Vaøo thôøi ñieåm naày taâm vi teá cuûa Ñoâng Phöôùc Töï Ngöõ Luïc ñöôïc Thieàn sö Baïch Vaân giaác nguû phaùt trieån, vaø taâm ta caøng luùc caøng trôû Hueä Hieåu (1223-1297) bieân soaïn vaøo haäu baùn theá neân vi teá hôn tröôùc—According to Lama Geshe kyû thöù XIII, goàm 80 taäp—Records of teachings or Kelsang Gyatso in Buddhism in Mahayana record of words and collection of the instructions, Tradition, this is one of the eight levels of mind discourses, and sayings of Zen masters of the development during the sleep process. At this time Tofukuji branch, founded by Zen master Enni everything is perceived as totally empty but white Benen. This is one of the most important branches and bright. At this point the subtle mind of sleep from Lin-Chi school in Japan. Up to now, this develops and our mind becomes subtler and branch has about 365 temples throughout Japan. subtler. Tofukuji-ha Goroku was composed by Zen master Baïch Töôïng: White elephant—Voi saùu ngaø ñaõ Hakuun-Egyo in the second half of the thirteenth ñöa Phaät Thích Ca vaøo buïng Hoaøng Haäu Ma Da töø century, 80 volumes. cung trôøi Ñaâu Xuaát. Taát caû chö Phaät ñeàu giaùng Baïch Vaân Laàu Quyønh Ñieän Ngoïc: Pai-Yun: A traàn baèng phöông caùch naày—The six-tusked white jade palace—Moät hoâm Thieàn sö Baïch Vaân Thuû elephan which bore the Buddha on his descent Ñoan thöôïng ñöôøng thuyeát phaùp: “Neáu quaû thöïc from the Tusita heaven into Maya’s womb, ñöôïc moät phen xuaát haïn, lieàn nhaèm treân moät coïng through her side. All Buddhas descend the world coû hieän laàu quyønh ñieän ngoïc; neáu chöa quaû thöïc in similar fashion. ñöôïc moät phen xuaát haïn, duø coù laàu quyønh ñieän Baïch Vaân: Pai Yun—White clouds. ngoïc laïi bò moät coïng coû che laáp maát, theá naøo xuaát 1) Teân cuûa moät ngoâi töï vieän beân Trung

Hoa— haïn? Töï coù moät ñoâi tay kheùo aáy, ñaâu töøng xem Name of a temple in China. nheï vuõ tam ñaøi.”—Another day Zen master Pai- 2) Trong Thieàn, Baïch vaân aùm chæ khoâng vöôùng Yun entered the hall to address the monks, saying: maéc nhöõng tham, saân, phieàn naõo, luyeán aùi, meâ “If you go out and really work up a sweat, then voïng, si meâ, ngaïo maïn, nghi ngôø, taø kieán, vaân when you see a single stalk of grass a jade palace vaân—In Zen, white clouds imply no is revealed. But if you don’t put forth this type of attachments in greed, anger, afflictions, love- effort, then even if you have a jade palace, a single stalk of grass will confound you. How can

you really work up a sweat like this? As long as at scholarly arts. He received ordinationation at your two hands are tired, you’ll never dance gaily age twenty from Zen master named You in Cha- in the three palaces.”—See Baïch Vaân Thuû Ñoan Ling. Later he traveled to study with Yang-Xi, the Thieàn Sö great teacher of the Lin-Chi lineage, with whom Baïch Vaân Sôn Mieáu: Mieáu treân nuùi Baïch Vaân, he attained enlightenment. After spending a long trong tænh Thieåm Taây, Trung Hoa—Pai Yun period as Yangqi's attendant, Pai-Yun traveled Mountain Temple in Hsien-hsi Province, China. and taught Zen at a number of different temples, Baïch Vaân Thieát Bích: Pai-Yun: An iron wall— everywhere gathering large crowds of students. Coâng aùn noùi veà nhöõng lôøi daïy doã ñeä töû cuûa Thieàn He eventually lived and taught Zen at Pai-Yun sö Baïch Vaân Thuû Ñoan (1025-1072). Moät hoâm Mountain, in Anwei Province. Thieàn sö Baïch Vaân Thuû Ñoan thöôïng ñöôøng Moät hoâm Döông Kyø thình lình hoûi sö: “Boån sö thuyeát phaùp: “Coå nhaân ñeå laïi moät lôøi nöûa caâu, khi ngöôi laø ai?” Sö thöa: “Hoøa Thöôïng UÙc ôû Ñoà chöa thaáu sôø ñeán gioáng heät vaùch saét, boãng nhieân Laêng.” Döông Kyø baûo: “Ta nghe oâng aáy qua moät hoâm sau khi nhìn ñöôïc thaáu, môùi bieát chính caàu bò teù maø ñöôïc tænh ngoä, laøm moät baøi keä kyø mình laø vaùch saét. Hieän nay laøm sao thaáu? Sö laïi ñaëc, ngöôi coù nhôù khoâng?” Sö beøn noùi laïi baøi noùi: Vaùch saét! Vaùch saét!”—One day Zen master keä: Pai-Yun entered the hall and addressed the “Ngaõ höõu minh chaâu nhaát khoûa, monks, saying: “The ancients have passed down a Cöûu bò traàn lao quan toûa, few words, and before we penetrate them they are Kim trieäu traàn taän quang sanh, like an iron wall. Suddenly, one day, after we see Chieáu phaù sôn haø vaïn ñoùa.” through it, we know that we ourselves are an iron (Ta coù moät vieân minh chaâu, wall. What can be done to see through this Ñaõ laâu vuøi taïi traàn lao, question?” Zen master Pai-Yun also said: “An iron Hoâm nay traàn saïch saùng chieáu, wall! An iron wall!”—See Baïch Vaân Thuû Ñoan Soi toät nuùi soâng muoân thuù. Thieàn Sö. Thieàn Sö Thích Thanh Töø dòch). Baïch Vaân Thuû Ñoan Thieàn Sö (1025-1072): One day Yang-Xi suddenly asked Bai-Yun: Hakuun Shutan (jap)—Pai-yun Shou-tuan (Wade- “Under what teacher were you ordained?” Giles Chinese)—Baiyun Shouduan (Pinyin Bai-Yun said: “Master You in Cha-Ling.” Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi Yang-Chi said: “I heard that he stumbled lieäu chi tieát veà Thieàn sö Baïch Vaân Thuû Ñoan; tuy while crossing a bridge and attained nhieân, coù moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy enlightenment. He then composed an unusual trong Nguõ Ñaêng Hoäi Nguyeân: Thieàn Sö Baïch Vaân verse. Do you remember it or

not?” Bai-Yun Thuû Ñoan sanh naêm 1025 taïi Haøn Giang, thuoäc then recited the verse: tænh Hoà Nam. Töø thuôû thieáu nieân sö ñaõ coù khieáu “I possess a lustrous pearl veà ngheä thuaät. Naêm hai möôi tuoåi sö thoï cuï tuùc Long locked away by dust and toil. giôùi vôùi Thieàn sö UÙc ôû Traø Laêng. Veà sau sö ñeán Now the dust is gone and a light shines tham vaán vôùi sö Döông Kyø, moät vò thaày lôùn cuûa Forth, tröôøng phaùi Laâm Teá, vaø sö giaùc ngoä ôû ñaây. Sau Illuminating myriad blossoms with the moät thôøi gian daøi laøm thò giaû cho Thieàn sö Döông mountains and rivers.” Kyø, Baïch Vaân haønh cöôùc du phöông vaø daïy Thieàn Baát chôït Döông Kyø cöôøi roài nhaåy töûng leân. Sö ôû nhieàu töï vieän khaùc nhau, moïi nôi Sö ñeàu qui tuï Baïch Vaân ngaïc nhieân suoát ñeâm khoâng nguû. nhöõng nhoùm lôùn ñeä töû. Cuoái cuøng Sö truï laò daïy Hoâm sau sö ñeán thöa hoûi, gaëp ngaøy cuoái naêm, Thieàn treân nuùi Baïch Vaân, trong tænh An Huy—We Döông Kyø hoûi: “Ngöôi thaáy maáy ngöôøi haùt do not have detailed documents on this Zen sôn ñoâng ñeâm qua chaêng?” Sö thöa: “Thaáy.” Master; however, there is some interesting Döông Kyø baûo: “Ngöôi coøn thua y moät baäc.” information on him in The Wudeng Huiyuan: Sö laáy laøm laï thöa: “YÙ chæ theá naøo?” Döông Shou-Tuan-Bai-Yun was born in 1025 in Heng- Kyø baûo: “Y thích ngöôøi cöôøi, ngöôi sôï ngöôøi Yang, Hunan province. As youth, he was skilled cöôøi.” Sö lieàn ñaïi ngoä. Sö haàu Döông Kyø thôøi

gian khaù laâu môùi giaõ töø ñi Vieân Thoâng. Sö cuûa moïi ngöôøi. Hoâm nay noù ñaõ môû ra roài, vaø ñöôïc Thieàn Sö Noät cöû sö truï trì chuøa Thöøa noù khoâng chæ giôùi haïn taïi choã naøy khoâng thoâi. Thieân.Taïi ñaây tieáng taêm cuûa sö löøng laãy— Nhöng ai trong maáy oâng maø maét ñaõ môû; laõo Yang-Xi suddenly laughed out loud and Taêng khoâng thieáu khaû naêng, vì vaäy laõo Taêng jumped up. Pai-Yun was shocked by this seõ môû noù ra ñeå cho maáy oâng thaáy." Baïch Vaân behavior so much that he hardly slept that beøn ñöa tay leân vôùi hai ngoùn döïng ñöùng vaø night. Early the next morning Pai-Yun came noùi: "Nhìn! Nhìn! Neáu maáy oâng thaáy noù thì noù to question Yang-Xi about what had gioáng nhö laõo Taêng ñaõ noùi vaäy. Neáu maáy oâng happened the night before. Yang-Xi asked: khoâng thaáy noù thì laõo Taêng seõ noùi moät baøi keä “Did you witness an exorcism last night?” Pai- khaùc vaäy: Yun said: “Yes.” Yang-Xi said: “You don’t "Chaùnh Phaùp Nhaõn Taïng trong moãi ngöôøi. measure up to it.” This startled Pai-Yun. He Khoâng töông khoâng xöùng cuøng ngaøn asked: “What do you mean?” Yang-Xi said: “I Thaùnh. enjoyed someone’s laughter. You fear Doøng truyeàn xuoáng ñeán ngöôi. someone’s laughter.” Upon hearing these Toûa saùng khaép Ñöôøng bang. words, Pai-Yun experienced great Tu Di sôn quaù haûi, enlightenment. Pai-Yun then served as Yang- Thaùng saùu trôøi sa söông Xi’s attendant for a long period of time. He Daàu ta noùi theá aáy later travelled to Yuan-T’ung temple where, Ngoân töï khoâng truyeàn taûi." at the recommendation of the abbot Zen Zen master Pai-Yun entered the hall and master Yuan-T’ung Na, he then assumed the addressed the monks, saying, "In former times abbacy of the temple and taught at Cheng- there was an assembly at Vulture Peak where T’ien temple. There his reputation became the World-Honored One held up a flower, and widely known. Mahakasyapa smiled. The World-Honored Thieàn sö Baïch Vaân thöôïng ñöôøng thò

chuùng, One said, 'I have The Treasure of the True noùi raèng: "Ngaøy tröôùc coù chuùng hoäi treân ñænh Dharma Eye. I pass it to Mahakasyapa.' This Linh Thöùu Sôn, nôi ñöùc Theá Toân ñöa moät was then passed on in succession down to the caønh hoa leân, vaø Ma Ha Ca Dieáp mæm cöôøi. present day. I say to this assembly that if it Ñöùc Theá Toân noùi: 'Ta coù Chaùnh Phaùp Nhaõn was really the true Dharma eye, then old Taïng. Nay Ta trao truyeàn laïi cho Ma Ha Ca Sakyamuni didn't have it, and so how could he Dieáp.' Chaùnh phaùp naøy ñöôïc truyeàn xuoáng cho have passed it on? How could it have been ñeán ngaøy nay. Laõo Taêng noùi vôùi chuùng hoäi transmitted? How can such a thing be said? In naøy raèng neáu noù thaät söï laø chaân Phaùp nhaõn, thì fact, each of you possesses the treasury of the laõo Thích Ca Maâu Ni ñaâu coù ñöôïc noù, vaäy thì true Dharma eye. But every day after you get laøm sao maø truyeàn laïi ñöôïc ñaây? Laøm sao out of bed, there's 'yes, yes,' and 'no, no,' ngöôøi ta keå laïi moät chuyeän nhö vaäy? Kyø thaät, dividing up 'south' and 'north,' and other acts moãi ngöôøi caùc oâng ñeàu coù chaân Phaùp nhaõn. of bifurcation, all of which taken together are Nhöng moãi ngaøy sau khi maáy oâng ra khoûi the light of the treasury of the true Dharma giöôøng, laïi coù nhöõng thöù 'coù, coù,' vaø 'khoâng, eye. When this eye opens, the entire universe khoâng' chia cheõ 'nam' vaø 'baéc' vaø nhöõng haønh and the great earth, the sun, moon, stars, and ñoäng phaân ñoâi khaùc, taát caû nhöõng thöù ñoù laáy constellations, the myriad forms of the maát ñi aùnh saùng cuûa chaùnh Phaùp nhaõn taïng. universe, though all right before your eyes, do Khi maø maét naøy ñöôïc môû ra, toaøn theå vuõ truï not manifest a single bit of form. Before the vaø ñaïi ñòa, nhaät, nguyeän, tinh caàu, choøm sao, eye opens, it is extinguished in the eyes of all voâ soá hình töôùng cuûa vuõ truï, daàu taát caû ñeàu ôû people. Today it has already opened, and it is ngay tröôùc maét cuûa maáy oâng, maø laïi khoâng not limited to this place. But as to those of you hieån hieän chuùt hình töôùng naøo caû. Tröôùc khi for whom the eye has not opened; I don't lack maét naøy ñöôïc môû ra, noù bò trieät tieâu trong maét the ability, so I'll open it and let you see." Pai-

Yun then raised his hand with two fingers ñaùp: “Ñaùy nöôùc thaû traùi baàu.” Taêng hoûi: “Theá extended vertically and said, "Look! Look! If naøo laø yù Toå sö töø Taây sang?” Sö ñaùp: “Quaï you can see it then it's the same as I've said. If bay thoû chaïy.” Taêng hoûi: “Chaúng caàu chö you can't see it, then I'll have to recite another Thaùnh, chaúng troïng kyû linh, chöa phaûi laø vieäc verse: phaàn treân cuûa naïp Taêng, theá naøo laø phaàn treân 'The Treasury of the True Dharma Eye of cuûa naïp Taêng?” Sö ñaùp: “Nöôùc cheát (ao tuø) each of you, chaúng chöùa roàng.” Taêng hoûi: “Khi theá aáy ñi thì Cannot be matched by the thousand sages, sao?” Sö ñaùp: “Löøa cheát ngöôi.”—A monk The line passes through you, asked Pai-Yun: “What is Buddha?” Pai-Yun Brilliantly filling the great Tang. said: “A hot soup pot has no cool spot.” A Mt. Sumeru walks into the sea, monk asked: “What is the great meaning of In June a cold frost descends, Buddhism?” Pai-Yun said: “Push the gourd Though I speak of it thus, beneath the water.” A monk asked: “Why did No words can describe it.' Bodhidharma come from the west?” Pai-Yun Monks! I've spoken a mouthful. So why is it said: “Birds

fly, rabbits walk.” A monk asked: that no words can describe it?" Pai-Yun then “Praying to the holy ones, believing in one’s shouted and said, "Each of you has two places self, there are not the concerns of a monk. to see it!" What are the concerns of a monk?” Pai-Yun Baïch Vaân noùi: "Laõo Thích Ca Maâu Ni tuïng töù said: “Dead water does not conceal a dragon.” ñaïi nguyeän, ñoù laø: The monk asked: “And when it’s like that, 'Chuùng sanh voâ bieân, theä nguyeän ñoä. then what?” Pai-Yun said: “Gain kills you.” Phieàn naõo voâ taän, theä nguyeän ñoaïn. Sö thò tòch naêm 1072—Zen master Shou- Phaùp moân voâ löôïng, theä nguyeän hoïc. Tuan-Pai-Yun died in 1072. Phaät ñaïo voâ thöôïng, theä nguyeän thaønh.' Baïch Vaân Thuû Ñoan Thieàn Sö Quaûng Luïc : Zen Laõo Taêng cuõng coù boán ñaïi nguyeän. Chuùng laø: master Pai-yun Shou-tuan's Records of 'Khi ñoùi, ta aên; teachings—See Baïch Vaân Thuû Ñoan Thieàn Sö. Khi laïnh, ta maëc theâm quaàn aùo; Baïch Vaân Toâng: Hakuun (jap)—Pai Yun ts'ung— Khi meät, ta naèm duoãi ra nguû; White Cloud Sect—Moät nhaùnh thöù yeáu cuûa Thieàn, Khi noùng, ta tìm nôi gioù maùt.'" do thieàn sö Trung Hoa teân laø Moäng Sôn Sô Thaïch Pai-Yun said, "Old Sakyamuni recited four thaønh laäp. Moät toâng phaùi Phaät giaùo ñöôïc thaønh laäp great vows, which were: taïi Am Baïch Vaân thuoäc tænh Haøng Chaâu vaøo ñôøi 'Though the myriad beings are nhaø Toáng; moân ñeä cuûa toâng phaùi naày ñöôïc goïi laø numberless, I vow to save them Baïch Vaân Thaùi (vì taát caû ñeä töû trong am Baïch Vaân Though defilements rise endlessly, ñeàu tröôøng chay). Thieàn phaùi naày ñöôïc xem nhö I vow to end them; coâng khai ñoái laäp vôùi truyeàn thoáng thaät söï cuûa Though Dharma gates are innumerable, Phaùp. Xuaát hieän döôùi thôøi Baéc Toáng vaø taøn luïn I vow to study them; döôùi thôøi nhaø Nguyeân. Teân cuûa toâng phaùi naày laáy Though Buddha's way is unsurpassed, töø teân cuûa moät töï vieän nôi maø Moâng Sôn ñaõ I vow to embody it.' soáng—An unimportant secondary lineage of Zen I also have four great vows. They are: founded by the Chinese Zen master Ch'ing-chueh 'When I'm hungry, I eat; (Shokaku). A Buddhist school formed in the White When it's cold, I put on more clothes; Cloud monastery during the Sung dynasty; its When I'm tired, I stretch out and sleep; followers were known as the White Cloud When it gets warm, vegetarians. This sect is regarded as splinter group I like to find a cool breeze.'" deviating from the true dharma tradition of Zen. It Moät ngaøy noï coù moät vò Taêng hoûi sö: “Theá naøo a rose during the northern Sung Dynasty and died laø Phaät?” Sö ñaùp: “Chaûo daàu khoâng choã laïnh.” out during the Yuan Dynasty. Its name comes Taêng hoûi: “Theá naøo laø ñaïi yù Phaät phaùp?” Sö from that of the monastery where Ch'ing-chueh

lived. that has the custom of bowing to gods of fire in Baïch Vieãn: Master Pai-yien—Teân cuûa moät vò India, according to the tradition of the Verdic Taêng Trung Hoa ôû tænh Haø Nam vaøo theá kyû thöù pantheon. III—Name of a Chinese monk in He-nan Province Baùi Khí: Nhöõng nhaïc khí duøng trong thôø in the third century. phöôïng—Implements used in worship. Baïch Xöù Quaùn AÂm: See Ñaïi Baïch Y. Baùi Kieán: To pay a visit to a superior. Baïch Y: Avadata-vasana (skt)—Haøng aùo traéng Baùi Ngheânh: To welcome respectfully. (noùi veà Phaïm thieân vaø nhöõng ngöôøi thuoäc giai caáp Baùi Phaät: To worship the Buddha—To pay cao), nhöng baây

giôø danh töø naày laø daønh cho ngöôøi homage to the Buddha's image. thöôøng, ñaëc bieät laø nhöõng ngöôøi Phaät töû taïi gia— Baùi Saùm: Bowing to the Buddha to make White clothes (said to be that of Brahmans and repentance—Phöông thöùc vöøa laïy vöøa saùm hoái— other high-class people), but now the term is used This technique consists of making bows as we for common people, especially laity or lay men. make repentance. Baïch Y Baùi Töôùng: White clothes madarin— Baùi Só: Chaøo vò thaày môùi moät caùch toân kính—To Ngöôøi bình daân boãng nhieân ñöôïc phong teå töôùng. greet the new teacher respectfully. Trong nhaø Thieàn, töø naày ñöôïc duøng ñeå chæ ngöôøi Baùi Sö: To greet the new teacher respectfully. thieàn sinh hoaùt nhieân ñoán ngoä trong moät saùt na—In Baùi Thaàn Giaùo: See Linh Vaät Baùi. Zen, the term is used to express a student who Baùi Tòch: Nôi vò truï trì leã baùi Phaät trong baát cöù attains a sudden enlightenment in an instant. buoåi leã naøo nôi chaùnh ñieän—A spot in the main Baïch Y Ñaïi Só: Pandaravasini (skt)—Baùn Naõ La hall where the abbot making bows to the Buddha Phaï Taát Ninh—Baïch Y Quaùn AÂm treân Baïch Lieân during any ceremony. Hoa (thöôøng maëc aùo traéng ngöï treân ñoùa sen Baùi Töø: To leave respectfully. traéng)—The white-robed form of Kuan-Yin on a Baùi Vaät Giaùo: See Linh Vaät Baùi. white lotus—See Ñaïi Baïch Y. Baùi Yeát: To visit respectfully. Baïch Y Phaùi: Svetambara (skt)—Moät nhaùnh cuûa Baøi: Taám baûng nhoû duøng ñeå thoâng baùo söï vieäc cho Kyø Na giaùo ôû AÁn Ñoä—White clothed Sect, a ñaïi chuùng trong Thieàn vieän—A small board which branch of Jainism in India. is used to announce public affairs in a Zen Baïch Y Quan AÂm: Pandaravasini (skt)—Baïch Y monastery. Quaùn AÂm laø vò Quaùn AÂm vôùi taát caû ñeàu moät maøu Baøi Baù Phaùi: Pai-po Sect—Moät phaùi Phaät giaùo traéng, sen traéng, toøa traéng, vaân vaân—The great Tieåu Thöøa trong tænh Vaân Nam, Trung Hoa—A white-robed one, a form of Kuan-Yin, all in white, branch of Hinayana Buddhism in Yun-nan with white lotus, white throne—See Quaùn Theá Province in China. AÂm Boà Taùt. Baøi Baùc: Apavada (p&skt)—To criticize—To Baïch Y Quan AÂm Boà Taùt: See Quaùn Theá AÂm object—Reproach—Blaming—Phæ Baùng—Söï phæ Boà Taùt. baùng xaõy ra khi baûn chaát baát khaû höõu cuûa moät Baùi: Laïy—To bow—To pay homage to—To pay meänh ñeà ñöôïc ñaët caên baûn treân nhöõng kieán giaûi sai respect with the hands. laàm khoâng ñöôïc hieåu roõ raøng. Coå Ñöùc daïy: "Thí Baùi AÂn: To thank for. nhö nhôn thoùa thieân, hoaøn tuøng kyû thaân truïy." Baùi Bieät: To say good-bye. Nghóa laø ngöôøi phun nöôùc mieáng leân trôøi, nöôùc Baùi Chaøo: To salute. mieáng rôi trôû xuoáng ngay nôi maët chính hoï. Hoaëc Baùi Cuï: Phaåm vaät maø Taêng löõ duøng ñeå taëng nhau laø "Ngaäm maùu phun ngöôøi nhô mieäng mình—A trong nhöõng kyø leã hoäi ñaëc bieät cuûa Phaät giaùo—refutation takes place when the impossible nature Articles that monks and nuns used to offer to one of a proposition based on wrong views is not clear another in some special occasions in Buddhism. comprehended. Ancient virtues taught: "Those Baùi Ñaùp: To answer respectfully. who spit at the sky, immediately the spit will fall Baùi Hoûa Giaùo: Parsis (skt)—Zarathustrian— back on their face." Or To harbor blood to spit at Zaroastrianism—Toân giaùo coù tuïc leä laïy thaàn löûa ôû someone, the mouth

is the first to suffer from filth. AÁn Ñoä theo truyeàn thoáng Kinh Veä Ñaø —A religion

Baøi Baùc Nhaân Quaû: To denigrate the rule of Blessed One expounded to them the discourse on “Cause and Effect.” fire. “Thus have I heard, the Blessed One was Baøi Cuù: Haiku (jap)—Moät baøi tuïng vôùi nhöõng caâu, once staying at Gaya Sisa with a thousand töø ngöõ hay meänh ñeà ngaén—A Buddhist verse with Bhiksus. There he addressed the Bhiksus: “O short sentences, phrases, or clauses. Bhiksus, all is on fire. And what all is on fire? The Baøi Ñieäp: Saép ñaët, lo lieäu—To make eye, o Bhiksus, is on fire. Forms are on fire. Eye- arrangements. consciousness is on fire. Eye-contact is on fire. Baøi Giaûng Veà Löûa: Discourse on Fire—Baøi Feeling, which is pleasant or painful, or neither thuyeát giaûng veà löûa cuûa Ñöùc Phaät—Theo Kinh pleasant nor painful, arising from eye-contact is on Töông Öng Boä Kinh, quyeån 35, sau khi Ñöùc Phaät fire. With what is it burning? It is burning with the gaëp gôõ ba anh em Ca Dieáp cuøng moät ngaøn ñoà ñeä fire of lust, the fire of hate, ignorance, birth, cuûa hoï, Ñöùc Phaät bieát ñöôïc hoï laø nhöõng vò khoå decay, death, sorrow, lamentation, pain, grief, and haïnh thôø thaàn löûa, neân Ngaøi ñaõ thuyeát giaûng “Baøi despair. So I declare. The ear, the nose, the Giaûng veà Löûa” cho hoï. “Nhö vaày toâi nghe, moät tongue, the body, the mind... is on fire. Seeing thuôû noï Ñöùc Theá Toân ñang ôû taïi nuùi Töôïng Ñaàu thus, o Bhiksus, a well-taught Ariyan disciple gets Sôn vôùi moät ngaøn vò taân Tyø Kheo, nôi ñoù Ngaøi baûo disgusted with the eye, forms, eye-consciousness, caùc vò Tyø Kheo: ‘Naøy caùc Tyø Kheo, taát caû ñeàu eye-contact, feeling... He gets disgusted with the ñang boác chaùy. Vaø caùi gì ñang thieâu ñoát? Con maét, ear, sounds, ear-consciousness, ear-contact;... the naøy caùc Tyø Kheo, ñang boác chaùy. Saéc ñang boác nose, odours, nose-consciousness, nose-contact;... chaùy. Nhaõn thöùc ñang boác chaùy. Nhaõn xuùc ñang the body, tactile objects, body-consciousness, boác chaùy: Laïc thoï, khoå thoï, hoaëc khoâng khoå khoâng body-contact;... the mind, mental objects, mind- laïc phaùt sanh töø nhaõn xuùc cuõng ñang boác chaùy. Do consciousness, mind-contact and any feeling that nhaân gì maø noù ñang boác chaùy? Noù boác chaùy vì löûa arises. With disgust, he gets detached; with tham, saân, si, sanh, giaø, cheát, saàu, bi, khoå, öu vaø detachment, he is liberated. When he is liberated, naõo. Ta tuyeân boá nhö vaäy. Tai, muõi löôõi, thaân vaø there is knowledge that he is liberated. And he yù... ñeàu boác chaùy. Khi quaùn töôûng nhö vaäy, naøy understands thus: “Birth is destroyed, the holy life caùc Tyø Kheo, moät vò ña vaên Thaùnh ñeä töû nhaøm is lived, what should be done is done, there is no chaùn maét, hình saéc, nhaõn thöùc, nhaõn xuùc, caûm more of this state again.” After the Buddha thoï... Vò aáy nhaøm chaùn tai, aâm thanh, nhó thöùc , nhó expounded the “Discourse on Fire,” all the xuùc; nhaøm chaùn loã muõi, muøi, tyû thöùc, tyû xuùc; nhaøm Bhiksus were pleased at his words and welcomed chaùn löôõi, vò, thieät thöùc, thieät xuùc; nhaøm chaùn thaân, them. When the Buddha concluded his sermon, thaân thöùc, thaân xuùc; nhaøm chaùn yù, taâm, yù thöùc, yù the hearts of the thousand Bhiksus were liberated xuùc vaø baát cöù caûm thoï naøo khôûi leân. Vì nhaøm from defilements, without attachment and they all chaùn, vò aáy ly tham; vì ly tham vò aáy ñöôïc giaûi became Arahants. thoaùt. Khi vò aáy ñöôïc giaûi thoaùt, coù

söï hieåu bieát Baøi Keä: Gatha (skt)—Giaø Ñaø—Nhöõng caâu phuùng khôûi leân raèng vò aáy ñaõ ñöôïc giaûi thoaùt. Vaø vò aáy vònh, taùn thaùn nghóa lyù thaâm dieäu vaø ca tuïng coâng bieát: Sanh ñaõ taän, phaïm haïnh ñaõ thaønh, nhöõng vieäc ñöùc cuûa Phaät vaø Tam Baûo—Verse. caàn laøm ñaõ laøm xong, khoâng coøn trôû laïi traïng thaùi Baøi Khieån: ÖÙng phoù, ñoái phoù—To cope, to face. naøy nöõa.' Ñöùc Theá Toân thuyeát giaûng nhö vaäy, caùc Baøi Phaùp Ñaàu Tieân: First Sermon—Baøi phaùp ñaàu vò taân Tyø Kheo hoan hyû vaø tín thoï lôøi Ngaøi daî. tieân ngay sau khi Phaät ñaït ñöôïc ñaïi giaùc taïi Boà ñeà Khi Ngaøi keát thuùc baøi giaûng, taâm cuûa caû ngaøn vò ñaïo traøng. Phaät ñaõ ñi vaøo vöôøn Loäc uyeån taïi thaønh Tyø Kheo ñeàu thoaùt khoûi moïi phieàn tröôïc, khoâng Ba La Naïi, ñeå giaûng baøi phaùp ñaàu tieân veà Trung coøn chaáp thuû vaø taát caû ñeàu ñaéc quaû A La Haùn."— Ñaïo, Töù Dieäu Ñeá vaø Baùt Chaùnh Ñaïo —After the According to the Samyutta Nikaya or the Kindred Buddha's Enlightenment at Buddha Gaya, he Sayings, volume 35, after the Buddha met the moved slowly across India until he reached the three brothers of Kasyapa and their one thousand Deer Park near Benares, where he preached to followers, the Buddha found out that they five ascetics his First Sermon. The Sermon belonged to the Fire-worshipping Sect, so the preached about the Middle Way between all

extremes, the Four Noble Truths and the Noble one of the nine types of meditation on corpse Eightfold Path. which helps free us from attachment to the human Baøi Pheâ: 1) Chuaån bò: To prepare; 2) Saép xeáp: To body—See Cöûu Töôûng Quaùn. arrange. Baïi Khuyeát: Bò ñaùnh baïi—Defeated. Baøi Toân Phaùi: Pai-tsun Sect—Moät phaùi Phaät giaùo Baïi Luaân: Immoral—Corrupted morals. Tieåu Thöøa trong tænh Vaân Nam, Trung Hoa—A Baïi Sa Moân: Vò Sa Moân khoâng giöõ giôùi haïnh—A branch of Hinayana Buddhism in Yun-nan monk or nun who breaks the precepts. Province in China. Baïi Söï: Failed affair. Baøi Trang Phaùi: Pai-Tsang Sect—Moät phaùi Phaät Baïi Tuïc: Corrupted customs. giaùo Tieåu Thöøa trong tænh Vaân Nam, Trung Hoa— Baùm Víu: Attachment—Clinging—To cling to— A branch of Hinayana Buddhism in Yun-nan Grasping. Province in China. Baùm Víu Vaøo Cuoäc Soáng: Cling to our life. Baøi Tröø: To get rid of. Baùm Víu Vaøo Thaân Xaùc: Cling to our body—To Baøi Vò: Theû goã duøng ñeå cheùp teân hoï ngöôøi quaù hold to vaõng ñeå tieän vieäc cuùng kieán—Ancestral tablet— Ban: Ñoám: Spotted, striped—Nhoùm: Band—Thöù Inscription board. lôùp: Class, rank. Baøi Xích: To boycott Ban Ña Giaø Da Ta Xoa Ñeà OÅ Laâm: Quyû Taäp Baõi: Ngöøng—To cease—To stop—Mark of Laâm—Khu röøng nôi quyû thaàn qui taäp—A forest finality. where ghosts and spirits gather. Baõi Ñoäng: Phaán chaán tinh thaàn—To be in high Ban Ñoà Loâ Giaø Phaùp: Panduka (skt)—See Baùt spirit. Chu Ñaïi Taïng. Baõi Giaûng Trai: Thieát trai cuùng döôøng chö Taêng Ban Giaø Tuaàn: Panca-bhijnana (skt)—Panca- sau moät kyø thieàn thaát—To provide a meal for bhinna (p)—Five divine knowledges—See Nguõ monks after a Zen session. Thoâng. Baõi Tham: Nghæ vieäc tham thieàn—To dismiss the Ban Giaø Vu Saéc Hoäi: Panca-parisad (skt)—Nguõ assembly. Nieân Ñaïi Hoäi—Five-year Council—Nominal Baïi: Failure—Subvert—Defeat—Spoiled— quinquenial

Council—Ñaïi hoäi boá thí cho taát caû Ruin—Destroy. moïi ngöôøi, töø giaøu ñeán ngheøo, treân danh nghóa Baïi Caên: Coøn goïi laø Baïi Chuûng. Reã muïc, coù nghóa naêm naêm moät laàn—A great gathering for laø caên hay chuûng töû xaáu, chæ nhöõng keû khoâng tu almsgiving to everybody, rich and poor, nominal haønh Phaät quaû, maø chæ an loøng vôùi nhöõng quaû baùo quinquenial. khoå haïnh—Spoiled roots or seed, i.e. those who Ban Na: Panna (p)—Prajna (skt)—Baùt Nhaõ—Trí do not seek Buddhahood, but are content with the hueä—Wisdom or penetrative insight—Trí tueä tröïc rewards of asceticism. giaùc veà chaân lyù toái thöôïng—See Trí Tueä. Baïi Chuûng: See Baïi Caên. Ban Thaùc Ca: Udapanthaka (skt)—Sudapanthaka Baïi Hoaïi: Corrupted—Spoiled. (skt)—Sudhipanthaka (skt)—Panthaka (skt)—Baùn Baïi Hoaïi Boà Taùt: Boà Taùt khoâng thaønh Phaät maø laïi Ca—Baøn Ñaø Giaø—Baøn Ñaëc—Chuù Ñoà Baùn Thaùc sanh vaøo nhöõng caûnh giôùi thaáp nhö vua, thaùi töû hay Ca—See Chaâu Lôïi Baøn Ñaø Giaø. long vöông—Bodhisattvas who defeat their proper Ban Thieàn Laït Ma: Chöùc Ban Thieàn Laït Ma laø end of becoming Buddha, and who are reborn in chöùc vò thöù hai sau Ñöùc Ñaït Lai Laït Ma cuûa Phaät lower positions, e.g. as kings or princes, or as Giaùo Taây Taïng. Vò Ban Thieàn Laït Ma ngöï taïi ñieän dragon-kings, etc. Tashilhumpo hay Luaân Boá Mieáu, trong thaønh Nhöït Baïi Hoaïi Töôûng: Quaùn xaùc bò raû ra töøng phaàn Caùp Taéc. Vaøo naêm 1640 vò Ñaït Lai Laït Ma thöù (viksiptakas (skt) hay töôûng thaây ñang tan raõ ra naêm, nhôø söï trôi löïc cuûa Moâng Coå, ñaõ naém troïn töøng phaàn, moät trong cöûu töôûng quaùn nhaèm giuùp quyeàn haønh chaùnh vaø toân giaùo trong nöôùc, ngaøi haønh giaû thoaùt ly chaáp tröôùc veà thaân—To beøn toân vinh vò Thaày cuûa mình chöùc Ban Thieàn contemplate on the scattered limbs of a corpse, Laït Ma, vaø xaây döïng ñieän Traùt Thaäp Luaân Boá cho

ngaøi. Khi vò Ban Thieàn Laït Ma naày thò tòch, moät vò Xoa thöù ba trong Baùt Ñaïi Daï Xoa, laø hoàng cuûa khaùc (moät ñöùa treû) ñöôïc tìm thay theá, gioáng nhö Quyû Töû Maãu: The third of the eight great yaksas, tröôøng hôïp cuûa chöùc vò Ñaït Lai Laït Ma, nhöng vò husband of Hariti; 2) Moät trong taùm vò töôùng cuûa Laït Ma töông lai seõ khoâng ñöôïc daân chuùng thöøa Tyø Sa Moân Thieân Vöông: One of the eight nhaän cho ñeán khi naøo vò naày qua ñöôïc nhöõng cuoäc generals of Vaisravana. khaûo nghieäm cuûa caùc uûy vieân hoäi ñoàng Phaät Giaùo Baùn Chæ Ca Ñaïi Töôùng: See Baùn Chæ Ca. Taây Taïng—The Tibetan Panchen-Lama ranks Baùn Chæ La: Pancika (skt)—Panika (skt)—Cöu second only to the Dalai-Lama among the Grand Lan Ñôn Traø Baùn Chæ La—See Baùn Chæ Ca. Lamas of the Gelugpa School of Tibetan Baùn Chung: Moät loaïi chuoâng nhoû hôn 60 phaân Buddhism. His seat is in the Tashilhumpo taây—A kind of bell which is shorter than 60 Monastery at Shigatse. In 1640, the fifth Dalai centimeters. Lama, with the aid of the Mongols, having Baùn Ñeà: Khoâng hoaøn toaøn trieät ñeå—Not acquired temporal as well as spiritual control of completely thorough. the whole country, honoured his own tutor with Baùn Giaø La: Pancabhijna (skt)—Baùn Giaø La— the title of Panchen Lama (a learned Lama), and Naêm thaàn thoâng hay nguõ thoâng hay nguõ trí built the Tashilhumpo Monastery for him. On the chöùng—The five supernatural powers—The five death of

the title-holder, the new Lama is found in mystical powers—See Nguõ Thaàn Thoâng. the body of a small child, as in the case of the Baùn Giaø La Ñaïi Töôùng: See Baùn Chæ Ca. Dalai Lama, and no new Lama is recognized as Baùn Giaø Phu Toïa: Bosatsu-za (jap)—Hanka-fuza such by the people until examined and appointed (jap)—Half-lotus posture—Half-lotus sitting—Tö by a Tibetan commission appointed for the theá ngoài thieàn ñöôïc khuyeân daønh cho nhöõng ngöôøi purpose. naøo chöa theå chòu ñöôïc tö theá kieát giaø moät thôøi Ban Thöôûng: To reward—To recompense. gian daøi maø khoâng caûm thaáy quaù ñau ñôùn, maëc Ban Trò Söï: Board of directors. daàu tö theá naày keùm caân baèng vaø vöõng vaøng, khoâng Ban Tuùc Vöông: Kamamsapada (p)— thuaän lôïi trong thieàn toïa baèng tö theá kieát giaø . Kieåu Kalmasapada (skt)—Coøn goïi laø Ca Ma Sa Ba Ñaø ngoài baùn giaø, kieåu ngoài cuûa chö Boà Taùt, baøn chaân hay Ca Ma Sa Ñaø Vöông, dòch laø Ban Tuùc Vöông naày ñeå leân ñuøi chaân kia, hay ngöôïc laïi (chaân traùi hay Loäc Tuùc Vöông, laø vò vua coù ñoám döôùi chaân, ñeå beân treân ñuøi phaûi vaø chaân phaûi beân döôùi ñuøi ngöôøi ta noùi ngaøi laø tieàn thaân cuûa Ñöùc Phaät —The traùi, hai ñaàu goái chaïm chieáu döôùi ñaát, ñeå giuùp hai king with the marks on his feet, Kalmasapada, ñaàu goái chaïm ñaát deã daøng chuùng ta coù theå ñaët moät said to be the name of a previous incarnation of caùi goái moûng beân döôùi hai ñaàu goái), khaùc vôùi kieåu the Buddha. ngoài kieát giaø cuûa chö Phaät (hai baøn chaân ñeå leân hai Baùn: Pan (skt)—Pun (skt)—Half. baép ñuøi)—A 'half lotus' position is a meditation Baùn AÁn: Baét aán baèng moät tay, thöôøng thöôøng laø posture recommended to those who cannot tay phaûi—To make a mudra with jus one hand, maintain the full lotus position for a long period of usually the right hand. time without great pain, even though half lotus Baùn Baát Nam: Impotent male for half a month— position is not as balanced and stable and thus not Loaïi Baát Nam chæ duøng ñöôïc nam caên trong nöûa so conducive to absorption as a so-called full lotus thaùng, moät trong naêm loaïi baát nam—One of the position. A Bodhisattva’s form of sitting, one foot five kinds of impotent males or eunuchs—See on the thigh of the other or vice versa (left foot Nguõ Chuûng Baát Nam. over right thigh and right foot under left thigh, Baùn Ca: See Chaâu Lôïi Baøn Ñaø Giaø. both knees touching mat, to facilitate the knees Baùn Caù Thaùnh Nhaân: Moät vò Thaùnh nhaân hieám resting on the mat, it may be necessary to use a coù—A rare sage. thin suport cushion under the regular round one), Baùn Cheá Ñaïi Nhieáp Taâm: To collect the mind— different from the completely cross-legged form To concentrate the attention—See Nhieáp Taâm. of a Buddha (with right foot over left thigh and left Baùn Chi Ca: See Baùn Chæ Ca. foot over right thigh). Baùn Chæ Ca: Pancika (skt)—Panika (skt)—1) Daï Baùn Giaø Tö Duy Töôïng: Töôïng Phaät ngoài coù veû

tö duy trong theá baøn giaø—A statue of Buddha Kashmir. sitting in contemplation in half-lotus posture. Baùn Phaàn Höõu Bieân, Baùn Phaàn Voâ Bieân: Half Baùn Giaû Boà Thieän Ni: Pancabhojaniya (skt)— finite and half infinite—Moät nöûa höõu bieân, moät Baùn Giaû Boà Xaø Ni—See Nguõ Chính Thöïc. nöûa voâ bieân—Ngöôøi ñoù cuøng toät caùi haønh aám Baùn Giaû Boà Xaø Ni: Pancabhojaniya (skt)—See khoâng,

do caùi choã sôû kieán, taâm loä tính xem xeùt, so Nguõ Chính Thöïc. saùnh taát caû chuùng sanh, trong moät thaân ñeàu coù moät Baùn Giaû Kha Ñaûn Ni: Pancakhadaniya (skt)— nöûa sinh, moät nöûa dieät. Roõ bieát moïi vaät trong theá Baùn Giaû Kha Ñaûn Ni—Baùn Giaø Khö Ñaûn Ni—See giôùi ñeàu moät nöûa höõu bieân, moät nöûa voâ bieân. Vì so Nguõ Töôùc Thöïc. ño chaáp tröôùc höõu bieân, voâ bieân, neân ñoïa laïc ngoaïi Baùn Giaû Khö Xaø Ni: Pancakhadaniya (skt)—Baùn ñaïo vaø meâ laàm tính Boà Ñeà—This person Giaû Kha Ñaûn Ni—Baùn Giaø Khö Ñaûn Ni—See thoroughly investigates the formations skandha to Nguõ Töôùc Thöïc. the point that it becomes empty. Based on what he Baùn Haï: Nöûa muøa an cö kieát haï—Half period of sees, in his mind he speculates that each and time of the summer retreat—See An Cö Kieát Haï. every living being , in its given body, is half living Baùn Keä: Nöûa phaàn sau cuûa moät baøi keä—Second and half dead. From this he concludes that part of a verse. everything in the world is half finite and half Baùn Khai: Semi-civilized. infinite. Because of these speculations about the Baùn Khai Baùn Hôïp: Nöûa uùp nöûa môû—To be finite and the infinite, he will fall into externalism equivocal—Not be straightforward. and become confused about the Bodhi nature—Baùn Loä Xuaát Gia: Xuaát gia vaøo giai ñoaïn tuoåi See Töù Chuûng Höõu Bieân. trung nieân—To renounce worldly life at the Baùn Sieâu: Moät chuùng sanh coõi trôøi baèng tinh taán tu middle-aged period of time. haønh ñaõ nhaûy voït töø coõi trôøi thöù nhöùt qua coõi trôøi Baùn Maõn Nhò Giaùo: Hinayana-Mahayana (skt)— thöù möôøi ba trong möôøi saùu coõi trôøi saéc giôùi—A Tieåu Thöøa vaø Ñaïi thöøa—Small Vehicle and Great deva who by devotion advances by leaps, Vehicle. escaping from one to thirteen of the sixteen Baùn Nguyeät Ñöôøng Nghi: Cöû haønh leã boá taùt trong heavens of form. Phaät ñieän vaøo ngaøy moàng moät vaø ngaøy raèm —To Baùn Thaùc Ca: Panthaka (skt)—See Chaâu Lôïi Baøn conduct the semi-monthly service for recitation of Ñaø Giaø. precepts in the Buddha Hall on the first and the Baùn Thieân Baø La Moân: Chuûng loaïi ngaï quyû— full-moon days. Half brahmans (a term for hungry ghosts). Baùn Nguyeät Kyø Tuïng Giôùi: Semi-monthly Baùn Tín Baùn Nghi: To be doubtful—To be service for recitation of precepts—Tuïng giôùi moãi undecided. nöûa thaùng cho chö Taêng Ni vaø Taïi gia Boà Taùt giôùi. Baùn Toïa: Hanza (jap)—Half-seat—Caâu chuyeän Theo luaät taïng, leã tuïng giôùi baèng caùch coâng khai ñöùc Phaät nhöôøng nöûa choã cuûa mình vôùi Ma Ha Ca nhaän toäi vaø saùm hoái. Tuy nhieân, treân thöïc teá thì Dieáp—The story that the Buddha shared his seat nghi thöùc naày bò pheá boû, vaø söï nhaän toäi cuõng nhö with Master Mahakasyapa. saùm hoái thöôøng ñöôïc toå chöùc rieâng tröôùc baøn thôø Baùn Traïch Ca: Pandaka (skt)—Hoaøng Moân—See Phaät—Semi-monthly service for recitation of Kieän Nam. precepts, for either the Bhiksu, Bhiksuni or Baùn Trai: AÊn chay nöûa ngaøy—Half a day fast. Bodhisattva precepts. According to the Vinaya, Baùn Töï: Half a character, a letter of the the recitation should be preceded by a public alphabet—Half a word. confession of transgressions. However, in practice, 1) Nöûa chöõ: Incomplete word: Half a character, this kind of service is often omitted, as confession a letter of the alphabet—Half a word. is always done privately before the Buddha Altar. 2) Trong

Phaät giaùo, baùn töï aùm chæ ngöôø i chöa thoï Baùn Noâ Ta: Punach—Teân cuûa moät vöông quoác giôùi troøn ñaày, nhö Sa Di hay ngöôøi taïi gia chæ coå, toïa laïc khoaûng 120 daäm veà phía ñoâng baéc giöõ naêm hay taùm giôùi maø thoâi—Incomplete Kashmir (Ba Thaáp Ca)—Name of an ancient word. In Buddhism, the term is used to kingdom, situated about 120 miles northwest of indicate those who don't receive full-

ordination, i.e. lay people or sramaneras, nghieäm ñaàu tieân veà ñaïi giaùc. Veà sau naøy oâng ñaõ keep only five or eight commandments. theo hoïc thieàn vôùi thieàn sö Tao-Che Ch'ao-Yuan, 3) Tieåu Thöøa: Hinayana. ngöôøi ñaõ thöøa nhaän söï chöùng ngoä cuûa oâng. Sau khi Baùn Töï Giaùo: Incomplete-word teaching—Thuyeát ñöôïc trieàu ñình boå nhieäm veà truï trì tu vieän ngoân taêng tröôûng phieàn naõo hay aùc phaùp— Myoshin-Ji ôû Kyoto vaøo naêm 1672, oâng trôû thaønh Incomplete-word teaching of which teaching nhaân vaät chuû choát trong vieäc phuïc höng truyeàn causes an increase of afflictions or unwholesome thoáng Laâm Teá ôû Nhaät Baûn. Söùc maïnh nôi taâm vaø deeds. khaû naêng thuyeát giaûng chaân lyù Thieàn baèng ngoân Baùn Vaõn: Khoaûng thôøi gian töø giöõa tröa ñeán 3 giôø ngöõ daân gian moät caùch ñôn giaûn vaø deã hieåu ñoái vôùi chieàu—The period of time from noon till 3 p.m. quaûng ñaïi quaàn chuùng ñaõ goùp phaàn maïnh meõ vaøo Baøn: Caùi dóa: A dish, a plate—Taûng ñaù lôùn: A big vieäc phuïc höng tröôøng phaùi Laâm Teá taïi Nhaät, ñaõ töø rock. laâu bò taéc ngheõn vôùi hình thöùc beà ngoaøi cöùng nhaét. Baøn Baïc: Xem xeùt kyõ löôõng: Careful Tuy nhieân, oâng khoâng ñeå laïi moät tröôùc taùc naøo vaø examination—Nöông töïa theo moät ngöôøi naøo ñeå hoïc troø cuûa oâng cuõng bò caám ghi laïi nhöõng baøi tu haønh: To lean on someone to cultivate. thuyeát giaûng cuûa oâng. Vì vaäy maø coù raát ít ngöõ luïc Baøn Coác: Master Pan-K'u—Teân cuûa moät vò Taêng cuûa oâng ñöôïc ñeä töû ghi cheùp coøn soùt laïi. Thieàn sö Trung Hoa ôû tænh Trieát Giang vaøo theá kyû thöù Baøn Khueâ Vónh Traùc voán laø moät baäc toân sö ñöôïc XIII—Name of a Chinese monk in Jie-jiang moïi ngöôøi kính phuïc—A famous Japanese Zen Province in the thirteenth century. master of the Lin-Chi school, and quite the most Baøn Ñaø Giaø: Udapanthaka (skt)—Sudapanthaka popular and famous of his time. In his early years, (skt)—See Chaâu Lôïi Baøn Ñaø Giaø. he wandered through Japan and sought out Baøn Ñaø Vò: Vandani (skt)—Taùn thaùn—To numerous Zen masters. Then for two years he praise—To adore. retreated to a hermitage in order to do nothing but Baøn Ñaïi Nhi: Bandhyaputra (skt)—See Thaïch Nöõ practice sitting meditation. During this time he Nhi. neglected his health to such an extent that he had Baøn Ñaïi Töû: Bandhyaputra (skt)—See Thaïch Nöõ almost died of consumption when, one morning as Nhi. he coughed up a clot of blood, he suddenly had an Baøn Ñaøm: Pan-T'an (chi)—Teân cuûa moät vò cö só enlightenment experience. Later he studied under Trung Hoa ôû tænh Giang Toâ vaøo theá kyû thöù XVII— the Chinese master Tao-Che Ch'ao-Yuan, who Name of a Chinese lay-person in Jiang-Ssu gave him the certification of enlightenment. After Province in the seventeenth century. being appointed by the Imperial House as abbot of Myoshin-ji Monastery in Kyoto in 1672, he was a Baøn Ñaït Xaø Lyù: Patajali

(skt)—See Ba Ñan Xaø key figure in the revival of the Lin-Chi tradition in Leâ. Japan. The power of his mind and his ability to Baøn Ñaëc: Udapanthaka (skt)—Sudapanthaka present the truth of Zen in the language of the (skt)—See Chaâu Lôïi Baøn Ñaø Giaø. people in a way that was simple and widely Baøn Giaø: Vac (skt)—Lôøi noùi—Speech—Talk. comprehensive, contributed greatly to the revival Baøn Khueâ: Bankei Osho (jap)—See Baøn Khueâ of the Lin-Chi school in Japan, which for a long Vónh Traùc Thieàn Sö. time had rigidified into concern with outer forms. Baøn Khueâ Vónh Traùc Thieàn Sö (1622-1693): However, he himself left no writings behind and Bankei Eitaku (jap)—Thieàn sö Nhaät Baûn noåi tieáng forbade his students to record his teachings in any cuûa tröôøng phaùi Laâm Teá, vaø ñöôïc bieát tieá ng nhaát form. Thus, very few number of his presentations trong thôøi cuûa oâng. Thôøi nieân thieáu oâng lang thang and dialogues were written down by followers. khaép nöôùc Nhaät vaø tham hoïc vôùi nhieàu thaày khaùc Coù laàn Thieàn sö Baøn Khueâ chuaån bò rôøi moät nhau. Roài ruùt veà aån cö trong 2 naêm, chæ chuyeân ngoâi chuøa taïi kinh ñoâ, nôi ngaøi ñöôïc môøi ñeán vieäc toïa thieàn chöù khoâng laøm vieäc gì khaùc. Trong ñeå thuyeát phaùp. Ngay luùc ñoù, coù moät vieân thö thôøi gian naøy oâng xem thöôøng söùc khoûe ñeán noãi coù laïi cuûa moät vò laõnh chuùa hoái haû ñeán baùo vôùi nguy cô cheát vì lao phoåi. Moät buoåi saùng, sau khi ngaøi raèng chuû nhaân oâng ta muoán gaëp maët vaø khaït ra moät cuïc maùu, oâng boãng ñaït ñöôïc söï theå

tham vaán ngaøi vaøo ngaøy hoâm sau. Vieân thö laïi vaø tham lam bieán con ngöôøi thaønh quyû ñoùi. naøi næ ngaøi haõy hoaûn laïi chuyeán haønh trình. Vì Khi naøo coøn bò phieàn naõo vaø voïng töôûng troùi theá, ngaøi ñaõ nhaän lôøi vaø ôû laïi chuøa. Hoâm sau, buoäc, chuùng sanh vaãn coøn laên troâi trong luaân vieân thö laïi aáy laïi ñeán chuøa moät laàn nöõa ñeå hoài sanh töû, khoâng theå naøo ñaït ñeán caûnh giôùi thoâng baùo raèng vò laõnh chuùa baän vieäc gaáp caàn an laïc vaø töï taïi. Neáu töï mình giaûi thoaùt khoûi phaûi giaûi quyeát neân khoâng theå gaëp maët ngaøi söï raøng buoäc cuûa doøng tö töôûng vaø tình thöùc, ñöôïc. Thay vaøo ñoù, vieân thö laïi trình nhöõng haønh giaû seõ caét ñöùt ñöôïc moái daây phieàn naõo vaán ñeà maø vò laõnh chuùa caàn tham vaán vaø ghi vaø vöôït leân treân caùc hieän töôïng nhaân quaû voâ nhaän caâu traû lôøi cuûa thieàn sö ñeå truyeàn ñaït laïi. thöôøng. Neân bieát raèng nuoâi döôõng thieän yù laø Nghe xong, Baøn Khueâ ñaùp: "Thieàn phaùp khoù moät nhaân laønh, aét seõ gaët ñöôïc thieän quaû; raèng laõnh hoäi, ngay caû khi tröïc tieáp tham vaán. Laøm laøm vieäc aùc ñoäc vaø sai traùi laø moät nhaân xaáu, aét sao coù theå truyeàn ñaït qua ngöôøi trung gian?" seõ nhaän laõnh aùc baùo. Tuy nhieân, taát caû ñeàu laø Baøn Khueâ khoâng noùi gì theâm. Vieân thö laïi nghieäp quaû voâ thöôøng. Lìa xa khoûi moïi phieàn ñaønh phaûi im laëng ra veà—Once when Zen naõo voïng töôûng môùi chính laø con ñöôøng thoaùt master Bankei was about to leave a temple in ly sanh töû. Nghe nhöõng lôøi naøy, xin chôù rôi the capital where he taught from time to time, vaøo choã chaáp khoâng; keû coù trí phaûi bieát nöông a mandarin came to tell the master that his theo lôøi maø ñaït yù. Neân bieát raèng caûnh giôùi Voâ baron asked the master to postpone his

Nieäm cuõng chaúng phaûi laø traïng thaùi hö khoâng. departure because he wanted to see the Zen Cho duø ta khoâng ñeå taâm laéng nghe, tueä caên master in person on tomorrow regarding some tieàm aån beân trong moãi ngöôøi luoân tænh thöùc Zen issues. Zen master Bankei assented and giuùp ta coù theå nghe roõ raøng. Khi chaïm tay vaøo put off leaving. However, the next day, the nöôùc hay löûa, ta töï bieát laïnh hay noùng, khoâng mandarin came again to inform the master ai caàn phaûi hoïc caùch caûm nhaän noùng hay laïnh that the baron had some urgent business to caû. Haønh giaû neân nhôù raèng chuùng ta hoaøn toaøn take care of and could not come to see the coù theå soáng maø khoâng caàn ñeán voïng töôûng. master. The baron had asked the mandarin to Phaät taùnh voán bao truøm muoân vaät, vöôït leân relay his question to Bankei, then report the treân moïi khaùi nieäm ñoái ñaõi: phaûi traùi, ñuùng Zen master's answer back to him. When he sai, coù khoâng, vaân vaân, cuûa lyù luaän nhò had heard the mandarin, Bankei said, "This nguyeân, nhö moät taám göông trong phaûn chieáu matter of Zen is difficult to convey even by aûnh töôïng cuûa muoân vaät moät caùch roõ raøng vaø direct question and direct answer; it is even voâ tö. Vì theá, chuùng ta caàn gì phaûi baùm víu more difficult to convey by messenger." vaøo voïng töôûng vaø tình thöùc? Coù voïng töôûng Bankei said nothing more. At that time, the aét seõ phaùt sinh phieàn naõo. Ñaït ñeán taâm vieân mandarin was speechless, he withdrew and giaùc, haønh giaû tröïc nhaän söï vaät moät caùch roõ departed. raøng, khoâng bò chi phoái bôûi tình thöùc vaø voïng Moät laàn, coù ngöôøi ñeán hoûi Baøn Khueâ veà töôûng neân khoâng vöôùng baän phieàn naõo. Bôûi phöông phaùp toïa thieàn. Sö noùi: "Hoøa nhaäp vaøo theá neân noùi raèng Toïa vôùi taâm vieân giaùc, vaø tueä giaùc minh dieäu voán coù töø tröôùc khi khôûi Thieàn vôùi tueä minh saùt môùi chính laø coâng phu tình thöùc thì goïi laø Thieàn; lìa khoûi moïi vöôùng thieàn ñònh cao tuyeät nhaát."—Someone asked baän traàn caáu beân ngoaøi thì goïi laø Toïa. Neáu chæ Zen master Bankei about sitting Zen. He ngoài treùo chaân vaø nhaém nghieàn maét laïi thì replied: "Harmonization with the ineffable khoâng phaûi laø toïa thieàn. Neáu ngoài laëng leõ suy wisdom inherent in everyone before getting cöùu doøng tö töôûng cuûa mình moät caùch tinh teá involved in thinking and conceptualization is thì môùi taïm ñöôïc goïi laø coù ñoâi chuùt coâng phu. called meditation; detachment from all Moïi phieàn naõo ñeàu xuaát phaùt töø voøng aûo voïng external objects is called sitting. Just closing do taâm thöùc xoay chuyeån. Khi côn giaän noåi your eyes and sitting there is not what I call leân, ngöôøi ta trôû thaønh aùc quyû. Cuõng nhö theá, sitting meditation; only sitting meditation duïc voïng khieán con ngöôøi bieán thaønh suùc sinh, attuned to subtle knowledge is to be

considered of value. All confusion is a matter phuù cho moät moùn quaø khaù thuù vò ñaáy! Ngay of revolving in vicious circles of delusion baây giôø anh coù mang theo caùi baûn taùnh noùng because of using thoughts. When angry naûy ñoù vôùi anh khoâng? Haõy laáy ra cho toâi xem thoughts come out, you become a titan; roài toâi seõ giuùp anh trò laønh noù." Ngöôøi kia noùi: craving makes you an animal; clinging to "Ngay luùc naøy thì khoâng coù. Noù chæ buøng leâ n things makes you a hungry

ghost. If you die thaät baát ngôø khi moät chuyeän gì ñoù xaûy ñeán vôùi without giving these up, you revolve in toâi." Baøn Khueâ noùi: "Anh thaáy ñoù, vaäy thì caùi routines forever, taking on all sorts of forms, ñöôïc goïi laø 'baåm taùnh' aáy chaúng phaûi laø thieân whirling in the flow of birth and death. if you taùnh baåm sinh cuûa anh ñaâu!"—Once a man detach from thoughts, there is no confusion, so came to Zen master Bankei and confessed there is no cause or effect. There being no that, he had been born with a short temper, cause or effect, there is no revolving in which he found unmanageable in spite of his routines. As long as you entertain thoughts, attempts to control it. Bankei said, "What an when you cultivate good thoughts there are interesting thing you were born with! Do you good causes and effects, and when you do have short temper right now? If so, show me, wrong there are bad causes and effects. When and I'll cure it for you." The man said, "I don't you have detached from thought and tuned have it right at this moment. It comes out into subtle knowledge, there are no causes or unexpectedly, when something happens." effects of birth or death. When I speak this Bankei said, "In that case, your short temper way, it seems like a vision of nothingness, but is not something innate in you." it is not so. The reason I say that this is not Thôøi ñoù coù moät nhoùm haønh khaát maéc beänh nothingness is that when I say so, each of you phong cuøi ñeán ñeán ñaïo traøng xin quy y vaø gia hears it. Even though you do not think of nhaäp vaøo ñaïo traøng cuûa oâng. OÂng ñaõ vui veû hearing, because of the original knowledge chaáp nhaän hoï hoï vaøo Taêng ñoaøn vaø chính oâng innate in everyone is effectively aware, you ñaõ ñích thaân laøm leã thí phaùc vaø thoï giôùi cho can hear distinctly. When you touch water or hoï. Trong khi haønh leã coù moät nhaø quí toäc, ñaïi fire, you know it is cold or hot; yet no one dieän cho moät laõnh chuùa ngöôøi ñaõ xaây döïng learns to feel cool or heat. This is working ngoâi thieàn vieän vaø heát loøng baûo trôï söï nghieäp beyond thought, so even if there is no thought, hoaèng phaùp cuûa thieàn sö Baøn Khueâ, ñeán tham it cannot be called nothingness. This inherent kieán oâng. Khi vöøa troâng thaáy oâng ñang xuoáng subtle knowledge comprehends everything toùc cho nhöõng ngöôøi bò cuøi naøy, nhaø quí toäc without involvement in the dualistic ideas of voäi vaøng mang moät chaäu nöôùc thænh thieàn sö being and nothingness, just as a clear mirror röûa tay. Nhöng thieàn sö Baøn Khueâ ñaõ töø choái reflects the images of things distinctly. So vôùi lôøi nhaän xeùt: "Thoùi giaû doái cuûa oâng coøn dô what discursive thought is necessary for this? daùi hôn caùi ñaàu lôû loùi cuûa nhöõng ngöôøi phong Discursive thought is there because there is cuøi naøy!"—Once a group of beggars afflicted confusion. When you arrive at nondiscursive with leprosy came to the assembly of Zen knowledge, you perceive and distinguish Master Bankei; and Bankei admitted them to things before discursive thought, so in the end his congregation, and when he initiated them, there is no confusion. That is why he even washed and shaved their heads with nondiscursive knowledge is valued. For this his own hands. At that time, a certain noble reason, sitting meditation with unfabricated person, the representative of a baron who subtle knowledge is the highest practice." helped build Bankei's temple, showed up. Ngaøy noï, coù ngöôøi ñeán gaëp Thieàn sö

Baøn Revolted by the sight of the Zen master Khueâ. Anh ta than raèng mình laø ngöôøi vôùi baûn shaving the heads of untouchables, the noble taùnh baåm sinh, raèng moãi laàn leân côn töùc giaän person hurriedly brought a basin of water for thì anh ta khoâng taøi naøo keàm cheá ñöôïc baûn Bankei to wash his hands. But the master thaân mình. Baøn Khueâ noùi: "A! Anh ñöôïc trôøi refused, remarking, "Your disgust is filthier

than their sores." khoâng gaëp ñöôïc moät vò thaày giaùc ngoä. Cho Moät laàn noï, moät vò laõnh chuùa khaùc tìm gaëp Sö ñeán moät ngaøy taâm thöùc ta böøng saùng, laàn ñaàu ñeå tham vaán veà choã duïng taâm cuûa nhaø Thieàn. tieân trong ñôøi ta nhaän ra raèng taát caû nhöõng Baøn Khueâ quôû raèng: "Toâi bieát oâng vöøa môùi naêm thaùng lao nhoïc vaø gian khoå tröôùc ñaây ñeàu truïc xuaát moät vò hoïc giaû chæ vì khoâng chaáp laø voâ duïng, vaø keå töø ñoù ta ñaõ ñaït ñöôïc an laïc. nhaän ñöùc ñoä vaø taøi naêng cuûa oâng aáy. Nhö vaäy Giôø ñaây ta noùi cho caùc oâng bieát caùch laøm theá laøm sao oâng coù theå ñeán ñaây ñeå hoûi vaø laõnh hoäi naøo ñeå hoaøn thaønh giaûi thoaùt ngay trong ñôøi ñöôïc choã duïng taâm cuûa Thieàn gia?"—One naøy maø khoâng caàn phaûi lao taâm haønh xaùc, time, another lord came to ask Zen master nhöng chöa chaéc gì caùc oâng hoaøn toaøn coù ñuû Bankei about Zen "mind art." Instead of loøng tin töôûng vì caùc oâng khoâng thaät söï welcoming his inquiry, Bankei upbraided the nghieâm tuùc doác heát toaøn löïc treân ñöôøng giaûi lord, saying, "I understand you dismissed a thoaùt cuûa mình"—Once Zen master Bankei secular scholar because you did not recognize said to a group of people, "When I was first his worthiness. How can you even ask and inspired to seek enlightenment, because I did understand about the Zen mind art?" not find an enlightened teacher I practiced all Laïi moät laàn khaùc, coù moät vò laõnh chuùa treû tuoåi sort of austerities, wasting my body away. theo thieàn sö Baøn Khueâ ñeå tham hoïc lyù thieàn, Sometimes I would cut off all human contact vò laõnh chuùa naøy raát meâ voõ thuaät. Coù laàn vò and live in isolation. Sometimes I would laõnh chuùa coá tình thöû phaûn xaï cuûa thaày baèng fashion a paper enclosure and sit inside it, or I caùch xuaát kyø baát yù duøng giaùo taán coâng thieàn would set up screens and sit in a dark room, sö nhaân luùc ngaøi ñang tónh toïa. Baøn Khueâ bình sitting in the lotus position without lying thaûn duøng traøng haït gaït ngoïn giaùo sang moät down, until my thighs became ulcerated and beân, ñieàm nhieân nhaän xeùt: "Kyõ thuaät cuûa con festered, leaving permanent scars. Then when coøn non laém, chieâu theá chöa xuaát ra maø taâm I'd hear of the existence of a teacher at such- ñaõ ñoäng roài!"—Another time, a lord who was and-such a place in such-in-such a province, young and fond of martial arts, studied Zen I'd go there directly to meet him. After from Bankei. One day he decided to test his several years of this, there were few places in master's gut by suddenly attacking him with a all of Japan that my footsteps had not lance as he sat quietly. Zen Master Bankei reached. All this was due to the fact that I calmly deflected the thrust with his rosary. hadn't met an enlightened teacher. After my Then he said to the lord, "Your technique is mind opened up one day, for the first time I still immature, your mind moved first." realized

how useless my years of toil and pain Coù moät laàn thieàn sö Baøn Khueâ Vónh Traùc noùi had been, and I attained peace. Now I tell you chuyeän vôùi Taêng chuùng: "Khi ta môùi phaùt taâm all how to attain fulfillment in your present tìm caàu giaùc ngoä, vì khoâng tìm ñöôïc moät vò lives without straining yourselves, but you thaày ñaõ giaùc ngoä neân ta ñaõ tu taäp ñuû loaïi khoå may not completely believe in it. This is haïnh, tieâu hao sinh löïc. Coù luùc ta ñaõ soáng aån because you are not really serious." cö, caét ñöùt heát moïi quan heä vôùi theá nhaân. Coù Coù laàn, thieàn sö Yui-e, moät vò tröôûng laõo cuûa luùc ta duøng nhöõng böùc vaùch baèng giaáy ñeå doøng Thieàn Taøo Ñoäng, taâm söï vôùi thieàn sö döïng thieàn thaát cho mình ñeå coù choã tònh toïa. Baøn Khueâ Vónh Traùc: "Toâi ñaõ phaùt taâm tu Ta toïa thieàn lieân tuïc trong tö theá kieát giaø haønh vaøo luùc 17 hay 18 tuoåi. Suoát treân ba khoâng bao giôø naèm ngaû löng xuoáng cho ñeán möôi naêm, toâi chuyeân taâm haønh thieàn, hieám khi ñuøi ta bò lôû loeùt ñeå laïi nhöõng veát seïo vónh khi ñaët löng xuoáng chieáu, taäp trung nhaát nieäm, vieãn treân thaân theå. Moãi khi nghe ôû ñaâu ñoù coù nhöng vaãn thaáy khoù khaên trong vieäc thanh loïc söï hieän dieän cuûa vò thaày, ta lieàn ñi thaúng ñeán taïp nieäm vaø voïng kieán. Maõi ñeán nhöõng naêm ñeå gaëp. Sau nhieàu naêm nhö vaäy, ít coù choã naøo gaàn ñaây, taâm trí môùi ñöôïc trong saùng vaø ñaït treân xöù Phuø Tang maø ta chöa töøng ñaët chaân ñöôïc nieàm an laïc. Veà phaàn oâng, oâng ñaõ töøng tôùi. Taát caû vieäc naøy ñaõ xaûy ra nhö vaäy laø vì ta duïng coâng nhö theá naøo?" Thieàn sö Baøn Khueâ

Vónh Traùc ñaùp: "Khi coøn treû toâi cuõng noã löïc lính leân tieáng: "Thaày ñaõ quaùt toâi ba laàn, chaúng thöïc haønh thieàn quaùn, nhöng moät ngaøy noï toâi hay thaày coù chuyeän gì muoán noùi?" Baøn Khueâ môùi chôït nhaän ra raèng toâng moân cuûa mình laø noùi: "Thay vì ñaùnh ngöïa moät caùch taøn nhaãn toâng moân cuûa nhöõng ngöôøi vôùi con maét giaùc nhö vaäy, sao oâng khoâng nghieâm khaéc vôùi ngoä, vaø khoâng moät ai coù theå döïa vaøo ngöôøi chính baûn thaân vaø ñieàu phuïc taâm yù cuûa chính khaùc ñeå ñaït ñeán giaûi thoaùt. Töø ñoù trôû ñi toâi mình?"—Once Zen master Bankei spent vöôït leân khoûi nhöõng moái quan taâm khaùc maø several nights sitting under a crucifix in an chæ taäp trung vaøo muïc ñích kieán taùnh maø thoâi. execution ground, testing his Zen mind. After Vì lyù do ñoù, toâi ñaõ laøm chuû ñöôïc khaû naêng that, sometimes, he lay down on an nhaän bieát möùc ñoä chöùng ñaéc cuûa nhöõng thieàn embankment surrounding a corral. Now it so giaû khaùc treân con ñöôøng giaùc ngoä"—Yui-e, an happened that there was a warrior in the elder of the Soto school of Zen, came to Zen corral beating a horse. Seeing this, Bankei master Bankei and said, "I was inspired when hollered, "Hey! What do you think you're I was seventeen or eighteen years old. For doing?" The warrior heard the Zen master over thirty years I sat for long periods without shouting but paid no attention. Whipping his lying down, concentrating single-mindedly, horse, he galloped past Bankei. Again the but found errant thoughts and false master shouted, "Hey! What do you think consciousness hard to erase. In recent years you're doing?" This happened three times my mind and intellect have both become before the warrior stopped and got off his clear, and I have attained peace. How did you horse.

Approaching the Zen master, he now concentrate in the past?" Bankei replied, "I saw that Bankei was not an ordinary man. The too toiled over the occurence of thoughts warrior said, "You were yelling at me. Do you when I was young, but one day suddenly I have something to tell me?" Bankei said, realized that our school is the school of the "Rather than beat your horse for being unruly, enlightened eye, and no one can help another why not chastise yourself and train your own without clear perception. From that time on I mind right?" transcended all other concerns and Thieàn sö Baøn Khueâ thò tòch trong moät ngoâi concentrated on working solely on attainment chuøa thuoäc vuøng thoân daõ vaøo thaäp nieân cuoái of clear vision. For this reason, I have cuøng cuûa theá kyû thöù 17. Tröôùc luùc ngaøi thò mastered the ability to see whether other tòch, chuùng Taêng xin ngaøi ñeå laïi moät baøi keä people have true perception." phoù chuùc theo ñuùng truyeàn thoáng Phaät giaùo Coù moät thôøi Thieàn sö Baøn Khueâ Vónh Traùc Thieàn toâng. Ngaøi noùi: "Ta ñaõ ôû laïi theá giôùi thöôøng tìm ñeán khu haønh quyeát vaø toïa thieàn naøy suoát 73 naêm, giaûng daïy lyù Thieàn suoát 44 ngay döôùi coät xöû toäi trong suoát nhieàu ñeâm ñeå naêm trôøi. Taát caû nhöõng gì ta ñaõ laøm trong thöû Taâm Thieàn cuûa chính mình. Sau ñoù, coù khi ngaàn aáy thôøi gian chính laø baøi keä phoù chuùc Sö laïi ngaû löng naèm xuoáng bôø ñeâ bao quanh cuûa ta, khoâng caàn thieát phaûi coù moät baøi keä naøo khu chaên ngöïa cuûa quaân ñoäi. Moät hoâm, khi khaùc nöõa. Vì sao ta laïi phaûi baét chöôùc tieàn nhìn vaøo khu chaên ngöïa, Sö troâng thaáy moät nhaân ñeå thuù nhaän raèng mình ñang chuaån bò quaân nhaân ñang vung roi quaát ngöïa. Sö ñöùng cho laàn ra ñi kia chöù?" Noùi xong, ngaøi ngoài daäy quaùt lôùn: "Naøy! OÂng nghó oâng ñang laøm thaúng ngöôøi maø thò tòch—Zen master Bankei caùi gì vaäy?" Ngöôøi lính nghe tieáng Sö quaùt died in a country temple in the last decade of nhöng vaãn cöù laøm ngô, vaãn vung roi quaát the seventeenth century. At the end, his maïnh khi ñang phoùng ngöïa ngang maët Sö. Sö disciples asked him for a parting verse, laïi quaùt lôùn: "Naøy! OÂng coù bieát mình ñang according to the ancient Zen tradition. The laøm gì khoâng?" Söï vieäc xaûy ra ba laàn nhö vaäy. master said, "I have been in this world for Cuoái cuøng ngöôøi lính döøng laïi, xuoáng ngöïa, vaø seventy-three years, of which I have spent tieán gaàn veà phía Sö. Ñeán luùc ñoù ngöôøi lính forty-four years teaching Zen to liberate môùi nhaän ra Baøn Khueâ laø moät vò Taêng. Ngöôøi others. All that I have pointed out to you in

over half a lifetime is my parting verse. There chôùp ñaïi giaùc."—It is noteworthy to listent to is no other parting verse to compose. Why the story of his first enlightenment should I imitate everyone else and make a experience, as it is recorded in the Wu-Teng confession on my deathbed?" Having said Hui-Yuan: "Once Pan shan was crossing the this, the great Zen master Bankei passed marketplace, he overheard a customer, who away, sitting perfectly straight. was just buying some pork, say to the butcher, Baøn Linh: Baøn Vong—Linh Toøa—Altar of the 'Cut me a piece of the good stuff.' The butcher dead. folded his arms and said, 'Sir, what here is not Baøn Sôn Baûo Tích Thieàn Sö (720-814): Banzan- the good stuff?' At these words, Pan shan Hoshaku (jap)—P'an-shan-Pao-chi (Wade-Giles attained insight." Chinese)—Panshan-Baoji

(Pinyin Chinese)—Teân Sau theå nghieäm ñoù, Baøn Sôn vaãn chöa ñöôïc cuûa moät vò Thieàn sö Trung Hoa noåi tieáng thuoäc thaày mình xaùc nhaän ngay. OÂng phaûi ñôïi ñeán phaùi Laâm Teá. Ngaøi laø ñeä töû vaø Phaùp töû cuûa ngaøi sau ñoù, khi ñaõ traûi qua moät ñaïi giaùc saâu thaät roõ Maõ Toå Ñaïo Nhaát. Coù raát ít chi tieát veà cuoäc ñôøi cuûa reät môùi ñöôïc xaùc nhaän: "Moät hoâm oâng gaëp Thieàn sö Baøn Sôn Baûo Tích; tuy nhieân, coù moät vaøi moät daøn nhaïc tang vaø nghe baøi haùt naøy: 'Maët chi tieát nhoû veà vò Thieàn sö naøy trong boä Truyeàn trôøi quaû caàu ñoû ñöôïc goïi veà laën ôû phía taây. Ñaêng Luïc, quyeån VI: Thieàn sö Baøn Sôn Baûo Tích Nhöng coøn linh hoàn, noù bieát ñi ñaâu? Con trai goác ngöôøi ôû coå thaønh U Chaâu, gaàn thaønh phoá Baéc cuûa ngöôøi cheát ñi theo sau quan taøi khoùc nöùc Kinh ngaøy nay. Sau khi nhaän ñöôïc aán xaùc nhaän töø nôû. Moïi thöù ñeàu phuø hôïp vôùi taäp quaùn, nghóa Maõ Toå, Baøn Sôn truï laïi treân moät ngoïn nuùi teân Baøn laø moät ñaùm tang gioáng nhö moïi ñaùm tang Sôn phía baéc Trung Hoa, gaàn bieân giôùi vôùi phía khaùc dieãn ra trong ngaøy. Nhöng anh chaøn g baéc Trieàu Tieân. Ngaøi laø moät trong nhöõng vò thieàn Baøn Sôn treû tuoåi boãng ñoäng loøng vì söùc maïnh sö ñaàu tieân hoaït ñoäng trong khu vöïc naày. Teân ngaøi cuûa quy luaät theá gian. OÂng nhìn thaáy moät chu ñöôïc nhaéc tôùi trong thí duï 37 cuûa Bích Nham kyø soáng vaø cheát, vaø caûm thaáy trong ngöôøi Luïc—Name of a famous Chinese Zen master of daâng leân moät luoàng aùnh saùng maø chu kyø aáy the Lin-Chi Sect. He was a disciple and a dharma- khoâng vôùi tôùi ñöôïc.'"—Pan-shan was not, successor of Zen master Ma-Tsu Tao-I. Few other however, confirmed by his master after this details about P'an-Shan-Bao-Chi's life are experience. This happened only after a available in the classical records; however, there significant deeper realization: "One day, Pan- is some brief information on him in the Records of shan encountered a funeral procession, and the Transmission of the Lamp (Ch’uan-Teng-Lu), from the chant he picked out these words: 'For Volume VI: P'anshan's home was in ancient the red orb of the sun, it is a certainty to sink Youzhou, near persent-day Beijing City. After into the west. But the soul, whither will it go?' receiving the seal of confirmation from Ma-Tsu, Behind the coffin walked the son of the he settled in northern China on Mount P'an shan, deceased, wailing plaintively. Everything was not far from the present-day border with North as custom demanded, one could see this Korea. He was one of the few early Zen masters almost everyday. However, it struck the youth to be active in this area. His name was mentioned Pan-shan with all the force of cosmic law. He in example 37 of the Blue Cliff Record. saw the cycle of birth and death, and with this, Caâu chuyeän theå nghieäm ñaïi giaùc laàn ñaàu tieân the light arose in him that remains untouched cuûa Baøn Sôn ñaùng ñöôïc xem xeùt trong Wu- by this cycle." Ten Hui-Yuan: "Khi Baøn Sôn ñi ngang qua Moät hoâm sö daïy chuùng: "Tam giôùi khoâng chôï, ngaøi nghe thaáy moät ngöôøi khaùch ñeán mua phaùp, choã naøo tìm taâm? Töù ñaïi voán khoâng, thòt heo noùi vôùi anh haøng thòt: 'Cho toâi mieáng Phaät nöông ôû ñaâu? Ngoïc tuyeàn chaúng ñoäng, naøo ngon!' Anh haøng thòt ñaët con dao xuoáng, döøng laëng khoâng tyø; nhìn maët tranh nhau, laïi khoanh tay laïi vaø noùi: 'Theá oâng xem coù mieáng

khoâng vieäc khaùc." Haønh giaû tu thieàn ngaøy nay naøo khoâng ngon hay khoâng?' Nghe ñeán ñoù caàn phaûi xuyeân thaáu taän ñaùy cuûa nhöõng lôøi Baøn Sôn boãng thaáy mình traûi qua moät aùnh daïy naày maø chuyeån thaân baèng caùch noùi caùi

khoâng theå noùi, laøm caùi khoâng theå laøm, chöù Buddha,' then you still haven't entered the ñöøng khôûi tình giaûi laø seõ bò cheát chìm ngay mystery. If you say, 'No mind no Buddha,' nhöõng lôøi naày cuûa thieàn sö Baøn Sôn—One then you're just pointing at the traces of the day, P'an-shan said to the community, "There ultimate. Even a thousand saints can't transmit is nothing in the triple world, where can mind the higher road to others. You students are be found? The elements are basically empty, tormented by form. You're like apes grabbing how can a Buddha abide? The polar star does at shadows." not move, quiet and still, without traces, once Hoâm khaùc, Baøn Sôn thöôïng ñöôøng thò chuùng presented face to face, there is no longer raèng: "Ñaïi ñaïo khoâng ôû trung taâm, haù laïi coù ôû anything else. Nowadays Zen practitioners tröôùc hay ôû sau. Khoaûng troáng khoâng voâ taän, must transform the body by penetrating all the theá thì laøm sao maø noùi chuyeän ño löôøng? Caùi way to the bottom of these words and say Khoâng ñaõ nhö theá, laøm sao mình coù theå noùi what cannot be said, do what cannot be done. baøn veà Ñaïo?"—Another day, Zen Master On the contrary, if we try to make an P'an-shan entered the hall and addressed the intellectual interpretation of what P'an-shan monks, saying, "The great way has no center, said, we will just die at his words." so how could it have a front or back? Vast Sau khi Baøn Sôn nhaäm chöùc truï trì ôû U Chaâu, space is endless, so why speak of measuring moät vò Taêng hoûi: "Theá naøo laø ñaïo?" Baøn Sôn it? Emptiness being thus, how can one speak keâu theùt leân: "Aaagh!" Vò Taêng noùi: "Hoïc troø of the Way?" chöa laõnh hoäi yù nghóa cuûa Thaày." Baøn Sôn Thieàn sö Baøn Sôn thöôïng ñöôøng thò chuùng noùi: "Ñi!"—After P'an-shan assumed the raèng: "Naøy, taâm nhö maët traêng coâ leõ, vaäy maø position of abbot at a Zen monastery, a monk aùnh saùng cuûa noù nuoát caû vaïn töôïng. AÙnh saùng asked him, "What is the Way?" P'an-shan khoâng chieáu caûnh maø caûnh cuõng khoâng toàn cried out, "Aaagh!" The monk said, "This taïi. Nhöng khi caû aùnh saùng vaø caûnh ñeàu tan student doesn't understand your meaning." maát, thì coøn laø vaät gì?"—Zen Master P'an- P'an-shan said, "Go!" shan entered the hall and addressed the Moät hoâm, Thieàn sö Baøn Sôn thöôïng ñöôøng thò monks, saying, "The moon of mind is solitary chuùng raèng: "Taâm maø khoâng coù chuyeän gì thì and perfect, its light swallowing the myriad vaïn töôïng khoâng sanh ra. YÙ döùt tuyeät huyeàn forms. Its light does not illuminate realms, for cô, saùu traàn laøm sao maø laäp ñöôïc? Ñaïo voán voâ realms do not exist. But when light and realms töôùng, nhaân vì töôùng maø laäp neân. Ñaïo voán are both gone, what is it that remains?" khoâng teân, nhaân vì teân maø coù chuûng loaïi. Neáu Thieàn sö Baøn Sôn thöôïng ñöôøng thò chuùng maáy oâng noùi 'Taâm töùc Phaät (taâm aáy laø Phaät)', raèng: "Baäc Thieàn ñöùc hoïc ñaïo ví nhö ñaát chôû thôøi maáy oâng chöa nhaäp huyeàn vi. Coøn neáu nuùi, khoâng heà bieát nuùi cao choùt voùt, nhö ñaù maáy oâng noùi 'khoâng taâm, khoâ ng Phaät', thì maáy ngaäm ngoïc, khoâng heà bieát ngoïc chaúng coù tì oâng chæ ñang troû vaøo daáu tích cuûa cöïc taéc maø

veát. Coù ñöôïc nhö vaäy thì môùi goïi laø 'xuaát gia.' thoâi. Con ñöôøng höôùng thöôïng, ngaøn Thaùnh Cho neân baäc toân ñöùc môùi noùi: 'Phaùp voán khoâng truyeàn. Keû hoïc bò hình töôùng voø xeù, chaúng töông ngaïi, tam teá quaù khöù, hieän taïi vaø nhö vöôïn choäp laáy boùng maø thoâi.'"—One day, vò lai cuõng nhö theá. Ngöôøi voâ vi voâ söï, gioáng Zen Master P'an-shan entered the hall and nhö chieác khoùa vaøng.' Cho neân linh nguyeân addressed the congregation, saying, "When ñoäc dieäu, ñaïo tuyeät voâ sanh. Sieâu vieät trí there are no affairs in the mind, the myriad chaúng saùng. Chaân khoâng chaúng coù daáu tích. things are not born. In the conceivable Chaân nhö phaøm Thaùnh, ñeàu laø lôøi leõ trong mysterious function, where would a speck of moäng. Phaät cuøng Nieát Baøn chæ laø lôøi noùi theâm dust alight? The Way itself is formless, but thöøa thaõi. Cho neân chö Thieàn ñöùc phaûi tröïc because of form, names are established. The tieáp quan saùt laáy mình. Khoâng ai coù theå laøm Way itself is nameless, but because of names, vieäc naøy cho mình ñöôïc!"—Zen Master P'an- there is classification. If you say, 'Mind is shan entered the hall and addressed the

monks, saying, "Zen worthies! To successfully Sö, teân thaùp laø Chaân Teá—When P'an-shan practice the Way is like the earth, which was near death, he said to the monks, "Is while upholding the mountains is unaware of there anyone among you who can draw my the solitary peaks. It is like jade that is likeness?" Many of the monks made drawings concealed within stone. The stone is unaware for P'an-shan, but none were to his liking. The of the jade's flawless nature. Those who monk Puhua stepped forward and said, "I can practice in this way may be said to have 'left draw it." P'an-shan said, "Why don't you show home.' The ancient teachers said, 'The great it to me?" Puhua then turned a somersault and way is unimpeded and permeates past, went out. P'an-shan said, "Someday, that present, and future. Persons without activity fellow will teach others in a crazy manner!" or worldly affairs, can golden manacles hold Having said these words, P'an-shan passed them?' Thus, the brilliant single numinous away. He received the posthumous name Way is absolutely unborn. Transcendent "Great Teacher Crystallized Silence." His wisdom is not clear. True emptiness leaves no stupa was named "Truth's Limit." trace. 'True thusness,' 'mundane,' and 'sacred,' Baøn Sôn Tam Giôùi Voâ Phaùp: P'an Shan's There Is are all just talk within a dream. 'Buddha' and Nothing in the World, example 37 of the Pi-Yen- 'Nirvana' are just extra words. Zen worthies! Lu—Thí duï thöù 37 cuûa Bích Nham Luïc. Moät hoâm Directly observe for yourself! No one can do sö daïy chuùng: "Tam giôùi khoâng phaùp, choã naøo tìm it for you!" taâm? Töù ñaïi voán khoâng, Phaät nöông ôû ñaâu? Ngoïc Thieàn sö Baøn Sôn thöôïng ñöôøng thò chuùng tuyeàn chaúng ñoäng, döøng laëng khoâng tyø; nhìn maët raèng: "Ba giôùi khoâng coù moät phaùp thì caàu taâm tranh nhau, laïi khoâng vieäc khaùc." Haønh giaû tu ôû ñaâu? Töù ñaïi voán khoâng, Phaät nöông ñaâu maø thieàn ngaøy nay caàn phaûi xuyeân thaáu taän ñaùy cuûa truï? Long lanh baát ñoäng. Roãng laëng khoâng lôøi. nhöõng lôøi daïy naày maø chuyeån thaân baèng caùch noùi Neáu maáy oâng ñeán maët ñoái maët vôùi noù (caän caùi khoâng theå noùi, laøm caùi khoâng theå laøm, chöù dieän

töông trình), roài thì chaúng coù chuyeän gì ñöøng khôûi tình giaûi laø seõ bò cheát chìm ngay nhöõng khaùc. Caån troïng!"—Zen Master P'an-shan lôøi naày cuûa thieàn sö Baøn Sôn. Theo Vieân Ngoä entered the hall and addressed the monks, trong Bích Nham Luïc, Hoøa Thöôïng Baûo Tích ôû saying, "In the three realms there is not a Baøn Sôn , phía Baéc U Chaâu, laø baäc toân tuùc döôùi single dharma, so where will you seek mind? Maõ Toå, sau xuaát phaùt moät Phoå Hoùa. Luùc Sö saép The foundation of the four elements is empty, tòch baûo chuùng: "Coù ngöôøi taû ñöôïc hình ta chaêng?" so where does Buddha abide? The firmament Ai naáy trong chuùng ñeàu veõ hình trình Sö, Sö ñeàu is unmoving. It is still and speechless. If you quôû ñoù. Phoå Hoùa böôùc ra noùi: "Con taû ñöôïc." Sö come face to face with it, then there is nothing baûo: "Sao chaúng trình cho laõo Taêng?" Phoå Hoùa left to do. Take care!" lieàn nhaøo loän moät caùi roài ñi ra. Sö baûo: "Gaõ naøy veà Khi Thieàn sö Baøn Sôn saép thò tòch, oâng noùi vôùi sau nhö keû ñieân tieáp ngöôøi." Moät hoâm Sö daïy ñoà chuùng raèng: "Coù ai veõ ñöôïc chaân dung cuûa chuùng: "Tam giôùi khoâng phaùp, choã naøo tìm taâm; töù ta khoâng (coù ai thöøa truyeàn chaân xaùc giaùo ñaïi voán khoâng, Phaät nöông ôû ñaâu; ngoïc tuyeàn phaùp cuûa ta khoâng)?" Moïi ngöôøi ñeàu coá veõ chaúng ñoäng, döøng laëng khoâng tyø; nhìn maët trình chaân dung trình cho Sö, Sö ñeàu ñaùnh caû. Duy nhau, laïi khoâng vieäc khaùc." Tuyeát Ñaäu nieâm ra hai coù ñeä töû Phoå Hoùa böôùc ra noùi: "Con ñaây veõ caâu tuïng, haún laø laãn loän vaøng ngoïc. Chaúng thaáy ñöôïc." Sö noùi: "Sao khoâng trình cho laõo Taêng noùi: "Beänh reùt caùch ngaøy, chaúng nhôø thuoác loâ ñaø. coi." Phoå Hoùa loän ngöôïc ñaàu maø ñi ra (yù Phoå Sôn Taêng vì sao noùi hoøa thinh lieàn ñaùnh, chæ vì Hoùa muoán noùi veõ chaân dung töùc mieâu taû thöøa mang goâng ñi caùo." Ngöôøi xöa noùi: "Nghe tieáng truyeàn giaùo phaùp laø moät chuyeän ngöôïc ñôøi khen ngoaøi caâu, chôù nhaèm trong yù tìm." Haõy noùi nhö troàng chuoái maø ñi vaäy). Sö noùi: "Caùi gaõ kia yù theá naøo, lieàn ñöôïc chaïy nhanh vöôït choùng, naøy veà sau seõ ñieân ñieân, khuøng khuøng tieáp ñieän xeït sao baêng. Neáu nghó nghò suy löôøng, duø coù daãn ngöôøi vaäy." Sau khi noùi xong nhöõng lôøi ngaøn Phaät ra ñôøi moø tìm y chaúng ñöôïc. Neáu laø vaøo naøy thì Sö thò tòch. Saéc thuïy Ngöng Tòch Ñaïi saâu trong khuoân vöùc, toät xöông toät tuûy, thaáy ñöôïc

thaáu moät tröôøng baïi hoaïi cuûa Baøn Sôn. Neáu nöông phrases and eulogizes them; this here is raw gold, lôøi hieåu toâng, xoay phaûi xoay traùi thì chæ ñöôïc moät a rough jewel. Have you not heard it said, "Curing caây coïc cuûa Baøn Sôn. Neáu laø dính buøn keït nöôùc, illness does not depend on a donkey-load of xoay quanh trong khoái thinh saéc thì chöa moäng medicine." Why do I say I would have hit him thaáy Baøn Sôn. Nguõ Toå tieân sö noùi: "Thaáu qua beân before he finished speaking? Just because he was kia môùi coù phaàn töï do." Ñaâu chaúng thaáy Tam Toå wearing stocks, giving evidence of his crimes. An noùi: "Chaáp ñoù thaát ñoä, aét vaøo taø loä, buoâng ñi töï Ancient said, "When you hear mention of the nhieân, theå khoâng ñi ñöùng." Neáu nhaèm trong aáy noùi phrase beyond sound, do not go seeking it in your khoâng Phaät khoâng phaùp laïi laø chui vaøo hang quæ. mind." But tell me, what was his meaning? Just Coå nhaân goïi ñoù laø haàm saâu giaûi thoaùt, voán laø nhaân like

a rushing stream crossing a sword; thunder laønh maø chuoác quaû döõ. Vì theá noùi ngöôøi voâ vi voâ rolls, a comet flies. If you hesitate and seek it in söï vaãn maéc caùi naïn khoùa vaøng. Phaæ laø toät cuøng thought, even though a thousand Buddhas ñaùo ñeå môùi ñöôïc. Neáu nhaèm choã voâ ngoân, choã noùi appeared in the world, you would grope around ñöôïc, haønh chaúng ñöôïc, maø haønh ñöôïc, goïi ñoù laø without finding them. But if you are one who has choã chuyeån thaân. Caâu "Tam giôùi khoâng phaùp, choã deeply entered the inner sanctum, pierced the naøo tìm taâm," neáu oâng khôûi tình giaûi thì cheát chìm bone and pierced the marrow, seen all the way ôû döôùi lôøi noùi kia—One day, P'an-shan said to the through, then P'an Shan will have suffered a loss. community, "There is nothing in the triple world, If you are smeared with mud dripping with water, where can mind be found? The elements are turning about on the pile of sound and form, you basically empty, how can a Buddha abide? The have still never seen P'an Shan even in a dream. polar star does not move, quiet and still, without My late master Wu Tsu said, "Pass beyond the traces, once presented face to face, there is no Other Side, and only then will you have any longer anything else. Nowadays Zen practitioners freedom." Have you not seen how the Third must transform the body by penetrating all the Patriarch said, "Grasp it, and you lose balance and way to the bottom of these words and say what surely enter a false path. Let go naturally; there is cannot be said, do what cannot be done. On the neither going nor abiding in essence." If here you contrary, if we try to make an intellectual say that there is neither Buddha nor Dharma, still interpretation of what P'an-shan said, we will just you have gone into a ghost cave. The Ancient die at his words." According to Yuan-Wu in the Pi- called this the Deep Pit of Liberation. Originally it Yen-Lu, Master Pao Chi of Mount P'an in Yu was a good causal basis, but it brings on a bad Chou in the far north was a venerable adept result. That is why it is said that a non-doing, succeeding to Ancestor Ma. Later he produced on unconcerned man is still oppressed by golden man, P'u Hua. When the Master was about to pass chains. Still, you must have penetrated all the way on, he said to the community, "Is there really to the bottom before you will realize it. If you can anyone who can depict my true likeness?" The say what cannot be said, can do what cannot be people all drew likenesses and presented them to done, this is called the place of turning the body. the Master. The Master scolded everyone of them. There is nothing in the triple world; where can P'u Hua came forth and said, "I can depict it." The mind be found? If you make an intellectual Master said, "Why do you not show it to me?" P'u interpretation, you will just die at his words. Hua immediately turned a somersault and left. Baøn Sôn Tinh Ñeå Nhuïc: Coâng aùn Baøn Sôn thaáy The Master said, "Later on, this guy will appear baùn thòt maø tænh ngoä—The koan of P'an-shan's crazy to teach others." One day, he said to the overhearing a customer of pork meat—Caâu community, "There is nothing in the triple world; chuyeän theå nghieäm ñaïi giaùc laàn ñaàu tieân cuûa Baøn where can mind be found? The elements are Sôn ñaùng ñöôïc xem xeùt trong Nguõ Ñaêng Hoäi basically empty; how can a Buddha abide? The Nguyeân, quyeån III: "Khi Baøn Sôn ñi ngang qua polar star does not move, quiet and still, without chôï,

ngaøi nghe thaáy moät ngöôøi khaùch ñeán mua thòt traces, once presented face to face, there is no heo noùi vôùi anh haøng thòt: 'Cho toâi mieáng naøo longer anything else." Hsueh Tou takes up two ngon!' Anh haøng thòt ñaët con dao xuoáng, khoanh

tay laïi vaø noùi: 'Theá oâng xem coù mieáng naøo khoâng struck for calling everybody to gather for meals in ngon hay khoâng?' Nghe ñeán ñoù Baøn Sôn boãng thaáy a monastery. mình traûi qua moät aùnh chôùp ñaïi giaùc."—It is Baûn Baát Sinh Teá: Prakrti-prabhasvaram (skt)— noteworthy to listent to the story of his first Baûn Nhieân Thanh Tònh—Töï taùnh thöôøng thanh enlightenment experience, as it is recorded in the tònh trong baûn theå cuûa noù—Fundamental nature is Wu-Teng Hui-Yuan (Wudeng Huiyuan), volume pure—Self-existent pure mind—Natural purity— III: "Once Pan shan was crossing the marketplace, The nature of the original nature is always pure in he overheard a customer, who was just buying its original essence. some pork, say to the butcher, 'Cut me a piece of Baûn Baät (1606-1665): Master Pan-pu—Teân cuûa the good stuff.' The butcher folded his arms and moät vò Taêng Trung Hoa ôû tænh Baø Baéc vaøo theá kyû said, 'Sir, what here is not the good stuff?' At these thöù XVII—Name of a Chinese monk in He-bei words, Pan shan attained insight." Province in the seventeenth century. Baøn Thaïch Kieáp: Moät kieáp raát daøi, ví vôùi ngoïn Baûn Bi: Moät loaïi bia ñöôïc laøm theo hình thaùp nuùi ñaù lôùn. Coù moät ngoïn nuùi ñaù daøi 40 daäm, cöù mang tính ñaëc thuø cuûa Phaät giaùo—A kind of stele moãi traêm naêm laïi laáy vaûi aùo cuûa chö Thieân (Thieân with the shape of a Buddhist stupa. y hay aùo trôøi) chaø vaøo nuùi moät laàn roài thoâi, 100 Baûn Chaát: Nature—Essence. naêm sau môùi ñeán chaø vaøo moät laàn nöõa, cöù chaø nhö Baûn Chaát Cuoäc Ñôøi: The nature of life theá cho ñeán khi naøo nuùi moøn heát laø xong moät Baøn Baûn Chaát Thöc Söï: The true nature Thaïch Kieáp—The rock kalpa, a very long kalpa. Baûn Chaát Baát Tònh: The impurity of its own Let a rock 40 miles in extent be brushed once in a nature—Nhöõng chaát ñaát, nöôùc, löûa, gioù taïo neân cô hundred years by a deva garment, that’s all and theå chuùng ta ñeàu baát tònh—Elements of earth, then do it again exactly 100 years later. This water, fire, air of which our bodies are formed are practice is continue until the rock is completely unclean. worn down to nothing (when brushed away the Baûn Chaát Baát Toaïi: Unsatisfied nature. kalpa is ended). A kalpa as measured by the time Baûn Chaát Thöôøng Coøn: Permanent entity. it would take to wear away an immense rock by Baûn Cuï: See Taùnh Cuï. rubbing it with a deva-garment (the time it takes Baûn Ñaïo (1898-1987): Master Pan-Tao—Teân cuûa to do this is called a ‘rock kalpa.’ moät vò Taêng Trung Hoa ôû tænh Phuùc Kieán vaøo theá Baøn Thôø Phaät: Buddha shrine—The altar of the kyû thöù XX—Name of a Chinese famous monk in Buddha. Fu-Jian Province in the twentieth century. Baøn Thôø Toå: Altar for the patriarchs. Baûn Ñaàu: Vò trí giöôøng naèm cuûa chö Taêng trong Baøn Toïa: Ngoài xeáp baèng—To sit with folded legs. thieàn vieän (thuû toïa baûn ñaàu, haäu ñöôøng baûn ñaàu, Baøn Tu Baøn Ñaàu: See Theá Thaân. laäp taêng baûn ñaàu, taây ñöôøng baûn ñaàu) tuøy thuoäc Baøn Vong: Baøn linh—Linh Toøa—Altar of the vaøo chöùc vuï cuûa caùc ngaøi—Positions of the monks' dead. beds depend on their functions in the Zen

Baøn Xaø La: monastery. 1) Pancabhijna (skt): Baøn Xaø La—Naêm thaàn Baûn Ñòa: See Baûn Thaân Naêng Hieän. thoâng hay nguõ thoâng hay nguõ trí chöùng—The Baûn Ñòa Phaùp Thaân: See Baûn Ñòa Thaân. five supernatural powers—The five mystical Baûn Ñòa Thaân: Thaân gia trì hay döïa vaøo söï gia trì powers—See Nguõ Thaàn Thoâng. maø hieän khôûi Phaät thaân, hay laø ÖÙng Thaân —The 2) Baùn Giaø La: Pancala (skt)—Teân cuûa moät body which the Buddha depends upon for his vöông quoác coå thôøi ñöùc Phaät—Name of an manifestation (the nirmanakaya). ancient kingdom at the time of the Buddha. Baûn Ñòa Thuøy Tích: See Baûn Thaân Naêng Hieän. 3) Maät Nghieâm Daï Xoa: One of the eight Baûn Ñieàn Nghóa Anh (1888-1953): Master Pan- Yaksas. Tien I-ying—Teân cuûa moät vò Taêng Nhaät Baûn vaøo Baûn: Moät mieáng vaùn: A board—Mieáng vaùn ñaùnh theá kyû thöù XX—Name of a Japanese famous ñeå thoâng baùo giôø côm trong töï vieän: A board monk in the twentieth century.

Baûn Ñöôøng: Ñieän Phaät—Buddha Hall. traø—Fo Ru Pen K'ung's tea basket—Coâng aùn noùi Baûn Giaùc: Prakriti-buddhi (skt)—Boån Minh— veà cô duyeân vaán ñaùp giöõa Thieàn sö Phaät Nhaät Baûn Innate enlightenement—Original Bodhi—Chöùng Khoâng (ñeä töû noái phaùp cuûa ngaøi Vaân Cö Ñaïo Öng, ngoä baåm sinh—Baûn giaùc hay söï giaùc ngoä coù saún. thuoäc Taøo Ñoäng toâng) vaø Thieàn sö Giaùp Sôn Thieän Taâm theå cuûa chuùng sanh töï taùnh thanh tònh, lìa moïi Hoäi (805-881). Theo Caûnh Ñöùc Truyeàn Ñaêng Luïc, voïng töôùng, saùng toû vaèng vaëc, chaúng phaûi do tu maø quyeån XV, vaø Nguõ Ñaêng Hoäi Nguyeân, quyeån XIII, thaønh; ñoái laïi vôùi “thuûy giaùc” laø baûn taâm töø voâ moät hoâm, Thieàn sö Phaät Nhaät ñem traø ñeán choã laøm thuûy ñeán nay bò voâ minh che môø. Thuûy giaùc chính vieäc, khua aám traø phaùt ra tieáng, Thieàn sö Giaùp Sôn laø theå cuûa baûn giaùc (ngoaøi baûn giaùc khoâng coù thuûy quay ñaàu laïi nhìn. Phaät Nhaät beøn noùi: "Traø ñaëc giaùc). Coù hai loaïi boån giaùc: lyù boån giaùc vaø töôùng naêm ba cheùn, yù ôû beân caùi cuoác." Giaùp Sôn noùi: boån giaùc—Original awareness or inherent "Bình coù theå roùt traø, trong gioû ñöôïc maáy aám?" Phaät enlightenment in the form of primal intelligence), Nhaät ñaùp: "Bình coù theå roùt traø, trong gioû khoâng awareness, wisdom or knowledge, or the moät aám." Noùi xong Phaät Nhaät lieàn roùt traø —The immanent mind in all things; as contrasted with koan about the potentiality and conditions of initial knowledge (thuûy giaùc). There are two kinds questions and answers between Zen master Fo Ru of knowledge: Fundamental Truth and Primal and Jia Shan Shan Hui. According to the Records Intelligence (the immanent mind in all things or of the Transmission of the Lamp (Ch’uan-Teng- enlightenment). Lu), Volume XV, and Wudeng Huiyuan, volume Baûn Giaùc Ñaïo: Baûn chaát töï chöùng cuûa taâm thöùc XIII, one day, Zen master Fo-Ru carried with him nguyeân thuûy—Intrinsically enlightened character his tea pot to the working area; he struck the pot to of the original mind. make a sound. Zen master Chia-shan turned Baûn Giaùc Huaân Taäp Voâ Minh: around to see what happened. Fo-Ru said, Unenlightenment—Noäi Huaân, ôû trong caùi chaân "Several cups of thick tea, thought is at the hoe." nhö cuûa baûn giaùc, laëng leõ nung ñoát huaân taäp voïng Chia-shan said, "Tea can be poured from

the pot, taâm ñeå sinh ra Boà Ñeà Taâm. Coøn goïi laø Minh but how many tea pots are there in the basket?" Huaân. Theo Khôûi Tín Luaän thì “noäi huaân” laø baûn Fo-Ru replied, "Tea can be poured from the pot, giaùc huaân taäp voâ minh trong taâm chuùng sanh, nhaân but there is nothing in the basket?" After speaking, ñoù maø khieán voïng taâm chaùn noãi khoå sinh töû, ñeå Fo-Ru started pouring the tea from the pot. caàu caûnh vui söôùng cuûa Nieát Baøn—Primal Baûn Kinh Phaät: The Buddhist Canon book. ignorance or unenlightenment, or fumigation Baûn Lai: Caâu Höõu—Coá höõu, töï nhieân—Inherent within, or inner influence. According to the (a). Awakening of faith, inner censing acts upon Baûn Lai Dieän Muïc: Horai-no-menmoku (jap)— original intelligence causes the common Initial form—Original form—Former state of uncontrolled mind to resent the miseries of things—Original face or Buddha-nature—Phaät mortality and to seek nirvana. Taùnh—Moät thuaät ngöõ quan troïng trong nhaø Thieàn, Baûn Haïnh: Root of action—Nghieäp caên hay goác duøng ñeå chæ “Phaät Taùnh,” thöïc chaát cô baûn ñaõ töø cuûa haønh ñoäng—Original action—The method or laâu bò che môø bôûi luyeán chaáp vaøo khaùi nieäm tö motive of attainment (Deeds or doings of a töôûng vaø ngoân ngöõ. Thuaät ngöõ ñöôïc duøng trong Buddha or bodhisattva)—Caên baûn haønh ñoäng cuûa moät trong nhöõng coâng aùn noåi tieáng nhaát cuûa nhaø Phaät vaø Boà Taùt. Thieàn, ñoù laø “Baûn lai dieän muïc töø thôøi cha meï Baûn Hoùa: Nhöõng lôøi giaùo hoùa tröïc tieáp vôùi nhöõng chöa sanh ta ra laø caùi gì?” Theo Thieàn sö Ñaïi thöïc haønh vaø chöùng ñaéc cuï theå—The Buddha’s Ñaêng trong 'Haønh Giaû Nhaäp Moân': "Taát caû Thieàn direct teaching, his real practice, and realization. sinh phaûi chuyeân taâm luùc baét ñaàu toïa thieàn. Ngoài Baûn Hoaøi: One’s intention. kieát giaø hay baùn giaø, maét nhaém hôø, thaáy ñöôïc baûn Baûn Hoaëc: Phieàn Naõo Hoaëc—Afflictive distress lai dieän muïc tröôùc khi cha meï ra ñôøi. Töùc laø thaáy (afflictive passion, temptation, or trouble). ñöôïc caûnh giôùi tröôùc khi cha meï chuùng ta sanh ra, Baûn Höõu: See Boån Höõu. tröôùc khi ñaát vaø trôøi taùch ra, tröôùc khi mang hình Baûn Khoâng Traø Lam: Phaät Nhaät Baûn Khoâng: gioû haøi con ngöôøi. Caùi goïi laø baûn lai dieän muïc seõ hieän

ra. Khoâng maøu saéc, khoâng hình töôùng. Gioáng nhö "Baûn lai dieän muïc laø thöïc taïi cuûa thöïc taïi: baàu trôøi troáng khoâng, trong saùng, khoâng hình Haõy dang tay ra ñeán caùnh chim ñang bay löôïn. töôùng. Baûn lai dieän muïc voán khoâng teân, nhöng Muõi thaúng ñöùng, maét naèm ngang, vaø sao nöõa? ñöôïc chæ ñònh theo töø ngöõ: baûn lai dieän muïc, Seõ theá naøo neáu taâm thöùc roãng khoâng?" Thöôïng Ñeá, Phaät taùnh, Chaân Phaät. Gioáng nhö moät An important term in Zen Buddhism, which refers ngöôøi sinh ra khoâng teân vaø sau ñoù ñöôïc gaùn cho to one’s buddha-nature (buddhata), the nhieàu teân khaùc nhau. Moät ngaøn baûy traêm coâng aùn fundamental reality that is obscured by attachment vaø ñeà muïc maø caùc Thieàn sinh mieät maøi nghieàn to conceptual thoughts and language. The term is ngaãm chæ nhaém giuùp hoï thaáy ñöôïc baûn lai dieän used in one of the best-known Koans, “What is muïc cuûa mình. Ñöùc Theá Toân ngoài quaùn töôûng saùu your original face before your parents were born? naêm trong tuyeát giaù giöõa nuùi, thaáy

sao mai hieän ra According to Zen Master Daito (1282-1334) in A vaø giaùc ngoä, vaø ñoù laø thaáy ñöôïc baûn lai dieän muïc First Zen Reader: "All Zen students should devote cuûa mình. Cöù moãi laàn moät tö nieäm khôûi leân, haõy themselves at the beginning to zazen (sitting in xua ñi... Tö nieäm gioáng nhö nhöõng ñaùm maây. Khi meditation). Sitting in either the fully locked maây tan, traêng seõ hieän ra. Vaàng traêng cuûa chaân lyù position or the half-locked position, with the eyes vónh cöûu laø baûn lai dieän muïc." Theo quyeån Ba Truï half-shut, see the original face that was before Thieàn, moät hoâm Thieàn sö Baït Ñoäi Ñaéc Thaéng father or mother was born. This means to see the thöôïng ñöôøng daïy chuùng: "Neáu muoán töï giaûi thoaùt state before the parents were born, before heaven khoûi nhöõng ñau khoå cuûa coõi ta baø, baïn phaûi hoïc and earth were parted, before you received human con ñöôøng tröïc tieáp ñeå trôû thaønh Phaät. Con ñöôøng form. What is called the original face will appear. aáy khoâng khaùc gì hôn laø chöùng ngoä töï taâm cuûa The original face is something without color or baïn. Baây giôø haõy noùi caùi Taâm laø gì? Noù laø chaân form, like the empty sky in whose clarity there is baûn taùnh cuûa moïi chuùng sanh, ñaõ coù tröôùc khi cha not form. The original face is really nameless, but meï chuùng ta ra ñôøi, vaø do ñoù, tröôùc khi chuùng ta ra it is indicated by such terms as original face, the ñôøi, vaø giôø ñaây vaãn ñang hieän höõu, baát bieán vaø Lord, the Buddha-nature, and the true Buddha. It thöôøng haèng. Ngöôøi ta goïi noù laø Baûn lai dieän muïc, is as with man, who has no name at birth, but coù tröôùc khi cha meï chuùng ta ra ñôøi. Caùi taâm aáy töø afterwards various names are attached to him. The baûn chaát laø thanh tònh. Luùc chuùng ta ra ñôøi, noù seventeen hundred koan or themes to which Zen khoâng môùi ñöôïc taïo taùc, khi chuùng ta qua ñôøi noù students devote themselves are all only for cuõng khoâng taøn luïn theo. Caùi taâm aáy khoâng phaân making them see their original face. The World- bieät nam hay nöõ, cuõng khoâng nhuoám maøu thieän honored One sat in meditation in the snowy hay aùc. Khoâng theå so saùnh noù vôùi baát cöù ñieàu gì, vì mountains for six years, then saw the morning star vaäy, noù ñöôïc goïi laø Phaät taùnh. Tuy nhieân, coù voâ soá and was enlightened, and this was seeing his tö nieäm khôûi hieän töø caùi töï taùnh naøy, nhö nhöõng original face... Every time a thought arises, throw ñôït soùng phaùt sinh töø ñaïi döông, nhö nhöõng hình it away... The thoughts are like clouds, when the aûnh phaûn chieáu trong göông. Haõy töôûng töôïng moät clouds have cleared, the moon appears. The moon ñöùa treû ñang nguû beân caïnh cha meï vaø naèm mô bò of eternal truth is the original face." According to ñaùnh ñaäp vaø bò toån thöông ñau ñôùn. Daàu ñöùa nhoû 'The Three Pilars of Zen', one day Zen Master coù ñau khoå ñeán ñaâu, cha meï noù cuõng khoâng theå Bassui Tokusho (1327-1386) entered the hall to giuùp ñôõ noù ñöôïc, vì khoâng ai coù theå ñi vaøo moät caùi teach the assembly: "If you would free yourself of taâm ñang mô cuûa ngöôøi khaùc. Neáu töï noù, noù coù theå the sufferings of samsara, you must learn the töï thöùc giaác, noù seõ töï ñoäng giaûi thoaùt cho chính direct way to become a Buddha. This way is no mình. Töông töï nhö vaäy, ngöôøi ta nhaän ra raèng caùi other than the realization of your own Mind. Now taâm cuûa chính mình laø Phaät, töùc khaéc seõ töï mình what is

this Mind? It is the true nature of all giaûi thoaùt cho mình khoûi nhöõng khoå ñau xuaát phaùt sentient beings, that which existed before our töø caùi voâ minh veà luaät bieán dòch khoâng ngöøng cuûa parents were born and hence before our own birth, sanh vaø töû." Thieàn sö Tokugaku ñaõ vieát veà Baûn lai and which presently exists, unchangeable and dieän muïc trong 'Thieàn Thi Trung Nhaät' nhö sau: eternal. So it is called one's Face before one's

parents were born. This Mind is intrinsically pure. everything. In the beginner's mind there are many When we are born it is not newly created, and possibilities; in the expert's mind there are few. when we died it does not perish. It has no Baûn Lai Thaønh Phaät: See Boån Lai Thaønh Phaät. distinction of male or female, nor has it any Baûn Lai Thieàn Sö (1355-1422): Zen Master Pan- coloration of good or bad. it cannot be compared Lai—Teân cuûa moät vò Thieàn sö Trung Hoa ôû tænh with anything, so it is called Buddha-nature. Yet Giang Taây vaøo theá kyû thöù XIV—Name of a countless thoughts issue from this Self-nature as Chinese famous Zen master in Jiang-hsi Province waves arise in the ocean or as images are in the fourteenth century. reflected in a mirror... Imagine a child sleeping Baûn Lai Voâ Nhaát Vaät: From the beginning, next to its parents and dreaming it is being beaten nothing has existed—Originally not a thing or is painfully sick. The parents cannot help the existing—Before anything existed—Boån lai voâ child no matter how much it suffers, for no one can nhaát vaät—Xöa nay khoâng moät vaät, khoâng laïi theâm enter the dreaming mind of another. If the child khoâng hay ñeä nhöùt nghóa khoâng. Ñaây laø moät ñeà could awaken itself, it could be freed of this muïc thieàn quaùn—Originally not a thing existing, suffering automatically. In the same way, one who or before any thing existed. This is a subject for realizes that his own Mind is Buddha frees himself meditation—See Hueä Naêng Ñaïi Sö. instantly from the sufferings arising from Baûn Lai Voâ Söï: Khoâng coù taïo taùc—Not doing— ignorance of the law of ceaseless change of birth- Passive—Inactive, physically or mentally—Non- and-death." Zen Master Tokugaku (fifteenth causative—Not creating—Uncreated—Not being century) wrote about the original face in Zen produced—Not becoming. Poems of China and Japan as follows: Baûn Laõnh: Skill and spirit. "Original Face is the reality of realities: Baûn Laõnh Tu Haønh: Cultivating skill and spirit. Stretch your hand to the winging bird. Baûn Luaän Chuù: Dhatukathapakarana-atthakatha Vertical nose, horizontal eye, and then? (skt)—See Boån Luaän Chuù. What if your mind is empty?" Baûn Man Sanh: Katakamala (skt)—Truyeän coå Baûn Lai Taâm: Original mind—Theo Thieàn sö Phaät giaùo—Book on Buddhist legends. Linh Moäc Tuaán Long trong quyeån Thieàn Taâm, Sô Baûn Maïng: Jati (skt)—Jiva (skt & p) or Taâm, ñoái vôùi caùc Thieàn sinh, ñieàu quan troïng nhaát Jivitendriya (skt)—Life—See Baûn Meänh. laø khoâng ñöôïc coù nhöõng tö töôûng nhò nguyeân. Caùi Baûn Maïng Nguyeân Thaàn: Teân cuûa hai vì sao maø "baûn lai taâm" cuûa chuùng ta bao goàm ñuû thöù moïi ngöôøi phaøm tin laø chi phoái vaän meänh con ngöôøi. vieäc trong ñoù. Töï noù, noù luoân luoân phong phuù vaø Trong nhaø Thieàn, töø naày duøng ñeå dieãn taû baûn taùnh ñaày ñuû. Ñöùng ñaùnh maát caùi traïng thaùi taâm töï ñaày cuûa chính mình—Name of two

stars that ordinary ñuû aáy. Ñaây khoâng phaûi laø moät caùi taâm kheùp kín, people believe that they govern lives of people. In nhöng thöïc söï laø moät caùi taâm troáng roãng vaø luoân Zen, the term is used to express one's own nature. luoân saün saøng. Neáu taâm baïn troáng roãng, noù luoân Baûn Maãu Taïng: Matrka (skt)—Haønh Maãu Taïng— luoân saün saøng ñoùn nhaän baát cöù thöù gì; noù luoân luoân See Haønh Maãu. roäng môû vôùi taát caû moïi thöù. Trong caùi taâm cuûa Baûn Meänh: Jati (skt)—Jiva (skt & p) or ngöôøi nhaäp moân coù raát nhieàu thöù coù theå; trong khi Jivitendriya (skt)—Life—Livehood—Ñôøi soáng— caùi taâm cuûa ngöôøi coù nhieàu kinh nghieäm laïi coù ít Theo ñaïo Phaät thì ñôøi soáng bao goàm hai phaàn tinh hôn—According to Zen Master Shunryu Suzuki in thaàn vaø vaät chaát. Phaàn tinh thaàn bao goàm moät söï Zen Mind, Beginner's Mind, for Zen students the toång hôïp cuûa Thoï, Töôûng, Haønh vaø Thöùc. Vaät chaát most important thing is not to be dualistic. Our bao goàm moät toång hôïp cuûa Ñaát, Nöôùc, Löûa vaø Gioù. "original mind" includes everything within itself. It Cuoäc ñôøi, theo ñaïo Phaät laø bieån khoå. Caùi khoå is always rich and sufficient within itself. You thoáng trò moïi kieáp soáng. Noù chính laø vaán ñeà caên should not lose your self-sufficient state of mind. baûn cuûa cuoäc soáng. Theá gian ñaày khoå ñau vaø phieàn This does not mean a closed mind, but actually an naõo, khoâng ai thoaùt khoûi söï troùi buoäc cuûa noãi baát empty mind and a ready mind. If your mind is haïnh naày, vaø ñaây laø moät söï thaät chung maø khoâng empty, it is always ready for anything; it is open to moät ngöôøi saùng suoát naøo coù theå phuû nhaän. Tuy

nhieân, vieäc nhìn nhaän söï kieän phoå quaùt naày khoâng Baûn Sanh Chuù Giaûi: See Boån Sanh Nghóa Thích. coù nghóa laø phuû nhaän hoaøn toaøn moïi laïc thuù hay Baûn Sanh Man: See Boån Sanh Man. haïnh phuùc ôû ñôøi. Ñöùc phaät, baäc thuyeát Khoå, chöa Baûn Sanh Ngaõ Chaáp: The natural or instinctive bao giôø phuû nhaän haïnh phuùc cuoäc soáng khi Ngaøi cleaving to the idea of self or soul. ñeà caäp ñeán tính chaát phoå quaùt cuûa Khoå— Baûn Sanh Nghóa Thích: See Boån Sanh Nghóa According to Buddhism, life is a combination of Thích. Mind and Matter. Mind consists of the Baûn Sö: See Boån Sö. combination of sensations, perceptions, volitional Baûn Taøi: Master Pan-Ts'ai—Teân cuûa moät vò Taêng actions and consciousness. Matter consists of the thuoäc toâng Laâm Teá Trung Hoa ôû tænh Phuùc Kieán combination of the four elements of Solidity, vaøo thôøi nhaø Toáng—Name of a Chinese Lin-chi Fluidity, Heat and Motion. Life according to monk in Fu-Jian Province during the Sung dynasty Buddhism is suffering; suffering dominates all life. (960-1279). It is the fundamental problem of life. The world is Baûn Taùnh: Pakati (p)—Prakrti (skt)—Töï Taùnh suffering and afflicted, no being is free from this Ñeá—Essential original nature—Natural bond of misery and this is a universal truth that no disposition—One’s own nature—The spirit one sensible man who sees things in their proper possesses by nature—The Buddha within—See perspective can deny. The recognition of this Chaân Nhö. universal fact, however, is not totally denial of Baûn Taùnh Khoâng: Prakriti-sunyata (skt)— pleasure or happiness. The Buddha, the Lord over Emptiness of primary nature—See Khoâng Taùnh. suffering, never denied

happiness in life when he Baûn Taùnh Thanh Tònh: Thanh khieát töï baûn spoke of the universality of suffering. taùnh—Intrinsically pure. Baûn Naêng: Instinctive tendencies—Instinct— Baûn Taùnh Thöôøng: Dharmakaya (skt)—Phaùp Instintive—Instinctively. thaân thöôøng haèng cuûa moät vò Phaät—Eternal Baûn Ngaõ: Ourselves—Atman—Soul—Ego—Söï nature—See Tam Chuûng Thöôøng. tin töôûng vaøo baûn ngaõ daãn tôùi vò kyû vaø duïc voïng, Baûn Taâm: Inner self. do ñoù laøm caûn trôû vieäc thöïc chöùng veà tính ñoàng Baûn Teá: 1) The region of reality, ultimate truth— nhöùt cuûa ñôøi soáng cuõng nhö vieäc ñaït ñöôïc ñaïi See Chaân Thöïc; 2) Lôùp kim cöông naèm saâu trong giaùc—The belief in ego creates and fosters loøng ñaát laøm neàn taûng cho quaû ñòa caàu: Foundation egoism and desire, thus preventing the realization of Earth, the deepest layer of the earth is made of of the unity of life and the attainment of diamond and serves as its foundation; 3) Teân cuûa enlightenment. moät vò Taêng Trung Hoa ôû tænh Phuùc Kieán vaøo theá Baûn Ngaõ Töông Hôïp: Self-compatible. kyû thöù VI: Master Pan-chi (562-615)—Name of a Baûn Nguyeân Chaân Taùnh: Taùnh giaùc saün coù nôi Chinese monk in Fu-Jian Province in the sixth moãi ngöôøi, xöa nay laø Phaät taùnh—The nature of century. awareness or the intuitive nature in everyone is Baûn Thaønh: See Phaät Thích Ca Thaønh Ñaïo. originally the Buddha-nature. Baûn Thaân: Individual—Oneself. Baûn Nguyeän: Purvapranidhana (skt)—Original Baûn Thaân Naêng Hieän: Thaät töôùng phaùp thaân cuûa vow—See Boån Nguyeän. chö Phaät vaø chö Boà Taùt (thöïc thaân hay thaân voâ Baûn Nhieân Thanh Tònh: Prakrti-prabhasvaram töôùng cuûa Nhö Lai). Hoùa thaân sôû hieän hay goïi laø (skt)—Fundamental nature is pure—See Töï Taùnh baûn thaân coù khaû naêng hieån hieän ra baát cöù ôû ñaâu Thanh Tònh. vaøo baát cöù luùc naøo—Real dharmakaya of Buddhas Baûn Nhieân Tòch Dieät: Nirodhatu (skt)—Original or Bodhisattvas, which is able to manifest in tranquil and extinct. anywhere at anytime. Baûn Nhö (981-1050): Master Pan-Ru—Teân cuûa Baûn Theå: Substance—See Phaùp Taùnh. moät vò Taêng Trung Hoa ôû tænh Trieát Giang vaøo theá Baûn Theå Noäi Taïi: Intrinsic essence—See Chôn kyû thöù XI—Name of a Chinese monk in Chie- Ngaõ. Jiang Province in the eleventh century. Baûn Theä: See Boån Nguyeän. Baûn Phaän: See Boån Phaän.

Baûn Thieáp (1517-1570): Master Pan-T'ie—Teân Baïn Ñaïo: Dharma friends. cuûa moät vò Taêng Trung Hoa trong tænh Vaân Nam Baïn Ñieäp Baø: Vatya (skt)—Ñaïi phong tai—A vaøo theá kyû thöù XVI—Name of a Chinese monk in great calamitous wind. Yun-nam Province in the sixteenth century. Baïn Ñoàng Tu: Fellow cultivator. Baûn Thuû: See Baûn Ñaàu. Baïn Haïc Tuøy Phong Ñaéc Töï Do: Nhaøn nhaõ nhö Baûn Thuïy: Zen Master Pan-Shui—Teân cuûa moät vò laø laøm baïn vôùi caùnh haïc theo gioù rong chôi. Trong Thieàn sö thuoäc toâng Laâm Teá Trung Hoa ôû tænh nhaø Thieàn, töø naày ñöôïc duøng ñeå dieãn taû caûnh giôùi Giang Taây vaøo thôøi nhaø Minh (1368-1644)— giaûi thoaùt cuûa Thieàn giaû nhö maây haïc töï do töï taïi Name of a Chinese Zen master of the Lin-chi sect khoâng chöôùng ngaïi—As free as a crane that is in Jiang-hsi Province during the Ming dynasty. freely flying with the winds. In Zen, the term is Baûn Thöùc: Goác reã cuûa chö phaùp—Original mind, used to express

the realm of liberation of Zen because it is the root of all things—See A Laïi Da practitioners without any obstructions. Thöùc. Baïn Lieâu: Vò Taêng ñöôïc töï do ra vaøo caùc lieâu xaù Baûn Tích Nhò Moân: See Boån Tích Nhò Moân. trong töï vieän, thöôøng laø vò thuû toïa hay truï trì—A Baûn Tích Thaäp Dieäu: Möôøi ñieàu huyeàn dieäu cuûa monk who can enter any rooms in the temple, Baûn moân vaø Tích moân trong Kinh Phaùp Hoa—The usually an abbot. ten wonders or incomprehensibles of the two Baïn Taêng: Caùc vò Taêng ñoàng tu: Associate or divisions of the Lotus Sutra into two parts—See accompanying monks—Phuï taù vò truï trì: Assistant Thaäp Dieäu and Boån Tích Nhò Moân. to the abbot. Baûn Tòch Thieàn Sö: Sozan Honjaku (jap)—Ts'ao- Baïn Thieàn: Boài Thieàn—Vò Thieàn Taêng phuï traùch shan Pen-chi—See Taøo Sôn Baûn Tòch Thieàn Sö. vieäc giuùp Taêng chuùng trong caùc buoåi toïa thieàn Baûn Tònh Thieàn Sö (667-761): Zen Master Pen- trong thieàn vieän, thöôøng laø vò truï trì—A Zen monk Ch'ing—See Boån Tònh Tö Khoâng Thieàn Sö. who is responsible to assist other monks with Baûn Truï Phaùp Taùnh: Purvadharmasthitita (skt)— sitting meditation sessions, usually an abbot. Pauranasthitidharmata (skt)—Originally-abiding Baïn Thöông Mai Tuyeàn Thieàn Sö: Zen master truth or reality—Caùi chaân lyù voán vaãn thöôøng truï. Azegami Baisen—Teân cuûa moät Thieàn sö Nhaät Baûn Vieân (1883-1945): Master Pan-Yuan—Teân Baûn trong thôøi caän ñaïi—Name of a Japanese Zen cuûa moät vò Taêng Trung Hoa ôû Ñaøi Loan vaøo theá master in modern days. kyû thöù XX—Name of a Chinese monk in Taiwan Baïn Trai: Vò Taêng ñöôïc môøi cuøng thoï trai vôùi vò in the twentieth century. truï trì môùi trong Thieàn vieän—A term used to call a Baûn Voâ: Zen Master Pan-Wu—Teân cuûa moät vò monk who is invited to have lunch with the new Thieàn sö Trung Hoa ôû Coân Minh vaøo thôøi nhaø abbot. Minh (1368-1644)—Name of a Chinese Zen Baïn Xuaát Gia: Dharma colleagues or friends. master in Kun-Ming during the Ming dynasty. Bang: Minh Ngö—Ngö Baûn—See Moäc Ngö. Baïn: Bang Giao: Relationship. 1) Baïn beø: Friends—Companion—Associate. Bang Trôï: Attha-carya (p)—Arthacara (skt)—To 2) Bôø: A path between fields, or boundary. aid—To help. Baïn Chaân Thang: Traø noùng maø vò truï trì hieän taïi Baùng: Phæ baùng—To speak ill of—To defame— môøi khaùch Taêng trong ngaøy cuùng kî vò thaày maø vò To ridicule—To slander. truï trì noái phaùp—Hot tea that the current abbot Baùng Phaùp: Phæ baùng giaùo phaùp (moät trong hai invites other monks on the dead anniversary of the loaïi xieån ñeà, coøn goïi laø "Ñoaïn Thieän Xieån Ñeà")—previous abbot. To slander the Truth. Baïn Cuøng Tu: See Baïn Ñoàng Tu. Baùng Phaät: Huûy baùng ñöùc Phaät vaø giaùo phaùp cuûa Baïn Daï: Vaõng Daï—Ñeâm cuoái cuøng chö Taêng Ngaøi—To slander (defame) the Buddha and His thöùc laøm baïn vôùi vò Taêng ñaõ maát —The last night teachings. that other monks stay up late to make friend with a Baùng Phaät Kinh: Slander the Buddhist Sutras— deceased monk. See Huûy Baùng Kinh Ñieån.

Baùng Tam Baûo: To vilify the three treasures. cö só chæ tuyeát noùi: "Tuyeát ñeïp maûnh maûnh, chaúng Baùng Tam Baûo Giôùi: Huûy baùng tam baûo giôùi—To rôi choã khaùc." Thieàn khaùch Toaøn hoûi: "Rôi taïi choã vilify the rules of the three

treasures. naøo?" Cö só lieàn taùt. Thieàn khaùch Toaøn ñaõ khoâng Baøng: Beân caïnh—Near—Adjoining—Side— theå haønh leänh, cö só haønh phaân nöûa. Leänh tuy Dependent—Beside. haønh, thieàn khaùch Toaøn ñoái ñaùp theá aáy chaúng phaûi Baøng Baûo Linh Chieáu Thieàn Sö: P'ang-pao-Ling- khoâng bieát choã rôi cuûa oâng, chæ vì moãi ngöôøi coù cô chiao—See Linh Chieáu Ni Thieàn Sö. phong cuoän tung chaúng ñoàng. Song vaãn coù chaúng Baøng Cö Só: Hokoji (jap)—See Baøng Long Uaån ñeán choã cö só, vì theá rôi döôùi giaù cuûa oâng, khoù Thieàn Sö. thoaùt khoûi caùi loàng cuûa oâng. Cö só ñaùnh roài laïi vì Baøng Cö Só Baát Muoäi Baûn Lai Nhaân: Coâng aùn noùi ñaoï lyù: "Maét thaáy nhö muø, mieäng noùi nhö Baøng Cö Só khoâng meâ laàm nghóa boån lai—The caâm." Tuyeát Ñaäu rieâng noùi: "Choã môùi hoûi, chæ naém koan of P'ang Yun's not being unclear of original moät hoøn tuyeát," lieàn ñaùnh. Tuyeát Ñaäu theá aáy coát or primary cause. chaúng coâ phuï lôøi hoûi cuûa thieàn khaùch Toaøn, chæ vì Baøng Cö Só Haûo Tuyeát Phieán Phieán: Coâng aùn caên cô chaäm luït. Taïng chuû Khaùnh noùi: "Cô phong Baøng Cö Só töøng maûnh tuyeát rôi ñeïp—The koan of cuûa cö só nhö ñieän chôùp, caùc oâng naém hoøn tuyeát, P'ang Yun's statement: "Good Snowflakes; they hoâ leân lieàn ñaùp, hoâ leân lieàn ñaùnh, môùi laø döùt don't fall in any other place"—Trong thí duï thöù 42 baët."—In example 42 of the Pi-Yen-Lu, when cuûa Bích Nham Luïc. Cö só Baøng Long Uaån töø giaõ layman P'ang took leave of Yao Shan, Shan Döôïc Sôn, Döôïc Sôn sai möôøi vò thieàn khaùch tieãn ordered ten Ch'an travellers to escort him to the nhau ñeán coång ngoaøi. Cö só chæ tuyeát trong khoâng gate. The layman pointed to the snow in the air noùi: "Tuyeát ñeïp maûnh maûnh, chaúng rôi choã khaùc." and said, "Good Snowflakes; they don't fall in any Thieàn khaùch Toaøn hoûi: "Rôi taïi choã naøo?" Cö só other place." At the time one of the Ch'an ñaùnh cho moät taùt, thieàn khaùch Toaøn baûo: "Cö Só travellers named Ch'uan said, "Where do they khoâng ñöôïc thoâ xuaát." Cö só noùi: "OÂng theá aáy maø fall?" The Layman slapped him once. Ch'uan said, xöng laø thieàn khaùch, Dieâm Vöông chöa tha oâng "Even a layman shouldn't be so coarse." The ñaâu." Thieàn khaùch Toaøn hoûi: "Cö só thì sao?" Cö só Layman said, "Though you call yourself a Ch'an laïi ñaùnh cho moät taùt nöõa, noùi: "Maét thaáy nhö muø, traveller this way, the King of Death still won't let mieäng noùi nhö caâm." (Tuyeát Ñaäu rieâng noùi: Choã you go." Ch'uan said, "How about you, Layman?" môùi hoûi, chæ naém moät hoøn tuyeát, lieàn ñaùnh). Theo Again the Layman slapped him and said, "Your Vieân Ngoä trong Bích Nham Luïc, cö só hoï Baøng eyes see like a blind man, your mouth speaks like tham vaán hai nôi Maõ Toå, Thaïch Ñaàu ñeàu coù laøm a mute." Hsueh Tou said besides, "When P'ang tuïng. Ban ñaàu yeát kieán Thaïch Ñaàu hoûi: "Chaúng first spoke I just would have made a snowball and cuøng muoân phaùp laøm baïn laø ngöôøi gì?" Chöa döùt hit him with it." According to Yuan-Wu in the Pi- lôøi bò Thaïch Ñaàu buïm mieäng, lieàn coù tænh, laøm Yen-Lu, Layman P'ang called on Ma Tsu and Shih tuïng: "Vieäc haèng ngaøy khoâng khaùc, chæ toâi töï vui T'ou: at both places he had verses to express his hay, vaät vaät khoâng boû laáy, choã choã khoâng traùi baøy, realization. When he first saw Shih Tou he asked, ñoû tía gì laøm hieäu, nuùi xanh tuyeät ñieåm ai, thaàn "What man doesn't keep company with the myriad

thoâng cuøng dieäu duïng, gaùnh nöôùc böûa cuûi taøi." Sau things?" before he stopped talking, he had his oâng ñeán tham vaán Maõ Toå, hoûi: "Chaúng cuøng muoân mouth covered by Shih T'ou and had an phaùp laøm baïn laø ngöôøi gì?" Maõ Toå ñaùp: "Ñôïi oâng awakening. He made up a verse saying, "My duøng mieäng huùt caïn nöôùc Taây Giang, lieán vì oâng everyday affairs are no different: Only I myself noùi." Cö só boãng nhieân ñaïi ngoä, laøm tuïng: "Möôøi naturally harmonize. No place is grasped or phöông ñoàng tuï hoäi, moãi moãi hoïc voâ vi, ñaây laø rejected, nowhere do I go for or against. Who tröôøng thi Phaät, taâm khoâng ñöôïc ñaäu veà." Vì oâng considers crimson and purple honorable? The laø haøng taùc gia, sau naøy troâng vaøo hai nôi ñeán ñaâu green mountains have not a speck of dust. ñeàu ñöôïc khen ngôïi. OÂng qua laïi Döôïc Sôn nhieàu Spiritual powers and their wondrous functioning; laàn vaø ôû laâu, töø giaõ ra veà, Döôïc Sôn raát troïng neân hauling water and carrying firewood." Later P'ang sai möôøi thieàn khaùch ñi tieãn. Khi aáy gaëp tuyeát rôi, called on Ma Tsu. Again he asked, "What man

doesn't keep company with the myriad things?" Baøng Gia Haønh Cöôùc: Haønh cöôùc Taêng—Chö Ma Tsu said, "Wait till you can swallow all the Taêng haønh cöôùc ñeán caùc Thieàn vieän khaùc ñeå tham water in West River in one gulp, then I'll tell you." baùi—Itinerant monk—Wandering monk. The Layman emptied out in great enlightenment. Baøng Linh Chieáu: See Linh Chieáu Ni Thieàn Sö. He made up a verse saying, "The ten directions, a Baøng Long Uaån Thieàn Sö: Hokoji (jap)—Houn common gathering; everyone studies not-doing. (jap)—P'ang Yun—Pangyun—See Long Uaån This is the place where Buddhas are chosen; mind Thieàn Sö. empty, they return successful." Since P'ang was an Baøng Luaän: Digression—Söï laïc ñeà—Wandering adept, all the various monasteries later welcomed from the main subject in talking or writing. him, and wherever he went they vied to praise Baøng Mieát Ngöõ: Lôøi noùi thoaùng qua ñeå loä yeáu chæ him. After he had gotten to Yao Shan and stayed cuûa Thieàn sö ñoái vôùi ngöôøi hoïc—Flashing over around there quite a while, he went to take leave words that display the important meaning of Zen of Yao Shan. Shan held him in the highest esteem, from the Zen master to his students. so he ordered ten Ch'an travellers to see him off. Baøng Moân: Cöûa hoâng—Side door. It happened to be snowing at the time: the Baøng Moân Taû Ñaïo: Belonging to external and Layman pointed to the snow and said, "Good false cults—Heterodox paths. snowflakes; they don't fall in any other place." Baøng Ngoân: Chuyeän thò phi—Gossips. When Ch'an traveller Ch'uan asked, "Where do Baøng Nhaân: Bystanders. they fall?" The Layman immediately slapped him. Baøng Quan: Spectator—Looker-on—Onlooker. Since Ch'uan was unable to carry out the order, Baøng Sinh: Sanh laøm suùc vaät—Be born as an the Layman ordered him to carry out half. animal—Söï taùi sanh laøm suùc vaät—Rebirth as an Although the order was put into effect, when animal. Ch'an traveller Ch'uan responded in this way, it Baøng Thính: Thaêm vieáng vaø laéng nghe—To visit was not that he didn't know what P'ang was getting and listen. at. They each had a point to their activity, but their Baøng Uaån: Hokoji (jap)—Houn (jap)—P'ang Yun rolling up and rolling out were not the same. Even (Wade-Giles

Chinese)—Pangyun (Pinyin so, in some respects he didn't come up to the Chinese)—See Baøng Long Uaån Thieàn Sö. Layman. That is why he fell into his trap and Baøng Uaån Ngöõ Luïc: Hokoji-goroku (jap)—P'ang- found it difficult to get out of the Layman's range. Yun Yulu (chi)—Records of lectures of P'ang- After the Layman had hit him, The Layman went Yun—Records of teachings of P'ang-Yun. on to explain the reason to him saying, "Your eyes Baûng Traïng Baøi Thò: Baûng caùo thò ñeå thoâng tri tin see like a blind man, your mouth speaks like a töùc cho Thieàn Taêng—Notice board in a Zen mute." Besides the previous words Hsueh Tou monastery. said, "When he first spoke I just would have made Baïng Caùp Thieàn: Thieàn phaùp neâu roõ chaân dieän a snowball and hit him with it" Hsueh Tou talked muïc cuûa baäc Thieàn sö, gioáng nhö thaáy roõ ruoät gan this way, not wanting to turn his back on the cuûa con soø—Methods of meditation that clearly question: it's just that his action was tardy. state the original form (original face or Buddha- Librabrian Ch'ing said, "The Layman's mind is like nature) of things from the Zen master. lightning bolt. If we waited for you to grab a Baønh Sôû Haønh (1908-1983): Master Pan-Su- snowball, how long would it take? Only if you hit Hsing—Teân cuûa moät vò Taêng Trung Hoa trong tænh him while he's still speaking can you cut him off Vaân Nam vaøo theá kyû thöù XX—Name of a Chinese completely." monk in Yun-nan Province in the twentieth Baøng Cö Só Ngöõ Luïc: See Baøng Uaån Ngöõ Luïc. century. Baøng Cö Só Tuyeát Ñoaøn Ñaû Tuyeát Ñoaøn Ñaû: Baønh Thieäu Chaâu (1740-1796): Master Pan- Coâng aùn Baøng Cö Só töøng maûnh tuyeát rôi ñeïp — Shao-Chou—Teân cuûa moät vò Taêng Trung Hoa The koan of P'ang Yun's statement: "Good trong tænh Giang Toâ vaøo theá kyû thöù XVIII—Name Snowflakes; they don't fall in any other place"— of a Chinese monk in Jiang-Ssu Province in the See Baøng Cö Só Haûo Tuyeát Phieán Phieán.

eighteenth century. Thieàn vôùi Thieàn sö Phaùp Nhaõn Vaên Ích. Sö Huyeàn Baønh Tröôùng Töôûng: Quaùn xaùc bò phuû ñaày maùu Taéc giöõ chöùc vuï quan troïng Thieàn vieän cuûa thieàn muû (vipuyakas (skt). Töôûng thaây cheát sình leân ñaày sö Phaùp Nhaõn (885-958) vaøo ñaàu theá kyû thöù daãy maùu muû vaø saép raõ, moät trong cöûu töôûng quaùn möôøi—Zen master Xuanze Bao'en was a disciple nhaèm giuùp haønh giaû thoaùt ly chaáp tröôùc veà thaân— of Zen master Fayan Wenyi. Few other details To contemplate on a corpse covered with pu, one about Xuanze Bao'en's life are available in the of the nine types of meditation on corpse which classical records; however, there is some brief helps free us from attachment to the human information on him in the Records of the body—See Cöûu Töôûng Quaùn. Transmission of the Lamp (Ch’uan-Teng-Lu), Bao Thieàn Phoå: Pao-Ch'an P'u—Name of a monk. Volume XXV: Zen master Bao'en came from Baùo: Huazhou, now in the northwest portion of Hua (A) Nghóa cuûa Baùo—The meanings of County, Henan Province. He first studied under a Recompenses: Zen teacher named Qingfeng. He then continued 1) Ñeàn buø hay Traû laïi: Recompense—To give his practice under Zen master Fayan Wenyi. back—To acknowledge—To requite— Hsuan-t'se was one of the chief officials of the Punishment. monastery under the Zen master Fa-yen, of the 2) Baùo aân: To thank. early tenth century. (B) Phaân loaïi Baùo—Coù ba loaïi quaû

baùo— Trong laàn gaëp gôõ Thieàn sö Thanh Phong, Baùo Categories of Recompenses—There are three AÂn hoûi: "Theá naøo laø töï kyû cuûa ngöôøi hoïc troø?" kinds of recompenses: Thanh Phong noùi: "Ñoàng töû Bính Ñinh (thaàn 1) Hieän baùo: Quaû baùo hieän ñôøi cho nhöõng vieäc Löûa) laïi ñi xin löûa." Huyeàn Taéc khoâng hoäi neân laøm trong hieän kieáp—Recompense in the boû ñi. Veà sau naøy gaëp Thieàn sö Phaùp Nhaõn vaø present life for deeds done now. ôû laïi ñaây tu taäp—Upon meeting Zen master 2) Ñöông baùo: Quaû baùo trong kieáp taùi sanh cho Qingfeng, Bao'en asked, "What is the nhöõng vieäc laøm trong hieän taïi—Recompenses student's own self?" Qingfeng said, "It's the in the next rebirth for deeds done now. boy of fire coming to seek fire." Bao'en didn't 3) Haäu baùo: Quaû baùo cho haäu kieáp — understand and left. Later he met Fayan and Recompenses in subsequent life. stayed at his monastery for further practice. Baùo AÂn: Baùo ñaùp coâng aân—To return thanks—To Töø khi ñeán vôùi Thieàn sö Phaùp Nhaõn, Huyeàn render thanks—Acknowledge or requite favours. Taéc khoâng bao giôø tham vaán thaày neân moät Baùo AÂn Ñieàn: Moät trong ba loaïi ruoäng phöôùc ngaøy kia Phaùp Nhaõn gaïn hoûi duyeân côù. Huyeàn (phöôùc ñieàn), cha meï, sö tröôûng, vaân vaân, nhöõng Taéc thöa: "Ñeä töû ñaõ lieãu ngoä Thieàn töø ngaøy ngöôøi coù coâng nuoâi naáng daïy doã chuùng ta. Baùo ñaùp coøn theo hoïc vôùi thieàn sö Thanh Phong." Phaùp ñöôïc coâng aân naày thì chuùng ta seõ coù voâ löôïng coâng Nhaõn hoûi: "OÂng lieãu ngoä theá naøo?" Huyeàn ñöùc—One of the three sources of felicity, the field Taéc noùi: "Con hoûi ngaøi Thanh Phong theá naøo for requiting blessings received, i.e. parents, laø Phaät, ngaøi traû lôøi 'Caäu beù Bính Ñinh ñeán xin teacher, etc.—See Tam Phöôùc. löûa'." Phaùp Nhaõn noùi: "Ñaùp hay ñoù, nhöng Baùo AÂn Huyeàn Taéc Thieàn Sö: Hoon Gensoku chaéc oâng ñaõ ngoä nhaän maát roài. OÂng hieåu theá (jap)—Pao-eân Hsuan-t'se (Wade-Giles Chinese)— naøo noùi ta nghe thöû?" Huyeàn Taéc giaûng: Bao'en Xuanze (Pinyin Chinese)—Thieàn sö Baùo "Vaâng, Bính Ñinh laø thaàn löûa; ñaõ laø thaàn löûa AÂn Huyeàn Taéc, ñeä töû cuûa Thieàn sö Phaùp Nhaõn maø ñi xin löûa chaúng khaùc naøo con, boån lai laø Vaên Ích. Coù raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö Phaät, maø laïi ñi hoûi theá naøo laø Phaät. Kyø thaät, Baùo AÂn Huyeàn Taéc; tuy nhieân, coù moät vaøi chi tieát khoâng moät caâu hoûi naøo caàn phaûi neâu leân, vì nhoû veà vò Thieàn sö naøy trong boä Truyeàn Ñaêng con voán laø Phaät kia maø." Phaùp Nhaõn noùi: "Ñoù, Luïc, quyeån XXV: Thieàn sö Baùo AÂn goác ngöôøi ta noùi coù sai ñaâu, oâng voïng töôûng maát roài!" Hoaït Chaâu, baây giôø laø vuøng phía taây baéc cuûa Hoa Huyeàn Taéc sanh loøng baát bình, giaän döõ boû ra Quaän, thuoäc tænh Haø Nam. Ban sô oâng tu taäp thieàn ñi. Phaùp Nhaõn noùi: "Neáu oâng ta trôû laïi may ra vôùi Thieàn sö Thanh Phong. Keá ñoù oâng tieáp tuïc hoïc coøn cöùu ñöôïc, baèng khoâng thì hoûng maát."

Huyeàn Taéc ñi moät ñoaïn xa môùi nghó raèng daãn answered, "When I was under Ch'ing-feng daét naêm traêm Taêng chuùng nhö Hoøa Thöôïng Zen master, I got an idea as to the truth of Phaùp Nhaõn haün khoâng theå voâ côù quôû traùch Zen." Fa-yen asked, "What is your mình. Sö beøn quay trôû veà chuøa vaø trình thaày understanding then?" Hsuan-t'se said, "When I xin khai ngoä. Phaùp Nhaõn baûo:

"OÂng hoûi ñi, ta asked my master who was the Buddha, he ñaùp cho." Huyeàn Taéc hoûi: "Theá naøo laø Phaät?" said 'Ping-ting T'ung-tzu comes for fire'." Fa- Phaùp Nhaõn ñaùp: "Ñoàng töû Bính Ñinh ñeán xin yen said, "It is a fine answer, but probably löûa." Lôøi ñaùp cuûa Phaùp Nhaõn môû maét Huyeàn you misunderstand it. Let me see how you Taéc treân chaân lyù Thieàn khaùc haún nhöõng gì maø take the meaning of it." Hsuan-t'se said, töø tröôùc ñeán nay oâng ñaõ hieåu. Töø nay oâng "Well, Ping-ting is the god of fire; when he khoâng coøn chuyeän hoïc nhôø hieåu möôïn, maø laø himself comes for fire, it is like myself, who, moät taâm hoàn ñaày saùng taïo, ñaày sinh khí. Theá being a Buddha from the very beginning, môùi bieát Thieàn khoâng phaûi ñeå giaûi thích, maø wants to know who the Buddha is. No laø ñeå soáng. Baèng khoâng thì luaän giaûi naøo cuõng questioning is then needed, as I am already chæ laø khaùi nieäm suoâng, khoâng coù nghóa lyù gì the Buddha himself." Fa-yen exclaimed, ñoái vôùi Thieàn. Phaùp Nhaõn ñaõ cho Huyeàn Taéc "There! Just as I thought! You are completely moät caùi nhìn môùi phoùng vaøo söï vaät, moät caùi off." Hsuan-t'se got highly offended because nhìn hoaøn toaøn vöôït ngoaøi phaïm vi cuûa tình his view was not countenanced and left the thöùc. Ñuùng ra, caùi nhìn môùi naøy môû ra trong monastery. Fa-yen said, "If he comes back he khi Huyeàn Taéc ñi ñeán choã cuøng lyù tuyeät tình. may be saved; if not, he is lost." After going Sö ñaõ vöôït ra khoûi giôùi haïn maø baáy laâu nay Sö some distance, Hsuan-t'se reflected that a luoân coù caûm töôûng nhö bò troùi buoäc cô hoà master of five hundred monks as Fa-yen khoâng sao thoaùt ra ñöôïc. Thaät vaäy, ña soá haønh would not chide him without a cause, so he giaû tu Thieàn chuùng ta ñeàu döøng laïi ôû giôùi haïn returned to the old master and expressed his aáy, chuùng ta ñaõ quaù deã daõi ñeå caû quyeát raèng desire to be instructed in Zen. Fa-yen said, chuùng ta khoâng theå ñi xa hôn. Nhöng vôùi söï "You ask me and I will answer." Hsuan-t'se trôï giuùp cuûa moät ai ñoù coù ñöôïc moät caùi taâm asked, "Who is the Buddha?" Fa-yen thaáy noäi taâm chieáu dieäu hôn phoùng qua böùc answered, "Ping-ting T'ung-tzu comes for maøn ñieân ñaûo vaø maâu thuaãn naøy, seõ giuùp fire." This made his eyes open to the truth of chuùng baát thaàn thaáy ñöôïc. Chính Phaùp Nhaõn Zen quite different from what he formerly ñaõ giuùp cho Huyeàn Taéc ñaäp vaøo böùc töôøng understood of it. He was now no more a trong tuyeät voïng, vaø cuoái cuøng böùc töôøng ñoå second hand 'pedant' but a living creative xuoáng luùc naøo khoâng hay, vaø chính söï giuùp ñôû soul. This shows us that Zen refuses to be naøy cuûa Phaùp Nhaõn ñaõ giuùp môû ra cho Huyeàn explained, but that it is to be lived. Without Taéc moät theá giôùi môùi laï laøm sao! Nhöõng gì töø this all talk is nothing but an idea, which is tröôùc Huyeàn Taéc coi laø taàm thöôøng, giôø ñaây meaningless to Zen. In this case, Fa-yen did nhö keát hôïp laïi nhòp nhaøng laøm sao trong moät give Hsuan-t'se a new point of view of traät töï môùi laï khoâng ngôø! Theá giôùi giaùc quan looking at things, which is altogether beyond cuõ cuûa Huyeàn Taéc môø nhaït, vaø ñöôïc theá vaøo our ordinary sphere of consciousness. Rather, ñoù moät caùi gì raát möïc môùi meõ. Döôøng nhö roõ this new viewpoint is gained when Hsuan-t'se raøng laø Huyeàn Taéc vaãn ôû trong khung caûnh reaches the ultimate limits of our khaùch quan aáy,

nhöng beân trong Huyeàn Taéc understanding, within which he thinks he is caûm thaáy moät caùch chuû quan nhö mình töôi treû always bound and unable to break through. As laïi, nhö mình vöøa môùi taùi sanh—Since the a matter of fact, most Zen practitioners stop at time he arrived at Fayan, Hsuan-t'se never these limits and are easily persuaded that they came to the master to make inquiries about cannot go any further. But with the help of Zen, so one day the master asked him the someone whose mental vision is able to reason why he did not come. Hsuan-t'se penetrate this veil of contrasts and

contradictions will help us gain it abruptly. Fa- kindness received or one gives, thinking: “He yen himself helps Hsuan-t'se to beat the wall gave something.” This is one of the eight causes in utter despair, and this help unexpectedly of dana or giving according to the Kosa Sastra— gives way and opens an entirely new world See Baùt Chuûng Boá Thí. for Hsuan-t'se. Things hitherto Hsuan-t'se Baùo AÂn Thieàn Sö (1058-1111): Zen Master Pao- regarded as ordinary, are now arranged in En—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá quite a new order scheme. Hsuan-t'se's old kyû thöù XI, thuoäc toâng Taøo Ñoäng. Sö ñeán töø tænh An world of the senses has vanished, and Huy, töøng laøm quan trong trieàu. Veà sau xuaát gia vaø something entirely new has come to take its tham hoïc Thieàn vôùi Thieàn sö Nghóa Thanh Ñaàu place. It seems to be that Hsuan-t'se is clearly Töû—Name of a Chinese Zen master of the Ts'ao still in the same objective surrounds, but T'ung sect. He came from An-Hui Province. He subjectively he is rejuvenated, he is born was an official of the Chinese royal court, when again. he renounced the world, he studied Zen under Zen Moät hoâm, Thieàn sö Baùo AÂn noùi vôùi ñaïi chuùng: master T’ou-tzu I-ch'ing (1032-1083). "Taát caû caùc vò Thöôïng Toïa ai cuõng ñeàu sôû höõu Baùo AÂn Xaûo Phöông Tieän: Cho taøi vaät ñeå ngöôøi moät vaàng nguyeät troøn ñaày haèng höõu. Moãi vò khaùc sinh taâm cuùng döôøng boá thí—Granting ñeàu coù traân baûo voâ giaù. Chæ vì maët traêng bò wealth to induce grateful offerings and maây muø che khuaát neân khoâng chieáu saùng. Trí almsgiving. tueä bò che khuaát bôûi meâ voïng, cho neân daàu noù Baùo Chöôùng: Hindrances of retribution—Nhöõng laø chaân lyù ñoù maø khoâng theå thöïc chöùng ñöôïc. chöôùng gaây neân nhöõng quaû baùo, moät trong ba Laõo Taêng khoâng coù gì theâm ñeå noùi nöõa. Maáy chöôùng. Maøn voâ minh laøm ngaên ngaïi thieân caên hay oâng ñaõ ñöùng laâu roài!"—One day, Zen master do phieàn naõo hoaëc nghieäp maø phaûi ñoïa vaøo aùc Bao'en addressed the congregation, saying, ñaïo—Hinderers caused by the retributions, one of "All of you monks fully possess an eternal the three hinderers. The veil of delusion which perfect moon. Each of you possesses a accompanies retribution. priceless jewel. Because the moon is Baùo Ñaùp: To acknowledge and thank. obscured by fog its luster does not shine forth. Baùo Ñaéc Thieân Nhó: Moät loái giaûi thích töông Your wisdom is concealed within delusion, ñöông khaùc cho thieân nhó thoâng—Another and although it is the truth, you haven't equivalent interpretation for deva-ear. realized it. There's nothing more to say. You Baùo Ñoä: Recompensed Land—Coøn goïi laø Phaät ñoä have been standing too long for nothing!" hay Thanh Tònh Ñoä laø nôi chö Phaät ngöï trò, coøn goïi Moät

vò Taêng hoûi: "Theá naøo laø baát ñoäng toân?" laø Hoa Taïng Theá Giôùi—The land in which a Baùo AÂn noùi: "Gheành thaùc naâng leân roài ñaâm Buddha himself dwells—Land of recompense— saàm xuoáng. Nhaät nguyeät bay löôïn vuø vuø."—A The land of reward—The Pure Land. Also called monk asked, "What is the meaning of 'no the Pure Land of all Buddhas in their movement'?" Bao'en said, "The river rapids Sambhogakaya. There are two kinds: heave and crash. The sun and moon swirl in 1) Phaät ñoä haønh töï nhieân cuûa ñöùc Phaät laø keát quaû orbit." cuûa nhöõng coâng ñöùc cuûa ngaøi khi coøn laø moät Baùo AÂn Thí: Boá thí ñeå traû aân—Almsgiving out or vò Boà Taùt—The Buddha's land of activity gratitude—Giving out of gratitude—Ñaây laø moät which has been naturally produced as the trong taùm loaïi boá thí theo Kinh Phuùng Tuïng trong result of the meritorious acts when he was a Tröôøng Boä Kinh. Boá thí ñeå traû aân (vì ngöôøi aáy ñaõ Bodhisattva. cho toâi neân toâi boá thí laïi). Ñaây laø moät trong taùm 2) Töï Thoï Duïng Baùo Ñoä: Moät trong boán “Baùo loaïi boá thí theo Caâu Xaù Luaän—One gives, Ñoä” cuûa Phaät, nôi chuùng sanh coù theå töï tìm thinking: “He gave me something.” . This is one of caàu giaûi thoaùt laáy mình baèng caùc tuaân thuû tu the eight bases for giving according to the Sangiti taäp theo giaùo phaùp cuûa Phaät—Reward land of Sutta in the Long Discourses of the Buddha. a Buddha in which all beings are able to seek Giving out of gratitude or giving in return for salvation on their own, the third of the four

Buddha-ksetra or Buddha-domains, that in befall me, and I will never bemoan or complain. which there is complete response to his In the sutra it is said not to worry over ills that may teaching and powers. happen to you, because I thoroughly understand 3) Tha Thoï Duïng Ñoä: Land of Reward—See the law of cause and effect. This is called the Tha Thoï Duïng Ñoä. conduct of making the best use of hatred and 4) Quoác ñoä cuûa Ñöùc Phaät (choán truï xöù cuûa baùo turned it into the service in one’s advance towards thaân Phaät)—The land in which a Buddha the Path—See Töù Haïnh. himself dwells. Baùo Phaät: Baùo Hoùa Thaân: Baùo thaân—Reward-body and 1) Baùo ñaùp Phaät aân: To thank the Buddha. transformation-body. 2) See Baùo Thaân. Baùo Meänh: Kieáp naày nhaän laõnh phöôùc baùo hay söï Baùo Phaät Boà Ñeà: Thaäp ñòa vieân maõn, chöùng nieát tröøng phaït cuûa nhöõng nhöõng nghieäp löïc ñôøi baøn chaân thöôøng—Buddha of parinirvana. tröôùc—The life of reward or punishment for Baùo Phuïc: Return in kind—To retaliate—Pay former deeds. someone back in his own coin—To return like for Baùo Nghóa: To return thanks—To render thanks to like (good for good and evil for evil). someone. Baùo Quaû: Keát quaû söôùng khoå trong kieáp naày do Baùo Nhaân: The cause of retribution—Quaû thuïc nghieäp nhaân thieän aùc (nhöõng nhaân hay haønh ñoäng nhaân—Caûm thoï caùi nhaân thieän aùc cuûa quaû baùo thieän aùc) trong quaù khöù baùo ñaùp—The reward-söôùng khoå—The rewarding cause or fruit-ripening fruit, or consequences of past deeds. Pain or cause (pleasure or pain caused by good or evil pleasure resulting in this life from the practices of deeds). a previous life. Baùo Oaùn Haïnh: Requite hatred—Baùo oaùn haïnh Baùo Sa: Taisa (skt)—Pausa (skt)—Thaùng ñaàu tieân nghóa laø gì—Theo Toå Boà Ñeà Ñaït Ma, ñaây laø moät trong ba thaùng muøa ñoâng ôû AÁn

Ñoä, töø 16 th thaùng trong boán haïnh cuûa Thieàn giaû. Ngöôøi tu haønh khi möôøi cuûa Trung Quoác—The first of the three gaëp caûnh khoå neân töï nghó nhö vaày: “Ta töø bao kieáp Indian winter months, from 16th of the 10th Chinese tröôùc buoâng lung khoâng chòu tu haønh, naëng loøng month (between the months of December and thöông gheùt, gaây toån haïi khoâng cuøng. Ñôøi nay tuy January). ta khoâng phaïm loãi, nhöng nghieäp döõ ñaõ gieo töø Baùo Sanh: Karmic retribution—Retribution—tröôùc nay keát traùi chín, ñieàu aáy naøo phaûi do trôøi Result of an action—See Quaû Baùo. hoaëc ngöôøi taïo ra ñaâu, vaäy ta ñaønh nhaãn nhuïc chòu Baùo Sanh Phaät: Vipaka-buddha (skt)—Baùo ÖÙng khoå, ñöøng neân oaùn traùch chi ai. Nhö kinh ñaõ noùi Thaân Phaät—Recompense Body of the Buddha. ‘gaëp khoå khoâng buoàn.’ Vì sao vaäy? Vì ñaõ thaáu Baùo Sanh Tam Muoäi: Möùc ñoä cuûa Boà Taùt Tam suoát luaät nhaân quaû vaäy. Ñaây goïi laø haïnh traû oaùn ñeå muoäi töø Baùt Ñòa trôû leân, trong ñoù Boà Taùt thaønh ñaït tieán böôùc treân ñöôøng tu taäp.”—According to the nhöõng löïc sieâu vieät, nhö ngöôøi nhìn saéc töôùng chöù first patriarch Bodhidharma, “Requite hatred” is khoâng duøng taâm löïc (hieän ra voâ soá hình töôùng, one of the four disciplinary processes. What is sanh ra voâ soá coâng ñöùc)—A degree of bodhisattva meant by ‘How to requite hatred?’ Those who samadhi, in which transcendental powers are discipline themselves in the Path should think thus obtained. when they have to struggle with adverse Baùo Taï: To acknowledge and thank. conditions: “During the innumerable past eons I Baùo Thaân: Sambhogakaya (skt)—Hoshin (jap)— have wandered through multiplicity of existences, Recompensed Body Sambhogakaya— never thought of cultivation, and thus creating "Sambhogakaya" laø töø Baéc Phaïn coù nghóa laø “Baùo infinite occasions for hate, ill-will, and wrong- Thaân.” Moät trong ba thaân cuûa ñöùc Phaät, theo Phaät doing. Even though in this life I have committed giaùo Ñaïi Thöøa. Baùo Thaân laø söï höôûng thuï chaân lyù no violations, the fruits of evil deeds in the past nôi “Thieân ñöôøng Phaät.” Ñaây cuõng chính laø keát are to be gathered now. Neither gods nor men can quaû cuûa nhöõng haønh ñoäng thieän laønh tröôùc kia. fortell what is coming upon me. I will submit Baùo Thaân thöôøng truï nôi “Tònh Ñoä” vaø chæ coù myself willingly and patiently to all the ills that nhöõng haønh giaû thaâm aùo môùi nhaän bieát ñöôïc Baùo

Thaân naøy maø thoâi—"Sambhogakaya" is a Sanskrit naøy coù theå ñöôïc giaûi thích theá naøo ñaây? Phaùp term for “Enjoyment Body.” One of the three khoâng leäch thaúng. Khi hieän ra, noù hieän ra tuøy bodies of a Buddha, according to Mahayana theo baát cöù caùch maø maáy oâng quan saùt noù; ñoù Buddhology (Buddhist Literature). Body of ñöôïc goïi laø 'ñoái hieän saéc thaân.' Maáy oâng coù Delight, the body of buddhas who in a “Buddha- thaáy noù baèng caùch naøy khoâng? Neáu maø khoâng Paradise” enjoy the truth that they embody. This is thaáy vaäy thì ñöøng laõng phí thôøi gian ngoài ôû also the result of previous good actions. The ñaây nöõa!"—Zen master Xingyan assumed the Sambhoga-kaya is said to reside in a “pure land” abbacy of Baci Monastery in Jiangnan, and is only perceivable by advanced practitioners. modern Nanjing. One day, Xingyan entered Baùo Thaân Phaät: Reward body of the

Buddha— the hall and addressed the monks, saying, See Nieäm Nieäm Töï Taùnh Töï Kieán. "Everywhere, there are monks on pilgrimage Baùo Thoâng: Reward of karma powers of who practice good and perform the transformation—See Nghieäp Thoâng. observances. When they reach a monastery, Baùo Tri: To inform. they put down their water jug and bowl. You Baùo Töø Haønh Ngoân Thieàn Sö: Hoji Gyogon can just call what they are doing 'following (jap)—Pao-ts'u Hsing-yen (Wade-Giles the bodhisattva way.' Why come here to hear Chinese)—Baoci Xingyan (Pinyin Chinese)— some pointless talk? As for 'true thusness' and Thieàn sö Baùo Töø Haønh Ngoân, ñeä töû cuûa Thieàn sö 'nirvana', there's no good time to speak of Phaùp Nhaõn Vaên Ích. OÂng ñeán töø Quaûng Chaâu. Coù them. Still, the ancients had a way of talking raát ít chi tieát veà cuoäc ñôøi cuûa Thieàn sö Haønh Ngoân about it. They said it's like spying a treasure trong ñieån luïc; tuy nhieân, coù moät vaøi chi tieát nhoû in the sand. Clearing away the rocks and veà vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån pebbles the pure gold itself shines forth. This XXV—Zen master Baoci Xingyan was a disciple is called 'abiding in the world, fully possessing of Zen master Fayan Wenyi. He came from the monk's treasure.' Or it's like having a rain Quanzhou. Few other details about Baoci shower, a patch of earth, and the growth of Xingyan's life are available in the classical ten thousand things, all of various sizes and records; however, there is some brief information assorted sweetness and bitterness. You can't on him in The Records of the Transmission of the say that the earth is more important or the rain Lamp (Ch’uan-Teng-Lu), Volume XXV. is more important. Thus, it is said that in the Thieàn sö Haønh Ngoân nhaäm chöùc truï trì chuøa part, the part is revealed, and in the totality, Baûo Töø ôû vuøng maø baây giôø thuoäc Nam Kinh. the totality is revealed. How can it be Moät hoâm, Thieàn sö Haønh Ngoân thöôïng ñöôøng explained? The Dharma has no distortion or noùi vôùi chuùng Taêng raèng: "Phaøm laøm haønh straightness. When it is revealed to you in cöôùc Taêng, tham yeát baäc thieän tri thöùc, tôùi moãi whatever way you observe it, it is called moãi tuøng laâm, buoâng bình nöôùc vaø bình baùt 'manifested in form.' Do you see it this way? xuoáng, coù theå noùi laø ñaõ thi haønh ñaïo Boà Taùt, If you don't, then don't waste time as you sit!" coi nhö moïi vieäc ñaõ xong, haø côù gì phaûi ñeán Moät vò Taêng hoûi: "Theá naøo laø chæ yù Toå Sö töø ñaây cöû luaän chaân nhö, Nieát Baøn, ñoù laø caâu noùi Taây laïi?" Haønh Ngoân noùi: "Caâu hoûi naøy khoâng khoâng phaûi luùc. Ngöôøi xöa coù noùi veà vieäc naøy: öùng ñöông (khoâng phaûi luùc)."—A monk 'Gioáng nhö ñaõy caùt tìm vaøng. Caùt soûi neáu ñaõ asked, "Why did the First Ancestor come from gaït boû thì vaøng roøng töï nhieân hieän ra, lieàn goïi the west?" Xingyan said, "I don't deal with ñoù laø thöôøng truï theá gian, cuï tuùc Taêng baûo.' that question." Laïi cuõng nhö moät ñaùm möa raøo, moät cuoäc ñaát, Moät vò Taêng hoûi: "Laøm sao ñeå ngoài thieàn sanh soâi muoân vaät, lôùn nhoû chaúng ñoàng nhau, gioáng nhö caùc tieân sö ñaõ ngoài, ñeå khoâng coøn ngoït ñaéng khaùc nhau. Maáy oâng khoâng theå noùi sai ñuùng nöõa?" Haønh Ngoân noùi: "OÂng ngoài theá ñaát quan troïng hôn hay möa quan troïng hôn. naøo vaäy?"—A monk asked, "How can I sit in Cho neân, khi noùi moät phaàn thì moät phaàn hieän; meditation like

the ancestors did, so that there vaø khi noùi toaøn phaàn thì toaøn phaàn hieän. Vieäc is no right or wrong?" Xingyan said, "How are

you sitting?" truth, then the content of my talk will be Moät hoâm, Thieàn sö Haønh Ngoân thöôïng ñöôøng empty, without any traces. Only by speaking daïy chuùng: "Hoâm nay, caùc baäc anh taøi vaø hieàn in that way can I try to expose existence and só cuøng hoäi tuï veà ñaây, moät chuùng hoäi thaät lôùn. nonexistence, birth and annihilation." Khoâng coù thöù gì laø khoâng cuï bò cho Phaät phaùp. Baùo Töø Vaên Khaâm Thieàn Sö (?-928): Hoji- Neáu maáy oâng coù theå thaáy nhaát thieát phaùp nhö Bunkin (jap)—Pao-tzu-wen-chin—Teân cuûa moät vò caùi thaáy cuûa caùc baäc anh giaùm, thì khoâng caàn thieàn sö Trung Hoa vaøo theá kyû thöù möôøi. Thieàn sö phaûi ñôïi ñeán lôøi leõ. Vaø tuy laø caên baûn khoâng Baùo Töø Vaên Khaâm thöôøng daïy chuùng: "Ngoä khoâng coù thöù gì ñeå noùi, nhöng laøm sao laõo Taêng toâi phaûi laø moät taâm thaùi beänh hoaïn hay taâm lyù baát coù theå giöõ im laëng ñöôïc? Sum la vaïn töôïng thöôøng. Thaät ra khoâng coù caùi gì bình thöôøng hôn trong vuõ truï, nguoàn lôùn cuûa chö Phaät, hieån taâm traïng aáy. Nhö vaäy Thieàn laø bình thöôøng taâm." minh thì haûi aán tam ma ñòa chieáu saùng thanh Moät vò Taêng lieàn hoûi: "Theá naøo laø bình thöôøng tònh. Coøn neáu môø mòt thì tình meâ vaø töï hoaëc taâm?" Sö ñaùp: "Côm aên traø uoáng tuøy theo theá. loaïn. Neáu chaúng phaûi laø baäc Boà Taùt thoâng Nöôùc ngaém non xem, thích baáy tình!" Theo thieàn taâm, cao nhaân daät caùch, thì laøm sao trong chö sö Baùo Töø Vaên Khaâm, thoùi thöôøng, khi chuùng ta traàn phaùt döông dieäu cöïc, naém buoâng vaïn uoáng traø hay aên côm chuùng ta cöù töôûng chaúng coù töôïng, thaû naém sum la, hieån thò sanh cuøng gì khaùc nhau trong haønh ñoäng uoáng traø hay aên côm chaúng sanh, öùng dieät cuøng chaúng dieät; thaáu cuûa chuùng ta. Nhöng ai coù theå noùi ñöôïc söï khaùc trieät sanh dieät; vaø noùi veà chaân thöôøng? Neáu ta bieät giöõa ngöôøi naøy vaø ngöôøi kia trong phong thaùi noùi giaû töùc hình aûnh taûn ra khaép ngaøn loái. Neáu vaø taâm traïng uoáng traø hay aên côm nhö theá naøo? Coù ta noùi thieät töùc troáng khoâng chaúng coù daáu tích. theå trong caùch uoáng traø cuûa baïn khoâng coù caùi gì Chæ baèng caùch noùi naøy, haù laõo Taêng toâi coù theå goïi laø Thieàn vò heát, coøn phong thaùi cuûa toâi nhuoám phôi baøy ñöôïc nhöõng thöù hieän höõu vaø khoâng ñaày söï thích thuù cuûa Thieàn vò. Lyù do raát ñôn giaûn hieän höõu hay sanh dieät hay sao?"—One day, laø haønh ñoäng cuûa ngöôøi naøy coøn bò keït trong khuoân Zen master Xingyan entered the hall and khoå cuûa trí thöùc suy luaän, coøn ngöôøi kia thì ñaõ addressed the crowd, saying, "Today, heroes thoaùt ra ngoaøi voøng cöông toûa cuûa suy luaän baèng and eminencies have gathered here, a great lyù trí. Nghóa laø ôû ngöôøi naøy lyù trí ngöï trò, töï xaùc crowd. Nothing has been left undone for the ñònh nhöõng quy taéc cöùng nhaéc neân laøm gì cuõng bò sake of Buddhadharma. If you could see all vöôùng maéc; coøn ôû ngöôøi kia laø moät con ñöôøng môùi this as mirroring Buddha's truth, then there khai phoùng ra, khoâng bieát vöôùng maéc laø gì trong would be no need for a speech. And yet, khi haønh ñoäng, cuoäc soáng cuûa ngöôøi naøy khoâng although fundamentally there is nothing to chia thaønh chuû khaùch, khoâng phaân hoùa thaønh ngöôøi speak of, how can I

remain silent? The myriad laøm vaø vieäc laøm. Neân vôùi ngöôøi aáy, ngay luùc aáy, forms of the universe, the expansive source uoáng traø laø taát caû, laø toaøn theå vuõ truï. Thieàn hieän of all the Buddhas, when revealed clearly, sinh. Thieàn laø töï do vaäy, trong khi ñôøi soáng thöôøng this is the ocean-seal of shining purity. nhaät cuûa chuùng ta laø moät voøng keàm toûa; chính ngoä Obscured, it is impassioned delusion and self- laø böôùc ñaàu ñöa chuùng ta ñeán töï do töï taïi. Theo deception. Despite the demand for edification thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp I, by the distinguished guests here, and the caùnh cöûa môû ra ngoaøi hay môû vaøo trong laø tuøy caùi requests of those present of high standing, ngaïch cöûa. Nhöng heã môû ñöôïc laø trong chôùp maét how dare I, in the midst of this dusty world, taát caû ñoåi khaùc heát, vaø baïn coù Thieàn, vaø baïn thöïc presume to expound on the most sublime; roll hieän laø toaøn bích, laø bình thöôøng, vaø maõi maõi. Moïi out things and forms; lay out and gather in hoaït ñoäng taâm trí baïn giôø ñaây chuyeån theo moät phenomena; reveal birth and nonbirth; set out chieàu khaùc, thoaûi maùi hôn, yeân tònh hôn, ñaày vui annihilation and nonannihilation; completely töôi hôn baát cöù gì töø tröôùc baïn ñaõ neám qua. Phong penetrate birth and death; and speak about thaùi ñôøi baïn cuõng ñoåi thay. Coù caùi gì ñoù ñang ñoåi eternal truth? If I speak falsely then shadows môùi trong phong thaùi ñoù. Hoa xuaân nhö ñeïp ñeõ will be cast on a thousand paths. If I speak the hôn, doøng suoái ñaàu non nhö trong maùt hôn. Cuoäc

caùch maïng baûn thaân ñem ñeán traïng thaùi nhö vaäy and the mountain stream runs cooler and more khoâng theå goïi laø baát thöôøng ñöôïc. Khi ñoù cuoäc transparent. The subjective revolution that brings soáng cuûa baïn trôû neân thanh thaûn vaø vui töôi hôn, out this state of things cannot be called abnormal. maø coøn töï noù môû roäng ra bao truøm caû vuõ truï nöõa, At that time life become more enjoyable and more vaäy thì ngoä Thieàn phaûi laø caùi gì raát laønh maïnh vaø relaxed and its expanse is as broad as the universe raát ñaùng cho ngöôøi ta noã löïc ñaït ñeán—Name of a itself, there must be something in enlightenment Chinese monk in the tenth century. He always quite healthy and worth one's striving after its addressed his disciples, saying, "Enlightenment is attainment. not a morbid state of mind or an abnormal Baùo ÖÙng: Baùo Thaân—ÖÙng Thaân—Recompense, psychology. In fact, it is a perfectly normal state of reward, punishment—See Tam Thaân Phaät. mind. Thus, Zen is your everyday thought." One Baùo ÖÙng Phaät: See Baùo ÖÙng Thaân Phaät. day a monk asked Pao-tzu, "What was meant by Baùo ÖÙng Thaân Phaät: Vipaka-buddha (skt)— everyday thought?" Pao-tzu said, "Drinking tea, Recompense Body of the Buddha. eating rice. I pass my time as it comes; Looking Baøo: A bubble—See Baøo AÛnh. down at the stream, looking up at the mountain, Baøo AÛnh: Bong boùng—Bubble and shadow—AÛo how serene and relaxed I feel indeed!" According aûnh—AÛo töôûng—Taát caû nhöõng hieän töôïng khoâng to Zen master Pao-tzu Wen-ch'in, usually, when thaät nhö ngöôøi ta töôûng. Chuùng taïm bôï, voâ thöôøng we sip a cup of tea or eat rice, we think the act is vaø khoâng coù thöïc theå. Kyø thaät chuùng laø nhöõng apparently alike. But who can tell the differences boùng

ma aûo aûnh—Things in the phenomenal world beween you and me in the way we drink and eat? are not real or substantial, as ordinary people In your drinking there may be no Zen at all, while regard them to be. They are transient, momentary, mine is full of the enjoyable taste of Zen. The indefinite, insubstantial, and subject to constant simple reason is, the ones moves in the logical alteration. In reality, they are like phantoms or circle and the other is out of it. That is to say, in hallucinations. one case rigid rules of intellection so called are Baøo Höu La Lan: Prabhutaratna-Buddha (skt)—asserting themselves, and the actor even when Abundant Treasure Buddha—See Ña Baûo Nhö acting is unable to unfetter himself from these Lai. intellectual bonds; while in the other case the Baøo Thöôøng: Nivasana (skt)—Neâ Hoaøn Taêng— subject has struck a new path and is not at all Neâ Phöôïc Ta Na—Quyeát Tu La—Noäi y cuûa chö conscious of the duality of his act; in him life is Taêng Ni—An inner garment of monks and nuns. not split into objects and subjects or into acting Baøo Truø: See Höông Tích Cuïc. and acted. The drinking at the moment to him Baûo: Ratanam (p)—Chaâu Baùu—Precious things means the whole fact, the whole world. Zen lives (stones). and is therefore free, whereas 'ordinary' life is in Baûo AÁn: Precious seal, or symbol. bondage; enlightenment is the first step to 1) Phaùp Baûo trong Tam Baûo: Dharma, the freedom. According to Zen master D.T. Suzuki in second of the Triratna. Essays in Zen Buddhism, First Series (p.265), it all 2) Tam Phaùp AÁn: The three evidences of the depends upon the adjustment of the hinge whether genuineness of a sutra—See Tam Phaùp AÁn. the door in or out. Even in the twinkling of an eye, 3) Bieåu töôïng cuûa chö Phaät hay chö Boà Taùt: The the whole affair is changed, and you have Zen, symbols of Buddhas, or Bodhisattvas. and you are as perfect and normal as ever. More 4) Chuûng töû Phaät AÁn: The magical seeds of the than that, you have in the meantime acquired Buddhas, i.e., germ-letters, or sounds. something altogether new. All your mental Baûo AÁn Boà Taùt: The Bodhisattva of Precious activities are now working to a different key, Mudra. which is more satisfying, more peaceful, and fuller Baûo AÁn Ñòa Taïng: Vò hoùa thaân cuûa Boà Taùt Ñòa of joy than anything you ever had. The tone of Taïng trong coõi suùc sanh, duoãi tay keát baûo aán Nhö your life is altered. There is something YÙ—Transformation body of Ti-Tsang Bodhisattva rejuvenating in it. The spring flowers look prettier, who deals with rebirth in the realm of animals.

Baûo AÁn Tam Muoäi: Ratnamudra samadhi (skt)—Precious-Canopy-Shine-Space-Sovereign-Power- Precious seal concentration—Thöïc töôùng cuûa moät King Buddha. trong 108 tam muoäi—The ratnamudra samadhi, Baûo Caùi Phaät: Ratnasikhi-buddha (skt)—Baûo one of the 108 kinds of samadhi. Ñænh Phaät—Baûo Keá Phaät—Keá Na Thi Khí Phaät— 1) Chö Phaùp Voâ Ngaõ: The unreality of the ego. Thích Ca Thi Khí Phaät—See Baûo Tích Phaät. 2) Chö Haønh Voâ Thöôøng: The impermanence of Baûo Caûnh: Hokyo (jap)—Göông baùu—A precious all things. mirror. 3) Nieát Baøn Tòch Dieät: Nirvana. Baûo Caûnh Tam Muoäi: Hokyo-zanmai (jap)—Tam Baûo AÁn Thuû Boà Taùt: Ratna-mudra-hasta (skt)— muoäi veà kho baùu hay tam muoäi soi göông. Teân cuûa Precious-seal grasping Bodhisattva.

moät tröôùc taùc cuûa thieàn sö Ñoäng Sôn Löông Giôùi, Baûo Ba La Maät Boà Taùt: Ratna-parimita- ca ngôïi söï theå nghieäm veà chaân tính cuûa caùc söï vaät, bodhisattva (skt)—Precious Perfection veà baûn tính thaät hay Phaät tính cuûa haønh giaû ñang ôû Bodhisattva—Baûo Ba La Maät Boà Taùt, moät trong trong traïng thaùi ñaïi giaùc—Samadhi of the boán vò nöõ Boà Taùt thaân caän cuûa Ñöùc Tyø Loâ Giaù Na guardian of the region or Treasure House of trong Kim Cang Giôùi, ñeàu do Ngaøi löu xuaát, moãi Mirror-like Samadhi, a written work of the vò laø meï cuûa moät trong boán vò Phaät trong töù Chinese Zen master Tung-shan Liang-chieh, in phöông—One of the four female attendants on which he celebrates the experience of the Vairocana in the Vajradhatu, evolved from him, 'suchness' of things, thus their true nature or each of them a mother of one of the four Buddhas Buddha-nature. of the four quarters. Baûo Caûnh Töôùng Quaân: The guardian general of Baûo Bình: Kundi ka (skt)—Bình quyù (moät thöù ñoà the region. duøng cuûa Ñöùc Phaät) ñöôïc duøng trong nghi thöùc leã Baûo Caùt Töôøng Thieân: Candradeva (skt)— laïc: A pecious vase, vessels used in worship— Somadeva (skt)—Chieán Ñaït La—Toâ Ma Ñeà Baø— Bình quaùn ñaûnh maø Maät giaùo duøng ñeå röôùi tònh The ruler of the moon. thuûy treân ñaàu khi laøm leã quaùn ñaûnh: A baptismal Baûo Chaâu: Precious—Treasure—Gem—Pearl— vase used by the esoteric sects for pouring water Anything valuable. on the head. Baûo Chaâu Ñòa Taïng: Vò hoùa thaân cuûa Boà Taùt Ñòa Baûo Bình AÁn: Kundi ka-mudra (skt)—AÁn Bình Taïng trong coõi ngaï quyû, tay caàm ngoïc baûo chaâu. quyù (moät thöù ñoà duøng cuûa Ñöùc Phaät) ñöôïc duøng Moät trong saùu vò Boà taùt hoùa thaân cuûa Ngaøi Ñòa trong nghi thöùc leã laïc—Seal of a pecious vase, Taïng trong nhoùm Ñòa Taïng cuûa Thai Taïng Giôùi, vessels used in worship. moãi vò kieåm soaùt moät trong saùu ñöôøng sanh töû — Baûo Bình Quaùn Ñaûnh: Kalabhisheka (skt)—Thuûy Transformation body of Ti-Tsang Bodhisattva who quaùn ñaûnh—Tònh bình quaùn ñaûnh—Bình quaùn deals with rebirth in the realm of hungry ghosts. ñaûnh maø Maät giaùo duøng ñeå röôùi tònh thuûy treân ñaàu One of the six Bodhisattvas in the Ti-Tsang group khi laøm leã quaùn ñaûnh—A baptismal vase used by of the Garbhadhatu, each controlling one of the six the esoteric sects for pouring water on the head— ways of sentient existence—See Luïc Ñòa Taïng. Vase initiation—See Abhiseka. Baûo Chaâu Phaùp: Phaùp quyù nhö ngoïc nhö yù— Baûo Boä: Phöôùc ñöùc noäi chöùng cuûa Baûo Sinh Nhö Dharma as a Jewel of the thought (a Mani-gem). Lai—Jewel Born Buddha's merit and blessing Baûo Chí (418-514): Master Pao-Chih—Hoshi from inner experience. (jap)—Chí Coâng Hoøa Thöôïng—Teân cuûa moät vò Baûo Böùc Bích Chi Phaät: Ratna-nimi (skt)—La Taêng noåi tieáng cuûa Trung Hoa döôùi thôøi nhaø Ñaùt Ña Neã Nhó—Precious Curtain Pratyeka- Löông (502-557)—Name of a Chinese monk who buddha. lived in the Liang dynasty. Baûo Caùi: Ratnasikhi (skt)—Parasol—Loïng trôøi Baûo Chuû: 1) Vò vua cai trò vuøng taây nam chaâu trang söùc baèng ngoïc quyù, che treân choã ngoài cuûa Dieâm Phuø Ñeà: The ruler of the region in the chö Phaät—Banners or canopies, decorated with southwest of Jambudvipa; 2) Ñaøi coù trang hoaøng gems. caùc thöù quyù baùu—A platform, ornamented with Baûo Caùi Chieáu Khoâng Töï Taïi Löïc

Vöông Phaät: precious things.

Baûo Chuûng: Ratnapani (skt)—Precious race. Soshin (jap)—Shishin Goshin (jap)—Hui-t'ang Baûo Chuûng Boà Taùt: See Baûo Chöôûng Boà Taùt. Tsu-Hsin—Huitang Zuxin Huanglong—See Hoái Baûo Chöõ: Ratnadvipa (skt)—1) Moät hoøn ñaûo nhoû Ñöôøng Toå Taâm Hoaøng Long Thieàn Sö. chöùa ñaày baûo chaâu, ñoàng nghóa vôùi Nieát Baøn: Baûo Giaùm Thieàn Sö: Zen Master Baûo Giaùm (?-Precious islet, island of pearls or gems; synonym 1173)—Thieàn sö Vieät Nam, queâ ôû Trung Thuïy, for perfect nirvana; 2) Teân cuõ cuûa ñaûo Tích Lan: Baéc Vieät. Ngaøi laøm quan döôùi trieàu vua Lyù Anh An old name for Ceylon. Toâng tôùi chöùc "Cung Haäu Xaù." Naêm 30 tuoåi, ngaøi Baûo Chöôûng (?-657): Ratnapani (skt)—Teân cuûa xuaát gia laøm ñeä töû cuûa Thieàn sö Ña Vaân taïi chuøa moät vò Thieàn sö Trung Hoa goác AÁn Ñoä vaøo theá kyû Baûo Phöôùc. Ngaøi trôû thaønh phaùp töû ñôøi thöù 9 doøng thöù VII—Name of a Chinese Zen master who was Thieàn Voâ Ngoân Thoâng. Taïi chuøa Baûo Phöôùc ngaøi born in India in the seventh century. ñaõ sao cheùp taát caû kinh ñieån cho chuøa. Theo boä Baûo Chöôûng Boà Taùt: Ratnapani (skt)—Precious 'Thieàn Sö Vieät Nam' cuûa Hoøa Thöôïng Thích race Bodhisattva—Baûo Chuûng Boà Taùt—Baûo Thuû Thanh Töø, Thieàn sö Baûo Giaùm luoân nhaéc nhôû haønh Boà Taùt. giaû tu thieàn raèng: "Muoán tieán ñeán toâng thöøa cuûa Baûo Doõng Boà Taùt: The Bodhisattva of Precious Phaät laø phaûi sieân naêng, song thaønh Phaät chaùnh giaùc Boldness. phaûi nhôø trí tueä. Ví nhö nhaém baén caùi ñích ngoaøi Baûo Ñaøm Thieàn Sö (1129-1197): Zen Master traêm böôùc, muõi teân ñeán ñöôïc laø nhôø söùc maïnh, Pao-T'an—Teân cuûa moät vò Thieàn sö Trung Hoa song truùng ñöôïc ñích hay khoâng thì khoâng phaûi do trong tænh Töù Xuyeân vaøo theá kyû thöù XII—Name of söùc nöõa." Khi thaày cuûa ngaøi thò tòch, ngaøi tieáp tuïc a Chinese Zen master in Si-chuan Province in the truï taïi chuøa Baûo Phöôùc ñeå hoaèng phaùp cho ñeán khi twelfth century. thò tòch vaøo naêm 1173. Ngaøi thöôøng daïy ñeä töû: "Tu Baûo Ñaûnh Phaät: See Baûo Caùi Phaät. taäp trí tueä laø keát quaû cuûa giôùi vaø ñònh. Duø trí hueä Baûo Ñao Tyø Na Daï Ca: Vajraiaya (skt)—Kim quan heä tôùi nhaân quaû. Nhöõng ai ñaõ töøng tu taäp vaø Cang Ñieàu Phuïc Thieân—Toái Thaéng Kim Cang— vun troàng thieän caên trong nhöõng ñôøi quaù khöù seõ coù Teân cuûa moät vò trôøi—Name of a deity. ñöôïc trí tueä toát hôn. Tuy nhieân, ngay trong kieáp Baûo Ñao Vò Laõo: Ñao quí chöa cuøn, yù noùi ngöôøi naøy, neáu muoán ñoaïn tröø tam ñoäc tham lam, saân lôùn tuoåi maø tinh thaàn vaø thaân theå coøn minh maãn vaø haän vaø si meâ, khoâng coù con ñöôøng naøo khaùc hôn traùng kieän—Precious dagger that is not yet blunt, laø phaûi tu giôùi vaø ñònh haàu ñaït ñöôïc trí tueä ba la e.g., an old man whose mind and body are still maät. Vôùi trí hueä ba la maät, haønh giaû coù theå tieâu strong. dieät nhöõng teân troäm naày vaø chaám döùt khoå ñau Baûo Ñaït: Chuoâng treo treân ñænh thaùp chuøa: Bells phieàn naõo. Trí tueä laø moät trong ba phaùp tu hoïc hung on pagodas—Con caù baèng goã taïi caùc chuøa quan troïng trong Phaät giaùo. Hai phaùp kia laø Giôùi ñöôïc goõ leân ñeå baùo giôø thoï thöïc: Wooden fish vaø ñònh. Taâm ñònh ôû möùc ñoä cao laø phöông tieän ñeå (Precious rattle). thaønh ñaït trí tueä. Tueä bao goàm chaùnh

kieán vaø chaùnh tö duy, töùc laø hai chi ñaàu trong Baùt Chaùnh Baûo Ñòa: Pure land—Precious land—Tònh ñoä. Ñaïo. Trí tueä giuùp chuùng ta phaù tan lôùp maây môø si Baûo Ñieån: Kinh ñieån quyù baùu—The precious meâ bao phuû söï vaät vaø thöïc chöùng thöïc töôùng cuûa records, or scriptures. vaïn phaùp, thaáy ñôøi soáng ñuùng nhö thaät söï, nghóa laø Baûo Ñænh Phaät: See Baûo Caùi Phaät. thaáy roõ söï sanh dieät cuûa vaïn höõu. Haønh giaû naøo coù Baûo Ñöùc Boà Taùt: Ratnasri (skt)—Precious Virtue hueä trí, ñaày ñuû sanh dieät trí, höôùng ñeán söï quyeát Bodhisattva. traïch caùc baäc Thaùnh, chôn chaùnh dieät tröø moïi ñau Baûo Ñöôøng Toâng: Pao-T'ang Zen Sect—Teân cuûa khoå." Theo ngaøi ñöôïc thaønh chaùnh quaû khoâng caàn moät toâng phaùi Thieàn ñöôïc Thieàn sö Voâ Truï (714- phaûi ngoài söûng maõi ñoù maø ñöôïc. Caùch hay nhaát laø 774) khai saùng taïi Trung Hoa döôùi thôøi nhaø phaûi ñaït cho baèng ñöôïc trí tueä, coøn baát cöù thöù gì Ñöôøng—Name of a Zen sect founded by Zen khaùc chæ laø hoaøi coâng voâ ích. Vì trí hueä coù theå giuùp master Wu-chu during the T'ang dynasty (618- haønh giaû veït ñöôïc böùc maøn voâ minh. Töông töï nhö 907). vaäy, baäc giaùc ngoä cuõng gioáng nhö aùnh traêng chieáu Baûo Giaùc Toá Taâm Thieàn Sö (1025-1100): Kaido saùng khaép caùc coõi ñeán voâ taän. Ngaøi ñaõ toùm löôïc

phaùp ngöõ luïc cuûa mình trong nhöõng vaàn keä sau concentration is the means to the acquisition of ñaây: wisdom or insight. Wisdom consists of right "Ñaéc thaønh chaùnh giaùc haõn baèng tu, understanding and right thought, the first two Chæ vò lao lung, trí hueä öu. factors of the path. This is called the training in Nhaän ñaéc ma ni huyeàn dieäu lyù, wisdom. Wisdom helps us get rid of the clouded Chæ nhö thieân thöôïng hieån kim oâ. view of things, and to see life as it really is, that is Trí giaû du nhö nguyeät chieáu thieân, to see life and things pertaining to life as arising Quang haøm traàn saùt chieáu voâ bieân. and passing. Here a practitioner who is wise, with Nhöôïc nhaân yeáu thöùc tu phaân bieät, wise perception of arising and passing away, that Laõnh thöôïng phuø sô toûa moä yeân." Ariyan perception that leads to the complete (Ñöôïc thaønh chaùnh giaùc ít nhôø tu, aáy chæ nhoïc destruction of suffering." According to him, we do nhaèn trí hueä öu. not need to sit still for long periods of time to Nhaän ñöôïc ma ni lyù huyeàn dieäu, ví theå treân attain the complete enlightenment. The best way khoâng hieän vaàng hoàng. is to gain wisdom; anything else is only useless Ngöôøi trí khaùc naøo khaùc naøo traêng roïi khoâng, effort. For wisdom can help practitioners to chieáu soi khaép coõi saùng khoân ngaàn. eliminate the curtain of ignorance. Similarly, an Neáu ngöôøi caàn bieát, neân phaân bieät, khoùi chieàu enlightened one is just like the moon shinning man maùc phuû non chieàu). above, lightening all the realms endlessly. He A Vietnamese Zen master from Trung Thuïy, summarized his teachings in the following verses: North Vietnam. He was an official in the royal "You do not need much time for practice, palace with the rank of "Cung Haäu Xaù" during the to attain the complete enlightenment. reign of king Lyù Anh Toâng. When he was 30 years Gaining wisdom is the best way; anything else, old, he left home and became a disciple of Zen the useless effort. master Ña Vaân at Baûo Phöôùc Temple. He spent Having the jewel, the profound truth, time to copy all

sutras for this temple. According is just like seeing the sun in the sky. to Zen master Thích Thanh Töø in ‘Thieàn Sö Vieät The enlightened one is just like the moon Nam’, Zen master Baûo Giaùm always reminded shinning above, Zen practitioners that: “Learning the way of Lightening all the realms endlessly. Buddha, we must have zeal; to become a Buddha, If you need to know, just need to distinguish this: we need wisdom. Shooting an arrow to a target Heavy fog blankets the high mountain in the more than a hundred paces away, we must be afternoon.” strong; however, to hit the target, we need more Baûo Haûi Thieàn Sö (474-553): Zen Master Pao- than strength.” After his master passed away, he Hai—Teân cuûa moät vò Thieàn sö Trung Hoa trong continued to stay at Baûo Phöôùc temple to expand tænh Töù Xuyeân vaøo theá kyû thöù VI—Name of a Buddhism until he passed away in 1173. He Chinese Zen master in Si-chuan Province in the always taught his disciples: “Wisdom is the result sixth century. from cultivating in precepts and concentration or Baûo Haønh: See Daãn Chaùnh Vöông. training in wisdom. Even though wisdom involves Baûo Haønh Vöông: Satavahana (skt)—Sa Ña Baø cause and effect. Those who cultivated and Ha Vöông—See Daãn Chaùnh Vöông. planted good roots in their past lives would have a Baûo Haønh Vöông Chaùnh Luaän: Ratnavali-sastra better wisdom. However, in this very life, if you (skt)—Satavahana-sastra (skt)—Name of a work want to get rid of greed, anger, and ignorance, you of commentary composed by Nagarjuna—See have no choice but cultivating discipline and Daãn Chaùnh Vöông. samadhi so that you can obtain wisdom paramita. Baûo Haønh Vöông Chaùnh Luaän Sôù: Ratnavali- With wisdom paramita, you can destroy these sastra (skt)—Interpretation on the Satavahana- thieves and terminate all afflictions. Wisdom is sastra. one of the three studies in Buddhism. The other Baûo Hieàn: Manibhadra (skt)—Ma Ni Baït Ñaø La—two are precepts and meditation. High 1) Moät trong taùm vò töôùng trong Thai Taïng Giôùi:

One of the eight generals in Garbhadhatu; 2) Vua "So, would you please explain to me the meaning Daï Xoa, vò baûo hoä khaùch löõ haønh vaø thöông nhaân: of this." The master said, "When the spring comes A king of Yakshas, the tutelary deity of travellers they bud out again." This is the case where Zen and merchants. masters answer questions with meaningless Baûo Hieàn Thieàn Sö (1909-1987): Zen Master remarks which are perfectly incomprehensible to Pao-Hsien—Teân cuûa moät vò Taêng Trung Hoa the rational mind. While most statements are trong tænh Sôn Ñoâng vaøo theá kyû thöù XX—Name apparently meaningless and unapproachable, the of a Chinese monk in Shan-tung Province in the answers here has by no manner of means any twentieth century. relation whatever to the main issue, except that Baûo Hoa: Deva flowers—Precious flowers—Hoa the uninitiated are hereby led further and further cuûa caùc vò trôøi. astray. But Zen masters really try their best to Baûo Hoa Du Boä Phaät: Precious-Blossom- enlighten earnest truth-seekers in accordance Wander-Step Buddha—Precious Flower Traveling with the circumstances. Thus, we, Zen Buddha. practitioners, should try to look deeper inside Baûo Hoa Ñöùc Phaät: Ratnamalasri-buddha (skt)— these meaningless remarks. Jewel Flower Virtue Buddha.

Baûo Hoa Phaät: Baûo Hoa Ñöùc Phaät—Jewel Baûo Hoa Nguyeän Thieàn Sö: Zen master Pao-hua Flower Virtue Buddha. Yuen—Moät hoâm, coù moät vò Taêng ñeán vaø hoûi thieàn Baûo Hoa Thaùi Töû: Baûo Hoa Ñöùc Phaät—Jewel sö Baûo Hoa Nguyeän veà yù chæ Taây lai cuûa Toå Sö, Flower Virtue Buddha. Sö traû lôøi: "Côn gioù mang theo baêng giaù laøm cho Baûo Hoûa Phaät: Precious-Fire Buddha. nhöõng laù röøng ruïng xuoáng." Khi vò Taêng laøm leã, coù Baûo Hoïc: Caùi hoïc ñaõ ñaày ñuû (khoâng caàn phaûi hoïc leõ ñeå baùi taï caùch daïy khoâng xaây döïng cuûa Sö, Sö nöõa)—Replete with learning—Fed full with study. beøn hoûi: "OÂng coù hieåu khoâng?" Vò Taêng ñaùp: Baûo Hoä: To protect—To safeguard. "Baåm khoâng." Sö baûo: "Khoâng hieåu laø ñöôïc." Vò Baûo Hoä Chuùng Sanh: To protect other sentient Taêng laïi hoûi: "Nhö vaäy, xin Hoøa Thöôïng giaûi thích beings. theá nghóa laø gì?" Sö ñaùp: "Khi muøa xuaân ñeán, Baûo Höõu Long Vöông: Vasuki (skt)—Hoøa Tu chuùng laïi naåy choài." Ñaây laø tröôøng hôïp caùc thieàn Caùt—Vua cuûa loaøi roàng hay cöûu thuû long (roàng sö traû lôøi caâu hoûi baèng caùch neâu leân moät vaøi saùo chín ñaàu)—Lord of nagas, name of a dragon king, ngöõ voán hoaøn toaøn khoâng theå hieåu ñöôïc baèng with nine heads. nhöõng lyù leõ ñöông nhieân. Trong khi haàu heát nhöõng Baûo Khieáp: Ratna-pitaka or Ratna-karandaka phaùt bieåu roõ raøng laø voâ nghóa vaø khoâng theå naøo voùi (skt)—Röông ñöïng baûo chaâu—A precious box, or tôùi ñöôïc, nhöõng caâu traû lôøi ôû ñaây khoâng coù quan box of precious things. heä, daàu laø quan heä raát xa vôøi, ñoái vôùi yù nghóa cuûa Baûo Keá Phaät: Ratnasikhi-buddha (skt)—Baûo Ñænh vaán ñeà ñöôïc neâu leân ôû ñaây. Nhöng quaû tình caùc Phaät—Baûo Caùi Phaät—Keá Na Thi Khí Phaät—Thích thieàn sö heát söùc taän taâm vaø nhöõng ngöôøi nhieät taâm Ca Thi Khí Phaät—See Baûo Tích Phaät. caàu ñaïo thöôøng ñöôïc khôi daäy yù chæ noäi taïi cuûa Baûo Keä: Jewelled gathas—Lôøi keä quyù baùu— nhöõng nhaän ñònh thoaùt ra töø ñoâi moâi cuûa caùc thieàn Precious gathas—Precious verses. sö tuøy theo hoaøn caûnh. Vì vaäy haønh giaû chuùng ta Baûo Kieám: Ratnadatta (skt)—Precious sword. phaûi coá gaéng nhìn saâu vaøo phía döôùi nhöõng saùo Baûo Kieám Boà Taùt: Ratnadatta-bodhisattva (skt)— ngöõ voâ nghóa naøy—One day, a monk came and Precious sword Bodhisattva. asked Pao-hua Yuen concerning the patriarchal Baûo Kieán Boà Taùt: The Bodhisattva of Precious visit to which the master's reply was, "The frost- Insight. bearing wind causes the forest leaves to fall." Baûo Kim Thieàn Sö (1308-1372): Zen Master Pao- When the monk made a bow, probably thanking Jin—Teân cuûa moät vò Thieàn sö Trung Hoa trong him for the uninstructive instruction, the master tænh Thieåm Taây vaøo theá kyû thöù XIV—Name of a asked, "Do you understand?" The monk said, "No, Chinese Zen master, of the Lin-chi sect, in Shien- master." Pao-hua Yuen said, "It is all right that Hsi Province in the fourteenth century. you do not understand." The monk asked again, Baûo Laâm: Loä Baûo Thuï nôi coõi Tònh Ñoä—The

groves, or avenues of precious trees in the Pure vaøng." Nhöõng caâu traû lôøi maø caùc vò Thieàn sö ñöa Land. ra cho loaïi caâu hoûi "Caùi gì hoaëc ai laø Phaät," moãi vò Baûo Laâm Töï: Horin-ji (jap)—Pao-lin-ssu—Teân moãi khaùc. Taïi sao laïi nhö vaäy? Ít nhaát coù moät lyù cuûa moät ngoâi chuøa ñöôïc khai sôn vaøo naêm 504 taïi do laø vì

caùc ngaøi muoán chuùng ta vöùt boû taát caû mieàn Nam Trung Quoác. Ngöôøi ta noùi Luïc Toå Hueä nhöõng roái raém vaø chaáp tröôùc töø beân ngoaøi troùi Naêng coù thôøi ñaõ löu laïi taïi nôi naøy. Töø ñoù trôû ñi, buoäc chuùng ta nhö laø ngoân töï, yù töôûng, hay duïc Baûo Laâm trôû thaønh moät trong nhöõng töï vieän noåi voïng, vaân vaân. Ñaây cuõng laø moät trong nhöõng coâng tieáng nhaát cuûa Trung Hoa—Name of a temple aùn thuoäc loaïi giaûi minh chaân lyù Thieàn baèng nhöõng which was built in 504 in the South of China. It is laäp tröôøng phuû nhaän, hö hoùa hay pheá boû. Vôùi loaïi said that the Sixth Patriarch Hui-Neng stayed coâng aùn naøy, chuùng ta thöôøng caùo buoäc caùc Thieàn there for some time. Since that time it has been sö laø phuû nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän one of the best-known monasteries in China. gì caû, nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra Baûo Laâu Quaùn: Quaùn töôûng thaáy caùc caûnh, thaáy caùc aûo töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu caây baùu, thaáy ao baùu nôi theá giôùi Cöïc Laïc — laø voâ höõu, vaân vaân. Tuy nhieân, khoâng coù loaïi coâng Visualization of the precious trees, lakes, etc., in aùn xaùc nhaän hay phuû nhaän naøo phaûi laø nhaát ñònh the Pure Land—See Thaäp Luïc Quaùn. maø cuõng chaúng baát di baát dòch, vaø cuõng khoâng haøm Baûo Lieân Hoa Thieän Chuû Sa La Thoï Vöông yù raèng chuùng hoaëc hoaøn toaøn xaùc ñònh hoaëc laø Phaät: Precious-Lotus-Well-Dwell-in-Sala-Tree- hoaøn toaøn phuû ñònh. Vì loaïi coâng aùn xaùc ñònh cuõng King Buddha. haøm chöùa moät yeáu toá phuû ñònh; vaø loaïi coâng aùn Baûo Linh Töï: Pao-lin-si—Name of a temple in phuû ñònh cuõng haøm chöùa moät yeáu toá xaùc ñònh. China. Khoâng moät coâng aùn Thieàn naøo tuyeät ñoái laø loaïi Baûo Löôïng (444-509): Master Pao-Liang—Teân naøy hay loaïi khaùc. Caùi chaân lyù Thieàn maø caû loaïi cuûa moät vò Taêng Trung Hoa trong tænh Sôn Ñoâng minh nhieân xaùc nhaän vaø maëc nhieân phuû nhaän coá vaøo theá kyû thöù V—Name of a Chinese monk in loät taû vaãn chaúng bò bieán caûi hay huûy hoaïi, baát chaáp Shan-tung Province in the fifth century. söï dò bieät beân ngoaøi cuûa caùch trình baøy—Zen Baûo Man Duï Kinh: Ratnamalavadana (skt)—Teân master P'ao-yian, name of a Chinese Zen master. cuûa moät boä kinh—Name of a sutra. We do not have detailed documents on this Zen Baûo Meänh: Meänh Baûo hay söï quyù baùu cuûa cuoäc Master; however, there is a dialogue between him soáng, soáng ñeå tu taäp giaûi thoaùt—Precious and his disciple in The Wudeng Huiyuan, Volume posession of life. XV: One day, a monk asked Zen master P'ao-yian, Baûo Minh: Precious Clairvoyance. "Who is the Buddha?" P'ao-yian said, "One made Baûo Minh Ñaïo Thaønh: Pao-Ming-T'ao-Cheng of clay and decorated with gold." The answers (chi)—Teân moät vò sö Trung Hoa—Name of a given by Zen masters to the question of "Who or Chinese monk. what is the Buddha?" are full of varieties; and why so? One reason at least is that they thus desire to Baûo Minh Phaät: Ratnavabhasa (p)—Precious free our minds from all entanglements and Clairvoyance Buddha. attachments such as words, ideas, desires, etc., Baûo Nghieâm: Precious Adornment. which are put up against us from the outside. This Baûo Nghieâm Boà Taùt: Ratna-vyuha-bodhisattva is also one of the koans that illustrates Zen-truth (skt)—Precious Adornment Bodhisattva. through a

negating approach with nullifying or Baûo Nghieâm Thuùc Chi Thieàn Sö: Zen master abrogating expressions. With this type of koan, we P'ao-yian—Thieàn sö Baûo Nghieâm Thuùc Chi, teân usually accuse the Zen masters of being negatory. cuûa moät vò Thieàn sö Trung Hoa. Hieän nay chuùng ta But in fact, they did not negate anything. What khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn sö Baûo they have done is to point out our delusions in Nghieâm; tuy nhieân, coù moät cuoäc ñoái thoaïi giöõa Sö thinking of the non-existent as existent, and the vaø ngöôøi ñeä töû cuûa mình trong Nguõ Ñaêng Hoäi existent as non-existent, and so on. However, Nguyeân, quyeån XV: Moät hoâm coù moät vò Taêng hoûi neither the explicit-affirmative nor the implicit- Thieàn sö Baûo Nghieâm: "Ai laø Phaät?" Baûo Nghieâm negative type of Zen expressions is definite or noùi: "Thaân ñaát xöông goã, ñöôïc trang söùc baèng

irrevocable and does not imply that they are either vöôït qua Thieàn, vöôït Tuyeát Ñaäu, roài veà sau, wholly affirmative or wholly negative. For the sö chöùng ngoä nhö döï ñoaùn cuûa Tuyeát Ñaäu — affirmative type of koan also contains a negative When he came to Hsueh-Tou, who was a element, and the negative type an affirmative one. great figure in the Yun-Men school of Zen, No Zen koan is absolutely one type or the other. the master at once recognized in him a future The Zen-Truth that both types try to convey has Zen master. To stimulate him, Hsueh-Tou not been modified or mutilated, despite the addressed him sarcastically, “O, you great outward difference of presentation. college professor!” The remark stung Jen- Baûo Nguyeät: Precious Moon. Yang to the quick, and he determined to Baûo Nguyeät Boà Taùt: Rathachandra (p)—Precious surpass in Zen even this great master. When Moon Bodhisattva. he finally became a master himself, as Hsueh- Baûo Nguyeät Phaät: Precious-Moon Buddha. Tou had expected. Baûo Nguyeät Quang Phaät: Precious-Moon-Light Baûo Ninh beøn haønh cöôùc du phöông cho ñeán Buddha. khi Sö ñeán chuøa cuûa Döông Kyø Phöông Hoäi Baûo Nhaäm: Nhieäm vuï hay phaän söï cuûa haønh giaû naèm treân nuùi Vaân Caùi. Ngöôøi ta ghi laïi raèng sau khi ngoä thieàn, coøn caàn phaûi gìn giöõ vaø cuûng coá trong buoåi gaëp gôõ ñaàu tieân, Döông Kyø khoâng keát quaû tu haønh—After attaining of cöû ñöôïc moät caâu troïn veïn tröôùc khi Baûo Ninh enlightenment, Zen practitioners should try to ñaït ñöôïc "Taâm aán vieân giaùc." Sau khi ôû laïi maintain the outcome. choã Döông Kyø moät luùc, thì Döông Kyø thò tòch, Baûo Nhieäm: Task—Nhieäm vuï—Phaän söï—See vaø Baûo Ninh laïi cuøng vôùi Phaùp löõ Baïch Vaân Baûo Nhaäm. Thuû Ñoan baét ñaàu haønh cöôùc du phöông khaép Baûo Ninh Nhaân Duõng Thieàn Sö (?-1046): Honei nôi. Cuoái cuøng Sö oån ñònh vaø daïy Thieàn taïi Ninyu (jap)—Pao-ning-Jen-yung (Wade-Giles chuøa Baûo Ninh trong vuøng Caûnh Laâm —Pao- Chinese)—Baoning Renyong (Pinyin Chinese)—Ning traveled until he came to Yangqi Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát Fanghui's temple on Mount Yunkai. It is veà Thieàn sö Baûo Ninh Nhaân Duõng; tuy nhieân, coù recorded that at their first meeting, Yangqi moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong did not complete even a single sentence Nguõ Ñaêng Hoäi Nguyeân: Sö ñeán töø Töø Minh, moät before Pao-Ning attained the "Mind-seal of nôi trong tænh Trieát Giang ngaøy nay. Khi coøn nhoû, illuminated

awakening" (complete Sö ñaõ coù moät daùng veû uy nghieâm vaø tu chaát thoâng enlightement). After spending time at Mt. minh khaùc thöôøng. Thieàn sö Baûo Ninh Nhaân Duõng Yunkai, Yangqi passed away, and Pao-Ning voán laø moân ñeä cuûa Döông Kyø Phöông Hoäi. Tröôùc set off to travel extensively with his Dharma khi theo Thieàn, sö laø moät ñaïi hoïc giaû cuûa trieát lyù brother and close friend Pai-Yun Shou-tuan. Thieân Thai toâng—We do not have detailed Eventually he settled and taught Zen at the documents on this Zen Master; however, there is Pao-Ning Temple at Jingling. some interesting information on him in The Moät hoâm, Thieàn sö Baûo Ninh thöôïng ñöôøng Wudeng Huiyuan: He came from Siming, a place daïy chuùng. Thò giaû ñoát höông cuùng Phaät. Baûo now in Zhejiang Province. As a young man he Ninh chæ vaøo thò giaû vaø noùi: "Thò giaû ñaõ possessed a remarkably dignified appearance as thuyeát Phaùp cho maáy oâng roài!"—One day, well as extraordinary intelligence. Zen master Zen master Pao-Ning entered the hall to Pao-Ning-Jen-Yung was a disciple of Yang-Ch'I- address the monks. The attendant lit incense Fang-Hui. Before he became a Zen devotee he to present to the Buddha. Pao-Ning pointed to was a great scholar of T'ien-T'ai philosophy. the attendant and said, "The attendant has Khi sö ñeán tìm Tuyeát Ñaäu, moät thieàn sö loãi already expounded the Dharma for all of laïc cuûa Vaân Moân toâng, ñöôïc nhaän ra ngay laø you!" coù caên khí cuûa thieàn. Ñeå phaán khích, Tuyeát Moät hoâm, Baûo Ninh noùi: "Khoâng coù Phaät Di Ñaäu vöøa keâu vöøa dieãu: "Naøy toøa chuû deàn h Laëc treân cung trôøi Ñaâu Suaát vaø cuõng khoâng coù daøng!" Nhaân Duõng vì theá maø phaån chí, quyeát Phaät Di Laëc ôû theá gian. Taïi sao ngay khi maáy

oâng laøm buøng vôõ hö khoâng, maáy oâng cuõng ñaõi ñaèng hoï sung tuùc. Baän roän nhö theá, thôøi chaúng theå tìm ra Phaät Di Laëc?" Baûo Ninh beøn gian laëng leõ troâi qua, nhöng ñoái vôùi ñaïo lyù buoâng thoûng moät chaân xuoáng beân döôùi toøa vaø cuûa nhaø Phaät thì caû ñeán boùng daùng cuõng chöa noùi: "Moïi ngöôøi! Moïi ngöôøi ñang ñi ñaâu töøng moäng thaáy." Thaät tình maø noùi, neáu taát caû vaäy?"—One day, Pao-Ning said, "There's no caùc thieàn sö ñeàu chöùng nhaän caùi quan ñieåm Maitreya Buddha up in the heaven and there's cao quyù naøy cuûa Phaät giaùo Thieàn toâng, ai coù no Maitreya Buddha in the earth. Why is it theå maõi maõi noái tieáp hoï vaø truyeàn thöøa baát that even if you bust open emptiness you still tuyeät kinh nghieäm vaø giaùo thuyeát cuûa hoï ñeán can't find him?" Pao-Ning then hung a foot haäu lai?—Pao-ning Jen-yang says in one of down off of his seat and said, "Everyone! his sermons: "Shouldering a bag, holding a Where are you going?" bowl, I have been pilgrimaging for more than Hoâm khaùc, Baûo Ninh noùi: "Neáu maáy oâng noùi twenty years all over the country and visited Phaät phaùp hoã trôï chuùng sanh, maáy oâng khoâng more than a dozen masters of Zen. But at traùnh caûnh ruïng saïch loâng maøy. Neáu maáy oâng present I have no special attainment to call noùi theá gian phaùp hoã trôï chuùng sanh, maáy oân g my own . If I have, I can tell you, I am not xeït thaúng vaøo ñòa nguïc nhö moät muõi teân. much better than a piece of rock devoid of Nhöng ngoaøi hai caùch noùi naøy ra, coøn caùch intelligence. Nor had those reverend masters naøo hoâm nay laõo Taêng coù theå noùi ra hay of Zen whom I

visited any special attainment khoâng? Ba taác löôõi khoâng xaøi ñöôïc. Hai tay which might benefit others . Ever since I khoâng khoâng laøm ñöôïc moät naém tay!"— remain a perfect ignoramus with no Another day, Pao-Ning said, "If you say the knowledge of anything, with no intelligence Buddhadharma supports all beings, you won't to understand anything. I am, however, avoid having your eyebrows fall out. If you satisfied with myself. Inadvertently carried by say that the worldly dharmas support all the wind of karma I find myself at present in beings, you shoot straight into hell like an the country of Chiang-nan, and have been arrow. But aside from these two ways of made to preside over this humble monastery speaking, what can I say today? There's no and to lead others, mixing myself with people use for the three-inch tongue. The two empty of the world. Here thus as a host I serve all hands can't make a fist!" the pilgrims coming from various parts of the Trong moät baøi phaùp, Baûo Ninh Nhaân Duõng country. There is enough of salt, sauce, noùi: "Vaùc moät caùi tuùi, mang moät caùi baùt, hôn porridge, and rice with which to feed them hai möôi naêm toâi ñaõ töøng vaân du khaép xöù vaø sufficiently. My time, thus engaged, is passed thaêm hoûi haøng chuïc thieàn sö. Nhöng ñeán giôø quietly, but as to the truth of Buddhism there toâi chaúng ñöôïc caùi gì goïi laø rieâng cuûa mình caû. is not even a shadow of it to dream of." As a Neáu thaät vaäy, toâi coù theå baûo caùc oâng raèng, toâi matter of fact, if all Zen masters held khoâng hôn gì moät hoøn ñaù tuyeät khoâng tri thöùc. themselves on to this exalted view of Zen Vaø nhöõng thieàn sö maø toâi ñaõ töøng thaêm vieáng Buddhism, who would ever be able to naøy, chính hoï cuõng chaúng coù caùi thaønh töïu ñaëc succeed them and uninterruptedly transmit to bieät naøo ñeå coù theå giuùp ích cho ngöôøi khaùc. Töø posterity their experience and teaching? bao laâu, toâi vaãn giöõ caùi ngu doát daøy ñaëc, Sö thöôøng baûo moân nhaân: “Naày, baây giôø ta chaúng hieåu ra caùi gì heát, chaúng coù tri thöùc ñeå ñang ôû trong ñòa nguïc ruùt löôõi!” Vöøa noùi sö laõnh hoäi caùi gì caû. Tuy nhieân toâi laáy theá laøm vöøa laøm nhö laáy tay ruùt löôõi vaø la: “ÔÙ! ÔÙ! ñuû. Baát ngôø ngoïn gioù nghieäp dong ruoåi toâi ñeán Nguïc naày daønh cho nhöõng teân noùi doái.” Roài sö xöù Giang Nam vaø ñöôïc chæ loái ñöa ñöôøng ñeán rôøi ñaùm moân nhaân, khoâng noùi theâm moät lôøi — laøm toïa chuû Taêng vieän khieâm toán naøy maø daãn Pao-Ning addressed the monks, saying, daét keû khaùc, laên loän cuøng vôùi nhaân gian. Noùi "Look! Look! I've fallen into 'Plucking vôùi tö caùch moät ngöôøi chuû toâi tieáp ñoùn khaùch Tongue Hell' (a hell where people who have thaäp phöông. Coù ñuû muoái, töông, côm chaùo spoken deceptively have their tongues yanked

out)!" Pao-Ning then pinched his own tongue hoûi: "Theá naøo laø ñaïi yù Phaät phaùp?" Baûo Ninh and cried out, "Aiya! Aiya!" And without noùi: "Moät noài suùp noùng khoâng coù choã laïnh."— another word he came down from the pulpit. A monk asked Pao-Ning, "What is Buddha?" Coù moät vò Taêng hoûi: "Theá naøo laø Phaät?" Baûo Pao-Ning said, "An iron mallet with no holes." Ninh ñaùp: "OÂng khoâng bieát muøi thuùi cuûa cuïc The monk then asked, "What is the great phaân cuûa chính mình." Moät vò Taêng khaùc hoûi: meaning of the Buddhadharma?" Pao-Ning "Theá naøo laø Phaät?" Baûo Ninh ñaùp: "Theâm cuûi said, "A hot soup pot has no cold

place." vaøo löûa." Vò Taêng laïi hoûi: "Theá naøo laø Ñaïo?" Moät vò Taêng hoûi: "Laêng Sôn chæ traêng. Luïc Toå Baûo Ninh ñaùp: "Trong buøn coù gai." Vò Taêng noùi veà traêng. Nhöng, ñeä töû, vaãn chöa bieát coù laò hoûi: "Theá naøo laø ngöôøi trong Ñaïo?" Baûo caùi gì beân döôùi coång cuûa Baûo Ninh?" Baûo Ninh ñaùp: "Nhöõng ai gheùt ñi ñeán ñoù."—A Ninh theùt leân moät tieáng: "AAAaaa!" Vò Taêng monk asked Pao-Ning, "What is Buddha?" noùi: "Coù hoa vöôùng treân maët Hoøa Thöôïng." Pao-Ning said, "You're not aware of the stink Baûo Ninh heùt leân. Vò Taêng hoûi: "Con khoâng of your own shit." Another monk asked Pao- hoûi veà chuyeän löôïm laù hay tìm caønh. Con chæ Ning, "What is Buddha?" Pao-Ning said, "Add hoûi 'Caùi gì caét thaúng coäi nguoàn goác reã?'" Baûo wood to the fire." The monk asked, "What is Ninh noùi: "Moät con muoãi ñaäu treân mình traâu the Way?" Pao-Ning said, "There are thorns saét." Vò Taêng noùi: "Vôùi nhöõng ai bieát roõ in the mud." The monk asked, "Who are chuyeän caét thaúng coäi nguoàn goác reã, laøm sao people of the Way?" Pao-Ning said, "Those Hoøa Thöôïng chæ ra doøng chaûy?" Baûo Ninh noùi: that hate walking there." "Nhöõng doøng moà hoâi treân löng ngöôøi ñaù."—A Coù moät vò Taêng hoûi: "Coå nhaân noùi: 'Gioù laïnh monk asked, "Lingshan pointed to the moon. thoåi laøm heùo laù, vaãn vui coå nhaân quay trôû laïi.' The Sixth Ancestor spoke of the moon. But I, Ai laø coå nhaân?" Baûo Ninh ñaùp: "Hoøa Thöôïng as yet, don't know what is beneath Pao-Ning's Döông Kyø vieân tòch ñaõ laâu." Vò Taêng noùi: gate?" Pao-Ning yelled, "Ah!" The monk said, "Ngay chính luùc naøy vaø ôû ñaây, coù ai hieåu "There are flowers stuck to your face." Pao- chuyeän naøy hay khoâng?" Baûo Ninh ñaùp: "Laõo Ning shouted. The monk asked, "I don't ask giaø khoâng maét trong xoùm thaàm gaät ñaàu."—A about picking leaves or seeking branches. I monk asked, "An old worthy said, 'Though the just ask, 'What is it that directly cuts off the cold wind withers the leaves, it is still a joy source root?'" Pao-Ning said, "A mosquito on when an ancient returns.' Who is an ancient?" an iron ox." The monk said, "For those who Pao-Ning said, "Zen master Yangqi is long are clear about cutting off the source, how do gone." The monk said, "Right here and now, you point out the flow?" Pao-Ning said, "The is there someone who can comprehend this?" stone man's back streams with sweat." Pao-Ning said, "The eyeless old villager Ngaøi thò tòch naêm 1046—He passed away in secretly taps his head." 1046. Coù moät vò Taêng hoûi Baûo Ninh : "Theá naøo laø Baûo Ninh Nhaân Duõng Thieàn Sö Ngöõ Luïc: giôùi cuûa Baûo Ninh?" Baûo Ninh noùi: "Vua nuùi Records of the Words of Zen Master Jen-Yung— teù xuoáng." Vò Taêng laïi hoûi: "Theá naøo laø con Records of lectures of Chinese Zen master Pao- ngöôøi trong giôùi cuûa Baûo Ninh?" Baûo Ninh Ning-Jen-Yang (?-1046)—See Baûo Ninh Nhaân noùi: "Con ngöôøi khoâng theå coù chæ moät loã Duõng. muõi."—A monk asked, "What is Pao-Ning's Baûo Nöõ: Kanya-ratna (skt)—Ngöôøi con gaùi quyù, domain?" Pao-Ning said, "The king of the moät trong thaát baûo cuûa Töù Thieân Vöông—Precious mountain falls down." The monk asked, maidens, one of the seven treasures of the "What is a person in Pao-Ning's domain?" Cakravartin. Pao-Ning said, "One can't have a single Baûo Oai Ñöùc Thöôïng Vöông Phaät: Ratna- nostril." tedjobhyyudgatarajata-raja (skt)—Precious Awe- Coù moät vò Taêng hoûi: "Theá

naøo laø Phaät?" Baûo Inspiring Superior king Buddha. Ninh noùi: "Caùi duøi saét khoâng loã." Vò Taêng laïi Baûo Phaùc Töû: Ngöôøi oâm goã thoâ, yù noùi vò thaày

thieàn giöõ ñöôïc söï giaûn dò—He who embraces the roõ." Sö khoâng nhaän lôøi naøy roài caát böôùc ra ñi, unhewn block, implies the master who prefers his vôùi yù ñònh ñeán tham vaán thieàn sö Phuø Dung simplicity. Ñaïo Giai treân nuùi Ñaïi Hoàng. Treân ñöôøng ñeán Baûo Phan: Ratnadhvaja (skt)—A banner yeát kieán Phuø Dung, moät ñeâm sö ñang ngoài decorated with gems—Phöôùn quí ñöôïc trang trí thieàn beân ñöôøng, gaëp gioù thoåi tuyeát moûng taït baèng baûo chaâu. vaøo mình, laïi nghe tieáng la "aên troäm!" Lieàn ñoù Baûo Phaät Cöôùc: Embracing the Buddha's feet— ñaïi ngoä. Sö laäp töùc tieáp tuïc leân ñöôøng ñi tìm Khi gaëp trôû ngaïi Phaät töû Trung Hoa hay coù tuïc oâm Phuø Dung. Tuy nhieân, choã cuûa Phuø Dung thaät chaân Phaät maø caàu nguyeän—When in trouble, khoù tìm. Trong khi Baûo Phong ñang ñi töø Tam Chinese Buddhists have a custom to embrace the Ngoâ ñeán Nghi Thuûy thì vieân traïo phu laïc maát Buddha's feet. ñöôøng ñi. Luùc giaän Sö caàm gaäy goõ vieân traïo Baûo Phieät: A precious raft—Chieác beø chaân lyù phu thì hoaùt nhieân ñaïi ngoä. Sö than: "Ñaát naøy Phaät phaùp chuyeân chôû chuùng sanh töø bieån sanh töû ñaâu khoâng phaûi Ngao Sôn ö?" Khi Sö ñeán ñeán Nieát Baøn—The precious raft of Buddha-truth, Nghi Thuûy, Phuø Dung troâng thaáy vui veû noùi: which ferries over the sea of mortality to "Toâng ta ñaõ coù ngöôøi noái phaùp! Seõ coøn nhieàu nirvana—See Phieät Duï. theá heä nöõa tieáp tuïc noái phaùp ta!"—One day, Baûo Phong Duy Chieáu Thieàn Sö: Hoho Isho master Ch'ing-t'ai tried to instill in Baofeng a (jap)—Pao-feâng Wei-chao (Wade-Giles faith in the teaching of "the Awakening of Chinese)—Baofeng Weizhao (Pinyin Chinese)— Mahayana Faith," but Baofeng was Hieän nay chuùng ta khoâng coù nhieàu taøi lieäu chi tieát indifferent to this idea. When Ch'ing-t'ai veà Thieàn sö Duy Chieáu Baûo Phong; tuy nhieân, coù questioned him about this he said, "Just moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong proclaiming a belief in the Mahayana, how Nguõ Ñaêng Hoäi Nguyeân: Thieàn Sö Duy Chieáu Baûo can these words have any effect?" He then Phong queâ ôû Giaûn Chaâu (baây giôø laø Giaûn Döông dejectedly went traveling, intending to visit thuoäc tænh Töù Xuyeân). Moät hoâm ñoïc saùch, oâng giaät Zen master Furong Daokai at Mount Da mình vôùi caâu, "Taùnh töông caän daõ, taäp töông vieãn Hong. On the way, one night as he sat on a daõ." Sö noùi: "Phaøm Thaùnh voán moät theå, do taäp neân road athunderous snowstorm occurred. He sai khaùc, toâi bieát ñoù roài." Lieàn ñoù sö ñeán Thaønh heard someone called out "Thief!" Thereupon Ñoâ laøm ñeä töû Sö Thanh Thôùi ôû Loäc Uyeån. Sö thoï experienced a realization. He immediately cuï tuùc giôùi naêm möôøi chín tuoåi—We do not have went on to find Furong. However, Furong's detailed documents on this Zen Master; however, place at Da-hong was difficult to find. While there is some interesting information on him in Baofeng was traveling in a cart from Sanwu The Wudeng Huiyuan: Zen master Wei-Zhao- to Yishui, the driver became lost. Baofeng, in Bao-Feng's home town was in ancient Jian-Chou anger, raised his staff to strike the driver (now is Jian-Yang in Si-Chuan province). One day when he suddenly experienced vast while reading a book, he was

startled by the enlightenment, exclaiming, "Is the earth not a phrase, “One’s self-nature is near, but realizing it great tortoise mountain?" Upon arriving at is remote.” He then said: “The mundane and the Yishui, Furong observed him and happily sacred are of one body, but because of habit and exclaimed, "The heir of my Dharma! There circumstances they are differentiated. I know this will be many generations to follow!" to be true.” He then hastened to the city of Cheng- Moät hoâm sö thöôïng ñöôøng thuyeát phaùp: “Phaät Tu and studied under the teacher Shing-T’ai in xöa noùi, ‘Khi ta môùi thaønh Chaùnh Giaùc chính Lu-Yuan, receiving full ordaination at the age of thaáy chuùng sanh treân ñaïi ñòa thaûy ñeàu thaønh nineteen. Chaùnh Giaùc.’ Sau Ngaøi laïi noùi, ‘Saâu thaúm xa Moät hoâm sö Thanh Thôùi coá daïy sö veà "Ñaïi xoâi khoâng ngöôøi bieát noåi.’ Keû khoâng kieán Thöøa Khôûi Tín Luaän," nhöng Sö thôø ô vôùi yù thöùc, kheùo ñaàu roàng ñuoâi raén.” Sö lieàn xuoáng töôûng naøy. Thanh Thôùi hoûi lyù do. Sö thöa: "Ñaõ toøa—One day Bao-feng entered the hall and noùi chaùnh tín Ñaïi Thöøa, haù ôû lôøi noùi maø coù theå addressed the monks, saying: “An ancient

Buddha said, 'When I first gained complete road.” awakening I personally saw that all beings of Thieàn Sö Duy Chieáu Baûo Phong thò tòch naêm the great earth are each fully endowed with 1128. Xaù lôïi cuûa sö loùng laùnh nhö baûo chaâu complete and perfect enlightenment.’ And ngoïc bích. Löôõi vaø raêng cuûa sö khoâng bò löûa later he said, ‘It’s a great mystery. No one can ñoát chaùy. Thaùp thôø xaù lôïi cuûa sö hieän vaãn coøn, fathom it.’ I don’t see anyone who beân ñænh phía taây cuûa töï vieän—Zen master understands this. Just some blowhards.” He Wei-Zhao-Bao-Feng died in 1128. His then got down from the seat. cremated remains were like jewels and blue Sö thöôïng ñöôøng thuyeát phaùp: “Chö Phaät quaù pearls. His tongue and teeth were undamaged khöù ñaõ nhaäp Nieát Baøn roài, caû thaûy caùc ngöôi by the flames. His stupa was placed on the khoâng neân quaù töôûng nhôù; chö Phaät vò lai chöa western peak near the temple. ra ñôøi, caû thaûy caùc ngöôi khoâng neân voïng Baûo Phong Khaéc Vaân (1025-1102): Hobo- töôûng; chính hieän ngaøy nay ngöôi laø ngöôøi gì? kokumon (jap)—Ñaâu Phong Khaéc Vaân—Thieàn sö Haõy töï xeùt laáy!”—Bao-Feng entered the hall Baûo Phong thuoäc doøng Hoaøng Long cuûa thieàn Laâm and addressed the monks, saying: “All the Teá ôû Trung Hoa, moân ñoà vaø ngöôøi keá vò cuûa Buddhas of bygone have already entered Hoaøng Long Hueä Nam. OÂng laø moät trong nhöõng nirvana. You people! Don’t be nostalgic about thieàn sö noåi tieáng cuûa Trung Hoa vaøo ñaàu theá kyû them. The Buddhas of the future have not yet thöù XI, thaày cuûa thieàn sö Tuøng Duyeät—Chinese appeared in the world. All of you, don’t be Zen master of the Huang-Lung Hui-Nan (Oryo) deluded! On this very day who are you? Study lineage or Lin-Chih Zen (Rinzai), student and this! dharma successor of Huang-Lung Hui-Nan. He Moät laàn khaùc sö thöôïng ñöôøng thuyeát phaùp: was one of the famous Zen masters in China in the “Xöa töï chaúng sanh, nay cuõng chaúng dieät, laø beginning of eleventh century, dharma master of cheát chaúng ñöôïc maãu möïc. Nôi ñaây xuaát sanh Zen master Doushuai-Conggyue (Tou-shuai- choán naày dieät heát, laø haøm sanh chòu quy cuû. Ts'ung-Yueh). Baäc

ñaïi tröôïng phu caàn phaûi ôû trong doøng Baûo Phuùc Dieäu Phong Ñænh: Pao Fu's Summit of sanh töû, naèm trong röøng gai goác, cuùi ngöôùc co the Mystic Peak, example 23 of the Pi-Yen-Lu— duoãi tuøy cô laäp baøy, hay nhö theá ñoù laø duøng Thí duï thöù 23 cuûa Bích Nham Luïc. Baûo Phuùc vaø voâ löôïng phöông tieän trang nghieâm tam muoäi, Tröôøng Khaùnh daïo nuùi. Baûo Phuùc laáy tay chæ noùi: cöûa ñaïi giaûi thoaùt lieàn môû roäng theânh thang. "Chæ trong ñaây laø ngoïn Dieäu Phong." Tröôøng Neáu chöa nhö theá, voâ löôïng phieàn naõo taát caû Khaùnh noùi: "Phaûi thì phaûi, ñaùng tieác thay!" Sau traàn lao ñöùng söïng tröôùc maët bít laáp ñöôøng thuaät laïi cho Caûnh Thanh nghe, Caûnh Thanh noùi: xöa.”—Another time, Bao-Feng entered the "Neáu chaúng phaûi Toân Coâng, lieàn thaáy ñaàu laâu ñaày hall addressed the monks, saying: “The ñaát." Theo Vieân Ngoä trong Bích Nham Luïc, Baûo fundamental self is unborn, nor is it Phuùc, Tröôøng Khaùnh vaø Caûnh Thanh ñeàu laø keá annihilated in the present. It is undying. But to thöøa Tuyeát Phong. Ba ngöôøi ñoàng ñaéc ñoàng chöùng, be born in a certain place, and to die ñoàng kieán ñoàng vaên, ñoàng nieâm ñoàng duïng, moät ra someplace else, is the rule of being born in a moät vaøo, thay nhau xoâ ñaåy. Bôûi nhöõng vò naày ñoàng life. Great persons must position themselves ñieäu sanh neân noùi ñeán lieàn bieát choã rôi. ÔÛ trong in this flow of life and death. They must lie hoäi Tuyeát Phong thöôøng vaán ñaùp chæ coù ba vò naày. down in the thorny forest. They must be Coå nhaân ñi ñöùng naèm ngoài ñeàu laáy ñaïo laøm choã pliable and able to act according to nieäm, do ñoù cöû ñeán lieàn bieát choã rôi. Moät hoâm daïo circumstances. If they are thus, then nuùi, Baûo Phuùc laáy tay chæ noùi: "Chæ trong ñaây laø immeasurable expedients, grand samadhis, ñænh Dieäu Phong." Neáu nhö thieàn Taêng hoâm nay and great liberation gates are instantly hoûi ñeán theá aáy, mieäng tôi taám bieån, cuõng may laø opened. But if they are not yet this way, then hoûi Tröôøng Khaùnh. OÂng noùi Baûo Phuùc noùi theá aáy defilements, all toilsome dust, and mountains laø mong laøm gì? Coå nhaân nhö theá coát nghieäm kia loom before them and block the ancient coù maét khoâng maét, laø ngöôøi ôû trong nhaø aáy, töï bieát

choã rôi. Neân ñaùp: "Phaûi thì phaûi, ñaùng tieác thay!" neáu khoâng phaûi cung nhòp töông öng thì haún laø Haõy noùi Tröôøng Khaùnh noùi nhö vaäy laø yù chæ laøm ngöôøi caû quaû ñaát thaáy ñaàu laâu ñaày ñaát. Caûnh sao? Khoâng theå moät beà theá aáy maø ñi, gioáng thì Thanh chöùng theá aáy töông lai, ñoâi ba keû duïng theá gioáng, ít ñöôïc thaûnh thôi khoâng moät vieäc, may laø aáy trong töông lai. Veà sau naøy, Tuyeát Ñaäu laøm Tröôøng Khaùnh bieát phaù kia. Tuyeát Ñaäu tröôùc ngöõ: moät baøi tuïng raát roõ raøng: "Ngaøy nay cuøng keû naày daïo nuùi mong laøm gì?" "Dieäu Phong coâ ñænh thaûo ly ly Haõy noùi rôi choã naøo? Laïi noùi: "Traêm ngaøn naêm Nieâm ñaéc phaân minh phoù döõ thuøy? sau chaúng noùi khoâng, chæ laø ít." Tuyeát Ñaäu kheùo Baát thò Toân coâng bieän ñoan ñích ñieåm ngöïc, gioáng nhö Hoaøng Baù noùi "Chaúng noùi Ñoäc laâu tröôùc ñòa kyû nhôn tri?" khoâng thieàn, chæ laø khoâng Sö." Tuyeát Ñaäu noùi theá (Dieäu Phong cao voùt, coû xanh rì quaû laø hieåm hoùc, neáu chaúng phaûi ñoàng thanh töông Neâu ñöôïc roõ raøng gôûi ñeán ai? öùng, thì ñaâu theå coâ nguy kyø quaùi nhö theá. Ñaây goïi

Chaúng phaûi Toân coâng baøn thaáu ñaùo laø tröôùc ngöõ rôi taïi hai beân, tuy rôi hai beân maø Ñaàu laâu khaép ñaát maáy ngöôøi hay?). chaúng truï hai beân. Sau thuaät laïi cho Caûnh Thanh Once when Pao Fu and Ch'ang Ch'ing were nghe, Caûnh Thanh noùi: "Neáu chaúng phaûi laø Toân wandering in the mountains, Pao Fu pointed with Coâng lieàn troâng thaáy ñaàu laâu ñaày ñaát." (Toân Coâng his hand and said, "Right here is the summit of the laø teân tuïc cuûa Tröôøng Khaùnh). Coù vò Taêng hoûi mystic peak." Ch'ing Ch'ang said, "Indeed it is. Trieäu Chaâu: "Theá naøo laø ñænh Dieäu Phong?" Trieäu What a pity!" Hsueh T'ou added a word, saying, Chaâu ñaùp: "Laõo Taêng khoâng ñaùp caâu hoûi naày cuûa "Today what is the purpose of travelling the oâng." Vò Taêng laïi hoûi: "Taïi sao khoâng ñaùp caâu hoûi mountains together with these fellows?" He also naày?" Trieäu Chaâu noùi: "Neáu ta ñaùp, e raèng oâng rôi said, "Hundreds of thousands of years hence, I xuoáng ñaát baèng." Kinh Hoa Nghieâm noùi: "Tyø don't say there are none, just that they will be Kheo Ñöùc Vaân ôû treân ñænh Dieäu Phong töø laâu few." Later this dialogue (between Pao Fu and khoâng xuoáng nuùi. Thieän Taøi ñeán tham vaán baûy Ch'ang Ch'ing) was quoted to Ching Ch'ing. Ching ngaøy khoâng gaëp, moät hoâm taïi ngoïn khaùc gaëp nhau. Ch'ing said, "If it hadn't been Mr. Sun (Pao Fu), Yeát kieán xong, Ñöùc Vaân vì Thieän Taøi noùi moät then you would have seen skulls covering the nieäm ba ñôøi, phaùp moân taát caû chö Phaät trí tueä fields."According to Yuan-Wu in the Pi-Yen-Lu, quang minh phoå kieán." Ñöùc Vaân ñaõ töø laâu khoâng Pao Fu, Ch'ang Ch'ing, and Ching Ch'ing were all xuoáng nuùi, taïi sao laïi gaëp nhau ôû ngoïn nuùi khaùc? successors of Hsueh Feng; these three men Neáu baûo Ñöùc Vaân xuoáng nuùi, trong kinh noùi Tyø attained alike and realized alike, saw alike and Kheo Ñöùc Vaân töø laâu khoâng xuoáng nuùi, thöôøng ôû heard alike, picked up alike and use alike. With treân ñænh Dieäu Phong. Ñeán trong ñaây, Ñöùc Vaân, one exit and one entrance, they pressed back and Thieän Taøi quaû laø ôû trong aáy. Veà sau, Lyù Thoâng forth one after the other. Since they were men Huyeàn taïo saén bìm, taïo raát kheùo, noùi: "Ngoïn Dieäu born of the same lineage, as soon as one raised Phong laø phaùp moân nhaát vò bình ñaúng, moãi moãi something the others knew where it came down. ñeàu chôn, moãi moãi ñeàu toaøn, nhaèm choã khoâng In Hsueh Feng's congregation it was just these ñöôïc khoâng maát, khoâng phaûi khoâng quaáy, rieâng three who always engaged in questioning and baøy. Vì theá Thieän Taøi khoâng thaáy ñeán choã xöùng answering. Whether walking, standing, sitting or taùnh, nhö con maét chaúng töï thaáy, loã tai chaúng töï lying down, the ancients were mindful of this path; nghe, ngoùn tay chaúng töï xuùc, dao chaúng töï caét, löûa that is why as it is brought up, they know where it chaúng töï ñoát, nöôùc chaúng töï röûa." Ñeán trong ñaây, comes down. One day when he was wandering in chuùng ta thaáy trong kinh thaät ñaïi töø ñaïi bi coù choã the mountains, Pao Fu pointed with his hand and vì nhau. Vì theá phoùng moät böôùc noùi veà nghóa moân said, "Right here is the summit of the mystic thöù hai, laäp khaùch laäp chuû, laäp cô laäp caûnh, laäp vaán peak." When Ch'an men these days are questioned laäp ñaùp. Do ñoù noùi: "Chö Phaät chaúng ra ñôøi, cuõng this way, then they only frown; fortunately it was khoâng coù Nieát baøn, vì phöông tieän ñoä

chuùn g sanh, Ch'ang Ch'ing who was asked. Tell me, when Pao hieän vieäc nhö theá." Haõy noùi cöùu caùnh laøm sao khoûi Fu spoke this way, what was his purpose? When ñöôïc Caûnh Thanh, Tuyeát Ñaäu noùi theá aáy? Khi ñoù, the ancient Pao Fu acted like this, he wanted to

test whether Ch'ang Ch'ing had eyes or not. did come down from the mountain, that he was Ch'ang Ch'ing was a man of his house, so naturally always on the solitary summit of the peak of he knew what Pao Fu was getting at; thus he wonder. At this point, where are Meghasri and replied to him by saying, "Indeed it is. What a Sudhana really? Later, Zen master Hsueh-tou pity!" But tell me, when Ch'ang Ch'ing spoke this created some complications, and made up a verse way, what was his meaning? You can't always go quite well: on this way. Though there are those who seem so, "The lone summit of the mystic peak actually there is rarely anyone at ease without the Is the teaching of one-flavor equanimity slightest concern. Fortunately Ch'ang Ch'ing Each and every one, they're all real; understood Pao Fu completely. Hsueh Tou added Each and every one, they're all complete. a word saying, "Today, travelling the mountains Where there's no gain and no loss with these fellows, what is the purpose?" Tell me, No affirmation and no negation. where does this come down? Again he said, There it stands alone revealed; "Hundreds of thousands of years hence, I don't say Therefore Sudhana couldn't see him." there are none, just that they will be few." Hsueh Baûo Phöôùc: See Baûo Phöôùc Toøng Trieån. Tou knows how to point to himself. This is just Baûo Phöôùc Toøng Trieån Thieàn Sö (?-928): like Huang Po's saying, "I don't say that there is no Hofufu-Juten (jap)—Pao-fu Ts'ung-chan (Wade- Ch'an, just that there are no teachers." Hsueh Tou Giles Chinese)—Baofu Congzhan (Pinyin speaking this way is also undeniably dangerous Chinese)—Thieàn Sö Baûo Phöôùc Toøng Trieån, teân and steep. If Hsueh Tou hadn't answered back cuûa moät vò Thieàn sö Trung Hoa vaøo theá kyû thöù with the same voice, how could it have been this möôøi. Ngoaøi vieäc teân cuûa oâng ñöôïc nhaéc tôùi trong unique and marvelous? This is called an added caùc ví duï 8, 23, 76, 91 vaø 95 cuûa Bích Nham Luïc, comment; it comes down on both sides, but though chuùng ta coøn coù moät soá chi tieát lyù thuù veà vò Thieàn it comes down on both sides, it doesn't remain on sö naøy trong nhö trong Truyeàn Ñaêng Luïc, quyeån either side. Later this was quoted to Ching Ch'ing, XIX: Thieàn sö Baûo Phöôùc Toøng Trieån ñeán töø coå He said, "If it hadn't been Mr. Sun, then you would thaønh Phuùc Chaâu. Vaøo tuoåi möôøi laêm, oâng trôû have seen skulls covering the fields." Sun is thaønh ñeä töû vaø sau ñoù laø truyeàn nhaân noái phaùp cuûa Ch'ang Ch'ing's lay surname. Haven't you heard thieàn sö Tuyeát Phong Nghóa Toàn. OÂng thoï cuï tuùc how a monk asked Chao Chou, "What is the lone giôùi naêm 18 tuoåi taïi chuøa Ñaïi Trung cuõng trong summit of the mystic peak?" Chao Chou said, "I vuøng Phuùc Chaâu. Sau moät thôøi gian haønh cöôùc du won't answer this question of yours." The monk phöông ñeán nhöõng vuøng khaùc trong xöù Trung Hoa, asked, "Why won't you answer this question?" oâng ñaõ trôû veà laøm thò giaû cho Tuyeát Phong. Baûo Chao Chou said, "I fear that if I answer you, you Phöôùc coù 25 ñeä töû keá thöøa Phaùp—Zen Master would fall onto the level ground." In the teachings

Pao-fu Congzhan, name of a Chinese Zen master it says that the mendicant Meghasri always stayed in the tenth century. Besides the fact that his name on the lone summit of the peak of wonder; he was mentioned in examples 8, 23, 76, 91 and 95 of never came down from the mountain. Sudhana the Blue Cliff Record, we also have some went to call on him and searched for seven days interesting information on him in the Records of without encountering him. But then one day they the Transmission of the Lamp (Ch'uan-Teng-Lu), met on a separate peak. When he had seen him Volume XIX: Zen master Pao-fu Congzhan came Meghasri explained for Sudhana that the three from ancient Fuzhou. At the age of fifteen he worlds are a moment of thought and the wisdom became s student and later a dharma successor of and illumination of all the Buddhas, the gate of Zen master Hsueh-feng-i-t'sun. He was ordained Dharma that appears everywhere. Given that at the age of eighteen at Dazhong Temple in his Meghasri never came down from the mountain, native city. After a period of traveling to other why then did they meet on a separate peak? If you areas in China, he returned to become Xuefeng's say Meghasri must have come down from the attendant. Pao-fu had twenty-five dharma mountain, yet in the teachings it says that he never successors.

Moät hoâm, Tuyeát Phong boãng goïi Sö noùi: "Coù laøm hoaït keá (tìm phöông caùch noùi)." Tröôøng laõnh hoäi khoâng?" Sö ñònh böôùc tôùi gaàn, Tuyeát Khaùnh boãng hoûi: "Vaäy thì oâng noùi theá naøo?" Phong duøng gaäy caûn laïi. Sö ngay ñoù laäp töùc Baûo Phöôùc noùi: "Hai tay naâng caøy, nöôùc leân bieát choã veà. Baûo Phöôùc thöôøng hoûi sö huynh quaù ñaàu goái."—Baofu brought up for cuûa mình laø Hoøa Thöôïng Hueä Laêng Tröôøng consideration Panshan's statement, "When all Khaùnh veà giaùo phaùp phöông tieän xöa vaø nay. illuminated realms are gone, what is it that Hoaø Thöôïng Tröôøng Khaùnh noùi: "Laõo taêng thaø remains?" and Dongshan's statement, "When noùi ba caùi ñoäc cuûa La Haùn, chöù khoâng noùi all illuminated realms are undiminished, what Nhö Lai coù hai lôøi." Baûo Phöôùc noùi: "Theá naøo else is there?" Baofu then said, "According to laø lôøi cuûa Nhö Lai?" Tröôøng Khaùnh noùi: "Keû what was expounded by these two worthies, ñieác maø coá nghe." Baûo Phöôùc noùi: "Hoøa there is something left over that isn't Thöôïng Khaùnh ñaõ noùi veà ñaàu thöù nhì!" Tröôøng annihilated." He then asked Changqing, Khaùnh boãng hoûi: "Trong tröôøng hôïp ñoù, theá "What would you say now to exterminate it?" naøo laø lôøi cuûa Nhö Lai?" Baûo Phöôùc noùi: "Hoøa Changqing was silent for a long time. Baofu Thöôïng ñi uoáng traø ñi!" Veà sau naøy, Vaân Cö said, "You're seeking speaking strategies in a Tích noùi: "Ñaâu laø choã Tröôøng Khaùnh höôùng mountain spirit's cave." Changqing asked, veà ñaàu thöù nhì maø noùi?"—One day Xuefeng "Then what would you say?" Baofu said, suddenly called Bao-fu, saying, "Do you "Both hands on the plough, water above the understand?" Bao-fu wanted to approach knees." Xuefeng, but Xuefeng pushed him away with Moät hoâm, Baûo Phöôùc hoûi moät vò Taêng: "OÂng his staff. Bao-fu thereupon understood. Bao- töø ñaâu tôùi?" Vò Taêng ñaùp: "Töø Quan AÂm fu often inquired of his Dharma brother, Giang Taây." Baûo Phöôùc hoûi: "OÂng coù thaáy Changqing Huileng, concerning

ancient and Quan AÂm chaêng?" Vò Taêng noùi: "Thaáy." Baûo current expedient methods of teaching. Most Phöôùc hoûi: "Thaáy beân traùi hay beân phaûi?" Vò Venerable Changqing said, "I'd say that an Taêng ñaùp: "Luùc thaáy con khoâng thaáy qua phaûi arhat has three poisons, but the Tathagata hay traùi."—One day, Baofu asked a monk, does not have two ways of speaking. I don't "Where have you come from?" The monk say that the Tathagata doesn't speak, just that said, "From Kwan Yin in Jiangxi." Baofu said, he doesn't have two ways of speaking." Baofu "Did you see Kwan Yin?" The monk said, "I said, "What is the speech of the Tathagata?" saw her." Baofu said, "Did you see her right Changqing said, "The deaf struggle to hear it." side or her left side?" The monk said, "When I Baofu said, "Master Qing has spoken of the saw her, I didn't pass her on the right or left." secondary!" Changqing asked, "In that case, Vò Taêng noùi: "Con môùi vaøo tuøng laâm, thænh sö what is the speech of the Tathagata?" Baofu chæ troïn veïn loái ngoä nhaäp!" Baûo Phöôùc noùi: said, "Go drink tea!" Later, Yunju said, "Neáu nhö laõo Taêng chæ baøy loái ngoä nhaäp troïn "Where is the place that Changqing speaks of veïn cho oâng, thì laõo Taêng phaûi leã baùi oâng caùi the secondary?" ñaõ."—A monk said, "I've just arrived at the Baûo Phöôùc noùi nhaân cöû thuaät cuûa Baøn Sôn monastery. I ask the master to reveal to me "Khi taát caû nhöõng caûnh ñöôïc chieáu saùng ñeàu the complete entrance." Baofu said, "If I were maát thì coøn laïi caùi gì?" vaø thuaät cuûa Ñoäng Sôn to show you the complete entrance, then I "Khi taát caû nhöõng caûnh ñöôïc chieáu saùng ñeàu would just to you." chöa tieâu maát thì coøn laïi caùi gì?" Baûo Phöôùc Moät vò Taêng hoûi Baûo Phöôùc: "Toâi nghe noùi laïi noùi: "Theo caùi ñöôïc thuyeát bôûi hai vò toân muoán bieát con ñöôøng voâ sanh phaûi roõ ngoïn giaû thì vaãn coøn chöa ñöôïc tieåu tröø saïch." Roài nguoàn. Baïch Hoøa Thöôïng, theá naøo laø ngoïn Sö laïi hoûi Tröôøng Khaùnh: "Hoøa Thöôïng seõ noùi nguoàn (nhö muoán ñaït ñeán caûnh giôùi voâ sanh theá naøo môùi ñöôïc tröø tuyeät?" Tröôøng Khaùnh thì phaûi nhaän thöùc boån nguyeân, vaäy theá naøo laø im laëng moät luùc laâu. Baûo Phöôùc noùi: "Thaät boån nguyeân)?" Sö im laëng hoài laâu roài quay bieát Hoøa Thöôïng höôùng veà hang quæ ôû nuùi maø sang hoûi vò thò giaû cuûa mình: "Vò Taêng vöøa hoûi

ta caùi gì?" Vò Taêng laëp laïi caâu hoûi. Sö phaùt VI—Name of a Chinese monk in Shan-tung ñuoåi vò Taêng ra ngoaøi vöøa heùt lôùn: "Boä toâi Province in the sixth century. ñieác sao?" Caùi "im laëng" cuûa Baûo Phöôùc laø Baûo Sa Ma Taåy: Pausamasa (skt)—Theo Eitel moät trong nhöõng phöông tieän thieän xaûo khaù trong Trung Anh Phaät Hoïc Töø Ñieån, Pausamasa laø thoâng duïng maø caùc thieàn sö thöôøng duøng ñeå thaùng thöù möôøi cuûa AÁn Ñoä, baét ñaàu töø 16th thaùng giuùp ñoà ñeä cuûa mình. Chaéc haún chuùng ta coøn chaïp cuûa Trung Hoa—According to Eitel in The nhôù ngaøy tröôùc khi Boà Taùt Vaên Thuø hoûi cö só Dictionary of Chinese-English Buddhist Terms, Duy Ma Caät veà "phaùp baát nhò", Duy Ma Caät Pausamasa is the tenth Indian month, beginning on im laëng khoâng noùi. Ngöôøi ñôøi sau ca tuïng thaùi the 16th of the 12th Chinese month. ñoä aáy cuûa Duy Ma Caät laø söï "im laëng saám seùt" Baûo Saùm Keä: Precious gathas for repentance—(maëc nhö loâi)—A monk came to Pao-fu and Precious verses for repentance. asked, "I

am told that when one wants to Baûo Sanh Nhö Lai: See Baûo Sanh Phaät. know the path of the uncreate, one should Baûo Sanh Phaät: Ratnasambhava (skt)—Baûo know the source of it. What is the source, Thaéng—“Baûo Sanh Phaät” laø moät trong naêm vò master? Pao-fu was quiet for some little Phaät sieâu vieät, maø truù xöù cuûa ngaøi laø Nam Phöông while, and then asked his attendant, "What Tònh Ñoä. Veà Tieáu Töôïng hoïc, ngöôø i ta thöôøng did the monk ask me now?" When the monk phaùc hoïa Ngaøi coù da maøu vaøng kim, ngoài toïa thieàn repeated the question, the master ejected him, vò theá kieát giaø, tay baét aán “ban phaùt öôùc nguyeän.” exclaiming, "I am not deaf!" The "silence" of ÔÛ Taây Taïng ngaøi thöôøng ñöôïc hoïa ñang quaán laáy Pao-fu is one of the popularly skilful means Kamaki. Nam Phaät coøn ñöôïc bieát nhö ngöôøi ban that Zen masters use to help their disciples. boá töø bi. Phaät traàn theá Kashyapa vaø Boà taùt sieâu Surely, we still remember Vimalakirti's vieät Baûo Chöôûng ñeàu phuïc tuøng Nam Phaät. Ngaøi silence in the story of Manjusri and thöôøng ngoài treân löng sö töû vôùi cöû chæ chaáp thuaän Vimalakirti. Vimalakirti was silent when nhöõng mong öôùc—Jewel Born Buddha is one of Manjusri asked him as to the doctrine of non- the five buddhas, who presides over a “pure land” duality, and his silence was later commented in the south. Iconographically, he is generally upon by a master as "deafening like thunder." portrayed with golden skin and sitting in the Yogic Baûo Phöông: Ratnakala (skt)—Precious place— Padmasana position, making the “wish-granting” Baûo Xöù—Töï vieän, nôi thöôøng truï Tam Baûo— gesture (varada-mudra). In Tibet he is often Precious abiding, or the abode of the triratna, a portrayed embracing his consort Mamaki. Also monastery. known as the Compassionate Giver. He is Baûo Quan: Celestial Crown—Precious Crown—A associated with the earthly buddha Kashyapa and deva crown, surpassing human thought. a transcendent bodhisattva Ratnapani. Ratna- Baûo Quang Boà Taùt: See Baûo Xöù Boà Taùt. Sambhava is always riding a lion or a horse, Baûo Quang Phaät: Precious-Light Buddha. making the gesture of wish granting. Baûo Quang Thieân Töû: Ratnaprabha (skt)— Baûo Saùt: Precious ksetra—Phaät giôùi: Buddha Precious Light heaven king's son—Moät trong Tam realm—Töï vieän: Monastery. Quang Thieân Töû, töùc Nhaät Thieân Töû, goïi laø Baûo YÙ Baûo Sinh Phaät: See Baûo Sanh Phaät. laø öùng hieän cuûa Ñöùc Quaùn AÂm—Precious light Baûo Sôû: Jewel land—Jewel place—Treasure deva, the sun-prince, a manifestation of Kuan-Yin, land—Baûo sôû laø nôi chöùa nhöõng chaâu baùu, nhö one of the three kings of precious light. Nieát Baøn Voâ Dö—The place of precious things, Baûo Quí: Master Pao-Kwei—Teân cuûa moät vò i.e. the perfect Nirvana. Taêng Trung Hoa vaøo thôøi nhaø Tuøy—Name of a Baûo Sôn: Ratna-parvata (skt)—Precious Chinese monk in the Sui dynasty (581-618). mountain—Teân cuûa ñænh Baûo Sôn—Name of Baûo Quoác: Pure land—Precious country—Coõi Mount Ratnaparvata. Tònh Ñoä. Baûo Taùc: Pasa (skt)—Sôïi daây ñöôïc laøm baèng chæ Baûo Quyønh (504-584): Teân cuûa moät vò Taêng naêm maøu—A string that is made of five-colored Trung Hoa trong tænh Sôn Ñoâng vaøo theá kyû thöù threads.

Baûo Taøng: Ratnadhvaja (skt)—Phöôùn ñöôïc trang Vieât. Ngaøi xuaát gia laøm ñeä töû Thieàn sö Ñònh hoaøng bôûi baûo ngoïc: A banner decorated, with Höông luùc tuoåi coøn raát treû. Ngaøi trôû thaønh Phaùp töû gems—Chö Thieân AÂm Nhaïc treân coõi Trôøi Ñaâu ñôøi thöù baûy doøng Thieàn Voâ Ngoân Thoâng. Sau khi Suaát: A deva in the Tusita heaven who presides Thaày mình thò tòch, ngaøi tieáp tuïc truï taïi chuøa Caûm over music. ÖÙng ñeå hoaèng phaùp. Ngaøi cuøng Thieàn sö Minh Baûo Taïng: Precious treasures—Kho chöùa chaâu Taâm cuøng nhau tuïng kinh Phaùp Hoa trong 15 naêm baùu tích luõy: The treasury of precious things— lieàn. Vaøo naêm 1034, ngaøi muoán nhaäp hoûa quang Dieäu phaùp cuûa Phaät coù theå cöùu giuùp chuùng sanh tam muoäi. Khi nghe tin naày, Vua Lyù Thaùi Toâng thoaùt khoûi caùc khoå aùch: The wonderful religion of göûi saéc duï trieäu hoài ngaøi veà kinh thuyeát phaùp cho Buddha—See Dieäu Traân Taøi. hoaøng gia laàn cuoái. Sau khi thuyeát phaùp xong, ngaøi Baûo Taïng Luaän: Boä luaän 1 quyeån, ñöôïc Sö Taêng beøn nhaäp vaøo hoûa quang tam muoäi—A Trieäu soaïn vaøo thôøi Haäu Taàn (384-417)—Vietnamese Zen master from Chu Minh, North Commentaries on Precious treasures, one volume, Vietnam. He left home and became a disciple of composed by Master Seng-Chao in the Hou Ch'in Ñònh Höông when he was very young. He became dynasty. the Dharma heir of the seventh generation of the Baûo Taïng Nhö Lai: Ratna-garbha (skt)—Vò Phaät Wu-Yun-T'ung Zen Sect. After the letter's death, (Baûo Haûi laø con gaùi cuûa Phaïm Chí, xuaát gia thaønh he stayed at Caûm ÖÙng Temple to expand ñaïo hieäu laø Baûo taïng Nhö Lai) maø Phaät A Di Ñaø Buddhism. He and Zen master Minh Taâm recited vaø Phaät Thích Ca ñeàu y vaøo ñeå phaùt taâm thaønh the Lotus Sutra for 15 years. In 1034, he wanted to ñaïo—A Buddha to whom Sakyamuni and self-immolate his body with the flame of samadhi Amitabha are said to have owed their awakening. to enter Nirvana. Upon hearing the news, King Lyù Baûo Taïng Thaàn: Jambhala (skt)—Teân cuûa moät vò Thaùi Toâng sent an Imperial Order to summon him trôøi—Name of a deity. to the capital to preach the Buddha Dharma to the Baûo Taïng Thieân: Taraka (p)—Vò thaàn coi veà royal family the last time. Right after the surmon, phöôùc ñöùc cho moïi chuùng sanh—A deity who he self-immolated his body by the flame of rules on blessings for all beings. samadhi. Baûo Taïng Thieân Nöõ: Laksmi (skt)—Sri-maha- Baûo Taùt Boà Taùt: Ratnakala-bodhisattva (skt)— deva (skt)—Coâng Ñöùc Thieân—See Caùt Töôøng Baûo Xöù Boà Taùt—Precious abiding Bodhisattva. Thieân Nöõ. Baûo Taâm: Taâm baûo—Precious mind. Baûo Taïng Thieàn Sö (1818-1872): Teân cuûa moät vò Baûo Thanh (1752-1859): Teân cuûa moät vò Thieàn sö Thieàn sö Vieät Nam ñôøi thöù 40 toâng Laâm Teá, queâ ôû Vieät Nam ñôøi thöù 40 toâng Laâm Teá, queâ ôû Phuù Phuù Yeân—Name of a Vietnamese Zen master, of Yeân—Name of a Vietnamese Zen master, of the the fortieth Lin-chi lineage. He came from Phu- fortieth Lin-chi lineage. He came from Phu-Yen, Yen, Central Vietnam. Central Vietnam. Baûo Taùnh: Ratnagotra (skt)—Precious nature— Baûo Thaønh: Thaønh chöùa ñaày baûo vaät, nhö Phaät Baûo Tính—Teân khaùc cuûa Nhö Lai Taïng, ôû trong Phaùp trong Kinh Nieát Baøn—The city full of chuùng sanh phieàn naõo maø chaúng heà maát tính chaân precious things, in the Nirvana Sutra, i.e. the nhö thanh

tònh—The precious nature, or teaching of the Buddha. Tathagatagarbha, underlying all phenomena, Baûo Thaùp: Stupa (skt)—Thaùp Baûo hay thaùp chöùa always pure despite phenomenal conditions—See baûo vaät, thaùp chöùa xaù lôïi: Precious stupa, or fane Nhö Lai taïng. for precious things, or relics—Thaùp trang nghieâm Baûo Taùnh Boà Taùt: Ratnagotra-bodhisattva (skt)— baèng chaâu baùu hay thaùp ñöôïc trang trí baèng baûo Precious nature Bodhisattva. vaät: A pagoda adorned with gems, or the stupa Baûo Taùnh Luaän: Ratnagotra-sastra (skt)— ornamented with precious things—Thaùp Ña Baûo Treatise on Precious nature or Tathagatagarbha— trong Kinh Phaùp Hoa: The shrine of Prabhutaratna See Nhö Lai taïng. in the Lotus. Baûo Taùnh Thieàn Sö: Zen Master Baûo Taùnh (?- Baûo Thaùp Xaù Lôïi: Relic chamber—Relic stupa. 1034)—Thieàn sö Vieät Nam, queâ ôû Chu Minh, Baéc Baûo Thaéng: Ratnasambhava (skt)—Jewel Victor

or Splendor. answers here has by no manner of means any Baûo Thaéng Boà Taùt: Ratna-priya (skt)—The relation whatever to the main issue, except that Bodhisattva Precious Conqueror—Precious the uninitiated are hereby led further and further Victory Bodhisattva. astray. But Zen masters really try their best to Baûo Thaéng Phaät: Ratna-priya-buddha (skt)— enlighten earnest truth-seekers in accordance Precious Victory Buddha. with the circumstances. Thus, we, Zen Baûo Thieân: Ratnadeva (skt)—Teân cuûa moät vò Tyø practitioners, should try to look deeper inside Kheo, moät trong nhöõng ñeä töû cuûa ñöùc Phaät—Name these meaningless remarks. of a monk, one of the disciples of the Buddha. Baûo Thoï Dieân Chieåu Traán Chaâu Thieàn Sö: Hoju Baûo Thieân Tyø Kheo: See Baûo Thieân. Ensho (jap)—Pao-shou Yen-chao (Wade-Giles Baûo Thieàn Phoå Thieàn Sö: Zen master Pao-ch'an Chinese)—Baoshou Yanzhao Zhenzhou (Pinyin Pu—Moät hoâm, coù moät vò Taêng ñeán vaø hoûi thieàn sö Chinese)—Hieän nay chuùng ta khoâng coù nhieàu taøi Baûo Thieàn Phoå veà yù chæ Taây lai cuûa Toå Sö, Sö traû lieäu chi tieát veà Thieàn sö Baûo Thoï; tuy nhieân, coù lôøi: "Chôø xem hoa maãu ñôn nôû laø muøa xuaân." Vò moät vaøi chi tieát lyù thuù veà vò Thieàn sö naøy trong Taêng khoâng theå thaáu trieät yù nghó ñoù, vaø thieàn sö Truyeàn Ñaêng Luïc, quyeån XII: Thieàn sö Baûo Thoï giuùp oâng baèng caùch giaûng giaûi theâm veà boâng hoa: Dieân Chieåu laø ñeä töû cuûa Thieàn Sö Laâm teá Nghóa "Hoa cuùc vaøng thì laïi nôû vaøo thaùng chín moãi naêm." Huyeàn. OÂng soáng vaø daïy Thieàn ôû chuøa Baûo Thoï Vò Taêng coù veû nhö thích thuù noùi: "Neáu theá, töùc trong coå thaønh Traán Chaâu—We do not have Hoøa Thöôïng ñang gaéng söùc ñeå daïy ngöôøi khaùc detailed documents on Zen Master Baoshou vaäy." Baûo Thieàn Phoå noùi lôøi cuoái: "OÂng laàm roài!" Yanzhao; however, there is some interesting Ñaây laø tröôøng hôïp caùc thieàn sö traû lôøi caâu hoûi baèng information on him in The Records of the caùch neâu leân moät vaøi saùo ngöõ voán hoaøn toaøn Transmission of the Lamp (Ch'uan-Teng-Lu), khoâng theå hieåu ñöôïc baèng nhöõng lyù leõ ñöông Volume XII: Zen Master Baoshou Yanzhao was a nhieân. Trong khi haàu heát nhöõng phaùt bieåu roõ raøng disciple of Zen master Linji I-hsuan. He lived and laø voâ nghóa vaø khoâng theå naøo voùi tôùi ñöôïc, nhöõng taught Zen at Baoshou Temple in ancient caâu traû lôøi ôû ñaây khoâng coù quan heä,

daàu laø quan heä Zhenzhou. raát xa vôøi, ñoái vôùi yù nghóa cuûa vaán ñeà ñöôïc neâu Moät vò Taêng hoûi Baûo Thoï: "Muoân caûnh ñeán leân ôû ñaây. Nhöng quaû tình caùc thieàn sö heát söùc taän traøn ngaäp mình, thì laøm sao?" Baûo Thoï noùi: taâm vaø nhöõng ngöôøi nhieät taâm caàu ñaï o thöôøng "Ñöøng kieåm soaùt noù." Vò Taêng leã baùi. Baûo ñöôïc khôi daäy yù chæ noäi taïi cuûa nhöõng nhaän ñònh Thoï noùi: "Ñöøng voïng töôûng. OÂng maø voïng thoaùt ra töø ñoâi moâi cuûa caùc thieàn sö tuøy theo hoaøn töôûng thì seõ bò ñaùnh gaõy ngang löng."—A caûnh. Vì vaäy haønh giaû chuùng ta phaûi coá gaéng nhìn monk asked Baoshou, "When all realms come saâu vaøo phía döôùi nhöõng saùo ngöõ voâ nghóa naøy — forward and overwhelm you, then what?" One day, a monk came and asked Pao-ch'an Pu Baoshou answered, "Don't control it." The concerning the patriarchal visit to which the monk bowed. Baoshou then said, "Don't master's reply was, "As to the tree-peony, we look move. If you move it will break you in two at for its flowers in spring." The monk failed to get the waist." the meaning of this, and the master helped him by Moät hoâm, Trieäu Chaâu ñeán vieáng töï vieän. Baûo this further comment on botany, "As to the yellow Thoï ngoài trong thieàn ñöôøng, maët xoay ñi chrysanthemum, it blooms in the auspicous ninth höôùng khaùc. Trieäu Chaâu traûi toïa cuï vaø leã baùi. month of the year." The monk who apparently Baûo Thoï ñöùng daäy vaø ñi vaøo phöông tröôïng. likes to talk, said, "If so, you are exerting yourself Trieäu Chaâu xeáp toïa cuï vaø ñi ra—One day, for the edification of others." Pao-ch'an Pu's final Zhaozhou came to visit the monastery. In the dictum was, "Mistaken!" This is the case where meditation hall Baoshou sat down facing Zen masters answer questions with meaningless away from him. Zhaozhou spread out his remarks which are perfectly incomprehensible to sitting cushion and bowed. Baoshou got up the rational mind. While most statements are and went into the abbot's quarters. Zhaozhou apparently meaningless and unapproachable, the picked up his meditation cushion and went

out. words Hu had an insight. Zhaozhou said, "Just Baûo Thoï hoûi moät vò Taêng: "OÂng töø ñaâu tôùi?" nail up this seam." Vò Taêng noùi: "Töø Taây Sôn laïi." Baûo Thoï noùi: Moät hoâm, coù moät vò Taêng hoûi: "Muoân daëm "OÂng coù gaëp khæ khoâng?" Vò Taêng noùi: "Coù khoâng moät aùng maây thì theá naøo?" Baûo Thoï thaáy." Baûo Thoï noùi: "Chuùng khoân lanh theá noùi: "Trôøi xanh cuõng phaûi aên gaäy." Vò Taêng naøo?" Vò Taêng ñaùp: "Thaáy con ñaây, moät chuùt noùi: "Con khoâng hieåu taïi sao trôøi xanh laïi coù khoân lanh cuõng chaúng coù." Baûo Thoï lieàn ñaùnh loãi gì." Baûo Thoï duøng gaäy ñaùnh vò Taêng—One vò Taêng—Baoshou asked a monk, "Where did day, a monk asked, "When there's not a single you come from?" The monk said, "From West cloud for ten thousand miles, then what?" Mountain." Baoshou said, "Did you see the Baoshou said, "The clear sky also gets the monkey?" The monk said, "I saw it." Baoshou staff!" The monk said, "I don't understand why said, "How clever was it?" The monk said, "I the clear sky has an error." Baoshou hit him. saw that I'm not the least bit clever." Baoshou Khi Thieàn sö Baûo Thoï ñang phoûng vaán moät vò hit him. Taêng trong phoøng phöông tröôïng, Sö ñaùp laïi Moät hoâm, moät ngöôøi noåi tieáng teân Hoà Ñinh moät caâu hoûi: "Traêm ngaøn Thaùnh

khoâng ôû Giaûo ñeán tham yeát Baûo Thoï. Baûo Thoï hoûi: ngoaøi caên phoøng naøy." Vò Taêng noùi: "Nghe "Coù phaûi oâng laø Hoà Ñinh Giaûo khoâng?" Hoà gioáng nhö lôøi noùi cuûa coå ñöùc 'voâ soá theá giôùi lòch söï noùi: "Daï, khoâng daùm." Baûo Thoï hoûi: cuõng gioáng nhö nhöõng bong boùng nöôùc trong "Thöû xem oâng coù theå ñoùng ñinh treân hö khoâng moät ñôït soùng bieån vaäy.' Con khoâng hieåu nôi chaêng?" Hoà noùi: "Thænh Hoøa Thöôïng nhoå ra maø traêm ngaøn Thaùnh ñöôïc loä ra trong caên thì con ñaây seõ ñoùng." Baûo Thoï duøng gaäy ñaùnh phoøng naøy." Baûo Thoï noùi: "Caùc ngaøi hieån hieän Hoà. Hoà noùi: "Thaày ñaùnh con laø ñuùng ñoù!" Baûo ngay ñaây." Vò Taêng noùi: "Ai coù theå bieåu toû Thoï noùi: "Sau naøy seõ coù nhieàu thaày ñaû phaù vieäc naøy?" Baûo Thoï neùm caây phaát töû xuoáng. oâng ñaáy!" Veà sau naøy, Hoà Ñinh Giaûo tham Vò Taêng ñi töø caùnh taây sang caùnh ñoâng cuûa yeát Trieäu Chaâu vaø noùi laïi cho oâng ta nghe veà caên phoøng, roài ñöùng ôû ñoù. Baûo Thoï ñaùnh vò cuoäc ñoái thoaïi giöõa mình vaø Baûo Thoï. Trieäu Taêng. Vò Taêng noùi: "Khoâng tu taäp Thieàn moät Chaâu noùi: "OÂng ñaõ laøm gì cho oâng aáy ñaùnh luùc laâu, laøm sao ngöôøi ta coù theå thöïc chöùng oâng vaäy?" Hoà noùi: "Con khoâng bieát mình giaùo phaùp toái thöôïng ñöôïc ñaây?" Baûo Thoï noùi: phaïm loãi gì." Trieäu Chaâu noùi: "Gioáng nhö choã "Ba möôi naêm sau, nhöõng lôøi naøy seõ noåi tieáng chia moái noái maø Thaày Baûo Thoï khoâng theå naøo ñaáy!"—When Baoshou was interviewing a boû qua ñöôïc!" Ngay nhöõng lôøi naøy Hoà ñaïi monk in the abbot's room, he responded to a ngoä. Trieäu Chaâu noùi: "Chæ caàn ñoùng leân ngay question by saying, "The hundred thousand caùi moái vieàn naøy."—One day, a well-known saints are not outside of this room." The monk person named Hu Dingjiao (Door-nail Hu) said, "That sounds like the ancient saying that came to visit Baoshou. Baoshou said, "Aren't 'the innumerable worlds are like the bubbles you Hu Dingjiao?" Hu said politely, "I dare in an ocean wave.' I don't understand where not say so." Baoshou said, "Let's see if you the hundred thousand saints are revealed in can nail down emptiness!" Hu said, "Please this room." Baoshou said, "They're pull the nail out from the emptiness, so I'll manifested right here." The monk said, "Who nail it down." Baoshou then hit him. Hu said, can demonstrate this?" Baoshou drew down "The master is right to hit me." Baoshou said, his whisk. The monk walked from the west "In the future, a lot of teachers are going to hit side of the room to the east side, and then you." Later, Hu visited Zhaozhou and told him stood there. Baoshou hit him. The monk said, of his dialogue with Baoshou. Zhaozhou said, "Without practicing Zen for a long time, how "What did you do to make him hit you?" Hu can someone realize its ultimate teaching?" said, "I don't know what my error was." Baoshou said, "Thirty years from now, these Zhaozhou said, "It was just this split seam that words will be well known!" Master Baoshou couldn't tolerate!" At these Moät hoâm, coù moät vò Taêng teân Taây Vieän Töø

Minh ñeán hoïc Thieàn vôùi Thieàn sö Baûo Thoï. conforms with the principle of the Dharmakaya, Taây Vieän hoûi: "Khi 'huyeãn thaønh' bò phaù saäp, and the whole world turns into a vortex. Immersed roài thì caùi gì nöõa?" Baûo Thoï noùi: "Ñöøng gieát in the tossing waves and surging billows, he will ngöôøi baèng caùch chaët hoï ra

laøm hai." Taây enjoy himself greatly. However, when the Zen Vieän noùi: "Cöù chaët." Baûo Thoï ñaùnh Taây Vieän. practitioner reaches this state, he is apt to become Taây Vieän vaãn tieáp tuïc noùi: "Cöù chaët! Cöù attached to this wonderful experience which so chaët!" vaø cöù moãi laàn oâng noùi laø moãi laàn Baûo fully absorbs him. Thus he will not progress Thoï ñaùnh oâng. Ñoaïn Baûo Thoï trôû veà phoøng farther, even if pushed; nor will he turn back, even phöông tröôïng vaø noùi: "OÂng Taêng môùi vöøa if he is pulled down. Consequently, he cannot put ñeán ñaáy! Laõo Taêng ñaõ ñaùnh haén cho tôùi ñoû caû all his body and mind into the Work. He is like a thaân. Quaû laø moät keû baùng boå!"—One day, a tramp (beggar) who has discovered a hill of gold. monk named Ziyuan Siming came to study While knowing it clearly to be gold, he with Zen master Baoshou. Xiyuan asked him, nevertheless cannot take it away with him and "When the 'illusion city' is knocked down, enjoy it at will. This is what the old Masters called then what?" Baoshou said, "Don't kill people "the treasure guard". According to Zen Master Po- by chopping them in two." Xiyuan said, shan in Zen Master Po-shan's Records of "Chop." Baoshou hit him. Xiyuan continued Teachings, such a man is sick through and through. saying, "Chop! Chop!" and Baoshou struck This is not Zen. him each time he spoke. Baoshou then went Baûo Thuû Tyø Kheo: Hiranyapani (skt)—Teân cuûa back to his abbot's quarters and said, "That moät vò Tyø Kheo ôû Thieân Truùc, moät trong nhöõng ñeä monk who just arrived! I beat him until he töû cuûa ñöùc Phaät—Name of a bhiksu in India, one was red. What a blasphemy!" of the disciples of the Buddha. Baûo Thuû: Khö khö giöõ laáy nhöõng gì mình coù: To Baûo Thuï: Jewel-tree—Caây quyù nôi coõi Tònh Ñoä— conserve—Tay quyù, tay laøm ra cuûa caûi quyù baùu: The jewel-trees of the Pure Land. Precious hand, the hand which gives alms and Baûo Thuï Quaùn: Quaùn töôûng thaáy caây baùu, pheùp precious things. quaùn thöù tö trong thaäp luïc quaùn—Visualization of Baûo Thuû Boà Taùt: Ratnapani (skt)—Precious race precious trees, the fourth in the sixteen kinds of Bodhisattva—Baûo Chuûng Boà Taùt—Baûo Chöôûng visualizations—See Thaäp Luïc Quaùn. Boà Taùt—The Bodhisattva of Precious Hands. Baûo Thöøa: Precious vehicle—The Mahayana— Baûo Thuû Haùn: The treasure guard—Haønh giaû Ñaïi Thöøa. tham Thieàn maø khôûi ñöôïc nghi tình, töông öùng vôùi Baûo Thöøa Phaùp Hoa Kinh: The precious vehicle lyù cuûa Phaùp Thaân, quaáy ñuïc theá giôùi moät maï ch of the Lotus Sutra. ñöôïc thoï duïng nhö soùng daâng leân cuoàn cuoän, haønh Baûo Tích: Ratna-rasi or Ratna-kuta (skt)—Kon- giaû taän höôûng choã thoï duïng naøy. Tuy nhieân, khi tsegs (tib)—Jewelled-accumulation. haønh giaû ñeán giai ñoaïn naøy, anh ta trôû neân vöôùng Baûo Tích Baøn Sôn Thieàn Sö (720-814): P'an- maéc vaø hoaøn toaøn chìm ñaém vaøo kinh nghieän kyø shan-Pao-chi—See Baøn Sôn Baûo Tích Thieàn Sö. dieäu naøy. Do vaäy, anh ta seõ khoâng tieán xa ñöôïc, Baûo Tích Boà Taùt: Ratnakara-bodhisattva (skt)— daàu coù ñaåy cuõng khoâng tieán tôùi, coù keùo laïi cuõng The Bodhisattva Store of Treasures—Jewelled- chaúng thoái lui. Keát quaû laø anh ta khoâng theå naøo ñeå accumulation Bodhisattva. heát thaân taâm mình vaøo coâng phu Thieàn taäp naøy Baûo Tích Kinh: Ratna-kuta-sutra (skt)—Kinh Ñaïi ñöôïc. Anh ta gioáng nhö moät teân du thuû du thöïc Baûo Tích—Gem-heap Sutra—See Kinh

Ñaïi Böûu khaùm phaù ñöôïc nuùi vaøng. Trong khi bieát roõ ñoù laø Tích. vaøng, tuy nhieân, anh ta khoâng theå naøo laáy noù ñi vaø Baûo Tích Phaät: Ratnakara-buddha (skt)— thoï duïng theo yù mình ñöôïc. Vieäc naøy coå nhaân goïi Jewelled-accumulation Buddha—Vò Phaät tuï taäp laø "Thuû baûo haùn". Theo Thieàn sö Baùc Sôn trong caùc phaùp baûo trang nghieâm nhö voâ laäu caên löïc— Baùc Sôn Thieàn Sö Ngöõ Luïc, ngöôøi aá y toaøn thaân laø Buddha adorned with heaps of treasures, i.e. beänh, chöù chaúng phaûi laø Thieàn—A practitioner powers, truths. who can bring forth the "doubt-sensation" then Baûo Tích Tröôûng Giaû Töû: Son of the elders of

Vaisali—Con cuûa moät vò tröôûng giaû trong thaønh Coác Caàm Gaäy Nhieãu Giöôøng—Ma Ku Carrying Vaisali, ngöôøi ñaõ daâng traøng phan thaát baûo leân his Ring Staff—See Ma Coác Truï Tröôïng. Phaät Thích Ca, roài taùn thaùn Ñöùc Phaät—The son of Baûo Truï Ñòa Nguïc: Hell of Embracing Pillar. the elders of Vaisali, who are said to have offered Baûo Tröôïng: Ratnadandin (skt)—Precious staff. canopies of the seven precious things to Baûo Tröôïng Boà Taùt: Ratnadandin-bodhisattva Sakyamuni in praise of his teaching. (skt)—Precious staff Bodhisattva (the Bodhisattva Baûo Tinh Phaät: Ratnaketu (skt)—See Baûo Traøng of Precious Staff). Nhö Lai. Baûo Tuï: Ñaïo Phaät laø toân giaùo tích tuï nhöõng gì quyù Baûo Tính: baùu neân goïi laø Baûo Tuï—Jewel-collection; a 1) Teân khaùc cuûa Nhö Lai Taïng, ôû trong chuùng collection of precious things, e.g. the Buddhist sanh phieàn naõo maø chaúng heà maát tính chaân religion. nhö thanh tònh—The precious nature, or Baûo Tuï Tam Muoäi: Moät trong 108 tam muoäi. Vaøo Tathagatagarbha, underlying all phenomena, tam muoäi naøy haønh giaû thaát taát caû caûnh giôùi ñeàu always pure despite phenomenal conditions. laøm baèng nhöõng gì quyù baùu neân goïi laø Baûo Tuï — 2) (?-1034): Teân cuûa moät vò Thieàn sö Vieät Nam Jewel-collection samadhi, one of 108 kinds of ñôøi thöù baûy toâng Voâ Ngoân Thoâng, queâ ôû Chaâu samadhis. When practitioners enter this samdhi, Minh, Baéc Vieät—Name of a Vietnamese Zen they will see all realms are made of master, of the seventh Wu-Yuan-T'ung precious things. lineage. He came from Chou-Ming, North Baûo Tuøng (1892-1967): Master Pao-Ts'ung—Teân Vietnam. cuûa moät vò Taêng Trung Hoa ôû tænh Phuùc Kieán vaøo Baûo Tònh (1899-1940): Master Pao-Ching—Teân theá kyû thöù XX—Name of a Chinese monk in Fu- cuûa moät vò Taêng Trung Hoa ôû tænh Trieát Giang vaøo Jian Province in the twentieth century. theá kyû thöù XX—Name of a Chinese monk in Chie- Baûo Tö Duy: Ratna-cinta (skt)—Precious Jiang Province in the twentieth century. reflection—Precious thought. Baûo Toøa: Precious throne. Baûo Töôùng: Töôïng Phaät trang nghieâm—The Baûo Toàn: Maintenance—Preservation—precious likeness, or image of Buddha. Conservation. Baûo Töôùng Nhö Lai: See Baûo Töôùng Phaät. Baûo Traøng: Precious or Dharma banner Baûo Töôùng Phaät: Maharatnaketou (skt)—Ratna- (curtain)—Torch of Truth. ketu-raja (skt)—Jewel Appearance Buddha—1) Baûo Traøng Nhö Lai: Ratnaketu (skt)—Baûo Tinh Moät trong baûy Nhö Lai: One of the seven Phaät—Nam Phöông Baûo Töôùng Phaät, moät trong Tathagatas; 2) Teân cuûa vò Phaät maø ngaøi A Nan seõ baûy vò Nhö Lai (hay boá thí

cho ngaï quyû, ngaøi truï thaønh trong töông lai: A name of Ananda as a taïi phöông nam)—Ratnaketu Buddha in the South, future Buddha; 3) Teân Phaät maø 2000 vò ñeä töû cuûa one of the seven Tathagatas. Phaät seõ thaønh sau naày: The name under which Baûo Traøng Phaät: See Baûo Traøng Nhö Lai. 2,000 of sakyamuni's disciples are to be reborn as Baûo Trì: Gìn giöõ: To maintain—Ao Baùt Coâng Ñöùc Buddhas. Thuûy nôi coõi Tònh Ñoä: The precious lake of the Baûo Töôïng: Töôïng Phaät laøm baèng traân baûo— eight virtuous characteristics in the Pure Land. Buddha statue or the statue of Buddha, made of Baûo Trì Quaùn: Quaùn töôûng thaáy baùt coâng ñöùc precious jewels. thuûy, hay nöôùc taùm coâng ñöù c (see Baùt Coâng Ñöùc Baûo Uyeân (466-526): Master Pao-juan—Teân cuûa Thuûy)—Visualization of eight waters of merit and moät vò Taêng Trung Hoa trong tænh Töù Xuyeân vaøo virtue—See Thaäp Luïc Quaùn. giöõa theá kyû thöù V vaø VI—Name of a Chinese Baûo Trieät Ma Coác Caàm Gaäy Nhieãu Giöôøng: Ma monk in Si-chuan Province in the fifth and the Ku Carrying his Ring Staff—See Ma Coác Truï sixth centuries. Tröôïng. Baûo ÖÙng Hueä Ngung: Bao-Ying-Hui-Yung Baûo Trieät Ma Coác Thieàn Sö: Ma-yu-Pao-ch'eâ— (chi)—See Nam Vieän Hueä Ngung Thieàn Sö. Mayu Baoche—See Ma Coác Baûo Trieät Thieàn Sö. Baûo Vaân (376-449): Ratnamegha (skt)—Jewel Baûo Trieät Ma Coác Truï Tröôïng: Baûo Trieät Ma Cloud—Precious clouds—Baûo Vaân laø teân cuûa moät

nhaø sö Trung Quoác vaøo thôøi nhaø Ñoâng Taán (317- Sakyamuni—Samadhi of the precious place, the 420), queâ ôû Löông Chaâu, ñaõ du haønh sang AÁn Ñoä samadhi by which the Buddha dispensed His vaøo khoaûng naêm 397 sau Taây Lòch, trôû veà Tröôøng powers and riches to all beings. An, thò tòch naêm 449, ôû tuoåi 74—Pao-Yun, a monk Baûo Xöù: Ratnakala (skt)—Precious abiding— of Liang-Chou in the Eastern Chin dynasty, who Precious place—See Baûo Phöông. travelled to India around 397 A.D., returned to Baûo Xöù Boà Taùt: Ratnakala-bodhisattva (skt)— Ch'ang-An, and died in 449, at the age of 74. Baûo Quang Boà Taùt—Baûo Taùt Boà Taùt—Precious Baûo Vaân Kinh: Ratnamegha-sutra (skt)—Sutra on abiding Bodhisattva. Precious clouds. Baûo Xöù Tam Muoäi: Ratnakala-samadhi (skt)— Baûo Vaân Loã Toå Thieàn Sö: Lu-tsu Pao-yun—See Precious abiding concentration—Tam muoäi cuûa Loã Toå Baûo Vaân Trì Chaâu Thieàn Sö. Ñöùc Phaät Thích Ca Maâu Ni. Ñöùc Theá Toân truï vaøo Baûo Voõng: Indra-jala (skt)—Ratna-jala (skt)— tam muoäi naày vaø töø ñoù Ngaøi boá thí tieàn taøi coâng Jewel Net of Indra—Coøn goïi laø Ñeá Voõng hay Ñeá ñöùc cho chuùng sanh—The samadhi of the precious Thích Voõng. Löôùi baûo chaâu cuûa trôøi Ñeá Thích hay place, the ecstatic trance of sakyamuni by which chieác maøn löôùi baùu treo ôû cung Ñeá Thích, laø nôi he dispensed powers and riches to all beings. khôûi sanh chö phaùp (caùc vò sö toâng Hoa Nghieâm ví Baûo Xöôùng: Master Pao-Siang—Teân cuûa moät vò noù vôùi duyeân khôûi truøng truøng voâ taän cuûa chö Taêng Trung Hoa ôû Giang Toâ vaøo thôøi nhaø phaùp). Coøn laø teân lôøi chuù cuûa caùc nhaø aûo thuaät Löông—Name of a Chinese monk in Jiang-Ssu Thieân Truùc, vì cuøng lôøi chuù naày maø taát caû söï vieäc Province in the Liang dynasty (502-557). hieän ra. Hình aûnh noåi tieáng naày ñöôïc duøng ñeå hieån Baûo Y: See Baûo YÙ. thò söï sö voâ ngaïi truøng truøng duyeân khôûi trong kinh Baûo YÙ:

Ratnamati (skt)—Laëc Na Ma Ñeà—Coøn Hoa Nghieâm—The net of Indra, or Indra's net of goïi laø Laëc Na Baø Ñeà, dòch laø Baûo YÙ, moät vò Taêng gems, hanging in Indra's hall, out of which all ngöôøi mieàn trung nöôùc Thieân Truùc, vaøo khoaûng things can be produced; also the name of an naêm 500 sau Taây Lòch, ngöôøi ñaõ dòch ba boä kinh— incantation of Indian magicians considered all- A monk from Central India, around 500 A.D., who powerful. This famous image is meant to describe translated three works. the unimpeded interpenetration of all and Baûo Höông: Circle-running exercise—Theo everything in the Flower Adornment Sutra. Thieàn sö Hö Vaân, tu "baûo höông" coù nghóa laø chaïy Baûo Voõng Boà Taùt: Indra-jala (skt)—Ratna-jala sau moãi thôøi toïa thieàn, chöù khoâng ñi gioáng nhö (skt)—Jewel Net of Indra. thieàn haønh. Khi coù tieáng goõ baûng thình lình vang Baûo Vöïc: Precious region—Traân Vöïc—Khu Vöïc leân laøm hieäu ngöøng laø moïi ngöôøi phaûi döøng laïi vaø quyù baùu, hay coõi Cöïc Laïc cuûa Ñöùc Phaät A Di ñöùng yeân gioáng nhö nhöõng caây coät cheát! Haønh giaû Ñaø—The Pure Land of Amitabha. tu Thieàn, haõy töôûng töôïng maø xem, trong nhöõng Baûo Vöông: Vua cuûa Kho Baùu: The precious King tình huoáng nhö vaäy coøn coù voïng töôûng hoân traàm or King of Treasures—Moät danh hieäu cuûa Ñöùc naøo coù theå khôûi leân ñöôïc nöõa?—According to Zan Phaät: A title of Buddha—Vò Töø Toân ngöï trò treân master Hsu-yun, to perform "circle-running luïc ñòa veà phía taây cuûa nuùi Tu Di: The ruler of the exercise" means to run after each session of sitting continent west of Sumeru—Baûo Chuû: Jewel-lord, meditation, not to walk like in walking meditation. or Lord of jewels. When the warning board suddenly sounded its Baûo Vöông Tam Muoäi: Buddha recollection stopping signal, everybody must stop and stand samadhi—Ñaït tôùi Baûo Vöông Tam Muoäi do vieäc still like so many dead poles! Zen practitioners, nieäm Phaät Tam Muoäi—The King of Treasures imagine, under these circumstances how can any samadhi, achieved by fixing the mind on Buddha. drowsiness or distracting thoughts possibly arise? Baûo Xa: Xe quyù (traâu traéng) maø Ñöùc Phaät ñaõ noùi During the "circle-running exercise" you should ñeán trong Kinh Phaùp Hoa, ñöôïc ví vôùi Nhaát Thöøa hold your neck straight so that it touches the back hay Ñaïi Thöøa—The precious cart (in the Lotus of your collar, and follow the person ahead of you sutra), i.e. the one vehicle, the Mahayana. closely. Keep your mind calm and smooth. Do not Baûo Xa Tam Muoäi: Ecstatic trance or samadhi of turn your head to look around, but concentrate

your mind on the head-phrase (hua-tou). vaø laøm toån haïi chuùng sanh. Beân caïnh ñoù, vò tyø Baõo Kieàu Truï Thaùo Taåy: Hai tay oâm chaët coät caàu kheo ni bò caám rôø raåm, ñaåy keùo moät ngöôøi ñaøn maø cuøng luùc cuõng muoán coï röûa thaân mình, khoâng oâng; caám ñeán gaàn, noùi chuyeän, hoaëc heïn hoø vôùi theå naøo coù ñöôïc. Trong Thieàn, töø naày ñöôïc duøng moät ngöôøi ñaøn oâng; caám daáu toäi naëng cuûa moät ni ñeå chæ ngöôøi muoán laõnh ngoä töï thaân maø cöù chaáp coâ khaùc; caám a toøng theo moät ni coâ khaùc phaïm ñaïi chaët vaøo giaùo ñieàu—Two hands embrace the giôùi—Eight serious sins: killing, stealing, sexual bridge pillar, but desiring to rub the body at the misconduct, lying, discarding the truth, discarding same

time, the impossibilities. In Zen, the term is the Bodhi-mind, being mean or selfish in regard to used to express someone who wants to achieve the supreme law, and injuring the living. Besides, enlightenment, but at the same time, does not a nun should not engage in the action of rubbing, want to release the dogma. touching, and pressing against a male person; Baõo Tang Khieáu Khuaát: Tay oâm tang vaät maø should not approach a man, standing near him, mieäng keâu oan. Trong nhaø Thieàn, töø naày ñeå dieãn holding a talk with him, or suggesting to go a taû söï bieän giaûi vuïng veà—Claiming innocence with rendez-vous (date) with him; should not conceal proof of fraud in hands. In Zen, the term is used to (hide) parajika offences of some other nuns; and indicate an awkward reasoning. should not join in (following) another Bhikhuni Baõo Tuøng Laâm: Cöûu Tham—Cöïu Tham—Laõo who has committed a parajika offence. Tham—Ngöôøi tham thieàn hoïc ñaïo laâu naêm —A Baùt Baûo Voâ Giaù: Eight priceless things. long-standing Zen practitioner. Baùt Baát Chaùnh Kieán: The eight incorrect Baïo AÙc: Evil and brutal. views—Baùt Taø Kieán. Baïo Bònh Baïo Töû: Grave illness and sudden Baùt Baát Ñònh: Eight changeable mental factors—death. Taùm yeáu toá khieán taâm baát ñònh. Baïo Töû: Sudden death. Baùt Baát Hieån Thöïc: The eight negations of the Baùt: Attha (p)—Asta (skt)—Hatsu (jap)—Eight. Madhyamika Doctrine—See Baùt Baát Trung Ñaïo. Baùt AÙc Giaùc: Taùm loaïi aùc giaùc: duïc giaùc, saân Baùt Baát Khaû Vieät: Taùm ñieàu khoâng theå vöôït qua giaùc, naõo giaùc, thaân lyù giaùc (nhôù nhaø), quoác ñoä ñöôïc—Eight untranscendables. giaùc (aùi quoác hay nghó ñeán söï lôïi ích cuûa quoác Baùt Baát Nhaøn: Eight kinds of no rest—Taùm loaïi gia), baát töû giaùc (khoâng thích caùi cheát), toäc tính naùo loaïn. giaùc (vì cao voïng cho doøng hoï), khinh vuï giaùc (khi Baùt Baát Sinh Phaùp: Anutpattikadharma (skt)— deã hay thoâ loã vôùi ngöôøi khaùc)—Eight wrong Theo Kinh Laêng Giaø, coù taùm caùch maø quan nieäm perceptions of thought: desire, hatred, vexation voâ sinh ñöôïc thieát laäp. Khi taùm yù nieäm veà voâ sinh with others, home-sickness, patriotism or thoughts naày ñöôïc theå chöùng thì ngöôøi ta ñaït tôùi caùi nhaän of the country's welfare, dislike of death, ambition bieát veà söï voâ sanh cuûa vaïn höõu. Thöù nhaát, chö for one's clan or family, and slighting or being phaùp hay caùc söï vaät chöa töøng ñöôïc sinh ra vì yù rude to others. nieäm sinh vaø dieät khoâng toàn taïi trong thöïc tính. Baùt AÂm: Taùm aâm thanh cuûa Phaät: cöïc haûo aâm, Thöù nhì, töø caùi ñi tröôùc maø coù caùi sau, vaø khoâng coù nhu nhuyeãn aâm, hoøa thích aâm, toân hueä aâm, baát nöõ phaân bieät naøo giöõa nhöõng caùi tröôùc vaø nhöõng caùi aâm, baát ngoä aâm, thaâm vieãn aâm, vaø baát kieät aâm— sau, cuõng nhö khoâng coù söï khôûi ñaàu tuyeät ñoái naøo Eight qualities of tones, or the eight tones of a coù theå ñöôïc quy cho söï vaät. Thöù ba, neáu baát cöù söï Buddha's voice: beautiful voice, flexible voice, vaät naøo ñaõ hieän höõu ôû ñaây, thì khoâng coù caùi gì coù harmonious voice, respect-producing voice, not theå thay theá noù ñöôïc tröø phi chuùng ta töï cho raèng effaminate voice, unerring voice, deep voice, and coù söï phaùt nguoàn ñoäc laäp, ñieàu naày khoâng theå xaõy resonant voice. ra ñöôïc (theo 12 nhaân duyeân thì khoâng coù caùi gì Baùt Ba La Di: Parajika (skt)—Eight ñöôïc goïi laø söï phaùt nguoàn ñoäc laäp caû). Thöù tö, yù

misbehaviors—Eight grave prohibitions or sins— nieäm veà töï tính phaùt xuaát töø söï töôûng töôïng, laø thöù Baùt Ñoïa—Baùt Cöïc Troïng Caûm Ñoïa Toäi: saùt sanh, khoâng ñöôïc ñaët caên baûn treân thöïc tính. Thöù naêm, troäm caép, ta daâm, voïng ngöõ, pheá boû chaùnh phaùp, do bôûi söï tuøy thuoäc töông ñoái hay y tha khôûi hay pheá boû boà ñeà taâm, ích kyû trong vieäc hoaèng phaùp, duyeân khôûi tính (paratantra) maø chuùng ta tin laø

nguoàn goác töï nhieân, nhöng thöïc ra khoâng coù caùi gì bieän luaän nhaèm gaït boû töø sai laàm naày ñeán sai coù theå ñöôïc goïi laø töï tính. Thöù saùu, söï nhaát tính laàm khaùc. Theo caùch naày taát caû nhöõng bieän tuyeät ñoái cuûa trí tueä toaøn haûo hay trí vieân thaønh bieät veà 'töï' hay 'tha,' veà 'bæ' hay 'thöû' ñeàu (parinishpanna) loaïi tröø caùi yù nieäm veà dò bieät. Thöù ñeàu bò tuyeät dieät—Middle School (the same baûy, khi caùi trí cuûa söï ñoaïn dieät hoaøn toaøn as ten negations except the last pair). In the (kshayajnana) ñöôïc theå chöùng thì seõ khoâng bao Eight Negations, all specific features of giôø coøn söï xaùc ñònh veà caùc phieàn naõo nöõa. Thöù becoming are denied. The fact that there are taùm, trong Phaùp thaân cuûa taát caû chö Phaät coù caùi just eight negations has no specific purport; nhaát theå toaøn haûo vaø khoâng coù söï caù bieät naøo phaân this is meant to be a whole negation. It may khaùc caû—According to Lankavatara Sutra, there be taken as a crosswise sweeping away of all are eight ways in which the conception of no-birth eight errors attached to the world of is established. When this eightfold notion of no- becoming, or a reciprocal rejection of the birth is realized, one attains the recognition of the four pairs of one-sided views, or a lengthwise birthlessness of all things. First, things have never general thrusting aside of the errors one after born because the idea of birth-and-death does not the other. In this way, all discriminations of obtain in reality. Second, from that which oneself and another or this and that are done precedes there is that which follows, and there is away with. no difference between antecedents and (II) Caùch giaûi thích thöù nhaát: Thöù nhaát vaø thöù nhì, consequents, and no absolute beginning can be Baát Sanh Baát Dieät (2). Baát sanh dieäc baát dieät assigned to anything. Third, if anything is already (khoâng sanh khoâng dieät), nghóa laø khoâng coù here, nothing else can take its place unless we khôûi cuõng khoâng coù dieät; phaù huûy yù nieäm khôûi assume an independent origin, which is baèng yù nieäm dieät. Thöù ba vaø thöù tö, Baát Ñoaïn impossible. Fourth, the notion of self-substance Baát Thöôøng (2). Baát ñoaïn dieäc baát thöôøng which is not based on reality. Fifth, because of (khoâng ñoaïn khoâng thöôøng), nghóa laø khoâng relative dependence or paratantra, we assume coù tröôøng cöûu cuõng khoâng coù baát tröôøng cöûu; natural origin, but in reality there is nothing that phaù huûy yù nieäm veà 'thöôøng' baèng 'ñoaïn.' Thöù can be called self-substance. Sixth, the absolute naêm vaø thöù saùu, Baát Nhaát Baát Dò (2). Baát nhaát oneness of perfect knowledge or parinishpanna dieäc baát dò (khoâng gioáng khoâng khaùc), nghóa excludes the idea of otherness. Seventh, when the laø khoâng coù thoáng nhaát cuõng khoâng coù phaân knowledge of complete destruction or ly; phaù huûy yù nieäm veà 'nhaát' baèng 'dò.' Thöù kshayajnana is realized, there is never again the

baûy vaø thöù taùm, Baát Lai Baát Khöù (2). Baát lai assertion of evil passions. Eighth, in the dieäc baát khöù (khoâng ñeán khoâng ñi), phaù huûy yù Dharmakaya of all Buddhas there is perfect unity, nieäm veà dieät baèng yù nieäm 'ñeán,' nghóa laø and no differentiating individuation. khoâng coù ñeán maø cuõng khoâng coù ñi; phaù huûy yù Baùt Baát Tònh: Eight unclean things—Eight nieäm 'ñeán' baèng yù nieäm 'ñi.'—The first impure things—See Taùm Ñieàu Baát Tònh Cho Keû explanations: First and second, neither birth Xuaát Gia. nor death. There nothing appears, nothing Baùt Baát Trung Ñaïo: Eight mental complications. disappears, meaning there is neither (I) Toång quan veà Baùt Baát Trung Ñaïo—An origination nor cessation; refuting the idea of overview of Eight mental fabrications: Taùm appearing or birth by the idea of phuû ñònh cuûa Ngaøi Long Thoï, ngöôøi saùng laäp disappearance. Third and fourth, neither end ra Tam Luaän Toâng. Baùt Baát Trung Ñaïo phuû nor permanence. There nothing has an end, nhaän taát caû nhöõng saéc thaùi hieän höõu. Söï thöïc nothing is eternal, meaning neither Baùt Baát Trung Ñaïo khoâng coù moät muïc ñích permanence nor impermanence; refuting the naøo caû. Chuùng ta coù theå xem noù nhö moät moùc idea of 'permanence' by the idea of treùo caøn queùt taát caû taùm thöù sai laàm gaén lieàn 'destruction.' Fifth and sixth, Neither identity vôùi theá giôùi hieän theå, hay söï ñaøo thaûi hoã töông nor difference. Nothing is identical with itself, cuûa boán caëp thieân kieán, hay moät chuoãi daøi nor is there anything differentiated, meaning

neither unity nor diversity; refuting the idea First, to shrink self or others (to make self or of 'unity' by the idea of 'diversity.' Seventh others smaller), or the world and all things to an and eighth, neither coming nor going. Nothing atom. Second, to enlarge self or others (to make comes, nothing goes, refuting the idea of self or others larger than anything in the world), or 'disappearance' by the idea of 'come,' the world and all things to fill all space. Third, to meaning neither coming-in nor going-out; make self or others, or the world and all things refuting the idea of 'come' by the idea of light as a feather (to make self or others lighter). 'go.' Fourth, to make self or others any size or (III) Caùch giaûi thích thöù nhì cuûa baùt baát trung ñaïo: anywhere at will. To make everything depends khoâng thuû tieâu, khoâng sinh, khoâng dieät, khoâng upon oneself, all at will. Fifth, to make vónh haèng, khoâng thoáng nhaát, khoâng ña daïng, everywhere and everthing to be omnipotent. To khoâng ñeán, khoâng ñi—The second be able to control all natural laws. Sixth, to be explanations of Eight mental complications: anywhere at will, either by self-transportation or no elimination (nirodha), no produce, no by bringing the destination to himself. To reach destruction, no eternity, no unity (not one), no any place at will. Seventh, the be able to shake all manifoldness (not many), no arriving(not things. Eighth, to be one or many and at will pass coming), and no departure (not going). through the solid or through space, or through fire (IV) Taùm thöù phöùc taïp cuûa taâm: baát thuûy, baát or water, or tranform the four elements at will, i.e. chung, baát ñoaïn, baát thöôøng, baát khöù, baát lai, turn earth into water (to be able to assume any baát phaân ly, baát baát phaân ly—Eight mental shape). fabrications: without a beginning, without a Baùt Bieän:

Taùm taøi huøng bieän cuûa Ñöùc Nhö Lai— cessation, without nihilism, without Taùm ñaëc tính cuûa Phaät trong luùc noùi: baát teâ haùt eternalism, without going, without coming, not bieän (khoâng la où hoø heùt), baát meâ loaïn bieän (khoâng being separate, not being non-separate. meâ môø loaïn ñoäng), baát boá bieän (bieän luaän khoâng Baùt Baát Trung Ñaïo Quaùn: Thieàn quaùn veà taùm toû veû khieáp sôï), baát kieâu maïn bieän (bieän luaän phuû ñònh—Meditation on the eight negations— khoâng toû veû kieâu maïn), nghóa cuï tuùc bieän (bieän See Baùt Baát Trung Ñaïo. luaän vôùi ñaày ñuû yù nghóa), vò cuï tuùc bieän (bieän luaän Baùt Baát Tö Nghì: The eight inexpressibles or vôùi ñaày ñuû höông vò yù vò), baát chuyeát saùp bieän things surpassing thought—See Baùt Kính Giôùi. (bieän luaän löu loaùt, chaúng vuïng veà cöùng nhaét), vaø Baùt Baát Vaên Thôøi Tieát: Noùi taùm laàn maø ngöôøi ta öùng thì phaân bieät (bieän luaän ñuùng luùc ñuùng thôøi)— vaãn khoâng nghe—Eight times when one doesn't Eight characteristics of a Buddha’s speaking: hear. never hectoring, never misleading or confused, Baùt Bieán Hoùa: Taùm loaïi bieán hoùa hay taùm thaàn fearless, never haughty, perfect in meaning, thoâng bieán hoùa cuûa chö Phaät: Thöù nhaát laø naêng perfect in flavor, free from harshness, and tieåu (Animan (skt), coù khaû naêng laøm cho nhoû laïi seasonable or suited to the occasion. ñöôïc. Thöù nhì laø naêng ñaïi (Mahiman (skt), coù khaû Baùt Boá Thí: Eight kinds of charity (dana)—Eight naêng laøm cho lôùn ra ñöôïc. Thöù ba laø naêng khinh kinds of almsgiving—See Baùt Chuûng Boá Thí. (Laghiman (skt), coù khaû naêng laøm cho nheï ñi ñöôïc. Baùt Boä: The eight groups of demon—See Thieân Thöù tö laø naêng töï taïi (Vasitva (skt), coù khaû naêng Long Baùt Boä. laøm cho töï taïi ñöôïc. Thöù naêm laø naêng höõu chuû Baùt Boä Kim Cang: Eight classes of supernatural (Isitva (skt), coù khaû naêng laøm cho coù quyeàn voâ haïn beings in the Lotus Sutra—Taùm chuùng sanh sieâu ôû khaép moïi nôi vaø treân moïi vaät. Thöù saùu laø naêng nhaân trong Kinh Lieân Hoa: thieân, long, daï xoa, caøn vieãn chí (Prapti (skt), coù khaû naêng ñeán nôi xa ñöôïc thaùt baø, a tu la, ca laâu la, khaån na la, ma haàu la hay nhö yù thaân. Thöù baûy laø naêng ñoäng, coù khaû giaø—The Eight Vajra Deities: deva, naga, yaksa, naêng laøm cho ñoäng ñöôïc. Thöù taùm laø tuøy yù gandharva, asura, gadura, kinnara, mahoraga. (Prakamya (skt), coù khaû naêng laøm tuøy theo yù Baùt Boä Löïc Só: Samkara (skt)—Sankara (p)— mình—Eight supernatural powers of Thöông Yeát La—Coøn goïi laø Coát Toûa Thieân, hoùa transformation, characteristics of every Buddha: thaân cuûa Töï Taïi Thieân—The bone-chain deva—

See Coát Toûa Thieân. cöùu roãi. Khoâng coù nhöõng neùt bieåu tröng raát phoå Baùt Boä Quyû Chuùng: See Thieân Long Baùt Boä. bieán ôû caùc heä thoáng toân giaùo khaùc. Thieàn coù phong Baùt Boái Xaû: Taùm baäc giaûi thoaùt—Eight stages of vò töï do, vaø ñöôïc moät soá lôùn ngöôøi ñöông thôøi caûm release. thuï. Hôn nöõa, vôùi muïc tieâu ñaõ ñöôïc nhaém laø duøng Baùt Boái Xaû Quaùn: See Baùt Giaûi Thoaùt Tam Muoäi. nhöõng phöông phaùp ñaëc bieät ñeå mang laïi söï töï Baùt Boång: Taùm loaïi gaäy—Eight kinds of staff— hieåu bieát saâu saéc veà baûn thaân cuûa moãi ngöôøi ñeå Giaûi leänh chæ huyeàn boång (gaäy phaït), tieáp cô tuøng mang laïi bình an cho taâm thöùc, Thieàn ñaõ loâi cuoán chính boång (gaäy ñaùng ñaùnh thì ñaùnh),

khaûo huyeàn ñöôïc söï chuù yù cuûa nhieàu nhaø taâm lyù hoïc phöông thöông chính boång (gaäy phaït ngöôøi öa vieäc laï luøng Taây. Khoù khaên lôùn nhaát cuûa Taây phöông khi thaûo laøm toån thöông chaùnh lyù), aán thuaän toâng chæ boå ng luaän veà yù nghóa cuûa Thieàn laø laøm sao giaûi thích (gaäy thöôûng ngöôøi hoïc töông öng vôùi toâng chæ cuûa 'Thieàn vaän haønh nhö theá naøo.' Thieàn ñaëc bieät nhaán Thaày), thöû nghieäm hö thöïc boång (gaäy khoâng maïnh ñeán vieäc giaùo huaán Thieàn naèm ngoaøi ngoân thöôûng khoâng phaït, vöøa thaáy lieàn ñaùnh ñeå thöû söùc töø: tu haønh cuûa ñeä töû), manh gia haït boång (gaäy ñaùnh 'Giaùo ngoaïi bieät truyeàn, baát laäp vaên töï. baäy vì khoâng saùng maét), khoå traùch ngu si boång Tröïc chæ nhaân taâm, kieán taùnh thaønh Phaät.' (gaäy traùch maéng ngöôøi hoïc ngu si), vaø taûo töø Ñeå bieát roõ veà Thieàn, vaø ngay caû ñeå baét ñaàu hieåu phaøm thaùnh boång (gaäy ñaùnh ñeå queùt saïch phaøm Thieàn, caàn phaûi tu taäp ngay."—The eight thaùnh). fundamental principles, intuitional or relating to Baùt Caùt Ñeá: Prakrti (skt)—1) Ñaøn baø: Woman; 2) direct mental vision of the Zen School: Correct Teân naøng Baùt Caùt Ñeá taïi gieáng nöôùc ñaõ duï doã ngaøi Law Eye-Treasury; Nirvana of Wonderful and A Nan, nhöng sau naày trôû thaønh moät Ni Sö: Profound Mind (see Dieäu Taâm); Reality is nullity; Prakrti, name of the woman at the well who the Door of Abhidharma; it is not relying on supplied water to Ananda, seduced him, but later books, or not established on words; it is a special became a nun. transmission outside the teachings; it points Baùt Caùt Töôøng: Astamangala (skt)—Eight directly to the human mind; through it one sees auspicious things—Eight great fortunes—Eight one’s own nature and becomes a Buddha. Nancy auspicious symbols—Taùm bieåu töôïng caùt töôøng— Wilson Ross wrote in The World of Zen: "Zen, Taùm bieåu töôïng toát ñeïp—Baùt Kieát Töôøng: duø (cao although considered a religion by its followers, thöôïng), song ngö (chuyeån luaân vöông), tuø vaø has no sacred scriptures whose words are law; no (chieán thaéng), hoa sen (thanh khieát), bình thaùnh fixed canon; no rigid dogma; no Savior or Divine thuûy (baát töû), côø chieán thaéng (kieåm soaùt taâm), nuùt Being through whose favor or intercession one's voâ taän, phaùp luaân—Eight good symbols: parasol, eventual Salvation is assured. The absence of two fish, conch shell, lotus blossom, vase of sacred attributes common to all other religious systems water, banner of victory, knot of eternity, wheel of lends Zen a certain air of freedom to which many teaching. modern people respond. Furthermore, Zen's stated Baùt Caâu Nghóa: Taùm nguyeân taéc caên baûn, cuûa aim of bringing about, through the employment of tröïc giaùc hay lieân heä tröïc tieáp vôùi taâm linh cuûa its special methods, a high degree of knowledge tröôøng phaùi Thieàn Toâng: Chaùnh Phaùp Nhaõn Taïng, with a resultant gain of peace of mind has caught Nieát Baøn Dieäu Taâm, Thöïc Töôùng Voâ Töôùng, Vi the attention of certain Western psychologists... Dieäu Phaùp Moân, Baát Laäp Vaên Töï, Giaùo Ngoaïi The gravest obstacle in discussing Zen's possible Bieät Truyeàn, Tröïc Chæ Nhaân Taâm, Kieán Taùnh meaning for the West os the difficulty of Thaønh Phaät. Nancy Wilson Ross vieát trong quyeån explaining 'How it works.' In its own four 'Theá Giôùi Thieàn': "Maëc daàu Thieàn ñöôïc caùc moân statements, Zen emphasizes particularly that its

ñoà xem nhö laø moät toân giaùo, trong Thieàn khoâng heà teaching lies beyond and outside words: coù nhöõng kinh ñieån thieâng lieâng laøm luaät, khoâng 'A special transmission outside the Scriptures; coù saùch thaùnh truyeàn, khoâng coù giaùo ñieàu cöùng No dependence upon words and letters; nhaéc, khoâng coù ñaáng Cöùu Theá, khoâng coù ñaáng Direct pointing to the soul of man; Thieâng Lieâng coù theå gia aân vaø ban cho chuùng ta söï Seeing into one's nature and the attainment of

Buddhahood.' Maïng hay möu sinh ñuùng (Samyag-ajiva To know Zen, even to begin to understand it, it is (skt)—Samma-ajiva (p). Chaùnh maïng coù necessary to practice it." nghóa laø sinh soáng chaân chính vaø löông thieän; Baùt Chaùnh: Sammatta (p)—Eight right factors— khoâng laøm giaøu treân moà hoâi nöôùc maét cuûa See Baùt Chaùnh Ñaïo. ngöôøi khaùc; khoâng ñoái xöû teä baïc vôùi ngöôøi Baùt Chaùnh Ñaïo: Astangika-marga (skt)— khaùc; khoâng soáng baùm vaøo ngöôøi khaùc; khoâng Ashtangika-Magga (p)—The noble Eightfold meâ tín dò ñoan; khoâng soáng baèng mieäng löôõi Path—Eight sagely way shares—Baùt Ñaïo Phaàn moái laùi ñeå kieám lôïi. Thöù saùu laø Chaùnh Tinh Thaùnh Thieän—Baùt Thaùnh Ñaïo—Baùt Thaùnh Ñaïo Taán hay noã löïc ñuùng (Samyag-vyayama Phaàn—Taùm con ñöôøng ñuùng. (skt)—Samma-vayama (p). Chaùnh tinh taán coù (I) Baùt Chaùnh Ñaïo, con ñöôøng daãn tôùi söï chaám nghóa laø chuyeân caàn sieâng naêng laøm lôïi mình döùt ñau khoå, muïc ñích cuûa dieäu ñeá thöù ba vaø lôïi ngöôøi; khoâng laøm nhöõng vieäc baát chính trong töù dieäu ñeá (Ñaïo ñeá). Baùt Chaùnh Ñaïo laø nhö saùt haïi, gian xaûo, ñaøng ñieám, côø baïc, aùc taùm neûo trong 37 neûo boà ñeà. Thöù nhaát laø ñoäc vaø bæ oåi, vaân vaân; ngöôïc laïi phaûi chuù taâm Chaùnh Kieán hay hieåu ñuùng (Samyag-drsti laøm nhöõng vieäc laønh, taïo phöôùc nghieäp. Thöù (skt)—Samma-ditthi (p). Chaùnh kieán laø nhaän baûy laø Chaùnh Nieäm hay chuù taâm ñuùng thaáy moät caùch khaùch quan ngay thaúng; thaáy (Samyag-smrti (skt)—Samma-sati (p). Chaùnh theá naøo thì ghi ñuùng theá aáy, khoâng bò thaønh nieäm laø nhôù ñeán nhöõng ñieàu hay leõ phaûi, kieán hoaëc tình caûm aûnh höôûng maø laøm cho söï nhöõng ñieàu lôïi laïc cho mình vaø cho ngöôøi. nhaän xeùt bò sai leäch; bieát phaân bieät caùi thaät caùi Thöù taùm laø Chaùnh Ñònh hay taäp trung tö töôûng giaû; nhaän thöùc ñaïo lyù chaân chaùnh ñeå tieán tôùi tu ñuùng (Samyag-samadhi (skt)—Samma- haønh giaûi thoaùt. Thöù nhì laø Chaùnh Tö Duy hay samadhi (p). Chaùnh ñònh laø taäp trung tö töôûng nghó ñuùng (Samyag-samkalpa (skt)—Samm- ñuùng laø taäp trung vaøo vieäc töø boû nhöõng ñieàu sakappa (p). Chaùnh tö duy laø suy nghó ñuùng baát thieän vaø taäp trung tinh thaàn ñöôïc hoaøn taát vôùi leõ phaûi, coù lôïi cho mình, vaø coù lôïi cho trong boán giai ñoaïn thieàn ñònh. Tu taäp Baùt ngöôøi khaùc. Suy nghó nhöõng haønh vi laàm loãi, Chaùnh Ñaïo seõ ñöa ñeán nhöõng lôïi ích thöïc söï nhöõng taâm nieäm xaáu xa caàn phaûi caûi söûa. Suy nhö töï caûi taïo töï thaân, vì tu baùt chaùnh ñaïo laø nghó giôùi ñònh tueä ñeå tu taäp giaûi thoaùt. Suy xeùt söûa ñoåi moïi baát chính, söûa ñoåi moïi toäi loãi voâ minh laø nguyeân nhaân cuûa moïi söï ñau khoå, trong ñôøi soáng hieän taïi, ñoàng thôøi coøn taïo cho laø nguoàn goác cuûa moïi toäi aùc; suy nghó tìm thaân mình coù moät ñôøi soáng chaân chaùnh, lôïi ích phöông phaùp ñuùng ñeå tu haønh

giaûi thoaùt cho vaø thieän myõ; caûi taïo hoaøn caûnh vì neáu ai cuõng mình vaø cho ngöôøi. Thöù ba laø Chaùnh Ngöõ hay tu baùt chaùnh ñaïo thì caûnh theá gian seõ an laønh noùi ñuùng (Samyag-vac (skt)—Samma-vaca tònh laïc, khoâng coøn caûnh khoå ñau baát haïnh (p). Chaùnh ngöõ laø noùi lôøi thaønh thaät vaø saùng gaây neân bôûi haän thuø, tranh chaáp hay chieán suoát, noùi hôïp lyù, noùi khoâng thieân vò, noùi thaúng tranh giöõa ngöôøi vôùi ngöôøi, giöõa nöôùc naày vôùi chöù khoâng noùi xeùo hay xuyeân taïc, noùi lôøi thaän nöôùc kia, hay chuûng toäc naày vôùi chuûng toäc troïng vaø hoøa nhaõ; noùi lôøi khoâng toån haïi vaø coù khaùc, ngöôïc laïi luùc ñoù thanh bình seõ vónh vieãn lôïi ích chung. Thöù tö laø Chaùnh Nghieäp hay ngöï trò treân quaû ñaát naày; tu baùt chaùnh ñaïo coøn laøm ñuùng (Samyag-karmanta (skt)—Samm- laø caên baûn ñaàu tieân cho söï giaùc ngoä, laø neàn kammanta (p). Chaùnh nghieäp laø haønh ñoäng taûng chaùnh giaùc, laø caên baûn giaûi thoaùt, ngaøy chaân chaùnh, ñuùng vôùi leõ phaûi, coù ích lôïi nay tu baùt chaùnh ñaïo laø gieo troàng cho mình chung. Luoân luoân haønh ñoäng trong söï toân nhöõng haït gioáng Boà Ñeà ñeå ngaøy sau gaët haùi troïng haïnh phuùc chung; toân troïng löông taâm quaû Nieát Baøn Voâ Thöôïng—The eight right ngheà nghieäp cuûa mình; khoâng laøm toån haïi ñeán (correct) ways. The path leading to release quyeàn lôïi, ngheà nghieäp, ñòa vò, danh döï, vaø from suffering, the goal of the third in the four tính maïng cuûa ngöôøi khaùc; giöõ gìn thaân khaåu yù noble truths. These are eight in the 37 bodhi baèng caùch luoân tu taäp möôøi nghieäp laønh vaø ways to enlightenment: First, right view is nhoå döùt möôøi nghieäp döõ. Thöù naêm laø Chaùnh viewing things objectively; seeing them and

reporting them exactly as they are without evil thoughts, words, and actions that we may being influenced by prejudice or emotion. commit in our daily life, and to the continuing Right view helps differentiate the true from practice of charitable work; improvement of the false, and determines the true religious living conditions. If everyone practiced this path for attaining liberation. Second, right noble path, the world we are living now thought means that our reflection must be would be devoid of all miseries and sufferings consistent with common sense, useful both to caused by hatred, struggle, and war between others and ourselves. We must strive to men and men, countries and countries, or correct our faults, or change our wicked peoples and peoples. Peace would reign opinions. While meditating on the noble forever on earth; attainment of enlightenment formula of “Precept, Concentration, and or Bodhi Awareness. The Noble Eigh-fold Wisdom,” we must realize that ‘ignorance’ is Path is the first basic condition for attaining the main cause of suffering, the root of all Bodhi Consciousness that is untarnished while wicked acts; therefore, we must look for a Alaya Consciousness is still defiled way to get rid of suffering for us and for (II) Baùt Chaùnh Ñaïo vaø haønh giaû tu thieàn—The others. Third, correct or right speech or noble Eightfold Path and Zen practitioners: perfect speech. Right speech implies sincere, Haønh giaû tu thieàn neân luoân nhôù moät caùch ñôn sound, impartial, direct, not distorting, giaûn raèng Baùt Thaùnh Ñaïo chính laø thaáy ñuùng, cautious, affable, harmless, useful words and suy nghó ñuùng, noùi naêng ñuùng, haønh ñoäng

discourses. Fourth, right action involves action ñuùng, soáng ñuùng, noã löïc ñuùng, ghi nhôù ñuùng, beneficial to both others and ourselves. We vaø thieàn ñònh ñuùng. Chaùnh kieán laø töø boû caùch must always act for the happiness of the nhìn höôùng veà caùi ngaõ cuûa caùc söï vaät vaø coù community, conforming to our sense of duty, caùi thaáy nhö thaät cuûa Ñöùc Phaät, nghóa laø vaï n without any ulterior motive for damaging söï vaïn vaät khoâng coù töï taùnh, khoâng ñoäc laäp, others' interests, occupations, positions, maø hieän höõu do söï toång hôïp cuûa nhau, caùi naøy honors, or lives. We must also keep strict coù thì caùi kia coù, caùi naøy khoâng thì caùi kia control of our "action, speech, and mind," khoâng. Chaùnh tö duy laø khoâng thieân veà thaùi ñoä carrying out ten meritorious actions and quy ngaõ ñoái vôùi söï vaät, maø suy nghó veà söï vaät avoiding ten evil ones. Fifth, right livelihood moät caùch ñuùng ñaén. Chaùnh tö duy daïy chuùng means to lead a decent and honest life. We ta töø boû ba caùi xaáu ñeå coù ñöôïc caùi taâm ñoä must keep from exploiting or mistreating löôïng nhö taâm Phaät: khoâng tham muoán hay others or sponging on them. Do not be chæ nghó ñeán söï thuû ñaéc cho rieâng mình; khoâng superstitious; do not act as a go-between to giaän gheùt hay khoâng öa thích khi söï vieäc xaûy take profit. Sixth, right effort means we must ra khoâng nhö yù mình muoán; vaø khoâng aùc ñoäc be always hard-working, helpful to others and hay muoán ñöôïc theo yù mình trong moïi söï. ourselves. Do not kill, cheat, or lead a Chaùnh ngöõ daïy chuùng ta söû duïng ngoân töø ñuùng wanton, gamble life. On the contrary, always ñaén trong ñôøi soáng haèng ngaøy vaø traùnh boán try to perform good deeds for having good thöù xaáu aùc veà mieäng nhö noùi doái, noùi löôõi hai karma. Seventh, right mindfulness means to chieàu, noùi lôøi vu khoáng vaø noùi lôøi khoâng caån give heed to good deed for our own benefit thaän. Chaùnh nghieäp laø söï öùng xöû haèng ngaøy and that of others. Eighth, correct (right or phuø hôïp vôùi giôùi luaät cuûa Ñöùc Phaät, nghóa laø perfect) meditation or correct concentration. phaûi keàm cheá ba ñieàu xaáu nôi thaân, laøm trôû Detached from sensual objects, detached from ngaïi cho nhöõng haønh ñoäng ñuùng nhö saù t haïi unwholesome things, and enters into the first, khoâng caàn thieát, troäm caép, vaø taø daâm. Chaùnh second, third and fourth absorption. Practicing maïng laø thu hoaïch thöùc aên, quaàn aùo, nhaø cöûa the Noble Eight-fold Path can bring about real vaø caùc nhu caàu khaùc trong cuoäc soáng moät advantages such as improvement of personal caùch ñuùng ñaén. Chaùnh maïng daïy chuùng ta conditions. It is due to the elimination of all kieám soáng baèng coâng vieäc khoâng phieàn khoå

cho ngöôøi khaùc hay nhöõng ngheà voâ ích cho xaõ other sexual misconduct. Right living means hoäi, maø phaûi soáng baèng söï thu nhaäp chính to gain food, clothing, shelter, and other ñaùng baèng ngheà nghieäp chính ñaùng vaø coù ích necessities of life in a right way. Right living cho ngöôøi khaùc. Chaùnh tinh taán laø luoân haønh teaches us not to earn our livelihood through söû ñuùng ñaén, khoâng löôøi bieáng hay ñi leänh work that makes trouble for others or through khoûi con ñöôøng chaân chaùnh, traùnh nhöõng sai a career useless to society, but to live on a laàm nhö ba ñieàu xaáu veà yù, boán ñieàu xaáu veà justifiable income that we can obtain through

mieäng vaø ba ñieàu xaáu veà thaân. Chaùnh nieäm laø right work and a vocation useful to others. tu taäp baèng caùi taâm ñuùng ñaén nhö Ñöùc Phaät ñaõ Right endeavor means to engage constantly in tu taäp, nghóa laø chuùng ta phaûi chuù taâm vaøo vaïn right conduct without being idle or deviating söï vaïn vaät trong vuõ truï baèng caùi taâm thanh from the right way, avoid such wrongs as the tònh vaø chính ñaùng. Cuoái cuøng laø chaùnh ñònh, three evils of the mind, the evils of the mouth, nghóa laø luoân luoân khoâng bò dao ñoäng vì and the three evils of the body. Right memory nhöõng thay ñoåi cuûa hoaøn caûnh beân ngoaøi— means to practice with a right mind as the Zen practitioners should always remember Buddha did, that is, we must address that the eightfold noble path consists in right ourselves to all things in the universe with a view, right thinking, right speech, right action, fair and right mind. And finally, right right living, right endeavor, right memory, and meditation means not to be agitated by any right meditation. Right view means to change of external circumstances. abandon a self-centered way of looking at Baùt Chi: Eight stems—Taùm toâng phaùi. things and to have a right view of the Buddha, Baùt Chi Trai: See Baùt Quan Trai. that is “Nothing has its own self; everything Baùt Chæ Ñaàu Ñaø (1851-1912): Teân cuûa moät vò exists due to temporary combination. If this Taêng Trung Hoa ôû Hoà Nam vaøo thôøi nhaø Thanh— exists, the other exists; if this ceases to exist, Name of a Chinese monk in Hu-nan Province in the other is in no way to be able to exist.” the Ch'ing dynasty (1644-1912). Right thinking means not to include toward a Baùt Chu: Pratyutpanna (skt)—Hieän tieàn (chö Phaät self-centered attitude toward things but to hieän tieàn)—Present. think of things rightly. Right view teaches us Baùt Chu Ñaïi Taïng: Panduka (skt)—Moät trong to abandon the three evils of the mind such as boán ñaïi taïng cuûa xöù Tyø Ñeà Ha (teân goïi khaùc cuûa coveteousness, resentment, and evil- thaønh Tyø Xaù Leâ vaø vuøng phuï caän Mathava baây mindedness; and to think of things rightly, giôø)—One of the four great tripitakas of Videha with as generous a mind as the Buddha: not to (another name for Vaisali and the region near have greedy mind (coveteousness) or not to Mathava). think only of one’s own gain; not to have the Baùt Chu Tam Muoäi: Pratyutpanna Samadhi angry mind (resentment) or not to get angry (skt)—Constantly Walking Samadhi—Baùt Chu coù when things do not turn out as one wishes; not nghóa laø “Phaät laäp.” Haønh trì moân tam muoäi naày to have the evil mind (evil-mindedness). coù ba oai löïc phuø trôï: Oai löïc cuûa Phaät, oai löïc cuûa Right speech teaches us to use right words in phaùp tam muoäi, vaø oai löïc coâng ñöùc cuûa ngöôøi tu. our daily lives and to avoid the four evils of Khi thöïc haønh Baùt Chu Tam Muoäi, phaûi laáy chín the mouth such as not to lie (to use false möôi ngaøy laøm moät ñònh kyø. Trong thôøi gian aáy, language), not to speak with a double tongue, ngaøy ñeâm haønh giaû chæ ñöùng hoaëc ñi, töôûng Ñöùc not to commit ill-speaking, and not to use Phaät A Di Ñaø hieän thaân ñöùng treân ñaûnh mình ñuû improper language (careless language). Right ba möôi hai töôùng toát, taùm möôi veû ñeïp; hay action means daily conduct in accordance mieäng thöôøng nieäm danh hieäu Phaät, taâm thöôøng with the precepts of the Buddha. It is to say töôûng Phaät khoâng xen hôû. Khi coâng thaønh trong one

must refrain from the three evils of the tam muoäi haønh giaû thaáy Ñöùc Phaät A Di Ñaø vaø chö body that hinder right action such as needless Phaät möôøi phöông hieän ra ñöùng tröôùc mình khuyeán killing, stealing, and committing adultery or taán khen ngôïi. Baùt Chu Tam Muoäi cuõng goïi laø

“Thöôøng Haønh Ñaïo.” Ngöôøi tu khi ñi, moãi böôùc Tuïng trong Tröôøng Boä Kinh, coù taùm chuùng: saùt ñeá moãi tieáng ñeàu khoâng rôøi danh hieäu Phaät, ba nghieäp lôïi, baø la moân, gia chuû, sa moân, töù ñaïi thieân vöông, haønh trì khoâng giaùn ñoaïn nhö doøng nöôùc chaûy. tam thaäp tam thieân, thieân ma, vaø phaïm thieân — Phaùp naày coâng ñöùc raát cao, song chæ baäc thöôïng According to the Sangiti Sutta in the Long caên môùi kham tu trì, haïng ngöôøi trung haï vaø tinh Discourses of the Buddha, there are eight löïc yeáu keùm khoâng theå thöïc haønh noåi—When assemblies: khattiyas, brahmains, householders, practicing this samadhi, the cultivator has three ascetics, devas of the realm of the four great powers to assist him: the power of Amitabha kings, the thirty-three gods, maras, and Brahmas. Buddha, the power of the samadhi and the power Baùt Chuûng Baát Tònh Chi Vaät: Eight kinds of of his own virtues. The unit of practice of this impure things—Taùm thöù khoâng thanh khieát—See samadhi should be ninety days. In that span of Taùm Ñieàu Baát Tònh Cho Keû Xuaát Gia. time, day and night the practitioner just stands or Baùt Chuûng Boá Thí: walks around, visualizing Amitabha Buddha (I) Theo Caâu Xaù Luaän, coù taùm loaïi boá thí: tuøy chí appearing as a body standing on the practitioner’s thí (chæ boá thí ñöôïc söï tieän ích ôû choã gaàn, coù crown, replete with the thirty-two auspicious ngöôøi ñeán neân boá thí), boá uùy thí (vì sôï maø boá marks and the eighty beautiful characteristics. He thí, vì sôï tai aùch maø boá thí), baùo aân thí (boá thí may also recite Amitabha Buddha’s name ñeå traû aân hay vì ngöôøi aáy ñaõ cho toâi neân toâi boá continuously, while constantly visualizing Him. thí laïi), caàu baùo thí (boá thí vôùi yù mong caàu When practice is perfected, the cultivator, in ñöôïc baùo ñaùp veà sau naày), taäp tuïc thí (boá thí samadhi, can see Amitabh Buddha and the vì theå theo taäp tuïc cuûa toå tieân cha oâng hay vì Buddhas of the ten directions standing in front of nghó raèng boá thí laø toát), hyû Thieân thí (vì mong him, praising and encouraging him. Pratyupanna is ñöôïc sanh leân coõi trôøi maø boá thí), yeáu danh thí also called the “Constantly Walking Samadhi.” As (vì danh tieáng maø boá thí (nghó raèng boá thí seõ the practitioner walks, each step, each word is coù tieáng ñoàn toát), coâng ñöùc thí (boá thí ñeå giuùp inseparable from the name of Amitabha Buddha. cho taâm ñöôïc trang nghieâm, taäp haïnh buoâng His body, speech and mind are always practicing xaû vaø doïn ñöôøng cho coâng cuoäc tu haønh giaûi Buddha Recitation without interruption, like a thoaùt)—According to the Kosa Sastra, there continuous flow of water. This method brings very are eight causes of dana or giving: giving of lofty benefits, but only those of high capacity have convenience or to those who come for aid the endurance to practice it. Those of limited or (one gives as occasion offers), giving out of moderate capacities or lacking in energy cannot fear (giving for fear of evil, one gives from pursue this difficult practice. fear), giving out of gratitude (giving in return Baùt Chu Tam Muoäi Kinh: for kindness received, one gives,

thinking: Pratyutpannabuddhasammukha-Vasthitasamadhi- “He gave something.”), seeking-reward Sutra—Sutra on the samadhi of all Buddhas' (giving or anticipating gifts in return, one Appearance—See Kinh Baùt Chaâu Tam Muoäi. gives, thinking: “I give him something now, Baùt Chu Taùn: Hymns on the pratyutpanna- he will give me back something in the samadhi—Baøi tuïng ñöôïc ngaøi Thieän Ñaïo bieân future.”), giving because of tradition or soaïn ñeå taùn thaùn coâng ñöùc cuûa ñöùc Phaät A Di Ñaø, custom (continuing the parental example of vaø giaûi thích nhöõng thöù khaùc nhö söï thoï hình ôû ñòa giving; one gives, thinking: “It is good to nguïc, söï an laïc ôû Taây phöông Cöïc laïc vaø laøm caùch give.”), giving because of hoping to be reborn naøo ñeå ñöôïc sanh veà coõi naøy—The hymns in a particular heaven, giving for gaining composed by Shan Tao which eulogize name and fame (giving in hope of an Amitabha's virtue and explain, among other honoured name, one gives, thinking: “If I things, torment in hells, pleasure in Western Pure make this gift I shall acquire a good Land, and the method of attaining birth there— reputation), giving for personal virtue or for See Baùt Chu Tam Muoäi. the adornment of the heart and life. Baùt Chuùng: Eight assemblies—Theo Kinh Phuùng (II) Theo Kinh Phuùng Tuïng trong Tröôøng Boä

Kinh, coù taùm loaïi boá thí: tuøy chí thí, boá uùy thí, bieát; moïi ngöôøi ñeàu bieát, chæ mình khoâng bieát; moïi baùo aân thí, caàu baùo thí, boá thí vì nghó raèng boá ngöôøi vaø mình ñeàu bieát; mình vaø moïi ngöôøi ñeàu thí laø toát, boá thí vì nghó raèng: “ta naáu, hoï chöa bieát; gaàn thì bieát, xa khoâng bieát; xa bieát khoâng naáu. Thaät khoâng phaûi, neáu ta naáu maø ta nhöng gaàn khoâng bieát; gaàn xa ñeàu bieát; gaàn xa ñeàu ñem boá thí cho keû khoâng naáu”, yeáu danh thí, khoâng bieát—Eight kinds of prediction: made vaø boá thí vì muoán trang nghieâm vaø tö trôï known to self, not to others; made known to taâm—According to the Sangiti Sutta in the others, not to self; made known to self and others; Long Discourses of the Buddha, there are unknown to self or others; the near made known, eight bases for giving: one gives as occasion but the remote not; the remote made known, but offer, one gives from fear, one gives, not the intermediate; near and remote both made thinking: “He gave me something”, one gives, known; near and remote both not made known. thinking: “He will give me something”, one Baùt Chuûng Tuøy Haûo: Taùm aán chöùng nhoû—Eight gives, thinking: “It is good to give”, one gives, kinds of minor marks. thinking: “I am cooking something, they are Baùt Chuyeån Thanh: Eight cases of nouns in not. It would not be right not to give Sanskrit—Taùm chuyeån thanh trong Phaïn ngöõ something to those who are not cooking”, one (subanta): theå thanh (chuû caùch noùi chung veà vaät gives and thinks: “If I make this gift I shall theå), nghieäp thanh (muïc ñích caùch) cuï thanh (töø acquire a good reputation, one gives, thinking bieåu thò coâng cuï cuûa caùi naêng taùc), sôû vi thanh (töø to adorn and prepare one’s heart. bieåu thò sôû ñoái vôùi caùi naêng taùc), sôû toøng thanh (töø Baùt Chuûng Chuùc: Eight kinds of gruel—Taùm loaïi bieåu thò vaät ñoù töø ñaâu tôùi), sôû thuoäc thanh (töø bieåu chaùo—Eight kinds of congee—Taùm loaïi chaùo maø thò vaät chuû caùch), sôû y thanh (töø bieåu thò choã sôû y ngöôøi ta coù theå cuùng döôøng cho Phaät vaø giaùo ñoaøn cuûa vaät), vaø hoâ thanh (töø bieåu thò caùch goïi vaät khi

caùc ngaøi ñang an cöu kieát haï trong tònh xaù Truùc theå)—Eight classes of nouns in Sanskrit: nirdesa, Laâm: bô, môõ, haït gai, söõa, ñaäu non, ñaäu haït khoâ, upadesana, kartrkarana, sampradana, apadana, haït meø, vaø chaùo traéng—Eight kinds of gruel svamivacana, samnidhanartha, and amantrana. served by the citizens to the Buddha and his Baùt Coå Vaên Chöông: 1) Baøi vaên taùm veá: An disciples when in retreat in the bamboo grove of eight-legged essay; 2) Baøi vaên chæ coù chöõ maø Kasi: butter, fat, hempseed, milk, peas, beans, khoâng coù chaát lieäu, duï cho thieàn noùi chöù khoâng coù sesame, and plain gruel. thöïc haønh: A piece of writing without much Baùt Chuûng Duï: Taùm loaïi thí duï—Eight kinds of substance, i.e., talkative zen without practicing. example. Baùt Coâng Ñöùc AÂm: Eight qualities of the Baùt Chuûng Giaùo: Eight Teaching Buddha's tones—See Baùt Phaïm AÂm. classifications—Taùm loaïi giaùo phaùp. Baùt Coâng Ñöùc Haïnh: Attha-cariya (p)—Eight Baùt Chuûng Khoå: Eight kinds of sufferings—Baùt kinds of beneficial conduct. Khoå. Baùt Coâng Ñöùc Thuûy: Eight excellent qualities of Baùt Chuûng Thanh Phong: Asta-vimoksa (skt)— the water—Eight kinds of water of virtues, or Eight kinds of fresh winds—Eight liberations— eight virtues—Water of eight merits—Water of Taùm ngoïn gioù maùt (taùm phaùp giaûi thoaùt)—Taùm eight excellent qualities—Coøn goïi laø Baùt Coâng Giaûi Thoaùt—Nhöõng baøi taäp thieàn ñònh veà taùm giai Ñöùc Trì, hay Baùt Vò Thuûy, töùc laø nöôùc taùm coâng ñoaïn taäp trung tö töôûng lieân tieáp nhaèm muïc ñích ñöùc. Ngöôøi ta noùi ñaây laø taùnh ñaëc thuø cuûa nöôùc giaûi thoaùt khoûi moïi vöôùng maéc cuûa vaät theå hay phi trong nhöõng ao hoà nôi coõi Tònh Ñoä cuûa Ñöùc Phaät A vaät theå—Meditation exercices that move through Di Ñaø: tröøng tònh (trong saïch hay laéng saïch), thanh eight stages of concentration as an aid to laõnh (trong treûo vaø maùt meû), cam myõ (ngoït ngaøo), overcoming all clinging to corporeal and khinh nhuyeãn (nheï dòu), nhuaän traïch (uy löïc röôùi noncorporeal factors. maùt moïi vaät), an hoøa (coù khaû naêng laøm an laïc vaø Baùt Chuûng Thaéng Phaùp: See Baùt Thaéng Xöù. eâm dòu moïi tình huoáng), coù khaû naêng laøm dòu Baùt Chuûng Thoï Kyù: Taùm thöù thoï kyù (lôøi tieân ñoaùn nhöõng khao khaùt, vaø coù khaû naêng caûi tieán söï khang cuûa ñöùc Phaät): chæ mình bieát, ngöôøi khaùc khoâng kieän vaø boå khoûe caùc caên—Eight waters of merit

and virtue. It is said that these are characteristics bowl, the utensil corresponding to the dharma, the of water in the lakes and ponds in the Pure Land utensil which responds to the respectful gifts of of Amitabha Buddha: clarity and cleanliness others; the vessel which corresponds with one’s (pure), coolness, sweetness, lightness (smooth), needs. The almsbowl of the Buddha is said to have moisturing power (moistening), ability to give been brought by Bodhidharma to China in 520 comfort (comforting), ablity to quench thirst A.D. (thirst-quenching), and ability to improve health Baùt Ñaïc Thöông Na: Badaksan (skt)—Baït Saùng and nourishing all roots (nourishing). Na—Moät vuøng nuùi thuoäc Tukhara. Teân cuûa moät Baùt Cöïc Troïng Caûm Ñoïa Toäi: Parajika (skt)— xöù nhoû ôû vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Eight misbehaviors—Eight grave prohibitions or Trang haønh höông caùc xöù Taây Vöïc, khoaûng naêm sins—Baùt Ñoïa—See Baùt Ba La Di. 627 sau Taây lòch—A

mountain district of Tukhara. Baùt Dieän Chu Toaøn: Moïi phöông tieän ñeàu hoaøn Name of a small country in North India at the time taát—All complete. when Hsuan-Tsang visited the Western countries, Baùt Dieän Linh Lung: Phöông tieän thieän xaûo— around 627 A.D. Thuû thuaät kheùo leùo—Skilful means—Skilful Baùt Ñaïi Boä Chuùng: Eight great assemblies—Taùm methods—Skilful operation. baäc ñaïi chuùng sanh sanh (chuùng sanh sieâu Baùt Dieäp AÁn: AÁn hoa sen taùm caùnh—The eight- nhieân)—Eight classes of supernatural beings— petal lotus seal. See Baùt Chuùng. Baùt Dieäp Chi Trung Toân: Eight Bodhisattvas in Baùt Ñaïi Khoå: See Baùt Khoå. the Garbhadhatu—Thai Taïng phaùp giôùi coù hình Baùt Ñaïi Linh Thaùp: Asta-maha-sri-caitya- nhö hoa sen taùm caùnh, vôùi Ñöùc Tyø Loâ Giaù Na ôû samskrta-stotra (skt)—Taùm ngoâi thaùp linh thieâng giöõa (trung thai), coøn treân moãi caùnh ñeàu coù moät vò cuûa Phaät giaùo: thaønh Ca Tyø La veä, nôi Ñöùc Phaät Boà Taùt—The Garbhadhatu (womb treasury) has ñaûn sanh; Ma Kieät Ñaø, nôi ñaàu tieân Ñöùc Phaät giaùc the shape of an eight-petal lotus with Vairocana in ngoä; vöôøn Loäc Uyeån nôi Ñöùc Phaät thuyeát phaùp laàn the centre and eight bodhisattvas on each petal. ñaàu tieân; tònh xaù Kyø Ñaø, nôi Ñöùc Phaät loä pheùp Baùt Dieäp Lieân Ñaøi: Eight leaf lotus meditation— thaàn thoâng; Kanyakubja, nôi Phaät xuoáng töø cung Ñaøi sen taùm caùnh, teân theo maät giaùo ñeå chæ nhuïc trôøi Ñaïi Phaïm; thaønh Vöông Xaù, nôi keát lieãu cuûa taâm cuûa chuùng ta coù hình gioáng nhö ñoù a sen taùm Ñeà Baø Ñaït Ña, vaø nôi maø Taêng ñoaøn ñöôïc thanh caùnh—An esoteric name for the heart is the eight- tònh; Tyø Xaù Ly, nôi Phaät tuyeân boá seõ nhaäp Nieát petal fleshly heart, and being the seat of baøn; Caâu Thi Na, nôi Ñöùc Phaät nhaäp Nieát baøn— meditation. Eight great spiritual or sacred stupas of Buddhism: Baùt Dieäp Lieân Hoa Quaùn: Quaùn töôûng thaønh hình Lumbini Garden, Buddha's birthplace in hoa sen taùm caùnh, khieán noù töø buùp nôû xoøe ra—To Kapilavastu; Magadha, where he was first contemplate that we become an eight-petal lotus enlightened; the Deer Park Benares, where he from bud to blossoming. first preached; Jetavana, where he revealed his Baùt Dieäp Vieän: Central court of the Womb supernatural powers; Kanyakubja (Kanaui), where Treasury—Baùt dieäp trung ñaøi cuûa Thai Taïng giôùi he descended from Indra's heaven; Rajagrha, vôùi Phaät Tyø Loâ Giaù Na laø nhaân vaät chính—The where Devadatta was destroyed and the sangha central court of the Womb Treasury purified; Vaisali, where he announced his speedy (Garbhadhatu) with Vairocana as its central figure. nirvana; Kusinagara, where he entered nirvana. Baùt Ña La: Patra (skt)—ÖÙng Löôïng Khí—Baùt laø Baùt Ñaïi Linh Thaùp Phaïn Taùn: Treatise on the moät loaïi vaät duïng duøng ñöïng thöùc aên cho chö Taêng Eight great spiritual or sacred stupas of Buddhism. Ni. Ñaây laø caùi baùt saét cuûa Tyø Kheo duøng ñöïng Baùt Ñaïi Minh Vöông: Eight diamond-kings—thöùc aên khi ñi khaát thöïc. Baùt ñöïng ñuû moät phaàn aên Taùm Kim Cang vöông hay Kim Cang Hoä Boà taùt cho moät vò Taêng hay Ni. Ngöôøi ta noùi Toå Boà Ñeà cho Phaät Tyø Loâ Giaù Na: Kim Cang Thuû Boà Taùt, Ñaït Ma ñaõ ñem chieác baùt cuûa Phaät ñeán Trung hieän laøm Giaùng Tam Theá (Vajrapani (skt), Dieäu Quoác vaøo khoaûng naêm 520 sau Taây Lòch—A bowl Kieát Töôøng Boà Taùt (hieän laøm Ñaïi Uy

Ñöùc Kim (a vessel, receptacle, an almsbowl). Begging Cöông), Hö Khoâng Taïng Boà Taùt (hieän laøm Ñaïi

Tieáu Kim Cöông), Töø Thò Boà Taùt (hieän laøm Ñaïi tuïc sinh soáng maø khoâng nhieãm thoùi traàn tuïc. Nhö Luaân Kim Cöông), Quaùn Töï Taïi Boà Taùt (hieän laøm vò Tyø Kheo xuaát gia, thöôøng chæ tam y nhaát baùt, Maõ Ñaàu Kim Cöông), Ñòa Taïng Boà Taùt (hieän laøm soáng thanh baàn laïc ñaïo, giôùi haïnh thanh cao, bình Voâ Naêng Thaéng Minh Vöông), Tröø Caùi chöôùng Boà ñaúng vaø töø bi vôùi taát caû chuùng sanh moïi loaïi. Ñieàu Taùt (hieän laøm Baát Ñoäng Toân Minh Vöông), vaø Phoå Giaùc Ngoä Thöù Taùm, giaùc ngoä löûa döõ sanh töû gaây ra Hieàn Boà Taùt (hieän laøm Boä Tròch Kim Cöông Minh voâ löôïng khoå naõo khaép nôi. Boà taùt phaùt ñaïi Vöông)—The eight diamond-kings, or nguyeän cöùu giuùp taát caû chuùng sanh moïi loaøi, cuø ng bodhisattvas as guardians of Vairocana (Ñaïi Nhöït chòu khoå vôùi chuùng sanh moïi loaøi, vaø daãn daét Nhö Lai): Holder or protector of a vajra, chuùng sanh ñeán caûnh giôùi an laïc—A disciple of Wonderful and auspicious, Akasagarbha (skt), the Buddha, day and night, should wholeheartedly Maitreya (skt), Avalokitesvara (skt), Tsitigarbha recite and meditate on the eight awakenings (skt), Aryacalanatha (skt), and Samantabhadra discovered by the great beings. The sutra was (skt). translated from Sanskrit into Chinese by An-Shi- Baùt Ñaïi Nhaân Giaùc: Eight Awakenings of Great Kao in about 150 A.D., and Most Venerable Thích People—Phaät töû neân ngaøy ñeâm heát loøng ñoïc tuïng Thanh Töø translated into Vietnamese in 70s. The vaø thieàn quaùn veà taùm ñieàu giaùc ngoä lôùn maø chö first awakening, the awareness that the world is Ñaïi Boà Taùt ñaõ khaùm phaù. Kinh do Sa Moân An Theá impermanent. All regimes are subject to fall; all Cao dòch sang Haùn vaên khoaûng naêm 150 sau Taây things composed of the four elements that are Lòch, vaø Hoøa Thöôïng Thích Thanh Töø dòch sang empty and contain the seeds of suffering. Human Vieät ngöõ vaøo khoaûng thaäp nieân 70. Ñieàu Giaùc Ngoä beings are composed of five aggregates, and are Thöù Nhaát, giaùc ngoä raèng coõi theá gian laø voâ thöôøng, without a separate self. They are always in the ñaát nöôùc nguy ngaäp, boán ñaïi khoå khoâng, naêm aám process of change, constantly being born and khoâng phaûi ta, luoân sinh luoân dieät thay ñoåi, hö constantly dying. They are empty of self, without nguïy voâ chuû, taâm laø nguoàn aùc, hình laø röøng toäi baát sovereignty. The mind is the source of all tònh, haõy quaùn saùt nhö theá maø lìa daàn sanh töû. unwholesome deeds and confusion, and the body Ñieàu Giaùc Ngoä Thöù Hai, giaùc ngoä raèng ham muoán is the forest of all impure actions. If we meditate nhieàu laø khoå nhieàu. Taát caû nhöõng khoå nhoïc treân on these facts, we can gradually be released from ñôøi ñeàu do ham muoán maø ra. Nhöõng ai coù ít ham the cycle of birth and death (see Töù Nieäm Xöù). muoán thì thaân taâm ñöôïc giaûi thoaùt töï taïi. Ñieàu The second awakening, the awareness that more Giaùc Ngoä Thöù Ba, giaùc ngoä raèng taâm chuùng sanh desire brings more suffering. All hardships in daily khoâng bao giôø bieát ñuû, chæ tham caàu nhieàu neân toäi life arise from greed and desire. Those with little aùc luoân taêng. Baäc Boà Taùt khoâng theá, maø ngöôïc laïi desire and ambition are able to relax, their bodies taâm luoân bieát ñuû, luoân

thanh baàn laïc ñaïo, luoân laáy and minds are free from entanglement. The third trí hueä laøm söï nghieäp tu haønh. Ñieàu Giaùc Ngoä Thöù awakening, the awareness that the human mind is Tö, giaùc ngoä raèng bieáng löôøi laø ñoïa laïc, neân always searching for possessions and never feels thöôøng phaûi tu haønh tinh taán ñeå deïp taét töù ma maø fulfilled. This causes impure actions to ever thoaùt ra nguïc nguõ aám vaø tam giôùi. Ñieàu Giaùc Ngoä increase. Bodhisattvas, however, always Thöù Naêm, giaùc ngoä raèng vì si meâ neân phaûi sinh töû remember the principle of having few desires. töû sinh khoâng döùt. Vì theá Boà Taùt luoân hoïc nhieàu, They live a simple life in peace in order to nghe nhieàu ñeå phaùt trieån trí hueä, thaønh töïu bieän practice the Way, and consider the realization of taøi. Nhôø vaäy maø coù theå giaùo hoùa heát thaûy chuùng perfect undestanding as their only career. The sanh vaøo caûnh giôùi hyû laïc. Ñieàu Giaùc Ngoä Thöù fourth awakening, the awareness of the extent to Saùu, giaùc ngoä raèng ngheøo khoå sinh nhieàu oaùn haän which laziness is an obstacle to practice. For this giaän hôøn, töø ñoù maø aùc duyeân keát tuï. Boà Taùt bình reason, we must practice diligently to destroy the ñaúng boá thí, khoâng phaân bieät keû oaùn ngöôøi thaân, unwholesome mental factors which bind us, and to chaúng nghó ñeán loãi xöa, cuõng khoâng gheùt ngöôøi conquer the four kinds of Mara, in order to free ñöông thôøi laøm aùc. Ñieàu Giaùc Ngoä Thöù Baûy, giaùc ourselves from the prison of the five aggregates ngoä raèng nguõ duïc daãn ñeán loãi vaï. Duø cuøng ngöôøi and the three worlds. The fifth awakening, the

awareness that ignorance is the cause of the Province in the end of the Ming dynasty (1368- endless cycle of birth and death. Therefore, 1644). bodhisattvas always listen and learn in order to Baùt Ñaïi Sö: Eight great teachers—Eight develop their understanding and eloquence. This ornaments—Taùm ñaïi sö trong Ñaò Thöøa: Long enables them to educate living beings and bring Thoï, Thaùnh Thieân, Voâ Tröôùc, Theá Thaân, Caàu Na them to the realm of great joy. The sixth Ba La Phaû, Thích Ca Ba La Phaû, vaø Phaùp Xöùng— awakening, the awareness that poverty creates In Mahayana, ther are eight great teachers: hatred and anger, which creates a vicious cycle of Nagarjuna, Aryadeva, Asanga, Vasubandhu, negative thoughts and activity. When practicing Gunaprabha, Sakyaprabha, Dignaga, and generosity, bodhiattvas consider everyone, friends Dharmakirti. and enemies alike, as equal. They do not condemn Baùt Ñaïi Taân Khoå: Taùm ñieàu khoå lôùn—Eight anyone’s past wrongdoings, nor do they hate those kinds of great bitter suffering—See Baùt Khoå. who are presently causing harm. The seventh Baùt Ñaïi Töû: Bandhyaputra (skt)—Baøn Ñaïi Töû— awakening, the awareness that the five categories See Thaïch Nöõ Nhi. of desire lead to difficulties. Although we are in Baùt Ñaïi Töï Taïi Ngaõ: Taùm caùi ngaõ töï taïi lôùn: Thöù the world, we should try not to be caught up in nhaát laø naêng thò hieän moät thaân laøm nhieàu thaân. Thöù worldly matters. A monk, for example, has in his nhì laø naêng thò hieän moät traàn thaân ñaày caû ñaïi thieân possession only three robes and one bowl. He theá giôùi. Thöù ba laø naêng caát thaân nheï nhaøng tôùi lives simply in order to pratice the Way. His khaép moïi nôi. Thöù tö laø thöôøng ôû moät coõi naêng precepts keep him free of attachment to worldly hieän

voâ löôïng loaïi. Thöù naêm laø naêng duøng caùc caên things, and he treats everyone equally and with thay cho nhau. Thöù saùu laø ñöôïc moïi phaùp maø compassion. The eighth awakening, the awareness töôûng chöøng nhö khoâng coù phaùp. Thöù baûy laø thuyeát that the fire of birth and death is raging, causing nghóa moät baøi keä traûi qua voâ löôïng kieáp. Thöù taùm endless suffering everywhere. Bodhisattvas laø thaân khaép moïi choán gioáng nhö coõi hö khoâng— should take the Great Vow to help everyone, to The eight great powers of personality or sovereign suffer with everyone, and to guide all beings to independence: First, powers of self-manifolding. the realm of great joy. Second, powers of infinite expansion. Third, Baùt Ñaïi Nhieät Ñòa Nguïc: Eight great narakas— powers of levitation and transportation. Fourth, Taùm ñòa nguïc noùng: ñaúng hoaït (sau khi bò hình powers of manifesting countless forms phaït thì trôû laïi nhö cuõ), haéc thaèng (keû phaïm toäi bò permanently in one and the same place. Fifth, caêng daây thöøng ñen tröôùc khi haønh hình), chuùng powers of use of one physical organ in place of hôïp (phaïm nhaân caáu xeù laãn nhau thaønh moät khoái another. : Sixth, obtaining all things as if nothing. giöõa hai nuùi roài cuøng rôùt xuoáng vöïc vôùi nhau), hieäu Seventh, expounding a stanza through countless kieáu (phaïm nhaân bò haønh hình keâu la thaûm thieát), kalpas. Eighth, ability to traverse the solid as ñaïi hieäu kieáu (nôi tieáng keâu khoùc caøng to hôn khi space. bò haønh hình), ñaøn nhieät (phaïm nhaân bò ñoát chaùy Baùt Ñaøm Ma: Padma (skt)—Raktapadma (skt)— khi bò haønh hình), ñaïi nhieät (nôi ñaây söùc noùng taêng Baùt Ñaëc Ma—Ba Ñaàu Ma—See Baùt Ñaëc Ma Ñòa leân gaáp boäi), vaø voâ giaùn (keû phaïm toäi bò haønh hình Nguïc. cheát ñi soáng laïi khoâng ngöøng)—Eight great hot Baùt Ñaûo: Taùm ñieân ñaûo—The eight upside-down hells: hell of rebirth, hell of black cords or chains, views—See Baùt Ñieân Ñaûo. hell in which all are squeezed into a mass Baùt Ñaïo: The eightfold path—See Baùt Chaùnh between two mountains falling together, hell of Ñaïo. crying and wailing, hell of great crying, hell of Baùt Ñaïo Phaàn Thaùnh Thieän: Astangika-marga burning, hell of fierce heat, and unintermitted (skt)—Ashtangika-Magga (p)—The noble rebirth into its sufferings with no respite. Eightfold Path—Eight sagely way shares—Baùt Baùt Ñaïi Sôn Nhaân (1626-1705): Teân cuûa moät vò Thaùnh Ñaïo—Baùt Thaùnh Ñaïo Phaàn—Taùm con Taêng Trung Hoa ôû Giang Taây vaøo cuoái thôøi nhaø ñöôøng ñuùng—See Baùt Chaùnh Ñaïo. Minh—Name of a Chinese monk in Jiang-Hsi Baùt Ñaëc Ma: Padma or Raktapadma (skt)—Ba

Ñaàu Ma—Baùt Ñaøm Ma—Hoàng Lieân Hoa, moät voâ laïc ñieân ñaûo (Nieát baøn laø nôi cuûa an laïc; trong nhöõng bieåu töôïng cuûa chaân Phaät: The red tuy nhieân taø ñaïo laïi cho raèng moïi nôi keå caû lotus; one of the sign of the foot of a Buddha. Nieát baøn ñeàu khoå chöù khoâng vui), voâ ngaõ ñieân Baùt Ñaëc Ma Ñòa Nguïc: Padmanaraka (skt)—Red ñaûo, voâ tònh ñieân ñaûo—Four upside-down lotus hell—Hoàng lieân ñòa nguïc—Ñòa nguïc ñöôïc views for both Hinayana and Mahayana: goïi theo teân “hoàng lieân,” laø ñòa nguïc thöù baûy trong heretics believe that nirvana is impermanent baùt haøn ñòa nguïc, nôi maø da thòt cuûa toäi nhaân vì (see Voâ thöôøng ñieân ñaûo); nirvana is a quaù laïnh maø nôû toeùt ra nhö nhöõng

caùnh sen ñoû — permanent place of bliss, however, heretics The hell called after the name of the Padma (red believe that everywhere including nirvana as lotus), the seventh of the eight cold hells, where no pleasure, but suffering; heretics believe flesh of the sufferers bursts open like red lotuses. that nirvana has no pleasure (see Voâ ngaõ ñieân Baùt Ñaàu Ma: Padma (skt)—See Kinh Dieäu Phaùp ñaûo); and heretics believe that nirvana is also Lieân Hoa. impure (see Voâ tònh ñieân ñaûo). Baùt Ñaåu Chi Taøi: Taøi ñöùc lôùn—A great talent. Baùt Ñònh: Eight trances—Taùm loaïi nhaäp ñònh— Baùt Ñeá: Satya (skt)—The eight truths (postulates Taùm möùc ñoä tröøu töôïng coá ñònh, boán thieàn na or judgments): töông öùng vôùi "töù thieàn thieân;" boán möùc ñoä tröøu (A) Boán söï thaät thöù nhaát: theá gian theá tuïc ñeá (voâ töôïng coá ñònh tuyeät ñoái töông öùng vôùi "töù khoâng thaät ñeá), ñaïo lyù theá tuïc ñeá (tuøy söï sai bieät ñeá), xöù"—The eight degrees of fixed abstraction, four chöùng ñaéc theá tuïc ñeá (phöông tieän an laäp ñeá), dhyanas corresponding to the four divisions in the vaø thaéng nghóa theá tuïc ñeá (giaû danh phi an laäp heavens of form (Töù Thieàn thieân); four degrees of ñeá)—The first four abstract or philosophical: absolute fixed abstraction on the immaterial common postulates on reality, considering the corresponding to the arupadhatu in the heavens of nominal as real, common doctrinal postulates formless (Töù Khoâng xöù). (the five skandhas), abstract postulates (the Baùt Ñoïa: Parajika (skt)—Eight falls—Taùm söï sa four Noble Truths), and temporal postulates in ñoïa—Baùt Cöïc Troïng Caûm Ñoïa Toäi—Eight regard to the spiritual in the material. misbehaviors—Eight grave prohibitions or sins— (B) Boán söï thaät thöù nhì: theá gian thaéng nghóa ñeá See Baùt Ba La Di. (theå duïng hieån hieän ñeá), ñaïo lyù thaéng nghóa Baùt Ñöùc: Taùm coâng ñöùc laøm cho Phaät coù khaû naêng ñeá (nhôn quaû sai bieät ñeá), chöùng ñaéc thaéng ban phöôùc haïnh cho con ngöôøi: Thöù nhaát laø khaû nghóa ñeá (y moân hieån thaät ñeá), vaø thaéng nghóa naêng laøm lôïi ích vaø haïnh phuùc cho chuùng sanh qua thaéng nghóa ñeá (pheá thuyeân ñaøm chæ)—The thöïc haønh giaùo phaùp cuûa Ngaøi. Thöù nhì laø khaû second abstract or philosophical four: naêng phaùn ñoaùn moät caùch chính xaùc thieän aùc postulates on constitution and function of the chaùnh taø. Thöù ba laø khaû naêng giaùo ñaïo chính ñaïo five skandhas, postulates on cause and effect, khieán chuùng sanh giaùc ngoä. Thöù tö laø khaû naêng postulates or the void or the immaterial, and daãn ñaïo khieán chuùng sanh nhaäp chaùnh ñaïo. Thöù postulates on the pure inexpressible ultimate naêm laø khaû naêng traùnh taâm kieâu maïn. Thöù saùu laø or absolute. khaû naêng y ngoân thöïc haønh (noùi laøm nhö nhöùt). Baùt Ñòa: Astamaka-bhumi (skt)—Baùt Nhaân Ñòa— Thöù baûy laø khaû naêng höôùng daãn chuùng sanh moät See Ñeä Baùt Ñòa. caùch bình ñaúng. Thöù taùm laø khaû naêng hoaøn thaønh Baùt Ñieân Ñaûo: Taùm ñieân ñaûo—The eight upside- maõn tuùc chö nguyeän—Eight virtues that enable down views: Buddha to bestow blessings and happiness upon (A) Phaøm phu Töù Ñieân Ñaûo: thöôøng ñieân ñaûo, laïc the people: First, ability to bring immediate ñieân ñaûo, ngaõ ñieân ñaûo, tònh ñieân ñaûo—Four benefits and happiness in the world through upside-down views for ordinary people: practice of His teaching. Second, ability to judge heretics believe in permanence,

heretics correctly between good and bad, right and wrong. believe in pleasure, heretics believe in Third, ability to lead people to enlightenment by personality, and heretics believe in purity. teach his right way. Fourth, ability to lead and (B) Nhò Thöøa Töù Ñieân Ñaûo: voâ thöôøng ñieân ñaûo, guide people to convert to the right way. Fifth,

ability to avoid pride and boasting. Sixth, ability to cuûa ta bò meät moûi, khoâng lôïi ích gì. Vaäy ta neân do what He has spoken. Seventh, ability to lead all naèm xuoáng." Vò aáy naèm xuoáng, khoâng tinh taán ñaït people by an equal way. Eighth, ability to fulfill ñöôïc ñieàu chöa ñaït, thaønh töïu ñieàu chöa thaønh töïu the vows of his compassionate heart. vaø chöùng ngoä ñieàu chöa chöùng ngoä. Cô hoäi giaûi Baùt Giaùc: Taùm loaïi aùc giaùc: duïc giaùc, saân giaùc, ñaõi thöù saùu: ÔÛ ñaây vò Tyø Kheo ñi khaát thöïc taïi naõo giaùc, thaân lyù giaùc (nhôù nhaø), quoác ñoä giaùc (aùi laøng hay thò xaõ, nhaän ñöôïc caùc ñoà aên loaïi cöùng vaø quoác hay nghó ñeán söï lôïi ích cuûa quoác gia), baát töû loaïi meàm ñaày ñuû nhö yù muoán. Vò aáy nghó: "Ta ñi giaùc (khoâng thích caùi cheát), toäc tính giaùc (vì cao khaát thöïc taïi laøng hay taïi thò xaõ, nhaän ñöôïc caùc voïng cho doøng hoï), khinh vuï giaùc (khi deã hay thoâ thöùc aên, loaïi cöùng vaø loaïi meàm, ñaày ñuû nhö yù loã vôùi ngöôøi khaùc)—The eight wrong perceptions muoán. Thaân ta naëng neà nhö theå ñang mang baàu, of thought: desire, hatred, vexation with others, khoâng theå laøm gì ñöôïc. Vaäy ta neân naèm xuoáng." home-sickness, patriotism or thoughts of the Vò aáy naèm xuoáng, khoâng tinh taán. Cô hoäi giaûi ñaõi country's welfare, dislike of death, ambition for thöù baûy: ÔÛ ñaây vò Tyø Kheo bò beänh nheï. Vò naày one's clan or family, and slighting or being rude to nghó: "Nay ta ñau beänh nheï, caàn phaûi naèm nghæ. others. Vaäy ta neân naèm xuoáng." Vò aáy naèm xuoáng, khoâng Baùt Giaûi Ñaõi Söï: Kusita-vatthuni (p)—Theo Kinh coù tinh taán ñeå ñaït ñöôïc ñieàu chöa ñaït, thaønh töïu Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm söï giaûi ñieàu chöa thaønh töïu, vaø chöùng ngoä ñieàu chöa ñaõi. Cô hoäi giaûi ñaõi thöù nhaát: ÔÛ ñaây coù vieäc vò Tyø chöùng ngoä. Cô hoäi giaûi ñaõi thöù taùm: ÔÛ ñaây vò Tyø Kheo phaûi laøm. Vò naày nghó: "Coù coâng vieäc ta seõ Kheo môùi khoûi beänh khoâng bao laâu. Vò aáy nghó: phaûi laøm. Neáu ta laøm vieäc, thôøi thaân ta seõ meät "Ta môùi khoûi beänh khoâng bao laâu. Thaân naày cuûa moûi. Vaäy ta neân naèm xuoáng." Vò aáy beøn naèm ta yeáu ñuoái, khoâng laøm ñöôïc vieäc gì, vaäy ta haõy xuoáng, khoâng tinh taán ñeå ñaït ñöôïc ñieàu chöa ñaït naèm xuoáng. Vò aáy naèm xuoáng, khoâng coù tinh taán ñöôïc, ñeå thaønh töïu ñieàu chöa thaønh töïu, ñeå chöùng ñeå ñaït ñöôïc ñieàu chöa ñaït, ñeå thaønh töïu ñieàu chöa ngoä ñieàu chöa chöùng ngoä. Cô hoäi giaûi ñaõi thöù hai: thaønh töïu ñöôïc, ñeå chöùng ngoä ñieàu chöa chöùng ÔÛ ñaây moät vieäc ñaõ ñöôïc vò Tyø Kheo laøm. Vò naày ngoä ñöôïc—According to the Sangiti Sutta in the nghó: "Ta ñaõ laøm moät coâng vieäc. Do ta laøm moät Long Discourses of the Buddha, there are eight coâng vieäc neân thaân ta meät moûi. Vaäy ta neân naèm occasions of indolence. The first occasion of xuoáng." Vò aáy naèm xuoáng, khoâng coù tinh taán ñaït indolence: Here a monk has a job to do. He thinks: ñöôïc ñieàu chöa ñaït ñöôïc, thaønh töïu ñieàu chöa "I've got this job to do, but it will make me tired. thaønh töïu vaø chöùng ngoä ñieàu chöa chöùng ngoä. Cô I'll have a rest." So he lies

down and does not stir hoäi giaûi ñaõi thöù ba: ÔÛ ñaây coù con ñöôøng maø vò Tyø up enough energy to complete the uncompleted, Kheo phaûi ñi. Vò naày nghó: “Ñaây laø con ñöôøng maø to accomplish the unaccomplished, to realise the ta seõ phaûi ñi. Khi ta ñi con ñöôøng aáy, thaân ta seõ unrealised. The second occasion of indolence: meät moûi. Vaäy ta neân naèm xuoáng.” Vò aáy naèm Here, a monk who has done some work, and xuoáng, khoâng coù tinh taán ñeå ñaït ñöôïc ñieàu chöa thinks: “I’ve done this work, now I’m tired. I’ll ñaït, thaønh töïu ñieàu chöa thaønh töïu vaø chöùng ngoä have a rest.” So he lies down and does not stir up ñieàu chöa chöùng ngoä. Cô hoäi giaûi ñaõi thöù tö: ÔÛ ñaây energy to complete the uncompleted, to con ñöôøng vò Tyø Kheo ñaõ ñi. Vò naày nghó: “Ta ñaõ accomplish the unaccomplished, and to realise the ñi con ñöôøng, do ta ñaõ ñi con ñöôøng neân thaân ta unrealised. The third occasion of indolence: Here meät moûi. Vaäy ta neân naèm xuoáng.” Vò aáy naèm a monk who has to go on a journey, and thinks: “I xuoáng, khoâng coù tinh taán ñaït ñöôïc ñieàu chöa ñaït, have to go on this journey. It will make me tired. thaønh töïu ñieàu chöa thaønh töïu vaø chöùng ngoä ñieàu I’ll have a rest.” So he lies down and does not stir chöa chöùng ngoä. Cô hoäi giaûi ñaõi thöù naêm: ÔÛ ñaây vò up energy to complete the uncompleted, to Tyø Kheo ñi khaát thöïc trong laøng hay taïi ñoâ thò, accomplish the unaccomplished, and to realise the khoâng nhaän ñöôïc caùc ñoà aên loaïi cöùng hay loaïi unrealised. The fourth occasion of indolence: meàm, ñaày ñuû nhö yù muoán. Vò aáy nghó: “Ta ñi khaát Here a monk who has been on a journey, and thöïc ôû laøng hay ñoâ thò, khoâng nhaän ñöôïc ñoà aên loaïi thinks: “I’ve been on this journey. Now I’m tired. cöùng hay loaïi meàm ñaày ñuû nhö yù muoán. Thaân naày I’ll have a rest.” So he lies down and does not stir

up energy to complete the uncompleted, to suy töôûng aáy ñeå ñoaïn dieät duïc voïng. Thöù tö laø accomplish the unaccomplish, and to realise the khoâng voâ bieân xöù giaûi thoaùt (Khoâng xöù giaûi thoaùt unrealised. The fifth occasion of indolence: Here Tam muoäi). Vöôït khoûi hoaøn toaøn saéc töôûng, dieät a monk who goes on the alms-round in a village or tröø caùc töôûng höõu ñoái, khoâng suy tö ñeán nhöõng town and does not get his fill of food, whether töôûng khaùc bieät, vôùi suy tö: “Hö khoâng laø voâ bieâ n: coarse or fine, and he thinks: “I’ve gone for alms- chöùng vaø truù Khoâng Voâ Bieân Xöù, nôi moïi luyeán round in the village or town and don’t get my fill chaáp vaøo vaät chaát ñeàu bò taän dieät baèng thieàn quaùn. of food, whether coarse or fine. Now I’m tired. I’ll Thöù naêm laø thöùc voâ bieân xöù giaûi thoaùt (Thöùc xöù have a rest.” So he lies down and does not stir up giaûi thoaùt Tam muoäi). Vöôït khoûi hoaøn toaøn Hö energy to complete the uncompleted, to Khoâng voâ bieân xöù, vôùi suy tö “Thöùc laø voâ bieân” accomplish the unaccomlished, and to realise the chöùng vaø truù Thöùc voâ bieân xöù, nôi moïi luyeán chaáp unrealised. The sixth occasion of indolence: Here vaøo “khoâng” ñeàu bò taän dieät baèng thieàn ñònh. Thöù a monk who goes on alms-round in a village or saùu laø voâ sôû höõu xöù giaûi thoaùt Tam muoäi. Vöôït town and gets his fill of food, whether coarse or khoûi hoaøn toaøn Thöùc voâ bieân xöù, vôùi suy tö “khoâ ng fine, and he thinks: “I’ve gone for alms-round in a coù vaät gì” chöùng vaø truù Voâ sôû höõu xöù, nôi moïi village or

town and get my fill of food, whether luyeán chaáp vaøo thöùc hoaøn toaøn bò taän dieät baèng coarse or fine, and my body is heavy and useless thieàn ñònh. Thöù baûy laø phi töôûng phi phi töôûng xöù as if I were pregnant. I'll have a rest." So he lies giaûi thoaùt Tam muoäi. Vöôït khoûi hoaøn toaøn Voâ sôû down and does not stir up energy to complete the höõu xöù, chöùng vaø truù Phi töôûng phi phi töôûng xöù. uncompleted, to accomplish the unaccomplished, Nôi ñaây moïi luyeán chaáp vaøo höõu ñoái hoaøn toaøn bò to realise the unrealised. The seventh occasion of ñoaïn taän baèng thieàn ñònh. Thöù taùm laø dieät thoï indolence: Here a monk who has developed some töôûng ñònh giaûi thoaùt (Dieät taän ñònh xöù giaûi thoùat light indisposition, and he thinks: "I'd better have Tam muoäi). Vöôït khoûi hoaøn toaøn Phi töôûng phi phi a rest." So he lies down and does not stir up töôûng xöù, chöùng vaø truù Dieät thoï töôûng. Ñaây laø giai energy to complete the uncompleted, to ñoaïn hoaøn toaøn tòch dieät hay Nieát Baøn — accomplish the unaccomplished, to realise the Liberation, deliverance, freedom, emancipation, unrealised. The eighth occasion of indolence: escape, release in eight forms. The eight types of Here a monk who is recuperating, having not long meditation for removing various attachments to recovered from an illness, and he thinks: "My forms and desires. First, possessing form, one sees body is weak and useless. I'll have a rest." So he forms. Liberation when subjective desire arises, lies down and does not stir up energy to complete by examination of the object, or of all things and the uncompleted, to accomplish the realization of their filthiness. In this stage, unaccomplished, to realise the unrealised. cultivators remove passions by meditation on the Baùt Giaûi Thoaùt: Tel wa gye (tib)—Eight forms of impurity of one's own body. Second, not liberation—Eight freedoms—Eight samadhis of perceiving material forms in oneself, one sees emancipation—See Baùt Giaûi Thoaùt Tam Muoäi. them outside. Liberation when no subjective Baùt Giaûi Thoaùt Tam Muoäi: Attha-vimokkha desire arises by still meditating or contemplating (p)—Asta-vimoksa (skt)—Eightfold liberation— of the object or of all things. First contemplating Eight liberations—Taùm giaûi thoaùt, hay taùm pheùp on impurity of external objects, then on purity. thieàn ñònh giaûi thoaùt khoûi saéc duïc. Thöù nhaát laø noäi Third, thinking "It is pure," one becomes intent on höõu saéc töôûng, ngoaïi quaùn saéc giaûi thoaùt Tam it, one enters. Liberation by concentration on the muoäi. Töï mình coù saéc, thaáy coù saéc. Trong giai pure to remove passions, or to realize a permanent ñoaïn naày haønh giaû töï mình quaùn thaân baát tònh. Thöù state of freedom from all desires. Fourth, by nhì laø noäi voâ saéc töôûng, ngoaïi quaùn saéc giaûi thoaùt completely transcending all perception of matter, Tam muoäi. Quaùn töôûng noäi saéc laø voâ saéc, thaáy caùc by the vanishing of the perception of sense- ngoaïi saéc baát tònh. Thöù ba laø tònh thaân taùc chöùng reactions and by non-attention to the perception of cuï tuùc truï giaûi thoaùt hay tònh giaûi thoaùt thaân chöùng variety, thinking: "Space is infinite," one enters Tam muoäi. Quaùn töôûng saéc laø tònh, chuù taâm treân and abides in the Sphere of Infinite Space, where

all attachments to material objects have been Giaùc vaø Boà Taùt. Thöù nhì laø Thoâng Giaùo hay completely extinguished by meditation on Ñoán giaùo chöùa ñöïng trong caùc kinh ñieån Tieåu boundless consciousness. Liberation on realization vaø Ñaïi thöøa daønh cho caùc haøng Thanh Vaên, of the Sphere of Infinity of Space, or the Duyeân Giaùc vaø Boà Taùt ñöôïc ghi laïi trong Du immaterial. Fifth, by transcending the Sphere of Giaø Luaän cuûa tröôøng phaùi Trung Ñaïo. Thöù ba Infinite Space, thinking: “Consciousness is laø Bieät Giaùo, daønh rieâng cho Boà Taùt cuûa infinite,” one enters and abides in the Sphere of tröôøng phaùi Ñaïi thöøa. Thöù tö laø Vieân Giaùo, Infinite of Consciousness, where all attachments giaùo lyù phoå caäp vaø hoaøn chænh cho haøng Boà to void have been completely removed by Taùt ñöôïc thuyeát giaûng trong caùc Kinh Phaùp meditation. Liberation in realization of infinite Hoa vaø Nieát Baøn—The four kinds of teaching knowledge or the Sphere of Infinite of the content of the Truth accommodated to Consciousness. Sixth, by transcending the Sphere the capacity of his disciples: First, the of Infinite Consciousness, thinking: “There is Tripitaka or Hinayana teaching for Sravakas nothing,” one enters and abides in the Sphere of and Pratyekabuddhas, the Bodhisattva No-Thingness, where all attachments to doctrine being subordinate; it also included consciousness have been completely removed by the primitive sunya doctrine as developed in meditation. Liberation in realization of the Sphere the Satyasiddhi sastra. Second, the Buddha’s of Nothingness, or nowhereness. Seventh, by later “Immediate” teaching which contained transcending the Sphere of No-Thingness, one Hinayan and Mahayana doctrine for reaches and abides in the Sphere of Neither- Sravakas, Pratyekabuddhas, and bodhisattvas, Perception-Nor-Non-Perception (neither thought to which are attributed the doctrine of nor non-thought) where all attachments to non-Dharmalaksana or Yogacara and existence have been completely extinguished by Madhyamika schools. Third, the Buddha’s meditation. Liberation in the state of mind where differential or separated, bodhisattva there is neither thought nor absence of thought teaching, definitely Mahayana. Fourth, The (the Sphere of Neither-Perception-Nor-Non- Buddha’s final, perfect, bodhisattva, universal Perception). Eighth, by transcending the Sphere of teaching as preached, i.e., the Lotus and Neither-Perception-Nor-Non-Perception, one Nirvana Sutras. enters and abides in the Cessation or extinguishing (B) Hoùa Nghi Töù Phaùp: Boán giaùo hoùa nghi cuûa all thoughts (perceptions) and feelings. Liberation Ñöùc Phaät: Thöù saùu laø Tieäm Giaùo, nhö giaùo lyù by means of a state of mind in which there is final trong Kinh A Haøm, Phöông Daúng vaø Nieát or total extinction, nirvana. Baøn. Thöù baûy laø Bí Thöù naêm laø Ñoán Giaùo, Baùt Giao Ñaïo: Eight roads in eight directions— giaùo lyù tröïc tieáp giaûng heát veà chaân lyù nhö Taùm con ñöôøng trong taùm höôùng, giao nhau baèng trong Kinh Hoa Nghieâm. Maät Giaùo, nhöõng lôøi nhöõng vieàn vaøng ñaõ ñöôïc noùi ñeán trong Kinh Phaùp daïy bí maät maø chæ coù moät vaøi vò ñaëc bieät môùi Hoa—The eight roads that bounded with golden hieåu ñöôïc. Thöù taùm laø Baát Ñònh Giaùo, giaùo lyù cords, mentioned in the Lotus Sutra as in certain chung, töø ñoù ngöôøi nghe tuøy theo khaû naêng Buddha-realms. cuûa mình maø laõnh

hoäi—The Buddha's four Baùt Giaùo: Taùm giaùo phaùp do tröôøng phaùi Thieân modes of instruction: Fifth, direct teaching Thai ñaët ra töø nhöõng lôøi giaùo huaán cuûa Phaät töø luùc without reserve of the whole truth, i.e., the Ngaøi giaûng Kinh Hoa Nghieâm, ñeán Phaùp Hoa vaø Avatamsaka Sutra. Sixth, gradual or or graded Nieát Baøn—The eight T'ien-T'ai classifications of teaching, i.e., Agama and Nirvana Sutras. Sakyamuni's teaching, from the Avatamsaka to Seventh, esoteric teaching, only understood the Lotus and Nirvana Sutras. by special members of the assembly. Eighth, (A) Hoùa Phaùp Töù Giaùo hay boán giaùo hoùa phaùp general or Indeterminate teaching, from chöùa ñöïng chaân lyù thích öùng tuøy töøng khaû which each hearer would derive benefit naêng cuûa ñeä töû: Thöù nhaát laø Tam Taïng Giaùo. according to his interpretation. Tam Taïng kinh ñieån cho Thanh Vaên, Duyeân Baùt Giôùi: Asthanga-sila (skt)—Atthanga-sila (p)—

Eight abstinences—See Baùt Quan Trai. narakas: hell of tumours and blains (arbuda), Baùt Giôùi Hoái Quaù: Patidesanniya (skt)—Taùm giôùi enlarged arbuda hell, hell of chattering teeth, hell Ba La Ñeà Xaù Ni laø nhöõng vi phaïm maø hình phaït of the only sound to possible to frozen tongues, phaûi ñöôïc Giaùo Hoäi quyeát ñònh: Thöù nhaát, caám hell of the only sound to frozen throats, hell where neáu khoâng ñau, khoâng ñöôïc xin söõa hay ñaäu. Thöù the flesh being covered with sore resmebling it, nhì, caám neáu khoâng ñau, khoâng ñöôïc xin daàu. Thöù hell of Red lotus flower (where the flesh being ba, caám neáu khoâng ñau, khoâng ñöôïc xin maät hoa. covered with sore resembling it), hell of the great Thöù tö, caám neáu khoâng ñau, khoâng ñöôïc xin lotus flower (where the flesh being covered with ñöôøng. Thöù naêm, caám neáu khoâng ñau, khoâng ñöôïc sore resembling it). xin boät. Thöù saùu, caám neáu khoâng ñau, khoâng ñöôïc Baùt Hoøa La: Pravarana (skt)—Baït Hoøa La—Baùt xin chaùo. Thöù baûy, caám neáu khoâng ñau, khoâng Hoøa Lan—Baùt Laït Baø Laït Naõ—Leã Töï Töù—Ñoà aên ñöôïc xin ñoà ngon. Thöù taùm, caám neáu khoâng ñau, cuùng döôøng Tam Baûo trong ngaøy cuoái cuøng cuûa khoâng ñöôïc xin ñoà quí (thöôøng laø thuoác men ñeå trò muøa An Cö Kieát Haï. Ngaøy phaùt loà saùm hoái tröôùc beänh)—Eight rules must be confessed for a Nun: chuùng cuûa chö Taêng Ni (ngaøy kieåm ñieåm laïi loãi First, it is not proper for a nun who is not ill to ask laàm hay thieáu soùt)—A freewill offering made, or for milk or beans (curd). Second, it has been stated the rejoicings on the last day of the summer that it is not proper for a nun who is not ill to ask retreat. The day of mutual confession. for oil. Third, it is not proper for a nun who is not Baùt Hoøa Lan: Pravarana (skt)—See Baùt Hoøa La. ill to ask for honey. Fourth, it is not proper for a Baùt Hoûa Ñòa Nguïc: Eight burning hells—Taùm ñòa nun who is not ill to ask for sugar. Fifth, it is not nguïc noùng—See Baùt Ñaïi Nhieät Ñòa Nguïc. proper for a nun who is not ill to ask for flour. Baùt Hoûa Mích Phuø AÂu: Böôi trong than hoàng tìm Sixth, it is not proper for a nun who is not ill to ask boït nöôùc. Trong Thieàn, duï cho vieäc ñieân ñaûo for ghee (rice soup). Seventh, it is not proper for a hoang ñöôøng—To search for spumes in live coals nun who is not ill to as for delicious food (for (wood-embers). In Zen, this implies fabulous curing the illness). Eighth, it is not proper for a nun inversions. who is not ill to ask for precious things

(usually Baùt Höông: Incense-burner—Incense bowl. medications for healing the illness). Baùt Khaát Thöïc: Beggar-bowl—Begging bowl— Baùt Giôùi Trai: See Baùt Quan Trai. Chieác baùt maø caùc vò Tyø kheo thöôøng oâm ñi quanh Baùt Haø: Taùm soâng lôùn ôû AÁn Ñoä vaøo thôøi Ñöùc xoùm ñeå khaát thöïc cho ñeán khi ñaày baùt thì quay trôû Phaät: soâng Haèng, soâng Dieäm Ma La, soâng Taùt La, veà tònh xaù ñoä ngoï. Theo Thieàn sö D.T. Suzuki soâng Di La Baït Ñeà, soâng Ma Haø, soâng Taân Ñaàu trong quyeån "Söï Huaán Luyeän cuûa moät Thieàn Taêng hay AÁn Haø, soâng Baùc Xoa, vaø soâng taát Ñaø —Eight Phaät Giaùo," bình baùt maø caùc vò Taêng mang theo coù big rivers of India at the time of the Buddha: moät yù nghóa saâu saéc trong lòch söû Thieàn toâng. Cuøng Ganges, Jumna, Sarasvati, Hiranyavati or vôùi chieác "y" (caø sa) noù töôïng tröng cho uy quyeàn Ajiravati, Mahi, Indus, Oxus, and Sita. cuûa ngöôøi tu só. Theo truyeàn thuyeát thì khi Luïc Toå Baùt Haøn Ñòa Nguïc: Eight cold hells—Taùm ñòa Hueä Naêng ñaõ chöùng ngoä chaân lyù Thieàn, thaày cuûa nguïc laïnh: AÙt Phuø Ñaø (nguïc quaù laïnh neân noåi gai oâng, Hoaèng Nhaãn ñaõ trao y baùt cho oâng ñeå xaùc oác), Ni La Phuø Ñaø (ñòa nguïc laïnh quaù laøm nöùt vôõ chöùng raèng ñeä töû cuûa thaày coù ñaày ñuû tö caùch ñeå trôû da thòt), A Ña Ña (tieáng keâu reân do quaù laïnh reùt), thaønh moät Thieàn sö. Sau ñoù, moät ñeä töû khaùc cuûa A Baø Baø (Hoaéc hoaéc baø, tieáng keâu rít leân vì laïnh), Hoaèng Nhaãn laø Hueä Minh ñuoåi theo muoán giaønh AÅu Haàu Haàu (Hoå hoå baø, tieáng keâu reân höø höø töø laïi yù baùt. Hueä Naêng khoâng heà coá gaéng ngaên chaän trong coå hoïng), Öu Baùt La (OÅn baùt ma, thanh lieân Hueä Minh, oâng traûi y baùt leân treân moät hoøn ñaù vaø hoa, nôi quaù laïnh neân da nöùt nôû ra nhö hình coïng yeâu caàu Hueä Minh cöù töï nhieân ñeán laáy mang ñi, sen), Ba Ñaàu Ma (Baùt ñaëc ma, hoàng lieân hoa, nôi nhöng vì moät lyù do huyeàn bí naøo ñoù maø Hueä Minh phaïm nhaân phaûi chòu reùt ñeán ñoä da thòt ñoû leân nhö khoâng sao nhaác caùi baùt leân ñöôïc. Veà sau hoaøng ñeá sen hoàng), vaø Phaân Ñaø Lôïi (Ñaïi hoàng lieân hoa, nôi Toáng Thaùi Toâng giô moät bình baùt leân hoûi teå töôùng phaïm nhaân bò laïnh ñeán ñoä da thòt ñau ñôùn vaø coù Vöông Thoâi: "Hoài xöa ôû Ñaïi Duõ Lónh bình baùt hình nhö nhöõng caùnh sen lôùn)—Eight cold khoâng nhaác leân ñöôïc, theá sao baây giôø laïi naèm goïn

trong tay ta?" Vò teå töôùng khoâng traû lôøi ñöôïc caâu nhaäp thai, Thaùnh nhaân troâng thaáy ñoäng bi ai! hoûi cuûa nhaø vua. Khi Nam Tuyeàn thaáy moät ñeä töû Huyeãn thaân xeùt roõ toaøn nhô nhôùp. Thoaùt phaù mau cuûa mình ñang röûa baùt, Sö giaät laáy bình baùt. Vò veà taùnh baûn lai.” (Nieäm Phaät Thaäp Yeáu—Hoøa Taêng kia ñöùng ñoù vôùi ñoâi tay khoâng. Thaáy theá Thöôïng Thích Thieàn Taâm). Thöù nhì laø Giaø Khoå. Nam Tuyeàn noùi: "Bình baùt trong tay laõo Taêng roài, Chuùng ta khoå ñau khi chuùng ta ñeán tuoåi giaø, ñoù laø noùi laém veà noù ñeå laøm gì?"—A bowl that Bhikhus ñieàu töï nhieân. Khi ñeán tuoåi giaø, caûm quan con hold in by both hands and go around the ngöôøi thöôøng heát nhaïy beùn; maét khoâng coøn troâng neighborhood getting their bowls filled with food roõ nöõa, tai khoâng coøn thính nöõa, löng ñau, chaân and return to the monastery to eat before noon. run, aên khoâng ngon, trí nhôù khoâng coøn linh maãn, According to Zen master

Daisetz Teitaro Suzuki in da moài, toùc baïc, raêng long. Duø cho böïc thanh nieân "The Training of the Zen Buddhist Monk," the tuaán nhaõ, hay trang thieáu nöõ tieân dung, khi ñeán bowl the monks carry has figured very much in tuoåi naày aâu cuõng: “Bao veû haøo hoa ñaâu thaáy nöõa. history of Zen. Together with the "robe" it Moät thaân khoâ kieät nghó buoàn teânh!” Laém keû tuoåi symbolizes priestly authority. When Hui-neng had giaø luù laån, khi aên maëc, luùc ñaïi tieåu tieän ñeàu nhô an insight into the truth of Zen, his master, Hung- nhôùp, con chaùu duø thaân, cuõng sanh nhaøm chaùn. jen is said to have handed his own robe and bowl Kieáp ngöôøi döôøng nhö kieáp hoa, luaät voâ thöôøng over to Hui-neng in order to testify that his chuyeån bieán khi ñaõ ñem ñeán cho höông saéc, noù disciple had the correct understanding of Zen. cuõng ñem ñeán cho veû phai taøn. Xeùt ra caùi giaø thaät Later, one of Hung-jen's disciples wanted to carry khoâng vui chuùt naøo, thaân ngöôøi thaät khoâng ñaùng the bowl away from Hui-neng. Hui-neng made no luyeán tieác chuùt naøo! Vì theá neân Ñöùc Phaät baûo giaø special efforts to resist the intruder, but for some laø khoå vaø Ngaøi khuyeân Phaät töû neân tu taäp ñeå coù mysterious reason the latter could not lift the khaû naêng bình thaûn chòu ñöïng caùi ñau khoå cuûa tuoåi bowl. Later the Emperor Tai-tsung of Sung held giaø. Thöù ba laø Beänh Khoå. Coù thaân laø coù bònh vì up a monk's bowl in his hands, and asked Wang thaân naày môû cöûa cho moïi thöù bònh taät. Vì vaäy bònh Sui, his minister: "Once at Tai-yu Ling the bowl khoå laø khoâng traùnh khoûi. Coù nhöõng beänh nheï thuoäc was not to be lifted up, and how that it is now ngoaïi caûm, ñeán caùc chöùng beänh naëng cuûa noäi securely in my hands?" The minister failed to thöông. Coù ngöôøi vöôùng phaûi beänh nan y nhö lao, answer the Imperial question. When Nan-ch'uan cuøi, ung thö, baïi xuïi. Trong caûnh aáy, töï thaân ñaõ saw one of his disciples washing a bowl, he took it ñau ñôùn, laïi toán keùm, hoaëc khoâng coù tieàn thuoác away from him. The monk stood there empty- thang, chính mình bò khoå luïy, laïi gaây theâm khoå luïy handed. Thereupon Nan-ch'uan remarked: "The cho quyeán thuoäc. Caùi khoå veà beänh taät naày noù ñau bowl is in my hands, and what is the use of making ñôùn hôn caùi ñau khoå do tuoåi giaø gaây ra raát nhieàu. so much talk about it?" Haõy suy gaãm, chæ caàn ñau raêng hay nhöùc ñaàu nheï Baùt Khí: Eight renunciations—Taùm söï töø boû. thoâi maø ñoâi khi cuõng khoâng chòu ñöïng noåi. Tuy Baùt Khoå: Chuùng sanh coù voâ soá noãi khoå. Tuy nhieân, duø muoán hay khoâng muoán, chuùng ta cuõng nhieân, trong “Khoå Ñeá” cuûa Ñöùc Theá Toân coù taùm phaûi chòu ñöïng caùi beänh khoå naày. Thaäm chí Ñöùc ñieàu ñau khoå caên baûn. Thöù nhaát laø Sanh Khoå. Phaät laø moät baäc toaøn haûo, ngöôøi ñaõ loaïi boû ñöôïc Ngay khi coøn trong buïng meï, con ngöôøi ñaõ coù yù taát caû moïi oâ tröôïc, maø Ngaøi vaãn phaûi chòu ñöïng thöùc vaø caûm thoï. Thai nhi cuõng caûm thaáy sung khoå ñau vaät chaát gaây ra bôûi beänh taät. Ñöùc Phaät söôùng vaø ñau khoå. Khi meï aên ñoà laïnh thì thai nhi luoân bò ñau ñaàu. Coøn caên beänh cuoái cuøng laøm cho caûm nhö ñang bò ñoùng baêng. Khi meï aên ñoà noùng, Ngaøi ñau ñôùn nhieàu veà theå xaùc. Do keát quaû cuûa thai nhi caûm nhö ñang bò thieâu ñoát, vaân vaân. Thai vieäc Ñeà Baø Ñaït Ña laên ñaù mong gieát Ngaøi. Chaân nhi soáng trong

choã chaät heïp toái taêm nhô nhôùp, vöøa Ngaøi bò thöông bôûi moät maûnh vuïn caàn phaûi moå. loït loøng ñaõ keâu khoùc oa oa. Roài töø ñoù khi laïnh, Ñoâi khi caùc ñeä töû khoâng tuaân lôøi giaùo huaán cuûa noùng, ñoùi, khaùt, coân truøng caén ñoát, chæ bieát keâu Ngaøi, Ngaøi ñaõ ruùt vaøo röøng ba thaùng, chòu nhòn khoùc maø thoâi. Hueä nhaõn cuûa Phaät thaáy roõ nhöõng ñoùi, chæ laáy laù laøm neäm treân neàn ñaát cöùng, ñoái ñaàu chi tieát aáy, neân ngaøi xaùc nhaän sanh ñaõ laø khoå. vôùi gioù reùt laïnh buoát. Theá maø Ngaøi vaãn bình thaûn. Chính vì theá coå ñöùc coù noùi: "Vöøa khoûi baøo thai laïi Giöõ caùi ñau ñôùn vaø haïnh phuùc, Ñöùc Phaät soáng vôùi

moät caùi taâm quaân bình. Thöù tö laø Töû Khoå hay söï mong ñöôïc coù con. Nhöõng öôùc mong naày laø voâ keå, khoå trong luùc cheát. Taát caû nhaân loaïi ñeàu muoán chuùng ta khoâng theå naøo maõn nguyeän ñaâu. Theá neân sanh an nhieân cheát töï taïi; tuy nhieân, raát ít ngöôøi caàu baát ñaéc laø khoå. Thöù taùm laø Nguõ AÁm Thaïnh ñaït ñöôïc thoûa nguyeän. Khi cheát phaàn nhieàu saéc Suy Khoå. Coù thaân laø coù bònh ñau haèng ngaøy. Naêm thaân laïi bò beänh khoå haønh haï ñau ñôùn. Thaân ñaõ aám laø saéc, thoï, töôûng, haønh, thöùc. Saéc aám thuoäc veà nhö theá, taâm thì haõi huøng lo sôï, tham tieác ruoäng thaân, coøn boán aám kia thuoäc veà taâm. Noùi moät caùch vöôøn cuûa caûi, buoàn raàu phaûi lìa boû thaân quyeán, ñôn giaûn ñaây laø söï khoå veà thaân taâm hay söï khoå veà muoân moái daäp doàn, quaû thaät laø khoå. Ña phaàn söï thaïnh suy cuûa thaân taâm. Ñieàu thöù taù m naày bao chuùng sanh sanh ra trong tieáng khoùc khoå ñau vaø quaùt baûy ñieàu khoå keå treân: thaân chòu sanh, giaø, cheát ñi trong khoå ñau gaáp boäi. Caùi cheát chaúng ai beänh, cheát, ñoùi, khaùt, noùng, laïnh, vaát vaû nhoïc môøi maø noù vaãn ñeán, vaø khoâng ai bieát noù seõ ñeán nhaèn. Taâm thì buoàn, giaän, lo, thöông, traêm ñieàu vaøo luùc naøo. Nhö traùi rôi töø treân caây, coù traùi non, phieàn luïy. Ngaøy tröôùc Thaùi Töû Taát Ñaït Ña ñaõ daïo traùi chín hay traùi giaø; cuõng vaäy, chuùng ta cheát non, chôi boán cöûa thaønh, thaáy caûnh giaø, beänh, cheát. cheát luùc tuoåi thanh xuaân hay cheát luùc giaø. Nhö maët Ngaøi laø baäc trí tueä thaâm saâu, caûm thöông ñeán noãi trôøi moïc ôû phía Ñoâng vaø chæ laën veà phía Taây. Nhö khoå cuûa kieáp ngöôøi, neân ñaõ lìa boû hoaøng cung tìm hoa nôû buoåi saùng ñeå roài taøn vaøo buoåi chieàu. Ñöùc phöông giaûi thoaùt—Human beings have countless Phaät daïy: "Caùi cheát khoâng theå traùnh ñöôïc, noù ñeán sufferings; however, Sakyamuni Buddha vôùi taát caû moïi ngöôøi chöù khoâng chöøa moät ai. Chæ explained the eight basic causes of suffering: coøn caùch tu taäp ñeå coù theå ñöông ñaàu vôùi noù baèng First, Suffering of Birth or birth is suffering. While söï bình thaûn hoaøn toaøn. Thöù naêm laø AÙi Bieät Ly still in the womb, human beings already have Khoå hay Thöông Yeâu Xa Lìa Khoå. Khoâng ai muoán feelings and consciousness. They also experience xa lìa ngöôøi thaân thöông; tuy nhieân, ñaây laø ñieàu pleasure and pain. When the mother eats cold khoâng traùnh ñöôïc. Ngöôøi thaân chuùng ta vaãn phaûi food, the embryo feels as though it were packed in cheát vaø chuùng ta phaûi xa hoï trong khoå ñau tuyeät ice. When hot food is ingested, it feels as though it voïng. Caûnh sanh ly töû bieät vôùi ngöôøi thaân yeâu quaû were burning, and so on. The embryo, living as it

laø khoå. Neáu chuùng ta chòu laéng nghe lôøi Phaät daïy is in a small, dark and dirty place, immediately “Caûnh ñôøi coù hôïp coù tan” thì ñaây laø dòp toát cho lets out scream upon birth. From then on, all it can chuùng ta thöïc taäp haïnh “bình thaûn”. Thöù saùu laø do is cry when it feels cold, hot, hungry, thirsty, or Oaùn Taéng Hoäi Khoå. Phaûi chòu ñöïng ngöôøi maø suffers insect bites. Sakyamuni Buddha in his mình khoâng öa, ngöôøi mình gheùt, ngöôøi thöôøng wisdom saw all this clearly and in detail and hay cheá nhaïo phæ baùng vaø xem thöôøng mình quaû laø therefore, described birth as suffering. The ancient khoù; tuy nhieân, chuùng ta phaûi luoân chòu caûnh naày sages had a saying in this regard: “As soon as trong cuoäc soáng haèng ngaøy. Laïi coù nhieàu gia ñình sentient beings escape one womb, they enter baø con hoï haøng thöôøng khoâng ñoàng yù kieán, neân another. Seeing this, sages and saints are deeply thöôøng coù söï tranh caõi giaän gheùt buoàn phieàn laãn moved to such compassion! The illusory body is nhau. Ñoù khaùc naøo söï gaëp gôõ trong oan gia, thaät laø really full of filth, swiftly escaping from it, we khoå! Chính vì theá maø Ñöùc Phaät khuyeân chuùng ta return to our Original Nature.” (The Pure Land neân coá gaéng chòu ñöïng, vaø suy nghó raèng coù leõ Buddhism in Theory and Practice—Most Ven. chuùng ta ñang gaët haùi haäu quaû cuûa nghieäp rieâng Thích Thieàn Taâm). Second, Suffering of old age or cuûa mình ôû quaù khöù hay hieän taïi. Chuùng ta neân coá old age is suffering. We suffer when we are gaéng thích nghi vôùi hoaøn caûnh môùi hoaëc coá gaéng subjected to old age, which is natural. As they vöôït qua caùc trôû ngaïi baèng moät soá phöông tieän reach old age, human beings have diminished khaùc. Thöù baûy laø Caàu Baát Ñaéc Khoå. Loøng tham their faculties; their eyes cannot see clearly cuûa chuùng ta nhö thuøng khoâng ñaùy. Chuùng ta coù anymore, their ears have lost their acuity, their quaù nhieàu ham muoán vaø hy voïng trong ñôøi soáng backs ache easily, their legs tremble, eating is not haèng ngaøy. Ngöôøi ngheøo thì mong ñöôïc giaøu; easy and pleasurable as before, their memories ngöôøi giaøu mong ñöôïc giaøu hôn; keû xaáu mong fail, their skin dries out and wrinkles, hair ñeïp; ngöôøi ñeïp mong ñeïp hôn; ngöôøi khoâng con becomes gray and white, their teeth ache, decay

and fall out. In old age, many persons become few of us can fulfill these conditions. At the time confused and mixed up when eating or dressing or of death, when the physical body is generally they become uncontrollable of themselves. Their stricken by disease and in great pain. With the children and other family members, however body in this state, the mind is panic-stricken, close to them, soon grow tired and fed up. The bemoaning the loss of wealth and property, and human condition is like that of a flower, ruled by saddened by the impending separation from loved the law of impermanence, which, if it can bring ones as well as a multitude of similar thoughts. beauty and fragrance, also carries death and This is indeed suffering. Sentient beings are born decayin its wake. In truth, old age is nothing but with a cry of pain and die with even more pain. suffering and the human body has nothing worth The death is unwanted, but it still comes, and cherishing. For this reason, Sakyamuni Buddha nobody knows when it comes. As fruits fall from a said: old age is suffering! Thus, he

advised tree, ripe or old even so we die in our infancy, Buddhists to strive to cultivate so they can bear prime of mankind, or old age. As the sun rises in the sufferings of old age with equanimity. Third, the East only to set in the West. As Flowers bloom Suffering of Disease (sickness) or sickness is in the morning to fade in the evening. The Buddha suffering. To have a body is to have disease for taught: “Death is inevitable. It comes to all the body is open to all kinds of diseases. So the without exception; we have to cultivate so that we suffering of disease is inevitable. Those with are able to face it with perfect equanimity.” Fifth, small ailments which have an external source to Suffering due to separation from loved ones those dreadful diseases coming from inside. Some (parting with what we love) or parting with what people are afflicted with incurable diseases such we love is suffering. No one wants to be separated as cancers or delibitating ailments, such as from the loved ones; however, this is inevitable. osteoporosis, etc. In such condition, they not only We still lose our loved ones to the demon of experience physical pain, they also have to spend death, leaving them helpless and forsaken. large sums of money for treatment. Should they Separation from loved ones, whether in life or lack the required funds, not only do they suffer, through death, is indeed suffering. If we listen to they create additional suffering for their families. the Buddha’s teaching “All association in life must The sufferings caused by diseases is more painful end with separation.” Here is a good opportunity than the sufferings due to old age. Let imagine, for us to practice “equanimity.” Sixth, Suffering even the slightest toothache or headache is due to meeting with the uncongennial (meeting sometimes unbearable. However, like or dislike, with what we hate) or meeting with what we hate we have no choice but bearing the suffering of is suffering. To endure those to whom we are sickness. Even the Buddha, a perfect being, who opposed, whom we hate, who always shadow and had destroyed all defilements, had to endure slander us and look for a way to harm us is very physical suffering caused by disease. The Buddha hard to tolerate; however, we must confront this was constantly subjected to headaches. His last almost daily in our life. There are many families illness caused him much physical suffering was a in which relatives are not of the same mind, and wound in his foot. As a result of Devadatta’s which are constantly beset with disputes, anger hurling a rock to kill him, his foot was wounded by and acrimony. This is no different from splinter which necessiated an operation. When his encountering enemies. This is indeed suffering! disciples disobeyed his teachings, he was Thus, the Buddha advised us to try to bear them, compelled to retire to a forest for three months. In and think this way “perhaps we are reaping the a foreston a couch of leaves on a rough ground, effects of our karma, past or present.” We should facing fiercing cold winds, he maintained perfect try to accommodate ourselves to the new situation equanimity. In pain and happiness, He lived with a or try to overcome the obstacles by some other balanced mind. Fourth, Suffering of Death or means. Seventh, Suffering due to unfulfilled death is suffering. All human beings desire an wishes (unattained aims). Unabling to obtain what easy birth and a peaceful death; however, very we wish is suffering. Our greed is like a container

without the bottom. We have so many desires and because of strength. Second, pride because of clan hopes in our lives. The poor hope to be rich; the or name. Third, arrogance because of wealth. rich hope to be richer; the ugly desire for beauty; Fourth, arrogance because of independence or the beauty desire for beautier; the childless pray high position. Fifth, pride because of years of age. for a son or daughter. Such wishes and hopes are Sixth, arrogance because of cleverness. Seventh, innumerable that no way we can fulfill them. pride because of good or charitable deeds. Eighth, Thus, they are a source of suffering. Eighth, arrogance because of good looks. Suffering due to the raging aggregates (all the ills Baùt Kim Cang Hoä Boà Taùt: Taùm Kim Cang vöông of the five skandhas) or all the illnesses of the five hay Kim Cang Hoä Boà taùt cho Phaät. Taùm vò Boà Taùt skandhas is suffering. To have a body means to baûo hoä che chôû cho con ngöôøi vôùi loøng ñaïi bi nhö experience pain and diseases on a daily basis. moät chieác noùn saét bao boïc—Eight diamond-kings Pain and disease also means suffering. The five or eight Bodhisattvas as guardians of Vairocana. skandas or aggregates are form, feeling, Eight Vajra pala Bodhisattvas, who protect men perception, volition and consciousness. The like a helmet and surrounds them like mail by his skandas of form relates to the physical body, while great pity. the remaining four concern the mind. Simply Baùt Kính Giaùo: Eight unsurpassed rules of a speaking, this is the suffering of the body and the nun—Baùt Kính Giôùi—Trong Kinh Taêng Nhaát A mind. The suffering of the skandas encompasses Haøm, ngaøi A Nan ñaõ ñeán gaëp baø Ma Ha Ba Xaø Ba the seven kinds of suffering mentioned above. Our Ñeà ñeå trao truyeàn laïi taùm giôùi kính troïng maø Ñöùc physical bodies are subject to birth, old age, Phaät ñaõ ban haønh cho tyø kheo ni tröôùc khi gia nhaäp disease, death, hunger, thirst, heat, cold and Ni ñoaøn. Thöù nhaát, daàu traêm tuoåi haï, tyø kheo ni luùc weariness. Our mind, on the other hand, are naøo cuõng phaûi toân kính moät vò Taêng duø treû vaø phaûi afflicted by sadness, anger, worry, love, hate and nhöôøng choã ngoài cho vò aáy, phaûi ñaûnh leã vaø thöïc hundreds of other vexations. It once happened that haønh boån phaän ñoái vôùi vò Tyø kheo, maëc daàu vò naày Prince Siddhartha having strolled through the four chæ môùi xuaát gia ngaøy hoâm aáy. Thöù nhì, khoâng bao gates of the city, witnessed the misfortunes of old giôø naëng lôøi, maéng chöûi hay maï lî moät vò Taêng age, disease and death. Endowed with profound trong baát cöù tröôøng hôïp naøo. Thöù ba, Tyø kheo wisdom, he was touched by the suffering of khoâng ñöôïc saùm hoái vôùi Tyø Kheo Ni, nhöng Tyø human condition and left the royal palace to find Kheo Ni phaûi saùm hoái vôùi Tyø Kheo (nghóa laø Tyø the way of liberation. Kheo Ni khoâng ñöôïc laøm leã saùm hoái cho Tyø Kheo, Baùt Kieàn Ñoä Luaän: Giaûi thích veà taùm uaån— nhöng Tyø Kheo coù theå laøm leã saùm hoái cho Tyø Treatise on the eight aggregates—See Baùt Thöùc. Kheo Ni). Thöù tö, moät vò Thöùc Xoa Ma Na phaûi Baùt Kieát Moäc Cöûu Ba (1110-1170): Phags-mo- ñöôïc caû Taêng ñoaøn vaø Ni ñoaøn thöøa nhaän vaøo giaùo gru-pa (tib)—Teân cuûa moät vò Taêng Taây Taïng vaøo ñoaøn thì môùi goïi laø hôïp phaùp. Thöù naêm, moãi nöûa theá kyû thöù XII—Name of a Tibetan monk in the thaùng phaûi hoûi Taêng ñoaøn cuûa caùc Tyø Kheo chöøng twelfth century. naøo coù

leã Phaùt Loà (saùm hoái ñieàu saùi phaïm) vaø giôø Baùt Kieát Töôøng: Astamangala (skt)—Eight naøo caùc Ngaøi ñeán hoïp. Thöù saùu, Thænh Tyø kheo auspicious things—Eight great fortunes. thuyeát phaùp. Thöù baûy, khoâng bao giôø an cö kieát haï Baùt Kieâu: Taùm thöù kieâu maïn: Thöù nhaát, caäy mình nôi naøo khoâng coù caùc vò Taêng. Thöù taùm, sau kyø an maïnh hôn ngöôøi neân kieâu maïn. Thöù nhì, caäy nôi cö kieát haï, moãi Tyø Kheo Ni phaûi haønh leã Töï Töù gia theá hay tieáng taêm maø kieâu maïn Thöù ba, caäy (baùo caùo vaø saùm hoái) vaø chaùnh thöùc xuaát Haï tröôùc nôi nhieàu tieàn laém baïc maø kieâu maïn. Thöù tö, caäy maët chö Taêng. Tyø Kheo Ni phaûi kieåm thaûo xem nôi töï taïi hay quyeàn cao chöùc troïng maø kieâu maïn. trong ba ñieåm thaáy, nghe, vaø hoaøi nghi, coi mình Thöù naêm, caäy nôi lôùn tuoåi maø kieâu maïn. Thöù saùu, coù phaïm phaûi ñieàu naøo chaêng. Trong moät vaøi kinh caäy nôi thoâng minh trí tueä maø kieâu maïn. Thöù baûy, khaùc, kính giaùo thöù saùu ñöôïc thay theá: “Moät vò Tyø caäy nôi phöôùc ñöùc boá thí thieän laønh maø kieâu maïn. Kheo Ni khi ñaõ phaïm toäi, phaûi chòu hình phaït tröôùc Thöù taùm, caäy nôi töôùng haûo maø kieâu maïn—The caû hai Giaùo Hoäi Tyø Kheo vaø Tyø Kheo Ni”—In the eight kinds of pride or arrogance: First, arrogance Anguttara Nikaya Sutta, Venerable Ananda told

Maha Pajapati Gotami about the eight commands environment cause—See Duyeân. laid down by the Buddha, given to a nun before Baùt La Ma Boà Ñeà: Param-bodhi (skt)—Giaùc ngoä letting her entering the Bhiksuni Order: First, boà ñeà hay giaùc ngoä toái thöôïng—Supreme even though a hundred years’ standing by the enlightenment. higher ordination , a nun must always pay respect Baùt La Nhaõ: Prajna (skt)—See Baùt Nhaõ. to a monk, no matter how young he is, offer her Baùt La Nhó: Parama (skt)—Toái thöôïng—Highest, seat to him, reverence him, and perform all proper supreme, first. duties towards him though he has just received the Baùt La Taùt Tha: Prastha (skt)—Moät ñôn vò ño Higher Ordination on that very day. Second, never löôøng dòch ra tieáng Hoa laø “caân”—A weight, scold (revile, rebuke, or abuse) a monk on no translated as pound in Chinese. account. Third, Bhiksunis (she could never accuse Baùt La Xa Khö: Prasaka (skt)—Prasakha (skt)— or speak of a monk’s misdeeds) should not give Giai ñoaïn thöù naêm trong quaù trình hình thaønh cuûa admonition to Bhiksus, but Bhiksus should thai nhi, trong giai ñoaïn naày chaân tay ñöôïc hình admonish Bhiksunis (he may speak of her thaønh—The fifth stage of the fetus, the limbs misdeeds). Fourth, at Bhiksus’ hands obtain being formed. reception into the order. A female probationer Baùt Laïc: Eight pleasures—Taùm caùi vui thuù. (sikkhamana), who is trained in the six Baùt Lan Sa Phöôïc La Ñaïi Ñaø La Ni: commandments for two years, should receive both Parnasavari-dharani (skt)—Moät boä kinh trong Maät the Higher Ordination from the Order of both giaùo—Name of the sutra of Tantrism. Bhikkhus and Bhikkhunis. Fifth, every fortnight a Baùt Laït Ca La: Prakarana (skt)—A section or Bhiksuni should ask from the Order of Bhiksus the chapter of a sutra—Chöông cuûa boä kinh. time when the Bhiksus assemble to recite their Baùt Laït Ñaëc Kyø Naõ: Padakkhina (p)—Pradaksina fundamental rules (uposatha), and when a Bhiksu (skt)—See Baùt Laït Ñaëc Kyø Noa. would come to

admonish them. Sixth, ask the Baùt Laït Ñaëc Kyø Noa: Padakkhina (p)— fraternity for a monk as preceptor. Seventh, a Pradaksina (skt)—Ñi nhieãu voøng quanh—Going Bhikkhuni should never spend a retreat (vassa) in around—AÂm Haùn Vieät cuûa moät thuaät ngöõ Baéc a place where there is no Bhikkhu. Eighth, after Phaïn duøng ñeå chæ "Ñi nhieãu voøng quanh." Ñi the summer retreat, the ceremony of formal nhieãu voøng troøn veà höôùng phaûi cuûa baäc toân kính. termination of the rainy season (pavarana) should Ñaây laø moät trong nhöõng sinh hoaït veà vieäc laøm be held by a Bhiksuni in the presence of Bhiksus. phöôùc ñöùc khaép theá giôùi Phaät giaùo, phoå caäp caû She must report and ask for a responsible trong sinh hoaït töï vieän laãn ngoaøi ñôøi soáng taïi gia. confessor. A Bhikkhuni examine to see if she has Loái ñi nhieãu ñeå ñaûnh leã coù nhieàu hình thöùc khaùc ever committed any of the three ways, seeing, nhau, nhöng söï thöïc haønh chính yeáu vaãn laø ñi boä hearing, or suspicion. In some other sutras, voøng quanh moät thaùnh ñòa theo chieàu kim ñoàng hoà number 6 is replaced by "A Bhikkhuni who (tay phaûi luoân naèm veà phía toân töôïng). Moät ngoaïi committed a major offence should undergo leä vôùi ngöôøi Taây Taïng khoâng phaûi laø Phaät töû, maø punishment (manatta) in the presence of the Order theo truyeàn thoáng coå Taây taïng (Bon-Po), thì hoï ñi of both Bhikkhus and Bhikkhunis." ngöôïc chieàu kim ñoàng hoà. Lyù do coù leõ do hoï tin Baùt Kính Phaùp: Eight unsurpassed rules of a voøng theo chieàu kim ñoàng hoà ñoái vôùi leã laø baát nun—Baùt Kính Giôùi—See Baùt Kính Giaùo. tònh—A Sanskrit term for "Circumambulation." Baùt Kænh Phaùp: Eight unsurpassed rules of a Circumambulation with the right shoulder towards nun—Taùm ñieàu toân kính cuûa moät tyø kheo ni—See the object of homage. This is one of the most Baùt Kính Giaùo. common merit-making activities throughout the Baùt La: See Ba La. Buddhist world, popular among both monastics Baùt La Da Giaø: Prayaga (skt)—Vuøng ñaát maø baây and laypeople. It takes different forms, but its giôø laø Allahabad—Now Allahabad. central practice is walking a circular route around Baùt La Ñeå Daõ: Pratyaya (skt)—Duyeân hay nhaân a holy place in a clockwise direction, an exception gaây ra do hoaøn caûnh beân ngoaøi—A concurrent or to this is the non-Buddhist Tibetan Bon Po

tradition, whose members circumambulate in a noble paths—See Baùt Chaùnh Ñaïo. counter-clockwise. The probable reason for the Baùt Löôïng Baùn Caân: Beân taùm laïng, beân nöûa caân, clockwise orientation for Buddhists is the Indian chæ cho söùc maïnh baèng nhau—Of equal strength. notion that the left hand is ritually impure. Baùt Lyù Taùt La Phaït Naõ: Parisravana (skt)—Tuùi Baùt Laït Ñeå Yeát Laïn Ña: Pratikranta (skt)—Ñi hay mieáng vaûi loïc nöôùc, ñeå cöùu nhöõng sinh vaät theo thöù töï—Following in order, or by degrees. nhoû, ñaây laø moät trong taùm moùn caàn duøng cuûa moät Baùt Laït EÂ Giaø Phaät Ñaø: Pratyeka-buddha (skt)— nhaø sö—A filtering bag, or cloth, for straining Cause-awakened one—See Duyeân Giaùc. water to save the lives of insects, part of the Baùt Laït EÁ Giaø Phaät Ñaø: Pratyeka-buddha (skt)— equipment of a monk—See Taùm Moùn Caàn Duøng Cause-awakened one—See Duyeân Giaùc. Cuûa Phaät. Baùt Laït Maät Ñeá: Paramiti (skt)—Pramiti (skt)— Baùt Lyù Theå Pheä: Prthivi (skt)—Kieân maâu ñòa See Cöïc Löông.

thaàn—Ñaát—Earth-devi—Earth spirit—Land Baùt Lôïi Phaït La Cuù Ca: Parivrajaka (skt)—Theo Deities—Ñòa thaàn—Ñòa Thieân—Moät trong boán vò Eitel trong Trung Anh Phaät Hoïc Töø Ñieån cuûa Giaùo Chaáp kim cang thaàn trong Kim Cang giôùi—The Sö Soothill, Baùt Lôïi Phaït La Cuù Ca laø moät toâng earth-deva, one of the four with thunderbolts in phaùi thôø Ma Heâ Thuû La Thieân, maëc quaàn aùo maøu the Vajradhatu group. ñaát ñoû, ñaàu caïo gaàn heát chæ chöøa laïi moät choùp treân Baùt Ma: Taùm loaïi ma—The eight Maras or ñænh ñaàu—According to Eitel in The Dictionary of destroyers. Chinese-English Buddhist Terms, Parivrajaka is a (I) Taùm loaïi ma: phieàn naõo ma, nguõ aám ma, töû ma, sivaitic sect, worshippers of Mahesvara, who wear tha hoùa töi taïi thieân ma, voâ thöôøng ma, voâ laï c clothes of the colour of red soil and leave a little ma, voâ ngaõ ma, vaø voâ tònh ma—The eight hair about the crown of the head, shaving off the Maras or destroyers: mara of the passions, rest. skandha-maras, death-mara, mara-king, mara Baùt Loä La: Polulo (skt)—Coù leõ laø vuøng of Impermanence, mara of Joylessness, mara Baltistan—Perhaps Baltistan. of Impersonality, and mara of Impurity. Baùt Loä Nhi: Bolor (skt)—Theo Trung Anh Phaät (II) Taùm loaïi ma khaùc: phieàn maõo ma, thieän tri Hoïc Töø Ñieån, Baùt Loä Nhi, teân cuûa moät vöông quoác thöùc ma, Boà ñeà taâm ma, tam muoäi ma, tha hoùa naèm veà phía baéc cuûa doøng AÁn Haø, ñoâng nam cuûa töi taïi thieân ma, töû ma, thieân ma, vaø aâm ma— Pamir, coù raát nhieàu khoaùng saûn, nôi naày khaùc vôùi The eight different maras or destroyers: mara Bolor ôû vuøng Tikhara—According to The of the passions, mara of good-knowing Dictionary of Chinese-English Buddhist Terms, advisor, mara of wishing to attain Bodhicitta, Bolor, a kingdom north of the Indus, south-east of mara of wishing to achieve Samadhi, mara- the Pamir, rich in minerals; it is to be distinguished king, mara of death, deva-king mara, and from Bolor in Tukhara. mara of the hell or of the underworld. Baùt Loäc Ca: Baluka (skt)—Teân cuûa moät xöù coå Baùt Ma La Ca: Padmaraga (skt)—Maøu sen ñoû nhoû ôû vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang hay hoàng ngoïc—Lotus-hued, a ruby. haønh höông caùc xöù Taây Vöïc, khoaûng naêm 627 sau Baùt Maïn: Taùm loaïi kieâu maïn: nhö maïn, maïn maïn, Taây lòch. Döôùi thôøi nhaø Haùn Baùt Loäc Ca cuõng baát nhö maïn, taêng thöôïng maïn, ngaõ maïn, taø maïn, ñöôïc bieát ñeán nhö laø vöông quoác Kumo, bao goàm kieâu maïn, vaø ñaïi maïn—The eight kinds of pride, caùc xöù Paicheng vaø Aksu thuoäc vuøng töi trò Taân mana, arrogance or self-conceit: though inferior Cöông Uighur—Name of a small ancient country (to think oneself equal to others in religion), to in North India at the time when Hsuan-Tsang think oneself superior among manifest superiors, visited the Western countries, around 627 A.D. It to think oneself not so much inferior among was also known as the kingdom of Kumo during manifest superiors, to think one has attained more the Han dynasty, including the present Paicheng than is the fact, self-superiority or self-sufficiency, and Aksu countries in Sinkiang Uighur pride in false views or doings, arrogance, and autonomous region. extreme arrogance. Baùt Luaân: Eight-spoke wheel—Implies the eight Baùt Meâ: Taùm thöù meâ: sinh, dieät, khöù, lai, nhöùt, dò,

ñoaïn, thöôøng—The eight misleadings: birth, death, difficulty: holding wrong views, being born in a past, future, identity, difference, annihilation, and barbaric land, not being born in a Buddhist perpetuity or eternity. country, not having all senses, being born in hell Baùt Mi: Veùn loâng maøy, caùch thò cô trong nhaø realm, being born in hungry ghost realm, being Thieàn, ñoäng thaùi öùng cô cuûa Thieàn Taêng. born in animal realm, and being born in god realm. Baùt Moân: Taùm phaùp moân hay taùm lyù luaän khoân Baùt Naïn: Eight adversities—Eight misfortunes— ngoan trong lyù luaän Phaät giaùo: naêng laäp moân (coù See Baùt Nan. theå laäp leân ñöôïc), naêng phaù moân (coù theå phaù boû ñi Baùt Neâ Hoaøn: Parinirvana (skt)—Yongs su mya ñöôïc), töï naêng laäp moân (töïa nhö laäp leân ñöôïc), töï ngan las das pa (tib)—Nhaäp Nieát Baøn—To pass naêng phaù moân (töïa nhö phaù ñöôïc), hieän löôïng moân (enter) into Nirvana. (löôïng hieän thaät), tyû löôïng moân, töï hieän löôïng Baùt Nguõ Tam Nhò: The four characteristics of the moân, vaø töï tyû löôïng moân—Eight kinds of Dharmalaksana sect. syllogisms in Buddhist logic: a valid proposition, (I) Baùt thöùc: Eight consciousnesses—See Baùt an invalid proposition, doubtful or seemingly valid Thöùc. but faulty, seemingly invalid, and assailable, (II) Nguõ phaùp: Five dharmas—See Lyù Trí Nguõ manifest or evidential, inferential, seemingly Phaùp, Söï Lyù Nguõ Phaùp vaø Töôùng Danh Nguõ evidential, and seemingly inferential. Phaùp. Baùt Nan: Eight adversities—Taùm ñieàu khoù gaëp (III) Tam Töôùng: Three Characteristics—See Tam hay nghe ñöôïc Phaät phaùp—Taùm ñieàu kieän trong Töôùng Hieän Töôïng. ñoù khoù gaëp Phaät, khoù gaëp chö Boà Taùt, cuõng nhö (IV) Nhò voâ ngaõ: Two kinds of non-self—See Nhò khoù ñöôïc nghe Phaät phaùp: taùi sanh trong ñòa nguïc, Voâ Ngaõ. ngaï quyû, suùc sanh, baéc cu loâ chaâu (nôi ñôøi soáng Baùt Nhaõ: Prajna (skt)—Panna (p)—She rab quaù sung söôùng neân chuùng sanh khoâng coøn muoán (tib)—Hannya (jap)—Baùt Laïi Nhaõ—Ban Nhaõ— tu taäp giaùo phaùp), taùi sanh vaøo coõi trôøi tröôøng thoï Baùt La Nhaõ—Baùt Thích Nhaõ—Baùt La Tích (nôi chuùng sanh khoâng muoán tu taäp giaùo phaùp), taùi Nang—Ba Laïi Nhaõ—Baùt Thaän Nang—Ba La sanh laøm chuùng sanh khieám khuyeát caùc caên, taùi Nang—Discernment—Insight—Real wisdom— sanh laøm ngöôøi thoâng minh vaø coù giaùo duïc cao Transcendental knowledge—Understanding— trong coõi phaøm traàn, vaø taùi sanh vaøo thôøi kyø Wisdom—Baùt Nhaõ laø aâm cuûa thuaät ngöõ Prajna töø chuyeån tieáp giöõa Phaät Toå vaø Phaät vò lai—The Phaïn ngöõ coù nghóa laø trí tueä (yù thöùc hay trí naêng). eight conditions under which it is difficult to meet Coù ba loaïi baùt nhaõ: thaät töôùng, quaùn chieáu vaø vaên Buddhas and Bodhisattvas or hear the Dharma: töï. Baùt Nhaõ coøn coù nghóa laø thöïc löïc nhaän thöùc roõ rebirth in the hells, rebirth as a hungry ghosts, raøng söï vaät vaø nhöõng nguyeân taéc caên baûn cuûa rebirth as an animal, rebirth in Uttarakuru (where chuùng cuõng nhö xaùc quyeát nhöõng gì coøn nghi ngôø. life is so pleasant that people have no motivation Baùt Nhaõ coù nghóa laø caùi bieát sieâu vieät. Baùt Nhaõ Ba to practice the Dharma), rebirth in any long-life La Maät Kinh dieãn taû chöõ “Baùt Nhaõ” laø ñeä nhaát trí heaven (where one is not motivated to seek the tueä trong heát thaûy trí tueä, khoâng gì cao hôn, khoâng

Dharma), rebirth with impaired faculties, rebirth gì so saùnh baèng (voâ thöôïng, voâ tyû, voâ ñaúng). Coù ba as an intelligent, educated person in the mundane loaïi Baùt Nhaõ: Thöïc töôùng baùt nhaõ, Quaùn chieáu baùt sense, rebirth in the intermediate period between nhaõ, vaø Phöông tieän Baùt Nhaõ. Thöïc töôùng baùt nhaõ a Buddha and his successor. laø trí hueä ñaït ñöôïc khi ñaõ ñaùo bæ ngaïn. Quaùn chieáu Baùt Nan Xöù: Astaksanah (skt)—Eight places of baùt nhaõ laø phaàn hai cuûa trí hueä Baùt Nhaõ. Ñaây laø trí difficulty—Eight Inopportune situations—Taùm hueä caàn thieát khi thaät söï ñaùo bæ ngaïn. Phöông tieän hoaøn caûnh khoâng may maén: chaáp giöõ taø kieán, sanh Baùt Nhaõ hay vaên töï Baùt nhaõ. Ñaây laø loaïi trí hueä ra trong vuøng ñaát man rôï, khoâng ñöôïc sanh ra hieåu bieát chö phaùp giaû taïm vaø luoân thay ñoåi. Ñaây trong xöù Phaät giaùo, sanh ra khoâng ñuû caùc caên, sanh laø trí hueä caàn thieát ñöa ñeán yù höôùng "Ñaùo Bæ vaøo caùc coõi ñòa nguïc, coõi ngaï quyû, coõi suùc sanh, vaø Ngaïn"—Prajna is a Sanskrit term which means coõi trôøi (vì chuùng sanh trong coõi trôøi chæ lo höôûng wisdom. There are three kinds of prajna: real phöôùc chöù khoâng tu haønh ñöôïc)—Eight places of mark prajna, contemplative prajna, and literary

prajna. Prajna also means the real power to ñaõ vieát nhöõng baøi choáng laïi tröôøng phaùi Ñaïi discern things and their underlying principles and Thöøa—A Hinayana monk of southern India, who to decide the doubtful. Prajna means a wrote against the Mahayana. transcendental knowledge. The Prajna-paramita- Baùt Nhaõ Ña La (?-457): Prajnadhara (skt)—Baùt sutra describes "prajna" as supreme, highest, Nhaõ Ña La laø toå thöù 27 cuûa Thieàn Toâng AÁn Ñoä, incomparable, unequalled, unsurpassed. There are queâ mieàn ñoâng AÁn, ngaøi laø thaày cuûa Toå Boà Ñeà Ñaït three prajnas or perfect enlightements: The first Ma—Prajnatara, the 27th patriarch in India, native part of the prajnaparamita. The wisdom achieved of eastern India, who laboured in southern India once crossed the shore. The second part of the and consumed himself by the fire of prajnaparamita. The necessary wisdom for actual transformation, 457 A.D., teacher of crossing the shore of births and deaths. The Bodhidharma. wisdom of knowing things in their temporary and Baùt Nhaõ Ñaêng Luaän: Prajna-pradipa (skt)—Boä changing condition. The necessary wisdom for luaän veà ngoïn ñeøn Baùt Nhaõ, do ngaøi Thanh Bieän vowing to cross the shore of births and deaths. soaïn—Treatise on the Prajna Lamp, written by Baùt Nhaõ Ba La Maät: Prajnaparamita (skt)—Trí Bhavaviveka. hueä thuø thaéng—Enlightened wisdom—Baùt Nhaõ Ba Baùt Nhaõ Ñaêng Luaän Thích: Prajna-dipa-sastra- La Maät coù nghóa laø quaùn saùt taát caû chö phaùp nhö karika (skt)—Prajna-pradipatika (skt)—Boä saùch thaät. Trí tueä khieán chuùng sanh coù khaû naêng ñaùo bæ giaûi thích veà ngoïn ñeøn Baùt Nhaõ, ñöôïc soaïn bôûi ngaïn. Trí tueä giaûi thoaùt laø ba la maät cao nhaát trong Quan AÂm Caám, ñeä töû cuûa ngaøi Thanh Bieän — luïc ba la maät, laø phöông tieän chaùnh ñeå ñaït tôùi nieát Interpretation of the Treatise on the Prajna Lamp, baøn. Noù bao truøm söï thaáy bieát taát caû nhöõng huyeãn written by Avalokitavrata, a disciple of hoaëc cuûa theá gian vaïn höõu, noù phaù tan boùng toái Bhavaviveka. cuûa si meâ, taø kieán vaø sai laïc—Transcendental Baùt Nhaõ Ñaàu: Vò sö ñaëc traùch veà vieäc

giaûng hay wisdom means observing all things as they truly dòch kinh Baùt Nhaõ—The monk in charge of the are. The wisdom which enables one to reach the Prajna-sutra. other shore, i.e. wisdom for salvation; the highest Baùt Nhaõ Ñoä: Prajna-paramita (skt)—Ser chin of the six paramitas, the virtue of wisdom as the (tib)—Enlightened wisdom—Perfection of principal means of attaining nirvana. It connotes a Knowledge—Perfection of wisdom—Real knowledge of the illusory character of everything wisdom—Supreme wisdom—Wisdom leading to earthly, and destroys error, ignorance, prejudice, the shore of enlightenment—Tieáng Baùt Nhaõ Ñoä— and heresy. Trí Ñoä—Trí tueä Ba La Maät—Trí hueä Ba la maät laø Baùt Nhaõ Ba La Maät Boà Taùt: Aryaprajnaparamita cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø ñoù maø (skt)—Prajna Paramita Bodhisattva. chuùng ta ñoaïn tröø taän goác reã boùng toái cuûa si meâ. Baùt Nhaõ Ba La Maät Ña Taâm Kinh: Maha- Trong caùc phieàn naõo caên baûn thì si meâ laø thöù phieân Prajnaparamita-Hridaya Sutra (skt)— naõo coù goác reã maïnh nhaát. Moät khi goác reã cuûa si Prajnaparamita-sutra (skt)—Maka-hannya- meâ bò baät tung thì caùc loaïi phieàn naõo khaùc nhö haramita-shingyo (jap)—Heart-Sutra—See Kinh tham, saân, chaáp tröôùc, maïn, nghi, taø kieán, ñeàu deã Baùt Nhaõ Ba La Maät Ña Taâm Kinh. bò baät goác. Nhôø coù trí hueä Ba La Maät maø chuùng ta Baùt Nhaõ Ba La Maät Kinh: See Baùt Nhaõ Ba La coù khaû naêng daïy doã vaø höôùng daãn nhöõng chuùng Maät Ña Taâm Kinh. sanh si meâ—The prajna-paramita is a gate of Baùt Nhaõ Boà Taùt: Prajna-Bodhisattva (skt)—Trí Dharma-illumination; for with it, we eradicate the Tueä Kim Cang Boà Taùt—Vò Trung Toân coù hình darkness of ignorance. Among the basic desires daùng gioáng nhö thieân nöõ trong Thai taïng Giôùi— and passions, ignorance has the deepest roots. Wisdom bodhisattva as a female bodhisattva in When these roots are loosened, all other desires the Garbhadhatu group. and passions, greed, anger, attachment, arrogance, Baùt Nhaõ Coå: Troáng baùt nhaõ—Prajna drum. doubt, and wrong views are also uprooted. The Baùt Nhaõ Cuùc Ña: Prajnagupta (skt)—Moät vò sö prajna wisdom which enables one to reach the thuoäc tröôøng phaùi Tieåu Thöøa, ngöôøi Nam AÁn, oâng other shore, i.e. wisdom for salvation.

Baùt Nhaõ Ñöôøng: Hannya-do (jap)—Prajna Hall— Taâm Kinh giaûng giaûi nghóa lyù cuûa Baùt Nhaõ Ba La See Thieàn Ñöôøng. Maät Ña, Ba La Maät veà Trí Tueä laøm cho ngöôøi ta Baùt Nhaõ Haïnh: Prajna conduct—See Haïnh Baùt nhaän bieát roõ raøng veà taùnh khoâng cuûa baûn ngaõ vaø Nhaõ. vaïn höõu. Taâm kinh laø taâm cuûa Baùt Nhaõ Ba La Baùt Nhaõ Löïc: Prajna force of purpose—Power Maät; noù laø taâm cuûa gia ñình boä kinh “Baùt Nhaõ Ba paramita—See Löïc Ba La Maät. La Maät Ña Taâm Kinh.” Theo Thieàn Sö Linh Moäc Baùt Nhaõ Löu Chi: Parajnaruci (skt)—Trí Hy— Ñaïi Chuyeát Trinh Thaùi Lang trong boä Thieàn Luaän, Teân cuûa moät nhaø sö AÁn Ñoä. Vaøo naêm 516, thôøi Taäp III, moät caùch phieán dieän, caùi laøm cho chuùng ta Baéc Nguïy, Sö ñeán Trung Hoa, taïi ñaây Sö ñaõ dòch ngaïc nhieân nhaát khi theo ñuoåi yù töôûng trong Baùt boä Giaûi Thoaùt Luaät Kinh—Name of an Indian Nhaõ Taâm Kinh laø haàu nhö chaúng tìm thaáy gì trong monk. In 516, during the Northern Wei Dynasty ñoù, ngoaøi moät chuoãi nhöõng phuû ñònh, vaø caùi ñöôïc

(386-534), he came to China, here he translated hieåu nhö laø Taùnh Khoâng chæ laø thuyeát ñoaïn dieät the Moksha Sutra. thuaàn tuùy chæ nhaèm laøm giaûm moïi thöù xuoáng vaøo Baùt Nhaõ Lyù Thuù Kinh: Prajna-paramita- caùi khoâng. Keát luaän seõ laø Baùt Nhaõ hay tu taäp theo nayasatapanca-satika (skt)—Ñaïi Laïc Kim Cang kinh Baùt Nhaõ chæ nhaèm phuû nhaän vaïn höõu... Vaø Baát Khoâng Chaân Thaät Tam Ma Ñòa Kinh—Sutra cuoái cuøng thì taát caû nhöõng phuû nhaän naøy chaúng ñöa on Great joy Diamond of True Non-emptiness ñeán tri thöùc maø cuõng khoâng ñaït ñöôïc baát cöù thöù gì Samadhi. caû. Ñaït ñöôïc caùi gì coù nghóa laø yù thöùc vaø chaáp Baùt Nhaõ Phaät Maãu: Trí tueä giaûi thoaùt hay Baùt tröôùc ñoái vôùi moät söï hieåu bieát coù ñöôïc töø keát quaû Nhaõ Ba La Maät laø meï cuûa chö Phaät—Wisdom for cuûa lyù luaän töông ñaõi. Do khoâng coù sôû ñaéc naøo salvation, through wisdom is the mother or source theo baûn chaát naøy, taâm thöùc ñöôïc hoaøn toaøn giaûi of all Buddhas. thoaùt khoûi taát caû moïi chöôùng ngaïi, voán dó laø nhöõng Baùt Nhaõ Phong: Ngoïn ñao trí tueä coù khaû naêng caét sai laàm vaø laãn loän khôûi leân töø söï hoaït ñoäng cuûa trí ñöùt phieàn naõo vaø aùc nghieäp—The spear of naêng, vaø cuõng giaûi thoaùt khoûi nhöõng chöôùng ngaïi wisdom, which is able to cut off illusion and evil. baét reã trong yù thöùc haønh ñoäng vaø tình caûm cuûa Baùt Nhaõ Phöông Tieän Quyeát Ñònh Thaønh chuùng ta, nhö nhöõng sôï haõi vaø lo aâu, nhöõng vui vaø Töïu Phaùp: Prajna-paya-viniscaya-siddhi (skt)— buoàn, nhöõng töø boû vaø say ñaém. Khi chöùng ngoä Baùt Nhaõ Phöông Tieän Quyeát Ñònh Thaønh Töïu ñöôïc ñieàu naøy, laø ñaït ñeán Nieát Baøn. Nieát Baøn vaø Phaùp, ñöôïc soaïn bôûi ngaøi Anangavajra, con vua giaùc ngoä laø moät. Nhö theá töø Baùt Nhaõ Ba La Maät Gopala—Prjana skills in means that determine the Ña chö Phaät quaù khöù, hieän taïi, vaø vò lai khôûi hieän. accomplishment, written by Anangavajra, son of Baùt Nhaõ Ba La Maät Ña laø meï cuûa Phaät quaû vaø Boà Gopala. Taùt quaû, ñoù laø ñieàu luoân ñöôïc nhaéc ñi nhaéc laïi cho Baùt Nhaõ Quaùn Chieáu: Moät trong ba loaïi Baùt Nhaõ, chuùng ta trong vaên hoïc Baùt Nhaõ Ba La Maät —One duøng trí hueä Phaät phaùp ñeå xem xeùt, nhaän thöùc moïi of the smallest sutras, contained in the Vast söï vieäc. Laáy trí tueä quaùn chieáu caùi lyù thöïc töôùng Prajnaparamita. The full title of this sutra is hay nhôø thieàn quaùn maø giaùc ngoä ñöôïc chaân lyù — “Heart of Prajna Paramita Sutra.” Probably the One of the three kinds of Prajna, the prajna or most popular sutra in the world today. The Heart wisdom of meditative enlightenment on reality— Sutra explains the meaning of “Prajna Paramita,” See Tam Trí. the perfection of wisdom that enables one to perceive clearly the emptiness of self and of all Baùt Nhaõ Quaùn Ñaûnh: Prajna-abhisheka (skt)— phenomena. The Heart Sutra is the heart of the Wisdom initiation—Wisdom-knowledge initiation. perfection of wisdom; it is also the heart of the Baùt Nhaõ Taâm Kinh: Hannya-Shingyo (jap)— entire family of “Prajna Paramita Sutras.” Heart Sutra—The Prajnaparamita Hridaya Sutra—According to Zen Master D. T. Suzuki in Essays in Sutra of the Prajnaparamita—Baùt Nhaõ Ba La Maät Zen Buddhism, Volume III, what superficially Ña Taâm Kinh—Moät trong nhöõng boä kinh ngaén strikes us most while persuing the text of the nhaát trong kinh Baùt Nhaõ Ba La Maät Ña. Teân ñaày Hridaya or Heart Sutra of the

Prajnaparamita is ñuû laø Baùt Nhaõ Ba La Maät Ña Taâm Kinh. Coù leõ laø that it is almost nothing else but a series of boä kinh phoå thoâng nhaát treân theá giôùi ngaøy nay.

negations, and that what is known as Emptiness is Baùt Nhaõ Thuyeàn: Thuyeàn Baùt Nhaõ hay thuyeàn trí pure negativism which ultimately reduces all tueä chôû chuùng sanh vöôït qua bieån sanh töû sang bôø things into nothingness. The conclusion will then nieát baøn—The boat of wisdom, the means of be that the Prajnaparamita or rather its practice attaining nirvana. consists in negating all things... And at the end of Baùt Nhaân Ñòa: Astamaka-bhumi (skt)—Baùt Ñòa— all these negations, there is neither knowledge nor See Ñeä Baùt Ñòa. attainment of any sort. Attainment means to be Baùt Nhaãn: Eight ksanti—Eight tolerances—Taùm conscious of and be attached to an understanding kieân nhaãn—Taùm loaïi nhaãn nhuïc hay söùc nhaãn which is the result of relative reasoning. As there nhuïc trong duïc giôùi, saéc giôùi vaø voâ saéc giôùi. Baùt is no attainment of this nature, the mind is entirely nhaãn ñöôïc duøng ñeå ñoaïn tröø kieán hoaëc trong tam free from all obstructions, that is, errors and giôùi vaø ñaït ñeán taùm loaïi trí hueä Baùt Nhaõ —The confusions which arise from intellectualization, eight ksanti or powers of patient endurance, in the and also from the obstruction that are rooted in our desire realm and the two realms above it. The cognitive and affective consciousness, such as eight powers of endurance are used to cease false fears and worries, joys and sorrows, or perplexed views in trailokya and acquire eight abandonments, and infatuations. When this is kinds of prajna or wisdom realized, Nirvana is reached. Nirvana and (A) Töù phaùp nhaãn trong coõi Duïc Giôùi: khoå phaùp enlightenment are one. Thus from the nhaãn, taäp phaùp nhaãn dieät phaùp nhaãn, ñaïo Prajnaparamita arise all the Buddhas of the past, phaùp nhaãn—The four axioms or truth in the present, and future. The Prajnaparamita is the sense of desire: endurance or patience of mother of Buddhahood and Bodhisattvahood, suffering, endurance or patience of the cause which is reiterated throughout the Prajnaparamita of suffering, endurance or patience of the literature. elimination of suffering, and endurance or Baùt Nhaõ Thang: Prajna Soup—Canh trí tueä, teân patience of cultivation of the Path of cuûa moät loaïi röôïu—The soup of wisdom, a name elimination of suffering. for wine. (B) Töù Loaïi Nhaãn trong coõi Voâ Saéc Giôùi: Trong Baùt Nhaõ Thôøi: Prajnaparamita or Lotus period— hai coõi saéc giôùi vaø voâ saéc giôùi thì Töù Phaùp Thôøi kyø Baùt Nhaõ hay Lieân Hoa—Moät trong naêm Nhaãn ñöôïc goïi laø Töù Loaïi Nhaãn —In the thôøi giaùo thuyeát cuûa Ñöùc Phaät. Thôøi Baùt Nhaõ chuû realm of form and formless, the above four yeáu giaûng Vieân giaùo nhöng coøn lieân heä Thoâng axioms are called Four Kinds of Endurance giaùo vaø Bieät giaùo. Do ñoù noù chöa hoaøn toaøn vieân (same as in A). maõn. Trong 22 naêm cuûa thôøi kyø naày, Ñöùc Phaät Baùt Nhaãn Ñòa: Eight places for ksanti—Eight thuyeát giaûng giaùo phaùp Ñaïi Thöøa ôû caáp cao hôn vaø places for tolerances—Taùm choã kieân nhaãn—See baùc boû söï luyeán chaáp Tieåu Ñaïi cuûa caùc haøng ñeä töû. Baùt Nhaãn. Ñöùc Phaät ñaõ giaûng veà tính hö khoâng trong Kinh Baùt Nieäm: Taùm nieäm giuùp haønh giaû choáng laïi ma Baùt

Nhaõ—One of the five periods of the Buddha's quaân vaø nhöõng caùm doã xaáu aùc trong luùc haønh teachings. The period of Prajnaparamita-Sutra or thieàn: nieäm Phaät, nieäm phaùp, nieäm Taêng, nieäm Lotus-Sutra. The Time of Wisdom mainly teaches giôùi, nieäm xaû (nieäm thí), nieäm Thieân, nieäm töùc the Round Doctrine and yet is linked with the (nieäm hôi thôû), vaø nieäm töû (nieäm veà caùi cheát)—Common and Distinct Doctrines. Therefore, it is Eight lines of thought for resisting Mara-attacks not quite perfect or complete. This phase lasted and evil-promptings during the meditation: thought twenty-two years, in which the Buddha expounded of the Buddha, thought of the Law, thought of the a higher level of provisional Mahayana and fraternity, thought of the commandments, thought refuted his disciples' attachment to the distinction of almsgiving, thought of Devas, thought of the between Theravada and Mahayana by teaching breathing, and thought of the death. the doctrine non-substantiality or emptiness. He Baùt Nieäm Phaùp: Eight patterns of mindfulness— taught the teachings of shunyata in the See Baùt Nieäm. Prajnaparamita-sutra. Baùt Nieát Baøn: Parinirvana (skt)—Yongs su mya

ngan las das pa (tib)—Nhaäp Nieát Baøn—To pass doubt and suspicion when hearing (the expounding (enter) into Nirvana. of) sutras which he has not heard before. Sixth, Baùt Noät Ñaéc Ca Vöông: Padmantaka (skt)—Maõ abstention from opposition to the Sravaka Ñaàu Minh Vöông—The horse-head Dharma. Seventh, abstention from discrimination Dharmapala—See Maõ Ñaàu Quan AÂm. in regard to donations and offerings received with Baùt Phaïm AÂm: Eight qualities of the Buddha's no thought of self-profit in order to subdue his tones—Baùt Coâng Ñöùc AÂm—Taùm phaåm chaát cao mind. Eighth, self-examination without contending tuyeät cuûa tieáng noùi cuûa Phaät: vui veû, nhu nhuyeãn, with others. Thus, he should achieve singleness of hoøa ñieäu, trang nghieâm vaø khoân kheùo, ñaày nam mind bent on achieving all merits; these are the tính, khoâng laàm loãi, vang xa sang saûng, vaø khoâng eight Dharmas. döùt—Eight superior qualities of the voice of the Baùt Phaùp Theá Gian: The Eight Worldly Buddha: pleasant, soft, harmonious, dignified and Dharmas—See Baùt Phong. wise, masculine, unerring, deep and far reaching, Baùt Phaït Ña: Parvata (skt)—Teân cuûa moät vöông and inexhaustible. quoác coå hay moät tænh vuøng ñoâng baéc AÁn Ñoä, 700 Baùt Phaùp: Taùm phaùp, vaät hay phöông phaùp—The daäm veà höôùng ñoâng baéc cuûa Mulasthanapura, coù eight dharmas, things or methods: leõ baây giôø laø vuøng Futtihpoor giöõa multan vaø (I) Baùt Phong: Eight winds—See Baùt Phong. Lahore—An ancient kingdom and province of (II) Taùm Phaùp moân caàn thieát: giaùo, lyù, trí, ñoaïn, Takka, 700 miles north-east of Mulasthanapura, haønh, laäp, nhaân, vaø quaû—The eight essential perhaps the modern Futtihpoor between Multan things: instruction, doctrine, knowledge or and Lahore. wisdom attained through cultivation, cutting Baùt Pheä Xa: Pravesa (skt)—Nhaäp—Entrance. away delusion, practice of religious life, Baùt Phi Thôøi: Eight bad times—Taùm luùc khoâng progressive status, producing, and the fruit of toát. saintliness. Baùt Phieät: Taùm chieác beø—The eight rafts—Baùt Baùt Phaùp Thaønh Töïu: Eight perfections—Theo Chaùnh Ñaïo. Kinh Duy Ma Caät, Phaåm Möôøi, coù taùm phaùp thaønh Baùt Phong:

Attha-vayubheda (p)— töïu. Moät laø lôïi ích chuùng sanh khoâng mong baùo Astalokadharma (skt)—The eight kinds of wind or ñaùp. Hai laø thay theá taát caû chuùng sanh chòu moïi the eight winds. ñieàu khoå naõo. Ba laø bao nhieâu coâng ñöùc ñeàu ban (I) Toång quan veà Baùt Phong—An overview of cho taát caû chuùng sanh. Boán laø loøng bình ñaúng ñoái the eight winds: Coøn goïi laø Baùt Phaùp, hay Baùt vôùi chuùng sanh khieâm nhöôøng khoâng ngaïi, ñoái vôùi Theá Phaùp. Theo Kinh Phuùng Tuïng trong Boà Taùt xem nhö Phaät. Naêm laø nhöõng kinh chöa Tröôøng Boä Kinh, coù taùm ngoïn gioù khuaáy leân nghe, nghe khoâng nghi. Saùu laø khoâng choáng traùi duïc voïng, laøm caûn trôû haønh giaû treân böôùc vôùi haøng Thanh Vaên. Baûy laø thaáy ngöôøi ñöôïc cuùng ñöôøng tu taäp giaùc ngoä. Chuùng coøn ñöôïc goïi laø döôøng cuõng khoâng taät ñoá, khoâng khoe nhöõng lôïi Baùt Phaùp Theá Gian vì chuùng cöù theo nhau tieáp loäc cuûa mình, ôû nôi ñoù maø ñieàu phuïc taâm mình. dieãn khi theá giôùi coøn toàn taïi. Söï vöøa yù khi Taùm laø thöôøng xeùt loãi mình, khoâng noùi ñeán loãi vinh, khi ñöôïc, vaø söï phaãn uaát khi nhuïc khi ngöôøi, haèng nhöùt taâm caàu caùc coâng ñöùc— thua. Sôû dó goïi laø “Baùt Phong” vì chuùng laø taùm According to the Vimalakirti, Chapter Tenth, there ngoïn gioù laøm ngaên trôû söï phaùt trieån cuûa haønh are eight perfections: First, benevolence towards giaû treân böôùc ñöôøng giaùc ngoä vaø giaûi thoaùt: all living beings with no expectation of reward. ñaéc hay ñöôïc lôïi, suy hay thaát hay baát ñaéc hay Second, endurance of sufferings for all living thua keùm, döï hay vinh hay danh vaên (tieáng beings dedicating all merits to them. Third, toát hay vinh döï), huûy hay nhuïc hay aùc vaên impartiality towards them with all humility free (tieáng nhô hay söï huûy baùng), xöng hay taùn from pride and arrogance. Fourth, reverence to all thaùn hay tieáng khen, cô hay cheâ traùch, khoå, vaø Bodhisattvas with the same devotion as to all laïc. Baùt phong thöôøng ñöôïc caùc Phaät töû duøng Buddhas (i.e. without discrimination between ñeå chæ taùm aûnh höôûng hay taùm moái quan taâm Bodhisattvas and Buddhas. Fifth, absence of cuûa theá tuïc, phieán ñoäng loøng tham duïc cuûa

con ngöôøi vaø khieán ngöôøi ta thaønh moät noâ leä chôø saün vaø cöôøi lôùn: “Chaøo möøng Ñaïi Hoïc Só vónh vieãn trong luaân hoài—According to the hoï Toâ, baùt phong khoâng lay chuyeån, nhöng laïi Sangiti Sutta in the Long Discourses of the bò caùi ñaùnh giaém ñaåy qua soâng tôùi ñaây! Xin Buddha, there are eight winds or influences chaøo!” Toâ Ñoâng Pha ñang côn giaän döõ, nhöng (or worldly conditions) which fan the passions nghe noùi ñeán ñoù thaáy coù lyù, neân nhìn nhaän and prevent cultivators from advancing along coâng phu cuûa mình haõy coøn non keùm neân leã taï the right path to enlightenment. They are also Thieàn sö. Töø ñoù oâng boû thoùi “Khaå u Ñaàu called the Eight Worldly States. They are so Thieàn”. Theá môùi bieát, coâng phu thieàn ñònh called because they continually succeed each khoâng theå noùi suoâng maø ñöôïc—Eight winds other as long as the world persists; the and Su Tung Po—Taùm ngoïn gioù ñoäc vaø thi só approval that has the gain, etc., and the Toâ Ñoâng Pha: In the Sung Dynasty, a poet resentment that has the loss, etc. They are so named Su Tung Po was adept in Buddhist called “Eight Winds” because they prevent

study. Although his skill in Zen concentration people from advancing along the right path to was immature, he felt himself to be quite enlightenment and liberation: advantage accomplished. One day, feeling exuberant (gain, prosperity or benefit), loss (decline), and possessed by a sudden inspiration, he fame (honor), bad (defame), praise or penned a verse: “I pay my respect to the chief laudation, blame (disparagement or ridicule), of gods, Whose hairmark-light illumines the sorrow (suffering or unsatisfying), and bliss universe; The Eight Winds blow me not, as I (happiness, joy or pleasure). Eight worldly meditate on this purple-golden lotus.” He winds is a term widely used by Buddhists to thought he had already gained enlightenment, denote the eight worldly influences or and he wanted this enlightenment certified by interests that fan the passion and thus drive Zen Master Foyin. Thereupon, he sent his one on forever as a slave in Samsara. servant to Gold Mountain Monastery across (II) Taùm ngoïn gioù ñoäc vaø thi só Toâ Ñoâng Pha— the river from his home. The elderly Zen Eight winds and Su Tung Po: Vaøo ñôøi nhaø Master took a look at the verse the messenger Toáng coù vò thi só teân laø Toâ Ñoâng pha, ñaõ töøng handed him and wrote two words on the nghieân cöùu Phaät Phaùp thaâm saâu, nhöng coâng paper: “Fart! Fart!” and told the attendant to phu thieàn ñònh coøn yeáu keùm. Tuy nhieân, oâng take the message back. Su Tung Po read the cho raèng ñònh löïc cuûa mình ñaõ cao. Moät hoâm, reply and blew up in a fit of anger. He nhaân caûm höùng, oâng caûm taùc baøi thô: “Kheå thundered, “How dare you! This is my thuû thieân trung thieân. Haøo quang chieáu ñaïi enlightenment testimonial; how dare you call thieân. Baùt phong xuy baát ñoäng. Ñoan toïa töû it a fart?” He promptly rowed across the river kim lieân.” (Khaáu ñaàu laïy chö thieâ n. Haøo to talk with the Zen Master. Unexpectedly, as quang chieáu ñaïi thieân. Taùm gioù lay chaúng soon as he reached the gate of Gold ñoäng. Sen vaøng ngoài ngay ngaén). Luùc ñoù, oâng Mountain, Zen Master Foyin was waiting for töï nghó raèng mình ñaõ khai ngoä, neân muoán coù him, to say “Oh, welcome! Welcome to the söï aán chöùng cuûa Thieàn Sö Phaät AÁn. OÂng sai Great Adept Su Tung Po, one who is unmoved ngöôøi qua soâng mang baøi keä tôùi chuøa Kim by the Eight Winds, but who let a couple of Sôn. Thieàn sö xem qua lieàn ñeà boán chöõ: tiny farts blow him all the way across the “Ñaùnh giaém! Ñaùnh giaém!” ngay treân baøi keä, river. Welcome!” The two were old friends roài ñöa cho thò giaû mang veà. Toâ Ñoâng Pha and fellow cultivators, and they were in the xem xong, löûa voâ minh boác cao nguøn nguït. habit of joking with each other. Su Tung Po’s OÂng giaän döõ baûo: “Sao laïi coù chuyeän naày?” vocanic anger, right on the verge of Ñaây laø baøi khai ngoä maø Thieàn sö baûo laø exploding, was cooled off completely by the “Ñaùnh giaém” nghóa laø laøm sao? Noùi xong, oâng truth Zen Master Foyin’s statement. All he beøn qua soâng tìm Thieàn sö Phaät AÁn ñeå chaát could do was admit that his samadhi still vaán. Khi ñeán chuøa thì Thieàn Sö Phaät AÁn ñaõ lacked maturity and bow Master Foyin. He

apologized for making a scene, and thereafter ñem taëng ta moät moùn quaø maø ta khoâng thích, he avoided bragging. Zen skill is proven by neân ta khoâng nhaän noù. Vaäy thì moùn quaø ñoù practice, not by skill of mouth. If we do not vaãn coøn trong

tay baø ta.” Nhö vaäy neáu chuù ng practice what we preach, it does not count. ta khoâng chaïy theo nhöõng ngoïn gioù ñoäc cuûa (III) Nhöõng lôïi ích cuûa thieàn quaùn trong vieäc laøm theá gian nhö ñöôïc, maát, danh, lôïi, cheâ, khen, ngöøng nhöõng ngoïn gioù naøy—The benefits of vui, buoàn, vaân vaân, thì chuùng seõ khoâng aûnh meditation in stopping these eight winds: Khi höôûng gì ñöôïc vôùi chuùng ta caû—When these taùm ngoïn gioù chöôùng naøy thoåi leân, con ngöôøi eight winds blow, men find themselves torn caûm thaáy bò chuùng xaâu xeù, chaïy laïi ñaàu naøy between them, they try to run to one end to ñeå troán ñaàu kia. Nhöng khi taâm ñöùng yeân flee the other. But when the mind is poised in trong traïng thaùi an ñònh cuûa thieàn quaùn, noù coù the tranquil state of meditation, it can remain theå vöõng vaøng nhö moät quaû nuùi, ngay caû khi steadfast like a mountain, even when we are phaûi chòu ñöïng ñuû thöù ngöôïc ñaõi. Theo Thieàn subjected to all kinds of abuse. According to Sö Thanh Sôn Tuaán Ñoàng trong quyeån Chuûng Zen Master Shundo Aoyama in Zen Seeds, Töû Thieàn, sanh, laõo, beänh, töû, cuõng nhö phöôùc birth, old age, illness, and death, as well as vaø hoïa, ñöôïc vaø maát, yeâu vaø gheùt, taát caû ñeàu happiness and misfortune, gain and loss, love laø nhöõng coâng cuï quan troïng ñeå deät neân taám and hate, all these are important tools for thaûm nhaân sinh. Moät taám thaûm khoâng theå chæ weaving the brocade of human life. A ñöôïc deät vôùi moät maøu duy nhaát cuûa haïnh brocade cannot be woven with the single phuùc. Thôøi gian, khoâng gian, vaø thôøi cô, moïi color of happiness. Given time, place, and thöù ñeàu "chöùa moïi maøu saéc." Ñoù laø caùch maø occasion, everything "contains all colors." It is Tònh Ñoä vaø Bæ Ngaïn hieån hieän. Trong thôøi in this way that the Pure Land, the Other Ñöùc Phaät coù moät vò ñeä töû taïi gia thöôøng boû beâ Shore, is made manifest. The Buddha had a vôï ñeå tu taäp hay ñi nghe Ñöùc Phaät thuyeát lay disciple who often neglected his wife in phaùp. Ñieàu naøy khieán cho ngöôøi vôï giaän döõ. order to practice the Way or to go to listen to Baø vôï khoâng nhöõng giaän choàng maø coøn giaän the Buddha’s teachings. This made his wife luoân caû Ñöùc Phaät vì baø cho raèng Ñöùc Phaät ñaõ feel very angry. She was angry not only with duøng ma löïc ñeå cöôùp maát choàng mình. Moät her husband, but also with the Buddha. She hoâm, sau khi ngöôøi choàng ñi nghe phaùp veà treã, believed that the Buddha was using some baø vôï tìm ñeán la loái vaø chöôûi ruûa Ñöùc Phaät. mystical power to steal her husband. One day, Ñöùc Phaät chæ yeân laëng ngoài nghe maø khoâng after her husband had come home late, she noùi moät lôøi. Caùc ñeä töû khaùc coá ñaåy ngöôøi ñaøn went to the Buddha and yelled at Him with baø ra, nhöng Ñöùc Phaät baûo hoï ñöøng laøm nhö very harsh words. The Buddha sat listening vaäy. Ngöôøi ñaøn baø tieáp tuïc la loái vaø roài boû ñi quietly without speaking a word. His disciples khi ñaõ meät moûi. Sau khi ngöôøi ñaøn baø ñaõ boû tried to push the woman away, but the Buddha ñi, Ñöùc Phaät beøn hoûi caùc ñeä töû: “Neáu coù ai ñoù instructed them not to do that. The woman ñem cho caùc oâng moät moùn quaø maø caùc oâng continued to yell at the Buddha and then left thích, thì caùc oâng seõ laøm gì?” Caùc ñeä töû traû when she was tired. After she left, the Buddha lôøi: “Baïch Ñöùc Theá Toân, chuùng con seõ nhaän asked his disciples: “If someone offers you a

laõnh moùn quaø aáy.” Ñöùc Phaät hoûi tieáp: “Neáu coù gift that you like, what would you do?” The ai ñoù ñem taëng moùn quaø maø caùc oâng khoâng disciples replied: “Lord, we would accept it.” thích thì caùc oâng seõ laøm gì?” Caùc ñeä töû traû lôøi: The Buddha asked again: “If someone offers “Baïch Ñöùc Theá Toân, chuùng con seõ khoâng you a gift that you do not like, what would nhaän noù.” Ñöùc Phaät noùi theâm: “Neáu caùc oâng you do?” The disciples replied: “Lord, we khoâng nhaän noù, thì moùn quaø ñoù thuoäc veà ai?” would not accept it.” The Buddha added: “If Caùc ñeä töû traû lôøi: “Baïch Ñöùc Theá Toân, noù vaãn you did not accept it, what would become of thuoäc veà ngöôøi chuû cuûa noù.” Ñöùc Phaät tieáp: it?” The disciples replied: “It would remain in “Ñoù laø vieäc cuûa ngöôøi ñaøn baø khi naõy. Baø aáy the owner’s hands.” The Buddha continued:

“Now just that has happened with the woman trang nghieâm, ñoâi khi laïi taàm thöôøng vaø vui veû, who was here. She offered me a disagreeable giaûn dò vaø xaùc thöïc, hoaëc bí aån vaø quanh co. Khi gift, and I did not accept it. So that gift is still nhöõng Thieàn sö thuyeát giaûng khoâng phaûi caùc ngaøi in her hands.” Thus, if we do not go after chæ luoân luoân daïy baèng mieäng, maø caû baèng tay these poisonous winds of gain, loss, fame, chaân, baèng nhöõng daáu hieäu bieåu tröng, hay nhöõng defamation, praise, ridicule, sorrow, and joy... haønh ñoäng cuï theå. Caùc ngaøi ñaùnh, heùt, ñaåy, vaø khi there is no way they can impact us. bò caät vaán caùc ngaøi boû chaïy, hoaëc chæ ngaäm mieäng Baùt Phong Suy Baát Ñoäng, Nhaát Thi Ñaû Quaù giaû caâm. Nhöõng troø khoâi haøi naøy khoâng coù choã Giang: Eight winds can hardly move a person (Su- ñöùng trong tu töø hoïc, trieát hoïc hay toân giaùo, vaø chæ Tung-Po) an inch, but a single puff of wind from coù theå ñöôïc dieãn taû ñuùng nhaát laø "ngheä thuaät the anus (of Zen master Fo-ying) can carry him Thieàn". Caâu chuyeän treân ñaây laø moät trong nhöõng away—Toâ Ñoâng Pha, moät trong nhöõng ngoâi sao phong caùch cuûa ngheä thuaät Thieàn maø Thieàn sö vaên hoïc lôùn laøm saùng ngôøi theá giôùi vaên hoùa cuûa Phaät AÁn duøng ñeå dieãn taû caùi phong caùch vaø cô trí nhaø Toáng, vaø cuõng laø moät Phaät töû moä ñaïo. OÂng coù Thieàn—Su-Tung-Po, one of the greatest literary moät ngöôøi baïn raát thaân teân laø Phaät AÁn, moät Thieàn stars illuminating the cultural world during the sö raát loãi laïc thôøi baáy giôø. Töï vieän cuûa Phaät AÁn Sung dynasty, was a devout Buddhist. he had a naèm treân bôø phía taây soâng Döông Töû, trong khi very close friend named Fo-ying, a very brilliant nhaø cuûa Toâ Ñoâng Pha treân bôø phía ñoâng. Moät Zen master at that time. Fo-ying's temple was on hoâm, Toâ Ñoâng Pha ñeán thaêm Phaät AÁn, vaø thaáy Sö the west bank of the Yang-tse River, while Su- ñi vaéng, Toâ Ñoâng Pha ngoài trong thö phoøng ñôïi Sö Tung-Po's house stood on the east bank. One day, veà. Ñôïi maõi phaùt chaùn, cuoái cuøng Toâ Ñoâng Pha baét Su-Tung-Po paid a visit to Fo-ying and, finding ñaàu ngueäch ngoaïc treân moät tôø giaáy maø oâng thaáy himself absent, sat down in his study to await his naèm treân baøn, nhöõng doøng chöõ cuoái cuøng laø: "Toâ return. becoming bored with waiting, he began at Ñoâng Pha, ngöôøi Phaät töû vó ñaïi maø daàu cho taùm length to scribble on a sheet of paper that he found ngoïn gioù thoåi cuõng chaúng ñoäng ñöôïc." Sau khi ñôïi lying on the

desk, the last words being: "Su-Tung- theâm moät laùt nöõa Toâ Ñoâng Pha thaáy meät neân ra Po, the great Buddhist who cannot be moved, even veà. Khi Phaät AÁn veà, thaáy baûn vaên cuûa Toâ Ñoâng by the combined forces of the Eight Worldly Pha treân baøn, Sö vieát theâm gioøng chöõ nhö sau: Winds." After wating for a little longer, Su-Tung- "Nhaûm nhí! Nhöõng gì oâng vöøa noùi chaû hôn gì moät Po got tired and left for home. When Fo-ying phaùt ñòch cuûa ta!" vaø göûi ñeán cho Toâ Ñoâng Pha. returned and saw Su-Tung-Po's composition on the Khi Toâ Ñoâng Pha ñoïc lôøi laêng nhuïc naøy, oâng noåi desk, he added the following line: "Rubbish! What traän loâi ñình ñeán noãi laáy ngay moät chieác thuyeàn you have said is no better than breaking wind!" sang soâng, vaø voäi vaõ ñeán töï vieän. Naém laáy tay and sent it to Su-Tung-Po. When Su-Tung-Po read Phaät AÁn, Toâ Ñoâng Pha gaàm leân: "Thaày coù quyeàn this outrageous comment, he was so furious that gì maø thoùa maï toâi baèng lôøi leõ nhö vaäy? Toâi haù he at once took a boat, crossed the river, and chaúng phaûi laø moät Phaät töû moä ñaïo chæ ñeå taâm ñeán hurried to the temple again. Catching hold of Fo- Ñaïo khoâng thoâi hay sao? Quen bieát toâi laâu nhö ying's arm, he cried: "What right have you to vaäy maø khoâng leõ thaày laïi muø quaùng ñeán nhö vaäy denounce me in such language? Am I not a devout sao?" Phaät AÁn laëng leõ nhìn oâng moät luùc, ñoaïn mæm Buddhist who cares only for the Dharma? Are you cöôøi chaäm raõi noùi: "Toâ Ñoâng Pha, ngöôøi Phaät töû vó so blind after knowing me for so long?" Fo-ying ñaïi maø daàu cho taùm ngoïn gioù thoåi cuõng chaúng looked at him quietly for a moment, then smiled ñoäng ñöôïc oâng moät taác, theá maø giôø ñaây chæ moät and said slowly: "Su-Tung-Po, the great Buddhist phaùt ñaùnh daém cuõng thoåi oâng bay qua ñeán taän beân who claimed that the combined forces of the Eight bôø beân naøy soâng!" Thieàn ñöôïc xem nhö laø moät Worldly Winds can hardly move him an inch, is ngheä thuaät trong caùi yù nghóa ñeå töï dieãn taû, noù chæ now carried all the way to the other side of the tuaân theo nhöõng tröïc giaùc vaø nguoàn caûm höùng cuûa Yang-tse River by just a single puff of wind from rieâng noù, chöù khoâng phaûi laø nhöõng giaùo ñieàu vaø the anus!" Zen is considered as an art in the sense quy luaät. Ñoâi khi noù cuõng coù veû nghieâm troïng vaø that, to express itself, it only follows its own

intuition and inspirations, but not dogmas and those who understand the Truth and consider rules. At times it appears to be very grave and the monks as teachers, to love and give alms solemn, at others trivial and gay, plain and direct, to the poor, to tend the sick, and not to kill or or enigmatic and round-about. When Zen masters harm animals. preach they do not always do so with their mouths, Baùt Phuùc Sinh Xöù: Baùt Thieän Sanh Xöù—Taùm but with their hands and legs, with symbolic ñieàu kieän taùi sanh haïnh phuùc khi chuùng ta trì giöõ signals, or with concrete action. They shout, strike, nguõ giôùi thaäp thieän: taùi sanh trong coõi ngöôøi giaøu and push, and when questioned they sometimes sang phuù quyù, taùi sanh trong coõi Töù thieân vöông, run away, or simply keep their mouths shut and taùi sanh trong coõi trôøi Ñao lôïi, taùi sanh trong coõi pretend to be dumb. Such antics have no place in trôøi Daï ma, taùi sanh trong coõi trôøi Ñaâu Suaát, taùi rhetoric philosophy, or

religion, and can be best sanh trong coõi trôøi Hoùa Laïc, taùi sanh trong coõi trôøi described as "art". The above story is one of the Tha Hoùa, vaø taùi sanh trong coõi trôøi Phaïm thieân — manners of Zen art that Zen master Fo-ying The eight happy conditions in which one may be utilized to express Zen humour and wit. reborn so that one can keep the five Baùt Phuû Ñònh: Eight negations—Baùt Baát Trung commandments and the ten good ways and Ñaïo. bestows alms: reborn among rich and honorable Baùt Phuùc Ñieàn: Eight blessing fields. men, reborn in the heavens of the four deva kings, (I) Taùm ruoäng phöôùc ñieàn: 1-5) kính ñieàn (Phaät reborn in the Indra heavens, reborn in the ñieàn, thaùnh nhaân, hoøa thöôïng, a xaø leâ, taêng), Suyama-heavens, reborn in the Tusita Heaven, 6-7) aân ñieàn (cha, meï), 8) bi ñieàn (ngöôøi reborn in the nirmanarati heaven (the fifth bònh)—The eight fields for cultivating devaloka), reborn in the paranirmita-vasavartin blessedness: 1-5) reverence-field (Buddhas, (the sixth devaloka heaven), and reborn in the arhats or saints, most venerable, asarya or Brahma-heavens. teacher, monks and nuns in general (friars); 6- Baùt Phöông: Eight directions—Taùm phöông vuõ 7) grace or gratitude fields (father, mother); 8) truï: ñoâng, taây, nam, baéc, ñoâng nam, taây nam, ñoâng compassion-fields (the sick). baéc, taây baéc—Eight directions in the universe: (II) Taùm phöôùc ñieàn theo Kinh Phaïm Voõng: laøm east, west, south, north, southeast, southwest, ñöôøng roäng gieáng toát, baét caàu, tu söûa nhöõng northeast, northwest. ñöôøng xaù nguy hieåm, hieáu döôõng cha meï, hoä Baùt Phöông Hieàn Thaùnh: Caùc vò hieàn ñöùc vaø chö trì Taêng Giaø, chaêm soùc ngöôøi beänh, giuùp ñôû thaùnh taùm phöông—Worthies and sages of the ngöôøi laâm naïn tai öông, thöông xoùt khoâng saùt eight directions. haïi suùc sanh—Eight blessing fields according Baùt Phöông Thieân: Chö Thieân taùm höôùng—Taùm to the Brahma Net Sutra: to make wide roads coõi Trôøi vaø chö Thieân ôû taùm höôùng: trôøi Ñeá Thích and good wells, to build bridges across rivers ôû phöông ñoâng; trôøi Dieäm Ma ôû phöông nam; trôøi and canals, to repair dangerous roads, to be Phoïc Loã Na hay Thuûy Thieân ôû phöông taây; trôøi Tyø dutiful to parents, to support monks, to tend Sa Moân ôû phöông baéc; trôøi Hoä Ma hay Hoûa Thieân the sick, to save and help people who are ôû ñoâng nam; trôøi Nieát Lyù Ñeå vaø La saùt Thieân ôû taây victims of disasters, and to love and not to kill nam; trôøi Y-Saù-Ni ôû ñoâng baéc; vaø trôøi Phoïc Duõ vaø animals. Phong Thieân ôû taây baéc—Eight heavens and devas (III) Taùm ruoäng phöôùc ñieàn khaùc: kính Phaät, hoä at the eight points of the compass: eEast with phaùp, trôï Taêng, hieáu kính cha meï, hoä trì ngöôøi Indra or Sakra heaven; south with the Yama bieát phaùp, hoaëc giaû xem chö Taêng nhö nhöõng heaven; west with the Varuna or Water heaven; vò Thaày, thöông xoùt vaø boá thí cho ngöôøi north with the Vaisramana or Pluto heaven; ngheøo, chaêm soùc ngöôøi beänh, vaø khoâng saùt southeast with Homa or Fire heaven; southwest sanh haïi vaät—Eight other fields for cultivating with Nirrti and Raksah heaven; northeast with blessedness: to revere the Buddha, to protect Isana and Siva heaven; and northwest with the the Law, to support the Sangha, to be filial Vayu or wind heaven: Taây Baéc vôùi Trôøi Phoïc Duõ (pious) to one’s parents, to support and assist vaø Phong Thieân.

Baùt Quan Trai: Astanga-samanvatgatopavasa knife (chopper), and a brush. (skt)—Asthanga-sila (skt)—Atthanga-sila (p)— Baùt Taø: Micchatta (p)—Theo Tröôøng Boä, Kinh Hachikai (jap)—Taùm giôùi ñaàu trong Thaäp Giôùi maø Phuùng Tuïng, coù taùm loaïi taø: taø kieán, taø tö duy, taø Ñöùc Phaät cheá ra cho Phaät töû taïi gia cöù moãi nöûa ngöõ, taø nghieäp, taø maïng, taø tinh taán, taø nieäm, vaø taø thaùng laø phaûi giöõ taùm giôùi naày trong 24 giôø . Ngaøy ñònh—According to the Long Discourses of the tu taùm giôùi vaø aên chay: khoâng saùt sanh, khoâng Buddha, Sangiti Sutra, there are eight wrong troäm caép, khoâng taø daâm, khoâng voïng ngöõ, khoâng factors—Eight wrong paths—The Eight uoáng nhöõng chaát cay ñoäc, khoâng mang ñoà trang Wrongnesses: wrong views, wrong thinking, söùc vaø daàu thôm, khoâng ca haùt khieâu vuõ, khoâng wrong speech, wrong action, wrong livelihood, naèm giöôøng cao vaø khoâng aên saùi giôø —The first wrong effort, wrong mindfulness, and wrong eight of the ten commandments which the Buddha concentration. set forth for lay Buddhists to observe 24 hours Baùt Taø Ñaïo: Eight wrong paths—Taùm thöïc haønh every fornight. Fasting day in observing the eight theo taø ñaïo, ñi ngöôïc laïi vôùi Baùt chaùnh ñaïo —The precepts: not killing, not stealing, not having eight heterodox or improper practices, the sexual intercourse, not telling lie, not drinking opposite of the eight correct paths—See Baùt intoxicants, not wearing decoration and perfume, Chaùnh Ñaïo. not singing and dancing, not sleeping in a raised Baùt Taø Kieán: Taùm loaïi taø kieán: Thöù nhaát laø ngaõ bed and eating afternoon. kieán, cho raèng coù moät caùi ngaõ thöôøng haèng. Thöù Baùt Saéc Phan: Eight colored pennants—Eight nhì laø chuùng sanh kieán, cho raèng chuùng sanh pennons of various colours—Phöôùn taùm saéc cuûa khoâng laäp thaønh bôûi nguõ uaån. Thöù ba laø thoï meänh Ñöùc Phaät A Di Ñaø, chæ taùm höôùng trong khoâng kieán, cho raèng ñònh meänh quyeát ñònh tröôøng thoï gian: phöông Ñoâng phöôùn traéng, Ñoâng Nam phöôùn hay yeåu meänh. Thöù tö laø só phu kieán hay taïo hoùa hoàng, chính Nam phöôùn ñen, Taây Nam phöôùn kieán, cho raèng coù moät ñaáng taïo hoùa. Thöù naêm laø xaùm, phöông Taây phöôùn ñoû, Taây Baéc phöôùn xanh, thöôøng kieán, cho raèng moïi söï moïi vaät thöôøng haèng. chaùnh Baéc phöôùn vaøng, Ñoâng Baéc phöôùn ñoû Thöù saùu laø ñoaïn kieán, cho raèng moïi thöù ñeàu ñoaïn traéng—The Amitabha eight pennons of various dieät. Thöù baûy laø höõu kieán, cho raèng chö phaùp laø colours, indicating the eight directions of space: hieän thöïc. Thöù taùm laø voâ kieán, cho raèng chö phaùp white pennon in the East, pink pennon in the laø khoâng thöïc—The eight incorrect views: First, Southeast, black pennon in the South, gray pennon holding to the idea of the existence of a in the Southwest, red pennon in the West, blue permanent ego. Second, holding to the idea of the pennon in the Northwest, yellow pennon in the five skandhas as not the constituents of the living. North, and red and white pennon in the Northeast. Third, holding to the idea of fate or determination Baùt Sö: Eight teachers—Taùm vò thaày giuùp cho of length of life. Fourth, holding to the idea of a chuùng ta quaùn saùt nhöõng toäi loãi coù theå traùnh ñöôïc creator. Fifth, holding to the idea of permanence. vaø nhöõng ñieàu khoâng theå traùnh khoûi trong cuoäc Sixth, holding

to the idea of annihilation. Seventh, soáng haèng ngaøy cuûa chuùng ta: saùt (keû saùt nhaân), holding to the idea of the reality of things. Eighth, ñaïo (keû cöôùp), daâm (keû taø daâm), voïng (keû laùo holding to the idea of unreality of all things. khoeùt), aåm töûu (keû say söa), laõo (ngöôøi giaø caû), Baùt Taø Söï: See Baùt Taø. beänh (ngöôøi oám ñau), vaø töû (ngöôøi cheát —They Baùt Tam-Ma-Ñòa: Taùm caùch thieàn ñònh: Thöù nhaát help us contemplate avoidable sins and laø quaùn thaân baát tònh ñeå tröø duïc voïng. Thöù nhì laø unavoidable things in our daily life: murder, the laøm lôùn maïnh yù chí giaûi thoaùt baèng quaùn söï baát Robbery, the adultery, the lying, the drunkard, the tònh cuûa vaïn vaät. Thöù ba laø giaûi tröø duïc voïng baèng aged, the sick, and the death. quaùn nhöõng khía caïnh thanh tònh cuûa ngoaïi vaät. Baùt Söï Tuøy Thaân: Eight possessions—Taùm vaät Thöù tö laø giaûi tröø vöôùng maéc baèng quaùn voâ bieân tuøy thaân cuûa ngöôøi tu: tam y, nhöùt baùt, gheá ñaåu, ñoà thöùc. Thöù naêm laø giaûi tröø chaáp khoâng baèng quaùn loïc nöôùc, kim, chæ, dao, vaø baøn chaûy—The eight voâ bieân thöùc. Thöù saùu laø giaûi tröø tri thöùc baèng quaùn appurtenances of a monk or a nun: three voâ ngaõ. Thöù baûy laø giaûi tröø chaáp voâ ngaõ baèng quaùn garments, a bowl, a stool, a filter, a needle, thread, voâ töôûng. Thöù taùm laø giaûi tröø taát caû tö töôûng ñeå truï

vaøo choã ngöng baët hoaøn toaøn—Eight types of Thaéng Xöù Thöù Nhì, moät vò quaùn töôûng noäi saéc, meditation for removing various attachments: thaáy caùc loaïi ngoaïi saéc voâ löôïng, ñeïp, xaáu. Vò aáy First, meditate on the impurity of one's body to nhaän thöùc: "Sau khi nhieáp thaéng chuùng, ta bieát, ta remove passions. Second, meditate on the thaáy." Thaéng Xöù Thöù Ba, moät vò quaùn töôûng voâ impurity of external objects to strengthen saéc ôû noäi taâm, thaáy caùc loaïi ngoaïi saéc coù haïn emancipation. Third, removing passions by löôïng, ñeïp, xaáu. Vò aáy nhaän thöùc raèng: "Sau khi meditating on pure aspects of external objects. nhieáp thaéng chuùng, ta bieát, ta thaáy." Thaéng Xöù Fourth, removing attachment to material objects Thöù Tö, moät vò quaùn töôûng voâ saéc ôû noäi taâm, thaáy by meditating on boundless consciousness. Fifth, caùc loaïi ngoaïi saéc voâ haïn löôïng, ñeïp, xaáu. Vò aáy removing attachment to void by meditating the nhaän thöùc raèng: "Sau khi nhieáp thaéng chuùng, ta boundless consciousness. Sixth, removing bieát, ta thaáy." Thaéng Xöù Thöù Naêm, moät vò quaùn attachment to consciousness by meditating on non- töôûng voâ saéc ôû noäi taâm thaáy caùc loaïi ngoaïi saéc existence. Seventh, removing non-existence by maøu xanh, saéc maøu xanh, töôùng saéc xanh, hình saéc meditating on the state of neither nor non-thought. xanh, aùnh saùng xanh; nhö boâng gai maøu xanh, saéc Eighth, extinguishing all thoughts and perceptions maøu xanh, töôùng saéc xanh, hình saéc xanh, aùnh and dwelling in the stage of total extinction. saùng xanh; nhö luïa Ba La Naïi, caû hai maët laùng Baùt Taøng: Taùm loaïi caát chöùa—Eight kinds of trôn, maøu xanh, saéc maøu xanh, töôùng saéc xanh. matrices. Nhö vaäy vò naày quaùn töôûng voâ saéc ôû noäi taâm, thaáy Baùt Taéc Maïc: Pasakamala (skt)—Traøng chuoãi— caùc loaïi ngoaïi saéc maøu xanh, saéc maøu xanh, töôùng Dice-chain, i.e. a rosary. saéc xanh, hình saéc xanh, aùnh saùng xanh. Vò aáy Baùt Taâm: Taùm loaïi taâm: taø, chaùnh, chaân, nguïy,

nhaän thöùc raèng: “Sau khi nhieáp thaéng chuùng, ta ñaïi, tieåu, thieân, vieân—Eight minds: erroneous, bieát, ta thaáy.” Thaéng Xöù Thöù Saùu, gioáng nhö correct, true, false, great, small, imperfect, and Thaéng Xöù thöù 5. Thaéng Xöù Thöù Baûy, gioáng nhö perfect. Thaéng Xöù thöù 5. Thaéng Xöù Thöù Taùm, gioáng nhö Baùt Taâm Phaùp: See Baùt Thöùc. Thaéng Xöù thöù 5—The eight victorious stages or Baùt Taâm Sieâu Theá: Eight kinds of Supermundane degrees in meditation for overcoming desire, or Mind—See Taùm Taâm Sieâu Theá. attchment to the world of sense. According to the Baùt Thaùnh: Taùm baäc hieàn thaùnh: Eight sages— Sangiti Sutta in the Long Discourses of the Eight noble truths: See Baùt Chaùnh Ñaïo. Buddha, and the Mahaparinibbana Sutta, there are Baùt Thaùnh Ñaïo: Astangika-marga (skt)— eight stages of mastery: The first stage of mastery, Ashtangika-Magga (p)—The noble Eightfold perceiving forms internally, one sees external Path—Eight sagely way shares—Baùt Ñaïo Phaàn forms, limited and beautiful or ugly, and in Thaùnh Thieän—Baùt Thaùnh Ñaïo Phaàn—Taùm con mastering these, one is aware that one knows and ñöôøng ñuùng—See Baùt Chaùnh Ñaïo. sees them. The second stage of mastery, Baùt Thaùnh Ñaïo Phaàn: See Baùt Thaùnh Ñaïo. perceiving forms internally, one sees external Baùt Thaûo Chieâm Phong: Veùn ñaùm coû hoang toái forms, unlimited and beautiful or ugly, and in taêm ñeå chieâm voïng laøn gioù huyeàn dieäu cuûa Phaät mastering these, one is aware that one knows and Toå—To uproot the weeds of ignorance and look sees them. The third stage of mastery, not for the mystic Buddha-breeze. perceiving forms internally, one sees external Baùt Thaéng Phaùp: See Baùt Thaéng Xöù. forms, limited and beautiful or ugly, and in mastering these, one is aware that one knows and Baùt Thaéng Xöù: Taùm giai ñoaïn chieán thaéng trong sees them. The fourth stage of mastery, not thieàn ñònh nhaèm giuùp haønh giaû vöôït thaéng duïc perceiving forms internally, one sees external voïng vaø luyeán chaáp cuûa theá giôùi giaùc quan. Theo forms, unlimited and beautiful or ugly, and in Kinh Phuùng Tuïng vaø Kinh Ñaïi Baùt Nieát Baøn trong mastering them, one is aware that one knows and Tröôøng Boä Kinh, coù taùm thaéng xöù: Thaéng Xöù Thöù sees them. The fifth stage of mastery, not Nhöùt, moät vò quaùn töôûng noäi saéc, thaáy caùc loaïi perceiving forms internally, one sees external ngoaïi saéc coù haïn löôïng, ñeïp, xaáu. Vò aáy nhaän thöùc forms that are blue colour, of blue lustre. Just as a raèng: “Sau khi nhieáp thaéng chuùng, ta bieát, ta thaáy.”

flax flower which is blue, of blue colour, of blue arrogance, doubt, the view of being attached lustre, or a Benares cloth smoothed on both sides to views, deviant views, and view of grasping that is blue colour, of blue lustre, so one perceives prohibitive precepts. external forms that are blue colour, of blue lustre; (B) 28 kieán hoaëc trong saéc giôùi—Twenty-eight and in mastering these, one is aware that one deluded views in the world of form: knows and sees them. The sixth stage of mastery, 33-60) Trong saéc giôùi, nhöõng kieán hoaëc hoaït ñoäng same as in the fifth stage of mastery, replace lieân heä tôùi Töù Dieäu Ñeá cuõng gioáng nhö trong “blue” with “yellow,” and “Flax flower” with duïc giôùi, ngoaïi tröø “saân haän” vì tröôùc khi vaøo “Kannikara Flower.” The seventh stage of ñònh, ngöôøi ta phaûi loaïi tröø saân haän—In the

mastery, same as in the fifth stage of mastery, world of form, the relationship of deluded replace “blue” with “red,” and “Flax flower” with views to the Four Noble Truths follows the “Hibiscus flower.” The eighth stage of mastery, same order as in the world of desire with the same as in the fifth stage of mastery, replace exception of “hatred” because hatred must be “bule” with “white,” and “Flax flower” with “Flax eliminated before one can enter samadhi in flower” with “morning-star Osadhi.” the world of form. Baùt Thaàn Bieán: Taùm söï bieán ñoåi—Eight (C) 28 kieán hoaëc trong voâ saéc giôùi—Twenty-eight transformations. deluded views in the formless world: Baùt Thaäp Baùt Kieán Hoaëc: Taùm möôi taùm loaïi 61-88)Trong voâ saéc giôùi, nhöõng kieán hoaëc hoaït kieán hoaëc hay caùc loaïi phieàn naõo vaø caùm doã khôûi ñoäng lieân heä tôùi Töù Dieäu Ñeá cuõng gioáng nhö leân töø taø kieán —Eighty-eight deluded viewpoints, trong duïc giôùi, ngoaïi töø “saân haän” vì tröôùc khi or perplexities or illusions and temptations arise vaøo ñònh cuûa coõi voâ saéc giôùi, ngöôøi ta phaûi from false views or theories. loaïi töø saân haän—In the formless world, the (A) 32 Kieán hoaëc trong duïc giôùi—Thirty-two relationship of deluded views to the Four deluded views in the world of desire: Noble Truths follows the same order as in the 1-10) Möôøi kieán hoaëc naøy hoaït ñoäng lieân heä tôùi world of desire with the exception of “hatred” Khoå ñeá. Ñoù laø tham, saân, si, maïn, nghi, ngaõ because hatred must be eliminated before one kieán, bieân kieán, taø kieán, kieán thuû, vaø giôùi caám can enter samadhi in the formless world. thuû kieán—All ten deluded views operate in Baùt Thaäp Baùt Söû: Taùm möôi taùm moái phieàn relationship to the Truth of Suffering. They naõo—Eighty-eight afflicted mental stages. are: greed, anger, delusion, arrogance, doubt, Baùt Thaäp Chuûng Haûo: Anuvyajnana (skt)—Taùm wrong view of self, one-sided view, deviant möôi töôùng haûo cuûa ñöùc Phaät—Eighty views, the view of being attached to views, characteristic physiological marks. view of grasping prohibitive precepts. Baùt Thaäp Haûo Töôùng: See Baùt Thaäp Chuûng Haûo. 11-17) Baûy kieán hoaëc hoaït ñoäng lieân heä tôùi Taäp Baùt Thaäp Nhaát Phaùp: Taùm möôi moát phaùp ñöôïc ñeá. Ñoù laø: tham, saân, si, maïn, nghi, kieán thuû, thuyeát trong Kinh Ñaïi Baùt Nhaõ: saéc, taâm, nguõ uaån, vaø taø kieán—Seven deluded views operate in nguõ caên, nguõ löïc, thaäp nhò nhaäp, thaäp baùt phaùp relationship to the Truth of Accumulating. giôùi, töù dieäu ñeá, thaäp nhò nhaân duyeân, baùt khoâng, They are: greed, anger, delusion, arrogance, luïc ñoä ba la maät, vaø töù trí—Eighty-one divisions in doubt, the view of being attached to views, the Maha-Prajna-Paramita Sutra: form, mind, five and deviant views. aggregates or skandhas, five faculties, five 18-24) Baûy kieán hoaëc hoaït ñoäng lieân heä tôùi Dieät powers, twelve means of sensation (twelve ñeá: Seven deluded views operate in entrances), eighteen realms, four noble truths, relationship to the Truth of Cessation. twelve links of cause and effect, eight sunya, six 25-32) Baûy kieán hoaëc hoaït ñoäng lieân heä tôùi Dieät paramitas, four kinds of wisdom. ñeá. Ñoù laø: tham, saân, si, maïn, nghi, kieán thuû, Baùt Thaäp Tuïng Luaät: Eighty vinaya recitations— taø kieán, vaø giôùi caám thuû—Eight deluded Taùm möôi luaät tuïng. views operate in relationship to the Truth of Baùt Thaäp Tuøy Haûo: See Baùt Thaäp Chuûng Haûo. the

Path. They are: greed, anger, delusion, Baùt Thaäp Tuøy Haûo Töôùng: See Baùt Thaäp Tuøy

Hình Haûo. Moät Trong Nhöõng Vò Chö Thieân Tam Thaäp Thieân, Baùt Thaäp Tuøy Hình Haûo: Eighty minor Soáng Laâu, Ñeïp Trai Vaø Nhieàu An Laïc. Thöù tö, characteristics of the Buddha—Eighty minor Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh marks of the Buddha—Eighty notable physical Töïu Moät Trong Nhöõng Vò Trôøi Daï Ma, Soáng Laâu, characteristics of the Buddha—Taùm möôi töôùng Ñeïp Trai Vaø Nhieàu An Laïc. Thöù naêm, Taâm toát cuûa ñöùc Phaät. Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh Töïu Baùt Thaäp ÖÙc Kieáp: Taùm tyû kieáp—Eight billion Moät Trong Nhöõng Vò Trôøi Ñaâu Suaát, Soáng Laâu, eons. Ñeïp Trai vaø Nhieàu An Laïc. Thöù saùu, Taâm Nguyeän Baùt Theá Duyeân: Eight worldly conditions— Eight Cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh Töïu Moät Trong worldly dharmas—Baùt theá phaùp—See Baùt Phong. Nhöõng Vò Trôøi Hoùa Laïc, Soáng Laâ u, Ñeïp Trai vaø Baùt Theá Phaùp: Jik-ten-ch-gyi (tib)—Baùt theá An Laïc. Thöù baûy, Taâm Nguyeän Cuûa Moät Vò Giöõ duyeân—Eight worldly conditions—Eight worldly Giôùi Ñöôïc Thaønh Töïu Moät Trong Nhöõng Vò Trôøi dharmas—See Baùt Phong. Trôøi Tha Hoùa Töï Taïi, Soáng Laâu, Ñeïp Trai vaø An Baùt Theá Phong: Eight worldly conditions—Eight Laïc. Thöù taùm, Taâm Nguyeän Cuûa Moät Vò Giöõ Giôùi worldly dharmas—Baùt theá phaùp—See Baùt Phong. Ñöôïc Thaønh Töïu Moät Trong Phaïm Chuùng Thieân, Baùt Thí Sanh: Eight kinds of rebirth due to Soáng Laâu, Ñeïp Trai vaø An Laïc—According to the generosity—Theo Kinh Phuùng Tuïng trong Tröôøng Sangiti Sutta in the Long Discourses of the Boä Kinh, coù taùm thí sanh. Thöù nhaát, Taâm Nguyeän Buddha, there are eight kinds of rebirth due to cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh Töïu Saùt Ñeá Lôïi, generosity: First, the mental aspiration of a moral Baø La Moân Hay Gia Chuû Nhôø Söï Giöõ Giôùi. Coù person which is to wish to become a rich Khattiya, ngöôøi boá thí cho Sa Moân hay Baø La Moân, ñoà aên, Brahmin or Householder, is effective through its ñoà uoáng, vaûi, xe coä, hoa man, höông thoa, saøng purity. Here, someone gives an ascetic or Brahmin toïa, phoøng xaù, ñeøn saùng. Ñoà vaät vò naày boá thí, vò food, drink, clothes, transport, garlands, perfumes naày mong ñöôïc boá thí trôû laïi. Ngöôøi naày thaáy and ointments, sleeping accommodation, a ngöôøi Saùt Ñeá Lôïi coù nhieàu taøi saûn, ngöôøi Baø La dwelling, or lights, and he hopes to receive a Moân coù nhieàu taøi saûn, hay ngöôøi gia chuû coù nhieàu return for his gifts. He sees a rich Khattiya or taøi saûn, ñöôïc sung maõn, cuï tuùc, thuï höôûng naêm Brahmin or householder living in full enjoyment moùn duïc laïc. Vò naày nghó: “Mong raèng sau khi of the pleasures of the five senses, and he thinks: thaân hoaïi maïng chung, ta seõ ñöôïc sanh laø moät “If only when I die I may be reborn as one of trong nhöõng ngöôøi Saùt Ñeá Lôïi coù nhieàu taøi saûn, these rich people!” He sets his heart on this ngöôøi Baø La Moân coù nhieàu taøi saûn hay ngöôøi gia thought, fixes it and develops it. And this thought, chuû coù nhieàu taøi saûn.” Vò naày naém vöõng taâm aáy, an being launched at such a low level, and not truù taâm aáy, tu taäp taâm aáy. Taâm naày ñöôïc giaûi thoaùt developed to a higher level, leads to rebirth right trong taàm haï lieät, khoâng tu taäp

cao hôn, neân ñöa there. But I say this of a moral person, not of an ñeán taùi sanh trong taàm aáy. Vaø toâi xaùc nhaän, ñaây laø immoral one. The mental aspiration of a moral tröôøng hôïp cuûa moät vò ñaày ñuû giôùi luaät, khoâng phaûi person to become a rich Khattiya, Brahmin, or vò phaù giôùi. Thöù nhì, Taâm Nguyeän Cuûa Moät Vò Householder is effective through its purity. Giöõ Giôùi Ñöôïc Thaønh Töïu Moät Vò Töù Ñaïi Thieân Second, the aspiration of a moral person which is Vöông Thoï Maïng Laâu Daøi, Ñeïp Trai vaø Nhieàu An to wish to become a deva in the realm of the Four Laïc Nhôø Söï Thanh Tònh. ÔÛ ñaây coù ngöôøi boá thí Great Kings is effective through its purity. Here a cho Sa Moân hay Baø La Moân, ñoà aên, ñoà uoáng, vaûi, person who gives such gifts and, having heard that xe coä, hoa man, höông xoâng, höông thoa, saøng toïa, the devas in the realm of the Four Great Kings phoøng xaù, ñeøn saùng. Vôùi nhöõng ñoà vaät boá thí naày, live long, are good-looking and lead a happy life, vò naày mong ñöôïc trôû laïi taùi sanh laøm moät trong he thinks: “If only I could be reborn there!” Or he nhöõng vò trôøi Töù Ñaïi Thieân Vöông thoï maïng laâu simply aspires to rebirth in the heavens the Four daøi, ñeïp trai vaø nhieàu an laïc. Phaàn sau gioáng nhö Great Kings. The last part is similar to the last part phaàn sau cuûa Baùt Thí sanh (1). Thöù ba, Taâm of the first kind of rebirth due to generosity. Third, Nguyeän Cuûa Moät Vò Giöõ Giôùi Ñöôïc Thaønh Töïu the aspiration of a moral person which is to wish to

be reborn as one of the devas in the heavens of paramita-vyakhya (skt)—Name of a work of the Thirty-Three God (same as in the first kind of commentary—Teân cuûa moät boä luaän. rebirth due to generosity). Fourth, the aspiration of Baùt Thieän Sanh Xöù: See Baùt Phuùc Sinh Xöù. a moral person which is to wish to become one of Baùt Thuûy Coâng Ñöùc: Eight excellent qualities of the devas in the heavens of the Yama devas the water—Eight kinds of water of virtues, or (same as in the last part of the first kind of rebirth eight virtues—Water of eight merits—Eight due to generosity). Fifth, the aspiration of a moral excellent qualities of water—See Baùt Coâng Ñöùc person which is to become one of the devas in the Thuûy. heavens of the Tusita devas (same as in the last Baùt Thöùc: Astha-vijnana (skt)—Attha vinnana part of the first kind of rebirth due to generosity). (p)—Nam shi tsog gye (tib)—Taùm thöùc—Eight Sixth, the aspiration of a moral person which is to consciousnesses—The eight parijnana, or kinds of become one of the devas in the heavens of the cognition, perception, or consciousness—Eight Nimmanarati devas (same as in the last part of the levels of consciousnesses: first kind of rebirth due to generosity). Seventh, (I) Theo Ñaïi Thöøa Khôûi Tín Luaän—According to the aspiration of a moral person which is to The Mahayana Awakening of Faith: become one of the devas in the heavens of the (A) Saùu thöùc ñaàu: Nhaõn thöùc (Caksur-vijnana Parammita-vasavatti devas (same as in the last (skt), Nhó thöùc(Srotra-vijnana (skt), Tyû thöùc part of the first kind of rebirth due to generosity). (Ghrana-vijnana (skt), Thieät thöùc (Jihva- Eighth, the aspiration of a moral person which is to vijnana (skt), Thaân thöùc (Kaya-vijnana (skt), be rebirth in the world of Brahma (same as in the YÙ thöùc (Mano-vijnana (skt) hay söï suy nghó last part of the first kind of rebirth due to phoái hôïp vôùi caùc caên—The first

six-sense generosity). consciousnesses: seeing or sight consciouness, Baùt Thieân: Taùm coõi trôøi goàm Töù thieàn thieân vaø Töù hearing or hearing consciousness, smelling or Khoâng xöù—The eight devalokas, which is scent consciousness, tasting ot taste composed of four dhyana devalokas (Töù Thieàn consciousness, touch or touch consciousness, thieân) of the region of form, and four arupalokas and mind or mano consciousness (the mental (Töù khoâng xöù)—See Töù Thieàn Thieân and Töù sense or intellect, mentality, apprehension, Khoâng Xöù. the thinking consciousness that coordinates Baùt Thieân Chí Khí: Chí khí cao ngaát—Lofty the perceptions of the sense organs). strong will. (B) Hai thöùc sau: Maït-Na thöùc hay YÙ caên. Ñaây laø Baùt Thieân Ñaïi Chuù: Abhisamaya-lankara-loka lyù trí taïo ra moïi hö voïng. Noù chính laø nguyeân (skt)—Name of a sutra—Teân cuûa moät boä kinh. nhaân gaây ra baûn ngaõ (taïo ra hö voïng veà moät Baùt Thieân Tieåu Chuù: Abhisamaya-lankara- caùi "toâi" chuû theå ñöùng taùch rôøi vôùi theá giôùi sphutartha (skt)—Name of a sutra—Teân cuûa moät khaùch theå). Maït Na Thöùc cuõng taùc ñoäng nhö boä kinh. laø cô quan chuyeån vaän "haït gioáng" hay Baùt Thieân Tuïng: Astasahasrika (skt)—Treatise "chuûng töû" cuûa caùc kinh nghieäm giaùc quan on the "Sunyata" of all things—Boä luaän noùi veà ñeán thöùc thöù taùm (hay taøng thöùc). A Laïi Da "Taùnh Khoâng" cuûa chö phaùp—Sastra explains thöùc hay Taøng thöùc. Taøng thöùc laø nôi chöùa about the "Sunyata" of all things. ñöïng taát caû chuûng töû cuûa caùc thöùc, töø ñaây Baùt Thieân Tuïng Baùt Nhaõ Kinh: Tieåu Phaåm Kinh töông öùng vôùi caùc nhaân duyeân, caùc haït gioáng Baùt Nhaõ Ba La Maät Baûn Kinh—Ñaïi Baùt Nhaõ toùm ñaëc bieät laïi döôïc thöùc Maït Na chuyeån vaän ñeán löôïc, ñöôïc Cöu Ma La Thaäp dòch ra Hoa ngöõ, 10 saùu thöùc kia, keát thaønh haønh ñoäng môùi ñeán quyeån—A summarized or abbreviated version of löôït caùc haønh ñoäng naày laïi saûn xuaát ra caùc haït the Maha-Prajna Paramita Sutra, translated into gioáng khaùc. Quaù trình naày coù tính caùch ñoàng Chinese by Kumarajiva in 10 books. thôøi vaø baát taän—The last two-sense Baùt Thieân Tuïng Baùt Nhaõ Thích Hieän Quaùn consciousnesses: Seventh, Klista-mano- Trang Nghieâm Luaän: Asta-sahasrika-prajna- vijnana or Klistamanas consciousness. The discriminating and constructive sense. It is

more than the intellectually perceptive. It is khoâng bao giôø hoaït ñoäng, noù chæ nhaän thöùc, the cause of all egoism (it creates the illusion theo yù nghóa naày thì noù gioáng nhö moät taám of a subject "I" standing apart from the object kieáng; noù laïi gioáng nhö bieån, hoaøn toaøn phaúng world) and individualizing of men and things laëng khoâng coù soùng xao ñoäng söï yeân tónh cuûa (all illusion arising from assuming the noù; vaø noù thanh tònh khoâng bò oâ nhieãm, nghóa seeming as the real). The self-conscious laø noù thoaùt khoûi caùi nhò bieân cuûa chuû theå vaø defiled mind, which thinks, wills, and is the ñoái töôïng. Vì noù laø caùi haønh ñoäng nhaän thöùc principal factor in the generation of ñôn thuaàn, chöa coù söï khaùc bieät giöõa ngöôøi subjectivity. It is a conveyor of the seed- bieát vaø caùi ñöôïc bieát. Thöù baûy, Maït Na thöùc. essence of sensory experiences to the eighth Nhöõng côn soùng laøm gôïn maët bieån A Laïi Da level of subconsciousness. Eighth, Alaya- thöùc khi caùi

nguyeân lyù cuûa ñaëc thuø goïi laø vijnana or Alaya consciousness. The vishaya hay caûnh giôùi thoåi vaøo treân ñoù nhö storehouse consciousness or basis from which gioù. Nhöõng côn soùng ñöôïc khôûi ñaàu nhö theá laø come all seeds of consciousness or from theá giôùi cuûa nhöõng ñaëc thuø naày ñaây trong ñoù which it responds to causes and conditions, tri thöùc phaân bieät, tình caûm chaáp thuû, vaø phieàn specific seeds are reconveyed by Manas to naõo, duïc voïng ñaáu tranh ñeå ñöôïc hieän höõu vaø the six senses, precipitating new actions, ñöôïc söï toái thaéng. Caùi nhaân toá phaân bieät naày which in turn produce other seeds. This naèm beân trong heä thoáng caùc thöùc vaø ñöôïc goïi process is simultaneous and endless. laø maït na (manas); thöïc ra, chính laø khi maït (II) Theo Kinh Laêng Giaø—According to The na khôûi söï vaän haønh thì moät heä thoáng caùc thöùc Lankavatara Sutra: Maït Na Thöùc vaø naêm taâm hieån loä ra. Do ñoù maø caùc thöùc ñöôïc goïi laø “caùi thöùc taäp hôïp laïi vôùi nhau nhö caùc trieát gia ñaõ thöùc phaân bieät caùc ñoái töôïng” (söï phaân bieät vaïch ra. Heä thoáng naêm caên thöùc naày phaân bieät thöùc—vastu-prativikalpa-vijnana). Chöùc naêng caùi gì thieän vôùi caùi gì khoâng thieän. Maït Na cuûa Maït na chuû yeáu laø suy nghó veà A Laïi Da, Thöùc phoái hôïp vôùi naêm caên thöùc thuû chaáp caùc saùng taïo vaø phaân bieät chuû theå vaø ñoái töôïng töø hình saéc vaø töôùng traïng trong khía caïnh ña caùi nhaát theå thuaàn tuùy cuûa A Laïi Da. Taäp khí phöùc cuûa chuùng; vaø khoâng coù luùc naøo ngöng tích taäp trong A Laïi Da giôø ñaây bò phaân ra hoaït ñoäng caû. Ñieàu naày ta goïi laø ñaëc tính saùt thaønh caùi nhò bieân tính cuûa taát caû caùc hình thöùc na chuyeån (taïm bôï cuûa caùc thöùc). Toaøn boä heä vaø taát caû caùc loaïi. Ñieàu naày ñöôïc so saùnh vôùi thoáng caùc thöùc naày bò quaáy ñoäng khoâng ngöøng ña phöùc cuûa soùng quaáy ñoäng bieån A Laïi Da. vaø vaøo moïi luùc gioáng nhö soùng cuûa bieån lôùn. Maït na laø moät tinh linh xaáu theo moät nghóa vaø Töø moät ñeán naêm (gioáng nhö (I)). Thöù saùu, Nhö laø moät tinh linh toát theo nghóa khaùc, vì söï phaân Lai Taïng, cuõng goïi laø A Laïi Da Thöùc. Trong bieät töï noù khoâng phaûi laø xaáu, khoâng nhaát thieát Kinh Laêng Giaø, Ñöùc Phaät noùi: “Naày luoân luoân laø söï phaùn ñoaùn laàm laïc hay hö Mahamati! Nhö Lai Taïng chöùa trong noù voïng phaân bieät (abhuta-parikalpa) hay lyù luaän nhöõng nguyeân nhaân caû toát laãn xaáu, vaø töø sai traùi (hyù luaän quaù aùc—prapanca- nhöõng nguyeân nhaân naày maø taát caû luïc ñaïo daushthulya). Nhöng noù trôû thaønh nguoàn goác (saùu ñöôøng hieän höõu) ñöôïc taïo thaønh. Noù cuõng cuûa tai hoïa lôùn lao khi noù taïo ra nhöõng khaùt gioáng nhö nhöõng dieãn vieân ñoùng caùc vai khaùc voïng ñöôïc ñaët caên baûn treân nhöõng phaùn ñoaùn nhau maø khoâng nuoâi döôõng yù nghó naøo veà ‘toâi laàm laïc, nhö laø khi noù tin vaøo caùi thöïc tính cuûa vaø cuûa toâi.’” A Laïi Da coù nghóa laø chöùa taát caû. moät ngaõ theå roài trôû neân chaáp vaøo ngaõ theå maø Noù ñi chung vôùi baûy thöùc ñöôïc sinh ra trong cho raèng ñaáy laø chaân lyù toái haäu. Vì maït na ngoâi nhaø voâ minh. Chöùc naêng cuûa A Laïi Da khoâng nhöõng chæ laø caùi tri thöùc phaân bieät maø Thöùc laø nhìn vaøo chính noù trong ñoù taát caû taäp coøn laø moät nhaân toá öôùc voïng vaø do ñoù laø moät khí (vasana) töø thôøi voâ thæ ñöôïc giöõ laïi theo taùc giaû. Thöù taùm laø Maït Na Thöùc.

Chöùc naêng moät caùch vöôït ngoaøi tri thöùc (baát tö nghì— cuûa maït na thöùc theo giaû thieát laø suy nghó veà acintya) vaø saún saøng chuyeån bieán (parinama), maït na, nhö nhaõn thöùc suy nghó veà theá giôùi nhöng noù khoâng coù hoaït naêng trong töï noù, noù hình saéc vaø nhó thöùc suy nghó veà theá giôùi cuûa

aâm thanh; nhöng thöïc ra, ngay khi maït na thöùc 'me and mine.'" Alaya means all-conserving. phaùt sinh ra caùi nhò bieân cuûa chuû theå vaø ñoái It is in company with the seven Vijnanas töôïng do töø caùi nhaát theå tuyeät ñoái cuûa A Laïi which are generated in the dwelling-house of Da thì maït na thöùc vaø quaû thöïc taát caû caùc thöùc ignorance. The function of Alayavijnana is to khaùc cuõng baét ñaàu vaän haønh. Chính vì theá maø look into itself where all the memory (vasana) trong Kinh Laêng Giaø, Ñöùc Phaät baûo: "Nieát of the beginningless past is preserved in a Baøn cuûa Phaät giaùo chính laø söï taùch xa caùi maït way beyond consciousness (acintya) and na thöùc phaân bieät sai laàm. Vì maït na thöùc laøm ready for further evolution (parinama); but it nguyeân nhaân vaø sôû duyeân thì söï phaùt sinh baûy has no active energy in itself; it never acts, it thöùc coøn laïi xaõy ra. Laïi nöõa, khi maït na thöùc simply perceives, it is in this exactly like a phaân bieät vaø chaáp thuû vaøo theá giôùi cuûa caùc mirror; it is again like the ocean, perfectly ñaëc thuø ôû beân ngoaøi thì taát caû caùc loaïi taäp khí smooth with no waves disturbing its (vasana) ñöôïc sinh ra theo, vaø A Laïi da ñöôïc tranquillity; and it is pure and undefiled, chuùng nuoâi döôõng cuøng vôùi caùi yù töôûng veà "toâi which means that it is free from the dualismof vaø cuûa toâi," maït na naém giöõ noù, baùm vaøo noù, subject and object. For it is the pure act of suy nghó veà noù maø thaønh hình vaø phaùt trieån. perceiving, with no differentiation yet of the Tuy nhieân, trong baûn chaát, maït na vaø maït na knowing one and the known. Seventh, Manas thöùc khoâng khaùc gì nhau, chuùng nhôø A Laïi Da consciousness. The waves will be seen laøm nguyeân nhaân vaø sôû duyeân. Vaø khi moät theá ruffling the surface of the ocean of giôùi beân ngoaøi thöïc voán chæ laø söï bieåu hieän Alayavijnana when the principle of cuûa chính caùi taâm mình bò chaáp chaët maø cho laø individuation known as Vishaya blows over it thöïc, thì caùi heä thoáng taâm thöùc (taâm tuï —citta- like the wind. The waves thus started are this kalapa) lieân heä hoã töông ñöôïc sinh ra trong world of particulars where the intellect toång theå cuûa noù. Gioáng nhö nhöng con soùng discriminates, the affection clings, and bieån, ñöôïc vaän haønh bôûi côn gioù cuûa moät theá passions and desires struggle for existence giôùi beân ngoaøi laø theá giôùi do chính caùi taâm and supremacy. This particularizing agency ngöôøi ta bieåu hieän ra, sinh khôûi vaø bieán dieät. sits within the system of Vijnanas and is Do ñoù baûy thöùc kia dieät theo vôùi söï dieät cuûa known as Manas; in fact it is when Manas maït na thöùc."—This system of the five sense- begins to operate that a system of the vijnanas is in union with Manovijnana and this Vijnanas manifests itself. They are thus called muatuality makes the system distinguish "object-discriminating-vijnana" (vastu- between what is good and what is not good. prativikalpa-vijnana). The function of Manas Manovijnana in union with the five sense- is essentially to reflect upon the Alaya and to vijnanas grasps forms and appearances in creat and to discriminate

subject and object their multitudinous apsect; and there is not a from the pure oceans of the Alaya. The moment’s cessation of activity. This is called memory accumulated (ciyate) in the latter is the momentary character of the Vijnanas. now divided into dualities of all forms and all This system of vijnanas is stirred kinds. This is compared to the manifoldness of uninterruptedly and all the time like the waves that stir up the ocean of Alaya. Manas waves of the great ocean. From One to Five is an evil spirit in one sense and a good one in (same as in (I)). Sixth, Tathatgata-garbha, also another, for discrimination in itself is not evil, known as Alayavijnana. In the Lankavatara is not necessarily always false judgment Sutra, the Buddha told Mahamati: “Oh (abhuta-parikalpa) or wrong reasoning Mahamati! The Tathagata-garbha contains in (prapanca-daushthulya). But it grows to be the itself causes alike good and not-good, and source of great calamity when it creates from which are generated all paths of desires based upon its wrong judgments, such existence. It is like an actor playing different as when it believes in the reality of an ego- characters without harboring any thought of substance and becomes attached to it as the

ultimate truth. For manas is not only a aûnh caûnh, vaø ñôùi chaát caûnh. Nhö theá, qua "Baùt discriminating intelligence, but a willing Thöùc Qui Cuû Tuïng" chuùng ta bieát raèng Ñeä Luïc agency, and consequently an actor. Eighth, Thöùc khoâng phaûi chæ duyeân caùc hình aûnh aûo töôûng Manovijnana consciousness. The function of maø ñaëc tính laø thuoäc phi löôïng maø coøn duyeân caû Manovijnana is by hypothesis to reflect on tính caûnh thuoäc hieän löôïng, vaø trong vaøi tröôøng Manas, as the eye-vijnana reflects on the hôïp duyeân caû vôùi ñôùi chaát caûnh—A Commentary world of forms and the ear-vijnana on that of written by Hsuan-Tsang (600-664) in the seventh sounds; but in fact as soon as Manas evolves century, that explains the standards of eight the dualism of subject and object out of the consciousnesses, especially the Sixth absolute unity of the Alaya, Manovijnana and Consciousness in relation to the three object- indeed all the other Vijnanas begin to realms in the following sentence: "It includes the operate. Thus, in the Lankavatara Sutra, the three natures, three measurements, and also three Buddha said: “Buddhist Nirvana consists in object domains." This sentence describes the Sixth turning away from the wrongfully Consciousness as embracing all the three natures: discriminating Manovijnana. For with good, bad, and neutral; the three measurements: Manovijnana as cause (hetu) and support direct, indirect, and erroneous; and the three (alambana), there takes place the evolution of object-realms of nature, of mere shadow, and of the seven Vijnanas. Further, when the original substance. Thus, through "Pa Shih Manovijnana discerns and clings to an Kuei Chu Sung" (Standard Recitation on the Eight external world of particulars, all kinds of Consciousnesses), we know that the Sixth habit-energy (vasana) are generated Consciousness functions not merely on the therefrom, and by them the Alaya is nurtured. delusive images which characteristically belong to Together with the thought of “me and mine,” the erroneous measurement but also functions on taking hold of it and clinging to it, and the object-realms of nature which belongs to the reflecting upon it, Manas thereby takes

shape direct measurement, and in some cases on the and is evolved. In substance (sarira), object of the original substance. however, Manas and Manovijnana are not Baùt Thöùc Taâm Vöông: Taâm vöông cuûa taùm differentthe one from the other, they depend thöùc—Moãi thöùc trong taùm thöùc ñeàu coù taâm vöông upon the Alaya as cause and support. And vaø taâm sôû. Baûn theå cuûa thöùc laø taâm vöông coøn taùc when an external world is tenaciously held as duïng töông öùng vôùi taâm vöông maø khôûi leân laø taâm real which is no other than the presentation of sôû—The fundamental powers of the eight one's own mind, the mentation-system (citta-consciousnesses and the eight powers functioning kalapa), mutually related, is evolved in its or the concomitant sensations. totality. Like the ocean waves, the Vijnanas Baùt Thöùc Theå Bieät: Duy Thöùc toâng cho raèng taùm set in motion by the wind of an external world thöùc ñeàu coù theå tính khaùc nhau—The school of which is the manifestation of one's own mind, Consciousness believe that the eight rise and cease. Therefore, the seven Vijnanas consciousnesses are fundamentally discrete. cease with the cessation of Manovijnana." Baùt Thöùc Theå Nhöùt: Traùi vôùi tröôøng phaùi Duy Baùt Thöùc Qui Cuû Tuïng: Pa Shih Kuei Chu Sung Thöùc cho raèng Baùt Thöùc Theå Bieät, thuyeát naày cho (chi)—Standard Recitation on the Eight raèng theå tính cuûa caû taùm thöùc ñeàu ñoàng nhöùt—The Consciousnesses—Boä luaän ñöôïc vieát bôûi ngaøi eight perceptions are fundamentally a unity, Huyeàn Trang vaøo theá kyû thöù VII, trong ñoù giaûi opposed by the school of Consciousness with the thích tieâu chuaån cuûa taùm thöùc, ñaëc bieät laø Ñeä Luïc doctrine that the eight consciousnesses are Thöùc lieân heä vôùi ba caûnh trong caâu tuïng sau ñaây: fundamentally discrete. "Noù bao haøm ba tính, ba löôïng, vaø ba caûnh." Caâu Baùt Tí Thieân: Eight-arm deva—Trôøi taùm tay, chæ naøy dieãn taû Ñeä Luïc Thöùc bao haøm caû ba tính: trôøi Na La Dieân Thieân—An epithet of Brahma as thieän, aùc, vaø trung tính; ba löôïng: hieän löôïng, tyû Narayanadeva, creator of men. löôïng, vaø phi löôïng; vaø ba caûnh: tính caûnh, ñoäc Baùt Tieát: Taùm tieát trong naêm: laäp xuaân, laäp haï,

laäp thu, laäp ñoâng, haï chí, ñoâng chí, xuaân phaân vaø khoâng? Neáu tin, thì chaéc chaén ñöôïc bao nhieâu? thu phaân—Eight festivals of a year: beginning of Baïn khaúng nhaän nhö theá naøo veà söï kieän moïi thöù the spring, summer, autumn, winter; summer ñeàu tuøy thuoäc vaøo moïi thöù khaùc maø phaùt sinh? soltice, autumn soltice, spring equinox and autumn Ñieàu tin thöù taùm laø taát caû chuùng ta ñeàu ñang trong equinox. "quaù trình thaønh Phaät." Taát caû chuùng ta, khoâng coù Baùt Tín Trong Phaät Giaùo: The Eight Beliefs of ngoaïi leä, khoâng keå chuûng toäc, quoác tòch, giaùo duïc, Buddhism—Teân cuûa moät quyeån saùch Thieàn noåi vaân vaân, ñeàu ñang trong quaù trình thaønh Phaät. tieáng cuûa Nhaät Baûn, ñöôïc vieát bôûi Thieàn sö Ñieàu thöù nhaát noùi veà Phaät tính voán coù vaø ñieàu thöù Nguyeân Ñieàn Toå Nhaïc, moät hoïc giaû kieät xuaát, moät taùm noùi veà moïi ngöôøi ñang treân tieán trình thaønh thieàn sö nghieâm khaéc. YÙ nghóa cuûa nhan ñeà taùc Phaät coù quan heä gì vôùi nhau? Dó nhieân, vaán ñeà phaåm laø "Taùm ñieàu coù theå tín nhieäm hay tin töôûng khoâng phaûi laø ñieàu thöù nhaát vaø ñieàu sau

cuøng, vaán cuûa Phaät giaùo." Ñieàu thöù nhaát laø Phaät tính voán ñaày ñeà ôû choã tieán trình lieân tuïc, khoâng coù khôûi ñaàu vaø ñuû. Baïn chính laø Phaät tính naøy ñaây ngay baây giôø, cuõng khoâng coù chaám döùt. Chæ caàn chöa saùng toû ngay trong khoaûnh khaéc naøy! Theá naøo laø Phaät tính moät trong taùm ñieàu tin naøy, baïn seõ khoâng hieåu troïn voán coù? Vaø noù ôû choã naøo? Phaät tính khoâng nhöõng veïn, vaø ngöôïc laïi. Chæ caàn baïn vöõng tin moät ñieàu chæ coù moät töôùng traïng roõ raøng, maø taát caû ñeàu laø thì baïn seõ vöõng tin taát caû, bôûi vì chuùng luoân noái keát Phaät tính. Phaät tính laø moät ñoùa hoa, laø traêm ñoùa vôùi nhau. Taùm ñieàu tin naøy laø taùm maët cuûa moät söï hoa, laø vaïn ñoùa hoa. Thaân taâm baïn vaø baûn tính kieän. Söï kieän aáy laø gì? Moät ñònh nghóa khaùc cho chaân thaät cuûa baïn coù gì khaùc nhau? Baïn coù hay Nieát Baøn laø "voâ truï xöù." "Voâ truï xöù" naøy laø gì? khoâng coù baûn tính giaû? Trong hieän taïi, baïn coù phaûi Noùi caùch khaùc, trong cuoäc soáng naøy chuùng ta laø giaû khoâng? Cho daàu noùi laø baûn tính chaân thaät thì khoâng bò giôùi haïn trong baát cöù traïng thaùi thöôøng cuõng laø buoàn cöôøi. Vì baûn tính thì khoâng thaät cuõng xuyeân hay coá ñònh naøo. Do ñoù, voâ truï chính laø Nieát khoâng giaû. Vaäy thì baûn tính laø caùi gì? Chuyeän naøy Baøn. Thieàn sö Ñaïo Nguyeân muoán chuùng ta xem ñöa chuùng ta ñeán nieàm tin thöù nhì, söï hieåu laàm veà sinh töû laø Nieát Baøn. Cho raèng sinh töû laø Nieát Baøn töï ngaõ. Caùi "Ngaõ" naøy chaïy ñi choã naøo? Söï hieåu thì khoâng theå vui thích vôùi sinh, cuõng khoâng theå bieát cuûa mình ñoái vôùi chính mình vaãn coøn caùi gì ñoù vui thích vôùi töû, cuõng khoâng muoán phaûi ñaéc Nieát meâ môø. Nhöõng yù nieäm meâ môø naøy phaùt sinh nhö Baøn. Nhö vaäy, baïn seõ lieãu thoaùt sinh töû. Ñoù chính theá naøo? Chuùng ta nhaän bieát caùi gì ñoù chöa hoaøn laø Nieát Baøn voâ truï, baïn coù thaáy khoâng? Luïc Toå toaøn ñaày ñuû baø chuùng ta khoâng thaáy ñöôïc baûn chaát Ñaøn Kinh noùi raèng Luïc Toå Hueä Naêng nhôø nghe thaät cuûa sinh meänh. Ñieàu tin thöù ba laø "söï tieáp tuïc tuïng caâu "Öng voâ sôû truï nhi sinh kyø taâm" (khoâng cuûa ñôøi soáng tröôùc vaø sau khi cheát." Neáu sinh truï vaøo ñaâu maø sinh taâm) trong Kinh Kim Cang maø meänh naøy tieáp tuïc, thì noù tieáp tuïc nhö theá naøo? trieät ngoä. Noùi caùch khaùc, ñaõ giaûi thoaùt thöïc söï roài Ñieàu tin thöù tö laø "nhaân quaû taát nhieân." Ñieàu naøy thì sinh meänh seõ töï nhieân môû ra, khoâng maûy may töông ñoái deã hieåu, moïi söï ñeàu theo luaät nhaân quaû chöôùng ngaïi, vaø ñoù laø Nieát Baøn. Phaät tính naøy laø maø phaùt sinh. Chuùng ta thöôøng noùi söï vieäc naøo ñoù Nieát Baøn. Chaân tính naøy laø hoa sinh meänh. Thieàn xaûy ra truøng hôïp, nhöng khoâng coù vieäc gì xaûy ra sö Ñaïo Nguyeân noùi: "Xem sinh Nieát Baøn töï noù maø khoâng coù nhöõng nguyeân nhaân tröïc tieáp hay khoâng khaùc gì cuoäc soáng cuûa chuùng ta." Chuùng ta giaùn tieáp. Ñieàu tin thöù naêm laø "söï toàn taïi cuûa chö phaûi töï traûi nghieäm ñieàu naøy nhö theá naøo? Söï traûi Phaät." Coù nhöõng vò ñaõ phaù xuyeân qua meâ môø cuûa nghieäm nhö theá cho chuùng ta söùc maïnh baát hoaïi; töï ngaõ vaø chöùng ñaéc Phaät tính ñang toàn taïi. Ñieàu noù cho chuùng ta söï tin töôûng vaø bình an. Sinh tin thöù saùu laø "caûm öùng hoã töông" giöõa baïn vaø chö meänh cuûa chuùng ta khoâng gì khaùc hôn laø hoa voâ Phaät. Khoâng coù söï caûm öùng naøy thì chuùng ta

seõ tu truï vaø voâ chaáp. Caùc baïn phaûi thöïc chöùng ñieàu naøy Ñaïo hay khoâng? Chuùng ta seõ tìm kieám Nieát Baøn nhö theá naøo?—Name of a famous Japanese hay khoâng? Chaúng nhöõng chuùng ta ñang tìm caàu, Buddhist Zen book, written by Zen master Sogaku maø "Ñaïo" cuõng ñang hoã trôï chuùng ta. Chö Phaät toàn Harada, who was a brilliant scholar as well as a taïi, chuùng ta caûm öùng nhö theá naøo vôùi chö Phaät? tough Zen master. A more literal translation of the Chö Phaät toàn taïi nôi naøo? Ñieàu tin thöù baûy laø title would be "Eight things that we can trust or "mình vaø ngöôøi khoâng hai." Baïn coù tin ñieàu naøy have faith in Buddhism." The first belief is

intrinsic Buddha nature. You are this nature now, When you are sure of just one of these beliefs, at this very moment! What is intrinsic Buddha you understand them all because all are nature? Where is it? Buddha nature is not only no connected. These are eight different aspects or other than this very form, it is also everything. It is perspectives of one fact. What is this fact? one blossom, a hundred blossoms, ten thousand Another definition of nirvana is no dwelling place. blossoms. What is the difference between this What is this dwelling nowhere? In other words, in body and mind and your true nature? Do you have this life we are not confined to any permanent or any false nature? You, being as you are, are you fixed state, so dwelling in no place is itself false? Even to say true nature is funny. Nature has nirvana. Dogen Zenji urges us to take birth and no true or false. What is it? This lead us to the death as nirvana itself. When you do this, you will second belief, the misconception of the self or dislike neither birth nor death, nor will you desire ego, "I". Where does this "I" sneak in? One's to attain nirvana. Thus, you are free from birth and understanding about oneself is somewhat deluded. death. This is the nirvana of no dwelling place, do How do these deluded thoughts occur? We you see? The Platform Sutra says that the Sixth recognize something that is not quite adequate, Patriarch was enlightened upon hearing the line and we lose the vision of the true nature of life. from the Diamond Sutra, "Dwelling in no place, The third belief is the continuity of life before and raise the mind." In other words, being truly free after death. If this life continues, how does it and liberated, your life unfolds naturally, without continue? And the fourth belief is the sureness of obstructions, and that is nirvana. So this Buddha causation. This is relatively easy to understand, nature is nirvana. This genuine nature is the everything occurs by causation. We often speak of Blossom of your life. Dogen Zenji says: "Consider something as a coincidence or accident, but that nirvana is itself no other than our life." How nothing happens without direct and indirect do we experience this for ourselves? Such causes. The next belief is the existence of all experience gives us indestructible strength; it Buddhas. There exist those who have broken gives us confidence, conviction, and peace. Our through the illusion of ego and have realized life is nothing but this blossom of non-dwelling, Buddha nature. The sixth belief is the mutual non-attached nirvana. How can you confirm this attraction between you and the Buddhas. Without for yourself? this mutual attraction, would we practice the Way? Baùt Tinh Taán Söï: Arabbha-vatthuni (p)—Theo Would we seek nirvana? Not only are

we seeking, Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù taùm but the Way itself is supporting us. All Buddhas söï tinh taán. Cô hoäi tinh taán thöù nhaát: ÔÛ ñaâ y coù vieäc exist, how do you communicate with them? Where vò Tyø Kheo phaûi laøm, vò aáy nghó: “Coù coâng vieäc ta and how do they exist? Then, the seventh belief is seõ phaûi laøm, neáu ta laøm vieäc thì khoâng deã gì ta suy that you and others are not two. Do you believe tö ñeán giaùo phaùp cuûa chö Phaät. Ta haõy tinh taán.” this? If you do, how sure are you about it? How Vaø vò aáy tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït can you confirm the fact that everything is ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå dependent upon every other thing? And the eighth chöùng ngoä ñieàu gì chöa chöùng ngoä ñöôïc. Cô hoäi belief is that we are all in the process of becoming tinh taán thöù nhì: ÔÛ ñaây coù vò Tyø Kheo ñaõ laøm xong Buddha. All of us, without exception regardless of coâng vieäc, vò aáy suy nghó: “Ta ñaõ laøm xong coâng race, nationality, education, and so forth, are vieäc. Khi ta laøm xong coâng vieäc, ta khoâng theå suy becoming Buddha. What is the relationship tö ñeán giaùo phaùp cuûa chö Phaät. Ta haõy tinh taán.” between the first belief of Buddha-nature, that is Vaø vò aáy coá gaéng tinh taán ñaït ñöôïc ñieàu gì chöa intrinsic, and the last belief, that we are all ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh töïu accomplishing the Buddha Way? Of course, it is ñöôïc, ñeå chöùng ngoä nhöõng gì chöa chöùng ngoä not a matter of first and last, this is a continuous ñöôïc. Cô hoäi tinh taán thöù ba: ÔÛ ñaây vò Tyø Kheo coù process, without beginning or end. If you do not con ñöôøng phaûi ñi. Vò aáy nghó : “Ñaây laø con ñöôøng see even one of these eight beliefs, you do not maø ta seõ phaûi ñi. Khi ta ñi con ñöôøng aáy, khoâng deã understand any of them. The reverse is also true. gì ta coù theå suy tö ñeán giaùo phaùp cuûa chö Phaät.

Vaäy ta haõy coá gaéng tinh taán.” Vaø vò aáy coá gaéng for making an effort: Here a monk who has a job tinh taán ñaït ñöôïc nhöõng gì chöa ñaït ñöôïc, ñeå thaønh to do. He thinks: “I’ve got this job to do, but in töïu nhöõng gì chöa thaønh töïu ñöôïc, ñeå chöùng ngoä doing it I won’t find easy to pay attention to the nhöõng gì chöa chöùng ngoä ñöôïc. Cô hoäi tinh taán thöù teaching of the Buddhas. I’ll have to stir up my tö: ÔÛ ñaây vò Tyø Kheo ñaõ ñi con ñöôøng. Vò naày energy.” And he stirs up sufficient energy to nghó: “Ta ñaõ ñi con ñöôøng aáy. Khi ta ñi con ñöôøng, complete the uncompleted, to accomplish the ta khoâng coù theå suy tö ñeán giaùo phaùp cuûa chö Phaät. unaccomplished, to realise the unrealised. The Vaäy ta haõy coá gaéng tinh caàn.” Vaø vò aáy coá gaéng second occasion for making an effort: Here a tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït ñöôïc, ñeå monk who has done some work, and thinks: “Well, thaønh töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå chöùng I did the job, but because of it I wasn’t able to pay ngoä ñieàu gì chöa chöùng ngoä ñöôïc. Cô hoäi tinh taán sufficient attention to the teaching of the Buddhas. thöù naêm: ÔÛ ñaây vò Tyø Kheo trong khi ñi khaát thöïc So I will stir up sufficient energy.” And he stirs up taïi laøng hay taïi ñoâ thò, khoâng nhaän ñöôïc caùc loaïi sufficient energy to complete the uncompleted, to ñoà aên cöùng hay ñoà aên meàm ñaày ñuû nhö yù muoán. Vò accomplish the unaccomplished, to realise the naày nghó: “Ta trong khi ñi khaát thöïc

taïi laøng hay unrealised. The third occasion for making an taïi ñoâ thò, khoâng nhaän ñöôïc caùc loaïi ñoà aên meàm effort: Here a monk who has to go on a journey, hay cöùng ñaày ñuû nhö yù muoán. Thaân ta nhö vaäy nheï and thinks: “I have to go on this journey, but in nhaøng coù theå laøm vieäc. Vaäy ta haõy coá gaéng tinh doing it I won’t find easy to pay attention to the caàn.” Vaø vò aáy coá gaéng tinh caàn ñaït ñöôïc ñieàu gì teaching of the Buddhas. I’ll have to stir up chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa thaønh energy.” And he stirs up sufficient energy to töïu, ñeå chöùng ngoä ñieàu gì chöa chöùng ngoä. Cô hoäi complete the uncompleted, to accomplish the tinh taán thöù saùu: ÔÛ ñaây vò Tyø Kheo trong khi ñi unaccomplished, to realise the unrealised. The khaát thöïc taïi laøng hay taïi ñoâ thò ñöôïc caùc loaïi ñoà fourth occasion for making an effort: Here a monk aên cöùng hay meàm ñaày ñuû nhö yù muoán. Vò naày who has been on a journey, and he thinks: “I have nghó: “Ta trong khi ñi khaát thöïc taïi laøng hay taïi ñoâ been on a journey, but because of it I wasn’t able thò ñöôïc caùc loaïi ñoà aên cöùng hay meàm, ñaày ñuû nhö to pay sufficient attention to the teaching of the yù muoán. Nhö vaäy thaân ta maïnh, coù theå laøm vieäc. Buddhas. I’ll have to stir up energy.” And he stirs Vaäy ta haõy coá gaéng tinh taán.” Vaø vò aáy coá gaéng up energy to complete the uncompleted, to tinh taán ñeå ñaït ñöôïc ñieàu gì chöa ñaït ñöôïc, ñeå accomplish the unaccomplished, to realise the thaønh töïu ñieàu gì chöa thaønh töïu ñöôïc, ñeå chöùng unrealised. The fifth occasion for making an ngoä ñieàu gì chöa chöùng ngoä ñöôïc. Cô hoäi tinh taán effort: Here a monk who goes for alms-round in a thöù baûy: ÔÛ ñaây vò Tyø Kheo bò ñau beänh nheï. Vò aáy village or town and does not get his fill of food, nghó: “Ta nay ñau beänh nheï, söï kieän naày coù theå whether coarse or fine, and he thinks: “I’ve gone xaõy ra, beänh naày coù theå traàm troïng hôn. Vaäy ta for alms-round without getting my fill of food. So haõy coá gaéng tinh taán.” Vaø vò aáy coá gaéng tinh taán my body is light and fit. I’ll stir up energy.” And ñeå ñaït ñöôïc ñieàu gì chöa ñaït ñöôïc, ñeå thaønh töïu he stirs up energy to complete the uncompleted, to ñieàu gì chöa thaønh töïu ñöôïc, ñeå chöùng ngoä ñieàu gì accomplish the unaccomplished, to realise the chöa chöùng ngoä ñöôïc. Cô hoäi tinh taán thöù taùm: ÔÛ unrealised. The sixth occasion for making an ñaây vò Tyø Kheo môùi ñau beänh daäy, môùi khoûi beänh effort: Here a monk who goes for alms-round in a khoâng bao laâu. Vò aáy nghó: “Ta môùi ñau beänh daäy, village or town and gets his fill of food, whether môùi khoûi beänh khoâng bao laâu. Söï kieän naày coù theå coarse or fine, and he thinks: “I’e gone for alms- xaõy ra, beänh cuûa ta coù theå trôû laïi. Vaäy ta haõy coá round and get my fill of food. So my body is strong gaéng tinh taán.” Vaø vò aáy coá gaéng tinh taán ñeå ñaït anf fit. I’ll stir up energy.” And he stirs up energy ñieàu gì chöa ñaït ñöôïc, ñeå thaønh töïu ñieàu gì chöa to complete the uncompleted, to accomplish the thaønh töïu ñöôïc, ñeå chöùng ngoä ñieàu gì chöa chöùng unaccomplished, to realise the unrealised. The ngoä ñöôïc—According to the Sangiti Sutta in the seventh occasion for making an effort: Here a Long Discourses of the Buddha, there are eight monk who has some slight indisposition, and he occasions for making an effort: The first occasion thinks: “I get some slight indisposition, and this

indisposition might get worse, so I'll stir up Baùt Truøng Chaân Baûo: Eight weighty and truly energy." And he stirs up energy to complete the precious things—Taùm lôùp chaân baûo. Taùm loaïi kim uncompleted, to accomplish the unaccomplished, khí tuøy thuoäc vaøo vaøng ñeå ñònh giaù. Ví nhö vaøng laø to realise the unrealised. The eighth occasion for cuûa baùu voâ giaù, neáu khoâng coù vaøng thì baïc laïi laø making an effort: Here a monk who is cuûa baùu voâ giaù. Neáu khoâng coù baïc thì ñoàng, thau, recuperating from an illness, and he thinks: "I am chì, vaân vaân laïi laàn löôït laø cuûa baùu voâ giaù. Trong just recuperating from an illness. It might be that theá gian thì Phaät laø voâ thöôïng, taát caû caùc thöù lôùp the illness will recur. So I'll stir up energy." And khaùc ñeàu saép ôû haïng döôùi—The eight weighty and he stirs up energy to complete the uncompleted, to truly precious things. The eight metals, which accomplish the unaccomplished, to realise the depend for evaluation on gold, the highest and unrealised. greatest, used to illustrate the Buddha as supreme Baùt Toå Töông Thöøa: See Chaân Ngoân Baùt Toå. and the other classes in grades beneath him. Baùt Toâng: Eight schools—Eight sects—Caùc toâng Baùt Tröôùc Tieän Chuyeån: Moät khi ñöôïc Thaày khaûi phaùi cuûa Phaät giaùo Nhaät Baûn thôøi phoâi thai: Caâu phaùt, Thieàn sinh coù caên taùnh lanh leï laäp töùc laõnh Xaù Toâng, Thaønh Thöïc Toâng, Luaät Toâng, Phaùp hoäi—Once to be explainned by the master, Zen Töôùng Toâng, Tam Luaän Toâng, Hoa nghieâm Toâng, practitioners with keen nature immediately Thieân Thai Toâng, vaø Chaân Ngoân Toâng—Eight of comprehend. the early Japanese Buddhist sects: Kusha, Jojitsu, Baùt Tö Ba (1239-1280): Chos-rgyal-hphags-pa Ritsu, Hosso, Sanron, Kegon, Tendai, and (tib)—Teân cuûa moät vò Taêng Taây Taïng vaøo theá kyû Shingon Sect. thöù XIII—Name of a Tibetan monk in the Baùt Trai: Eight purifications—Taùm söï trai giôùi— thirteenth century. See Baùt Quan Trai. Baùt Töï: Eight leading characters—Taùm chöõ trong Baùt Trai Giôùi: Eight purifications—Taùm söï trai phaåm Thaùnh Haïnh cuûa Kinh Nieát Baøn—Sinh Dieät giôùi—See Baùt Quan Trai. Dieät Dó, Tòch Dieät Vi Laïc (sinh dieät dieät roài, nieát Baùt Trí: Taùm trí Baùt Nhaõ hieåu bieát töôøng taän veà baøn laø vui)—The eight leading characters in the Töù Phaùp Nhaãn vaø Töù Loaïi Nhaãn trong duïc giôùi, Nirvana Sutra. The teaching of the sutra is death, saéc giôùi vaø voâ saéc giôùi—The eight kinds of prajna or nirvana, as entry into joy. or wisdom which help practitioners understand Baùt Töï Boá Thaân: Taùm chöõ phaân boá treân thaân: Thöù clearly on the four noble truths in both the desire nhaát, chöõ "A" (thuaàn baïch) ôû giöõa taâm. Thöù nhì, realm, and the realms of form and formless. chöõ "Sa" (Phaät boä) ôû döôùi ngöïc. Thöù ba, chöõ Baùt Trieàn: Taùm thöù troùi buoäc: voâ taøm, voâ quí, taät "Hoàng" (Lieân Hoa boä) ôû giöõa loâng maøy. Thöù tö, ñoá, xan, baát hoái, thuïy mieân, traïo cöû, vaø hoân traàm — chöõ "A" (Kim Cang boä) ôû döôùi thaét löng. Thöù naêm, The eight entanglements or evils: to be without chöõ "Phoïc" (Ñòa luaân ñeä nhaát meänh) ôû ngay roán. shame, to be without a blush, to be envious, mean, Thöù saùu, chöõ "La" (Thuûy luaân) ôû ngay taâm. Thöù to be ungrateful, to be sleepy or indolent, baûy, chöõ "Hoàng" (Hoûa luaân) ôû traùn. Thöù taùm, chöõ restlessness, and torpor. "Khö" (Phong luaân phaån noä hay Khoâng luaâ n) ôû Baùt Troïng Traân

Baûo: Eight truly precious treân ñænh ñaàu—Eight magic words to be placed on things—Taùm ñieàu quí baùu thaät söï. eight parts of the body: First, the letter “A” for Baùt Trung Chaâu: Eight continents—Taùm chaâu ôû purification is placed in the middle of the mind. giöõa: Nam Thieäm Boä Chaâu coù Camara vaø Second, the Letter “Sa” for Buddhism is placed Varacamara. Ñoâng Thaéng Thaàn Chaâu coù Deha vaø right under the chest. Third, the leter “Hung” for Videha. Taây Ngöu Hoùa chaâu coù Satha vaø Lotus is placed between the two eye brows. Uttaramantrinah. Baéc Cu Loâ chaâu coù Kuravah vaø Fourth, the letter “A” for Vajra is placed under the Kaurava—Each of the four continents has two waist. Fifth, the letter “Phu” for the supreme earth other continents: Jambudvipa has Camara and wheel is placed at the navel. Sixth, the letter Varacamara. Purvavideha has Deha and Videha. “Loa” for the water wheel is placed in the centre Aparagodaniya has Satha and Uttaramantrinah. of the mind. Seventh, the letter “Hung” for Fire Uttarakuru has Kuravah and Kaurava. wheel is placed in the middle of the front. Eighth,

the letter “Suy” for the wind of hatred is placed cuûa tuaàn thöù tö. Thöù naêm laø thôøi Baùt La Xa Khö, right on top of the head. töù chi thaønh hình vaøo tuaàn thöù naêm. Thöù saùu laø Baùt Töï Ñaû Khai: Môû toang ra, khoâng daáu dieám thôøi mao phaùt traûo xæ: Loâng, toùc, moùng, raêng thaønh hay che ñaäy—Wide open without hiding or hình vaøo tuaàn thöù saùu. Thöù baûy laø thôøi töù caên covering. thaønh hình. Thöù taùm laø thôøi hình töôùng hoaøn bò— Baùt Töï Taïi: See Baùt Ñaïi Töï Taïi Ngaõ. Eight stages of the human fetus: First, Kalala, the Baùt Töôùng: Eight levels of mind development appearance after the first week of conception. during the sleep process—See Taùm Töôùng. Second, Arbuda, at the end of the second week. Baùt Töôùng Thaønh Ñaïo: Eight periods of Third, Pesi, at the end of the third week. There Buddha’s life—Eight aspects of Buddha’s life— formed a piece, or a mass, of flesh; a foetus. See Taùm Thôøi Kyø Trong Cuoäc Ñôøi Ñöùc Phaät. Fourth, ghana, at the end of the fourth week. Fifth, Baùt Ueá: Eight defilements—Taùm thöù ueá nhieãm. Prasakha, limbs formed during the fifth week. Baùt Ueá Haïnh: Eight things which are unclean to a Sixth, hair, nails, and teeth formed during the sixth monk or a nun—See Taùm Ñieàu Baát Tònh Cho Keû week. Seventh, the organs of sense, eyes, ears, Xuaát Gia. nose, and tongue formed during the seventh week. Baùt Vaïn Töù Thieân: Taùm möôi boán ngaøn phaùp Eighth, complete formation during the eighth moân—Eighty-four thousand dharma-doors. week. Baùt Vò: Taùm phaùp giai ñoaïn di ñeán Nieát baøn cuûa Baùt Vieân: Taùm thöù vieân dung hay taùm moùn troøn Phaät: Quaùn Haïnh Töùc (nguõ phaãm vò ñeä töû taïi gia), ñaày trong Vieân giaùo: giaùo vieân (pheùp daïy troøn Töông Töï Töùc (thaäp tín vò ñeä töû hay phaøm Taêng ñaày), lyù vieân (lyù troøn ñaày maàu nhieäm), trí vieân (trí phaøm Ni), Thaäp Truï, Thaäp Haïnh, Thaäp Hoài troøn ñaày thoâng hieåu vaïn söï), ñoaïn vieân (döùt tröø Höôùng, Thaäp Ñòa, Ñaúng Giaùc, Cöùu Caùnh Töùc— moïi phieàn naõo), haïnh vieân (haïnh tu haønh troøn The eight stages towards the Buddha’s nirvana: ñaày), vò vieân (coâng ñöùc ñuû ñaày, quaû vò vieân maõn), grade of the five classes or stages of lay disciples, nhôn vieân (nhôn duyeân troøn ñaày goùp phaàn ñöa tôùi grade of the ten classes of

ordinary monks and quaû vò Phaät), quaû vieân (quaû vò troøn ñaày)—Eight nuns, ten states of Bodhisattvas or ten grounds, ten fundamental characteristic of a complete or practices (ten kinds of practice of Great perfect school of teaching: complete perfect Enlightening Beings, and ten necessary practices teaching, complete or perfect theory, complete or of a Bodhisattva), ten dedications, ten grounds, the perfect knowledge or wisdom, complete or perfect fifty-first stage in the 52 stages or Bodhisattva's extinction of passion and delusion, complete or stage, and the perfect or Buddha stage. perfect practicing or cultivating, complete or Baùt Vò Nieát Baøn: Taùm phaùp vò trong Nieát baøn cuûa perfect achievement or attainment, complete or Phaät: Thöôøng truï, Tòch dieät, Baát laõo, Baát töû, Thanh perfect cause, and complete or pefect tònh, Hö khoâng, Baát ñoäng, vaø Khoaùi laïc. Coù ngöôøi Buddhahood. thay theá "Ñoàng ñieäu" cho "Hö Khoâng"—The eight Baùt Voâ Ngaïi: Taùm phaùp voâ ngaïi—The eight savours (pleasures) of the Buddha's nirvana: universal powers: eternity or perpetual abode, tranquility or (A) Saùu phaùp phoå quaùt: Nhaõn thöùc, Nhó thöùc, Tyû extinction, agelessness or eternal youth, thöùc, Thieät thöùc, Thaân thöùc, YÙ thöùc —The immortality, pureness or purity, absolute freedom universal powers of the six senses: the power of space, firmness or imperturbility, and happiness of the eye consciousness, the power of the ear or joy. Some replaces Harmony for Absolute consciousness, the power of the nose freedom of space. consciousness, the power of the tongue Baùt Vò Thai Taïng: Taùm thôøi kyø cuûa thai nhi trong consciousness, the power of the body buïng meï: Thöù nhaát laø Yeát La Lam, thôøi kyø ban sô consciousness, and the power of the mind ñeán luùc ñöôïc baûy ngaøy. Thöù nhì laø Ngaïch Boä consciousness. Ñaøm, ngaøy cuoái cuûa tuaàn thöù hai. Thöù ba laø Beá (B) Hai phaùp sau: YÙ Caên vaø Phaùp giôùi—Two last Thi, ngaøy cuoái cuûa tuaàn thöù ba, ñaõ thaønh moät khoái universal powers: the power of the Mana nhoû cuûa thai nhi. Thöù tö laø Kieän Nam, ngaøy cuoái consciousness and the power of dharmadhatu.

Baùt Vu Tröôùc Bính: Laép theâm tay caàm vaøo chieác Baït Ñaø: Bhadrapala (skt)—Hieàn Hoä Boà Taùt—See bình baùt. Trong nhaø Thieàn, töø naày aùm chæ vieäc laøm Baït Ñaø Baø La vaø Thaäp Luïc Boà Taù t. dö thöøa vaø phieàn phöùc—To assemble a handle to a Baït Ñaø Baø La Boà Taùt: Bhadrapala (skt)—Hieàn begging bowl. In Zen, this implies an unnecessary, Hoä Boà Taùt—See Thaäp Luïc Boà Taùt. complicated and troublesome thing to do. Baït Ñaø Baø La Döõ Thaäp Luïc Boà Taùt Nhaäp Duïc: Baùt Vöông Nhaät: Taùm ngaøy vöông nhaät: laäp Bhadrapala and Sixteen Bodhisattvas Go In to xuaân, xuaân phaân, laäp haï, haï chí, laäp thu, thu phaân, Bathe, example 78 of the Pi-Yen-Lu—Hieàn Hoä laäp ñoâng, vaø ñoâng chí—Eight royal days: Boà Taùt, vò Boà Taùt ñaõ cuøng vôùi 500 vò khaùc khinh beginning of Spring (first term), Spring equinox huûy Phaät trong moät tieàn kieáp, veà sau quy-y Phaät vaø (Equinoxes or Equinoctial point), beginning of trôû thaønh Phaät. Thí duï thöù 78 cuûa Bích Nham Luïc. summer, Summer Solstice, beginning of Autumn, Xöa coù möôøi saùu vò Khai só ñeán nhaø taém chuùng Autumn Equinox, beginning of winter, and Winter Taêng theo thöù lôùp vaøo taém, chôït ngoä nhôn

nöôùc. Solstice. Chö Thieàn ñöùc laøm sao hieåu, Ngaøi noùi: "Dieäu xuùc Baùt Vöông Töû: Eight sons of the last shining tuyeân minh thaønh Phaät töû truï." Cuõng phaûi baûy xoi Buddha—Theo phaåm ñaàu cuûa Kinh Phaùp Hoa, coù taùm phuûng môùi ñöôïc. Theo Vieân Ngoä trong Bích taùm vò vöông töû cuûa Ñaêng Minh Phaät, sanh ra Nham Luïc, treân hoäi Laêng Nghieâm, Boà Taùt Baït Ñaø tröôùc khi ngaøi xuaát gia trôû thaønh Taêng só— Baø La cuøng möôøi saùu vò Khai só, moã i vò tu phaïm According to the first chapter of the Lotus Sutra, haïnh, moãi vò noùi nhôn sôû chöùng phaùp moân vieân there were eight sons of the last shining Buddha, thoâng, ñaây cuõng laø moät trong soá hai möôi laêm moân borns before he left home to become a monk. vieân thoâng. Ngaøi nhôn ñeán nhaø taêm chuùng Taêng Baùt Xuùc: Eight sensations—Taùm loaïi caûm xuùc theo thöù lôùp vaøo taém, chôït ngoä nhôn nöôùc, noùi: hay caûm giaùc gaây trôû ngaïi trong giai ñoaïn sô thieàn: "Ñaõ chaúng röûa buïi cuõng chaúng röûa thaân." Haõy noùi Ñoäng xuùc (traïo cöû hay loaïn ñoäng), Troïng xuùc (hoân röûa caùi gì? Neáu hoäi ñöôïc khoaûng giöõa, an nhieân traàm hay thaáy thaân theå naëng neà), Traïo xuùc (ngöùa roãng rang, ngaøn ngöôøi muoân ngöôøi gaàn beân chaúng ngaùi), Khinh xuùc (nheï nhaøng eâm aùi), Saùp xuùc (thaáy ñöôïc. Neáu noùi do khoâng sôû ñaéc laø chôn Baùt Nhaõ, thaân theå goà gheà), Hoaït xuùc (thaáy thaân theå eâm aùi neáu coù sôû ñaéc laø töông tôï Baùt Nhaõ. Toå Ñaït Ma baûo hoaëc trôn nhôøn), Noaõn xuùc (thaáy thaân theå noùng Nhò Toå: "Ñem taâm ra, ta vì oâng an." Nhò Toå thöa: nhö löûa), Laõnh xuùc (thaáy thaân theå laïnh nhö "Tìm taâm troïn chaúng theå ñöôïc." Chuùt ít trong ñaây nöôùc)—Eight physical sensations which hinder laø taùnh maïng caên baûn cuûa thieàn khaùch. Laïi thaûy meditation in its early stages: restlessness, chaúng tieâu nhieàu thöù saén bìm, chæ tieâu caùi "Chôït heaviness, itching, buoyancy, roughness, ngoä nhôn nöôùc," töï nhieân lieãu ngoä. "Ñaõ chaúng röûa smoothness, heat, and coldness. buïi cuõng chaúng röûa thaân", haõy noùi ngoä caùi gì? Ñeán Baït Baûn: Cöùu vaõn toån thaát—Vôùt vaùt laïi tieàn loaò ñieàn ñòa naøy, moät ñieåm cuõng dính chaúng ñöôïc, voán—Save the situation or damage—Scrape noùi chöõ Phaät cuõng phaûi kî traùnh. Ngaøi noùi: "Dieäu together the left-over fund. xuùx tuyeân minh thaønh Phaät töû truï", chöõ tuyeân laø Baït Caâu La: Vakkula (skt)—Vakula (skt)—Baïc hieån, dieäu xuùc laø minh. Ñaõ ngoä dieäu xuùc thaønh Cuû La—Baïc La Baø Caâu La—Teân cuûa vò La Haùn Phaät töû truï, töùc laø truï Phaät ñòa. Nhö ngöôøi nay cuõng Thieän Dung hay Vyõ Hình, moät ñeä töû thoâng thaùi vaøo nhaø taém cuõng röûa nöôùc, nhôn xuùc theá aáy taïi cuûa Ñöùc Phaät, ngöôøi maø trong suoát 80 naêm soáng sao chaúng ngoä? Bôûi taïi traàn caûnh che môø, dính da khoâng beänh hoaïn hay ñau ñôùn—Vakkula, name of keït xöông, vì theá khoâng theå lieàn tænh tænh. Neáu an arhat, an intelligent disciple of Sakyamuni, nhaèm trong naøy röûa cuõng khoâng sôû ñaéc, xuùc cuõng who during his eighty years of life, never had a khoâng sôû ñaéc, nhôn nöôùc cuõng khoâng sôû ñaéc. Haõy moment’s illness or pain. noùi laø dieäu xuùc tuyeân minh hay chaúng phaûi dieäu Baït Cöø: Varga (skt)—1) Phaåm hay chöông cuûa xuùc tuyeân minh? Neáu nhaèm trong ñaây lieàn ñoù thaáy moät quyeån saùch hay quyeån kinh: Chapter of a ñöôïc, laø dieäu xuùc tuyeân minh thaønh Phaät töû truï. book or a sutra; 2) Loaïi:

A class; 3) Nhoùm: A Ngöôøi nay cuõng xuùc laïi chaúng thaáy choã dieäu group—; 4) Phaåm chaát: Character; 5) Phaåm traät: chaêng? Dieäu xuùc phi thöôøng xuùc, cuøng ngöôøi xuùc Rank (class, series). hieäp thì laøm xuùc, ly thì phi. Huyeàn Sa leo nuùi daäp

ñaàu moät ngoùn chaân, cho ñeán gaäy cuûa Ñöùc Sôn, haù out your mind and I will pacify it for you." The chaúng phaûi dieäu xuùc? Tuy nhieân, cuõng phaûi baûy Second Patriarch said, "When I search for my xoi taùm phuûng môùi ñöôïc. Neáu chæ nhaèm treân thaân mind, I can't find it." This little bit here is the basic tìm kieám thì coù gì giao thieäp. Neáu oâng baûy xoi taùm root of patchrobed monks' lives. There's no more phuûng thì ñaâu caàn vaøo nhaø taém, lieàn ôû treân moät need at all for so many complications: all that's ñaàu maûy loâng hieän coõi Baûo Vöông, nhaèm trong vi needed is to speak of suddenly awakening to the traàn chuyeån ñaïi phaùp luaân, moät choã thaáu ñöôïc, basis of water, and you spontaneously understand ngaøn choã muoân choã ñoàng thôøi thaáu. Chôù neân giöõ properly. Since they didn't wash off the dust, and moät hang moät oå, taát caû choã troïn laø cöûa Quan AÂm they didn't wash their bodies, tell me, what did nhaäp lyù. Coå nhaân cuõng coù nghe tieáng ngoä ñaïo, they awaken to? When you get to this realm, thaáy saéc roõ taâm. Neáu moät ngöôøi ngoä laø phaûi, taïi nothing at all is applicable, even the word sao möôøi saùu vò Khai só ñoàng thôøi ngoä? Theá neân coå "Buddha" must be avoided. They said, "Subtle nhaân ñoàng tu ñoàng chöùng ñoàng ngoä ñoàng giaûi. feeling reveals illumination, and we have Haønh giaû tu thieàn phaûi nieâm giaùo coâng aùn naøy achieved the station of sons of Buddha." khieán ñeán ñöôïc choã dieäu xuùc ngoä laáy. Hôn nöõa, "Reveals" means "make apparent." The subtle haønh giaû tu thieàn phaûi nghieäm ra con maét giaùo lyù feeling is illumination. Once you awaken to the kia, khieán mình thoaùt khoûi löôùi giaùo lyù che phuû subtle feeling, then you achieve the station of sons nöûa say nöûa tænh. Töø ñoù mình lieàn ñoù saïch trôn of Buddha, that is, you are in the stage of thong dong ñi—A Bodhisattva who with 500 Buddhahood. People these days also go in to others slighted Sakyamuni in a previous bathe, they also wash in water and feel it this way. existence, was converted and became a Buddha. Why then don't they awaken? They are all In olden times there were sixteen Bodhisattvas. confused and obstructed by the objects of the When it was time for monks to wash, the senses: they stick to their skins and cling to their Bodhisattvas filed in to bathe. Suddenly they bones. That's why they can't wake up immediately awakened to the basis of water. All of you Ch'an then and there. Here, if there's nothing attained in worthies, how will you understand their saying, washing or feeling or in the basis of water, then "Subtle feeling reveals illumination, and we have tell me, is this "Subtle feeling reveals achieved the station of sons of Buddha."? To illumination" or not? If here you can see directly, realize this you too must be extremely piercing then this is "Subtle feeling reveals illumination, and penetrating. According to Yuan-Wu in the Pi- and we achieve the station of sons of Buddha." Yen-Lu, at the Surangama Assembly, Bhadrapala People these days feel too, but do they perceive and sixteen Bodhisattvas all practiced pure its subtlety? Subtle feeling is not

ordinary feeling conduct and each related the basis on which he and feeler, where contact is considered feeling had experienced the Dharma gate of perfect and separation is not. When Hsuan Sha was pervasiveness. This is numbered as one among crossing the mountains and stubbed his toe, twenty-five kinds of perfect pervasiveness. They thereupon awakening, when Te Shan hits, isn't this related that when it was time for monks to bathe subtle feeling? Although it is so, to realize this you they had filed in to bathe and suddenly awakened must be extremely piercing and penetrating. If you to the basis of water. Since they didn't wash off just search on your body, what connection is the dirt, and they didn't wash their bodies, tell me, there? If you are extremely piercing and what did they wash? If you can understand, then, penetrating, then what need is there to to in and at peace within, you realize the absence of wash? You will make the jewel king's realm anything existing. Then a thousand or ten thousand appear on the tip of a hair and turn the great will no longer be able to get near you. As it is Dharma Wheel in every speck of dust. If you can said, "Absence of attainment is true wisdom; if penetrate in one place, then you penetrate a there is something which is attained, this is just thousand places, ten thousand places all at once. semblance wisdom." Haven't you heard? Don't just hold onto a single nook or den, all Bodhidharma said to the Second Patriarch, "Bring places are the gates by which Avalokitesvara

enters the truth. For the Ancients too there was laäp ra phaùi Höôùng Ngaïc Töï vôùi moät heä thoáng 69 "awakening to the Path by hearing sounds, ngoâi chuøa ôû Nhaät Baûn vaøo theá kyû thöù XIV—One illuminating Mind by seeing forms." If a single of the great Japanese Zen masters of the Lin-Chi man awakens, this is the reason. But why did the school, a disciple of Koho Zenji. He was the sixteen Bodhisattvas awaken at the same time? founder of the Kogakuji-ha with a system of sixty- Because the Ancients practiced together and nine temples in Japan in the fourteenth century. experienced together, awakened together and Caùi cheát cuûa cha oâng luùc oâng môùi baûy tuoåi ñaõ understood together. Zen practitioners should pick khieán caäu beù Baït Ñoäi theo ñuoåi tìm hieåu baûn up the meaning of the koan to make us go to chaát saâu saéc cuûa linh hoàn con ngöôøi laø gì. Raát where "Subtle feeling reveals illumination" to nhieàu caâu hoûi vaø söï hoaøi nghi cuûa caäu ñaõ daãn understand. In addition, Zen practitioners should caäu tôùi nhöõng theå nghieäm giaùc ngoä, nhöng Baït go beyond the eye of the teaching so we can avoid Ñoäi khoâng bao giôø thoûa maõn vôùi nhöõng keát being trapped within the net of the teaching, half- quaû ñaït ñöôïc, maø laïi tieáp tuïc tìm hieåu ngaøy drunk and helf-sober. Thus we can directly caøng saâu hôn. OÂng baét ñaàu tìm kieám moät baäc become clean, free, and unbound. thaày coù khaû naêng höôùng daãn mình cho ñeán khi Baït Ñaø Hoøa: See Baït Ñaø. caûm thaáy thanh bình trong noäi taâm. OÂng thoï Baït Ñaø Hoøa Boà Taùt: See Baït Ñaø. ñaïi giôùi vaøo naêm 29 tuoåi nhöng khoâng chòu Baït Ñaø Kieáp: Bhadra-kalpa (skt)—Thieän Kieáp— soáng trong töï vieän, maø laøm du Taêng vaø haønh Auspicious kalpa—See Hieàn Kieáp. thieàn. OÂng choïn Cao Phong Dieäu Toå laøm thaày Baït Ñaø Kieáp Tam Muoäi Kinh: Bhadra-kalpika- vì vò thaày naày bieát

caùch ñöa oâng tôùi ñaïi giaùc samadhi-sutra (skt)—Hieàn Kieáp Tam Muoäi saâu saéc, trong ñoù taát caû moïi yù nieäm, nieàm tin Kinh—Sutra of the samadhi of Lucky Kalpa. vaø quan ñieåm ñeàu hoaøn toaøn bò tieâu tan bôûi Baït Ñaø La: Bhadra-bhiksu (skt)—Thieän Tyø ngoïn löûa buøng chaùy trong söï theå nghieäm laï Kheo—Moät trong 16 vò La Haùn nhaän leänh cuûa ñöùc luøng aáy. Nhöõng moái hoaøi nghi khoâng ngöøng Phaät tieáp tuïc truï theá hoaèng phaùp ñoä sanh—One of cuûa oâng ñaõ maát haún. Sau khi Cao Phong giao sixteen Arahants who received instructions from aán xaùc nhaän cho oâng, Baït Ñoäi laïi tieáp tuïc cuoäc the Buddha to continue to stay in the world to haønh cöôùc trong nhieàu naêm nöõa. Tuy nhieân, spread the Buddha-Dharma to save sentient vaøo tuoåi 50, oâng laïi chòu laøm truï trì cho moät beings. thieàn vieän vaø ôû ñoù möôøi naêm cho ñeán khi vieân Baït Ñaø Nöõ: Bhadda (skt)—Baït ñaø Nöõ, vôï cuõ Toå tòch. Baït Ñoäi ñeå laïi raát ít tröôùc taùc, nhöõng sö Maha Ca Dieáp tröôùc khi ngaøi xuaát gia. Laïi cuõng quyeån baøn veà phaùp vaø nhöõng böùc thö oâng gôûi coù moät vò La Haùn teân Baït Ñaø—Name of the wife cho moät vaøi ñoà ñeä vaãn ñöôïc xem laø nhöõng baûn of Mahakasyapa before he renounced the world. vaên saâu saéc nhaát cuûa vaên hoïc thieàn. Trong There is another arhat also had the name of moät böùc thö nhan ñeà: "Göûi moät ngöôøi Bhadda. Kumasaka", Baït Ñoäi vieát: "Nhöõng veû beân Baït Ñaø Toân Giaû: See Baït Ñaø Nöõ. ngoaøi laø nhöõng aûo aûnh khoâng coù hieän thöïc. Baït Ñeà: Bhaddiya (p)—See Naêm Ñeä Töû Ñaàu Tieân Chö Phaät vaø caùc sinh linh ñeàu gioáng nhö Cuûa Ñöùc Phaät. nhöõng aùnh phaûn chieáu döôùi nöôùc. Ai khoâng Baït Ñeà La Haùn: Bhaddiya (p)—See Naêm Ñeä Töû nhaän bieát ñöôïc baûn taùnh thaät cuûa caùc söï vaät seõ Ñaàu Tieân Cuûa Ñöùc Phaät. laáy boùng laøm hieän thöïc moät caùch sai laàm. Baït Ñoâ: Antara-bhava (skt)—Bardo (tib)— Traïng thaùi chaân khoâng vaø yeân nghæ hay nhöõng Intermediate existence—See Trung AÁm. ñaëc tröng cuûa thieàn, baét nguoàn töø söï giaûm bôùt caùc yù nghó, do ñoù bò hieåu sai laïc nhö laø 'boä maët Baït Ñoäi Ñaéc Thaéng Thieàn Sö: Bassui Zenji goác', trong khi thaät ra traïng thaùi ñoù cuõng chæ laø (1327- 1387)—Bassui-Tokusho (jap)—Thieàn sö moät söï phaûn chieáu döôùi nöôùc maø thoâi. Con Baït Ñoäi Ñaéc Thaéng, hoïc troø cuûa Thieàn sö Cao phaûi tieán böôùc vöôït khoûi traïng thaùi trong ñoù Phong Dieäu Toå (Koho Zenji), moät trong nhöõng nhöõng söùc maïnh lyù trí vaãn coøn giuùp con. Cuoái thieàn sö noåi tieáng cuûa Nhaät thuoäc toâng phaùi Laâm cuøng khi naøo con thaät söï khoâng coøn bieát laøm Teá. Thieàn sö Baït Ñoäi Ñaéc Thaéng laø ngöôøi ñaõ saùng

gì heát, khi ñoù haõy töï hoûi laáy con: 'Ai laø oâng avail. In this extremity of not knowing what to chuû?' OÂng chuû ñoù seõ trôû thaønh baïn taâm phuùc think or do, ask yourself: 'Who is the master?' cuûa con khi con beû gaãy chieác gaäy haønh höông He will become your intimate only after you laøm baèng söøng thoû, hay khi con laøm tan ñöôïc have broken a walking stick made from a moät khoái baêng trong löûa. Luùc aáy con haõy noùi rabit's horn or crushed a chunk of ice in fire. cho ta bieát baïn taâm phuùc aáy laø caùi gì? Coøn Tell me now, who is this most intimate of hoâm nay laø ngaøy moàng taùm vaø ngaøy mai möôøi yours? Today is the eighth of month.

ba"—The death of his father when Bassui was Tomorrow is the thirteenth!" seven years old drove him to try to resolve Thieàn sö Baït Ñoäi Ñaéc Thaéng thöôøng daïy the question of his being. His intensive chuùng ñeä töû: "Khi ngoài toïa thieàn, ñöøng xem doubtful questioning led him to several thöôøng vaø cuõng ñöøng naâng niu oâm aáp nhöõng tö enlightenment experiences, but he was never nieäm khôûi hieän; chæ caàn tìm cho ñöôïc caùi Taâm, content with what he had attained but rather nôi khôûi nguoàn cuûa nhöõng tö nieäm aáy. Phaûi searched ever deeper. He began searching for hieåu raèng taát caû nhöõng gì phaùt sinh trong yù a Zen master who could lead him to inner thöùc, taát caû nhöõng gì loït vaøo maét chæ laø aûo aûnh, peace. He received monastic ordination at the khoâng phaûi laø thöïc theå beàn vöõng. Nhö theá, age of twenty-nine but chose not to live in a khoâng neân sôï haõi cuõng khoâng neân ñeå caùc hieän monastery, shunning comfort in favor of a life töôïng aáy caùm doã. Neáu giöõ ñöôïc taâm thöùc of wandering and meditation. At the age of troáng roãng nhö khoâng gian, khoâng vöôùng baän fifty, however, he consented to become abbot nhöõng chuyeän beân ngoaøi, khoâng moät quæ thaàn of a Zen monastery, where he remained until naøo coù theå quaáy raày chuùng ta ñöôïc, keå caû khi his death ten years later. He chose Koho naèm treân giöôøng chôø cheát. Tuy nhieân, trong Zenji his Zen master because Koho was right luùc tham thieàn, ñöøng nhôù ñeán baát cöù lôøi for him and Koho ultimately led him to khuyeân naøo trong soá nhöõng lôøi khuyeân naøy. profound enlightenment, in which all his Chæ caàn baïn trôû thaønh caâu hoûi: 'Taâm thöùc naøy previous concepts, beliefs, and views were laø gì?' hoaëc 'Caùi ñang nghe aâm thanh naøy laø entirely annihilated in the fire of his caùi gì?' Khi chöùng ngoä ñöôïc taâm thöùc naøy, seõ overwhelming experience, and through which bieát raèng ñoù chính laø nguoàn goác cuûa taát caû chö his profound doubt finally vanished. After Phaät vaø cuûa taát caû chuùng sanh."—Zen Master receiving the seal of realization from Koho, Bassui Tokusho always taught his disciples: he continued his life of wandering for many "In zazen neither despise nor cherish the more years. Bassui wrote little, nevertheless, thoughts that arise; only search your own his words of dharma and the letters he wrote Mind, the very source of these thoughts. You to a number of students are among the most must understand that anything appearing in penetrating writings in the literature of Zen. your consciousness or seen by your eyes is an In a letter to "a man from Kumasaka", Bassui illusion, of no enduring reality. Hence you Zenji wrote: "All phenomena in the world are should neither fear nor be fascinated by such illusory, they have no abiding substance. phenomena. If you keep your mind as empty Sentient beings no less than Buddhas are like as space, unstained by extraneous matters, no images reflected in the water. One who does evil spirits can disturb you even on your not see the true nature of things mistakes deathbed. While engaged in zazen, however, shadow for substance. This is to say, in zazen keep none of this counsel in mind. You must the state of emptiness and quiet which results only become the question 'What is this Mind?' from the diminution of thought is often or 'What is it that hears these sounds?' When confused with one's Face before one's parents you realize this Mind you will know that it is were born. But this serenity is

also a the very source of all Buddhas and sentient reflection upon the water. You must advance beings." beyond the stage where your reason is of any Moät hoâm Thieàn sö Baït Ñoäi Ñaéc Thaéng thöôïng

ñöôøng daïy chuùng: "Ngaøy xöa, coù moät ngöôøi Without a word the host pointed to the ceiling ñöôïc baïn môøi ñeán nhaø chôi. Luùc naâng ly röôïu above his guest, where a bow hung. Suddenly chuû nhaø môøi, anh ta töôûng nhö thaáy moät con the sick man realized that the 'baby snake' raén döôùi ñaùy ly. Khoâng muoán laøm baïn söôïng was the reflection of the hanging bow. Both suøng neáu laøm cho moïi ngöôøi chuù yù vaán ñeà men looked at each other and laughed. The naøy, neân anh ta khoâng noùi gì vaø can ñaûm nuoát pain of the sick man vanished instantly and he luoân. Veà ñeán nhaø, anh ta caûm thaáy daï daøy baét recovered his health. Becoming a Buddha is ñaàu ñau ñôùn. Ñaõ duøng nhieàu thuoác, nhöng taát analogous to this. The Patriarch Yoka (Vónh caû ñeàu voâ duïng, baây giôø anh ta caøng caûm thaáy Gia Huyeàn Giaùc 665-713) said: 'When you ñau traàm troïng nhö saép cheát ñeán nôi. Ñöôïc tin realize the true nature of the universe you baùo veà tình traïng cuûa anh ta, ngöôøi baïn laïi know that there is neither subjective nor môøi anh ta tôùi nhaø chôi laàn nöõa. Ngöôøi baïn aáy objective reality. At that very moment karmic môøi anh ta ngoài vaøo ñuùng choã laàn tröôùc, laò formations which would carry you to the môøi anh ta uoáng moät ly röôïu vaø noùi raèng ñoù laø lowest hell are wiped out.' This true nature is thuoác trò beänh. Luùc naâng ly röôïu leân, anh ta laïi the root-substance of every sentient being." thaáy con raén con. Laàn naøy, anh ta noùi cho Baït Ñoäi Thieàn Sö: See Baït Ñoäi Ñaéc Thaéng Thieàn ngöôøi baïn bieát. Ngöôøi baïn khoâng noùi gì vaø chæ Sö. cho anh ta thaáy moät caùi cung treo treân traàn Baït Giaø Baø: Bhargava (skt)—Baït Caø Ba—Vò tieân nhaø. Thình lình ngöôøi beänh nhaän ra raèng 'con ñaàu tieân maø Thaùi Töû Taát Ñaït Ña gaëp khi xuaát raén con' chæ laø aûnh phaûn chieáu cuûa caùi cung gia—The first rsi prince Siddhartha met when he beân treân. Hai ngöôøi nhìn nhau roài baät phaù leân left home. cöôøi. Côn ñau cuûa beänh nhaân tan bieán ngay vaø Baït Giaø Phaïm: Bhagavan (skt)—The Blessed anh ta khoûe maïnh trôû laïi. Tu thaønh Phaät cuõng One—The Holy Lord—See Theá Toân. gioáng nhö chuyeän naøy. Toå sö Vónh Gia Huyeàn Baït Giaø Phaïm Coâng Ñöùc Baûo Taäp Tuïng Naïn Giaùc noùi: 'Khi baïn chöùng ñöôïc chaân taùnh cuûa Thích Ngöõ: Bhagavad-ratnaguna-sancaya- vuõ truï, baïn bieát raèng khoâng coù thöïc töôùng chuû gathana-mapajika (skt)—Luaän veà nhöõng coâng ñöùc quan maø cuõng khoâng coù thöïc töôùng khaùch khoù tu taäp quí baùu cuûa baäc Voâ Thöôïng. quan. Ngay vaøo luùc ñoù, nhöõng taïo nghieäp keùo Baït Kheá Tröøu Ñinh: Nhoå ñinh thaùo neâm. Trong baïn xuoáng taän ñaùy ñòa nguïc seõ ñöôïc queùt Thieàn, töø naày aùm chæ vieäc tröø boû tuïc tình meâ saïch.' Chaân taùnh aáy laø baûn theå caên nguyeân cuûa chöôùng vaø voïng töôûng—Pulling out a nail. In Zen, moïi chuùng sanh."—One day Zen Master this term implies a task of elimination of Bassui Tokusho entered the hall to preach the obstructions and false thoughts. assembly: "Once a man was invited to the Baït Khoå Döõ Laïc: Cöùu khoå ban vui—To save home of a friend. As he was about to drink a from suffering and to give joy. cup of

wine offered him, he believed he saw Baït Kyø: Vijji (p)—Vajji (skt)—Vrji (skt)—Teân a baby snake inside his cup. Not wishing to moät thaønh phoá ôû mieàn Baéc AÁn vaøo theá kyû thöù baûy embarrass his host by drawing attention to it, tröôùc taây lòch, nôi nhöõng vò sö thuoäc phaùi mang teân he bravely swallowed it. Upon returning Baït Kyø ñaõ khai töø tröôûng laõo Da Xaù (Yasha) ra home he felt severe pains in his stomach. khoûi coäng ñoàng vôùi nhieàu lôøi buoäc toäi ngaøi vaøo laàn Many remedies were applied but in vain, and keát taäp kinh ñieån thöù nhì—Name of a city in North the man, now grievously ill, he felt he was India in the VII B.C.E., where the monks of the about to die. His friend, hearing of his Vajji from Vaisali expelled Yasha from the condition, asked him once more to his home. community because of his accusations in the Seating his friend in the same place, he again second council. offered him a cup of wine, telling him it was Baït Kyø Töû: Tyø Kheo thuoäc phaùi Baït Kyø—Monks medicine. As the ailing man raised his cup to of the Vajji. drink, once again he saw a baby snake in it. Baït La Sa Ñaø: Prasada (skt)—Ñieän—Saûnh ñöôøng This time he drew his host's attention to it. cuûa töù chuùng—An assembly hall—A temple—A

palace. samadhi (the power of meditation) or the power of Baït Leâ Baø Lyù: Tapassu (skt)—Ñeá Leâ Phuù Baø—Vò abstract or estatic meditation, ability to overcome ñeä töi thöù saùu cuûa ñöùc Phaät —The sixth disciple of all disturbing thoughts, the fourth of the five Sakyamuni Buddha. powers (bala) or the power of abstract or estatic Baït Leâ Ca: Bhallika (skt)—Teân cuûa vò ñeä töû thöù meditation, ability to overcome all disturbing baûy cuûa ñöùc Phaät—Name of the seventh disciple thoughts. of the Buddha. Baït Thieät Ñòa Nguïc: Ñòa nguïc nôi toäi nhaân bò Baït Lôïi Sa Kieàn Naõ: Varsagana (skt)—See Vuõ haønh toäi baèng caùch keùo löôõi ra—Hell of Pulling Chuùng Ngoaïi Ñaïo. Tongues. Baït Loäc Ca Quoác: Baluka (skt)—See Baùt Loäc Ca. Baït Trí Tyø Kheo: Vijjiputta (p)—Name of a Baït Loäc Yeát Coâ Baø Quoác: Bharukaccha (skt)— monk. Baït Loäc Yeát Thieáp Baø Quoác —Baït Loäc Yeát Tieâm Baït Trieát La Tra Ha Sa: Vajrattahasa (skt)— Baø—Teân cuûa moät xöù nhoû ôû vuøng Baéc AÁn trong Thaàn Ma Heâ Thuû La, Tieáu Thieân Vöông, moät thôøi Ngaøi Huyeàn Trang haønh höông caùc xöù Taây trong nhöõng hoä phaùp Thieân vöông—Siva, the Vöïc, khoaûng naêm 627 sau Taây lòch. Vöông quoác laughing Maharaja, one of the guardians. coå naøy naèm trong thaønh Gujara, gaàn Baruch, beân Baït Xaø: Vrji (skt)—Thaønh Baït Xaø, baây giôø Vraja bôø soâng Narbudda—Name of a small country in hay Braj, naèm veà phía taây cuûa Ñeà Ly vaø Agra— North India at the time when Hsuan-Tsang visited The modern Vraja or Braj, west of Delhi and the Western countries, around 627 A.D. This Agra. ancient state in Gujara, near Baruch, on the Baït Xaø Töû Tyø Kheo: Vrjiputra-bhiksu (skt)—Baï Narbudda. Xaø Töû Tyø Kheo—Nhoùm Baït Xaø Töû Tyø Kheo ñaõ Baït Nan Ñaø: Sundarananda or Sunanda (skt)— ñöa ra 10 ñieàu phi phaùp taïi thaønh Tyø Xaù Ly, neân Toân Ñaø La Nan Ñaø—Toân Ñaø La Nan Ñaø—Öu Baø Da Xaù Ñaø Tyø Kheo nhaân ñoù ñaõ khuyeán khích vua Nan Ñaø—Em trai cuûa Ñöùc Phaät, coù vôï teân laø Toân A Duïc trieäu taäp hoäi nghò keát taäp kinh ñieån laàn thöù Ñaø Lôïi, neân nguôøi ta goïi oâng laø Toân

Ñaø La Nan hai—The ten unlawful acts permitted by the Ñaø ñeå phaân bieät vôùi oâng A Nan Ñaø—Said to be Vrjiputra monks in Vaisali. As a result, they were younger brother of Sakyamuni, his wife's name condemned by Yasoja, who encourage king Asoka being Sundari; thus called to distinguish him from to convene the second assembly here. Ananda. Baùu Linh: The Precious bell. Baït Nan Ñaø Long Vöông: Hieàn Hyû Long Baùu Vaät: Precious things. Vöông—Sundarananda dragon king—Sunanda Baûy Baùu: Sapta ratna (skt)—Seven precious dragon king. things—See Thaát Baûo. Baït Nghieäp Nhaân Chuûng Taâm: Mind of self- Baûy Caûnh Giôùi Höõu Phuùc: Theo Phaät giaùo, coù enlightened ones—Taâm Ñoäc Giaùc thöøa—Thöøa baûy caûnh giôùi höõu phuùc: Thöù nhaát laø caûnh ngöôøi , naày thoï höôûng giaùc ngoä rieâng tö, nhöng coøn vò caûnh giôùi trong ñoù haïnh phuùc vaø ñau khoå laãn loän. kyû—The Vehicle of the self-enlightened ones Chö vò Boà Taùt thöôøng choïn taùi sanh vaøo caûnh naày (pratyeka-buddha) enjoying self-enlightenment vì ôû ñaây coù nhieàu hoaøn caûnh thuaän lôïi ñeå phuïc vuï yet falling into egoism, one of the ten stages of vaø thöïc haønh nhöõng phaùp caàn thieát nhaèm thaønh töïu spiritual development. Ñaïo Quaû Phaät. Kieáp cuoái cuøng cuûa chö Boà Taùt Baït Nhöït La Boà Ñeà: See Kim Cang Trí Boà Taùt. luoân luoân ôû caûnh ngöôøi. Thöù nhì laø caûnh Trôøi Töù Baït Quyû: Drought-ghost—Phong Baït Quyû. Ñaïi Thieân Vöông, caûnh Trôøi thaáp nhaát, nôi maø Baït Saùng Na: Badaksan (skt)—See Baùt Ñaïc nhöõng vò trôøi canh phoøng boán höôùng löu ngöï cuøng Thöông Na. caùc ñeä töû. Thöù ba laø caûnh Ñao Lôïi Thieân, cung trôøi Baït Sôn Cöû Ñænh: Söùc maïnh coù theå nhoå nuùi naâng cuûa ba möôi ba vò trôøi trong ñoù trôøi Ñeá Thích laø vaïc leân ñöôïc, duï cho söùc maïnh cuûa söï ñònh taâm vua. Nhöõng ai chuyeân taâm boá thí vaø haønh thieän seõ trong nhaø thieàn hay ñònh löïc thieàn quaùn coù theå phaù ñöôïc sanh vaøo caûnh trôøi naày. Chính ôû cung trôøi vôû moïi loaïn töôûng—To have the strength to uproot Ñao Lôïi naày laø nôi Ñöùc Phaät giaûng Vi Dieäu Phaùp a mountain and raise tripods, i.e., the power of cho chö Thieân nghe trong ba thaùng lieàn. Thöù tö laø

caûnh Voâ Phieàn Thieân, nôi chö Thieân tieâu dieät khoå leading to Enlightenment—See Thaát Boà Ñeà Phaàn. ñau. Thöù naêm laø caûnh Trôøi Ñaâu Suaát, nôi nhöõng vò Baûy Dieäu Phaùp: See Thaát Dieäu Phaùp. Boà taùt ñaõ thöïc haønh troøn ñuû caùc phaùp caàn thieát ñeå Baûy Ñieàu Khoù Traùnh: The seven unavoidables— ñaéc Quaû Vò Phaät ñeàu löu nguï ôû caûnh naày, chôø cô See Thaát Baát Khaû Tî. hoäi thích nghi ñeå taùi sanh vaøo caûnh ngöôøi laàn cuoái Baûy Haønh Ñoäng AÙc: Seven evil acts—Seven cuøng. Boà Taùt Di Laëc, vò Phaät töông lai, hieän ñang sins—See Thaát AÙc. ôû caûnh trôøi naày chôø ngaøy taùi sanh kieáp choùt vaøo Baûy Khuynh Höôùng Nguû Ngaàm: Theo Kinh caûnh ngöôøi tröôùc khi thaønh Phaät. Thöù saùu laø caûnh Tröôøng A Haøm vaø Kinh Taêng Nhaát A Haøm, coù baûy Trôøi Hoùa Laïc, caûnh giôùi cuûa nhöõng vò trôøi cö nguï söï nhieãm oâ tieàm aån trong taâm chuùng ta: tham duïc, trong nhöõng cung ñieän to lôùn ñeïp ñeõ. Thöù baûy laø aùc yù, taø kieán, hoaøi nghi, ngaõ maïn, luyeán aùi, vaø voâ caûnh Trôøi Tha Hoùa Töï Taïi, caûnh giôùi cuûa nhöõng vò minh—According to the Digha Nikaya Sutra and trôøi coù khaû naêng taïo theâm nhöõng vò khaùc ñeå phuïc Angutara Nikaya Sutra,

there are seven vuï mình—There are seven happy states (The defilements that lie dormant in the recesses of Buddha and His Teachings): First, the realm of man's mind: desire (lust), evil thought, wrong human beings (Manussa (p), the human realm is a view, doubt, pride, attachment, and ignorance. mixture of both pain and happiness. Bodhisattvas Baûy Loaïi Chaâu Baùu: Seven jewels—The seven prefer the human realm as it is the best field to treasures or precious things—Baûy vaät baùu—See serve the world and perfect the requisites of Thaát Baûo. Buddhahood. Buddhas are always born as human Baûy Loaïi Cuùng Döôøng Cho Taêng Chuùng: Theo beings. Second, Great Four Deva Kings Trung Boä, Kinh Phaân Bieät Cuùng Döôøng, coù baûy (Catummaharajika (p), the lowest of the heavenly loaïi cuùng döôøng cho Taêng Chuùng: Thöù nhaát laø realms where the guardian deities of the four cuùng döôøng cho caû hai Taêng Chuùng vôùi Ñöùc Phaät quarters of the firmanent reside with their laø vò caàm ñaàu khi Ngaøi coøn taïi theá. Thöù nhì laø followers. Third, the thirty-three celestial realm of cuùng döôøng cho caû hai Taêng Chuùng sau khi Ñöùc the thirty-three Devas (Tavatimsa (p) where Phaät nhaäp dieät. Thöù ba laø cuùng döôøng cho Tyø Devas Sakka is the King. Those who perform Kheo Taêng. Thöù tö laø cuùng döôøng cho Tyø Kheo charitable and good deeds will be reborn in this Ni. Thöù naêm laø cuùng döôøng vaø noùi raèng: "Mong heavenly realm. It was in this heavenly realm that Taêng chuùng chæ ñònh cho toâi moät soá Tyø Kheo vaø the Buddha taught the Abhidharma to the Devas Tyø Kheo Ni nhö vaäy" ñeå toâi cuùng döôøng caùc vò aáy. for three months. Fourth, the realm of Yama Thöù saùu laø cuùng döôøng vaø noùi raèng: "Mong Taêng Devas (Yama (p), where devas who destroy pain. chuùng chæ ñònh moät soá Tyø Kheo nhö vaäy" ñeå toâi Fifth, the realm of delight or Happy-dwellers cuùng döôøng caùc vò aáy. Thöù baûy laø cuùng döôøng vaø (Tusita (p), where the Bodhisattvas who have noùi raèng: "Mong Taêng chuùng chæ ñònh moät soá Tyø perfected the requisites of Buddhahood reside in Kheo Ni nhö vaäy" ñeå toâi cuùng döôøng caùc vò aáy— this realm until the opportune moment comes for According to The Middle Length Discourses of the them to appear in the human realm to attain Buddha, Dakkhinavibhanga Sutra, there are seven Buddhahood. The Bodhisattva Maitreya, the kinds of offerings made to the Sangha: First, one future Buddha, is residing in this realm awaiting gives offering to a Sangha of both Bhikkhus and the right opportunity to be born as a human being Bhikkhnis headed by the Buddha. Second, one and become a Buddha. Sixth, Joy-born Heaven gives offering to a Sangha of both Bhikkhus and (Nimanarati (p), the realm of the Devas who Bhikkhunis after the Tathagata has attained final delight in the created mansions. Seventh, Rejoice Nirvana. Third, one gives offering to a Sangha of the creations of others (Paranimmitavasavatti (p), Bhikkhus. Fourth, one gives offering to a Sangha the realm of the Devas who makes others' of Bhikkhunis. Fifth, one gives offering and creation serve their own ends. saying: "Appoint so many bhikkhus and Baûy Chi Thieàn: Seven jhana factors—See Thaát Bhikkhunis for me from the Sangha. Sixth, one Chi Thieàn. gives offering, saying: "Appoint so many Baûy Coâng Haïnh Giaùc Ngoä: The seven practices Bhikkhus for me from the Sangha." Seventh, one

gives offering, saying: “Appoint so many refers to illusory existence, and the real truth Bhikkhunis for me from the Sangha.” refers to the identity of illusory existence with Baûy Loaïi Khoâng: Seven sorts of emptiness—See both emptiness and non-emptiness; that all Thaát Chuûng Khoâng. dharmas are both empty and not empty. Fifth, the Baûy Loaïi Ngöôøi Ñaùng Kính Troïng: Seven mundane truth refers to both illusory existence persons worthy of offerings—Theo Kinh Töï Hoan and the identity of illusory existence with Hyû vaø Kinh Phuùng Tuïng trong Tröôøng Boä Kinh, coù emptiness; and the real truth refers to "neither baûy loaïi ngöôøi ñaùng kính troïng: caâu phaàn giaûi existence nor emptiness". Sixth, the mundane thoaùt, tueä giaûi thoaùt, thaân chöùng, kieán chöùng, tín truth refers to both illusory existence and the giaûi thoaùt, tuøy phaùp haønh, vaø tuøy tín haønh— identity of illusory existence with emptiness; and According to the Sampasadaniya Sutta and Sangiti the real truth refers to "neither existence nor Sutta in the Long Discourses of the Buddha, there emptiness"; that all reality is included in "neither are seven persons worthy of offerings: the Both-existence nor emptiness". Seventh, the mundane Ways-Liberated, the Wisdom-Liberated, the truth refers to both illusory existence and the Body-Witness, the Vision-Attainer, the Faith- identity of illusory existence with emptiness; and Liberated, the Dhamma-Devotee, and the Faith- the real truth refers to the fact that "reality Devotee. includes existence, includes emptiness, and Baûy Loaïi Nhò Ñeá: Seven kinds of two truths— includes neither existence nor emptiness". Theo Thieân Thai Trí Khaûi Ñaïi Sö, coù baûy loaïi nhò Baûy Loãi Laàm: Seven faults—Baûy loãi laàm: quaù ñeá: Thöù nhaát, thöïc höõu laø tuïc ñeá, dieät thöïc höõu laø nhieàu vieäc traàn tuïc; trì tuïng ngoaïi ñieån; ham meâ chaân ñeá. Thöù nhì, huyeãn höõu laø tuïc ñeá, nhaän bieát nguû nghæ; ham meâ noùi chuyeän, luyeán chaáp giaøu huyeãn höõu naøy thieáu chuû theå laø chaân ñeá. Thöù ba, sang danh lôïi, haùo höùc laøm vöøa loøng ngöôøi, vaø mô huyeãn höõu laø tuïc ñeá, nhaän bieát huyeãn höõu töùc hoà veà Phaät ñaïo—Seven problems for any khoâng, töùc baát khoâng laø chaân ñeá. Thöù tö, huyeãn practitioners: many secular engements, chanting höõu laø tuïc ñeá, nhaän bieát huyeãn höõu töùc khoâng, töùc non-Buddhist scriptures, coveting much sleep, baát khoâng vaø raèng taát caû caùc phaùp laø khoâng vaø baát indulging in many conversations, attchment to khoâng laø chaân ñeá. Thöù naêm, huyeãn höõu vaø söï ñoàng personal riches and gains, excessive eagerness to nhaát cuûa huyeãn höõu vôùi khoâng taát caû goïi ñeàu goïi please people, and confused about the Buddhist laø tuïc ñeá; vaø chaúng höõu chaúng khoâng laø chaân ñeá. Path. Thöù saùu, huyeãn höõu vaø söï ñoàng nhaát cuûa huyeãn Baûy Luaät Boà Taùt: Seven disciplines for höõu vôùi khoâng taát caû goïi ñeàu goïi laø tuïc ñeá; vaø Bodhisattvas—Seven rules for Bodhisattvas at the chaúng höõu chaúng khoâng, vaø raèng taát caû chaân lyù bao first stage—See Sô Ñòa Boà Taùt Thaát Haïnh Moân. goàm trong chaúng höõu chaúng khoâng laø chaân ñeá. Thöù Baûy Möôi Laêm Phaùp Caâu Xaù Toâng: Theo A Tyø baûy, huyeãn höõu vaø söï ñoàng nhaát cuûa huyeãn höõu Ñaøm Luaän, 75 phaùp ñöôïc Caâu Xaù Toâng phaân chia vôùi khoâng taát caû goïi ñeàu goïi laø tuïc ñeá; vaø chaân lyù laøm naêm caáp trong hai loaïi höõu vi vaø

voâ vi—In the bao goàm höõu, bao goàm khoâng, vaø bao goàm chaúng Abhidharma, 75 dharmas mentioned by the Kosa höõu chaúng khoâng laø chaân ñeá—According to T'ien school are arranged in five categories and T'ai Great Master Chih-I, there are seven classified into two categories, created and classifications of two truths: First, the mundane uncreated. truth refers to real existence, and the real truth (I) Höõu Vi Töù Chuûng Phaùp—Four kinds of refers to the extinction of this "real existence". created dharmas: Second, the mundane truth refers to illusory (A) Saéc Phaùp: Rupani (skt)—Forms—Coù 11 phaùp, existence, and the real truth refers to the goàm 5 caên (giaùc quan), 5 caûnh hay nhöõng ñoái identifying this illusory existence as empty of töôïng tri giaùc, vaø voâ bieåu saéc: substantial Being. Third, the mundane truth refers 1-5)Naêm caên: nhaõn, nhó, tyû, thieät, thaân—Five to illusory existence, and the real truth refers to sense organs: Eye, ear, nose, tongue, and the identifying this illusory existence as both body. empty and not empty. Fourth, the mundane truth 6-10)Naêm caûnh: saéc, thanh, höông, vò, xuùc —Five

sense objects: Form, sound, smell, taste, and kieâu—Ten minor functions of defilement: touch. Anger, concealment, parsimony, envy, 11) Voâ bieåu saéc: Avijnapti-rupa (skt)—Element affliction, injury, enmity, deceit, fraudulence, with no manifestation. and arrogance. (B) Taâm Phaùp: Citta (skt). (C6)Baát ñònh ñòa phaùp: Aniyata-bhumika (skt)— 12) Moät phaùp, ñoâi khi ñöôïc chia thaønh naêm phaùp Indeterminate functions. töông öùng vôùi naêm caên—Consciousness or 51-58)Taùm baát ñònh ñòa phaùp: OÁ taùc, thuïy mieân, Mind. This is consciousness itself. Though taàm, tö, tham, saân, maïn, vaø nghi—Eight one, it naturally functions in five ways indeterminate functions: Repentance, corresponding to the five sense-organs. drowsiness, reflection, investigation, (C) Taâm Sôû Phaùp: Citta-samprayukta-sanskara or covetousness, hatred, pride, and doubt. Caitasika (skt)—coù 46 phaùp, ñöôïc chia thaønh (D) Taâm Baát Töông Öng Haønh Phaùp: Citta- 6 caáp—The concomitant mental functions, 46 viprayukta-sanskara (skt)—Phaùp khoâng thuoäc dharmas. This category of mental faculties is saéc, cuõng khoâng thuoäc taâm—Elements neither grouped into six classes: substantial forms nor mental functions: (C1)Bieán Ñaïi Ñòa Phaùp (nhieäm vuï toång quaùt)— 59-72)Möôøi boán Taâm Baát Töông Öng Haønh Phaùp: Mahabhumika (skt): Ñaéc, phi ñaéc, ñoàng phaàn, voâ töôûng quaû, voâ 13-22) Möôøi phaùp: Thoï, töôûng, tö, xuùc, duïc, hueä, töôûng ñònh, dieät taän ñònh, maïng caên, sinh, truï, nieäm, taùc yù, thaéng giaûi, vaø ñònh—General dò, dieät, danh thaân, cuù thaân, vaø vaên thaân — functions or universals, 10 dharmas: Fourteen elements neither substantial forms Perception, idea, will, touch, wish, intellect, nor mental functions: Acquisition, non- remembrance, attention, decision, and acquisition, communionship, fruition of concentration. thoughtless heaven, thoughtless ecstacy, (C2)Ñaïi thieän ñòa phaùp: Kusala-mahabhumika annihilation trance, life, birth, stability, decay, (skt)—General functions of good. impermanence, name, sentence, and letter. 23-32) Möôøi thieän phaùp: Tín, taán, xaû, taøm, quyù, voâ (II) Tam Voâ Vi Phaùp: Asankrta-dharma (skt)— tham, voâ saân, baát haïi, khinh an, vaø baát phoùng Non-created elements or negative daät—Ten functions of good: Belief, energy,

becoming—See Tam Voâ Vi Phaùp. indifference, shame, bashfulness, non- 73) Hö khoâng: Akasa (skt)—Space. greediness, non-malevolence, non-injury, 74) Traïch dieät: Pratisamkhya-nirodha (skt)— confidence, and exertion. Extinction through intellectual power. (C3)Ñaïi phieàn naõo ñòa phaùp: General functions of 75) Phi traïch dieät: Apratisamkhya-nirodha (skt)— defilement. Extinction due to lack of productive cause. 33-38)Saùu phieàn naõo ñòa phaùp: Voâ minh, phoùng Baûy Nguyeân Nhaân Phaùt Boà Ñeà Taâm: Seven daät, giaûi ñaõi, baát tín, hoân traàm, vaø traïo cöû — causes of awakening the Bodhi-mind—Baûy Six general functions of defilement: nguyeân nhaân phaùt Boà Ñeà taâm: nhôø chö Nhö Lai Ignorance, idleness, indolence, non-belief, daïy doã; thaáy phaùp suy ñoài neân phaùt taâm baûo veä; vì low-mindedness, and high-mindedness. loøng bi maãn vôùi chuùng sanh; nhôø chö Boà Taùt (C4)Ñaïi baát thieän ñòa phaùp: Akusala- höôùng daãn; nhôø thaáy ñöôïc Boà Taùt haïnh; sau khi tu mahabhumika (skt)—General functions of taäp boá thí; nhìn thaáy haûo töôùng cuûa chö Nhö Lai— evil. There are seven reasons that cause people to 38-40)Hai ñaïi baát thieän ñòa phaùp: Voâ taøm vaø voâ awaken Bodhi-mind: Tathagatas lead one to quyù—Two general functions of evil: awaken the Bodhi-mind; on seeing persihing of Shamelessness and non-bashfulness. the dharma, one awakens the Bodhi-mind to (C5)Tieåu phieàn naõo ñòa phaùp: Upaklesa-bhumika protect it; out of compassion for sentient beings; (skt)—Minor functions of defilement. Bodhisattvas teach one to awaken the Bodhi- 40-50)Möôøi tieåu phieàn naõo ñòa phaùp: Phaãn, phuù, mind; on seeing the Bodhisattvas' practices; after xan, taät, naõo, haïi, haän, huyeãn, cuoáng, vaø practicing giving; on beholding the Buddha's

physical characteristics. Baûy Thanh Tònh: Seven Contemplation on the Baûy Phaùp Baát Thoái: Baûy phaùp baát thoái cuûa chuùng impurity of the dirty area of the womb Tyø Kheo—Theo Kinh Ñaïi Baùt Nieát Baøn, coù baûy purifications—Seven kinds of purification for phaùp baát thoái cho Taêng chuùng: Thöù nhaát laø thöôøng monks and nuns—See Thaát Chuûng Thanh Tònh. tham döï hoäi hoïp cuûa Taêng chuùng trong hoøa hôïp. Baûy Thöùc: Seven consciousnesses—YÙ thöùc xaõy ra Thöù nhì laø thöïc haønh caùc boån phaän trong giaùo ñoaøn khi giaùc quan tieáp xuùc vôùi ñoái töôïng beân ngoaøi: trong söï hoøa hôïp. Thöù ba laø khoâng thieát laäp nhöõng nhaõn thöùc, nhó thöùc, tyû thöùc, thieät thöùc, thaân thöùc, yù gì tröôùc ñoù khoâng ñöôïc ban haønh vaø laøm ñuùng theo thöùc (maït na thöùc), vaø yù caên (a laïi da thöùc). Naêm giôùi luaät ñaõ ñöôïc ñeà ra. Thöù tö laø toân kính, quyù thöùc ñaàu töông öùng vôùi naêm giaùc quan. Thöùc thöù troïng, kính leã vaø hoã trôï caùc vò tröôûng laõo giaøu kinh saùu keát hôïp khaû naêng nhaän thöùc cuûa naêm giaùc nghieäm, caùc vò cha giaø, caùc vò laõnh ñaïo trong giaùo quan thaønh nhöõng hình aûnh gaén boù nhau vaø phaùn ñoaøn vaø laéng nghe lôøi daïy cuûa caùc vò aáy. Thöù naêm ñoaùn veà theá giôùi beân ngoaøi. Thöùc thöù baûy laø trung laø khoâng rôi vaøo taùc ñoäng cuûa tham aùi ñeå daãn ñeán taâm hoaït ñoäng veà lyù luaän, tính toaùn, vaø xaây döïng taùi sinh. Thöù saùu laø thích soáng an tònh ñoäc cö. Thöù hay taïo döïng nhöõng vaät theå caù bieät. Noù chính laø baûy laø tu taäp chaùnh nieäm tænh giaùc—According to coäi nguoàn cuûa vöôùng maéc vaø tham duïc, vaø

do ñoù the Maha-Parinirvana Sutra, there are seven noù laø goác cuûa caùi ngaõ vaø laø nguyeân nhaân cuûa söï factors of non-decline of the Bhiksus: First, khôi daäy aûo giaùc, cho raèng caùi beân ngoaøi laø thaät — frequenting the meetings of the Order in concord Consciousness refers to the perception or and harmony. Second, carrying out the duties of discernment which occurs when our sense organs the Order in concord. Third, establishing nothing make contact with their respective objects: sight that has not been already prescribed and acting in consciousness, hearing consciousness, scent accordance with the rules as laid down. Fourth, consciousness, taste consciousness, touch honoring, esteeming, revering and supporting the consciousness, mind (mano) consciousness, and well-experienced elders, the fathers and leaders alaya (klistamano consciousenss). The first five of the Order and listening to their words. Fifth, not consciousness correspond to the five senses. The falling under the influence of craving leading to sixth consciousness integrates the perceptions of rebirth. Sixth, delighting in a secluded life. the five senses into coherent images and make Seventh, training their mind in self-possession. judgments about the external world. The seventh Baûy Pheùp Quaùn Thaân Baát Tònh: Thöù nhaát laø consciousness is the active center of reasoning, quaùn cöùu caùnh baát tònh, sau khi cheát thì thaân naày calculation, and construction or fabrication of sình leân vaø thoái röõa. Thöù nhì laø quaùn cô theå baát individual objects. It is the source of clinging and tònh. Thöù ba laø quaùn chuûng töû (thai nhi) baát tònh, do craving, and thus the origin of self or ego and the tham aùi maø sanh ra. Thöù tö laø quaùn sô sanh baát cause of illusion that arises from assuming the tònh. Thöù naêm laø quaùn thoï sanh baát tònh, do tinh apparent to be real. cha huyeát meï hoøa hôïp maø thaønh. Thöù saùu laø quaùn Baûy Tö Theá Thieàn Toïa Cuûa Ñöùc Tyø Loâ Giaù Na: thöïc ñaïm baát tònh. Thöù baûy laø quaùn truï xöù baát Seven Postures of Vairocana—Theo Laït Ma tònh—Seven types of contemplation on the impure Khenchen Thrangu, theo Kim cang Thöøa, Ñaïi body: First, contemplation that after death the Nhöït coù nghóa laø “caùi gì chieáu saùng, caùi gì taïo ra body swelling up and rotting away with flesh and söï roõ raøng.” Vì vaäy, Ñaïi Nhöït laø tö theá thaân hình bones in disarray. Second, contemplation on foul ñang ngoài, tö theá naày giuùp cho haønh giaû phaùt trieån odor in profusion. Third, contemplation on the traïng thaùi thieàn ñònh vaø taïo cho taâm oån ñònh, roõ impurity of a fetus. Fourth, contemplation on raøng. Taâm coù trôû neân oån ñònh hay khoâng laø döïa impure new-born child, emerging from the womb vaøo caùi ñöôïc goïi laø luoàng gioù hoaëc nhöõng luoàng with pus and blood gushing forth. Fifth, khoâng khí vi teá. Coù luoàng gioù thoâ, ñoù laø hôi thôû maø contemplation on the impure area. Sixth, chuùng ta hít vaøo vaø thôû ra. Nhöng cuõng coù luoàng contemplation the impurity of drinking the gioù vi teá lieân quan ñeán söï chuyeån ñoäng cuûa thaân mother’s blood. Seventh, contemplation on the vaø caùc tö duy. Thaân vaø taâm lieân quan chaët cheõ vôùi impurity of the dirty area of the womb. nhau, vì vaäy khi nhöõng luoàng khoâng khí vi teá naày

trôû thaønh yeân tónh trong thaân theå, taâm cuõng trôû neân ñònh. Ñeå cho luoàng nöôùc chaûy vaøo keânh trung yeân tónh. Taïo ra nhöõng luoàng gioù vi teá oån ñònh

taâm, haønh giaû phaûi coù ñuû baûy tö theá cuûa Ñöùc naày, baèng caùch tieáp tuïc laøm taùc ñoäng leân nhöõng Ñaïi Nhöït Nhö Lai—Keeping the spine keânh beân trong, maø ngang qua ñoù caùc luoàng gioù straight so that the central energy channel is chuyeån ñoäng. Neáu nhöõng keânh naày thaúng vaø oån straight. The life force vayu is called “prana” ñònh, caùc luoàng gioù trôû thaønh oån ñònh, vaø sau ñoù and flows in the central channel. Prana makes taâm seõ trôû neân oån ñònh. Ñeå taïo cho nhöõng keânh one’s body stable and firm. It is also called naày thaúng vaø oån ñònh, haønh giaû phaûi coù tö theá ñuùng the earth vayu because it gives stability and trong khi thieàn taäp—According to Lama Khenchen endurance to the body. If the body is bent Thrangu in “The Practice of Tranquility and forward in meditation, or leaning to the left, Insight”, Vairocana means “what illuminates, what right, or backward, then this central channel is makes clear.” So Vairocana is the physical posture going to bent and the prana flowing within it of sitting that helps one develop a meditative state will be constricted. Therefore, if one keeps and makes the mind stable and clear. Whether the the spine straight, the earth vayu will flow mind becomes unstable depends on what are straight, and this will result in endurance and called the airs or subtle winds. There is gross air, stability. The water flow permeates the body which is the breath one inhales and exhales. But and keeps it moist. If these water flows flow there is also a subtle air, which is involved with in the central channel, they will naturally be the movements of the body and the movement of stable. In order to cause the water flows to thoughts. Body and mind are closely related, so flow in the central channel, practitioners when these subtle airs become still in the body, should have seven postures of Vairocana. the mind also becomes still. One makes these 2) Ñaët vò trí hai baøn tay trong tö theá thieàn ñònh: subtle airs stable by working on the inner channels Place the hands in a meditative posture. through which the airs move. If these channels are 3) Hai khuûy tay hôi giaûn ra ngoaøi: Two elbows straight and stable, the subtle airs will become slightly sticking out—Luoàng löûa töï nhieân ñi stable, and then the mind will become stable. To leân, trong khi luoàng nöôùc vaø ñaát töï nhieân ñi make these channels straight and stable, one must xuoáng. Ñeå luoàng löûa nhaäp vaøo keânh trung have proper posture during meditation. taâm, haønh giaû phaûi coù tö theá thöù tö—The fire 1) Keeping the spine straight: Giöõ cho xöông naturally goes upward, while the earth and soáng thaúng—Giöõ cho xöông soáng thaúng ñeå water naturally go downward. For the fire to keânh trung taâm naêng löïc ñöôïc thaúng. Naêng löïc enter the central channel, practitioner must gioù hay khoâng khí (vayu) ñöôïc goïi laø “naêng have the fifth posture of Vairocana. löïc sinh toàn” (prana) chaûy vaøo trong keânh 4) Haï thaáp caèm: Lower the chin slightly—Ñieàu trung taâm. Naêng löïc sinh toàn taïo cho thaân theå naày aûnh höôûng veà söï ngaên caûn luoàng löûa boác chuùng ta oån ñònh vaø vöõng chaéc. Noù cuõng ñöôïc leân—This has the effect of preventing the fire goïi naêng löïc ñaát bôûi vì noù taïo ra söï oån ñònh vaø from rising upward. tính nhaãn naïi ñoái vôùi thaân theå. Neáu thaân theå bò 5) Hai maét khoâng neân ngoù qua ngoù laïi: Eyes ngaõ veà phía tröôùc trong khi thieàn, hoaëc coù should be unwavering—Luoàng gioù ñöôïc noái khuynh

höôùng nghieâng sang beân traùi, beân tieáp vôùi söï chuyeån ñoäng cuûa thaân theå, vaø hai phaûi, hoaëc ngaõ ra ñaèng sau, baáy giôø keânh maét töï nhieân coù söï chuyeån ñoäng lieân minh vôùi trung taâm naày seõ bò cong vaø naêng löïc sinh toàn caùc luoàng gioù naày. Söï di ñoäng cuûa hai maét seõ ñang chaûy trong noù seõ bò sieát chaët laïi. Vì vaäy, taïo cho taâm dao ñoäng. Vì vaäy, haønh giaû neân neáu chuùng ta giöõ xöông soáng thaúng, naêng löïc giöõ cho hai maét yeân tònh, taäp trung trong ñaát seõ chaûy thaúng, vaø ñieàu naày seõ daãn ñeán söï khoaûng khoâng gian vöôït leân choùt muõi. Ñieàu oån ñònh vaø söï chòu ñöïng laâu daøi. Luoàng nöôùc naày taïo cho taâm trôû neân yeân tónh vaø luoàng gioù thaám qua thaân theå vaø giöõ cho thaân theå ñöôïc nhaäp vaøo keânh trung taâm—To introduce the aåm öôùt. Neáu caùc luoàng nöôùc naày chaûy trong air to flow into the central channel, one's eyes keânh trung taâm, chuùng seõ töï nhieân ñöôïc oån should be unwavering. The air flow is

connected with movement of the body, and ño ñöôïc 20.000 do tha—The northern of the four the eyes naturally have a great deal of continents surrounding Sumeru, where life is movement associated with them. The moving always pleasant. One of the nine divisions of the of the eyes will cause the mind to move. So world in traditional Indian cosmology. This is the one keeps the eyes still, focused on the space country of the northern continent, situated in the beyond the tip of the nose. This will cause the north of India (Jambudvipa), and described as the mind to become still and the air flow to enter country of eternal beatitude. It is said to be the central channel. square, measuring 20,000 yojanas per side. 6) Hai moâi ñeå hôû töï nhieân: Lips are left to rest Baéc Chaåm: Northern pillow—Phaät Thích Ca Maâu naturally—Hai moâi ñeå hôû thö giaõn hoaøn toaøn Ni, khi Ngaøi nhaäp dieät, goái höôùng veà phöông Baéc, vaø töï töï nhieân, löôõi ñang döøng nghæ choáng laïi coù nghóa laø giaùo phaùp cuûa Ngaøi seõ ñöôïc phaùt trieån voøm mieäng—The lips are left to rest quite veà phöông Baéc—Goái Phöông Baéc—The northern naturally, with the tongue resting against the pillow, i.e. Sakyamuni, when dying, pillowed his palate. head to the north, pointing the way for the 7) Ngoài vôùi hai chaân trong tö theá kim cöông: Sit extension of his doctrine. in full lotus position —Ñeå laøm cho vöõng maïnh Baéc Chaâu: Uttarakuru (skt)—Hokushu (jap)—See luoàng thaûi ra phía döôùi—To stabilize the Baéc Caâu Lö Chaâu. downward-eliminating flow, one sits with Baéc Cu Loâ Chaâu: See Baéc Caâu Lö Chaâu. one's legs in the vajra or full lotus position. Baéc Ñaøi Sôn: Northern T'ai—Baéc Ñaøi—Nuùi Baéc Baûy Yeáu Toá AÙc: Seven elements of evil—Baûy Ñaøi, nhö Nguõ Ñaøi Sôn ôû Sôn Taây, ngoïn nuùi naèm yeáu toá maát coâng ñöùc: baát tín, baát hoái, baát taøm, veà phía cöïc Baéc trong boán ngoïn nuùi noåi tieáng cuûa khoâng thính phaùp, khoâng tinh caàn, thaát nieäm vaø Trung Quoác—The northern T'ai, i.e. Wu-T'ai- khoâng phaùt trieån trí hueä—Seven evil acts for a Shan in Shansi, the northernmost of the four practitioner: non-faith, non-repentence, non- famous Buddhist Mountains. shamefulness, not hearing the dharma, no efforts, Baéc Ñaåu Ñöôøng: Hall for worship—Saûnh ñöôøng not mindfulness, and not developing wisdom. nôi thôø phöôïng trong töï vieän—The hall for Baûy Yeáu Toá Coâng Ñöùc:

Seven elements of worship in a temple. virtue—Baûy yeáu toá coâng ñöùc: tín, hoái, taøm, thính Baéc Ñieàu Thò: Hojoshi (jap)—Doøng hoï Baéc Ñieàu phaùp, tinh caàn, nieäm vaø hueä —Seven virtues for a Thò (Nhaät Baûn). practitioner: faith, repentence, shamefulness, Baéc Ñieàu Thôøi Toâng: Hojo-Tokimune (jap)— hearing the dharma, efforts, mindfulness, and Phaùi Baéc Ñieàu Thôøi Toâng (Phaät giaùo Nhaät Baûn). wisdom. Baéc Ñoä: Facing north—Vò theá cuûa ngöôøi ñeä töû toân Baûy Yeáu Toá Giaùc Ngoä: Seven elements of kính Thaày baèng caùch nhìn veà phöông Baéc, nôi thaày bodhi—See Thaát Boà Ñeà Phaàn. ngoài—The pupils' position in paying respect to his Baûy Yeáu Toá Phaùt Trieån Trí Hueä: Seven Factors master by facing north where the master sits. of Enlightenment—Baûy yeáu toá giaùc ngoä—Seven Baéc Giaûn Thieàn Sö (1164-1246): Zen Master Bei- Factors of wisdom—See Thaát Boà Ñeà phaàn. Jian—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo theá Baéc Baûn Nieát Baøn Kinh: Ñaïi Baùt Nieát Baøn Kinh kyû thöù XIII—Name of a Chinese Zen masterin the Baéc Boản (ñaày ñuû) do Ñaøm Voâ Saám dòch sang Hoa thirteenth century. ngöõ vaøo khoaûng nhöõng naêm 423 sau Taây Lòch— Baéc Giaûn Thieàn Sö Ngöõ Luïc: Zen Master Bei- The complete translation of the Mahaparinirvana Jian's Records of teachings. Sutra, northern book, translated by Dharmaraksa, Baéc Haønh: Uttarayana (skt)—Söï ñi tròch daàn leân around 423 A.D. phía Baéc cuûa maët trôøi giöõa ñoâng vaø hai chí—The Baéc Caâu Lö Chaâu: Uttarakuru (skt)—Chaâu naèm gradual northern ascension of the sun between the veà phöông Baéc, laø moät trong boán chaâu naèm quanh winter and summer soltices. nuùi Tu Di. Ngöôøi trong coõi naày coøn ñöôïc goïi laø Baéc Kieàu Taùt La: Uttarakosala (skt)—Northern tieân, soáng raát an vui vaø thoï ñeán 1.000 tuoåi). Ngöôøi Kosala—See Kieàu Taùt La (1). ta noùi Baéc Cu Loâ Chaâu coù hình vuoâng, moãi caïnh Baéc La: Valabhi (skt)—Phaït Laïp Bì, Vöông quoác

vaø thaønh phoá coå naèm treân bôø bieån phía ñoâng cuûa trung Quoác. Nam toâng ñöôïc xem nhö toâng ñoán ngoä Gujerat, AÁn Ñoä, coøn goïi laø Baéc La—Valabhi, an cuûa Luïc Toå Hueä Naêng, baéc toâng ñöôïc xem nhö ancient kingdom and city on the eastern coast of toâng tieäm ngoä cuûa ñaïi sö Thaàn Tuù. Veà caùch lyù giaûi Gujerat, India, also known as northern Lata—See veà hai giaùo phaùp ñoán ngoä vaø tieäm ngoä ñöôïc ñaët ra Phaït Laïp Bì. trong caùc taùc phaåm cuûa Thieàn sö Khueâ Phong Baéc Phöông Baát Khoâng Thaønh Töïu Phaät : Toâng Maät (780-841), moät thieàn sö hoïc giaû danh Amoghasiddhi or Sakyamuni in the north. tieáng trong laõnh vöïc luaän giaûi lyù Thieàn vaø Kinh Baéc Phöông Phaùi: Vadagalai (skt)—Toâng phaùi Hoa Nghieâm. Theo Thieàn sö Toâng Maät, Thaàn Tuù Phaät giaùo ôû vuøng Baéc AÁn do Sö Töû Phaït YÙ Tö Na daïy: "Maëc daàu chuùng sanh voán coù Phaät taùnh, bôûi Phaï chia ra vaøo khoaûng theá kyû thöù hai—A leõ voâ minh töø voâ thuûy neân Phaät taùnh bò che môø vaø Buddhist sect in North India, founded by khoâng thò hieän. Haønh giaû phaûi döïa vaøo lôøi höôùng Srivaisnava in the second century. daãn cuûa thaày mình, loaïi boû nhöõng caûnh giôùi tình Baéc Phöông Phaät Giaùo: Northern Buddhism— thöùc, quaùn taâm vaø chaám döùt voïng töôûng. Khi voïng Baéc Toâng Phaät Giaùo—Phaät giaùo phöông Baéc, ñoái töôûng hoaøn toaøn caïn kieät, haønh

giaû chöùng nghieäm laïi vôùi Phaät giaùo Nam phöông hay Phaät giaùo giaùc ngoä, khoâng coù gì maø khoâng lieãu ngoä. Ñieàu Nguyeân Thuûy hay Tieåu Thöøa—Northern naøy gioáng nhö moät taám göông môø toái vì buïi vaø Buddhism, in contrast with Southern Buddhism haønh giaû noã löïc lau chuøi noù. Khi saïch buïi, göông töï (Nam phöông Phaät giaùo—Hinayana). saùng, khoâng coù gì maø chaúng soi chieáu." Trong khi Baéc Phöông Thaát Dieäu Chuùng: Seven northern ñoù, giaùo phaùp vaø söï thöùc ngoä cuûa Hueä Naêng ñöôïc constellations—Choøm sao baûy caùi naèm veà phöông xem laø sieâu vieät hôn bôûi leõ chuùng coù theå mang ñeán Baéc, ñaïi dieän cho baûy vò chö thieân trong Thai taïng moät söï chuyeån bieán ñoät ngoät, vieân maõn vaø toaøn Giôùi—The seven northern constellations trieät. Chính lôøi xaùc quyeát "boån lai voâ nhaát vaät" representing seven devas in the Garbhadhatu. trong baøi keä maø Hueä Naêng ñaõ ñöôïc ñaùnh giaù laø Baéc Sôn Truï Boä: Uttarasaila (skt)—Thöôïng Thi moät caùch theå hieän giaùo phaùp veà trieát lyù "taùnh La Boä—Moät trong hai möôi boä phaùi cuûa Tieåu khoâng", caùi baûn theå troáng roãng, baát sanh baát dieät Thöøa, ñöôïc thaønh laäp khoaûng ba theá kyû sau ngaøy cuûa vaïn phaùp. Theo caùch lyù giaûi thoâng thöôøng, hai Phaät nhaäp dieät—One of the sect organized in the baøi keä, moät cuûa Thaàn Tuù vaø moät cuûa Hueä Naêng, third century after the Nirvana. theå hieän moät moái xung ñoät quan troïng. Thieàn sö Baéc Taïng: Northern collection of sutras—Toaøn boä Toâng Maät tin raèng caùch lyù giaûi nhö vaäy döïa treân kinh ñieån Baéc Toâng, khoaûng 1.621 quyeån ñöôïc in caên baûn giaû ñònh raèng Thaàn Tuù vaø Hueä Naêng laø aán taïi Baéc Kinh laàn ñaàu tieân vaøo khoaûng nhöõng hai nhaân vaät laõnh ñaïo cuûa hai nhoùm Thieàn: Baéc naêm töù 1403 ñeán 1424. Veà sau naày boä Baéc taïng toâng vaø Nam toâng. Cuõng theo Toâng Maät, caùc baûn ñöôïc Ngaøi Thieát Nhaõn in laïi taïi Nhaät Baûn trong tieåu söû veà Thaàn Tuù vaø Hueä Naêng ñeàu cho thaáy khoaûng 1678-1681—The northern collection or raèng hai nhaân vaät lòch söû naøy khoâng heà coù maët taïi edition of 1,621 works (Buddhist sutras) first Taêng ñoaøn cuûa Hoaèng Nhaãn trong cuøng moät thôøi published in Peking around 1403-1424. Later this ñieåm, vaø coù leõ khoâng ai trong hoï ñaõ ôû beân caïnh Toå edition was published in Japan in 1678-1681 by Hoaèng Nhaãn vaøo giai ñoaïn gaàn cuoái ñôøi cuûa ngaøi. Tetsugen. Do vaäy, chuyeän trao ñoåi keä giöõa Thaàn Tuù vaø Hueä Baéc Thieân: Devas in the North. Naêng, hay baát cöù hình thöùc tranh taøi giöõa hai ngöôøi Baéc Thieân Truùc: Nhöõng xöù ôû phía baéc AÁn Ñoä— ñeå keá thöøa vò trí cuûa Toå Hoaèng Nhaãn ñôn giaûn laø Regions in northern India. chöa heà xaûy ra. Hai baøi keä khoâng theå ñöôïc lyù giaûi Baéc Thieàn Phanh Ngöu: Loä Ñòa Baïch Ngöu— moät caùch ñôn giaûn nhö laø ñaïi dieän cho hai laäp Con traâu traéng sôø sôø. Thieàn toâng duøng töø naày ñeå tröôøng tieäm ngoä vaø ñoán ngoä, theå hieän söï chính xaùc chæ traïng thaùi chöùng ngoä—An obvious white ox. In cuûa loaïi bieåu töôïng veà giaùo phaùp cuûa Thaàn Tuù vaø Zen, the term indicates the state of realization or Hueä Naêng. Taát caû chö Taêng cuûa phöông Baéc laãn the state of experiences of enlightenment. phöông Nam Trung Hoa ñeàu bieát raèng Thaàn Tuù Baéc Tieäm Nam Ñoán: Northern gradual, Southern khoâng heà coå xuùy cho giaùo phaùp tieäm ngoä,

ñuùng immediate—Thieàn cuûa hai toâng baéc vaø nam ôû hôn laø ngaøi ñaõ truyeàn daïy moät giaùo phaùp "vieân

ngoä", nhaán maïnh ñeán taàm quan troïng cuûa söï haäu boái cuûa noù, Sö xem thöôøng söï phuû nhaän nhöõng thöôøng xuyeân tu taäp. Coøn veà phía Hueä Naêng, maëc thöïc haønh Phaät giaùo ñaõ ñöôïc thieát laäp cuûa moät vaøi daàu ngaøi coå xuùy cho giaùo phaùp ñoán ngoä, giaùo phaùp vò thaày. Theo sau ñaây laø nhöõng giaûi thích ruùt ra töø aáy laø giaùo phaùp rieâng cuûa doøng Thieàn Nam Toâng. trong boä "Thieàn Nguyeân Chö Thuyeân" (giaûi thích Kyø thaät, ñoù cuõng chính laø giaùo phaùp ñöôïc doøng veà nguoàn goác cuûa Thieàn). Thieàn laø thuaät ngöõ Thieàn Baéc Toâng tuyeân thuyeát cho ñeán khoaûng Thieân Truùc. Töø naøy xuaát phaùt töø danh töø "Thieàn naêm 740. Quaû laø khoâng hôïp caùch khi hai baøi keä Na" (dhyana). ÔÛ ñaây, chuùng ta noùi raèng chöõ naøy ñöôïc xem xeùt moät caùch rieâng leõ bôøi vì chuùng thaønh coù nghóa laø "tu taäp taâm" hay laø "tònh löï". Caên hình moät thöïc theå thoáng nhaát. Noùi caùch khaùc, baøi nguyeân cuûa Thieàn laø baûn taùnh giaùc ngoä chaân thaät keä ñöôïc cho laø cuûa Hueä Naêng voán khoâng phaûi laø cuûa chuùng sanh, coøn goïi laø Phaät taùnh hay taâm ñòa. moät lôøi xaùc quyeát hoaøn toaøn ñoäc laäp; noù coù tính Giaùc ngoä ñöôïc goïi laø "trí hueä." Tu taäp thì goïi laø ñoái laäp vaøo baøi keä ñöôïc cho laø cuûa Thaàn Tuù. Theo "ñònh." "Thieàn" laø söï hôïp nhaát cuûa hai töø ñoù (ñònh Kenneth Kraft trong quyeån "Thieàn: Truyeàn Thoáng vaø tueä)—The southern of the Sixth Patriarch Hui- vaø Söï Chuyeån Tieáp," coù leõ taùc giaû khuyeát danh Neng came to be considered the orthodox cuûa baûn kinh Phaùp Baûo Ñaøn ñaõ vieát hai baøi keä nhö Intuitional school or the immediate method, the moät caëp keä ñoái laäp ñeå xaùc ñònh cho moät giaùo phaùp northern of the great monk Shen-Hsiu came to be duy nhaát. Kyø thaät, taùc giaû khuyeát danh cuûa baûn considered as the gradual medthod. The kinh ñaõ thaûo ra hai phieân baûn cuûa baøi keä ñöôïc cho interpretation of the two teachings of sudden and laø cuûa Toå Hueä Naêng, caû hai phieân baûn ñoù ñeàu hôi gradual enlightenment was first stated in the khaùc so vôùi phieân baûn ñöôïc phoå bieán sau naøy. Hôn writings of Zen master Tsung-mi, a noted Ch'an nöõa, baûn kinh vaên cuûa Phaùp Baûo Ñaøn ñaõ ñöôïc vieát and Hua-yen theoretician. According to Tsung-mi, ra vaøo khoaûng naêm 780, töùc laø sau khi Nguõ Toå Shen-hsiu taught: "Although sentient beings are in Hoaèng Nhaãn vieân tòch hôn moät theá kyû, vaø giai fundamental possession of Buddha-nature, it is thoaïi veà cuoäc thi laøm keä ñeå choïn ngöôøi keá thöøa obscured and rendered invisibile because of their toâng phaùi khoâng heà ñöôïc bieát ñeán trong baát cöù beginningless ignorance... One must depend on nguoàn taøi lieäu naøo tröôùc ñoù. Vì theá, hình aûnh cuûa the oral instructions of one's teacher, reject the coäng ñoàng Taêng ñoaøn cuûa Toå Hoaèng Nhaãn vaø realms of perception, and contemplate the mind, cuoäc thi laøm keä giaûi ngoä khoâng coù giaù trò vaøo cuoái putting an end to false thoughts. When these theá kyû thöù baûy, nhöng noùi ñuùng hôn ñoù chæ ñöôïc thoughts are exhausted one experiences bieát trong vaên baûn Thieàn vaøo cuoái theá kyû thöù taùm. enlightenment, there being nothing one does not Cuoái cuøng, coù nhieàu chöùng cöù

xaùc ñaùng cho thaáy know. It is like a mirror darkened by dust; one raèng hai baøi keä aáy, bao goàm caû doøng keä noåi tieáng must strive to polish it. When the dust is gone the "boån lai voâ nhaát vaät", chòu aûnh höôûng maïnh cuûa brightness of the mirror appears, there being nhöõng taøi lieäu töø doøng Thieàn Baéc toâng. Kyø thaät, nothing it does not illuminate." While Hui-neng's caùc hoïc giaû ngaøy nay khoâng coøn chaáp nhaän quan understanding is regarded as superior to Shen- ñieåm cuûa Thieàn sö Linh Moäc Ñaïi Chuyeát Trinh hsiu's because it can be achieved by anyone in a Thaùi Lang khi oâng goïi caâu keä aáy laø "lôøi tuyeân caùo sudden and complete transformation. The ñaàu tieân cuûa Toå Hueä Naêng" vaø cuõng laø "moät quaû assertion in Hui-neng's poem that "fundamentally bom neùm vaøo ñoàn luõy tinh thaàn cuûa ñaïi sö Thaàn there is not a single thing" is valued as a practical Tuù vaø nhöõng ngöôøi keá thöøa." Thieàn sö Khueâ Phong expression of the teaching of "emptiness" Toâng Maät xem thöôøng söï choáng baùng laãn nhau (sunyata), the essential emptiness or giöõa caùc tröôøng phaùi Thieàn vaøo thôøi cuûa oâng. Sö nonsubstantiality of all things. In the usual cho raèng quan ñieåm cuûa söï phaân chia giöõa Baéc interpretation, two verses, one from Shen-hsiu and "tieäm" vaø Nam "ñoán" laø giaû taïo töø caên baûn. Sö one from Hui-neng, represent a significant khoâng coøn kieân nhaãn vôùi nhöõng phöông phaùp cöïc conflict. Zen master Tsung-mi believed that such ñoan maø Sö cho laø keát quaû cuûa söï quaù nhaán maïnh interpretation was based on the assumption that vaøo phaùp moân ñoán giaùo. Do vaäy maø Sö ñaëc bieät Shen-hsiu and Hui-neng were the leading figures chæ trích nhaùnh Thieàn Maõ Toå ôû Haùn Chaâu vaø ñaøn of the Northern and Southern groups, respectively.

Also according to Tsung-mi, the biographies of first proclamation made by Hui-neng" and "a Shen-hsiu and Hui-neng reveal that the two men bomb thrown into the camp of great master Shen- were not at Hung-jen's side at the same time, and hsiu and his predecessors." Zen master Kuei-feng probably neither of them was with him near the disdained the sectarianism between Zen schools end of his life. Hence an exchange of verses of his age. He claimed to regard the division between Shen-hsiu and Hui-neng, or any other between Northern "gradualist" and Southern form of competition between the two men for "sudden" viewpoints as fundamentally artificial. succession to Hung-jen's position simply never He was impatient with the extreme teaching happened. The two verses cannot be simplistically methods that he felt resulted from overemphasis interpreted as representing opposed gradual and on "sudden" teaching methods. He thus especially sudden positions, or as having some kind of criticized the Hanzhou of Mazu and its symbolic accuracy with regard to the teachings of descendents, disdaining some teachers' Shen-hsiu and Hui-neng. All monks in both the repudiation of established Buddhist practices. Northern and Southern China know that Shen-hsiu What follow is an excerpt from the introduction to did not advocate a gradualist method of The Complete Compilation of the Sources of Zen. approaching enlightenment, but rather a "perfect" Zen is an Indian word. It comes from the complete teaching that emphasized constant practice. For word "Cha-na" (dhyana). Here, we say that this Hui-neng, although he did espouse the sudden word means "the

practice of mind" or "quiet teaching, it was not exclusively a Southern school contemplation." These meanings can all be put doctrine. In fact, it was presented in the context of under the title of "meditation." The source of Zen Northern school ideas until the fourth decade of is the true enlightened nature of all beings, which the eighth century. It is really illigitimate to is also called "Buddha-nature," or "mind-ground." consider the verses separately, since they clearly Enlightenment is called "wisdom." Practice is form a single unit. In other words, the verse called "meditation." "Chan" is the unity of these attributed to Hui-neng is not an independent two terms. statement of the idea of suddenness but is heavily Baéc Toâng: Thieàn Baéc Toâng—The Northern school dependent on the verse attributed to Shen-hsiu. of the Zen sect—Töôûng cuõng neân nhaéc laïi, töø Sô According to Kenneth Kraft in "Zen: Tradition and Toå Boà Ñeà Ñaït Ma ñeán nguõ Toå Hoaèng Nhaãn khoâng Trasition," maybe the unnamed author of the bò phaân chia. Töø Luïc Toå Hueä Naêng baét ñaàu coù söï Platform Sutra wrote the verses as a matched pair phaân chia: Hueä Naêng saùng laäp Nam Phaùi, vaãn coøn in order to circumscribe a single doctrinal position. toàn taïi ñeán baây giôø; trong khi Thaàn Tuù saùng laäp In fact, the original author drafted two versions of Baéc phaùi ñaõ bò taøn luïi sau vaøi thaäp nieân. Hoaèn g Hui-neng's verse, both of which were slightly Nhaãn laø moät ñaïi Thieàn sö vaø ngaøi coù nhieàu ñeä töû different from the later version. Furthermore, the öu tuù, nhöng Hueä Naêng vaø Thaàn Tuù vöôït haún taát Platform Sutra was written around the year 780, caû nhöõng ñeä töû khaùc. Ñaây chính laø thôøi ñieåm maø more than a century after Hung-jen's death, and Thieàn chia thaønh hai toâng Nam vaø Baéc. Hieåu ñöôïc the story of the verse competition is not known in Thaàn Tuù vaø giaùo phaùp cuûa oâng khieán chuùng ta any earlier source. Hence the image of Hung-jen's nhaän ñònh roõ raøng hôn veà giaùo phaùp cuûa Hueä community and the contest he supposedly set in Naêng. Nhöng khoâng may, chuùng ta coù raát ít taøi lieäu motion are not valid for the end of the seventh vaø giaùo phaùp cuûa Thaàn Tuù, vì söï suy taøn cuûa toâng century, but must rather be understood within the phaùi naày keùo theo söï thaát taùn vaên hoïc cuûa ngaøi. context of late eighth century Ch'an. Finally, there Ngaøy nay chæ coøn löu laïi thuû baûn “Baéc Toâng Nguõ is good evidence that both verses, including the Ñaïo,” khoâng hoaøn chænh, cuõng khoâng phaûi do famous line, "Fundamentally there is not a single chính Thaàn Tuù vieát, coát yeáu vieát laïi nhöõng yeáu chæ thing," were strongly influenced by Northern do moân ñeä cuûa Thaàn Tuù naém ñöôïc vôùi söï tham school sources. In fact, nowadays scholars can no khaûo yù kieán cuûa thaày hoï. ÔÛ ñaây chöõ “Ñaïo” hay longer accept the view of this phrase expressed by “Ñöôøng” hay “Phöông tieän” trong tieáng Phaïn, Zen master D.T. Suzuki when he called it "the khoâng ñöôïc duøng theo moät nghóa ñaëc bieät naøo,

naêm ñöôøng laø naêm caùch quy keát giaùo phaùp cuûa his disciples of the Master’s lectures. Here the Baéc Toâng vôùi kinh ñieån Ñaïi Thöøa. Baéc Toâng daïy word “Means” or method, upaya in Sanskrit, is not raèng taát caû chuùng sanh ñeàu coù tính Boà Ñeà, gioáng apparently used in any special sense, and the five nhö baûn taùnh cuûa caùi göông phaûn chieáu aùnh saùng. means are five heads of reference to the

Khi phieàn naõo daáy leân, göông khoâng thaáy ñöôïc, Mahayana Sutras as to the teaching in the gioáng nhö bò buïi phuû. Theo lôøi daïy cuûa Thaàn Tuù laø Northern School. The Northern School teaches phaûi cheá ngöï vaø dieät ñöôïc voïng nieäm thì chuùng seõ that all beings are originally endowed with ngöøng taùc ñoäng. Khi aáy taâm nhaân ñöôïc söï chieáu Enlightenment, just as it is the nature of a mirror saùng cuûa töï taùnh khoâng coøn bò che môø nöõa. Ñaây to iluminate. When the passions veil the mirror it gioáng nhö ngöôøi ta lau caùi guông. Khi khoâng coøn is invisible, as thought obscured with dust. If, buïi, göông chieáu saùng vaø khoâng coøn gì ngoaøi aùnh according to the instructions of Shen-Hsiu, saùng cuûa noù. Thaàn Tuù ñaõ vieát roõ trong baøi keä trình erroneous thoughts are subdued and annihilated, Toå nhö sau: they cease to rise. The the mind is enlightened as “Thaân thò Boà Ñeà thoï to its own nature, leaving nothing unknown. It is Taâm nhö minh caûnh ñaøi like brushing the mirror. When there is no more Thôøi thôøi thöôøng phaát thöùc dust the mirror shines out, leaving nothing Vaät söû nhaï traàn ai.” unillumined. Therefore, Shen-Hsiu, the great (Thaân laø caây Boà Ñeà, Master of the Northern School, writes, in his gatha Taâm nhö ñaøi göông saùng presented to the Fifth Patriarch: Luoân luoân sieâng lau chuøi “This body is the Bodhi tree Chôù ñeå buïi traàn baùm). The mind is like a mirror bright; Thaùi ñoä cuûa Thaàn Tuù vaø caùc moân ñeä cuûa ngaøi taát Take heed to keep it always clean nhieân daãn ñeán phöông phaùp tónh toïa. Hoï daïy caùch And let not dust collect upon it.” nhaäp ñònh qua söï taäp trung vaø laøm saïch taâm baèng This dust-wiping attitude of Shen-Hsiu and his caùch truï noù treân moät yù nieäm duy nhaát. Hoï coøn followers inevitably leads to the quietistic method tuyeân boá raèng neáu khôûi söï nieäm quaùn chieáu ngoaïi of meditation, and it was indeed the method which caûnh thì söï dieät nieäm seõ cho pheùp nhaän thöùc noäi they recommended. They taught the entering into giôùi—It should be noted that from Bodhidharma to a samadhi by means of concentration, and the the fifth patriarch Hung-Jen, the school was purifying of the mind by making it dwell on one undivided. From the sixth patriarch Hui-Neng, thought. They further taught that by awakening of began a division: Hui-Neng founded the southern thoughts an objective world was illumined, and school, which prevailed; while Shen-Hsiu that when they were folded up an inner world was established the northern which died out decades perceived. later. Hung-Jen was a great Zen Master, and had Baéc Toâng Nguõ Ñaïo Phaùp Moân: many capable followers, but Hui-Neng and Shen- (I) Toång quan veà Baéc Toâng Nguõ Ñaïo Phaùp Hsiu stood far above the rest. During that time Moân—An overview of the Five Means by the Zen came to be divided into two schools, the Northern School: Hoaèng Nhaãn laø moät ñaïi Northern and Southern. When we understand Thieàn sö vaø ngaøi coù nhieàu ñeä töû öu tuù, nhöng Shen-Hsiu and what was taught by him, it will be Hueä Naêng vaø Thaàn Tuù vöôït haún taát caû nhöõng easier to understand Hui-Neng. Unfortunately, ñeä töû khaùc. Ñaây chính laø thôøi ñieåm maø Thieàn however, we are not in possession of much of the chia thaønh hai toâng Nam vaø Baéc. Hieåu ñöôïc teaching of Shen-Hsiu, for the fact that this School Thaàn Tuù vaø giaùo phaùp cuûa oâng khieán chuùng ta failed to prosper against its competitor led to the

nhaän ñònh roõ raøng hôn veà giaùo phaùp cuûa Hueä disappearance of its literature. The Teaching of Naêng. Nhöng khoâng may, chuùng ta coù raát ít taøi the Five Means by the Northern School, one of the lieäu vaø giaùo phaùp cuûa Thaàn Tuù, vì söï suy taøn preserved writings of the Northern School, which cuûa toâng phaùi naày keùo theo söï thaát taùn vaên is incomplete and imperfect in meaning, and not hoïc cuûa ngaøi. Ngaøy nay chæ coøn löu laïi thuû written by Shen-Hsiu. They were notes taken by baûn "Baéc Toâng Nguõ Ñaïo," khoâng hoaøn chænh,

cuõng khoâng phaûi do chính Thaàn Tuù vieát, coát one of the preserved writings of the Northern yeáu vieát laïi nhöõng yeáu chæ do moân ñeä cuûa School, which is incomplete and imperfect in Thaàn Tuù naém ñöôïc vôùi söï tham khaûo yù kieán meaning, and not written by Shen-Hsiu. They cuûa thaày hoï. ÔÛ ñaây chöõ "Ñaïo" hay "Ñöôøng" were notes taken by his disciples of the hay "Phöông tieän" trong tieáng Phaïn, khoâng Master's lectures. Here the word "Means" or ñöôïc duøng theo moät nghóa ñaëc bieät naøo, naêm method, upaya in Sanskrit, is not apparently ñöôøng laø naêm caùch quy keát giaùo phaùp cuûa Baéc used in any special sense, and the five means Toâng vôùi kinh ñieån Ñaïi Thöøa. Baéc Toâng daïy are five heads of reference to the Mahayana raèng taát caû chuùng sanh ñeàu coù tính Boà Ñeà, Sutras as to the teaching in the Northern gioáng nhö baûn taùnh cuûa caùi göông phaûn chieáu School. The Northern School teaches that all aùnh saùng. Khi phieàn naõo daáy leân, göông beings are originally endowed with khoâng thaáy ñöôïc, gioáng nhö bò buïi phuû. Theo Enlightenment, just as it is the nature of a lôøi daïy cuûa Thaàn Tuù laø phaûi cheá ngöï vaø dieät mirror to iluminate. When the passions veil ñöôïc voïng nieäm thì chuùng seõ ngöøng taùc ñoäng. the mirror it is invisible, as thought obscured Khi aáy taâm nhaân ñöôïc söï chieáu saùng cuûa töï with dust. If, according to the instructions of taùnh khoâng coøn bò che môø nöõa. Ñaây gioáng nhö Shen-Hsiu, erroneous thoughts are subdued ngöôøi ta lau caùi guông. Khi khoâng coøn buïi, and annihilated, they cease to rise. The the göông chieáu saùng vaø khoâng coøn gì ngoaøi aùnh mind is enlightened as to its own nature, saùng cuûa noù. Thaàn Tuù ñaõ vieát roõ trong baøi keä leaving nothing unknown. It is like brushing trình Toå nhö sau: the mirror. When there is no more dust the "Thaân thò Boà Ñeà thoï mirror shines out, leaving nothing Taâm nhö minh caûnh ñaøi unillumined. Therefore, Shen-Hsiu, the great Thôøi thôøi thöôøng phaát thöùc Master of the Northern School, writes, in his Vaät söû nhaï traàn ai." gatha presented to the Fifth Patriarch: (Thaân laø caây Boà Ñeà, "This body is the Bodhi tree Taâm nhö ñaøi göông saùng The mind is like a mirror bright; Luoân luoân sieâng lau chuøi Take heed to keep it always clean Chôù ñeå buïi traàn baùm). And let not dust collect upon it." Thaùi ñoä cuûa Thaàn Tuù vaø caùc moân ñeä cuûa ngaøi This dust-wiping attitude of Shen-Hsiu and his taát nhieân daãn ñeán phöông phaùp tónh toïa. Hoï followers inevitably leads to the quietistic daïy caùch nhaäp ñònh qua söï taäp trung vaø laøm method of meditation, and it was indeed the saïch taâm baèng caùch truï noù treân moät yù nieäm method which they recommended. They duy nhaát. Hoï coøn tuyeân boá raèng neáu khôûi söï taught the entering into a samadhi by means nieäm quaùn chieáu ngoaïi caûnh thì söï dieät

nieäm of concentration, and the purifying of the seõ cho pheùp nhaän thöùc noäi giôùi—Hung-Jen mind by making it dwell on one thought. was a great Zen Master, and had many They further taught that by awakening of capable followers, but Hui-Neng and Shen- thoughts an objective world was illumined, Hsiu stood far above the rest. During that time and that when they were folded up an inner Zen came to be divided into two schools, the world was perceived. Northern and Southern. When we understand (II) Giaùo thuyeát cuûa Baéc Toâng Nguõ Ñaïo—The Shen-Hsiu and what was taught by him, it will teachings of the Five Means by the Northern be easier to understand Hui-Neng. School: Unfortunately, however, we are not in 1) Thaønh Phaät laø giaùc ngoä coát yeáu laø khoâng khôûi possession of much of the teaching of Shen- taâm: Buddhahood is enlightenment, and Hsiu, for the fact that this School failed to enlightenment is not awakening the mind. prosper against its competitor led to the 2) Khi taâm ñöôïc duy trì trong baát ñoäng, caùc thöùc disappearance of its literature. The Teaching yeân tónh vaø trong traïng thaùi aáy, caùnh cöûa tri of the Five Means by the Northern School, thöùc toái thöôïng khai môû: When the mind is

kept immovable, the senses are quietened, thôøi khoâng vaãn nguyeân daïng ñoái vôùi taâm thöùc höõu and in this state the gate of supreme haïn cuûa chuùng ta. Chæ coù theå hieåu chöøng naøo knowledge opens. chuùng ta nhaûy vaøo moät caûnh giôùi vöôït leân kinh 3) Söï khai môû tri thöùc toái thöôïng naày daãn ñeán söï nghieäm ñoái ñaõi cuûa mình. Nhöng vì caùc thieàn sö giaûi thoaùt kyø dieäu cuûa thaân vaø taâm. Tuy nhieân, gheâ tôûm moïi thöù tröøu töôïng vaø thuyeát lyù, neân ñoâi ñaây khoâng phaûi laø caûnh Nieát Baøn tòch dieät cuûa khi caùc caâu noùi cuûa hoï quaù ö loän xoän vaø voâ nghóa; Tieåu Thöøa vaø tri thöùc toái thöôïng do chö Boà taùt ñoàng thôøi nhöõng caâu traû lôøi cuûa hoï luoân coù caùi loái thaønh töïu ñem laïi hoaït tính khoâng dính maéc ñoäc ñieäu cuûa chuû tröông sieâu nghieäm —One day a cuûa caùc thöùc: This opening of supreme monk asked Pei-yuan T'ung, "What is the meaning knowledge leads to a mystical emancipation of the patriarch's coming out of the west?" Pei- of mind and body. This, however, does not yuan T'ung replied by utilzing cases where things mean the absolute quietism of the Nirvana of impossible in the relative world of causation are the Hinayanists, for the supreme knowledge referred to: attained by Bodhisaatvas involved unattached "A dead pine-tree is hung over the wall, activity of the senses. And the bees are busily sucking the flowers." 4) Hoaït tính khoâng dính maéc naày coù nghóa laø söï The above impossible condition so long as space- giaûi thoaùt hai töôùng thaân taâm, söï giaûi thoaùt time relations remain what they are to our final trong ñoù chaân töôùng caùc phaùp ñöôïc nhaän thöùc: consciousness; they will only be intelligible when This unattached activity means being free we are ushered into a realm beyond our relative from the dualism of mind and body, wherein experience. But as the Zen masters abhor all the true character of things is grasped. abstractions and theorizations, so their 5) Cuoái cuøng ñoù laø con ñöôøng Nhaát Theå, daãn ñeán propositions sound outrageously incoherent and caûnh giôùi Chôn Nhö khoâng bieát, khoâng ngaïi, nonsensical; at the same time, their answers too, khoâng khaùc. Ñoù laø giaùc ngoä: Finally, there is harp

on the same string of transcendentalism. the path of Oneness, leading to a world of Baêng Sinh Vu Thuûy Nhi Haøn Vu Thuûy : Baêng Suchness which knows no obstructions, no laøm ra töø nöôùc nhöng laïnh hôn nöôùc, duï cho con differences. This is Enlightenment. hôn cha hay troø hôn thaày nhaø coù phuùc (hay toâng Baéc Toâng Thieàn: Mahayana Meditation—See moân coù phuùc)—Ice is produced from water, but it Thieàn Ñaïi Thöøa. is colder than water, i.e., children who are far Baéc Truyeàn Phaät Giaùo: Mahayana Buddhism or better than their parents or pupils who surpass Northern school—Ñaïi Thöøa Toâng—See Ñaïi Thöøa. their master are a blessing for a family or a sect. Baéc Töï Tuyeàn: Hokujiden (jap)—Teân cuûa moät töï Baêng Taâm: 1) Söï tinh khieát hay trong traéng: Being vieän ôû Nhaät Baûn. chaste; 2) Tònh taâm, Phaïm taâm: Crystal-clear Baéc Vieãn (523-592): Teân cuûa moät vò danh Taêng mind, noble mind, pure mind, purification of the Trung Hoa, thuoäc toâng Ñòa Luaän, vaøo thôøi nhaø mind (see Phaïm Taâm). Tuøy (581-618)—Name of a Chinese famous monk, Baêng Thöôïng Nhieân Hoûa Duï: Fire-ice analogy— of the Ti-Lun School, who lived during the Sui Duï ñöôïc ngaøi Ñaøm Loan söû duïng ñeå chæ baøy raèng Dynasty in China. ngay khi haønh giaû haõy coøn chaáp tröôùc maø ñöôïc Baéc Vieän Thoâng Thieàn Sö: Zen master Pei- vaõng sanh Tònh Ñoä thì ngay ñoù nhöõng luyeán chaáp yuan T'ung—Moät hoâm vò Taêng hoûi Sö: "YÙ nghóa aáy seõ bò tan bieán cuõng nhö löûa chaùy treân baêng seõ cuûa vieäc Tröôûng laõo ñeán töø phöông Taây laø gì?" Sö bò daäp taét bôûi nöôùc maø löûa noùng ñaõ laøm baêng chaûy traû lôøi baèng caùch vieän daãn nhöõng vieäc khoâng theå ra—An analogy used by T'an Luan to show that coù trong theá giôùi nhaân quaû töông ñoái naøy: even if one has an attached view about the mode "Bích thöông hoïa khoâ tuøng of life in the Pure Land, it will be spontaneously Du phong caïnh thaùi nhuïy." removed when one is born there, just as a fire (Tuøng khoâ veõ treân töôøng made on ice is spontaneously extinguished by the Ñaøn ong tranh huùt nhuïy). water produced. Ñieàu kieän vöøa keå treân laø hi höõu nhö moïi ñoái ñaõi Baêng Tuyeát: Trong saùng nhö baêng vaø tuyeát, duï

cho khoâng bò oâ nhieãm—Bright and clear as ice and ñaén, soáng moät cuoäc soáng ñuùng ñaén, noã löïc moät snow, i.e., unsullied. caùch ñuùng ñaén, luoân höôùng taâm vaøo chieàu höôùng Baêng Tuyeát Thoâng Minh: Raát thoâng minh—Very ñuùng ñaén vaø kieân trì taâm moät caùch ñuùng ñaén vaø intelligent. khoâng bao giôø bò giao ñoäng vì baát cöù vieäc gì. Moät Baêng Yeát La Thieân: Pingala (skt)—Teân cuûa con baäc Giaùc Ngoä luoân nhaém ñeán lôïi ích cho ngöôøi trai cuûa moät vò la saùt nöõ—Name of son of a khaùc trong khaép caùc phaùp giôùi, baäc aáy boá thí hay raksha. phuïc vuï ngöôøi khaùc töø tinh thaàn, vaät chaát ñeán theå Baêng Yeát La Thieân Ñoàng Töû Kinh: Pingala-sutra chaát. Ñeå thaùo boû söï meâ môø cuûa taâm mình, baäc aáy (skt)—Kinh noùi veà con trai cuûa moät vò la saùt nöõ— tu taäp ñuùng theo giôùi luaät maø Ñöùc Phaät ñaõ daïy, Sutra about a son of a raksha. soáng moät cuoäc soáng ñöùng ñaén vaø ñaït ñöôïc naêng Baèng Höõu Keát: Samgaha (p)—Bonds of löïc ñeå cöùu ñoä ngöôøi khaùc baèng caùch toaøn thieän fellowship—Söï troùi buoäc cuûa tình baïn beø. chính mình, baäc aáy luoân nhaãn nhuïc baèng caùch chòu Baèng Höõu Thuû Tín: Baïn beø vôùi nhau thì phaûi giöõ ñöïng nhöõng khoù khaên vaø duy

trì tònh taâm maø lôøi höùa—Friends must remain faithful to one khoâng kieâu maïn. Baäc aáy luoân tinh taán tieán thaúng another. ñeán muïc ñích quan troïng maø khoâng bò nhöõng söï Baët Ñöôøng Ngoân Ngöõ: Sarva-vada (skt)— vieäc taàm thöôøng laøm leäch höôùng. Baäc aáy luoân tu Stopping of all speech—No longer saying taäp thieàn ñònh ñeå giöõ cho mình caùi taâm ñieàm ñaïm anything—No longer thinking anything. vaø khoâng bò dao ñoäng trong moïi tröôøng hôïp. Baäc Baäc Cao Taêng: High-ranking monk (master). aáy luoân ñieàm ñaïm vaø taâm khoâng bò lo aâu trong moïi Baäc Ñaïi Giaùc: The Enlightened One. hoaøn caûnh. Vaø cuoái cuøng ñaït ñöôïc trí tueä coù naêng Baäc Ñaïi Nhaân: A great being. löïc nhaän thöùc thaáu ñaùo moïi khía caïnh chaân thaät Baäc Giaùc Ngoä: Sabbannu (p)—Sarvajna (skt)— cuûa vaïn höõu—The enlightened one is the person Enlightened one—Baäc Giaùc Ngoä—One of the who has really attained enlightenment, or one who titles used for Sakyamuni Buddha—Moät trong attains a way of life that is in accord with the truth. nhöõng danh hieäu ñöôïc duøng cho ñöùc Phaät. His thought and conduct are naturally fit for the purpose. He can also choose a way of life that is Baäc Giaùc Ngoä Vaø Trung Ñaïo: Enlightened One always in harmony with everything in the world. and the Middle Path—Baäc giaùc ngoä laø baäc ñaõ ñaït Thus according to the definition of ñöôïc giaùc ngoä, hay laø baäc ñaõ ñaït ñöôïc cuoäc soáng “enlightenment,” it is impossible for us to find the haøi hoøa vôùi chaân lyù. Tö töôûng vaø haønh vi cuûa “right” or “middle” path simply by choosing the ngöôøi aáy thích hôïp moät caùch töï nhieân vôùi muïc midpoint between two extremes. Each extreme ñích. Ngöôøi aáy cuõng choïn moät loái soáng luoân luoân represents a fundamental difference. If we haøi hoøa vôùi moïi söï treân ñôøi naøy. Nhö vaäy, theo conduct ourselves based on the truth of causation, ñònh nghóa cuûa giaùc ngoä, chuùng ta khoâng theå naøo without adhering to fixed ideas, we can always tìm ñöôïc “chaùnh ñaïo” hay “trung ñaïo” baèng caùch lead a life that is perfectly fit for its purpose, and ñôn thuaàn tìm ñieåm giöõa cuûa hai cöïc ñoan. Moãi one that is in harmony with the truth. This is the cöïc ñoan tieâu bieåu cho moät söï khaùc bieät caên baûn. teaching of the Middle Path. How can we attain Neáu chuùng ta cö xöû döïa theo chaân lyù nhaân duyeân such a mental state? The teaching in which the maø khoâng baùm chaët vaøo nhöõng yù nieäm coá chaáp thì Buddha shows us concretely how to attain this in chuùng ta luoân luoân coù theå soáng hoaøn toaøn thích our daily life is non other than the doctrine of the hôïp vôùi muïc ñích cuûa cuoäc soáng vaø haøi hoøa vôùi Eightfold Noble Path. An enlightened one is the chaân lyù, ñaây laø giaùo lyù trung ñaïo. Laøm theá naøo ñeå one who looks at things rightly (right view), thinks ñaït ñöôïc moät traïng thaùi taâm thöùc nhö theá? Giaùo lyù about things rightly (right thinking), speaks the maø trong ñoù Ñöùc Phaät daïy chuùng ta moät caùch cuï right words (right speech), performs right conduct theå laø laøm sao ñeå ñaït ñöôïc ñieàu aáy trong ñôøi soáng (right action), leads a right human life (right haèng ngaøy khoâng coù gì khaùc hôn laø taùm con ñöôøng living), endeavors to live rightly (right endeavor), chaùnh. Moät baäc giaùc ngoä nhìn söï vaät vôùi chaùnh constantly aims the mind in the right direction kieán, nghóa laø nhìn söï vaät moät caùch ñuùng ñaén,

baäc (right memory), and constantly keeps the right aáy noùi lôøi ñuùng ñaén, haønh ñoäng moät caùch ñuùng

mind and never be agitated by anything (right cuûa moät vò Taêng Trung Hoa ôû Ñaøi Loan vaøo theá meditation). An Enlightened One always renders kyû thöù XX—Name of a Chinese monk in Taiwan service to others in all spheres, spiritual, material, in the twentieth century. and physical, is donation. To remove illusion from Baàn Cuøng Haûi: YÙ noùi ngheøo naøn cô cöïc saâu roäng one's own mind in accordance the precepts taught gioáng nhö laø nhöõng bieån lôùn—Poverty is vast as by the Buddha, leading a right life and gaining the big oceans. power to save others by endeavoring to perfect Baàn Cuøng Phöôùc Ñieàn: YÙ noùi taát caû nhöõng ngöôøi oneself, enduring any difficulty and maintaining a ngheøo naøn cô cöïc gioáng nhö laø nhöõng thöûa ruoäng tranquil mind without arrogance even at the height phöôùc cho ngöôøi tu—Poverty is a field of offerings of prosperity, is perseverance. To proceed straight and donations for cultivators. toward an important goal without being Baàn Cuøng Sanh Ñaïo Taëc: YÙ noùi ngheøo naøn cô sidetracked by trivial things is assiduity. To cöïc laø nguyeân nhaân chính cuûa troäm cöôùp—Poverty maintain a cool and un-agitated mind under all is the real cause of thievery and robbery. circumstances is meditation. And eventually to Baàn Cö Naùo Thò Voâ Nhaân Vaán, Phuù Taïi Thaâm have the power of discerning the real aspect of all Sôn Höõu Khaùch Taàm: Ngheøo thì cho duø coù sinh things is wisdom. soáng ôû chôï (laøm naùo loaïn caû chôï) cuõng khoâng ai Baäc Hieàn Trieát: The sages ngoù ngaøng gì. Ngöôïc laïi, giaøu coù duø ôû saâu trong Baäc Hieàn Thaùnh: The sages and saints. nuùi cuõng coù ngöôøi ñeán thaêm, keå caû keû thaân ngöôøi Baäc Soâ: Bhiksu (skt)—Biku (jap)—Pigu (kor)—sô—Poor people have few visitors even if they Gelong (tib)—Fully ordained monk—See Baät Soâ. live in the market place. On the contrary, rich Baäc Thöùc Giaû: Learned men. people attract a great many callers, including Baäc Thöôïng Caên Thöôïng Trí: Those of highest close relatives and mere acquaintances, even if capacity and wisdom—Those with sharp or keen they live deep in the mountain. faculties and endowed wisdom. Baàn Ñaïo: Hindo (jap)—1) Cuoäc soáng thanh baàn Baäc Thöôïng Thieän Nhaân: Morally superior cuûa chö Taêng Ni: Poor way or the way of poverty beings. of a monk and nun; 2) Thieáu thoán Thaùnh Ñaïo nhö Baäc Thöôïng Thöôïng Caên Trí: Beings with thieáu Phaät: A poor religion, i.e. without the supremely high capacities and wisdom. Buddha-truth; 3) Moät toân giaùo khoâng coù chaân lyù Baäc Thöôïng Trung Caên Trí: Beings with toái thöôïng maø tín ñoà chæ coù nieàm tin töôûng muø moderately capacities and wisdom. quaùng: A poor religion, a religion without the Baäc Trí Tueä: Beings with profound wisdom— ultimate truth, its disciples believe in a blind faith. Those endowed with profound wisdom. Baàn Haøn: Poor and miserable. Baåm Baïch: To report clearly. Baàn Nhaân: Poor man. Baåm Cuï: Thoï cuï tuùc giôùi—To be fully ordained, Baàn Nhi Voâ Oaùn Nam, Phuù Nhi Voâ Kieâu Dò: i.e. receive all the commandments. Ngheøo maø khoâng oaùn môùi khoù, chöù giaøu maø khoâng Baåm Giaùo: Thoï nhaän giaùo phaùp phuïng thôø Ñöùc kieâu thì deã thoâi—If it is difficult for the poor to Nhö Lai—To receive the Buddha's teaching. complain, it is

easy for the rich to avoid being Baåm Sanh: See Baåm Sinh. arrogant. Baåm Sinh: Prakrtja (skt)—Upapatti-pratilambhika Baàn Nhi Voâ Sieåm, Phuù Nhi Voâ Kieâu: Ngheøo maø (skt)—Sanh Ñaéc—Thoï Sanh Ñaéc—Sanh ra ñaõ coù khoâng nònh hoùt, giaøu maø khoâng kieâu caêng—Poor saün—Congenital—Inborn—Innate—Natural—without fawning (flattering) on anybody and rich Springing from nature. without being inconsiderate of others. Baåm Sinh Chi Dò: Nhöõng khaùc bieät cuûa söï hình Baàn Taêng: Humble monk—Khi moät vò Taêng noùi thaønh töø luùc môùi sanh ra—Constitutional veà mình, vò aáy neân xöng: “Baàn Taêng.” Trong differences. Thieàn, ñaây laø con ñöôøng tu haønh ngheøo khoå cuûa Baåm Tính: Nature—Disposition. moät vò Taêng hay loái soáng tu cuûa chö Taêng Ni. Taïi Baân Toâng (1911-1958): Master Peân-Ts'ung—Teân Nhaät Baûn, ngaøy xöa coù moät oâng laõo baùn traø daïo trong khu phoá du ngoaïn taïi coá ñoâ Kyoto cuûa Nhaät

Baûn. Vaøo muøa xuaân, oâng laõo thöôøng tìm ñeán nhöng nuùi vaãn xanh, vaãn vöôn cao leân nhöõng ñaùm nhöõng choã coù nhieàu hoa. Ñeán heát haï sang thu, oâng maây traéng. Giôø ñaây ta gôûi ñeán caùc vò ngoïn löûa laïi tìm ñeán nhöõng söôøn ñoài vôùi caây coái coù taøng laù thieâng aáy." Cuoái ñôøi, oâng laõo ñaõ ñoát heát taát caû xum xueâ. OÂng baøy aám taùch naáu nöôùc vaø gheá ngoài duïng cuï baùn traø vaø lui veà tuùp leàu cuûa mình cho ñeán ñôïi khaùch du sôn ngoaïn thuûy qua laïi. Chaúng maáy khi vieân tòch vaøo naêm 1763 ôû tuoåi 89—When a choác, quaùn traø daïo cuûa oâng laõo ñöôïc caû kinh thaønh monk talks about himself, he should title himself: bieát ñeán. Tuy nhieân, coù ít ngöôøi bieát ñöôïc oâng laõo “I, poor monk.” In Zen, this is the Way of poverty aáy laø moät vò thieàn sö aån danh. Ngay töø thôøi treû, of a monk or the way of living of the monk and oâng ñaõ lieân tuïc haønh cöôùc ñeán tham vaán caùc baäc nun. In Japan, once there was an old man who toân sö trong xöù. Khoâng vöôùng baän cuûa caûi vaø theá used to run a floating outdoor tea room in the söï, maø töï nguyeän daønh heát ñôøi ñeå tham cöùu Phaät scenic environs of Kyoto, the ancient imperial phaùp. Sau khi giaùc ngoä, oâng ñaõ duïng coâng töï hoaøn capital of Japan. In spring he would search out the thieän. Sau nhieàu naêm haønh cöôùc khoâng ngöøng places where the flowers were most beautiful, and nghæ, oâng ñaõ trôû veà queâ ñeå phuïng döôõng thaày in autumn he would find the areas where the mình. Khi sö phuï vieân tòch, oâng ñaõ ñeà cöû moät trong foliage was best; there he would bring out his tea nhöõng huynh ñeä khaùc laøm truï trì ngoâi chuøa cuûa utensils and set up seats to wait on hikers enjoying thaày roài aâm thaàm ñi ñeán Kyoto. Hoài ñoù, oâng ñaõ the sights. The aesthetes of Kyoto were delighted noùi: "Soáng theo chaùnh nghieäp laø vaán ñeà cuûa taâm and used to gather around wherever he set up chöù khoâng phaûi laø daùng veû beà ngoaøi maø ñöôïc. Toâi shop. Before long the Old Tea Seller became khoâng muoán lôïi duïng chieác aùo cuûa nhaø tu ñeå soáng widely known in the capital. However, few people nhôø vaøo cuûa boá thí cuûa ñaøn na tín thí." Töø ñoù oâng knew that the old man was a hidden Zen master. A ñaõ choïn ngheà baùn traø daïo ñeå kieám soáng. OÂng student of Zen master since boyhood, he had thöôøng noùi ñuøa vôùi khaùch haøng cuûa mình: "Laõo visited Buddhist teachers all over the country. ngheøo neân khoâng theå aên

ñöôïc thòt caù. Toâi giaø neân Traveling constantly, he had no material khoâng theå coù vôi. Soáng baèng ngheà baùn traø daïo laø possessions, being entirely devoted to the study of phuø hôïp vôùi laõo." Khi döïng quaùn traø, oâng laõo ñaõ Buddhism. After realizing Zen awakening, he had treo leân moät taám baûng vôùi noäi dung nhö sau: "Tieàn undertaken a commitment to perpetual study and traø laø baát cöù bao nhieâu baïn coù theå ñeå laïi cho toâi, töø self-refinement, in order to avoid straying from moät traêm löôïng vaøng ñeán nöûa xu. Neáu thích, baïn the path to complete enlightenment by premature coù theå duøng traø mieãn phí; nhöng toâi khoâng theå cho assumption of authority. After his extensive baïn caùi giaù naøo khaùc hôn vaäy." Khi oâng laõo ñoát travels, the master returned to his native place to heát duïng cuï baùn traø cuûa mình ñeå lui veà ôû aån, oâng help his original Zen teacher. When the teacher ñaõ vieát leân gioû cuûa mình nhöõng doøng chöõ naøy: "Caû died, the master nominated one of the disciples to ñôøi ta soáng coâ ñoäc trong caûnh ngheøo, khoâng coù laáy inherit the abbacy. He himself disappeared and moät maûnh ñaát. Caùc vò ñaõ giuùp ta möu sinh trong went to Kyoto, leaving ecclesiastic office behind vieäc baùn traø trong nhieàu naêm, caùc vò ñaõ theo ta leân forever. At that time, he said: "Whether one's non xuoáng suoái, caùc vò ñaõ cuøng ta chia seû bieát bao livelihood is correct is a matter of mind, not muøa möa naéng döôùi raëng thoâng hay beân khoùm truùc appearances. I do not wish to take advantage of xanh. Nhôø theá maø ta ñaõ sinh toàn treân coõi ñôøi naøy monk's robes to live on alms at others' expense." cho ñeán ngaøy ta hôn taùm möôi tuoåi. Nhöng baây giôø Thus he began to sell tea to support himself. He ta ñaõ quaù giaø ñeå coù theå cuøng caùc vò dong ruoåi treân used to jokingly tell people, "I'm poor and can't ñôøi. Ta saép keát thuùc ngaøy cuoái ñôøi cuûa mình ñeå aån afford to eat meat, I'm old and can't please a wife. thaân treân vuøng sao Baéc Ñaåu. Ñeå traùnh cho caùc vò The livelihood of a tea seller is suitable for me." khoûi phaûi daèn vaët trong voøng tay buoàn vui cuûa traàn When he set up shop, the old man used to hang out tuïc, ta seõ thöôûng cho caùc vò baèng caùch hoùa kieáp this sign: "The price of tea is however much you vôùi ngoïn löûa thanh tònh. Ta coù theå noùi gì veà cuoäc give me, from a hundred pounds of gold to half a chuyeån hoùa maø caùc vò saép traûi qua ñaây? Vaïn vaät penny. You can drink for free, if you like; but I ñeàu ñöôïc thanh taåy trong ngoïn löûa voâ thöôøng; can't give you a better bargain than that." When he

ultimately burned his utensils and retired, these unwholesome root or akasula mula) accompanied were his words to his carrying basket: "I have by greed, hate or delusion and cause undesirable always been alone and poor, with neither a patch karmic results or future suffering. of ground nor a hoe. You have helped me for Baát AÅm Töûu: Sura-maireya-madrya- many a year, accompanying me to the spring pramadasthanad-vairamani (skt)—Abstinance mountains and autumn rivers, selling tea under the from taking fermented liquor—Against alcohol— pines and in the shade of bamboo gorves. Thus I Khoâng uoáng röôïu, giôùi thöù naêm trong thaäp giôùi. have not lacked money for meals and have lasted Khoâng uoáng röôïu vì noù laøm ta maát söï tænh giaùc vaø for over eighty years. But now I am so old that I töï chuû caùc

caên. Khoâng uoáng röôïu giuùp ta tænh giaùc haven't the strength to use you any more. Hiding vôùi caùc caên trong saùng—Abstention from my body in the North Star, I am about to end my consumption of alcohol. The fifth of the ten days. Lest you be disgraced in the future by commandments. Not to drink liquor because it mundane hands, I reward you with the Trance of leads to carelessness and loss of all senses. Not to Fire: now be transformed in the midst of flames. drink will help us become careful with all clear How can we express this transformation? The senses. conflagration ending the aeon clear, everything is Baát Baùi: Not to pay homage—Theo truyeàn thoáng consumed; yet the green mountains are there as Phaät giaùo, Phaät töû taïi gia coù theå khoâng leã baùi thaàn ever in the white clouds. Now I consign you to the thaùnh ngoaïi ñaïo; Taêng Ni khoâng leã baùi vua chuùa spirit of fire." Eventually the master burned all his hay cha meï (thöôøng thì vò aáy ñaõ leã laïy cha meï laàn tea paraphernalia and retired. Finally he died in a cuoái cuøng tröôùc khi xuaát gia)—According to hermitage in the year 1763, at the age of eighty- Buddhist tradition, lay people may not pay nine. homage to the gods of other religions; monks and Baàn Tieän: Despicable—Mean—Lôïi duïng ai moät nuns may not pay homage to kings or parents caùch baàn tieän: To take a mean advantage of (usually they pay homage to their parents the last someone. time before leaving home). Baàn Tieän Chi Giao Maïc Khaû Vong: Baïn höõu Baát Baùng Tam Baûo Giôùi: Giôùi khoâng phæ baùng trong luùc ngheøo naøn chaúng neân queân nhau— tam baûo—A precept on not to vilify the three Friends of one’s humble days should never be treasures. forgotten. Baát Baïo Ñoäng: Khoâng baïo ñoäng—Non-violent. Baàn Töû Y Chaâu: Ngoïc quí treân thaân keû ngheøo Baát Bæ Baát Thöû: Neither thus nor otherwise— khoå, yù noùi chuùng sanh voán coù Phaät taùnh—Precious Khoâng theá naøy cuõng khoâng theá kia—See Phi Bæ pearl in the body of poor people, this implies Phi Thöû. everybody has the Buddha-nature. Baát Bieán: Khoâng thay ñoåi—Unchangeability. Baàn Voâ Baûn, Phuù Voâ Caên: Ngheøo giaøu khoâng heà Baát Bieán Dòch (Dò) Tính: Baát di baát dòch—Taùnh coù goác, yù noùi ngheøo giaøu khoâng do soá meänh— khoâng bieán ñoåi (baûn chaát khoâng thay ñoåi). Tính Poverty and wealth have no roots; nobody is fated chaát khoâng bieán dò hay thay ñoåi—Immutability— to be poor or rich all of his life. Immutable—Unchanging nature—The Baát: a (skt)—Khoâng—Söï lo laéng, khoâng yeân bhutatathata. taâm—No—Not—None. Baát Bieán Chaân Nhö: Unchanging thusness—Tính Baát An: Asanki (p)—Asanta (skt)—Discomfort— chaân nhö baát bieán, theå cuûa chaân nhö roát raùo tuyeät Unease—Want of tranquility—Anxious— ñoái khoâng bieán dòch, so vôùi tuøy duyeân chaân nhö Apprehensive—Insecure. hay nhöõng ñieàu kieän hieän töôïng töông ñoái —Chaân Baát An OÅn Nghieäp: Akusala (p & skt)—Baát taâm baûn taùnh hay Phaät taùnh thöôøng truï —The Thieän Nghieäp—Demeritorious—Evil (wrong— immutable bhutatathata in the absolute, as bad) deeds—Ñieàu aùc hay Baát Thieän—Ñieàu khoâng compared with the conditioned bhutatathata, such laønh maïnh (laø coäi reã baát thieän) theo sau bôûi tham as in relative or phenomenal conditions. saân si vaø nhöõng haäu quaû khoå ñau veà sau— Baát Bieán Dòch Taùnh: Immutability contra Unwholesome deeds (anything

connected with the mortality and phenomenal variation.

Baát Bieán Tuøy Duyeân: Tuøy duyeân khoâng bieán— Baát Chaùnh Tri: Improper knowledge—Incorrect Tuy xuùc sôû duyeân maø hieän vaïn höõu nhöng baûn theå cognition—Incorrect knowing—Non- vaãn baát bieán—The conditioned immutable, discernment—Baát chaùnh tri laø moät trong hai möôi immutable as a whole, but not in its parts, its phieàn naõo phuï theo giaùo thuyeát cuûa Phaùp Töôùng phenomenal activity. Toâng. Baát chaùnh tri laø moät loaïi yù haønh khôûi leân töø Baát Bình: To be discontented—To be displeased. söï suy nghó sai laàm veà moät ñoái töôïng—One of the Baát Bình Ñaúng: Unequal—Unfair. twenty secondary defilement elements in the Baát Bình Ñaúng Nhaân: Nhaân traùi ngöôïc nhau doctrine of the Fa-Hsiang School. Incorrect (nhaân maâu thuaãn nhau)—Inconsistent causation— knowing is a mental action of arising an incorrect Irregular causation—Unequal causation—Uneven view due to a mistaken approach to an object. causation. Baát Chaùnh Tö Duy: Suy nghó khoâng ñuùng— Baát Bình Ñaúng Nhaân Luaän: Tin raèng nhaân quaû Improper thought—Incorrect thought. khoâng gioáng nhau—Belief that the law of cause Baát Chaân Khoâng Luaän: Baøi luaän veà Khoâng cuûa and effect is inconsistent. Sö Taêng Trieäu (374-414)—See Khoâng Luaän. Baát Boá Bieän: Abhaya (skt)—Voâ uùy—Bieän luaän Baát Chaáp: Regardless. khoâng toû veû khieáp sôï—Fearless. Baát Chí Caûnh: Naêm caûnh hay naêm phaùp, laø caûnh Baát Caûm Baïo Hoå, Baát Caûm Baèng Haø: Khoâng giôùi sôû duyeân cuûa nguõ caên: saéc, thanh, höông, vò, coù khí giôùi khi khoâng daùm ñaùnh huøm, khoâng coù vaø xuùc—The five objects of the five senses, thuyeàn thì khoâng daùm qua soâng—Without corresponding to the senses: form, sound, smell, weapons, one dares not attack a tiger; without a taste, and touch. boat, one dares not cross a river. Baát Chæ: Non-stop—Khoâng ngöøng. Baát Can Ñeå: Fukan-Tei (jap)—Traïng thaùi vöôït ra Baát Chính: Unrighteous. ngoaøi nhöõng lo laéng—The state beyond cares. Baát Chính Thöïc: Khadaniya (skt)—Kha Ñaõn Baát Canh AÙc Xuùc Nguyeän: Nguyeän ngaên chaën söï Ni—Khö Ñaø Ni—Khö Xaø Ni—Kha Ñaõn Ni—Khö taùi sanh vaøo caùc neûo aùc ñaïo—Vow to prevent Ñaø Ni—Khö Xaø Ni—Ñoà aên coù theå xeù, nhai, roài rebirth in the evil destinies. nuoát nhö goác, caønh, hoa, laù vaø quaû (coøn boà -thieän- Baát Caân Nhaân Thuyeát Ñích Phaùp, Baát ni laø ñoà aên ngoaïm ngaäm nhö côm, maïch, côm Thuyeát Tôï Nhaân Ñeå Phaùp: Khoâng noùi phaùp gì maïch ñaäu, baùnh)—Food that can be masticated or cho ngöôøi, khoâng coù phaùp naøo ñeå noùi cho ngöôøi — eaten, i.e., food in fruits. There is nothing to preach for people—See Baát Baát Chuû YÙ Ñaùo Voïng Nieäm: Not to notice to any Thuyeát Tôï Nhaân Ñeå Phaùp, Baát Caân Nhaân Thuyeát distracting thoughts—See Vong Kyù Voïng Nieäm. Ñích Phaùp. Baát Chuyeån: Immovable—Khoâng di chuyeån. Baát Caän Nhaân Tình: Nis-cinta (skt)— Baát Chuyeát Saùp Bieän: Bieän luaän löu loaùt, chaúng Thoughtless—Khoâng suy nghó ñeán vieäc gì caû— vuïng veà cöùng nhaét, moät trong taùm taøi huøng bieän Not thinking—Without regard for others. cuûa Ñöùc Nhö Lai hay taùm ñaëc tính cuûa Phaät trong Baát Caäp: Khoâng baèng—Not equal. luùc noùi—Free from harshness, one of the eight Baát Caáu: Amalo (p)—Akalanka (skt)—Khoâng dô characteristics of a

Buddha's speaking. hay khoâng coù daáu veát—Without stains or spots— Baát Chöôùng Nhaân: Non-resistant cause—Ñaây laø Spotless. moät trong saùu nhaân sanh ra caùc phaùp höõu vi. Phaùp Baát Caáu Baát Tònh: Khoâng oâ tröôïc maø cuõng khoâng höõu vi sanh ra ñeàu do söï hoøa hôïp cuûa nhaân vaø thanh khieát—Neither defiled nor pure. duyeân—Non-resistant cause, as space does not Baát Chaùnh: 1) Khoâng chaùnh ñaùng: Immorality; 2) resist. This is one of the six causes of all Khoâng ñuùng: Visata (skt)—Falsehood, improper, conditioned things. Every phenomenon depends incorrect, incorrectness. upon the union of the primary cause and Baát Chaùnh Kieán: Asamprajanya (skt)— conditional or environmental cause—See Naêng Inaccuracy of knowledge, or do not understand in Taùc Nhaân. a proper manner—Söï hieåu bieát khoâng ñuùng. Baát Coâ Töûu Giôùi: Giôùi khoâng baùn röôïu, cuõng khoâng baûo ngöôøi khaùc laøm nhö vaäy—A precept on

not to sell alcohol or wine; and not to tell others to Phaät ñeàu thaáy roõ moïi vaät trong ñôøi, vì thöông Phaät do so. hieän töôùng bieán naày. Chö Phaät duøng moät tieáng Baát Coá Luaän Toâng: Laäp toâng theo chuû tröông baûo dieãn noùi Phaùp, ñeå cho chuùng sanh tuøy loaïi thaûy veä quan ñieåm cuûa mình maø khoâng caàn bieát ñeán ñaëng hieåu, ñeàu cho raèng Phaät ñoàng tieáng mình, ñoù quan ñieåm cuûa ngöôøi khaùc—A school that defends laø thaàn löïc Phaùp baát coäng. Chö Phaät duøng moät its own point of view and does not care about tieáng dieãn noùi Phaùp, chuùng sanh choã hieåu tuøy moãi others'. haïng, khaép ñöôïc thoï haønh ñeàu lôïi ích, ñoù laø thaàn Baát Coá Tö Nghieäp: Nghieäp ñöôïc taïo ra do phaûn löïc Phaùp baát coäng. Chö Phaät duøng moät tieáng dieãn xaï, chöù khoâng do suy nghó möu tính tröôùc—Deeds noùi Phaùp, coù ngöôøi kinh sôï hoaëc vui möøng, coù keû done by a natural reaction, not by a premeditated döùt nghi hoaëc nhaøm chaùn, ñoù laø thaàn löïc Phaùp baát plot. coäng. Chö Phaät laø ñaáng Thaäp Löïc ñaïi tinh taán, Baát Coå Baát Kim: Khoâng cuõ maø cuõng khoâng ñaáng ñaõ ñaëng khoâng choã sôï, ñaáng truï nôi Phaùp baát môùi—Neither old-fashioned nor modern. coäng, ñaáng Ñaïo sö cuûa muoân loaøi. Chö Phaät laø Baát Coâng: Oan öùc—Unjust—Unfair—Injustice. ñaáng hay döùt moïi kieát phöôïc, ñaáng ñaõ ñeán nôi bôø Baát Coäng: Avenika (skt)—Khoâng töông thích: kia, ñaáng hay vöôït caùc theá gian, vaø ñaáng troïn lìa Incompatible—Khoâng cuøng moät thöù loaïi hay ñöôøng sanh töû. Chö Phaät laø ñaáng bieát heát chuùng khoâng gioáng nhau: Not in the same class sanh töôùng ñeán lui, kheùo noùi caùc Phaùp ñöôïc giaûi (dissimilar, distinctive). thoaùt, nhö hoa sen trong ñôøi chaúng nhieãm, thöôøng Baát Coäng Baùt Nhaõ: Avenika-paramita (skt)—Baùt kheùo vaøo nôi haïnh khoâng tòch. Chö Phaät bieát roõ Nhaõ cuûa hoïc thuyeát toaøn thieän Boà Taùt, phaùp rieâng caùc phaùp töôùng khoâng ngaên ngaïi, vaø khoâng nöông cho Boà Taùt, ñoái laïi vôùi phaùp rieâng cho Thanh Vaên tôï hö khoâng—Avenika-buddhadharma means the vaø Duyeân Giaùc—Prajna of the perfect bodhisattva characteristics, achievements, and doctrine of teaching, the things special to Bodhisattvas, in Buddha which distinguish him from all others. contrast with the things they have in common with According to the Vimalakirti Sutra, Chapter One, Sravakas and Pratyeka-buddhas. all Buddhas as all kings in this world, with mercy

Baát Coäng Bieán: Vì nghieäp baát coäng cuûa töøng they use their ‘ten powers’ to make this change. ngöôøi maø bieán hieän ra caûnh baát coäng cuûa rieâng They proclaim the Dharma with unchanging voice, moãi ngöôøi—Varied or individual conditions all beings understand according to their natures resulting from karma of his own—Every one is his saying the Buddhas speak their own languages; own transmigration. this one of their eighteen characteristics. They Baát Coäng Chuûng Töû: Söï khaùc bieät hay nhöõng ñaëc expound the Dharma in one voice, sentient beings tính rieâng bieät cuûa chuûng töû—Distinct or dissimilar understand according to their versions deriving characteristics of seeds. great benefit from what they have gathered; this is Baát Coäng Giaùo: Avenika-paramita (skt)—See Baát one more of the Buddhas’ eighteen characteristics. Coäng Baùt Nhaõ. They expound the Dharma in one voice, some Baát Coäng Haønh: Nhöõng söï thöïc haønh khaùc beings are filled with fear, others are joyful, some nhau—Distinct practices. hate it while others are from doubts relieved; ‘this is one of His eighteen characteristics. They are the Baát Coäng Moân: Khía caïnh phaân bieät—Aspect of Possessors of ‘ten powers’, who have achieved distinctiveness. fearlessness acquiring all eighteen characteristics; Baát Coäng Nghieäp: Avenika-karman (skt)— and who guide others like a pilot. They have Individual karma—Nghieäp rieâng cuûa moãi ngöôøi untied all bonds; who have reached the other daãn tôùi nghieäp quaû rieâng cuûa töøng ngöôøi aáy— shore; who can all worlds deliver; and who from Varied or individual karma—Each causing and birth and death are free. They know how living receiving his own recompense. beings come and go and penetrates all things to Baát Coäng Phaùp: Avenika-buddhadharma (skt)— win their freedom, who are skillful in nirvanic Baát coäng phaùp coù nghóa laø coâng ñöùc, söï thaønh töïu deeds, cannot be soiled like the lotus. They plumb vaø giaùo phaùp cuûa Nhö Lai chaúng gioáng vôùi ngöôøi the depths of everything without hindrance, who khaùc. Theo kinh Duy Ma Caät, chöông moät, chö

are like space and rely on nothing. Baát Dó Nhi Dó: Haønh ñoäng baát ñaéc dó maø laøm — Baát Coäng Phaân Bieät: Söï phaân bieät roõ reät — Unavoidable action. Distinct discrimination. Baát Dó Quy Cuû, Baát Thaønh Phöông Vieân: Baát Coäng Sinh: Caùi khoâng do coäng sinh maø coù— Without rules, there can be no perfection—Khoâng Caùi khoâng töï sinh cuõng khoâng do caùi khaùc sinh coù thöôùc quy, thöôùc cuû thì chaúng veõ ñöôïc hình ra—Nothing is produced of itself or both other vuoâng troøn, i.e., vieäc tu haønh maø khoâng coù phöông things. phaùp thì khoâng theå thaønh töïu vieân maõn ñöôïc — Baát Coäng Taùc: Non-cooperation. Without the protractor and the set-square, no Baát Coäng Tam Muoäi: Apkritsna-samadhi (skt)— circles and squares can be drawn, i.e., cultivation Asakrt-samadhi (skt)—A samadhi in more than without methods, there can be no perfect one formula or mode—Bieán caùch tam muoäi— achievement. Variant samadhi. Baát Dó Sanh Dieät Taâm Haïnh Thuyeát Phaùp Thöïc Baát Coäng Trung Coäng: Caùi toång quaùt trong caùi Töôùng: Do not use the mortal mind to preach ñaëc thuø hay caùi toaøn theå trong caùi töøng phaàn —The immortal reality—Theo kinh Duy Ma Caät, chöông general among the particulars, the whole in the ba, Ñöùc Phaät

baûo Ma Ha Ca Chieân Dieân: “OÂng parts. ñeán thaêm beänh oâng Duy Ma Caät duøm toâi.” Ca Baát Coäng Töôùng: Söï khaùc bieät—Nhöõng ñaëc tính Chieân Dieân baïch Phaät: “Baïch Theá Toân! Con rieâng bieät—Distinct characteristics— khoâng kham laõnh ñeán thaêm beänh oâng ta. Vì sao? Dissimilarity—Singularity. Nhôù laïi luùc tröôùc, Phaät noùi löôïc qua yeáu chæ caùc Baát Coäng Töôùng Chuûng Töû: Söï khaùc bieät hay Phaùp cho caùc Tyø Kheo nghe, sau khi ñoù, con dieãn nhöõng ñaëc tính rieâng bieät cuûa chuûng töû—Distinct noùi laïi nghóa aáy, laø nhöõng nghóa voâ thöôøng, khoå, or dissimilar characteristics of seeds. khoâng, voâ ngaõ, vaø tòch dieät. Luùc baáy giôø oâng Duy Baát Coäng Voâ Minh: Ñoäc Ñaàu Voâ Minh—Moät Ma Caät ñeán noùi vôùi con raèng: ‘Thöa ngaøi Ca trong hai loaïi voâ minh—Distinctive kinds of Chieân Dieân! Ngaøi chôù neân ñem taâm haïnh sanh unenlightenment, results arise from particular dieät maø noùi Phaùp thöïc töôùng. Ngaøi Ca Chieân Dieân! evils, one of the two kinds of ignorance. Caùc Phaùp roát raùo khoâng sanh, khoâng dieät, laø nghóa Baát Cuï: Khoâng hoaøn bò, khoâng ñuû soá, hö hoûng— voâ thöôøng, naêm aám roãng khoâng, khoâng choã khôûi Impaired. nghóa khoå; caùc Phaùp roát raùo khoâng coù, laø nghóa Baát Cuï Tín: Imperfect faith—Theo sö Ñaøm Loan, khoâng; ngaõ vaø voâ ngaõ khoâng hai, laø nghóa voâ ngaõ; baát cuï tín ñoái laïi vôùi Tín Thaønh Töïu, coù ba khía Phaùp tröôùc khoâng sanh, nay cuõng khoâng dieät, laø caïnh: nieàm tin khoâng thaønh thaät, khoâng nhaát taâm, nghóa tòch dieät. Sau khi oâng Duy Ma Caät noùi Phaùp vaø tín khoâng lieân tuïc—According to T'an Luan, aáy xong, caùc Tyø Kheo kia taâm ñöôïc giaûi thoaùt. Vì imperfect faith, which is the opposite of perfect theá, neân con khoâng kham laõnh ñeán thaêm beänh faith, has three aspects: insincere faith, mind oâng.”—According to the Vimalakirti Sutra, which is not single, and faith which does not Chapter Three, the Buddha said to continue. Mahakatyayana: “You go to Vimalakirti to Baát Cuï Tuùc: Baát toaøn—Baát thaønh—Incomplete. enquire after his health on my behalf.” Baát Cuoáng: Khoâng doái traù—Non-deception. Mahakatyayana said: “World Honoured One, I Baát Cöûu: Not long (in time). am not qualified to call on him and inquire after Baát Cöûu Ngheä Ñaïo Traøng: Not long before he his health. For once after the Buddha had visits the place of enlightenment or of truth, he expounded the essential aspects of the Dharma to soon will become a Buddha. a group of bhiksus, I followed Him to explain to them the meanings of impermanence, suffering, Baát Daâm: Khoâng taø daâm, khoâng chìm ñaém trong voidness, egolessness and nirvana. “Vimalakirti thuù vui nhuïc duïc—Abstention from sexual came and said: ‘Hey, Mahakatyayana, do not use indulgence. your mortal mind to preach immortal reality. Baát Di Baát Dòch: Immutability—Irremovable— Mahakatyayana, all things are fundamentally Taùnh khoâng bieán ñoåi (baát bieán dò tính). above creation and destruction; this is what

impermanence means. The five aggregates are ta voán saùng ngôøi vaø trong treûo. Chæ caàn chuùng ta perceived as void and not arising; this is what khoâng bò che ñi... Thaáy ñöôïc roõ raøng khoâng phaûi suffering means. All things are basically non-nhôø vaøo coâng söùc tuyeät vôøi cuûa ñoâi maét... Maét existent; this is what voidness means. Ego and its khoâng coù ñoøi hoûi rieâng bieät naøo. Maét khoâng döïa absence

are not a duality; this is what egolessness vaøo phöông phaùp thieàn quaùn naøo ñeå thaáy, cuõng means. All things basically are not what they khoâng phaùt nguyeän hay thieát laäp nhöõng ñoäng cô vò seem to be, they cannot be subject to extinction tha ñeå thaáy. Maét thaáy. Moät caùch töï nhieân. Moät now; this is what nirvana means. After Vimalakirti caùch töï phaùt. Moät caùch hoan hyû. Tröø phi ngöôø i ta had expounded the Dharma, the bhiksus present buoàn nguû hay bò beänh, ngöôøi ta khoâng phaûi coù caûm succeeded in liberating their minds. Hence, I am giaùc hay coá gaéng söùc cho ñoâi maét môû ra. Ñoâi maét not qualified to call on him and inquire after his thaáy laø ñoâi maét môû lôùn, ñoâi maét môû laø ñoâi maét health." thaáy. Sau nhieàu noã löïc thieàn quaùn, ngöôøi ta ñaït Baát Dò: Khoâng khaùc—Not different. ñeán caùi chaùnh kieán khoâng phaûi noã löïc, khoâng phaûi Baát Dieät: Anirodha or Anishthita (skt & p)— chæ vôùi ñoâi maét thòt nhöng vôùi toaøn boä baûn theå. Sau Sassata (skt)—Sanatana (skt)—Fumetsu (jap)— khi ñaõ keùo daây cung, chæ ñôn giaûn buoâng teân. Chaéc Baát dieät hay khoâng bò tieâu huûy—Eternal— chaén laø muõi teân seõ töï noù bay."—Lex Hixon wrote Everlasting—Immortal—Indestructible—Not in The Living Buddha Zen: "If you want to see, do destroyed—Not subject to annihilation—No not cover your eyes with cloth, hands, eyelids. The disappearance—Not extinguished—Undying (not precious physical eyes are essentially bright and dying)—Unextinguished. clear. The only need to remain exposed, Baát Dieät Baát Sinh: Anirodhanutpada (skt)—Vöôït uncovered. The wonderful merit of clear seeing khoûi söï sinh vaø söï dieät (khoâng dieät maø cuõng khoâng does not belong to the eyes... The eyes make no sanh)—Immortal—Neither dying or being separate claim. The eyes are not engaging in any reborn—Neither annihilated nor arisen—No contemplative methods in order to see, nor are disappearance nor appearance. they vowing to see or establishing altruistic Baát Dieät Giôùi: Amata-dhatu (skt)—Deathless motives for seeing. They just see. Naturally. realm. Spontaneously. Joyfully. Unless one is very Baát Dieät Kim Cang: Ucchusma—A bodhisattva sleepy or ill, there is no sensation of struggling to connected with Arya-Acalanatha-Raja (Baát Ñoäng keep the eyes open. Seeing eyes are open eyes, Toân Minh Vöông) who controls unclean demons. open eyes seeing eyes. After much meditative Baát Do Tö Traïch: Khoâng duøng caùch phaân tích effort, one arrives at the effortlessness of direct hay pheâ phaùn—Without using critical analysis. seeing, not only with physical eyes but with the Baát Do Y Tha: Aparapraneya (skt)— whole being. After drawing back the blow, simply Aparappaccaya (p)—Baát Do Ö Tha—Maïc YÛ Laïi, release the arrow. It will certainly fly by itself." khoâng döïa vaøo ngöôøi khaùc—Khoâng yû laïi (khoâng leä Baát Duïng Ngoân Ngöõ: Not using words—Lôøi daïy thuoäc vaøo ngöôøi khaùc)—Not depending on khoâng döïa vaøo ngoân ngöõ vaên töï, nhaø Thieàn döïa others—Not relying on others. vaøo thöïc taäp hôn laø vaên töï saùch vôû. Kinh Laêng Giaø Baát Duïc Haønh Chöôùng: Chöôùng ngaïi do thieáu söï khaån thieát baûo chuùng ta raèng ngoân ngöõ laø moät mong muoán tu taäp—No desire to act for the phöông tieän hoaøn toaøn thieáu thích ñaùng ñeå dieãn salvation of others—Hindrance of no desire to act. ñaït vaø truyeàn ñaït noäi theå cuûa Giaùc Ngoä. Ñaønh raèng Baát Dung:

Intolerant—Inexcusable— neáu thieáu tieáng noùi coù theå laøm chuùng ta bò teä haïi Unpardonable. hôn, ít ra laø trong cuoäc soáng haèng ngaøy; nhöng Baát Duïng: Fuyo (jap)—Needless or useless. chuùng ta cuõng neân trieät ñeå ñeà phoøng ñöøng quaù tin Baát Duïng Coâng: Not using efforts—Khoâng phaûi vaøo ngoân ngöõ ngoaøi phaàn vuï thích ñaùng cuûa noù. coá gaéng heát söùc. Lex Hixon vieát trong quyeån Sinh Bôûi vì, theo kinh Laêng Giaø, ngoân ngöõ laø saûn phaåm Phaät Thieàn: "Neáu baïn muoán thaáy, ñöøng che maét cuûa nhaân duyeân, baûn chaát luoân bieán ñoåi, khoâng laïi, hoaëc baèng maûnh vaûi, hoaëc baèng tay, hoaëc baèng beàn, bò chi phoái laãn nhau, vaø xaây döïng treân moät caùch nhaém maét laïi. Ñoâi maét thòt quí baùu cuûa chuùng nhaän ñònh hö giaû veà thöïc chaát cuûa yù thöùc. Vì lyù do

ñoù, ngoân ngöõ khoâng hieån thò ñöôïc chaân töôùng cuûa to encourage us to use words as skillfully as söï vaät. ÔÛ ñaây töôûng khoâng gì thích hôïp hôn duøng possible for the sake of those who hear them. This lôøi ví vôùi 'ngoùn tay chæ traêng' ñeå minh thò caùi theá is also one of the fundamental principles, töông quan giöõa ngoân ngöõ vaø yù nghóa, giöõa bieåu intuitional or relating to direct mental vision of the töôïng vaø thöïc taïi. Thaät vaäy, neáu caûnh giôùi töï Zen School. chöùng cuûa Phaät chöùa ñöïng nhöõng gì thaâm aùo quaù Baát Duyeät: Unhappy—Uneasy—Khoâng vui söôùng ñeán noãi Phaät vaãn khoâng theå baèng ngoïn löôõi bieän haïnh phuùc do bôûi nhöõng khuaáy ñoäng cuûa duïc voïng, taøi moâ taû vaø minh hoïa ñuû heát ñöôïc suoát khoaûng ñôøi teân goïi khaùc cuûa loaøi höõu tình—The disturbing daøi vaø thanh tònh Ngaøi ñaõ hieán troïn cho thieàn ñònh influence of desire, another name for sentient vaø hoaèng hoùa, thì laøm sao nhöõng ngöôøi haï lieät hôn beings. Ngaøi mong naém ñöôïc vaø caàn giaûi thoaùt taâm linh? Baát Döõ Thuû: Adattadana (skt)—Thaâu ñaïo— Ñaây khoâng nhaát thieát laø ñeå phuû nhaän khaû naêng Theft—Chaúng cho maø cöù laáy, ñoù laø troäm caép. dieãn ñaït cuûa ngoân ngöõ maø chæ ñeå traùnh söï nguy Ñieàu naày ñi ngöôïc laïi vôùi giôùi caá m thöù hai— hieåm cuûa söï maéc keït vaøo ngoân ngöõ maø thoâi. Ngöôøi Taking that which is not given. This is against the ta khuyeân chuùng ta neân duøng ngoân ngöõ vaên töï moät second commandment. caùch kheùo leùo vì lôïi ích cuûa ngöôøi nghe. Ñaây laø Baát Ña An Laïc: Khoâng khoûe laém—Not in good moät trong nhöõng nguyeân taéc caên baûn, cuûa tröïc giaùc health. hay lieân heä tröïc tieáp vôùi taâm linh cuûa tröôøng phaùi Baát Ñan Phaät Giaùo: Phaät giaùo ôû xöù Baát Ñan—Thieàn Toâng—According to the Buddha's Buddhism in Bhutan. teachings in the Lankavatara Sutra, the Zen or Baát Ñaõn Khoâng: Middle-way emptiness—Not-intuitive school does "not set up scriptures." It lays only-empty—Not only the void—Töø "Baát Ñaûn stress on meditation and intuition rather than on Khoâng" ñöôïc duøng ñeå dieãn taû yù töôûng veà vaïn höõu books and other external aids. The Lankavatara giai khoâng, trong khi khía caïnh veà "baát khoâng" Sutra tries so hard to tell us that language is cuûa chuùng chöa ñöôïc thöøa nhaän. YÙ noùi haøng Thanh altogether inadequate as the means of expressing Vaên vaø Duyeân Giaùc thaáy chö phaùp ñeàu khoâng, Boà and communicating the inner state of Taùt chaúng nhöõng thaáy "khoâng," maø coøn thaáy caû Enlightenment. Despite the fact that without

“baát khoâng.” Ñaây laø giaùo thuyeát öu theá ñöôïc toâng language we may fare worse at least in our Thieân Thai truyeàn giaûng—Not only the void, or practical life, we must guard ourselves most non-void. The term expressing the idea that while deliberately against our trusting it too much all things are seen as each being empty, their beyond its legitimate office. The Sutra gives the aspect of non-emptiness has not been recognized. main reason for this, which is that language is the Sravakas and pratyeka-buddhas see only the product of casual dependence, subject to change, “void,” Bodhisattvas see also the “non-void.” This unsteady, mutually conditioned, and based on is called the “pervasive teaching of emptiness” by false judgment as to the true nature of the T’ien-T’ai Sect. consciousness. For this reason language cannot Baát Ñaûo Ñôn: Haïnh tu khoâng ngöøng nghæ— reveal to us the ultimate significance of things. Ceaseless cultivation. The noted analogy of finger and moon is most Baát Ñaùp Thoaïi: Fotuwa (jap)—Khoâng ñoái ñaùp— appropriate to illustrate the relation between Not conversing. language and sense, symbol and reality. In fact, if Baát Ñaéc: Khoâng theå ñöôïc—Impossible (a). the Buddha's Enlightenment really contained so Baát Ñaéc Dó: Cöïc chaúng ñaõ—No alternative— much in it that he himself could not sufficiently Reluctantly—Unwillingly. demonstrate or illustrate it with his 'long thin Baát Ñaéc Höng Thònh: Khoâng theå höng thònh tongue' through his long peaceful life given to ñöôïc—Unable to prosper. meditation and discoursing, how could those less Baát Ñaéc Kyø Töû: Upachedake (p)—Irregular than he ever hope to grasp it and attain spiritual death—Sudden death due to external emancipation? This is not to discredit words, but to circumstances—Ñaây laø caùi cheát vì tai naïn baát ngôø avoid the danger of becoming stuck in them. It is hay nhöõng bieán coá beân ngoaøi. Ñieàu naày gioáng nhö

ñeøn taét vì gioù hay ngöôøi naøo ñoù thoåi taét. Nhöõng keû chung, töø ñoù ngöôøi nghe tuøy theo khaû naêng cuûa baát ñaéc kyø töû bôûi löûa nöôùc neân khoâng coù ñuû bình mình maø laõnh hoäi. Thieân Thai chia giaùo phaùp cuûa tænh chí thaønh nieäm Phaät. Ñaây laø moät trong möôøi Nhö Lai ra laøm boán. Baát Ñònh Giaùo hay phöông loaïi ngöôøi khoâng theå nieäm Phaät ñöôïc luùc laâm tieän maø Ñöùc Nhö Lai duøng thaàn löïc baát tö nghì ñeå chung—Death can be due to external coù theå khieán chuùng sanh ñöôïc lôïi ích Ñaïi Thöøa khi circumstances, such as accidents, untimely Ngaøi thuyeát veà Tieåu Thöøa, vaø ngöôïc laïi ñöôïc lôïi happenings. This is likened to the effect of ích Tieåu Thöøa khi Ngaøi thuyeát veà Ñaïi Thöøa, töùc external factors such as the wind or someone “ñoàng thính dò vaên, ñaéc ích baát ñoàng.” (cuøng nghe blows out the light. Those who meet with sudden nhö nhau, nghe hieåu khaùc nhau, vaø lôïi ích thu death by fire or drowning and lose their calmness ñöôïc khaùc nhau). Giaùo lyù baát ñònh, khoâng bí maät and utter sincerity. This is one of the ten types of maø Phaät duøng khi coù maët nhieàu ñeä töû khaùc trình ñoä people who cannot recite the Buddha’s name at nhau, nhöng ñeàu hieåu lôøi Phaät giaûng. Giaùo phaùp near-death time—See Möôøi Loaïi Ngöôøi Khoâng maø Phaät tuøy theo caên cô nghi thuyeát daïy, chôù Nieäm Phaät Ñöôïc Luùc Laâm Chung. khoâng nhöùt ñònh laø phaûi thuoäc rieâng veà moät caên cô Baát Ñaúng: Unequal. naøo caû—One

of the five periods of teaching of the Baát Ñaúng Quaùn Boà Taùt: Asamadarsana (skt)— Buddha. General or Indeterminate teaching, from Unequalled contemplation Bodhisattva—The which each hearer would derive benefit according Bodhisattva Beholding All Things As Unequal. to his interpretation. T'ien-T'ai divides the Baát Ñieân Ñaûo: Without inversion. Buddha's mode of teaching into four. Baát Ñieät: Khoâng ngöøng nghæ—Ceaselessly. Indeterminate teaching means that Buddha, by his Baát Ñình: Futei (jap)—Khoâng ngöøng, thôøi gian extraordinary powers of Upaya-kausalya, or ñöùng yeân ôû hieän taïi—Not ceasing, the time in the adaptability, could confer Mahayana benefits on present is not standing still. his hearers out of his Hinayana teaching and vice- Baát Ñònh: Aniyato rasi (p)—Indefinite— versa, dependent on the capacity of his hearers. Indeterminate—Undecided—1) Khoâng quyeát The Indeterminate Doctrine, non-mystical ñònh: Undeterminate; 2) Khoâng coá ñònh: Unfixed; indeterminate doctrine, in which though the 3) Khoâng oån ñònh: Unsettled; 4) Khoâng chaéc chaén: students have different levels, they still Uncertain. understood his words in different ways (all Baát Ñònh Chæ Quaùn: Irregular mode of listeners know that all are hearing together and samadhi—1) Trí tueä boãng nhieân khai ngoä chöù yet they hear differently and understand vaiously). khoâng phaûi qua tieán trình tieäm tieán: Direct insight The Buddha used Indefinte Doctrine to teach without any gradual process of samadhi; 2) Ñôn sentient beings with different levels of giaûn vaø phöùc taïp dung hoøa laãn nhau, chaúng haïn understanding—See Nguõ Thôøi Giaùo. nhö ngöøng söï suy nghó khi noù vöøa khôûi leân: Baát Ñònh Giôùi: Aniyata (p)—Dvyaniyata (p)— Irregular dhyana—Irregular, simple and complex Baát Ñònh Phaùp—Two indeterminate precepts. mixed, such as stopping every thought as it arises. 1) Caám ngoài noùi chuyeän vôùi ñaøn baø nôi choã vaéng Baát Ñònh Chuûng Tính: Aniyataikatara-gotra veû ñaùng nghi ngôø, coù theå ñöa ñeán nhöõng hoaït (skt)—Baûn taùnh baát ñònh—Indeterminate nature. ñoäng veà tình duïc: Not to sit down together Baát Ñònh Ñòa: Traïng thaùi khoâng coù thieàn —State with a woman in a lonely place which can of non-meditation. lead to activities of sex. Baát Ñònh Ñòa Phaùp: Aniyata-bhumika-dharma 2) Caám ngoài noùi chuyeän vôùi ñaøn baø nôi kín ñaùo (skt)—Moät trong saùu taâm sôû, tính chaát cuûa noù laø rieâng tö coù theå daãn ñeán vieäc haønh daâm: Not to phi thieän phi aùc—One of the six mental sit down together with a woman in a private, conditions, that of undetermined character, open covered place in such a way which may to any influence good or evil. develop into a situation of sexual intercourse. Baát Ñònh Giaùo: Indeterminate teaching: Baát Ñònh Nghieäp: Fujo-Go (jap)—Baát ñònh thoï Indefinite Doctrine—Moät trong naêm thôøi thuyeát nghieäp—Indefinite karma. giaùo cuûa Ñöùc Phaät. Baát Ñònh Giaùo hay giaùo lyù Baát Ñònh Nhaân: Nguyeân nhaân baát ñònh hay

nguyeân nhaân khoâng ñem laïi keát quaû— Xöù. Inconclusive reason. Baát Ñoïa Ñòa Nguïc: Escape from falling into the Baát Ñònh Phaùp: Aniyata (p)—Dvyaniyata (p)—hells—Chaúng ñoïa ñòa nguïc—Ñaây laø moät trong Indeterminate dharma—Indeterminate method— taùm loaïi thaéng phaùp. Nhöõng ai thoï trì baùt quan trai Indeterminate precepts—Theo Phaùp Töôùng Toâng, giôùi seõ ñöôïc taùm

loaïi coâng ñöùc thuø thaéng—This is baát ñònh phaùp laø phaùp khoâng thieän khoâng aùc— one of the eight surpassing things. Those who According to the Fa-Hsiang School, an element keep the forst eight commandments receive eight does not have a good or evil nature. kinds of reward—See Baùt Thaéng Xöù. Baát Ñònh Taùnh: Indefinite nature—See Baát Ñònh Baát Ñoïa Höõu: Do not fall into the extreme view Tính. of existence—Khoâng rôi vaøo caùi nhìn cöïc ñoan veà Baát Ñònh Taùnh Chuùng Sanh: No definite order— söï hieän höõu. Nhöõng chuùng sanh khoâng thuoäc ñaúng caáp roõ raøng Baát Ñoïa Laïc: Aparihani (p)—No falling away. naøo—Nhöõng chuùng sanh coù baûn chaát baát ñònh, vì Baát Ñoaïn: Khoâng ngöøng nghæ (khoâng döøng, khoâng nhöõng chuùng sanh naøo thuoäc ñaúng caáp naày coù theå ñöùt ñoaïn)—Unceasing—Without ceasing. nhaäp vaøo moät trong ba ñaúng caáp vöøa keå treân tuøy Baát Ñoaïn Baát Thöôøng: Neither end nor theo hoaøn caûnh cuûa mình—Those who belong to permanence. no definite order. Those who are of the 1) Khoâng ñöùt ñoaïn maø cuõng khoâng lieân tuïc— indeterminate nature. For those who belong to it Neither interrupted nor constant. may take to either one of the above three orders 2) Söï thöôøng haèng khoâng ñöùt ñoaïn: Unbroken according to their opportunities. continuity. Baát Ñònh Taùnh Tuï: Aniyatarasi (skt)— 3) Baát Ñoaïn Baát Thöôøng hay baát ñoaïn dieäc baát Indeterminate class of nature—Nhoùm khoâng roõ thöôøng (khoâng ñoaïn khoâng thöôøng), nghóa laø reät. khoâng coù tröôøng cöûu cuõng khoâng coù baát tröôøn g Baát Ñònh Taâm Sôû: Varo-aniata (skt)— cöûu; phaù huûy yù nieäm veà ‘thöôøng’ baèng Indeterminate mental functions. ‘ñoaïn.’: There nothing has an end, nothing is Baát Ñònh Thuyeát: Thuyeát Baát Ñònh—Incomplete eternal, meaning neither permanence nor theory. impermanence; refuting the idea of Baát Ñònh Tính: Inconclusiveness—Indecision— ‘permanence’ by the idea of ‘destruction.’ Indefinite—Indeterminate nature—Tính baát ñònh 4) Baát Tuyeät Baát Haèng hay khoâng ñoaïn khoâng hay tính khoâng ñem laïi keát quaû cuoái cuøng ñöôïc. haèng: Neither end nor permanence, one of the Coù vaøi chuûng töû voâ laäu, nhöng chöa döùt sanh töû ten negations in five pairs. luaân hoài—Who have some unconditioned seeds, Baát Ñoaïn Kinh: Ñoïc moät boä kinh töø ñaàu ñeán cuoái but are not able to attain to non-return to khoâng ngöøng nghæ—To recite a sutra from the mortality. beginning to the end without any interruptions. Baát Ñònh Tính Tuï: See Baát Ñònh Taùnh Tuï. Baát Ñoaïn Luaân: Baát ñoaïn chuyeån luaân trong caùc Baát Ñònh Toäi: Aniyada (skt)—Indeterminate töï vieän baèng caùch ngaøy ngaøy phuùng tuïng, caàu wrong-doing. nguyeän vaø thieàn taäp—Unceasing turning of the Baát Ñònh Tuï: Aniyatarasi (skt)—Aniyato rasi wheel, as in the monastery by relays of prayer and (p)—Nhoùm khoâng roõ reät—Indeterminate meditation. accumulation—Indeterminate class of nature. Baát Ñoaïn Nieäm: Söï tænh thöùc lieân tuïc —Unbroken Baát Ñoïa: Do not fall—Khoâng bò ñoïa laïc. mindfulness. Baát Ñoïa A Tu La: Escape from falling into the Baát Ñoaïn Quang: AÙnh saùng lieân tuïc—Unceasing realm of asuras—Chaúng rôi vaøo coõi A-Tu-La— light or glory—Unceasing radiance. Ñaây laø moät trong taùm loaïi thaéng phaùp. Nhöõng ai Baát Ñoaïn Quang Nhö Lai: Buddha of Unending thoï trì baùt trai giôùi seõ ñöôïc taùm

loaïi coâng ñöùc thuø Light—Perpetual Brightness of Tathagata— thaéng—This is one of the eight surpassing things. Unceasing Light Buddha—AÙnh quang minh cuûa Those who keep the forst eight commandments Ñöùc Phaät, moät trong möôøi hai quang minh cuûa Ñöùc receive eight kinds of reward—See Baùt Thaéng A Di Ñaø, vì chieáu saùng maõi khoâng ngöøng neân goïi

laø Baát Ñoaïn Quang. Ñöùc Phaät A Di Ñaø laø moät widespread, but only fragments of his legend have trong 12 vò Phaät chieáu saùng haøo quang—The survived. The term is used for the unvarying or Unceasing Light Buddha of Amitabha Buddha. unchanging, for the pole-star, for fearlessness, for Amitabha Buddha is one of the twelve shinning indifference to passion or temptation. Buddhas. Baát Ñoäng A La Haùn: Immovable arhat. Baát Ñoaïn Thöôøng: Lieân tuïc khoâng bò giaùn ñoaïn. Baát Ñoäng An Traán Phaùp: Nguyeän caàu Ngaøi Baát Baùo thaân hay Nhö thöïc saéc thaân Nhö lai laø lieân tuïc Ñoäng Minh Vöông hoà trì cöûa nhaø an oån—Prayers vaø khoâng bò giaùn ñoaïn—Uninterrupted continuity. to Araya-Acalanatha to protect the house. Buddha's unbroken eternity or Sambhogakaya. Baát Ñoäng Dieät Voâ Vi: Acala-nirodha (skt)—Tình Baát Ñoaïn Töông Öng Nhieãm: The stage of traïng khoâng coøn bò ñoäng taâm bôûi vui vaø khoå nöõa — purity—Baát ñoaïn töông öng nhieãm, hay nhieãm Extinction by a motionless state of heavenly chaáp daãn ñeán nhöõng nguyeân nhaân cuûa khoå laïc, meditation. A state of being unmoved by pleasure moät trong saùu taâm oâ nhieãm—The taint interrelated or pain. to the persisting attraction of the cause of pain and Baát Ñoäng Ñòa: Acala-bhumi (skt)—Ground of pleasure, one of the six mental taints—See Ly immovability—Eighth ground of Bodhisattva— Caáu Ñòa and Luïc Nhieãm Taâm. The stage of attainment of calm Baát Ñoàng: Disagreement. unperturbedness—Giai ñoaïn haønh giaû truï moät Baát Ñoàng Baát Dò: Khoâng gioáng khoâng khaùc— caùch vöõng vaøng vaø baát ñoäng trong chaân lyù Trung Neither identity nor difference. Ñaïo. Giai ñoaïn taâm haønh giaû khoâng coøn bò dao Baát Ñoàng Phaän: Nhöõng yeáu toá khoâng gioáng ñoäng nöõa. Coõi khoâng thöù gì coù theå laøm lay chuyeån nhau—Factors of dissimilarity. ñöôïc. Ñòa thöù taùm trong Thaäp Ñòa tieán veà Phaät Baát Ñoàng YÙ Kieán: To disagree—To have Quaû toaøn thieän. Baát Ñoäng Ñòa hay giai ñoaïn different opinion. khoâng chuyeån ñoäng. Khi vò Boà Taùt ñaït ñeán ñaây, Baát Ñoäng: Akuppa (p)—Acala (skt)—Niscala Ngaøi traûi qua 'voâ sanh phaùp nhaãn' (anutpattika- (skt)—Voâ ñoäng—Aksobhya Buddha—The dharma-ksanti), töùc laø chaáp nhaän söï baát sanh cuûa Immovable Buddha—Firmness—Immobile— taát caû caùc hieän töôïng. Nôi ñaây Ngaøi tri nhaän söï Immovable—Imperturbable—Motionless—Not tieán hoùa vaø thoaùi hoùa cuûa vuõ truï. Trong giai ñoaïn moving—Unchanging—Unmoved—Unmoving— naày, vò aáy ñoaïn tröø phaân bieät, hieåu thaáu suoát baûn Unshakeable—Unvarying—Unperturbedness—Töø chaát cuûa hieän höõu, hieåu taïi sao hieän höõu gioáng nhö "Baát Ñoäng" ñöôïc duøng ñeå chæ söï khoâng thay ñoåi huyeãn aûo, vaân vaân, hieåu phaân bieät xuaát phaùt töø söï nhö caùnh sao Baéc Ñaåu, söï voâ uùy, vaø laõnh ñaïm mong moûi voán coù cuûa chuùng ta ñeå ñöôïc thaáy töø söï tröôùc caùm doã hay duïc voïng. Baát Ñoäng Toân

Nhö hieän höõu phaân chia chuû khaùch nhö theá naøo, hieåu Lai hay A Suùc Beä Phaät, vò Phaät ñang ngöi trò nôi taâm vaø nhöõng gì thuoäc veà taâm bò khuaáy ñoäng leân Thieân ñöôøng Ñoâng ñoä, moät trong naêm vò coå Phaät nhö theá naøo; theá roài vò aáy seõ thöïc hieän hieän taát caû (Tyø loâ giaù Na, A Suùc Beä Phaät, Ña Baûo Nhö Lai, A nhöõng gì gaén lieàn vôùi ñôøi soáng cuûa moät Phaät töû toát, Di Ñaø Phaät, vaø Voâ Boá UÙy Nhö Lai). Teân Ngaøi ñeå töø ñoù giuùp ñöa ñeán con ñöôøng chaân lyù nhöõng ai ñöôïc nhöõng kinh ñieån Ñaïi Thöøa ñaàu tieân nhaéc ñeán chöa ñeán ñöôïc. Ñaây laø Nieát Baøn voán khoâng phaûi laø raát nhieàu. Söï thôø phuïng Ngaøi chaéc haún baønh söï ñoaïn dieät cuûa moät vò Boà Taùt—The stage of tröôùng raát roäng raûi, nhöng thaàn thoaïi veà Ngaøi chæ immobility in which one dwell firmly in the truth coøn soùt laïi nhöõng ñoaïn ngaén maø thoâi—The term of the Middle Way. Immovable ground, the eighth "Imperturbable" means motionless, unvarying, or of the ten stages in a Buddha’s advance to unchanging as the position of the North Pole Star. perfection. The immovable land (the stage of The Buddha in the Eastern Heaven of Abhirati, immovability), or the ground of immovability. the realm of joy. One of the five Wisdom or When the Bodhisattva reaches here, he Dhyana Buddhas (Vairocana, Aksobhya, experiences the anutpattika-dharma-ksanti or the Ratnasambhava, Amitabha, and Amoghasiddhi). acquiescence in the unoriginatedness of all He is mentioned in quite a number of Mahayana phenomena. He knows in detail the evolution and Sutras. His worship must have been fairly involution of the universe. In this stage, he gets rid

of discrimination and has a thorough Baát Ñoäng Nhö Lai: See Baát Ñoäng Toân Nhö Lai. understanding of the nature of existence, realizing Baát Ñoäng Phaùp: Phaùp nguyeän caàu söï trôï giuùp cuûa why it is like maya, etc., how discrimination starts Baát Ñoäng Minh Vöông hoä trì cho tai qua naïn khoûi from our inmate longing to see existence divided vaø luoân ñöôïc phoàn thònh—Prayer for the aid of into subject and object, and how the mind and Arya-Acalanatha to end calamity and cause what belongs to it are stirred up; he would then prosperity. practice all that pertains to the life of a good Baát Ñoäng Phaät: See Baát Ñoäng Toân Nhö Lai. Buddhist, leading to the path of truth all those who Baát Ñoäng Phong Luaân: Immovable atmosphere. have not yet come to it. This is the Bodhisattvas’ Baát Ñoäng Quang Minh Thaàn: Immutable Light nirvana which is not extinction. Deity (Spirit). Baát Ñoäng Ñònh: Immovable abstract Baát Ñoäng Quang Töï Taïi Thieân Vöông: Freedom concentration—Ñònh maø Ñöùc Baát Ñoäng Minh of Immutable Light—Vò Thieân Vöông ñöôïc giaûi Vöông truï trong aáy—The samadhi or abstract thoaùt moân ñaïi ñònh phöông tieän ñem laïi voâ bieân söï meditation in which Araya-Acalanatha abides. an laïc cho chuùng sanh—Who found the door of Baát Ñoäng Giaûi Thoaùt: Immovable liberation. liberation through the great practical concentration Baát Ñoäng Giaûi Thoaùt A La Haùn: Baát Ñoäng A La of bestowing boundless peace and happiness on Haùn, vò A La Haùn ñaõ ñaït ñeán traïng thaùi baát ñoäng living beings—See Ñaïi Töï Taïi Thieân Vöông. hay giaûi thoaùt khoûi söï troùi buoäc cuûa phieàn naõo treân Baát Ñoäng Sa Moân: Samana-acalo (p)—The ñôøi—Immovable liberation Arhat, an Arhat who

unshakeable ascetic. has attained to the state of being unmoved or Baát Ñoäng Sinh Töû: Immortality—Nirvana. liberation from being disturbed by the illusion of Baát Ñoäng Söù Giaû: Söù giaû, hoùa thaân cuûa Baát Ñoäng life. Toân Minh Vöông—The messenger, a Baát Ñoäng Giaûng: Chuùng hoäi giaûng daïy vaø taùn transformation of Arya-Acalanatha—See Baát thaùn coâng ñöùc cuûa Baát Ñoäng Toân—An assembly Ñoäng Minh Vöông. for preaching and praising the virtues of Arya- Baát Ñoäng Tam Muoäi: Immovable samadhi. calanatha. Baát Ñoäng Taâm Giaûi Thoaùt: Akuppa-ceto-vimutti Baát Ñoäng Haønh: Anenjabhisankharo (p)— (p)—Taâm giaûi thoaùt laø taâm ôû traïng thaùi baát ñoäng— Imperturbable karmic formation—Karma arising Unshakeable deliverance of mind—Trong Tröôøng without activity. Boä Kinh, Ñöùc Phaät daïy: “Theá naøo laø moät phaùp caàn Baát Ñoäng Kim Cang Minh Vöông: Moät ñaïi bieåu ñöôïc taùc chöùng? Baát ñoäng taâm giaûi thoaùt. Ñoù laø cuûa Kim Cang, hieän thaân cuûa Phaät Ñaïi Nhöït Nhö moät phaùp caàn ñöôïc taùc chöùng.”—In the Long Lai ñeå cöùu ñoä chuùng sanh—The Arya-calanatha as Discourses of the Buddha, the Buddha taught: the vajra representative, or embodiment, of “Which one thing to be realized? Unshakeable Vairocana for saving all sentient beings. deliverance of mind is one thing which needs be Baát Ñoäng Minh Vöông: Arya-Acalanatha Raja realized.” (skt)—Fudo-Myo-o (jap)—The immovable Baát Ñoäng Thaùnh Vöông: Arya-acala-raja (skt)— rajas—Immovable king of hell—Caùc Minh Vöông Arya-acalanatha (skt)—Imperturbable Holy thaân giaùo leänh, nhaän giaùo leänh cuûa Ñöùc Tyø Loâ Giaù King—See Baát Ñoäng Minh Vöông. Na, hieän Phaãn Noä thaân ñeå haøng phuïc chuùng ma, Baát Ñoäng Thaéng Ñòa: Excellent immovable moät trong ba hình thöùc cuûa Phaät Tyø Loâ Giaù Na— stage. Fierce spirits who are the messengers and Baát Ñoäng Thaân: Thaân baát ñoäng vì chuùng ma manifestation of Vairocana’s wrath against evil ngoaïi ñaïo chaúng ñoäng ñöôïc —The imperturbable spirits, one of the three forms of Vairocana. body, impossible for demons and false teachers to Baát Ñoäng Nghóa: Meaning of immovability—Baát disturb. Ñoäng, moät trong möôøi nghóa cuûa “khoâng.”— Baát Ñoäng Toân: Acala-vidya-raja (skt)—See Baát Immobility, one of the ten meanings of the “void.” Ñoäng Minh Vöông. Baát Ñoäng Nghieäp: Aninjya-karma (skt)— Baát Ñoäng Toân Boà Taùt: Aryacala-bodhisattva Immovable karma.

(skt)—Immovable Bodhisattva—See Baát Ñoäng coøn khôûi leân töø sai laàm cho raèng hieän töôïng laø coù Minh Vöông. thaät—Stage of activity of non-enlightenment— Baát Ñoäng Toân Giaû: Pindola-Bharadvja (skt)— The first two of the ten stages of the saint, in Taân Ñaàu—Taân Ñaàu Lö—See Taân Ñaàu Loâ Phaû La which the illusion of mistaking the phenomenal for Ñoïa. the real still arises. Baát Ñoäng Toân Nhö Lai: Aksobhya Buddha—The Baát Giaùc Nghóa: Khía caïnh phi giaùc ngoä—Aspect Immovable Buddha—A Suùc Beä Phaät, vò Phaät ñang of non-enlightenment. ngöï trò nôi Thieân ñöôøng Ñoâng ñoä, moät trong naêm Baát Giaùc Phaøm Phu: Unenlightened ordinary vò coå Phaät (Tyø loâ giaù Na, A Suùc Beä Phaät, Ña Baûo people—Phaøm phu luoân töï bieát mình chöa giaùc Nhö Lai, A Di Ñaø Phaät, vaø Voâ Boá UÙy Nhö Lai)— ngoä—Haïng ngöôøi ngu doát toái taêm, nhöng

luoân xeùt The Buddha in the Eastern Heaven of Abhirati, mình laø moät keû phaøm phu ñaày tham saân si, cuøng the realm of joy. One of the five Wisdom or vôùi voâ soá toäi loãi chaát choàng trong quaù khöù, hieän taïi Dhyana Buddhas (Vairocana, Aksobhya, vaø vò lai—Ordinary people who always examine Ratnasambhava, Amitabha, and Amoghasiddhi). themselves and realize they are just Baát Ñoäng Trí: Akuppam-nanam (p)—Immovable unenlightened mortal filled with greed, hatred and knowledge—Tri kieán khoâng phaân bieät vaø khoâng ignorance, as well as an accumulation of infinite lôøi, ñoái laïi vôùi ñoäng trí ñöôïc dieãn taû baèng lôøi—other transgressions in the past, present and future. Non-distinguished and nonverbal knowledge, in Baát Giaùc Taâm: Unenlightened mind—Si taâm— contrast with movable and verbal knowledge. Voïng Taâm—Ignorance darkens the mind—Voïng Baát Ñoäng Töï Taïi Vöông: Immutable Lord. taâm gaây neân söï phöùc taïp vaø phieàn naõo treân ñôøi Baát Ñoäng Voâ Vi: Moät trong saùu thöù voâ vi, traïng naày—The unenlightened mind or heart of all men. thaùi baát ñoäng khi lìa ñöôïc caû hai thaùi cöïc khoå vaø The illusion (deluded, wrong, false, or laïc—One of the six kinds of inaction, or laissez- misleading)-mind, which results in complexity and aller, the state of being unmoved by pleasure or confusion in this world. pain—See Saùu Phaùp Voâ Vi Trong Duy Thöùc Hoïc. Baát Giaùc Taâm Khôûi: Söï khôûi leân cuûa caùi taâm Baát Giaû: Khoâng caàn—No need—Not necessary. chöa giaùc ngoä—Unenlightened mind arises. Baát Giaùc: Anavabodha (skt)—Non- Baát Giaùc Töôùng: Khía caïnh phi giaùc ngoä—Aspect enlightenment—Not knowing—Unawareness— of non-enlightenment. Khoâng giaùc ngoä—Khoâng giaùc ngoä hay khoâng hieåu Baát Giaûi: 1) Khoâng giaûi quyeát ñöôïc: Insoluble; 2) maø cho raèng theá giôùi hieän töôïng laø hieän thaät vaø vì Khoâng giaûi thích ñöôïc: Incomprehensible. si meâ maø gaây toäi taïo nghieäp, cuõng nhö chaát choàng Baát Giaûm: 1) Khoâng bôùt ñi: Undiminished; 2) nghieäp baùo trong voøng töû sanh luaân hoài. Söï chaáp Khoâng giaûm: Non-decreasing; 3) Khoâng bò hoaïi tröôùc cuûa ngöôøi ta vaøo töï tính cuûa caùc thöïc tính dieät: Anirodha (skt)—Not destroyed, not subject to xaõy ra do bôûi ngöôøi ta khoâng bieát chaân lyù veà annihilation. nhöõng gì ñöôïc hieån baøy ra theá giôùi beân ngoaøi chæ Baát Giaûm Baát Sanh: Anirodhanupada (skt)— laø chính caùi taâm cuûa mình maø thoâi — Chaúng töû chaúng sanh (Baát töû)—Neither dying nor Unconsciously, unknowingly, unenlightened or being reborn—Immortal. Uncomprehending, without “spiritual” insight, the Baát Giaûo Ña: Na naù—Look alike—Similar. condition of people in general, who mistake the Baát Haï Lieät Taâm: Taâm khoâng haï lieät—phenomenal for the real, and by ignorance beget Indomitable mind. karma, reaping its results, in the mortal round of Baát Haïi: Ahimsa (skt)—Baát Haïi— transmigration. One’s attachment to the self- Harmlessness—Not injury—Doing harm to nature of realities takes place owing to one’s not none—Khoâng toån haïi hay khoâng laøm haïi ñeán ai— knowing that the truth that what is presented as an Baát toån haïi laø moät trong möôøi taâm sôû trong giaùo external world is no more than the mind itself. thuyeát Phaùp Töôùng Toâng. Trong Duy Thöùc Hoïc, Baát Giaùc Hieän Haønh Vò: Giai ñoaïn chöa chöùng taâm sôû baát toån haïi laø taâm sôû nhaát thôøi khôûi leân töø

ngoä—Hai ñòa ñaàu tieân trong thaäp ñòa. Tuy laø ñòa taâm sôû “voâ saân haän.”—Harmlessness or doing cuûa caùc baäc Thaùnh, nhöng trong ñoù phieàn naõo vaãn harm to none, one of the ten good mental function

in the doctrine of the Fa-Hsiang School. In Thusness, one of Bodhisattvas' practices, entering Consciousness-only, the mental function of “not the space of ultimate reality of True Thusness. harming others” is a provisionally named function, Baát Hoaïi Cuù: Töø ngöõ maø phaùi Chaân Ngoân duøng arising dependent upon the mental function of no- ñeå noùi veà chöõ “A,” hoùa thaân baát hoaïi cuûa Phaät Tyø anger. Loâ Giaù Na—A term in Shingon for the magic word Baát Haïi Töôûng: Avihimsa-samjna (skt)—“A,” the indestructible embodiment of Vairocana. Harmless perception. Baát Hoaïi Ñaïo: Indestructible way—Con ñöôøng Baát Haønh Nhi Haønh: Khoâng laøm maø laøm— beàn vöõng, khoâng theå huûy hoaïi ñöôïc. Without doing yet to do. Baát Hoaïi Ñaïo Tính: Tính khoâng huûy hoaïi ñöôïc Baát Haønh Töï Lôïi, Baát Haønh Tha Lôïi: Working cuûa ñaïo—Indestructibility of the way. neither for one’s own good nor for the good of Baát Hoaïi Hoài Höôùng: Indestructible Dedication— others—Loaïi ngöôøi khoâng haønh töï lôïi, maø cuõng Hoài höôùng thöù nhì trong Thaäp Hoài höôùng trong khoâng haønh tha lôïi—Ñaây laø loaïi ngöôøi khoâng ñaáu Kinh Hoa Nghieâm. Theo Phaùp Töôùng Toâng thì ñaây tranh ñeå loaïi boû nhöôïc ñieåm cuûa chính mình, cuõng laø giai ñoaïn maø moät vò Boà Taùt thaáy taùnh khoâng chaúng khuyeán khích ngöôøi khaùc loaïi boû nhöôïc moät caùch deã daøng chöù khoâng caàn phaûi phaân tích söï ñieåm, cuõng khoâng phuïc vuï ngöôøi khaùc—Here a hieän höõu nöõa—The second dedication in the ten man who works neither for his own good nor for dedications in The Flower Adornment Sutra. the good of others. It is he who neither strives for According to the Fa-Hsiang School, this is the the abolition of his own weaknesses, nor does he stage where the Bodhisattva sees emptiness easily encourage others to abolish others weaknesses, without analyzing existence—See Thaäp Hoài nor does he do any service to others. Höôùng. Baát Haïnh: Unhappy—Unfortunate. Baát Hoaïi Kim Cang: Indestructible Baát Haûo: Xaáu xa—Undesirable—Bad. adamantine—Kim cöông beàn vöõng, khoâng theå Baát Hieåm AÙc: Khoâng hieåm ñoäc—Abstention from huûy hoaïi ñöôïc. malice. Baát Hoaïi Kim Cang Minh Vöông Taâm Ñieän: Baát Hoøa: Thieáu söï hoøa hôïp—Disagreement—Taâm ñieän röïc rôû cuûa Ñöùc Tyø Loâ Giaù Na, moät nôi Discord—Disharmony—Discordant—Not in trong Kim Cang Giôùi—The luminous mind- agreement—Not in harmony. temple of the eternal Vairocana, the place in the Baát Hoøa Hieäp Taùnh: Discontinuity—See Baát Hoøa Vajradhatu, or Diamond realm, of Vairocana as Hôïp Tính. teacher. Baát Hoøa Hôïp Tính: Anyathatva (skt)—Tính chaát Baát Hoaïi Kim Cang Quang Minh Taâm Ñieän: khoâng hoøa hôïp—Non-harmonization— See Kim Cang Taâm Ñieän. Unharmonizing natures. Baát Hoaïi Löïc: Indestructible power—Ñaây laø moät Baát Hoaïch: Alabdha (skt)—Anupalabdhya (skt)— trong möôøi thöù löïc cuûa chö Phaät maø Ñöùc Phaät ñaõ Unachievable—Unattainable—Baát Khaû Ñaéc— daïy trong Kinh Hoa Nghieâm—Indestructible Khoâng theå ñaït ñöôïc—Khoâng theå thaønh töïu ñöôïc.

power. This is one of the ten kinds of might with Baát Hoaïi: Ajara (skt)—Akkhaya (p)—Avinasa enormous power of all Buddha which the Buddha (skt)—Avinasya (skt)—Indestructible—Never taught in the Flower Adornment Sutra. decaying—Not to be destroyed—Undecaying— Baát Hoaïi Phaùp: Indestructible dharma—Phaùp Khoâng taøn taï hay muïc naùt nhö Chaùnh Trí vaø Nhö vöõng beàn, khoâng theå huûy hoaïi ñöôïc—A La Haùn Nhö khoâng theå bò huûy hoaïi, neân caû hai ñöôïc xem thaønh töïu baïch coát quaùn coù hai loaïi—Two kinds laø vieân thaønh trí—As right knowledge and of Arhats practise the skull meditation. Suchness are indestructible, for they are regarded 1) Hoaïi Phaùp: Loaïi ñoän caên chaáp tröôùc ôû xöông as Perfect Knowledge. traéng maø quaùn raèng heã cheát laø thaønh tro buïi — Baát Hoaïi Chôn Nhö Thaät Teá: Baát hoaïi chôn nhö The dull who consider the dead as ashes. thöïc teá, moät trong nhöõng haïnh tu cuûa Boà Taùt, vì 2) Baát Hoaïi Phaùp: Loaïi lôïi caên chaúng quaùn ngöôøi vaøo khaép chôn nhö thöïc teá hö khoâng teá — cheát thaønh tro, ngöôïc laïi coá gaéng tu taäp thieàn Cultivation of the ultimate reality of True ñònh ñeå ñaït ñöôïc ñònh löïc sieâu vieät—The

intelligent who do not consider the dead as naturally appear. This is how we know the ashes, but derive supernatural powers from inherent mind is originally pure." the meditation. Baát Hoaïi Taâm: Mind of Indestructibility. Baát Hoaïi Phaùp Giôùi: Indestructible realm of Baát Hoaïi Thieàn: Indestructible meditations— reality—Baát hoaïi phaùp giôùi laø moät trong nhöõng Phaùp thieàn ñònh beàn vöõng. haïnh tu cuûa Boà Taùt, vì trí hueä hieän bieát taát caû Baát Hoaïi Tín: Indestructible beliefs—Nieàm tin phaùp—Cultivation of the indestructible realm of kieân coá, khoâng hoaïi dieät ñöôïc. reality, one of Bodhisattvas' practices, directly Baát Hoaïi Tính: Tính khoâng huûy hoaïi ñöôïc— knowing all phenomena. Indestructibility. Baát Hoaïi Phaät Taùnh: Buddha-nature never Baát Hoaïi Töù Thieàn: Töù thieàn thieân nôi maø trong destroyed—Trong Tu Taâm, Thieàn sö Hoaøng Mai thì taâm giaùc quaùn hay taâm Tam ma ñòa chaúng bò Hoaèng Nhaãn daïy: "Theo Thaäp Caûnh Kinh, trong hö hoaïi, ngoaøi thì khí giôùi chaúng bò hoaïi bôûi tam con ngöôøi moïi chuùng sanh ñeàu coù moät Phaät taùnh tai—The four dhyana heavens, where the baát hoaïi, nhö vaàng maët trôøi, troøn ñaày, bao la vaø voâ samadhi mind of meditation is indestructible, and haïn, nhöng vì bò che laáp bôûi maây ñen nguõ uaån, the external is indestructible by the three final Phaät taùnh khoâng saùng leân ñöôïc, gioáng nhö moät catastrophes. chieác ñeøn naèm beân döôùi ñaùy bình. Khi maây vaø Baát Hoaïi Töôùng: Avinasya (skt)—Indestructible söông muø giaêng phuû nôi nôi, theá giôùi chìm trong character—Indestructible mark—Töôùng vöõng beàn, boùng toái, nhöng ñieàu ñoù khoâng coù nghóa laø maët khoâng theå huûy hoaïi ñöôïc. trôøi ñaõ bò huûy hoaïi. Taïi sao khoâng coù aùnh saùng? Baát Hoaïi YÙ Laïc: Indestructible aspiration—Söï AÙnh saùng khoâng bao giôø bò huûy hoaïi maø chæ bò mong muoán khoâng theå huûy hoaïi ñöôïc. maây vaø söông muø che khuaát. Caùi taâm thanh tònh Baát Hoaøn: Anagami (skt)—Avivarta or cuûa moïi chuùng sanh cuõng vaäy, chæ bò che khuaát Anivartana (skt)—Never return—Non-returner— bôûi nhöõng ñaùm maây u aùm, cuûa nhöõng aùm aûnh veà Non-returning—Not to return—Coøn goïi laø A Na

caùc ñoái töôïng, nhöõng tö töôûng ñoäc ñoaùn, nhöõng Haøm hay Baát Lai, ngöôøi khoâng trôû laïi trong duïc saàu naõo taâm lyù, nhöõng quan ñieåm vaø yù kieán. Neáu giôùi, maø vöôït leân treân coõi trôøi saéc giôùi vaø voâ saéc baïn coù theå giöõ caùi taâm tónh laëng ñeå khoâng moät tö giôùi. Baát hoaøn baét ñaàu khi Boà Taùt ñeán ñòa thöù taùm, töôûng buoâng lung naøo coù theå phaùt khôûi, thöïc töôùng khi aáy seõ khoâng coù söï thoái chuyeån ñoái vôùi baäc naày. nieát baøn seõ töï nhieân hieän ra. Nhö theá, chuùng ta Khi Ñöùc Thích Ca Maâu Ni sanh laøm bieát ñöôïc raèng caùi taâm coá höõu cuûa con ngöôøi töø Meghamanava, ngaøi ñaõ ñaït ñeán tieán trình thöù tö boån lai voán thanh tònh."—In Minding Mind, Zen naày vaøo thôøi Phaät Nhieân Ñaêng, vò naày ñaõ khaúng master Hongren taught: "According to The Ten ñònh söï thaønh ñaït cuoái cuøng cuûa Phaät Thích Ca Stages Scripture, there is an indestructible treân ñöôøng chöùng quaû Boà Ñeà. Ñieàu naày ñöôïc Phaät Buddha-nature in the bodies of living beings, like Sarvabhibhu taùi xaùc nhaän khi Ñöùc Thích Ca Maâu the orb of the sun, its body luminous, round and Ni sanh ra laøm Tyø Kheo Abhiya. Sau ñoù, Boà Taùt full, vast and boundless; but because it is covered ñöôïc sinh ra voâ soá laàn môùi vöôït qua caùc bhumis by the dark clouds of the five clusters, it cannot thöù taùm vaø thöù chín. Cuoái cuø ng vò naày tôùi ñòa thöù shine, like a lamp inside a pitcher. When there möôøi ñeå ñöôïc sinh ra laøm Jyotipalamanava vaø are clouds and frog everywhere, the world is ñöôïc Phaät Ca Dieáp (Kasyapa) ban caáp cho dark, but that does not mean the sun has Yauvarajyabhiseka, sau cuøng trôû thaønh vò thaàn decomposed. Why is there no light? The light is trong cung trôøi Ñaâu Suaát. Vò naày phaûi hoaøn taát ñòa never destroyed; it is just enshrouded by clouds thöù möôøi khi laøm Ñöùc Phaät Coà Ñaøm döôùi coäi caây and fog. The pure mind of all living beings is like Boà Ñeà—Also called not to return to the desire this, merely covered up by the dark clouds of world, but rising above it to form-realm or even obsession with objects, arbitrary thoughts, the formless realm. A non-returning Carya psychological afflictions, and views and opinions. commences with the Bodhisattva reaching the If you can just keep the mind still so that errant eighth Bhumi when retrogression becomes thought does not arise, the reality of nirvana will impossible for him. When Sakyamuni was reborn

as Meghamanava, he reached this Carya the time Baát Hôïp Thôøi Nghi: Khoâng hôïp thôøi— of Dipankara Buddha, who confirmed his ultimate Unfashionable. success in attaining Bodhi. It was reconfirmed by Baát Hoái: Avippatisara (skt)—Not to repent—Not Sarvabhibhu Budha when Sakyamuni was born as to regret. Abhiya or Abhiji Bhikshu. Subsequently, the Baát Hoài: A Na haøm, ngöôøi khoâng coøn trôû laïi trong Bodhisattva was born innumerable times in order luaân hoài sanh töû—Anagamin—One who does not to cross the eighth and ninth bhumis. He ultimately return—One exempt from transmigration—See reached the tenth bhumi to be born as Baát Hoaøn. Jyotipalamanava and given Yauvarajyabhiseka by Baát Hoài Höôùng: Theo Tònh Ñoä Chaân Toâng Nhaät Kasyapa Buddha, at last becoming the god of gods Baûn, ngöôøi tu haønh khoâng caàn hoài höôùng cho ai, in the Tusita Heaven. He was to complete the maø chæ moät loøng nieäm hoàng danh ñöùc Phaät A Di tenth

bhumi as Gautama Buddha under the Bodhi Ñaø—According to the Japanese Jodo Shinshu tree at Gaya. (True Pure Land Sect), practitioners do not have to Baát Hoaøn Quaû: Agamiphala (skt)—Fruit of non- transfer merits to anyone but do their best to recite returner—Quaû vò khoâng coøn bò quay trôû laïi nöõa — Amitabha's name. Consummation of the stage of the non-returner— Baát Hoäi: Fue (jap)—Not understanding— The fruits, fruition, or rewards of the last. Question of ignorance—Trong Thieàn, coù loaïi caâu Baát Hoaøn Töù Höôùng: Höôùng thöù ba trong boán hoûi ñöôïc goïi laø "hoûi vì khoâng hieåu"; ôû ñaây coù veû höôùng hay boán muïc tieâu, khoâng coøn trôû laïi duïc khoâng khaùc vôùi loaïi caâu "Taâm Haønh." Moät nhaø sö giôùi maø coøn tieán leân saéc giôùi hay voâ saéc giôùi —The hoûi Huyeàn Sa: "Toâi laø moät ngöôøi môùi nhaäp toøng third of the four directions or aims, noï to return to laâm; mong sö chæ thò toâi caàn phaûi hoïc taäp nhö theá the desire-world, but rising above it to the form- naøo." Huyeàn Sa ñaùp: "Nhaø ngöôi coù nghe doøng realm, or even to the formless realm. suoái rì raøo kia chaêng?" Vò sö ñaùp: "Baåm, coù!" Baát Hoaït UÙy: Sôï khoâng soáng ñuû ñeå tieán tu—Sôï Huyeàn Sa noùi: "Vaäy theo loái ñoù maø vaøo."—In mình chaúng theå soáng noåi neân chaúng theå boá thí heát Zen, there is a kind of question called "question of nhöõng thöù mình coù—Fear of not having enough to ignorance." This does not seem to differ from the live on to continue to cultivate—Giving away all sixth question. A monk asked Hsuan-Sha: "I am a lest they should have no means. new comer in the monastery; please tell me how Baát Hoïc: Asaika—No longer studying— to go on with my study." Hsuan Sha replied: "Do Graduated—One who has attained—See Voâ hoïc. you hear the murmuring stream?" The monk said: Baát Hoïc Voâ Thuaät: Khoâng hoïc neân trôû thaønh voâ "Yes, master." Hsuan-Sha said: "If so, here is the duïng. Phaät töû hoïc laø nghieân cöùu chaân lyù ñeå döùt entrance." ñöôïc voïng hoaëc. Haønh giaû tu thieàn neân luoân nhôù Baát Huû: Khoâng mai moät ñöôïc, duï cho lyù söï cuûa raèng phaøm phu, neáu khoâng hoïc thì khoâng bieát ñaâu nhaø thieàn khoâng theå naøo ami moät ñöôïc —Immortal, laø ñuùng ñaâu laø sai ñeå tu taäp —Unlearned and thus i.e., Zen theories and practices are immortal. good at nothing. Buddhists learn religious Baát Hueä: Ngöôøi khoâng coù trí tueä—A person teachings in order to get rid of illusion. Zen without wisdom. practitioners should always remember that for Baát Hö: Khoâng troáng roãng—Non-falsity. ordinary men, if they do not learn, will never Baát Hö Thaân: Baát hö thaân, vì duøng lyù nhö thaät thò know what is right and wrong for their cultivation. hieän theá gian—The nonfalse body, showing the Baát Hôïp: Not suitable—Unfit. world the truth. Baát Hôïp Lyù: Khoâng hôïp lyù—Illogical— Baát Hö Voïng Tính: Taùnh khoâng hö voïng hay laø Illegitimate—Irrational—Unreasonable. chaân taùnh—Nature that is not false—Not of false Baát Hôïp Phaùp: Khoâng hôïp phaùp—Illegal— or untrue nature. Illegitimate—Unlawful—Illicit. Baát Höùa Daï Haønh, Ñaàu Minh Tu Ñaùo: Khoâng Baát Hôïp Qui Caùch: Khoâng hôïp qui caùch—cho ñi ñeâm, tröôùc khi trôøi saùng phaûi ñeán. Ñaây laø Irregularity. caùch noùi laï luøng maø caùc Thieàn sö thöôøng duøng— Baát Hôïp Taùc: Non-cooperation. Do not allow to go out at night, but have to return

before dawn. This is a strange way of talking that That though inexistent thay exist is what Zen masters usually use. 'not existent' means." Baát Höu Töùc Boà Taùt: Aniksiptadhura (skt)— Baát Höõu Voïng Töôûng: Baát höõu voïng töôûng hay Never-giving up Bodhisattva—Never retiring voïng töôùng, trong ñoù hieän töôïng ñöôïc thaáy laø coù Bodhisattva—The Bodhisattva of Unremitting maët töø voïng kieán, trong khi thöïc söï chuùng khoâng Care—See Caøn Ñaø Ha Ñeà Boà Taùt. coù chuû teå—Non-existence as deluded conceptions Baát Höu Töùc Caên: Caên khoâng ngöøng nghæ (höu or marks, that phenomena are perceived as töùc), vì roát raùo söï vieäc taát caû chuùng sanh— existing due to deluded conceptualization when in Unceasing faculties, consummating the tasks of all actuality they are empty of substantial Being. sentient beings. Baát Höõu Voâ Tính Chi Voâ: Baát höõu laø söï vaéng maët Baát Höõu AÁm Thöôïng Voâ Phaù Ngaõ Nhaân: Coøn cuûa thöïc taïi ñoäc laäp trong caùc phaùp höõu vi giaû goïi laø Baát Höõu Khieám Chuû Teå Vieät Uaån hay baát danh—Non-existence as the absence of a self- höõu laø thieáu chuû teå ngoaøi caùc uaån—Non-existence existing entity within conditioned and as the lack of a substantial self beyond the conventionally named dharmas. skandha. Baát Hyû Baát Öu: Khoâng vui cuõng khoâng buoàn— Baát Höõu Khieám Chuû Teå Vieät Uaån: See Baát Höõu Neither pleasure nor sorrow—Neither delighted AÁm Thöôïng Voâ Phaù Ngaõ Nhaân. nor disappointed. Baát Höõu Töôùng Baát Voâ Töôùng: Chaúng höõu töôùng Baát Ích Luõ Ni Sö Ñaøn Tònh: Adasakam- chaúng voâ töôùng—Neither with marks nor without nisidanam (p)—Adasakanisi-danakappa (p)— marks—Noäi dung cuûa ñeä nhaát nghóa ñeá ñöôïc trình Ñöôïc ngoài töï do khaép nôi—Trong Ñaïi hoäi keát taäp baøy vôùi hai daãn chöùng, moät laø töø Ñaïi Trí Ñoä Luaän: kinh ñieån laàn thöù hai ñöôïc toå chöùc taïi thaønh Tyø Xaù "Chaúng höõu töôùng chaúng voâ töôùng"; vaø daãn chöùng Ly, 100 naêm sau ngaøy Phaät nhaäp Nieát Baøn, caùc tyø khaùc töø Trung Luaän: "Taát caû caùc phaùp chaúng coù kheo trong thaønh Pheä Xaù Ly ñaõ chaáp nhaän luaät nhö höõu chaúng khoâng nhö voâ." Tuy nhieân, söï phaùt naày—In the Second Council was held at Vaisali bieåu "chaúng coù chaúng khoâng" khoâng coù nghóa phuû 100 years after the passing of the Buddha, the nhaän taát caû hieän töôïng vaø huûy dieät taát caû caûm thoï Vaisali monks had accepted this rule: ñeå chöùng ngoä chaân lyù. Giaû vaø chaân laø moät. Ñònh 1) Ñöôïc pheùp ngoài caùc choã roäng lôùn, khoâng caàn ñeà naøy ñöôïc giaûi thích trong nhöõng gioøng keä maø phaûi theo quy ñònh ngaøy tröôùc cuûa Ñöùc Phaät— moät vaøi ngöôøi cho laø hoïc thuyeát cuûa Sö Taêng Allowing monks and nuns to sit down Trieäu: wherever they like to, not to follow rules set "Daàu raèng coù maët, chuùng laø phi höõu. forth by the Buddha before. Daàu raèng khoâng coù maët, chuùng laø phi voâ." 2) Ñöôïc duøng toïa cuï khoâng coù vieàn tua. Vieäc The content of the "supreme real truth" is naày traùi vôùi Ba Daät Ñeà thöù 89, caám duøng toïa illustrated with two quotations, one from the Ta cuï khoâng coù vieàn—Allow using a rug which Chih Tu Lun, "All dharmas are neither with marks has no fringe. This is contrary to Pacittiya 89 nor without marks," and the other from the which prohibits the use of borderless sheets. Mulamadhyamakakarika, "All dharmas are Baát Khaû: neither exist as substantial

Being nor inexist as 1) Cannot—May not—Unpermissible—Beyond nothingness." However, the statement "neither laying hold of—Unobtainable—Unknowable. existence nor non-existence" does not mean that 2) Baát Khaû, teân cuûa moät Danh Taêng chuøa Linh one denies all phenomena and suppresses all Dieäu, ñôøi nhaø Ñöôøng, ñeä töû cuûa senses in order to realize the real truth. The Subhakarasimha, moät trong nhöõng ngöôøi saùng conventional and the real are one. This laäp neân tröôøng phaùi Chaân Ngoân—Pu-K'o, the proposition is explained in stanzas which are name of a famous monk of the Ling-Miao considered by some to contain the essence of the monastery in the T'ang dynasty, a disciple of teaching of Master Seng Chao (374-414): Subhakarasimha, one of the founders of the "That though existent they inexist is what Shingon Sect. 'non-existent' means. Baát Khaû Ñaéc: Alabdha (skt)—Anupalabdhya

(skt)—Anupalambha (skt)—Khoâng theå ñaït ñöôïc— ñaõi qua taùc duïng cuûa Thöùc (Vijnana). Cho tôùi luùc Khoâng theå thaønh töïu ñöôïc—Inaccessible— Thöùc ñöôïc naâng cao leân bình dieän Trí Baùt Nhaõ, Unachievable—Unattainable—Unattained. baáy giôø môùi nhaän ra "khoâng baát khaû ñaéc." Kinh 1) Ngoaøi taàm naém baét: Fukatoku (jap)—Moät teân Baùt Nhaõ e raèng ngöôøi nghe phaûi kinh haõi khi nghe khaùc cuûa "Khoâng". Thuaät ngöõ Nhaät Baûn kinh ñöa ra khaúng quyeát taùo baïo raèng taát caû ñeàu 'fukatoku' coù nghóa laø 'khoâng theå giöõ laïi ñöôïc.' khoâng, do ñoù môùi noùi theâm raèng söï vaéng maët cuûa Tính chaát khoâng theå naém baét ñöôïc, hay tính taát caû nhöõng yù töôûng sinh ra töø choã ñoái ñaõi khoâng khoâng coù baûn chaát cuûa moïi hieän töôïng. Theo chæ cho caùi ngoan khoâng, caùi khoâng troáng trôn; söï hieåu bieát cuûa Phaät giaùo, moïi hieän töôïng nhöng ñôn giaûn, ñoù laø caùi Khoâng khoâng theå baét ñeàu gaén lieàn vôùi nhöõng nguyeân nhaân cuï theå, naém ñöôïc. Vôùi ngöôøi trí, Khoâng naày laø moät thöïc tröïc tieáp hay giaùn tieáp, vaø ñöa tôùi tình traïng taïi. Luùc sö töû caát tieáng roáng, nhöõng thuù vaät khaùc khoâng coù baûn chaát baát bieán vaø tính hö khoâng hoaûng sôï, töôûng tieáng roáng aáy laø caùi raát phi phaøm, cuûa vaïn höõu—Beyond laying hold of, gaàn nhö moät thöù maø chuùa teå sôn laâm 'ñaït ñöôïc' raát unobtainable, or unknowable, another name hy höõu. Nhöng ñoái vôùi sö töû, tieáng roáng ñoù chaúng for "Void." In Japanese, the term 'fukatoku' laï gì, chaúng coù gì hy höõu ñaït ñöôïc hay theâm vaøo. literally means 'that which cannot be held Vôùi keû trí cuõng vaäy, khoâng coù 'caùi Khoâng' trong onto,' the 'ungraspable'; insubstantial nature of hoï ñaùng coi nhö rieâng hoï baét ñöôïc laøm ñoái töôïng all phenomena. According to the Buddhist cho tö töôûng. Choã sôû ñaéc cuûa hoï laø voâ sôû ñaéc — understanding, all phenomena arise The void that is beyond words or thought. This dependent upon direct and indirect causes; kind of emptiness is known as unattainable thus they are devoid of any nontransitory (anupamabha). It is not that the mind is incapable substance and are ultimately 'empty'. of laying its hand on it, but that there is really 2) Taát caû caùc söï vaät ñeàu baát khaû ñaéc hay ôû ngoaøi nothing to be objectively comprehensible. taàm hieåu bieát, vì khoâng coù söï vaät naøo nhö töï Emptiness suggests nothingness, but when it is tính vaø nhöõng töôùng veû beân ngoaøi cuûa noù caû: qualified as

unattainable, it ceases to be merely All things are beyond the reach of knowledge negative. It is unattainable just because it cannot because there are no such things as self- be an object of relative thought cherished by the substance and its outward signs. Vijnana. When the latter is elevated to the higher 3) Ngoaøi “Taâm” ra thì nhöõng yù nieäm nhö Phaïm plans of the Prajna, the ‘emptiness unattainable’ is Thieân, vaân vaân ñeàu baát khaû ñaéc hay khoâng theå understood. The Prajnaparamita is afraid of bieát ñöôïc: Apart from “Mind-Only” such frightening away its followers when it makes its notions as Brahma, etc, are not to be known. bold assertion that all is empty, and therefore it 4) Chaân thöïc, thöïc taùnh, töï taùnh, vaân vaân laø baát proceeds to add that the absence of all these ideas khaû ñaéc vaø khoâng theå hieåu ñöôïc, vì ñaây laø born of relativity does not mean bald emptiness, nhöõng töôùng traïng cuûa “nhö nhö.”—Truth, or but simply an emptiness unattainable. With the reality, or self-nature are unattainable and wise this emptiness is a reality. When the lion incomprehensible, for they are the marks of roars, the other animals are terrified, imagining Suchness. this roaring to be something altogether Baát Khaû Ñaéc Khoâng: Anupalambha-sunyata extraordinary, something in a most specific sense (skt)—Ngoân Vong Löï Tuyeät Chi Khoâng— ‘attained’ by the king of beasts. But to the lion the Emptiness of unattainability—Khoâng cuûa caùi baát roaring is nothing, nothing specifically acquired by khaû ñaéc—Töùc laø caùi “khoâng” cuûa söï döùt khoûi or added to them. So with the wise, there is no ñöôøng ngoân ngöõ tö duy. Khoâng phaûi vì taâm khoâng ‘emptiness’ in them which is to be regarded as baét ñöôïc caùi ôû ngoaøi taàm tay, nhöng ñích thöïc specifically attained as an object of thought. Their chaúng coù gì ñaùng goïi laø sôû tri. Khoâng gôïi yù khoâng attainment is really no-attainment. coù, nhöng khi ñöôïc khoaùc cho ñaëc tính baát khaû Baát Khaû Ñònh Thuyeát: Khoâng theå dieãn taû ñöôïc— ñaéc, noù khoâng coøn laø phuû ñònh suoâng. Baát khaû ñaéc, Indescribable. chính bôûi khoâng theå laøm ñoái töôïng cho tö nieäm ñoái Baát Khaû Giaùc Tri: Imperceptible.

Baát Khaû Hoaïi Quan: Invincible Crown. noùi chaúng thaáy töï laø oâng bieát, choã ngöôøi khaùc Baát Khaû Höõu: Söï hieän höõu cuûa nhöõng chuùng sanh khoâng thaáy, oâng laøm sao bieát ñöôïc?" Coå nhaân noùi: troïng toäi, nhö nhöõng chuùng sanh ñòa nguïc —The "Ñeán trong ñaây chæ neân töï bieát, vì ngöôøi noùi chaúng existence of those who do the forbidden, such as ñöôïc." Nhö Theá Toân noùi khi ta chaúng thaáy, sao living beings in the hells. chaúng thaáy choã chaúng thaáy cuûa ta. Neáu thaáy caùi Baát Khaû Khaùng: Absolute necessity—Irresistible. chaúng thaáy, töï nhieân chaúng phaûi töôùng chaúng thaáy Baát Khaû Khí: Chaúng boû ñi ñöôïc—Not to be cast kia. Neáu chaúng thaáy choã ta chaúng thaáy, töï nhieân away. chaúng phaûi vaät, taïi sao chaúng phaûi oâng? Neáu nhaän Baát Khaû Khöôùc Tî: Khoâng theå baùc ñöôïc— caùi thaáy laø coù vaät thì chöa coù theå phuûi daáu "Khi toâi Irrefutable. chaúng thaáy." Nhö con linh döông moïc söøng, tieáng Baát Khaû Kieán: Kieán Invisible—Voâ Kieán—Khoâng vang daáu veát, khí töùc ñeàu tuyeät, oâng nhaèm choã naøo theå troâng thaáy ñöôïc—Nhaát Thaät Voâ Töôùng—Voâ doø tìm? YÙ kinh tröôùc buoâng ra ñeå phaù, sau ñoaït ñeå töôùng laø moät söï thaät khoâng theå phaân caùch

ñöôïc. Coù phaù. Tuyeát Ñaäu môû con maét giaùo phaùp ñeå tuïng, boán ñieàu khoâng theå thaáy ñöôïc—The one reality chaúng tuïng vaät, cuõng chaúng tuïng thaáy cuøng chaúng being indivisible is apart from all transient (or thaáy, thaúng thöøng tuïng thaáy Phaät—The Surangama empty) forms, and is therefore styled the formless. Scripture's Not Seeing, example 94 of the Pi-Yen- There are four invisibles. Lu. The Surangama scripture says: "When I do not Baát Khaû Kieán Höõu Ñoái Saéc: Chaúng phaûi nhöõng see, why do you not see my not seeing? If you see thöù maø maét coù theå troâng thaáy ñöôïc. Phaùp do nhöõng my not seeing, naturally that is not the thöù cöïc nhoû taïo thaønh nhö aâm thanh hay muøi vò— characteristic of not seeing. If you don't see my The invisible, perceptible or material things, such not seeing, it is naturally not a thing, how could it as sound, smell, etc. not be you?"According to Yuan-Wu in the Pi-Yen- Baát Khaû Kieán Laêng Nghieâm: The Surangama Lu, Hsueh Tou here does not quote the entire Scripture's Not Seeing—Thí duï thöù 94 cuûa Bích passage of the scripture; if it is quoted in full, then Nham Luïc. Kinh Laêng Nghieâm noùi: "Khi ta chaúng it can be seen. The scripture says: "If seeing were thaáy sao chaúng thaáy choå chaúng thaáy cuûa ta. Neáu a thing, then you could also see my sight. If seeing thaáy caùi chaúng thaáy, töï nhieân chaúng phaûi töôùng alike were called seeing my seeing, when I don't chaúng thaáy kia. Neáu chaúng thaáy choã ta chaúng thaáy, see, why don't you see my not seeing? If you see töï nhieân chaúng phaûi vaät, taïi sao chaúng phaûi oâng?" my not seeing, naturally that is not the Theo Vieân Ngoä trong Bích Nham Luïc, Tuyeát Ñaäu characteristic of not seeing. If you don't see my daãn vaên kinh ñeán ñaây maø daãn chaúng heát. Daãn heát not seeing, naturally it is not a thing; how could it thì coù theå thaáy. Kinh noùi: "Neáu caùi thaáy laø vaät, thì not be you?" The words are many, and I won't oâng cuõng thaáy ñöôïc caùi thaáy cuûa ta. Neáu ñoàng record them. Ananda intended to say, "The lamps thaáy goïi laø thaáy caùi thaáy cuûa ta. Khi ta chaúng thaáy and pillars in the world can be given names; I also sao chaúng thaáy choã chaúng thaáy cuûa ta? Neáu thaáy want the World Honored One to point out this caùi chaúng thaáy, töï nhieân chaúng phaûi töôùng chaúng subtle spiritual fundamental illumination, what can thaáy kia. Neáu chaúng thaáy choã ta chaúng thaáy, töï you call it, to let me see the Buddha's intent?" The nhieân chaúng phaûi vaät, taïi sao chaúng phaûi cuûa oâng?" World Honored One says, "I also see the incense Vì lôøi nhieàu chaúng cheùp heát. YÙ Toân giaû A Nan noùi: stand." Ananda says, "I also seethe incense stand; "Theá giôùi, loàng ñeøn, coät caùi ñeàu neân coù teân, caàn then this is the Buddha's sight." The World thieát Theá Toân chæ ra caùi dieäu tinh nguyeân minh Honored One says, "When I see the incense stand, naày goïi laø vaät gì, khieán con thaáy yù Phaät?" Theá Toân then that can be known; when I do not see the noùi: "Ta thaáy ñaøi höông." A Nan thöa: "Con cuõng incense stand, then how will you see?" Ananda thaáy ñaøi höông, töùc laø caùi thaáy cuûa Phaät." Theá Toân says, "When I don't see the incense stand, then noùi: "Ta thaáy ñaøi höông thì deã bieát, neáu khi ta this is seeing the Buddha." The Buddha says, "If I chaúng thaáy ñaøi höông, oâng laøm sao thaáy?" A Nan say I don't see, this is my own knowledge; when thöa: "Khi con chaúng thaáy ñaøi höông laø

thaáy Phaät." you say you don't see, this is your own knowledge, Theá Toân baûo: "Ta noùi chaúng thaáy, töi laø ta bieát, oâng where another doesn't see, how can you know?"

The ancients said that when you get here, you can ñoù khoù hieåu vaø khoù giaûi thích. Nhöõng Thieàn Taêng only know for yourself; you can't explain to moâ taû loaïi coâng aùn naøy nhö laø loaïi "baát khaû theå others. Just as the World Honored One said, nhaäp," gioáng nhö "nhöõng raëng nuùi baïc vaø nhöõng "When I do not see, why don't you see my not böùc töôøng saét." Noùi ñuùng ra, loaïi naøy chæ coù theå seeing? If you see my not seeing, naturally that is ñöôïc hieåu bôûi nhöõng haønh giaû coù trình ñoä cao maø not the characteristic of not seeing. If you do not tröïc giaùc saâu xa cuûa hoï töông xöùng vôùi tröïc giaùc see my not seeing, naturally it is not a thing; how cuûa nhöõng ngöôøi ñeà ra coâng aùn, nhö theá hoï môùi coù could it not be you?" If you say you acknowledge theå nhaän thöùc ñöôïc tröïc tieáp vaø roõ raøng yù nghóa sight as an existent thing, you are not yet able to cuûa coâng aùn maø khoâng caàn phaûi nhôø ñeán phoûng wipe away the traces. "When I don;t see" is like ñoaùn hay phaân tích. Neáu haønh giaû saün saøng khoâng the antelope with his horns hung up, all echo of sôï hieåu laàm thì nhöõng coâng aùn loaïi naøy coù theå sound, traces of tracks, all breath is utterly gone; khoâng phaûi laø tuyeät ñoái khoâng theå hieåu hoaëc where will you turn to search for him? The sense khoâng theå giaûi thích ñöôïc, nhöng ñaây khoâng phaûi of the scripture is total indulgence in the beginning laø ñieàu mong muoán cuûa nhieàu haønh giaû tu Thieàn— and total restraint in the end. Hsueh Tou goes This is a kind of koan which is somewhat difficult beyond the eye of the scriptural teachings to to understand and explain. Zen monks describe versify: he neither eulogizes things, nor seeing or this type of koans as the "impenetrable type," like not seeing; he just eulogizes seeing Buddha. "silver mountains and iron walls." This can, strictly Baát Khaû Kieán Voâ Ñoái Saéc: Chaúng phaûi nhöõng thöù speaking, only be understood by advanced maø maét coù theå troâng thaáy ñöôïc. Phaùp do nhöõng thöù practitioners whose profound intuitions match cöïc nhoû sanh ra—The invisible, imperceptible or those of the actors, thus enabling them to discern immaterial things. directly and clearly the meaning of the koan Baát Khaû Laõnh Hoäi: Ungraspability. without resorting to guesses or analysis. If one is Baát Khaû Löôïng: Immeasurable. willing to risk missing the point, these koans may Baát Khaû Minh Kieán Theá Gian Töôùng: Inability not be absolutely unintelligible or unexplainable, to understand mundane marks thoroughly, and but this is not the desirability of many Zen sever them completely—Khoâng coù khaû naêng thaáu practitioners. suoát töôùng theá gian—Duø baïn ñöôïc muoân duyeân Baát Khaû Thuyeát: Fukasetsu (jap)— raûnh roãi, coù chí tu haønh, nhöng ñoái vôùi töôùng theá Inexplicable—Indefinable—Inexpressible in gian, neáu nhìn khoâng thaáu, naém khoâng vöõng, döùt words—Unutterable—Unmentionable—Chaân lyù khoâng xong, khi xuùc ñoái vôùi ngoaïi duyeân khoâng khoâng theå noùi ra, khoâng theå naøo dieãn taû ñöôïc, tyû theå töi chuû, taâm tuøy theo caûnh maø ñieân ñaûo laøm sao nhö khi noùi caùi ngaõ khoâng gioáng maø cuõng khoâng yeân trí ñeå tu haønh?—Even if

you are free of all khaùc vôùi nguõ uaån. Khaùi nieäm cuûa nhaø Thieàn cho conditions and entangelments and are determined raèng kinh nghieäm giaùc ngoä khoâng theå naém baét to cultivate the Dharma, unless you can see ñöôïc baèng vaên töï ngoân ngöõ. Vieäc naøy quan heä tôùi through mundane marks, understand them söï ñònh höôùng chung cuûa nhaø Thieàn, nghi ngôø veà thoroughly, and sever them completely, you will khaû naêng laøm sai laïc chaân nghóa cuûa ngoân ngöõ vaø not be in control of yourself when faced with khaùi nieäm—Truth that can be thought but not external conditions. Your Mind, then, will move expressed, i.e., the self is neither the same nor erratically, following the environment. How can different from the five skandhas. The Zen notion you have the peace of Mind to cultivate? that the experience of awakening cannot be Baát Khaû Nghò: Inconceivable. captured in words. This is connected with the Baát Khaû Phaù: Khoâng theå phaûn baùc ñöôïc— general orientation of Zen, which is suspicious of Irrefutable. the distorting power of words and concepts. Baát Khaû Phaân Taùnh: Impartability—Tính baát khaû Baát Khaû Thuyeát Nghóa: Principle of phaân. inexpressibility—Baát khaû thuyeát nghóa, vì chaúng Baát Khaû Theå Nhaäp Coâng AÙn: The impenetrable chaáp taát caû ngöõ ngoân. Chö Ñaïi Boà Taùt (theo Kinh type of koans—Ñaây laø loaïi coâng aùn ôû möùc ñoä naøo Hoa Nghieâm, Phaåm 38), chö Boà taùt an truï trong

phaùp naày thôøi ñöôïc nhöùt thieát trí voâ thöôïng 2) Caùi khoâng theå hieåu ñöôïc: Fukashigi (jap)— nghóa—Principle of according with truth, not Caùi vöôït ra ngoaøi moïi tö duy, moïi quan nieäm clinging to words, realizing that past, present and duy lyù, laøm cho caùi duy lyù töï vöôït leân; caùi future are equal. Enlightening Beings who abide tuyeät vôøi, caùi saâu thaúm. Hoïc thuyeát thieàn xem by these can attain the supreme principle of hieän thöïc chôn thaät hay Phaät tính laø caùi khoâng omniscience—See Möôøi Nghóa Cuûa Chö Ñaïi Boà theå nghó baøn, vì noù naèm ôû ngoaøi tö duy. Nhöng Taùt. neáu hieän thöïc aáy laø khoâng theå hieåu ñöôïc, thì Baát Khaû Thuyeát Phaät: Ganendra (skt)—Vò Phaät noù vaãn coù theå ñöôïc caûm nhaän tröïc tieáp. Söï theå thöù 733 trong 1000 vò Phaät trong Hieàn Kieáp, trong nghieäm veà caùi khoâng theå hieåu ñöôïc aáy hoaøn ñoù boán vò ñaõ xuaát hieän—The 733rd of the Buddhas toaøn phuø hôïp vôùi caùi ñöôïc goïi laø ñaïi giaùc — of the present kalpa, in which 1,000 Buddhas are The unthinkable, that which eludes every to appear, of whom four have appeared. thought-conditioned, conceptual Baát Khaû Thuyeát Taïng: Anabhilapyakosa (skt)— comprehension, i.e., which transcends Unutterable treasure—Taïng chaân lyù khoâng theå noùi thinking; the wondrous, the essentially ra, khoâng theå naøo dieãn taû hay giaûi thích ñöôïc— inscrutable. According to the teachings of Indefinable treasure—Ineffable treasure— Zen, ultimate reality, true nature, or Buddha- Inexplicable treasure—Unmentionable treasure— nature is beyond thought, i.e., 'unthinkable' Treasure of Truth that can be thought but not (fukashigi). But thought it is inconceivable expressed. and beyond intellection, it is nevertheless Baát Khaû Tri Giaùc Tính: Non-perceptibility. 'experienceable'. The experience of the Baát Khaû Tri Luaän: Agnoticism. unthinkable is what is referred to as an Baát Khaû Tri Luaän Thuyeát: Agnosticism (n)— 'enlightenment'. Thuyeát khoâng theå bieát veà

baûn chaát cuûa chaân lyù toái 3) Hishiryo (jap): Phi suy töôûng—Thuaät ngöõ thöôïng. Chuû thuyeát cho raèng chæ coù nhöõng hieän Nhaät Baûn duøng ñeå chæ "baát khaû tö nghò" hay töôïng vaät chaát coù theå bieát ñöôïc, coøn kieán thöùc veà "phi suy töôûng" (khoâng coù suy töôûng). Thuaät chaân lyù tuyeät ñoái laø baát khaû tri—The doctrine that ngöõ quan troïng ñaëc bieät trong tö töôûng cuûa man can never know the nature of Ultimate Thieàn sö Ñaïo Nguyeân, nhaèm chæ traïng thaùi Reality. The doctrine which claims that only the taâm khoâng coøn luyeán chaáp vaøo tö töôûng nöõa, material phenomena can be known and maø ñeå cho doøng tö töôûng troâi chaûy moät caùch knowledge of an absolute truth is unacquirable. töï do. Ngöôøi ta noùi ñaây laø phöông phaùp cuûa Baát Khaû Tuyeát Thöôïng Gia Söông: Khoâng theå thöùc khoâng coù khaùi nieäm trong giai ñoaïn "tieàn naøo theâm söông treân tuyeát ñöôïc. Trong nhaø Thieàn, phaûn chieáu," trong ñoù haønh giaû môû ra moät daõy töø naày duøng ñeå nhaán maïnh ñeán vieäc baát laäp vaên töï chöùng nghieäm ñaày ñuû, chöù khoâng löïa choïn cuûa Thieàn toâng—One cannot add more dews on nhöõng tö töôûng nhaát ñònh naøo ñoù ñeå taäp trung the snow. In Zen, this term is used to emphasize vaøo—A Japanese term for "without thinking." that Zen practice does not establish on words and A term that is particularly important in the letters. thought of Dogen Zenji, which refers to a Baát Khaû Tö: Inconceivable. state of mind in which one no longer clings to Baát Khaû Tö Nghì: Acintya (skt). thoughts, but rather allows them to flow 1) Khoâng theå naøo suy nghó ñöôïc: Hi-shiryo freely. It is said to be a pre-refletive (tieàn (jap)—Khoâng theå naøo hieåu ñöôïc, vöôït ra phaûn chieáu) and non-conceptual mode of ngoaøi tö töôûng vaø bieän luaän hay tö töôûng vaø consciousness, in which one is open to the full vaên töï—Beyond comprehension—Beyond range of experience, without selecting out conception—Beyond thought or description— certain thoughts and focusing on them. Beyond thought or discussion—Beyond Baát Khaû Tö Nghì AÂm: Inconceivable sounds. thought and words—Inconceivable— Baát Khaû Tö Nghì Bieán: Söï bieán hoùa khoâng theå Inexpressible—Surpassing thought— nghó baøn ñöôïc—Inconceivable transformation. Unthinkable. 1) Söï bieán ñoái khoâng theå nghó baøn cuûa chaân nhö döôùi voâ soá hình thöùc cuûa vaïn höõu: The Baát Khaû Tö Nghì Nghieäp Töôùng: Daáu aán haønh indescribable changes of Bhutatathata in the ñoäng khoâng theå nghó baøn—Inconceivable mark of multitudinous forms of all things. activity. 2) Dieäu lyù chaân nhö chuyeån bieán maø thaønh söï Baát Khaû Tö Nghì Phaät Giôùi: Inconceivable töôùng cuûa muoân phaùp: The indescribable Buddha-world; the Buddha's world is beyond changes of the bhutatathata in the human conception—Theá giôùi Phaät baát khaû tö nghì. multitudinous forms of all things. Baát Khaû Tö Nghì Quang Nhö Lai: Nan Tö Baát Khaû Tö Nghì Bieán Dòch: Inconceivable Quang Nhö Lai, danh hieäu cuûa Ñöùc A Di Ñaø Nhö transformation—Söï bieán hoùa khoâng theå nghó baøn Lai—The ineffable Honoured One—The ñöôïc. Tathagata of ineffable light—Title of Amitabha. Baát Khaû Tö Nghì Bieán Dòch Sanh Töû: Baát Khaû Tö Nghì Sieâu Vieät Trí: Caùi trí sieâu vieät Inconceivable transformation of life in the Pure khoâng theå nghó baøn ñöôïc—Inconceivable Land—Do bi nguyeän voâ laäu maø

chuyeån bieán superknowledge. höôùng thöôïng thaân sinh töû leân treân Tam giôùi (xuaát Baát Khaû Tö Nghì Tam Quaùn: See Nhöùt Taâm quaù tam giôùi thaân)—Ineffable changes and Tam Quaùn. transmigrations to the higher stages of mortality Baát Khaû Tö Nghì Taâm: Caùi taâm khoâng theå nghó above the traidhatuka or trailokya. baøn ñöôïc—Inconceivable mind—The mind of Baát Khaû Tö Nghì Bieán Dòch Töû: inexpressible. Acintyaparinamacyuti (skt)—Cheát qua söï bieán Baát Khaû Tö Nghì Taäp Khí: Indescribable hoùa khoâng theå hieåu ñöôïc. Söï bieán dòch cuûa caùi vasana—Taäp Khí baát khaû tö nghì—Indescribable cheát laø khoâng theå nghó baøn—Death by suffusing—Indescribable fuming—Taùnh chaát inconceivable transformation. The death of khoâng theå nghó baøn cuûa nhöõng thoùi quen nghò löïc mysterious transformation or inconceivable cuûa kyù öùc (nhöõng yù thöùc vaø haønh ñoäng ñaõ laøm transformation-death. trong quaù khöù) ñaùnh ñoäng söï phaân bieät vaø ngaên Baát Khaû Tö Nghì Coâng Ñöùc Chi Lôïi: ngöøa söï giaùc ngoä—Perfuming impression or Inconceivable (Unthinkable) benefit from the memory or the indescribable nature of all habit- merit and virtue. energy of memory from past actions (recollection Baát Khaû Tö Nghì Giaûi Thoaùt: Söï giaûi thoaùt of the past or former impression) which ignites khoâng theå nghó baøn ñöôïc—Inconceivable discriminations and prevents Enlightenement. liberation—See Giaûi Thoaùt Baát Khaû Tö Nghì. Baát Khaû Tö Nghì Thaàn Thoâng: Thaàn thoâng Baát Khaû Tö Nghì Giaûi Thoaùt Kinh: 1) Teân khaùc khoâng theå nghó baøn ñöôïc—Inconceivable super- cuûa Kinh Hoa Nghieâm: Another name for Hua- power. Yen Sutra; 2) Teân ñaày ñuû cuûa Kinh Duy Ma: The Baát Khaû Tö Nghì Thöøa: Coã xe khoâng theå nghó full title is also a name for the Vimalakirti Sutra. baøn ñöôïc (Ñaïi thöøa Phaät giaùo)—Inconceivable Baát Khaû Tö Nghì Giaûi Thoaùt Phaùp Moân: vehicle. Dharma gate of unfathomable liberation—Phaùp Baát Khaû Tö Nghì Toân: Moät trong 37 danh hieäu moân giaûi thoaùt khoâng theå nghó baøn —Phaùp moân cuûa ñöùc Phaät A Di Ñaø—Inconceivable tam muoäi hay giaûi thoaùt taâm—The samadhi or Honourable, one of thirty-seven epithets of liberation of mind, that ensures a vision of the Amitabha Buddha. effable. Baát Khaû Tö Nghì Trí: Acintyajnana (skt)—Baát Khaû Tö Nghì Giôùi: Coõi khoâng theå nghó baøn Inconceivable wisdom—Trí tueä khoâng theå dieãn taû ñöôïc—Inconceivable realm. ñöôïc cuûa Ñöùc Phaät hay trí tröïc giaùc. Caùi bieát hay Baát Khaû Tö Nghì Huaân: See Baát Tö Nghì Huaân. caùi trí vöôït ngoaøi söï hieåu bieát bình thöôøng hay laø Baát Khaû Tö Nghì Hueä: See Baát Khaû Tö Nghì Trí. caûnh giôùi trí tueä baát tö nghì cuûa chö Nhö Lai (baát Baát Khaû Tö Nghì Khoâng: Caùi ‘khoâng’ khoâng theå tö nghì chö Nhö Lai trí tueä caûnh giôùi)—The nghó baøn—Inconceivable emptiness. indescribable Buddha’s wisdom, or intuitive Baát Khaû Tö Nghì Nghieäp: Haønh ñoäng khoâng theå knowledge. The knowledge or wisdom that is nghó baøn—Inconceivable activity. beyond the ordinary understanding.

Baát Khaû Tö Nghò: Acintya (skt)—Beyond toån haïi chuùng sanh—Ñaây laø moät trong möôøi luaät comprehension—Beyond conception—See Baát nghi cuûa chö Ñaïi Boà Taùt. Chö Boà Taùt an truï trong Khaû Tö Nghì. phaùp naày thôøi ñöôïc luaät nghi

ñaïi trí voâ thöôïng— Baát Khaû Vieät Thuû Hoä: Durdharsa-Dvarapala Should not give rise to any malice toward sentient (skt)—Nan Thaéng Toân Giaû—Voâ Naêng Kieán Giaû. beings. This is one of the ten kinds of rules of 1) Vò thuû hoä khoù coù theå vöôït qua ñöôïc: behavior of great enlightening beings. Intranscendable guardian. Enlightening beings who abide by these can attain 2) Hai vò hoä phaùp teân Nan Trì vaø Nan Thaéng, the supreme discipline of great knowledge—See ñöùng beân phaûi Ngaøi Vaên Thuø trong Phaùp Giôùi Möôøi Luaät Nghi Cuûa Chö Ñaïi Boà Taùt. Maïn Ñaø La—Two guardians of the Law on Baát Khoå: Non-suffering. the right of Manjusri in the Garbhadhatu Baát Khoå Baát Laïc: Adukkha asukha (p)—Not Mandala. happy nor suffering—Without suffering, without Baát Khaû Xaâm Phaïm: Inviolable—Inviolability. happiness. Baát Khaû Xöng Caûnh: Caûnh giôùi khoâng theå dieãn Baát Khoå Baát Laïc Baùo Nghieäp: Adukkha-asukha- taû ñöôïc—Indescribable objects. vedaniya-karma (skt)—Thuaän Baát Khoå Baát Laïc Baát Khaû Xöng Trí: Cognition of the Thoï Nghieäp—To receive neither pain nor indescribable—Trí bieát ñöôïc ñieàu khoâng theå dieãn pleasure in the flow of karma. taû ra—Trí hueä Nhö Lai treân moïi khía caïnh khoâng Baát Khoå Baát Laïc Thoï: Xaû Thoï—Sensation of theå nghó baøn—The Buddha-wisdom that in its neither pain nor pleasure—Moät trong ba thöù thoï, variety is beyond description. khoâng khoå khoâng laïc (khoâng khoå khoâng söôùng). Baát Kham: 1) Khoâng laøm ñöôïc: Impossible; 2) Ñaây cuõng laø moät trong naêm traïng thaùi caûm thoï, Khoâng theå chòu ñöïng ñöôïc: Unbearable, unable to traïng thaùi trong ñoù con ngöôøi ñaõ xaû boû söï ñôùn ñau endure, unendurable. cuõng nhö laïc thuù—Neither suffering nor pleasure, Baát Kham Nhaãn Haønh: Akkhama-patipada (p)— one of the three kinds of sensation, the state of Progress with impatience. experiencing neither pain nor pleasure. This is Baát Khieáp: Duõng caûm, khoâng sôï haõi—Undaunted. also one of the five vedanas or sensations, the Baát Khinh: Khoâng khinh thöôøng—Not despite. state in which one has abandon both pain and Baát Khinh Boà Taùt: Not-Despite Bodhisattva— pleasure. Thöôøng Baát Khinh Boà Taùt. Baát Khoå Laïc: See Baát Khoå Baát Laïc. Baát Khinh Chi Haïnh: Haïnh tu “Chaúng Daùm Baát Khoâng: Amogha (skt)—Khoâng, troáng roãng Khinh Ai”—The practice of “Never Despite.”— hay voâ duïng—Not empty—Not in vain. Practice of not despising others. Baát Khoâng (705-774): Amoghavajra (skt)—OÂng Baát Khoan Dung: Thieáu ñoä löôïng— laø ñeä töû xuaát saéc cuûa Kim Cöông Trí, ngöôøi Baéc Intolerance—Lack of tolerance. AÁn, thoï Sa Di naêm 15 tuoåi vaø ñeán Quaûng Ñoâng Baát Khôûi: Do not give rise to—Khoâng daáy sinh cuøng vôùi thaày, laø ngöôøi maø oâng theo haàu ñeán taän leân. Laïc Döông, vaø thoï ñaïi giôùi naêm 20 tuoåi. Trong 12 Baát Khôûi Phaùp Nhaãn: Anutpattikadharmakshanti naêm, oâng thaâm hieåu caû giaùo töôùng vaø söï töôùng cuûa (skt)—See Voâ Sinh Khôûi Phaùp Nhaãn. Maät Giaùo. Khi thaày maát, oâng cuøng caùc ñeä töû caû Baát Khôûi Phaùt: Abhuta (skt)—Not real—Not thaûy 37 ngöôøi sang Tích Lan, vaø tìm ñeán Phaùp sö true—Unreal—Hö voïng (khoâng thaät). Phoå Hieàn (Samantabhadra) ñeå nghieân cöùu veà giaùo Baát Khôûi Phaân Bieät: Refrain (v) from lyù cuûa kinh Kim Cang Ñaûnh Du Giaø (Vajra-discrimination—Lìa boû söï phaân bieät. sekhara-yoga) vaø Ñaïi Nhaät Thai Taïng

(Maha- Baát Khôûi Taâm:Vithimutta-cittas (p)—Taâm khoâng vairocana-garbha-kosa). OÂng trôû veà Traøng An naêm sanh khôûi—Mind which does not arise within a 746 vôùi moät soá kinh ñieån phong phuù ñoù. Baát process. Khoâng laø quoác sö cuûa ba trieàu vua: Huyeàn Toâng, Baát Khôûi Toån Haïi Taâm: Not to give rise to any Tuùc Toâng, vaø Ñaïi Toâng. OÂng dòch caû thaûy 110 boä malice toward sentient beings—Chaúng khôûi taâm kinh, goàm 143 quyeån trong ñoù coù boä quan troïng nhaát laø Kim Cang Ñaûnh. OÂng maát naêm 70 tuoåi,

ñöôïc vua ban cho thuïy hieäu Tam Taïng Ñaïi Bieän Baát Khoâng Cuùng Döôøng Baûo Boà Taùt: See Baát Chaùnh Quaûng Trí—Amoghavajra (705-774), an Khoâng Cuùng Döôøng Boà Taùt. able pupil of Vajrabodhi, was from North India. Baát Khoâng Cuùng Döôøng Boà Taùt: Aryamogha- He became a novice at the age of fifteen and purnamani (skt)—Nhö YÙ Kim Cang ôû veà phía nam arrived in Kuang-Tung together with his teacher trong Phaùp Giôùi maïn ñaø la—At will Vajra in the whom he followed as far as Lo-Yang, and Garbhadhatu mandala, the fifth on the south of the received ordination at twenty. In twelve years he court. mastered all the mystical doctrines and practices. Baát Khoâng Ñaïi Quaùn Ñaûnh Quang Chaân Ngoân: When his teacher died he went to ceylon together Theo truyeàn thoáng Phaät giaùo Taây Taïng, duøng caâu with his fellow pupils, thirty-seven in all, and chaân ngoân cuûa ñöùc Ñaïi Nhaät Nhö Lai trong leã visited a teacher, Samantabhadra, from whom he quaùn ñaûnh ñöôïc duøng ñeå röõa saïch toäi chöôùng vaø aùc learned the doctrines of the Vajra-sekhara-yoga nghieäp ñeå ñi vaøo coâng ñöùc—In Tibetan Buddhism, and Maha-vairocana-garbhakosa. With his rich the true words of Vairocana Buddha (the great collections he returned to Ch’ang-An in 746. baptism) are used on special ocassions for Amoghavajra was an instructor of Hsuan-Tsung, washing away sin and evil and entering into Su-Tsung and Tai-Tsung, the three successive virtue. Emperors. He translated 110 different texts, in 143 Baát Khoâng Giaû Danh: Conventional names are Chinese volumes. Among them was the most not empty—Theo Sö Trí Taïng, khi kinh noùi veà important text “Diamond Head” (Rita-sangraha or "Khoâng cuûa saéc töôùng" laø coù yù chæ söï thieáu vaéng Tattvasabgraha). He died greatly honoured at 70 taùnh chaân, tröôùc khi ñöôïc goïi laø "khoâng". Noù years of age in 774, twelve years of Tai-Tsung, khoâng coù nghóa raèng giaû höõu laø khoâng. Vì töï taùnh the third emperor under whom he had served. The roãng laëng neân goïi laø khoâng. Ñaây laø chaân ñeá. Caùi festival of feeding the hungry spirits is attributed baát khoâng cuûa chaân lyù giaû taïm thì goïi laø tuïc ñeá — to him. His titles of Thesaurus of Wisdom and According to Master Chi-tsang, when the Sutras Amogha Tripitaka. speak of "the emptiness of visivle form" this refers Baát Khoâng Caâu Phaùp Töï Taïi Boà Taùt: to its emptiness and lack of a true substantive Amoghankusa (skt)—Dharma hook of Non-Empty nature, therefore it is called "empty." It does not Isvara Bodhisattva. mean that conventional visible reality is empty or Baát Khoâng Caâu Quaùn Töï Taïi Boà Taùt: nothingness, therefore it is called empty. This is Amoghankusa (skt)—Dharma hook of Non-Empty the real truth. The non-emptiness of conventional Isvara Bodhisattva—Baát Khoâng Caâu Phaùp Töï Taïi reality is called the worldly

truth. Boà Taùt. Baát Khoâng Kieán Boà Taùt: Amoghadarsana (skt)— Baát Khoâng Caâu Y Boà Taùt Phaùp: Phaùp tu cuûa Baát Amoghadarsin (skt)—Baát Khoâng Nhaõn Boà Taùt— Khoâng Caâu Phaùp Töï Taïi Boà Taùt—Methods of Chaùnh Löu Boà Taùt—Chaân Nhö Kim Cang Boà cultivation of Dharma hook of Non-Empty Isvara Taùt—Vò Boà taùt ñöùng haøng thöù hai trong saân Ñòa Bodhisattva. Taïng treân Thai Taïng Giôùi—The unerring seeing Baát Khoâng Chaân Nhö: Non-empty Thusness—bodhisattva, shown in the second place of Ti- Baát Khoâng Nhö Lai Taïng—Chôn nhö ñuû heát thaûy Tsang's court in the Garbhadhatu. caùc phaùp tònh, nhö göông saùng hieän leân muoân veû. Baát Khoâng Kim Cang: Amoghavajra (skt)—Teân Theá giôùi hieän töôïng, ñoái laïi vôùi phoå chaân nhö hay cuûa moät vò sö AÁn Ñoä cuøng vôùi thaày laø ngaøi Kim phaùp thaân, khoâng theå pha laãn vôùi phieàn naõo vaø Cang Trí sang Trung Hoa vaøo theá kyû thöù VIII. OÂng hieän töôïng—The absolute in manifestation or ñaùp thuyeàn theo ñöôøng Nam Haûi ñeán Laïc Döông phenomenal (images in the mirror) or the womb of vaøo naêm 720. OÂng dòch thuaät nhieàu kinh ñieån quan the universe in which are all potentialities. The troïng cuûa Maät giaùo, nhö Kim Cang Ñaûnh, vaân realm of phenomena, in contrast with the universal vaân—Name of a monk who came to China with bhutatathata or dharmakaya, which is unmingled his master, Vajrabodhi, in the eighth century. He with the illusion of phenomena—See Nhaân Huaân sailed to the southern sea and reached Lo-Yang, Taäp Kính. China, in 720. He translated several important

mystical texts, such as the Vajra-sekhara. AÂm Vieän cuûa Thai Taïng Giôùi. Tay caàm vôït baát Baát Khoâng Kim Cang Boà Taùt: Amoghavajra khoâng ñeå vôùt laáy caù cuûa trôøi ngöôøi beân bôø Boà Ñeà. (skt)—A Muïc Caùt Baït Chieát La, moät vò Boà Taùt Hình ngaøi coù ba maët, moãi maët coù ba maét saùu tay— trong Thai taïng Giôùi—A Bodhisattva in the court One of the six forms of Kuan-Yin in the of Garbhadhatu. Garbhadhatu group. Catching deva and human fish Baát Khoâng Nhaõn Boà Taùt: Amoghadarsana for the bodhi-shore. The image has three faces, (skt)—Amoghadarsin (skt)—See Baát Khoâng Kieán each with three eyes and six arms. The hands hold Boà Taùt. a net, lotus, trident, halberd, the gift of courage, Baát Khoâng Nhò Ñeá Luaän: The Treatise on Non- and a plenipotentiary staff; sometimes Emtiness and the Two Truths—Boä luaän ñöôïc soaïn accompanied by "the green Tara, Suddhana- bôûi Sö Hieån Löôïng, coøn goïi laø Trí Laâm (409-487), Kumara, Hayagriva and Bhrkuti." moät vò danh Taêng Trung Hoa vaøo thôøi Löu Toáng Baát Khoâng Quyeân Saùch Quan Theá AÂm: See Baát (420-497): "Kinh noùi raèng taát caû caùc phaùp duyeân Khoâng Quyeân Saùch Quan AÂm. khôûi taùnh vaø töôùng ñeàu nhö vaäy hoaëc coù Phaät hoaëc Baát Khoâng Quyeân Saùch Thaàn Bieán Chaân Ngoân khoâng coù Phaät. Taïi sao laïi noùi raèng ñoù laø Khoâng Kinh: Amoghapasa-kalparaja-sutra (skt)—Name (wu)? Moät kinh khaùc laïi noùi raèng taát caû caùc phaùp of a sutra. laø Khoâng. Ñoù laø thieáu moät chuû teå trong taát caû caùc Baát Khoâng Quyeân Taùc Quaùn AÂm: Amoghapasa. phaùp, moät caùi noäi khoâng hoaëc thieáu töï taùnh, ñöôïc (skt)—See Baát Khoâng Quyeân Saùch Quan AÂm. goïi laø tuïc ñeá. Söï thieáu töï taùnh trong taát caû caùc Baát Khoâng Quyeân

Taùc Thaàn Bieán Chaân Ngoân phaùp naøy chính noù laø chaân ñeá. Ñaây laø yù cuûa caùc Kinh: Amoghapasa-kalparaja-sutra (skt)—Name Luaän sö, nhöõng ngöôøi ñaõ thuyeát veà nhò ñeá cuûa söï of a sutra. vaø lyù, tuïc ñeá nhö ba nhoùm voâ vi, vaø ñeä nhaát nghóa Baát Khoâng Tam Taïng: Ñaïi Bieän Chính Ñaïi ñeá nhö 16 chaân lyù."—A treatise composed by Quaûng Trí Baát Khoâng Tam Taïng Hoøa Thöôïng Hsien-liang, a Chinese famous monk who lived in (ngöôøi nöôùc Chaáp Sö Töû Nam Thieân Truùc, soáng the Liu Sung Dynasty in China: "A Sutra says the vaøo khoaûng 458-522 A.D., phaùp huùy laø Trí Taïng, reality of conditioned co-arising is eternal in hieäu laø Baát Khoâng Kim Cöông)—Thesaurus of nature and form whether there is or is not a Wisdom (Amogha Tripitaka)—Amogha Tripitaka Buddha. How can one say that it is nothingness Dharma Master. (wu)? Another Sutra says that all the dharmas are Baát Khoâng Taùnh: Nature of non-emptiness— empty. This lack of a substantive subject in all Taùnh cuûa baát khoâng. dharmas, an inner emptiness or lack of substantive Baát Khoâng Thaønh Töïu Nhö Lai: Amogha-siddhi subject, is called the worldly truth. This lack of a (skt)—Moät trong naêm vò Phaät trong Phaät gia trong substantive subject in all dharmas itself is the real Kim Cang Giôùi. Ngaøi laø giaùo chuû cuûa Baéc Phöông truth. This is the intent of the Abhidharmikas who Tònh Ñoä, hình vaøng röïc rôõ, tay traùi vung ra, tay teache the two truths of phenomena and reality, phaûi Ngaøi baét aán “voâ uùy.” Ngaøi ngoài treân Kim the mundane truth as the three groups of Cang Toøa, hai chaân kieát giaø, daáp daùng uy nghi, tay unconditioned things, and the truth of supreme traùi ñaët trong loøng, loøng baøn tay höôùng leân; ñaây laø meaning as the sixteen truths." daáu hieäu cuûa hai kim cang chuøy hay hai löôõi Baát Khoâng Nhö Lai Taïng: Non-empty göôm; tay phaûi ñöa thaúng leân trong daáu hieäu ban Tathagatagarbha—See Baát Khoâng Chaân Nhö. phuùc, ngoùn tay thaúng. Daáu hieäu laø ñoâi Kim Cang Baát Khoâng Quaûng Ñaïi Minh Vöông Quaùn Theá maøu xanh laù caây, chöõ “ah,” boâng sen xanh; beân AÂm Boà Taùt: See Baát Khoâng Quyeân Saùch Quan döôùi toøa sen coù hai Kim Sí Ñieåu hay Ca Laâu La AÂm. (loaøi thaàn ñieåu nöûa ngöôøi nöûa chim)—The Baát Khoâng Quyeân Saùch Chuù Taâm Kinh: Tathagata of unerring performance, the fifth of the Amoghapasa-hrdaya-sutra (skt)—Name of a sutra. five wisdom of dhyani-buddhas of the diamond Baát Khoâng Quyeân Saùch Quan AÂm: realm. He is placed in the north, his image is gold- Amoghapasa. (skt)—Baát Khoâng Quyeân Saùch coloured, left hand clenched, right fingers Quan AÂm—Moät trong saùu Quan AÂm trong Quan extended pointing to breast. Also he is seated in

“Adamantine” pose, legs closely locked, sole in the law of cause and effect—Theo thieàn sö D.T. apparent, left hand in lap, palms upwards, may Suzuki trong Thieàn Luaän, Taäp II, baát laïc vaø baát balance a double vajra, or sword; right hand erect muoäi khaùc nhau ôû choã naøo? Theo truyeän Baùch in blessing, fingers extended. Symbol double Tröôïng Daõ Hoà, “Baát Laïc” laø moät haønh vi luaân lyù, vajra; colour green; word, ah!; blue green lotus; trong khi “Baát Muoäi” laø moät thaùi ñoä tri thöùc. “Baát element, earth; animal, garuda; Sakti (female Laïc” ñaët ngöôøi ta ñöùng haún ra ngoaøi voøng nhaân personification), Tara; Manusi-Buddha (human or quaû voán laø

theá giôùi vaïn bieät naày vaø ñaáy laø caùi savior Buddha), Maitreya. voøng hieän höõu cuûa chuùng ta. “Baát Muoäi” hay Baát Khoâng Thaønh Töïu Phaät: See Baát Khoâng khoâng meâ môø, vieäc xaõy ra laø söï chuyeån höôùng cuûa Thaønh Töïu Nhö Lai. thaùi ñoä tinh thaàn chuùng ta höôùng veà moät theá giôùi ôû Baát Khoâng Vöông Quaùn Theá AÂm Boà Taùt: See treân nhaân quaû. Vaø do söï chuyeån höôùng naày toaøn Baát Khoâng Quyeân Saùch Quan AÂm. theå vieãn quan veà ñôøi soáng ñoùn nhaän moät saéc thaùi Baát Khoâng Vöông Tam Muoäi: Vajra-raja- môùi meû ñaùng ñöôïc goïi laø “Baát Laïc Nhaân Quaû.” samadhi (skt)—Caùi ñònh thuø thaéng (maïnh nhaát vaø Qua caâu chuyeän Baùch Tröôïng Daõ Hoà, chuùng ta toát nhaát) cuûa kim cang—The samadhi of Vajra- thaáy vaán ñeà baát laïc nhaân quaû vaø baát muoäi nhaân king, i.e. the strongest, or finest, e.g. a powerful quaû laø moät vaán ñeà troïng ñaïi khoâng rieâng cho caùc bull. Phaät töû cuûa moïi toâng phaùi maø cho caû caùc trieát gia Baát Khuaát: Unyielding. vaø nhöõng ngöôøi coù ñaïo taâm. Noùi caùch khaùc, ñaây laø Baát Khöù Baát Lai: Khoâng ñi khoâng ñeán—Neither vaán ñeà yù chí töï do, laø vaán ñeà aân suûng, thaàn thaùnh, coming nor going (neither going nor coming). laø vaán ñeà nghieäp baùo sieâu vieät; noù laø vaán ñeà cuûa Baát Khöù Thaân: Thaân baát khöù, vì nôi taát caû theá luaän lyù vaø taâm linh cuûa khoa hoïc vaø toân giaùo, cuûa gian caàu chaúng ñöôïc—The nongoing body, nhieân giôùi vaø sieâu nhieân giôùi, cuûa ñaïo ñöùc vaø tín impossible to find in any world. ngöôõng. Neáu baát laïc nhaân quaû, töùc laø laø m hö toaøn Baát Kieät AÂm: AÂm vang doäi—Resonant voice— boä keá hoaïch cuûa vuõ truï; bôûi vì chính luaät nhaân quaû Echoing voice—Resounding voice. raøng buoäc hieän höõu, vaø neáu khoâng coù thöïc taïi cuûa Baát Kieâu Maïn Bieän: Never haughty—Baát kieâu traùch nhieäm ñaïo ñöùc thì caên cô coát yeáu cuûa xaõ hoäi maïn bieän hay bieän luaän khoâng toû veû kieâu maïn, seõ bò ñoã nhaøo. Phaät töû chuùng ta neân hieåu chöõ “baát moät trong taùm taøi huøng bieän cuûa Ñöùc Nhö Lai hay muoäi” ôû ñaây khoâng phaûi laø khoâng meâ môø veà nhaân taùm ñaëc tính cuûa Phaät trong luùc noùi—Never quaû, maø laø khoâng bieát hay khoâng choái boû, hoaëc haughty, one of the eight characteristics of a xoùa boû—According to Zen master D.T. Suzuki in Buddha’s speaking. Essays in Zen Buddhism, Second Series (p.204), Baát Kính: Disrespectful. what then is the difference between 'not falling' Baát Laïc: Furaku (jap)—1) Khoâng rôi vaøo: Not fall and 'not obscuring'? According to the story of Pai- down into; 2) Khoâng thích thuù, khoâng vöøa yù: Chang and the Fox, “not to fall to the karmic Amanapa (skt)—Unpleasant. retribution” is a moral deed, and “not to obscure or without ambiguity the law of cause and effect” is Baát Laïc Danh Ngoân: Thieàn phaùp vaø ngoân töï an intellectual attitude. “Not to fall to the karmic khoâng coù lieân heä gì caû—Zen methods and words retribution” makes one stand altogether outside have no relation. the realm of causation, which is the world of Baát Laïc Giai Caáp: Khoâng keït vaøo thöù töï ñaúng particulars and where we have our being. In the caáp, chæ cho söï giaùc ngoä töùc thì—Sudden case of “Without ambiguity in the law of cause enlightenment. and effect,” what happens is the shifting of our Baát Laïc Höõu Voâ: Chaúng rôi vaøo coù vaø khoâng— mental attitude towards a world above cause and Not falling into existence

and non-existence. effect. An because of this shifting the whole Baát Laïc Nhaân Quaû: Furaku-Inga (jap)—Khoâng bò outlook of life assumes a new tone which may be rôi vaøo quaû baùo nhaân quaû—No falling subject to called spiritual “not to obscure.” Through the story karmic retribution. of Pai-Chang and The Fox, we see that the Baát Laïc Nhaân Quaû Vaø Baát Muoäi Nhaân Quaû: Not question of “Not falling to karmic retribution and falling to karmic retribution and without ambiguity

without ambiguity in the law of cause and effect” heavens until he attains Arhatship or nirvana. is a big issue, not only for Buddhists of all schools, According to Theravada Buddhism, anagamin is a but also for philosophers and religiously minded person is free from the first five fetters of people. In other words, it is the question of believing ego, doubt, clinging to rites and rules, freedom of the will, it is the question of sensual appetite, and resentment (who eliminated transcending karma, it is the question of logic and the first five fetters (samyojana): clinging to the spirit , of science and religion, of nature and idea of self, doubt, clinging to rituals and rules, super-nature, of moral discipline and faith. Indeed, sexual desire, and resentment)—See Töù Thaùnh it is the most fundamental of all religious Quaû (B1). questions. If “not falling to karmic retribution,” Baát Lai Baát Khöù: Anagamana-nirgama (skt)— then this will jeopardizes the whole plan of the Anaya-vyaya (skt)—Baát Lai Baát Khöù hay baát lai universe, for “cause and effect” or the law of dieäc baát khöù (khoâng ñeán khoâng ñi), phaù huûy yù causation that binds existence together, and nieäm veà dieät baèng yù nieäm ‘ñeán,’ nghóa laø khoâng coù without the reality of moral responsibility the very ñeán maø cuõng khoâng coù ñi; phaù huûy yù nieäm ‘ñeán’ basis of society is pulled down. Buddhists should baèng yù nieäm ‘ñi.’ Baát lai baát khöù laø moät trong be careful with the meaning of “baát muoäi.” nhöõng haïnh tu cuûa Boà Taùt, vì ba nghieäp thaân, Although it is the literal meaning of “not to be khaåu, yù ñeàu khoâng ñoäng taùc—Neither coming into obscured,” here the sense is rather “not to nor going out of existence. The orginal negate,” or “not to ignore,” or “not to obliterate.” constituents of all things are eternal. Nothing Baát Laïc Thaàn Vaãn: Khoâng rôi vaøo mieäng löôõi — comes, nothing goes, refuting the idea of Not falling into a talkative practice (nasty tongue). ‘disappearance’ by the idea of ‘come,’ meaning Baát Lai: Anagamin (skt)—A Na Haøm—Non- neither coming-in nor going-out; refuting the idea coming—Not coming back to mortality—Non- of ‘come’ by the idea of ‘go.’ Cultivation without returner—One who does not return—One exempt coming or going is one of Bodhisattvas' practices, from transmigration—Never-Returner—Baäc Baát because their physical, verbal, and mental doings Lai (baäc khoâng quay trôû laïi)—Baát Lai, dòch töø have no actions. Phaïn ngöõ “Anagamin,” (Hoa ngöõ A Na Haøm). Ñaây Baát Lai Ñaïo Taâm: Path consciousness of Non- laø moät baäc Thaùnh Tieåu Thöøa, vò ñaõ ñoaïn tröø heát returning. phieàn naõo trong duïc giôùi vaø khoâng coøn phaûi taùi Baát Lai Nghinh: Khoâng goïi maø Ngaøi vaãn ñeán sanh vaøo theá giôùi naøy nöõa. A Na Haøm laø baäc röôùc—Without being called he comes to khoâng coøn trôû laïi, ngöôøi ñaõ ñöôïc mieãn tröø khoûi welcome—Tònh Ñoä toâng tin töôûng raèng Ñöùc Phaät doøng sanh töû. Baát lai laø quaû vò thöù ba trong boán A Di Ñaø ñeán röôùc

nhöõng linh hoàn cuûa ñeä töû Ngaøi Thaùnh quaû vò cuûa tröôøng phaùi Tieåu thöøa, ngöôøi neáu nhöõng ngöôøi naày goïi ñeán Ngaøi luùc laâm khoâng coøn taùi sanh trong theá giôùi naày nöõa. Sau khi chung—The Pure Land sect believes that laâm chung thì ngöôøi aáy seõ vaõng sanh Tònh Ñoä hay Amitabha himself comes to welcome departing vaøo coõi trôøi saéc giôùi vaø voâ saéc giôùi cho ñeán khi ñaït souls of his followers on their calling upon him. ñöôïc quaû vò A La Haùn hay nieát baøn. Theo Phaät Baát Lai Quaû: A Na Haøm Quaû—Quaû vò baát giaùo Nguyeân Thuûy, Anagamin laø ngöôøi ñaõ giaûi hoaøn—Stage of non-returner. thoaùt khoûi naêm raøng buoäc ñaàu tieân laø tin vaøo caùi Baát Lai Quaû Taâm: Fruition consciousness of Non- ngaõ, nghi ngôø, chaáp tröôùc vaøo nghi leã cuùng kieán, returning. ghen gheùt vaø thuø oaùn—A transliteration of the Baát Lai Thaân: Thaân baát lai vì chaúng thoï sanh ôû taát Sanskrit “Anagamin.” This is a Hinayana sage caû theá gian—The noncoming body, not being born who has fully severed the afflictions of the desire in any world. realm and will not again be reborn in this world. Baát Lai Töùc Lai, Baát Kieán Töùc Kieán: Not Anagamin is one who attains the third stage of coming means coming; not seeing means seeing— Sainthood in Hinayana schools, who is no more Theo kinh Duy Ma Caät, chöông naêm, khi ngaøi Vaên reborn in this world. After death he is born in the Thuø Sö Lôïi vaøo nhaø oâng Duy Ma Caät roài, thaáy Pure Lands (Abodes) or in the rupa or arupa trong nhaø troáng roãng khoâng coù vaät chi, chæ coù moät

mình oâng naèm treân giöôøng maø thoâi, khi aáy oâng not entitled. Duy Ma Caät chaøo raèng “Quyù hoùa thay! Ngaøi Vaên Baát Laäp Nghóa Giaûi: Thieàn taäp vöôït khoûi lôøi noùi, Thuø Sö Lôïi môùi ñeán! Töôùng khoâng ñeán maø ñeán, yù nghóa, khoâng caàn so saùnh hay giaûi thích—Zen töôùng khoâng thaáy maø thaáy.” Ngaøi Vaên Thuø Sö Lôïi practice is way beyond words and meanings; there noùi: “Phaûi ñaáy, Cö só! Neáu ñaõ ñeán töùc laø khoân g is no need to compare or to interpret in Zen ñeán, neáu ñaõ ñi töùc laø khoâng ñi. Vì sao? Ñeán khoâng practice. töø ñaâu ñeán, ñi khoâng ñeán nôi ñaâu, heã coù thaáy töùc Baát Laäp Vaên Töï: No establishment of words and laø khoâng thaáy.”—According to the Vimalakirti letters—Not set up scriptures—Not using words— Sutra, Chapter Five, when entering the house, Teaching that does not establish words and letters. Manjusri saw only Vimalakirti lying on sick bed 1) Nhaø Thieàn döïa vaøo thöïc taäp hôn laø vaên töï and was greeted by the upasaka who said: saùch vôû. Ngoân thuyeát phaùp töôùng hay giaùo lyù “Welcome, Manjusri, you come with no idea of baèng ngoân töø traùi vôùi söï töï chöùng. Trong Kinh coming and you see with no idea of seeing.” Laêng Giaø, Ñöùc Phaät daïy: “Nhöõng ai hieåu roõ söï Manjusri replied: “It is so, Venerable Upasaka, khaùc bieät giöõa theå chöùng vaø giaùo lyù, giöõa caùi coming should not be further tied to (the idea of) bieát töï noäi vaø söï giaùo huaán, ñeàu ñöôïc taùch xa coming, and going should not be further linked söï ñieàu ñoäng cuûa suy dieãn hay töôûng töôïng with (the concept of) going. Why? Because there suoâng.” Giaùo lyù, söï tuïng ñoïc vaø chuyeän keå, is neither whence to come nor whither to go, and vaân vaân. Chính vì theá maø Ñöùc Phaät nhaán that which is visible cannot further be (an

object maïnh vaøo söï ñaït töï noäi caùi chaân lyù maø heát of) seeing. thaûy caùc Ñöùc Nhö Lai trong quaù khöù, hieän taïi Baát Lan Ca Dieáp: Purana-kasyapa (skt)—Boà Laït vaø vò lai theå chöùng, chöù khoâng phaûi laø ngöõ Na Ca Dieáp—Boá Laït Na Giaø Dieáp—Boá Laït Noâ ngoân vaên töï. Caûnh giôùi cuûa Nhö Lai taïng voán Ca Dieáp Ba—Phoâ Laït Noâ Ca Dieáp Ba Töû—Phuù laø A Laïi Da Thöùc thì thuoäc veà chö Boà Taùt Ma Lan Na Ca Dieáp, moät trong saùu luïc sö ngoaïi ñaïo Ha Taùt theo ñuoåi chaân lyù chöù khoâng thuoäc caùc kình choáng laïi Phaät Thích Ca Maâu Ni. OÂng chuû trieát gia chaáp vaøo vaên töï, hoïc haønh vaø suy tröông "Khoâng Kieán," cho raèng khoâng coù caùi gì dieãn suoâng. Chính vì theá maø Ñöùc Phaät daïy: hieän höõu, taát caû chæ laø aûo töôûng, chöù laøm gì coù "Chính do con ngöôøi khoâng bieát roõ caùi baûn sanh töû, laøm gì coù thaùi töû hay ñaïi thaàn, laøm gì coù taùnh cuûa caùc ngoân töø, neân ngöôøi ta xem ngoân cha meï con caùi hay boån phaän—One of the six töø laø ñoàng nhaát vôùi yù nghóa." Trong thuaät ngöõ heretics, or Thirthyas, opposed by Sakyamuni. He Thieàn cuûa Nhaät Baûn coù töø ngöõ "Ichiji-fusetsu" taught the non-existence of all things, that all was coù nghóa laø "khoâng noùi moät lôøi." "Ichiji- illusion, and that there was neither birth nor death, fusetsu" chæ söï kieän trong baát cöù lôøi daïy doã neither prince nor subject, neither parents nor naøo cuûa Ñöùc Phaät, Ngaøi chaúng bao giôø duøng child, nor their duties—See Luïc Sö Ngoaïi Ñaïo. moät lôøi naøo ñeå dieãn taû hieän thöïc toái thöôïng Baát Laïn Thieät: Tongue unconsumed—Thieät Baát hay baûn chaát thaät cuûa vaïn höõu, vì noù thuoäc Laïn—Löôõi khoâng chaùy maát, moät töø duøng cho ngaøi laõnh vöïc khoâng theå noùi ñöôïc (baát khaû thuyeát). Cöu Ma La Thaäp. Ngöôøi ta noùi khi hoûa taùng, caùi Do hieåu nhö vaäy neân ngay sau khi ñaït ñöôïc löôõi cuûa ngaøi khoâng bò chaùy—A term for toaøn giaùc, Ñöùc Phaät ñaõ khoâng muoán thuyeát Kumarajiva, on his cremation his tongue is said to giaûng nhöõng gì mình lieãu ngoä. Tuy nhieân, vì have remained unconsumed. thöông xoùt chuùng sanh bò troùi buoäc trong luaân Baát Laõo: Not growing old—Agelessness or hoài sanh töû neân Ngaøi ñaønh chaáp nhaän ñi eternal youth—To remain ever young. thuyeát giaûng. Ñeå laøm nhö vaäy, Ngaøi ñaõ phaûi Baát Laõo Baát Töû: Luoân treû maõi, khoâng giaø, khoâng töï haï trình ñoä Ñaïi Giaùc cuûa mình xuoáng thaønh cheát—Not growing old (agelessness or eternal trình ñoä hieåu bieát thoâng thöôøng. Trong Thieàn, youth or to remain ever young), and not dying. taát caû nhöõng lôøi chæ daïy cuûa Ñöùc Phaät coù Baát Laïp Thöù: Ngoài khoâng theo ñuùng thöù töï tuoåi nghóa laø "ngoùn tay chæ traêng" chæ vôùi muïc ñích haï laïp—Not in order of age (clerical age)— mang laïi cho nhöõng ai ao öôùc tu taäp con Disorderly sitting—Taking a seat to which one is ñöôøng daãn ñeán giaùc ngoä vaø ñaït ñöôïc trí tueä

baùt nhaõ ñeå hieåu ñöôïc moät caùch saâu saéc baûn Tathagatagarbha which is the Alayavijnana chaát thaät cuûa vaïn höõu. Theo truyeàn thuyeát belongs to those Bodhisattva-Mahasattvas Phaät giaùo thì söï truyeàn thuï rieâng bieät beân who follow the course of truth and not to ngoaøi caùc kinh ñieån ñaõ ñöôïc baét ñaàu ngay töø those philosophers who cling to the letter, thôøi Phaät Thích ca vôùi thôøi thuyeát giaûng treân learning, and mere discourse. Thus, the ñænh Linh Thöùu. Tröôùc moät

nhoùm ñoâng ñoà ñeä, Buddha taught: “It is owing to his not Phaät chæ giô cao moät boâng sen maø khoâng noùi perfectly understanding the nature of words moät lôøi naøo. Chæ coù ñeä töû Ñaïi Ca Dieáp boãng that he regards them as identical with the ñaïi ngoä, hieåu ñöôïc yù Phaät vaø mæm cöôøi. Sau sense.” In Japanese Zen terms, the term ñoù Phaät ñaõ goïi Maha Ca Dieáp, moät ñeä töû vöøa “Ichiji-fusetsu” means “not a word is said.” giaùc ngoä cuûa Ngaøi. Ca Dieáp cuõng chính laø vò “Ichiji-fusetsu” refers to the fact that the tröôûng laõo ñaàu tieân cuûa doøng thieàn AÁn Ñoä. Buddha in all his teaching or instruction never Ngöôøi thöïc taäp thieàn thöôøng khuyeân “baát laäp made use of a single word to describe vaên töï.” Ñaây khoâng nhaát thieát laø ñeå phuû nhaän ultimate reality, for it is not preachable. In khaû naêng dieãn ñaït cuûa vaên töï maø chæ ñeå traùnh consideration of this fact, after his complete söï nguy hieåm cuûa söï maéc keït vaøo ngoân ngöõ enlightenment, the Buddha did not want to maø thoâi. Ngöôøi ta khuyeân chuùng ta neân duøng teach at all. However, compassion for beings vaên töï moät caùch kheùo leùo vì lôïi ích cuûa ngöôøi trapped in the cycle of life and death moved nghe. Vaøo theá kyû thöù 2, ngaøi Long Thoï ñaõ vieát him. In doing this, he had to come down from boä Trung Quaùn Luaän, bieåu tröng cho yù thöùc the level of true insight to that of “everyman’s muoán söû duïng yù nieäm ñeå ñaäp vôõ yù nieäm. consciousness.” In Zen, all the teachings and Trung Quaùn Luaän khoâng nhaém tôùi söï thaønh instructions of the Buddha mean a “finger- laäp moät yù nieäm hay moät luaän thuyeát naøo heát point” for the purpose of giving those who maø chæ nhaém tôùi vieäc phaù boû taát caû moïi yù wish to cultivate a way leading to nieäm, ñaäp vôõ heát taát caû moïi chai loï, oáng vaø enlightenment and prajna insight into the true bình ñeå cho ta thaáy nöôùc laø caùi gì khoâng caàn nature of reality. According to a Buddhist hình töôùng maø vaãn hieän thöïc. Ngaøi ñaõ phaùc legend, the special transmission outside the hoïa ra moät ñieäu muùa cho chuùng ta nhaèm giuùp orthodox teaching began with the famous chuùng ta loaïi boû caùc khuoân khoå yù nieäm tröôùc discourse of Buddha Sakyamuni on Vulture khi ñi vaøo söï theå nghieäm thöïc taïi, ñeå khoâng töï Peak Mountain (Gridhrakuta). At that time, maõn vôùi chính chuùng ta baèng nhöõng hình aûnh surrounded by a crowd of disciples who had cuûa thöïc taïi. Ñaây laø moät trong taùm nguyeân taéc assembled to hear him expound the teaching. caên baûn, cuûa tröïc giaùc hay lieân heä tröïc tieáp vôùi The Buddha did not say anything but holding taâm linh cuûa tröôøng phaùi Thieàn Toâng—The up a lotus flower. Only Kashyapa understood Zen or intuitive school does “not set up and smiled. As a result of his master, he scriptures.” It lays stress on meditation and suddenly experienced a break through to intuition rather than on books and other enlightened vision and grasped the essence of external aids. Word-teaching contrasted with the Buddha’s teaching on the spot. The self-realization. In the Lankavatara Sutra, the Buddha confirmed Mahakashyapa as his Buddha taught: “Those who well understand enlightened student. Mahakashyapa was also the distinction between realization and the first patriarch of the Indian Zen. People teaching, between inner knowledge and who practice Zen often advise not using instruction, are kept away from the control of

words. This is not to discredit words, but to mere speculation.” Teaching, recitation, and avoid the danger of becoming stuck in them. stories, etc. Thus the Buddha emphasized the It is to encourage us to use words as skillfully inner attainment of the truth, not the teaching as possible for the sake of those who hear realized by all the Tathagatas of the past, them. In the second century, Nagarjuna wrote present, and future. The realm of the “The Madhyamika Sastra,” in which he used

concepts to destroy concepts. He was not daân cö trong laøng ñua nhau ñeán chieâm leã Toå. trying to create a new doctrine, but to break Khi aáy chuøa coå Baûo Laâm, töø cuoái ñôøi Tuøy bò all the bottles, all the flasks, all the vases, all binh löûa laøm thaønh pheá tích, môùi y neàn cuõ the containers, to prove that water needs no döïng laïi ngoâi chuøa, môøi Toå truï trì nôi ñoù, form to exist. He outlined a dance for us, a khoâng bao laâu thaønh moät ngoâi chuøa raát trang dance for us to drop our categories and nghieâm. Toå ôû ñoù hôn chín thaùng laïi bò boïn aùc barriers so that we can directly encounter ñuoåi theo, Toå beøn troán ñeán tröôùc nuùi, bò hoï reality and not content ourselves with its mere phoùng hoûa, ñoát coû caây, Toå aån thaân vaøo trong reflection. This is one of the eight keït ñaù ñöôïc khoûi, treân ñaù ngaøy nay daáu Toå fundamental principles, intuitional or relating ngoài kieát giaø vaø veát neáp y cuûa Toå vaãn coøn, to direct mental vision of the Zen School— nhôn ñoù goïi laø hoøn ñaù tî naïn. Toå nhôù Nguõ Toå See Baùt Caâu Nghóa. daïy ñeán Hoaøi vaø Hoäi döøng aån, neân ngaøi môùi 2) Theo kinh Phaùp Baûo Ñaøn, phaåm thöù baûy (Cô aån ôû hai aáp aáy—The Bhikshuni was startled, Duyeân), Luïc Toå töø ñöôïc phaùp ôû Huyønh Mai, and she announced to all the elders and veà ñeán Thieàu Chaâu, thoân Taùo Haàu, moïi ngöôøi virtuous ones in the village: “Here is a ñeàu khoâng bieát. Coù moät nho só laø Löu Chí gentleman who possesses the way. We should Löôïc kính troïng ngaøi laém. Chí Löôïc coù ngöôøi ask him to stay and receive our offerings.” coâ laøm Ni teân laø Voâ Taän Taïng, thöôøng tuïng Ts’ao-Shu-Liang, great-grandson of the kinh Ñaïi Nieát Baøn, Toå nghe qua lieàn bieát Marquis Wu of the Wei dynasty, came ñöôïc dieäu nghóa, môùi vì Ni Coâ giaûi noùi. Ni coâ rushing to pay homage, along with the people môùi caàm quyeån kinh hoûi chöõ. Toå baûo: Chöõ thì of the village. At that time, the pure dwellings khoâng bieát, nghóa töùc môøi hoûi.”— According of the ancient Pao-Lin Temple, which had to the Flatform Sutra, the Seventh Chapter been destroyed by war and fire at the end of (Opportunities & Conditions), the Sixth the Sui dynasty, were rebuilt on their old Patriarch obtained the Dharma at Huang-Mei foundation. The Master was invited to stay and returned to Ts’ao-Hou Village in Shao- and soon the temple became a revered place. Chou, where no one knew him. But Liu-Chih- He dwelt there a little over nine months when Liao, a scholar, received him with great he was once again pursued by evil men. The courtesy. Chih-Liao’s aunt, Bhikshuni Wu- Master hid in the mountain in the front of the Chin-Tsang, constantly recited the temple, and when they set fire to the brush Mahaparinirvana Sutra. When the Master and trees, he escaped by crawling into a cave heard it, he instantly grasped its wonderful to hide. The rock still bears the imprints of the principle and explained it to her. The Master’s knees and of his robe

where he sat bhikshuni then held out a scroll and asked in lotus posture. Because of this it is called about some characters. The Master said, “I ‘The Rock of Refuge.’ Remembering the cannot read; please ask about the meaning.” Fifth Patriarch’s instructions to stop at Huai Ni Coâ noùi: “Chöõ coøn khoâng bieát, sao coù theå and hide at Hui, he went to conceal himself in hieåu nghóa?”—“If you cannot even read, how those two cities. can you understand the meaning?” asked the Baát Laäp Vaên Töï Giaùo: The Ch’an or Intuitive Bhikshuni. School—See Baát Laäp Vaên Töï. Toå baûo: “Dieäu lyù cuûa chö Phaät chaúng coù quan Baát Lieãu: Incomprehensible—1) Khoâng mang ñeán heä ñeán vaên töï.”—The Master replied, “The taän cuøng: Not to bring to a finish; 2) Khoâng hieåu: subtle meaning of all Buddhas is not based on Not to understand. language.” Baát Lieãu Baát Ñaùng: Khoâng raønh reõ, vieäc tham Coâ Ni kinh laï môùi baûo khaép haøng kyø ñöùc trong thieàn chöa thaønh coâng—Not so clear, unfinished thoân raèng: “Ñaây laø haøng tu só coù ñaïo, neân entering into meditation. thænh cuùng döôøng.” Khi aáy coù chaùu boán ñôøi Baát Lieãu Nghóa: Incomplete understanding. cuûa Nguïy Voõ Haàu teân laø Taøo Thuùc Löông vaø 1) Khoâng am hieåu toaøn nghóa—Not comprehend

or understand the whole meaning or truth— Baát Ly Duïc Giôùi: Without leaving the realm of Incomprehensible—Partial revelation which desire—Chaúng rôøi duïc giôùi—Ñaïi Boà Taùt chaúng rôøi adapted expidient means to adjust to the duïc giôùi maø nhaäp saéc giôùi, voâ saéc giôùi thieàn ñònh, capacity of the hearers. giaûi thoaùt vaø caùc tam muoäi, cuõng chaúng nhôn ñaây 2) Kinh ñieån giaáu ñi moät phaàn thöïc nghóa— maø thoï sanh—In the realm of desire, Bodhisattvas Partial or incomplete meaning in scriptures. enter the meditations, liberations, and trances of 3) Nhöõng ñieàu chaúng noùi heát thöïc nghóa trong the realms of form and formlessness, yet they are kinh ñieån Tieåu thöøa: Imperfect teaching—The not thereby born in those realms. Hinayana incomplete teaching. Baát Ly Duyeân: Avigatapaccayo ti ayamettha Baát Lieãu Nghóa Giaùo: Nhaø Thieàn cho vieäc truyeàn patthananayo (p)—Non-disappearance condition. daïy qua ngoân ngöõ laø Baát Lieãu Nghóa Giaùo. Noù Baát Ly Ñöông Xöù: Chaúng rôøi taïi choã. YÙ noùi thieàn khieán ngöôøi ta khoâng thoâng hieåu chaân lyù moät caùch phaùp ôû ngay taïi baûn thaân moãi ngöôøi, moãi ngöôøi toaøn veïn—Zen sect believes that transmission neân quay laïi chính mình maø thieàn taäp, chöù khoâng through words is an incomplete teaching. It causes caàn phaûi chaïy ñoâng chaïy taây ñeå tìm caàu Thieàn an incomplete understanding of whole meaning of phaùp—Not leaving your present position. This the truth. implies that one should turn inside and meditate Baát Lieãu Nghóa Giaùo Ngöõ: Nhaø Thieàn chuû tröông with his own body, and there is no need to go east khoâng caàn chöõ nghóa lôøi noùi bieåu ñaït vaø cho raèng and west to search for Zen methods. kinh ñieån laø baát lieãu nghóa giaùo ngöõ—See Baát Laäp Baát Ly Khöù Duyeân: Non-disappearance Vaên Töï. condition. Baát Lieãu Nghóa Kinh: Kinh saùch khoâng chuyeân Baát Ly Tính: Inseparability (n)—Taùnh baát khaû chôû heát chaân lyù maø Phaät ñaõ giaûng daïy—Texts that phaân hay khoâng theå taùch rôøi—Inseparable (a). do not make plain the Buddha’s whole truth. Baát Ly Vuï Thò

Giaû: 1) Thò giaû danh döï, tuy coù Baát Lieãu Phaät Trí: Phaät trí baát khaû lieãu tri—The chöùc vuï nhöng khoâng laøm nhieäm vuï thò giaû: Honor incomprehensible wisdom of Buddha. attendant; 2) Moät ngöôøi thò giaû khoâng coù traùch Baát Lieãu Tri: Thieáu caùi kieán thöùc hieåu bieát thaáu nhieäm: A nominal assistant or attendant, an ñaùo—Lacking thorough knowledge. attendant who has no responsibilities. Baát Lieäu: Khoâng tieân lieäu tröôùc ñöôïc— Baát Maõn: Discontented—Dissatisfied— Unforeseen. Displeased—Disagreeable—Disgruntled—See Baát Loaïn: Non-distraction. Baát Nhö YÙ. Baát Loaïn Thí: Chaúng loaïn boá thí, vì chö Boà Taùt Ñaïi Maïn: Extreme arrogance. laøm cho ñöôïc lôïi ích maø boá thí—Unconfused Baát Maäu: Khoâng hoå theïn—Do not feel ashamed. giving, causing benefit to be gained. Baát Meâ Loaïn Bieän: Never misleading or Baát Luaät Nghi: Thöïc taäp khoâng döïa theo chaân lyù, confused—Baát meâ loaïn bieän (khoâng meâ môø loaïn laøm ñieàu aùc, khoâng laøm ñieàu thieän, ñoù laø loái thöïc ñoäng), moät trong taùm taøi huøng bieän cuûa Ñöùc Nhö taäp cuûa taø giaùo—Practices not in accord with the Lai hay taùm ñaëc tính cuûa Phaät trong luùc noùi — rule; immoral or subverted rules—To do evil or to Never misleading or confused, one of the eight prevent good—Heretical rules and practices. characteristics of a Buddha's speaking. Baát Löïc: Inability to work—Powerless— Baát Minh: Khoâng roõ raøng—Unclear. Impotent—Disabled—Unqualified. Baát Muoäi: Fumai (jap)—Khoâng meâ môø—Not Baát Löông: Khoâng löông thieän—Dishonest—being unclear—Not being unclear about cause and Ngöôøi baát löông: Wrong-doer. effect, not falling subject to cause and effect. Baát Löôõng Thieät: Paisunyatvirati (skt)—Not Baát Muoäi Nhaân Duyeân, Baát Laïc Nhaân Duyeân: double-tongued—Khoâng aên noùi laät loïng, ñoåi traùi Khoâng bò meâ môø vì nhaân duyeân, cuõng khoâng ñeå laøm phaûi, ñoåi maët ra traùi. ñoïa laïc vì nhaân duyeân—Not being unclear about Baát Löu Tích: Mosshoseki (jap)—Leaving no cause and effect, not falling subject to cause and trace—See Voâ Löu Tích. effect. Baát Ly: Without leaving—Chaúng rôøi. Baát Muoäi Nhaân Quaû: Fumai-Inga (jap)—Without

ambiguity in the law of cause and effect. Theories of the Mahayana. Baát Nam: Pandakas (skt)—Impotent males—Coù Baát Nhaõ: Thieáu nhaõ nhaën—Discourteous—Rude. naêm loaïi baát nam (khoâng phaûi laø nam nhaân)—The Baát Nhaân: Thieáu loøng nhaân ñaïo—Inhuman. condition of an eunuch. There are five kinds of Baát Nhaân Baát Quaû: Khoâng nhaân khoâng quaû—impotent males or eunuchs—See Nguõ Chuûng Baát Neither cause nor effect. Nam. Baát Nhaãn: Khoâng ñaønh loøng—Unbearable, not to Baát Naêng Ñoaïn Hoaïi: Khoâng theå coâng kích have the heart to do. ñöôïc—Unassailable. Baát Nhaäp: Apravishtam (skt)—Not entered—Nhö Baát Naêng Hieän Khôûi: Khoâng theå hieän khôûi hay traêng trong nöôùc, khoâng phaûi ôû trong maø cuõng sanh ra ñöôïc—Unable to produce. khoâng phaûi ôû ngoaøi—Like the moon in water, Baát Naêng Ngöõ: Abyakata (skt)—Voâ thuyeát, voâ which is neither in it nor out of it. ngöõ—Unexpalined. Baát Nhaát: Khoâng chuyeân nhaát—Inconsistent— Baát Naêng Phaùt: Khoâng theå sinh ra ñöôïc—Unable Inconstant. to come forth. Baát Nhaát Baát

Dò: Neither identity nor difference. Baát Naêng Taùc: Khoâng theå trôû thaønh ñöôïc—1) Khoâng phaûi moät maø cuõng khoâng khaùc, tyû nhö Unable to become—Unable to do or to make. nöôùc vôùi soùng—Neither unity or diversity, as Baát Naêng Xaû: Khoâng theå buoâng boû ñöôïc—Unable water and the wave—See Baát Töùc Baát Ly. to relinquish. 2) Baát Nhaát Baát Dò hay baát nhaát dieäc baát dò Baát Naêng Xöù: Impossible things—Nhöõng ñieàu (khoâng gioáng khoâng khaùc), nghóa laø khoâng coù khoâng theå laøm ñöôïc—Theo Kinh Phuùng Tuïng thoáng nhaát cuõng khoâng coù phaân ly; phaù huûy yù trong Tröôøng Boä Kinh, coù naêm baát naêng xöù (naêm nieäm veà 'nhaát' baèng 'dò.': Nothing is identical ñieàu maø moät vò Tyø Kheo khoâng theå laøm ñöôïc)— with itself, nor is there anything According to the Sangiti Sutta, there are five differentiated, meaning neither unity nor impossible things—See Nguõ Baát Naêng Xöù. diversity; refuting the idea of 'unity' by the Baát Nghi: Not in doubt. idea of 'diversity.' Baát Nghi Saùt: Khoâng nghi laø con vaät bò saùt haïi ñeå 3) Baát Ñoàng Baát Dò hay khoâng gioáng khoâng laøm thöïc phaåm nuoâi mình—Not in doubt that the khaùc: Neither identity nor difference, one of creature has been killed to feed me—See Baát the ten negations in five pairs. Tònh Nhuïc. Baát Nhò: Advita (p)—Advaita or Advaya (skt)— Baát Nghóa: Faithless—Ungrateful. Advaya (p). Baát Nghòch: Akkodha (p)—Non-enmity. 1) Khoâng hai: Non-duality. Baát Ngoä AÂm: Unerring voice. 2) Taùnh ñoàng nhaát cuûa vaïn phaùp—Nhö nhö bình Baát Ngoä Töùc Phaät Thò Chuùng Sanh, Nhaát Nieäm ñaúng, khoâng coù söï khaùc bieät giöõa caùi naày vôùi Ngoä Chuùng Sanh Thò Phaät: A single enlightened caùi kia—Non-duality—The unity of all thought, the living being is a Buddha. things—No second—The one and undivided Unenlightened, the Buddha is a living being—See truth, the Buddha-truth—The unity of Nhaát Nieäm Ngoä Chuùng Sanh Thò Phaät, Baát Ngoä Buddha-nature—The universal Buddha- Töùc Phaät Thò Chuùng Sanh. nature—Unique in its kind. Baát Ngoân Chi Giaùo: Teaching that does not 3) Chaân lyù Baát Nhò bieåu thò voâ ngaõ vaø voâ phaùp — establish words and letters—Unspoken The Non-dual Truth represents No-Self and teachings—See Baát Laäp Vaên Töï. No-Dharma—See Voâ Nhò. Baát Ngu Phaùp Nhò Thöøa: Theo Du Giaø Sö Ñòa a) Voâ Ngaõ: No-Self—See Voâ Ngaõ. Luaän, haøng Thanh Vaên vaø Duyeân Giaùc lôïi caên b) Voâ Phaùp: No-Dharma—See Voâ Phaùp. khoâng meâ chaáp ôû phaùp khoâng cuûa Ñaïi Thöøa— Baát Nhò Baát Dò: Khoâng hai maø cuõng khoâng According to the Yogacaryabhumi-sastra, nhieàu—Neither plural nor diverse—Neither two Sravakas and Pratyeka-buddhas of sharpness- kinds of nature nor difference in form. cleverness will not be deluded by the Emptiness Baát Nhò Bình Ñaúng: Non-dual equality—Döôùi con maét hueä cuûa ñöùc Phaät, taát caû moïi thöù hieän höõu,

höõu tình hay voâ tình, ñeàu coù giaù trò tuyeät ñoái vaø Baát Nhò Phaùp Moân: Baát Nhò Huyeàn Chæ—The khoâng theå naøo laøm cho khaùc hôn ñöôïc—Under the cult of the monistic doctrine and the immediacy of eye of the Buddha's wisdom, all existing things, entering into the truth. animate or inanimate, have the absolute value and Baát Nhò Vaø Taùnh Khoâng: Nonduality and so are undifferentiated. emptiness—Trong Thieàn, khaùi nieäm baát nhò Baát Nhò Huyeàn Chæ: Baát Nhò Phaùp Moân—The

thöôøng ñi lieàn vôùi khaùi nieäm taùnh khoâng, vaø caû hai cult of the monistic doctrine and the immediacy of ñeàu coù trong moät coâng aùn noåi tieáng. Trong cuoäc entering into the truth. ñoái ñaùp noåi tieáng giöõa Boà Ñeà Ñaït Ma vaø Löông Baát Nhò Ma Ha Dieãn: Ñaïi thöøa khoâng hai, thuaät Voõ Ñeá, Löông Voõ Ñeá hoûi Boà Ñeà Ñaït Ma oâng ta coù ngöõ aùm chæ söï troøn ñaày cuûa Ñaïi Thöøa—Non-dual ñöôïc nhöõng coâng ñöùc gì khi ñaõ laøm ñöôïc nhieàu Mahayana, the term implies the completeness of vieäc phöôùc ñöùc döïng thaùp, xaây chuøa vieän. Boà Ñeà the Mahayana. Ñaït Ma ñaùp: 'Khoâng moät coâng ñöùc naøo caû. Taát caû Baát Nhò Maät Chuù: Non-dual tantra—Trong Phaät ñeàu troáng khoâng.' Boà Ñeà Ñaït Ma muoán noùi ñeán giaùo Maät toâng, baát nhò maät chuù lieân heä tôùi vieäc khaùi nieäm khoâng moät ñieàu gì coù giaù trò, moïi hieän chuyeån hoùa voâ minh—In Tantric Budhism, the töôïng ñeàu roãng khoâng, khoâng yù nghóa. Nhaø vua non-dual tantra is concerned with transforming khoâng hieåu chuùt naøo, vì vaäy laïi hoûi tieáp: 'Vaäy ai ignorance. ñang ñöùng tröôùc maët traãm ñaây?' Boà Ñeà Ñaït Ma Baát Nhò Luaän: Advayasiddhi (skt)—Sastra on ñaùp: 'Baàn Taêng khoâng bieát.' Coâng aùn naøy aùm chæ non-duality. ñeán taùnh khoâng vaø söï töông quan maät thieát giöõa Baát Nhò Moân: Cöûa Baát Nhò—The gate of phi tri thöùc vaø baát phaân li."—In Zen, the concept nonduality—The gate of the monistic doctrine and of nonduality usually goes with the concept of the immediacy of entering into the truth—Thieàn emptiness, and they are brought together in a sö Baùch Tröôïng Hoaøi Haûi daïy: "Kinh Kim Cang well-known koan. In Bodhidharma's famous noùi raèng 'Neáu taâm thöùc chuùng sinh baùm chaët vaøo interview with Emperor Wu, Wu asked Phaät Phaùp, hoï seõ chaáp thuû khaùi nieäm veà moät caùi Bodhidharma what merit had been obtained by all ngaõ, (moät sinh theå vaø moät cuoäc soáng). Neáu chuùng Wu's good works of building stupas and places of sinh baùm chaët vaøo Voâ Phaùp, hoï vaãn chaáp thuû khaùi practice. Bodhidharma replied, 'No merit nieäm moät caùi ngaõ, (moät sinh theå vaø moät cuoäc whatsoever. All empty.' He was referring to the soáng).' Do ñoù, chuùng ta khoâng neân baùm chaët cuõng concept that nothing has any value, that nhö khoâng neân chaáp thuû nhöõng khaùi nieäm, veà Phaùp everything is empty and without definition. The cuõng nhö veà Voâ Phaùp. Nhö theá laø trì giöõ Chaân emperor didn't get it at all. So he said, 'Who is it Phaùp. Neáu baïn hieåu ñöôïc luaän thuyeá t naøy, laø moät that stands before me?' and Bodhidharma said, 'I loái giaûi thoaùt thöïc söï, baïn ñeán ñöôïc cöûa aûi 'Baát don't know.' This koan alludes to emptiness and to Nhò'."—Zen Master Huai-Hai taught: "The the intimacy of not knowing, of nonseparation." Diamond Sutra ways: 'If their mind grasp the Baát Nhò Thaønh Töïu Phaùp: Advaya-siddhi (skt)— Dharma, they will still cling to the notion of an Luaän Thaønh Baát Nhò—Name of a work of ego (a being and a life); if their minds grasp the commentary—Teân cuûa moät boä luaän. non-Dharma, they will still cling to the notion of Baát Nhò Thuyeát: Thuyeát baát nhò, thuyeát khoâng an ego. Therefore, we should not grasp at and hold hai—No dualistic explanation—No dualistic onto the notions either of Dharma or of not- theory. Dharma.' This is holding to the true Dharma. If Baát Nhieãm OÂ: Voâ caáu—Undefiled. you understand this doctrine, that

is true Baát Nhieãm OÂ Voâ Tri: Voâ tri hay khoâng bieát deliverance, that, indeed, is reaching the gate of khoâng do nôi oâ nhieãm cuûa söï vaät, maø do bôûi söï nonduality." khoâng hoïc töø voâ thæ—Uncontaminated ignorance. Baát Nhò Phaùp: Chaân lyù khoâng phaân chia sai Baát Nhieãm Phaùp: Phaùp khoâng nhieãm oâ—khaùc—The one undivided truth—The Buddha- Undefiled dharma. truth—The unity of the Buddha-nature—The Baát Nhieãm Theá Gian Phaùp: 1) Khoâng bò oâ nhieãm Buddha-dharma is no second nor difference. bôûi nhöõng phaùp cuûa theá gian: Unsullied by the

things of the world; 2) Phaùp theá gian maø khoâng bò trong soá nhöõng ngöôøi sieâu vieät—To think oneself nhieãm oâ: Undefiled worldly dharma; 3) Hoa sen: not so much inferior among manifest superiors. The lotus. Baát Nhö Maät Ña: Puryamitra (skt)—Toå thöù 26 Baát Nhieãm Tröôùc Chö Phaùp Tam Muoäi: The cuûa Thieàn Toâng AÁn Ñoä. Ngöôøi ta noùi oâng laø con samadhi of purity—Tam muoäi khoâng bò nhieãm trai cuûa moät vò vua mieàn Nam AÁn—The twenty- tröôùc hay tam muoäi thanh tònh. Ñöùc Vaên Thuø Sö sixth patriarch. Said to be son of a king in Lôïi trong khi nhaäp tam muoäi vôùi bieåu töôïng boâng Southern India. sen xanh caàm nôi tay traùi—Concentration of no Baát Nhö Phaùp: Khoâng theo ñuùng giaùo lyù nhaø defiled attachment to any phenomena. The Phaät—Not in accordance with the Buddha-law— samadhi which is uncontaminated by any evil Wrong—Improper—Unlawful. things. Manjusri in samadhi holding as symbol of it Baát Nhö Tam Giôùi, Kieán Ö Tam Giôùi: Tam giôùi a blue lotus in his left hand. maø ñöùc Phaät thaáy khaùc vôùi tam giôùi maø phaøm nhaân Baát Nhieãm Tröôùc Nhaát Thieát Theá Gian Tam thaáy. Thieàn ñeà nghò: "Toát nhaát laø haõy xem tam Muoäi: Not to be attracted to any world—Tam giôùi nhö laø tam giôùi."—The triple world which the muoäi khieán chaúng nhieãm tröôùc taát caû theá gian—Coù Buddha sees is different from the triple world moät loaïi thieän tri thöùc khieán haønh giaû chaúng nhieãm which common people see. Zen recommends: "It tröôùc taát caû theá gian. Ñaây laø moät trong möôøi loaïi is best to see the triple world as the triple world." thieän höõu tri thöùc maø Ñöùc Phaät ñaõ daïy trong Kinh Baát Nhö Thöïc: Khoâng ñuùng—Incorrect. Hoa Nghieâm—There is a spiritual friend who Baát Nhö Thöïc Giaûn Traïch: Draw incorrect helps cultivators not to be attracted to any world. conclusions—Ruùt ra nhöõng keát luaän khoâng ñuùng. This is one of the ten kinds of spiritual friends who Baát Nhö Voâ Töû: Thaø laø khoâng coù con caùi—It's help them along the path to enlightenment in the rather not having any children. Flower Adornment Sutra—See Thaäp Chuûng Thieän Baát Nhö YÙ: Arati (skt)—Baát Maõn—Tri Thöùc. Discontented—Dissatisfaction—Dissatisfied— Baát Nhieãm Tröôùc Tam Giôùi Ñaïo: Chaúng nhieãm Displeased—Disagreeable—Disgruntled—Naõn tröôùc tam giôùi ñaïo—Path of not attached to the chí—Haønh giaû tu thieàn neân luoân nhôù raèng baát maõn three worlds. hay khoâng haøi loøng thuoäc veà ñaïo ma quaân thöù hai Baát Nhieãm Voâ Minh: Voâ laäu voâ minh—Undefiled cuûa ngöôøi tu Phaät. Baát maõn vôùi ñôøi soáng tònh haïnh, ignorance. ñaëc bieät laø vôùi vieäc haønh thieàn. Trong moät khoùa aån Baát Nhieãm Voâ Tri: Traàn sa hoaëc, phieàn naõo vaø tu, baïn

coù theå caûm thaáy baát maõn vaø buoàn chaùn vôùi caùm doã trong luùc cöùu ñoä chuùng sanh (meâ chaáp cöùu caùi boà ñoaøn cöùng maø cao, vôùi thöùc aên vaø vôùi ñoä chuùng sanh ñeå ñöôïc vaøo coõi Nieát Baøn), laáy trí nhöõng yeáu toá nhoû nhaët khaùc trong khi thieàn taäp. hueä haï lieät laøm theå—Delusion of “dust and sand”, Vaøi vaán ñeà maø mình goùp nhaët, vaø keát quaû laø baïn illusion and temptation through the immense khoâng caûm thaáy thoaûi maùi vaø thích thuù trong vieäc variety of duties in saving others, which takes thieàn taäp. Coù theå baïn baét ñaàu cho raèng ñoù laø do inferior knowledge as essence. vieäc taäp thieàn maø ra. Muoán chieán thaéng söï baát Baát Nhieân: Is not true—Is not so. maõn naøy, baïn phaûi trôû neân moät ngöôøi thích thuù vaø Baát Nhieâu Ích: Decline—Suy taøn— taän tuïy trong giaùo phaùp. Khi ñaõ tìm thaáy vaø thöïc Disadvantageous. haønh ñuùng phöông phaùp, baïn seõ cheá ngöï ñöôïc loaïi Baát Nhieâu Ích Söï: Disadvantageous chöôùng ngaïi naøy. An laïc, hoan hyû vaø thoaûi maùi töï circumstances—Hoaøn caûnh baát lôïi. nhieân seõ ñeán töø caùi taâm ñònh tænh cuûa baïn. Luùc aáy Baát Nhueá: Khoan Dung—To tolerate—Tolerance. baïn seõ caûm thaáy giaùo phaùp deã chòu vaø vöôït troäi Baát Nhueá Töôûng: Avyapada-samjna (p)—Good hôn nhöõng laïc thuù cuûa traàn gian—Zen perception—Thieän Töôûng. practitioners should always remember that Baát Nhö: Is not like—Does not equal. dissatisfaction belongs to the second army of Baát Nhö Khöù Töôûng: Töôûng chaúng nhö khöù— Mara. Dissatisfaction with the holy life, with the Perception is not gone. meditation practice in particular. On a retreat, you Baát Nhö Maïn: Nghó raèng mình khoâng quaù keùm may find yourself dissatisfied and bored: with the

hardness or the height of your cushion, with the Thieàn. Moät khi truy vaán quyeát lieät aáy bao truøm food you are given, with any of the elements of töøng phaân taác cuûa con ngöôøi baïn vaø thaám nhaäp your life during the time of practice. Some issues vaøo taän ñaùy cuûa taát caû ñaùy, caâu hoûi seõ baát thaàn crops up, and as a result, you cannot quite buøng vôõ ra vaø baûn chaát cuûa Phaät taâm seõ phaùt loä, immerse yourself in the delight of meditation. You gioáng nhö moät chieác göông ñöôïc caát daáu trong moät may begin to feel that this is actually the fault of chieác hoäp chæ coù theå phaûn chieáu söï vaät quanh noù the practice. To combat this discontent, you must khi chieác hoäp vôõ ra. Haøo quang cuûa taâm thöùc naøy become a person who is delighted in and devoted seõ soi saùng moïi xoù goùc cuûa vuõ truï toaøn haûo khoâng to the Dharma (abhirati). Having found and moät tì veát... Nieàm vui cuûa giaây phuùt aáy, khoâng theå implemented the correct method of practice, you naøo noùi ñöôïc baèng lôøi." Thaät vaäy, neáu chuùng ta begin to overcome the hindrances. Rapture, joy nhaát quyeát giöõ cho taâm trong saùng khoâng bò vöôùng and comfort will arise naturally from your baän bôûi tö töôûng, thì caùc voïng töôûng aáy töï noù tan concentrated mind. At this time you realize that bieán. Ñoù laø moät caùch tu haønh heát söùc ñôn giaûn the delight of the Dharma is far superior to sense khoâng khoå nhoïc gì, chæ caàn nhaän ñuùng nhö vaäy laø pleasures. ñaõ bieát tu Thieàn roài. Khi chuùng ta ñi, ñöùng, ngoài, Baát Nöõ AÂm: Not effaminate voice. naèm, moät yù nghó vöøa khôûi leân, lieàn bieát noù laø boùng Baát

Phaù Chö Hoïc Xöù Thanh Tònh Giôùi: Thanh daùng cuûa voïng töôûng, lieàn boû ngay khoâng theo noù, tònh giôùi chaúng phaù taát caû hoïc xöù, vì laøm toân chuû ñoù laø tu Thieàn. Chuùng ta khoâng caàn phaûi ñôïi ñeán trong taát caû nhôn thieân—The pure discipline of not giôø ngoài thieàn môùi goïi laø tu thieàn. Nhö vaäy, ñoái destroying any subjects of study, being honorable vôùi haønh giaû tu Thieàn chaân chaùnh, chuùng ta coù theå leaders among people. tu taäp vaøo baát cöù giôø phuùt naøo, vaø ôû baát cöù nôi naøo Baát Phaï: Khoâng sôï—Do not fear—Not be afraid cuõng goïi laø tu, ôû sôû hay ôû nhaø, chæ caàn nhaän chaân (terrified)—Unafraid. ra chaân lyù. Haønh giaû tu Thieàn neân luoân nhôù raèng Baát Phaï Nieäm Khôûi, Chæ Phaï Giaùc Trì: Do not thaät laø heát söùc troïng yeáu ñeå giöõ cho taâm trong saùng worry about the rising of thoughts, but beware if ñeå ñaït ñöôïc trí hueä vaø gôõ boû voâ minh. Chuùng ta your recognition of them comes too late—Chaúng phaûi duøng trí hueä Baùt nhaõ ñeå nhaän chaân ra raèng sôï voïng nieäm khôûi, chæ sôï mình nhaän bieát chuùng voïng töôûng laø giaû, laø aûo aûnh, vaø chuùng seõ tan bieán quaù treã maø thoâi. Neáu voïng töôûng coù khôûi leân, ñöøng moät caùch töï nhieân—If any distracting thoughts chaïy theo noù, maø chæ nhaän ra coi noù laø caùi gì. Neáu arise, do not follow them up, but just recognize voïng töôûng ñeán, cho noù ñeán, mình chaúng heà chuù yù them for what they are. According to 'The Three ñeán noù, voïng töôûng töï nhieân phaûi döùt baët. Theo Pilars of Zen', one day Zen Master Bassui quyeån Ba truï Thieàn, moät hoâm Thieàn sö Baït Ñoäi Tokusho (1327-1386) entered the hall to teach the Ñaéc Thaéng thöôïng ñöôøng daïy chuùng: "Ñöøng coá assembly: "Do not try to prevent thoughts from coâng ngaên caûn caùc tö nieäm ñang khôûi sanh vaø cuõng arising and do not cling to any that have arisen. ñöøng baùm víu vaøo nhöõng tö nieäm ñaõ khôûi sanh. Cöù Let them appear and disappear as they will, don't ñeå chuùng ñeán vaø ñi nhö chuùng muoán, ñöøng choáng struggle with them. You need only unremittingly choïi laïi chuùng. Taát caû nhöõng gì baïn caàn laøm laø and with all your heart ask yourself, 'What is my luoân chaân thaønh töï hoûi: 'Caùi taâm cuûa chính ta laø caùi own Mind?' I keep urging this because I want to gì?' Toâi nhaán maïnh vaøo ñieåm naøy bôûi vì toâi muoán bring you to Self-realization. When you ñöa baïn ñeán söï töï ngoä. Khi baïn kieân trì coá coâng ñeå persistently try to understand what is beyond the hieåu caùi naèm beân kia phaïm truø cuûa trí naêng, laø baïn domain of intellect, you are bound to reach a dead töï troùi buoäc mình vaøo moät ngoõ cuït, hoaøn toaøn beá end, completely baffled. But push on. Sitting or taét. Nhöng hayõ tieáp tuïc ñaåy maïnh leân! Ngoài hay standing, working or sleeping, probe tirelessly to ñöùng, laøm vieäc hay nguû, haõy thaêm doø khoâng ngöøng your deepest self with the question 'What is my nghæ chieàu saâu nhaát nôi caùi toâi cuûa baïn vôùi caâu own Mind?' Fear nothing but the failure to hoûi: 'Caùi Taâm cuûa ta laø caùi gì?' Ñöøng sôï ñieàu gì experience your True-nature. This is Zen practice. khaùc ngoaøi vieäc thaát baïi trong vieäc traûi nghieäm veà When the intense questioning envelops every inch caùi Chaân Taùnh cuûa mình. Ñaây chính laø tu taäp of you and penetrates to the very bottom of all

bottoms, the question will suddenly burst and the 1) Baát Phoùng Daät Haønh: Thaän troïng—Vigilant— substance of the Buddha-mind be revealed, just as Staying watchful and alert. a mirror concealed in a box can reflect its 2) Khoâng töï tieän phoùng tuùng, maø phaûi taäp trung surroundings only after the box is broken apart. tö töôûng vaøo nhöõng ñieàu thieän laønh: No The radiance of this Mind will light up every slackness—No looseness—Concentration of corner of a universe free of even a single mind and will on the good. blemish... The joy of this moment cannot be put 3) Khoâng töï tieän phoùng tuùng, maø phaûi taäp trung into words." In fact, if we understand this, we can tö töôûng vaøo nhöõng ñieàu thieän laønh. Baát reject false thoughts as soon as they appear. As a phoùng daät ñöôïc xem laø moät thieän taâm sôû theo matter of fact, if we are determined to keep our Phaùp Töôùng Toâng. Thieän taâm sôû naøy giuùp mind clear of any thought, false thoughts haønh giaû ñoái khaùng vôùi nhöõng aùc phaùp vaø tu automatically disappear. This is the simplest way taäp thieän phaùp; tuy nhieân, noù chæ laø taïm thôøi of practicing meditation. When we are walking, chöù khoâng phaûi laø moät taâm sôû thaät — standing, sitting or lying down, whenever a Concentration of mind and will on the good. thought arises, we recognize it, but do not follow No looseness is one of the good mental it, that is practicing of meditation. We do not have function elements in the doctrine of the Fa- to wait for the time to sit down in meditation to Hsiang School. Appamado is a mental practice meditation. Thus, for Zen practitioners, function of resisting evil existences and we can practice Zen at any time, anywhere, while cultivating good ones; however, it’s only a at work or at home, just realize the truth. Zen provisional element, not a real one. practitioners should always remember that it is Baát Phuïc: Baát Phaãn—Unsubmissive. very crucial that we maintain a clear mind to gain Baát Phuïc Hoaøn Thaát: Khoâng trôû laïi—Without wisdom and remove ignorance. We must use our ever retrogressing. perfect wisdom to realize that delusions are false, Baát Phöông: Quaû thaät—Really—Truly. illusory, and they will automatically disappear. Baát Quaân: Thieáu quaân bình—Unbalanced. Baát Phaï Töû: Khoâng sôï cheát—Do not fear death— Baát Quy: Aniyato rasi (p)—Baát Ñònh— Not be afraid (terrified) of death. Indefinite—Indeterminate—Undetermined— Baát Phaï Voïng Nieäm Khôûi: Do not worry about Unsettled. the rising of distracting thoughts—See Khoâng Sôï Baát Quyeát: Thieáu quyeát taâm—Indecisive. Voïng Nieäm Khôûi Leân. Baát Saùm Cöû: Moät trong tam cöû, aùc Tyø Kheo phaù Baát Phaïm Giôùi: Khoâng phaïm giôùi—Non-violation giôùi chaúng chòu saùm hoái—The excommunication of precepts. of an unrepentant monk. Baát Phaùp: Khoâng theo ñuùng giaùo lyù nhaø Phaät— Baát Sanh: Anutpatti or Anutapada or Anutpanna Not in accordance with the Buddha-law— (skt)—Asara (p)—Asaru (p)—Fusho (jap)—Chaúng Wrong—Improper—Unlawful. sanh hay chaúng taùi sanh—Unborn—Non-birth (not Baát Phaân: Without distinction. being born)—Not to be reborn—Exempt from Baát Phaân Bieät: The indivisible—The Middle rebirth—Uncreated—Non-appearance—Chaúng way. sanh hay chaúng taùi sanh. 'Baát sanh' trong thieàn chæ Baát Phaãn: Baát Phuïc—Unsubmissive. caùi tuyeät ñoái, hieän thöïc thaät, khoâng bieát tôùi soáng Baát Phi Thôøi Thöïc: Vikala-bhojanad-viramani

vaø cheát, sinh dieät, cuõng khoâng bieát tôùi thôøi gian (skt)—Khoâng aên traùi giôø, moät phaàn cuûa giôùi luaät theo nghóa nieân ñaïi cuûa tröôùc vaø sau. Theo Kinh thöù saùu trong thaäp giôùi, choáng laïi vieäc aên saùi Laêng Giaø, Ñöùc Phaät daïy: “Söï voâ minh ñaõ caâu thuùc thôøi—Abstention from eating at inappropriate phaøm phu taïo ra söï phaân bieät sai laàm veà töï tính. times, part of the sixth of the ten commandments, Töùc laø, vì quaù meâ ñaém vaøo caùc phaïm truø höõu vaø against eating out of regulation hours—See Thaäp phi höõu, sinh vaø dieät, söï taïo laäp vaø söï huûy hoaïi, Giôùi Ñaïi Thöøa. vaân vaân, voán laø nhöõng saûn phaåm cuûa phaân bieät, Baát Phoùng Daät: Appamado (p)—No looseness— neân chuùng ta khoâng theå nhìn suoát vaøo chaân lyù vaø No slackness. thöïc tính cuûa caùc söï vaät, chuùng ta phaûi thoaùt ra

khoûi söï caâu thuùc cuûa caùi goïi laø söï caàn thieát thuoäc and tranquillity. This is not yet perfect attainment. luaän lyù veà nhöõng ñoái laäp vaø quay trôû veà vôùi kinh To be able to perfectly attain, the screen of nghieäm cô baûn neáu nhö chuùng ta coù ñöôïc maø nhìn eternity too must be abolished, for it is only thus thaáy vaø dieãn dòch caùc söï vaät baèng caùi trí hueä ñöôïc that ignorance is forever dispelled, leaving us hieån loä ôû trong kinh nghieäm cô baûn naày, voán perfectly free and unhamperedin all our seeings khoâng thuoäc luaän lyù maø phaùt sinh do tu taäp, maø ta and doings.” thuû ñaéc ñöôïc söï hieän höõu trong yù nghóa chaân thaät Baát Sanh Baát Dieät: Khoâng Sanh Khoâng Dieät— cuûa noù, taát caû moïi giaøn giaù vaø kieán truùc cuûa tri Neither to be born nor ended—Neither arising nor thöùc do ñoù maø bò phaù vôõ, vaø ñieàu ñöôïc goïi laø caùi ceasing—No appearance nor disappearance— trí voâ phaân bieät seõ toûa saùng, vaø keát quaû laø chuùng ta Neither birth nor death—Neither born nor dead— thaáy raèng taát caû caùc söï vaät laø khoâng sinh ra, khoâng Nonproduction and nondestruction—Ngöôøi naøo ñoù ñöôïc taïo laäp vaø khoâng bao giôø tieâu dieät; vaø thaáy ñaõ cuøng toät caùi caên nguyeân cuûa töôûng, heát caùi sinh raèng moïi töôùng traïng ñeàu gioáng nhö nhöõng hình lyù, löu chæ xoay vaàn; sinh dieät töôûng taâm, nay ñaõ töôïng ñöôïc taïo ra baèng aûo thuaät, hay gioáng nhö döùt baët, töï nhieân thaønh caùi lyù baát sanh dieät. Nhaân moät giaác moäng, nhöõng caùi boùng ñöôïc phaûn chieáu taâm so ño chaáp tröôùc cho laø thöôøng. Vì chaáp treân maët taám maøn cuûa söï tòch tónh mieân tröôøng. thöôøng, maø maát chaùnh bieán tri, ñoïa laïc ngoaïi ñaïo, Ñieàu naày cuõng chöa phaûi laø söï thuû ñaéc toaøn haûo. meâ laàm tính Boà Ñeà—Certain person has ended the Muoán ñöôïc toaøn haûo thì ngay caû taám maøn thöôøng source of thoughts, there is no more reason for haèng cuõng phaûi bò loaïi boû, vaø chæ coù nhö theá thì voâ them to arise. In the state of flowing, halting, and minh môùi bò xua tan vónh vieãn ñeå cho chuùng ta turning, the thinking mind, which was the cause of hoaøn toaøn töï taïi, khoâng coøn bò trôû ngaïi trong caùi production and destruction, has now ceased thaáy vaø haønh ñoäng cuûa chuùng ta.”—'Unborn' is a forever, and so he naturally thinks that this is a Zen expression for the absolute, the true reality, in state of nonproduction and nondestruction. As a which there is no birth, no death, no becoming nor result of such reasoning, he speculates that this

passing away, and no time in a sense of before or state is permanent. Because of these speculation after. In the Lankavatara Sutra, the Buddha of permanence, he will lose proper and pervasive taught: “Ignorance always binds the ignorant to knowledge, fall into externalism, and become wrong discriminations concerning the self-nature confused about the Bodhi nature. of existence. That is to say, because we are so Baát Sanh Baát Giaûm: Thöôøng truï—Neither to be addicted to the categories of being and non-being, reborn nor ended—Permanent—Eternal—Nothing birth and disapearance, creation and destruction, having been created, nothing can be destroyed— etc., which are the products of discrimination, we See Thöôøng Truï. cannot look into the truth and reality of things; we Baát Sanh Baát Töû: Khoâng sanh maø cuõng khoâng must disentangle ourselves from this bondage of töû—Neither to be born nor ended—Neither arising the so-called logical necessity of opposites and nor ceasing—No appearance nor disappearance— return to the primary experience if there be any Neither birth nor death—Neither born nor dead— such and see and interpret things from the See Khoâng Sanh Khoâng Töû. knowledge revealed therein and thereby. By this Baát Sanh Bình Ñaúng Tính: Tính bình ñaúng cuûa primary experience which is not logical but issues moïi hieän töôïng veà maët khoâng sinh khôûi —Equality from a discipline, existence is taken in its truthful of phenomena in terms of their non-arising. signification, all the intellectual scaffoldings and Baát Sanh Ñoaïn: Cessation through non-arising— constructions are thus done away with, and what is Söï caét ñöùt nhöõng aûo töôûng veà söï sanh khôûi vaø known as non-discriminative knowledge ñoaïn dieät cuûa vaïn höõu baèng caùch chöùng ngoä vaïn (avikalpajnana) shines out, and as a result we see höõu khoâng thaät. Ñaây laø giai ñoaïn cuûa moät vò A La that all things are unborn, uncreated, and never Haùn. Moät trong Tam Ñoaïn, khi phieàn naõo khoâng pass away, and that all appearances are like coøn khôûi leân thì nhöõng khoå ñau sanh töû trong caùc magically created figures, or like a dream, like ñöôøng döõ cuõng chaám döùt—Cut off the delusions of shadows reflected on a screen of eternal solitude arising and destroy of things with realization of the

doctrine that all is unreal. One of the three cutting Baát Taø Daâm: Khoâng Taø Daâm—Prohibition off or excisions, when illusion no longer arises the against sexual misconduct. sufferings of being reborn in the evil paths are Baát Taø Kieán: Mithyadrsti-prativirati (skt)—Khoâng ended—See Tam Ñoaïn (B). coù caùi nhìn sai traùi—Abstention from erroneous Baát Sanh Phaùp: Phaùp baát sanh—Unarisen views. phenomena. Baát Taùc AÙc Thanh Tònh Giôùi: Thanh tònh giôùi Baát Sanh Trí: Trí baát sanh—Unarisen wisdom. chaúng laøm caùc ñieàu aùc, vì vì vôùi giôùi naø y chö Boà Baát Saùt Sanh: Pranatipatad vairamani (virati)— Taùt theä tu taát caû caùc phaùp laønh—The pure Khoâng saùt sanh, giôùi thöù nhaát trong thaäp giôùi—The discipline of not doing any evil, vowing to practice first of the ten commandments, not to kill the all virtuous principles. living—See Khoâng Saùt Sanh. Baát Taùc, Baát Thöïc: Moät ngaøy khoâng laøm vieäc laø Baát Saùt Sanh Giôùi: Giôùi khoâng saùt sanh, giôùi thöù moät ngaøy khoâng aên—One day without work, one nhaát trong thaäp giôùi—The first of the ten day without food. commandments, not to kill the living—See

Khoâng Baát Taùc Haønh: Khoâng chuyeân taâm, khoâng haønh, Saùt Sanh. khoâng laøm—Non-application. Baát Saân Haän: See Baát Saân Khueå. Baát Taøi: Khoâng coù taøi—Untalented. Baát Saân Khueå: Abyapada (skt)—Adosa (skt)— Baát Taøi Tònh: Khoâng khoân maø cuõng chaúng tònh. Baát saân haän—Khoâng saân haän—Abstention from Trong Thieàn, vaên töi ngoân ngöõ chæ laøm cho cuoäc tu anger—Non aversion. cuûa chuùng ta ngaøy caøng theâm roái raém maø thoâi— Baát Sinh Dieät: Khoâng sinh dieät—Neither arising Neither clever nor pure. In Zen, words only make nor perishing. our cultivation more and more complicated. Baát Sinh Dieät Töù Ñeá: The four noble truths as Baát Taïo Taùc: Akata (skt)—Inactive physically or neither arising nor ceasing (perishing)—Ñaây laø söi mentally—Not creating—Not doing— nhaán maïnh ñeán choã taát caû laø Khoâng. Ngaõ khoâng Uncreated—Khoâng coù saùng taïo—Voâ vi—Voâ ñeán maø cuõng khoâng ñi bôûi vì khoâng heà coù caùi goïi Taùc—Khoâng ñöôïc taïo ra, khoâng vì nhaân duyeân maø laø chuû teå coá ñònh. Khoå khoâng thöïc coù, vaø vì vaäy, sinh ra—See Voâ Vi. khoâng thöïc söi coù khoå nhaân. Treân ñöôøng Ñaïo Baát Taêng Baát Giaûm: Neither increase nor khoâng coù nhieãm oâ ñeå dieät tröø hoaëc ñeå laøm vôi bôùt decrease—Baát taêng baát giaûm laø moät trong nhöõng ñi. Taát caû caùc phaùp höõu vi, nhö ñònh nghóa, thieáu haïnh tu cuûa Boà Taùt, vì nhö boån taùnh. Baát taêng baát moät caùi ngaõ vónh cöûu, baát bieán vaø töi toàn. Vì vaäy giaûm laø moät trong möôøi chaân nhö. Noùi veà chaân lyù caùi gì thöïc söi luoân sinh dieät? Ñaây cuõng laø caùch chuù thöïc töôùng, khoâng taêng khoâng giaûm, khoâng theâm giaûi caâu keä thöù nhì trong Trung Quaùn Luaän: "Ngaõ khoâng bôùt—Cultivation without increase or thuyeát töùc thò Khoâng."—This is the standpoint that decrease is one of Bodhisattvas' practices, emphasizes that all is empty. There is no real because it is being in accord with fundamental coming into Being nor the extinguishing of Being, essence. The Unvarying Bhutatathata, one of the because there is no substantial Being. Suffering ten Bhutatathata. In reference to the absolute has no real existence, and by extension there is no reality, neither adding nor subtracting or nothing real cause of suffering. There are no real can be added or taken away. defilements to extinguish nor to eliminate on the Baát Taêng Giaûm Chaân Nhö: Moät trong möôøi chaân path. All conditioned things, by definition, lack an nhö, cuõng laø ñòa thöù taùm trong thaäp ñòa—The eternal, unchanging, self-existent being. What, unvarying bhutatathata, one of the ten then, can ever truly arise or perish? This is the bhutatathata, also the eighth of the ten grounds— viewpoint expressed in the second phrase of the See Thaäp Ñòa (A). Mulamadhyamakakarika verse: "I explained as Baát Taêng Tröôûng Nghieäp: Haønh nghieäp nheï, emptiness." khoâng taêng tröôûng do caû coá yù laãn khoâng coá yù — Baát Sinh Ñoaïn: Delusions no longer arise, Light and non-developing karmas committed therefore, nothing produced to cut off. This is the intentionally or unintentionally. stage of an Arhat—See Baát Sanh Ñoaïn. Baát Taèng Nhieãm OÂ: Chöa töøng bò oâ nhieãm—

There has been no taintedness. See Khoâng Troäm Caép. Baát Taän: Boundless—Boundless joy: Nieàm vui Baát Thaâu Ñaïo Giôùi: Injunctions against baát

taän. stealing—Precepts against stealing—Giôùi khoâng Baát Taän Thaân: Baát taän thaân, vì toät thuôû vò lai troäm caép. khoâng ñoaïn tuyeät—The inexhaustible body, never Baát Theá Tuïc: Niramisa (skt)—Unworldly. being annihilated. Baát Thi Ñoaït: Buïng khoâng thi ñoaït, vì khoâng Baát Taát: Fuhitsu (jap)—Khoâng caàn thieát—Not tham ñoái vôùi taát caû vaät—Non-swindling guts and necessary. having no greed for anything. Baát Teâ Haùt Bieän: Never hectoring—Baát teâ haùt Baát Thò: Not right. bieän (khoâng la où hoø heùt), moät trong taùm taøi huøng Baát Thò Baát Phi, Toaøn Chaân Hieån Loä: Not this, bieän cuûa Ñöùc Nhö Lai hay taùm ñaëc tính cuûa Phaät Not that, the whole truth is manifesting—Khoâng trong luùc noùi—Never hectoring, one of the eight phaûi khoâng traùi (khoâng khaúng ñònh maø cuõng khoâng characteristics of a Buddha's speaking—See Baùt phuû ñònh), toaøn chaân töï phôi baøy ra. Haønh giaû tu Bieän. Thieàn neân luoân nhôù raèng trong Thieàn khoâng coù caùi Baát Tha Sinh: Khoâng coù thöù gì ñöôïc sinh ra töø caùi goïi laø "pheâ bình". Thieàn luoân chuû yù naém baét thöïc khaùc—Nothing is produced from other things. töôùng (söï kieän coát loõi) cuûa cuoäc soáng, noù khoâng Baát Tham Duïc: Khoâng tham lam—Abstention bao giôø coù theå ñöôïc ñaët leân baøn moå xeû cuûa trí tueä. from covetousness. Ñeå naém baét ñöôïc thöïc töôùng cuûa cuoäc soáng, Thieàn Baát Thanh Tònh Thí: Impure giving or impure bò buoäc phaûi ñöa ra haøng loaït nhöõng caâu phuû ñònh. charity. Tuy nhieân, chæ ñôn thuaàn phuû ñònh khoâng phaûi laø Baát Thaønh: Chöa ñöôïc baøy toû hay chöùng minh: tinh thaàn cuûa Thieàn, nhöng vì chuùng ta quen loái Incomplete, undemonstrated—Khoâng thaønh coâng: suy nghó nhò nguyeân, neân söï sai laàm naøy cuûa trí Unsuccessful. tueä caàn ñöôïc ñoaïn tröø taän goác reã. Ñöông nhieân Baát Thaønh Cuù: Khoâng ra caâu cuù gì caû— Thieàn seõ tuyeân boá: "Chaúng phaûi ñaây, chaúng phaûi Ungrammatical. kia, chaúng phaûi baát cöù thöù gì." Nhöng chuùng ta vaãn Baát Thaønh Khí: Voâ duïng—Good for nothing— thaéc maéc sau khi phuû ñònh taát caû nhöõng thöù naøy thì Useless. coøn laïi caùi gì, vaø vaøo luùc ñoù coù leõ Thieàn sö seõ cho Baát Thaønh Thoaïi: Lôøi leõ khoâng hôïp lyù—It makes chuùng ta moät caùi taùt tai vaø noùi: "Ñoà ngôù ngaån, ñaây no sense. laø caùi gì?" Theo Thieàn sö D.T. Suzuki trong quyeån Baát Thaønh Vaán Ñeà: Khoâng thaønh vaán ñeà—Out of "Thieàn Hoïc Nhaäp Moân," coù theå coù vaøi ngöôøi seõ the question—No difficulties. cho raèng ñoù laø caùi côù ñeå troán traùnh tình theá khoù xöû, Baát Thaåm: Fushin (jap)—Khoâng xeùt roõ— hoaëc chæ coù nghóa laø hoï khoâng ñöôïc daïy doã. Nhöng Unattended—Töø duøng ñeå chaøo hoûi giöõa chö Taê ng, neáu chuùng ta laõnh hoäi ñöôïc tinh thaàn thuaàn tuùy cuûa coù nghóa laø "Toâi khoâng tuøy tieän thaåm xeùt tình traïng Thieàn, chuùng ta seõ thaáy caùi nghieâm tuùc hay caùi cuûa Ngaøi."—A term of greeting between monks thaät cuûa taùt tai ñoù. Vì noù chaúng phaûi phuû ñònh, means "I do not take the liberty of inquiring into chaúng phaûi khaúng ñònh, maø laø moät söï kieän phaân your condition." minh, moät kinh nghieäm thuaàn tuùy, chính laø cô sôû Baát Thaät Coâng Ñöùc: Coâng ñöùc khoâng thaät, vaø cuûa söï toàn taïi vaø tö töôûng cuûa chuùng ta. Taát caû khoâng hôïp vôùi chaân lyù—The nonreal meritorious roãng rang tónh laëng maø coù theå ngöôøi ta mong muoán virtue, or meritorious virtue that is

not in ñeàu naèm trong caùi taâm thöùc linh hoaït nhaát. Chuùng accordance with the truth. ta seõ khoâng coøn bò loâi cuoán ñi bôûi nhöõng taäp khí Baát Thaät Thaân: Thaân khoâng thaät, vì thöïc chöùng hay nhöõng thöù beân ngoaøi. Thieàn phaûi ñöôïc naém taát caû theá gian ñöôïc nhö thò—The nonreal body, baét baèng tay khoâng mang gaêng. Thieàn khoâng theå realizing all worlds as they really are. khoâng nhôø ñeán phuû ñònh, vì voâ minh naèm saün trong chuùng ta, cuõng gioáng nhö taâm thöùc bò troùi buoäc Baát Thaâu Ñaïo: Adinnadana-veramani (skt)— trong thaân theå ñöôïc phuû beân ngoaøi chieác aùo öôùt. Ñi Khoâng troäm ñaïo, giôùi thöù nhì trong thaäp giôùi —Not tôùi moät chöøng möïc naøo ñoù thì "Voâ minh" hoaøn to steal, the second of the ten commandments— toaøn thoûa ñaùng, nhöng noù khoâng theå vöôït qua giôùi

haïn rieâng cuûa chính noù. "Voâ minh" laø moät teân goïi emptiness one might desire in the midst of most khaùc cuûa nhò nguyeân. Tuyeát thì traéng, quaï thì ñen. active mentation lies therein. Do not be carried Nhöng nhöõng thöù naøy thuoäc veà theá giôù i hieän töôïng away by anything outward or conventional. Zen vaø caùch noùi voâ minh cuûa noù. Neáu chuùng ta muoán must be seized with basic hands, with no gloves ñaït ñeán chaân lyù cuoái cuøng cuûa vaïn höõu, chuùng ta on. Zen is force to resort to negation because of phaûi thaáy chuùng töø caùi ñieåm nôi maø theá giôùi naøy our innate ignorance, which tenaciously clings to chöa ñöôïc taïo laäp, nôi maø yù thöùc phaân bieät ñaây vaø the mind as wet clothes do to the body. kia chöa khôûi leân, vaø laø nôi maø taâm thöùc vaãn coøn ôû "Ignorance" is all very well as far as it goes, but it traïng thaùi ban ñaàu, roãng rang vaø hö voâ. Ñaây laø theá must not go out of its proper sphere. "Ignorance" is giôùi phuû ñònh nhöng coù theå daãn ñeán söï khaúng ñònh another name for logical dualism. White is snow cao hôn hay laø söï khaúng ñònh tuyeät ñoái, söï khaúng and black is the raven. But these belong to the ñònh trong phuû ñònh. Tuyeát khoâng nhaát ñònh phaûi world and its ignorant way of talking. If we want traéng, quaï khoâng nhaát thieát phaûi ñen, nhöng töï to get to the very truth of things, we must see them thaân cuûa moãi loaøi khoâng ñen thì traéng. Ñaây laø nôi from the point where this world has not yet been maø ngoân ngöõ haèng ngaøy cuûa chuùng ta khoâng created, where the consciousness of this and that truyeàn ñaït ñöôïc yù nghóa chính xaùc khi ñöôïc laõnh has not yet been awakened and where the mind is hoäi bôûi Thieàn. Veû beà ngoaøi thì Thieàn phuû ñònh, absorbed in its own identity, that is in its serenity nhöng Thieàn cuõng vaãn ñöa ra caùi gì ñoù voán coù ôû and emptiness. This is a world of negations but ngay tröôùc maét cuûa chuùng ta; vaø neáu chuùng ta leading to a higher or absolute affirmation, an khoâng töï mình caàm leân xem thì ñoù laø loãi cuûa affirmation in the midst of negations. Snow is not chuùng ta. Haàu heát ngöôøi ta ñeàu bò voâ minh laøm cho white, the raven is not black, yet each in itself is toái aùm taâm kieán cuûa mình, nhöng laïi phôùt lôø vaø töø white or black. This is where our everyday choái nhìn thaúng vaøo noù. Hoï cho raèng Thieàn laø chuû language fails to convey the exact meaning as nghóa hö voâ chæ vì hoï khoâng thaáy ñöôïc noù—Zen conceived by Zen. Apparently Zen negates; but it practitioners should always remember that in Zen is

always holding up before us something which there is no so-called "criticism." Zen always aims indeed lies right before our own eyes; and if we at grasping the central fact of life, which can do not pick it up by ourselves, it is our own fault. never be brought to dissecting table of the Most people, whose mental vision is darkened by intellect. To grasp this central fact of life, Zen is the clouds of ignorance, pass it by and refuse to forced to propose a series of negation. Mere look at it. To them Zen is, indeed, nihilism just negation, however, is not the spirit of Zen, but as because they do not see it. we are so accustomed to the dualistic way of Baát Thò Phaät: Not a Buddha—See Tònh Cö Ni thinking, this intellectual error must be cut at its Dieäu Ñaïo. root. Naturally Zen would proclaim, "Not this, not Baát Thò Taâm, Baát Thò Phaät, Baát Thò Vaät : Not that, not anything." But we may insist upon asking Mind, Not Buddha, Not Beings, example 27 of the Zen what it is that left after all these denials, and Wu-Men-Kuan—Khoâng phaûi taâm, khoâng phaûi the master will perhaps on such an occasion give Phaät, chaúng phaûi vaät, thí duï thöù 27 cuûa Voâ Moân us a slap in the face, exclaiming, "You fool, what Quan—Moät oâng Taêng hoûi Hoøa Thöôïng Nam is this?" According to Zen master Daisetz Teitaro Tuyeàn: "Coù phaùp naøo chöa daïy nöõa khoâng?" Nam Suzuki in "An Introduction to Zen Buddhism Tuyeàn ñaùp: "Coù." OÂng Taêng laïi hoûi: "Phaùp chöa (p.21)," some may take this as only an excuse to daïy laø phaùp gì vaäy?" Nam Tuyeàn noùi: "Khoâng get away from the dilemma, or as having no more phaûi taâm, khoâng phaûi Phaät, khoâng phaûi vaät." Theo meaning than a practical example of ill-breeding. Voâ Moân Hueä Khai trong Voâ Moân Quan, Nam But when the spirit of Zen is grasped in its purity, Tuyeàn bò hoûi moät caâu nhö theá, phaûi doác heát voán it will be seen what a real thing that slap is. For lieáng, thaät laø laän ñaän. Ñaây laø loaïi coâng aùn "maëc here is no negation, no affirmation, but a plain nhieân phuû nhaän", nghóa laø, loaïi coâng aùn giaûi minh fact, a pure experience, the very foundation of our chaân lyù Thieàn baèng loái phaùt bieåu hö hoùa hoaëc pheá being and thought. All the quietness and boû. Vôùi loaïi coâng aùn naøy, chuùng ta thöôøng caùo

buoäc caùc Thieàn sö laø phuû nhaän. Nhöng kyø thaät hoï results—Unprofitable courses of action— chaúng phuû nhaän gì caû, nhöõng gì hoï ñaõ laøm chæ Unwholesome kamma—Baát thieän nghieäp sanh ra nhaèm ñeå vaïch roõ ra caùc aûo töôûng cuûa chuùng ta cho nhöõng haäu quaû ñau khoå: tham, saân, si, maïn, nghi, voâ höõu laø höõu, höõu laø voâ höõu, vaân vaân —Not mind, taø kieán, saùt, ñaïo, daâm, voïng. Theo Thanh Tònh not Buddha, not anything. This implies the identity Ñaïo, ñöôïc goïi laø baát thieän nghieäp vì chuùng vöøa laø of mind and Buddha or mind is Buddha, the baát thieän maø vöøa laø con ñöôøng daãn ñeán aùc ñaïo: saùt highest doctrine of Mahayana. A monk asked sanh, troäm caép, taø haïnh trong duïc voïng, voïng ngöõ, Nan-ch'uan, "Is there a fundamental truth that has aùc ngöõ, thoâ ngöõ, phuø phieám ngöõ, tham, saân, vaø taø never been expounded for people?" Nan-ch'uan kieán—Unwholesome deeds include the following, said, "There is." The monk said, "What is the but not limited to: greed, anger, stupidity, fundamental truth that has never been expounded arrogance, doubt, improper views, killing living for

people?" Nan-ch'uan said, "It is not mind; it is things, stealing, or taking what is not given, sexual not Buddha; it is not beings." According to Wu misconduct, and wandering thoughts. According to Men Hui-Kai in the Wu-Men-Kuan, at the The Path of Purification, ten unwholesome deeds question, Nan-ch'uan used up his personal treasure are both unprofitable action and courses that lead immediately and became quite delibitated. This is to unhappy destinies: killing living things, taking an "implicit-negative" koan, a kind of koan that what is not given, sexual misconduct, false illustrates Zen-Truth through "nullifying" or speech, malicious speech, harsh speech, gossip, abrogating expression. With this type of koan, we covetousness, ill-will, and wrong view. usually accuse the Zen masters of being negatory. Baát Thieän Nghieäp Ñaïo: Con ñöôøng haønh ñoäng But in fact, they did not negate anything. What baát thieän—Path of unwholesome activity. they have done is to point out our delusions in Baát Thieän Phaùp Chaân Nhö: Chaân nhö cuûa giaùo thinking of the non-existent as existent, and the phaùp baát thieän—The bhutathatata as evil— existent as non-existent, and so on. Suchness of unwholesome phenomena. Baát Thò Taâm Phaät: Not Mind, Not Buddha, Not Baát Thieän Taâm: Akusala cittam (p)— Beings—See Baát Thò Taâm, Baát Thò Phaät, Baát Thò Unwholesome mind—See Taâm Baát Thieän. Vaät. Baát Thieän Taàm: Akusala-vitakka (skt)— Baát Thích Nghi: Not suitable. Unwholesome investigation—Theo Tröôøng Boä, Baát Thieän: Akusala (p & skt)—Khoâng thieän laønh, Kinh Phuùng Tuïng, coù ba thöù suy nghó thieän— traùi lyù vaø coù haïi ñeán ñôøi hieän taïi cuõng nhö vò lai— According to The Long Discourses of the Buddha, Unwholesome—Negative—Evil—Not good— Sangiti Sutra, there are three kinds of Contrary to the right and harmful to present and unwholesome investigation—See Tam Baát Thieän future life—Wrong. Taàm. Baát Thieän Caên: Ahetuka-citta (p)—Akusala-mula Baát Thieän Tö Duy: Unwholesome thought— (skt)—Unwholesome root. Nhöõng tö duy baát thieän ôû ñaây laø ba nhaân caên ñeå Baát Thieän Ñaïo: Akusala-marga (skt)—Evil cuûa moïi ñieàu aùc, ñoù laø tö duy tham duïc, tö duy saân path—Unwholesome path. haän, vaø tö duy si meâ. Theo Tröôøng Boä, Kinh Baát Thieän Giôùi: Unwholesome elements—Theo Phuùng Tuïng, coù ba loaïi baát thieän tö duy— Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi baát thieän Unwholesome thoughts are the three root causes giôùi—According to The Long Discourses of the of all evil, namely: thoughts of lust (craving), hate Buddha, Sangiti Sutra, there are three kinds of and delusion. According to The Long Discourses unwholesome elements—See Tam Baát Thieän of the Buddha, Sangiti Sutra, there are three kinds Giôùi. of unwholesome thought—See Tam Baát Thieän Tö Baát Thieän Luaät Nghi: Unwholesome rules and Duy. ceremonies—See Luaät Nghi. Baát Thieän Töôûng: Unwholesome perception— Baát Thieän Nghieäp: Akusala karma—Negative Theo Tröôøng Boä, Kinh Phuùng Tuïng, coù ba loaïi baát karma—Black path—Unskillful action— thieän töôûng—According to The Long Discourses Unwholesome deeds will produce painful of the Buddha, Sangiti Sutra, there are three kinds

of unwholesome perception—See Tam Baát Thieän Khoâng ñuùng thôøi: Untimely. Töôûng. Baát Thôøi Giaûi Thoaùt: Söï giaûi thoaùt khoâng tuøy vaøo Baát Thieäp Giai Theâ: Thieàn phaùp chæ thaúng taâm thôøi gian. Nhöõng keû lôïi caên khoâng caàn thôøi gian ngöôøi, laäp töùc giaùc ngoä, khoâng coù ngoaïi leä: "Tröïc laâu ñeå ñaït ñöôïc giaùc ngoä. Ñaây laø baäc coù theå nhaäp Chæ Nhaân Taâm, Kieán Taùnh Thaønh Phaät"—Zen ñònh baát cöù luùc naøo chöù khoâng phaûi ñôïi ñeán luùc methods points directly to human mind and duyeân laønh nhaân toát. Ñaây laø quaû vò A La Haùn cao enlightenment will be achieved immediately, nhaát—Liberation which is not contingent on time. without any exception: "Point directly to the mind The quick or clever who takes “no time” in to see your own nature and reach Buddhahood." attaining the vision. This is one who can enter Baát Thieäp Trình Ñoä: Trong tu taäp Thieàn, vieäc samadhi at any time, the sixth, the highest of the chöùng ngoä khoâng can heä ñeán quaù trình tu taäp tieán six types of Arhats. trieån daàn daàn—In Zen practice, there is no Baát Thoái Caên: Caên baát thoái, vì taát caû taùc söï ñeàu relation between the progress of gradual roát raùo—Nonregressing faculties, consummating cultivation and realization. all their tasks. Baát Thænh: Töï nguyeän—Khoâng ñöôïc môøi— Baát Thoái (Thoaùi) Chuyeån: Avaivartika (skt)—Uninvited—Not to request—Voluntary. Anivattaniya (p)—Never receding—Non- Baát Thænh Höõu: 1) Nhöõng aân nhaân khoâng ñôïi naøi retrogression—Non-Regression—Never retreating xin: Unsolicited benefactors; 2) Baïn khoâng ñöôïc but going straight to nirvana. Unceasing devotion, môøi thænh: Uninvited friend; 3) Boà Taùt: with an unfailing mind—See Haïnh Baát Thoái Bodhisattva; 4) Thieän höõu tri thöùc: Good spiritual Chuyeån. advisor. This term refers to Bodhisattvas who act Baát Thoái (Thoaùi) Chuyeån Boà Taùt: Avaivarti as friends and benefactors unsolicited to all Bodhisattva (skt)—A Beä Baït Trí Boà Taùt—Boà Taùt sentient beings. luoân höôùng veà höôùng toaøn giaùc—Non- Baát Thænh Phaùp: Thuyeát phaùp moät caùch töï retrogressive bodhisattva—The Bodhisattva in the nguyeän vì lôïi ích cuûa chuùng sanh—Uninvited stage of non-retrogression—A Never Receding preaching or offering of the law, voluntarily Bodhisattva, who aims at perfect enlightenment. bestowing its benefits. Baát Thoái Chuyeån Haïnh: Never-receding stage— Baát Thoï Nhöùt Thieát Phaùp: Giaûi thoaùt khoûi söï thoï See Haïnh Baát Thoái Chuyeån. duïng chö phaùp, giaûi thoaùt khoûi moïi duïc voïng— Baát Thoái (Thoaùi) Chuyeån Phaùp Luaân: Baùnh xe Free from the receptivity or sensation of things, phaùp chaúng bao giôø quay ngöôïc—The Never-emancipated from desire Receding Buddha Vehicle of universal salvation. Baát Thoï Tam Muoäi: Samadhi on no-sensation— Baát Thoái (Thoaùi) Ñòa: A beä baït trí—Ground of Trong phaåm 25 Kinh Phaùp Hoa, Ngaøi Voâ Taän YÙ non-retrogression—Stage of non-regression—Ñòa Boà Taùt thöøa meänh Phaät trao cho Ngaøi Quaùn AÂm vò chaúng lui, ñòa thöù nhöùt trong thaäp ñòa Boà Taùt. moät traøng böûu hoa, nhöng Ngaøi Quaùn AÂm khoâng Ñaây laø caûnh giôùi khoâng coøn bò luaân hoài nöõa (caûnh daùm nhaän, noùi raèng chöa coù meänh Phaät. Thaùi ñoä giôùi khoâng coøn bò quay trôû laïi coõi Ta Baø nöõa). Nôi naày goùp phaàn cho vieäc

“Baát Thoï Tam Muoäi” hay ñaây luùc naøo haønh giaû cuõng coù chaùnh nghieäp vaø “Taát Caùnh Khoâng” cuûa Ngaøi —In the Lotus Sutra, chaùnh tö duy—The first of a bodhisattva’s ten Chapter 25, the Infinite Resolve Bodhisattva grounds. It is also interpreted by right action and obeying the Buddha’s commands, offered Kuan- right thought. Yin a jewel-garland, which the latter refused Baát Thoái Ñòa Quaùn Saùt: Baát thoái ñòa quaùn saùt, vì saying he had not received the Buddha’s ôû giai ñoaïn naøy vò Boà Taùt ñang dieät phieàn naõo command to accept it. This attitude is attributed to vöôït khoûi tam giôùi nhò thöøa ñòa—Observation in his free from receptivity of samadhi, the samadhi the state of nonregression, because in this stage a of utter “voidness” or spirituality. Bodhisattva is destroying all afflictions and Baát Thoaùi: See Baát Thoái Chuyeån. transcending the three worlds and the stages of the Baát Thoaùi Chuyeån: See Baát Thoái Chuyeån. lesser vehicles. Baát Thôøi: 1) Khoâng ñoaùn ñöôïc: Unpredictable; 2) Baát Thoái (Thoaùi) Ñoä: 1) Xöù baát thoaùi, coõi khoâng

coøn quay trôû laïi, quaû vò khoâng coøn phaûi luaân hoài: infinite degradations, pains, and sufferings; or Land of no-retrogression; 2) Tònh Ñoä, nôi even if this body is burned to ashes. Zen khoâng coøn bò sa ñoïa vaøo caùc ñöôøng aùc: The Pure practitioners should always remember that Land, from which there is no falling away. although a practitioner may have repented his past Baát Thoái Haïnh: Haïnh baát thoái—Non-retreat from transgressions and vowed to cultivate, his habitual practice—Khoâng thoái chuyeån töø nhöõng haønh ñoäng delusions and obstructions are not easy to thieän laønh ñang theo ñuoåi—Never receding from a eliminate, nor is the accumulation of merits and right course of action. virtues through cultivation of the six paramitas and Baát Thoái Luaân: Coå xe khoâng coøn quay trôû laïi nöõa ten thousand conducts necessarily easy to achieve. (khoâng coøn bò luaân hoài sanh töû)—Never turning- Moreover, the path of perfect Enlightenment and back wheel. Buddhahood is long and arduous, full of hardship Baát Thoái Löïc: Undiminishing power. and obstructions over the course of untold eons. It Baát Thoái Nieäm: Non-retreat from mindfulness— is not the work of one or two life spans. For Nieäm baát thoái—Khoâng thoái chuyeån trong thieàn example, the Elder Sariputra, one of the main ñònh—Never receding from pursuing a right line disciples of Sakyamuni Buddha, had reached the of thought or mental discipline. sixth abode of Bodhisattvahood in one of his Baát Thoái Quyeát Ñònh: Do löïc nhaãn nhuïc caùc previous incarnations and had developed the thieän phaùp ñaõ tu nhaát ñònh chaúng bao giôø bò luøi Bodhi Mind practicing the Paramita of Charity. maát—The certainty of no retrogression to lower However, when an externalist (non-Buddhist) conditions—See Luïc Chuûng Quyeát Ñònh. asked him for one of his eyes and then, instead of Baát Thoái Taâm: Taâm baát thoái—Mind of No- using it, spat on it and crushed it with his foot, retreat—Non-Retrogression Mind—Unretreating even Sariputra became angry and retreated from mind—Haønh giaû phaûi phaùt lôøi theà nguyeàn kieân coá, the Mahayana mind. We can see, therefore, that baát thoái chuyeån, duø cho thaân naày coù bò voâ löôïng holding fast to our vows is not an easy thing! For nhuïc nhaèn, khoå nhoïc, hay bò thieâu ñoát naùt tan. this reason, if the

practitioner wishes to keep his Haønh giaû tu Thieàn neân luoân nhôù raèng daàu moät Bodhi Mind from retrogressing, he should be haønh giaû ñaõ saùm hoái phaùt nguyeän tu haønh, nhöng strong and frim in his vows. He should vow thus: nghieäp hoaëc ma chöôùng khoâng deã gì döùt tröø, söï laäp “Although this body of mine may endure immense coâng boài ñöùc theå hieän saùu ñoä muoân haïnh khoâng deã suffering and hardship, be beaten to death or even gì thaønh töïu. Maø con ñöôøng Boà Ñeà ñi ñeán quaû reduced to ashes, I shall not, in consequence, vieân giaùc laïi xa vôøi daãy ñaày gay go chöôùng naïn, commit wicked deeds or retrogress in my phaûi traûi qua haèng sa kieáp, ñaâu phaûi chæ moät hai cultivation.” Practicing with such a non-ñôøi? Ngaøi Xaù Lôïi Phaát trong tieàn kieáp chöùng ñeán retrogressing mind is called “developing the Bodhi ngoâi luïc truï, phaùt ñaïi Boà Ñeà taâm tu haïnh boá thí. Mind.” Nhöng khi chòu khoå khoeùt moät con maét cho ngoaïi Baát Thoái Taâm Truï: The mind that resides in ñaïo, bò hoï khoâng duøng lieäng xuoáng ñaát roài nhoå irreversibility—Ñònh quang phaùt saùng, tính saùng nöôùc daõi, laáy chaân chaø ñaïp leân treân, ngaøi coøn thoái tieán saâu vaøo, chæ coù tieán maø khoâng thoaùi. Ñoù goïi laø thaát Ñaïi thöøa taâm. Theá thì ta thaáy söï giöõ vöõng taâm baát thoái taâm truï. Ñaây laø truï thöù baûy trong thaäp truï nguyeän laø ñieàu khoâng phaûi deã! Cho neân haønh giaû laø “Baát Thoái Chuyeån.”—The light of samadhi muoán ñöôïc ñaïo taâm khoâng thoái chuyeån, phaûi laäp emits brightness. When the essence of the theä nguyeän kieân coá. Theà raèng: “Thaân naày daàu bò brightness enters deeply within, they only advance voâ löôïng söï nhoïc nhaèn khoå nhuïc, hoaëc bò ñaùnh gieát and never retreat. This is called the mind of cho ñeán thieâu ñoát naùt tan thaønh tro buïi, cuõn g irreversibility. This is the seven of the ten stages khoâng vì theá maø phaïm ñieàu aùc, thoái thaát treân böôùc of never receding or continuous progress. ñöôøng tu haønh.” Duøng loøng baát thoái chuyeån nhö Baát Thoái Truï: Non-retrogression—Thaân taâm hôïp theá maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà taâm — thaønh, caøng ngaøy caøng theâm lôùn. Trong giai ñoaïn Cultivators must develop firm vows of non- naày Boà Taùt chöùng ñöôïc taâm thanh tònh vaø thöôøng retrogression, even if this body has to endure an truï nôi lyù voâ ngaïi giaûi thoaùt. Ñaây goïi laø baá t thoái

truï—Perfect unity and constant progress or disciples. dwelling of irreversibility. United in body and Baát Thuyeát Phaù: Pu shuo po (chi)—Not to speak mind, they easily grow and mature day by day. In too plainly—Khoâng noùi quaù roõ raøng—Thieàn luoân this stage, Bodhisattvas realize serenity of mind nhaán maïnh ñeán kinh nghieäm tröïc tieáp vaø baùc boû trí and also achieve unimpeded liberation. This is naêng thuaàn tuùy, voán tröøu töôïng vaø giaùn tieáp. called the dwelling of irreversibility. Nhöõng Thieàn sö neáu coù theå, khoâng thích khuyeán Baát Thoái (Thoaùi) Töôùng: Moät trong chín töôùng khích suy lyù veà Thieàn. Hoï khoâng thích noùi quaù roõ “voâ hoïc,” nôi chæ coù tröïc giaùc maø thoâi— reät veà nhöõng gì hoï hieåu, vì neáu hoï laøm nhö vaäy Charateristics of non-retrogression, one of the thieân haï laïi chæ thaønh hình moät loaïi khaùi nieäm nine stages beyond study (asaiksa), where khaùc veà Thieàn, laïi ñöa Thieàn trôû veà caùi voøng teä intuition rules. haïi

cuûa trí naêng vaø trieát lyù. Do ñoù hoï duøng baát cöù Baát Thoái Vò: Non-retreat from position attained— thuû ñoaïn hay phöông phaùp naøo ñeå mang ñeä töû cuûa Vò baát thoái—Khoâng thoái chuyeån töø choã ñaõ ñaït— hoï tröïc tieáp vaøo vaán ñeà chöù khoâng bao giôø noùi ra Never receding from position attained. quaù minh baïch veà Thieàn, vaø ñieàu naøy khieán Thieàn Baát Thôøi Giaûi Thoaùt: Ngöôøi thoâng minh nhanh trôû thaønh moät truyeàn thoáng ñoäc nhaát ñöôïc caùc ñeä nheïn, khoâng maát nhieàu thì giôø vöôït thoaùt khoûi töû naâng niu moät caùch haõnh dieän. Ñieàu naøy khoâng chöôùng ngaïi—The quick or clever who take no coù nghóa laø Thieàn sö luoân luoân bí hieåm trong lôøi aên time to deliver from hindrances. tieáng noùi cuûa mình. Ngöôïc laïi, trong haàu heát moïi Baát Thuû Chaùnh Giaùc Nguyeän: Vow not to attain tröôøng hôïp, caùc Thieàn sö noùi raát minh baïch vaø perfect enlightenment. Nguyeän Chaúng Thaønh Phaät chaân thaät. Ngay caû moät vaøi Thieàn sö cöïc ñoan nhö (thöôøng ñaët ôû ñaàu moãi lôøi nguyeän)—Lôøi nguyeän Maõ Toå vaø Laâm Teá cuõng raát minh baïch vaø deã hieåu khoâng thaønh Phaät cuûa Phaät A Di Ña ø (khi Ngaøi coøn trong nhieàu tröôøng hôïp. Nhöõng lôøi daïy cuûa caùc laø Tyø Khöu Phaùp Taïng) cho ñeán khi naøo boán möôi ngaøi khieán chuùng ta nghó ñeán moät vò Thaày nhaân töø taùm lôøi nguyeän cuûa Ngaøi ñaõ thöïc hieän xong— giaûng daïy baèng nhöõng lôøi leõ minh baïch moät caùch Amitabha’s vow of not taking up his Buddhahood heát söùc chaân thaønh. Nhö theá bôûi vì Thieàn thöïc tieãn until each of his 48 vows is fulfilled. nhaát. Thieàn chæ ñem caù nhaân tröïc tieáp ñeán ngoä. Baát Thuï Ngoân Phaät: Hieän ñôøi khoâng chòu tieáp thoï Tuy nhieân, do bôûi caên cô trình ñoä cuûa töøng caù nhaân vaø tu taäp Phaät phaùp—In present life not to accept khaùc nhau neân caùc Thieàn sö phaûi duøng caùc phöông and practice the Buddha’s teaching. phaùp vaø giaùo lyù khaùc nhau trong nhöõng tröôøng hôïp Baát Thuaän: Vama (skt)—Nghòch—Opposing. khaùc bieät. Do ñoù maø phong caùch vaø duïng ngöõ Baát Thuoäc Tieäm Thöù: Töùc thì laõnh ngoä chöù Thieàn bieán thieân raát nhieàu, töø nhöõng coâng aùn bí khoâng caàn phaûi töø töø tu haønh—Immediate hieåm vaø phi lyù nhaát ñeán nhöõng lôøi daïy minh baïch realization without any gradual cultivation. vaø deã hieåu nhaát—Zen always emphasizes direct Baát Thuyeát: Not declared—Undeclared. experience and denounces mere intellection, Baát Thuyeát Boà Taùt: Non-preaching which is essentially abstract and indirect. Zen Bodhisattva—See Im Laëng Phi Nhò Nguyeân. masters were unwilling to encourage speculation Baát Thuyeát Nhaát Töï: Ichiji-Fusetsu (jap)—Baát on Zen if they could help it. They disliked thuyeát nhaát töï, lôøi ñöôïc Ñöùc Phaät noùi khi Ngaøi speaking too plainly about what they understood, nhaán maïnh veà söï nguy hieåm cuûa laïm duïng ngoân for if they did so people would simply form töø. Ngaøi noùi: “Trong boán möôi chín naêm, ta khoâng another notion about Zen which would lead back noùi moät lôøi.” Veà sau caâu naày trôû thaønh thoâng duïng into the old vicious circle of intellection and khi caùc Thieàn Sö duøng caâu naày ñeå daïy ñeä töû tu philosophy. Thus to use a method or trick which thieàn—Not a word has been said nor declared. would bring the disciple directly to the point and This statement was said by the Buddha when he never to speak too plainly

about Zen became the emphasized the danger of abusing words. He said: unique tradition of Zen cherished with pride by all “In forty-nine years, I haven’t said a word.” Later, its followers. This does not mean that Zen masters this statement has become popular when Zen were always obscure in their remarks. On the Masters using the statement to teach their contrary, they spoke very plainly and sincerely on

most occasions. Even some of the extrimists like laøm sao bieát laø coù noùi khoâng noùi phaùp gì?" Nam Ma-Tsu and Lin-Chi were plain and Tuyeàn noùi: "Toâi khoâng hoäi, thænh sö huynh noùi understandable on many occasions. Their cho." Baùch Tröôïng noùi: "Toâi ñaõ noùi cho oâng nhieàu instructions one of some good-hearted teacher quaù roài!" Theo Nguõ Ñaêng Hoäi Nguyeân, quyeån III, preaching in simple words with great sincerity. Thieàn sö Ñaïi Chaâu Hueä Haûi trong laàn sö gaëp gôõ This is because Zen is most practical. It cares only ñaàu tieân vôùi Maõ Toå, Toå hoûi: "OÂng töø ñaâu ñeán?" Sö to bring the individual directly to Enlightenment. ñaùp: "Töø chuøa Ñaïi Vaân ôû Vieät Chaâu." Maõ Toå laïi However, since individuals vary greatly in their hoûi: "OÂng ñeán ñaây laøm gì?" Sö ñaùp: "Con ñeán ñaây capacities and aptitudes. Zen masters must use caàu Phaät phaùp." Maõ Toå noùi: "Kho baùu nhaø mình different methods and teachings for different chaúng ñoaùi hoaøi, boû nhaø chaïy ñi tìm caùi gì? ÔÛ ñaây individuals in different circumstances. Therefore, ta khoâng coù moät vaät, vaäy thì oâng nghó oâng caàu Phaät Zen styles and expressions vary greatly, from the phaùp gì chöù?" Sö thöa: "Caùi gì laø kho baùu cuûa Hueä most enigmatic and irrational koans to the plainest Haûi?" Maõ Toå noùi: "Chính nay oâng hoûi ta, laø kho and most undersntadable instructions. baùu cuûa oâng, ñaày ñuû taát caû, khoâng thieáu moät thöù Baát Thuyeát Thuyeát, Baát Vaên Vaên: Chaúng noùi maø gì, ñaâu caàn tìm caàu beân ngoaøi." Ngay nhöõng lôøi noùi, chaúng nghe maø nghe. Trong Thieàn, vieäc tieáp noùi naøy, Sö töï nhaän boån taâm khoâng ngaên ngaïi bôûi nhaän phaùp Thieàn khoâng phaûi nôi tai maø laø nôi suy nghó, Sö möøng rôõ leã taï söï daïy doã cuûa Maõ Toå. taâm—Not a word has been declared nor heard by Cuõng theo Nguõ Ñaêng Hoäi Nguyeân, quyeån III, moät the mouth and the ear; but a lot has been said and hoâm, Thieàn sö Ñaïi Chaâu Hueä Haûi thöôïng ñöôøng listened by the mind. daïy chuùng: "Ta chaúng hieåu Thieàn, vaø cuõng chaúng Baát Thuyeát Tôï Nhaân Ñeå Phaùp, Baát Caân Nhaân coù giaùo thuyeát ñaëc saéc gì daønh cho maáy oâng. Vì Thuyeát Ñích Phaùp: Khoâng noùi phaùp gì cho ngöôøi, vaäy, maáy oâng khoâng caàn phaûi ñöùn g ôû ñaây laâu. Hay khoâng coù phaùp naøo ñeå noùi cho ngöôøi—There is nhaát laø maáy oâng haõy töï mình giaûi quyeát vaán ñeà." nothing to preach for people—Theo Thieàn toâng, Haønh giaû tu Thieàn neân luoân nhôù raèng loaïi traïng chaân lyù coù theå ñöôïc suy nghó nhöng khoâng theå noùi thaùi yù thöùc noäi taïi naøy khoâng theå duøng baát cöù loái ra, khoâng theå naøo dieãn taû ñöôïc, tyû nhö khi noùi caùi trình baøy lyù luaän naøo ñeå giaûi thích ñöôïc, coù hieåu ngaõ khoâng gioáng maø cuõng khoâng khaùc vôùi nguõ nhö vaäy chuùng ta môùi coù theå baøn luaän veà Thieàn uaån. Khaùi nieäm cuûa nhaø Thieàn cho raèng kinh moät caùch hôïp lyù ñöôïc. Ñoái vôùi traïng thaùi naøy thì nghieäm giaùc ngoä khoâng theå naém baét ñöôïc baèng ngoân ngöõ chæ laø ngoùn tay, vaø nhôø

ñoù maø chuùng ta vaên töï ngoân ngöõ. Vieäc naøy quan heä tôùi söï ñònh bieát ñöôïc yù nghóa cuûa noù, nhöng chuùng ta khoâng höôùng chung cuûa nhaø Thieàn, nghi ngôø veà khaû naêng theå xem ngoân ngöõ nhö laø kim chæ nam chæ daãn laøm sai laïc chaân nghóa cuûa ngoân ngöõ vaø khaùi nieäm. tuyeät ñoái. Tröôùc tieân chuùng ta phaûi thöû xem taâm Chuùng ta haõy quan saùt cuoäc ñoái thoaïi giöõa Nam traïng maø khi Thieàn sö noùi nhöõng caâu thoaïi naøy caùi Tuyeàn vaø sö huynh cuûa mình laø Baùch Tröôïng Duy ñaõ. Hoï khoâng chuyeån taûi nhöõng thöù gioáng nhö Chaùnh: Moät hoâm Baùch Tröôïng Duy Chaùnh hoûi nhaûm nhí naøy, hoaëc giaû, coù ngöôøi noùi laø quaùi dò Nam Tuyeàn: "Coù phaùp gì maø Sö khoâng daùm noùi hay quyû quyeät. Nhöng hoï ñeàu coù neàn taûng chaân lyù cho ngöôøi khoâng?" Nam Tuyeàn noùi: "Coù." Baùch vöõng vaøng töø kinh nghieäm caù nhaân. Haønh traïng Tröôïng hoûi: "Theá naøo laø khoâng coù phaùp gì ñeå noùi cuûa hoï coù veû nhö ñieân roà nhöng thöïc ra trong ñoù cho ngöôøi?" Nam Tuyeàn noùi: "Khoâng phaûi taâm, chaân lyù quan troïng ñöôïc hoï baøy toû moät caùch coù heä khoâng phaûi Phaät, khoâng phaûi vaät." Ñaây coù theå xem thoáng. Khi thaáy ñöôïc töø chaân lyù naøy, thì ngay caû söï laø hoïc thuyeát tuyeät ñoái khoâng, nhöng cho duø nhö di chuyeån cuûa sanh truï dò dieät trong vuõ truï khoâng theá chuùng ta vaãn thaáy caùi gì ñoù nhôø phuû ñònh maø laø caùi gì quan troïng hôn caùi vo ve cuûa con muoãi ñöôïc roõ raøng. Chuùng ta haõy tieáp tuïc quan saùt cuoäc hay caùi phe phaãy cuûa caây quaït. Ñieàu ñaùng noùi ôû ñoái thoaïi tieáp giöõa hai vò Thieàn sö treân: Baùch ñaây laø phaûi nhìn thaáy cho ñöôïc tinh thaàn troâi chaûy Tröôïng noùi: "Nhö theá laø huynh ñaõ noùi cho ngöôøi khoâng ngöøng trong taát caû moïi thöù, ñoù laø moät loaïi roài." Nam Tuyeàn noùi: "Toâi khoâng theå laøm toát hôn khaúng ñònh tuyeät ñoái maø khoâng coù moät daáu veát nhö theá. Coøn huynh thì sao?" Baùch Tröôïng Duy naøo cuûa chuû nghóa hö voâ —According to Zen, Chaùnh noùi: "Toâi khoâng phaûi laø ngöôøi giaùc ngoä thì Truth that can be thought but not preached nor

expressed, i.e., the self is neither the same nor master Hui-hai entered the hall and addressed the different from the five skandhas. The Zen notion monks, saying, "I do not understand Zen, nor is that the experience of awakening cannot be there any special teaching to give out for your captured in words. This is connected with the sake. Therefore, there is no need for you to be general orientation of Zen, which is suspicious of standing here for so long. It is best for you to get the distorting power of words and concepts. Let's the matter settled with yourselves." Zen observe the dialogue that took place between practitioners should always remember that this Nan-chuan and P'ai-ch'ang Wei-cheng: One day, state of inner consciousness, about which we Nan-chuan was asked by P'ai-ch'ang Wei-cheng, cannot make any logical statement, must be one of his brother monks, "Is there anything you realized before we can have any intelligent talk dare not talk about to others?" Nan-chuan said, on Zen. Words are only an index to this state; "Yes." Whereupon, P'ai-ch'ang Wei-cheng through them we are enabled to get into its continued to ask, "Then what is this something you signification, but do not look to words for absolute do not talk about?" Nan-chuan said,

"It is neither guidance. Try to see first of all in what mental mind, nor Buddha, nor matter." This looks to be state the Zen masters are so acting. They are not the doctrine of absolute emptiness, but even here carrying on all those seeming absurdities, or, as again we observe a glimpse of something showing some might say, those silly trivialities, just to suit itself through the negation. Let's conitnue to their capricious moods. But they have certain firm observe the further dialogue that took place basis of truth obtained from a deep personal between Nan-chuan and P'ai-ch'ang Wei-cheng: experience. There is in all their seemingly crazy P'ai-ch'ang Wei-cheng asked, "If so, you already performances a systematic demonstration of the talked about it." Nan-chuan said, "I cannot do any most vital truth. When seen from this truth, even better. What would you say?" P'ai-ch'ang Wei- the moving of the whole universe is of no more cheng said, "I am not a great enlightened one, how account then the flying of a mosquito or waving of can I know something to talk or not to talk?" Nan- a fan. The thing is to see one spirit working chuan said, "I don't understand, please tell me." throughout all these, which is an absolute P'ai-ch'ang Wei-cheng said, "Well, I have already affirmation, with not a particle of nihilism in it. said too much about it." According to Wudeng Baát Thuyeát Töù Chuùng Toäi Quaù: Khoâng noùi loãi Huiyuan, Volume III, upon Ta-chou Hui-hai' s first cuûa töù chuùng, hay khoâng ñöôïc keå loãi cuûa caùc thaønh meeting with Ma-tsu, Ma-tsu asked, "From where vieân khaùc trong Taêng Giaø—Abstention from have you come?" Hui-hai said, "From Ta-yun speaking of the faults of members of the Sangha, Temple in Yue-chou." Ma-tsu then asked, "What the prohibition of mentioning the errors and sins of were you planning to do by coming here?" Hui-hai other disciples, cleric or lay. said, "I've come to seek the Buddhadharma." Ma- Baát Thöùc: Fushiki (jap)—Khoâng bieát—Unaware. tsu then said, "I don't have anything here, so what Baát Thöùc Loâ Sôn Chaân Dieän Muïc: Thaønh ngöõ 'Buddhadharma' do you think you're going to find naøy baét nguoàn töø baøi thô "Ñeà Taây Laâm Bích" cuûa here? You haven't seen the treasure in your own Toâ Thöùc. Thaáy caûnh vaät beân ngoaøi ñeïp ñeõ, taùc giaû house, so why have you run off some other ñöùng trong nuùi caûm khaùi laøm baøi thô, chöù khoâng place?" Hui-hai then said, "What is the treasure of sao nhìn thaáy toaøn caûnh nuùi Loâ Sôn; cuõng gioáng the wisdom sea?" Ma-tsu said, "It is just who is nhö tình huoáng cuûa moät haønh giaû tu Thieàn bò meâ asking me this question, that is your treasury. It is hoaëc bôûi hieän töôïng beân ngoaøi, chöù khoâng nhaän replete, not lacking in the slightest, and if you thöùc roõ baûn chaát thaät cuûa söï vaät—A Zen realize its embodiment then why would you go practitioner is attracted to outside circumstances, seeking it elsewhere?" Upon hearing these words, but does not have a clear understanding of the real Hui-hai perceived his fundamental mind nature of things. unobstructed by thinking. He ardently thanked and Baát Thöïc Nhuïc: Vikalabhojana (skt)—Khoâng aên honored Ma-tsu for his instruction. Also according thòt, moät phaàn cuûa giôùi thöù saùu trong thaäp giôùi — to Wudeng Huiyuan, Volume III, one day, Zen

Part of the sixth of the ten commandments— secondary defilements in the doctrine of the Fa- Against eating flesh—See Thaäp Giôùi Ñaïi Thöøa. Hsiang School. Baát Thöïc Phi Thôøi: Abstinance from taking food Baát Tín Ñaïo: Khoâng chòu tin nôi nhöõng gì ñaõ ñöôïc in unprescribed time—Not to eat out of regulation noùi—Not belieiving in what has been said. hours—Khoâng aên saùi giôø—Ñaây laø moät trong taùm Baát Tænh: Unconscious—To lose consciousness. giôùi ñaàu trong Thaäp Giôùi maø Ñöùc Phaät cheá ra cho Baát Tænh Nhaân Söï: To faint away—To fall down Phaät töû taïi gia cöù moãi nöûa thaùng laø phaûi giöõ taùm in a faint. giôùi naày trong 24 giôø—This is one of the first eight Baát Tònh: Asobhana (p)—Asubham (p)—Mala or of the ten commandments which the Buddha set Samklesa (skt)—Khoâng thanh tònh—Khoâng trong forth for lay Buddhists to observe 24 hours every saïch—Defilement—Impurity—Uncleanness— fornight—See Thaäp Giôùi Ñaïi Thöøa. Vile—Söï baát tònh (khoâng thuaàn tònh hay khoâng Baát Thöôøng: Abnormal—Extraordinary— trong saïch). Baûn chaát nhieãm tröôïc cuûa tham duïc. Irregular. Baát tònh coù nghóa laø khoâng tinh saïch, khoâng thaùnh Baát Thöôøng Truï: Khoâng vónh vieãn, taïm bôï— thieän, khoâng ñeïp ñeõ. Ñöùng veà caû hai phöông dieän Non-eternal. sinh lyù vaø taâm lyù, con ngöôøi laø baát tònh. Ñaây khoâng Baát Tích My Mao: Khoâng tieác lôøi noùi vaø baát chaáp phaûi laø moät caùi nhìn tieâu cöïc hay bi quan, maø chæ söï tröøng phaït—Not sparing one's words and not laø caùi nhìn khaùch quan veà con ngöôøi. Thaáy ñöôïc söï caring of the punishment. caáu taïo cuûa cô theå, töø toùc treân ñænh ñaàu, cho ñeán Baát Tích Thaân Meänh: Fu-Shaku-Shinmyo (jap)— maùu, muû, ñaøm, phaân, nöôùc tieåu, nhöõng vi khuaån aån Caàu ñaïo voâ thöôïng maø khoâng tieác thaân maïng—To naùo trong ruoät vaø nhöõng beänh taät cöù chöïc saún ñeå seek the supreme way without regretting body and phaùt sinh, ta thaáy phaàn sinh lyù cuûa ta quaû laø baát life. tònh. Phaàn sinh lyù ñoù cuõng laø ñoäng löïc thuùc ñaåy ta Baát Tieác Thaân Meänh: Vò Boà Taùt khoâng tieác thaân ñi tìm söï thoûa maõn duïc laïc, do ñoù neân kinh goïi meänh mình treân ñöôøng tu taäp ñaïo quaû Boà ñeà —The thaân theå laø nôi tích tuï cuûa toäi loãi. Coøn phaàn taâm bodhisattva virtue of not sparing one's life for the lyù? Vì khoâng thaáy ñöôïc söï thaät veà voâ thöôøng, khoå sake of bodhi—Not be grudging body and life. khoâng vaø voâ ngaõ cuûa söï vaät cho neân taâm ta thöôøng Baát Tieãn Giai Theâ: Thieàn phaùp ñöôïc laõnh ngoä töùc trôû thaønh naïn nhaân cuûa tham voïng thuø gheùt; do thôøi vaø tröïc tieáp chöù khoâng qua thöù baäc cao thaáp tham voïng vaø thuø gheùt maø chuùng ta taïo ra bieát bao trong heä thoáng nhaø Thieàn—Zen realization is toäi loãi, cho neân kinh noùi "taâm laø nguoàn suoái phaùt sudden and direct, and not through the seniority in sinh ñieàu aùc."—Defiling nature of the passions. the system. Impurity is the nature of our bodies and minds. Baát Tín: Asraddha (skt)—Asvadhya (skt)— Impurity means the absence of an immaculate Ashraddhya (skt)—Khoâng coù loøng tin—To state of being, one that is neither holy nor disbelieve—Faithlessness—No faith—Lack of beautiful. From the psychological and faith—Unbelief—To refuse to believe or unable physiological standpoint, human beings are to believe—Baát tín hay khoâng tín nhieäm hay tin impure. This is not

negative or pessimistic, but an töôûng ai, khoâng tin chaùnh phaùp, hay khoâng tin objective perspective on human beings. If we töôûng nôi Phaät phaùp. Ngöôïc laïi vôùi Tín, baát tín laø examine the constituents of our bodies from the haønh ñoäng cuûa taâm töø choái tin töôûng nôi Tam Baûo . hair on our head to the blood, pus, phlegm, Ñaây laø moät trong nhöõng oâ nhieãm lôùn, moät trong excrement, urine, the many bacteria dwelling in hai möôi phieàn naõo phuï ñöôïc daïy trong Phaùp the intestines, and the many diseases present Töôùng Toâng—Lack of faith or not to trust or waiting for the opportunity to develop, we can see believe in anyone, not to believe in the truth, or clearly that our bodies are quite impure and not to believe in Buddhist doctrine. The opposite subject to decay. Our bodies also create the of faith, the action of a mind which refuses to motivation to pursue the satisfaction of our desires believe in the Three Jewels. This is one of the and passions. That is why the sutra regards the great defilement elements, one of the twenty body as the place where misleads gather. Let us now consider our psychological state. Since we

are unable to see the truth of impermanence, Baát Tònh Kim Cang: Ucchuma (skt)—Ueá Tích suffering, and the selfless nature of all things, our Kim Cöông, coøn goïi laø OÂ Soâ Saùt Ma Minh Vöông minds often become the victims of greed and hay Thaàn Kim Cang Chaáp, chuùa teå cuûa nhöõng nôi hatred, and we act wrongly. So the sutra says, oâ ueá—The vajra-ruler who controls unclean “The mind is the source of all confusion.” places—See Baát Tònh Phaãn Noä. Baát Tònh Chuûng Töû: Impure seed—The impurity Baát Tònh Luaân: 1) Baùnh xe baát tònh (chuyeån taø of its seeds—Chuûng töû baát tònh—Chuûng töû taïo neân phaùp, truyeàn baù taø phaùp maø noùi laø chaùnh phaùp): thaân theå cuûa chuùng ta baát tònh vì chuùng ñöôïc taïo Impure wheel; 2) Moät trong ba ñieàu baát tònh (voâ neân bôûi tinh cha huyeát meï. Thaân naày do nôi thöôøng, baát tònh vaø khoå): One of the three nghieäp daâm duïc, töø haït gioáng tham aùi maø sanh— impurities (impermanence, impurity, and distress). The seeds of our bodies are impure because they Baát Tònh Nhuïc: Impure flesh—Trong giaùo lyù are created from our father’s semen and mother’s Tieåu Thöøa, thòt ñoäng vaät maø thaáy gieát, nghe gieát, blood (egg). This body is born from the karma of nghi ngôø con vaät bò gieát vì mình. Tieåu Thöøa caá m lust and attachment. duøng nhöõng loaïi thòt naày. Trong giaùo lyù Ñaïi Thöøa, Baát Tònh Chöôùng: Klesavarana (skt)—Nhöõng baát keå tònh hay baát tònh, caùc loaïi thòt ñeàu bò caám— chöôùng ngaïi gaây neân bôûi ueá nhieãm —Barrier of According to the Hinayana, unclean flesh means temptation, passion or defilement—Hindrance of flesh of animals, fishes, etc., seen being killed, impurity—Hindrance by impurity—Hindrance on heard being killed, or suspected being killed. spiritual progress. Hinayana forbids these. In the Mahayana doctrine, Baát Tònh Cöùu Caùnh: Impurity of the death—Cöùu all flesh, pure or impure, is prohibited (Mahayana caùnh baát tònh—Ñeán khi cheát roài, thaân naày laø moät forbids all flesh). ñoáng thòt sình thuùi raõ rôøi, maëc cho gioøi töûa boø lan Baát Tònh Phaùp: Dhamma-asobhana (p)—hoaëc quaï dieàu tha moå—After death, the body Dhamma-asubham (p)—Dharma-samklesa (skt)— swelling up and rotting away, with flesh and bones

Phaùp khoâng thanh tònh (khoâng trong saïch)— disarray, feeding feelers and crows. Impure dharma. Baát Tònh Giôùi: Impure commandments—Thi La Baát Tònh Phaãn Noä: Ucchusma (skt)—Vò Boà Taùt Baát Thanh Tònh—Neáu giôùi baát tònh, khoâng ai vaøo coù quan heä vôùi Baát Ñoäng Minh Vöông, vò kieåm ñöôïc tam muoäi—If the sila, or moral state, is not soaùt taát caû nhöõng loaøi quyû baát tònh—A pure, none can enter samadhi. Bodhisattva connected with Arya-acalanatha-raja, Baát Tònh Haønh: Haønh vi baát tònh—Impure who controls unclean demons. behavior. Baát Tònh Quaùn: See Quaùn Baát Tònh. Baát Tònh Haïnh: Phi phaïm haïnh, goàm nhöõng vieäc Baát Tònh Quaùn Kinh: Teân khaùc cuûa Kinh Ñaït Ma heøn haï baát tònh hay daâm oâ—Ignoble or impure Ña La Thieàn—A Sutra of Dharmatrata. deeds, or sexual immorality. Baát Tònh Taâm: Impure mind—Taâm Baát Tònh— Baát Tònh Khieát Vöông: See Ueá Tích Kim Cang. Taâm taïp loaïn, xaáu aùc, tính toaùn cuûa chuùng sanh— Baát Tònh Khoảng: Impure openings—Loã hoảng The chaotic, evil, calculating, vicious mind of baát tònh trong thaân—Ñöùc Phaät daïy coù chín loå baát sentient beings. tònh trong cô theå chuùng ta, töø moãi loå naày luoân ræ ra Baát Tònh Thaân: Impurity of the body—Thaân baát moïi thöù caën baõ nhö ñôøm nôi coå hoïng, moà hoâi töø loå tònh—Ñöùc Phaät daïy caùch quaùn thaân baát tònh ñeå tröø loâng nôi da, vaân vaân. Khoâng coù söï baøi tieát naøo coù duïc voïng. Ñaây laø moät trong taùm caùch thieàn quaùn — theå ngöûi, rôø hay neám cho voâ. Taát caû ñeàu baát tònh— The Buddha taught meditate or contemplate on The Buddha teaches us that there are nine the impurity of one’s body to remove passions. openings in our body and from each of them This is one of the eight types of meditation for exudes all kinds of excretions all the the time, i.e., removing various attachments. phlegm from throat, sweat from the pores of skin, Baát Tònh Thí: Söï boá thí khoâng trong saïch—Cho etc. None of the things excreted are pleasant to maø mong ñoøi baùo ñaùp trong kieáp naày hay kieáp tôùi smell or touch or taste—See Cöûu Khoảng (Khieáu) thì goïi laø baát tònh thí—Impure charity or impure Baát Tònh. donation, in which the giver expects something in

return for his or her almsgiving—Unclean 'Phaân bieät baát sinh, almsgiving, looking for its reward in this or the Hö minh töï chieáu.' next life. Haõy nhôù laáy ñieàu naøy trong taâm, haõy nhôù laáy ñieàu Baát Tònh Thoï Sanh: Impure birth—See Thoï Sanh naøy trong taâm! Neáu oâng duøng moät chuùt söùc maïnh Baát Tònh. ñeå laøm moät chuùt noã löïc ñaït ñöôïc giaùc ngoä, thì cuõng Baát Tònh Thuyeát Phaùp (Taø meänh thuyeát phaùp): gioáng nhö ngöôøi duøng tay mình maø naém laáy hö Hoaëc thuyeát phaùp, hoaëc thuyeát chaùnh phaùp töø yù khoâng, chæ laø voâ duïng vaø maát thì giôø maø thoâi!"—In muoán kieám tieàn ñeå soáng laø thuyeát phaùp baát tònh— a letter to respond to his disciple Chen Chi Jen, Impure teaching—Unclean preaching, to preach, Zen master Hsu-yun wrote: "When you are whether rightly or wrongly, from an impure involved in turmoils and excitements which you motive for making a living. have no way of avoiding or eschewing, you should Baát Tònh Truï: Cö truù baát tònh—Impurity of know that this is the best time to work at Zen. If, dwelling. instead, you make an effort to suppress or correct Baát Tònh Töôûng: Asubhasanna

(p)—Perception of your thoughts, you are getting far away from Zen. foulness. The worst thing a student can do is to apptempt to Baát Tònh Vò: Thöù baäc baát tònh (baát tònh trong giai correct or suppress his thoughts during inescapable ñoaïn tu haønh)—Impure stage. circumstances. Masters in ancient times have said: Baát Tònh YÙ: Impure intention—Chuû yù khoâng 'There is no distinction. thanh tònh (khoâng trong saïch). Only the void-illumination Baát Toïa Cao Quaûng Ñaïi Saøng: Reflects all forms within oneself.' Anuccasayanamaha-sayana (skt)—Khoâng ngoài Bear this in mind, bear this in mind! If you use one giöôøng cao roäng, giôùi thöù chín trong thaäp giôùi— iota of strength to make the slightest effort to Not to sit on a high, broad, large bed, the ninth of attain Enlightenment, you will never get it. If you the ten commandments—See Möôøi Giôùi Sa Di. make such an effort, you are trying to grasp space Baát Toaøn: Incomplete—Imperfection. with your hands, which is useless and a waste of Baát Toån Haïi: Avihimsa (skt)—Not to cause time!" damage—Not be harmful. Baát Traéc: Uncertainty—Emergency. Baát Toån Naõo Höõu Tình Dieät Tònh: Söï dieät tröø Baát Tri: naêng löïc tri giaùc voâ khoå—Tranquilization of 1) Khoâng hieåu bieát: Ajnana (skt)—Khoâng coù painless sentiency. nhaän thöùc—Ngu si veà taâm linh—Non- Baát Traùi Nghóa Bieän Thuyeát: Bieän thuyeát chaúng cognizance—Spiritual ignorance. traùi nghóa—Explanation without violating 2) Laøm cho moät beân nhìn nhaän raèng taâm trí mình meaning. khoâng bình thöôøng khi xaûy ra tranh chaáp: Baát Tranh Ña: Chaúng khaùc maáy—Not so much Amudha-vinaya (skt)—Irresponsibility— different. Mental derangement—Make a monk admit that he was not in his normal mind when the Baát Traùnh Ñoäng Baát Taàm Tónh: Not avoiding point of dispute arose. the excitements and not searching the quietness— Trong moät böùc thô traû lôøi cuûa Thieàn sö Hö Vaân göûi Baát Tri Taâm Thò Phaät Taâm: The mind of not cho Traàn Quí Nhaâm, ngaøi ñaõ noùi: "Moãi laàn oâng knowing is Buddha-mind—See Nhaát Töôùng Taâm gaëp phaûi naùo ñoäng maø khoâng coù caùch naøo laãn Thò Phaät Taâm. traùnh ñöôïc, oâng neân bieát ñaây laø luùc toát nhaát ñeå ra Baát Tri Tuùc Giaû: Moät ngöôøi khoâng bieát ñuû—A söùc tu taäp Thieàn. Neáu, thay vì vaäy, oâng ra söùc ñeø person who is not content with any kind of neùn hay chænh söûa tö töôûng cuûa mình, aét laïi caøng requisites. xa Ñaïo hôn. Vieäc teä haïi nhaát maø moät Thieàn sinh Baát Tri Yeám Tuùc: Insatiable—Never satisfied— coù theå laøm laø coá thöû chænh söûa hay ñeø neùn tö töôûng Khoâng bieát ñuû vaø thoûa maõn vôùi nhöõng gì mình coù cuûa mình trong nhöõng hoaøn caûnh maø ngöôøi aáy ngay trong luùc naày—Never satisfy with what we khoâng thoaùt ra ñöôïc. Nhieàu Thieàn sö thôøi tröôùc ñaõ have at this very moment. noùi: Baát Trò: Incurable—Incorrigible.

Baát Trieät: Khoâng ngöøng—Unceasingly. Baát Tuùc: Chöa ñuû—Insufficient—Not enough. Baát Troùc Trì Sinh Töôïng Kim Ngaân Baûo Vaät: Baát Tuøng Nghieäp Sinh: Karma-prabhava (skt)— Jatarupa-rajata-pratigrahanad-vairamani (skt)—Nakarmaprabhva (skt)—Khoâng phaûi ñöôïc sinh ra Giôùi luaät thöù möôøi trong thaäp giôùi laø khoâng ñöôïc do nghieäp hay haønh ñoäng—Not karma-created. caàm naém caát giöõ tieàn, vaøng baïc, hay chaâu baùu — Baát Tuøy Theá: Asamkhata

(skt)—According to the The tenth commandment, not to take or possess worldly situations or circumstances. uncoined or coined gold and silver, or jewels— Baát Tuyeân: Khoâng roõ—Unclear. See Möôøi Giôùi Sa Di. Baát Tuyeät: Khoâng döùt—Endless—Interminable Baát Truï Baùi: Leã baùi khoâng ngöøng (theo Thieàn Baát Tuyeät Baát Haèng: Khoâng ñoaïn khoâng haèng— Laâm Töôïng Khí Tieân, daàu ñaõ ñöôïc thaày aán chöùng, Neither end nor permanence. vò ñeä töû luoân leã baùi thaày öùng hôïp vôùi loái leã baùi Baát Tö Duy: Not thinking—Khoâng suy nghó gì caû. thöôøng duøng)—Unceasing practice of bowing Thieàn sö Ñaïo Nguyeân Hy Huyeàn (1200-1253) daïy (prostrating). trong quyeån Tu Taâm: "Haõy nghó nhöõng gì khoâng Baát Truï Boá Thí: Chaúng truï boá thí, vì chaúng caàu suy nghó. Nhöng laøm theá naøo nghó ñöôïc ñeán nhöõng quaû baùo—Giving without dwelling, not seeking gì khoâng suy nghó? Khoâng suy nghó gì caû. Ñoù laø reward. yeáu chæ cuûa Thieàn."—Zen Master Dogen taught in Baát Trung: 1) Khoâng ñuùng: Not correct; 2) Minding Mind: "Think of what does not think. Khoâng trung thaønh: Unfaithful, disloyal, faithless. How do you think of what does not think? It is not Baát Tröôùc Höông Hoa Phaùt-Baát Höông Ñoà thinking. This is the essential art of sitting Thaân: Mala-gandha-vilepana-dharana-mandala- meditation." vibhusana-sthanad-vairamani (skt)—Giôùi thöù Baát Tö Löôïng Ñeå: See State beyond thinking. taùm—Khoâng trang ñieåm traøng hoa hay duøng nöôùc Baát Tö Löôïng Taâm: Fushiryo (jap)—Not thinking hoa—Abstention from self-adornment with scents (a state of non-awareness). or cosmetics, the eighth commandment against Baát Tö Nghì: Acintya (skt)—Beyond thought and adorning the body with wreaths of fragrant words—Beyond conception—Inaccessible to flowers, or using fragrant unguents—See Möôøi reason—Baát Khaû Tö Nghì. Giôùi Sa Di. Baát Tö Nghì AÂm: Inconceivable sounds. Baát Tröôùc Thaùnh Phaøm: Khoâng dính maéc vaøo Baát Tö Nghì Bieán: Dieäu lyù chaân nhö chuyeån bieán kieán giaûi phaân bieät ñoái ñaõi baäc Thaùnh vôùi keû maø thaønh söï töôùng cuûa muoân phaùp—The phaøm—Not be attached to the idea of indescribable changes of the bhutatathata in the discrimination the differences between the sages multitudinous forms of all things. and ordinary people. Baát Tö Nghì Bieán Dòch Sanh Töû: Acintya- Baát Tröôùc Thò Phi: Khoâng dính maéc vaøo thò phi parina-macyuti (skt)—Inconceivable phaûi quaáy—Not be attached to gossips of right and transformation of death—1) Quaû baùo Tònh ñoä giôùi wrong. cuûa nghieäp voâ laäu. Ñaây laø söï sanh töû cuûa caùc baäc Baát Tröôùc Tieän: Khoâng ñöôïc ñieàu kieän thuaän lôïi Thaùnh ñaõ ñoaïn heát kieán tö hoaëc: The hay hoaøn caûnh may maén—Not to have favorable inconceivable transformation life in the Pure conditions or lucky circumstances. Land, the transformation of the arhats and other Baát Tu Ngoaïi Ñaïo: Moät trong möôøi loaïi ngoaïi saints; 2) Do bi nguyeän voâ laäu maø chuyeån bieán ñaïo, saùng laäp bôûi San-Xaø-Daï-Tyø-La-Ñeâ-Töû, cho höôùng thöôïng thaân sinh töû leân treân Tam giôùi (xuaát raèng chaúng caàn tu ñaïo, moät khi ñaõ traûi heát kieáp quaù tam giôùi thaân): Ineffable changes and sanh töû thì heát khoå vaø töï ñaéc nieát baøn—One of the transmigrations to the higher stages of mortality ten kinds of “heresies” founded by Sanjayan above the traidhatuka or trailokya. The

Vairatiputra, who taught that there is no need to inconceivable transformation of life in the Pure seek any other truth (the right path), as when the Land. necessary kalpas have passed, mortality ends and Baát Tö Nghì Bieán Dòch Töû: nirvana naturally follows. Acintyaparinamacyuti (skt)—Caùi cheát thuoäc veà söï Baát Tuaân: Disobey—Non-observance.

bieán hoùa kyø dieäu cuûa chö Boà Taùt, hay caùi cheát Baát Tö Nghò Hueä Boà Taùt: Acintyamatidatta (p)— thuoäc söï söï bieán hoùa khoâng theå quan nieäm ñöôïc Teân cuûa moät vò boà Taùt trong Thai taïng giôùi — xaõy ra beân trong taâm, laøm cho taâm hieåu ñöôïc caùc Name of a Bodhisattva in the Garbhadhatu. söï vaät ñaëc thuø beân ngoaøi—The death of Baát Tö Nghì Hueä Ñoàng Töû: Acintyamati (p)— mysterious transformation or inconceivable Moät trong taùm ñoàng töû cuûa Vaên Thuø Sö Lôïi Boà transformation-death. This has nothing to do with Taùt—The youth of ineffable wisdom, one of the corporeal existence. It happens only to such eight youths in the Manjusri court of the spiritual beings as Bodhisattvas. A mysterious Garbhadhatu. transformation that takes place within the mind, Baát Tö Nghì Khoâng: Ñeä nhöùt nghóa khoâng—Caùi making it comprehend an external world of “khoâng” maø chö Phaät vaø chö Boà Taùt chöùng ñöôïc laø particular objects. caùi “khoâng” ñaõ döùt haún Höõu Voâ, vöôït ngoaøi voøng Baát Tö Nghì Caûnh Giôùi: See Baát Tö Nghì Giôùi. vaät chaát—The void beyond thought or Baát Tö Nghì Chaân Ngoân Töôùng Ñaïo Phaùp: The discussion—A conception of the void, or that practice of the presence of the invisible which is beyond the material, only attained by Dharmakaya in the esoteric word. Buddhas and bodhisattvas. Baát Tö Nghì Duïng Töôùng: Inconceivable, Baát Tö Nghì Khoâng Trí: Wisdom of beneficial functions and uses from the pure inconceivable emptiness—Trí tueä maø khi ñaït ñöôïc wisdom—Do tònh trí töôùng maø hieän ra heát thaûy thì moïi öu phieàn aûo aûnh ñeàu tan bieán—The moïi caûnh giôùi laøm lôïi ích chuùng sanh. wisdom thus attained which removes all distresses Baát Tö Nghì Duyeân Khôûi: Caûnh giôùi duyeân khôûi and illusions. khoâng theå nghó baøn—Inconceivable dependent Baát Tö Nghì Kieáp: Kieáp laø moät khoaûng thôøi gian origination. raát daøi, khoâng theå tính toaùn ñöôïc neân baát khaû tö Baát Tö Nghì Giaûi Thoaùt: Inconceivable nghì, chæ coù trí hueä Phaät môùi hieåu ñöôï c—Aeon is liberation—Söï giaûi thoaùt khoâng theå nghó baøn ñöôïc. an infinitely long time, unmeasurable, so we call Baát Tö Nghì Giaûi Thoaùt Kinh: Grand sutra on inconceivable kalpa (aeon), only the Buddha's inconceivable emancipation—The Hua-Yen wisdom can thoroughly understand it. Sutra—See Kinh Hoa Nghieâm. Baát Tö Nghì Löïc: Power inconceivable to any Baát Tö Nghì Giôùi: Acintyadhatu—Teân khaùc cuûa worldlings—Taát caû theá gian baát tö nghì löïc. chaân nhö—Chaân nhö vöôït treân tö töôûng vaø vaên Baát Tö Nghì Nghieäp Töôùng: Nghieäp töôùng laøm töï—The realm beyond thought and words, another lôïi cho chuùng sanh khoâng theå nghó baøn, nghieäp name for Bhutatathata (Chaân Nhö). töôùng duïng baát khaû tö nghì öùng vôùi cô loaïi cuûa Baát Tö Nghì Huaân: Inconceivable permeation— chuùng sanh maø khieán hoï ñöôïc ñuû thöù lôïi ích. Moät Baát tö nghì huaân laø söï thaåm thaáu cuûa söï ngu si hay loaïi nghieäp luoân luoân

mang laïi lôïi laïc cho chuùng trí tueä vaøo töï taùnh thanh tònh trong taâm cuûa chaân sanh—Inexpressible karma merit always working nhö roài sau ñoù xuaát hieän trong theá giôùi hieån hieän for the benefit of the living. A kind of merit that ñeå taïo thaønh phieàn naõo. Theo Khôûi Tín Luaän thì always works for the benefit of the living. Baát Tö Nghì Huaân laø aûnh höôûng huaân taäp cuûa caên Baát Tö Nghì Phaät Ñoä: Inconceivable Buddha- baûn voâ minh treân chaân nhö taïo thaønh phieàn naõo — lands—The size of the Buddha-lands or the bound The permeation of the pure self-essence of the of the Buddha realm is beyond human mind of true thusness by ignorance or wisdom conception—Phaät ñoä caûnh giôùi baát khaû tö nghì. which then appears in the manifest world. Baát Tö Nghì Quang Boà Taùt Sôû Thuyeát Kinh: According to the Awakening of Faith, the Acintya-prabhasa-bodhisattva-nirdesa-sutra indescribable vasana or the influence of primal (skt)—Name of a sutra. ignorance on the bhutatathata, producing all Baát Tö Nghì Quang Phaät: Inconceivable Light illusions. Buddha, one of the twelve lights of Amitabha Baát Tö Nghì Huaân Bieán: Acintyaparinama Buddha—Nan Tö Quang Phaät. (skt)—Mysterious transformations. Baát Tö Nghì Taùt Ñoûa: Inconceivable Beings— Goïi laø Baát Tö Nghì Taùt Ñoûa vì nôi moät nieäm maø

Thaønh Phaät—Enlightening Beings are called chöùng moät ñoaïn trong Kinh Kim Quang Minh: Inconceivable Beings because they become "Töôùng voâ minh laø töôùng thieáu chuû teå. Noù chæ coù Buddhas in an instant. maët nhö moät söï hoäi tuï cuûa nhöõng yù nieäm meâ voïng Baát Tö Nghì Taâm: Inconceivable mind—Caùi taâm lieân quan ñeán söï sinh khôûi töø nhaân duyeân." Thöù ba khoâng theå nghó baøn ñöôïc. laø baát tö nghì sinh dieät, töông öng vôùi Bieät giaùo. Baát Tö Nghì Thaân: Inconceivable body—Do bi Baäc thöù ba, giaûi thích veà duyeân khôûi vöôït treân loái nguyeän voâ laäu maø chuyeån bieán höôùng thöôïng thaân hieåu khaùi nieäm veà sinh dieät, töùc laø Giaû. Choã naøy sinh töû leân treân Tam giôùi (xuaát quaù tam giôùi khaùc vôùi caùi hieåu veà theá giôùi hieän töôïng hoaëc giôùi thaân)—Ineffable changes and transmigrations to noäi ôû baäc thöù nhaát, vaø chæ cho caûnh giôùi vöôït treân the higher stages of mortality above the voïng nieäm hoaëc giôùi ngoaïi, vaø laø caûnh giôùi giôùi traidhatuka or trailokya. The inconceivable cuûa chö Boà Taùt vaø chö Phaät. Haønh traïng cuûa chö vò transformation of life in the Pure Land. A La Haùn, Boà Taùt, vaø Phaät thì khoân g nhö haønh Baát Tö Nghì Thöøa: The ineffable vehicle— traïng cuûa coõi luaân hoài laø keát quaû cuûa nghieäp baùo Buddhism. troùi buoäc, nhöng maø laø thanh tònh vaø voâ nhieãm. Baát Tö Nghì Trí: Acintya-jnana (skt)—Trí hueä Noäi dung cuûa caûnh giôùi naøy khoâng ñöôïc ngaøi Trí baát khaû tö nghì (trí hieåu bieát baèng tröïc giaùc), Trí Khaûi ñònh nghóa roõ raøng, coù theå vì söï giôùi haïn cuûa hueä baát khaû tö nghì cuûa Phaät, moät khi ñaït ñöôïc thì ngoân töø. Ñaây laø caûnh giôùi cuûa chö vò A La Haùn vaø moïi aûo aûnh khoù chòu lieàn tan bieán—Intuitive Duyeân Giaùc, laø nhöõng baäc ñaõ phaù ñöôïc nhöõng meâ knowledge—Inconceivable wisdom, the voïng phaøm tình, nhöng vaãn chöa ñeán ñöôïc coõi indescribable Buddha-wisdom—The wisdom thus Nieát Baøn vieân dieäu cuûa chö Boà Taùt vaø chö Phaät. attained which removes all distresses

and Trong giaùo thuyeát Tieåu thöøa, moät vò A La Haùn ñaõ illusions. dieät ñöôïc taát caû voïng töôûng vaø troùi buoäc, nhöng Baát Tö Nghì Trí Hueä Thieân Vöông: theo Ñaïi thöøa thì vò aáy vaãn coøn moät chaëng ñöôøng Inconceivable Wisdom—Moät trong möôøi Daï Ma phaûi vöôït qua tröôùc khi ñeán ñöôïc quaû vò giaùc ngoä Thieân Vöông—See Daï Ma Thieân Vöông. vieân maõn nhö chö Phaät. Thöù tö laø baát tö nghì baát Baát Tö Nghì Trí Töôùng: Trí töôùng khoâng theå nghó sinh baát dieät, töông öng vôùi Vieân giaùo. Baäc thöù tö, baøn—Inconceivable, beneficial functions and hieåu veà nhaân duyeân vöôït leân treân khaùi nieäm, vaø uses. chaúng sinh chaúng dieät chæ cho taùnh hoäi nhaäp cuûa Baát Tö Nghì-Tö Nghì Sinh Dieät Töù Giaùo: Boán Lyù vaø Söï. Giaùc töùc Meâ: ñaây laø yù nghóa Phaät taùnh giaùo phaùp veà baát tö nghì vaø tö nghì ñöôïc ñònh nhö lieãu nhaân Boà Ñeà. Neáu meâ ñoàng vôùi giaùc thì nghóa bôûi Thieân Thai Trí Khaûi Ñaïi Sö: Thöù nhaát laø con ngöôøi voán saún coù trí tueä nhö trí tueä Phaät. Giaûi tö nghì sinh dieät, töông öng vôùi Taïng giaùo. Baäc thöù thoaùt töùc nghieäp nhaân: ñaây laø yù nghóa cuûa Phaät nhaát, noùi veà nhöõng loái hieåu bieát thuoäc khaùi nieäm taùnh nhö duyeân nhaân Boà Ñeà. Neáu nghieäp nhaân nhö sinh dieät, chæ cho giaùo lyù caên baûn veà nhaân quaû, ñoàng vôùi giaûi thoaùt töø nghieäp quaû thì con ngöôøi nhaân laønh ñöa ñeán quaû laønh, nhaân döõ ñöa ñeán quaû voán coù khaû naêng tu taäp ñeå chöùng ngoä Boà Ñeà. Phaùp döõ. Trí Khaûi noùi raèng giaùo phaùp naøy duøng ñeå ñoái thaân töùc khoå: ñaây laø yù nghóa cuûa chaùnh nhaân Boà trò nhöõng tính ñieàu cuûa ngoaïi giaùo veà moät ñaáng Ñeà. Neáu khoå khoâng coù thöïc taùnh nhöng chæ laø moät saùng theá, hoaëc thöôïng ñeá, hoaëc chuû tröông phaùp phaàn cuûa thöïc taïi Khoâng vaø Giaû ñoàng thôøi, thì con sinh khôûi moät caùch töï nhieân, hoaëc khoâng heà coù ngöôøi laø Moät vôùi chaân lyù naøy, vaø hoäi nhaäp vôùi nhaân. Ñaây laø giaùo thuyeát noùi veà caùc hieän töôïng phaùp thaân Phaät. Nhö vaäy, ôû ñænh cao Vieân giaùo, sinh dieät, vaø khoâng coù ñieàu gì löu giöõ ñöôïc nguyeân tam ñaïo (phieàn naõo, nghieäp, vaø khoå) ñoàng vôùi tam veïn hình thaùi trong moãi saùt na keá tieáp. Thöù nhì laø ñöùc (baùt nhaõ, giaûi thoaùt, vaø phaùp thaân). Caùi hieåu tö nghì baát sinh baát dieät, töông öng vôùi Thoâng roát raùo veà nhaân duyeân laø caùi hieåu vi dieäu—The giaùo. Baäc thöù hai, goàm loái hieåu theo khaùi nieäm four modes of teaching, defined by the T'ien-T'ai nhö laø "chaúng sinh chaúng dieät," töùc Khoâng. Chaúng Chih I Great Master: First, conditioned co-arising coù thöù gì goïi laø sinh cuõng chaúng coù thöù gì goïi laø conceptually understood as arising and perishing, dieät. Taát caû möôøi hai nhaân duyeân töø voâ minh cho corresponding to the Tripitaka Teaching. The first ñeán laõo töû ñeàu khoâng coù chuû teå. Trí Khaûi daãn level, which consists of conceptually

understanding as "arising and perishing," refers to perfect nirvana of Bodhisattvas and Buddhas. In the basic teaching of the law of cause and effect in Hinayana teachings the Arhat is said to have which good deeds lead to good effects, and evil severed all delusions and attachments, but for the deeds lead to evil effects. Chih-I says that this Mahayana the Arhat still has a way to go before teaching supposedly counteracts the non-Buddhist attaining the same perfect enlightnement of the beliefs in a creator/God,

or that things arise Buddha. Fourth, conditioned co-arising as beyond spontaneously, or that there are no causes at all. It conceptual understanding and as neither arising is the teaching that phenomena are constantly nor perishing, corresponding to the Perfect arising and perishing and that nothing remains the Teaching. The fourth level, which consists of same from one instant to the next. Second, understanding dependent arising conditioned co-arising conceptually understood as (pratiyasamutpada) as beyond conceptual neither arising nor perishing, corresponding to the understanding and neither arising nor perishing, Shared Teaching. The second level, which refers to the integration of reality and phenomena consists of conceptually understanding as "neither appearances. Enlgihtenment is identical with arising nor perishing," refers to the stand point of passions: this is the meaning of Buddha-nature as emptiness. There is nothing which either arises or the complete cause of Buddhahood. If passions perishes. All twelve links of conditioned co- are fundamentally the same as enlightenment, arising, from ignorance to decay-and-death, are then one is already endowed with the wisdom of without substantial being. Chih I quotes the Buddhahood. Liberation is identical with karmic Suvarnaprabhasa Sutra: "The essential mark of deeds: this is the meaning of Buddha-nature as the ignorance is that of inherently lacking substantial conditional causes of Buddhahood. If karmic Being. It has existence only as the confluence of deeds are fundamentally the same as liberation deluded conceptualizations concerning that which from karmic effects, then one is capable of conditionally arises." Third, conditioned co-arising cultivating the practices necessary for realizing as beyond conceptual understanding yet as arising Buddhahood. The Dharma Body is identical with and perishing, corresponding to the Distinct suffering: this is the meaning of Buddha-nature as Teaching. The third level, which consists of the direct cause of Buddhahood. If suffering has interpreting dependent arising (pratiyasamutpada) no substantial reality but is merely a part of reality as beyond conceptual understanding yet as arising which is simultaneously ampty and conventionally and perishing, refers to the standpoint of existent, then we are One with this reality and conventional existence. This is different from the integrated with the Dharma Body of the Buddha. understanding of worldly phenomena at the first Thus at this highest level of the Perfect Teaching, level, and refers to the realm which is beyond the threefold path of ignorance (passions, karmic delusions and is the level of the Bodhisattva's and deeds, and suffering) is identical to the three Buddha's involvement in the world which is virtuous qualities (wisdom, liberation, and the beyond conceptual understanding. The activity Dharma Body) of the Buddha. The last and existence of Arhats, Bodhisattvas, and understanding of conditioned co-arising is the one Buddhas is not that of this samsaric world which which is truly subtle—See Thieân Thai Hoùa Phaùp involves karmic deeds and passionate Töù Giaùo. attachments, but is pure and free of defilements Baát Tö Nghóa: Fushi-Gi (jap)—Not to think such as delusions and passions. The content of this intellectually. realm is not defined very well by Chih I, which Baát Tö Thieän Baát Tö AÙc: Fushizen-fushiaku may be excused by the fact that it is supposed to (jap)—Neither Good Nor Evil—See Khoâng

Nghó be "beyond conceptual understanding." The Thieän Khoâng Nghó AÙc. purpose which it plays in Chih-I's scheme is to Baát Tö Thieän Baát Tö AÙc. Thaäp Ma Thò Baûn Lai define the attainment of the Arhat and pratyeka- Dieän Muïc?: With no thoughts of good and with no buddha, who have transcended the ordinary realm thoughts of evil, at just this moment, what is your of passions and delusions but have not attained the original face?—See Khoâng Nghó Thieän, Khoâng

Nghó AÙc, Chính Khi AÁy Caùi Gì Laø Baûn Lai Dieän harvesting. Muïc? Baát Töông Quan: Khoâng thích ñaùng— Baát Töø: Khoâng quaûn ngaïi—Unhesitant. Irrelevance. Baát Töû: Deathless—Immortal—Immortality (n)— Baát Töông Öng Duyeân: Dissociation condition. Imperishable—No death—Undying—The state of Baát Töông Öng Duyeân Heä: Vippayuttapaccayo deathlessness—Phaùp giôùi baát töû khoâng chæ ñaït (p)—Dissociation condition—Duyeân phaân taùn. ñöôïc sau khi laâm chung, maø keát quaû cuûa vieäc Baát Töông Öng Haønh: Haønh ñoäng vaø taâm khoâng thanh loïc thaân taâm ngay trong ñôøi naày kieáp naày. töông öùng vôùi nhau—Action non-interrelated with Keû tin theo thöôøng bieân kieán tin raèng coù söï hieän mind. höõu thaät cuûa söï vaät, vaø coù nhöõng thöù hieän höõu ñôøi Baát Töông Öng Phaùp (skt): Citta-viprayukta- ñôøi—The deathless realm is considered to be samskara (skt)—Giaû Laäp Phaùp—Hypothetic gained not at the end of one's individual life, but categories—Things that are not associated with as a result of spiritual refinement which may be mind—Taâm baát töông öng haønh phaùp—Dharmas continued along the life span. Eternalism believes that have no connection with form or mind—Trong that there is true existence of real being in objects, soá caùc phaùp höõu vi, coøn coù 14 phaùp khoâng töông or that there is some entity that exists forever. öùng vôùi taâm hay vaät. Chuùng chaúng phaûi laø saéc maø Baát Töû Baát Khaû Ñaéc: Khoâng theå naøo khoâng cuõng chaúng phaûi laø taâm—Among the created, or cheát—No death is unattainable (inaccessible, conditioned elements, there are those which have unachievable). no connection with form or mind. They are neither Baát Töû Cam Loä: Moät thöù nöôùc duøng trong leã quaùn matter nor mind: ñaûnh cuûa tröôøng phaùi Chaân Ngoân—Sweet dew of 1) Söï thuû ñaéc: Prapti (skt)—Acquisition—Söï thuû immortality—A baptism water of Shingon. ñaéc laø naêng löïc raøng buoäc moät vaät theå ñaït Baát Töû Döôïc: Thuoác baát töû, coøn goïi laø Sa ha, moïc ñöôïc vôùi keû ñaït ñöôïc noù—Acquisition is the treân daõy Tuyeát Sôn (Hi Maõ Laïp Sôn), ban cho baát power that binds an acquired object to the one cöù ai thaáy ñöôïc noù moät cuoäc soáng baát taän vaø khoâng who acquires it. ñau khoå—Medicine of immortality, called So-ho, 2) Baát Thuû Ñaéc: Aprapti (skt)—Non- which grows on the Himalayas and bestows on acquisition—Baát thuû ñaéc laø naêng löïc laøm phaân anyone seeing it endless and painless life. ly moät vaät theå vôùi sôû höõu chuû cuûa noù —Non- Baát Töû Giaùc: Khoâng thích caùi cheát—Muoán soáng acquisition is the power that separates an ñôøi tröôøng thoï, moät trong taùm loaïi aùc giaùc — object from the possessor. Dislike of death, one of the eight wrong 3) Chuùng ñoàng phaàn: Sabhaga (skt)— perceptions of thought, the desire for long life. Communion- ship—Chuùng ñoàng phaàn laø naêng Baát Töû Moân: Cöûa vaøo choã Baát Töû hay Nieát Baøn—

löïc taïo ra nhöõng ñaëc loaïi hay boä loaïi ñeå coù The gate of immortality or nirvana. nhöõng hình thöùc töông töï nhö cuoäc soáng— Baát Töû Töôùng: Immortal mark—One of the nine Communionship is the power that causes a grades of arhats. species or a class to have similar forms of life. Baát Töû Töûu: See Baát Töû Cam Loä. 4-6) Nhöõng Keát Quaû, Khoâng Tö Töôûng vaø Khoâng Baát Töû Xöù: Coõi baát töû—Place of immortality. Ñieàu Kieän chæ ñaït ñöôïc baèng thieàn ñònh: From Baát Töï Sinh: Caùi khoâng do töï sinh—Nothing is 4 to 6 are Thoughtless, Conditionless, and produced by itself. Effects attained by meditation. Baát Töï Taïi: Aisvara (skt)—Khoâng ñöôïc nhö nhö 7) Maïng caên hay sinh löïc laø nhöõng naêng löïc keùo töï taïi—Not independent—Not one's own daøi ñôøi soáng: Life or Vital Power: Jivita-master—Under governance. indrya (skt)—Life or Vital power is the power Baát Töùc Baát Ly: Khoâng gioáng khoâng khaùc— that gives longevity. Neither same nor different—Neither the thing 8-11)Töø 8 ñeán 11 bao goàm söï soáng vaø söï cheát cuûa itself, nor something apart, as water and the sinh theå, tyû nhö nhöõng laøn soùng sinh hoùa wave—See Baát Nhaát Baát Dò. (sanh, laõo, beänh, töû): From 8 to 11 are Baát Töùc Löu: Khoâng thu hoaïch—Without elements that imply the life and death of

being, i.e., the waves of becoming and Baát Vieãn Ly Ñaïo: Khoâng rôøi xa ñaïo—Do not expiration (birth, old age, sickness, and leave the path. death). Baát Vong Thieàn: Thieàn khoâng queân, loaïi thieàn 12-14)Töø phaùp 12 ñeán phaùp 14 laø nhöõng boä phaän quaùn luyeän taäp trí nhôù—Meditation of not cuûa danh, cuù vaø vaên. Taát caû ñeàu lieân heä ñeán forgetting. ngoân ngöõ: From 12 to 14 are elements of Baát Vong Toång Trì: Toång trì chaúng queân— names, sentences and letters. They all related Perfect memory power. to speech. Baát Voïng Baùo: Khoâng mong caàu haäu quaû— Baát Töông ÖÙng Taâm: Taâm khoâng bò phieàn naõo— Without expecting reward. Mind which is not associated with affliction—The Baát Voïng Ngöõ: Mrsavadaviratih (skt)— non-interrelated mind. Musavada-veramani (p)—Against lying, deceiving Baát Töông Vi Söï: Khoâng muoán tham thieàn nhaäp and slandering—Refraining from lying speech— ñònh—To have no desire of practicing meditation. Not to lie, deceive or slander—Khoâng noùi doái hay Baát Töôøng: Bad—Unlucky. noùi lôøi bòa ñaët, giôùi thöù tö trong nguõ giôùi (Lôøi noùi Baát Öng Taùc Nghieäp: Ayoga-vihita-karma (skt)— khoâng thaønh thaät goïi laø noùi doá i, noùi sai söï thaät. Ñoù Not to produce karma—Khoâng taïo nghieäp bôûi ba laø vieäc phaûi noùi quaáy, vieäc quaáy noùi phaûi, khoâng thöù thaân, khaåu, vaø yù vì chuùng laø nhaân taïo ra nhöõng nghe noùi nghe, nghe noùi khoâng nghe, thaáy noùi ñieàu kieän trong töông lai—Not to produce karma, khoâng thaáy, khoâng thaáy noùi thaáy, vaân vaân, cho ñeán either by action of body, words, and thought, chöa chöùng quaû maø tuyeân boá mình ñaõ chöùng quaû, which educe the kernel of the next rebirth because chöa thaønh coâng maø noùi thaønh coâng)—No false these deeds or character as the cause of future speaking—Not lying, the fourth commandment in conditions. the five commandments. Baát Vaên: Fumon (jap)—Not hearing. Baát Voïng Thieàn: Thieàn quaùn ñeå cheá ngöï voïng Baát Vaên AÙc Danh Nguyeän: Vow not to hear of töôûng—The meditation against forgetfulness. evil repute—Nguyeän khoâng

nghe lôøi aùc, lôøi Baát Voâ: Chaúng phaûi khoâng—Not non-existence. nguyeän thöù möôøi saùu trong boán möôi taùm lôøi Baát Voâ Nhaân Sinh: Khoâng coù caùi gì sinh ra maø nguyeän cuûa Phaät A Di Ñaø, raèng Ngaøi seõ khoâng khoâng do nhaân—Nothing is produced without thaønh Phaät neáu trôøi ngöôøi haõy coøn nghe tieáng cause. chaúng laønh—The sixteenth of Amitabha's forty- Baát Vuõ Hoa Do Laïc, Voâ Phong Nhöù Töï Phi: eight vows, that he would not enter final Khoâng möa hoa vaãn rôi, khoâng gioù tô töï bay. Töø Buddhahood as long as anyone of evil repute naøy aùm chæ söï voâ thöôøng cuûa vaïn höõu—Flowers existed—See Boán Möôi Taùm Lôøi Nguyeän Cuûa fall without rain; cotton silk flies without wind. Ñöùc Phaät A Di Ñaø. This term implies the impermanence of all things. Baát Vaên Phaùp: Phöông phaùp khoâng ñöôïc vieát Baát Xaû A-Luyeän-Nhaõ: Chaúng boû nôi tu haønh tòch ra—Unwritten methods—See Baát Laäp Vaên Töï. tænh—Chaúng boû ñôøi soáng tònh haïnh—Never losing Baát Vi Nhi Vi: Khoâng laøm maø laøm—Without the monastic forest life (aranyaka). doing yet to do. Baát Xaû Boà Ñeà Taâm: Chaúng boû Boà Ñeà taâm— Baát Vò Tö Lôïi Caàu Phaùp: Vì lôïi mình, lôïi ngöôøi, Never losing the bodhi-mind. cuõng nhö lôïi taát caû chuùng sanh maø caàu phaùp, chöù Baát Xaû Kham Nhaãn: Chaúng boû kham nhaãn— chaúng vì tö lôïi—Quest for truth to benefit self and Never losing perseverance in progress. others, all sentient beings, not just helping Baát Xaû Khoâng: Anavakara-sunyata (skt)—Taùn themselves. Khoâng—Emptiness of dispersion. Baát Vò Vaên Töï Caàu Phaùp: Not questing for truth Baát Xaû Ly Khoâng: See Baát Xaû Khoâng. to take pleasure in literature—See Nhaäp Trí Hueä Baát Xaû Theä Öôùc: Lôøi nguyeän khoâng boû soùt moät Caàu Phaùp. chuùng sanh naøo khoâng sanh vaøo coõi nöôùc cuûa Baát Vieân: Thieân—Khoâng hoaøn haûo, khoâng hoaøn Ngaøi—Amitabha's vow of non-abandonment, not toaøn—Imperfect. to enter Buddhahood till all were born into his Baát Vieân Maõn: Baát cuï tuùc—Incomplete. Paradise.

Baát Xaû Thieän Tri Thöùc: Chaúng boû thieän tri off reed on which Bodhidharma is said to have thöùc—Never losing good-knowing advisors. crossed the Yangtsze from Nanking. Baát Xuaát Sôû Lieäu: Khoâng ra ngoaøi söï döï ñoaùn— Beø Phaùp: Raft of Dharma—See Phaùp Phieät. Within prediction. Beøo Maây: Lentil and clout—To be unstable. Baát Xuyeân Nhó Tònh Xaù: Avidhakarna- Beá: Ñoùng—To close—To stop—To block. samgharama (skt)—Theo Eitel trong Trung Anh Beá Leâ Ña: Preta (skt)—Ngaï quyû—Hungry Phaät Hoïc Töø Ñieån cuûa Giaùo Sö Soothill, ñaây laø teân ghosts—See Ngaï Quyû. cuûa moät töï vieän coå gaàn thaønh Ba La Naïi. Beá Loâ: Ngöng khoâng ñoát loø söôûi vaøo muøa xuaân Baát Xöùng: Dis-symetry—Theo giaùo sö Soothill (Thieàn toâng haøng naêm vaøo ngaøy 30 thaùng 3 thì trong Thuaät Ngöõ Phaät Giaùo Trung Anh, ñaây laø teân ñoùng loø söôûi)—To cease lighting the stove in cuûa moät tu vieän coå gaàn thaønh Ba La Naïi— spring. According to Eitel in The Dictionary of Chinese- Beá Moân Baát Vaán Thieân Haï Söï: Ñoùng cöûa, khoâng English Buddhist Terms composed by Professor ngoù ngaøng gì ñeán chuyeän cuûa thieân haï—Turn Soothill, Avidhakarna was the name of an ancient one's back on the world. monastery near Benares (near Yodhapatipura). Beá Nhaõn Taùc Daï: Nhaém

maét laïi roài cho ñoù laø maøn Baát YÙ: By accident. ñeâm—Close the eyes and say it's a night fall (a Baát YÛ Ngöõ: Sambinnapralapatprativirati (skt)— curtain of darkness). Baát YÛ Ngöõ—Khoâng duøng lôøi theâu deät—Khoâng noùi Beá Quan: Heikan (jap)—Ñoùng cöûa tinh thaàn ñeå tu lôøi khoâng ñuùng ñaén. Khoâng noùi lôøi thieáu tao nhaõ. taäp thieàn ñònh. Trong Thieàn, töø naày coù nghóa laø Khoâng noùi lôøi khoâng thích hôïp. Khoâng noùi lôøi saùo muoán tu taäp thieàn thì phaûi ñoùng cöûa taâm laïi ñeå ngöõ—Not to speak indecent speech. Not to speak traùnh khoûi nhöõng xao laõng vaø phaûi reøn luyeän söï unrefined speech. Not to speak improper speech. taäp trung beân trong ñeå ñaït ñöôïc taâm giaùc ngoä. Not to speak smart speech. Nhöng 'Beá quan' khoâng coù nghóa laø phaûi ñöøng nhìn Baät: To fly back. thaáy nhöõng söï kieän beân ngoaøi nöõa, hay ñöøng quan Baät Soâ: Böùc Soâ. taâm tôùi nhöõng lôïi ích hoaëc nhöõng nghóa vuï ngoaøi 1) Teân khaùc cuûa Tyø Kheo: Another name for ñôøi cuûa mình nöõa. 'beá quan' chæ coù nghóa laø ñöøng Bhiksu. ñeå tieáp tuïc bò nhöõng lo aâu, ñau khoå vaø ñam meâ cuûa 2) Moät loaïi coû thôm, bieåu töôïng cuûa cuoäc soáng traàn tuïc caàm tuø nöõa, cuõng nhö ñöøng pheá boû söï taäp nôi töï vieän—A fragrant plant, emblem of the luyeän tinh thaàn. Nghóa caên baûn cuûa 'Beá quan' ñöôïc monastic life. noùi leân raát roõ trong moät baøi thô noåi tieáng cuûa moät 3) Baäc Soâ: Bhiksu (skt)—Biku (jap)—Pigu thi só Trung Hoa mang naëng maøu saéc Ñaïo giaùo (kor)—Gelong (tib)—Fully ordained monk— (Ñaøo Tieàm hay Ñaøo Minh Nguyeân). Thöôøng ñöôïc Böùc Soâ—Ñaïi Taêng (vò taêng ñaõ thoï ñaïi giôùi)— trích daãn trong thieàn, baøi thô baát ñaàu nhö theá naày: Moät vò Taêng ñaõ thoï giôùi ñaày ñuû vaø nghieâm trì "Ta xaây ngoâi nhaø cuûa ta giöõa thaønh phoá moïi ngöôøi giôùi luaät—A full monk as opposed to a Theá nhöng ta chaúng nghe thaáy tieáng voù ngöïa novice. hay tieáng xe chôû haøng Baät Soâ Ni: A Buddhist nun—See Tyø Kheo Ni. Ngöôøi ta hoûi: 'Laøm sao laïi coù theå nhö theá ñöôïc?' Beø: Kaula (skt)—Raft—A ferryboat—Trong Phaät Neáu taâm ngöôøi taùch khoûi moïi thöù, giaùo Ñaïi thöøa, giaùo phaùp Phaät gioáng nhö chieác beø; Thì ngoâi nhaø cuõng coù theå nhö theá..." khi ñaõ ñeán ñích, thì beø cuõng neân boû laïi. Giaùo phaùp To 'shut in'; or to isolate oneself for meditation. In chæ laø phöông tieän chöù khoâng laø cöùu caùnh—In Zen, the term means in Zen practice, one should Mahayana Buddhism, the teaching is likened a close the gate of distraction, cultivate inner raft; when the goal, the other shore, is reached, concentration and obtain an enlightened mind. then the raft is left behind. The form of teaching is However, 'to shut in' does not mean that a not final dogma but an expedient method. practitioner no longer perceives external Beø Lau: Reed raft—Beø saäy—Ñaùm saäy bò chaët circumstances and thus is no longer able to tend to gaãy maø ngöôøi ta noùi Toå Boà Ñeà Ñaït Ma ñaõ duøng ñeå worldly needs and duties. It only means that one vöôït soâng Döông Töû töø Nam Kinh—The snapped- no longer permits oneself to be captivated by

worldly cares, pains, and passions and thus to be is passing away (on the verge of death). distracted from spiritual practice. The basic sense Beänh Taêng Nieäm Tuïng: Tuïng nieäm ñeå hoài höôùng of 'to shut in' is conveyed by a poem by the Taoist- cho vò Taêng saép vieân tòch—To chant the sutra and influenced Chinese poet T'ao Yuan

Ming (T'ao- to recite the Buddha's name in order to dedicate to ch'ien 365-427) that is often quoted in Zen. It the sick monk who is passing away. begins with these lines: Beänh Töû: See Bònh Töû. "My house I built in the midst of people's Beâu Xaáu: Phæ baùng—To dishonor—To dwellings huminliate—To discredit—To disgrace. But I do not hear the noise of horse and wagon. Bi: Karuna (skt)—Bi taâm hay loøng bi maãn—Pity— You ask, how could that be possible? Active sympathy—Heart of pity—Tieáng Phaïn laø Once your heart is resolved, then the place Phaû Li Neâ Phöôïc, töùc laø caùi taâm hay taám loøng bi where you live is also peaceful." maãn thöông xoùt cöùu vôùt ngöôøi khaùc thoaùt khoûi khoå Beá Thi: Pesi (skt)—Teä Thi—Tyø La Thi—Tyø ñau phieàn naõo. Loøng bi laø loøng vò tha, khoâng vì Thi—Giai ñoaïn thöù nhì trong taùm giai ñoaïn thaønh baûn ngaõ, maø döïa treân nguyeân taéc bình ñaúng. Khi laäp cuûa thai nhi. Coù saùch noùi ñaây laø thai nhi thôøi thaáy ai ñau khoå beøn thöông xoùt, aáy laø bi taâm . Loøng kyø thöù ba trong naêm thôøi kyø, caùi thai ñeán ngaøy thöù bi maãn coù nghóa laø tö duy voâ haïi. “Karuna” ñöôïc 37, keát laïi thaønh hoøn thòt—The second stage of the ñònh nghóa nhö “tính chaát laøm cho traùi tim cuûa eight stages of the human fetus. According to ngöôøi thieän laønh rung ñoäng tröôùc nhöõng baát haïnh some other sources, this is the embryo in the third cuûa ngöôøi khaùc” hay “tính chaát laøm khôi daäy of its five stages, a thirty-seven days’ fetus, a nhöõng caûm xuùc dòu daøng trong moät ngöôøi thieän lump of flesh—See Baùt Vò Thai Taïng. laønh, khi nhìn thaáy nhöõng khoå ñau cuûa ngöôøi khaùc. Beå: Xöông baép veá—The pelvic bones. Ñoäc aùc, hung baïo laø keû thuø tröïc tieáp cuûa loøng bi Beå Laïc Ba A Ngaït: Virupaksa (skt)—Tyø Löu Baùc maãn. Maëc duø söï buoàn raàu hay saàu khoå coù theå xuaát Xoa—Taây Thieân Vöông—The western of the four hieän döôùi daïng moät ngöôøi baïn, noù vaãn khoâng phaûi Maharajas—See Töù Thieân Vöông (3). laø Karuna thaät söï, maø chæ laø loøng traéc aån giaû doái, Beä Baït Trí: Vaivartika (skt)—Thoái chuyeån—To loøng traéc aån nhö vaäy laø khoâng trung thöïc vaø chuùng recede—To fall back—To backslide. ta phaûi coá gaéng phaân bieät taâm bi thaät söï vôùi loøng Beä Ñaø: See Veda in Sanskrit/Pali-Vietnamese traéc aån giaû doái naày. Ngöôøi coù loøng bi maãn laø ngöôøi Section. traùnh laøm haïi hay aùp böùc keû khaùc, ñoàng thôøi coá Beä Leä Ña: Preta (skt)—Ngaï quyû—Hungry gaéng xoa dòu nhöõng baát haïnh cuûa hoï, boá thí söï voâ ghosts—See Ngaï Quyû. uùy hay ñem laïi söï an oån cho hoï cuõng nhö cho moïi Beä Raïc: Wretched—Deplorable. ngöôøi, khoâng phaân bieät hoï laø ai—Karuna means Beä Saùi: Döôïc—Thuoác—Medicine—Chemicals. sympathy, or pity (compassion) for another in Beán Giaùc: The landing stage of Enlightenment— distress and desire to help him or to deliver others Shore of liberation. from suffering out of pity. The compassion is Beänh: Vyadhi (skt)—Beänh—Disease— selfless, non-egoistic and based on the principle of Sickness—See Bònh. universal equality. ‘Karuna’ means pity or Beänh Ñaïo Sö: Vò thaày taàm thöôøng—An ordinary compassion. In Pali and Sanskrit, ‘Karuna’ is master. defined as ‘the quality which makes the heart of Beänh Haï: Nghæ döôõng beänh—To be on sick leave. the good man tremble and quiver at the distress of Beänh Khoå: Suffering of Disease (sickness)—See others.’ The quality that rouses tender

feelings in Baùt Khoå. the good man at the sight of others' suffering. Beänh Nhaäp Cao Hoang: Complaint has entered Cruelty, violence is the direct enemy of 'karuna'. the vital region—Trong Thieàn, ñaây laø loaïi Thieàn Though the latter may appear in the guise of a beänh heát phöông chöõa trò—In Zen, this is a kind of friend, it is not true 'karuna', but falsely trouble which is hopeless. sympathy; such sympathy is deceitful and one must try to distinguish true from false compassion. Beänh Taêng Khaåu Töø: Di ngoân cuûa vò Taêng beänh The compassionate man who refrains from vaø saép thò tòch—Last words from a sick monk who

harming and oppressing others and endeavors to Bi Quan: Pessimism. relieve them of their distress, gives the gift of Bi Quan Hay Laïc Quan: Optimism or security to one and all, making no distinction Pessimism—See Laïc Quan Hay Bi Quan. whatsoever. Bi Quaùn: Duøng ba pheùp quaùn: chaân quaùn, thanh Bi Caûm: Moving—Touching. tònh quaùn, vaø quaûng ñaïi trí hueä quaùn ñeå quaùn veà Bi Ñeà: Sunita (skt)—Moät trong nhöõng ñeä töû cuûa nhöõng ñieàu kieän ñaùng thöông cuûa chuùng sanh ñeå Ñöùc Phaät—One of the Buddha's disciples. cöùu ñoä chuùng sanh—Meditation on pitifulness, or Bi Ñieàn: Field of compassion—Bi Ñieàn hay ruoäng the pitiable condition of the living, and by the "bi" nôi haønh giaû thöïc taäp giuùp ñôû ngöôøi hoaïn naïn, three meditations of meditation on the reality of moät trong nhöõng phöôùc ñieàn. Thöông xoùt nhöõng the void, meditation on the purity, and meditations ngöôøi ngheøo hay cuøng khoå, ñaây laø cô hoäi cho boá on the wider and greater wisdom in order to thí—The field of pity, cultivated by helping those meditate on the salvation of living beings. in trouble, one of the three fields of blessing. Bi Quaùn Töø Quaùn: Bi quaùn nhaèm cöùu ñoä chuùng Pitiable, or poor and needy, as the field or sanh; töø quaùn nhaèm ban vui cho moïi loaøi—The opportunity for charity—See Tam Phöôùc. pitying contemplation for saving beings from Bi Ñöùc: Ñöùc lôïi tha thöông xoùt chuùng sanh—Pity suffering, and merciful contemplation for giving virtue obtained through practicing. joy to all beings. Bi Hoa Kinh: Karuna-pundarika (skt)—Sutra on Bi Saàu: Sad—Melancholy—Grievous. Pity Lotus flower. Bi Taêng Boà Taùt: Boà Taùt ñaïi bi taêng thöôïng, vì Bi Hoan: Grief and joy. thöông xoùt chuùng sanh maø truï laâu trong ñôøi ñeå hoùa Bi Khoå: Deplorable. ñoä, chöù chaúng moät mình ñaéc quaû Boà Ñeà—Superior Bi Kòch: Tragedy. in pity for others and devotion to their salvation. Bi Maãn: Pitying thought for the happiness of all Bi Taâm: Karuna (skt)—Compassion—Mind or creatures—Tö töôûng bi maãn vì haïnh phuùc cuûa heart of pity—Active sympathy—A chuùng sanh. Ñöùc Phaät hy sinh haïnh phuùc rieâng compassionate heart—A heart of pity, of mình, cuõng nhö ñeå laïi tam taïng kinh ñieån cho haäu sympathy, or sadness—Bi taâm laø loøng bi maãn, laø theá tieáp tuïc phoå ñoä chuùng sanh—The Buddha died taâm se laïi tröôùc söï ñau khoå cuûa chuùng sinh khaùc. at 80 instead of 100. He left 20 years of his own Loøng mong muoán loaïi boû nhöõng ñau khoå cuûa happiness to his disciples, and also the Tripitaka chuùng sinh khaùc. Tieáng Phaïn laø Phaû Li Neâ Phöôïc, for universal salvation. cuõng coù nghóa laø caùi taâm hay taám loøng bi maãn Bi Maãn Boà Taùt: Karunamreditah (skt)—Bi Trieàn thöông xoùt cöùu vôùt ngöôøi khaùc thoaùt khoûi khoå ñau Nhuaän Boà

Taùt—Name of a Bodhisattva. phieàn naõo. Loøng bi laø loøng vò tha, khoâng vì baûn Bi Maãn Thaàn Nöõ: Avalokitesvara (skt)— ngaõ, maø döïa treân nguyeân taéc bình ñaúng. Khi thaáy Goddess of Mercy—Nöõ thaàn Bi Maãn—Trong ai ñau khoå beøn thöông xoùt, aáy laø bi taâm. Taâm bi laø truyeàn thoáng Phaät giaùo Trung Hoa, Nöõ thaàn Bi taâm thieän vôùi nhöõng tö töôûng tö töôûng thieän laønh, Maãn aùm chæ Ñöùc Quaùn AÂm (ñöôïc ngöôøi ñôøi xem mong cho ngöôøi khaùc thoaùt khoûi khoå ñau phieàn nhö moät vò Boà Taùt töø bi laân maãn döôùi daïng moät nöõ naõo. Taâm bi chaúng nhöõng mang laïi haïnh phuùc vaø thaàn)—In Chinese Buddhism tradition, Goddess of an tònh cho ngöôøi khaùc maø coøn mang laïi cho mình Mercy implies Kuan-Yin. nöõa. Taâm bi giuùp ta loaïi boû nhöõng tö töôûng baát Bi Moân: Bi taâm cuûa Phaät hay con ñöôøng daãn tôùi thieän nhö giaän hôøn, ganh gheùt vaø ñoá kî. Bi taâm môû cöùu ñoä chuùng sanh (bao goàm taát caû caùc ñöùc lôïi roäng khoâng phaân bieät chuùng sanh moïi loaøi. Tuy tha)—The Buddha-pity or the way of pity directed nhieân, bi taâm phaûi ñi keøm vôùi trí tueä, ñeå coù ñöôïc to others. keát quaû ñuùng ñaén—Karuna means sympathy, or Bi Nguyeän: Ñaïi bi nguyeän cuûa chö Phaät vaø chö Boà pity (compassion) for another in distress and Taùt laø cöùu ñoä chuùng sanh—The great pitying vow desire to help him or to deliver others from of Buddhas and bodhisattvas is to save all beings. suffering out of pity. The compassion is selfless, Bi Nieäm: Karunamrditamati (p)—Mindfulness on non-egoistic and based on the principle of pity. universal equality. A compassionate mind is a

mind with wholesome thoughts which always nhaân (cöûa töø bi hay loøng thöông xoùt chuùng wishes others to be released from their sufferings sanh. Thaáy chuùng sanh meâ laàm sa ngaõ, ñôùn and afflictions. A compassionate mind does not ñau khoå naõo vaø hoaïn naïn thì thöông xoùt vaø only bring forth happiness and tranquility for duøng moïi phöông tieän ñeå giuùp hoï ñöôïc vui. others, but also to ourselves. The compassionate Loøng töø bi cuûa chö Phaät vaø chö Boà Taùt voâ mind also helps us dispel our negative thoughts cuøng voâ taän buûa khaép möôøi phöông neân goïi laø such as anger, envy and jealousy, etc. Compassion Ñaïi Bi. Nhöõng baäc Boà Taùt traûi qua voâ löôïng extends itself without distinction to all sentient kieáp thöïc haønh ñaïi haïnh töø bi naøy roài sau môùi beings. However, compassion must be ñaéc quaû voâ thöôïng Boà Ñeà) —Buddha-pity, or accompanied by wisdom in order to have right Bodhisattva-pity, the way of pity directed to effect—See Töù Voâ Löôïng Taâm. others. Bi Thuû: Baøn tay bi maãn—A pitying hand. 2) Trí Moân: Trí tueä Phaät daãn ñeán giaùc ngoä Boà Ñeà Bi Thuyeàn: Phaät vaø Boà Taùt nguyeän ñöôïc ví vôùi (cöûa trí hueä. Tu theo Phaät laø tu phaùp moân trí chieác thuyeàn cöùu ñoä chuùng sanh—Buddhas' and hueä, nghóa laø duøng trí hueä saùng suoát maø soi Bodhisattvas' vow to save all sentient beings is xeùt vaø ñoaïn tröø nhöõng phieàn naõo toái taêm, compared with the boat for ferrying beings to nhöõng hoaëc chöôùng voâ minh; duøng trí hueä ñeå salvation. phaân ñònh chaùnh taø, söï lyù vieân minh. Haønh giaû Bi Thöông: Mournful and pitiful. tu taäp cuoái cuøng seõ ñaït ñöôïc trí hueä toái thöôïng Bi Toaøn Nhuaän Boà Taùt: Karunamreditah (skt)— hay nhöùt thieát trí, hay trí hueä Phaät)—Wisdom Bi Trieàn Nhuaän Boà Taùt—Name of a Bodhisattva.

gate or Buddha-wisdom, or the way of Bi Traùng: Dramatic. enlightenment. Bi Trí: Bi vaø trí laø hai ñaëc tính cuûa chö Boà Taùt Bi Trieàn Nhuaän Boà Taùt: Karunamreditah (skt)— treân böôùc ñöôøng tu taäp ñaïi giaùc vaø cöùu ñoä chuùng Bi Maãn Boà Taùt—Name of a Bodhisattva. sanh. Bi laø döôùi thì haï hoùa chuùng sanh. Trí laø Bi Voâ Löôïng Taâm: Karuna-apramana-cittani thöôïng caàu Boà Ñeà hay Phaät ñaïo. Theo Phaät Giaùo (skt)—Boundless pity—Immeasurable Ñaïi Thöøa, ñieån hình cuûa bi laø Ngaøi Quaùn Theá AÂm Compassion—A mind of great pity—Moät trong töù Boà Taùt; coøn Ngaøi Ñaïi Theá Chí laø ñieån hình cuûa trí. voâ löôïng taâm, khôûi loøng töø bi voâ löôïng vôùi heát thaûy Theo Chaân Ngoân Giaùo thì Bi laø Thai Taïng giôùi, chuùng sanh. Taâm cöùu khoå cho chuùng sanh. ÔÛ ñaây trong khi Trí laø kim cang giôùi—Pity and wisdom, vò Tyø Kheo vôùi taâm ñaày loøng bi maãn traûi roäng the two characteristics of a bodhisattva seeking to khaép nôi, treân, döôùi, ngang, heát thaûy phöông xöù, attain perfect enlightenment and the salvation of cuøng khaép voâ bieân giôùi, vò aáy luoân an truù bieán maõn all beings. Karuna or compassion means below is vôùi taâm bi, quaûng ñaïi, voâ bieân, khoâng haän, khoâng to save sentient beings. Jnana or wisdom means saân. Bi voâ löôïng taâm coøn laøm taâm ta rung ñoäng khi above is to seek Bodhi. In Mahayana Buddhism, thaáy ai ñau khoå. Taâm ao öôùc mong muoán loaïi tröø Pity is typified by Avalokitesvara and wisdom by ñau khoå cuûa ngöôøi khaùc, ñoái laïi vôùi söï taøn aùc — Mahasthamaprapta. In the esoteric sects, pity is Infinite pity for all, one of the four immeasurable represented by the garbhadhatu or the womb minds (catvari-apramanani). Boundless pity, to treasury, while wisdom is represented by the save from suffering. Here a monk, with a heart vajradhatu or the diamond treasury. filled with compassion. Thus he stays, spreading Bi Trí Nhò Moân: Two doors of compassion and the thought of compassion, above, below, across, wisdom—Bi vaø trí laø hai cöûa giuùp haønh giaû vôùi hai everywhere, always with a heart filled with muïc tieâu: thöôïng caàu Phaät ñaïo, haï hoùa chuùng compassion, abundant, magnified, unbounded, sanh. Ñaây cuõng laø moät trong nhöõng ñaïi nguyeän without hatred or ill-will. Compassion also makes cuûa moät vò Boà Taùt—Two doors of Karuna and the heart quiver when other are subject to Jnana help practitioners with two aims: above to suffering. It is the wish to remove the suffering of seek bodhi, below to save (transform) beings. This others, and it is opposed to cruelty. is also one of the great vow of a Bodhisattva. Bí: 1) Bí maät: Secret, occult, esoteric, profound; 2) 1) Bi Moân: Bi taâm Phaät höôùng ñeán cöùu ñoä tha Toái aùm: Obstructed.

Bí AÙo: Bí maät—Mysterious—Secret—Saâu saéc, bí translated such as Dharani mantras, one of the five aån, huyeàn dieäu, traùi vôùi noâng caïn—Deep, kinds of terms which Hsuan-Tsang did not profound, and abstrue, in contrast with “shallow.” translate but transliterated. Bí AÁn: AÁn kheá bí maät do Maät giaùo löu truyeàn— Bí Maät Chuù: Teân goïi chung Chaân Ngoân Ñaø La Ni Esoteric signs or seals. hay maät chuù ñöôïc duøng trong tröôøng phaùi Maät Bí AÅn: Hidden—Concealed—Occult—Toâng—The mantras or incantations of the Mysterious. Yogacara sect (Maät toâng). Bí Baûo: Kho baùu bí maät—Concealed or Bí Maät Chuû: Vajrasattva (skt)—Teân goïi

ñaày ñuû laø mysterious treasure. Kim Cöông Thuû Bí Maät Chuû, töùc laø ngaøi Kim Bí Ñieån: Terma (skt)—Secret scriptures—Dòch Cöông Taùt Ñoûa, vua cuûa loaøi Daï Xoa, vaø cuõng laø töøng chöõ thì chöõ 'terma' coù nghóa laø 'kho baùu ñöôïc vò hoä trì nhöõng bí maät cuûa chö Phaät (theo Ñaïi Nhaät caát daáu'. Nhöõng ngöõ luïc cuûa chö Ñaïi Boà Taùt caát Kinh Sôù, Kim Cöông Bí Maät Chuû, baøn tay caàm caây daáu vaø veà sau naày ñöôïc taùi khaùm phaù ra. Chuùng coù chaøy Kim Cöông. ÔÛ taây phöông goïi Daï Xoa laø bí theå laø nhöõng kinh ñieån thaät söï hay töø treân trôøi ñöôïc maät, bôûi thaân khaåu yù cuûa ngaøi nhanh choùng, aån truyeàn qua hình thöùc Baùo Thaân—Literally, hidden kín, khoù coù theå bieát ñöôïc. Ngaøi Bí Maät Chuû töùc laø treasure. Works which were hidden by Great Daï Xoa Vöông, tay caàm chaøy Kim Cöông, ñöùng Bodhisattvas and later rediscovered. They might thò veä beân Phaät)—King of Yaksas and guardian of be actual texts or they may come from the 'sky' as the secrets of Buddhas. transmission from the sambhogakaya. Bí Maät Chuû Boà Taùt: Channa-dorje (tib)— Bí Ñieån Phaùt Kieán Sö: Terton (tib)—Vò thaày Vajrapani-bodhisattva (skt)—See Kim Cang Thuû trong truyeàn thoáng Phaät giaùo Taây Taïng, ngöôøi ñaõ Boà Taùt. khaùm phaù ra kho bí ñieån ñöôïc nhöõng vò ñaïi sö Bí Maät Du Giaø: 1) Teân goïi chung caùc phaùp moân trong quaù khöù caát daáu—A master in Tibetan cuûa Chaân Ngoân toâng: The Yoga rules of the tradition who discovers treasures which are esoteric sect; 2) Teân goïi cuûa Du Giaø toâng: A name teachings concealed by great masters of the past. for the Yogacara, or esoteric sect. Bí Giaùo: Maät Giaùo—Esoteric doctrine. Bí Maät Ñaøn: Ñaøn traøng tu bí maät phaùp (goàm hoä Bí Kinh: Terma (skt)—Secret scriptures—See Bí ma ñaøn, quaùn ñaûnh ñaøn, vaø maïn ñoà la ñaøn)—The Ñieån. altars of the Esoteric sect. Bí Kinh Nghóa Nhaäp Moân: Tantrarthavatara Bí Maät Giaùo: 1) Maät Giaùo: The teaching of the (skt)—Tantric Meanings for Beginners. esoteric sect; 2) Moät trong boán toâng ñöôïc Thieân Bí Maät: Guhya (skt)—Bí laø bí aùo, nghóa laø söï Thai ñeà caäp trong Thieân Thai Hoùa Nghi Töù Giaùo: huyeàn dieäu saâu saéc cuûa phaùp moân. Maät laø aån maät, One of the four modes of teaching defined by nghóa laø vieäc khoâng deã daõi daïy cho ngöôøi khaùc— T'ien-T'ai; 3) Teân khaùc cuûa Thieân Thai Vieân Secret—Esoteric—Occult—Mysterious. Giaùo: Another name for the T'ien-T'ai's Bí Maät AÅn Hieån Caâu Thaønh Moân: Bí maät aån Complete or Final teaching; 4) Maät giaùo, nhöõng hieän ñoàng thôøi thaønh töïu laø moân giaûi thích veà lôøi daïy bí maät maø chæ coù moät vaøi vò ñaëc bieät môùi duyeân trong möôøi phaùp moân huyeàn dieäu—The hieåu ñöôïc. Maät giaùo daïy cho thính chuùng voâ hình secret which is concealed and revealed in maø nhöõng ngöôøi khaùc trong phaùp hoäi chaúng thaáy : explanations of the ten mysterious gates or ten Gyu (tib)—Esoteric teaching, only understood by profound approaches—See Thaäp Huyeàn Moân. special members of the assembly. Esoteric Bí Maät Baát Phieân: Vì bí maät neân coù vaøi kinh ñieån teaching to an audience invisible to the other khoâng theå phieân dòch ñöôïc—Because of the assembly. mysteries, some sutras cannot be translated. Bí Maät Giôùi: Giôùi luaät cuûa Maät giaùo, hay Maät tam Bí Maät Chi: The Esoteric—Vì huyeàn bí thaâm maät muoäi da giôùi—The commandments of the esoteric neân

khoâng phieân dòch ñöôïc maø chæ phieân aâm nhö sect. Chuù Ñaø La Ni. Moät trong naêm loaïi töø ngöõ chaúng Bí Maät Giôùi Maïn Ñaø La: Guhyasadhatu-mandala phieân dòch ñöôïc do Ngaøi Huyeàn Trang ñôøi Ñöôøng (skt)—Maïn ñaø la caûnh giôùi cuûa Maät giaùo— quy ñònh—Esoteric terms which cannot be Mandala of the realms of the esoteric sect.

Bí Maät Hieäu: teân goïi khaùc cuûa baøi chuù Ñaø La Ni Bí Maät Vöông Tam Muoäi: Theo kinh Vieân Giaùc, ñöôïc duøng trong Maät giaùo—Dharanis used in the ñaây laø loaïi Tam Muoäi thaéng dieäu nhöùt trong taát caû esoteric sects. caùc thöù tam muoäi—According to the Sutra Of Bí Maät Keát Taäp: Sang pa dus pa (tib)—Cuoäc keát Perfect Enlightenment, this is the king of samadhi, taäp kinh ñieån cuûa Bí Maät boä, goàm maät chuù vaø toång the highest degree of samadhi. trì Ñaø La Ni trong Kinh Ñaïi Thöøa cuûa caùc boä Kim Bí Phaùp: Nhöõng giaùo phaùp bí maät cuûa Maät giaùo Cang vaø Thai Taïng giôùi, do oâng A Nan vaø ngaøi (coù hai loaïi Thoâng vaø Bieät. Thoâng giaùo chæ chung Kim Cang Taùt Ñoûa keát taäp—The collection of caùc vieäc hoä ma, tuïng nieäm maø khoâng ñeå cho ngöôøi mantras, dharanis, etc., and of the Vajradhatu and khaùc thaáy. Bieät giaùo goàm Ñaïi phaùp, Chuaån Ñaïi Garbhadhatu literature, attributed to Ananda, or phaùp, Bí phaùp, vaø Thoâng Ñoà phaùp)—The Vajrasattva, or both. mysteries of the esoteric sect. Bí Maät Kinh: Kinh ñieån cuûa Maät giaùo, hay Chaân Bí Phaät: Töôïng Phaät khoâng tröng baøy coâng khai— Ngoân toâng—The sutras of the esoteric sect. Secret Buddha statue which is not openly Bí Maät Quaùn Ñaûnh: Guhya-bhisheka (skt)—Leã displayed. quaùn ñaûnh theo truyeàn thoáng Maät toâng—Secret Bí Quyeát: Khaåu quyeát bí maät (phöông phaùp bí initiation—The baptism of the esoteric sect. maät)—Secret method, or magical incantations. Bí Maät Taïng: Taïng trí hueä thaâm dieäu noùi veà dieäu Bí Soâ: Bhiksu (skt)—Biku (jap)—Pigu (kor)— phaùp cuûa chö Phaät—The treasury of the profound Gelong (tib)—Baät Soâ—Böùc Soâ—Tyø Kheo, moät vò wisdom, or mysteries, variously interpreted. sö ñaõ thoï cuï tuùc giôùi—A fully ordained monk. Bí Maät Taäp Hoäi: Cuhya-samaja-tantra (skt)— Bí Soâ Ni: Bhiksuni (skt)—Nun—See Tyø Kheo Ni. Guhya-samaij (skt)—Bí Maät Taäp Hoäi Ñöôïc ngaøi Bí Söï: Esoterical—Esoteric—See Bí Truyeàn. Long Thoï bieân soaïn—Collection of same Bí Taïng: Secret store—Secret treasure—Kho categories of tantra, composed by Nagarjuna. taïng bí maät hay nhöõng giaùo phaùp maø phaøm phu Bí Maät Taäp Hoäi Chuù: Guhyasamaja-tantra khoù beà hieåu noãi. Trong Maät giaùo, bí maät taïng ñöôïc (skt)—Sang pa dus pa (tib)—See Maät Taäp Hoäi giaûi thích baèng phaùp thaân cuûa Ñöùc Ñaïi Tyø Loâ Giaù Chuù. Na—Teachings that unenlightened people cannot Bí Maät Thöøa Thieàn: Vajrayana meditation— easily understand. In the Esoteric Teaching, that Trong Maät thöøa Thieàn, coù hai giai ñoaïn thieàn: giai which is explained by the dharma-body of ñoaïn phaùt trieån taâm linh vaø giai ñoaïn thaønh töïu — Mahavairocana Buddha. In the Vajrayana meditation, there are two stages Bí Thuaät: Magic art. of meditation: the development and the Bí Tích: Secret prestige. completion stage. Bí Toâng: Maät giaùo—Tröôøng phaùi Maät Toâng xem Bí Maät Thöôïng Thöøa: Tieáng goïi giaùo phaùp cuûa Phaät Tyø loâ Giaù Na laø vò Phaät chính ñeå thôø toâng Chaân Ngoân,

töùc Thöøa Giaùo Bí Maät Toái phöôïng—The esoteric Mantra or Yogacara sect Thöôïng—The esoteric superior vehicle, i.e. the which considered Vairocana as the chief object of esoteric sect, a name for the Shingon. worship. Bí Maät Toâng: The esoteric Matra, or Yogacara Bí Truyeàn: Esoterical—Esoteric—Bí maät— sect—See Maät Giaùo. Hidden—Occult—Secret—Secret The teaching Bí Maät Trang Nghieâm Taâm: Mind of disciples of was not revealed to those unworthy or unfit to the Diamond Vehicle—Toâng chæ cuûa Chaân Ngoân receive it. toâng hay Kim Cang Thöøa. Theo quan ñieåm cuûa Bí Vaên: Secret document. Chaân Ngoân toâng, Kim Cang thöøa ñöùng treân caùc Bí Yeáu: 1) Bí maät vaø troïng yeáu: Profoundly thöøa khaùc, ñoù laø toái thöôïng thöøa veà Maät Giaùo— important, secret and important; 2) Phaùp moân thieát The Diamond Vehicle as held by the Shingon yeáu: The essence, secret and essence. School. According to the Shingon idea, the Bì: Da—Skin. Diamond Vehicle stands above all others; it is the Bì Caùch: Da thuoäc—Leather—Hide. supreme Vehicle of mysticism, one of the ten Bì Ñaïi: Caùi tuùi da, aùm chæ thaân ngöôøi—Skin bag, stages of spiritual development.

implies the body—See Khaû Laäu Töû (2). Emptiness of Reciprocity? When whatever quality Bì Haï Höõu Huyeát: Döôùi da coù maùu, yù noùi coù possessed by one thing is lacking in another, this taâm huyeát trong vieäc tu haønh—To have a strong absence is designated as emptiness. For instance, will in one's cultivation. in the house of Srigalamatri there are no Bì Haï Voâ Huyeát: Döôùi da khoâng coù maùu, yù noùi elephants, no cattle, no sheep, etc., and I call this khoâng coù taâm huyeát trong vieäc tu haønh—To have house empty. This does not mean that there are no no desire in one's cultivation. Bhiksus here. The Bhiksus are Bhiksus, the house Bì Khaû Laäu Töû: See Bì Xaùc Laäu Töû. is the house, each retaining its own characteristics. Bì Kieát La Ñaïi Töôùng: Vikarala (skt)—See Tyø As to elephants, horses, cattle, etc., they will be Yeát La Ñaïi Töôùng. found where they properly belong, only they are Bì Nhuïc Coát Tuûy: Hi-Niku-Kotsu-Zui (jap)—See absent in a place which is properly occupied by Boà Ñeà Ñaït Ma Bì Nhuïc Coát Tuûy. somebody else. In this manner, each object has its Bì Phieàn Naõo: Phieàn naõo gaây neân bôûi nhöõng ham special features by which it is distinguished from muoán cuûa söï xuùc chaïm hay chöôùng ngaïi bôûi ngoaïi another, as they are not found in the latter. This caûnh, moät trong tam chöôùng—Passion of the skin absence is called Emptiness of Reciprocity. or delusions from external objects, one of the Bæ Bæ Thaân: Nhieàu thöù thaân khaùc nhau—Various three hinderers. bodies. Bì Xaùc Laäu Töû: Bì Khaû Laäu Töû—Voû da roø ræ— Bæ Ñoaïn Phöông Tieän: Bæ Ñoaïn Phöông Tieän Thaân theå hình haøi cuûa con ngöôøi—The body— Ñeá—Cutting of suffering and its cause. Skin and shell leaking. Bæ Ñoä Ñaéc Sinh: Sinh vaøo theá giôùi khaùc—To be Bì Xaùc Laäu Töû Thieàn: See Bì Ñaïi. born in another world. Bì Y: 1) Quaàn aùo baèng da thuoäc: Clothing of hide; Bæ Ñoàng Phaän: Sabhaga (skt)—Being in the same 2) Teân y phuïc cuûa chö Taêng Ni, aùm chæ söï thoâ division—Ñoàng phaän. thieån vaø ñôn giaûn: A name for a monk’s garments, Bæ Kieáp: Kalpantara (skt)—Kieáp khaùc—Another implying their roughness and simplicity. kalpa. Bæ: Caùi kia, ñoái laïi vôùi “thöû” laø

caùi naày—The Bæ Maët: To despite—To scorn. other, in contrast with “this”. Bæ Ngaïn: Para (skt)—Bôø beân kia—Beân kia bôø cuûa Bæ Bæ Duyeân: Heát thaûy caùc loaïi duyeân—All kinds doøng luaân hoài sanh töû hay Nieát Baøn—The other of conditions. shore, nirvana—Paramita—Opposite shore—The Bæ Bæ Khoâng: Itaretara (skt)—Emptiness of other (yonder) shore of stream of transmigration, Reciprocity—Caùi khoâng veà söï hoã töông—Caùi i.e. nirvana—Bæ ngaïn hay bôø giaûi thoaùt beân kia, khoâng veà söï hoã töông nghóa laø gì? Khi baát cöù moät traïng thaùi giaûi thoaùt vöôït ra ngoaøi voøng luaân hoài tính chaát naøo maø moät söï vaät coù, nhöng tính chaát sanh töû—The shore of nirvana, the state of naày laïi khoâng coù trong moät söï vaät khaùc, thì söï emancipation or beyond the realm of samsara—thieáu vaéng naày ñöôïc goïi laø khoâng. Chaúng haïn nhö See Nhò Ngaïn Trung Löu. trong nhaø cuûa Loäc Maãu khoâng coù voi, traâu, boø, Bæ Ngaïn Ñaïo Phaåm: Paraya-navagga (p): cöøu, vaân vaân, ta baûo caùi nhaø naày troáng khoâng. Ultimate position—Cöùu Caùnh Vò, Töông Öng Boä Ñieàu naày khoâng coù nghóa laø khoâng coù caùc Tyø V—Chapter on the Way to the Far Shore, Kheo ôû ñaây. Caùc Tyø Kheo laø caùc Tyø Kheo, nhaø laø Samyutta Nikaya V. nhaø, moãi thöù ñeàu coù ñaëc tính rieâng cuûa noù. Coøn veà Bæ Ngaïn Hoäi: Hi-gan-e (jap)—Hoäi ñöa ñeán bôø beân voi, ngöïa, traâu, boø, vaân vaân chuùng seõ ñöôïc tìm kia. Theo truyeàn thoáng Thieàn Nhaät Baûn, moãi naêm thaáy ôû nôi rieâng daønh cho chuùng, chuùng chæ khoâng Phaät töû toå chöùc "Leã Thí Thöïc cho caùc Ngaï Quyû" coù maët ôû nôi ñöôïc daønh cho moïi ngöôøi ôû ñaây. hai laàn trong muøa "Bæ Ngaïn Hoäi." Söï toå chöùc leã laïc Theo caùch nhö theá thì moãi söï vaät coù nhöõng ñaëc do ñoù laø moät trong nhöõng theâm thaét töø beân ngoaøi; tröng rieâng cuûa noù maø nhôø ñoù noù ñöôïc phaân bieät nhöng ñoàng thôøi chuùng ta cuõng phaûi thöøa nhaän yù vôùi söï vaät khaùc, vì nhöõng ñaëc tröng aáy khoâng coù töôûng caûm thoâng giöõa taát caû moïi chuùng sanh vaø trong caùc söï vaät khaùc. Söï thieáu vaéng aáy ñöôïc goïi caùc chuùng sanh ñöôïc xem laø ñaõ qua ñôøi ñöôïc ghi laø caùi khoâng hoã töông—What is meant by nhaän ôû ñaây. Hình thöùc laø ñeå nuoâi caùc ngaï quyû,

nhöng, nhö chuùng ta coù theå ruùt ra ñöôïc töø phöông Bò Leäch Höôùng: To be side-tracked. thöùc caàu nguyeän, treân thöïc teá ñoù laø söï phaân chia Bò Ma AÙm: Ghost-haunted—To be deluded—Tu thöùc aên, tham döï vaøo cuøng moät ban tham möu cuûa haønh maø bò ma aùm, xuùi duïc laøm ñieàu xaèng baäy, ñôøi soáng, töôïng tröng cho caùi yù nieäm cuûa moät coäng traùi vôùi ñaïo ñöùc, thì keå nhö taøn moät ñôøi— ñoàng lôùn goàm taát caû caùc linh hoàn höõu hình vaø voâ Cultivators who have a deluded mind (delusive hình—In Japanese Buddhist tradition, Buddhists thoughts), which steers him to toward doing things celebrate the "feeding of the Hungry Ghosts" contrary to the way; it’s considered over with the twice a year during the Higan Season. The wholesome path for this entire lifetime. celebration is thus one fo the experiences added Bò Nhaõn Ngaïi: Hi-Gan-Ke (jap)—Bò ngaên trôû bôûi from the outside; but at the same time the idea of maét. Trong Thieàn, thuaät ngöõ coù nghóa laø moät thöù a communion may be said to be noticed here, traïng thaùi trong ñoù maét khoâng theå traùnh ñöôïc which is recognized to exist between all living

chuyeän nhìn moïi vaät nhö chuùng laø—Being beings and those who are supposed to have passed obstructed by the eyes. In Zen, the term means the away. The form is to feed the hungry ghosts, but, state in which eyes inevitably see all things as as we can glean from the prayer-formula, the they are. feeding is in reality sharing food, participating in Bò Vò: Hi-I (jap)—1) Vaät traûi ra ñeå toïa thieàn: the same staff of life, which symbolizes the idea Covered seat for meditation; 2) Choã nguû rieâng cuûa of one grand community comprising all the spirits caùc vò Taêng trong Thieàn Ñöôøng: The place where seen and unseen. the monks sleep in the Zazen Hall. Bæ Saéc Tö Phong: Inferior on one count, superior Bia: Stele. on another—Caùi naøy hôn, caùi kia keùm—In nature, Bích: 1) Böùc töôøng: A wall, partition-wall, screen; things have a tendency to compensate one 2) Maøu xanh bieác: Jade-green, or blue. another. Bích Chi Ca La: See Chi Phaät. Bæ Traø: Pitaka (skt)—See Tam Taïng. Bích Chi Phaät: Pacceka-buddha (p)—Pratyeka- Bó Thaùi: Misfortune and fortune. buddha (skt)—Rang sang gye (tib)—Solitary Bó Vaän: Bad luck—Misfortune. Buddha—See Chi Phaät. Bò: 1) Chòu khoå: To suffer; 2) Ñaép laïi: To cover; 3) Bích Chi Phaät Thaân: Body of a Meàn: A quilt, coverlet; 4) Thuï ñoäng: Sign of the pratyekabuddha—Chi Phaät—Phaät Ñoäc Giaùc—Moät passive. chuùng höõu tình maø möùc ñoä giaùc ngoä gaáp moät ngaøn Bò AÙm AÛnh: To be obsessed. laàn moät vò A-la-haùn, nhöng chöa lôùn baèng moät vò Bò AÙc Duyeân Khuaáy Ñoäng: Disturbed by evil Boà Taùt. Tuy nhieân, noùi chung, caû ba ñeà u ñaõ giaûi environment. thoaùt khoûi luaân hoài sanh töû. Theo toâng Hoa Bò Caûnh Duyeân Khuaáy Ñoäng: Disturbed by Nghieâm thì ñaây laø moät trong möôøi thaân Phaät. Bích (external) environment. Chi Phaät laø ngöôøi thaáu hieåu möôøi hai nhaân duyeân, Bò Cheá Ngöï: To be conquered. vaø do ñoù ñaït ñöôïc trí hueä. Baäc naày ñaõ ñaït ñöôïc Bò Dieäp Y Quaùn AÂm: Ñöùc Quaùn AÂm maëc ñoà baèng Bích Chi Ñòa. Ñaây laø nhöõng baäc tu haønh tìm caàu laù caây—Kuan-Yin clad in leaves. giaùc ngoä cho chính mình, ñöôïc ñònh nghóa trong Bò Ñaàu Ñaø: Bizuda (jap)—Gensha-Shibi (jap)— Kinh Phaùp Hoa laø nhöõng vò tinh chuyeân haønh trì, Ascetic Bei—See Huyeàn Sa Sö Bò Thieàn Sö. thích nôi vaéng veû yeân tónh, tu haønh vieân maõn maø Bò Ñoïa Tam Ñoà Trong Voâ Löôïng Kieáp: Sunk khoâng coù thaày baïn daïy baûo, moät mình töï nhieân (fallen) into the three evil paths for countless giaùc ngoä, chöù khoâng cöùu ñoä tha nhaân nhö muïc ñích eons. cuûa caùc vò Boà Taùt (quaùn saùt hoa bay laù ruïng vaø 12 Bò Giaùp Hoä Thaân AÁn: A digital or manual sign, nhaân duyeân maø ñaït ñeán giaùc ngoä). Caùc nhaø Thieân indicating mail and helmet—See Giaùp Truï AÁn. Thai thì cho raèng “Chi Phaät” hay “Ñoäc Giaùc” laø Bò Huûy Dieät: To be destroyed. loaïi ngoä ñaïo khi ñôøi khoâng coù Phaät, töï mình giaùc Bò Khuaát Phuïc: To be subdued. ngoä, khoâng nhôø thaày baïn, vaø cuõng khoâng cöùu ñoä Bò Laïm Duïng: To be abused. ai—An enlightened being whose level of enlightenment is one thousand times greater than

that of a Arhat, but not as great as that of a phaåm cuûa mình (see Truøng Hieån Tuyeát Ñaäu Thieàn Bodhisattva. However, generally speaking, three Sö). Veà sau naày khi Ñaïi Hueä thaáy ñaây cuõng chính of them are equal because they have attained laø moái nguy hieåm tieàm aån trong heä thoáng coâng aùn. liberation from the cycle

of life and death. Ngöôøi ta coù theå cho raèng tu Thieàn chaúng qua chæ According to the Hua-Yen sect, this is one of the coù vaäy thoâi, maø queân raèng muïc ñích thaä t söï cuûa ten Buddha-bodies. Pratyeka-buddha who Thieàn laø môû ra sinh meänh noäi taïi cuûa chính mình. understands the twelve nidanas, or chain of Nhieàu ngöôøi ñaõ bò rôi vaøo caïm baãy naøy, vaø keát causation, and so attains to complete wisdom. His quaû cuûa noù chính laø söï suy vi taøn luïn cuûa Thieàn. stage of attainment is Pratyeka-buddha stage. One Thieàn sö Ñaïi Hueä quaù hieåu veà chuyeän caùc ñeä töû who seeks enlightenment for himself, defined in cuûa mình chæ thích thuù vôùi vieäc hoïc thuoäc taäp saùch the Lotus sutra as a believer who is diligent and naày hôn laø haønh neân ñaõ ra leänh thu hoài vaø ñem ñoát zealous in seeking wisdom, loves loneliness and heát. May maén laø ña soá vaên baûn naày vaãn coøn, daàu seclusion, and understands deeply the nidanas. It khoâng ñaày ñuû, nhöng vaãn ñöôïc Tröông Minh Vieãn is a stage above Sravaka and is known as the khoâi phuïc laïi vaøo theá kyû thöù 14. Ngaøy nay, Bích middle vehicle. T'ien-T'ai distinguishes as an Nham Luïc ñaõ trôû thaønh boä saùch Thieàn hoïc quan ascetic in a period without a Buddha, as a troïng nhaát cho chuùng ta hieän nay. Kyø thaät, noù laø boä pratyeka-buddha. He attains his enlightenment giaùo ñieån coù thaåm quyeàn vaø thöôøng xuyeân ñöôïc alone, independently, of a teacher, and with the giôùi nghieân cöùu Thieàn hoïc söû duïng ñeå giaûi tröø nghi object of attaining nirvana and his own salvation hoaëc. Ñoái vôùi ngöôøi ngoaïi ñaïo, Bích Nham Luïc rather than that of others, as is the object of a ñöôïc xem nhö moät boä chieáu thö. Tröôùc tieân, Bích bodhisattva. Nham Luïc khoâng phaûi ñöôïc bieân soaïn theo vaên coå, Bích Chi Phaät Thöøa: Moät trong tam thöøa, trung maø toaøn laø nhöõng ñoaïn vaên baïch thoaïi vaøo hai thôøi thöøa—The middle vehicle, that of the pratyeka- Ñöôøng Toáng, maø ngaøy nay nhöõng ñoaïn vaên baïch buddha, one of the three vehicles. thoaïi naøy cuõng chæ ñöôïc tìm thaáy trong nhöõng ñieån Bích Ñònh: Böùc töôøng ñònh kieân coá thì aùc phong tích Thieàn ñöôïc vieát moät caùch huøng hoàn maø thoâi. khoâng theå loït vaøo ñöôïc—Wall meditation, steady Thöù nhì, phong caùch cuûa Bích Nham Luïc voâ cuøng not restless meditation, no way any wind of evil ñoäc ñaùo, vaø tö töôûng cuõng nhö caùch bieåu hieän can penetrate. trong ñoù vöôït quaù söï döï ñoaùn cuûa ñoïc giaû naøo Bích Giaùc Laïc Ñaàu: Nôi hoang vu heûo laùnh— mong tìm thaáy ñöôïc danh töôùng Phaät giaùo thoâng Desolate place. thöôøng, hoaëc ít ra cuõng thuaàn thuïc ñöôïc vôùi theå Bích Hoïa: Tranh töôøng—Wall painting. vaên coå ñieån. Beân caïnh nhöõng khoù khaên thuoäc veà Bích Laïc: Böùc töôøng—A wall—Partition-wall— vaên chöông, Bích Nham Luïc laø taùc phaåm ñaày Screen. Thieàn vò. Tuy nhieân, nhöõng ai muoán bieát nhöõng ñeä Bích Laäp Vaïn Nhaãn: Vaùch ñöùng vaïn daëm— töû Thieàn ñaõ haønh xöû coâng aùn nhö theá naøo seõ ñöôïc Thousand miles of standing wall—See Ngaân Sôn nhieàu lôïi laïc khi xem qua boä saùch naøy—One of Thieát Bích. the most famous Zen book of Lin-Chi Zen sect, Bích Nham Luïc: Bi-Yan-Lu (chi)—Pi-Yen-Lu consisting of one hundred koans compiled by Zen (chi)—Hekigan-roku (jap)—Blue Cliff Records— master Hsueh-Tou-Ch'ung-Hsien (980-1052) in Blue Rock Collection—Moät trong nhöõng taäp saùch the eleventh century, with is own commentary in thieàn noåi

tieáng nhöùt cuûa Thieàn phaùi Laâm Teá, goàm verse accompanying each koan, by Zen master moät traêm coâng aùn do thieàn sö Tuyeát Ñaäu Truøng Yuan-Wu (1063-1135). The book derived its name Hieån (980-1052) soaïn vaøo theá kyû thöù XI, vôùi lôøi from a scroll containing the Chinese characters for bình baèng keä ñi keøm cuûa thieàn sö Phaät Quaû Vieân “blue” and “rock” which happened to be hanging Ngoä (1063-1135). Taäp saùch laáy teân theo moät cuoän in the temple where the collection was compiled, giaáy coù vieát hai chöõ Haùn “Bích” (xanh) vaø and which the compiler decided to use as a title “Nham” (ñaù), ngaãu nhieân treo nôi chuøa nôi maø noù for his work. Later when Ta-Hui, Yuan-Wu's ñöôïc bieân soaïn, neân thieàn sö Tuyeát Ñaäu Truøng student, seeing that this is where lurks the danger Hieån ñaõ duøng hai chöõ ñoù laøm nhan ñeà cho taùc of the koan system. One is apt to consider it as

everything in the discipline of Zen, forgetting the thuoäc vaøo vaên giaùo vaø khoâng coøn taâm töôûng phaân true object of Zen, which is the unfolding of a bieät nöõa. Trong 9 naêm tröôøng, Ngaøi ngoài nhaäp ñònh man's inner life. There are many who have fallen tröôùc moät vaùch töôøng, coâng phu “bích quaùn”. Ngaøi into this pitfall and the inevitable result has been khoâng heà noùi vôùi ai; ngaøi chæ ngoài. Ñeán moät hoâm, the corruption and decay of Zen. Zen master Ta- coù moät vò sö ngöôøi Hoa teân Thaàn Quang ñeán gaàn Hui was quite comprehensive that his students vaø xin ñöôïc chæ giaùo, nhöng Boà Ñeà Ñaït Ma vaãn im were more interested in reading this book than laëng. Vò sö ngöôøi Hoa laïi hoûi xin chæ giaùo laàn thöù practicing the dharma, ordered to collect all the nhì vaø thöù ba, nhöng Boà Ñeà Ñaït Ma vaãn tieáp tuïc copies of Pi-Yen-Lu to be burned. Fortunately the im laëng. Vò sö ngöôøi Hoa tieáp tuïc naøi næ nhieàu laàn greater part of this text was preserved in a few nöõa, song Boà Ñeà Ñaït Ma vaãn khoâng nhuùc nhích. copies, though not entirely complete, and was able Sau cuøng, thaáy söï chaân thaønh cuûa nhaø sö ngöôøi to be reconstructed by Chang Minh-Yuan in the Hoa, Boà Ñeà Ñaït Ma nhaän thaáy ñaây laø ngöôøi coù theå 14th century. Nowadays, Pi-Yen-Lu has become nhaän ñöôïc giaùo phaùp cuûa Ngaøi. Ngaøi quay laïi nhìn one of the most important treatise on Zen; indeed, vò sö vaø hoûi: “OÂng muoán laøm gì?” Thaàn Quang it is a standard text and authority, to which appeal ñaùp: “Laâu nay con coâng phu quaùn töôûng ñeå cho is still made to settle points of doubt in the study taâm con ñöôïc an tònh. Nhöng moãi luùc quaùn töôûng, of Zen. To outsiders it is a sealed book; in the first con bò phieàn naõo quaáy nhieãu khieán taâm con khoâng place the Chinese is not after the classical model an. Xin thaày töø bi chæ cho con caùch an taâm!” Boà but is filled with colloquialisms of the T'ang and Ñeà Ñaït Ma mæm cöôøi ñaùp laïi: “Ñem caùi taâm aáy ra Sung periods, which can now be traced only in ñaây, ta seõ vì oâng maø an noù cho.” Thaàn Quang döøng Zen literature, while it is most vigorous written. laïi, tìm kieám taâm mình moät hoài laâu, ñoaïn noùi: Secondly, the style is peculiar to this kind of work, “Con tìm taâm con maõi maø khoâng thaáy.” Boà Ñeà Ñaït and its thoughts and expressions seem to be so Ma tuyeân boá: “Ñoù, vaäy thì ta ñaõ an noù cho oâng unexpected as to stagger the reader who expects roài!” Nghe nhöõng lôøi naøy, taâm meâ môø cuûa

Thaàn to find in it ordinary Buddhist nomenclature or at Quang boãng saùng ra. Moät böùc maøn ñöôïc veùn leân. least tame classicalism. Besides these literary Thaàn Quang lieàn giaùc ngoä. Khi oâng cho taâm laø coù difficulties, the Pi-Yen-Lu is naturally full of Zen. thaät, thì caùi taâm voïng ñoäng quaáy nhieãu oâng khi However, those who want to know how koans are oâng quaùn töôûng. Nhöng nay oâng khoâng tìm thaáy handled by Zen followers will do well to consult caùi taâm voïng ñoäng ñoù, oâng nhaän ra chính taâm the book. chính laø voâ taâm, raèng khoâng coù caùi gì coù theå quaáy Bích Nham Taäp: Bi-Yan-Ji (chi)—Pi-Yen-Lu nhieãu. Vaø töø caùi voâ taâm ñoù oâng nhaän ra nhaát taâm. (chi)—Hekigan-roku (jap)—Blue Cliff Records— Keå töø ñoù Thaàn Quang trôû thaønh ñeä töû cuûa Boà Ñeà Blue Rock Collection—See Bích Nham Luïc. Ñaït Ma vôùi Phaùp hieäu laø Hueä Khaû. Sau khi toå Boà Bích Nhaõn Hoà: Ngöôøi Hoà maét bieác, chæ ngaøi Boà Ñeà Ñaït Ma thò tòch, Hueä Khaû ñöôïc truyeàn y baùt vaø Ñeà Ñaït Ma—The blue-eyed barbarian, trôû thaønh Nhò Toå Thieàn Toâng Trung Hoa—Name Bodhidharma. for the meditation of the Ch'an school in China. Bích Nhaõn Hoà Taêng: Nhöõng vò Taêng ngöôøi Hoà The wall-gazer, applied to Bodhidharma, at Tsao- maét bieác, chæ ngaøi caùc vò Taêng caùc xöù Taây Vöïc — Linn monastery in Tsung Shan mountain, who is The blue-eyed barbarian monks from Western said to have gazed at a wall for nine years. He countries. said: "When concentration in the 'Meditating Bích Quaùn: Pi-kuan—Hekikan (jap)—Teân cuûa facing the wall,' one will see neither selfhood nor moät loaïi Thieàn cuûa Thieàn toâng Trung Quoác. Ngaøi otherness, that the masses and the worthies are of Boà Ñeà Ñaït Ma ôû chuøa Thieáu Laâm nuùi Tung Sôn, one essence. If one firmly holds on to this belief quay maët vaøo töôøng toïa thieàn trong suoát chín naêm and never moves away from it, he will not be lieàn. Ngaøi noùi: "Khi tinh thaàn ngöng truï trong caùi depended on any literary instructions, free from ñònh cuûa 'Bích Quaùn' thì khoâng coøn thaáy coù ta coù conceptual discrimination." For nine years he sat ngöôøi. Thaùnh phaøm moät böïc nhö nhau; neáu moät in meditation facing the wall (wall contemplation). möïc kieân coá khoâng lay chuyeån, roát raùo khoâng leä He never talked to anyone; he just sat there. Then

one day a Chinese monk named Shen-Kuang nguõ ñeâm ñi aên nhö dôi (Taêng phaïm nhöõng toäi Ba approached him and asked for instruction. La Di)—A bat monk—See Töù Ñoïa. Bodhidharma remained silent. A second and third Bieân Caûnh: Border—Boundary. time the monk asked, a second and third time Bieân Chaâu: Nhöõng xöù naèm giaùp ranh hay beân Bodhidharma remained silent. Again and again ngoaøi AÁn Ñoä—The countries bordering on, or the monk begged to be taught, but still the Master outside of India. did not budge. Finally, seeing the sincerity of the Bieân Chaáp Kieán: Caùch nhìn cöïc ñoan (bieân monk, Bodhidharma realized that here was a man chaáp)—View of attachment to extremes. capable of receiving the Dharma. He turned to the Bieân Dòch: To translate. monk and said: "What do you want from me?" Bieân Ñòa: Border region of the Pure Land, land of Shen-Kuang replied: "For a long time I have tried indolence and pride—1) Nhöõng xöù naèm beân goùc to keep my mind calm and pure by practicing cuûa chaâu Dieâm Phuø Ñeà: The countries

bordering meditation. But when I meditate, I become on Jambudvipa; 2) Cuõng ñöôïc goïi laø Thai cung bothered by many thoughts and cannot keep my hay bieân giôùi (vuøng xa xoâi heûo laùnh): Also called mind calm. Would you please tell me how to womb-palace, and border realm. pacify my mind?" Bodhidharma smiled and Bieân Ñòa Nguïc: Pratyeka-naraka (skt)—Coâ Ñoäc answered :"Bring me that mind, and I will help Ñòa Nguïc—Solitary hells—Solitary hells. you pacify it." Shen-Kuang stopped, searched Bieân Giôùi: Bound—Boundary—Border—Frontier. within looking for his mind, and after a time he Bieân Kieán: Antagnahadrsti (skt)—Biased views— said: "I am looking for my mind, but I could not Extreme views—One-sided standpoint—One-find it." Bodhidharma declared: "There, I have sided views—Tình traïng baùm víu vaøo moät beân already pacified it!" With these words, Shen- hoaëc hai beân trong theá giôùi töông ñoái, chaúng haïn Kuang's obscured mind is suddenly clear. A veil nhö baùm víu vaøo söï thöôøng haèng, voâ thöôøng, hieän lifted. He was enlightened. When he took the höõu hay khoâng hieän höõu. Bieân kieán coøn laø moät mind to be real, then the wandering mind trong nguõ kieán, hoaëc laø ñoaïn kieán, hoaëc laø thöôøng disturbed him in his meditation. But now that he kieán. Bieân kieán laø yù kieán nghieâng veà moät beân hay could not find that wandering mind, he realized cöïc ñoan. Nhöõng ngöôøi theo bieân kieán nghó raèng the mind is no-mind, that nothing can be disturbed. ngöôøi cheát ñaàu thai laøm ngöôøi, thuù ñaàu thai laøm And from that time on Shen-Kuang became the thuù. Moät loái bieân kieán khaùc cho raèng cheát laø heát, disciple of Bodhidharma and received the hay khoâng coøn gì heát sau khi cheát. Loái naày thuoäc Buddhist name Hui-Ke. After Bodhidharma tö töôûng cuûa nhoùm duy vaät trieát hoïc, chaúng tin nôi passed away, Hui-Ke inherited the robe and bowl luaät nhaân quaû—The state of clinging to one of the and became the Second Patriarch of Chinese Zen two extremes in the world of relativity, such as Buddhism. clinging to permanence, impermanence, being or Bích Quaùn Baø La Moân: Hekikan-Baramon non-being, etc. These views are also the two (jap)—Moät danh hieäu cuûa Toå Boà Ñeà Ñaït Ma— extreme views of annihilation and personal Wall-gazing Brahman, a title of Bodhidharma. immortality, one of the five sharp wrong views. Bích Thuûy: Greenish water. This is a biased viewpoint tending to favor one Bích Trung Höõu Nhó: Tai vaùch maïch röøng, hay side. Those who conceive this way think that röøng coù maïch vaùch coù tai—Walls have ears. practicing Buddha's teachings is equivalent to not Bieám Baùc: Baùc boû—To reject. practicing it. Another biased one claims that, after Bieân: 1) Bính ñuoâi sam: A plait, a queue; 2) Bôø death man will be reborn as man, beast as beast, meù: Extreme, edge, margin, border; 3) Bieân baûn: or that there is nothing left after death. The last To record; 4) Ghi danh: To enroll; 5) Beän keát, thaét view belongs to a materialistic philosophy that bính: To compile or to plait. rejects the law of causality—See Nguõ Kieán Vi Teá. Bieân Baûn: Minutes—Report. Bieân Lai: Receipt. Bieân Böùc: Con dôi—A bat. Bieân Nguïc: Bieân Ñòa Ñòa Nguïc—The side hells, Bieân Böùc Taêng: OÂ Thöû Taêng—Loaïi Taêng ngaøy or lokantarika hells.

Bieân Nieân Söû Phaät Giaùo Nam Truyeàn: nor infinite. Four views of Perception include Dipavamsa (p)—Bieân Nieân Söû Pali—Bieân Nieân perception is finite, perception is infinite, Söû Pali, coù leõ ñöôïc vieát vaøo khoaûng theá kyû thöù 4, perception is both finite and infinite, and coù yù nghóa keå laïi lòch söû Phaät giaùo Sri Lanka. Bieân perception is neither finite nor infinite. Four views nieân baét ñaàu keå töø thôøi Ñöùc Phaät vaø chaám döùt vaøo of Volition or Mental formation include volition is thôøi vua Mahasena—An anonymous Pali finite, volition is infinite, volition is both finite and chronicle, probably written around the fourth infinite, and volition is neither finite nor infinite. century, that purports (coù yù nghóa) to recount the Four views of Consciousness include history of Buddhism in Sri Lanka. Its account consciousness is finite, consciousness is infinite, begins with the life of Sakyamuni Buddha and consciousness is both finite and infinite, ends with the reign of king Mahasena (334-361). consciousness is neither finite nor infinite. Bieân Phaùt: Beän toùc hay keát toùc—To plait the hair, Bieán: Sarvatraga (skt)—Khaép nôi—On every or roll it into conch-shape. side—Universal—Everywhere—All—The whole. Bieân Soaïn: To compile. Bieán AÛo: To change. Bieân Taäp: See Bieân soaïn. Bieán Baùo: To inform everywhere. Bieân Teá: Ñeán cöïc ñieåm hay ñieåm cuoái cuøng— Bieán Baát Nam: Hermaphrodite—Hoaøng moân— Final—Ultimate—Utmost limit. Bieán Baát Nam hay loaïi gaëp nam thì nöõ caên khôûi, Bieân Teá Ñònh: Ñònh ñeán cöïc ñieåm hay ñieåm cuoái maø gaëp nöõ thì nam caên khôûi. Moät trong naêm loaïi cuøng—Final samadhi—Ultimate samadhi. baát nam—One of the five kinds of impotent males Bieân Teá Trí: Trí tueä cuûa Ñaúng Giaùc Boà Taùt (ôû or eunuchs. caïnh ngoâi Dieäu Giaùc)—The perfect wisdom of a Bieán Caùch Tam Muoäi: Asakrt-samadhi (skt)—bodhisattva who has attained complete Baát Coäng Tam Muoäi—A samadhi in more than enlightenment. one formula or mode—Variant samadhi. Bieân Toäi: See Töù Bieân Toäi. Bieán Caùi Boà Taùt: See Phoå Hieàn. Bieân Voâ Bieân Luaän: Commentaries on Finite and Bieán Caùt: Bieán Caùt laø teân khaùc cuûa Phoå Hieàn Boà Infinite—Theo Kinh Ñaïi Baùt Nhaõ, naêm uaån duyeân Taùt—Universally auspicious, another name for vôùi töù bieân laøm thaønh hai möôi kieán giaûi. Boán kieán Samantabhadra. giaûi cuûa saéc bao goàm saéc laø höõu bieân, saéc laø voâ Bieán Chaát: To denaturize or change the nature. bieân, saéc laø caû höõu laãn voâ bieân, saé c phi höõu phi voâ Bieán Chaâu: Khaép nôi—Universal—Everywhere. bieân. Boán kieán giaûi cuûa Thoï bao goàm thoï höõu Bieán Chaâu Phaùp Giôùi: Khaép phaùp giôùi— bieân, thoï voâ bieân, thoï höõu laãn voâ bieân, thoï phi höõu Universal—Everywhere. phi voâ bieân. Boán kieán giaûi cuûa Töôûng bao goàm Bieán Cheá: To embody. töôûng höõu bieân, töôûng voâ bieân, töôûng laø höõu laãn voâ Bieán Chieáu: Haøo quang phaùp thaân Phaät chieáu roïi bieân, töôûng phi höõu phi voâ bieân. Boán kieán giaûi cuûa khaép moïi nôi—Universally shining—Everywhere Haønh bao goàm haønh höõu bieân, haønh voâ bieân, haønh illuminating. caû höõu laãn voâ bieân, haønh phi höõu phi voâ bieân. Boán Bieán Chieáu A-Tu-La Vöông: Universal Shining, kieán giaûi cuûa Thöùc bao goàm thöùc höõu bieân, thöùc voâ one of the ten kings of titans—Moät trong möôøi A- bieân, thöùc caû höõu laãn voâ bieân,

vaø thöùc phi höõu phi Tu-La Vöông—See A-Tu-La Vöông. voâ bieân—According to the Maha-Prajna Sutra, Bieán Chieáu Kim Cang: Moät trong ba hình thöùc five skandhas under the four considerations to cuûa Phaät Tyø Loâ Giaù Na—Universally Shining their space or extension, considered as present Vajrasattva, one of the three forms of Vairocana. time, whether each is finite, infinite, both, or Bieán Chieáu Nhö Lai: Mahavairocana (skt)— neither to make another 20 views. Four views of Universally Shining Buddha—Teân goïi khaùc cuûa Form include form is finite, form is infinite, form Ñöùc Ñaïi Nhaät Nhö Lai. Maët trôøi chieáu saùng khaép is both finite and infinite, form is neither finite nor caû, teân cuûa moät vò coå Phaät Tyø Loâ Giaù Na, laø ñoái infinite. Four views of Sensation include sensation töôïng—Universally Shining Tathagata, i.e. is finite, sensation is infinite, sensation is both another name of Vairocana. The sun, shining finite and infinite, and sensation is neither finite everywhere, name of an antique Buddha

Vairocana. The chief object of worship of the environmental cause—See Luïc Nhaân. Shingon sect in Japan thôø phöôïng chaùnh cuûa phaùi Bieán Haønh Taâm Sôû: Inseparable mental factors. Chaân ngoân beân Nhaät. Bieán Hình: Boãng choác thay hình ñoåi daïng, ñaëc Bieán Chuyeån: To change. bieät laø chö Phaät vaø chö Boà Taùt (ñeå cöùu ñoä chuùng Bieán Chöùng: Complication. sanh)—To transform, to metamorphose, to Bieán Coá: Event—Happening—Occurrence. transfigure, to change into, to become, especially Bieán Daïng: To transfigure—To transform. the mutations of Buddhas and Bodhisattvas. Bieán Dòch: Vikara (skt)—To change—To Bieán Hình Luaän: Transformism. transmute—See Bieán Hình. Bieán Hoùa: Nimmana (p)—Nirmana (skt)—To Bieán Dòch Sanh Töû: Thaân bieán dòch trong voøng transform—Transformation of things—1) Bieán sanh töû—Mortal changes or a body that is being ñoåi, giaùo hoùa, höôùng daãn vaøo ñaïo Phaät: transformed from mortality. Conversion by instruction into Buddhism or magic Bieán Dòch Thaân: Thaân bieán dòch sinh töû laø chaùnh power of transformation; 2) Tu laø chuyeån tö töôûng baùo cuûa baäc Thaùnh nhaân Tam Thöøa, ñöôïc höôûng xaáu thaønh toát: Practice Dharma is to transform bad thuï nôi coõi Tònh Ñoä—Bodies that are transformed karma into good karma in a Pure Land—Transformed bodies. Bieán Hoùa AÂm Thieân Vöông: Sound of Magical Bieán Ñoåi: Parinam (skt)—Thay ñoåi—Chuyeån Displays—See Ñaïi Phaïm Thieân Vöông. hoùa—To change—To transform—To alter—To be Bieán Hoùa Ñoä: Land of transformation—Quoác ñoä changed or transformed into. nôi chö Phaät vaø chö Boà Taùt an truï vaø giaùc ngoä, coù Bieán Giaùc: Toaøn giaùc cuûa Ñöùc Phaät—The theå laø Tònh Ñoä hay baát tònh ñoä—The land where omniscient, absolute enlightenment, or universal they (Buddhas and Bodhisattvas) dwell, whether awareness of a Buddha. the Pure Land or any impure world where they Bieán Giôùi: Khaép vuõ truï—The whole universe. live for its enlightenment. Bieán Giôùi Baát Taèng Taøng: See Ñöôøng Ñöôøng Bieán Hoùa Gia Trì: Nirmitadhishthana (skt)— Maät Maät. Ñöôïc hoä trì bôûi naêng löïc cuûa moät vò coù khaû naêng Bieán Haønh: Sarvatraga (skt)—Hoaït ñoäng khaép (ñöôïc) hoùa hieän—Being sustained by the power of nôi, coù maët khaép nôi—Universally

operative— the transformed one. Omnipresent. Bieán Hoùa Luaän: Transformism. Bieán Haønh Nhaân: Sarvatragahetu (skt)—The law Bieán Hoùa Löïc Quang Minh Thieân Vöông: Light of generality—Omnipresent causes—Bieán haønh of the Power of Transformation and Emanation— nhaân luoân luoân lieân heä vôùi nhöõ ng taø kieán, hoaøi Moät trong möôøi Hoùa Laïc Thieân Vöông—See Hoùa nghi hay voâ minh, taïo ra taát caû nhöõng sai laàm cuûa Laïc Thieân Vöông. con ngöôøi. Bieán haønh nhaân laø luaät toång quaùt coù theå Bieán Hoùa Nhaân: Bieán thaønh ngöôøi—Becoming aùp duïng vaøo moät soá ñaëc tính taâm thöùc laøm caên baûn men. chung cho caùc ñaëc tính khaùc, hay taø kieán laø nhaân Bieán Hoùa Phaùp Thaân: Nirmakaya (skt)—The aûnh höôûng moïi haønh ñoäng. Ñaây laø moät trong saùu body of unlimited power of transformation—Phaùp nhaân sanh ra caùc phaùp höõu vi. Phaùp höõu vi sanh ra thaân phuï thuoäc vaøo söï bieán ñoåi hay thaân bieán hoùa ñeàu do söï hoøa hôïp cuûa nhaân vaø duyeân —The voâ haïn cuûa Nhö Lai, heã coù caûm laø coù hieän, coù cô laø universally prevalent cause, a cause always coù öùng. Moät trong naêm Phaùp Thaân Phaät—Body of connected with wrong views, doubts or ignorance reality which is subject to transformation. The which produces all the errors of men. Omnipresent dharmakaya in its power of transmutation, or causes, the law of generality, which is applicable incarnation, one of the five kinds of Buddha's to certain mental qualities making the common dharmakaya—See Nguõ Chuûng Phaùp Thaân. ground for others, or universal or omnipresent Bieán Hoùa Sinh: Hoùa sinh chöù khoâng phaûi sinh töø cause of illusion, as of false views affecting every trong baøo thai (theo Kinh Phaùp Hoa thì caùc chuùng act. This is one of the six causes of all conditioned sanh ñaõ tröø ñöôïc daâm duïc chæ thuaàn nhaát laø bieán things. Every phenomenon depends upon the hoùa sanh)—Birth by transformation, not by union of the primary cause and conditional or gestation—See Hoùa Thaân.

Bieán Hoùa Thaân: Nirmanakaya (skt)—Hoùa ngoân ngöõ taïo neân nhò nguyeân trong doøng chaûy cuûa Thaân—The body of unlimited power of chö phaùp leä thuoäc laãn nhau. Nhöõng hieän töôïng nhò transformation—Bieán hoùa phaùp thaân, moät trong ba nguyeân naøy thaät ra chæ laø töôûng töôïng maø thoâi— thaân Phaät, hoùa thaân bieán hieän thaønh loaøi höõu tình Svabhavas is known as the Parikalpita or wrong trong ba neûo saùu ñöôøng ñeå teá ñoä chuùng sanh— discrimination of judgment, and proceeds from Transformation-body, or incarnation-body, one of rightly comprehending the nature of objects, the Buddha's threefold body—See Tam Thaân internal as well as external, and also relationship Phaät. existing between objects as independent Bieán Hoùa Trang Nghieâm: Bieán hoùa trang individuals or as belonging to a genus. It is the nghieâm, vì nôi thaân moät chuùng sanh thò hieän thaân perception of subject and object, characterized by baèng soá taát caû chuùng sanh, khieán taát caû chuùng sanh our experience of ourselves as separate, discrete ñeàu thaáy bieát caàu nhöùt thieát trí khoâng thoái beings in opposition to an objective external chuyeån—The adornment of mystic manifestations, world. This is the imagined nature, the kind of showing in the body of one being as many bodies existence which the unenlightened person ascribes as there are sentient beings,

causing all sentient to the everyday world. It is unreal, and only has a beings to perceive them and seek all-knowledge conventional existence, which is projected by the without regressing. activity of an unenlightened mind. It is the product Bieán Hoùa Traøng Thieân Vöông: Baner of of the falsifying activity of language which Miraculous Displays—Moät trong möôøi Bieán Tònh imputes duality to the mutually dependnet flow of Thieân Vöông—See Bieán Tònh Thieân Vöông. mental dharmas. These dualistic phenomena are Bieán Hoaïi: Hö hoaïi—Turned bad—Spoilt— really only imagined. Destroyed. Bieán Keá Sôû Chaáp Phaùp: Pervasively imagined Bieán Hoaïi Töôùng: Ñaëc tính cuûa söï phaân huûy— phenomena. Characteristics of disintegration. Bieán Keá Sôû Chaáp Tính: Parikalpita (skt)—Huyeãn Bieán Keá: Parikalpita (skt)—Conceptualization— Giaùc—Phaùn xeùt sai laàm—Phaân Bieät Sai—Söï Söï khaùi nieäm hoùa—Voïng tình cuûa phaøm phu, suy töôûng töôïng—Imagination—Imaginative tính khaép caùc phaùp vaø cho raèng chuùng coù thaät . Khi construction—Wrong judgment—Voïng tình cuûa “thoï” ñaõ khôûi leân thì töôûng lieàn xaûy ra—Imagining phaøm phu so ño tính toaùn heát thaûy caùc phaùp (cho or counting everything as real, the way of the voâ ngaõ laø ngaõ, voâ phaùp laø phaùp, chæ nhìn chö phaùp unenlightened. Once feeling arises, baèng daùng veû beà ngoaøi), cho caùc phaùp huyeãn giaû conceptualization occurs. laø thaät—Nature of pervasive imagination, the Bieán Keá Chaáp: Parikalpana (skt)—False nature of the unenlightened, holding to the tenet judgment. that everything is calculable or reliable, or that Bieán Keá Sôû Chaáp: Parikalpita-svabhava (skt)— maintains the seeming to be real, i.e. is what it Pervasively discriminated Imagined nature—Bieán appears to be. Keá Sôû Chaáp laø söï phaân bieät sai laàm cuûa söï phaùn Bieán Keá Sôû Khôûi Saéc: Phaùp Xöù Sôû Nhieáp—Ñöôïc ñoaùn, vaø xuaát phaùt töø söï hieåu ñuùng baûn chaát cuûa bao goàm trong laõnh vöïc khaùi nieäm—Included in caùc söï vaät, beân trong cuõng nhö beân ngoaøi vaø hieåu the field of conceptualization. ñuùng moái lieân heä giöõa caùc söï vaät nhö laø nhöõng caù Bieán Kieán: Ability to see thoroughly. theå ñoäc laäp hay thuoäc cuøng moät loaïi. Ñoù laø nhaän Bieán Nhaäp Boà Taùt: Vajra-ghanta (skt)—Kim thöùc veà chuû theå vaø khaùch theå, do kinh nghieäm maø Cang Linh Boà Taùt—Trieäu Nhaäp Boà Taùt—Vò Boà chuùng ta coi mình nhö chuû theå taùch bieät vôùi nhöõng Taùt tay caàm chuoâng trong Kim Cang Maïn Ñoà khaùch theå cuûa theá giôùi beân ngoaøi. Ñaây laø baûn taùnh La—A Bodhisattva holding a bell in the töôûng töôïng, laø loaïi hieän höõu maø ngöôøi khoâng giaùc Vajradhatu mandala. ngoä nhaän thöùc trong theá giôùi thoâng thöôøng haèng Bieán Nhaát Thieát Xöù: Omnipresent—Ñaày khaép ngaøy. Noù khoâng hieän thöïc, vaø chæ coù hieän höõu moïi nôi trong hö khoâng, teân tieáng Phaïn cuûa Phaùp thoâng thöôøng, ñöôïc phoùng ra töø caùi taâm khoâng giaùc thaân Phaät Tyø Loâ Giaù Na—Pervaiding ngoä. Noù chæ laø saûn phaåm cuûa hoaït ñoäng sai laïc cuûa everywhere—An epithet or Sanskrit name for

Vairocana. Bieán Thaønh Chö Haïnh: Thaønh töïu heát thaûy caùc Bieán Nhaát Thieát Xöù Taâm: Cittam-hi-sarvam haïnh—To accomplish all kinds of conducts. (skt)—Mind pervades in all places—Taát caû ñeàu laø Bieán Thaønh Nam Nhaân: Bieán hình daïng

thaønh taâm, taâm toûa traøn khaép moïi nôi, trong moïi thaân moät nam nhaân (töø moät nöõ nhaân). Taát caû chö Phaät theå. Phaøm phu nhaän thöùc caùi ña phöùc, nhöng ñeàu coù lôøi nguyeän bieán taát caû chuùng sanh nöõ thaønh khoâng coù caùi gì coù theå ñöôïc neâu ñònh trong Duy chuùng sanh nam—To be transformed from a Taâm—All is mind, mind pervades in all places, in female to a male. Every Buddha is supposed to all the bodies. The ignorance perceive vow to change all women into men. multiplicity, but there is nothing predicable in Bieán Thaønh Nam Töû: See Bieán Thaønh Nam Mind-Only. Nhaân. Bieán Phaùp Giôùi Thaân: Chaân thaân cuûa Phaät (chaân Bieán Thaønh Vöông: Moät trong nhöõng chuùa nguïc thaân ñoù voâ löôïng voâ bieân vaø coù khaép trong phaùp hay phaùn quan nôi ñòa nguïc (moät trong möôøi vò giôùi). Ñaây cuõng laø hö khoâng phaùp thaân cuûa Phaät. Dieâm Vöông cai quaûn ñòa nguïc). Vò naày cai quaûn Phaùp thaân Nhö Lai roäng lôùn traøn ñaày khaép caû hö nguïc Ñaïi Khieáu Hoaùn döôùi nuùi OÁc Tieâu nôi bieån khoâng. Phaùp thaân cuûa Nhö Lai dung thoâng caû ba baéc, nguïc roäng 500 do tuaàn, boán phía coù 16 tieåu coõi, bao truøm taát caû caùc phaùp, sieâu vieät vaø thanh ñòa nguïc—Pien-Cheâng-Wang, one of the kings or thònh—The universal dharmakaya, i.e. the judges of Hades. universal body of Buddha, pan-Buddha. This is Bieán Thaân: Henshin (jap)—Thaân khaép nôi—The also the dharmakaya of a Buddha; it is as being everywhere body. like space which enfolds all things, omniscient and Bieán Theå: Variant—Variation. pure—See Nguõ Chuûng Phaùp Thaân. Bieán Thieân: To change. Bieán Phaân Bieät: Parikalpa (skt)—Parikappa Bieán Thöïc Chaân Ngoân: Transforming The Food (p)—Wrong judgment, imagination construction— True Words. Tính chaát cuûa nhöõng phaùn ñoaùn sai laàm, söï kieán Bieán Tính: Degeneration—Devolution—To laäp töø trí töôûng töôïng—See Bieán Keá Sôû Chaáp. denature—To denaturize. Bieán Phieàn Naõo Thaønh Boà Ñeà: Turn afflictions Bieán Tònh: Khaép nôi ñeàu thanh tònh—Söï thanh into bodhi. tònh vieân maõn—Perfect purity—Universal purity. Bieán Quaùn Nhaát Thieát Saéc Thaân Töôûng Quaùn: Bieán Tònh Thieân: Subhakina (p)—Heaven of Phaät Thaân Quaùn—Ñaây laø pheùp quaùn thöù chín universal purity—Taàng trôøi thanh tònh cuøng trong thaäp luïc quaùn: Quaùn töôûng thaáy toû roõ chôn khaép—Coù nhöõng loaïi höõu tình thaám nhuaàn, bieán thaân maø Ñöùc Phaät A Di Ñaø ñaõ thò hieän nôi coõi Cöïc maõn, sung maõn, höng thònh vôùi an laïc. Hoï soáng Laïc, nghóa laø thaân Phaät vôùi 32 töôùng haûo—This is maõn tuùc vôùi an laïc aáy, caûm thoï an laïc. Ñaây laø teân the ninth in the sixteen kinds of contemplation: cuûa taàng trôøi thöù ba trong Tam thieàn Thieân thuoäc Visualization of the Reward body of Amitabha saéc giôùi (treân coõi trôøi naày choã naøo cuõng toûa khaép Buddha, i.e. the form in which he appears in the moät thöù aùnh saùng thanh tònh)—Experience only Pure Land; it is to say the Buddha's body (his perfect happiness or universal purity Deva, or the body with thirty-two signs and eighty-four marks). heaven of universal purity, the third of the third Bieán Thaùi: Metamorphosis—Metabolic. dhyana heavens. Bieán Tham: Hensan (jap)—Doø xeùt roäng khaép Bieán Tònh Thieân Vöông: Kings of Heavens of (haønh cöôùc Taêng ñi khaép nôi ñeå tham hoïc vôùi Universal Purity—Chö Thieân Vöông naày ñeàu ñaõ

thieän tri thöùc ñeå coù theâm söï hieåu bieát, xeùt thaáu meâ an truï phaùp moân roäng lôùn, sieâng laøm lôïi ích cho vôùi ngoä, voïng vôùi chaân cuûa vieäc lôùn sanh töû)— theá gian (Kinh Hoa Nghieâm—Phaåm 1)—They Pervasively fathom or thorough exploration. were all already abiding securely in the great Bieán Thaønh: Trôû thaønh hay hoaøn thaønh cuoäc tu teaching and worked diligently to benefit all baèng caùch thöïc hieän heát thaûy moïi chi tieát—To worlds. fulfil in every detail—To change into—To Bieán Tònh Vöông: Vua cuûa coõi Trôøi Bieán Tònh become—To turn into—To be transformed into— (coõi trôøi thöù ba trong coõi tam thieàn thuoäc saéc To complete wholly, fulfil in every detail. giôùi)—King of Univeral Purity.

Bieán Tri: Parijna (skt)—Full understanding— appears even when the eyes are closed, at which Thorough knowledge—See Lieãu Tri. point it is called an “acquired image” (uggaha- Bieán Trí: 1) Nhö Löôïng Trí: Experiential wisdom; nimitta). When one is able to concentrate single- 2) Trí coù theå bieát ñeán khaép nôi: Universally mindedly on the meditative object, one enters into reaching knowledge; 3) Nhaát thieát phoå trí— the first jhana. There are ten kasinas: The Earth Universal knowledge, or omniscience. Kasina, the Water Kasina, the Fire Kasina, the Bieán Truï Nhöùt Thieát Thaàn: Dwelling Wind (air) Kasina, the Blue Kasina, the Yellow Everywhere Deity (Spirit). Kasina, the Red Kasina, the White Kasina, the Bieán Töôùng: Daáu hieäu cuûa söï bieán ñoåi—Mark of Space Kasina, and the Consciousness Kasina (in transformation. Abhidharma, it's the Light Kasina). Bieán Vaõng Chö Phaät Quoác Ñoä Ñaïi Tam Muoäi: Bieán Y Vieân: Ba tính: Thöù nhaát laø tính bieán keá sôû The Great Concentration of successive journeying chaáp, coi nhöõng caùi khoâng thaät laø thaät. Thöù nhì laø to the Buddha-lands. tính y tha khôûi, coi chö phaùp khôûi leân töø nhöõng caùi Bieán Xuaát Ngoaïi Ñaïo: Moät phaùi ngoaïi ñaïo khoå khaùc. Thöù ba laø tính vieân thaønh thöïc, quan ñieåm haïnh, thoaùt ly hoaøn toaøn khoûi gia ñình theá tuïc nhìn chö phaùp baèng thöïc tính cuûa chuùng—The (theo Duy Thöùc Thuaät Kyù, coù phaùi ngoaïi ñaïo teân three points of view: First, the view which regards Ba Lôïi Ñaùt La Caâu Ca, töùc bieán xuaát hay thoaùt ly the seeming as real. Second, the view which sees khoûi theá tuïc)—Ascetics who entirely separate things as derived. Third, the view sees things in themselves from their fellowmen. their true nature. Bieán Xöù: Kasina (p)—Khaép moïi nôi— Bieån: Sagara (skt)—Ocean—Sa Kieät La—Everywhere—Universal—Ñeà muïc haønh thieàn Ocean—Ocean of nagas—See Haøm Haûi. Kasina—'Kasina' laø töø Nam Phaïn chæ “laõnh vöïc Bieån AÙi: Ocean of love—Ocean of desire. toaøn dieän,” phaïm truø cuûa nhöõng ñeà muïc duøng Bieån Höõu Laäu: The ocean of existence. trong thieàn Nguyeân Thuûy nhö nhöõng caên baûn ñi Bieån Khaùnh: Moät loaïi chuoâng caàm tay nhoû— vaøo “ñònh.” Laõnh vöïc ñöôïc duøng laøm ñoái töôïng Small hand bell. hay thoaïi ñaàu trong nhaø thieàn nhaèm giuùp cho söï Bieån Luaân Hoài: Sea of births and deaths. taäp trung tinh thaàn. Tinh thaàn luùc naøo cuõng chæ bò Bieån Nghieäp: Sea of karma. moät ñoái töôïng xaâm chieám cho tôùi ñaïi ñònh. Haønh Bieån Nghieäp Meânh Mang: Vast ocean of karma. giaû nhaát taâm taäp trung vaøo moät ngoaïi vaät ñaëc bieät Bieån Nghieäp Meânh Mang, Khoâng Gì Khoù Ñoaïn naøo ñoù nhö laø moät hình aûnh

chuaån bò cho tôùi khi Baèng AÙi Duïc; Coõi Traàn Man Maùc, Khoâng Gì naøo haønh giaû nhaém maét maø ñeà muïc vaãn hieän leân, Deã Phaïm Baèng Saùt Sanh: In the vast ocean of chöøng ñoù haønh giaû ñaõ ñaït ñöôïc giai ñoaïn ñaàu cuûa karma, love attachment is the most difficult thing thieàn ñònh. Coù möôøi laõnh vöïc trong thieàn ñònh: ñaát, to rid of; in the great wide world, killing is the nöôùc, löûa, gioù, maøu xanh lam, maøu vaøng, maøu ñoû, most common commitment. maøu traéng, khoâng gian vaø yù thöùc (trong Vi Dieäu Bieån Phaät Phaùp: The ocean of teachings of all Phaùp laø “AÙnh Saùng”)—Objects of meditation Buddhas. which support the concentration of the mind. Bieån Taâm: See Taâm Haûi. 'Kasina' is a Pali term for “complete field,” a Bieån Thöùc Meânh Moâng: Vast sea of category of meditative objects used in Theravada consciousness. meditative tradition as bases for developing the Bieän: Vibhaya (skt)—1) Bieän bieät: To distinguish, ability to enter into meditative absorptions (jhana to discriminate; 2) Bieän luaän: To discuss, to argue, or dhyana). Total field served as objects of to confute; 3) Chuaån bò: To prepare; 4) Laøm vieäc: meditation as supports for concentration of the To carry out; 5) Moät phaàn cuûa quaû döa: A section, mind. The mind is exclusively and with complete or division of a melon. clarity filled with this object until reaching Bieän AÂm Boà Taùt: The Bodhisattva Discerner of samadhi. The meditator concentrates one- Sound. pointedly on a particular external objects as the Bieän Baùc: To refute—To confute. preparatory image (parikamma-nimitta) until it

Bieän Baïch: To expose clearly. Bieän Taøi: Citrakathi (p)—Vaco-patu (skt)—Noùi Bieän Bieät: To distinguish. naêng hay thuyeát phaùp löu loaùt taøi gioûi, moät trong Bieän Chaân Luaän: Tattva-sandesa-sastra (skt)— töù voâ ngaïi bieän taøi—Eloquent—Skilled in Treatise of Reasoning on the Truth. speech—Ability to discuss, argue or debate, one Bieän Chôn Luaän: See Bieän Chaân Luaän. of the four unobstructed eloquences. Bieän Chöùng: To prove—To argue. Bieän Taøi Löïc: Söùc bieän taøi cuûa vò Boà Taùt duøng ñeå Bieän Cô: Master Pien-ch'i—Teân cuûa moät vò Taêng kheùo thoï trì caùc phaùp—Bodhisattvas' power of Trung Hoa vaøo thôøi nhaø Ñöôøng—Name of a intellect, because they can hold all truths. Chinese monk in the the T'ang dynasty (618-907). Bieän Taøi Tam Muoäi: Eloquent samadhi. Bieän Ñaïo: Bendo (jap)—Thöïc haønh giaùo phaùp Bieän Taøi Thanh Tònh: Bieän taøi thanh tònh vì chö hay giôùi luaät trong ñaïo—To carry out religious Boà Taùt kheùo noùi voâ bieân Phaät phaùp—Purity of duty or discipline. intellectual powers, skillfully explaining Bieän Ñaïo Coâng Phu: Bendo-Kufu (jap)—Theo boundless Buddha teachings. Thieàn sö Ñaïo Nguyeân, bieän ñaïo coâng phu hay Bieän Taøi Thieân: Sarasvati-deva (skt)—Moät trong duïng coâng taàm caàu chaân lyù chính laø toïa thieàn— nhöõng chö Thieân trong hoï Caøn Thaùt Baø—One of According to Zen Master Dogen, effort (striving) the devas, of the gandharva order. in pursuit of the truth is zazen itself. Bieän Taøi Thieân Nöõ: Sarasvati (skt)—Dieäu AÂm Bieän Ñaïo Phaùp: Bendo ho (jap)—Bendo wa Nhaïc Thieân Nöõ hay Bieän Taøi Thieân Nöõ. Thieân nöõ (jap)—Giaùo phaùp giuùp thöïc haønh hay trì giôùi trong coù taøi ñaïi bieän vaø aâm nhaïc—The goddess of music ñaïo—Dharma which helps practitioners carry out and

poetry or goddess of eloquence. The goddess religious practices or maintain discipline. of speech and learning; also called the goddess of Bieän Ñích: Laøm cho roõ raøng, phaân bieät roõ raøng— rhetoric. She is represented in two forms: To clearly discriminate. 1) Vò coù hai tay vaø moät oáng saùo: One with two Bieän Giaûi: Kathavatthu (p)—To explain—See Boä arms and a lute. Ngöõ Toâng. 2) Vò coù taùm tay: One with eight arms. Bieän Hoä: To defend—To plead. Bieän Taøi Voâ Ngaïi: Ready-wit—Boà Taùt coù theå Bieän Hueä: Coù taøi bieän luaän hay giaûng noùi Phaät thuyeát noùi khoâng ngaên ngaïi hay ngaèn meù — phaùp—Have the ability to reason or to lecture the Bodhisattva's Power of unhindered discourse Buddha-dharma. (perfect freedom of speech or debate). Bieän Höông: Nhang coù hình muùi gioáng nhö nhöõng Bieän Taøi Voâ Ngaïi Löïc: See Bieän Taøi Voâ Ngaïi. muùi döa—Incense with sections resembling a Bieän Taøi Voâ Ngaïi Trí: Patibhanapatisambhida melon. (p)—Unobstructed eloquence in intelligence— Bieän Luaän: See Bieän (1). Theo giaùo thuyeát Nguyeân Thuûy (Thanh Tònh Ñaïo), Bieän Löïc: Reasoning—Söùc huøng bieän chaùnh trí bieát veà caùc loaïi trí goïi laø trí bieän taøi voâ ngaïi. phaùp. Moät trong thaäp ñaïi löïc coù theå ñaït ñöôïc bôûi Khi moät ngöôøi xeùt laïi vaø laáy baát cöù loaïi naøo trong moät vò Boà Taùt—One of the ten great powers caùc loaïi trí treân laøm ñoái töôïng cho hieåu bieát cuûa obtainable by a Bodhisattva—See Thaäp Löïc Boà mình, thì baát cöù söï hieåu bieát naøo cuûa vò aáy coù ñoái Taùt (C). töôïng laø trí thì goïi laø trí bieän taøi voâ ngaïi — Bieän Minh: To explain. According to Theravada Doctrine (The Path of Bieän Minh Luaän: Bemmeiron (jap)—Treatise on Purification), knowledge about kinds of elucidation. knowledge is discrimination of perspicuity. When Bieän Phaùp: Measure. a man is reviewing and makes any of the foregoing kinds of knowledge the object of his Bieän Quang: Master Pien-kuang—Teân cuûa moät vò knowledge, then any knowledge in him that has Taêng Trung Hoa vaøo thôøi nhaø Ñöôøng—Name of knowledge as its object is discrimination of a Chinese monk in the T'ang dynasty (618-907). perspicuity, and so is any knowledge about these Bieän Söï: Saép xeáp coâng vieäc—To transact aforesaid kinds of knowledge, which is concerned affairs—To attend to—To arrange. with details of their individual domains, functions,

and so on. Bieän Vieân: Bennen (jap)—Thieàn sö Vieân Nhó Bieän Taâm: Mind-oriented training—Ñaây laø caùch Bieän Vieân—Thieàn Sö Bieän Vieân cuûa Phaät giaùo tu höôùng noäi cho ngöôøi Phaät töû, baát keå laø Taêng Ni Nhaät Baûn (1202-1280), thuoäc toâng Laâm Teá—Zen hay Phaät töû taïi gia—This is a mind-oriented Master Bennen, Rinzai School—See Thaùnh Nhaát training for every Buddhist, whether he is a monk, Quoác Sö. or she is a nun, or a lay person—See Cö Traàn Laïc Bieän Voâ Ngaïi Giaûi: Pratibhana (skt)—Bieän thuyeát Ñaïo. khoâng chöôùng ngaïi, lôøi leõ troâi chaûy hôïp vôùi chaùnh Bieän Theå: To discern the essence of the sutra— lyù—Pleasure in speaking or argument of the law. Ngaøi Trí Khaûi laäp ra naêm taàng nghóa huyeàn vi khi Unobstructed (unlimited) eloquence in delight or giaûi thích moät boä kinh: Thöù nhaát, thích nghóa roõ caùi pleasure in speaking or argument. teân ñeà cuûa boä kinh. Thöù nhì, bieän luaän theå chaát Bieän

YÙ Tröôûng Giaû Sôû Vaán Kinh: Pratibhana- cuûa boä kinh. Thöù ba, noùi veà toân chæ cuûa boä kinh. mati- pariprccha (skt)—Name of a sutra. Thöù tö, noùi veà löïc duïng cuûa boä kinh. Thöù naêm, noùi Bieän YÙ Tröôûng Giaû Töû Kinh: Pratibhana-mati- veà giaùo töôùng cuûa boä kinh—Great Master T'ien- pariprccha (skt)—Name of a sutra. T'ai Chi-I established five layers of mystic Bieát: meaning when one explicates the text of a sutra: 1) Taùnh giaùc (n): Buddhi (skt)—Knowledge— First, to explain the title of the sutra. Second, to Awareness—Acquaintance. discern the essence of the sutra. Third, to explain 2) Giaùc (v): Budh (skt)—To know—To be aware the guiding principle of the sutra. Fourth, to of—To be acquainted with. explain the sutra's powerful function. Fifth, to 3) Bieát coù söï phaân bieät baèng suy nghó hay yù thöùc: explain forms of the Buddhist teaching in the Vijanati (p)—Vijna (skt)—To discern—To sutra. distinguish. Bieän Tích Boà Taùt: Jnanakara (skt)—Prajna-kuta 4) Söï bieát (coù söï phaân bieät baèng suy nghó hay yù (skt)—Pratibha-nakuta (skt)—Hueä Tích Boà Taùt— thöùc): Vijananam (p)—Vijnanana (skt)— The Bodhisattva Store of Rhetoric—See Trí Tích Discerning—Distinguishing—Knowing— Boà Taùt. Understanding. Bieän Trung Bieân Luaän: Madhyanta-vibhanga- Bieát Caùch Duïng Taâm: To know how to utilize sastra (skt)—Benchubenron (jap)—Trung Bieân one's mind. Phaân Bieät Luaän. Boä Luaän ñöôïc Ngaøi Theá Thaân Bieát Mình Bieát Ngöôøi, Traêm Traän Traêm soaïn veà Ñöùc Phaät Di Laëc—Treatise on the Thaéng: Knowing ourselves as well as our Discriminating between the middle and the adversaries, we win every battle. extremes. The sastra was composed by Bieát Mình Naëng Nghieäp: To know one's karma Vasubandhu on the Coming Buddha, Maitreya. was heavy. Bieän Trung Bieân Luaän Sôù: Madhyanta-vibhanga- Bieát Roõ Töï Taùnh: To be aware of one's own tika (skt)—Commentary and explanation on the nature. Treatise on the Discriminating between the Bieát Thuaàn Tònh: Buddhi-samsuddha (skt)—Bieát middle and the extremes. trong söï tænh laëng cuûa voâ nieäm—Completely Bieän Trung Bieân Luaän Tuïng: Madhyanta- purified awareness. vibhanga-kanka (skt)—Hymns of the Treatise on Bieát Voïng: To know (realize) false thoughts. the Discriminating between the middle and the Bieät: 1) Khaùc Bieät: Diferent, differentiate, part extremes. from, separate; 2) Ñaëc Bieät: Special. Bieän Tröôøng (1162-1238): Master Pien-Ch'ang— Bieät Baùo: Quaû baùo do nghieäp rieâng cuûa moãi ngöôøi Teân cuûa moät vò Taêng Tònh Ñoä Toâng Nhaät Baûn vaøo coù khaùc nhau. Bieät baùo tuøy thuoäc vaøo nhöõng haønh theá kyû thöù XIII—Name of a Japanese Pure Land ñoäng ñôøi tröôùc. Söï khaùc bieät cuûa con ngöôøi trong monk in the thirteenth century. ñôøi naày laø haäu quaû cuûa nhöõng ñôøi tröôùc— Bieän Töôùng: Master Pien-Hsiang—Teân cuûa moät Differentiated rewards according to previous vò Taêng Trung Hoa vaøo theá kyû thöù VI—Name of a deeds. The differing conditions of people in this Chinese monk in the sixth century. life resulting from their previous lives.

Bieät Baùo Nghieäp: Full karma—Full fruit—Maõn offence or wickedness. quaû—Coøn goïi laø Bieät Baùo Nghieäp, Maõn Nghieäp, Bieät Giaûi Thoaùt Giôùi: Pratimoksa-samvara hay Vieân Maõn Nghieäp. Nghieäp döïa vaøo nhau ñeå

(skt)—Giôùi giuùp chö Phaät töû giaûi thoaùt baèng caùch ñöa ñeán nhöõng chi tieát cuûa caùi quaû trong kieáp taùi traùnh laøm caùc ñieàu aùc—Commandments which sanh, nhö luïc caên thieáu ñuû, thaân theå maïnh yeáu, help Buddhists liberate by avoidance of evil. sang heøn, thoï meänh daøi ngaén, vaân vaân, ñeå phaân Bieät Giaûi Thoaùt Kinh: Pratimoksa-sutra (skt)— bieät vôùi “daãn nghieäp” hay toång baùo laø nghieäp chuû Code of monk’s rules—Disciplinary code—Kinh yeáu taïo thaønh quaû baùo, khieán chuùng sanh phaûi taùi Bieät giaûi thoaùt giôùi—Giôùi luaät (giôùi boån)—Kinh sanh vaøo coõi naøo, nhö trôøi, ngöôøi, hay thuù, vaân vaân Bieät Giaûi Thoaùt laø coát loõi cuûa Taïng Luaät. Ñaây laø (daãn nghieäp ñöôïc ví nhö ngöôøi thôï veõ, tröôùc veõ phaàn coå xöa nhaát cuûa Luaät Taïng baèng tieáng Ba Li. toång theå trôøi, ngöôøi hay suùc sanh; maõn nghieäp Phaïn ngöõ coù nghóa laø “Caù nhaân giaûi thoaùt” hay ñöôïc ví nhö laø söï hoaøn taát böùc hoïa, phaûi toâ ñieåm “Bieät giaûi thoaùt.” Ba La Ñeà Moäc Xoa, coøn goïi laø caùc neùt ñeïp xaáu)—The fruit or karma, which fills Kinh Giaûi Thoaùt, moät phaàn cuûa Vinaya-pitaka, out the details of any incarnation, as distinguished chöùa ñöïng caùc qui taéc kyû luaät goàm giôùi luaät cho tyø from the integral or direction of karma which kheo vaø tyø kheo ni. Caùc qui taéc naày ñöôïc nhaéc laïi determines the type of that incarnation, i.e. deva, trong Taêng hay Ni ñoaøn moãi laàn laøm leã boá taùc man, or animal, etc. (Uposatha) vaø ñaây laø dòp cho chö taêng ni xöng toäi Bieät Caûnh: Different realms—Caùc caûnh giôùi rieâng veà nhöõng thieáu xoùt ñaõ phaïm phaûi. Tuy nhieân, luaät bieät khaùc nhau, cuõng laø bieät caûnh taâm sôû (taâm sôû ñoøi hoûi vò Taêng hay vò Ni naøo phaïm toäi phaûi nhaän cuûa nhöõng caûnh rieâng bieät). Theo Duy Thöùc Hoïc, toäi vaø chòu kyõ luaät cuûa giaùo ñoaøn. Caùc tröôøng phaùi bieät caûnh laø nhöõng yù töôûng hay traïng thaùi taâm thöùc khaùc nhau coù giôùi luaät khaùc nhau, vaø soá giôùi luaät khôûi leân khi taâm ñöôïc höôùng veà nhöõng ñoái töôïng thay ñoåi töø 227 ñeán 348. Phaät giaùo Ñaïi Thöøa, Tyø hay ñieàu kieän khaùc nhau. Theo Phaùp Töôùng Toâng, kheo coù 250 giôùi vaø Tyø kheo Ni coù 348 giôùi; trong bieät caûnh laø nhöõng yeáu toá cuûa taâm sôû bao goàm khi Phaät giaùo Nguyeân Thuûy, Tyø kheo coù 227 giôùi naêm thöù: duïc, thaéng giaûi, nieäm, ñònh vaø hueä — vaø Tyø kheo Ni coù 348 giôùi—Pratimoksa sutra is Different regions, states or conditions. According the nucleus of the Vinaya-pitaka. It is the oldest to the Mind-Only theories, different realms mean part of the Pali Pitaka. “Pratimoksa” is a Sanskrit the ideas, or mental states which arise according term for “Individual liberation.” Called Sutra of to the various objects or conditions toward which emancipation or part of the Vinaya-pitaka that the mind is directed. According to the Fa-Hsiang contains precepts for bhiksus and bhiksunis. These School, this group of elements falls under the precepts are recited in an assembly of the whole general category of “mental function” which has Order of monks and/or nuns at every Uposatha or five elements: desire, verification, recollection, and this is the opportunity for the monks and nuns meditation, and wisdom. confess any violations of these rules. However, Bieät Caûnh Taâm Sôû: Vibhavana (skt)—Töø duøng the rules required a monk or nun who is guilty of ñoái laïi vôùi “Bieán Haønh Taâm Sôû”—YÙ töôûng hay any of these offenses is required to

confess the tình traïng taâm thaàn khôûi leân do nhöõng ñoái töôïng matter and submit to the appropriate discipline or hay ñieàu kieän khaùc nhau maø taâm ñöôïc höôùng veà, penalty from the Order. Different traditions have chöù taâm sôû khoâng töï daáy leân vôùi taát caû caùc caûnh different Pratimoksas, and the number of rules for (neáu taâm höôùng veà moät ñoái töôïng lyù thuù thì duïc monks and nuns varies between 227 and 348. In voïng khôûi leân)—The ideas or mental states, which Mahayana Buddhism, Bhiksus have 250 rules and arise according to the various objects or conditions Bhiksunis have 348 rules; while in Theravada, toward which the mind is directed (if toward a Bhiksus have 227 rules and Bhiksunis have 348 pleasing object, then desire arises). rules. Bieät Chuùng: Duskrta (skt)—Vì moät toäi loãi hay Bieät Giaùo: Separated doctrine—Bieät giaùo cuûa haønh ñoäng xaáu xa phaïm phaûi maø moät vò Taêng bò tröôøng phaùi Hoa Nghieâm vaø Lieân Hoa döïa vaøo bieät chuùng—A monk is to separate oneself in Nhaát thöøa hay Phaät thöøa. Lieân Hoa Toâng quyeát religious duties from his fellow monks for his ñoaùn raèng Tam Thöøa kyø thaät chæ laø Nhaát Thöøa,

trong khi Hoa Nghieâm Toâng laïi cho raèng Nhaát the perfect nature and observance according to the Thöøa khaùc vôùi Tam Thöøa, vì theá Lieân Hoa Toâng Perfect School. ñöôïc goïi laø “Ñoàng Giaùo Nhaát Thöøa,” trong khi ñoù Bieät Kieán: Bieät hoaëc hay aûo aûnh khôûi sanh söï thì Toâng Hoa Nghieâm ñöôïc goïi laø Bieät Giaùo Nhaát phaân bieät, cho nhöõng hieän töôïng laø thaät. Nhöõng Thöøa. Bieät giaùo laø moät trong taùm loaïi thuyeát giaùo bieät kieán naày ñöôïc caùc vò Boà Taùt töø töø loaïi boû cuûa Ñöùc Phaät. Ñaây laø hoïc thuyeát thuaàn nhaát Ñaïi trong sô ñòa Boà Taùt—Unenlightened or heterodox Thöøa vaø chæ daønh rieâng cho Boà Taùt. Taïng giaùo vaø views—Delusion arising from differentiation, Thoâng giaùo chæ giaûng veà caùi “khoâng” phieán dieän mistaking the seeming for the real. These hay “thieân khoâng,” Bieät giaùo giaûng veà Trung Ñaïo, delusions are gradually eradicated by the vaø do ñoù noù rieâng bieät. Coù ngöôøi noùi Bieät Giaùo laø Bodhisattva during his first stage—See Taø Kieán. phaùp daïy rieâng cho moãi caên cô hoaëc Thöôïng, hoaëc Bieät Kieáp: Antara-kalpas (skt)—Small or Trung, hoaëc Haï, cuøng ba thöøa, hoaëc rieâng cho intermediate kalpas. Tieåu Thöøa Thanh Vaên, hoaëc rieâng cho Trung Thöøa Bieät Ly: Separated. Duyeân Giaùc, hoaëc rieâng cho Ñaïi Thöøa Boà Taùt—Bieät Nghieäp: Differentiated karma—Nghieäp nhaân The different teaching of the Avatamsaka sect and rieâng bieät cuûa moãi chuùng sanh, ñi theo moãi chuùng Lotus sect is founded on One Vehicle, the Buddha sanh maø taïo thaønh caùc quaû baùo khaùc nhau, ñoái laïi Vehicle. The Lotus school asserts that the Three vôùi toång nghieäp—The cause of different resultant Vehicles are really the One Vehicle, the Hua-Yen conditions, in contrast with general karma. school that the One Vehicle differs from the Three Bieät Nghieäp Voïng Kieán: The meanings of Vehicles; hence the Lotus school is called the Specific karma and delusional views—Bieät nghieäp Unitary, while the Hua-Yen school is the Voïng kieán laø caùi thaáy bieát sai laàm khaùc nhau cuûa Differentiating school. One of the eight types of moãi loaøi tuøy theo nghieäp löïc vaø söï thoï thaân hieän teaching of the Buddha. The Distinct Doctrine or höõu. Bieät

nghieäp töùc laø toäi nghieäp rieâng bieät trong special teaching for Mahayana Bodhisattvas. The quaù khöù cuûa moät ngöôøi, moät nhoùm ngöôøi, moät Doctrine of Pitakas and the Doctrine Common to chuùng sanh, hay moät nhoùm chuùng sanh. Voïng kieán all teach the simple one-sided "Void" while this laø caùi thaáy bieát sai laàm. Ñöùc Phaät daïy: "Tuøy theo doctrine teaches the Middle Path, and, therefore, nôi nghieäp löïc, toäi baùo, trí hueä cuøng saéc thaân, maø is distinct and separate. Someone says that moïi loaøi chuùng sanh ñeàu coù söï thaáy bieát khaùc nhau Specific Doctrine include teachings geared goïi laø "Bieät Nghieäp Voïng Kieán."—Specific karma specifically to each level of High, Intermediate, or and delusional views are the different false Low of the three vehicles which include Sravakas perceptions and knowledge of each classification or Lesser Vehicle, or Pratyeka-Buddhas or of sentient beings depending on the karmic power Intermediate Vehicle, or Mahayana Bodhisattvas and the body each inhabits at the present time. or Greater Vehicle—See Thieân Thai Nguõ Thôøi Specific karma means a particular and distinctive Baùt Giaùo. actions accumulated from the past of a person, a Bieät Giaùo Nhaát Thöøa: Single Vehicle teaching— group of people, a sentient being, or a group of See Bieät Giaùo. sentient beings. Delusional views mean false and Bieät Hoaëc: See Bieät Kieán. mistaken perception and knowledge. The Buddha Bieät Höôùng Vieân Tu: Cultivation of the Perfect taught: "Depending on each individual's karmic School—Y theo söï phaân tích töù giaùo cuûa toâng power and retribution for transgressions, as well as Thieân Thai, nhöõng ñöùc haïnh tu haønh töø ñòa vò Bieät wisdom and body, each person will have a Giaùo Boà Taùt cho ñeán Thaäp Hoài Höôùng, söï lyù hoøa different perception and knowledge (perspective). dung, daàn daàn xöùng ñaùng vôùi ñöùc tính cuûa vieân That different perception and knowledge is called giaùo—Based exactly on the analyses of the T'ien- Specific karma and delusional views." T'ai sect, the Separatist or Differentiating School, 1) Bieät nghieäp Voïng kieán cuûa suùc sanh— is the cultivation of the Perfect School. When the Specific karma and Delusional views of Bodhisattva reaches the stage of the transference Animals: Trong Kinh Nghieäp Baùo, Ñöùc Phaät of merit, he has reached the stage of cultivation of daïy: "Chuùng sanh xoay vaàn leân xuoáng trong

ba neûo saùu ñöôøng, kieáp kieáp ñeàu thay daïng such as shrimp's head, fish bones, and other ñoåi hình, nguyeân do maéc nôï naàn phaûi traû, hoaëc fecal material as delicate and delicious foods, luaân hoài ñeàn maïng laãn nhau. Cho neân vaät loaïi whereas people consider those things to be mang loâng ñoäi söøng ngaøy hoâm nay, bieát ñaâu filthy and disgusting. chuùng noù cuõng laø loaøi ngöôøi trong kieáp tröôùc." d) Cuõng cuøng moät con maét, maø loaøi saâu boï, ruoài Laïi nöõa, do nôi nghieäp baùo vaø söï thoï thaân sai muoãi, raän reäp, doøi töûa xem caùc thöù laù caây, oå bieät, hoaëc thuù, hoaëc caàm thuù maø caùc loaøi suùc keùn, choán aåm thaáp, chaät heïp, toái taêm, coáng vaät coù caùi nhìn hoaøn toaøn khaùc vôùi loaøi raõnh, phaân tieåu, vaân vaân, laø nhaø cöûa hoaëc thöùc ngöôøi—The Karmic Retribution Sutra taught: aên ngon, maø khoâng bao giôø nghó ñeán caùc ñieàu "Sentient beings are constantly cycling, going chi khaùc: With the same eyesight, yet

various up and down in the three worlds and six paths, worms, bugs, mosquitoes, ticks, maggots, etc. with each reincarnation faces change and view leaves, nest, cocoon, low, moist, and bodies alter in appearance. The reason congested areas, darkness, sewer, outhouse as depends on whether debts need to be repaid, their homes or great tasty foods and never or the cycle of rebirths leads people to repay know anything different. with their lives, etc. Therefore, animals with 2) Bieät nghieäp Voïng kieán cuûa loaøi ngöôøi — furs, horns, and antlers of the present could Specific karma and Delusional views of very well be people in a former life." Human Beings: Ngöôøi laø moät sinh vaät toái linh Moreover, due to the nature of karmic hôn taát caû bôûi leõ trong taâm con ngöôøi coù ñaày retributions and inhabiting an animal's body, ñuû haït gioáng Boà Ñeà. Ngöôøi laø choã keát taäp cuûa various animals have different views and phaàn lôùn caùc nghieäp laønh thuoäc baäc trung vaø perspectives (perceptions and knowledge) thöôïng, cho neân coù theå trong hieän ñôøi neáu gaëp from humans. ñöôïc minh sö vaø chaùnh phaùp roài moät loøng tuaân a) Nhö cuøng moät con maét thaáy, maø loaøi caù nhìn giöõ vaø tu taäp theo aét seõ ñöôïc chuyeån phaøm buøn, ñaát, soâng, nöôùc laø nhaø neân soáng an vui thaønh Thaùnh. Vì vaäy cho neân loaøi ngöôøi ñaëc thoaûi maùi nôi ñoù. Ngöôïc laïi khi bò boû leân bôø bieät coù moät söï thaáy bieát cao sieâu, hoaøn toaøn vaø khoâng khí, chuùng seõ caûm thaáy söï khoù chòu hôn haún caùc loaøi chuùng sanh khaùc. Tuy nhieân, noùng böùc, vaø chuùng khoâng theå naøo soáng ñöôïc khoâng phaûi baát cöù ai cuõng ñeàu thaáy bieát gioáng bao laâu: With the same eyesight, yet fish view nhö nhau, maø traùi laïi coøn tuøy thuoäc vaøo nôi mud, dirt, sand, water as their homes. If taken nghieäp löïc, toäi baùo, hoaëc quaû vò chöùng ñaéc do on land and air, they will feel uneasy and hot, coâng phu tu taäp—Human beings are the and they cannot survive for very long. epitome of all living beings because their b) Cuõng cuøng moät con maét thaáy, maø loaøi daõ thuù minds are complete with the seeds of the nhö coïp, beo, raén, rít, khæ vöôïn, höôu nai thì Bodhi Mind. Humans are the accumulation of xem choán nuùi röøng, luøm buïi, hang hoùc laø nôi all wholesome karma; therefore, in this cö truù toát ñeïp, maø khoâng heà bieát ñeán caùc nhaø present life, if they are able to encounter wise cöûa cao roäng nguy nga cuûa loaøi ngöôøi: With teachers and the proper Buddha Dharma and the same eyesight, yet wild animals, such as then sincerely maintain and cultivate what tiger, cougar, snake, centipede, monkey, they learn, it is possible to transform antelope, etc. view mountains, forests, themselves from unenlightened beings to bushes, trees, caves, etc. as large homes and enlightened or saintly beings. For this reason, never know of any other kinds of magnificent human beings have a unique ability in that palaces of the human realm. their perception and knowledge is the deepest c) Vôùi cuøng moät con maét thaáy, maø loaøi choù nhìn and most complete, unequal to any other ñaàu toâm xöông caù hoâi thuùi laø thöùc aên ngon, realms of existence. However, it is not trong khi loaøi ngöôøi thì thaáy ñoù laø moät chaát necessarily true that everyone in the human nhôùp nhuùa dô baån: With the same eyesight, realm will have the same identical view and yet dogs view the foul and odorous matters perception, but will also depend on each

individual's karmic powers, trasgressions, nhöõng baäc phi thöôøng naày laïi coøn tuøy thuoäc retributions, or their level of spiritual vaøo caùc coâng phu tu taäp vaø quaû vò chöùng ñaéc achievements through cultivation and practice cao thaáp khaùc nhau nöõa, chôù khoâng phaûi laø of the former lives. luoân luoân ñoàng nhaát: The liberated are a) Bieät nghieäp Voïng kieán nôi phaøm phu— cultivated beings who have attained some Specific karma and Delusional views in form of spiritual awakenings. They have an ordinary people: extraordinary knowledge and understanding i) Loaøi ngöôøi chaúng thaáy coù khoâng khí bao that we unenlightened beings cannot possibly quanh mình vaø soáng an laønh nhôûn nhô trong imagine. Even so, the perception and ñoù, nhöng neáu bò ñem boû vaøo nöôùc thì caûm knowledge of these extraordinary beings will thaáy ngoäp thôû vaø seõ cheát ít phuùt sau ñoù: depend on their cultivation and the various Human beings do not see the air surrounding levels of their spiritual achievements. them and live peacefully and contentedly in Otherwise, they are not always equal in every it, yet if put in water they will feel suffocated, aspect. lose their breath, and die within minutes if i) Thaàn tieân chæ thaáy giôùi haïn trong coõi Boàng they cannot break free from this medium. Lai—Those who dwell in the realm of gods ii) Cuõng cuøng moät con maét thaáy maø loaøi ngöôøi and fairies, their views are limited to the nhìn bieát ñoù laø moùn aên ngon, trong khi loaøi Fairylands (see Boàng Lai). ngaï quyû laïi thaáy ñoù laø soûi caùt, löûa than; coøn ii) Baäc Thieân Tieân hay Tieân ñaïo ñöôïc sanh veà chö Thieân thì thaáy ñoù laø nhöõng chaát nhô baån, coõi Trôøi chæ thaáy giôùi haïn trong moät coõi Trôøi, hoâi haùm troän laãn vôùi nhau: With the same moät chaâu thieân haï maø thoâi. Ngoaøi phaïm vi ñoù eyesight, human beings see something as ra, caùc vò aáy khoâng coøn thaáy bieát chi nöõa. Ñaây great delicacies, yet the hungry ghosts view cuõng ví nhö laáy oáng nhoû nhìn trôøi thì thaáy trôøi the same objects as dirt, sands, fires, coals, baèng oáng nhoû, nhìn baèng oáng lôùn thì thaáy trôøi but the Heavenly Beings view those things as lôùn: The views of those who are Heavenly- a mixture of filthy and odorous matter. fairies are limited to a single and one iii) Cuõng cuøng moät caùi thaáy, nhöng loaøi ngöôøi thì continent of human existence. Outside of bò töôøng vaùch laøm caûn trôû, trong khi ma quyû those domains, these beings do not see or thì khoâng thaáy töôøng vaùch laøm cho chöôùng know of it. This is similar to looking at the sky ngaïi. Ngöôøi thaáy buøa pheùp khoâng chöôùng with a small tube, with a bigger tube, the sky ngaïi, nhöng loaøi ma quyû thì thaáy buøa pheùp will be large, etc. ngaên caûn hoï laïi nhö gaëp böùc töôøng cao, hoaëc iii) Baäc chöùng Sô Quaû Tu Ñaø Hoaøn vôùi söï thaáy laø bò nhoát trong lao nguïc: With the same bieát roõ raøng chæ giôùi haïn trong phaïm vi cuûa eyesight, human beings see walls and fences moät tieåu theá giôùi, goàm A tu la, suùc sanh, ngaï as obstructions, yet ghosts and demons do not quyû, ñòa nguïc, töù ñaïi chaâu, moät nuùi Tu Di, moät see such walls to be any kind of an maët trôøi, moät maët traêng, luïc duïc Thieân, vaø moät obstruction. People do not see magic and coõi trôøi Sô Thieàn: First Fruit of Srotapanna spells as an obstruction, yet ghosts and Enlightenment with the clear perception and demons view magic and spells as obstructions knowledge limited to a World System, which similar to being

impeded by a high wall or includes the four unwholesome realms, four being locked and confined in a space. great continents, one Mount Sumeru, one sun, b) Bieät nghieäp Voïng kieán cuûa baäc Giaûi Thoaùt— one moon, sic Heavens of Desires, a First Specific karma and Delusional views of the Dhyana Heaven, and that is all—See Töù Liberated: Baäc thoaùt tuïc laø nhöõng vò tu haønh Thaùnh Quaû (1). ñaõ ñöôïc chöùng ñaéc caùc quaû vò giaûi thoaùt. Caùc iv) Nhò Quaû Tö Ñaø Haøm vôùi söï thaáy bieát giôùi haïn baäc naày coù moät söï bieát phi thöôøng maø haøng trong moät tieåu thieân theá giôùi, bao goàm moät phaøm phu baït ñòa chuùng ta khoâng theå naøo suy ngaøn tieåu theá giôùi: Second Fruit of löôøng ñeán ñöôïc. Tuy nhieân, caùi thaáy bieát cuûa Sakadagami Enlightenment with the

perception and knowledge limited to a Small until the Tenth Ground Maha-Bodhisattva is World System, consisting of 1,000 World reached. At this level , the spiritual and Systems—See Töù Thaùnh Quaû (2). religious power of infinite and endless worlds v) Tam Quaû A Na Haøm vôùi söï thaáy bieát giôùi haïn in the ten directions. Even then that is not trong moät trung thieân theá giôùi, goàm moät ngaøn truly perfect. When comparing the perception, tieåu thieân theá giôùi: Third Fruit of Anagama view, and knowledge of those at the tenth Enlightenment with the perception and ground Maha-Bodhisattva to the Buddhas, this knowledge limited to a Medium World is similar to using a grain of sand to compare System, consisting of 1,000 Small World to Mount Sumeru, respectively. Systems—See Töù Thaùnh Quaû (3). Bieät Nguõ Thôøi: Five Periods and Eight Teachings vi) Töù Quaû A La Haùn vôùi söï thaáy bieát goàm thaâu of the T'ien T'ai school—See Thieân Thai Nguõ trong moät ñaïi thieân theá giôùi, bao goàm moät Thôøi Baùt Giaùo. ngaøn trung thieân theá giôùi: Fourth Fruit of Bieät Nguyeän: Lôøi nguyeän ñaëc bieät, nhö laø töù thaäp Arhat Enlightenment with the perception and baùt nguyeän cuûa Phaät A Di Ñaø hay thaäp nhò nguyeän knowledge limited to a Great World System, cuûa Phaät Döôïc Sö, ñoái laïi vôùi "Toång Nguyeän" cuûa consisting of 1,000 Medium World Systems— chö Boà Taùt—Special vow, as the forty-eight of See Töù Thaùnh Quaû (4). Amitabha, or the twelve of Yao-Shih-Fo vii) Baäc Sô Ñòa Boà Taùt vôùi ñaïo nhaõn thaáy bieát (Bhaisajya), as contrast with general vows taken ñöôïc 100 coõi Phaät, 100 Ñöùc Phaät, vaø chöùng by all Bodhisattvas. ñöôïc 100 tam muoäi. Phoùng haøo quang laøm Bieät Ngöõ: Trong coâng aùn ñöa ra ñaõ coù lôøi öùng ñaùp, rung ñoäng 100 coõi Phaät, ñi khaép caû 100 coõi thieàn sö laïi coù theâm moät lôøi ñaùp khaùc —The Phaät khoâng bò chöôùng ngaïi: First Ground second response for a koan from a Zen master. Maha-Bodhisattva with the Dharma Eyes Bieät Nieäm Phaät: Nieäm hoàng danh moät vò Phaät ñaëc which are capable of seeing and knowing 100 bieät ñeå taäp trung tö töôûng hay nhöùt taâm —To different Buddhalands, attaining 100 samadhi. intone the name of a special Buddha to gain Their auras shine to all 100 Buddhalnds, and concentration or singleminded. they are capable of traveling to the 100 Bieät Phaùp: Theo Kinh Hoa Nghieâm, ñaây laø phaùp Buddha-lands freely and without any coù ñoái töôïng ñöôïc ñaëc bieät phaùn ñònh—According hindrance. to The Flower Ornament Scripture, this is a viii) Baäc Nhò Ñòa Boà Taùt ñaïo nhaõn thaáy ñöôïc particular objective dharma. 10.000 coõi

Phaät: Second Ground Maha- Bieät Phaät: Buddha on the great precious Lotus Bodhisattva with their Dharma eyes which are throne—Döùt boû 12 phaåm voâ minh nhaäp vaøo ngoâi capable of penetrating 10,000 Buddhalands. vò Dieäu Giaùc, ngoài ôû chính toøa ñaïi baûo hoa, döôùi ix) Baäc Tam Ñòa Boà Taùt vôùi ñaïo nhaõn thaáy ñöôïc goác caây boà ñeà thaát baûo cuûa Lieân Hoa Taïng theá 100.000 coõi Phaät: Third Ground Maha- giôùi, maø hieän baùo thaân vieân maõn, ñaây chính laø Ñöùc Bodhisattva with their Dharma Eyes which Tyø Loâ Giaù Na noùi ñeán trong Kinh Phaïm Voõng— are capable of penetrating 100,000 The Buddha on the great precious Lotus throne Buddhalands. under the Lotus realm bodhi-tree. This is the x) Cöù nhö theá laàn löôït taêng leân gaáp 10 laàn cho Vairocana mentioned in the Brahma Net Sutra. ñeán Thaäp Ñòa Boà Taùt thì thaàn thoâng ñaïo löïc Bieät Phong Töông Kieán: To meet on a separate cuûa quyù ngaøi khoâng theå nghó baøn, bao haøm voâ peak—Gaëp nhau taïi ñænh Bieät Phong—Coâng aùn löôïng voâ bieân möôøi phöông quoác ñoä. Nhöng naøy noùi veà nhaân duyeân Thieän Taøi Ñoàng Töû gaëp tyø nhö theá cuõng chöa phaûi laø ñuû, vì neáu ñem so kheo Ñöùc Vaân taïi ngoïn Bieät Phong ñöôïc noùi trong söï thaáy bieát cuûa haøng thaäp ñòa Boà Taùt naày vôùi kinh Hoa Nghieâm. Kinh daïy: "Tyø Kheo Ñöùc Vaân ôû chö Phaät thì cuõng tyû nhö haït buïi vi traàn cöïc treân ñænh Dieäu Phong töø laâu khoâng xuoáng nuùi. nhoû saùnh vôùi nuùi Tu Di: Thus, in this way, the Thieän Taøi ñeán tham vaán baûy ngaøy khoâng gaëp, moät Maha-Bodhisattva's spiritual achieving will hoâm taïi ngoïn nuùi khaùc gaëp nhau. Yeát kieán xong, increase ten times with each succeeding stage Ñöùc Vaân Tyø Kheo vì Thieän Taøi noùi moät nieäm ba

ñôøi, phaùp moân taát caû chö Phaät trí tueä quang minh inviting a monk or one member of the community phoå kieán." Ñöùc Vaân ñaõ töø laâu khoâng xuoáng nuùi, taïi to the house of lay people. This against the sao laïi gaëp nhau ôû ngoïn nuùi khaùc? Neáu baûo Ñöùc monastic life. Howver, in case of emergency, a Vaân xuoáng nuùi, trong kinh noùi Tyø Kheo Ñöùc Vaân patron of Buddhism can make a special invitation, töø laâu khoâng xuoáng nuùi, thöôøng ôû treân ñænh Dieäu not by choosing the person, but invitation in Phong. Ñeán trong ñaây, Ñöùc Vaân, Thieän Taøi quaû laø according to their years of ordination. ôû trong aáy chaêng?—In the Flower Adornment Bieät Thôøi Nieäm Phaät: Nieäm Phaät trong moät thôøi Sutra, it says that the mendicant Meghasri always khaéc ñaëc bieät. Ñaây laø moät phöông phaùp thöïc tieån stayed on the lone summit of the peak of wonder; vaø höõu hieäu nhöùt cho Phaät töû, nhöùt laø Phaät töû taïi he never came down from the mountain. Sudhana gia. Khi nhöõng caùch tu taäp bình thöôøng khoâng höõu went to call on him and searched for seven days hieäu, neân ngöôøi tu tònh ñoä laáy kyø haïn moät ngaøy, without encountering him. But then one day they hai ngaøy, ba ngaøy, cho tôùi baûy ngaøy, hoaëc möôøi met on a separate peak. When he had seen him, ngaøy cho tôùi 90 ngaøy chuyeân caàn nieäm Phaät, nhö Meghasri explained for Sudhana that the three theá goïi laø "Bieät Thôøi Nieäm Phaät."—To call upon worlds are a moment of thought and the wisdom Buddha at special time. The most practical and and illumination of all the Buddhas, the gate of effective way for all Buddhists, especially lay Dharma that

appears everywhere. Given that followers. When the ordinary religious practicies Meghasri never came down from the mountain, are ineffective the Pure Land sect call upon why did they meet on a separate peak? If you say Buddha for a period of one to seven days, or ten to Meghasri must have come down from the ninety days. mountain, yet the teachings it says that he never Bieät Thôøi Thuyeát: Ñöùc Nhö Lai duøng yù thuù bieät did come down from the mountain, that he was thôøi ñeå thuyeát phaùp—The Buddha gives a special always on the solitary summit of the peak of preaching at a sepcial time. wonder. At this point, where are Meghasri and Bieät Thuyeát: Special preaching. Sudhana really?—See Baûo Phuùc Dieäu Phong Bieät Tieáp Taâm: Lyù thuyeát maø toâng phaùi döïa vaøo Ñænh. (Nhaân Minh Hoïc coù ba chi, chi thöù nhaát laø Toâng Bieät Phong Vaân Thieàn Sö: Zen Master Pie-Feâng-Phaùp goàm Toâng theå vaø Toâng Y)—The method of Yun—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo proposition on which a sect depends. thôøi nhaø Toáng (960-1279), thuoäc phaùi Döông Kyø. Bieät Truyeàn: Betsuden (jap)—Separately handed Sö truï trì taïi chuøa Chi Ñeà Phöôùc trong tænh Phuùc down—Bieät truyeàn, baát laäp vaên töï maø duøng taâm Kieán—Name of a Chinese Zen master of the truyeàn taâm trong truyeàn thoáng nhaø Thieàn —Mind- Yangchi branch during the Sung dynasty. He was to-mind transmission in Zen tradition or oral the abbot of Ji-Ti-Fu Temple in Fu-Jian Province. tradition—To pass on the teaching from mind to Bieät Tha Na: Vestana (skt)—Teân cuûa moät vò mind without writing, as in the Zen or Intuitive Trôøi—Name of a deva. school. Bieät Theå Tam Baûo: See Hoùa Töôùng Tam Baûo Bieät Truyeàn Dieäu Vaän: Teân cuûa moät vò Thieàn sö and Nguõ Giaùo. Nhaät Baûn, goác ngöôøi Trung Hoa, thuoäc toâng Laâm Bieät Thò Nhaát Caøn Khoân: Coù trôøi ñaát rieâng khaùc, Teá vaøo thôøi nhaø Nguyeân (1280-1368). Khoaûng yù noùi caûnh giôùi khai ngoä sieâu vieät tình thöùc naêm 1341, Sö ñeán Nhaät Baûn truyeàn baù giaùo phaùp phaân bieät trong nhaø Thieàn—The realm of cuûa toâng Laâm Teá—Name of a Japanese Lin-Chi enlightenment in which there is no more monk in the Yuan dynasty. He was from China. In emotional discrimination. 1341, he came to Japan to spread the Lin-chi's Bieät Thænh: Ñaëc bieät môøi moät vò Taêng ñeán nhaø teachings. Phaät töû taïi gia laø ñi ngöôïc laïi vôùi neáp soáng tònh Bieät Tuyeån Sôû Caàu: Choïn rieâng moät caûnh giôùi haïnh nôi Tònh xaù. Tuy nhieân trong tröôøng hôïp theo choã mong caàu ñaëc bieät naøo ñoù (Phaät Thích Ca khaån caáp thí chuû coù theå bieät thænh baèng caùch khoâng Maâu Ni vì phu nhaân cuûa cuûa vua Taàn Baø Sa La laø löïa choïn ngöôøi, maø theo ngoâi thöù trong Taêng Vi Ñeà Hy maø hieän ra caùc coõi Tònh Ñoä cuûa chö giôùi—Special deference paid by singling out or Phaät)—To choose a special realm for a certain

need. or monastery in Japan. Bieät Töï: Bieät töï noùi veà duyeân khôûi ñaëc thuø cuûa Bieät Y: Nghóa lyù laøm choã döïa rieâng cho moät kinh baûn kinh—Specific opening referring to the thì goïi laø bieät y, ñoái laïi vôùi nghóa lyù laøm choã döïa circumstances in which the sutra was produced. cho caùc kinh thì goïi laø toång y—The secondary Bieät Töôùng: Visesa (skt)—Particulars—Parts or texts or authorities, in contrast with the principal Speciality—Nhöõng boä phaän ñaëc bieät taïo thaønh

moät texts of a school. toaøn boä hay. Duø chö phaùp ñeàu coù chung moät caên Bieåu: Baøy toû—To indicate—To express—To baûn voâ thöôøng, chuùng vaãn coù nhöõng phaåm chaát ñaëc manifest—To expose. bieät rieâng. Caùc caên baûn cuûa caùc loaïi ngöôøi khaùc Bieåu Baïch: To explain—To expound—To clear nhau ñeàu coù rieâng "ñaëc dò tính" theo nghóa ñaëc up—Tröôùc Phaät baøy toû nguyeän voïng muïc ñích xin tröng hay naêng löïc ñoäc nhaát. Moïi ngöôøi ñeàu coù ñoâi vôùi Tam baûo chöùng giaùm, hay caùo baïch söï vieäc maét, nhöng khoâng coù ñoâi maét naøo coù cuøng naêng leân chö Phaät vaø chö Boà Taùt—To show one's vows löïc nhö nhau caû—Speciality is the special parts or resolutions in front of a Buddha's image; or to constituting the whole. Though all things have the inform, to make clear, especially to inform the universal basis of impermanence, they have Buddhas and Bodhisattvas. particular qualities (earth-solidity, heat of fire, Bieåu Ñoàng Tình: To express agreement—To etc). The organs of different human beings have show sympathy—To be in accord with—To agree 'speciality' in the sense of unique character or with power. All have eyes, but not all eyes have the Bieåu Ñöùc: Toû loä ñöùc haïnh—Theå hieän coâng ñöùc same power. baèng nhöõng haønh ñoäng vaø tö töôûng thieän laønh nhö Bieät Töôùng Nieäm Truï: Haøng Thanh Vaên tröôùc ñaõ ñöôïc giaûng daïy trong kinh Hoa Nghieâm, ñoái laïi khi ñaït ñeán giai ñoaïn Kieán Ñaïo, phaûi tu taäp rieâng vôùi ñeø neùn duïc voïng hay "giaø tình."—To manifest töøng truï moät trong "Töù Nieäm Truï" —All Sravakas, virtue (positive in deeds and thoughts as before reaching the stage of "beholding the truth", expounded in the Avatamsaka Sutra—Kinh Hoa must cultivate one at a time each stage of the Nghieâm), in contrast with to repress the passions. fourfold stage of mindfulness (four kinds of Bieåu Ñöùc Hieäu: Ñaïo Hieäu—Teân ñaïo cuûa moät vò mindfulness). Taêng—The literary name of a monk. Bieät Töôùng Phaùp Thaân: The diversity of Bieåu Hieån: Caùi bieåu loä beân ngoaøi, thöôøng laø veû dharmakaya. maët hay daáu veát cuûa lôøi noùi—A reveal, usually Bieät Töôùng Tam Baûo: See Hoùa Töôùng Tam Baûo appearance or traces of speech. and Nguõ Giaùo. Bieåu Loä: See Thò Hieän. Bieät Töôùng Tam Giaùo: Ba pheùp quaùn ñöôïc Bieät Bieåu Lyù: Hyo-Ri (jap)—Beân ngoaøi vaø beân trong, giaùo laøm roõ. Vì giöõa caùi khoâ ng vaø caùi giaû coù hình thöùc vaø noäi dung—Outside and inside—Form khoaûng caùch vaø khoâng dung hôïp vôùi nhau—The and content. three views of the Different Teaching in regard to Bieåu Nghieäp: Manifest activities—Hieän Haønh— the absolute, the phenomenal, the medial as void, A Laïi Da coù khaû naêng sinh ra nhaát thieát phaùp hay unreal, as separate ideas. chuûng töû. Töø chuûng töû naày maø sinh ra phaùp taâm Bieät Töôùng Tam Quaùn Thieân Thai: See Khoâng saéc hay hieän haønh—Now going, or proceeding; Giaû Trung. present activities. Bieät Vieän: Ngoaïi töø boån sôn cuûa moät toâng phaùi, Bieåu Quyeát: To decide by vote. caùc töï vieän ñöôïc thieát laäp ôû caùc nôi khaùc ñeàu ñöôïc Bieåu Saùt: Truï côø treân noùc chuøa—The flagpole on goïi laø bieät vieän—Branch institute. a pagoda. Bieät Voâ AÂm Tín: Vaéng baët, khoâng coù tin töùc chi Bieåu Saéc: Moät trong ba loaïi hình saéc. Bieåu saéc laø caû—There is absolutely no news from someone— bieåu thò tích cöïc qua caùch ñi, ñöùng, naèm, ngoài, vaân Gone and never

heard from again. vaân; hai thöù saéc khaùc laø maøu saéc ñoû, xanh, vaø hình Bieät Xöù: Nhöõng töï vieän chi nhaùnh phuï thuoäc vaøo theå daøi, ngaén—Active expression, as walking, moät töï vieän chính ôû Nhaät Baûn—Branch sitting, standing, bending, stretching, taking, monasteries that belong to one major Zen temple refusing, etc; one of the three forms, the other two

being the colours, red, blue, etc., and shape, long, kieám töø beân ngoaøi—The boy who attends to the short, etc—See Tam Töôùng. lamps which are associated with the fire. In Zen, Bieåu Saán: Chia vaät cuùng döôøng ñeàu ra cho Taêng the term implies all beings have Buddha-nature, chuùng—To divide the offerings equally among the but always try to seek it from outside. assembly. Bính Ngöõ: Baøi tieåu töï cuûa caùc sôù ñoïc trong nhaø Bieåu Taéc: Göông maãu—An example. chuøa—Authoritative or pivotal words. Bieåu Thò: Vijnapti (skt)—Tyø Nhaõ Ñeå— Bình: Baèng—Even—Level. Information—Communicating—Chæ roõ hay giaûi Bình An: Peace. thích roõ raøng—To indicate—To explain. Bình An Voâ Söï: To be safe and sound—Freedom Bieåu Thuyeân: Patent or positive—Ñònh nghóa tích from anxiety. cöïc theo “tri kieán giaùc chieáu.” Ñaây laø moät thuaät Bình Baùt: Oryoko (jap)—Bowl. ngöõ cuûa Phaùp Töôùng Toâng, moät trong hai loaïi Bình Baùt Trong Tay: With bowl in hand. “Thuyeân”: Bieåu Thuyeân laø bieåu thò ñaày ñuû moïi Bình Bình Thieáp Thieáp: Raát bình thöôøng—Very ñöùc tính; vaø Giaø Thuyeân laø ngaên chaën loãi laàm —A ordinary. positive statement, this is a term of Bình Caø Sa: Nhaát saéc thaát ñieàu saø sa—One Dharmalaksana school, one of the two kinds of coloured robe of seven pieces. exposition: Positive or open exposition, and Bình Caùt Töôøng: Bhadra-kumbha (skt)—See Negative or hidden exposition. Hieàn Bình. Bieåu Töû: Theû ñeå nhaän vaät boá thí—A card which is Bình Chuù: Pheâ bình—To criticize—To comment issued to the poor so they can receive donation. on. Bieåu Töôïng: Emblem—Symbol—To symbolize. Bình Chuøy Ngaïnh Tôï Thieát: Traùi caân cöùng nhö Bieåu Voâ Bieåu: See Höõu Bieåu Nghieäp and Voâ saét. Trong Thieàn, töø naày duï chæ cô phong cöùng raén, Bieåu Nghieäp. khoù tieáp nhaän, öùng ñoái trong Thieàn vieän coù theå gaây Bieåu Voâ Bieåu Giôùi: Taùc Giôùi Voâ Taùc Giôùi. trôû ngaïi trong vieäc tu haønh—A club which is as 1) Bieåu Giôùi: Ngöôøi thoï giôùi böôùc leân giôùi trình hard as iron. In Zen, the term is used to imply the baøy veà ba nghieäp thaân khaåu yù maø chính mình lack of understanding among Zen practitioners in a ñöôïc thuï ñaéc—The expressed (letter) moral Zen monastery that can cause obstacles in law. The receiver of commandments will cultivation. express the commandments on the body, Bình Cöû: Trong Thieàn, thuaät ngöõ naøy coù nghóa laø speech and thought which he or she receives. "tröïc tieáp xöôùng tuïng"—In Zen, the term means to 2) Voâ Bieåu Giôùi: Ngöôøi thoï giôùi trong thaân theå recite directly (to directly intone sutras). phaùt ra maø khoâng bieåu hieän ôû giôùi theå cuûa ba Bình Ñaúng: Sama or samata (skt)—Byodo (jap)— nghieäp—The unexpressed moral law or the Equal—Evenness—Everywhere the same— spirit. Impartial—Without partiality—Thaùi ñoä cuûa Ñöùc Bòn Ròn: To be attached to. Phaät bao la, khoâng thieân vò vaø bình ñaúng vôùi taát caû Bòn Ròn Gia Ñình: To be attached to the family.

chuùng sanh. Bình ñaúng laø khí giôùi cuûa Boà Taùt, vì Binh: 1) Baûo veä: To defend; 2) Binh lính: Troop. döùt tröø taát caû phaân bieät. Chö Boà Taùt an truï nôi soldier. phaùp naày thôøi coù theå dieät tröø nhöõng phieàn naõo, kieát Binh Thö: Military manual. söû ñaõ chöùa nhoùm töø laâu cuûa taát caû chuùng sanh. Bính: 1) Caùi caùn: A handle; 2) Löûa: Fire; 3) Thaùi ñoä cuûa Ñöùc Phaät bao la, khoâng thieân vò vaø Quyeàn bính: Power, authority; 4) Söùc noùng: Heat; bình ñaúng vôùi taát caû chuùng sanh—The Buddha's 5) Höôùng Nam: South; 6) Can thöù ba trong möôøi attitude is universal, impartial and equal towards can: The third of the ten stems. all beings. Impartiality is a weapon of Bính Ñinh: A junior. enlightening beings, removing all discrimination. Bính Ñinh Ñoàng Töû: Byojo-Doji (jap)—Ngöôøi Enlightening Beings who abide by these can thieáu nieân tham döï vaøo buoåi leã röôùc ñeøn (lieân heä annihilate the afflictions, bondage, and vôùi 'löûa'). Trong Thieàn, thuaät ngöõ naøy aùm chæ heát compulsion accumulated by all sentient beings in thaûy chuùng sanh ñeàu coù Phaät tính maø laïi ñi tìm the long night of ignorance. The Buddha's attitude

is universal, impartial and equal towards all chuùng sanh moïi loaøi, chöù khoâng thuyeát vì caên cô beings. sai bieät)—One of the two schools founded by Yin- Bình Ñaúng Chaùnh Giaùc: Samyak-sambodhi—Trí Fa-Shih early in the T'ang dynasty. tueä hay chính giaùc toaøn thieän cuûa chö Phaät hay ñaïi Bình Ñaúng Hoä Duïc Chuùng Sanh Thaàn: Equally giaùc tuyeät ñoái, chaùnh giaùc naày khoâng phaân bieät Support and Educate Sentient Beings Deity cao thaáp, caïn saâu—Complete perfect (Spirit). knowledge—Buddha-knowledge, omniscience— Bình Ñaúng Khoâng Sai Khaùc: Equality with both The bodhi of all Buddhas—Absolute universal faithful and scornful beings—See Bình Ñaúng Voâ enlightenment. Sai Bieät. Bình Ñaúng Chuùng Sanh Giôùi: The universal Bình Ñaúng Laân Maãn: Loøng thöông ngöôøi bao la realm of living beings. bình ñaúng baát kyø ôû bình dieän naøo—Kindness Bình Ñaúng Duyeân: Universal circumstance—Taát that is equal from every perspective. caû chö Phaät ñeàu nguyeän ñoä taän chuùng sanh. Do söùc Bình Ñaúng Lieân Maãn: See Bình Ñaúng Laân Maãn. ñaïi bi caùc Ngaøi thöôøng huaân taäp vaøo taâm chuùng Bình Ñaúng Löïc: 1) Khaû naêng cöùu ñoä chuùng sanh sanh moät caùch töï nhieân vaø bình ñaúng, khoâng boû soùt cuûa chö Phaät laø sieâu vieät vaø bình ñaúng: Universal moät chuùng sanh naøo. Tuøy theo söï öa muoán nghe power or omnipotence to save all beings thaáy cuûa chuùng sanh, chö Phaät lieàn öùng hieän thaân (Buddha); 2) Danh hieäu cuûa moät ñöùc Phaät: A title ñeå giaùo hoùa. of a Buddha. Bình Ñaúng Ñaïi Bi: Taâm töø bi thöông xoùt chuùng Bình Ñaúng Löu: The equal or universal currents sanh moät caùch bình ñaúng cuûa chö Phaät vaø chö Boà or consequences. Taùt. Ñaïi bi laø loøng thöông xoùt vó ñaïi cuûa chö Phaät Bình Ñaúng Nghóa: Meaning of universal—Taùnh vaø chö Boà Taùt. Ñaïi bi coøn coù nghóa laø loøng cöùu ñoä chaân nhö nôi chö phaùp laø bình ñaúng ôû khaép moïi chuùng sanh ñau khoå, chæ chö Phaät vaø chö Boà Taùt — nôi—The meaning of universal, that bhutatathata The Great Compassion of the Buddhas and (chaân nhö) is equally and everywhere in all things. Bodhisattvas. To be full of compassion (greatly Bình Ñaúng Nguyeän: Phoå nguyeän cuûa chö Phaät— pitiful). Mahakaruna means the Great Compassion The

universal vows common to Buddhas. of the Buddhas and Bodhisattvas. Also means a Bình Ñaúng Phaùp: Samatadharma (skt)—Nhaát heart that seeks to save the suffering (great thieát chuùng sanh bình ñaúng thaønh Phaät (chaân lyù compassion), applied to all Buddhas and phoå quaùt raèng taát caû chuùng sanh ñeàu seõ thaønh Bodhisattvas. Phaät)—The universal or impartial truth that all Bình Ñaúng Ñaïi Hueä: Bình ñaúng ñaïi hueä ñaõ ñöôïc becomes Buddha. moät vò coå Phaät trong Kinh Dieäu Phaùp Lieân Hoa Bình Ñaúng Phaùp Taùnh: Phaùp Taùnh Bình Ñaúng— tuyeân boá, moïi chuùng sanh roài seõ ñaït ñöôïc trí hueä Tính chaát bình ñaúng cuûa baûn chaát thöïc taïi — Phaät—Universal great wisdom (the declaration by Equality of the nature of reality. the ancient Buddha in the Wonder Lotus-Sutra, Bình Ñaúng Phaùp Thaân: Undifferentiated reality- that all would obtain the Buddha-wisdom). body—Phaùp tính phaùp thaân Boà Taùt töø baùt ñòa trôû Bình Ñaúng Ñoàng Nghóa: Meaning of universal— leân (tòch dieät bình ñaúng)—Universalized See Bình Ñaúng Nghóa. dharmakaya (a stage in bodhisattva development Bình Ñaúng Giaùc: Taùnh giaùc tuyeät ñoái hay chaùnh above the eighth). giaùc cuûa chö Phaät vöôït ra ngoaøi luaät phaân bieät cao Bình Ñaúng Phaät Quaû: Phaät quaû bình ñaúng, theo thaáp noâng saâu thöôøng tình—A Buddha'a universal luaät nhaø Phaät laø ai cuõng coù theå ñaït thaønh Phaät and impartial perception (his absolute intuition quaû—Equality in Buddhahood, the Buddha-law by above the laws of differentiation). which all may attain to Buddhahood. Bình Ñaúng Giaùo: Teaching of equality—Giaùo lyù Bình Ñaúng Quaû: Nhaân naøo quaû naáy, nhaân toát thì bình ñaúng. Moät trong hai tröôøng phaùi ñöôïc Ngaøi quaû toát, nhaân xaáu thì quaû xaáu—Like effects arise AÁn Phaùp Sö saùng laäp vaøo ñaàu ñôøi nhaø Ñöôøng (chæ from like causes (good from good, evil from evil). Phaät Tyø Loâ Giaù Na thuyeát Kinh Hoa nghieâm Bình Ñaúng Quaùn: Byodo kan (jap)—Meditation thuyeát veà Nhaát Phaät Thöøa, moät caùch bình ñaúng cho on equality—Söï quaùn saùt veà tính chaát bình ñaúng

cuûa vaïn phaùp. Ñoù laø quaùn saùt söï khoâng thaät vaø voâ naõo phaân bieät gheùt khinh. Cuõng ñoàng moät caùi nhìn, thöôøng cuûa chö phaùp. Moät trong ba phaùp quaùn cuûa nhöng laïi khaùc nhau bôûi meâ vaø ngoä. Laø ñeä töû Phaät, toâng Thieân Thai. Giaû quaùn hay quaùn söï hoøa nhaäp ta neân tuaân lôøi Ñöùc Theá Toân chæ daïy, ñoái vôùi vaøo lyù moät caùch bình ñaúng. Töø naày cuõng coù nghóa chuùng sanh phaûi coù taâm bình ñaúng vaø toân troïng, laø "Khoâng Quaùn" hay quaùn veà taùnh khoâng tuyeät bôûi vì ñoù laø chö Phaät vò lai, ñoàng moät Phaät taùnh. ñoái cuûa vaïn höõu—Meditation on equality of all Khi duøng loøng bình ñaúng toân kính tu nieäm, seõ döùt things, that is the beholding of all things as equal ñöôïc nghieäp chöôùng phaân bieät khinh maïn, naûy (as unreal and immaterial). One of the three sanh caùc ñöùc laønh. Duøng loøng bình ñaúng nhö theá T'ien-T'ai meditations. The phenomenal being maø haønh ñaïo, môùi goïi laø phaùt Boà Ñeà taâm —Mind blended with the noumenal or universal. The term of the same mental characteristics, the universal is also used for meditation on the universal, or mind common to all. A person with an impartial absolute. mind has no respecter of persons. He does not Bình Ñaúng Tam Muoäi: Thieàn ñònh phaùt trieån taâm love one nor hate another. The

Buddha taught bình ñaúng—Samadhi of impartial mind—A about the equality mind as follows: “The Buddha meditation to develop the impartial mind. Nature is common to all sentient beings; they are Bình Ñaúng Tam Nghieäp: Giöõ cho ba nghieäp thaân the fathers and mothers of each other in the past khaåu yù ñoàng thôøi thanh tònh, chuùng ta khoâng khaùc and are the Buddhas of the future." Therefore, chö Phaät ôû baát cöù nôi ñaâu vaøo baát cöù luùc naøo—By while associating with other sentient beings, we keeping the karma of body, speech and mind pure, must develop an equal and respectful mind to look we will be no different from Buddhas anywhere upon them as the Buddhas of the future. In the any places. sutras, Sakyamuni Buddha stated: “All sentient Bình Ñaúng Taùnh: Sama or samata (skt)— beings possess the Buddha Nature; they are our Equality—Bình ñaúng taùnh cuûa moät baäc Nhö Lai. fathers and mothers of the past and the Buddhas of Trong Phaät giaùo, töø bình ñaúng chæ söï thieáu vaéng söï the future.” The Buddhas view sentient beings as phaân bieät giöõa vaïn höõu khi chuùng ñöôïc nhìn töø Buddhas and therefore attempt, with equanimity quan ñieåm taùnh khoâng—The equal and universal and great compassion, to rescue them. Sentient characteristics of the one Tathagata. In Buddhism, beings view Buddhas as sentient beings, “equality” refers to the lack of discrimination engendering afflictions, discrimination, hatred and between things when they are seen from the scorn. The faculty of vision is the same; the standpoint of emptiness. difference lies in whether we are enlightened or Bình Ñaúng Taùnh Trí: Samatananna (p)— not. As disciples of the Buddhas, we should follow Samatajnana (skt)—See Bình Ñaúng Tính Trí. their teachings and develop a mind of equanimity Bình Ñaúng Taâm: Equal mind—Equality Mind— and respect towards sentient beings; they are the The Mind of Equanimity—Baûn chaát tinh thaàn Buddhas of the future and are all endowed with gioáng nhau nôi taâm cuûa moïi chuùng sanh. Moät the same Buddha Nature. When we cultivate with ngöôøi coù taâm bình ñaúng khoâng thieân vò caù nhaân. a mind of equanimity and respect, we rid Ngöôøi aáy khoâng thöông maø cuõng khoâng gheùt ai. ourselves of the afflictions of discrimination and Ñöùc Phaät coù daïy: “Taát caû chuùng sanh ñeàu cuøng coù scorn, and engender virtues. To cultivate with chung moät Phaät taùnh, laø cha meï laãn nhau trong ñôøi such a mind is called “developing the Bodhi quaù khöù vaø cuõng seõ laø chö Phaät ôû thuôû vò lai.” Vì Mind.” vaäy cho neân ñoái vôùi caùc chuùng sanh khaùc chuùng ta Bình Ñaúng Taâm Kinh: Samacitta-suttanta (p)— phaûi sanh taâm bình ñaúng vaø toân troïng, xem hoï nhö Sutra on Equality Mind. laø nhöõng vò Phaät töông lai. Trong kheá kinh, Ñöùc Bình Ñaúng Thí: Boá thí moät caùch bình ñaúng vì chö Phaät khuyeân daïy: “Taát caû chuùng sanh ñeàu coù Phaät Boà Taùt chaúng löïa chuùng sanh ñeå boá thí—Impartial taùnh, ñeàu laø cha meï ñôøi quaù khöù vaø chö Phaät ñôøi giving, not discriminating among sentient beings. vò lai.” Chö Phaät thaáy chuùng sanh laø Phaät, neân Bình Ñaúng Tính: Sama or samata (skt)—Taùnh duøng taâm bình ñaúng ñaïi bi maø teá ñoä. Chuù ng sanh bình ñaúng—Equality—Evenness—The universal thaáy chö Phaät laø chuùng sanh, neân khôûi loøng phieàn nature (Chaân nhö—bhutatathata)—See Bình Ñaúng

Taùnh. character—Connected as cause and effect. Bình Ñaúng Tính Trí: Samata-jnana (skt)—Even- Bình Ñaúng Voâ Sai Bieät: Equality with both handedness—Wisdom of understanding the faithful and scornful beings—Bình ñaúng khoâng sai equality of all things—The wisdom of Equality— khaùc—Ñoái vôùi hai haïng chuùng sanh kính tín vaø The universal wisdom of Ratnaketu. huûy baùng, taâm ñaïi bi cuûa chö Phaät vaãn bình ñaúng 1) Caùi trí vöôït ra ngoaøi söï phaân bieät Toâi Anh, do khoâng khaùc—Buddhas universally regard both ñoù maø döùt boû ñöôïc caùi yù nieäm veà ngaõ. Caùi trí faithful and scornful beings with great xem moïi söï moïi vaät ñeàu bình ñaúng nhö nhau. compassion, impartially, without any Nhôø coù trí naøy maø ngöôøi ta khôûi leân taâm ñaïi discrimination. bi. Theo lyù thuyeát Duy Thöùc, moät khi bình Bình Ñaúng Vöông: Yama (skt)—Bieät danh cuûa ñaúng taùnh trí khôûi leân thì boán thöù oâ nhieãm töï Dieâm Ma Vöông, vò naày laøm nhieäm vuï coi xeùt veà aùi, töï kieán, kieâu maïn vaø si meâ ñeàu tan bieán: toäi phöôùc. Ñaây cuõng aùm chæ teân cuûa moät trong The wisdom of rising above such distinction Thaäp Nguïc Vöông, khaùc vôùi Dieâm Ma Vöông. as I and Thou, thus being rid of the ego idea. Bình Ñaúng Vöông cuõng laø teân cuûa ngöôøi laäp ra Wisdom in regard to all things equally and doøng doõi Saùt Ñeá Lôïi cuûa hoï Thích Ca—The universally. Depending on this wisdom, one impartial or just judge and awarder. The name is arises the mind of great compassion. also applied to one of the Ten Rulers of the According to the Mind-Only Theory, once the underworld, distinct from Yama. Name of the mind of equality arises, the four defilements founder of the Ksatriya caste, to which the Sakyas of self-love, self-view, pride and ignorance belonged. are extinguished. Bình Ñòa: Voâ côù—Without motive—Without 2) Caùi trí bieát taùnh bình ñaúng cuûa vaïn höõu: reason. Cognition of essential identity. Bình Ñòa Ba Ñaøo: Ñaát baèng daäy soùng— 3) Caùi trí xem moïi söï moïi vaät ñeàu bình ñaúng nhö Unexpected disturbance. nhau: Wisdom in regard to all things equally Bình Ñòa Haõm Nhaân: Voâ côù haïi ngöôøi—To hurt and universally. other people without any motive (without any 4) Quaùn Ñaûnh Trí: Maät Giaùo thì goïi laø Quaùn reason). Ñaûnh trí hay trí cuûa Baûo Sanh Phaät ôû phöông Bình Ñòa Khôûi Coát Ñoáng: Ñaát baèng noåi phaàn moä. Nam—The esoteric school calls it the Trong Thieàn, cuïm töø naøy duï cho haønh vi hö voïng Ratnasambhava wisdom. uoång coâng—False and waste act. 5) Trí chuyeån töø Maït Na thöùc maø ñöôïc, laø trí taïo Bình Ñòa Ngaät Giao: Vaáp teù treân ñaát baèng—To thaønh taùc duïng bình ñaúng cuûa caùc phaùp, töông tumble on the level ground. öùng vôùi löûa vaø Nam Phaät ôû Nam Ñoä —The Bình Ñòa Quaät Khanh: Ñaøo xôùi ñaát baèng thaønh wisdom which derived from manovijnana or moät chuoãi haàm hoá—To turn level ground into mano consciousness, wisdom in regard to all series of holes. things equally and universally, corresponds to Bình Ñòa Thöôïng Can Qua: Voâ côù phaùt ñoäng fire and is associated with Ratnasambhava chieán tranh, duï chæ haønh vi dö thöøa, uoång coâng voâ and the south. ích—To launch a war without any reason. In Zen, Bình Ñaúng Trí: Samatajnana (skt)—1) Trí hieåu this term is used to indicate a useless and wasteful bieát söï vaät hay trí nhìn söï vaät moät caù ch bình ñaúng action. nhö nhau: Wisdom of the equality in nature, Bình Ñöïng

Nöôùc Cam Loà: The vase of ambrosia. common knowledge which only knows Bình Giao: Vieäc giao teá bình ñaúng, khoâng phaân phenomena, wisdom of universality or sameness; bieät treân döôùi—An equal and non-discriminative 2) Trí naém laáy nguyeân lyù cuûa söï bình ñaúng: The relationship. knowledge that grasps the principle of sameness. Bình Hoaøi: Taâm bình ñaúng laø taâm khoâng phaân bieät Bình Ñaúng Töø: Universal or equal mercy toward hay thieân vò, khoâng thöông ngöôøi naày maø laïi gheùt all beings without distinction. ngöôøi kia—An impartial mind, not loving one and Bình Ñaúng Töông Tuïc: Of the same nature or hating another.

Bình Höõu Ñöùc: Bhadra-kumbha (skt)—See Hieàn Bình Thöôøng: Ordinary—Usual—Common. Bình. Bình Thöôøng AÅm Traùc: AÊn uoáng bình thöôøng, Bình Kieát Töôøng: Bhadra-kumbha (skt)—See ñaây laø thaùi ñoä sinh hoaït bình thöôøng cuûa ngöôøi ngoä Hieàn Bình. thieàn—Normal diet, this is the attitude of normal Bình Luaän: Arthakatha (skt)—Luaän Giaûi—To living activities of an experienced Zen comment and explain—To discuss. practitioner. Bình Man Taûo Thò (1747-1830): Teân cuûa moät vò Bình Thöôøng Taâm: Byojo-Shin (jap)—The Thieàn sö Vieät Nam ñôøi thöù 36 toâng Laâm Teá, queâ ôû normal mind—The everyday mind. Quaûng Ngaõi—Name of a Vietnamese Zen master, Bình Thöôøng Taâm Thò Ñaïo: Heijoshin-kore-do of the thirty-sixth Lin-chi lineage. He came from (jap)—Everyday mind is the truth—The normal Quang Ngai, Central Vietnam. mind is the Way—Ordinary mind is the way— Bình Nhaân: Ngöôøi voâ toäi—An innocent person. Nam Tuyeàn ñöôïc nhaéc tôùi trong caùc thí duï 14, 19, Bình Nhö YÙ: Bhadra-kumbha (skt)—See Hieàn 27 vaø 34 cuûa Voâ Moân Quan, cuõng nhö trong caùc Bình. thí duï 28, 31, 40, 63, 64 vaø 69 cuûa Bích Nham Luïc. Bình Phuïc: To recover—To recuperate—To get Chuùng ta hieåu veà taâm cuûa ngaøi nhieàu hôn qua well again. nhöõng coâng aùn naày hôn laø qua nhöõng döõ kieän lòch Bình Quyeàn: Equal rights. söû veà cuoäc ñôøi cuûa ngaøi. ÔÛ ñaây, trong Voâ Moân Bình Sa: Bimbisara (skt)—See Bình Sa Vöông. Quan 19, noùi veà tình tieát ñöa ñeán giaùc ngoä cuûa Bình Sa Vöông: Bimbisara (skt)—Vò vua cuûa ngöôøi tuoåi treû Trieäu Chaâu luùc 18 tuoåi trong cuoäc vöông quoác Ma Kieät Ñaø trong thôøi Phaät coøn taïi vaán ñaùp vôùi oâng. Moät hoâm, Trieäu Chaâu hoûi Nam theá. OÂng laø moät Phaät töû thuaàn thaønh vaø laø ngöôøi ñaõ Tuyeàn: "Theá naøo laø Ñaïo?" Nam Tuyeàn ñaùp: "Bình cuùng döôøng Truùc Laâm Tònh Xaù cho Phaät vaø giaùo thöôøng taâm thò ñaïo." Trieäu Chaâu laïi hoûi: "Con coù ñoaøn—Bimbisara is the name of the king who theå töï mình ñeán thaúng ñoù hay khoâng?" Nam Tuyeàn ruled the ancient kingdom of Magadha during the noùi: "Nghó ñeán laø ñaõ ñi ngöôïc laïi vôùi söï tu taäp cuûa Buddha’s time. He was an enthusiastic supporter chính mình." Trieäu Chaâu tieáp: "Neáu khoâng nghó of Buddhism and presented the Bamboo Grove ñeán thì laøm sao bieát ñoù laø Ñaïo?" Nam Tuyeàn noùi: Monastery to the Buddha for the use of the "Ñaïo khoâng thuoäc chuyeän bieát hay khoâng bieát. assembly of Buddhist monks. Bieát laø aûo voïng, khoâng bieát laø söï troáng khoâng. Neáu Bình Sanh: Throughout life—During one’s life quaû thaät oâng ñeán ñöôïc Ñaïo, baáy giôø cuõng nhö thaùi time—All one’s life.

hö, troáng khoâng bao la. Laøm sao coù theå baøn luaän Bình Sanh Nghieäp Thaønh: Nghieäp taïo thaønh phaûi traùi ñöôïc?" Vôùi nhöõng lôøi naøy, Trieäu Chaâu trong luùc bình sanh—The formation of karma lieàn ngoä. Khi Nam Tuyeàn bò Trieäu Chaâu phaùt hoûi, throughout life or during one's life time. Sö ñaõ khoâng ñeå maát thì giôø laøm cho ngoùi beå baêng Bình Taêng: 1) Vò Taêng môùi xuaát gia: A novice; 2) tan, phaân bieän khoâng ñöôïc. Trieäu Chaâu daàu cho coù Vò Taêng chöa ñöôïc giao phoù nhieäm vuï noái phaùp: A ngoä roài, cuõng phaûi tham thieàn theâm ba möôi naêm monk who is not given the responsibility to carry nöõa môùi ñöôïc. Thaät ra, ai trong chuùng ta cuõng ñeàu on the lineage. bieát vieäc naøy. Ngaøy naøo chuùng ta cuõng ñeàu aên, Bình Thaùp: Drona-stupa (skt)—Thaùp Ñoät Loä Naõ. maëc, ñi, ñöùng, nghæ ngôi, chaúng coù vieäc gì maø Ñoät Loä Naõ laø teân moät vò Baø La Moân, ngöôøi ñaõ khoâng laøm trong ñaïo. Chæ vì chuùng ta luùc naøo cuõng laõnh phaàn chia ñeàu xaù lôïi cuûa Phaät ñeå ngaên chaän chaáp tröôùc, khoâng bieát töï taâm laø Phaät. Moät hoâm, söï tranh chaáp cuûa caùc quoác vöông thaùi töû —Drona caùc vò Taêng xin Baùch Tröôïng cho hoï nghe moät baøi is the name of a Brahman who is said to have thuyeát phaùp. Baùch Tröôïng baûo hoï ñi laøm chuyeän divided the cremation remains of the Buddha to ñoàng aùn cho xong roài ngaøi seõ noùi cho nghe veà moät prevent strife for them among contending princes. chuû ñeà lôùn veà Phaät giaùo. Nhöõng vò Taêng vaâng lôøi, lo chuyeän canh taùc xong, quay veà saün saøng nghe Bình Thaät Ngöõ: Lôøi noùi bình thöôøng chaân thaät— thaày giaûng. Luùc baáy giôø, ñöùng tröôùc maët ñaïi chuùng An ordinary (usual, comon) and honest speech. vaø khoâng moät lôøi, ngaøi Baùch Tröôïng chæ dang roäng Bình Thieáp: Bình yeân—Safe and sound. hai tay ra. Neáu nhöõng söï vieäc naøy vaãn ñöôïc xem

nhö laø chöa hoaøn toaøn thoaùt khoûi nhöõng chöôùng Chao-chou in a mondo (questions and answers) ngaïi tri kieán, thì baïn nghó sao veà tröôøng hôïp sau with him (master Nan-Ch'uan). One day, Chao- ñaây cuûa Quoác Sö Hueä Trung ôû Nam Döông: Moät chou asked Nan Chuan, "What is the Way?" Nan hoâm, sö goïi thò giaû, vò thò giaû traû lôøi. Quoác sö tieáp Ch'uan replied, "The ordinary mind is the Way." tuïc goïi thò giaû ba laàn, vaø thò giaû ñeàu traû lôøi trong caû Chao-chou asked, "Should I try to direct myself ba laàn. Quoác sö noùi: "Nhö vaäy laø ta coâ phuï ngöôi, toward it?" Nan-ch'uan said, "If you try to direct hay ngöôi coâ phuï ta?" Quoác sö laïi noùi theâm: yourself you betray your own practice." Chao- "Töôûng ñaâu ta phuï ngöôi, hoùa ra ngöôi phuï ta." chou asked, "How can I know the Tao if I don't Ñoaïn vaán ñaùp naøy coù ñuû ñôn giaûn hay khoâng? Lôøi direct myself?" Nan-ch'uan said, "The Tao is not bình sau roát cuûa Quoác Sö theo quan ñieåm luaän lyù subject to knowing or not knowing. Knowing is bình thöôøng khoâng phaûi laø deã hieåu laém ñaâu, nhöng delusion; not knowing is blankness. If you truly moät ngöôøi goïi vaø ngöôøi khaùc ñaùp laïi laø vieäc bình reach the genuine Tao, you will find it as vast thöôøng vaø thöïc tieãn nhaát trong ñôøi soáng haèng ngaøy. boundless as outer space. How can this be Thieàn cho raèng chaân lyù ôû ngay trong ñoù, vì theá discussed at the level of affirmation and chuùng ta coù theå thaáy roõ Thieàn laø vieäc bình thöôøng negation?" With these words, Chao-chou had nhö theá naøo. Khoâng coù bí hieåm

naøo ôû beân trong, söï sudden realization. Questioned by Chao-chou, kieän môû ra cho taát caû moïi ngöôøi: Toâi goïi baïn vaø Nan-ch'uan lost no time in showing the smashed baïn goïi laïi; moät ngöôøi noùi "Hello", ngöôøi kia ñaùp tile and the melted ice, where no explanation is laïi "Hello", chæ ñôn giaûn vaäy thoâi. Xeùt cho cuøng, possible. Though Chao-chou had realization, he coù leõ khoâng coù gì huyeàn bí trong Thieàn. Moãi hieän could confirm it only after another thirty years of töôïng ñeàu phôi baøy ra tröôùc aùnh saùng trong maét practice. Look! We all do understand this. In chuùng ta. Neáu baïn bieát aên, bieát maëc töôm taát, laøm reality we have always been in the Tao (Way), ruoäng, troàng luùa, troàng rau, baïn ñaõ laøm ñöôïc taát caû eating, dressing, walking, standing, relaxing, etc. nhöõng gì ngöôøi ta kyø voïng nôi baïn treân coõi ñôø i naøy No activity in which we are engaged can be vaø ngay trong baïn, baïn ñaõ ñaït ñöôïc caùi voâ löôïng. separated from Tao. Our fault is that we cling to Thieàn sö Maõ Toå daïy: "Ñaïo khoâng caàn ñeán coâng things all the time; thus we cannot realize the the phu tu taäp, chæ caàn ñöøng laøm noù oâ nhieãm. Laøm oâ self-mind is Buddha. On being requested by the nhieãm laø theá naøo? Khi naøo taâm thöùc cuûa baïn coøn monks to deliver a sermon, Hyakujo Nehan (Pai- dao ñoäng vôùi nhöõng lo toan, thuû ñoaïn vaø doái traù, chang Nieh-p'an) told them to work on the farm, taát caû nhöõng thöù ñoù laø oâ nhieãm. Neáu baïn muoán after which he would give them a talk on the great hieåu Ñaïo moät caùch tröïc tieáp, caùi taâm bình thöôøng subject of Buddhism. They did as they were told, chính laø con ñöôøng Ñaïo cuûa baïn. Caùi taâm bình and came to the master for a sermon, when the thöôøng maø toâi muoán noùi ñeán laø caùi taâm khoâng coù latter, without saying a word, merely extended his söï giaû doái, khoâng phaùn xeùt chuû quan, khoâng naém open arms towards the monks. If these incidents giöõ hay choái boû." Moät hoâm, moät vò Taêng noùi vôùi are regarded as not entirely free from intellectual Trieäu Chaâu: "Con môùi vaøo thieàn vieän, xin Thaày complications, what would you think of the daïy cho." Trieäu Chaâu noùi: "OÂng ñaõ aên xong phaàn following case of National Teacher Chung, the chaùo cuûa oâng chöa?" Vò Taêng traû lôøi: "Baïch Thaày, national teacher of Nan-yang: One day the ñeä töû ñaõ aên xong." Trieäu Chaâu noùi: "Toát. OÂng ñi National Teacher called to his attendant. The röûa caùi cheùn ñi." Luùc ñoù vò Taêng giaùc ngoä —Nan- attendant responded. The National Teacher called Ch’uan appears in examples 14, 19, 27, and 34 of three times, and three times the attendant the Wu-Men-Kuan, and in examples 28, 31, 40, responded. The National Teacher said, "Have I 63, 64 and 69 of the Pi-Yen-Lu. We learn more been ungrateful to you, or have you been about the mind of Chao-chou from these koans ungrateful to me?" The National Teacher further than from all historical data concerning his life and said, "I thought I was not fair to you, but it was significance. Here, for instance, is example 19 of you that were not fair to me." Is this not simple the Wu-Men-Kuan, regarding the incident that led enough? Just calling one by name? Chung's last to the enlightenment of the eighteen-year-old comment may not be so very intelligible from an

ordinary logical point of view, but one calling and Ta vaø chö Phaät ba ñôøi cuøng thôû moät loã muõi." Caùi another responding is one of the commonest and nhìn duõng

caûm vaø taùo baïo naøy quaû thaät laø tuyeät most practical affairs of life. Zen declares that the ñænh cuûa Thieàn—Chao-chou's famous answer to a truth is precisely there, so we can see what a monk's question about the meaning of matter-of-fact thing Zen is. There is no mystery in Bodhidharma's coming out of the west. Zen it, the fact is open to all: I hail you, and you call practitioners should always remember that back; one "hallo!" calls forth another "hallo!" and Bodhidharma himself showed the meaning of the this is all there is to it. Perhaps there is after all sentence "Ordinary Mind is the Tao" with a nothing mysterious in Zen. Everything is open to special message which is summed up in the your full view. If you eat your food and keep following lines: "A special transmission outside yourself cleanly dressed and work on the farm to the scripture; no dependence upon words and raise your rice or vegetables, you are doing all letters; direct pointing at the mind of man; seeing that is required of you on this earth, and the into one's nature and attainment of Buddhahood." infinite is realized in you. Zen Master Ma-Tsu Zen practitioners should always remember that as taught: "The Way does not require cultivation, just long as we listen to the First Patriarch's message, don't pollute it. What is pollution? As long as you as long as we have this view within ourselves, we have a fluctuating mind fabricating artificialities are in Zen; carrying wood, fetching water, sleep, and contrivances, all of this is pollution. If you rest, walking, standing, working, all our daily want to understand the Way directly, the normal activities have become the miraculous mind is the Way. What I mean by the normal mind performance of Zen. Thus the "Ordinary Thing is is the mind without artificiality, without subjective the Tao" is "here and now." "Ordinary Thing is the judgments, without grasping or rejection." One Tao" also means we, Zen practitioners, possess an day, a monk told Chao-chou, "I have just entered invaluable treasure of Prajna-Truth, what else do the monastery. Please teach me." Chao-chou we need? This is why the outstanding Zen master, asked: "Have you eaten your rice porridge?" The Pang Wen, said, "Carrying wood and fetching monk replied: "I have eaten." Chao-chou said: water are miracles; and I and all the Buddhas in "Then you had better wash your bowl!" At that the Three Times breathe through one nostril." This moment the monk was enlightened. high-spirited, bold view is truly the pinacle of Bình Thöôøng Thò Ñaïo: Heijoshin-kore-do (jap)— Zen—See Bình Thöôøng Taâm Thò Ñaïo. Ordinary Thing is the Tao—Caâu traû lôøi noåi tieáng Bình Tính: Tính bình ñaúng—The equality. cuûa Trieäu Chaâu cho caâu hoûi cuûa moät nhaø sö veà yù Bình Tónh: Calm—Unruffled. nghóa cuûa vieäc Boà Ñeà Ñaït Ma ñeán töø phöông Taây. Bình Traàm: Luùn suït—To sink—To subside. Haønh giaû tu thieàn neân luoân nhôù raèng chính toå Boà Bình Trò: Saép xeáp—To arrange. Ñeà Ñaït Ma ñaõ chæ ra yù nghóa cuûa caâu "Bình thöôøng Bình Trieån: Laøm loä roõ boä maët thaät cuûa söï vieäc. thò ñaïo" baèng thoâng ñieäp vôùi nhöõng doøng chöõ sau Trong thieàn, töø naày coù nghóa laø thieàn sö chaáp nhaän ñaây: "Baát laäp vaên töï, giaùo ngoaïi bieät truyeàn. Tröïc kieán giaûi cuûa ñeä töû vaø ñeå cho ñeä töû töï do phaùt trieån chæ nhaân taâm, kieán taùnh thaønh Phaät." Haønh giaû tu cô duyeân ngoä ñaïo cuûa chính hoï. Trong taéc thöù 22

Thieàn neân luoân nhôù raèng khi naøo maø chuùng ta coøn cuûa Bích Nham Luïc, Thieàn söï Vieân Ngoä Khaéc laéng nghe thoâng ñieäp cuûa Sô Toå, coøn thaáy "Tính," Caàn ñeõ ñöa ra lôøi bình: "Neáu oâng bình trieån, laõo chuùng ta vaãn ôû trong Thieàn; gaùnh cuûi, xaùch nöôùc, Taêng ñeå cho oâng bình trieån; neáu oâng ñaû phaù, laõo nguû, nghæ, ñi, ñöùng, laøm vieäc, taát caû nhöõng haønh vi Taêng cuõng ñeå cho oâng ñaû phaù."—To reveal the thöôøng nhaät ñaõ trôû thaønh söï thöïc hieän Thieàn moät real face of things. In Zen, the term means Zen caùch huyeàn dieäu. Nhö theá "bình thöôøng thò ñaïo" laø masters accept the comprehension or "ôû ñaây vaø baây giôø." "Bình thöôøng thò ñaïo" coøn coù understanding of their students and allow them to nghóa laø laøm chuû ñöôïc caùi kho taøng Baùt Nhaõ voâ liberally develop their opportunities and giaù, ngöôøi aáy coøn caàn gì nöõa? Chính vì vaäy maø conditions toward their own enlightenment. In the moät Thieàn sö noåi tieáng Baøng Long Uaån ñaõ noùi: twenty-second case of the Pi-Yen-Lu, Zen master "Vaùc cuûi vaø xaùch nöôùc laø thaàn thoâng dieäu duïng; Yuan-Wu commented: "If you spread it evenly, I

let you spread it out evenly; if you break it up, I moàm. Haønh giaû phaûi luoân nhôù lôøi ñöùc phaät daî: let you break it up." "Chaúng phaûi caäy nhieàu lôøi maø cho laø ngöôøi coù trí, Bình Trung Voâ Thuûy: Trong bình khoâng coù nöôùc, nhöng an tònh khoâng cöøu oaùn, khoâng sôï haõi môùi laø aùm chæ phaùp Khoâng Quaùn cuûa Tam Luaän Toâng— ngöôøi coù trí. (Dharmapada 258)"—Diseases enter There's no water in the vase, the term implies the by the mouth, calamities also come from it too. method of contemplation of emptiness (meditation Practitioners should always remember the on Emptiness) of the San-Lun Sect. Buddha's teaching: "A man is not called a learned Bình Xuaát: Töông ñöông—Equivalent. man because he talks much. He who is peaceful, Bình Xuyeân Chöông (1915-): Master Ping- without hatred and fearless, is called learned and Shuan-Ch'ang—Teân cuûa moät vò Taêng Nhaät Baûn wise." vaøo theá kyû thöù XX—Name of a Japanese famous Bònh Töû: Illness and Death—Bònh vaø cheát laø monk in the twentieth century. nhöõng nguyeân nhaân töï nhieân cuûa nhöõng bieán coá Bình Xöôùng: Tuyeân thuyeát baøn luaän veà haïnh cuûa xaõy ra trong ñôøi soáng chuùng ta. Ñeå traùnh khoå ñau caùc baäc coå ñöùc—Lecturing and discussing on the ngöôøi Phaät töû phaûi chaáp nhaän chuùng trong hieåu morale of the old virtues. bieát. Theo Kinh Nieát Baøn, Ñöùc Phaät thöông nhöõng Bænh: Giöõ chaët—To lay hold of—To grasp. keû phaøm phu naëng nghieäp nhieàu, cuõng gioáng nhö Bænh Cöï: Caàm ñuoác trong buoåi traø tyø (pheùp hoûa ngöôøi meï thöông ñöùa con ngheøo khoù beänh taät taùng chö Taêng Ni)—To carry the torch for nhieàu nhaát—Both illness and death are natural cremation. causes of events in our life. To prevent suffering, Bænh Phaùp: Ñieàu thöù nhaát trong boán phaùp Yeát Buddhists must accept them with understanding. Ma—The first in the four Karmas—See Yeát Ma. According to the Nirvana Sutra, just as a mother Bænh Phaát: Caàm phaát traàn, thöôøng laø ngöôøi ñöùng loves the sick child most, so Buddha loves the ñaàu trong chuùng hoäi, naêm vò Taêng ñöùng ñaàu trong most wicked sinner. töï vieän môùi coù ñaëc quyeàn naày—To hold the fly- Boûn Xeûn:

Avaricious—Stingy—Stinginess. brush, or whisk, the head of an assembly, the five Ñöùc Phaät daïy trong Kinh Phaùp Cuù: “Ngöôøi tham heads of a monastery have this privilege. lam boûn xeûn khoâng theå sanh leân coõi trôøi, ngöôøi ngu Bænh Trì: Nghieâm trì giôùi luaät—To hold firmly to si khoâng öa taùn döông vieäc boá thí, nhöng ngöôøi trí the discipline or rules. thaáy boá thí laïi tuøy hyû coâng ñöùc vaø töông lai hoï seõ Bònh: Vyadhi (skt)—Beänh—Disease—Sickness— döï höôûng phaàn an laïc.”—The Buddha taught in Trong ñaïo Phaät, moät ngöôøi chöa giaùc ngoä laø moät the Dharmapada Sutra, verse 177: “Misers cannot ngöôøi beänh. Phöông thöùc vaø tieán trình chöõa beänh go to the heaven, fools cannot indeed praise laø ñi vaøo öôùc voïng ñaït ñöôïc ñaïi giaùc—In charity. A wise man rejoices in alsmgiving and Buddhism, a person who is not enlightened is “ill” thus becomes happy thereafter.” by definition. The healing process into the Bong Boùng Nöôùc: A water bubble. aspiration to attain enlightenment. Boùng: Abhasa (skt)—Shadow. Bònh Caên: Cause of illness. Boùng AÛo Töôûng Cuûa Vuõ Truï: The bubble of the Bònh Coá Chaáp: Problem (disease) of grasping. universe Bònh Khoå: Caùi khoå do beänh hoaïn gaây ra— Boùng Daùng: Abha or Paribimba (skt)—Shadow— Sickness(disease/to fall ill) is suffering—Reflected image. Suffering of disease—Suffering from illness—See Boá: 1) Vaûi: Cloth; 2) Phaân boá: To spread; 3) Lo sôï: Baùt Khoå. Uttras or Santras (skt)—Fear, afraid. Bònh Ma: Demonic disease. Boá Baøo: Hình thöùc thay ñoåi cuûa aùo caø sa (ñöôïc Bònh Nan Y: Incurable disease. duøng trong Phaät giaùo Nhaät Baûn)—The alteration Bònh Noäi Thöông Hieåm Ngheøo: Inside (inner) form of the monk’s robe or cassock—See Caø Sa. dreadful diseases. Boá Ña Ngoaïi Ñaïo: Bhasman (skt)—Pamsupatas, Bònh Toøng Khaåu Nhaäp, Hoïa Toøng Khaåu Xuaát: or Pasupatas (skt)—Ñoà Hoâi Ngoaïi Ñaïo—Ñoà Khoâi Beänh hoaïn vaøo ñaèng mieäng, maø hoïa cuõng ra ñaøng Giaùo—Ñoà ñeä cuûa phaùi ngoaïi ñaïo boâi tro— Followers of Siva, Saiva ascetics; a class of

heretics who smeared themselves with ashes. slightly raised. He is also depicted standing up Boá Ñaïi: See Boá Ñaïi Hoøa Thöôïng. with arms above his head, palms upward; he Boá Ñaïi Hoøa Thöôïng (?-916): Budai (chi)—Great generally has a broad smile on his face and is Reverend—Pu-Tai Ho-Shang—Boá Ñaïi Hoøa often surrounded by children. He was said to have Thöôïng, nhaø sö Trung Quoác vaøo theá kyû thöù 10. carried a hemp sack from which he gave presents Ngaøi ñöôïc mang teân naày vì ngaøi luoân mang treân to children. The origin of the connection between löng moät bò aên xin trong khi du haønh töø phoá naày Pu-Tai and Maitreya appears to be a short poem sang phoá khaùc. Chæ ñeán luùc maát, ngaøi môùi tieát loä he spoke shortly before his death, in which he mình laø ai: Haï Sanh Di Laëc Toân Phaät. Trong caùc tu implied that he was Maitreya. In Japan he is vieän Phaät giaùo Trung Hoa, Ngaøi laø bieåu hieän cuûa referred to as Hotai, and is one of the “seven vò Phaät Cöôøi. Moät vò Taêng Trung Hoa vaøo theá kyû divinities of fortune,” and the connection with thöù 10, teân thaät cuûa ngaøi laø Ñinh Tröôøng Töû hay Maitreya is not commonly stressed. Chi Töû, thöôøng ñöôïc ngöôøi ta nghó raèng ngaøi laø Boá Ñaùt Na: Putana (skt)—Boá Ñôn Na—Phuù Ña— hieän thaân cuûa Ñöùc Di Laëc, Ñöông Lai Haï Sanh Ñaø Na—Ñôn

Na—Moät loaïi quyû caùi laøm haïi treû, Phaät. Thöôøng ñöôïc goïi laø “Phaät Cöôøi,” Boá Ñaï i moät loaïi quyû ñoùi hoâi haùm, vaø thaønh coâng nhöùt thöôøng ñöôïc hoïa laø moät con ngöôøi maäp maïp vôùi trong caùc loaøi quyû—A female demon poisoning or böùc töôïng baùn thaân vaø buïng pheä, ngoài vôùi chaân the cause of wasting in a child; interpreted as a phaûi hôi giô leân (vò hoøa thöôïng coù hình daùng ñaåy stinking hungry demon, and the most successful of ñaø chaäm chaïp, traùn nhaên buïng pheä, ñi ñaâu luõ treû demons. cuõng thöôøng hay bu theo choïc gheïo Ngaøi). Ngöôøi Boá Ñaït Laïp: Potala (skt)—Phoå Ñaø La—Tu vieän ta cuõng hoïa ngaøi ñöùng vôùi hai caùnh tay ñöa leân cuûa Ñöùc Ñaït Lai Laït Ma taïi thuû ñoâ La Sa—The khoûi ñaàu, loøng baøn tay ngöûa leân trôøi; ngaøi thöôøng monastery of the Dalai Lama in Lhasa. coù nuï cöôøi thaät roäng treân maët vaø thöôøng bò ñaùm treû Boá Ñôn Na: Putana (skt)—A female demon—See vaây quanh. Ngöôøi ta noùi ngaøi mang moät caùi tuùi vaûi Boá Ñaùt Na. töø trong ñoù ngaøi ñeå quaø cho treû con. Nguoàn goác Boá Ñoán (1290- 1364): Bu Ston (tib)—Teân cuûa moät cuûa söï lieân heä giöõa Boá Ñaïi vaø Ñöùc Di Laëc döôøng trong nhöõng hoïc giaû Phaät giaùo noåi tieáng cuûa Phaät nhö töø moät baøi keä ngaén tröôùc khi ngaøi thò tòch, giaùo Taây Taïng trong buoåi ban sô, ngöôøi ñaõ vieát boä trong ñoù ngaøi aùm chæ ngaøi laø Phaät Di Laëc. ÔÛ Nhaät lòch söû Phaät giaùo raát coù aûnh höôûng ôû AÁn Ñoä vaø Taây Baûn ngaøi ñöôïc keâu laø “Hotai,” vaø laø moät trong baûy Taïng, vôùi nhan ñeà “Lòch Söû Phaät Phaùp.”—Name vò thaàn may maén, vaø söï lieân heä vôùi Ñöùc Di Laëc of one of the great early scholars of Tibetan thöôøng khoâng ñöôïc nhaán maïnh—Hempen sack, a Buddhism, who wrote an influential history of Chinese monk said to have lived in the 10th Buddhism in India and Tibet, entitled “History of century. His name comes from his wandering the Dharma.” through the towns with a hempen beggar’s sack on Boá Ñoán Phaät Giaùo Söû: History of the Dharma— his back. Only at the time of his death did he Boä lòch söû Phaät giaùo raát coù aûnh höôûng ôû AÁn Ñoä vaø reveal his true identity as an incarnation of the Taây Taïng, vôùi nhan ñeà “Lòch Söû Phaät Phaùp” ñöôïc future buddha: Maitreya. In Chinese monasteries, vieát vaøo naêm 1322 bôûi ngaøi Boá Ñoán —An he is represented as a Laughing Buddha. Cloth- influential history of Buddhism in India and Tibet, bag monk, an erratic monk (in the tenth century, entitled “History of the Dharma,” written in 1322 usually depicted, scantily clad and surrounded by by Bu Ston. children). A tenth-century Chinese Buddhist Boá Giaùo: Truyeàn baù giaùo phaùp ra ngoaøi —To monk, whose real name was Ting Ch’ang Tz’u or publish—To spread abroad the doctrine. Ch’i-Tz’u, popularly thought to have been a Boá Giaùo Sö: Dharma expounder—An manifestation of Maitreya, the future Buddha. expounder—Teacher. Often referred to as the “Laughing Buddha,” Pu- Boá Haøm: Pusan (skt)—Nuoâi döôõng vaïn vaät—To Tai is commonly depicted as a corpulent (beùo rear all other beings. maäp) man with a bare torso (töôïng baùn thaân) and Boá Hoa Nhö Vaân Thaàn: Spreading Flowers Like bulging belly (buïng pheä), sitting with his right leg Clouds Deity (Spirit).

Boá La Phöôïc Haï Noa: Probhakta (skt)—Before human, half-bestial body. They may brandish food—See Thöïc Tieàn. weapons or spit fire. If the practitioner is Boá Lôïi Ca:

Purika (skt)—Moät loaïi baùnh—A kind frightened, he loses his right thought and often of cake. goes insane. Faced with these occurences, we Boá Loã Ba: See Boá Loã Baø Bì Ñeà Ha. should reflect that all forms and marks are Boá Loã Baø Bì Ñeà Ha: Purva-Videha or Videha illusory, and that demons can only destroy the (skt)—Moät trong nhöõng ñaïi chaâu ôû veà phía ñoâng illusory body, not the True Mind. Meditating this nuùi Tu Di—One of the great continents east of way, we should remain calm and unafraid of Sumeru. death, peacefully concentrating on meditation. Boá Loã Na Baït Ñaø La: Purnabhadra (skt)—Moät The demons will then retrest of their own accord. trong taùm teân töôùng cuûa Daï Xoa—One of the Boá Mao Thò Giaû Thieàn Sö: Zen Master Pu-Mao- eight yaksa generals. Shih-Je—Teân cuûa moät vò Thieàn sö Trung Hoa vaøo Boá Loä Sa: Purusa (skt)—Boá Loã Sa—Boå Loâ Sa— thôøi nhaø Ñöôøng (618-907), thuoäc toâng Ngöu Ngöôøi—Tröôïng phu—Só phu—Man—Mankind— Ñaàu—Name of a Chinese Zen master of the Niu- A Man—Man as Narayana the soul and origin of T'ou Sect during the T'ang dynasty. the universe—The soul—Supreme being. Boá Naïp: 1) AÙo vaù cuûa chö Taêng: Monks' patchy Boá Loä Sa Boá La: Purusapura (skt)—Teân cuûa moät robes; 2) Laõo Naïp: See Naïp Töû. thò traán ôû vuøng Baéc AÁn Ñoä nôi ngaøi Theá Thaân sinh Boá Nhö Ñieåu Phaït Da: Punyopaya (skt)—Na ra—Name of a town in northern India where Ñeà—Nadi (skt)—Moät vò sö mieàn Trung AÁn, ñöôïc Vasubandhu was born. keå laïi nhö laø vò ñaõ mang sang Trung Hoa 1.500 Boá Ma: Saùt Taëc—Phaù si—Terrorizing Demons— kinh saùch Ñaïi vaø Tieåu Thöøa vaøo khoaûng naêm 655 Laøm cho ma quyû sôï haõi, moät töø duøng ñeå goïi Tyø sau Taây Lòch. Ñeán naêm 656 oâng ñöôïc göûi sang Kheo. Ngöôøi ñaõ tieâu dieät heát ma chöôùng naõo ñaûo Coân Loân trong bieån Nam Haûi (coù leõ laø Coân phieàn. Ñaây laø moät trong ba loaïi ngoaïi ma. Boá ma Sôn cuûa Vieät Nam) ñeå tìm moät loaïi thuoác laï—A laø loaøi ma öa khuûng boá laøm cho ngöôøi kinh sôï. Thöù monk of central India, said to have brought over ma naày thöôøng hoùa hình coïp, soùi, raén, rít, hoaëc caùc 1,500 texts of the Mahayana and Hinayana loaøi thuù hung döõ kyø laï, hay hình aùc quyû gheâ rôïn ñeå schools to China 655 AD. In 656 AD he was sent doïa nhaùt ngöôøi tu. Nhöõng hình töôùng naày bieán to Pulo Condore Island in the China Sea for some huyeãn voâ cuøng, hoaëc khoâng ñaàu, nhieàu ñaàu, nhieàu strange medicine. tay, nhieàu maét; hoaëc mình ngöôøi ñaàu thuù, mình thuù Boá Nhö Na Ñeà: Nadi (skt)—Punyopaya (skt)—A ñaàu ngöôøi, hoaëc caàm khí giôùi, hoaëc phun löûa ñoû. noted monk of central India—Na Ñeà—See Boá Neáu haønh giaû kinh haõi, lieàn bò noù phaù laøm maát Nhö Ñieåu Phaït Da. chaùnh nieäm, laém khi sanh ñieân cuoàng. Gaëp caûnh Boá Phaùt Yeåm Neâ: Traûi toùc treân buøn—Thôøi xa naày, neân nghó caùc töôùng ñeàu giaû doái, ma chæ coù theå xöa, ñöùc Phaät Thích Ca ñaõ töøng traûi toùc treân buøn huûy dieät huyeãn thaân chôù khoâng theå phaù hoaïi ñöôïc ñeå ñöùc Phaät Nhieân Ñaêng coù theå böôùc qua treân con chaân taâm. Suy xeùt nhö theá roài bình tónh khoâng sôï ñöôøng khoâ raùo hôn—To spread the hair on the cheát, an nhieân chuyeân taâm thieàn ñònh noù seõ töï ruùt mud. Once upon a time, Sakyamuni Buddha lui—To terrorize the demons or Scare-demon or spread his hair on the mud so that Dipankara

frighten demons, a term used to call Bhiksu. A Buddha can step on a drier path. killer of the demons of ignorance or a slayer of the Boá Saù Baø Laâu: Potthapada (p)—Du Só Ngoaïi enemy. This is one of the three external demons. Ñaïo—Nhöõng ngöôøi tu taäp theo ngoaïi ñaïo raøy ñaây These are ghosts that like to frighten and terrorize mai ñoù—Wandering practitioners from heretical people. They usually take the form of tigers, sects. wolves, deadly serpents, poisonous snakes or Boá Saét Trí Ca: Pustika (skt)—Loø hình vuoâng other ferocious beasts or hallucinatory, diabolic töôïng tröng cho "Taêng Ích Phaùp" hay laøm taêng apparitions to scare the cultivator. Their forms phuùc, moät trong naêm loaïi Hoä Ma—Square brazier change and infinitude. They may have no head or for prosperity, one of the five kinds of braziers. many heads, many hands, many eyes, or a half- Boá Saéc Tröøng Ca: Paustika (skt)—Taêng ích hay

Taêng vinh coù nghóa laø taêng tröôûng. Moät trong naêm wrong doings. During this period of twenty-four loaïi tu phaùp—For success or prosperity. One of hours, laypersons gather at a monastery where the five kinds of esoteric ceremonial. they participate in worship and expositions of the Boá Söù: Pausa (skt)—The tenth month in India. teaching and vow to observe eight precepts (the Boá Söû Nguyeät: Pausa (skt)—Taisa (skt)—See Baùo rules of moral discipline), taking just one meal at Sa. noon time, reciting sutras as well as practicing Boá Taùt: Upavasatha—posadha—Uposana (skt)— meditation all the time. Uposatha is held twice Uposatha (p)—Fusatsu (jap)—Boá Sa Tha—Boá Saùi monthly in a Zen monastery, in which certain Tha—Bao Sa Ñaø—Boá Taùt Ñaø Baø—Öu Boå Ñaø vows are renewed. It requires confession of Baø—Baùt La Ñeá Ñeà Xaù Da Mò (Pratidesaniya)— violation against Buddhist rules and acceptance of Tieáng Haùn dòch laø Tònh Truï, Thieân Truùc hay the karma resulting from them. Tröôûng Döôõng. Theo pheùp cuûa ngöôøi xuaát gia cöù Boá Taùt Ñöôøng: Uposatha Hall—See Boá Taùt. nöûa thaùng moät laàn (vaøo ngaøy raèm, 29 hoaëc 30), Boá Taùt Hoä: Töø ngöõ duøng goïi Boá taùt Giôùi Trai cho chuùng Taêng Ni taäp hôïp thuyeát giôùi kinh, khieán cho ngöôøi tu taïi gia, vì öu baø taéc vaø öu baø di taïi gia giöõ moïi ngöôøi ñeàu truï trong tònh giôùi vaø tröôûng döôõng taùm giôùi maø thaønh Boá Taùt (taïi taâm thì goïi laø hoä, taïi thieän phaùp. Trong khi ñoù ngöôøi taïi gia thì giöõ troøn thaân khaåu thì goïi laø giôùi)—A term for the lay taùm giôùi trong saùu ngaøy chay ñeå ñoaïn tröø aùc observance of the first eight commandments on nghieäp vaø tröôûng döôõng thieän phaùp. Theo Luaät fast days, and it is used as a name for those Taïng thì leã tuïng giôùi naøy phaûi ñöôïc tuïng vaø phaùt loà commands. saùm hoái tröôùc chuùng. Nhöng treân thöïc teá thì phaàn Boá Taùt Kieàn Ñoä: Uposatha-khandaka (skt)— naøy ñaõ bò boû ñi vaø thöôøng thì leã phaùt loà ñöôïc dieãn Thuyeát giôùi kieàn ñoä—Tuïng thuyeát veà giôùi luaät vaø ra rieâng tö tröôùc baøn thôø Phaät. Trong khi ñoù ngöôøi quy luaät töï vieän—Reciting on commandments and taïi gia thì giöõ troøn taùm giôùi trong saùu ngaøy chay ñeå monastic rules. ñoaïn tröø aùc nghieäp vaø tröôûng döôõng thieän phaùp. Leã Boá Taùt Nhöït: Nhöõng ngaøy Boá Taùt laø nhöõng ngaøy naày chuû yeáu cuõng giuùp ñöa ngöôøi taïi gia vaøo soáng raèm, 29 vaø 30 trong thaùng—The fast days are the ñôøi tu taäp cuûa ngöôøi xuaát gia trong moät ngaøy moät 15th, 29th, and 30th of the

moon. ñeâm. Trong suoát hai möôi boán giôø naày, Phaät töû taïi Boá Taùt Thöïc: Thöùc aên uoáng thanh tònh trong gia ñeán chuøa nghe phaùp, giöõ troøn taùm giôùi, aên moät nhöõng ngaøy Boá Taùt laø nhöõng ngaøy raèm, 29 vaø 30 ngoï, vaø tuïng kinh cuõng nhö thieàn ñònh suoát ngaøy. trong thaùng—The pure food during fast days are Leã naày ñöôïc tieán haønh moãi thaùng hai laàn trong caùc the 15th, 29th, and 30th of the moon. thieàn vieän vaø duøng ñeå thay ñoåi nhöõng lôøi caàu Boá Taùt Vieân: Uposatharama (skt)—Uposatha mong. Leã Boá Taùt ñoøi hoûi phaûi saùm hoái veà söï vi Garden—See Boá Taùt. phaïm ñoái vôùi giôùi luaät vaø chaáp nhaän haäu quaû cuûa Boá Thí: Dana (skt)—To give alms—Alms nhöõng nghieäp naày—The nurturing or renewal of (money, food, clothes offered to the poor)— vows by abiding in retreat for spiritual Generosity—Charity—To bestow—Theo töø Haùn refreshment. The Buddhist monks and nuns should Vieät, Boá coù nghóa laø roäng lôùn hay khoâng coù giôùi meet at the new, full moons, 29th and 30th to read haïn, Thí coù nghóa laø cho. Boá Thí laø cho moät caùch the Pratimoksa Sutra for their moral edification. roäng lôùn, cho khoâng giôùi haïn. Boá thí thöïc phaåm Also disciples at home should observe the fast hay phaùp giaùo, ñöa ñeán lôïi laïc cho ñôøi naày vaø ñôøi days (1st, 15th, 29th, 30th) and the eight commands. sau trong kieáp lai sanh, xao laõng hay töø choái khoâng According to the Vinaya, the recitation should be boá thí seõ coù haäu quaû ngöôïc laïi. Ñöùc Phaät daïy: preceded by a public confession of transgressions. “Tham lam chính laø ñaàu moái cuûa caùc söï khoå ñau In practice, this part of the service is often trong voøng luaân hoài sanh töû. Vì heã coù tham laø coù omitted, as confession is usually done privately chaáp giöõ; coù chaáp giöõ laø coøn bò troùi buoäc; coøn bò before the altar. They were kept as fast days in troùi buoäc töùc laø chöa giaûi thoaùt; chöa giaûi thoaùt töùc pre-Buddhist times, and were utilized by the early laø coøn luaân hoài sanh töû; coøn luaân hoài laø coøn laøm Buddhists as days for special meetings of the chuùng sanh; coøn laøm chuùng sanh laø coøn tieáp tuïc Order to recite sutras and to publicly confess all chòu caùc caûnh khoå ñau phieàn naõo.” Vì thaáy caùc

moái nguy haïi cuûa tham lam, neân Ñöùc Phaät ñaõ nhaán act of a Bodhisattva. The mind of a sentient being maïnh vôùi chuùng sanh veà phaùp moân boá thí. Theo is difficult to change. You should keep on Thieàn sö Ñaïo Nguyeân Hy Huyeàn (1200-1253) changing the minds of sentient beings, from the trong quyeån AÙnh Traêng Trong Gioït Söông, "Ñöùc first moment that they have one particle, to the Phaät ñaõ noùi: 'Neáu baïn tu taäp ñeå möu caàu cho mình moment that they attain the way. This should be moät ñieàu gì, baïn seõ ñoàng thôøi mang laïi bao nhieâu started by giving. For this reason giving is the first ñieàu khaùc nöõa cho cha meï, vôï con cuûa baïn.' Vì of the six perfections (paramitas). Mind is beyond theá, baïn cuõng neân bieát raèng möu caàu cho mình moät measure. Things given are beyond measure. ñieàu gì ñoù cuõng laø moät caùch boá thí. Möu caàu cho Moreover, in giving, mind transforms the gift and gia ñình cuõng laø boá thí. neáu baïn chæ boá thí moät haït the gift transforms mind. buïi, baïn vaãn neân vui söôùng vôùi haønh ñoäng cuûa baïn Boá Thí Ba La Maät: Dana-paramita (skt)— bôûi vì baïn ñaõ truyeàn laïi coâng ñöùc cuûa

chö Phaät Charitable Giving-Paramita—Paramita-charitable moät caùch ñuùng ñaén vaø ñoù cuõng chính laø laàn ñaàu giving—Perfection of generosity—Chuùng ta phaûi tieân baïn thöïc hieän moät haønh vi cuûa Boà Taùt. Taâ m baèng moïi caùch giuùp ñôû laãn nhau. Khi boá thí, khoâng thöùc cuûa chuùng sanh khoù maø bieán caûi ñöôïc. Caàn neân aáp uû yù töôûng ñaây laø ngöôøi cho kia laø keû ñöôïc phaûi coá coâng ñeå thay ñoåi taâm thöùc cuûa chuùng sinh cho, cho caùi gì vaø cho bao nhieâu, ñöôïc nhö vaäy thì ngay töø luùc ñaàu tieân, khi hoï môùi chæ laø moät haït nhoû kieâu maïn vaø töï phuï seõ khoâng sanh khôûi trong ta. nhaát cho ñeán khi hoï ñaït ñöôïc Ñaïo. Ñieàu ñoù neân Ñaây laø caùch boá thí voâ ñieàu kieän hay bi taâm döïa baét ñaàu töø boá thí. Vì leõ ñoù, boá thí ñöùng ñaàu trong treân caên baûn bình ñaúng. Boá thí Ba la maät coøn laø Luïc Ñoä Ba La Maät. Taâm thöùc khoâng ño ñöôïc. cöûa ngoõ ñi vaøo haøo quang chö phaùp, vì nhôø ñoù maø Ñieàu ta boá thí cuõng khoâng ño ñöôïc. Hôn nöõa, trong trong töøng giaây phuùt, chuùng ta laøm cho chuùng sanh luùc boá thí, taâm thöùc laøm bieán ñoåi taëng vaät vaø taëng hoan hyû cuõng nhö laøm trang nghieâm coõi Phaät; nhôø vaät laøm bieán ñoåi taâm thöùc."—According to Boá thí Ba la maät maø chuùng ta chæ daïy vaø höôùng Vietnamese-Chinese terms, Boá means wide or daãn chuùng sanh lìa boû taùnh tham lam boûn xeûn— unlimited, Thí means giving. Boá Thí means to give One should help other people, as best as one can, without any limits. Almsgiving of food or doctrine, to satisfy their needs. When giving charity, one with resultant benefits now and also hereafter in does not cherish the thought that he is the giver, the form of reincarnation, as neglect or refusal and sentient beings are the receivers, what is will produce the opposite consequences. The given and how much is given, thus, in one’s mind Buddha taught: “Greed is the origin of various no arrogance and self-conceit would arise. This is pains and sufferings in the cycle of births and an unconditioned alms-giving or compassion on deaths. For if there is greed, there is attachment; if equality basis. Dana paramita is also a gate of there is attachment, there is bondage; if there is Dharma-illumination; for with it, in every bondage, there is the cylcle of briths and deaths; if instance, we cause creatures to be pleasant, we there is a cycle of rebirths, one is still a sentient adorn the Buddhist land, and we teach and guide being; if one is still a sentient being, there are still stingy and greedy living beings. pains, sufferings, and afflictions.” Realizing the Boá Thí Cuùng Döôøng: To give alms and to offer. calamities from greediness, the Buddha Boá Thí Ñaùo Bæ Ngaïn: See Boá Thí Ba La Maät. emphasized a dharma door of generosity. Boá Thí Ñoä: See Boá Thí Ba La Maät. According to Zen Master Dogen in Moon In A Boá Thí Hoøa Tu: Offering of Countenance—Nuï Dewdrop, the Buddha said, "If you are to practice cöôøi hieàn hoøa—Ban cho moät nuï cöôøi hieàn hoøa eâm giving to yourself, how much more so to your dòu—To offer a soft countenance with smile to parents, wife, and children." Therefore you should others. know that to give to yourself is part of giving. To Boá Thí Keä: Danagatha (skt)—Daksinagatha give to your family is also giving. Even when you (skt)—Ñaø Na Giaø Tha—Keä veà lôøi khaån nguyeän give a particle of dust, you should rejoice in your cuûa ngöôøi boá thí—The verse or utterance of the own act,

because you correctly transmit the merit almsgiver. of all Buddhas, and for the first time practice an Boá Thí Maét: Offering of eyes—See Nhaõn Thí.

Boá Thí Nhieáp: Dana (skt)—Charity—Cho nhöõng attachment" as follows: "Bodhisattvas in truth thöù maø ngöôøi khaùc caàn (chuùng sanh naøo thích cuûa have no attachment in acts of charity. One should thì thí cuûa, chuùng sanh naøo thích phaùp thì thí phaùp) not attach to sight while giving. One should not haàu giuùp hoï coù ñöôïc yeâu thöông vaø hieåu thoâng attach to sound, smell, taste, touch, or chaân lyù—Giving, charity, or generosity—Giving conciousness in giving. Subhuti ! Bodhisattvas unsparingly what others need in order to lead should give without attachment. Why ? If they do, them to love and receive the truth. the merits and virtues are immeasurable." Boá Thí Phaùp: Dhamma-danam (p)—Dharma- Boá Töï Quaùn: Pheùp quaùn caùc maãu töï Phaïn cuûa giver—Giver of spiritual gift—To preach Buddha- toâng phaùi Chaân Ngoân, baèng caùch vieát chöõ "a" hoaëc dharma—Nhaän bieát söï hieåm nguy cuûa sanh töû neân caùc chöõ khaùc leân thaân theå haønh giaû—A Shingon nhaéc cho ngöôøi khaùc bieát nhöõng lôøi Phaät daïy vôùi meditation on the Sanskrit letter "a" and others, hy voïng cuoái cuøng hoï seõ hieåu vaø vöôït thoaùt khoûi written on the devotee's own body. luaân hoài sanh töû—Realizing mortal danger so to Boá UÙy: Vibhisana (skt)—Fear—Sôï haõi. preach others about Buddha's teachings with the Boá UÙy Baát Haønh Xöù Haïnh: Vì sôï seät maø ngöôøi ta hope that they will eventually understand and be laøm sai, moät trong boán baát haønh xöù haïnh (haønh xöû able to escape the cycle of births and deaths. sai traùi) theo Kinh Phuùng Tuïng trong Tröôøng Boä Boá Thí Tam Tònh Taâm: Three minds with which Kinh—One goes wrong through fear, one of the one should practice giving—Ba loaïi taâm boá thí four ways of going wrong according to the Sangiti thanh tònh: Boà ñeà taâm vì thöông soùt chuùng sanh Sutta in he Long Discourses of the Buddha. moïi loaøi, taâm giöõ Phaät phaùp, vaø taâm khoâng caàu lôïi Boá UÙy Thí: Boá thí baèng caùch giuùp ngöôøi truùt boû döôõng phöôùc baùu—Three minds with which one noãi lo aâu sôï haõi—Almsgiving to remove one's should practice dana: Bodhi-mind because one fear. pities all sentient beings, keeping the Buddha- Boá Y Chi Giao: Tình baïn töø thôøi coøn aùo vaûi cô dharma close to one's heart, and not seeking haøn—Friendship that began when both lived in reward. humble circumstances. Boá Thí Taâm: The mind of Almsgiving—Söï boá thí Boà: Coû boà—A kind of fragant grass. veà taâm linh. Ñaây laø boá thí taám loøng bi maãn cho tha Boà Caâu Ñi Thô: Carrier-pigeon. nhaân—The spiritual offering. This is to offer a Boà Coâng Anh: Dandelion. compassionate heart to others. Boà Ñeà: Bodhi (skt)—Awakening— Boá Thí Thaân: Physical offering—Duøng thaân mình Enlightenment—Awakening one's own Buddha ñeå phuïc vuï—This is to offer service by one's nature—Perfect wisdom—The illuminated or labor. enlightened mind—Boà Ñeà baét nguoàn töø thuaät ngöõ Boá Thí Thuû: Tay boá thí, coù ngöôøi ñeán caàu, tuøy choã Bodhi, ñöôïc ruùt ra töø goác Phaïn ngöõ "Budh" coù hoï muoán ñeàu laøm cho ñöôïc ñaày ñuû —Hands of nghóa laø "tri thöùc," "hieåu bieát," hay "toaøn trí." giving, satisfying all those who seek, according to Thuaät ngöõ thöôøng ñöôïc caùc nhaø phieân dòch Taây their desires. phöông dòch laø

“Giaùc Ngoä,” coù nghóa ñen laø “Tænh Boá Thí Voâ Sôû Truï: No Attachment in acts of Thöùc.” Gioáng nhö thuaät ngöõ “Buddha,” ñöôïc ruùt ra charity—Theo Kinh Kim Cang, Ñöùc Phaät nhaéc töø goác Phaïn ngöõ “buddh,” coù nghóa laø “tænh thöùc,” nhôû Tu Boà Ñeà veà Boá Thí Voâ Sôû Truï nhö sau: “Boà vaø trong Phaät giaùo töø naøy chæ moät ngöôøi ñaõ tænh Taùt thöïc haønh pheùp boá thí phaûi neân “Voâ sôû truï.” thöùc khoûi giaác nguû si meâ, trong ñoù haàu heát chuùng Nghóa laø khoâng neân truï vaøo saéc maø laøm boá thí, sanh ñang traûi qua. Theo truyeàn thuyeát Phaät giaùo, khoâng neân truï vaøo thanh, höông, vò, xuùc, phaùp maø Ñöùc Phaät thaønh ñaït ñaïo quaû Boà Ñeà taïi Boà Ñeà Ñaïo laøm boá thí. OÂng Tu Boà Ñeà! Taïi sao maø Boà Taùt Traøng trong khi ngoài döôùi goác caây Boà Ñeà — khoâng neân truï vaøo saéc töôùng maø boá thí nhö theá? Vì “Budh,” meaning “knowledge,” “Understanding,” neáu Boà Taùt khoâng truï vaøo hình saéc maø boá thí, thì or “Perfect wisdom.” A term that is often phuùc ñöùc ñoù khoâng theå suy löôøng ñöôïc.”— translated as “enlightenment” by Western According to the Diamond Sutra, the Buddha translators, but which literally means reminded Sibhuti about “acts of charity without “Awakening.” Like the term BUDDHA, it is

derived from the Sanskrit root buddh, “to wake (Bodhi tree has been no tree) up,” and in Buddhism it indicates that a person has The mirror bright is nowhere shinning, “awakened” from the sleep of ignorance in which (The shining mirror was actually none) most beings spend their lives. According to As there is nothing from the first, Buddhist legend, the Buddha attained bodhi in the (From the beginning, nothing has existed) town of BODHGAYA while sitting in meditation Where can the dust itself accumulate? under the Bodhi Tree or Bodhi-Vrksa. (How would anything be dusty?) Boà Ñeà Baát Khaû Ñaéc: Enlightenment is If we, Zen practitioners, consider this is a koan; it ungraspable. must be one of the koans that illustrates Zen-truth Boà Ñeà Boån Voâ Thoï: Bodhi tree has been no through a negating approach with nullifying or tree—Taùc giaû cuûa caâu keä naày laø moät cö só chuyeân abrogating expressions. With this type of koan, we lo taïp dòch döôùi beáp, suoát ngaøy chæ bieát böõa cuûi, usually accuse the Zen masters of being negatory. giaõ gaïo cho chuøa. Dieän maïo ngöôøi quaù taám thöôøng But in fact, they did not negate anything. What ñeán noãi khoâng maáy ai ñeå yù, neân luùc baáy giôø toaøn they have done is to point out our delusions in theå ñoà chuùng raát ñoãi söûng soát. Nhöng Toå thì thaáy ôû thinking of the non-existent as existent, and the vò Taêng khoâng tham voïng aáy moät phaùp khí coù theå existent as non-existent, and so on. thoáng laõnh ñoà chuùng sau naày, vaø nhaát ñònh truyeàn Boà Ñeà Coå: Pippala-vrksa (skt)—Taân Phaùt Lôïi Löïc y phaùp cho ngöôøi. Ngöôøi ñoù chính laø Luïc Toå Hueä Xoa—Coøn goïi laø Boà Ñeà Thuï, töùc laø caây Boà Ñeà maø Naêng. Nguyeân baøi keä ñöôïc vieát nhö sau: döôùi goác naày Ñöùc Phaät ñaõ giaùc ngoä —The bodhi- Boà ñeà boån voâ thoï, druma, or the bodhi-tree under which Sakyamuni Minh caûnh dieät phi ñaøi, obtained insight. Baûn lai voâ nhaát vaät, Boà Ñeà Ña La: Bodhitara (skt)—See Boà Ñeà Ñaït Haø xöù nhaï traàn ai ? Ma. (Boà ñeà voán khoâng caây, Boà Ñeà Ñaïo: See Xuaát Theá Gian Ñaïo. Göông saùng cuõng chaúng ñaøi, Boà Ñeà Ñaïo Ñaêng Luaän: Bodhipatha-pradipa Xöa

nay khoâng moät vaät, (skt)—Giaùc Ñaïo Ñaêng Luaän—Name of a work of Choã naøo dính buïi baëm?) commentary written by Atisa—Teân moät boä luaän Neáu haønh giaû chuùng ta xem ñaây laø moät loaïi coâng ñöôïc ngaøi A Ñeå Sa tröôùc taùc. aùn, thì noù phaûi laø moät trong nhöõng coâng aùn thuoäc Boà Ñeà Ñaïo Thöù Ñeä Luaän: Patha-krama (skt)— loaïi giaûi minh chaân lyù Thieàn baèng nhöõng laäp Lam rim (tib)—Stages of the path—Boà Ñeà Ñaïo tröôøng phuû nhaän, hö hoùa hay pheá boû. Vôùi loaïi coâng Thöù Ñeä Luaän—Nhöõng giai ñoaïn cuûa con ñöôøng aùn naøy, chuùng ta thöôøng caùo buoäc caùc Thieàn sö laø hay tieán trình giaùc ngoä, con ñöôøng tìm thaáy trong phuû nhaän. Nhöng kyø thaät hoï chaúng phuû nhaän gì caû, Phaät giaùo Taây Taïng, moät thí duï xöa nhaát laø “Baûo nhöõng gì hoï ñaõ laøm chæ nhaèm ñeå vaïch roõ ra caùc aûo Chaâu Trang Nghieâm Giaûi Thoaùt.” Lam Rim cuõng töôûng cuûa chuùng ta cho voâ höõu laø höõu, höõu laø voâ laø heä thoáng thieàn taäp chuû yeáu cuûa tröôøng phaùi höõu, vaân vaân—The writer of this line was an Gelukpa—A Tibetan term for “Stages of the insignificant layman in the service of the path,” found in all orders of Tibetan Buddhism, the monastery, who spent most of his time inpounding oldest example of which is Gampopa (1079-1153) rice and splitting wood for the temple. He has such “Jewel Ornament of Liberation.” Lam rim is also an unassuming air that nobody ever thought much central to the meditative system of the Gelukpa of him, and therefore the entire community was order. The lam rim tradition conceives of the path now set astir to see this challenge made upon its to Buddhahood in hierarchically ordered stages, recognized authority. But the fifth patriarch saw in and trainees are expected to master each stage this unpretentious monk a future leader of before moving on. The meditative training mankind, and decided to transfer to him the robe involves progressively eliminating negative of his office. That man was the Sixth Patriarch mental states and tendencies while simultaneously Hui-neâng. The whole verse is written as follow: engaging in virtuous actions and training in The Bodhi is not like the tree, accordant attitudes. Tsong Khapa (1357-1419), the

founder of the Gelukpa, wrote several works of India (Bihar), also called the Citadel of this type, the most comprehensive being his Enlightenment because it was where the Buddha “Great Exposition of the Stage of the Path” (Lam attained enlightenment or supreme wisdom rim chen mo). (bodhi). Bodhi-Gaya is located near the town of Boà Ñeà Ñaïo Traøng: Bodhimanda (skt)—Bodhi Gaya. It is said to be diamond-like, the navel or Gaya (skt)—Buddha-Gaya (skt)—Boà ñeà ñaïo centre of the earth; every bodhisattva sits down on traøng, gaàn beân bôø Ni Lieân Thieàn thuoäc bang Bihar such a seat before becoming Buddha. To the trung AÁn, coøn goïi laø Giaùc Thaønh vì ñaây laø nôi Ñöùc devout Buddhists, there is no place of greater Phaät ñaõ ñaït thaønh chaùnh quaû. Boà ñeà ñaïo traøng toïa interest or sanctity than the holy spot of the laïc gaàn thaønh phoá Gaya. Ngöôøi ta noùi noù laø trung Buddha’s enlightenment: Bodh-Gaya. Sacred taâm ñòa caàu; chö Boà Taùt tröôùc khi thaønh Phaät ñeàu shrines and stately monuments were raised all phaûi ngoài taïi choã naày. Rieâng ñoái vôùi Phaät töû thuaàn around and the account of the Chinese pilgrim, thaønh, thì khoâng

coù nôi naøo ñaùng chuù yù vaø thieâng Hsuan-Tsang, gives us a glimpse of the past lieâng hôn nôi Ñöùc Phaät thaønh ñaïo: Boà Ñeà Ñaïo splendor of this sanctified place. According to Traøng. Nhieàu laêng taåm vaø ñeàn ñaøi nguy nga ñaõ Prof. P.V. Bapat in The Twenty-Five Hundred ñöôïc döïng leân khaép nôi quanh ñaây. Taäp kyù söï cuûa Years of Buddhism, Hsuan-Tsang ascribes the nhaø haønh höông Phaät Giaùo trung Hoa laø Huyeàn erection of the original Bodhi shrine to Emperor Trang ñaõ cho chuùng ta moät caùi nhìn bao quaùt veà söï Asoka. According to one of his rock edits, Asoka huy hoaøng cuûa thaùnh ñòa naày trong thôøi quaù khöù. visited this place, which is called Sambodhi in the Theo Giaùo Sö P.V. Bapat trong Hai Ngaøn Naêm inscription, when he had been consecrated ten Traêm Naêm Phaät Giaùo, Huyeàn Trang cho raèng ngoâi years, and it is more than probable that the great ñeàn Boà Ñeà (Bodhi) ban ñaàu laø do vua A Duïc döïng emperor constructed a shrine on this holy spot. leân. Theo moät trong nhöõng bia kyù, sau khi leân ngoâi However, no vestiges os such a shrine can be ñöôïc möôøi naêm, vua A Duïc ñaõ ñeán chieâm baùi nôi found at present. This shrine has been restored naày maø teân goïi trong bia laø Sambodhi, vaø raát coù and renovated many times. From the description nhieàu khaû naêng laø nhaø vua ñaõ cho döï ng leân ngoâi of Hsuan-Tsang, it appears that the shrine, ñeàn treân thaùnh ñòa naày. Tuy nhieân, ngaøy nay essentially in its present shape and appearance, khoâng theå tìm ra moät daáu tích naøo cuûa ngoâi ñeàn existed already in the seventh century A.D. The naày nöõa. Ngoâi ñeàn naày ñaõ ñöôïc hoài phuïc vaø taân Mahabodhi temple in Burma is a prototype of this taïo nhieàu laàn. Qua söï moâ taû cuûa Huyeàn Trang thì grand temple. As it now stands, the Mahabodhi ngoâi ñeàn, chuû yeáu laø qua hình daïng vaø daùng veû beà shrine at Bodh-Gaya is approximately 160 feet ngoaøi hieän nay cuûa noù, ñaõ coù töø theá kyû thöù 17. Ñeàn high and consists of a straight pyramidal tower Ñaïi Boà Ñeà ôû Mieán Ñieän laø moät nguyeân maãu cuûa with many storeys. The shrine enshrines a great ngoâi ñeàn lôùn naày. Theo nhö chuùng ta thaáy hieän gilded figure of the Buddha touching the earth nay thì ñeàn Mahabodhi ôû Bodh-Gaya cao gaàn 50 which symbolizes the supreme event of meùt vaø goàm moät thaân thaúng hình kim töï thaùp. Ñeàn enlightenment. Around the shrine lie innumerable coù nhieàu taàng khaùc nhau. Ñeàn coù moät töôïng Phaät remains of which the most important are portions maï vaøng, chaïm vaøo maët ñaát ñeå töôïng tröng cho söï of the stone railing which represent two different thaønh ñaïo thieâng lieâng. Xung quanh ngoâi ñeàn naày periods of construction, the earlier going back to hieän nay coøn voâ soá di tích maø trong ñoù quan troïng about the second century B.C., and the latter to the nhaát laø nhöõng ñoaïn lan can baèng ñaù ñaïi dieän cho early Gupta period. In the immediate vicinity are hai thôøi kyø xaây döïng khaùc nhau, thôøi kyø ñaàu vaøo situated seven sacred sites, which, according to khoaûng theá kyû thöù hai tröôùc Taây lòch, vaø thôøi kyø tradition, were identical with those where the sau vaøo ñaàu trieàu ñaïi Gupta. Trong vuøng keá caän coù Buddha is said to have passed seven tranquil baûy thaùnh ñòa khaùc maø theo truyeàn thuyeát laø weeks in the enjoyment of his Buddhahood. nhöõng nôi Ñöùc Theá Toân ñaõ traûi qua boán möôi chín Boà Ñeà Ñaït Ma: Bodai Daruma (jap)— ngaøy tónh

tòch sau khi chöùng ñaéc Phaät quaû —A Bodhidharma (skt)—P'u-t'i Ta-mo (Wade-Giles place near the bank of Nairanjana River in Central Chinese)—Puti Damo (Pinyin Chinese)—Boà Ñeà

Ña La—Boà Ñeà Ñaït Ma voán laø thaùi töû thöù ba cuûa his 'will for truth', was accepted as his disciple. It vua Kancipura Nam AÁn. OÂng laø moät Taêng só hoïc is not certain whether he died there or again left giaû uyeân thaâm ngöôøi AÁn, thaàn hueä saùng thoâng, the monastery after he had transmitted the nghe ñaâu ngoä ñoù. Ngaøi vaâng lôøi Thaày laø Baùt Nhaõ patriarchy to Hui-K'o. According to another Ña La (Prajnatara) ñeán trieàu ñình Trung quoác vaøo legend, Bodhidharma was poisoned at the age of khoaûng naêm 520 sau Taây lòch, vôùi muïc ñích phoå 150 and buried in the mountains of Honan. Not bieán heä thoáng trieát hoïc cuûa oâng. Sau moät thôøi gian long after his death, the pilgrim Sung Yun, who ngaén nguûi ñònh truyeàn baù hoïc thuyeát ôû ñoù khoâng had gone to India to bring the sutra texts back to coù keát quaû, oâng tieáp tuïc ñi leân Laïc Döông ôû mieàn China, met Bodhidharma on his way home in the baéc Trung Hoa vaø quyeát ñònh ôû laïi tu vieän Thieáu mountains of Turkestan. The Indian master, who Laâm treân nuùi Toáng Sôn. ÔÛ ñoù oâng thöïc haønh an wore only one sandal, told the pilgrim he was on thieàn trong chín naêm, ñöôïc bieát ñeán nhö laø chín his way back to India; a Chinese dharma heir naêm quay maët vaøo töôøng. Taïi ñaây, Hueä Khaû, vò would continue his tradition. Upon his return to tröôûng laõo thöù nhì sau naøy cuûa Thieàn toâng Trung China the pilgrim reported this encounter to the Hoa ñaõ gaëp vaø ñöôïc oâng nhaän laøm hoïc troø sau khi disciples of Bodhidharma. The opened his grave chöùng toû raát roõ yù chí nhaän thöùc chaân lyù . Ngöôøi ta and found it empty except for one of the khoâng bieát roõ laø oâng ñaõ thò tòch ôû ñoù hay ñaõ rôøi tu patriarch's sandals. vieän sau khi truyeàn chöùc tröôûng laõo cho Hueä Khaû. Qua cuoäc ñoái thoaïi vôùi Voõ Ñeá, ta thaáy roõ raèng Theo moät truyeàn thuyeát khaùc, Boà Ñeà Ñaït Ma bò coát loõi chuû thuyeát cuûa Toå Boà Ñeà Ñaït Ma laø ñaàu ñoäc khi oâng 150 tuoåi vaø ñöôïc choân treân nuùi trieát lyù “Khoâng Taùnh” (sunyata), maø caùi non Haø Nam. Ít laâu sau khi oâng thò tòch, moät ngöôøi khoâng thì khoâng theå naøo chöùng minh ñöôïc. Do haønh höông teân Toáng Vaân ñi sang AÁn Ñoä tìm caùc ñoù, Boà Ñeà Ñaït Ma cuõng ñaõ ñoái ñaùp döôùi hình baûn kinh ñeå mang veà Trung Hoa, ngöôøi naày ñaõ thöùc phuû ñònh. Khi noùi veà aûnh höôûng cuûa ñaïo gaëp Boà Ñeà Ñaït Ma treân vuøng nuùi Turkestan khi Phaät treân ñôøi soáng vaø neàn vaên hoùa cuûa ngöôøi oâng trôû veà nöôùc. Vò thaày AÁn Ñoä chæ mang moät Trung Hoa, chuùng ta khoâng theå khoâng noùi ñeán chieác deùp noùi raèng oâng ñang treân ñöôøng veà AÁn Ñoä. khuynh höôùng bí hieåm naày cuûa trieát lyù Boà Ñeà Ngöôøi keá vò Phaùp ôû Trung Hoa vaãn tieáp tuïc truyeàn Ñaït Ma, vì roõ raøng laø khuynh höôùng naày ñaõ thoáng cuûa oâng. Sau khi veà nöôùc, Toáng Vaân keå laïi taùc ñoäng nhieàu treân söï hình thaønh tinh thaàn vôùi nhöõng hoïc troø cuûa sô toå chuyeän oâng gaëp Boà Ñeà Phaät giaùo Trung Hoa, vaø töø ñoù xuaát hieän Phaät Ñaït Ma. Caùc ñeä töû boác moä ra vaø thaáy trong moä giaùo Thieàn toâng—As is clear from the roãng khoâng, chæ coøn thaáy moät chieác deùp cuûa oâng ôû dialogue

between the emperor and ñoù maø thoâi—Bodhidharma was the third son of the Bodhidharma, the essential core of King of Kancipura, South India. He was a deeply Bodhidharma's doctrine is the philosophy of learned Indian Buddhist monk at that time. He was emptiness (sunyata), and sunyata is beyond a man of wonderful intelligence, bright and far demonstration of any kind. Therefore, reaching; he thoroughly understood everything Bodhidharma also replied in the negative that he ever learned. He obeyed the instruction of form. When we speak of the his teacher, Prajnatara, Bodhidharma started for Buddhistinfluence on the life and literature of the East in China in 520 A.D., with the special the Chinese people, we should keep this purpose of propagating his system of philosophy. mystic trend of Bodhidharma's philosophy in After a brief unsuccessful attempt to spread his mind, for there is no doubt that it has had a teaching there, he wandered further to Lo-Yang in great deal to do with the moulding of the spirit north China and finally settled at the Shao-Lin of Chinese Zen Buddhism. Monastery on Sung-shan Mountain. Here he Theo caùc söû gia thì Boà Ñeà Ñaït Ma baùc boû practiced unmovable zazen for nine years, known vieäc ñoïc tuïng kinh ñieån. Do ñoù heä thoáng trieát as nine years in from of the wall. Here, Hui-K'o, hoïc cuûa oâng khieán cho caùc tu vieän ít chuù troïng later the second patriarch of Zen in China, found veà kieán thöùc maø thieân veà traàm tö thieàn ñònh his way to the master, after an impressive proof of nhieàu hôn. Theo Boà Ñeà Ñaït Ma, Phaät töû neân

ñeå yù ñeán thieàn, vì chæ caàn haønh thieàn laø coù theå scriptures; ñaït ñeán giaùc ngoä. Do ñoù oâng chæ dòch coù moãi No dependence upon words and letters quyeån Ñaïi Baùt Nieát Baøn Kinh Luaän Direct pointing at the soul of man; (Mahaparinirvana-sutra-sastra). OÂng laø vò toå Seeing into one's nature and the thöù 28 cuûa doøng Thieàn AÁn Ñoä vaø laø sô toå cuûa attainment of Buddhahood." doøng Thieàn Trung Quoác. Caùc hoïc giaû vaãn coøn Toå Boà Ñeà Ñaït Ma vaø moân ñeä cuûa oâng, Hueä khoâng ñoàng yù vôùi nhau veà vieäc Boà Ñeà Ñaït Ma Khaû, ngöôøi maø toå ñaõ truyeàn phaùp, luoân laø ñeà ñeán Trung Hoa töø luùc naøo, ôû laïi ñoù bao laâu, vaø taøi cuûa coâng aùn Thieàn Voâ Moân cuõng nhö böùc maát vaøo luùc naøo, nhöng noùi chung giôùi Phaät töû tranh noåi tieáng cuûa Sesshu, moät hoïa só löøng nhaø Thieàn chaáp nhaän raèng Boà Ñeà Ñaït Ma ñeán danh cuûa Nhaät Baûn. Hueä Khaû, moä t hoïc giaû noåi Nam Trung Hoa baèng thuyeàn vaøo khoaûng naêm tieáng thôøi baáy giôø, tìm ñeán Boà Ñeà Ñaït Ma luùc 520 sau Taây Lòch, sau moät noå löïc khoâng keát oâng ñang toïa thieàn, phaøn naøn vôùi oâng raèng quaû ñeå thieát laäp giaùo thuyeát cuûa mình taïi ñaây, mình khoâng an taâm vaø laøm theá naøo ñeå taâm oâng ñaõ ñeán Laïc Döông thuoäc mieàn baéc Trung ñöôïc an. Boà Ñeà Ñaït Ma ñuoåi Hueä Khaû ñi, baûo Hoa, vaø cuoái cuøng oâng ñònh cö taïi chuøa Thieáu raèng muoán ñaït ñöôïc an taâm phaûi tu laâu vaø khoù Laâm. Ngaøi ñaõ mang sang Trung Quoác moät nhoïc khoâng töï phuï vaø naûn loøng. Sau khi ñöùng thoâng ñieäp thuø thaéng, ñöôïc toùm goïn trong haøng giôø döôùi tuyeát, Hueä Khaû beøn chaët ñöùt möôøi saùu chöõ Haùn sau ñaây, duø raèng ngöôøi ta baøn tay traùi cuûa mình ñeå daâng leân Boà Ñeà Ñaït chæ nhaéc ñeán thoâng ñieäp naày veà sau

thôøi Maõ Ma. Baáy giôø tin chaéc vaøo loøng chaân thaønh vaø Toå: quyeát taâm cuûa Hueä Khaû, Boà Ñeà Ñaït Ma nhaän "Baát laäp vaên töï Hueä Khaû laøm moân ñeä—Bodhidharma and Giaùo ngoaïi bieät truyeàn Hui-K'e, his disciple to whom he had Tröïc chæ nhaân taâm transmitted the Dharma, are always the Kieán taùnh thaønh Phaät." subject of koan in the "No Gate Zen" as well According to historians, Bodhidharma denied as of a famous painting by Sesshu, Japan's canon reading, and his system therefore made greatest painter. Hui-K'e, a scholar of some the Buddhist monasteries much less repute, complains to Bodhidharma, who is intellectual and much more meditative than silently doing meditation, that he has no they were ever before. According to peace of mind and asks how he can acquire it. Bodhidharma, Buddhists should stress on Bodhidhrma turns him away, saying that the meditation, because by which alone attainment of inward peace involves long and enlightenment can be attained. Bodhidharma hard disciple and is not for the conceited and was the 28th Indian (in line from the Buddha) fainthearted. Hui-K'e, who has been standing and first Zen Patriarch in China. Scholars still outside in the snow for hours, implores disagree as to when Bodhidharma came to Bodhidharma to help him. Again he is China from India, how long he stayed there, rebuffed. In desperation he cuts off his left and when he died, but it is generally accepted hand and offers it to Bodhidharma. Now by Zen Buddhists that he came by boat from convinced of his sincerity and determination, India to southern China about the year 520 Bodhidharma accepts him as a disciple. A.D., and after a short, fruitless attempt to Caâu chuyeän treân ñaây nhaán maïnh ñeán taàm establish his teaching there he went to Lo- quan troïng maø caùc thieàn sö buoäc vaøo keû khao Yang in northern China and finally settled in khaùt söï an taâm vaøo vieäc toïa thieàn, vaøo loøng Shao-Lin Temple. Bodhidharma came to chaân thaønh vaø khieâm toán, söï kieân nhaãn vaø Chine with a special message which is nghò löïc nhö laø nhöõng tieân ñeà trong söï ñaït summed in sixteen Chinese words, even thaønh ñaïo voâ thöôïng. Vì thöông keû tinh thaønh though Zen masters only mentioned about this neân Toå beøn chæ cho chaân ñaïo: "Bích quaùn laø message after Ma-Tsu: pheùp an taâm (see Bích Quaùn) , töù haïnh laø "A special tranmission outside the pheùp phaùt haïnh (see Töù Haïnh), phoøng ngöøa söï

cheâ hieàm laø pheùp thuaän vaät, vaø ñöøng chaáp Thieáu Laâm, Toå muoán trôû veà Thieân Truùc, beøn goïi tröôùc laø phöông tieän tu haønh cuõng nhö cöùu ñoä moân nhaân ñeán baûo: "Ngaøy ta leân ñöôøng saép ñeán, chuùng sanh."—This story emphasizes the caùc ngöôi thöû trình xem choã sôû ñaéc cuûa moãi ngöôøi importance which Zen masters attach to the veà Ñaïo Thieàn." Baáy giôø oâng Ñaïo Phoù baïch: "Theo hunger for self-realization, to meditation, and choã thaáy cuûa toâi, chaúng chaáp vaên töï, chaúng lìa vaên to sincerity and humility, perserverance and töï, ñoù laø choã sôû duïng cuûa ñaïo." Toå noùi: "OÂng ñöôïc fortitude as prerequisites to the attainment of phaàn da cuûa ta." Ni Toång Trì baïch: "Choã hieåu cuûa the highest truth. He was moved by the spirit toâi nay nhö Khaùnh Hyû (A Nan) nhìn vaøo nöôùc Phaät of sincerity of Hui-K'o, so he instructed him: A Suùc (Baát Ñoäng Nhö Lai), thaáy moät laàn khoâng "Meditating facing the wall is the way to

thaáy laïi ñöôïc.” Toå noùi: “Baø ñöôïc phaàn thöt cuûa obtain peace of mind, the four acts are the toâi.” Ñaïo Duïc baïch: “Boá ñaïi voán khoâng, naêm aám ways to behave in the world, the protection chaúng thaät, choã thaáy cuûa toâi laø khoâng coù gì sôû ñaéc from slander and ill-disposition is the way to heát.” Toå noùi: “OÂng ñöôïc phaàn xöông cuûa toâi.” Sau live harmoniously with the surroundings, and cuøng, Hueä Khaû ñeán ñaûnh leã Toå, xong cöù theá maø detachment is the upaya to cultivate and to ñöùng thaúng, chöù khoâng noùi gì. Toå noùi: “OÂng ñöôïc save sentient beings.” phaàn tuûy cuûa toâi.” Nhöõng ngaøy cuoái cuøng cuûa Toå Khi ôû chuøa Thieáu Laâm, Toå thöôøng daïy nhò toå Boà Ñeà Ñaït Ma ôû Trung Quoác khoâng ai bieát roõ, sö baèng baøi keä sau: ñi ñaâu vaø thò töch hoài naøo. Coù ngöôøi noùi sö baêng "Ngoaøi döùt chö duyeân qua sa maïc trôû veà AÁn Ñoä, cuõng coù ngöôøi noùi sö Trong khoâng toan tính qua Nhaät—After nine years at Shao-Lin temple, Taâm nhö töôøng vaùch the Patriarch wished to return to India. He called Môùi laø nhaäp ñaïo." in all his disciples before him, and said: “The time Ngaøi cuõng trao laïi cho moân ñoà cuûa mình baøi is come for me to depart, and I want to see what keä phoù phaùp naøy: your attainments are.” Tao-Fu said: “According to "Ta voán qua Trung thoå my view, the truth is above affirmation and Trao phaùp cöùu meâ tình negation, for this is the way it moved.” The Moät hoa naêm caùnh troå Patriarch said: “You have got my skin.” Then Nun Traùi keát töï nhieân thaønh." Tsung-Ch’ih said: “As I understand it, it is like When he lived at Shao-Lin temple, he always Ananda’s viewing the Buddhaland of Akshobhya taught the second patriarch with this verse: Buddha: it is seen once and never again.” The "Externally keep you away Patriarch said: “You have got my flesh.” Tao-Yu From all relationships, said: “Empty are the four elements and non- And, internaly, existent the five skandhas. According to my view, Have no hankerings in your heart; there is not a thing to be grasped as real.” The When your mind is like unto Patriarch said: “You have got my bone.” Finally, A straight-standing wall Hui-K’o reverently bowed to the master, then kept You may enter into the Path." standing in his place and said nothing. The The following is also the gatha from Patriarch said: “You have my marrow.” Nobody Bodhidharma to his disciples: knows his whereabout and when he passed away. "The original reason of Some people say that he crossed the desert and My coming to this country went to India, and others say that he crossed the Was to transmit the Law sea to go to Japan. In order to save the confused; Boà Ñeà Ñaït Ma Thieàn Phaùp : Bodhidharma's Zen One flower with five petals is unfolded, methods—Hình thöùc thöïc haønh thieàn ñònh do Boà And the bearing of fruit Ñeà Ñaït Ma daïy vaãn coøn ñaäm neùt trong Phaä t giaùo Will by itself comes." AÁn Ñoä. Nhöõng lôøi daïy cuûa oâng phaàn lôùn döïa vaøo Boà Ñeà Ñaït Ma Bì Nhuïc Coát Tuûy: Bodhidharma's caùc kinh ñieån Phaät giaùo Ñaïi thöøa. Boà Ñeà Ñaït Ma skin, flesh, bone and marrow—Sau chín naêm ôû ñaëc bieät nhaán maïnh ñeán taàm quan troïng cuûa kinh

Laêng Giaø. Thieàn theo loái Trung Hoa laø keát quaû cho moïi chuùng sanh giaùc ngoä. Vôùi löïc Boà Ñeà, vò moät söï pha troän thieàn ñònh Phaät giaùo ñöôïc Boà Ñeà Boà Taùt coù theå laøm cho taát caû chuùng sanh phaùt taâm Ñaït Ma ñöa vaøo Trung

Hoa vaø Ñaïo giaùo chính thaønh Phaät khoâng ñoaïn tuyeät—The power of thoáng taïi ñaây, vaø noù ñöôïc moâ taû nhö laø söï "truyeàn awakening every being in enlightenment. With thuï rieâng bieät, naèm ngoaøi caùc baûn kinh chính power of enlightenment, a Bodhisattva is able to thoáng', ñöôïc toå thöù saùu laø Hueä Naêng vaø nhöõng vò inspire all sentient beings to seek enlightenment thaày thieàn thôøi Ñöôøng keá tuïc sau naày phaùt trieån— and become Buddhas, without end. The form of meditative practice the Bodhidharma Boà Ñeà Löu Chi: Bodhiruci (skt)—Boà Ñeà Coát Loä taught still owed a great deal to Indian Buddhism. Chi—Ñaïo Hy. His instructions were to a great extent based on Boà Ñeà Löu Chi Baéc AÁn: Northern Indian the traditional sutra of Mahayana Buddhism; he Bodhiruci—Moät nhaø sö, cuõng laø moät nhaø dòch especially emphasized the importance of the thuaät kinh ñieån, ñeán Laïc Döông, Trung quoác vaøo Lankavatara Sutra. Typical Chinese Zen, which is cuoái ñôøi Baéc Nguî hoaëc ñaàu ñôøi nhaø Ñöôøng, vaøo a fusion of the Dhyana Buddhism represented by khoaûng naêm 508 sau Taây lòch. OÂng ñaõ cuøng vôùi Bodhidharma and indigenous Chinese Taoism and cuøng vôùi Ratnamati, Buddhasanta vaø vaøi ngöôøi which is described as a "special transmission khaùc dòch boä Dashabhumika Sutra sang tieáng Hoa. outside the orthodox teaching," first developed Theo lòch söû Phaät Giaùo Trung Quoác, thì vò Boà Ñeà with Hui-Neng, the sixth patriarch of Zen in Löu Chi naày ñaõ laäp ra Thaäp Ñòa Toâng China, and the great Zen masters of the T'ang (Dasabhumika school)—North Indian Buddhist period who followed him. monk, also a sutra translator, who came to Lo- Boà Ñeà Ñeá Thích: Indrabodhi (skt)—Giaùc Ñeá Yang, China during the end of Wei or early T’ang Thích—Teân cuûa moät trong 16 vò vua cuûa xöù AÁn dynasty, around 508 AD. Together with Ñoä, ngöôøi ñaõ trôû thaønh moät baäc thaày thaønh töïu Ratnamati, Buddhasanta and some other people, vieân maõn trong thôøi ñöùc Phaät—Name of one of he translated Sahambhumika sutra into Chinese. sixteen Indian kings who became an accomplished According to Chinese Buddhist legends, he was master during the time of the Buddha. the one who founded the Dasabhumika school. Boà Ñeà Giaø Da: Bodhimanda (skt)—Bodhi Gaya Boà Ñeà Löu Chi Nam AÁn: Southern Indian (skt)—Buddha-Gaya (skt)—See Boà Ñeà Ñaïo Bodhiruci—Giaùc AÙi (571-727)—Moät vò Taêng Traøng. thuoäc mieàn Nam AÁn vaøo theá kyû thöù baûy. Vaøo thôøi Boà Ñeà Haønh Kinh: Bodhicaryavatara (skt)— gian ñaàu trieàu ñaïi nhaø Ñöôøng, nhieàu tu só Phaät Sutra on Entrance of Bodhisattvas’ practices— giaùo noåi danh töø Tích Lan vaø AÁn Ñoä ñeán Trung Nhaäp Boà Taùt Haïnh Kinh. Hoa. Boà Ñeà Löu Chi thuoäc soá tu só Phaät giaùo ngoaïi Boà Ñeà Haønh Luaän: Bodhicaryavatara-sastra quoác ñeán ôû laâu daøi taïi Trung Hoa. Teân Ngaøi laø Ñaït (skt)—Sastra on Entrance of Bodhisattvas’ Ma Löu Chi (Dharmaruci), ñöôïc Vuõ Haäu cho ñoåi practices—Nhaäp Boà Taùt Haïnh Luaän hay “Nhaäp thaønh Boà Ñeà Löu Chí. OÂng ñaõ dòch 53 boä kinh vaøo Boà Taùt Haïnh,” moät taùc phaåm Ñaïi Thöøa quan troïng nhöõng naêm 693-713 sau Taây Lòch—A monk from ñöôïc vieát bôûi ngaøi Santideva, taäp trung vaøo nhöõng Southern India in the seventh century. During the vieäc laøm vaø tu taäp cuûa moät vò Boà Taùt, lyù töôûng cuûa days of the early T’ang dynasty, many

renowned Phaät giaùo Ñaïi Thöøa—Sastra on Entrance of Buddhist monks came to China from Ceylon and Bodhisattvas' practices or "Entry into Bodhisattva India. Bodhiruci was among those foreign Deeds," an important Mahayana work by Santi Buddhists who came to settle permanently in Deva (650- 750), which focuses on the career and China. His original name was Dharmaruci. His practices of the Bodhisattva, the ideal of name was changed to Bodhiruci by the order of Mahayana Buddhism. the Empress Wu. He translated 53 works in 693- Boà Ñeà Haønh Kinh Luaän: See Boà Ñeà Haønh Kinh. 713 A.D. He passed away in 727, at the age of Boà Ñeà Haïnh Kinh: See Boà Ñeà Haønh Kinh. 156. Boà Ñeà Haïnh Luaän: See Boà Ñeà Haønh Luaän. Boà Ñeà Maïn Ñaø La: Bodhi Seat—Way-place—Boà Boà Ñeà Löïc: Bodhi-bala (skt)—Naêng löïc thöùc tænh Ñeà Ñaïo Traøng, nôi Ñöùc Phaät ñaõ ñaït ñöôïc ñaïi giaùc.

Boà Ñeà Toïa hay choã ngay döôùi caây Boà Ñeà nôi maø made for the result of Buddhahood. In addition, Ñöùc Phaät ñaõ Chöùng ngoä. Boà ñeà ñaïo traøng, gaàn beân with regard to cause and effect of Buddhahood, bôø Ni Lieân Thieàn thuoäc bang Bihar trung AÁn, coøn the teachings of the Lotus Sutra are described as goïi laø Giaùc Thaønh vì ñaây laø nôi Ñöùc Phaät ñaõ ñaït vast in essence, deep meaning and eminent in thaønh chaùnh quaû. Boà ñeà ñaïo traøng toïa laïc gaàn levels of attainment, and superior in function. thaønh phoá Gaya—Truth Plot, holy site, place of Boà Ñeà Ni: Bhojaniya (skt)—Coøn goïi laø Boà Thieän Enlightenment—The place where the Buddha Ni, laø nhöõng thöùc aên chính cuûa Taêng Ni—To be attained Enlightenment. The spot or place under eaten, edible; what is suitable as the fare of monks the Bodhi Tree where Sakyamuni Buddha had His and nuns, proper food. Realization. A place near the bank of Nairanjana Boà Ñeà Phaùp Trí Ma: Boà Ñeà phaùp trí ma, vì chaúng River in Central India (Bihar), also called the chòu xaû lìa—The demon of phenomenon of Citadel of Enlightenment because it was where enlightenment, because of not wanting to the Buddha attained enlightenment or supreme relinquish it. wisdom (bodhi). Bodhi-Gaya is located near the Boà Ñeà Phaàn: Bodhipakkhika (p)— Bodhipakkhipa town of Gaya (p)—Bodhyanga (skt)—Giaùc Chi—Bodhi shares— Boà Ñeà Moân: Cöûa giaùc ngoä; cöûa ñoâng trong boán The seven branches of bodhi-illumination—Theo cöûa cuûa nghóa ñòa—The gate of enlightenment; Phaät giaùo, nghóa cuûa boà ñeà phaàn laø söï hieåu bieát east gate of the four gates of a cemetery. hay thaáy ñöôïc boán chaân lyù vaø Baùt Chaùnh Ñaïo—Boà Ñeà Ngöõ: Bodai-Go (jap)—Speaking bodhi— According to Buddhism, the meaning of bodhi is Words of the truth. the knowledge that comprehends or sees the Four Boà Ñeà Nhaân Quaû Theå Nghóa Duïng: The essence, Noble Truths, and the Eightfold Noble Path—See meaning and function of Bodhi—Theo Paul L. Thaát Boà Ñeà Phaàn. Swanson trong quyeån Neán Taûng Trieát Lyù Toâng Boà Ñeà Phaàn Phaùp: See Thaát Giaùc Chi. Thieân Thai, Trí Khaûi Ñaïi Sö so saùnh nhaân quaû Boà Boà Ñeà Sôû: See Boà Ñeà Töï. Ñeà trong giaùo lyù "hieän taïi" cuûa kinh Phaùp Hoa vôùi Boà Ñeà Taùt Ñoûa: Bodhisattva—A being of nhöõng giaùo lyù trong "quaù khöù" qua ba thöù theå, enlightenment—Boà Taùt, moät chuùng sanh giaùc ngoä, nghóa vaø duïng. Ñoái vôùi nhaân, theå Boà Ñeà "daøi laâu" vaø nguyeän chæ ñaït ñöôïc ñaïi giaùc moät khi cöùu

ñoä trong giaùo lyù Phaùp Hoa, vaø "ngaén nguûi" trong heát thaûy chuùng sanh—One who has Bodhi or nhöõng giaùo coù tröôùc; nghóa Boà Ñeà saâu roäng trong perfect wisdom as his essence. One whose beings giaùo lyù Phaùp Hoa, vaø chaät heïp trong nhöõng giaùo lyù or essence is bodhi whose wisdom is resulting thôøi tröôùc; duïng Boà Ñeà sieâu vieät trong giaùo lyù from direct perception of Truth with the Phaùp Hoa, vaø ñôn giaûn trong nhöõng giaùo lyù thôøi compassion awakened thereby. Enlightened being tröôùc. Quaû Boà Ñeà cuõng ñöôïc phaân tích gioáng nhö who is on the path to awakening, who vows to vaäy. Theâm vaøo ñoù, nhaân quaû Boà Ñeà ñöôïc moâ taû forego complete enlightenment until he or she nhö "theå saâu roäng", nghóa thaâm saâu vaø quaû vò helps other beings attain enlightenment—See Boà chöùng ñaéc noåi baät (vò tröôøng), vaø duïng sieâu vieät— Taùt. According to Paul L. Swanson in the Foundation Boà Ñeà Taâm: Bodhicitta (skt)—Bodhi mind—The of T'ien T'ai Philosophy (p.126), Chih-I compares great mind—The mind for or of Bodhi—The Mind the "present" teachings of the Lotus Sutra of those of Enlightenment. of the "past" in terms of the causes and effect of (I) Nghóa cuûa Boà Ñeà Taâm—The meanings of Buddhahood and in terms of essence, meaning and Bodhi-mind: function. As for causes, the essence of 1) Theo Kinh Hoa Nghieâm, Ñöùc Phaät ñaõ daïy: Buddhahood is "long" in the Lotus Sutra, and “Naày thieän nam töû! Baäc Boà Taùt phaùt loøng Voâ "short" in the past teachings; the meaning of Thöôïng Boà Ñeà laø ‘khôûi loøng ñaïi bi cöùu ñoä taát Buddhahood is vast in the Lotus Sutra and narrow caû chuùng sanh. Khôûi loøng cuùng döôøng chö in the past teachings; and the function of Phaät, cöùu caùnh thöøa söï. Khôûi loøng khaép caàu Buddhahood is superior in the Lotus Sutra and chaùnh phaùp, taát caû khoâng seûn tieác. Khôûi loøng inferior in the past teachings. The same analysis is thuù höôùng roäng lôùn, caàu nhöùt thieát trí. Khôûi

loøng ñaïi bi voâ löôïng, khaép nhieáp taát caû chuùng to stop the mass misery of all beings; the sanh. Khôûi loøng khoâng boû rôi caùc loaøi höõu altruistic mind, to repulse all that is not good; tình, maëc aùo giaùp kieân theä ñeå caàu Baùt Nhaõ Ba the mind of mercy, to protect from all fears; La Maät. Khôûi loøng khoâng sieåm doái, vì caàu the unobstructed mind, to get rid of all ñöôïc trí nhö thaät. Khôûi loøng thöïc haønh y nhö obstacles; the broad mind, to pervade all lôøi noùi, ñeå tu ñaïo Boà Taùt. Khôûi loøng khoâng doái universes; the infinite mind, to pervade all vôùi chö Phaät, vì gìn giöõ theä nguyeän lôùn cuûa taát spaces; the undefiled mind, to manifest the caû Nhö Lai. Khôûi loøng nguyeän caàu nhöùt thieát vision of all Buddhas; the purified mind, to trí, cuøng taän kieáp vò lai giaùo hoùa chuùng sanh penetrate all knowledge of past, present and khoâng döøng nghæ. Boà Taùt duøng nhöõng coâng future; the mind of knowledge, to remove all ñöùc Boà Ñeà Taâm nhieàu nhö soá buïi nhoû cuûa coõi obstructive knowledge and enter the ocean of Phaät nhö theá, neân ñöôïc sanh vaøo nhaø Nhö Lai. all-knowing knowledge. Just as someone in Naày thieän nam töû! Nhö ngöôøi hoïc baén, tröôùc water is in no danger from fire, the phaûi taäp theá ñöùng, sau môùi hoïc ñeán caùch baén. Bodhisattva who is soaked in the virtue of the Cuõng theá, Boà Taùt muoán hoïc ñaïo nhöùt thieát trí aspiration for enlightenment or

Bodhi mind, is cuûa Nhö Lai, tröôùc phaûi an truï nôi Boà Ñeà in no danger from the fire of knowledge of Taâm, roài sau môùi tu haønh taát caû Phaät phaùp. individual liberation. Just as a diamond, even Thieän nam töû! Ví nhö vöông töû tuy haõy coøn if cracked, relieves poverty, in the same way thô aáu, song taát caû ñaïi thaàn ñeàu phaûi kính leã. the diamond of the Bodhi mind, even if split, Cuõng theá, Boà Taùt tuy môùi phaùt Boà Ñeà taâm tu relieves the poverty of the mundane whirl. Boà Taùt haïnh, song taát caû baäc kyø cöïu haøng nhò Just as a person who takes the elixir of life thöøa ñeàu phaûi kính troïng neå vì. Thieän nam töû! lives for a long time and does not grow weak, Nhö thaùi töû tuy ñoái vôùi quaàn thaàn chöa ñöôïc töï the Bodhisattva who uses the elexir of the taïi, song ñaõ ñuû töôùng traïng cuûa vua, caùc baày Bodhi mind goes around the mundane whirl toâi khoâng theå saùnh baèng, bôûi nhôø choã xuaát for countless eons without becoming sanh toân quyù. Cuõng theá Boà Taùt tuy ñoái vôùi taát exhausted and without being stained by the caû nghieäp phieàn naõo chöa ñöôïc töï taïi, song ñaõ ills of the mundane whirl. ñaày ñuû töôùng traïng Boà Ñeà, haøng nhò thöøa 2) Taâm Boà Ñeà laø taâm giaùc ngoä, taâm thaáy ñöôïc khoâng theå saùnh baèng, bôûi nhôø chuûng taùnh baûn maët thaät cuûa chö phaùp, taâm tin nôi nhaân ñöùng vaøo baäc nhöùt. Thieän Nam Töû ! Nhö quaû vaø Phaät taùnh nôi chuùng sanh cuõng nhö ngöôøi maùy baèng goã, neáu khoâng coù maáu choát luoân duïng coâng tu haønh höôùng veà quaû vò Phaät: thì caùc thaân phaàn rôøi raïc chaúng theå hoaït ñoäng. The awakened or enlightened mind is the Cuõng theá, Boà Taùt neáu thieáu Boà Ñeà taâm, thì mind that perceives the real behind the caùc haïnh ñeàu phaân taùn, khoâng theå thaønh töïu seeming, believes in moral consequences, and taát caû Phaät phaùp. Thieän nam töû ! Nhö chaát kim that all have the Buddha-nature, and aims at cöông taát caû vaät khoâng theå phaù hoaïi, traùi laïi Buddhahood. noù coù theå phaù hoaïi taát caû vaät, song theå taùnh 3) Boà Ñeà Taâm lieân heä tôùi hai chieàu höôùng—The cuûa noù vaãn khoâng toån giaûm. Boà Ñeà taâm cuûa spirit of enlightenment, the aspiration to Boà Taùt cuõng theá, khaép ba ñôøi trong voâ soá kieáp, achieve it, the mind set on Enlightenment. It giaùo hoùa chuùng sanh, tu caùc khoå haïnh, vieäc involves two parallel aspects: maø haøng nhò thöøa khoâng theå muoán laøm ñeàu a) Thöôïng caàu Phaät Ñaïo: The determination to laøm ñöôïc, song keát cuoäc vaãn chaúng chaùn moõi achieve Buddhahood—Above is to seek giaûm hö.”—According to the Avatamsaka Bodhi. Sutra, the Buddha taught: “Good Buddhists! In b) Haï hoùa chuùng sanh: The aspiration to rescue Bodhisattvas arise the Bodhi-mind, the mind all sentient beings—Below is to save or of great compassion, for the salvation of all transform all beings. beings; the mind of great kindness, for the 4) Kinh Ñaïi Tyø Loâ Giaù Na noùi: “Boà Ñeà Taâm laøm unity with all beings; the mind of happiness, nhaân, ñaïi bi laøm caên baûn, phöông tieän laøm cöùu

caùnh.” Ví nhö ngöôøi ñi xa, tröôùc tieân phaûi mình lôïi sanh, thì bao nhieâu haïnh laønh chæ nhaän ñònh muïc tieâu seõ ñeán, phaûi yù thöùc chuû ñem ñeán keát quaû höôûng phöôùc nhôn thieân, ñích cuoäc haønh trình bôûi lyù do naøo, vaø sau chung cuoäc vaãn bò chìm meâ quanh quaån trong duøng phöông tieän hoaëc xe, thuyeàn,

hay phi cô neûo luaân hoài, chòu voâ bieân noãi khoå, nghieäp ma maø khôûi tieán. Ngöôøi tu cuõng theá, tröôùc tieân vaãn coøn. Nhö vaäy phaùt taâm Boà Ñeà lôïi mình lôïi phaûi laáy quaû voâ thöôïng Boà Ñeà laøm muïc tieâu ngöôøi laø böôùc ñi caáp thieát cuûa ngöôøi tu—The cöùu caùnh; laáy loøng ñaïi bi lôïi mình lôïi sanh laøm Avatamsaka Sutra says: “To neglect the chuû ñích thöïc haønh; vaø keá ñoù tuøy sôû thích caên Bodhi Mind when practicing good deeds is the cô maø löïa choïn caùc phaùp moân hoaëc Thieàn, action of demons.” This teaching is very true hoaëc Tònh, hoaëc Maät laøm phöông tieän tu taäp. indeed. For example, if someone begins Phöông tieän vôùi nghóa roäng hôn, coøn laø trí hueä walking without knowing the destination or quyeàn bieán tuøy cô nghi, aùp duïng taát caû haïnh goal of his journey, isn’t his trip bound to be thuaän nghòch trong khi haønh Boà Taùt ñaïo. Cho circuitous , tiring and useless? It is the same neân Boà Ñeà Taâm laø muïc tieâu caàn phaûi nhaän for the cultivator. If he expends a great deal ñònh cuûa haønh giaû, tröôùc khi khôûi coâng haïnh of effort but forgets the goal of attaining huaân tu—The Mahavairocana Sutra says: Buddhahood to benefit himself and others, all “The Bodhi Mind is the cause his efforts will merely bring merits in the Great Compassion is the root human and celestial realms. In the end he will Skillful means are the ultimate.” still be deluded and revolved in the cycle of For example, if a person is to travel far, he Birth and Death, undergoing immense should first determine the goal of the trip, suffering. If this is not the action of demons, then understand its purpose, and lastly, choose what, then, is it? For this reason, developing such expedient means of locomotion as the Supreme Bodhi Mind to benefit oneself automobiles, ships, or planes to set out on his and others should be recognized as a crucial journey. It is the same for the cultivator. He step. should first take Supreme Enlightenment as (II) Ñaëc taùnh cuûa Boà Ñeà Taâm—Special his ultimate goal, and the compassionate mind characteristics of Bodhicitta: which benefits himself and others as the 1) Theo Thieàn Sö Suzuki trong Ñaïi Thöøa Phaät purpose of his cultivation, and then, Giaùo Khaùi Luaän, Boà Ñeà taâm laø ñaëc taùnh quan depending on his references and capacities, troïng nhaát cuûa Boà Taùt, neân thuyeát giaûng veà choose a method, Zen, Pure Land or sieâu vieät taùnh cuûa Boà Ñeà Taâm trong Trieát Hoïc Esoterism, as an expendient for practice. Trung Quaùn cuûa Ngaøi Long Thoï coù nhaán Expedients, or skillful means, refer, in a maïnh veà caùc ñaëc taùnh cuûa Boà Ñeà Taâm nhö broader sense, to flexible wisdom adapted to sau—According to Zen Master Suzuki in the circumstances, the application of all actions Outlines of Mahayana Buddhism, Bodhicitta and practices, whether favorable or is the most important characteristic of unfavorable, to the practice of the Bodhisattva Bodhisattva, thus on the basis of Nagarjuna’s Way. For this reason, the Bodhi Mind is the Discourse on the Transcendentality of the goal that the cultivator should clearly Bodhicitta, he gives a detailed description of understand before he sets out to practice. Bodhicitta as thus: 5) Kinh Hoa Nghieâm noùi: “Neáu queân maát Boà Ñeà a) Boà Ñeà Taâm sieâu vieät taát caû moïi haïn ñònh cuûa Taâm maø tu caùc phaùp laønh, ñoù laø ma nghieäp.” nguõ uaån, thaäp nhò xöù, thaäp baùt giôùi. Noù khoâng Lôøi naày xeùt ra raát ñuùng. Ví nhö ngöôøi caát böôùc phaûi caù

bieät maø laø phoå quaùt: The Bodhicitta is khôûi haønh maø chaúng bieát mình seõ ñeán ñaâu, vaø free from all determinations, the five ñi vôùi muïc ñích gì, thì cuoäc haønh trình chæ laø skandhas, the twelve ayatanas, and the quanh quaån, moûi meät vaø voâ ích maø thoâi. eighteen dhatus. It is not particular, but Ngöôøi tu cuõng theá, neáu duïng coâng khoå nhoïc universal. maø queân soùt muïc tieâu caàu thaønh Phaät ñeå lôïi b) Töø bi chính laø baûn chaát cuûa Boà Ñeà Taâm, vì theá

taát caû Boà Taùt coi Boà Ñeà taâm laø lyù do toàn taïi mind of enlightenment. Seeing the cuûa hoï: Love is the esence of the Bodhicitta, impermanence of life is also raising the therefore, all Bodhisattvas find their reason of Bodhi-mind. being in this. (III) Phaân loaïi Boà Ñeà Taâm—Categories of Bodhi- c) Boà ñeà taâm cö nguï trong traùi tim cuûa bình ñaúng Mind: taùnh, taïo neân nhöõng phöông tieän giaûi thoaùt 1) See Nhò Chuûng Boà Ñeà. cho caù nhaân: The Bodhicita abides in the 2) Tam Chuûng Boà Ñeà: Theo Hoøa Thöôïng Thích heart of sameness (samata) creates individual Thieàn Taâm trong Nieäm Phaät Thaäp Yeáu, ñem means of salvation (upaya). coâng ñöùc nieäm Phaät ñeå caàu phöôùc lôïi nhoû 2) Trong Hoïc Ñaïo Duïng Taâm Taäp, Thieàn sö Ñaïo nhen ôû theá gian, taát khoâng hôïp vôùi baûn hoaøi Nguyeân nhaán maïnh ñeán taàm quan troïng cuûa cuûa Phaät, cho neân haønh giaû phaûi vì söï thoaùt ly vieäc phaùt Boà Ñeà Taâm. Thieàn sö Ñaïo Nguyeân khoûi voøng soáng cheát luaân hoài maø nieäm Phaät. ñaõ dieãn taû moät caùch tuyeät ñeïp: "Chuùng ta phaùt Nhöng neáu vì giaûi thoaùt cho rieâng mình maø tu Boà Ñeà taâm khoâng chæ moät laàn, laø traêm laàn, nieäm, cuõng chæ hôïp vôùi baûn hoaøi cuûa Phaät moät ngaøn laàn, vaïn laàn. Nhaát ñònh phaûi phaùt Boà Ñeà phaàn ít maø thoâi. Vaäy baûn hoaøi cuûa Phaät nhö Taâm!" Moãi ngöôøi ñeàu ñang phaùt Boà Ñeà Taâm! theá naøo? Baûn hoaøi ñích thöïc cuûa Ñöùc Theá Toân Theá naøo laø Boà Ñeà Taâm? Boà Ñeà Taâm nghóa laø muoán cho taát caû chuùng sanh ñeàu thoaùt voøng ñen laø taâm khai ngoä, taâm tænh ngoä. Laàn ñaàu sanh töû, ñeàu ñöôïc giaùc ngoä nhö Ngaøi. Cho neân tieân phaùt Boà Ñeà Taâm baïn phaûi tìm ra caùch toát ngöôøi nieäm Phaät caàn phaûi phaùt Boà Ñeà taâm. Boà nhaát ñeå soáng, ñoù laø taâm ban ñaàu, taâm töôi Ñeà nghóa laø “Giaùc.” Trong aáy coù ba baäc — môùi, taâm sôùm nhaát, vaø taâm hoaøn toaøn môùi! Vaø Three kinds of Bodhi-minds—According to moãi laàn baïn tìm caùch soáng toát hôn, chính laø Most Venerable Thích Thieàn Taâm in The luùc baïn ñang phaùt Boà Ñeà Taâm. Khi phaùt Boà Pure Land Buddhism in Theory and Practice, Ñeà Taâm chính laø ñang ñaùnh thöùc chính mình. exchanging the virtues of Buddha Recitation Giaây phuùt laàn ñaàu tieân baïn phaùt Boà Ñeà Taâm for the petty merits and blessings of this world aáy, laø ngay giaây phuùt maø baïn caûm nhaän ñöôïc is certainly not consonant with the intentions Ñaïo. Taâm tìm caàu giaùc ngoä cuõng chính laø Boà of the Buddhas. Therefore, practitioners Ñeà Taâm. Phaùt taâm thaáy ñöôïc voâ thöôøng cuûa should recite the name of Amitabha Buddha cuoäc soáng cuõng laø phaùt Boà Ñeà Taâm —In the for the purpose of escaping the cycle of Birth Precautions on Practicing the Way, Zen and Death. However, if we were to practice master Dogen emphasizes the importance of Buddha Recitation for the sake of our own raising the Bodhi-mind. Zen master Dogen salvation alone, we would only fulfill a

small expresses it beautifully: "We raise the Bodhi- part of the Buddhas' intentions. What, then, is mind not just one time but a hundred times, a the ultimate intention of the Buddhas? The thousand times, ten thousand times. Raise that ultimate intention of the Buddhas is for all Bodhi-mind!" All of you are raising the sentient beings to escape the cycle of Birth Bodhi-mind. What is Bodhi-mind? It literally and Death and to become enlightened, as they means enlightened mind, awakened mind. are. Thus, those who recite Amitabha The very first time that you decide to seek the Buddha's name should develop the Bodhi- best way to live is beginner's mind, very Mind or the Aspiration for Supreme fresh, first mind. Brand-new mind! And each Enlightenment. The word "Bodhi" means time that you seek the very best way to live, "enlightened." There are three main stages of you raise the Bodhi-mind. When you raise the Enlightenment—See Tam Chuûng Boà Ñeà Taâm. Bodhi-mind, at that time you are awakening a) Thanh Vaên Boà Ñeà: The Enlightenment of the yourself. When you raise the Bodhi-mind the Sravakas or Hearers. first time, at that very moment the Way is b) Duyeân Giaùc Boà Ñeà: The Enlightenment of the perceived. The mind with which you seek Pratyeka Buddhas or the Self-Awakened. enlightenment is also the Bodhi-mind, the c) Phaät Boà Ñeà: Ngöôøi nieäm Phaät phaùt taâm Boà

Ñeà, chính laø phaùt taâm caàu quaû giaùc ngoä cuûa thanh löông giaûi thoaùt cuûa Ñöùc Phaät ñaõ chæ Phaät; quaû vò aáy cuøng toät khoâng chi hôn, sieâu daïy. Cho neân ôû ñaây laïi caàn ñaët vaán ñeà "Laøm caû haøng Thanh Vaên Duyeân Giaùc, neân goïi laø theá naøo ñeå phaùt Boà Ñeà Taâm?" Muoán cho taâm Voâ Thöôïng Boà Ñeà. Taâm naày goàm hai chuûng Boà Ñeà phaùt sanh moät caùch thieát thöïc, chuùng ta töû chính, laø töø bi vaø trí hueä, hay phaùt xuaát neân suy tö quaùn saùt ñeå phaùt taâm theo saùu yeáu coâng naêng ñoä thoaùt mình vaø taát caû chuùng ñieåm nhö sau (see Luïc Taâm)—Awakening the sanh—The Enlightenment of the Buddhas. Bodhi Mind, as indicated earlier, can be What Pure Land practitioners who develop summarized in the four Bodhisattva vows as the Bodhi Mind are seeking is precisely the follows: Enlightenment of the Buddhas. This stage of "Sentient beings are numberless, Buddhahood is the highest, transcending those I vow to save them all; of the Sravakas and Pratyeka Buddhas, and is Afflictions are inexhaustible, therefore called Supreme Enlightenment or I vow to end them all; Supreme Bodhi. This Supreme Bodhi Mind Dharma foors are boundless, contains two principal seeds, compassion and I vow to master them all; wisdom, from which emanates the great Buddhahood is unsurpassable, undertaking of rescuing oneself and all other I vow to attain it." sentient beings. However, according to Most Venerable Thích 3) See Luïc Taâm. Thieàn Taâm in the Pure Land Buddhism in 4) See Taùm Caùch Phaùt Boà Ñeà Taâm. Theory and Practice, it is not enough simply (IV) Laøm caùch naøo ñeå phaùt Taâm Boà Ñeà? —How to to say " I have developed the Bodhis Mind," develop the Bodhi Mind?—Phaùt Boà Ñeà Taâm or to recite the above verses every day. To nhö treân ñaõ noùi, coù theå toùm taét trong Töù really develop the Bodhi Mind, the Hoaèng Theä Nguyeän: practitioner should, in his cultivation, meditate "Chuùng sanh voâ bieân theä nguyeän ñoä on and act in accordance with the essence of Phieàn naõo voâ taän theä nguyeän

ñoaïn the vows. There are cultivators, clergy and lay Phaùp moân voâ löôïng theä nguyeän hoïc people alike, who, each day, after reciting the Phaät ñaïo voâ thöôïng theä nguyeän thaønh.” sutras and the Buddha’s name, kneel down to Theo Hoøa Thöôïng Thích Thieàn Taâm trong read the transference verses: “I wish to rid Nieäm Phaät Thaäp Yeáu, khoâng phaûi chæ noùi myself of the three obstructions and sever suoâng “Toâi phaùt Boà Ñeà Taâm” laø ñaõ phaùt taâm , afflictions” However, their actual behavior is hay moãi ngaøy tuyeân ñoïc Töù Hoaèng Theä different, today they are greedy, tomorrow Nguyeän, goïi laø ñaõ phaùt Boà Ñeà Taâm. Muoán they become angry and bear grudges, the day phaùt Boà Ñeà Taâm haønh giaû caàn phaûi quaùn saùt after tomorrow it is delusion and laziness, the ñeå phaùt taâm moät caùch thieát thaät, vaø haønh ñoäng day after that it is belittling, criticzing and ñuùng theo taâm nguyeän aáy trong ñôøi tu cuûa slandering others. The next day they are mình. Coù nhöõng ngöôøi xuaát gia, taïi gia moãi involved in arguments and disputes, leading to ngaøy sau khi tuïng kinh nieäm Phaät ñeàu quyø ñoïc sadness and resentment on both sides. Under baøi hoài höôùng: “Nguyeän tieâu tam chöôùng tröø these circumstances, how can they rid phieàn naõo…” Nhöng roài trong haønh ñoäng thì traùi themselves of the three obstructions and sever laïi, nay tham lam, mai hôøn giaän, moát si meâ afflictions? In general, most of us merely bieáng treã, böõa kia noùi xaáu hay cheâ bai chæ engage in external forms of cultivation, while trích ngöôøi, ñeán böõa khaùc laïi coù chuyeän tranh paying lip service to “opening the mind.” caõi gaây goå buoàn gheùt nhau. Nhö theá tam Thus, the fires of greed, anger and delusion chöôùng laøm sao tieâu tröø ñöôïc? Chuùng ta phaàn continue to flare up, preventing us from nhieàu chæ tu theo hình thöùc, chöù ít chuù troïng tasting the pure and cool flavor of ñeán choã khai taâm, thaønh thöû löûa tam ñoäc vaãn emancipation as taught by the Buddhas. chaùy höøng höïc, khoâng höôûng ñöôïc höông vò Therefore, we have to pose the question,

“How can we awaken the Bodhi Mind?” In suffering and subduing mara—See Taùm Thôøi Kyø order to develop a true Bodhi Mind, we Trong Cuoäc Ñôøi Ñöùc Phaät. should ponder and meditate on the following Boà Ñeà Thoï Thaàn: Vò Thaàn Nöõ hoä trì caây Boà Ñeà. six critical points—See Luïc Taâm. Ñaây cuõng laø caây Boà Ñeà hay caây Giaùc Ngoä ôû Boà Boà Ñeà Taâm Luaän: Bodhicitta-sastra (skt)—Bodhi- Ñeà Ñaïo Traøng, theo teân khoa hoïc laø “ficus hrdaya-sastra (skt)—Giaûi thích veà söï sieâu vieät cuûa religiosa” döôùi coäi caây naøy, ngöôøi ta noùi Taát Ñaït Boà Ñeà Taâm, ñöôïc ngaøi Tòch Thieân bieân soaïn— Ña Coà Ñaøm, ñöùc Phaät lòch söû, ñaõ ngoài thieàn ñònh Explanation on the Transcendence of Bodhicitta, trong 49 ngaøy ñeâm, trong khi ngaøi hoaøn taát söï tìm written by Shantideva. kieám Phaät quaû cuûa ngaøi—The goddess-guardian Boà Ñeà Taâm Luaän: Bodhi-hrdaya-sastra (skt)— of the Bo-tree. This is also the "Tree of Bodhi-citta-sastra (skt)—Giaûi thích veà söï sieâu vieät Awakening" in Bodhgaya, classified in botanical cuûa Boà Ñeà Taâm, ñöôïc ngaøi Tòch Thieân bieân terms as “ficus religiosa” under which Siddhartha soaïn—Explanation on the transcendence of Gautama, the historical Buddha, is said to have sat bodhicitta—Treatise of the transcendence of in meditation for forty-nine days, during

which he bodhicitta, written by Shantideva. completed his quest for buddhahood. Boà Ñeà Taâm Lyù Töôùng Luaän: Laksana-vimakta- Boà Ñeà Traøng: bodhimanda (skt)—Boà Ñeà Ñaïo bodhi-hrdaya-sastra (skt)—Luaän veà phaùp voâ vi voâ Traøng—Nôi Ñöùc Phaät thaønh ñaïo laø Kim Cang Toïa sanh voâ dieät cuûa ngöôøi coù taâm Boà Ñeà—Treatise döôùi coäi Boà Ñeà, beân bôø soâng Ni Lieân Thieàn, nöôùc on Bodhi mind's phenomena (noumenal in a Bodhi Ma Kieät Ñaø—A place, plot, or site of mind) which is neither being born nor being enlightenment in Magadha, especially destructed. Sakyamuni's under the bodhi-tree. Boà Ñeà Taâm Ma: The mara of wishing to attain Boà Ñeà Trí: Knowledge of enlightenment. Bodhicitta. Boà Ñeà Töû: Duøng laøm chuoãi—Used for rosaries. Boà Ñeà Taâm Taäp Khí: Taäp khí cuûa Boà Ñeà taâm— 1) Haït Boà Ñeà cöùng, laáy töø moät loaïi coû ôû Hy Maõ The habit energy of determination for Laïp Sôn: Bodhi seeds or beads, the hard enlightenment. seeds of a kind of Himalayan grass. Boà Ñeà Taâm Thí Cuùng Döôøng: Papadesana 2) Haït Boà Ñeà laáy töø caây Boà Ñeà treân nuùi Thieân (skt)—Moät trong taùm chöông trong Boà Ñeà Haønh Thai: Seeds of a tree at T'ien-T'ai. Kinh—Offering from the transcendence of Boà Ñeà Töï: Bodhi-Vihara (skt)—Chuøa Boà Ñeà, moät bodhicitta, one of the eight chapters in the Sutra teân ñöôïc ñaët cho nhieàu töï vieän—Temple of or for on Entrance of Bodhisattvas' practices—See Enlightenment, a name used for many Bodhicaryavatara. monasteries. Boà Ñeà Thaân: Chaùnh Giaùc Phaät hay Voâ Tröôùc Boà Ñeà Vieân: Bodai-En (jap)—Nghóa trang cuûa töï Phaät—Thaân Boà Ñeà, vì vò Boà Taùt tuøy thích tuøy thôøi vieän—The bodhi garden—The temple cemetery. thaønh chaùnh giaùc. Vì thaønh töïu chaùnh giaùc neân Boà Ñoaøn: Futon (jap)—A sitting mat—Vaät duïng khoâng dính maéc vaøo sanh töû; tuy nhieân vì truï ôû theá ñeå ngoài thieàn hay quyø laïy. Boà ñoaøn laø caùi goái ñöôïc gian neân khoâng dính maéc vaøo Nieát Baøn—The ñoän ñaày baèng voû coû boà, hay boâng goøn, hình troøn body of enlightenment, achieving true awareness (neân goïi laø boà ñoaøn); thænh thoaûng noù laø moät chieác at any time, as desired. Bodhi-body in possession chieáu vuoâng, ñuû lôùn cho moät ngöôøi ngoài theo tö of complete enlightenment. theá kieát giaø vôùi caû hai ñaàu goái naèm troïn treân goái. Boà Ñeà Thoï: Bodhidruma, Bodhitaru, or Thöôøng thì goái ñöôïc laøm baèng boâng goøn coù phuû Bodhivrksa (skt)—Ñaïo Thoï—Giaùc Thoï—Bodhi- moät mieáng vaûi maøu xanh ñaäm. ÔÛ Nhaät, chieáu ngoài tree—Teân thaät cuûa caây Boà Ñeà—The real name thieàn thöôøng laø moät maûnh vuoâng, nheùt ñaày goøn, for Bodhi-tree. ñöôïc bao laïi baèng vaûi xaùm hay baát cöù maøu naøo, Boà Ñeà Thoï Haï Haøng Ma Thaønh Ñaïo Töôùng: chæ duøng ñeå toïa thieàn. Noù coøn laø vaät duïng ñeå nguû Ñöùc Phaät thaønh ñaïo döôùc goác caây Boà Ñeà sau 6 cho moãi vò Taêng laø moät taám meàn nhoài boâng goøn vaø naêm khoå haïnh—The Buddha accomplishes the len, roäng khoaûng saùu boä vuoâng, vò Taêng chæ caàn Way under the Bodhi Tree after six years cuoän mình trong ñoù, ngay caû trong muøa ñoâng, vaø

nguû töø 9 giôø toái ñeán 3:30 saùng. Ñeå goái ñaàu thì vò complete enlightenment until he or she helps Taêng aáy coù moät caùi goái nhoû khoaûng hai boä vuoâng, other beings attain enlightenment—See ban ngaøy thì vò aáy duøng noù nhö chieác

boà ñoaøn ñeå Bodhisattva. tu taäp thieàn. Ngay khi thöùc daäy, ñoà nguû ñöôïc ñeå Boà Taùt Baát Khaû Ñaéc: Enlightening Beings are leân keä, nhöng boà ñoaøn vaãn ôû nguyeân vò trí ñeå tieáp ungraspable. tuïc tu taäp thieàn. ÔÛ Vieät Nam hay Trung Quoác, boà Boà Taùt Boån Nghieäp Anh Laïc Kinh: ñoaøn laø vaät duïng ñeå ngoài thieàn hay quyø laïy—A Bodhisattva's Original Actions Ying-Lo-Ching. sitting mat, rush cushion, or hassock. A mat Boà Taùt Boån Nguyeän: Bodhisattva vow. usually filled with kapok and covered with dark Boà Taùt Boån Nguyeän Anh Laïc Kinh: blue fabric, on which the practitioner sits when Bodhisattva's Original Resolves Ying-Lo-Ching. practicing meditation. It is usually round; Boà Taùt Boån Sanh Man Luaän: Jatakamala-sastra sometimes, the sitting mat is square and just big (skt)—Garland of Jatakas—Baûn Sanh Man enough for a person sitting in the lotus position to Luaän—Luaän Tuùc Sanh Truyeän—Phaät Giaùo Coá Söï fit bottom and knees on it. The mat is usually Taäp. filled with kapok and covered with dark blue Boà Taùt Caûnh Giôùi Phaán Taán Phaùp Moân Kinh: fabric. In Japan, a sitting mat is usually a square Bodhisattva-gocaropayavisaya-vikurvana-nirdesa mat, generally filled with cotton and covered with (skt)—Ñaïi Taùt Giaù Ni Kieàn Töû Sôû Thuyeát Kinh— gray cloth, or any other colors, used only for Sutra for Mahasatya-Nirgrantha. seated meditation. It is also the bedding given to Boà Taùt Caân: Maïo Töû—Ñaàu Caân—Ñaàu Tuï— each monk is one broad sitting mat (futon) or quilt Thieàn Caân—Caùi noùn laøm baèng loâng thuù—A fur wadded with cotton-wool, which is about six feet hat. square in size. He wraps himself in this only, even Boà Taùt Caâu Hoäi Taïi Vöôøn Kyø Thoï Caáp Coâ Ñoäc in the midst of the cold winter, and sleeps from Vieân ñeå Nghe Phaät Thuyeát Kinh Hoa Nghieâm: 9:00 p,m. till about 3:30 a.m. in the morning. For These bodhisattvas are among the five hundred the pillow he uses a pair of small cushions, each Bodhisattvas gathered in the Garden of about two feet square, on which during the Anathapindaka in the Jeta Gorve to hear daytime he sits and keeps up his meditation. As Sakyamuni Buddha to preach The Flower soon as he wakes, the bedding is put up to the Oranment Scripture. common shelf overhead, but the cushion will stay Boà Taùt Chuaån Ñeà: Cunde (skt)—Hoùa thaân cuûa where it is for continuing meditation practice. In Quaùn AÂm Ma Ha Boà Ñeà Taùt Ñoûa. Vò Boà taùt coù 18 Vietnam or China, it is a sitting mat, rush cushion, tay tieâu bieåu cho luïc caên (maét, tai, muõi, löôõi, thaân, or hassock for sitting when practicing meditation yù), luïc ñaïi (saéc, thinh, höông, vò, xuùc, phaùp), vaø luïc or bowing. thöùc (nhaõn, nhó, tyû, thieät, thaân, yù) —A Boà Hoøn: Soapberry, which is very bitter. transformation body of the Avalokitesvara Maha- Boà Lieãu: Teân cuûa hai loaïi caây coù coïng meàm yeáu, Bodhisattva. This Maha Bodhisattva has 18 arms yù noùi baûn chaát cuûa söï meàm yeáu cuûa phuï nöõ — which symbolizes 6 faculties (sight,hear, smell, Names of two plants which have slender stalks— taste, touch, mind), 6 elements (form, sound, Nature of delicate constitution of a woman or girl. scent, flavor, bodily sensation, and all other Boà Taùt: Bodhisattva (skt)—Boà Ñeà Taùt Ñoûa—A elements in general) , and 6 consciousnesses being of enlightenment—Enlightening beings— (sight, hearing, smell, taste, touch, and mind). One who has Bodhi or perfect wisdom as his Boà Taùt

Coù Theå Vaøo Ra Sanh Töû Maø Khoâng Bò essence—Boà Taùt, moät chuùng sanh giaùc ngoä, vaø Chöôùng Duyeân Nhieãu Loaïn: Bodhisattvas are nguyeän chæ ñaït ñöôïc ñaïi giaùc moät khi cöùu ñoä heát free to enter and exit births and deaths unhindered thaûy chuùng sanh—One whose beings or essence is and uniterrupted by obstructing conditions. bodhi whose wisdom is resulting from direct Boà Taùt Di Laëc: Ñöông Lai haï sanh Di Laëc Toân perception of Truth with the compassion Phaät—Nhöùt sanh boå xöù Boà Taùt—Buddha-to-be— awakened thereby. Enlightened being who is on Maitreya Bodhisattva—One-life Bodhisattva. the path to awakening, who vows to forego Boà Taùt Dieäu Kieán: Wonderful Sight Bodhisattva.

Boà Taùt Du Giaø Haønh KinhTöù Baùch Luaän Thích: Boà Taùt Ñòa Luaän: Treatise on Yogacara-bhumi— Bodhisattva-yoga-cara-catuhsatakatika (skt)— Boä luaän vieát baèng chöõ Baéc Phaïn bôûi ngaøi Voâ Explanation of four hundred practices of Tröôùc, moät trong nhöõng nhaân vaät noåi baät cuûa Bodhisattvas in the Yogacara sect. tröôøng phaùi Du Giaø AÁn Ñoä. Boä luaän naøy phaùc hoïa Boà Taùt Ñaïi Bi Quaùn Theá AÂm: Kuan Shi Yin con ñöôøng ñi ñeán Phaät quaû cuûa moät vò Boà Taùt vaø Bodhisattva of Great Compassion—See Boà Taùt dieãn taû caùch thöïc haønh ñeå ñaït ñöôïc con ñöôøng naøy Quaùn Theá AÂm. trong chöông 15 cuûa boä luaän nhieàu taäp, boä Du Giaø Boà Taùt Ñaïi Haïnh Phoå Hieàn: Boà Taùt thöïc hieän Ñòa Luaän. Ñaây laø taùc phaåm ñaïi thöøa cuûa Asanga haïnh nguyeän sieâu vieät cuûa chö Phaät, thöôøng cõõi moâ taû söï tieán thaân cuûa moät vò Boà taùt. Coù möôøi Boà voi saùu ngaø töôïng tröng cho luïc Ba La Maät. Ngaøi Taùt Ñòa, ñi daàn leân doøng tieán cuûa söï phaùt trieån taâm noåi tieáng vôùi möôøi haïnh nguyeän maø chuùng ta haèng linh cuûa vò Boà Taùt, maø ñænh laø söï theå chöùng Phaät trì tuïng trong Kinh Nhaät Tuïng—Universal Worthy, taùnh—A Sanskrit treatise by Asanga, one of the Bodhisattva of Great Conduct—Samantabhadra leading figures of the Indian Buddhist Yogacara Bodhisattva foremost in practice. Bodhisattva who tradition. It outlines the path to buddhahood personifies the transcendental practices and vows followed by the Bodhisattva and describes the of the Buddhas, usually depicted seated on a six-practices pertaining to the path. It is the fifteenth tusked elephant (six paramitas). He is best known section of his voluminous Levels of Yogic Practice for his ten great vows which we recite every day (Yogacara-bhumi). Land of Bodhisattva. This is in Daily reciting Sutra—See Thaäp Haïnh Nguyeän the Mahayana work of Asanga which describes Phoå Hieàn. the course of development of a bodhisattva. There Boà Taùt Ñaïi Só: Nhöõng Boà Taùt lôùn nhö Vaên Thuø, are ten Bodhisattva-bhumi, grading the upward Quaùn AÂm, Phoå Hieàn, Theá Chí—Bodhisattva- course of the Bodhisattva's spiritual development, Mahasattva (skt)—A Great Bodhisattva (Manjusri, which culminates in the realization of Kuan Shi Yin, Samantabhadra,Mahasthama-Buddhahood. prapta, etc). Boà Taùt Ñòa Taïng: Ksitigarbha—Earth Store Boà Taùt Ñaïi Theá Chí: Mahasthama-prapta Bodhisattva, one with foremost in vows)—See Ñòa Bodhisattva—Vò Boà Taùt ñaõ ñaït ñöôïc ñaïi löïc— Taïng Boà Taùt. Bodhisattva who has attained Great Strength. Boà Taùt Ñòa Taïng Boån Nguyeän Kinh: Boà Taùt Ñaïi Trí Vaên Thuø Sö Lôïi: Manjushri Ksitigarbha-pranidhana-sutra (skt)—Sutra on the

Bodhisattva of Great Wisdom (foremost in Earth Store Bodhisattva's original vows—See wisdom). Kinh Ñòa Taïng Boån Nguyeän and Ñòa Taïng Boån Boà Taùt Ñaïo: Bodhisattva path, or the way or Nguyeän. discipline of the bodhisattva. Boà Taùt Ñòa Trì Kinh: Bodhisattva-bhumi-sutra 1) Töï lôïi, lôïi tha, giaùc haïnh vieân maõn: To benefit (skt)—Ñòa Trì Kinh—Du Giaø Sö Ñòa Luaän Trung self and benefit others, leading to Boà Taùt Ñòa—Sutra on Bodhisattva's controls Buddhahood. earthly possessions. 2) Thöôïng caàu Phaät ñaïo, haï hoùa chuùng sanh: Boà Taùt Ñoä: Stages of Bodhisattva—See Boà Taùt Above to seek bodhi, below to transform all Ñòa. beings. Boà Taùt Giai Vò: Bodhisattva-bhumi (skt)— Boà Taùt Ñòa: Bodhisattva-bhumi (skt)—Bodhisattva levels—Bodhisattva stages—See Boà Bodhisattva levels—Bodhisattva stages—Nhöõng Taùt Ñòa. giai ñoaïn maø moät vò Boà Taùt kinh qua treân ñöôøng Boà Taùt Giôùi: Bodhisattva-sila (skt)—Lay Moral giaùc ngoä. Coù möôøi giai ñoaïn trong ñaïi thöøa vaø 13 rules of Bodhisattva—Bodhisattvas' Precepts— giai ñoaïn trong Maät giaùo—The stages a Giôùi cho chö Boà Taùt, goàm möôøi giôùi troïng vaø 48 bodhisattva goes through to reach enlightenment. giôùi khinh—The commandments for There are ten stages in Mahayana sects and Bodhisattvas—The commandments or prohibitions thirteen stages in the Tantric sects—See Thaäp for bodhisattvas and monks, including ten primary Ñòa. and 48 secondary precepts.

Boà Taùt Giôùi Kinh Nghóa Sôù: Commentary on the Boà Taùt Kim Cang Trí: See Kim Cang Trí Boà Taùt. sutra of the doctrine of Bodhisattva precepts— Boà Taùt Long Thoï: Bodhisattva Nagarjuna. Luaän veà yù nghóa cuûa kinh Boà Taùt Giôùi. Boà Taùt Lôùn: Ñaïi Boá Taùt—Bodhisattva Boà Taùt Giôùi Nghóa Sôù: Luaän veà caùc yù nghóa cuûa Mahasattva. giôùi luaät Boà Taùt—Commentary on the doctrine of Boà Taùt Luïc Chuûng Tính: Six gem-natures of the Bodhisattva precepts. Bodhisattva development. Boà Taùt Giôùi Taïi Gia: Lay Bodhisattvas' 1-5) Töø 1 ñeán 5 thì gioáng nhö trong Nguõ Chuûng precepts—Precepts of lay Bodhisattvas. Tính: From 1 to 5 are the same as in the five Boà Taùt Haûi Hoäi: Great assemblage—The germ-natures—See Nguõ Chuûng Tính. assemblage of Bodhisattvas in the Pure Land— 6) Dieäu Giaùc Tính: Giaùc ngoân vieân maõn vi Haûi Hoäi cuûa chö boà Taùt trong coõi Tònh Ñoä. dieäu—The Buddha stage of a wonderful Boà Taùt Haønh: Bodhisattva practice (cult)—Coâng enlightenment. ñöùc maø moät vò Boà Taùt haønh trì ñeå ñaït ñeán giaùc Boà Taùt Ma Ha Taùt: Bodhisattva-Mahasattvas ngoä—Acts of merits to be performed by a (skt)—Great Bodhisattva—Great Enlightening Bodhisattva for the attainment of Enlightenment— Beings—Boà Ñeà Taùt Ñoûa Ma Ha Taùt Ñoûa—Ñaïi See Boà Taùt Haïnh. Chuùng Sanh—Giaùc Höõu Tình (dòch môùi) hay Boà Taùt Haïnh: Bodhisattva practice (cult)—Taát caû nhöõng Boà Taùt Ñòa Thöôïng, cao hôn taát caû chuùng Boà Taùt haïnh du hí thaàn thoâng ñeàu ñöôïc töï taïi laø sanh, ngoaïi töø Phaät—Bodhisattva Mahasattva is cung ñieän cuûa Boà Taùt, vì gioûi du hí caùc thieàn, giaûi the perfect Bodhisattva, greater than any other thoaùt, tam muoäi trí hueä. Boà Taùt Haïnh theo truyeàn being except a Buddha. thoáng Phaät Giaùo Ñaïi Thöøa (moät vò Boà Taùt muoán Boà Taùt Maõ Minh: Asvaghosa (skt) Ashvaghosha thöïc haønh Boà Taùt Haïnh phaûi tröôùc heát phaùt taâm Boà (p) Bodhisattva. Ñeà,

ñoái vôùi chuùng höõu tình phaûi coù ñaày ñuû taâm töø Boà Taùt Maõn Sanh Man Luaän: Jatakamala-sastra bi hyû xaû khoâng ngaèn meù. Ngoaøi ra, Boà Taùt phaûi (skt)—Garland of Jatakas—Baûn Sanh Man luoân thöïc haønh haønh nguyeän ñoä tha vôùi luïc Ba La Luaän—Luaän Tuùc Sanh Truyeän—Phaät Giaùo Coá Söï Maät. Cuoái cuøng vò aáy phaûi laáy Töù Nhieáp Phaùp Taäp. trong coâng vieäc hoaèng hoùa cuûa mình)—Persisting Boà Taùt Nguõ Chuûng Sinh: Naêm caùch sinh cuûa chö in all practices of Enlightening Beings, freely Boà Taùt—Five rebirths or states or conditions of a exercising spiritual powers and attaining mastery bodhisattva's rebirth—See Nguõ Sinh. of them all, is a palace of enlightening beings Boà Taùt Nguyeän: Bodhisattva-pranidhana (skt)— because they autonomously and skillfully exercise Bodhisattva-pranihita (skt)—Bodhisattvas' the knowledge of meditations, liberations, and vows—The fundamental vow of a Mahayana concentrations. Bodhisattva practice Bodhisattva to save all sentient beings from (Bodhisattva's practising) according to the delusion and eventually bring them to tradition of Northern Buddhism. Buddhahood—Boån nguyeän cuûa Boà Taùt Ñaïi Thöøa 1) Phaùt Boà Ñeà Taâm: To to vow to devote the laø cöùu ñoä chuùng sanh vöôït thoaùt si meâ vaø cuoái mind to bodhi (bodhicita)—See Boà Ñeà Taâm. cuøng ñöa hoï leân quaû vò Phaät. 2) Thöïc haønh Töù Voâ Löôïng Taâm: To practise the Boà Taùt Nguyeät Quang Bieán Chieáu: Universal four immeasurables—See Töù Voâ Löôïng Taâm. Moonlight Brilliance Bodhisattva. 3) Thöïc haønh Luïc Ñoä Ba La Maät: To practise the Boà Taùt Nhaãn: Bodhisattva-endurance— six Paramitas—See Luïc Ñoä Ba La Maät. Bodhisattva-patience—Bodhisattva-tolerance—Söï 4) Thöïc haønh Töù Nhieáp Phaùp: To practise the nhaãn nhuïc cuûa chö Boà Taùt: khoâng chöôûi maéng four all-embracing virtues—See Töù Nhieáp ngöôøi chöôûi maéng mình; khoâng ñaùnh laïi ngöôøi Phaùp. ñaùnh ñaäp mình; khoâng laøm khoå ngöôøi laøm khoå Boà Taùt Haïnh Nguyeän: Bodhisattva-carya- mình; khoâng giaän ngöôøi giaän mình. pranidhana (skt)—Bodhisattvas' practices and Boà Taùt vaø Nhò Thöøa: Bodhisattva and the Two vows. Vehicles—Trong Kinh Laêng Giaø, Ñöùc Phaät nhaéc Boà Taùt Hoä Phaùp: Dharma Protector Bodhisattva. Mahamati veà söï khaùc bieät giöõa Boà taùt vaø haøng Nhò

Thöøa nhö sau: "Naøy Mahamati, söï khaùc bieät giöõa See Phoå Hieàn Boà Taùt. Boà Taùt vaø haøng Nhò Thöøa nhö sau: Nhò Thöøa Boà Taùt Quaùn Theá AÂm: Avalokitesvara (skt)— khoâng theå tieán qua ñòa thöù saùu vaø taïi ñoù chö vò Tchenrezigs (tib)—Boà Taùt cuûa loøng Ñaïi Bi vaø taàm nhaäp Nieát Baøn. Trong khi vò Boà Taùt ôû ñòa thöù baûy, thinh cöùu khoå. Cuõng coøn ñöôïc goïi laø Ñaïi Bi Quaùn ñi qua moät kinh nghieäm taâm linh hoaøn toaøn môùi, Theá AÂm Boà Taùt, moät trong ba vò Ñaïi Só cuûa Tònh ñöôïc goïi laø anabhogacarya vaø coù theå ñöôïc dòch laø Ñoä. Hai vò khaùc laø A Di Ñaø vaø Ñaïi Theá Chí— moät ñôøi soáng voâ muïc ñích hay voâ coâng duïng. Bodhisattva of compassion and deep listening Nhöng ñöôïc hoä trì bôûi thaàn löïc chö Phaät laø caùi (observer of the world's sounds). Also called naêng löïc nhaäp vaøo caùc ñaïi nguyeän maø vò Boà Taùt Kwan Yin,The bodhisattva of compassion—One thieát laäp ñaàu tieân khi ngaøi môùi khôûi ñaàu söï nghieäp of

the three Pure Land Sages. The others being cuûa ngaøi vaø giôø ñaây ngaøi thieát ñònh nhieàu phöông Buddha Amitabha and Bodhisattva phaùp cöùu ñoä khaùc haún nhau nhaèm lôïi laïc cho Mahasthamaprapta (Ñaïi Theá Chí). chuùng sanh u meâ laàm laïc cuûa ngaøi. Töø quan ñieåm Boà Taùt Phaät Quaûng: Bodhisattva Universally tuyeät ñoái veà chaân lyù toái haäu maø vò Boà Taùt ñaït Expansive. ñöôïc, thì khoâng coù söï tieán boä cuûa taâm linh nhö theá Boà Taùt Quyeàn Phöông Tieän: Quyeàn phöông tieän trong ñôøi soáng cuûa ngaøi, vì ôû ñaây quaû thöïc khoâng cuûa chö Phaät vaø chö Boà Taùt—Expedients of coù taàng baäc, khoâng coù söï thaêng tieán töông tuïc maø Buddhas and Bodhisattvas. rieâng chaân lyù laø khoâng coù töôùng traïng vaø taùch ly Boà Taùt Sôï Nhaân, Chuùng Sanh Sôï Quaû: hoaøn toaøn vôùi söï phaân bieät—In the Lankavatara Bodhisattvas fear (are afraid of) causes; living Sutra, the Buddha reminded Mahamati: “Oh beings fear effects (results or consequences)—Boà Mahamati, the distinction between the Taùt vì sôï quaû aùc veà sau, cho neân chaúng nhöõng Bodhisattva and the Two Vehicles is emphasized, traùnh gieo aùc nhaân trong hieän taïi, maø coøn tinh taán as the latter are unable to go up further than the tu haønh cho nghieäp chöôùng choùng tieâu töø, ñaày ñuû sixth stage where they enter into Nirvana. At the coâng ñöùc ñeå cuoái cuøng ñaït thaønh Phaät quaû. Coøn seventh stage, the Bodhisattva goes through an chuùng sanh vì voâ minh che môø taâm taùnh neân tranh altogether new spiritual experience known as nhau gaây taïo laáy aùc nhaân, vì theá maø phaûi bò nhaän anabhogacarya, which may be rendered “a laáy aùc quaû. Trong khi chòu quaû, laïi khoâng bieát aên purposeless life.” But , supported by the majestic naên saùm hoái, neân chaúng nhöõng sanh taâm oaùn traùch power of the Buddhas, which enters into the great trôøi ngöôøi, maø laïi coøn gaây taïo theâm nhieàu ñieàu aùc vows first made by the Bodhisattva as he started in ñoäc khaùc nöõa ñeå choáng ñoái. Vì theá cho neân oan his career, the latter now devises various methods oan töông baùo maõi khoâng thoâi—Because the of salvation for the sake of his ignorant and Bodhisattvas are afraid of bad consequences in the confused fellow-beings. But from the absolute future, not only they avoid planting evil-causes or point of view of the ultimate truth in the evil karma in the present, but they also diligently Lankavatara Sutra,attained by the Bodhisattva, cultivate to gradually diminish their karmic there is no such graded course of spirituality in his obstructions; at the same time to accumulate their life; for here is really no gradation (krama), no virtues and merits, and ultimately to attain continuous ascension (kramanusandhi), but the Buddhahood. However, sentient beings complete truth (dharma) alone which is imageless constantly to gather evil-causes; therefore, they (nirabhasa), and detached altogether from must suffer evil effect. When ending the effect of discrimination. their actions, they are not remorseful or willing to Boà Taùt Nhò Töôùng: Two categories of repent. Not only do they blame Heaven and other Bodhisattvas—See Nhò Töôùng Boà Taùt. people, but they continue to create more evil Boà Taùt Nhöït Quang Bieán Chieáu: Universal karma in opposition and retaliation. Therefore, Sunlight Brilliance Bodhisattva enemies and vengeance will continue to exist Boà Taùt Phaùp Giôùi: Phaùp giôùi cuûa chö Boà Taùt— forever in this vicious

cycle. The Dharma Realm of Bodhisattvas. Boà Taùt Taïi Gia: Layperson Bodhisattva— Boà Taùt Phoå Hieàn: Bodhisattva Samantabhadra— Layperson-precept Bodhisattva.

Boà Taùt Taïng: Bodhisattva-pitakam (skt)—Teân Boà Taùt Thieän Taøi: Sudhana (skt)—Good Wealth chung cuûa caùc kinh ñieån Ñaïi Thöøa, nhö Phaùp Hoa Bodhisattva. hay Hoa Nghieâm, haøm chöùa pheùp tu chöùng quaû Boà Boà Taùt Thuû: Hand of Great Enlightening Taùt—The Mahayana scriptures or canon (the Beings—Tay cuûa chö Ñaïi Boà Taùt—See Möôøi Tay Lotus sutra, or the Hua-Yen sutra), i.e. those of Cuûa Chö Ñaïi Boà Taùt. the Bodhisattva schools. Boà Taùt Thöøa: Bodhisattvayana (skt)— Boà Taùt Taïng Chaùnh Phaùp Kinh: The Mahayana Bodhisattva-vehicle—Bodhisattva-yana—Moät correct dharma scriptures or canon. trong nguõ thöøa daïy tu haønh theo Luïc ñoä Ba la maät Boà Taùt Taêng: Bodhisattva-sangha (skt)— Chö ñeå töï giaùc vaø giaùc tha (nhò lôïi: töï lôïi lôïi tha). Muïc Taêng Ñaïi Thöøa, coù tranh caûi cho raèng chö Taêng ñích chính laø cöùu ñoä chuùng sanh vaø thaønh Phaät Tieåu Thöøa cuõng laø nhöõng Boà Taùt Taêng— quaû. Vì muïc ñích cuûa Boà Taùt thöøa laø ñaït tôùi Phaät Mahayana monks, though there has been dispute taùnh toái thöôïng, neân Boà Taùt Thöøa cuõng coøn ñöôïc whether Hinayana monks may be included. goïi laø Phaät Thöøa hay Nhö Lai Thöøa —Bodhisattva Boà Taùt Thanh Tònh Ñaïi Haûi chuùng: Bodhisattva way—One of the five vehicles which teaches the of Ocean-Wide Assembly. observance of the six paramitas the perfecting of Boà Taùt Thaùnh Chuùng: Boà Taùt Thaùnh laø nhöõng vò the self and the benefits of others. The objective is Boà Taùt töø sô ñòa trôû leân, ñaõ caét ñöùt meâ laàm phieàn the salvation of all beings and attaining of naõo, ñoái laïi vôùi Boà Taùt phaøm laø nhöõng vò chöa caét Buddhahood. The aim of Bodhisattvayana is the ñöùt meâ hoaëc—The Bodhisattva saints who have attainment of Supreme Buddhahood. Therefore, it overcome illusion, from the first stage upwards, as is also called the Buddhayana or Tathagatayana. contrasted with ordinary Bodhisattvas. Boà Taùt Tính: Bodhisattva-nature, or character— Boà Taùt Thaân: Body of Bodhisattvas—Thaân Boà Coù chuûng töû voâ laäu, döùt ñoaïn sanh töû ñeå naûy sanh Taùt vì laøm cho thaønh töïu Ñaïi thöøa —Enlightening quaû Phaät—Bodhisattva for Buddhahood. beings' bodies to foster the accomplishment of the Boà Taùt Toïa: Bosatsu-za (jap)—Hanka-fuza Great Vehicle. (jap)—Half-lotus posture—Half-lotus sitting—See Boà Taùt Thaäp Ñòa: The ten stages in a Baùn Giaø Phu Toïa. Bodhisattva's progress. Boà Taùt Troïng Giôùi: Major Bodhisattva Boà Taùt Thaäp Nhôn Minh Lieãu Phaùp: Ten kinds Precepts—Giôùi troïng cuûa Boà Taùt—Phaät ñaõ daïy of understanding of truth of great enlightening chuùng ñeä töû raèng: "coù Möôøi giôùi troïng cho Boà Taùt. beings—See Möôøi Phaùp Minh Lieãu Cuûa Chö Ñaïi Neáu ai thoï giôùi maø khoâng giöõ, ngöôøi ñoù khoâng Boà Taùt. phaûi laø Boà Taùt, ngöôøi ñoù cuõng khoâng coù chuûng töû Boà Taùt Thaäp Phaùp Trì: See Möôøi Phaùp Trì Cuûa Phaät. Ngay caû Phaät maø coøn Phaûi trì tuïng nhöõng Chö Ñaïi Boà Taùt. giôùi naày. Taát caû chuùng Boà Taùt ñaõ hoïc giôùi trong Boà Taùt Thaäp Truï: The ten grounds. quaù khöù, seõ hoïc trong töông lai, hay ñang hoïc Boà Taùt Thaäp Voâ Taän Phaùp Moân: Ten kinds of trong luùc naày. Ta ñaõ giaûi thích nhöõng ñieåm chaùnh

inexhaustible qualities of Enlightening Beings— cuûa Boà Taùt giôùi. Maáy oâng phaûi hoïc vaø haønh Boà taùt See Möôøi Phaùp Moân Voâ Taän Cuûa Chö Ñaïi Boà Taùt. giôùi trong chính taâm mình.”—The Ten Major Boà Taùt Thaäp Xaûo Maät Ngöõ: Ten kinds of Precepts or the ten weighty prohibitions. In the unexcelled skillful esoteric speech of Great Brahma-Net Sutra, the Buddha said to his Enlightening Beings—See Möôøi Xaûo Maät Ngöõ disciples, “There are ten major Bodhisattva Cuûa Chö Ñaïi Boà Taùt. precepts. If one receives the precepts but fails to Boà Taùt Thaäp Y Chæ Xöù: Ten kinds of reliance of keep (observe/practice) them, he is not a Great Enlightening Beings—See Möôøi Y Chæ Xöù bodhisattva, nor he is a seed of Buddhahood. I, Cuûa Chö Ñaïi Boà Taùt. too, recite these precepts. All Bodhisattvas have Boà Taùt Theá Thaân: Vasubandhu—See Thieân studied them in the past, will study in the future, Thaân. and are studying them now. I have explained the Boà Taùt Thieân: Bodhisattva-deva (skt)— main characteristics of the Bodhisattva precepts. Transcendent Bodhisattva.

You should study and observe them with all your Boå: Baét giöõ: To arrest, to catch—Vaù, söûa, phuïc hoài heart.” laïi: To patch, to repair, to restore. Boà Taùt Thöôïng Thieän: In the Western Pure Land, Boå Ca La: Pudgala (skt)—See Phuù Giaø La. all have the highest level Bodhisattvas—See Boå Ñaø: Potala (skt)—Teân cuûa moät ngoïn nuùi noåi Thöôïng Thieän Boà Taùt. tieáng ôû Trung Quoác—Name of a famous mountain Boà Taùt Trí: Wisdom of Bodhisattvas—Boà Taùt in China. hieåu thaâm saâu, coù ñöôïc trí tueä bieát töù ñeá laø nhaát Boå Ñaø Laïc Ca: Potala, or Potalaka (skt). ñeá, vaø duøng nhaát ñeá ñeå hieåu thöïc taïi. Trí tueä Boà 1) Teân moät haûi caûng thôøi coå thuoäc cöûa soâng AÁn Taùt luoân beùn nhaïy neân hoï luoân coù ñöôïc bi taâm Haø, coù ngöôøi goïi laø Thattha, ngöôøi ta noù i raèng quaûng ñaïi—Bodhisattvas understand profoundly, ñaây laø queâ höông cuûa toå tieân Phaät Thích Ca: they have the insight that the four noble truths to An ancient sea-port on the Indus, identified by understand the true aspects of reality. some with Thattha, said to be the ancient Bodhisattvas use the one truth to understand the home of Sakyamuni ancestors. true aspects of reality. The wisdom of the 2) Quang Minh Sôn naèm veà phía ñoâng nam cuûa Bodhisattva is always acute, so they often have a Malakuta, ôû ñoù coù vò Boà Taùt teân laø Quaùn Theá broad compassionate mind. AÂm: A mountain south-east of Malakuta, Boà Taùt Töù Phaùp: Four dharmas—See Töù Phaùp. reputed as the home of Avalokitesvara Boà Taùt Töù Voâ UÙy: Bodhisattva's four kinds of Bodhisattva. fearlessnesse—Thöù nhaát laø toång trì baát vong, 3) Haûi Ñaûo Sôn, naèm veà phía ñoâng Ningpo, trung thuyeát phaùp voâ uùy. Boà Taùt coù khaû naêng nghe hieåu taâm cuûa Ngaøi Quaùn AÂm: The island of giaùo phaùp vaø ghi nhôù caùc nghóa maø chaúng queân, Pootoo, east of Ningpo, the Kuan-Yin centre. neân thuyeát phaùp khoâng heà e sôï tröôùc ñaïi chuùng. 4) La Sa Phoå Ñaø ôû Taây Taïng, nôi truù nguï cuûa Thöù nhì laø taän tri phaùp döôïc caäp chuùng sanh caên Ñöùc Ñaït Lai Laït Ma, taùi sanh cuûa Ngaøi Quaùn duïc taâm tính thuyeát phaùp voâ uùy. Boà Taùt bieát caû theá AÂm Boà Taùt—The Lhasa Potala in Tibet, the gian vaø xuaát theá gian phaùp, cuõng nhö caên duïc cuûa seat of the Dalai Lama, an incarnation of chuùng

sanh neân Boà taùt chaúng sôï khi thuyeát phaùp ôû Avalokitesvara Bodhisattva. giöõa ñaïi chuùng. Thöù ba laø thieän naêng vaán ñaùp Boå Ñaéc Laõo Thöû, Ñaû Phaù Du UÛng: Baét ñöôïc con thuyeát phaùp voâ uùy. Boà Taùt kheùo bieát hoûi ñaùp chuoät, ñaäp beå bình daàu. YÙ noùi coù ñöôïc thì coù maát, thuyeát phaùp chaúng sôï. Thöù tö laø naêng ñoaïn vaät lôïi khoâng buø ñöôïc haïi—To catch a rat and to nghi thuyeát phaùp voâ uùy. Boà Taùt coù khaû naêng döùt break the oil bottle at the same time. This implies moái nghi ngôø cho chuùng sanh neân thuyeát phaùp that what one gains cannot compensate what one chaúng e sôï—First, Bodhisattva-fearlessness arises loses. from powers of memory and ability to preach Boå Ñaëc Giaø La: Pudgala (skt)—Puggala (p)—Soá without fear. Second, Bodhisattva-fearlessness thuû thuù—Boå ñaëc ca la—Boå Ñaëc Giaø La—Ego— arises from powers of moral diagnosis and Individual—Personality—Self—Caùi ta, caùi toâi, caùi application of the remedy. Third, Bodhisattva- töï ngaõ—See Ngaõ. fearlessness arises from powers of ratiocination. Boå Giaø La: Pudgala (skt)—See Phuù Giaø La. Fourth, Bodhisattva-fearlessness arises from Boå Haùt: Bokara (skt)—Teân cuûa moät xöù nhoû ôû powers of solving doubts. vuøng Baéc AÁn trong thôøi Ngaøi Huyeàn Trang haønh Boà Taùt Vaên Thuø Sö Lôïi: Bodhisattva Manjusri— höông caùc xöù Taây Vöïc, khoaûng naêm 627 sau Taây Boà Taùt Ñaïi Trí Vaên Thuø Sö Lôïi. lòch—Name of a small country in North India at Boà Taùt Voâ Taän YÙ: Boundless Mind Bodhisattva. the time when Hsuan-Tsang visited the Western Boà Taùt Voâ Tröôùc: See Asangha Asamgra countries, around 627 A.D. Bodhisattva. Boå Khuyeát: To complete—To complement. Boà Taùt Xuaát Gia: Bodhisattva Sangha. Boå La Phaï Tònh Xaù: Pubbarama (skt)—Ñoâng Boà Thieän Ni: See Boà Ñeà Ni. Phöông Töï—See Ñoâng Vieân Töï. Boà Xaø Ni: See Boà Ñeà Ni. Boå La Phöôïc: Purva (skt)—See Boå La Phöôïc Vó Neã Haï.

Boå La Phöôïc Vó Neã Haï: Purva-videha (skt)— Boä Chaát Ngöõ: Discourses of Elements—Giôùi Ñoâng Thaéng Thaàn Chaâu—The eastern continent— Thuyeát Luaän—See Dhatukatha. See Töù Chaâu (4). Boä Chuû: Vò toå khai saùng ra toâng phaùi—The Boå Laët Naõ: Purna (skt)—See Phuù Laâu Na. founder of a sect, or school, or group. Boå Lö Sa: Purusa (skt)—Coøn goïi laø Boâ Sa, Boá Loä Boä Cuù La: Vakula (skt)—Teân cuûa moät ñeä töû thoâng Sa, Boå Luõ Sa, Phuù Laâu Sa, Phuù Luõ Sa, Phuø Löu thaùi cuûa Phaät: Name of an intelligent disciple of Sa, nghóa laø tröôïng phu hay ngöôøi —Man sakyamuni—Teân cuûa moät loaøi quyû: Name of a personified—Man collectively or individually— demon. The soul of the universe. Boä Daãn Ñaø: Thuûy tinh hay sao Thuûy: The planet Boå Nhieäm: Appointment. Mercury—Phaät: A Buddha. Boå Sa: Pusya (skt)—Sao quyû, moät trong 28 ngoâi Boä Ña: Bhuta (skt). sao—The demonous asterism—See Twenty eight 1) Baûn höõu: Elements of living being: Originally constellations. or fundamentally existing—Primal Boå Sa Phaät: Pusya-buddha (skt)—Ñeå Sa Phaät— existence—The source and substance of all Phaát Sa Phaät—Teân moät vò coå Phaät—Name of an phenomena—The present life. ancient Buddha. 2) Dó sanh: Become—Luùc hieän höõu hay ngay Boå Saét Trí: Paustika (skt)—Coøn goïi laø Baùo Saét trong hieän taïi—The

moment just come into Trí Ca, hay Boå Saét Ca, coù nghóa laø taêng ích phaùp — existence, the present moment. Promoting advancement, invigorating, protective. 3) Boä ña coù nghóa laø ñaõ sinh ra: Been, become, Boå Taâm: To fortify the heart. produced, formed, being, existing, etc. Boå Xöù: Fusho (jap)—The ultimate state. interpreted as the consciously existing; 1) Ngöôøi söûa chöõa vaø chieám cöù nôi troáng traûi: 4) Boä ña cuõng coù nghóa laø töù ñaïi ñaát, nöôùc, löûa, One who repairs, or occupies a vacated place. gioù, ñöôïc naém baét bôûi söï xuùc chaïm: The four 2) Sau khi vò Phaät tröôùc ñaõ nhaäp dieät, vò sau great elements, earth, fire, wind, water, as thaønh Phaät maø boå sung vaøo ñoù, thì goïi laø boå apprehended by touch. xöù, nhö Haï Sanh Di Laëc Toân Phaät ra ñôøi tieáp 5) Boä ña laïi coù nghóa laø loaøi quyû töï sinh (loaøi quyû noái Ñöùc Phaät Thích Ca Maâu Ni: A Buddha do cha meï sinh ra goïi laø daï xoa): Bhuta also who succeeds a Buddha, as Maitreya is to means a kind of demon produced by succeed Sakyamuni. metamorphosis. Boå Yeát: Bukhara (skt)—Vò trí maø baây giôø goïi laø 6) Chaân nhö: The bhutatathata. Bokhara—The present Bokhara. Boä Giaùo: Boä vaø giaùo (lôøi daïy cuûa Ñöùc Phaät thuaän Boå Yeát Sa: Paulkasa, Pukkasa, or Pulkasa (skt)— theo thöù töï thôøi gian, cuõng nhö söï noâng saâu cuûa Coøn goïi laø Boác Yeát Sa. giaùo thuyeát)—The sutras, or canon, and their 1) Teân moät gioáng ngöôøi haï tieän ôû AÁn Ñoä ngaøy exposition. xöa, cha thuoäc giai caáp thuû ñaø la, meï thuoäc Boä Giaùp Tinh Taán: Vigor through a Bodhisattva's giai caáp saùt ñeá lôïi: An aboriginal, or the son of robe—Haønh giaû luoân maëc aùo ñaïi giaùp cuûa Boà Taùt, a "sudra" father and of a "kshatriya" mother, khoâng coøn sôï tai öông gì nöõa (theo Luaän Thaønh interpreted as low caste, scavenger. Duy Thöùc)—Practitioners should enter the world 2) Coøn aùm chæ nhöõng ngöôøi khoâng tin luaät nhôn with a Bodhisattva's robe, and without and fear of quaû cuûa nhaø Phaät: Also an unbeliever in the calmities, i.e. to go on a Bodhisattva path Buddhist doctrine of law of retribution. (according Mind-Only-Sastra). Boä: 1) Boä Anh: Foot; 2) Boä phaän: Division, Boä Haønh Baát Kî Caâu: Ñi boä khoâng cöôõi con ngöïa section; 3) Böôùc ñi: (Pada (skt)—Step, pace; 4) cuûa mình. YÙ noùi chuùng sanh coù Phaät taùnh maø Cuoán soå: A notebook; 5) Soå boä: Register. khoâng bieát laïi ñi tìm caàu beân ngoaøi nhö ngöôøi coù Boä Chaáp: Chaáp kieán cuûa toâng phaùi—The tenet of ngöïa khoâng bieát cöôõi laïi chòu ñi boä—To walk with a sect, or school. a horse by side. This implies that all sentient Boä Chaáp Dò Luaän: Samayabhedo Sutra (skt)— beings possess the Buddha-nature, but still try to See Di Boä Toâng Luaân Luaän Kinh. go east and west to look for it.

Boä La Haùn: A set of Arahants. Boäc Ñoäi Thieàn Sö (?-426): Zen Master Pu-Tui— Boä Loaïi: Anga (skt)—Söï phaân chia giaùo phaùp cuûa Teân cuûa moät vò Thieàn sö Trung Hoa vaøo thôøi nhaø Ñöùc Phaät ra laøm 12 phaàn—The division of the Taán (265-420)—Name of a Chinese Zen master teaching of the Buddha into twelve angas or limbs. during the Chin dynasty. Boä Ngöõ Toâng: Kathavatthu (p)—Thuyeát Söï hay Boäc Loä: To disclose. nhöõng ñieåm tranh luaän, moät trong nhöõng boä saùch Boäc Löu: Ogha (skt)—Doøng thaùc hay doøng thaùc cuûa Boä Luaän Taïng cuûa tröôøng phaùi Phaät giaùo cuûa duïc voïng vaø phieàn naõo—A torrent, the stream Nguyeân

Thuûy. Boä saùch naøy baùc boû caùc quan ñieåm of passion, or illusion—See Töù Boäc Löu. dò giaùo cuûa caùc tröôøng phaùi Phaät giaùo khaùc. Ngöôøi Boäc Na: Daáu treùo ngoùn tay, caùch thöù tö trong möôøi ta noùi raèng boä saùch naày ñöôïc vieát bôûi ngaøi Muïc hai caùch ñaët nhöõng baøn tay vaøo nhau—A digital Kieàn Lieân Tö Ñeá Tu, ngöôøi chuû trì cuoäc keát taäp sign; the fourth of the twelve ways of placing the kinh ñieån taïi thaønh Hoa Thò vaøo naêm 250 tröôùc taây hands together. lòch—Points of Controversy, one of the books of Boäc Phaùt: To break out suddenly. the Theravadin Abhidhamma Pitaka. This book is Boâi: Caùi taùch—A cup. about the subjects of controversy, the refutation of Boâi Ñoä: Pei-Tu—Moät vò sö vaøo theá kyû thöù naêm. the heterodox views of other Buddhist schools. It Töông truyeàn sö thöôøng qua soâng baèng moät caùi is said that this book was written by Maggaliputta taùch hay moät caùi cheùn, nhaân ñoù ngöôøi ta goïi oâng laø Tissa who presided the Buddhist Council in Boâi Ñoä—A fifth century Buddhist monk said to be Pataliputra in 250 B.C. able to cross a river in a cup or a bowl, hence his Boä Nhaân Cheá Ñònh: Puggalapannati (p)—Nhôn name. Thi Thuyeát hay nhöõng danh tính caù nhôn, moät Boâi Ñoä Sôn: Mount Pei-Tu—Teân cuûa moät ngoïn trong nhöõng boä saùch cuûa Boä Luaän Taïng cuûa tröôøng nuùi coù lieân heä tôùi Phaät giaùo Trung Hoa trong tænh phaùi Phaät giaùo Nguyeân Thuûy. Boä saùch naøy phaân Quaûng Ñoâng, baây giôø thuoäc Hoàng Koâng—Name tích nhöõng loaïi tính tình, baèng nhöõng nhaân toá khaùc of a mount related to Buddhism in China, located nhau goàm töø moät ñeán möôøi nhaân toá —The Book on in Kuang-T'ung Province; it belongs to Hongkong Individuals, one of the books of the Theravadin in the present days. Abhidhamma Pitaka. This is the description of Boái: Sankha (skt)—1) Voû soø: A shell, a conch; 2) personalities, the analyses of human character Coù giaù trò: Valuables, riches; 3) Loa phaùp, caùi loa types, by various factors that range in number baèng voû oác duøng trong phaùp söï, thoåi baùo hieäu thôøi from one to ten. gian tieán haønh phaùp söï hay taäp hoïp ñaïi chuùng: A Boä Phaùi: Moân phaùi—School—Sect. large trumpet sounded to call the assembly Boä Phaùi Phaät Giaùo: Moân phaùi Phaät Giaùo—together; 4) Löng: Back, behind; 5) quay löng laïi: Buddhist Schools (sects). To turn the back on, to go contrary to; 6) Mang Boä Taäp: Sacred canon—Thaùnh Ñieån. treân löng: To carry on the back. Boä Tha: Phaät Ñaø—Buddha. Boái Chính: Quay löng ngoaûnh maët vôùi Phaät Boä Toäc Saân: Dvesakula (skt)—Tribe of the anger. Phaùp—To turn the back on Buddha-truth. Boä Toäc Thích Ca: Tribe of Sakya—Teân cuûa moät Boái Chung: Loa voû oác vaø chuoâng—Conch and boä toäc taïi Baéc AÁn trong ñoù Coà Ñaøm hay Phaät bell. Thích Ca Maâu Ni ñöôïc sanh ra döôùi teân Thaùi töû Só Boái Chöùng: Ñaõ hieåu ñöôïc troïn veïn—Fully Ñaït Ña—Sakya tribe—Name of a tribe dwelling acquired. in Northern India in which Gotama, or Sakyamuni Boái Chöùng Ñaéc: Ñaõ chöùng ñaéc troïn veïn—Fully Buddha was born as Prince Siddhartha. realized. Boác Ñaïc: Duøng phaøm trí cuûa theá tuïc ñeå chuù giaûi Boái Dieäp: See Boái Ña. söï baát khaû tö nghì cuûa Thieàn laø ñieàu khoâng theå— Boái Ña: Pattra (skt)—Teân moät loaøi caây keø moïc taïi To utilize the worldly ordinary knowledge to xöù Ma Kieät Ñaø, duøng laøm vaät lieäu vieát saùch (cao interpret the

inconceivable Zen is impossible. töø saùu ñeán baûy tröôïng, muøa ñoâng khoâng ruïng laù, laù Boäc: Doøng thaùc: A torrent, a cataract, a cascade— moûng vaø mòn coù theå duøng ñeå vieát chöõ) —Palm Noâ boäc: A servant.

leaves from the Borassus flabelli-formis, grown in and drinks. In a Zen monastery, on the day of Magadha, used for writing material. anniversary of the death of Bodhidharma Boái Ña La Dieäp: Pattra (skt)—Palm leaves used Patriarch, the abbot does not go to the dinning hall for writing material—See Boái Ña. to have rice soup. He will offer the First Patriarch Boái Ñieäp: Kinh vaên ñöôïc vieát treân laù boái—Pattra with rice soup in the Dharma Hall. tablets, sutras written on palm leaves. Boài Thöôøng: To compensate—To make up for. Boái Giôùi: Toaøn boä caùc giôùi luaät—Full set of Boäi: Ñi theo: To accompany, associated with— precepts. Theâm vaøo: To add—Trôï giuùp: To assist. Boái Hieån: Hieån loä troïn veïn—Fully express. Boäi AÂn: Ungrateful—False-hearted— Boái Nieäm: Chaùn gheùt sanh töû, muoán soáng yeân oån Unthankful—Thankless-Ingratitude. nôi Nieát Baøn—To turn one's back on the Boäi Ñaïo: To abjure—To abandon one's original transmigration life and abide quietly in the religion—To apotatize. nirvana-mind. Boäi Giaùo: See Boäi Ñaïo. Boái Quang: Halo—Nimbus—See Haøo Quang. Boäi La Phöôïc: Bhairava (skt)—Teân cuûa caùc vò Boái Thoï: Tala (skt)—Tala-tree. Thaàn Siva, Visnu, hay caùc chö Thieân, hay cuûa Kim Boái Tuùc Bi Maãn: Loøng bi maãn traøn ñaày—Fully Cang Thaàn—The terrible name of Siva, also of compassionate. Visnu and other devas, and of the guardian spirits Boái Tuùc Thaønh Töïu: Ñaõ ñaït ñöôïc troïn veïn— of the Buddhist order. Fully achieved. Boäi Lyù: Irrationality—Baát hôïp lyù—Moät trong taùm Boái Tuùc Truï: Truù hoaøn toaøn—Fully abiding. ñaëc taùnh cuûa giaùc ngoä trong Thieàn. Chöùng ngoä Boái Töông ÖÙng: Töông öùng hoaøn toaøn—Fully khoâng phaûi laø moät keát luaän maø ngöôøi ta ñaït ñöôïc corresponding. baèng suy luaän; noù coi thöôøng moïi xaùc ñònh cuûa trí Boái Vaên: Kinh vaên ñöôïc vieát treân laù boái—The naêng. Nhöõng ai ñaõ töøng kinh nghieäm ñieàu naày ñeàu scriptures written on palm leaves—See Boái Ña. khoâng theå giaûi thích noù moät caùch maïch laïc vaø hôïp Boái Xaû: Vöùt boû ham muoán cuûa theá tuïc—To turn lyù. Moät khi ngöôøi ta coá tình giaûi thích noù baèng the back on and leave the world. ngoân töø hay cöû chæ, thì noäi dung cuûa noù ñaõ bò Boài Ñöôøng: 1) Nhaø aên cho khaùch Taêng: Dinning thöông toån ít nhieàu. Vì theá, keû sô cô khoâng theå voùi room for guest monks; 2) Phuï taù Giôùi Ñaøn Sö: tôùi noù baèng nhöõng caùi hieån hieän beân ngoaøi, maø Assistant to the monk who is responsible for the nhöõng ai ñaõ kinh nghieäm qua moät laàn chöùng ngoä altar of the law. thì thaáy roõ ngay nhöõng gì thöïc söï khoâng phaûi laø noù. Boài Loä: Repair dangerous roads—Tu söûa nhöõng Kinh nghieäm chöùng ngoä do ñoù luoân luoân mang ñaëc ñöôøng xaù nguy hieåm. Ñaây laø moät trong taùm ruoäng tính 'boäi lyù,' khoù giaûi, khoù truyeàn. Theo Thieàn sö phöôùc ñieàn theo Kinh Phaïm Voõng—This is one of Ñaïi Hueä thì Thieàn nhö laø moät ñoáng löûa chaùy lôùn; the eight fields for cultivating blessedness, khi ñeán gaàn nhaát ñònh seùm maët. Laïi nöõa, noù nhö according to the Brahma Net Sutra—See Baùt Phuùc moät löôõi kieám saép ruùt ra khoûi voû; moät khi ruùt ra thì Ñieàn. nhaát ñònh coù

keû maát maïng. Nhöng neáu khoâng ruùt Boài Saán: Taêng theâm phaàn vaät cuùng döôøng cho ra khoûi voû, khoâng ñeán gaàn löûa thì chaúng hôn gì nhöõng vò tu haønh caät löïc—Increase offering moät cuïc ñaù hay moät khuùc goã. Muoán ñeán nôi thì rations for those who diligently cultivate. phaûi coù moät caù tính quaû quyeát vaø moät tinh thaàn Boài Thieáp: Nhöõng vaät cuùng döôøng khaùc ngoaøi sung maõn. ÔÛ ñaây chaúng coù gôïi leân moät chuùt suy thöùc aên, thöùc uoáng, y phuïc, vaân vaân trong Thieàn luaän laïnh luøng hay phaân bieät thuaàn tuùy sieâu hình, vieän—Offering articles other than foods, drinks, nhaän thöùc; maø laø moät yù chí voâ voïng quyeát vöôït and robes, etc., in the Zen monastery. qua chöôùng ngaïi hieåm ngheøo, moät yù chí ñöôïc thuùc ñaåy bôûi moät naêng löïc voâ lyù hay voâ thöùc naøo ñoù, ôû Boài Thöïc: Tieáp ñaõi aên uoáng. Trong nhaø Thieàn, ñaèng sau noù. Vì vaäy, söï thaønh töïu naày cuõng xem vaøo ngaøy kî Toå Boà Ñeà Ñaït Ma, vò truï trì khoâng thöôøng luoân caû trí naêng hay taâm töôûng—One of ñeán trai ñöôøng aên chaùo maø ôû Phaùp ñöôøng aên chaùo the eight chief characteristics of ‘satori.’ In Zen. ñeå tieáp ñaõi Toå Sö—Entertain someone with foods Satori is not a conclusion to be reached by

reasoning, and defies all intellectual hay Long Thoï, maø döôùi goác noù Ñöùc Phaät Di Laëc determination. Those who have experienced it are ñaõ giaùc ngoä thaønh Phaät—The flowering dragon- always at a loss to explain it coherently or tree under which Maitreya is said to have attained logically. When it is explained at all, either in enlightenment. words or gestures, its content more or less Boân Na Phaït Ñaøn Na Quoác: Pundra-vardhana undergoes a mutilation. The uninitiated are thus (skt)—An ancient kingdom—See Boân Na Phaït unable to grasp it by what is outwardly visible, Ñôn Na. while those who have had the experience discern Boân Na Phaït Ñôn Na: Pundra-vardhana (skt)— what is genuine from what is not. The satori Moät vöông quoác coå trong xöù Bengal—An ancient experience is thus always characterized by kingdom and city in Bengal. irrationality, inexplicability, and Boân Nhöôõng Saù La: Punyasala (skt)—Nhaø teá baàn incommunicability. Listen to Ta-Hui once more: hay nôi truù nguï cho ngöôøi beänh vaø ngöôøi ngheøo — “This matter or Zen is like a great mass of fire; Almshouse or asylum for sick and poor. when you approach it your face is sure to be Boân Saán: Baét kòp—To keep up with. scorched. It is again like a sword about to be Boán: Catvari (skt)—Four. drawn; when it is once out of the scrabbard, Boán Caùch Dieãn Taû Nieát Baøn: Four ways of someone is sure to lose his life. But if you neither description of a Nirvana—Chöõ Nieát Baøn coù nghóa fling away the scabbard nor approach the fire, you laø “ñoaïn dieät” vaø töø ñoù daãn ñeán thanh tònh. Moät are no better than a piece of rock or of wood. vaán ñeà ñöôïc neâu leân ôû ñaây laø coù phaûi Nieát Baøn chæ Coming to this pass, one has to be quite a resolute laø traïng thaùi bieán ñoåi cuûa trí tueä hay noù laø moät character full of spirit. There is nothing here chieàu khaùc cuûa thöïc taïi. Chöõ Nieát Baøn ñöôïc duøng suggestive of cool reasoning and quiet cho caû traïng thaùi taâm lyù bieán ñoåi laãn moät traïng metaphysical or epistemological analysis, but of a thaùi sieâu hình hoïc. Trong giaùo ñieån Phaät giaùo ñaõ certain desperate will to break through an coù

ñaày daãy nhöõng dieãn ñaït cho thaáy Nieát Baøn laø insurmountable barrier, of the will impelled by moät traïng thaùi bieán ñoåi cuûa nhaân caùch vaø yù thöùc. some irrational or unconscious power behind it. Söï bieán ñoåi naøy ñöôïc moâ taû baèng nhöõng töø ngöõ Therefore, the outcome also defies intellection or phuû ñònh nhö ñoaïn dieät aùi duïc vaø luyeán chaáp, conceptualization—See Taùm Ñaëc Ñieåm Chính nhöng cuõng coù khi töø ngöõ naøy ñöôïc duøng trong Cuûa Ngoä. khaúng ñònh nhö saûn sanh trí tueä sieâu vieät vaø an Boäi Nghóa: Ungrateful—Unthankful—Thankless. bình. Theo trieát lyù Phaät giaùo, coù boán caùch ñeå dieãn Boäi Nghòch: To revolt—To rebel. taû Nieát Baøn. Thöù nhaát laø caùch dieãn taû phuû ñònh. Boäi Nguyeän: To break one's vow. Moâ taû theo loái phuû ñònh laø phöông thöùc thoâng Boäi Phaûn: To betray. thöôøng nhaát. Nieát Baøn laø baát töû, baát bieán, baát dieät, Boäi Theä: To break one's oath. voâ bieân, voâ taùc, voâ sanh, vò sanh (chöa sanh), baát Boäi Thöïc: 1) AÊn quaù nhieàu neân bò chöùng khoù tieâu theä, khoâng bò huûy hoaïi, baát taïo, voâ beänh, voâ laõo, hoùa: To have an indigestion; 2) Cuøng aên vôùi ai: To khoâng coøn ñoïa laïc vaøo choán traàm luaân, voâ thöôïng, keep one company at meals. chaám döùt khoå ñau, vaø giaûi thoaùt toái haäu. Thöù nhì laø Boäi Tín: breach of trust. caùch dieãn taû khaúng ñònh. Nieát Baøn laø an bình, cöïc Boäi Öôùc: To break one's words (promises). laïc, trí tueä sieâu vieät, thanh tònh vaø an oån. Kyø thaät Boân: Chaïy troán—To run away. taát caû moïi thöù höõu haïn ñeàu laø voâ thöôøng. Baûn chaát Boân Ñoà Lôïi Ca: Pundrika (skt)—1) Baïch lieân hoa: chuû yeáu cuûa noù laø sanh vaø dieät. Noù sanh ra roài laïi The white lotus; 2) Ñòa nguïc cuoái cuøng trong taùm bò huûy dieät. Söï ñoaïn dieät cuûa noù ñem laïi thanh tònh ñòa nguïc laïnh lôùn: The last of the eight great cold vaø an laïc. Söï ñoaïn dieät cuõng coù nghóa laø chaám döùt hells. tham aùi vaø khoå ñau trong traïng thaùi taâm an tònh. Boân Löu Ñoä Nhaãn: Doøng nöôùc chaûy xieát, yù noùi söï Noùi theo caùch khaúng ñònh, Nieát Baøn cuõng coù nghóa vieäc xaûy ra chôùp nhoaùng—A fierce torrent, this laø cöïc laïc, laø trí tueä sieâu vieät, söï chieáu saùng, vaø yù implies something happens with lightning speed. thöùc thuaàn tuùy trong saùng. Thöù ba laø caùch dieãn taû Boân Na Giaø: Puspanaga (skt)—Caây Long Hoa nghòch lyù. Phöông thöùc naøy thöôøng ñöôïc tìm thaáy

nhieàu nhaát trong Baùt Nhaõ Ba La Maät Ña hay trong description of a Nirvana is the way of paradoxical caùc giaùo ñieån Trung Quaùn. Nieát Baøn truï trong description. This statement is mostly found in caûnh giôùi voâ sôû truï. Con ñöôøng duy nhaát ñeå ñaït Prajnaparamita or Madhyamika literature. ñeán muïc ñích naøy laø chöùng nghieäm raèng theo Nirvana is abiding in a state of non-abiding. The nghóa toái haäu thì khoâng coù baát cöù muïc ñích naøo ñeå only way of reaching the goal is to realize that in ñaït ñeán. Nieát Baøn laø thöïc taïi maø thöïc taïi laïi laø the ultimate sense there is no goal to be reached. khoâng taùnh. Thöù tö laø caùch dieãn taû töôïng tröng. Söï Nirvana is reality which is void (sunya). The moâ taû theo caùch töôïng tröng khaùc vôùi caùch moâ taû fourth way of description of a Nirvana is the way nghòch lyù, noù traùnh neù loái dieãn taû tröøu töôïng vaø of symbolical description. Symbolical description thay vaøo ñoù laïi söû duïng nhöõng hình aûnh cuï theå. Töø

differs from the paradoxical in avoiding to speak quan ñieåm naøy, Nieát Baøn laø choã an truù maùt meû, laø in abstractions and using concrete images instead. hoøn ñaûo trong vuøng ngaäp luït, laø beán bôø ñaèng xa, laø From this standpoint, Nirvana is the cool cave, the Thaùnh thaønh, laø nôi veà nöông, laø choã che chôû, laø island in the flood, the further shore, the holy city, nôi dung thaân an toaøn—The word "Nirvana" the refuge, the shelter, and the safe asylum. literally means "extinguished" and therefore Boán Caùch Ñoái Trò Tham Saân Si: Nghieäp tham "tranquil." A question is raised whether Nirvana is saân si bieåu hieän döôùi nhieàu hình thöùc, khoân g theå taû only a transformed state of mind or whether it is xieát! Theo Hoøa Thöôïng Thích Thieàn Taâm trong another dimension of being. The word has been Nieäm Phaät Thaäp Yeáu, coù boán caùch ñoái trò tham saân used both for a transformed psychological state si. Tuøy theo tröôøng hôïp, haønh giaû coù theå duøng moät and for a metaphysical status. Buddhist literature trong boán caùch naày ñeå ñoái trò tham saân si. Thöù nhaát is full of statements which go to show that Nirvana laø duøng Taâm ñoái trò. Ngöôøi meâ vôùi baäc giaùc ngoä is a transformed state of personality and chæ coù hai ñieåm sai bieät: tònh laø chö Phaät, nhieãm laø consciousness. The transformation is described in chuùng sanh. Chö Phaät do thuaän theo tònh taâm neân negative terms as a destruction of craving and giaùc ngoä, ñuû thaàn thoâng trí hueä; chuùng sanh bôûi tuøy attachments and in positive terms as the nôi traàn nhieãm neân meâ hoaëc, bò luaân hoài sanh töû. emergence of transcendental wisdom and peace. Tu Tònh Ñoä laø ñi saâu vaøo Nieäm Phaät Tam Muoäi ñeå According to Buddhist philosophy, there are four giaùc ngoä baûn taâm, chöùng leân quaû vò Phaät. Vaäy ways of description of a Nirvana. The first way of trong nieäm Phaät, neáu thaáy baát cöù moät voïng nieäm description of a Nirvana is the way of negative voïng ñoäng naøo khaùc noåi leân, lieàn phaûi tröø ngay vaø description. The negative description is the most trôû veà tònh taâm. Ñaây laø caùch duøng taâm ñeå ñoái trò. common. Nirvana is deathless, unchanging, Thöù nhì laø duøng Lyù ñoái trò. Neáu khi voïng nieäm imperishable, without end, non-production, khôûi leân, duøng taâm ngaên tröø khoâng noåi, phaûi extinction of birth, unborn, not liable to chuyeån sang giai ñoaïn hai laø duøng ñeán quaùn lyù. dissolution, uncreated, free from disease, un- Chaúng haïn nhö khi taâm tham nhieãm noåi leân, quaù n aging, freedom from transmigration, utmost, lyù baát tònh, khoå, voâ thöôøng, voâ ngaõ. Taâm giaän hôøn cessation of pain, and final release. The second phaùt khôûi, quaùn lyù töø, bi, hyû, xaû, nhaãn nhuïc, nhu way of description of a Nirvana is the way of hoøa, caùc phaùp ñeàu khoâng. Thöù ba laø duøng Söï ñoái positive description. Nirvana is peace, bliss, trò. Nhöõng keû naëng nghieäp, duøng lyù ñoái trò khoâng transcendental wisdom, pure and security. kham, taát phaûi duøng söï, nghóa laø duøng ñeán hình Impermanent, indeed, are all conditioned things. It thöùc. Thí duï, ngöôøi taùnh deã saân si, bieát roõ nghieäp is their very nature to come into being and then to mình, khi phaùt noùng böïc hay saép muoán tranh caõi, cease. Having been produced, they are stopped. hoï lieàn boû ñi vaø uoáng töø moät ly nöôùc laïnh ñeå daèn Their cessation brings peace and ease. Cessation côn giaän xuoáng. Hoaëc

nhö keû naëng nghieäp aù i, also means extinction of craving and cessation of duøng lyù trí ngaên khoâng noåi, hoï löïa caùch gaàn baäc suffering with a state of calm. In a positive way, tröôûng thöôïng, laøm Phaät söï nhieàu, hoaëc ñi xa ra ñeå Nirvana also means the supreme bliss, queân laõng laàn taâm nhôù thöông, nhö caâu chaâm ngoân transcendental wisdom, illumination, and pure “xa maët caùch loøng.” Bôûi taâm chuùng sanh y theo radiant consciousness. The third way of caûnh, caûnh ñaõ vaéng töùc taâm maát choã nöông, laàn laàn

seõ phai nhaït. Thöù tö laø duøng Saùm Tuïng ñoái trò. develops, we should visualize the principles of Ngoaøi ba caùch treân töø teá ñeán thoâ, coøn coù phöông impurity, suffering, impermanence, and no-self. phaùp thöù tö laø duøng saùm hoái trì tuïng ñeå ñoái trò. Söï Whenever the affliction of anger arises, we should saùm hoái, nieäm Phaät, trì chuù hoaëc tuïng kinh, maø giöõ visualize the principles of compassion, forgiveness cho ñeàu ñeàu, coù naêng löïc dieät toäi nghieäp sanh and emptiness of all dharmas. Third, supressing phöôùc hueä. Vì theá thuôû xöa coù nhieàu vò tröôùc khi afflictions with phenomena. People with heavy thoï giôùi hay saép laøm Phaät söï lôùn, thöôøng phaùt karma who cannot suppress their afflictions by nguyeän tuïng maáy muoân bieán chuù Ñaïi Bi, hoaëc moät visualizing principles alone, we should use taïng kinh Kim Cang Baùt Nhaõ. Thuôû xöa, caùc cö só “phenomena,” that is external forms. For example, khi hoïp laïi Nieäm Phaät Ñöôøng ñeå kieát thaát, neáu ai individuals who are prone to anger and delusion nghieäp naëng nieäm Phaät khoâng thanh tònh, hay quaùn and are aware of their shortcomings, should, when Phaät khoâng ñöôïc roõ raøng, vò Phaùp sö chuû thaát they are on the verge of bursting into a quarrel, thöôøng baûo phaûi laïy höông saùm. Ñaây laø caùch ñoát immediately leave the scene and slowly sip a moät caây höông daøi, roài thaønh kính ñaûnh leã hoàng glass of cold water. Those heavily afflicted with danh Phaät saùm hoái, cho ñeán khi naøo caây höông taøn the karma of lust-attachment who cannot suppress môùi thoâi. Coù vò suoát trong thôøi kyø kieát thaát baûy their afflictions through “visualization of ngaøy hoaëc hai möôi moát ngaøy, toaøn laø laïy höông principle,” should arrange to be near virtuous saùm—The karma of greed, anger and delusion Elders and concentrate on Buddhist activities or manifest themselves in many forms, which are distant travel, to overcome lust and memories impossible to describe fully. According to Most gradually as mentioned in the saying “out of sight, Venerable Thích Thieàn Taâm in The Pure Land out of mind.” This is because sentient beings’ Buddhism in Theory and Practice, there are four minds closely parallel their surroundings and basic ways to subdue them. Depending on the environment. If the surroundings disappear, the circumstances, the practitioner can use either one mind loses its anchor, and gradually, all memories of these four methods to counteract the karma of fade away. Fourth, suppressing afflictions with greed, anger and delusion. First, suppressing repentance and recitation. In addition to the above afflictions with the mind. There are only two three methods, which range from the subtle to the points of divergence between the deluded and the gross, there is also a fourth: repentance and the enlightened, i.e., Buddhas and Bodhisattvas: recitation of sutras, mantras and the

Buddha’s purity is Buddhahood, defilement is the state of name. If performed regularly, repentance and sentient beings. Because the Buddhas are in recitation eradicate bad karma and generate merit accord with the Pure Mind, they are enlightened, and wisdom. For this reason, many cultivators in fully endowed with spiritual powers and wisdom. times past, before receiving the precepts or Because sentient beings are attached to worldly embarking upon some great Dharma work such as Dusts, they are deluded and revolve in the cycle building a temple or translating a sutra, would vow of Birth and Death. To practice Pure Land is to go to recite the Great Compassion Mantra tens of deep into the Buddha Recitation Samadhi, thousands of times, or to recite the entire Larger awakening to the Original Mind and attaining Prajna Paramita Sutra, the longest sutra in the Buddhahood. Therefore, if any deluded, agitated Buddha canon. In the past, during lay retreats, if a thought develops during Buddha Recitation, it practitioner had heavy karmic obstructions and should be severed immediately, allowing us to could not recite the Buddha’s name with a pure return to the state of the Pure Mind. This is the mind or clearly visualize Amitabha Buddha, the method of counteracting afflictions with the mind. presiding Dharma Master would usually advise Second, suppressing afflictions with noumenon. him to follow the practice of “bowing repentance When deluded thoughts arise which cannot be with incense.” This method consists of lighting a suppressed with the mind, we should move to the long incense stick and respectfully bowing in second stage and “visualize principles.” For repentance while uttering the Buddha’s name, example, whenever the affliction of greed until the stick is burnt out. There are cases of

individuals with heavy karma who would spend ñieån. Luùc aên neân ñaëc bieät caån troïng ñeå khoâng rôi the entire seven or twenty-one days retreat doing vaøo thoùi quen thaát nieäm. Baïn neân xem coi thôøi nothing but "bowing with incense." gian, ñòa ñieåm, soá löôïng vaø loaïi thöïc phaåm baïn aên Boán Caùch Haøng Phuïc Phieàn Naõo: Four ways for coù caàn thieát cho mình hay khoâng. Neáu khoâng thì a Buddhist to subdue afflictions—See Haøng Phuïc baïn neân traùnh laëp laïi thoùi quen khoâng caàn thieát — Phieàn Naõo. According to Zen master Sayadaw U. Pandita in Boán Caùch Nhìn Veà Phaùp Giôùi: The fourfold “In This Very Life,” there are four ways to Dharmadhatu—See Töù Phaùp Giôùi. develop mindfulness. First, mindfulness and clear Boán Caùch Phaùt Trieån Chaùnh Nieäm: Four ways comprehension. The word “Satisampajnana,” to develop mindfulness—Theo Thieàn sö Sayadaw usually translated as “mindfulness and clear U. Pandita trong quyeån “Ngay Trong Kieáp Soáng comprehension.” In this term, “sati” is the Naøy,” coù boán caùch phaùt trieån chaùnh nieäm. Thöù mindfulness activated during formal sitting nhaát laø chaùnh nieäm vaø tænh giaùc. Chöõ practice, watching the primary object as well as “Satisampajnana,” thöôøng ñöôïc dòch laø “chaùnh others. “Sampajnana,” means clear mindfulness of nieäm vaø tænh giaùc.” Trong töø naøy “sati” nghóa laø walking, stretching, bending, turning around, chaùnh nieäm trong khi toïa thieàn, haønh giaû quan saùt looking to one side, and all the other activities that ñeà muïc chính cuõng nhö nhöõng dieãn tieán khaùc. Chöõ make up ordinary life. Dissociation from persons

“Sampajnana” coù nghóa laø chaùnh nieäm roõ raøng who are not mindful is the second way of trong khi ñi, co duoãi, uoán eùo, xoay, nhìn moät beân developing mindfulness as an enlightenment hay nhöõng hoaït ñoäng khaùc trong cuoäc soáng haèng factor (avoiding unmindful people). If you are ngaøy. Thöù nhì laø traùnh ngöôøi khoâng chaùnh nieäm. doing your best to be mindful, and you run across Khoâng giao du vôùi ngöôøi khoâng coù chaùnh nieäm laø an unmindful person who corners you into some caùch thöù hai nhaèm phaùt trieån chaùnh nieäm. Neáu baïn long-winded argument, you can imagine how coá gaéng heát söùc mình ñeå ñöôïc chaùnh nieäm, nhöng quickly your own mindfulness might vanish. The cöù gaëp maõi nhöõng ngöôøi khoâng coù chaùnh nieäm third way to cultivate mindfulness is to associate trong nhöõng buoåi nhaøn ñaøm hyù luaän. Thöû nghó xem with mindful persons (choosing mindful friends). chaùnh nieäm cuûa baïn seõ bò tan bieán nhanh choùng Such people can serve as strong sources of nhö theá naøo. Thöù ba laø löïa baïn höõu coù chaùnh nieäm. inspiration. By spending time with them, in an Caùch thöù ba nhaèm phaùt trieån chaùnh nieäm laø giao environment where mindful is valued, you can du thaân caän vôùi nhöõng ngöôøi coù chaùnh nieäm. grow and deepen your own mindfulness. The Nhöõng ngöôøi nhö theá coù theå laø nguoàn khích leä fourth method is to incline the mind toward maïnh meõ. Chæ thaân caän vôùi hoï, trong moâi tröôøng activating mindfulness. This means consciously maø chaùnh nieäm ñöôïc xem laø coù giaù trò thì chaù nh taking mindfulness as a top priority, alerting the nieäm cuûa baïn coù theå ñöôïc ñaøo saâu vaø lôùn maïnh mind to return to it in every situation. This theâm. Thöù tö laø höôùng taâm veà chaùnh nieäm. Caùch approach is very important; it creates a sense of thöù tö nhaèm phaùt trieån chaùnh nieäm laø höôùng taâm forgetfulness, of non-absentmindedness. You try vaøo chaùnh nieäm. Ñieàu naøy coù nghóa laø ñaët chaùnh as much as possible to refrain from those activities nieäm leân haøng ñaàu, luoân nhaéc nhôû taâm quay trôû veà that do not particularly lead to the deepening of vôùi chaùnh nieäm trong moïi hoaøn caûnh. Ñieàu naøy raát mindfulness. As a practitioner, only one task is quan troïng; noù giuùp haønh giaû taïo neân thoùi quen required of you, and that is to be aware of khoâng queân laõng hay thaát nieäm. Baïn neân coá gaéng whatever is happening in the present moment. In chaùnh nieäm caøng nhieàu caøng toát, traùnh nhöõng hoaït an intensive retreat, this means you set aside ñoäng khoâng ñöa ñeán chaùnh nieäm saâu xa. Laø moät social relationships, writing and reading, even haønh giaû baïn chæ coù moät vieäc ñeå laøm, ñoù laø luoân reading scriptures. You take special care when luoân giöõ chaùnh nieäm veà nhöõng gì ñang xaûy ra eating not to fall into habitual patterns. You trong hieän taïi. Trong moät khoùa aån tu, baïn phaûi deïp always consider whether the times, places, qua moät beân taát caû nhöõng giao tieáp ngoaøi xaõ hoäi, amounts and kinds of food you eat are essential or khoâng vieát hay ñoïc saùch, ngay caû khoâng ñoïc kinh not. If they are not, you avoid repeating the

unnecessary patterns. realm of steady aura; the fourth jhana plane: the Boán Caùch Traû Lôøi Caâu Hoûi: Four ways of realm of reat reward, the realm of non-percipient answering questions—Theo Kinh Phuùng Tuïng beings, the pure abodes (the durable

realm, the trong Tröôøng Boä Kinh, coù boán caùch traû lôøi caâu hoûi : serene realm, the beautiful realm, the clear- traû lôøi caâu hoûi moät caùch döùt khoaùt, traû lôøi caâu hoûi sighted realm, and the highest realm). Fourth, the baèng caùch phaân tích, traû lôøi caâu hoûi baèng caùch chaát immaterial-sphere planes, which include the realm vaán, traû lôøi caâu hoûi baèng caùch giaû lô hay boû qua— of infinite space, the realm of infinite According to the Sangiti Sutta, there are four ways consciousness, the realm of nothingness, and the of answering questions: the question to be realm of neither-perception nor non-perception. answered directly (ekamsa-vyakaraniyo-panho), Boán Chaân Lyù Cao Thöôïng: Töù dieäu ñeá: khoå ñeá, requiring an explanation (vibhajja-vyakaraniyo- taäp ñeá, dieät ñeá, vaø ñaïo ñeá—The four Noble panho), requiring a counter-question (patipuccha- Truths: the Truth of suffering: the Truth of the vyakaraniyo-panho), and to be set aside cause of suffering, the Truth of the end of (thapaniyo-panha). suffering, and the Truth of the Path that leads to Boán Caûnh: Four sights—See Töù Caûnh. the end of suffering. Boán Caûnh Giôùi Sinh Toàn: Theo Vi Dieäu Phaùp Boán Choã Taùi Sanh: Boán phöông caùch taùi sanh. cuûa Ngaøi Bhikkhu Bodhi thì coù boán caûnh giôùi sinh Thöù nhaát laø taùi sanh vaøo caûnh khoå: ñòa nguïc, ngaï toàn. Thöù nhaát laø nhöõng caûnh giôùi baát haïnh: ñòa quyû, suùc sanh, vaø a tu la. Thöù nhì laø taùi sanh vaøo nguïc, ngaï quyû, suùc sanh, vaø a tu la. Thöù nhì laø nhaøn caûnh. Thöù ba laø taùi sanh vaøo caûnh saéc giôùi: nhöõngcaûnh höõu phuùc cuûa duïc giôùi: ngöôøi, trôøi töù sô thieàn, nhò thieàn, tam thieàn, vaø töù thieàn. Thöù tö laø thieân vöông, trôøi ba möôi ba taàng, trôøi daï ma, trôøi taùi sanh vaøo caûnh voâ saéc giôùi: khoâng voâ bieân xöù, ñaâu suaát, trôøi hoùa laïc, vaø trôøi tha hoùa töï taïi. Thöù ba thöùc voâ bieân xöù, voâ sôû höõu xöù, vaø phi töôûng phi phi laø caûnh saéc giôùi goàm caûnh sô thieàn: phaïm chuùng töôûng xöù—There are four ways of rebirth. First, thieân, phaïm phuï thieân, vaø ñaò phaïm thieân; nhò rebirth-linking in the woeful plane: hells, hungry thieàn: thieåu quang thieân, voâ löôïng quang thieân, vaø ghosts, animals, and asuras. Second, rebirth- quang aâm thieân; caûnh tam thieàn: thieåu tònh thieân, linking in the sensous blissful plane. Third, rebirth- voâ löôïng tònh thieân, vaø bieán tònh thieân; caûnh töù linking in the fine-material sphere: first dhyana thieàn: quaûng quaû thieân, voâ töôûng thieân, vaø tònh cö (jhana), second dhyana, third dhyana, and fourth thieân (voâ phieàn, voâ nhieät, thieän hieän, thieän kieán, dhyana. Fourth, rebirth-linking in the immaterial vaø saéc cöùu caùnh). Thöù tö laø caûnh voâ saéc giôùi bao sphere: the realm of infinite space the realm of goàm khoâng voâ bieân xöù, thöùc voâ bieân xöù, voâ sôû höõu infinite consciousness, the realm of nothingness, xöù, vaø phi töôûng phi phi töôûng xöù—According to and the realm of neither-perception-nor-non- Bhikkhu Bodhi in the Abhidharma, there are four perception. planes of existence. First, the woeful plane: hells, Boán Coõi Duy Taâm: Chæ moät taâm naày maø coù ñuû hungry ghosts, animals, and asuras. Second, the ñaày boán coõi. Thöù nhaát laø coõi Phaøm Thaùnh Ñoàng sensuous blissful plane: the human realm, the Cö. Nôi taát caû chuùng sanh, töø Thaùnh ñeán phaøm realm of the four great kings, the realm of the trong saùu ñöôøng, cuøng cö nguï (töø ñòa nguïc,

ngaï thirty-three gods, the realm of the yama gods, the quyû, suùc sanh, a tu la, nhôn, Thieân, Boà Taùt, Phaät). delightful realm (tusita), the realm of gods who Coõi naøy bao goàm coõi Phaøm Thaùnh Ñoàng Cö Tònh rejoice their own creations, the realm of the gods Ñoä vaø coõi Phaøm Thaùnh Ñoàng Cö Ueá Ñoä (nhö laø who lord over the creations of others. Third, the coõi Ta Baø trong quoác ñoä naày coù phaøm coù Thaùnh ôû fine-material sphere planes, which include the chung laãn, maø phaøm vaø Thaùnh ñeàu coù hai haïng). first jhana plane: the realm of brahma's retinue, Thöù nhì laø coõi Phöông Tieän Höõu Dö, nôi cö nguï the realm of brahma's ministers, and the maha cuûa caùc baäc A La Haùn vaø Boà Taùt caáp thaáp. Thöù ba brahma realm; the second jhana plane: the realm laø coõi Thaät Baùo Voâ Chöôùng Ngaïi hay Thöïc Baùo of minor lustre, the realm of infinite lustre, the Tònh Ñoä, nôi cö nguï cuûa caùc baäc Boà Taùt ôû caáp cao. realm of radiant lustre; the third jhana plane: the Thöù tö laø coõi Thöôø ng Tòch Quang, nôi cö nguï cuûa realm of minor aura, the realm of infinite aura, the chö Phaät—This single mind encompasses the four

kinds of lands in their totality. First, the land of trong lòch söû Phaät giaùo Vieät Nam caän ñaïi ñaõ khaúng common residence of beings and Saints. The Land ñònh: "Tu laø chuyeån nghieäp." Nhö vaäy nhaân taïo of Common Residence of Beings and Saints, or nghieäp cuûa baát cöù ñôøi naøo, ñeàu coù theå chuyeån the land where all beings, saints and Ordinary ñöôïc. Ñaïi söï thöù ba laø Nhaân. Duïng coâng tu haønh Beings of the six lower worlds, dwell together sao cho khoâng taïo theâm nhaân môùi. Coå ñöùc daïy: (hells, hungry ghosts, animals, asuras, men, devas, "Boà taùt sôï nhaân, chuùng sanh sôï quaû." Duø haõy coøn Bodhisattvas, abd Buddhas). This land includes laø phaøm phu, chuùng ta neân bieát sôï nhôn ñeå khoâng the Common Residence Pure Land and the haùi quaû. Ñaïi söï thöù tö laø Duyeân. Duyeân laø nhöõng Common Residence Impure Land where all hoaøn caûnh beân ngoaøi. Neáu ñaïo löïc yeáu thì chuùng ordinary beings and saints reside together. ta coù theå bò hoaøn caûnh beân ngoaøi loâi cuoán; tuy Second, the land of Expediency or the Land of nhieân neáu ñaïo löïc cao thì khoâng coù thöù gì coù theå Expediency, inhabited by Arhats and lesser loâi cuoán mình ñöôïc, nhö lôøi cuûa Luïc Toå Hueä Bodhisattvas. Third, the land of True Reward (the Naêng: "khoâng phaûi phöôùn ñoäng, cuõng khoâng phaûi Land of Reward), inhabited by the highest gioù ñoäng, maø chính taâm mình ñoäng." Nhö vaâng giöõ Bodhisattvas. —Fourth, the land of Eternally ñuùng theo lôøi toå daïy, thì khoâng coù duyeân naøo coù tranquil light serenity and illumination (the Land theå laøm phaân boùn cho kieáp luaân hoài ñöôïc —There of Eternally Quiescent Light, in which the are four serious matters in any cultivator's life. Buddhas dwell). The first serious matter is the Mind (citta (skt). Boán Coõi Tònh Ñoä: Four realms of pure lands— The Buddha taught: "When the mind is still, all See Boán Coõi Duy Taâm. realms are calm." Therefore, the issue of certainty Boán Coõi Trôøi Höõu Saéc: Four heavens of form— is a determination of our future Buddhahood. The Töù Saéc Thieân—See Saéc Giôùi Thaäp Baùt Thieân. second serious matter is the Karma. Can be Boán Coõi Trôøi Voâ Saéc: The four heavens of the previous or present karma. However, Most formless realm—See Töù Voâ Saéc Giôùi Thieân. Venerable Thích

Thanh Töø, a famous Zen Master Boán Doøng Thaùc Sanh Töû: Boán doøng thaùc sanh töû in recent Vietnamese Buddhist history confirmed cuûa phaøm nhaân tuïc töû. Ngöôøi trí muoán ñeán beán bôø that: “Cultivation means transformation of karma.” giaùc ngoä phaûi vöôït qua nhöõng doøng thaùc naày—The Therefore, no matter what kind of karma, from four torrents which sweep off ordinary people in previous or present, can be transformed. The third the cycle of births and deaths. In order to reach serious matter is the Cause (hetu (skt). Try to liberation and enlightenment, one (wise people) zealously cultivate so that we establish no causes. must cross over these torrents: Ancient sages always reminded that “Bodhisattvas (A) Boán doøng thaùc cuûa Tham Duïc, Saân Haän, Taø fear causes, ordinary people fear results.” Even Kieán, vaø Si Meâ—The four torrents of desires, though we are still ordinary people, try to know to anger, wrong views, and ignorance. fear “causes” so that we don’t have to reap (B) Boán doøng thaùc cuûa Kieâu Maïn, Nghi Hoaëc, Taø “results.” The fourth serious matter is the Kieán, vaø Si Meâ—The four torrents of Pride, Conditions (pratyaya (skt). Conditions are external Doubts, Wrong Views, and Ignorance. circumstances. If our cultivation power is weak, (C) Boán doøng thaùc cuûa Saùt Haïi, Ñaïo Taëc, Daâm we can be attracted by external conditions; Duïc, vaø Taø Voïng—The four torrents of however, if our cultivation power is strong, no harming or killing other sentient beings, external environments can attract us. The sixth stealing, lust, and wrong views. patriarch told the monks in Kuang Chou that: “It is Boán Ñaïi Söï Trong Ñôøi Tu: Coù boán ñaïi söï trong not the wind moving, and it is not the flag moving, ñôøi tu cuûa moät haønh giaû. Ñaïi söï thöù nhaát laø Taâm. it is our mind moving.” So if we follow the Phaät daïy taâm yeân caûnh laëng. Nhö vaäy, söï quyeát teachings of the sixth patriarch, no external ñònh trong taâm cuõng laø söï quyeát ñònh Phaät quaû environments can be fertilizers to our cycle of trong töông lai. Ñaïi söï thöù nhì laø Nghieäp. Coù theå births and deaths. nghieäp ñôøi tröôùc hay ñôøi naày. Tuy nhieân, Hoøa Boán Ñaëc Taùnh Cuûa Phaät Taùnh: Boán ñaëc taùnh thöôïng Thích Thanh Töø, moät thieàn sö noåi tieáng cuûa Phaät taùnh khi noù thò hieän nhö toaøn giaùc: saùng

choùi vaø trong suoát, thanh tònh, coù ñaëc taùnh cuûa söï next day, it can destroy the whole immense forest. giaùc ngoä cuûa Phaät, vaø khoâng coù söï hieän dieän cuûa Fourth, a novice, even though a beginner at this söï phaùn ñoaùn cuûa khaùi nieäm vaø phaân tích—Four time, but he may become an arhat or a bodhisattva characteristics of Buddha nature when it manifests later. as complete enlightenment: lucid clarity, purity, Boán Ñieàu Kieän Taïo Nghieäp Ñaâm Thoïc: Boán possessing Buddha characteristics of ñieàu kieän caàn thieát ñeå taïo nghieäp ñaâm thoïc (Ñöùc enlightenment, and the presence of non- Phaät vaø Phaät Phaùp): coù nhöõng ngöôøi seõ laø naïn conceptual and analytical judgment. nhaân cuûa söï chia reõ, yù muoán phaân ly nhöõng ngöôøi Boán Ñeà Muïc Thieàn Voâ Saéc: The four immaterial aáy hay muoán laáy loøng moät ngöôøi, coá gaéng thöïc states—See Töù Khoâng Xöù. hieän tình traïng phaân ly, vaø thoát ra nhöõng lôøi ñaâm Boán Ñieàu Caàn Thieát Cho Cuoäc Soáng Xuaát Gia: thoïc—Four conditions that are necessary to AÊn, maëc, ôû bònh laø boán ñieàu caàn thieát cho cuoäc complete the evil of slandering (The

Buddha and soáng xuaát gia. Thöù nhaát laø moät vò Tyø Kheo chæ neân His Teaching): persons that are to be divided, the khaát thöïc ñeå thoï duïng. Thöù nhì laø moät vò Tyø Kheo intention to separate them or the desire to endear chæ neân maëc y baù naïp baèng nhöõng vaûi cuõ raùch. Thöù oneself to another, corresponding effort, and the ba laø nhaø cuûa moät vò Tyø Kheo qua ñeâm laø döôùi communication by using slandering words. goác caây hay treân phieán ñaù. Thöù tö laø moät thuoác Boán Ñieàu Kieän Taïo Nghieäp Noùi Doái: Boán ñieàu cuûa moät vò Tyø Kheo laøm baèng laù caây (coù choã noùi kieän caàn thieát ñeå taïo nghieäp noùi doái: coù söï giaû doái, nöôùc ñaùi)—Food, clothes, dwelling and medicine coù yù muoán gaït ngöôøi (laøm ngöôøi khaùc hieåu sai laïc), are four necessaries of a monk. First, a Bhikhsu thoát ra nhöõng lôøi giaû doái, vaø söï löøa doái thaät söï — should get his food through alms-begging. Second, Four conditions that are necessary to complete the a Bhikhsu should wear old and cast-off garments. evil of lying (The Buddha and His Teaching): an Third, home for a Bhikhsu is where night finds as untruth, deceiving intention, utterance of lying under a tree or on a rock. Fourth, a Bhikhsu should words, and actual deception. use medicine made from leaves (in some sutras Boán Ñieàu Kieän Taïo Nghieäp Taø Daâm: Boán ñieàu mentioned Urine). kieän caàn thieát ñeå taïo nghieäp taø daâm: yù nghó muoán Boán Ñieàu Khoâng Theå Ñaït Ñöôïc: Coù boán ñieàu thoûa maõn nhuïc duïc, coá gaéng taïo nghieäp taø daâm, khoâng theå naøo ñaït ñöôïc: treû maõi khoâng giaø, khoâng tìm phöông tieän ñeå ñaït muïc tieâu, vaø haønh ñoäng taø oám ñau bònh hoaïn, soáng tröôøng cöûu, vaø baát töû— daâm—Four conditions that are necessary to The four unattainables: perpetual youth, no complete the evil of sexual misconduct: the sickness, perenial life, and no death. thought to enjoy, consequent effort, means to Boán Ñieàu Khoâng Theå Xem Thöôøng: Coù boán thöù gratify, and gratification (act of sexual khoâng ñöôïc xem thöôøng. Thöù nhaát laø moät vò thaùi töû misconduct). treû, duø baây giôø treû, nhöng ngaøy naøo ñoù oâng ta coù Boán Ñieàu Ngöôøi Phaät Töû Mong Ñôïi Nôi Chö theå trôû thaønh moät vò vua cai trò caû vöông quoác. Thöù Phaät vaø chö Boà Taùt: Phaät töû mong ñôïi nôi chö nhì laø moät con raén con, duø nhoû nhöng noïc ñoäc cuûa Phaät vaø chö Boà Taùt boán ñieàu. Thöù nhaát laø chö Phaät noù theå gieát cheát con ngöôøi. Thöù ba laø moät ñaùm löûa vaø chö Boà Taùt khuyeán haïnh nhöõng tín ñoà, giuùp hoï nhoû, duø nhoû theá maáy trong luùc naày, nhöng moät hai xa lìa tham, saân, si, baûo veä hoï choáng laïi nhöõng ma giôø sau hoaëc moät hai ngaøy sau noù coù theå taøn phaù quyû vaø nhöõng ngöôøi coù theå quaáy nhieãu nhöõng söï tu caû moät khu röøng. Thöù tö laø moät chuù tieåu, tuy baây taäp veà taâm linh. Thöù nhì laø chö Phaät vaø chö Boà giôø laøm tieåu nhöng coù theå trôû thaønh moät vò La Haùn Taùt ban cho nhöõng lôïi loäc vaät chaát. Chö Phaät vaø hay Boà Taùt veà sau naày—Four things which may chö Boà Taùt vì loøng töø bi voâ löôïng, dó nhieân, vaø not be treated lightly. First, a young prince, even moät caùch naøo ñoù, chaéc chaén seõ quan taâm ñeán though he is young now, but someday he may nhöõng lôøi caàu xin cuûa tín ñoà mình, baûo veä soá phaän become a king and rule the whole kingdom. traàn gian cuûa hoï, ngaên ngöøa nhöõng tai öông. Quaùn Second, a small snake, though small but its poison Theá

AÂm chaúng haïn, baûo veä thöông nhaân khoûi naïn can kill people. Third, a tiny fire, even though it is troäm cöôùp, thuûy thuû khoûi ñaém thuyeàn, nhöõng keû small at this very moment, but the next hour or phaïm toäi khoûi bò haønh hình. Nhôø Ngaøi maø nhöõng

thieáu phuï coù nhöõng ñöùa con maø hoï mong öôùc. things a Dharma-Master must concern. First, a Ngöôøi ta chæ caàn nghó tôùi Ngaøi Quaùn Theá AÂm, löûa Dharma-Master must be concerned about his own seõ taét, göôm giaùo seõ gaãy vuïn, quaân thuø seõ trôû neân behavior. Second, a Dharma-Master must be nhaân aùi, xieàng xích seõ tan bieán, nhöõng lôøi nguyeàn concerned about his choice of words when he ruûa seõ trôû veà laïi nôi xuaát phaùt, aùc thuù tìm ñöôøng approach and teach people. Third, a Dharma- troán traùnh, raén reát heát noïc ñoäc. Khía caïnh naøy cuûa Master must be concerned about his motive and ñaïo Phaät thöôøng ñöôïc duøng ñeå traán an nhöõng keû sô the end he wishes to accomplish. Fourth, a cô gaëp côn hoaïn naïn maø thoâi. Thöù ba laø chö Phaät Dharma-Master must be concerned about the vaø chö Boà Taùt trôû thaønh moät ñoái töôïng cuûa öôùc great compassion. voïng yeâu thöông cho caùc tín ñoà. Thöù tö laø chö Phaät Boán Ñieàu Tham Chieáu Lôùn: Mahapadesa (p)— vaø chö Boà Taùt cung caáp nhöõng ñieàu kieän thuaän lôïi Theo Ñöùc Phaät vaø Phaät Phaùp cuûa Hoøa Thöôïng cho chuùng sanh ñaït tôùi giaùc ngoä vaø giaûi thoaùt cho Narada, trong khi ñi lang thang töø laøng naày qua chö Phaät töû—Buddhist followers expect of the laøng khaùc, moät ngaøy noï Ñöùc Phaät ñeán Buddhas and Bodhisattvas in four things. First, the Bhoganagara vaø taïi ñaây Ngaøi ñaõ daïy Boán Ñaïi Buddhas and Bodhisattvas promote the virtues of Giaùo Phaùp hay boán ñieàu tham chieáu lôùn, maø y cöù the followers, help them remove greed, hate and theo ñoù chuùng ta coù theå traéc nghieäm vaø laøm saùng delusion, and protect them from ghosts and men toû nhöõng lôøi giaùo huaán cuûa Ñöùc Phaät. Thöù nhaát laø who may maliciously try to interfere with their moät vò Tyø Kheo coù theå noùi raèng toâi nghe chính spiritual practices. Second, the Buddhas and Ñöùc Phaät ñaõ thoát ra nhö vaày: “Ñaây laø Giaùo Lyù, Bodhisattvas bestow material benefits. Since the ñaây laø Giôùi Luaät, ñaây laø Giaùo Huaán cuûa Ñöùc Boån Buddhas and Bodhisatvas are all-merciful, it was Sö.” Nhöõng lôøi aáy khoâng neân ñöôïc chaáp nhaä n , natural, and, in some ways, logical to assume that cuõng khoâng neân bò loaïi boû ngoaøi tai. Khoâng chaáp they should concern themselves with the wishes of nhaân, khoâng gaït boû ngoaøi tai, maø phaûi nghieân cöùu their adherents, protect their earthly fortunes and töôøng taän töøng chöõ, töøng tieáng, roài ñoái chieáu vaø so ward off disasters. Avalokitesvara, for example, saùnh vôùi kinh ñieån vaø giôùi luaät. Neáu khi so saùnh kyõ protects caravans from robbers sailors from ship caøng maø thaáy raèng noù khoâng phuø hôïp vôùi Kinh wreck, criminals from execution. By his help Luaät, thì coù theå keát luaän chaéc chaén ñaây khoâng phaûi women obtain the children they wish. If one but laø Phaät ngoân, caàn neân loaïi boû. Khi so saùnh vaø ñoái thinks of Avalokitesvara, fire ceases to burn, chieáu, thaáy nhöõng lôøi aáy phuø hôïp vôùi kinh ñieån vaø swords fall to pieces, enemies become kind- giôùi luaät, thì coù theå keát luaän chaéc chaén ñaây chính hearted bonds are loosened,

spells revert to where laø Phaät ngoân. Thöù nhì laø moät vò Tyø Kheo laïi coù theå they came, beasts flee, and snakes lose their noùi raèng trong ngoâi chuøa kia coù chuùng Taêng soáng poison. However, this aspect of Buddhism is only chung vaø coù nhöõng vò sö laõnh ñaïo. Toâi nghe chính used to help calm the mind of Buddhist beginners caùc sö aáy noùi nhö theá naày: “Ñaây laø Giaùo Lyù, ñaây who encounter problems. Third, the Buddhas and laø Giôùi Luaät, ñaây laø lôøi Giaùo Huaán cuûa Ñöùc Boån Bodhisattvas become an object of desire to love Sö.” Khi nghe nhö vaäy, khoâng neân chaáp nhaän for all Buddhist followers. Fourth, the Buddhas ngay, maø cuõng khoâng neân choái boû ngoaøi tai, maø and Bodhisattvas provide favorable conditions for phaûi nghieân cöùu töôøng taän töøng chöõ, töøng tieáng, roài the attainment of enlightenment and liberation for ñem ñoái chieáu, so saùnh vôùi kinh luaät, neáu thaáy Buddhist followers. khoâng phuø hôïp, thì coù theå keát luaän ñaây khoâng phaûi Boán Ñieàu Quan Taâm Cuûa Moät Phaùp Sö: Boán laø Phaät ngoân, caàn phaûi loaïi boû. Neáu sau khi ñoái ñieàu maø moät Phaùp Sö phaûi luoân quan taâm. Thöù chieáu, so saùnh , maø thaáy nhöõng lôøi aáy phuø hôïp vôùi nhaát laø moät Phaùp Sö phaûi luoân ñeå yù ñeán taùc phong kinh luaät, thì coù theå keát luaän chaéc chaén ñaây chính cuûa mình. Thöù nhì laø moät Phaùp Sö phaûi löïa ngoân laø Phaät ngoân. Thöù ba laø moät vò Tyø Kheo laïi cuõng töø thích hôïp cho thính chuùng. Thöù ba laø moät phaùp coù theå noùi raèng trong caûnh chuøa kia coù nhieàu vò sö sö phaûi quan taâm ñeán nguyeän voïng chính mình vaø vaø nhöõng vò cao Taêng hoïc roäng, thoâng suoát Giaùo muïc tieâu maø mình muoán ñaït ñöôïc. Thöù tö laø moät Lyù, hieåu roäng Kinh Luaät vaø Phaùp Yeáu vaø chính toâi Phaùp Sö phaûi luoân quan taâm ñeán loøng ñaïi bi—Four nghe caùc vò aáy noùi nhö vaày: “Ñaây laø Giaùo Phaùp,

ñaây laø Giôùi Luaät, ñaây laø Giaùo Huaán cuûa Ñöùc Boån monastery lives the Sangha together with leading Sö.” Khi nghe nhö vaäy, khoâng neân chaáp nhaän, Theras. From the mouth of that Sangha have I cuõng khoâng neân choái boû, maø phaûi nghieân cöùu heard, have I received thus: "This is the doctrine, töôøng taän töøng chöõ, töøng tieáng, roài ñem ñoái chieáu this is the discipline, this is the Master’s teaching.” vaø so saùnh vôùi kinh luaät. Neáu thaáy nhöõng lôøi aáy His words should neither be accepted nor rejected. khoâng phuø hôïp vôùi kinh luaät, thì coù theå keát luaän Without either accepting or rejecting such words, chaéc chaén ñaây khoâng phaûi laø Phaät ngoân, neân loaïi study thoroughly every word and syllable, them boû. Neáu sau khi ñoái chieáu so saùnh, thaáy nhöõng lôøi compare and contrast them with the sutras and aáy phuø hôïp, coù theå keát luaän chaéc chaén ñaây chính laø disciplinary rules. If, when so compared and Phaät ngoân. Thöù tö laø moät vò Tyø Kheo laïi cuõng coù contrasted, they do not harmonize with the theå noùi raèng trong ngoâi chuøa kia coù vò Taêng cao discourses and do not agree with the disciplinary haï, hoïc roäng vaø thoâng suoát giaùo lyù, hieåu roäng kinh rules, then you may come to the certain conclusion luaät vaø caùc phaùp yeáu. Toâi coù nghe vò Taêng cao haï that this is not the word of the Exalted One, this aáy noùi nhö vaày: “Ñaây laø Giaùo Phaùp, ñaây laø Giôùi has been wrongly grasped by the monk, you Luaät, ñaây laø

Giaùo Huaán cuûa Ñöùc Boån Sö.” Nghe should reject them. If, when compared and xong nhöõng lôøi naày, khoâng neân chaáp nhaän hay contrasted, they harmonize with the discourses choái boû, maø phaûi nghieân cöùu töôøng taän töøng chöõ, and agree with the disciplinary rules, you may töøng tieáng, roài ñem ñoái chieáu vaø so saùnh vôùi kinh come to a certain conclusion that this is the word luaät, neáu thaáy nhöõng lôøi aáy khoâng phuø hôïp vôùi of the Exalted One. Third, again a monk may say kinh luaät, thì coù theå keát luaän raèng ñaây khoâng phaûi thus, in such a monastery dwell many Theras and laø Phaät ngoân, phaûi loaïi boû. Ví baèng sau khi ñoái Bhikkhus of great learning, versed in the chieáu so saùnh vôùi kinh luaät maø thaáy chuùng phuø teachings, proficient in the Dharma, Vinaya, and hôïp, thì coù theå keát luaän chaéc chaén ñaây chính laø Matrices. From the mouth of those Theras have I Phaät ngoân—On his way to preach, the Buddha heard, have I received thus: “This is the Dharma, passed from village to village. One day he arrived this is the Vinaya, this is the teaching of the at Bhoganagara and there he taught the four great Master.” His words should never be accepted nor citations or references by means of which the rejected. Without either accepting or rejecting word of the Buddha could be tested and clarified. such words, you should study thoroughly every First, a monk may say thus, from the mouth of the word and syllable, then compare and contrast Buddha himself have I heard, have I received them with the sutras and disciplinary rules. If, thus: "This is the doctrine, this is the discipline, his when so compared and contrasted, they do not is the teaching of the Master.” The monk’s words harmonize with the discourses and do not agree should never be accepted nor rejected. Without with the vinaya, you may come to a certain either accepting or rejecting such words, one conclusion that this is not the word of the Exalted should study throroughly every word and syllable, One, then you should reject them. If, when then compare and contrast them with the Buddhist compared and contrasted, they harmonize with the sutras (discourses) and vinaya (disciplinary rules). sutras and agee with the Vinaya, you then may If when so compared, they do not harmonise with come to a certain conclusion that this is the word the discourses and do not agree with the of the Exalted One. Fourth, again a monk may say disciplinary rules, then you may come to the this, in such a monastery lives an elderly monk of conclusion that this is not the word of the Exalted great learning, versed in the teachings, proficient One, this has wrongly grasped by the monk, now in the Dharma, Vinaya, and Matrices. From the you should reject it. If when compared and mouth of that Thera have I hard, have I received contrasted, the harmonise with the discourses and thus: “This is the Dharma, this is the Vinaya, this agree with the disciplinary rules, you may come to is the Master’s teaching.” His words should a conclusion that this is the word of the Exalted neither accepted nor rejected. Without either One, this has correctly been grasped by the monk. accepting or rejecting such words, study throughly Second, again a monk may say thus, in such a every word and syllable, then compare and

contrast them with the discourses and the Dhammananda, in Buddhist meditation there are disciplinary rules. If, when compared and forty objects of meditation that

you can use to contrasted, they do not harmonize with sutra and develop concentration; however, he recommended vinaya, you may come to a certain conclusion that four objects. First, the object must be neutral; if it this is not the word of the Exalted one. If, it should evokes any strong feelings of lust, hate, etc., then be rejected. If, when compared and contrast, they you cannot calm your mind but will only make it harmonise with the Sutra and agreed with the restless and agitated. Second, the object can be Vinaya, you may come to a certain conclusion that either internal or external. An internal is inside this is the Master's teachings. you. Examples of internal objects are breathing, Boán Ñieàu Tieân Quyeát: Four requisites for loving-kindness, compassion, etc. An external obtaining transcendental powers—Trong Kinh object means an object that is outside of you. Phaùp Hoa, Ñöùc Phaät daïy coù boán ñieàu tieân quyeát Examples of external objects are an image of the ñeå thuû ñaéc kinh Phaùp Hoa sau khi Ngaøi nhaäp dieät: Buddha, a flower, a mountain, a circle of light, a ñaët mình döôùi söï hoä trì cuûa chö Phaät, vun troàng circle of light, a candle flame, etc. Third, the thieän caên, nhaäp vaøo traïng thaùi chaùnh ñònh, vaø object must be pleasing and acceptable to the mong moûi cöùu ñoä taát caû chuùng sanh—In the Lotus mind; if the mind constantly rejects the object, the Sutra, the Buddha taught about four requisites for concentration will be weak. Fourth, practitioners anyone to obtain the Lotus Sutra after his should always remember that the object that suits extinction: to be under the guardianship of the you at one time may not be acceptable to the mind Buddhas, to plant the roots of virtue, to enter the at another time. For example, after an outburst of stage of correct concentration, and to aspire the anger, it is difficult to use loving-kindness as an salvation for other living beings. object of your concentration. At such time, the Boán Ñoái Töôïng Thích Hôïp Cho Vieäc Taäp Trung emotion of anger itself might serve as a better Tö Töôûng: Theo Nhöõng Haït Ngoïc Trí Tueä Phaät object of concentration. Giaùo cuûa Hoøa Thöôïng Dhammananda, trong Boán Ñoäng Löïc Giaùc Ngoä: Coù boán ñoäng löïc giuùp Thieàn Phaät Giaùo coù boán möôi ñoái töôïng thích hôïp haønh giaû ñaït ñeán giaùc ngoä: töï löïc, tha löïc, nghieäp maø baïn coù theå phaùt trieån taäp trung; tuy nhieân, ngaøi löïc tieàn kieáp, vaø ngoaïi löïc—Four powers for ñaõ ñeà nghò boán ñoái töôïng. Thöù nhaát laø ñoái töôïng attaining enlightenment: independent personal phaûi trung tính; neáu noù gôïi leân baát cöù caûm nghó power, power derived from others, power of good maïnh meõ veà tham, saân, vaân vaân, baïn khoâng theå past karma, and power arising from environment. laøm taâm bình tónh maø coøn bò boàn choàn vaø khích Boán Giai Caáp ÔÛ AÁn Ñoä Trong Thôøi Ñöùc Phaät: ñoäng. Thöù nhì laø ñoái töôïng coù theå ôû trong hay ôû Four classes in Indian society during the time of ngoaøi. Ñoái töôïng ôû trong laø beân trong baïn. Thí duï the Buddha—See Töù Giai Caáp AÁn Ñoä. ñoái töôïng ôû trong nhö hôi thôû, loøng töø aùi, töø bi vaân Boán Giai Ñoaïn Cuûa Ñôøi Soáng: Shi-U (jap)— vaân. Ñoái töôïng beân ngoaøi coù nghóa laø ñoái töôïng ôû Sanh höõu, boån höõu, töû höõu, vaø trung höõu—Four beân ngoaøi baïn nhö hình Ñöùc Phaät, moät ñoùa hoa, stages of life: birth-existence, original existence, ngoïn nuùi, voøng aùnh saùng, moät ngoïn löûa cuûa ngoïn death-existence, and

middle-existence. neán vaân vaân. Thöù ba laø ñoái töôïng phaûi vöøa yù, taâm Boán Giai Ñoaïn Cuûa Moät Ñôn Vò Tö Töôûng: Boán coù theå chaáp nhaän ñöôïc; neáu taâm luoân baùc boû ñoái giai ñoaïn cuûa moät ñôn vò cuûa thöùc: sanh, truï, dò, vaø töôïng, söï taäp trung seõ bò yeáu ñi. Thöù tö, haønh giaû dieät—Four instants of each unit of consciousness: neân luoân nhôù raèng ñoái töôïng coù luùc thích hôïp vôùi arising or genesis, state of development, state of baïn nhöng raát coù theå khoâng ñöôïc taâm chaáp nhaän Dying-down, and cessation or dissolution. vaøo luùc khaùc. Thí duï, sau moät côn thònh noä, raát khoù Boán Giai Ñoaïn Phaùt Trieån Thieàn Toâng: Four khaên cho baïn söû duïng loøng töø aùi nhö moät ñoái töôïng stages of development of Zen in Zen Sect—Theo ñeå taäp trung. Vaøo nhöõng luùc nhö theá, caûm xuùc Edward Conze trong Tinh Hoa vaø Phaùt Trieån Phaät noùng giaän töï noù coù theå duøng laø ñoái töôïng toát ñeå taäp Giaùo, coù boán giai ñoaïn phaùt trieån cuûa Thieàn toâng. trung—According to The Gems of Buddhism Thöù nhaát laø giai ñoaïn hình thaønh baét ñaàu vaøo Wisdom written by Most Venerable khoaûng naêm 440 sau Taây lòch vôùi nhoùm hoïc Taêng

cuûa baûn kinh Laêng Giaø baèng Hoa Ngöõ cuûa Ñöùc ngheä thuaät vaø trong taäp quaùn soáng. Ngheä thuaät thôøi Hieàn. Vaøo khoaûng naêm 520 chuùng ta coù chaân dung Toáng laø moät bieåu thò cuûa trieát hoïc Thieàn. Ñaëc bieät thaàn thoaïi cuûa Boà Ñeà Ñaït Ma. Sau ñoù, moät nhoùm ôû Nhaät Baûn, aûnh höôûng vaên hoùa cuûa Thieàn roõ reät Taêng só qui tuï xung quanh nhöõng thieàn sö nhö nhaát. Thieàn toâng ñöôïc mang vaøo Nhaät Baûn vaøo Taêng Xaùn vôùi baøi keä thò tòch Tín Taâm Minh, laø moät naêm 1200. Tính chaát ñôn giaûn vaø anh huøng maõ trong soá nhöõng baøi thuyeát minh hay nhaát veà Phaät thöôïng cuûa noù ñaõ loâi cuoán nhöõng ngöôøi ôû giai caáp giaùo maø ta ñöôïc bieát, vaø Hueä Naêng, ngöôøi mieàn voõ só. Kyû luaät Thieàn giuùp hoï vöôït ñöôïc söï sôï haõi Nam Trung Hoa, ñöôïc haäu theá coi nhö moät ngöôøi veà caùi cheát—According to Edward Conze in thaát hoïc, nhöng vôùi tinh thaàn thöïc nghieäm, ñaõ ñi Buddhism: Its Essence and Development, there ñeán chaân lyù baèng con ñöôøng ñoán ngoä. Nhieàu are four stages of development of the Zen School. truyeàn thoáng veà cöïu söû cuûa Thieàn toâng laø nhöõng First, the formative period began about 440 A.D. phaùt kieán cuûa thôøi gaàn ñaây. Tuy nhieân, nhieàu caâu with a group of students of Gunabhadra’s Chinese thoaïi ñaàu vaø nhieàu baøi keä cuûa caùc vò toå ñöôïc translation of the Lankavatara Sutra. About 520 truyeàn thöøa ñeán chuùng ta, laø nhöõng taøi lieäu lòch söû A.D., we have the legendary figure of vaø taâm linh raát coù giaù trò. Thöù nhì laø giai ñoaïn sau Bodhidharma. After that, a few groups of monks khoaûng naêm 700 sau Taây lòch, Thieàn toâng töï laäp round Zen masters like Seng-T’san (?-606), whose thaønh moät toâng phaùi bieät laäp. Naêm 734, Thaàn Hoäi, poem, called Hsin Hsin Ming (On Believing in moät ñeä töû cuûa Hueä Naêng, thaønh laäp moät phaùi ôû Mind) is one of the finest expositions of Buddhism Nam Trung Hoa. Trong khi ngaønh Thieàn Baéc toâng we know of, and Hui-Neng (637-713), of South suy taøn vaøo giöõa thôøi nhaø Ñöôøng (khoaûng naêm China, who is held up to posterity as an illiterate, 750), taát caû nhöõng phaùt trieån sau naøy cuûa Thieàn practically-minded person, who

approached truth toâng ñeàu baét nguoàn töø phaùi cuûa Thaàn Hoäi. Chö abruptly and without circumlocution. Much of the Taêng cuûa Thieàn toâng töø tröôùc ñeán baáy giôø vaãn traditions about the early history of Zen are the soáng trong nhöõng tònh xaù cuûa Luaät toâng, nhöng vaøo inventions of later age. Many of the Sayings and naêm 750 Baùch Tröôïng Hoaøi Haûi ñaët ra cho hoï moät Songs of the patriarchs which are transmitted to us qui luaät rieâng vaø moät toå chöùc ñoäc laäp. Ñaëc ñieåm are, however, very valuable historical and caùch maïng nhaát cuûa Luaät toâng Baùch Tröôïng laø söï spiritual documents. The second stage of du nhaäp coâng vieäc tay chaân: “Moät ngaøy khoâng development of the Zen School is the period after laøm, moät ngaøy khoâng aên.” Döôùi trieàu ñaïi nhaø 700 A.D. Zen established itself as a separate Ñöôøng (618-907), Thieàn toâng daàn daàn laán aùt nhöõng school. In 734, Shen-Hui, a disciple of Hui-Neng, toâng phaùi khaùc. Moät trong nhöõng lyù do laø noù toàn founded a school in the South of China. While the taïi hôn nhöõng toâng phaùi khaùc sau cuoäc ngöôïc ñaõi Northern branch of Zen died out in the middle of taøn baïo naêm 845. Naêm Thieàn sö trong nhoùm ñeä töû the T’ang dynasty (750A.D.), all the later cuûa Hueä Naêng môû ñaàu cho moät loaït nhöõng Thieàn developments of Zen issue from Shen-Hui’s sö ñôøi nhaø Ñöôøng vaø ñoù laø thôøi kyø oanh lieät vaø school. Whereas so far the Zen monks had lived in saùng taïo cuûa Thieàn toâng. Thöù ba laø giai ñoaïn vaøo the monasteries of the Lu-Tsung (Vinaya) sect, khoaûng naêm 1000, Thieàn toâng ñaõ laøm lu môø taát caû about 750 A..D. Pai-Chang provided them with a moïi toâng phaùi Phaät giaùo ôû Trung Hoa, töø phaùi Di special rule of their own, and an independent Ñaø. Trong Thieàn toâng, phaùi Laâm Teá giöõ vai troø organization. The most revolutionary feature of laõnh ñaïo. Phöông phaùp phaùi naøy baây giôø ñaõ ñöôïc Pai-Chang’s Vinaya was the introduction of heä thoáng hoùa. Trong hình thöùc maät ngoân vaø thoaïi manual work. “A Day Without Work, A Day ñaàu bí hieåm, thöôøng noái keát vôùi caùc Thieàn sö ñôøi Without Food.” Under the T’ang Dynasty (618- Ñöôøng, nhöõng chuyeân thö ñöôïc tröôùc taùc vaøo theá 907), the Zen sect slowly gained its ascendancy kyû thöù 12 vaø 13. Nhöõng maät ngoân theo thuaät ngöõ over the other schools. One of the reasons was coâng aùn. Ñaây laø moät thí duï: Moät hoâm vò Taêng hoûi the fact that it survived the bitter persecution of Ñoäng Sôn “Phaät laø gì?” Ñoäng Sôn traû lôøi “Ba laïng 845 better than any other sects. The five Great vaûi gai.” Thöù tö laø giai ñoaïn keát thuùc thôøi kyø thaáu Masters among Hui-Neng’s disciples initiated a nhaäp vaøo vaên hoùa Vieãn Ñoâng noùi chung, trong long series of great T’ang masters of Zen, and this

was the heroic and creative period of Zen. The daàu hoï töï xem laø baïn mình. Coù boán tröôøng hôïp third stage of development of the Zen School is ngöôøi chæ bieát noùi gioûi phaûi ñöôïc xem nhö khoâng the period around 1,000 A.D., Zen had phaûi laø baïn: toû loä thaân tình vieäc ñaõ qua, toû loä thaân overshadowed all Chinese Buddhist sects, except tình vieäc chöa ñeán, mua chuoäc caûm tình baèng saùo Amidism. Within the Zen school, the Lin-Chi sect ngöõ, khi coù coâng vieäc, töï toû söï baát löïc cuûa mình. had gained the leadership. Its approach was now Thöù ba laø ngöôøi Ngöôøi kheùo nònh hoùt phaûi ñöôïc systematized, and to some extent

mechanized. In xem khoâng phaûi laø baïn, daàu hoï töï xem laø baïn the form of collections of riddles and cryptic mình. Coù boán tröôøng hôïp keû nònh hoùt phaûi ñöôïc sayings, usually connected with the T'ang masters, xem nhö khoâng phaûi laø baïn: ñoàng yù caùc vieäc aùc, special text books were composed in the Twelfth khoâng ñoàng yù caùc vieäc thieän, tröôùc maët taùn thaùn, and Thirteenth centuries. The riddles are sau löng chæ trích. Thöù tö laø ngöôøi tieâu pha xa xæ technically known as Kungan (Japanese Koan), phaûi ñöôïc xem khoâng phaûi laø baïn, daàu hoï töï xem literally "official document." An example of this laø baïn mình. Coù boán tröôøng hôïp ngöôøi tieâu pha xa one: Once a monk asked Tung-Shan: "What is the xæ phaûi ñöôïc xem nhö khoâng phaûi laø baïn, daàu hoï töï Buddha?" Tung-Shan replied: "Three pounds of cho laø baïn cuûa mình: laø baïn khi mình ñam meâ caùc flax." Fourth, the final period is one of loaïi röôïu, laø baïn khi mình du haønh ñöôøng phoá phi permeation into the general culture of the Far thôøi, laø baïn khi mình la caø ñình ñaùm hyù vieän, laø East, its art and the general habits of life. The art baïn khi mình ñam meâ côø baïc—According to the of the Sung Period is an expression of Zen Sigalaka Sutra, there are four types of people who philosophy. It was particularly in Japan that the can be seen as foes in disguise. First, the man who cultural influence of Zen made itself felt. Zen had takes everything, can be seen to be a false friend been brought to Japan about 1,200 by Eisai and for four reasons: he takes everything; he wants a Dogen. Its simplicity and straightforward heroism lot for very little; what he must do, he does out of appealed to the men of the military class. Zen fear; he seeks his own ends. Second, the great discipline helped them to overcome the fear of talker. The great talker can be seen to be a false death. Many poems were composed testifying to friend for four reasons: he talks of favours in the the soldier's victory over death. past; he talks of favours in the future; he mouths Boán Giôùi Quan Troïng: Boán giôùi quan troïng trong empty phrases of goodwill, when something needs kinh Thuû Laêng Nghieâm: ñoaïn daâm, ñoaïn, saùt, to be done in the present, he pleads inability ñoaïn ñaïo, vaø ñoaïn voïng—Four important precepts owing to some disaster. Third, the flatterer. The in the Surangama Sutra: cutting off lust, cutting off flatterer can be seen to be a false friend for four killing, cutting off stealing, and cutting off false reasons: he assents to bad actions; he dissents speech. from good actions; he praises you to your face; he Boán Haïng Ngöôøi: Ñöùc Phaät phaân chia taát caû nhaân disparages you behind your back. Fourth, the loaïi thaønh boán haïng—The Buddha has classified fellow-spendthrift. The fellow-spendthrift can be all mankind into four kinds—See Töù Chuûng Nhaân. seen to be a false friend for four reasons: he is a Boán Haïng Ngöôøi Maø Phaät Töû Khoâng Neân Xem companion when you indulge in strong drink; he is Laø Baïn: Four types of people who can be seen as a companion when you haunt the streets at foes in disguise—Theo Kinh Thi Ca La Vieät, coù unfitting times; he is a companion when you boán haïng ngöôøi maø Phaät töû khoâng neân xem laø baïn. frequent fairs; he is a companion when you Thöù nhaát laø ngöôøi maø vaät gì cuõng laáy phaûi ñöôïc indulge in gambling. xem khoâng phaûi laø baïn, daàu hoï töï xem laø baïn Boán Haïng Ngöôøi Maø Phaät Töû Neân Xem Laø Baïn mình. Coù boán tröôøng

hôïp ngöôøi vaät gì cuõng laáy Trung Kieân: Four types of people who can be phaûi ñöôïc xem nhö khoâng phaûi laø baïn, daàu hoï töï seen to be loyal friends—Theo Kinh Thi Ca La xem laø baïn mình: ngöôøi gaëp baát cöù vaät gì cuõng laáy, Vieät, coù boán haïng ngöôøi maø Phaät töû neân xem laø ngöôøi cho ít maø xin nhieàu, ngöôøi vì sôï maø laøm, baïn trung kieân. Thöù nhaát laø ngöôøi baïn giuùp ñôû phaûi ngöôøi laøm vì möu lôïi cho mình. Thöù nhì laø ngöôøi ñöôïc xem laø baïn chaân thaät. Coù boán tröôøng hôïp , chæ bieát noùi gioûi phaûi ñöôïc xem khoâng phaûi laø baïn, ngöôøi baïn giuùp ñôû phaûi ñöôïc xem laø baïn chaân thaät:

che chôû cho baïn khi baïn voâ yù phoùng daät, che chôû speaks against you, he commends others who cuûa caûi cho baïn khi baïn voâ yù phoùng daät, laø choã speak in praise of you. nöông töïa cho baïn khi baïn sôï haõi, khi baïn coù coâng Boán Haïng Ngöôøi Moä Ñaïo: Coù boán haïng ngöôøi vieäc seõ giuùp ñôû cuûa caûi cho baïn gaáp hai laàn nhöõng ñöôïc xem laø moä ñaïo: Taêng, Ni, Öu baø taéc, vaø Öu gì baïn thieáu. Thöù nhì laø ngöôøi baïn chung thuûy baø di—Four kinds of devotees to Buddhism: trong khoå cuõng nhö vui phaûi ñöôïc xem laø baïn chaân Bhiksus (Monks), Bhiksunis (Nuns), Upasakas thaät. Coù boán tröôøng hôïp ngöôøi baïn chung thuûy (Laymen), and Upasikas (Laywomen). trong khoå cuõng nhö trong vui phaûi ñöôïc xem laø Boán Haïng Vuõ Truï: Four states of universe—See ngöôøi baïn chaân thaät: noùi cho baïn bieát ñieàu bí maät Töù Chuûng Vuõ Truï, and Töù Phaùp Giôùi. cuûa mình, giöõ gìn kín ñieàu bí maät cuûa baïn, khoâng Boán Hoaøn Caûnh Daãn Ñeán Thieàn Coâng AÙn: Four boû baïn khi baïn gaëp khoù khaên, vaø daùm hy sinh thaân circumstances that lead to the koan exercise— maïng vì baïn. Thöù ba laø ngöôøi baïn khuyeân ñieàu lôïi Theo Thieàn sö D.T. Suzuki trong Thieàn Luaän, Taäp ích phaûi ñöôïc xem laø baïn chaân thaät. Coù boán tröôøng II, söï canh taân cuûa loái tu taäp coâng aùn chaéc chaén do hôïp, ngöôøi baïn khuyeân ñieàu lôïi ích phaûi ñöôïc xem bôûi boán hoaøn caûnh. Thöù nhaát, neáu Thieàn hoïc cöù laø baïn: ngaên chaän baïn khoâng cho laøm ñieàu aùc, troâi ñeàu theo ñaø cuûa noù, noù ñaõ ñi ñeán choã töï tieâu khuyeán khích baïn laøm ñieàu thieän, cho baïn nghe dieät do baûn chaát thöôïng löu veà hoïc vaán vaø kinh ñieàu baïn chöa nghe, cho baïn bieát con ñöôøng leâ n nghieäm cuûa noù. Thöù nhì, bôûi vì daàn daàn Thieàn ñaõ coõi chö Thieân. Thöù tö laø ngöôøi baïn coù loøng thöông caïn nguoàn saùng taïo trong voøng hai hay ba traêm töôûng phaûi ñöôïc xem laø baïn chaân thaät. Coù boán naêm phaùt trieån sau thôøi Luïc Toå Hueä Naêng, neân ñaõ tröôøng hôïp, ngöôøi baïn thöông töôûng phaûi ñöôïc caàn phaûi coù moät sinh khí môùi meû böøng tænh daäy ñeå xem laø ngöôøi baïn chaân thaät: khoâng hoan hyû khi coù theå soáng coøn, baèng caùch öùng duïng moät phöông baïn gaëp hoaïn naïn, hoan hyû khi baïn gaëp may maén, phaùp trieät ñeå naøo ñoù khaû dó khuaáy maïnh taâm thöùc ngaên chaän nhöõng ai noùi xaáu baïn, vaø khuyeán khích Thieàn. Thöù ba, traûi qua moät thôøi gian hoaït ñoäng nhöõng ai taùn thaùn baïn—According to the Sigalaka saùng taïo, caùc chaát lieäu ñaõ ñöôïc taäp ñaïi thaønh goïi Sutra, there are four types of people who can be laø ‘thoaïi ñaàu,’ ‘cô duyeân,’ hay ‘vaán ñaùp,’ chuùng seen to be loyal friends. First, the friend who is a taïo thaønh coát caùch cuûa lòch söû Thieàn; nhöng nhöõng helper. The helpful friend can

be seen to be a caùi naày laïi môû ngoû cho giaûi thích cuûa trí thöùc, coù loyal friend in four ways: he looks after you when haïi cho söï chín muøi cuûa kinh nghieäm Thieàn. Thöù you are inattentive; he looks after your tö, söï sinh tröôûng nhö taèm aên daâu cuûa thöù maëc possessions when you are inattentive; he is a chieáu Thieàn keå töø khôûi thuûy cuûa söû Thieàn laø moái refuge when you are afraid; when some business ñe doïa hieåm ngheøo nhaát cho kinh nghieäm soáng is to be done he lets you have twice what you ask ñoäng cuûa Thieàn. Caû hai xu höôùng, chuû tröông tòch for. Second, the friend who is the same in happy maëc hay phaùi 'maëc chieáu,' vaø chuû tröông tröïc giaùc and unhappy times. The friend who is the same in hay kinh nghieäm trí naêng, ngay töø ñaàu ñaõ tranh happy and unhappy times can be seen to be a chaáp nhau, neáu khoâng coâng khai thì cuõng aâm loyal friend in four ways: he tells you his secrets; thaàm—According to Zen master D.T. Suzuki in he guards your secrets; he does not let you down the Essays in Zen Buddhism, the innovation of the in misfortune; he would even sacrifice his life for koan exercise was inevitable owing to the four you. Third, the friend who points out what is good circumstances. First, if the study of Zen had run its for you. The friend who points out what is good for natural course it would soon have come to its own you can be seen to be a loyal friend in four ways: extinction owing to the aristocratic nature of its he keeps you from wrongdoing; he supports you in discipline and experience. Second, as Zen doing good; he informs you of what you did not gradually exhausted its creative originality in two know; he points out the path to Heaven. Fourth, or three hundred years of the development after the friend who is sympathetic. The sympathetic the time of the Sixth Patriarch Hui-Neng, it found friend can be seen to be a loyal friend in four that a new life must be awakened in it, if it were ways: he does not rejoice at your misfortune; he to survive, by using some radical method which rejoices at your good fortune; he stops others who would vigorously stir up the Zen consciousness.

Third, with the passing of the age of creative morality. If a monk violates any one of the above activity there was an accumulation of materials precepts, he becomes defeated or parajika, and known as 'stories,' or 'conditions,' or 'questions automatically ceases to a a Bhikkhu. If he wishes, and answers,' which made up the bulk of Zen he can re-enter the order and remain as a history; and this tended to invite intellectual Sramanera or a novice: the fundamental moral interpretation, ruinous to the maturing of the Zen code, various rules which a monk is expected to experience. Fourth, the rampant growth of Zen observe (patimokkha Sila (p), morality pertaining quietism since the beginning of Zen history most to sense-restraint (indriyasamvara sila (p), dangerously threatened the living experience of morality pertaining to purity of livelihood Zen. The two tendencies, quietism or the school of (ajivaparisuddhi sila (p), and morality pertaining 'silent illumination,' and intuitionalism or the to the use of the necessaries of life school of noetic experience, had been from the (paccayasannissita sila (p). beginning , covertly if not openly, at war with Boán Loaïi Haïnh Phuùc Cuûa Ngöôøi Cö Só: Four each other. kinds of bliss for lay-people—See Töù Chuûng Haïnh Boán Loaøi: Catur-yoni (skt)—Chatur-yoni (skt)— Phuùc. See Töù

Sanh. Boán Loaïi Nghieäp: Kammacatukkam (p)—Four Boán Loaïi Chuùng Sanh: Caturyoni (skt)—Four types of kamma (karma)—See Töù Chuûng Nghieäp. categories of beings—Boán Loaïi Sanh Töû—See Töù Boán Loaïi Nghieäp Luaân Hoài: Kammacatukkam Chuûng Chuùng Sanh. (p)—See Töù Chuûng Luaân Hoài Nghieäp. Boán Loaïi Chöôùng Ngaïi: Four obstacles—Theo Boán Loaïi Sanh Töû: Four kinds of rebirth Kinh Thaéng Man vaø Ñaïi Baûo Tích, moät vò A La dependent on present deeds—See Töù Chuûng Sanh Haùn hay baäc voâ laäu vaãn coøn boán chöôùng ngaïi Töû. tröôùc khi chöùng ñaéc Boà Ñeà. Ñoù laø duyeân cuûa caên Boán Loaïi Taâm Vöông: Catubbidha-citta (p)— baûn voâ minh vaø taùc yù, sinh nhaân, yù sinh thaân, vaø Theo A Tyø Ñaït Ma Luaän (Vi Dieäu Phaùp), coù boán hoaïi laø moät loaïi baát tö nghì bieán dòch töû— loaïi taâm vöông—According to the Abhidharma, According to the Srimaladevi and there are four classes of consciousness: Ratnagotravibhaga Sutras, Arhats, or those who 1) Taâm thuoäc Duïc Giôùi—Kamavacaram (p)— have no outflows of passions, still have four Sense-sphere consciousness—See Taâm Duïc abstacles to attaining Buddhahood. These are the Giôùi. condition of fundamental ignorance, which 2) Taâm thuoäc Saéc Giôùi: Rupavacaram (p)—Fine- combines with volitional activity, cause of further material-sphere consciousness—See Taâm Saéc rebirth, a mind-born body (the death of these Giôùi. mind-born bodies is, in contrast to the death 3) Taâm thuoäc Voâ Saéc Giôùi: Arupavacaram (p)— suffered by ordinary mortals), and destruction Immaterial-sphere consciousness—See Taâm which is an inconceivable transformation. Voâ Saéc Giôùi. Boán Loaïi Giôùi Luaät Cao Thöôïng: Theo Hoøa 4) Taâm Sieâu Theá: Lokutaran (p)— Thöôïng Narada trong Ñöùc Phaät vaø Phaät Phaùp, moät Supermundane consciousness—See Taâm Sieâu vò Tyø Kheo phaûi giöõ boán giôùi luaät cao thöôïng. Vò Theá. naøo phaïm moät trong boán troïng giôùi keå treân phaûi Boán Loaïi Troùi Buoäc: Ganthas (p)—Coù boán loaïi chòu toäi “baát coäng truï” vaø ñöông nhieân khoâng coøn troùi buoäc: tham muoán, oaùn gheùt, ham chuoäng nghi laø Tyø Kheo nöõa. Neáu muoán trôû laïi ñôøi soáng tu leã cuùng kieán, vaø coá chaáp trong thaønh kieán, khö khö haønh, vò aáy phaûi xin xuaát gia vaø trôû laïi laøm Sa Di: chaáp raèng thaønh kieán cuûa mình laø ñuùng (kieán Ba La Ñeà Moäc Xoa (giôùi luaät caên baûn maø moät vò thuû)—There are four kinds of ties (The Buddha Tyø Kheo phaûi trì giöõ), giôùi Thu Thuùc Luïc Caên, giôùi and His Teachings—Chapter 39): coveteousness Thanh Tònh, vaø giôùi veà caùch xöû duïng vaät duïng (abhijjha (p), ill-will (vyapada (p), indulgence in haèng ngaøy—According to Most Venerable Narada wrong rites and ceremonies (sila-bataparamasa in The Buddha and His Teachings, a monk is (p), and adherence to one’s preconception as truth expected to observe the four kinds of higher (idam-saccabhinivesa (p).

Boán Loaïi Vuõ Truï: See Töù Chuûng Vuõ Truï, and Töù ñaùnh, kieâu maïn khoâng thænh phaùp, khinh ngaïo Phaùp Giôùi. khoâng daïy Phaùp cho nhöõng ngöôøi ñang caàu hieåu Boán Möôi Ñeà Muïc Haønh Thieàn: Theo Vi Dieäu phaùp giôùi, khoâng tu taäp giaùo phaùp Ñaïi Thöøa, tri Phaùp, coù boán möôi ñeà muïc haønh thieàn—According chuùng vuïng veà, rieâng thoï lôïi döôõng (taát caû cuûa to The Abhidharma, there are forty meditation cuùng döôøng phaûi thuoäc veà Taêng giaø

hay chuøa vieän, subjects. vì theá nhaän cuùng döôøng rieâng laø moät hình thöùc aên 1-10) Thaäp Ñaïi: Kasina (p)—Ten kasinas—See caép cuûa chuøa vieän), thoï bieät thænh (khoâng ñöôïc Thaäp Ñaïi. nhaän cuùng döôøng rieâng duø ñöôïc môøi ñaëc bieät ñeán 11-20)Möôøi Ñeà Muïc veà Baát Tònh: Ten Asubha nhaø Phaät töû taïi gia, vì laøm nhö vaäy cuõng laø moät (p)—See Möôøi Ñeà Muïc Baát Tònh. hình thöùc aên caép cuûa Taêng giaø), bieät thænh Taêng, taø 21-30) Möôøi Ñeà Muïc Suy Nieäm: Anussati (p)— maïng nuoâi soáng (khoâng ñöôïc laøm thöông maïi Ten recollections—See Möôøi Ñeà Muïc Suy trong baát cöù hoaøn caûnh naøo), quaûn lyù thöông maïi Nieäm. cho cö só (baïch y), khoâng mua chuoäc laïi hình töôïng 31-34)Töù Voâ Löôïng Taâm: Four illimitables—See Phaät (khi thaáy keû gian laáy troäm vaø ñem baùn hình Töù Voâ Löôïng Taâm. töôïng Phaät, Phaät töû thuaàn thaønh phaûi baèng moïi 35) Moät Ñeà Muïc Quaùn Töôûng: Sanna (p)—Moät caùch mua laïi), toån haïi chuùng sanh (khoâng mua baùn ñeà muïc veà tri giaùc—One perception—See dao, buùa, gaäy goäc; khoâng lôïi duïng ñòa vò ñeå tòch Nhaát Quaùn (2). thu taøi saûn cuûa daân chuùng, khoâng nuoâi choù meøo vaø 36) One Analysis: See Moät Ñeà Muïc Phaân Taùch. caùc loaïi gia suùc khaùc), taø nghieäp giaùc quaùn (khoâng 37-40)Boán Ñeà Muïc veà Thieàn Voâ Saéc: Four nhìn nhöõng haønh ñoäng taø vaïy nhö ñaùnh loän, baøi subjects on the immaterial states—See Töù baïc, hay nghe nhaïc, nghe ñaøn, saùo, vaân vaân), taïm Khoâng Xöù. boû Boà Ñeà taâm (taïm thôøi pheá boû taâm Boà ñeà laø moät Boán Möôi Saùu Muøa An Cö Kieát Haï Cuûa Ñöùc giôùi khinh cho haøng phaät töû, nhöùt laø chö Taêng Ni), Phaät: Forty-six rainy season retreats of the khoâng phaùt nguyeän, khoâng phaùt theä (thaø uoáng Buddha—1) Rsi-patana, 2-4) Vöông Xaù: Rajagrha nöôùc ñoàng soâi hay quaán mình trong löôùi saét noùng, (skt), 5) Tyø Xaù Ly: Vaisali, 6) Mankula-parvata, 7) hay nuoát banh saét, naèm treân saét noùng, hay nhaûy Ñao Lôïi Thieân: Trayastrimsa Heaven, 8) vaøo vaïc daàu soâi, hay chaân caúng bò ñao buùa noùng Bhesakalavana (gaàn Summanra-giri), 9) Kieàu chaët ñöùt, hay maét bò traêm ngaøn ñao kieám ñaâm Thöôøng Di: Kausambi, 10) Parikeyyaka, 11) Nala, thuûng, vaân vaân, chöù theä quyeát khoâng phaù giôùi), 12) Veranja, 13) Caliya-parvata, 14) Tònh Xaù Kyø vaøo choã hieåm naïn, traùi thöù töï toân ti, khoâng tu Hoaøn trong thaønh Xaù Veä: Jetavana in Sravasti, 15) phöôùc hueä, khoâng bình ñaúng truyeàn giôùi, vì tö lôïi Thaønh Ca Tyø La Veä: Kapilavastu, 16) Alavi, 17) maø thuyeát giaûng, vì danh maø giaûng giôùi cho keû aùc, Thaønh Vöông Xaù: Rajagrha, 18-19) Caliya- coá moáng taâm phaïm giôùi, khoâng cuùng döôøng kinh parvata, 20) Thaønh Vöông Xaù: Rajagrha, 21-46) luaät, khoâng giaùo hoùa chuùng sanh, thuyeát phaùp Tònh Xaù Kyø Hoaøn trong thaønh Xaù Veä: Jetavana in khoâng ñuùng phaùp (Phaät töû thuaàn thaønh nhöùt laø chö Sravasti. Taêng Ni phaûi luoân phaùt ñaïi bi taâm hoùa ñoä chuùng Boán Möôi Taùm Giôùi Khinh: Boán möôi taùm giôùi sanh), cheá haïn phi phaùp (lôïi duïng chöùc vò trong khinh theo kinh Phaïm Voõng Boà Taùt Giôùi: kính Taêng ñoaøn maø cheá haïn giôùi luaät ñi ngöôïc vôùi Phaät thaày baïn, khoâng uoáng röôïu, khoâng aên thòt, khoâng phaùp), vì danh lôïi maø phaù dieät Phaät Phaùp—Forty aên nguõ vò taân, khoâng phaùt taâm daïy ngöôøi saùm hoái, Eight Secondary or Lighter Precepts which the khoâng cuùng döôøng thænh phaùp,

khoâng ñi nghe Buddha taught all Bodhisattvas in the Brahma-Net phaùp, pheá boû Ñaïi Thöøa, khoâng chaêm soùc ngöôøi Sutra: respect toward Teachers and Friends, not to bònh, chöùa chaáp khí cuï saùt sanh, ñi söù, buoân baùn Drink Intoxicant Substances, not to Deliberately phi phaùp, huûy baùng Phaät phaùp, phoùng hoûa, daïy Eat Meat, not to eat the Five Pungent Herbs (toûi— giaùo lyù ngoaøi Ñaïi Thöøa, vì lôïi maø giaûng phaùp loän garlic, heï—chives, kieäu—leeks, haønh—onions, laïo, caäy theá löïc ñeå quyeân goùp tieàn cuûa, khoâng höng cöø—caøri—asafoetida), not to Be Willing to thoâng hieåu maø laøm thaày truyeàn giôùi, löôõng thieät, Teach Repentence, not to Fail to Request the khoâng phoùng sanh, ñem saân traû saân ñem ñaùnh traû Dharma or Make Offerings, not to Fail to Attend

Dharma Lectures, not to Deliberately Turn Away hot iron pellets and drink molten iron, lie on a from the Mahayana, failing to Care for the Sick bonfire or burning iron, be impaled for eons by (both physical and mental), not to Store Deadly hundred of spears, jump into a caudron of boiling Weapons, not to Serve as an Emissary, not to Do oil and roast for hundreds of thousands of eons, be Unlawful Businesses, not to Slander the Buddha pulverized from head to toe by an iron sledge Dharma, not to Start Wildfire, not to Teach Non- hammer, have both eyes blinded by hundreds of Mahayana Dharma, not to Expound External thousands of swords, etc., should never break the Theories for Own Gaining, not to Rely on Others' precepts), not to Travel in Dangerous Areas, not to Powers such as Officials to raise funds, not to Sit in the Improper Order Within the Assembly, serve as a Dharma Transmission Teacher while fail to Cultivate Merits and Wisdom, not understanding sufficiently the Dharma and the discrimination in Conferring the Precepts, teaching Moral Codes, not to Speak with Double-Tongued for the Sake of Personal Profits, reciting the Speech, fail to Liberate Sentient Beings, not to Precepts to Evil Persons with a greed of fame, Return Anger for Anger, Blow for Blow, being thoughts of Violating the Precepts, fail to Honor Arrogant (Refuse instructions on the sutras and the Sutras and Moral Codes, fail to Teach Sentient moral codes from Dharma Master on account of Beings, preaching in an Inappropriate Manner. A his own intelligence) and Refuse to request the devoted Buddhist, especially monks and nuns, Dharma, not to Arrogantly refuse to Answer should always have a mind of Great Compassion Dharma Law to Those Who Seek the meaning of to teach and transform sentient beings, abuse high Sutras and Moral Codes, fail to Practice official position in the Order to undetermine the Mahayana Teachings, to Serve as an Unskilled moral code of the Buddhas and set Regulations Abbot or Unskilled Leadership of the Assembly, Against the Dharma, to Destroy the Dharma For not to Accept Personal Offerings. All offerings Fame or Profit. should belong to the Sangha or monasteries. Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di Therefore, to accept personal offerings is a form Ñaø: Töù Thaäp Baùt Nguyeän—Forty-eight of stealing the possessions of the Sangha, not to Amitabha's vows. Accept any offerings from Personal Invitations (A) Lòch söû vaø ñaïi cöông cuûa 48 lôøi nguyeän — because to do so is also to steal the possessions of History and overview of the forty-eight vows: the Sangha, laypersons not to Issue Discriminatory 1)

Boán möôi taùm lôøi nguyeän cuûa Phaät A Di Ñaø Invitations, not to Persue Improper Livelihoods trong Kinh Voâ Löôïng Thoï. Ngaøi ñaõ theä such as engaging in the worldly businesses under nguyeän khi coøn laø Boà Taùt Phaùp Taïng. Theo any circumstances, not to Handle any Business tröôøng kinh A Di Ñaø, Boà Taùt Phaùp Taïng Affairs for the Laity, when Seeing Evil People nguyeän taïo coõi Phaät nôi ñoù ngaøi seõ ngöï khi Steal and Sell Statues or Paintings of Buddhas, thaønh Phaät. Theo Kinh Voâ Löôïng Thoï, Ñöùc Devoted Buddhist must try to repurchase (Buy Phaät A Di Ñaø laø toái yeáu vì söùc maïnh nôi Back) Clerics Along with Sacred Objects, not to nhöõng lôøi nguyeän cuûa Ngaøi. Söùc maïnh naày vó Harm Sentient Beings (selling knives, clubs, bows, ñaïi ñeán noãi ai nhaát taâm nieäm “Nam Moâ A Di arrows, Abusing governmental position to Ñaø Phaät,” khi laâm chung coù theå vaõng sanh confiscate people’s possessions, rasing cats, dogs, Cöïc Laïc, vaø thaønh Phaät töø nôi coõi nöôùc naày. or any animals), not to Watch Improper Activities Chæ caàn nieäm Hoàng Danh Phaät laø ñöôïc —The such as fighting, gambling or to listen to sounds of forty-eight vows of Amitabha that he would conch shells, drum, horns, guitars, flutes, songs or not enter into his final nirvana or heaven, other music, etc, it is a Secondary Offense for a unless all beings share it. The vows which Buddhist to Temporary Abandoning of Bodhi Amitabha Buddha made while still engaged in Mind, especially monks and nuns, fail to Make Bodhisattva practice as Bodhisattva Great Vows, fail to Take Solemn Oaths (would Dharmakara. According to Longer Amitabha rather jump into a raging blaze, wrap self a Sutra, Bodhisattva Dharmakara wished to thousand times with red-hot iron net, swallow red- create a splendid Buddha land in which he

would live when he attained Buddhahood. for receiving all pious aspirants. The Also according to Amitabha Sutra (The Sutra eighteenth vow which is regarded as most of Infinite Life), Amitabha Buddha is important, promises a birth in His Land of foremost. This is because of the power of his Bliss to those who have a perfect reliance on vows. This power is so great that when you the Buddha, believing with serene heart and singlemindedly recite “Nam Mo Amitabha repeating the Buddha’s name. The nineteenth Buddha,” after death you can be reborn in the vow promises a welcome by the Buddha Western Pure Land, and become a Buddha himself on the eve of death to those who from there. All you need to do is recite the perform meritorious deeds. The twentieth Buddha’s name. vow further indicates that anyone who repeats 2) Theä nguyeän cuûa Boà Taùt Phaùp Taïng, vò Boà Taùt his name with the object of winning a rebirth saép thaønh Phaät, hay ngay caû Ñöùc Phaät Thích in His Land will also be received. Ca Maâu Ni, ñöôïc bieåu loä ñaày ñuû baèng 48 lôøi (B) Noäi dung cuûa 48 lôøi nguyeän—Contents of the nguyeän, trong ñoù lôøi nguyeän thöù 12 vaø 13 noùi forty-eight vows: veà Voâ Löôïng Quang vaø Voâ Löôïng Thoï: “Neáu 1) Voâ Taâm AÙc Thuù Nguyeän (nguyeän khoâng coøn ta khoâng chöùng ñöôïc Voâ Löôïng Quang vaø Voâ ba neûo aùc): Neáu toâi ñöôïc laøm Phaät, maø trong Löôïng Thoï, ta seõ khoâng thaønh Phaät.” Khi coõi nöôùc coøn coù ñòa nguïc, ngaï quyû, suùc sanh, Ngaøi thaønh Phaät, Ngaøi coù theå taïo neân coõi Phaät xin chaúng giöõ laáy ngoâi chaùnh giaùc —I shall not tuøy yù. Moät Ñöùc Phaät, leõ dó nhieân laø truï taïi attain supreme

enlightenment if there would “Nieát Baøn Voâ Truï,” vaø do ñoù coù theå ôû baát cöù still be the planes (realms) of hell-dwellers, nôi naøo vaø khaép caû moïi nôi. Nguyeän cuûa Ngaøi hungry ghosts, and animals in my land (When laø laäp neân coõi Cöïc Laïc cho taát caû chuùng sanh I become a Buddha, if, in my land, there are moïi loaøi. Moät quoác ñoä lyù töôûng trang nghieâm still the planes of hell-dwellers, hungry baèng baûo vaät, coù caây quyù, coù ao quyù, ñeå tieáp ghosts, or animals, I will not ultimately take daãn nhöõng thieän tín thuaàn thaønh. Nguyeän thöù up supreme enlightenment). 18 ñöôïc xem laø quan troïng nhaát, höùa cho 2) Baát Caùnh AÙc Thuù Nguyeän (nguyeän chuùng nhöõng ai y chæ hoaøn toaøn nôi Phaät löïc vôùi troïn sanh chaúng coøn phaûi sa vaøo ba neûo aùc): Neáu taám loøng thanh tònh vaø chuyeân nieäm Phaät toâi ñöôïc laøm Phaät, maø trôøi, ngöôøi trong nöôùc hieäu, seõ ñöôïc thaùc sinh veà coõi Cöïc Laïc naày. sau khi thoï chung, coøn phaûi traûi qua ba neûo Nguyeän thöù 19, nguyeän tieáp daãn tröôùc giôø laâm döõ, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I shall chung cho nhöõng ai coù nhieàu coâng ñöùc. not attain supreme enlightenment if any Nguyeän thöù 20 noùi raèng nhöõng ai chuyeân sentient beings, especially the devas and nieäm danh hieäu Ngaøi vôùi yù nguyeän thaùc sanh humans from my land would fall to the three vaøo nôi quoác ñoä cuûa Ngaøi thì seõ ñöôïc nhö yù: miserable planes (realms) of existence in The vow, original to Dharmakara, the would- other lands. be Buddha, or even to Sakyamuni Buddha 3) Taát Giai Kim Saéc Nguyeän (nguyeän heát thaûy himself, is fully expressed in the forty-eight chuùng sanh ñeàu maøu vaøng roøng): Neáu toâi ñöôïc vows in the text. Vows numbered 12 and and laøm Phaät, maø trôøi, ngöôøi trong nöôùc chaúng 13 refer to the Infinite Light and the Infinite heäch nhö maøu vaøng y heát caû ñoù, xin chaúng giöõ Life. “If he cannot get such aspects of Infinite laáy ngoâi chaùnh giaùc—I shall not attain Light and Life, he will not be a Buddha.” If he supreme enlightenment if the sentient beings, becomes a Buddha he can constitute a especially the devas and humans in my land Buddha Land as he likes. A Buddha, of would not be endowed with a complexion of course, lives in the ‘Nirvana of No Abode,’ genuine gold. and hence he can live anywhere and 4) Voâ Höõu Haûo Xuù Nguyeän (nguyeän khoâng coøn everywhere. His vow is to establish the Land keû ñeïp ngöôøi xaáu): Neáu toâi ñöôïc laøm Phaät, maø of Bliss for the sake of all beings. An ideal trôøi ngöôøi trong nöôùc hình saéc chaúng ñoàng, land with adornments, ideal plants, ideal lakes coøn coù ngöôøi ñeïp keû xaáu, xin chaúng giöõ laáy

ngoâi chaùnh giaùc—I shall not attend supreme bieát traêm ngaøn öùc Na-do-tha taâm nieäm cuûa enlightenment if there would be such chuùng sanh trong caùc coõi Phaät ñoù, xin chaúng distinctions as good and ugly appearances giöõ laáy ngoâi chaùnh giaùc—I shall not attain among the sentient beings in my land, supreme enlightenment if any sentient beings especially among the devas and humans. in my land, especiall the devas and humans, 5) Tuùc Meänh Trí Thoâng Nguyeän (nguyeän heát would not be endowed with the power of thaûy chuùng sanh ñeàu ñöôïc tuùc meänh thoâng): knowing others’ minds, so that he would not Neáu toâi ñöôïc laøm Phaät, maø trôøi, ngöôøi trong know the mentalities of the sentient beings in nöôùc chaúng bieát tuùc

maïng, trôû xuoáng chaúng hundreds of thousands of millions of billions bieát traêm ngaøn öùc Na-do-tha vieäc caùc kieáp ñoù, of myriads of other Buddha-lands. xin chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not 9) Thaàn caûnh Trí Thoâng Nguyeän (nguyeän heát attain supreme enlightenment if any sentient thaûy chuùng sanh ñeàu ñöôïc thaàn tuùc thoâng): beings in my land, especially the devas and Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi trong humans, would fail to achieve the power to nöôùc chaúng ñöôïc thaàn tuùc, ôû trong loái moät remember the past lives of himself and others, nieäm trôû xuoáng chaúng vöôït qua ñöôïc traêm even events that happened hundreds of ngaøn öùc Na-do-tha caùc nöôùc Phaät ñoù, xin thousands of millions of billions of myriads of chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not kalpas ago. attain supreme enlightenment if any sentient 6) Thieân Nhaõn Trí Thoâng Nguyeän (nguyeän heát beings in my land, especially the devas and thaûy chuùng sanh ñeàu ñöôïc thieân nhaõn thoâng): humans, would fail to achieve the perfect Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi trong mastery of the power to appear anywhere at nöôùc chaúng ñöôïc thieân nhaõn, trôû xuoáng nghe will, so that he would not be able to traverse tieáng traêm ngaøn öùc Na-do-tha caùc coõi Phaät ñoù, hundreds of thousands of millions of billions xin chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not of myriads of Buddha-lands in a flash of attain supreme enlightenment if any sentient thought. beings in my land, especially the devas and 10) Toác Ñaéc Laäu taän Nguyeän (nguyeän heát thaûy humans, would not be endowed with the chuùng sanh ñeàu choùng laäu taän): Neáu toâi ñöôïc deva-eye, enabling him to see hundreds of laøm Phaät maø trôøi ngöôøi trong coõi nöôùc coøn thousands of millions of billions of myriads of khôûi töôûng nieäm tham, tính chuyeän rieâng thaân Buddha-lands. mình ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I 7) Thieân Nhó Trí Thoâng Nguyeän (nguyeän heát shall not attain supreme enlightenment if any thaûy chuùng sanh ñeàu ñöôïc thieân nhó thoâng): sentient beings in my land, especially the Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi trong devas and humas, would entertain even a nöôùc chaúng ñöôïc thieân nhó, trôû xuoáng nghe single the notion of “I” and “mine.” tieáng traêm ngaøn öùc Na-do-tha chö Phaät thuyeát 11) Truï Chính Ñònh Töï Nguyeän (nguyeän heát thaûy phaùp maø chaúng thoï trì taát caû ñoù, xin chaúng giöõ chuùng sanh ñeàu truï trong chính ñònh): Neáu toâi laáy ngoâi chaùnh giaùc—I shall not attain ñöôïc laøm Phaät, maø trôøi ngöôøi trong coõi nöôùc supreme enlightenment if any sentient beings chaúng truï nôi ñònh-tuï, roài dieät ñoä ñoù, xin in my land, especially the devas and humans, chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not would fail to obtain the deva-ear, enabling attain supreme enlightenment if any sentient him to hear the Dharma expounded by beings in my land, especially the devas and another Buddha hundreds of thousands of humans, would not certainly achieve supreme millions of billions of myriads of leagues enlightenment and realize great nirvana. away. 12) Quang Minh Voâ Löôïng Nguyeän (nguyeän heát 8) Tha Taâm Trí Thoâng Nguyeän (nguyeän heát thaûy thaûy chuùng sanh ñeàu ñöôïc voâ löôïng quang chuùng sanh ñeàu ñöôïc tha taâm thoâng): Neáu toâi minh): Neáu toâi ñöôïc laøm Phaät, maø quang minh ñöôïc laøm Phaät, maø trôøi ngöôøi trong nöôùc coù

haïn löôïng trôû xuoáng chaúng chieáu ñöôïc chaúng ñöôïc thaáy tha taâm trí, trôû xuoáng chaúng traêm ngaøn öùc Na-do-tha caùc coõi Phaät ñoù, xin

chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not 17) Chö Phaät Xöng Döông Nguyeän (nguyeän möôøi attain supreme enlightenment if my light phöông ñeàu ñöôïc chö Phaät khen ngôïi): Neáu would be so limited as to be unable to toâi ñöôïc laøm Phaät, maø voâ löôïng chö Phaät ôû illuminate hundreds of thousands of millions möôøi phöông theá giôùi chaúng ñeàu nöùc nôû xöng of billions of myriads (or any number) of danh hieäu coõi nöôùc cuûa toâi ñoù, xin chaúng giöõ Buddha-lands. laáy ngoâi chaùnh giaùc—I shall not attain 13) Thoï Meänh Voâ Löôïng Nguyeän (nguyeän heát supreme enlightenment if my land would not thaûy chuùng sanh ñeàu ñöôïc voâ löôïng thoï be praised and acclaimed by inumerable meänh): Neáu toâi ñöôïc laøm Phaät, maø thoï maïng Buddhas in countless Buddha-lands. coù haïn löôïng, trôû xuoáng tôùi traêm ngaøn öùc Na- 18) Nieäm Phaät Vaõng Sanh Nguyeän: Neáu toâi ñöôïc do-tha Kieáp ñoù, xin chaúng giöõ laáy ngoâi chaùnh laøm Phaät, thì chuùng sanh möôøi phöông chí taâm giaùc—I shall not attaint enlightenment if my tín laïc, muoán sanh veà nöôùc toâi, cho ñeán möôøi life span would be limited to even hundreds nieäm maø chaúng sanh ñoù, Xin chaúng giöõ laáy of thousands of millions of billions of myriads ngoâi chaùnh giaùc. Chæ tröø nhöõng keû phaïm toäi of kalpas, or any countable number of kalpas. nguõ nghòch vaø phæ baùng chaùnh phaùp—When I 14) Thanh Vaên Voâ Soá Nguyeän (nguyeän coù voâ soá realize supreme enlightenment, there will be chuùng Thanh Vaên): Neáu toâi ñöôïc laøm Phaät, sentient beings in the Buddha-lands who, after maø baäc Thanh Vaên trong coõi nöôùc coù theå ñeám hearing my name, dictate their good roots to löôøng ñöôïc, cho chí chuùng sanh trong tam be born in my land in thought after thought. thieân ñaïi thieân theá giôùi ñeàu thaønh Duyeân giaùc, Even if they had only ten such thoughts, they ôû traêm ngaøn öùc Kieáp tính ñeám coïng laïi bieát will be born in my land, except for those who ñöôïc caùi soá (Thinh vaên) ñoù, xin chaúng giöõ laáy have performed karmas leading to ngoâi chaùnh giaùc—I shall not attain supreme Uninterrupted Hell and those who speak ill of enlightenment if anyone would be able to the true Dharma or saints. If this would not be know number of Sravakas in my land. Even if the case, I shall not attain enlightenment. all sentient beings and Pratyeka-buddhas in a 19) Phaùt Boà Ñeà Taâm Nguyeän (nguyeän heát thaûy billion-world universe exercised their utmost chuùng sanh ñeàu phaùt boà ñeà taâm): Neáu toâi ñöôïc counting power to count together for hundreds laøm Phaät, thì chuùng sanh möôøi phöông phaùt of thousands of years, they would not be able taâm Boà ñeà, tu caùc coâng ñöùc, chí taâm phaùt to know it. nguyeän, muoán sanh veà nöôùc toâi; tôùi luùc laâm 15) Quyeán Thuoäc Tröôøng Thoï Nguyeän: Neáu toâi maïng chung thôøi, nhö toâi chaúng cuøng ñaïi ñöôïc laøm Phaät, thì thoï maïng cuûa trôøi ngöôøi chuùng haàu quanh hieän ra ôû tröôùc ngöôøi aáy, xin trong coõi nöôùc khoâng haïn löôïng ñöôïc; tröø ra chaúng giöõ laáy ngoâi chaùnh giaùc—When I boån nguyeän cuûa hoï daøi, vaén ñeàu ñöôïc töï taïi. become a Buddha, I shall appear with an Neáu chaúng ñöôïc vaäy, xin chaúng giöõ laáy ngoâi assembly of monks at the deathbeds of

chaùnh giaùc—I shall not attain supreme sentient beings of other Buddha-lands who enlightenment if any sentient beings in my have brought forth bodhicitta, who think of my land would have a limited life span, except land with a pure mind, and who dedicate their those who are born due to their vows. good roots to birth in the Land of Utmost 16) Voâ Chö Baát Thieän Nguyeän (nguyeän heát thaûy Bliss. I shall not attain supreme enlightenment chuùng sanh ñeàu khoâng coù caùc ñieàu baát thieän): if I would fail to do so. Neáu toâi ñöôïc laøm Phaät, maø trôøi ngöôøi trong 20) Phaùt Tín Taâm Nguyeän (nguyeän heát thaûy coõi nöôùc cho ñeán nghe coù tieáng chaúng laønh ñoù, chuùng sanh ñeàu phaùt tín taâm): Neáu toâi ñöôïc xin chaúng giöõ laáy ngoâi chaùnh giaùc—I shall laøm Phaät, thì chuùng sanh möôøi phöông nghe not attain supreme enlightenment if any danh hieäu cuûa toâi, ñem loøng töôûng nieäm ñeán sentient beings in my lands, especially the nöôùc toâi, troàng caùc coäi ñöùc, chí taâm hoài höôùng, devas and humans, would have a bad muoán sanh veà nöôùc toâi, nhö chaúng quaû toaïi reputation. loøng ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc—

When I become a Buddha, all the sentient attained the stage of being only one lifetime beings in countless Buddha-lands, who, away from Buddhahood. having heard my name and dedicated their 23) Cuùng Döôøng Chö Phaät Nguyeän: Neáu toâi ñöôïc good roots to be born in the Land of Utmost laøm Phaät, maø Boà Taùt trong coõi nöôùc nöông Bliss, will be born there. Otherwise, I shall vaøo thaàn löïc cuûa Phaät, muoán cuùng döôøng chö not attain supreme enlightenment. Phaät, trong khoaûng moät böõa aên, chaúng khaép 21) Tam Thaäp Nhò Töôùng Nguyeän (nguyeän heát tôùi ñöôïc voâ soá voâ löôïng öùc Na-do-tha caùc coõi thaûy chuùng sanh ñeàu ñöôïc 32 töôùng haûo): Neáu Phaät ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I toâi ñöôïc laøm Phaät maø trôøi ngöôøi trong coõi shall not attain supreme enlightenment if the nöôùc chaúng ñeàu thaønh maõn 32 töôùng cuûa böïc Bodhisattvas in my land would not, by the ñaïi nhaân ñoù, xin chaúng giöõ laáy ngoâi chaùnh awesome power of the Buddha, be able to giaùc—I shall not attain supreme make offerings to countless hundreds of enlightenment if any bodhisattva in my land thousands of millions of billions of myriads of would fail to achieve the thirty-two auspicious Buddhas in other Buddha-lands every signs. morning return to their own land before 22) Taát Chí Boå Xöù Nguyeän: Neáu toâi ñöôïc laøm mealtime. Phaät, thì caùc chuùng Boà Taùt ôû caùc coõi Phaät caùc 24) Cuùng Cuï Nhö Nguyeän: Neáu toâi ñöôïc laøm phöông khaùc sanh laïi nöôùc toâi, roát cuoäc aét tôùi Phaät, thì Boà Taùt ôû trong coõi nöôùc, tröôùc chö Nhöùt sanh boå xöù. Tröø ra caùi boån nguyeän cuûa Phaät, hieän ra coäi ñöùc cuûa mình, nhöõng ñoà mình, töï taïi hoùa ra, vì côù chuùng sanh muoán mình caàu muoán cuùng döôøng, neáu chaúng nhö yù ñöôïc cöùu ñoä neân theä nguyeän roäng lôùn, kieân ñoù, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I shall nhö aùo giaùp saét, chöùa chan coäi ñöùc, ñoä thoaùt not attain supreme enlightenment if the heát thaûy, du haønh ñeán caùc coõi Phaät, tu haïnh Bodhisattvas in my land would not possess Boà taùt, cuùng döôøng chö Phaät Nhö Lai möôøi every variety of offering they need to plan phöông, khai hoùa cho voâ löôïng chuùng sanh good roots in various

Buddha-lands. ñoâng nhö caùt soâng Haèng, khieán cho laäp neân 25) Thuyeát Nhaát Thieát Trí Nguyeän: Neáu toâi ñöôïc caùi ñaïo chaùnh chôn, khoâng chi treân ñöôïc, cao laøm Phaät maø Boà Taùt trong nöôùc chaúng dieãn toät hôn caùi haïnh cuûa caùc ñòa vò taàm thöôøng, thuyeát ñöôïc "heát thaåy moïi trí" ñoù, xin chaúng hieän ra maø tu taäp caùi ñöùc Phoå Hieàn. Neáu giöõ laáy ngoâi chaùnh giaùc—I shall not attain chaúng ñöôïc vaäy, xin chaúng giöõ laáy ngoâi chaùnh supreme enlightenment if the Bodhisattvas in gíac—I shall not attain supreme my land would not be skilled in expounding enlightenment if any Bodhisattvas in my land the essence of the Dharma in harmony with on their way to great bodhi would fail to reach all-knowing wisdom. the stage of being only one lifetime away 26) Na La Dieân Thaân Nguyeän: Neáu toâi ñöôïc laøm from Buddhahood. This excludes those Phaät, maø Boà Taùt trong coõi nuôùc chaúng ñaëng Bodhisattvas with great vows who wear the caùi thaân kim cang Na-la-dieân ñoù, xin chaúng armor of vigor for the sake of sentient beings; giöõ laáy ngoâi chaùnh giaùc—I shall not attain who strive to do beneficial deeds and supreme enlightenment if the Bodhisattvas in cultivate great nirvana; who perform the my land would not have enormous strength of deeds of a Bodhisattva throughout all a Narayana. Buddha-lands and make offerings to all 27) Sôû Tu Nghieâm Tònh Nguyeän: Neáu toâi ñöôïc Buddhas, the Tathagatas; and who establish laøm Phaät, thì trôøi ngöôøi trong coõi nöôùc vaø heát as many sentient beings as the sands of the thaûy muoân vaät ñeàu nghieâm tònh saùng ñeïp, hình Ganges in supreme enlightenment. This also saéc tinh dieäu, khoâng theå caân löôøng cho xieát excludes those who seek liberation by ñöôïc. Töø caùc chuùng sanh cho chí caùc baäc ñaõ following the path of Samantabhadra, ñöôïc thieân nhaõn, neáu ai bieän ñöôïc teân vaø soá devoting themselves to Bodhisattvas' cho raønh reõ ñoù, xin chaúng giöõ laáy ngoâi chaùnh practices even more than those who have giaùc—When I become a Buddha, no one will

be able to describe completely the articles of khoâng, cung ñieän, laàu quaùn, ao hoà, hoa, caây... adornment in my land; even one with the heát thaûy muoân vaät ôû trong coõi nöôùc, ñeàu duøng deva-eye will not be able to know all their voâ löôïng cuûa baùu goùp laïi vaø traêm ngaøn caùc thöù varieties of shape, color, and brillance. If höông maø hieäp coäng thaønh ra, söûa soaïn cho anyone could know and describe them all, I thieät laï luøng maàu nhieäm, hôn heát caùc coõi trôøi shall not attain supreme enlightenment. vaø coõi ngöôøi; muøi höông cuûa caùc vaät aáy huaân 28) Kieán Ñaïo Traøng Thuï Nguyeän: Neáu toâi ñöôïc khaép theá giôùi möôøi phöông; heã chö Boà Taùt laøm Phaät, maø töø Boà Taùt trong coõi nöôùc chí ñeán ngöûi muøi ñeàu tu Phaät haïnh. Neáu chaúng nhö keû ít coâng ñöùc chaúng thaáy bieát ñöôïc caùi veû vaäy, xin chaúng giöõ laáy ngoâi chaùnh giaùc— saùng chieáu voâ löôïng cuûa caây Ñaïo Traøng cao When I become a Buddha, there will be boán traêm muoân daëm ñoù, xin chaúng giöõ laáy inumerable kinds of incense on land and in air ngoâi chaùnh giaùc—I shall not attain supreme within the borders of my land, and there wil enlightenment if in my land there would be be hundreds of thousands of millions of Bodhisattvas with inferior roots of virtue who billions of myriads of precious censers,

from could not know the numerous kinds of trees, which will rise the fragrance of the incense, four hundred thousand leagues high, which permeating all of space. The incense will be will abound in my land. superior to the most cherished incense of 29) Ñaéc Bieän Taøi Trí Nguyeän: Neáu toâi ñöôïc laøm humans and gods, and wil be used as an Phaät, thì Boà Taùt trong coõi nöôùc neáu ai thoï ñoïc offering to Tathagatas and Bodhisattvas. If kinh phaùp, phuùng, tuïng, trì, thuyeát, maø chaúng this would not be the case, I shall not attain ñaëng caùi bieän taøi trí hueä ñoù, xin chaúng giöõ laáy supreme enlightenment. ngoâi chaùnh giaùc—I shall not attain supreme 33) Xuùc Quang Nhu Nhuyeãn Nguyeän: Neáu toâi enlightenment if those sentient beings in my ñöôïc laøm Phaät, thì voâ löôïng caùc loaøi chuùng land who read and recite sutras and explain sanh trong theá giôùi chö Phaät möôøi phöông them to others would not acquire superb chaúng coù theå suy nghó baøn baïc, ñeàu nhôø aùnh eloquence. quang minh cuûa toâi chaïm voâ mình cuûa hoï, 30) Trí Bieän Voâ Cuøng Nguyeän: Neáu toâi ñöôïc laøm thaân taâm trôû neân nhu nhuyeãn troäi hôn trôøi vaø Phaät maø trí hueä, bieän taøi cuûa Boà Taùt trong coõi ngöôøi. Neáu chaúng nhö vaäy, xin chaúng giöõ laáy nöôùc coøn coù theå haïn löôïng ñöôïc, xin chaúng ngoâi chaùnh giaùc: When I become a Buddha, giöõ laáy ngoâi chaùnh giaùc—I shall not attain sentient beings in countless realms, supreme enlightenment if any Bodhisattva in inconceivable and unequaled in number, my land would be unable to achieve limitless throughout the ten directions who are touched eloquence. by the awesome light of the Buddha will feel 31) Quoác Ñoä Thanh Tònh Nguyeän: Neáu toâi ñöôïc more secure and joyful in body and mind than laøm Phaät thì coõi nöôùc thanh tònh ñeàu chieáu other humans or gods. Otherwise, I shall not thaáy voâ löôïng voâ soá theá giôùi chö Phaät möôøi attain supreme enlightenment. phöông chaúng theå nghó baøn, döôøng nhö taám 34) Vaên Danh Ñaéc Nhaãn Nguyeän: Neáu toâi ñöôïc göông saùng soi thaáy boä maët vaäy. Neáu chaúng laøm Phaät, maø caùc loaïi chuùng sanh trong theá ñöôïc nhö vaäy, xin chaúng giöõ laáy ngoâi chaùnh giôùi chö Phaät möôøi phöông voâ löôïng chaúng coù giaùc—When I become a Buddha, my land will theå suy nghó baøn baïc, ñeàu nghe danh töï cuûa be unequaled in brightness and purity; it will toâi, neáu chaúng ñaëng ñöùc voâ sanh phaùp nhaãn vaø clearly illuminate countless, numberless caùc thaâm toång trì cuûa böïc Boà Taùt, xin chaúng Buddha-lands, inconceivable in number, just giöõ laáy ngoâi chaùnh giaùc—I shall not attain as a clear mirror reveals one’s features. If this supreme enlightenment If Bodhisattvas in would not be so, I shall not attain supreme countless Buddha-lands, inconceivable and enlightenment. unequaled in number, would not realize the 32) Quoác Ñoä Trang Söùc Nguyeän: Neáu toâi ñöôïc truth of non-arising and acquire dharanis after laøm Phaät, thì töø döôùi ñaát trôû leân tôùi choán hö they hear my name.

35) Pheá Nöõ Nhaân Thaân Vaõng Sanh Nguyeän: Neáu mind. toâi ñöôïc laøm Phaät, thì voâ löôïng theá giôùi chö 38) Y Phuïc Tuøng Nieäm Nguyeän: Neáu toâi ñöôïc Phaät möôøi phöông chaúng coù theå suy nghó baøn laøm Phaät, thì trôøi ngöôøi trong coõi nöôùc muoán baïc, trong ñoù heã coù ngöôøi phaùi nöõ naøo nghe ñöôïc ñoà y phuïc, yù vöøa döùt thì ñoà lieàn tôùi, y danh töï cuûa toâi maø hoan hyû tin vui, phaùt taâm

nhö ñoà maëc maàu nhieäm öùng phaùp maø ñöùc Phaät Boà ñeà, chaùn gheùt nöõ thaân, theá maø sau khi qua khen, töï nhieân ôû nôi mình. Neáu ai coøn phaûi ñôøi, coøn phaûi laøm hình con gaùi nöõa, xin chaúng caàu laáy söï may vaù, nhuoäm, giaët, xin chaúng giöõ giöõ laáy ngoâi chaùnh giaùc—When I become a laáy ngoâi chaùnh giaùc—When I become a Buddha, all the women in numberless Buddha, sentient beings in my land will obtain Buddha-lands, inconceivable and unequaled the clothing they need as soon as they think of in number, who, after hearing my name, it, just as a man will be spontaneously clad in acquire pure faith, bring forth bodhicitta, and a monastic robe when the Buddha says, are tired of the female body, will rid “Welcome, monk !” If this would not be the themselves of the female body in their future case, I shall not attain supreme lives. If this would not be the case, I shall not enlightenment. attain supreme enlightenment (I refuse to 39) Thuï Laïc Voâ Nhieãm Nguyeän: Neáu toâi ñöôïc enter into final nirvana or final joy until every laøm Phaät, maø söï khoaùi laïc cuûa trôøi ngöôøi trong woman who calls on my name rejoices in coõi nöôùc thoï höôûng chaúng baèng baäc Tyø Kheo enlightenment and who, hating her woman’s laäu taän, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I body, has ceased to be reborn as a woman). shall not attain supreme enlightenment if any 36) Thöôøng Tu Phaïm Haïnh Nguyeän: Neáu toâi ñöôïc sentient beings in my land would not at birth laøm Phaät, thì voâ löôïng chuùng Boà taùt trong theá obtain the necessities of life and become giôùi chö Phaät möôøi phöông chaúng coù theå suy secure, pure, and blissful in mind, like a monk nghó baøn baïc, heã nghe danh töï cuûa toâi, thì sau who has ended all defilements. khi qua ñôøi, thöôøng tu phaïm haïnh cho tôùi khi 40) Kieâm Chö Phaät Ñoä Nguyeän: Neáu toâi ñöôïc laøm thaønh Phaät ñaïo. Neáu chaúng nhö vaäy, xin Phaät, thì Boà Taùt trong coõi nöôùc tuøy yù muoán chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not thaáy voâ löôïng coõi Phaät möôøi phöông nghieâm attain supreme enlightenment if Bodhisattvas tònh, töùc thì nhö nguyeän, töø trong caây baùu in countless Buddha-lands, inconceivable and chieáu thaáy ñuû heát, döôøng nhö taám göông saùng unequaled in number, who attain doctrine of ngoù thaáy boä maët. Neáu chaúng nhö vaäy, xin non-arising after hearing my name would fail chaúng giöõ laáy ngoâi chaùnh giaùc—When I to cultivate superb, pure conduct until they become a Buddha, if sentient beings in my attain great bodhi. land wish to see other superbly adorned, pure 37) Thieân Nhaân Trí Kính Nguyeän: Neáu toâi ñöôïc Buddha-lands, these lands will immediately laøm Phaät, thì voâ löôïng chö thieân, nhaân daân caùc appear to them among the precious trees, just coõi theá giôùi chö Phaät möôøi phöông chaúng coù as one’s face appears in a clear mirror. If this theå suy nghó baøn baïc, heã nghe danh töï cuûa toâi, would not be the case, I shall not attain thì naêm theå (ñaàu, hai cuøi choû vaø hai ñaàu goái) supreme enlightenment. ñaàu ñòa, daäp ñaàu laøm leã, hoan hyû tin vui, tu 41) Chö Caên Cuï Tuùc Nguyeän: Neáu toâi ñöôïc laøm haïnh Boà Taùt, trôøi vaø ngöôøi khoâng ai chaúng Phaät, thì chö Boà Taùt chuùng trong caùc coõi ôû caùc ñem loøng kính. Neáu chaúng nhö vaäy, xin chaúng phöông khaùc nghe danh töï cuûa toâi, cho ñeán giöõ laáy ngoâi chaùnh giaùc—I shall not attain khi ñöôïc laøm Phaät maø caùc caên coøn thieáu thoán,

supreme enlightenment if, when I become a chaúng ñaày ñuû ñoù, xin chaúng giöõ laáy ngoâi Buddha, humans and gods would not pay chaùnh giaùc—I shall not attain supreme homage to all the Bodhisattvas of numberless enlightenment if any sentient beings in any Buddha-lands who, after hearing my name, other Buddha-lands, after hearing my name prostrate themselves in obeisance to me and and before attaining bodhi, would be born cultivate the deeds of Bodhisattva with a pure with incomplete organs or organs restricted in

function. Tam muoäi aáy cho tôùi khi thaønh Phaät, thöôøng 42) Truï Ñònh Cuùng Döôøng Phaät Nguyeän: Neáu toâi thaáy heát thaûy voâ löôïng chö Phaät chaúng coù theå ñöôïc laøm Phaät, thì chö Boà Taùt chuùng trong caùc suy nghó baøn baïc. Neáu chaúng nhö vaäy, xin coõi ôû caùc phöông khaùc nghe danh töï cuûa toâi, chaúng giöõ laáy ngoâi chaùnh giaùc—When I ñeàu kòp tôùi ñöôïc caûnh Tam Muoäi “Thanh tònh become a Buddha, Bodhisattvas in other giaûi thoaùt” heát caû. Truï ôû caûnh Tam muoäi aáy, Buddha-lands will achieve the Samadhi of trong moät khoaûnh vöøa phaùt ra yù töôûng, thì Equality after hearing my name and will, cuùng döôøng voâ löôïng, chaúng coù theå suy nghó without regression, abide in this samadhi and baøn baïc soá chö Phaät Theá toân, theá maø chaúng make constant offerings to an inumerable, laïc maát caùi yù ñònh. Neáu chaúng nhö vaäy, xin unequaled number of Buddhas until those chaúng giöõ laáy ngoâi chaùnh giaùc—When I Bodhisattvas attain bodhi. If this would not be become a Buddha, any Bodhisattva in any the case, I shall not attain supreme other Buddha-lands, after hearing my name, enlightenment. will be able to know distinctly the name of 46) Tuøy YÙ Vaên Phaùp Nguyeän: Neáu toâi ñöôïc laøm superb samadhis. While in remaining in Phaät, thì Boà Taùt trong coõi nöôùc tuøy theo caùi samadhi, they will be able to make offerings nguyeän cuûa mình, heã muoán nghe phaùp, töï to countless, numberless Buddhas, nhieân ñöôïc nghe. Neáu chaúng nhö vaäy, xin inconceivable and unequaled in number, in a chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not moment, and will be able to realize great attain supreme enlightenment if Bodhisattvas samadhis instantly. If this would not be the in my land would not hear at will the Dharma case, I shall not attained supreme they wish to hear. enlightenment. 47) Ñaéc Baát Thoái Chuyeån Nguyeän: Neáu toâi ñöôïc 43) Sinh Toàn Quyù Gia Nguyeän: Neáu toâi ñöôïc laøm laøm Phaät, thì chö Boà Taùt chuùng trong caùc coõi Phaät, thì chö Boà Taùt chuùng ôû trong caùc coõi caùc phöông khaùc nghe danh töï cuûa toâi, maø phöông khaùc nghe danh töï cuûa toâi, sau khi qua chaúng ñöôïc tôùi nôi Baát Thoái Chuyeån töùc thì ñôøi, sanh vaøo nhaø toân quí. Neáu chaúng nhö vaäy, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I shall not xin chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not attain supreme enlightenment if, when I attain supreme enlightenment if, when I become a Buddha, any Bodhisattva in any become Buddha, any Bodhisattva in any other Buddha-lands would regress from the other Buddha-lands who has heard my name path to supreme enlightenment after he hears would not be born in a noble family after my name. death. 48) Ñaéc Tam Phaùp Nhaãn Nguyeän: Neáu toâi ñöôïc 44) Cuï Tuùc Ñöùc Baûn Nguyeän: Neáu toâi ñöôïc laøm laøm Phaät, thì chö Boà Taùt chuùng trong caùc coõi Phaät, thì Boà Taùt chuùng

trong caùc coõi phöông caùc phöông khaùc nghe danh töï cuûa toâi, maø khaùc nghe danh töï cuûa toâi, vui möøng hôùn hôû, chaúng tôùi ñöôïc lieàn baäc Phaùp nhaãn thöù nhöùt, tu haïng Boà Taùt, troïn ñuû coäi ñöùc. Neáu chaúng thöù nhì vaø thöù ba, ñoái vôùi phaùp cuûa chö Phaät nhö vaäy, xin chaúng giöõ laáy ngoâi chaùnh giaùc —I lieàn chaúng ñöôïc nôi Baát Thoái Chuyeån, xin shall not attain supreme enlightenment if chaúng giöõ laáy ngoâi chaùnh giaùc—I shall not when become a Buddha, any Bodhisattva in attain supreme enlightenment if, when I any other Buddha-lands would not become a Buddha, any Bodhisattva in any immediately cultivate the Bodhisattva other Buddha-lands would not acquire the practices, become purified and joyful, abide first, the second or the third realization as in equality, and possess all good roots after he soon as he heard my name, or would not hears my name. instantly attain nonregression with regard to 45) Truï Ñònh Kieán Phaät Nguyeän: Neáu toâi ñöôïc Buddha-Dharmas. laøm Phaät, thì chö Boà Taùt chuùng trong caùc coõi ôû Boán Möôi Taùm Nguyeän: Forty-eight vows—See caùc phöông khaùc nghe danh töï cuûa toâi, ñeàu kòp Boán Möôi Taùm Lôøi Nguyeän Cuûa Ñöùc Phaät A Di tôùi caûnh Phoå Ñaúng Tam Muoäi. Truï ôû caûnh Ñaø.

Boán Möôi Taùm Phaùp Nieäm Phaät: Forty-eight laøm phaùt khôûi söï thöùc tænh toái haäu. Nhöõng Thieàn sö Aspects of Buddha Recitation. phoâ tröông söï baát ñoàng vôùi truyeàn thoáng baèng Boán Möôi Taâm Boà Taùt: Forty bodhisattva nhöõng haønh ñoäng kyø cuïc. Hoï ñoát nhöõng töôïng phaät positions in Brahma-Net Sutra—See Töù Thaäp Vò. baèng goã, gieát meøo, baét toâm caù. Thieàn sö trôï giuùp Boán Neùt Ñaëc Tröng Cuûa Thieàn Toâng: Four ñeä töû baèng “haønh ñoäng tröïc tieáp” nhö keùo muõi, special characteristics of Zen Buddhism—Theo duøng thieân tröôïng ñaùnh hay heùt vaøo tai thieàn giaû Edward Conze trong Tinh Hoa vaø Söï Phaùt Trieån nhieàu hôn laø baèng nhöõng lôøi noùi khoân ngoan. Coâng Cuûa Ñaïo Phaät, coù boán neùt ñaëc tröng cuûa Thieàn aùn, neàn taûng vaø trôï löïc cuûa thieàn ñònh, goàm maät toâng. Thöù nhaát laø trong Thieàn toâng, nhöõng neùt coå ngöõ vaø nhöõng chuyeän bí hieåm maø ngöôøi ta phaûi truyeàn cuûa Phaät giaùo bò nhìn moät caùch thuø ñòch. suy nieäm cho ñeán khi söï kieät queä tinh thaàn ñöa AÛnh töôïng vaø kinh ñieån bò khinh mieät, nhöõng öôùc ñeán söï thaáu hieåu thình lình yù nghóa cuûa chuùng. leä bò coá yù cheá dieãu. Thieàn toâng baøy toû moät tinh Nhöng coâng aùn cuõng khoâng phaûi laø moät saûn phaåm thaàn thöïc tieãn trieät ñeå raát gioáng tinh thaàn cuûa rieâng cuûa tinh tuùy Trung Hoa. Ñoù chæ laø hình thöùc Royal Society ôû Anh vaøo theá kyû thöù 17. Chaâm Trung Hoa cuûa khuynh höôùng chung cuûa Phaät ngoân cuûa hoï laø “Ñöøng nghó maø haõy thöû!” Vaø “vôùi giaùo, cuøng thôøi ñoù, xuaát hieän ôû Bengale, nôi Maät saùch vôû hoï xen vaøo taát caû ñeå chæ thaáy caùi maø toâng Sahajiya giaûng daïy baèng nhöõng maät ngöõ vaø nhöõng kinh nghieäm ñaõ thöû tröôùc hoï.” Thieàn toâng thuaät ngöõ bí hieåm, moät phaàn ñeå giöõ bí maät cho tö nhaém truyeàn ñaït tröïc tieáp Phaät taùnh ngoaøi truyeàn töôûng, moät phaàn ñeå traùnh nhöõng suy lyù tröøu töôïng thoáng vaên töï. Söï nghieân cöùu kinh ñieån do ñoù bò baèng bieåu töôïng cuï theå. Thöù ba laø Ñoán ngoä laø bieåu xao laõng. Trong nhöõng tònh xaù ngöôøi ta ñaët ra kinh ngöõ ñaëc

bieät cuûa Thieàn toâng phöông Nam. Söï giaùc ñieån saùt caïnh nhaø caàu phoøng khi ngaãu nhieân tham ngoä theo Hueä Naêng vaø nhöõng vò Toå keá tieáp ngaøi laø khaûo tôùi. Baøn luaän veà nhöõng sôù giaûi, luïc loïi kinh moät tieán trình chôùp nhoaùng, chöù khoâng phaûi tieäm ñieån, nghieàn ngaãm vaên töï bò coi nhö moø kim ñaùy tieán. Thaâm yù cuûa giaùo lyù naøy thöôøng bò hieåu laàm. bieån: "Ñeám nhöõng cuûa caûi cuûa keû khaùc ích lôïi gì?" Thieàn sö khoâng coù yù noùi raèng söï söûa soaïn khoâng "Ñeå thaáy töï tính laø Thieàn." Chæ coù caùi ñoù môùi ñaùng caàn thieát vaø Giaùc Ngoä ñöôïc ñaït tôùi trong moät thôøi keå. Nhöõng söû gia thöôøng qui nhöõng thaùi ñoä naøy gian nhanh choùng. Caùc vò nhaán maïnh tôùi chaân lyù vaøo phong theå thöïc tieãn cuûa daân toäc tính Trung thaàn bí chung cho raèng söï giaùc ngoä xaõy ra trong Hoa. Ñieàu naøy khoâng hoaøn toaøn ñuùng, bôûi chuû moät khoaûnh khaéc phi thôøi gian, nghóa laø ngoaøi thôøi tröông phi truyeàn thoáng ñaõ traøn ngaäp toaøn theå theá gian, trong vónh cöûu, vaø ñoù laø moät haønh vi cuûa giôùi Phaät giaùo giöõa nhöõng naêm 500 vaø 1000 vaø chính tuyeät ñoái, khoâng phaûi vieäc laøm cuûa chuùng ta. Maät toâng AÁn ñoä veà phöông dieän naøy cung öùng Ngöôøi ta khoâng theå laøm baát cöù ñieàu gì ñeå trôû neân nhieàu tính chaát song phöông vôùi Thieàn toâng. Thöù giaùc ngoä heát. Troâng ñôïi nhöõng khoå haïnh hay thieàn nhì laø Thieàn toâng ñoái nghòch vôùi söï suy lyù sieâu ñònh mang laïi giaûi thoaùt chaúng khaùc naøo "maøi hình, noù gheâ tôûm lyù thuyeát vaø nhaèm pheá boû lyù gaïch laøm göông." Giaùc ngoä xaõy ra, khoâng coù söï luaän. Tröïc giaùc ñöôïc ñeà cao hôn maøng löôùi vi teá can thieäp cuûa baát cöù moät ñieàu kieän hay aûnh höôûng cuûa tö töôûng teá nhò raát nhieàu. Chaân lyù khoâng ñöôïc roõ reät naøo, ta coù theå noùi noù gioáng nhö moät bieán coá phaùt bieåu baèng thuaät ngöõ tröøu töôïng vaø toång quaùt, hoaøn toaøn töï do. Khoâng phaûi söï thu thaäp daàn daàn nhöng heát söùc cuï theå. Nhöõng thieàn sö ñôøi Ñöôøng coâng ñöùc nhöng moät haønh vi laõnh hoäi hoát nhieân taïo noåi tieáng vì nhöõng caâu saám ngöõ bí hieåm cuõng nhö ra giaùc ngoä. Giaùo lyù naøy, trong yeáu tính, thuoäc nhöõng haønh vi kyø dò vaø ñoäc ñaùo. Giaûi thoaùt ñöôïc chính thoáng giaùo. Thieàn toâng chæ ra ngoaøi chính tìm thaáy trong nhöõng söï vaät thoâng thöôøng cuûa ñôøi thoáng giaùo khi keát luaän raèng ngöôøi ta khoâng caàn soáng haèng ngaøy. Huyeàn Kieán giaùc ngoä khi boån sö caâu chaáp nhöõng chæ thò thöù yeáu cuûa luaät, vaø do ñoù cuûa ngaøi thoåi taét moät ngoïn neán, ngöôøi khaùc giaùc vun troàng moät thaùi ñoä laõnh ñaïm luaân lyù cho pheùp ngoä khi thaáy hoøn gaïch rôi, ngöôøi khi chaân bò gaãy. noù chìu theo nhöõng yeâu saùch cuûa chuû tröông quaân Ñoù khoâng phaûi laø moät hieän töôïng hoaøn toaøn môùi phieät Nhaät Baûn. Thöù tö laø nhö Di Ñaø giaùo, Trung meû. Tröôûng Laõo Keä vaø Tröôûng Laõo Ni Keä baèng quaùn vaø trong moät giôùi haïn naøo ñoù, nhö Maät toâng, tieáng Pali chöùng minh raèng trong Coå Phaùi trí Tueä Thieàn toâng tin töôûng raèng söï vieân maõn cuûa ñôøi nhöõng vieäc ngaãu nhieân taàm thöôøng cuõng coù theå soáng Phaät giaùo chæ coù theå tìm thaáy trong söï phuû nhaän noù. Ñöùc Phaät aån trong nhöõng söï vaät tieàm taøng enlightened when his teacher blew out a candle, cuûa cuoäc soáng thöôøng nhaät. Chuùng ñeán nhö theá another when a brick dropped down, another naøo, thì mình nhaän nhö theá aáy, theá

laø giaùc ngoä. when his leg got broken. This was not altogether “Vôùi nhöõng thieàn giaû, khi hoï troâng thaáy caây gaäy, new phenomenon. The Pali Psalms of the Brethen hoï goïi noù ñôn giaûn laø caây gaäy. Neáu hoï muoán ñi laø and Psalms of the Sisters show that also in the Old hoï ñi; neáu hoï muoán ngoài, hoï ngoài. Hoï khoâng ñöôïc Wisdom School trivial Incidents could easily start boái roái hay ñieân ñaûo trong baát cöù caûnh ngoä naøo.” off the final awakening. The Zen masters flaunt Hoaëc: “Kyø dieäu sieâu phaøm thay! Vaø tuyeät vôøi their disapproval of mere tradition in starting thay! Ta keùo nöôùc leân, ta vaùc cuûi naøy!” Hay: actions. They burn wooden statues of the Buddha, “Muøa xuaân hoa nôû, vaø muøa thu traêng thanh. Muøa kill cats, catch shrimps and fishes. The master haï gioù maùt thoåi, vaø muøa ñoâng tuyeát rôi. Ta coøn caàn assists the pupil not so much by the wise words gì hôn nöõa? Moãi giôø laø moät phuùt giôø haân hoan.”— which issue from his mouth, but by the “direct According to Edward Conze in Buddhism: Its action” of pulling at his nose, hitting him with the Essence and Development, there are four specific staff, or shouting at him. The Koans, which are the features of Zen Buddhism. First, the traditional basis and support of meditation, consist of riddles aspects of Buddhism are viewed with hostility. and puzzling stories which one should think about, Images and scriptures are held up to contempt, until intellectual exhaustion leads to a sudden conventions are derided by deliberate realization of their meaning. Again, the koan is eccentricities. Zen evinces a spirit of radical not, as is so often asserted, a peculiar creation of empiricism, very similar to that shown by the the Chinese genius. It is nothing but the Chinese Royal Society in England in the seventeenth form of a general Buddhist trend which, at the century. There also the motto was, “Don’t think, same time, is clearly visible in Bengale, where the try!” and “With books they meddle not farther Tantric Sahajiyas taught by riddles and enigmatic than to see what experiments have been tried expressions, partly to guard the secrets of their before.” Zen aimed at a direct transmission of thoughts, partly to avoid abstractions by concrete Buddhahood outside the written tradition. The imagery. Third, sudden enlightenment was the study of the scriptures was for occasional distinctive slogan of the Southern branch of Zen. reference in close proximity to the restroom. To Enlightenment according to instantaneous process. discuss commentaries, ransack the scriptures, The purport of this teaching has often been brood over words is regarded like investigating misunderstood. The Zen masters did not intend to the needle at the bottom of the sea. “What use is say that no preparation was necessary, and that the count the treasures of other people?” “To see enlightenment was won in a very short time. They one’s own nature is Zen.” By comparison with just laid stress on the common mystical truth that that, nothing else matters. Historians have often enlightenment takes place in a “timeless attributed these attitudes to the practical turn in moment,” i.e. outside time, in eternity, and that it the Chinese national character. This cannot be the is an act of the Absolute itself, not our own doing. whole truth because anti-traditionalism pervaded One cannot do anything at all to become the whole Buddhist world between 500 and 1,000, enlightened. To expect austerities or meditation to and the Indian

Tantra in this respect offers many bring forth salvation is like “rubbing a brick to parallels to Zen. Second, Zen is hostile to make it into a mirror.” Enlightenment just metaphysical speculation, averse to theory and happens, without the mediacy of any finite intent on ablishing reasoning. Direct insight is condition or influence, and it is, as we might put it, prized more highly than the elaborate webs of a totally “free” event. It is not the gradual general terms, but as concretely as possible. The accumulation of merit which causes T’ang masters were renowned for their oracular enlightenment, but a sudden act of recognition. All and cryptic sentences, and for their curious and this teaching is, in its essence, impeccably original actions. Salvation is found in the ordinary orthodox. The Zen sect deviated from orthodox things of everyday life. Hsuan-Chien was only when it drew the inference that one need not

adhere to the minor prescriptions of discipline, and caused the birth of the deceased. This is likened thus cultivated a moral indifference which to the consumption of the oil in the lamp. The third enabled it to fall in with the demands of Japanese cause of death is the Ubbayakkhaya (p). Death militarism. Fourth, like Amidism, the can be due to the exhaustion of both the life span Madhyamikas, and to some extent the Tantra, Zen and kamma energy. This is likened the believes that the fulfilment of the Buddhist life consumption of the oil in the lamp and the burning can be found only in its negation. The Buddha off of the wick at the same time. The fourth cause dwells hidden in the inconspicuous things of daily of death is the Upachedake (p). Death can be due life. To take them just as they come, that is all that to external circumstances, such as accidents, enlightenment amounts to. “As regards the Zen untimely happenings. This is likened to the effect followers, when they see a staff they simply call it of external factors such as the wind or someone a staff. If they want to walk, they just walk; if they blows out the light. want to sit, they just sit. They should not in any Boán Nguyeân Nhaân Gaây Neân AÙc Nghieäp: Four circumstances be ruffled and distracted.” Or: causes of evil actions—Theo Kinh Thi Ca La Vieät, “How wondrously supernatural! And how coù boán nguyeân nhaân gaây neân aùc nghieäp. Thöù nhaát miraculous this! I draw water, I carry fuel!” Or, laø aùc nghieäp laøm do tham duïc. Thöù nhì laø aùc once more: “In spring, the flowers, and in autumn nghieäp laøm do saân haän. Thöù ba laø aùc nghieäp laøm the moon. In summer a refreshing breeze, and in do ngu si. Thöù tö laø aùc nghieäp laøm do sôï haõi. Vì winter the snow. Each hour to me is an hour of theá Ñöùc Phaät daïy tieáp: “Naøy gia chuû töû, vì vò joy.” Thaùnh ñeä töû khoâng tham duïc, khoâng saân haän, Boán Neàn Taûng Ñaëc Bieät: Smrtyupasthana (skt)— khoâng ngu si, khoâng sôï haõi, neân vò aáy khoâng laøm Fourfold stage of mindfulness—Four kinds of aùc nghieäp theo boán lyù do.”—According to the mindfulness—Four special foundations—Boán Sigalaka Sutra, there are four causes of evil pheùp quaùn saùt caên baûn—See Töù Nieäm Xöù. actions. First, evil action springs from attachment. Boán Nguyeân Nhaân Cuûa Söï Cheát: Theo truyeàn Second, evil action springs from ill-will. Third, thoáng Phaät Giaùo vaø theo Hoøa Thöôïng Narada evil action springs from ignorance. Fourth, evil trong Ñöùc Phaät vaø Phaät Phaùp, coù boán nguyeân nhaân action springs from fear. Thus the Buddha further

ñöa ñeán caùi cheát. Thöù nhaát laø Maïng Trieät, nghóa laø taught: “If the Ariyan disciple does not act out of maïng caên hay thoï maïng cuûa moãi loaøi ñaõ heát. Ñieàu attachment, ill-will, folly or fear, he will not do naày gioáng nhö ñeøn taét vì heát tim. Thöù nhì laø evil from any one of the the four causes.” Nghieäp Dó, nghóa laø naêng löôïng nghieäp gaây neâ n söï Boán Nguyeân Nhaân Khôi Daäy Nhaõn Caên: Four sanh cuûa ngöôøi cheát ñaõ kieät. Ñieàu naày gioáng nhö causes which cause the eye-sense to be ñeøn taét vì daàu trong ñeøn ñaõ caïn. Thöù ba laø Maïng awakened—Trong Kinh Laêng Giaø, Ñöùc Phaät ñaõ Trieät Nghieäp Dó Ñoàng Thôøi, nghóa laø söï chaám döùt nhaéc Mahamati veà boán nguyeân nhaân khôi daäy cuøng luùc cuûa maïng trieät vaø nghieäp dó. Ñieàu naày nhaõn caên—In the Lankavatara Sutra, the Buddha gioáng nhö ñeøn taét vì caïn daàu tim luïn. Thöù tö laø Baát reminded Mahamati about the four causes that Ñaéc Kyø Töû (vì tai naïn baát ngôø hay nhöõng bieán coá cause the eye-sense to be awakened. beân ngoaøi). Ñieàu naày gioáng nhö ñeøn taét vì gioù hay (I) Noäi dung cuûa “Boán Nguyeân Nhaân Khôi Daäy ngöôøi naøo ñoù thoåi taét—According to the Buddhist Nhaõn Caên.” Thöù nhaát laø chaáp vaøo theá giôùi sôû traditions and also according to Most Venerable kieán, khoâng bieát raèng ñaáy laø do taâm taïo neân. Narada in The Buddha and His Teachings, death Thöù nhì laø baùm chaët vaøo caùc hình saéc do bôûi can occur in one of the four ways. The first cause taäp khí cuûa nhöõng suy luaän khoâng vöõng chaéc of death is the Ayukkhaya (p). Death can be due vaø nhöõng kieán giaûi sai laàm töø voâ thæ. Thöù ba laø to the exhaustion of the life span assigned to töï tính cuûa chính caùi thöùc. Thöù tö laø quaù ham beings of that particular species. This is likened to muoán caùi phöùc tính cuûa caùc hình saéc vaø töôùng the wick in the lamp burns up. The second cause traïng—The content of “Four causes that cause of death is the Kammakkhya (p). Death can be the eye-sense to be awakened.” First, being due to the exhaustion of the Kammic energy that attached to the visible world, not knowing it is

mind-made. Second, the tenaciously clinging sense, so with the other senses, the perception to forms due to the habit-energy of of the objective world takes place unwarranted speculations and erroneous simultaneously and regularly in all the sense- views from beginningless time. Third, the organs, atoms, and pores; it is like the mirror self-nature of the Vijnana itself. Fourth, an reflecting images, and oh Mahamati, like the eager desire for the multitudinousness of wind-tossed ocean, the ocean of mind is forms and appearances. disturbed by the wind of objectivity and the (II) Lôøi Phaät daïy veà “Boán Nguyeân Nhaân Khôi Vijnana-waves rage without ceasing. The Daäy Nhaõn Caên”—The Buddha’s teachings on cause and the manifestation of its action are “Four causes that cause the eye-sense to be not separated the one from the other; and on awakened”: Ñöùc Phaät nhaéc nhôû: “Naøy account of the karma-aspect of the Vijnana Mahamati! Do bôûi boán nguyeân nhaân khôi daäy being closely united with the original-aspect, nhaõn caên naày maø caùc con soùng cuûa caùc thöùc the self-nature of form or an objective world phaùt sinh ñöôïc vaän ñoäng ôû trong A Laï i Da is not accurately ascertained, and, o tuoân chaûy nhö nhöõng doøng nöôùc giöõa bieån. Mahamati, thus evolves the system of the five Naøy Mahamati, cuõng nhö

tröôøng hôïp nhaõn Vijnanas. When together, oh Mahamati, with caên, caùc caên khaùc cuõng vaäy, söï nhaän thöùc veà these five Vijnanas, the objective world is theá giôùi ñoái töôïng xaõy ra ñoàng thôøi vaø ñeàu ñaën regarded as the reason of the differentiation trong taát caû caùc caên, caùc nguyeân töû, vaø caùc loã and appearances are definitely prescribed, we chaân loâng; cuõng nhö taám göông phaûn chieáu have the Manovijnana. Caused by this is the hình aûnh, vaø naøy Mahamati, gioáng nhö gioù birth of the body or the system of the laøm bieån ñoäng, bieån taâm xao ñoäng bôûi gioù cuûa Vijnanas. They do not, however, reflect thus: caûnh giôùi vaø nhöõng con soùng loàng leân khoâng 'we, mutually dependent, come to get döùt. Nguyeân nhaân vaø söï bieåu hieän veà hoaït attached to the visible world which grows out ñoäng cuûa noù khoâng taùch rôøi nhau, vaø vì khía od one's own mind and is discriminated by it.' caïnh nghieäp cuûa thöùc ñöôïc noái keát chaët cheõ The Vijnanas and Manovijnana rise vôùi khía caïnh boån nguyeân neân töï tính veà hình simultaneously, mutually conditioning, and saéc hay moät theá giôùi ñoái töôïng khoâng ñöôïc not broken up, but each taking in its own field xaùc quyeát ñuùng ñaén, vaø naøy Mahamati, do ñoù of representations. maø heä thoáng naêm thöùc phaùt sanh. Naøy Boán Nguyeân Taéc Thieàn: Tun mong gi ngon dro Mahamati, khi keát hôïp naêm thöùc naày, theá giôùi shi (tib)—Four foundations of meditation—Töù ñoái töôïng ñöôïc xem nhö laø lyù do cuûa söï sai Thöôøng Nieäm Phaùp—See Töù Nieäm Xöù. bieät vaø caùc ñoái töôïng ñöôïc neâu ñònh roõ raøng Boán Nhaân Sanh Töû Cuûa Con Caùi: Theo quan thì baáy giôø chuùng ta coù Maït Na Thöùc. Do ñoù ñieåm Phaät giaùo, coù boán nhaân sanh töû cuûa con caùi. maø coù söï sinh ra cuûa thaân theå hay heä thoáng Thöù nhaát laø baùo aân laøm con ñaõ mang vôùi cha meï caùc thöùc. Tuy nhieân, caùc thöùc aáy khoâng nghó töø ñôøi tröôùc. Ñeå traû aân ñöùa nhoû phaûi sanh ra laøm raèng chuùng phuï thuoäc vaøo nhau maø gaén chaët con vaø troïn ñôøi phuïc dòch lao khoå. Thöù nhì laø baùo vaøo theá giôùi sôû kieán hay theá giôùi sinh khôûi töø oaùn hay ñoøi quaû baùo ñoái vôùi nhöõng sai laàm ñôøi chính caùi taâm cuûa ngöôøi ta hay töï taâm sôû hieän, tröôùc cuûa cha meï. Ñeå ñoøi quaû baùo cho nhöõng vieäc vaø ñöôïc caùi taâm aáy phaân bieät. Caùc thöùc vaø sai laàm cuûa cha meï ñôøi tröôùc, treû con sanh vaøo gia Maït Na Thöùc sinh khôûi ñoàng thôøi, phuï thuoäc ñình cha meï ñeå laøm con. Khi coøn nhoû chuùng ñaõ vaøo nhau, vaø khoâng bò phaù vôõ, maø moãi thöù töï ngoã nghòch, luùc lôùn thì gaây hoïa vaø laøm luïy ñeán meï nhaän laáy moâi tröôøng theå hieän rieâng—The cha. Khi cha meï coøn soáng thì khoâng nuoâi döôõng, Buddha reminded Mahamati: "Oh, Mahamati! maø coøn laøm nhuïc laây ñeán toå tieân khi cha meï ñaõ Owing to the four causes, the waves of the cheát roài. Thöù ba laø vì traû nôï ñaõ thieáu cha meï töø ñôøi evolving Vijnanas are set in motion in the tröôùc neân sanh laøm con, neáu nôï nhieàu thì traû ñeán Alaya which flows like the water in the midst maõn ñôøi song thaân, neáu nôï ít thì traû xong roài ñi. of the ocean. Oh Mahamati, as with the eye-Thöù tö laø ñoøi nôï ñôøi tröôùc maø cha meï ñaõ thieáu

mình baèng caùch sanh vaøo laøm con. Neáu nôï ít thì nhaát laø tuùc maïng caàn phaûi chöùng ngoä bôûi nieäm. cha meï chæ lo nuoâi naáng, aên maëc, thuoác men,

hoïc Thöù nhì laø sanh töû caàn phaûi chöùng ngoä bôûi thieân haønh, cöôùi gaû. Neáu nôï to thì laém khi ñöùa con aên nhaõn. Thöù ba laø taùm giaùc ngoä caàn phaûi chöùng ngoä xaøi phung phí phaù tan söï nghieäp —According to bôûi thaân. Thöù tö laø laäu taän caàn phaûi chöùng ngoä bôûi Buddhist points of view, children are born from tueä—According to the Sangiti Sutta in the Long four causes. First, repaying past kindness which Discourses of the Buddha, there are four things to the child incurred a debt of gratitude to the parents be realised. First, former lives to be realised by in previous lifetime. To repay it, the child has recollection. Second, passing-away and re-arising come to be born in the parent's household and will to be realised by divine eye. Third, eight attend painstakingly to their needs throughout deliverances, to be realised with the mental body. their life. Second, repaying the past wrongs which Fourth, the destruction of the corruptions, to be the parents committed in their previous life. To realised by wisdom. seek retribution, the children have come to be Boán Phaùp Taát Ñaøn: See Töù Taát Ñaøn. born in their household. Thus when they are still Boán Phaàn Cuûa Thöùc: Theo Giaùo Sö Junjiro young, they are so unruly and when grown they Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, will create misfortunes and calamities implicating Phaùp Töôùng Toâng chuû tröông moãi thöùc coù boán their parents. In old age the parents will be left in phaàn vôùi baûn chaát lieân ñôùi. Thöù nhaát laø Töôùng want, and their treatment after the parents' death Phaàn. Ñoái töôïng bò thaáy hay laø hình boùng cuûa ñoái will not only dishonor them, but the shame will töôïng ngoaïi taïi phaûn aûnh treân maët taâm thöùc. Thöù extend to the ancestors as well. Third, for nhì laø Kieán Phaàn. Chuû theå soi chieáu hay nhìn thaáy repaying past debts, the children have come to be vaø kinh nghieäm noù. Thöù ba laø Töï Chöùng Phaàn. Töï reborn in their parents' household. If it is a great chöùng phaàn nhaän thöùc hay bieát ñöôïc chuû theå hay debt, repayment can be for the parents' entire kieán phaàn ñaõ thaáy ñoái töôïng (töôùng phaàn) hay chæ lifetime. If the debt is small, repayment can cover laø hình aûnh cuûa ñoái töôïng. Thöù tö laø Chöùng Töï part of the parents' lifetime before the children Chöùng Phaàn. Chöùng töï chöùng phaàn hoaøn thaønh taùc die. Fourth, to claim past debts, the children have duïng cuûa taâm thöùc—According to Prof. Junjiro come to be reborn in the family. If the debt is Takakusu in "The Essentials of Buddhist small, the parents will merely have to spend Philosophy," the Dharmalaksana School believes money to feed, clothe, education, health and that each of the consciousness has four functional helping them getting married. If the debt is big, divisions of interdependent nature. The first the children may sometimes deplete all the functional division of interdependent nature is the parents' assets. Laksana-bhaga (skt) or the objective or the seen Boán Nieàm Tin Chaéc Thaät: Coù boán nieàm tin chaéc portion. The objective is a shadow image of an chaén. Thöù nhaát laø tin raèng ñaïi giaùc toaøn haûo theá outer object reflected on the mind-face. The naøo cuõng ñeán vôùi mình. Thöù nhì laø tin raèng moïi ueá second functional division of interdependent tröôïc ñeàu bò xoùa traéng. Thöù ba laø tin raèng seõ vöôït nature is the Darsana-bhaga (skt). The subjective qua moïi chöôùng ngaïi. Thöù tö laø tin raèng Phaät phaùp or the seeing

portion illumines, sees and laø con ñöôøng ñuùng giuùp ta rôøi boû ta baø —There are experiences the outer object. The third functional four certainties (a characteristic mark of a division of interdependent nature is the Buddha). First, certainty that the Buddha's perfect Saksatkari-bhaga (skt). The self-witness or the enlightenment is irreversible. Second, certainty self-assuring portion. The self-assuring portion see that all defilements are exhausted. Third, certainty and acknowledge the subjective function. That is that all obstacles have been overcome. Fourth, to say, the self-assuring portion will know the certainty of Buddha dharma is the right way of subject has seen the object or the shadow-image. abandoning samsara. The fourth functional division of interdependent Boán Phaùp Caàn Phaûi Chöùng Ngoä: Four things to nature is the rewitnessing of self-witness or the be realised—Theo Kinh Phuùng Tuïng trong Tröôøng reassuring portion. The rewitnessing of the self- Boä Kinh, coù boán phaùp caàn phaûi chöùng ngoä. Thöù witness completes the mental faculty.

Boán Phöông Caùch Ñöôïc Töï Theå Môùi: presence of the Buddha. Attabhava-patilabha (p)—Four ways of getting a Boán Quan Ñieåm Veà Luaät Nhaân Quaû: Four views new personality—Theo Kinh Phuùng Tuïng trong of causality—Theo Ngaøi Long Thoï trong Trung Tröôøng Boä Kinh, coù boán phöông caùch ñöôïc töï theå Quaùn Luaän, coù boán loaïi quan ñieåm veà luaät nhaân môùi. Thöù nhaát laø töï theå coù ñöôïc do yù chí cuûa mình, quaû—According to Nagarjuna in the Madhyamaka khoâng do yù chí cuûa ngöôøi khaùc. Thöù nhì laø töï theå Sastra, there are four views about causality—See coù ñöôïc do yù chí cuûa ngöôøi khaùc, chöù khoâng do yù Nhaân Quaû Töù Quan Ñieåm. chí cuûa mình. Thöù ba laø töï theå coù ñöôïc do caû yù chí Boán Quoác Ñoä: Four realms—See Boán Coõi Duy cuûa mình laãn yù chí cuûa ngöôøi khaùc. Thöù tö laø töï theå Taâm. coù ñöôïc khoâng do yù chí cuûa mình, cuõng khoâng do yù Boán Saéc Thaùi Tín Ngöôõng Di Ñaø: Theo Tònh Ñoä chí cuûa ngöôøi—According to the Sangiti Sutta in toâng, Phaät Di Ñaø thuø thaéng hôn caû trong soá Nguõ the Long Discourses of the Buddha, there are four Trí Nhö Lai maëc duø quoác ñoä cuûa Ngaøi ôû Taây ways of getting new personality. First, there is an Phöông chöù khoâng ôû Trung Öông, Ngaøi laø moät acquisition of personality that is brought about by trong nhöõng vò Phaät chính trong Phaät giaùo. Do vaäy one's own volition, not another's. Second, there is chuùng ta thaáy ñöôïc caùc quan nieäm cuûa caùc toâng an acquisition of personality that is brought about phaùi Di Ñaø veà vaán ñeà Phaät Ñaø Luaän cuûa Ñaïi by another's volition, not one's own. Third, there Thöøa. Theo thuyeát "Taùnh Cuï" cuûa toâng Thieân is an acquisition of personality that is brought Thai vaø "Löôõng Boä Baát Nhò" cuûa toâng Chaân Ngoân, about by both one's own volition and another's. nguyeân lyù "moät trong taát caû vaø taát caû trong moät" Fourth, there is an acquisition of personality that is ñaõ ñöôïc saún saøng chaáp nhaän. Trong soá Nguõ Trí brought about by neither one's own volition, nor Nhö Lai, Ñöùc Phaät Di Ñaø ôû phöông Taây coù theå another's. ñoàng nhaát vôùi Trung Öông Ñaïi Nhaät Nhö Lai, laø Boán Phöông Phaùp Cöùu Ñoä Chuùng Sanh: Four Ñöùc Phaät cuûa phaùp giôùi theå taùnh. Caùc baûn nguyeän ways the Buddha used to save sentient beings— cuûa Ngaøi, söï chöùng quaû Voâ Löôïng Quang vaø Voâ Phaät

Cöùu Ñoä Chuùng Sanh Baèng Boán Phöông Löôïng Thoï, vaø söï thieát laäp Cöïc Laïc Quoác Ñoä ñöôïc Phaùp—Theo Ñaïo Xöôùc (562-645), moät trong moâ taû ñaày ñuû trong Kinh A Di Ñaø. Leõ ñöông nhieân nhöõng tín ñoà loãi laïc cuûa Tònh Ñoä Toâng, trong An khi Ñöùc Phaät Thích Ca Maâu Ni, trong Kinh Phaùp Laïc Taäp, moät trong nhöõng nguoàn taøi lieäu chính cuûa Hoa, aån duï cho caùc ñeä töû raèng khoâng neân xem giaùo phaùp Tònh Ñoä, chö Phaät cöùu ñoä chuùng sanh Ngaøi nhö vò Phaät 80 tuoåi giaø vôùi voùc ngöôøi nhoû baèng boán phöông phaùp. Thöù nhaát laø baèng khaåu thoù, bôûi vì Ngaøi thöïc söï laø moät vò Phaät laâu ñôøi laâu thuyeát nhö ñöôïc kyù taûi trong Nhò Thaäp Boä Kinh. kieáp, vaø hieän thaân ñaày khaép vuõ truï; phaûi coi Ngaøi Thöù nhì laø baèng töôùng haûo quang minh. Thöù ba laø nhö laø moät vôùi Ñöùc Phaät Voâ Löôïng Quang vaø Voâ baèng voâ löôïng ñöùc duïng thaàn thoâng ñaïo löïc, ñuû Löôïng Thoï. Phaät Thích Ca ñaõ nhaán maïnh vaøo ñöùc caùc thöù bieán hoùa. Thöù tö laø baèng caùc danh hieäu tin tuyeät ñoái nôi Phaät A Di Ñaø. Tín taâm laø phöông cuûa caùc Ngaøi, maø, moät khi chuùng sanh thoát leân, seõ tieän duy nhaát ñeå giaûi thoaùt. Theo Giaùo Sö Junjiro tröø khöû nhöõng chöôùng ngaïi vaø chaéc chaén seõ vaõng Takakusu trong Cöông Yeáu Trieát Hoïc Phaät Giaùo, sanh Phaät tieàn—According to Tao-Ch'o (562-645), tín ngöôõng Di Ñaø goàm coù boán saéc thaùi. Thöù nhaát laø one of the foremost devotees of the Pure Land saéc thaùi Thieân Thai vaø Chaân Ngoân, theo ñoù Phaät school, in his Book of Peace and Happiness, one Di Ñaø laø moät trong Nguõ Trí Nhö Lai, ngöi ôû Taây of the principal sources of the Pure Land doctrine. phöông, coù Ñöùc Ñaïi Nhaät Nhö Lai ôû giöõa. Thöù nhì All the Buddhas save sentient beings in four ways. laø saéc thaùi dung thoâng nieäm Phaät theo ñoù, giaù trò First, by oral teachings such recorded in the cuûa moät ngöôøi tin töôûng nôi Phaät A Di Ñaø coù theå twelve divisions of Buddhist literature. Second, by truyeàn ñeán ngöôøi khaùc vaø ngöôïc laïi. Nghóa laø moät their physical features of supernatural beauty. toân giaùo hoã töông hoã trôï baèng ñöùc tin. Thöù ba laø Third, by their wonderful powers and virtues and saéc thaùi cuûa Tònh Ñoä toâng, theo ñoù tín ngöôõng Di transformations. Fourth, by recitating of their Ñaø ñoäc nhaát chæ ñöôïc giaûng theo nôi tam kinh Tònh names, which when uttered by beings, will Ñoä, ñaëc bieät caên cöù treân nhöõ ng lôøi nguyeän cuûa remove obstacles and result their rebirth in the Ñöùc Phaät A Di Ñaø. Thöù tö laø saéc thaùi cuûa toâng

Chaân Ngoân, theo ñoù tín ngöôõng naày ñöôïc giaûng the faith is taught strictly in accordance with the daïy moät caùch chaët cheõ theo nguyeän thöù 18 cuûa eighteeth vow of Amitabha Buddha described in Phaät A Di Ñaø, moâ taû trong kinh Tröôøng Di Ñaø — the larger Sukhavati text. According to the Pure Land Sects, Amitabha Boán Söù Meänh Cuûa Thieàn Toâng Khi Chaáp Nhaän Buddha is more than one of the five Buddhas, Loái Tu Taäp Coâng AÙn: Theo Thieàn Sö D.T. Suzuki although his land is laid in the Western Quarter; trong Thieàn Luaän, Taäp II, caùc Thieàn sö ôû theá kyû instead, he is one of the principal Buddha in thöù 10 vaø 11 ñaõ chaáp nhaän loái tu taäp coâng aùn coát Buddhism. Thus we see the ideas of the Amitabha ñeå thöïc hieän nhöõng söù meänh sau ñaây. Thöù nhaát laø schools concerning the Buddhological principle of ñaïi chuùng hoùa Thieàn toâng ñeå chaän ñöùng baûn chaát Mahayana.

According to the theory of “original thöôïng löu noù ñöa Thieàn ñeán choã töï huûy. Thöù nhì immanence” of T’ien-T’ai and the “two essences laø mang laïi moät kích thích môùi meû cho doøng phaùt in one” theory of the Shingon, the principle of trieån taâm thöùc Thieàn, coù theá môùi thuùc ñaåy ñöôïc söï “one-is-all and all-are-one” will be readily thuaàn thuïc cuûa kinh nghieäm Thieàn. Thöù ba laø beû admitted. Of the five Wisdom Buddhas, Amitabha gaõy söï gia taêng cuûa chuû tröông duy trí trong Thieàn. of the West may be identical with the cenral Thöù tö laø cöùu Thieàn khoûi bò choân soáng trong boùng Mahavairocana, the Buddha of homo-cosmic toái cuûa chuû tröông tòch maëc—According to Zen identity. Amitabha’s original vows, his attainment Master D.T. Suzuki in the Essays in Zen of Buddhahood of Inifite Light and Life, and his Buddhism, the koan exercise adopted by the Zen establishment of the Land of Bliss are al fully masters of the tenth and eleventh centuries was described in the Sukhavati text. It is but natural designed to perform the following functions. First, that Sakyamuni Buddha, who hinted to his to popularize Zen in order to counteract native disciples in the Lotus Sutra not to regard Amitabha aristocracy which tended to its own extinction. Buddha as a Buddha of eighty years of age with a Second, to give a new stimulus to the small stature, for he is in reality a Buddha of development of Zen consciousness, and thus to remote ages and of world-wide pervasions, should accelerate the maturing of the Zen experience. be identified with the Budha of Infinite Light and Third, to check the growth of intellectualism in Life. A complete reliance on such a Buddha’s Zen. Fourth, to save Zen from being buried alive power will be a reasonable outcome of this in the darkness of quietism. teaching. Sakyamuni Buddha insisted on an Boán Söï Sanh Khôûi AÙi Duïc: Bhavuppattiyo (p)— absolute faith in Amitabha Buddha because faith Töù Khôûi (Töù AÙi Sanh)—Boán thöù laøm khôûi daäy aùi alone being the cause of salvation. According to duïc cho chö Taêng Ni: aên, maëc, ôû vaø quaø caùp— Prof. Junjiro Takakusu in The Essentials of Four sources of affection for a bhiksu or bhiksuni: Buddhist Philosophy, Amitabha-pietism is of four food, clothes, bedding, and gifts. aspects. First, the aspect of T’ien-T’ai and Boán Söï Thanh Tònh Cuûa Caùc Loaïi Cuùng Döôøng: Shingon, in which Amitabha Buddha is one of the Theo Trung Boä, Kinh Phaân Bieät Cuùng Döôøng, coù five Wisdom Buddhas (Dhyani-Buddhas) boán söï thanh tònh cuûa caùc loaïi cuùng döôøng. Thöù governing the Western Quarter, having nhaát laø cuùng döôøng ñöôïc thanh tònh bôûi ngöôøi cho, Mahavairocana (the Great Sun Buddha) at the nhöng ngöôøi nhaän khoâng thanh tònh. ÔÛ ñaây ngöôøi center. Second, the aspect of combining reciting cho giöõ gìn giôùi luaät, theo thieän phaùp, coøn ngöôøi Amitabha Buddha’s name and cultivating nhaän theo aùc giôùi, aùc phaùp. Nhö vaäy, ñaây laø loaïi (Yuzunembutsu), in which the value of one’s faith cuùng döôøng thanh tònh bôûi ngöôøi cho, nhöng khoâng in Amitabha is transferable to another or vice thanh tònh bôûi ngöôøi nhaän. Thöù nhì laø cuùng döôøng versa, i.e., religion of mutual help with faith. thanh tònh bôûi ngöôøi nhaän, nhöng khoâng thanh tònh Third, the aspect of the Pure Land Sect, in which bôûi ngöôøi cho. ÔÛ ñaây ngöôøi cho theo aùc giôùi, aùc Amitabha Buddha’s faith is taught exclusively in phaùp, coøn ngöôiø nhaän giöõ giôùi, theo thieän phaùp.

accordance with the three Sukhavati texts of the Nhö vaäy, ñaây laø söï cuùng döôøng thanh tònh bôûi school, especially based on the Buddha's vows. ngöôøi nhaän, nhöng khoâng bôûi ngöôøi cho. Thöù ba laø Fourth, the aspect of the Shingon Sect, in which cuùng döôøng khoâng thanh tònh bôûi ngöôøi cho, cuõng

khoâng thanh tònh bôûi ngöôøi nhaän. ÔÛ ñaây ngöôøi cho uncertain and suffering. Fourth, nothing that theo aùc giôùi, theo aùc phaùp; vaø ngöôøi nhaän cuõng can be called an "ego," and there is no such theo aùc giôùi vaø aùc phaùp. Nhö vaäy, ñaây laø söï cuùng thing as "mine" in the world. döôøng khoâng ñöôïc thanh tònh bôûi ngöôøi cho vaø Boán Söï Tænh Giaùc: Smrty-upasthana (skt)—Töù cuõng bôûi ngöôøi nhaän. Thöù tö laø cuùng döôøng ñöôïc Nieäm Xöù Quaùn—See Töù Nieäm Xöù. thanh tònh bôûi ngöôøi cho vaø cuõng bôûi ngöôøi nhaän. Boán Thaùnh Tích: The four sacred places—See ÔÛ ñaây ngöôøi cho giöõ giôùi, theo thieän phaùp; vaø Töù Ñoäng Taâm. ngöôøi nhaän cuõng giöõ giôùi, theo thieän phaùp. Nhö Boán Thöù Ñaïi Trí Phong Luaân: Four kinds of vaäy daây laø söï cuùng döôøng ñöôïc thanh tònh bôûi atmosphere of great knowledge of the ngöôøi cho vaø cuõng bôûi ngöôøi nhaän—According to Enlightened—See Töù Chuûng Ñaïi Trí Phong Luaân. The Middle Length Discourses of the Buddha, Boán Tieán Trình Tieán Ñeán Phaät Quaû: Four Dakkhinavibhanga Sutra, there are four kinds of courses of attainment or the four Caryas—Theo purification of offering. First, the offering that is Kinh Ñaïi Söï, coù boán tieán trình tieán ñeán Phaät Quaû. purified by the giver, not by the receiver. Here the Tieán trình thöù nhaát laø Sô Haønh. Trong ñoù ngöôøi tu giver is virtuous, of good character, and the haønh phaûi bieát vaâng lôøi cha meï, vaâng lôøi caùc sa receiver is immoral, of evil character. Thus the moân cuøng caùc Baø La Moân, vaø toân kính ngöôøi giaø, offering is purified by the giver, not by the phaûi laøm vieäc thieän, phaûi khuyeân ngöôøi khaùc cuùng receiver. Second, the offering that is purified by döôøng vaø phaûi thôø cuùng Ñöùc Phaät. Khi coøn ôû 'sô the receiver, not by the giver. Here the giver is haønh' thì ngöôøi ñoù chæ laø moät ngöôøi thöôøng chöù immoral, or evil character, and the receiver is chöa phaûi laø Boà Taùt. Ñöùc Phaät Thích Ca ñaõ traûi virtuous, of good character. Thus the offering is qua sô haønh töø thôøi Ñöùc Phaät Aparajitadhvaja. purified by the receiver, not by the giver. Third, Tieán trình thöù nhì laø Quyeát Taâm Ñaït Quaû Boà Ñeà. the offering that is purified neither by the giver ÔÛ ñaây bao goàm söï quyeát taâm cuûa moät ngöôøi ñeå ñaït nor by the receiver. Here the giver is immoral, of ñeán quaû Boà Ñeà theo ñuùng trình töï. Ñöùc Thích Ca evil character, and the receiver is immoral, of evil Maâu Ni ñaõ naêm laàn coù quyeát taâm naày trong quaù character. Thus the offering is purified neither by nhieàu kieáp soáng cuûa ngaøi. Tieán trình thöù ba laø Sôû the giver nor by the receiver. Fourth, the offering Ñaéc Phaåm Haïnh Phaät. Ñaây laø söï noái tieáp cuûa söï that is purified both by the giver and by the quyeát taâm ñaït quaû Boà Ñeà; giai ñoaïn naày bao goàm receiver. Here the giver is virtuous, of good sôû ñaéc nhöõng phaåm haïnh caàn thieát ñeå trôû thaønh character, and the receiver is virtuous, of good Phaät. Ñöùc Phaät Thích Ca Maâu Ni baét ñaàu sôû ñaéc character. Thus the offering is purified both by the nhöõng phaåm haïnh Phaät vaøo thôøi Ñöùc Phaät giver and by the receiver.

Samitavi. Trong giai ñoaïn thöù hai vaø thöù ba, moät Boán Söï Thaät: Four truths. vò Boà Taùt sôû ñaéc caùc phaåm haïnh noùi ñeán trong (A) Four Holy Truths: Four Noble Truths—See Jatakas vaø tieán töø ñòa thöù nhaát leân ñòa thöù taùm. Töù Dieäu Ñeá. Ñöùc Thích Ca Maâu Ni ñaõ leân ñòa thöù baûy khi ngaøi (B) Laïi coù boán söï thaät khaùc treân theá gian naày. Thöù sinh ra laøm Hoaøng Töû Kusa. Tieán trình thöù tö laø nhaát laø taát caû chuùng sanh khôûi leân töø voâ minh. Baát Hoaøn. Ñaây goïi laø baát hoaøn. Baét ñaàu khi Boà Thöù nhì laø moïi ñoái töôïng cuûa duïc voïng hay Taùt ñeán ñòa thöù taùm, khi aáy seõ khoâng coù söï thoái duïc voïng ñeàu voâ thöôøng, khoâng chaéc thaät chuyeån ñoái vôùi baäc naày. Khi Ñöùc Thích Ca Maâu (bieán dòch) vaø ñau khoå. Thöù ba laø nhöõng gì Ni sanh laøm Meghamanava, ngaøi ñaõ ñaït ñeán tieán ñang toàn taïi cuõng voâ thöôøng, bieán dòch vaø ñau trình thöù tö naày vaøo thôøi Phaät Nhieân Ñaêng, vò naày khoå. Thöù tö laø khoâng coù caùi gì goïi laø “ngaõ” ñaõ khaúng ñònh söï thaønh ñaït cuoái cuøng cuûa Phaät (ta) cuõng khoâng coù caùi gì goïi laø “ngaõ sôû” (caùi Thích Ca treân ñöôøng chöùng quaû Boà Ñeà. Ñieàu naày cuûa ta)—There are also four other truths in ñöôïc Phaät Sarvabhibhu taùi xaùc nhaän khi Ñöùc Thích this world. First, all living beings rise from Ca Maâu Ni sanh ra laøm Tyø Kheo Abhiya. Sau ñoù, ignorance. Second, all objects of desire are Boà Taùt ñöôïc sinh ra voâ soá laàn môùi vöôït qua caùc impermanent, uncertain and suffering. Third, bhumis thöù taùm vaø thöù chín. Cuoái cuøng vò naày tôùi all existing things are also impermanent, ñòa thöù möôøi ñeå ñöôïc sinh ra laøm Jyotipalamanava

vaø ñöôïc Phaät Ca Dieáp (Kasyapa) ban caáp cho Boán Toäi Caên Baûn: Boán toäi caên baûn cuûa haønh giaû: Yauvarajyabhiseka, sau cuøng trôû thaønh vò thaàn saùt sanh, troäm caép, nhuïc duïc vaø noùi doái —The four trong cung trôøi Ñaâu Suaát. Vò naày phaûi hoaøn taát ñòa deadly sins: killing, stealing, carnality, and lying. thöù möôøi khi laøm Ñöùc Phaät Coà Ñaøm döôùi coäi caây Boán Traïng Thaùi Baát Haïnh: Theo Phaät giaùo, coù Boà Ñeà—According to the Mahavastu, there are boán traïng thaùi baát haïnh. Thöù nhaát laø Ñòa nguïc, nôi four courses of attainment. The first course of chuùng sanh phaûi chòu nhöõng hình phaït ñau khoå ñeå attainment is the Prakrticarya (skt). In this carya, traû quaû baát thieän ñaõ taïo ra trong quaù khöù. Khi ñaõ an individual is expected to be obedient to his traû heát nghieäp, coù theå vì thieän nghieäp ñôøi tröôùc maø parents, to the Sramanas and Brahmins, and to the ñöôïc sanh veà coõi Cöïc Laïc. Thöù nhì laø Ngaï Quyû elders, to perform good deeds, to instruct others to hay nhöõng ngöôøi tuyeät ñoái khoâng coù haïnh phuùc. offer gifts, and to worship the Buddhas. While a Ngaï quyû coù dò hình maø maét thöôøng chuùng ta khoâng being is in this carya, he is just a common being theå thaáy ñöôïc. Ngaï quyû khoâng coù truù xöù rieâng maø and not a Bodhisattva. Sakyamuni Buddha thöôøng chuùng ôû nôi röøng ruù hay nhöõng nôi dô baån. practised this Carya from the time of Thöù ba laø Suùc sanh. Phaät töû tin coù söï taùi sanh vaøo Aparajitadhvaja Buddha. The second course of caûnh suùc sanh vì ñaõ taïo nghieäp xaáu. Tuy nhieân, attainment is the Pranidhi (skt). This consists in a neáu coù tích tröõ thieän nghieäp thích ñaùng, töø caûnh being’s resolving to attain Bodhi in due course. suùc sanh,

cuõng coù theå taùi sanh vaøo caûnh ngöôøi. Thöù Sakyamuni took this resolution five times in the tö laø A Tu La. Ñaây cuõng laø chuùng sanh khaùc khoå course of his many existences as the ancient ñau töông tôï nhö ngaï quyû—According to Sakyamuni Buddha, whose life extended over Buddhism, there are four states of unhappiness. aeons. The third course of attainment is the First, hells or woeful states, where beings are Anuloma (skt). It is a continuation of the previous subject to sufferings to repay for their Carya, and consists in acquiring the virtues unwholesome deeds in the past. Upon the necessary to become a Buddha. Sakyamuni began exhaustion of the evil karma, there is a possibility this Carya at the time of Samitavi Buddha. During for beings to be reborn in blissful states as the the second and third Caryas, a Bodhisattva result of their past good actions. Second, peta-yoni acquires the virtues mentioned in the Jatakas and (p) or hungry ghosts (departed beings or those advances from the first to the eight bhumi. absolutely devoid of happiness). They are not Sakyamuni reached the seventh bhumi, when he disembodied spirits or ghosts. They possess was born as prince Kusa. The fourth course of deformed physical forms of varying magnitude, attainment is the Avivarta or Anivartana (skt). generally invisible to the naked eye. They don’t This is called a non-returning Carya. It have their own abode, but live in forests and dirty commences with the Bodhisattva reaching the surroundings. Third, tiracchana-yoni (p) or animal eighth Bhumi when retrogression becomes kingdom. Buddhist believe that beings are reborn impossible for him. When Sakyamuni was reborn as animals on account of evil karma; however, the as Meghamanava, he reached this Carya the time possibility for animals to be reborn as human of Dipankara Buddha, who confirmed his ultimate beings as a result of good karma accumulated in success in attaining Bodhi. It was reconfirmed by the past. Fourth, asura-yoni (p) or asura-demons. Sarvabhibhu Budha when Sakyamuni was born as This is another class of unhappy beings similar to Abhiya or Abhiji Bhikshu. Subsequently, the the Petas. Bodhisattva was born innumerable times in order Boán Töôùng Cuûa AÂm Thanh Cuûa Ñöùc Nhö Lai: to cross the eighth and ninth bhumis. He ultimately Four charateristics of Buddha’s voice—Theo Kinh reached the tenth bhumi to be born as Hoa Nghieâm, Phaåm Nhö Lai Xuaát Hieän (37), aâm Jyotipalamanava and given Yauvarajyabhiseka by thanh cuûa Ñöùc Nhö Lai coù boán töôùng. Töôùng thöù Kasyapa Buddha, at last becoming the god of gods nhaát cuûa aâm thanh Nhö Lai: AÂm thanh cuûa Ñöùc in the Tusita Heaven. He was to complete the Nhö Lai, chaúng töø thaân phaùt ra, chaúng töø taâm phaùt tenth bhumi as Gautama Buddha under the Bodhi ra, maø coù theå laøm lôïi ích cho voâ löôïng chuùng sanh. tree at Gaya. Töôùng thöù hai cuûa aâm thanh Nhö Lai: Ví nhö tieáng

vang do hang nuùi vaø aâm thanh maø phaùt ra khoâng Scripture, Chapter Manifestation of Buddha (37), coù hình traïng, chaúng ngoù thaáy ñöôïc, cuõng khoâng there are four characteristics of Buddha’s voice. phaân bieät maø coù theå theo doõi taát caû ngöõ ngoân. The first characteristic of Buddha-s voice: Cuõng nhö vaäy, aâm thanh cuûa Ñöùc Nhö Lai khoâng Buddha’s voice does not come from the body or coù hình traïng, chaúng thaáy ñöôïc, chaúng phaûi coù from the mind, yet it can benefit

infinite sentient phöông sôû, chaúng phaûi khoâng phöông sôû, chæ tuøy beings. The second characteristic of Buddha's nôi duyeân duïc giaûi cuûa chuùng sanh maø phaùt ra. voice: Just as an echo arises due to mountains, Taùnh aâm thanh naày roát raùo, khoâng noùi khoâng baøy, valley, and sound, and has no form, cannot be chaúng tuyeân thuyeát ñöôïc. Töôùng thöù ba cuûa aâm seen, and though it has no discrimination can thanh Nhö Lai: Ví nhö chö Thieân coù phaùp coå lôùn follow all words, so also is the voice of Buddha; it teân laø 'giaùc ngoä.' Luùc chö Thieân töû neáu ham vui has no form, cannot be seen, has no direction or phoùng daät, thôøi phaùp coå nôi hö khoâng phaùt ra tieáng location yet it is not without direction and location; baûo chö thieân ñoù raèng 'Chö Thieân töû neân bieát taát it just emerges according to the conditions of caû duïc laïc thaûy ñeàu voâ thöôøng, hö voïng, ñieân ñaûo, sentient beings' inclinations and understandings. giaây laùt ñaõ bieán hoaïi, chæ keû cuoàng ngu môùi tham Its nature ultimately has no words, no information, luyeán. Chö Thieân töû chôù phoùng daät, neáu phoùng daät and cannot be explained. The third characteristic veà sau seõ ñoïa aùc thuù aên naên daõ muoän.' Chö Thieân of Buddha's voice: It is like the heavens' great töû nghe aâm thanh naày loøng raát kinh haõi, lieàn boû drum of law, called awakener: when the celestials nhöõng söï duïc laïc trong thieân cung, cuøng nhau ñeán act without restraint, the drum produces a voice in choã Thieân vöông caàu phaùp tu haønh. Tieáng cuûa the sky saying, 'You should know that all Thieân coå khoâng chuû, khoâng laøm, khoâng khôûi khoâng pleasures are impermanent, unreal, illusory, dieät, maø coù theå lôïi ích voâ löôïng chuùng sanh. Phaûi changing and disintegrating in a moment. They bieát Ñöùc Nhö Lai laïi cuõng nhö vaäy, vì muoán giaùc only fool the ignorant, causing attachment. Don't ngoä chuùng sanh phoùng daät maø phaùt ra voâ löôïng be indulgent, for the unrestrained fall into bad dieäu phaùp aâm thanh. Ñöùc Nhö Lai duøng nhöõng aâm ways, and it is of no use to regret afterward.' The thanh naày khaép trong phaùp giôùi ñeå khai ngoä chuùng indulgent celestials, having heard this voice, are sanh: tieáng voâ tröôùc, tieáng chaúng phoùng daät, tieáng greatly distressed and frightened; they leave the voâ thöôøng, tieáng khoå, tieáng voâ ngaõ, tieáng baát tònh, pleasures in their own abodes, go to the king of tieáng tòch dieät, tieáng Nieát Baøn, tieáng voâ löôïng töï gods, seek the truth and practice the way. The nhieân trí, tieáng Boà Taùt haïnh baát khaû hoaïi, tieáng trí sound of that drum has no master, no maker, no ñòa voâ-coâng-duïng cuûa Nhö Lai ñeán taát caû choã. Voâ origin, no destruction, yet it can benefit infinite soá chuùng sanh ñöôïc nghe aâm thanh naày ñeàu raát sentient beings. Know that the Buddha likewise hoan hyû sieâng tu phaùp laønh. Ñeàu ôû nôi töï thöøa maø utters the voice of infinite sublime truths in order caàu xuaát ly. Nhöõng laø hoaëc tu Thanh Vaên thöøa, to awaken indulgent beings. These voices pervade hoaëc tu Ñoäc Giaùc thöøa, hoaëc tu Boà taùt voâ thöôïng the cosmos, awakening the beings therein the ñaïi thöøa. Nhöng aâm thanh cuûa Nhö Lai vaãn khoâng voice of non-attachment, the voice of truï ôû phöông sôû, khoâng coù ngoân thuyeát. Töôùng thöù nonindulgence, the voice of impermanence, the tö cuûa aâm thanh Nhö Lai: Ví nhö Töï Taïi Thieân voice of suffering, the voice of selflessness, the Vöông coù Thieân theå nöõ teân laø Thieän

Khaåu. Nôi voice of impurity, the voice of annulment, the mieäng Thieân nöõ naày phaùt ra moät aâm thanh hay hoøa voice of Nirvana, the voice of measureless cuøng vôùi traêm ngaøn thöù nhaïc, trong moãi thöù nhaïc spontaneous knowledge, the voice of incorruptible laïi coù traêm ngaøn aâm thanh sai khaùc. Thieân nöõ enlightening practices, and the voice of all- Thieän Khaåu töø nôi mieäng phaùt ra moät aâm thanh maø pervasive effortless knowledge of Buddhas. thaønh voâ löôïng aâm thanh. Phaûi bieát Ñöùc Nhö Lai Countless sentient beings, having heard these cuõng nhö theá, töø trong moät aâm thanh phaùt ra voâ voices, all become joyful and diligently cultivate löôïng aâm thanh, tuøy theo taâm sôû thích sai khaùc cuûa good ways, each seeking emancipation by their chuùng sanh thaûy ñeàu ñeán khaép, ñeàu laøm cho ñöôïc respective vehicles of emancipation; that is, some hieåu—According to The Flower Ornament practice the vehicle of listeners, some practice the

vehicle of individual awakening, and some Boån Ñaïi Nguyeän: Fundamental great vow—Chö practice the unsurpassed Great Vehicle of Phaät truï nôi boån ñaïi nguyeän—All Buddhas abide enlightening beings. Yet the voice of Buddha does in the fundamental great vow. not remain in any place; it has no speech. The Boån Ñòa: Native place—Natural position. fourth characteristic of Buddha's voice: It is like Boån Ñòa Moân: Töi taùnh phaùp thaân cuûa Ñöùc Ñaïi the case of the celestial concubine of the great Nhöït Nhö Lai, laø phaùp thaân thöôøng truï trong ba lord god, name beautiful Mouth, whose voice ñôøi, lyù trí phaùp tính ñaày ñuû heát thaûy nhaân quaû vaø corresponds to a hundred thousand kinds of music, troøn ñaày muoân ñöùc—The uncreated dharmakaya within each of which are also a hundred thousand of Vairocana is eternal and the source of all things different tones. Just as that of goddess Beautiful and all virtue. Mouth produces countless sounds in one Boån Ñòa Thaân: See Boån Phaùp Thaân. utterance, in the same way Buddha produces Boån Ñòa Thuøy Tích: See Boån Tích. innumerable voices in one utterance, according to Boån Giaùc: Prakriti-buddhi (skt)—Hongaku (skt)— the differences in mentalities of sentient beings, Hongaku (jap)—Original bodhi—Original reaching them all and enabling them to gain enlightenment—Boån Minh—Original Bodhi (Baûn understanding. giaùc hay söï giaùc ngoä coù saún)—Boån giaùc laø trí hueä Boàn: Caùi chaäu—A Basin—A bowl. hay söï hieåu bieát tuyeät ñoái beân trong hay Boà Ñeà Boàn Hoäi: The All-Souls anniversary—See Vu voán saún coù trong moãi ngöôøi, moät trong boán thöù Lan Boàn. giaùc ngoä theo Ñaïi Thöøa Khôûi Tín Luaän. Taâm theå Boån: cuûa chuùng sanh baûn lai trong saùng vaø troáng roãng 1) Goác: Chaùnh yeáu—Radical—Fundamental— nhö hö khoâng. Taâm theå cuûa chuùng sanh töï taùnh Original—Principal—One's own. thanh tònh, lìa moïi voïng töôùng, saùng toû vaèng vaëc, 2) Boån saùch: A volume of a book. chaúng phaûi do tu maø thaønh; ñoái laïi vôùi "thuûy giaùc" 3) Chính Ñöùc Phaät, chöù khoâng phaûi laø nhöõng daáu laø baûn taâm töø voâ thuûy ñeán nay bò voâ minh che môø. tích cuûa Ngaøi—The Buddha himself, Thuûy giaùc chính laø theå cuûa baûn giaùc (ngoaøi baûn contrasted with "traces" left by him among giaùc khoâng coù thuûy giaùc). Thuaät ngöõ naøy ñaët bieät men to educate them. quan heä vôùi Khoâng Haûi (Kukai) vaø Chaân Ngoân

Boån Baát Sinh Teá: Traïng thaùi voâ sinh nguyeân thuûy, toâng, nhaèm chæ raèng taát caû chuùng sanh ñeàu coù moãi con ngöôøi ñeàu coù moät caùi taâm thanh tònh töi “Phaät taùnh” vaø ñaõ ñeàu giaùc ngoä. Tuy nhieân, söï nhieân, baát sinh baát dieät, khoâng tuøy thuoäc vaøo kieän naøy bò voâ minh che môø töø baáy laâu nay. Thaät nhöõng heä luïy cuûa luaân hoài sanh töû —The original ra, chuùng ta khoâng chæ caàn phaûi yù thöùc maø coøn caàn status of no rebirth, every man has a naturally phaûi thöôøng xuyeân caûnh giaùc ñeå khoâng bò rôi vaøo pure heart, which is independent of the bonds of meâ muoäi vôùi nhöõng khaùi nieäm thoâng thöôøng vaø mortality. nhöõng ngoaïi dieän theá tuïc. Ngay caû nhöõng töø ngöõ Boån Cao Tích Haï: Phaät vì boån nguyeän ñoä sanh taùn döông chæ thaúng nhö Thieàn hay Ñaïi Ñaïo cuõng maø thò hieän trong hình töôùng thaáp hôn nhö laøm Boà coù theå bieán thaønh nhöõng qui öôùc hay chæ laø nhöõng Taùt chaúng haïn—The higher Buddha manifesting qui ñònh. Ñaây cuõng gioáng nhö boài theâm nhöõng maéc himself in lower form, i.e. as a Bodhisattva. xích baèng vaøng vaøo nhöõng maéc xích baèng saét vaäy Boån Chaát: Baûn chaát söï vaät, nhö nhaõn thöùc duyeân thoâi. Nhöõng töø ngöõ thoâng duïng veà "nam" hay "nöõ" vaøo saéc caûnh, aûnh töôïng beân ngoaøi hieän ra nôi chaúng haïn, chæ laø nhöõng chæ ñònh qui öôùc, khoâng nhaõn thöùc, coøn söï thaät saéc phaùp do chuûng töû cuûa A lieân heä gì ñeán söï kieän caên baûn cuûa söï yù thöùc. Laïi Da thöùc sanh ra, laø sôû thaùc cuûa aûnh töôïng, goïi "Ngaõ" vaø "Tha" (ta vaø ngöôøi), höõu tình vaø voâ tình, laø baûn chaát—Original substance—The substance taát caû nhöõng töø ngöõ lieân quan vôùi nhau ñoù taïo ra itself or any real object of the senses. nhöõng phaân chia khoâng coù thaät ñoái vôùi Boån Giaùc. Boån Cöù: Mulagrantha (skt)—The original text, or Neáu ngöôøi ta cöù bò aùm aûnh bôûi nhöõng vaên hoùa vaø a quotation from it. thoùi quen caù nhaân veà tö töôûng vaø nhaän thöùc, taát caû Boån Duyeân: Duyeân nguyeân thuûy cuûa moïi hieän moïi saéc töôùng ñeàu bieán thaønh söï muø loøa, keå caû töôïng—The original cause of any phenomenon. pho töôïng Phaät baèng vaøng ñeïp ñeõ—Original bodhi

is an absolute eternal wisdom, or bodhi which of a Buddha or bodhisattva. possessed by everyone, one of the four Boån Haïnh Boà Taùt Ñaïo: The original practice of intelligences or apprehensions mentioned in the Bodhisattvas. Awakening of Faith. The immanent or space-like Boån Haïnh Taâm Ñòa Quaùn: Taâm ñòa quaùn laø caên mind in all things (dharmakaya Phaùp thaân). baûn tu taäp cuûa Phaät vaø Boà Taùt—Mind-ground Original awareness or inherent enlightenment in contemplation is the root of actions of Buddhas the form of primal intelligence), awareness, and Bodhisattvas. wisdom or knowledge, or the immanent mind in Boån Haïnh Taäp Kinh: A sutra of method or all things; as contrasted with initial knowledge motive of attainment. (thuûy giaùc). This term is particularly associated Boån Hình: Hình töôùng nguyeân thuûy—Original with Kukai and the Shingon school, which implies form or figure—The substantive form. that all beings and possess the “buddha-nature” Boån Hoaëc: Caên Boån Hoaëc—Caên Boån Phieàn and so are already awaked. This fact, however, is Naõo—Caên baûn phieàn naõo chieâu caûm laáy meâ quaû — obscured by

ignorance. In fact, we must not simply The root or origin of delusion. be aware but beware, through constant vigilance, Boån Höng Thieàn Sö: Honko Zen master—Name of falling in love with conventional conceptions of a Japanese Zen master—Boån Höng laø moät vò and mundane appearances. Even the exalted thieàn sö coù kyø taøi khaùc thöôøng, noåi tieáng hoïc roäng terms that point directly, such as Zen or Great vaø coù trí tueä sieâu phaøm. Thaày cuûa oâng laø thieàn sö Way, can become mere convention, mere Shigetsu, moät hoïc giaû vó ñaïi trong Thieàn toâng Nhaät stipulation. This is adding gold chains to iron Baûn. Boån Höng thöôøng töï mình du haønh thuyeát chains. The common terms 'male' and 'female', for giaûng Thieàn vaø ñöôïc nhieàu ñaïo traøng khaép caùc instance, are conventional designations, unrelated mieàn xöù Phuø Tang môøi thænh. Trong soá nhöõng boä to the basic fact of awareness. 'Self' and 'other,' saùch luaän giaûi cuûa thieàn sö Boån Höng ñeå laïi cho 'sentient' and 'nonsentient', such correlative terms ñôøi sau, ngöôøi ta thöôøng nhaéc ñeán boä luaän giaûi tröù indicate divisions that do not exist at all for danh "Shobogenzo" (Chaùnh Phaùp Nhaõn Taïng), laø Original Awakeness. If one becomes obsessed moät tuyeät taùc cuûa thieàn sö Ñaïo Nguyeân vaøo theá kyû with cultural and personal routine of thought and thöù 13. Chaùnh Phaùp Nhaõn Taïng cuõng laø boä saùch perception, all forms can become blindness, Phaät hoïc ñaàu tieân vaø duy nhaát ñöôïc vieát baèng coå including the beautiful golden Buddha. vaên Nhaät Baûn. Khi Boån Höng ñang tieán haønh vieát Boån Giaùc Chaân Nhö: Caên cöù vaøo töôùng maø noùi luaän giaûi veà boä Chaùnh Phaùp Nhaõn Taïng, coù moät vò thì goïi laø boån giaùc, caên cöù vaøo theå maø noùi thì goïi Taêng ñang nghieân cöùu luaän lyù hoïc ñeán xin sö laø chaân nhö. Baûn giaùc laø trí naêng chöùng, coøn chaân giaûng cho nghe moät ñoaïn kinh vaên raát thaâm aùo ruùt nhö laø lyù sôû chöùng. Hai thöù lyù trí naày laø toaøn theå ra töø kinh Laêng Nghieâm vieát baèng Hoa ngöõ. Ngay phaùp thaân Nhö Lai—The bhutatathata is the laäp töùc, Boån Höng ñaët boä kinh Laêng Nghieâm leân corpus, or embodiment which is the fundamental phía traùi cuûa baøn vieát, beân phaûi laø boä Chaùnh Phaùp truth (lyù); the original bodhi is the form of primal Nhaõn taïng, vaø chính giöõa laø moät xaáp giaáy traéng. intelligence which is the knowledge or wisdom Sau ñoù sö trích giaûng kinh Laêng Nghieâm cho vò (trí) of the bhutatathata. Together they form the Taêng nghe, ñoàng thôøi ñoïc caû boä Chaùnh Phaùp Nhaõn whole embodiment of the Buddha-dharmakaya. Taïng vaø luaän giaûi veà taùc phaåm naøy. Sö laøm ba Boån Giaùo: The fundamental doctrine (of One coâng vieäc naøy cuøng luùc maø khoâng bò laãn loän. Vehicle as declared in the Lotus Sutra). Chöùng kieán söï vieäc naøy moïi ngöôøi ñeàu kinh ngaïc, Boån Haønh: Hongyo (jap)—Original practice or vaø tin ñoàn ñaõ truyeàn ñi raèng thieàn sö Boån Höng laø practice—Practice done in original situation or in hoùa thaân cuûa moät vò Thaùnh—Honko was an the past or in past lives. unusually talented Zen master, irrepressibly Boån Haïnh: Original action or practice—The root outstanding, with a wide learning and a powerful of action—Nghieäp caên hay goác cuûa haønh ñoäng. memory. His own Zen teacher Shigetsu had been Caên baûn haønh ñoäng cuûa Phaät vaø Boà Taùt—The one of the greatest scholarly masters. Honko method or

motive of attainment. Deeds or doings himself used to travel around lecturing on Zen at

the invitation of centers all over the country. hieån hieän: The development of this original Among Honko's voluminous writings is a mind in the individual , whether saint or commentary on parts of the redoubtable common man, to the realization of Buddha- Shobogenzo, which is the magnum opus of the virtue. great thirteenth-century Zen master Dogen. The Boån Lai: Prakriti (skt)—Coming from the root— first and only great Buddhist work written in Originally—Fundamentally—Original or natural classical Japanese, Shobogenzo is one of the most form of something—Original or primary difficult works in the canon. While Honko was substance—Baûn theå ñaàu tieân: Original nature— working on his commentary on Shobogenzo, a Baûn theå goác: Original essence—Hình thaùi cô baûn: monk involved in the study of logic came to him Fundamental form—Nguoàn coäi: Original requesting that he expound the Surangama-sutra, sources—Baûn lai laø ñieàu kieän hay hình thaùi goác, a most abstruse and complex work in the Chinese hay baûn theå ñaàu tieân cuûa baát cöù thöù gì. Phaät taùnh language. At once the Zen master placed the xöa nay laø baûn taùnh thaät cuûa chö phaùp: Original or Surangama-sutra on the left side of the desk, set primary substance is an original or natural form or the Shobogenzo on the right, and put a piece of condition of anything. The original or Buddha- paper in the middle. Then he proceeded to lecture nature, which is the real nature of all things. on the Surangama-sutra while simultaneously Boån Lai Dieän Muïc: Original face—Former state reading the Shobogenzo and writing a of things—Original form—Initial form—See Baûn commentary on it, keeping his attention on all Lai Dieän Muïc. three tasks without confusion. Those who Boån Lai Khoâng: Chö phaùp tuøng boån lai khoâng hay observed this were astounded, and rumors began chaân nhö—All things come from the Void or to circulate that Honko was an incarnation of a Absolute (Chaân nhö). spirit or a saint. Boån Lai Phaùp Nhó: Töi Thuûy Töi Nhieân—Voán dó Boån Höõu: Hon-U (jap)—1) Sanh: Birth, born—2) nhö theá, xöa nay vaãn theá, töi nhieân töø ñaàu—So Thaønh toá taïo neân chuùng sanh: Elements of living from the beginning. beings—3) The original or fundamental existing Boån Lai Thanh Tònh Phaät Taùnh: Buddha-nature (primal existence, original dharma which is in all beings is originally pure—Thieàn sö Hoaèng complete in each individual. The present body and Nhaãn daïy, "Moät khi chuùng ta bieát raèng Phaät taùnh mind-The source or substance of all phenomena— trong moïi chuùng sanh voán thanh tònh nhö maët trôøi 4) Ñôøi Hieän Taïi: The present life—5) Thöùc Thöù aån sau nhöõng ñaùm maây, neáu chuùng ta giöõ cho chaân Taùm: The eighth consciousness (Alaya-vijnana taâm caên baûn trong saùng toaøn haûo, maây muø cuûa (skt). nhöõng tö nieäm buoâng lung seõ tan bieán vaø maët trôøi Boån Höõu Chuûng Töû: The seed or latent undivided trí tueä xuaát hieän; coù caàn phaûi nghieân cöùu theâm tri moral force immanent in the highest of the Alaya kieán cuûa nhöõng ñau khoå sanh töû, hoaëc hoïc thuyeát consciousness—See Danh Ngoân Chuûng Töû. naøy noï, vaø nhöõng chuyeän quaù khöù, hieän taïi, töông Boån Höõu Gia: Phaùi Boån Höõu, moät

heä phaùi cuûa lai hay khoâng? Gioáng nhö khi lau buïi treân taám Phaùp Töôùng Toâng—A division of Dharmalaksana göông; veû trong suoát seõ hieän ra ngay khi nhöõng haït school. buïi bieán maát. Nhö vaäy baát cöù thöù gì maø baïn hoïc Boån Höõu Tu Sanh: trong caùi taâm voâ minh ñeàu khoâng coù giaù trò. Neáu 1) Boån Höõu: Phaøm phu Thaùnh giaû voán dó ñeàu baïn coù theå giöõ ñöôïc söï tænh thöùc nhaïy beùn moät nhö theá, ñaày ñuû khoâng thieáu ñöùc chaân nhö caùch trong saùng, taát caû nhöõng gì hoïc ñöôïc trong caùi phaùp tính: Chaân Nhö Phaùp Tính Ñöùc vaø Cuï taâm chaân thöïc cuûa baïn seõ laø nhöõng caùi hoïc chaân Tuùc Voâ Khuyeát—The original dharma which thaät. Nhöng daàu toâi coù goïi noù laø caùi hoïc chaân thaät, is complete in each individual: The virtue of cuoái cuøng chaúng coù gì ñöôïc hoïc caû. Taïi sao vaäy? the bhutatathata dharma-nature and Being Taïi vì caû caùi ngaõ vaø Nieát Baøn voán troáng roãng; complete without lack. khoâng coù hai, maø cuõng khoâng coù moät. Nhö theá 2) Tu Sanh: Do löïc quaùn haïnh maø khai phaùt ñöùc chaúng coù thöù gì ñöôïc hoïc; nhöng daàu cho vaïn phaùp “Baûn Höõu” naày, daàn daàn tu taäp cho Phaät tính chuû yeáu laø khoâng taùnh, caàn phaûi giöõ caùi chaân taâm

trong saùng toaøn haûo, bôûi vì khi ñoù nhöõng tö nieäm Boån Luaän Chuù: Dhatukathapakarana-atthakatha meâ hoaëc khoâng khôûi hieän, vaø loøng tö kyû vaø tính tö (skt)—Chuù giaûi giaùo lyù caên baûn, moät trong nhöõng höõu bieán maát. Kinh Nieát Baøn noùi: 'Nhöõng ai bieát boä saùch cuûa Boä Luaän Taïng cuûa tröôøng phaùi Phaät raèng Phaät khoâng giaûng daïy ñieàu gì, ngöôøi ta goïi hoï giaùo Nguyeân Thuûy. Boä saùch naøy döïa treân nhöõng laø nhöõng baäc toaøn thöùc.' Ñaây laø caùch chuùng ta giöõ phaân tích veà caùc uaån, giôùi, vaø tieán haønh baèng ñöôïc chaân taâm caên baûn laø nguoàn goác cuûa moïi kinh phöông caùch vaán ñaùp—Interpretation on the main ñieån."—Zen Master Hongren said, "Once we tenet, one of the books of the Theravadin know that the Buddha-nature in all beings is as Abhidhamma Pitaka. This is the discussion of the pure as the sun behind the clouds, if we just elements, based on the skandha and ayatana preserve the basic true mind with perfect clarity, analyses, and proceeding by means of questions the clouds of errant thoughts will come to an end, and answers. and the sun of insight will emerge; what is the Boån Maït: Honmatsu (jap)—1) Goác vaø ngoïn: Root need for so much more study of knowledge of the and twigs, root and branch; 2) Khôûi thuûy vaø Keát pains of birth and death, of all sorts of doctrines Thuùc: First and last, beginning and end. and principles, and of the affairs of past, present, Boån Maãu: Upadesa or Matrka (skt)—Öu Ba Ñeà and future? It is like wiping the dust off a mirror; Xaù—Ma Ñaùt Lyù Ca—Taäp hôïp caùc kinh nghóa nghò the clarity appears spontaneously when the dust is luaän laïi maø thuyeát minh, töø ñoù sinh ra caùc nghóa all gone. Thus whatever is learned in the present rieâng bieät cuûa caùc kinh—The original mother or unenlightened mind is worthless. If you can matrix—The original mother or matrix, or the maintain accurate awareness clearly, what you original sutra or work. learn in the uncontrived mind is true learning. But Boån Maãu Taïng: See Boån Maãu. even though I call it real learning, ultimately there Boån Meänh Ñaïo Traøng: Ñeàn thôø sao boån meänh is

nothing learned. Why? Because both the self cuûa nhaø vua, vôùi yù töôûng baûo veä hoaøng gia vaø ñaát and nirvana are empty; there is no more two, not nöôùc—Temple for worship of the emperor's birth- even one. Thus there is nothing learned; but even star, for the protection of the imperial family and though phenomena are essentially empty, it is the state. necessary to preserve the basic true mind with Boån Meänh Nguyeân Thaàn: The year of birth (the perfect clarity, because then delusive thoughts do year of one's birth-star). not arise, and egoism and possessiveness Boån Meänh Tinh: Sao boån meänh, ñaëc bieät laø moät disappear. The Nirvan Scripture says, 'Those who trong baûy vì sao (Thaát Huøng Tinh) cheá ngöï naêm know the Buddha does not preach anything are sanh—The life-star of an individual, the particular called fully learned.' This is how we know that star of the seven stars of Ursa Major which is preserving the basic true mind is the source of all dominant in the year of birth. scriptures." Boån Meänh Tuù: Choøm sao maø mình sanh ra—The Boån Lai Thaønh Phaät: Luùc ñöùng ôû "Kieán Ñòa" vaïn constellation or star-group, under which an vaät nhaát nhö thì chuùng sanh vaø Nhö Lai ñoàng nhaát individual is born—See Boån Meänh Tinh. khoâng khaùc (neáu giaùc ngoä thì phieàn naõo laø Boà Ñeà , Boån Minh: The original light—The potential chuùng sanh laø Nhö Lai) All things being of Buddha enlightenment in all beings. become Buddha. Boån Moân: Law of Original—Giaùo phaùp caên baûn Boån Lai Voâ Nhöùt Vaät: Xöa nay khoâng moät vaät, cuûa Phaät trong möôøi boán chöông sau cuûa Kinh khoâng laïi theâm khoâng hay ñeä nhöùt nghóa khoâng. Phaùp Hoa. Theo Kinh Phaùp Hoa, Boån moân laø giaùo Ñaây laø moät ñeà muïc thieàn quaùn—Originally not a lyù bieåu hieän moái quan heä giöõa Ñöùc Phaät vaø con thing existing, or before any thing existed. This is ngöôøi, töùc laø söï cöùu ñoä con ngöôøi cuûa Ñöùc Boån a subject for meditation. Phaät. Söï cöùu ñoä naøy tuøy thuoäc vaøo loøng töø bi cuûa Boån Lai Voâ Sinh Phaùp Tính: Tính coát yeáu Ñöùc Phaät vaø loøng töø bi naøy laø tinh yeáu cuûa Boån nguyeân lai khoâng sinh ra—Originally unborn Moân. Boån moân tuyeân boá raèng Ñöùc Phaät Thích Ca essential nature. vaãn tieáp tuïc giaûng daïy chuùng sanh trong khaép vuõ Boån Luaän: Giaùo lyù caên baûn—Main tenet. truï keå töø thôøi voâ thæ, noùi moät caùch khaùc, ñöùc Phaät

laø chaân lyù cuûa vuõ truï, töùc laø, caùi nguyeân lyù cô baûn causative stage of Buddhahood; its fruit or result hay naêng löïc cô baûn khieán cho moïi hieän töôïng in eternity, joy, and purity; Buddha's realm; His trong vuõ truï, goàm maët trôøi, caùc vì sao khaùc, con response to human needs; His supernatural ngöôøi, loaøi vaät, caây coû, vaân vaân, soáng vaø hoaït powers; His preaching; His supernatural retinue; ñoäng. Do ñoù, theo Boån moân thì ñöùc Phaät ñaõ hieän His blessings; His ternal life; and Nirvana. höõu khaép nôi trong vuõ truï töø luùc khôûi ñaàu cuûa vuõ Boån Moân Tích Moân: Law of Original and Law truï—The original or fundamental Buddha's of appearance—See Boån Moân and Tích Moân. teachings, the last fourteen chapters of the Lotus Boån Nguyeân: Original. Sutra. According to the Lotus Sutra, the law of Boån Nguyeân Töï Tính Thieân Chaân Phaät: The origin is the teaching expressing the relationship Original Primeval Buddhahood—Noùi veà caùi töï between the Buddha

and man, that is, the taùnh boån nguyeân laø Chaân Phaät, moät hoâm Thieàn sö salvation of man through the Original Buddha. Vónh Gia Huyeàn Giaùc thöôïng ñöôøng thò chuùng This salvation depends on the benevolence of the baèng moät baøi keä: Buddha, and the benevolence is the essence of the "Voâ minh thöïc tính töùc Phaät tính, Law of Origin. The Law of Origin declares that Huyeãn hoùa khoâng thaân töùc Phaùp thaân. Sakyamuni Buddha has continually taught people Phaùp thaân giaùc lieãu voâ nhaát vaät. throughout the universe since the infinite past. In Boån nguyeân töï tính thieân chaân Phaät." other words, the Buddha is the truth of the (Thaät tính voâ minh laø tính Phaät, universe, that is, the fundamental principle or the Thaân khoâng huyeãn hoùa laø Phaùp thaân. fundamental power causing all phenomena of the Ngoä Phaùp thaân roài khoâng moät vaät, universe, including the sun, other stars, human Töï tính baûn nguyeân laø Chaân Phaät). beings, animals, plants, and so on, to live and Thaät vaäy, neáu haønh giaû tu Thieàn chuùng ta hieåu move. Therefore, according to the Law of Origin, ñöôïc ñieàu naøy, chuùng ta seõ hoát nhieân thaâm nhaäp the Buddha has existed everywhere in the vaøo choã maø taâm vaø tö töôûng khoâng theå ñeán ñöôïc, universe since its beginning. thaáu ñöôïc caùi Phaùp thaân voâ nhaát vaät. Ñoù laø choã maø Boån Moân Boån Toân: The especial honoured one of con ngöôøi giaûi thoaùt khoûi sanh töû. Con ngöôøi ta the Nichiren Sect, Svadi-devata, the Supreme thöôøng truù nguï trong hang oå cuûa tö töôûng vaø trí Being, whose mandala is considered as the symbol naêng. Vöøa nghe ai ñoù noùi "haõy ruõ boû suy nghó", laø of the Buddha as infinite, eternal, universal. mình lieàn hoang mang ngô ngaùc chaúng bieát nôi Boån Moân Phaùp Hoa: Original Buddha’s naøo maø ñi. Hoï coù bieát ñaâu raèng ngay luùc hoang teaching—See Phaùp Hoa Boån Moân. mang ngô ngaùc ñoù, chính laø luùc ñeå mình giaûi thoaùt Boån Moân Söï Quaùn: Phaùp Hoa Toâng ôû Nhaät coù thaân meänh—Talking about the Original Primeval phaùp thieàn Boån Moân Söï Quaùn, quaùn phoå taùnh Phaät Buddhahood, one day, Zen master Yung-chia ñoàng vôùi moïi hieän töôïng trong theá giôùi laäp dò, taát Hsuan-chiao entered the hall to address the monks caû chaân lyù naèm trong naêm chöõ Dieäu Phaùp Lieân with a verse, saying: Hoa Kinh—The Nichren Sect has a meditation on "The real nature of blindness is the real nature the universality of the Buddha and the unity in the of Buddha. diversity of all his phenomena, the whole truth This illusory physical body is the Dharmakaya being embodied in the Lotus Sutra, and in its title itself. of five words Wonderful-Law Lotus-Flower Sutra When one realizes the Dharmakaya, he sees (Dieäu Phaùp Lieân Hoa Kinh), which are considered that nothing exists. to be the embodiment of the eternal, universal This is called 'The Original Primeval Buddha. Buddhahood.'" Boån Moân Thaäp Dieäu: Möôøi thöù vi dieäu cuûa giaùo In fact, if we, Zen practitioners, with this thuyeát Phaät: Boån nhaân, Boån quaû, Quoác ñoä, Caûm understanding, will abruptly throw our mind into öùng, Thaàn thoâng, Thuyeát phaùp, Quyeán thuoäc, Phuùc the abyss where mind and thought cannot reach, ñöùc, Thoï meänh, vaø Nieát baøn —Ten wonders of the we will then behold the absolute, void Buddha’s teachings: The initial impulse or Dharmakaya. This is where one emancipates

oneself from Samsara. People have always been Töï taùnh thöôøng thanh tònh trong baûn theå cuûa noù — abiding in the cave of thought and intellection. As The nature of the original nature is always pure in soon as they hear someone says "Get rid of its original essence. thinking," they are dazed and lost and do not know Boån Nhieân Tòch Dieät: Nirodhatu (skt)—Original where to go. They should know that the moment tranquil and extinct. when this very feeling of loss and stupefaction Boån Phaùp Thaân: Boån Thaân—Boån Ñòa Thaân— arises is the best time for them to attain realization Baûn Phaùp Thaân töùc laø thöïc töôùng phaùp thaân, ñeå (literally, for them to release their body and life). phaân bieät vôùi hieän thaân taïm thôøi—Fundamental Boån Nguyeän: Purvapranidhana (skt)—Original person or embodiment of a Buddha or bodhisattva, vow—Lôøi nguyeän töø nguyeân boån cuûa moät vò Boà as distinct from his temporal manifestation. Taùt khi Ngaøi khôûi ñaàu söï nghieäp theo Boà Taùt Ñaïo Boån Phaän: Duty—To do one’s duty. cuûa Phaät Giaùo Ñaïi Thöøa. Caùc ngaøi nguyeän thaønh Boån Phaän Kieàm Chuøy: Phöông thöùc maïnh meõ Phaät vaø giaùo hoùa chuùng sanh moïi loaøi—An cuûa Thieàn sö khi tieáp daãn ngöôøi môùi hoïc thieàn— original vow made by a Bodhisattva when he Strong methods that a Zen master uses to begins his career to follow Bodhisattvayana in the welcome a new student. Mahayana Buddhism. They vow to become Boån Phaän Nhaân: Thieàn nhaân laõo luyeän—An Buddhas and save all sentient beings. experienced Zen practitioner. Boån Nguyeän Döôïc Sö: The twelve vows of Boån Phaän Söï: Boån phaän söï chính cuûa haønh giaû tu Bhaishajya-Guru-Buddha (Medicine Master Thieàn laø ñaït ñöôïc chöùng ngoä —The main duty of a Buddha)—See Möôøi Hai Lôøi Nguyeän Cuûa Ñöùc Zen practitioner is to achieve enlightenment. Döôïc Sö Löu Ly Quang Phaät. Boån Phaän Thaûo Lieäu: Loä baøy ra sôû tröôøng—To Boån Nguyeän Döôïc Sö Kinh: Kinh noùi veà möôøi display one's strong points. hai lôøi boån nguyeän cuûa Phaät Döôïc Sö—The sutra Boån Phaät: Phaät taùnh nôi moãi ngöôøi—The Buddha- that mentioned about the twelve vows of nature within oneself—The original Buddha. Bhaishajya-Guru-Buddha—See Möôøi Hai Lôøi Boån Sanh Chuù Giaûi: Jataka-tthakatha (skt)— Nguyeän Cuûa Ñöùc Döôïc Sö Löu Ly Quang Phaät. Jataka-tthavannana (p)—Boån Sanh Nghóa Thích— Boån Nguyeän Löïc: Purvapranidhana (skt)—The The interpretation of the meanings of the Jataka power of original vow—Primal vow power—The Sutra. endless power produced by Amitabha's Primal Boån Sanh Ñoà: Ñoà hình cuoäc soáng trong quaù khöù — vow to fulfill it. Past life image. Boån Nguyeän Nhaát Thöøa: One-vehicle teaching of Boån Sanh Kinh: Jataka (skt)—Honsho-Kyo the primal vow—See Nhaát Thöøa. (jap)—Kinh noùi chi tieát veà tieàn thaân Ñöùc Phaät, caùc Boån Nguyeän Nhaát Thöïc Ñaïi Ñaïo: Phaùp Moân Tha ñeä töû cuõng nhö nhöõng keû choáng phaù Ngaøi. Kinh chæ Löïc Nieäm Phaät—Ñaïi boån nguyeän cuûa Ñöùc Phaät A baøy nhöõng haønh ñoäng trong tieàn kieáp aûnh höôûng Di Ñaø tieáp daãn nhöõng ai tin vaø nieäm hoàng danh theá naøo ñeán nhöõng hoaøn caûnh cuûa cuoäc soáng hieän cuûa Ngaøi—The great way of the one reality of taïi theo ñuùng luaät nghieäp quaû—Narratives of birth Amitabha’s vows, i.e. that of calling on his name stories detail past (previous) lives of the Buddha

and trusting to his strength and not one's own. and of his followers and foes. The sutra shows Boån Nhò: Vôi cuûa vò tyø kheo tröôùc khi xuaát gia— how the acts of previous lives influence the Wife of a monk before his retire from the world. circumstances of the present life according to the Boån Nhieân: Rosho-no-memmoku (jap)—Caùi töï law of karma—See Kinh Boån Sanh. nhieân ban ñaàu, caùi töï nhieân ñaõ töøng toàn taïi tröôùc Boån Sanh Man: Jatakamala (skt)—Katakamala giai ñoaïn thô aáu—The primordial naturalness, the (skt)—Xaõ Ñaéc Ca Ma La—Baûn Man Sanh— one that existed even before the childlike Truyeän coå Phaät giaùo. Teân cuûa caùc baøi taùn tuïng (taäp innocence. hôïp caùc chuyeän veà söï tu khoå haïnh cuûa Ñöùc Boån Nhieân Thanh Tònh: Prakrtiprabhasvaram Phaät)—Book on Buddhist legends. A garland of (skt)—Original purity—Self-existent pure mind— incarnation stories in verse. Söï thanh tònh nguyeân thuûy hay töï tính thanh tònh. Boån Sanh Man Luaän: Jatakamala-sastra(skt)—

Garland of Jatakas—Luaän Tuùc Sanh Truyeän— cultivation process for a gentle person can Phaät Giaùo Coá Söï Taäp. easily become influenced by a dubious Boån Sanh Nghóa Thích: Jataka-tthavannana (p)— master and to follow a less moral path. Jataka-tthakatha (skt)—Boån Sanh Chuù Giaûi—The Boån Sö Hoøa Thöôïng: Upadhyaya. interpretation of the meanings of the Jataka Sutra. 1) Thaày Boån Sö hay vò saùng laäp ra toâng phaùi: An Boån Sanh Thuyeát: The stories thus told—See original teacher or founder. Boån Sanh Kinh and Boån Söï Kinh. 2) Danh Hieäu Phaät A Di Ñaø: A title of Amitabha. Boån Sanh Truyeän: Jataka (skt)—Xaø Ñaø Daø— Boån Söï: Itivrttaka or Ityukta (skt)—See Kinh Boån Birth Stories or Past Lives Sutra—Collection of Söï. the stories of the Buddha's former births—Tuùc Boån Söï Kinh: Itivrttaka or Ityukta (skt)— Sanh Truyeän—Tuùc Sanh Truyeän hay truyeän tieàn Narratives of past lives of the Buddha's thaân cuûa Ñöùc Phaät laø moät taäp goàm coù 547 caâu disciples—See Kinh Boån Söï. chuyeän laøm saùng toû veà nhöõng cuoäc phieâu löu cuûa Boån Tam Muoäi Da AÁn: AÁn Tam Muoäi ñaàu tieân Ñöùc Phaät trong nhöõng tieàn kieáp cuûa Ngaøi—The cho ngöôøi tu khi ñang tu taäp, duøng hai baøn tay laøm Jatakas or previous birth stories of the Buddha are thaønh hình hoa sen—The first samaya-sign to be a collection of 547 edifying tales about the made in worship—The forming of the hands after adventures of the Buddha in his previous lives. the manner of a lotus. Boån Saéc Ñaïo Nhaân: Thieàn Taêng Chaân Chính— Boån Taùnh Khoâng: Prakriti-sunyata (skt)— True Zen monk. Emptiness of primary nature—See Baûn Taùnh Boån Saéc Kieàm Chuøy: Baûn laõnh vöõng vaøng cuûa Khoâng. baäc Thieàn sö Chaân Chính—Firm skill and spirit of Boån Taùnh Phaät: The Buddha of Fundamental a true Zen monk. Nature. Boån Sô: Thoaït kyø thuûy—In the beginning— Boån Taùnh Thöôøng: Phaät taùnh hay Phaùp thaân— Originally. Buddha nature or Dharmakaya. Boån Sô Boån Phaät: See Boån Sô Phaät. Boån Taéc: Base rule—Quy taéc caên baûn (coâng aùn). Boån Sô Giaùc Giaû: See Toái Thaéng Phaät. Boån Taâm: The original heart or mind—The inner Boån Sô Phaät: Adi-buddha (skt)—Primordial self—One's own heart—The inner self—Baûn taùnh Buddha—See A Ñeà Phaät Ñaø. cuûa taâm töø nguyeân thuûy. Khi maø ngöôøi ta töø boû Boån Sôn: Native hill—A monk's original or

chaáp tröôùc, töôûng töôïng vaø söï phaân bieät, chöøng ñoù proper monastery. ngöôøi ta môùi coù khaû naêng laáy laïi ñöôïc söï thanh Boån Sö: Honshi (jap)—Tsa way lama (tib). tònh cho boån taâm, vaø chöøng ñoù caû thaân laãn taâm ñeàu 1) Phaät Thích Ca Maâu Ni: Sakyamuni. vöôït thoaùt nhöõng oâ nhieãm vaø khoå ñau cuûa cuoäc 2) Thaày Boån Sö: Vò thaày maø haønh giaû nhaän soáng. Theo kinh Phaùp Baûo Ñaøn, phaåm thöù nhaát, huaán leänh vaø khaû naêng cho pheùp laøm thaønh khi Nguõ Toå bieát Hueä Naêng ñaõ ngoä ñöôïc baûn taùnh coát loõi tu taäp cuûa mình. Phaät töû naøo cuõng coù môùi baûo raèng: “Chaúng bieát boån taâm, hoïc phaùp voâ moät vò thaày boån sö, vò thaày maø chuùng ta quy- ích, neáu bieát ñöôïc boån taâm mình, thaáy ñöôïc boån y khi trôû thaønh Phaät töû. Vò Thaày naøy cöïc kyø taùnh mình, töùc goïi laø tröôïng phu, laø thaày cuûa trôøi quan troïng trong tieán trình tu taäp cuûa chuùng ngöôøi, laø Phaät.” Canh ba thoï phaùp, ngöôøi troïn ta vì moät ngöôøi hieàn laønh coù theå deã daøng bò khoâng bieát, Toå lieàn truyeàn phaùp ñoán giaùo vaø y baùt, aûnh höôûng bôûi moät vò thaày xaáu vaø ñi theo noùi raèng: “Ngöôi laø vò Toå ñôøi thöù saùu, kheùo töï hoä con ñöôøng khoâng coù ñaïo ñöùc moät caùch deã nieäm, roäng ñoä chuùng höõu tình, truyeàn khaép ñôøi daøng—The original teacher or master. A sau, khoâng khieán cho ñoaïn tuyeät.” Toå laïi baûo Hueä teacher from whom one has received the Naêng haõy nghe Ngaøi noùi keä: instructions and empowerments that form the ‘Ngöôøi coù tình ñeán neân gieo gioáng core of one's practice. Any Buddhist must Nhôn nôi ñaát quaû laïi sanh have an original master, the master we took Voâ tình cuõng khoâng coù gioáng refuge when we first became a Buddhist. Khoâng taùnh cuõng khoâng sanh.’ This master is extremely important in our When one gives up their attachment, imagination,

false discrimination, and so on, one restores the loøng bi maãn voâ haïn vaø naêng löïc hay phöông tieän purity of their original mind, then both body and voâ cuøng—According to the Buddhist teachings, no mind would be free from defilement and suffering. matter how confused or deluded we may be at the According to the Flatform Sutra, the First Chapter, moment, the fundamental nature of being is clear when the Fifth Patriarch knew of Hui Neng’s and pure. In the same way, clouds can temporarily enlightenment to his original nature and said to obscure but cannot damage the light-giving power him, “Studying the Dharma without recognizing of the sun, so does the temporary afflictions of the original mind is of no benefit. If one body and mind. The ultimate goal of all Buddhists, recognizes one’s own original mind and sees regardless of sects, is to uncover and make contact one’s original nature, then one is called a great with this fundamental pure nature. According to hero, a teacher of gods and humans, a Buddha.” Buddhist terminology, the ultimate goal of our He received the Dharma in the third watch and no individual human evolution is enlightenment or one knew about it. The Fifth Patriarch also Buddhahood. This state can be achieved by transmitted the Sudden Teaching, the robe and everyone. This state can be achieve when all the bowl saying, “You are the Sixth Patriarch. Protect delusions, greed, hatred, ignorance, etc presently yourself carefully. Take living beings across by obscure our mind have been completely removed. every method and spread

the teaching for the sake Boån Taäp Kinh: Kinh noùi veà phöông caùch vaø ñoäng of those who will live in the future. Do not let it be löïc ñeå ñaït thaønh hay haønh ñoäng cuûa moät vò Phaät cut off." Listen to my verse: hay Boà Taùt—A sutra of method or motive of 'With feeling comes, attainment or deeds of a Buddha or bodhisattva. The planting of the seed. Boån Thaân: Oneself—See Boån Phaùp Thaân. Because of the ground, Boån Theå: Original form. The fruit is born again 1) Boån hình: Substantive form—Hình töôùng Without feeling, nguyeân thuûy—Original figure—The There is no seed at all. substantive form. Without that nature, 2) Baûn lai dieän muïc: The former state of There is no birth either.'" things—Initial form. Boån Taâm Thanh Tònh: Fundamental Purity of the Boån Theå Luaän: Höõu tình hoïc—Moân hoïc nghieân Mind—Tính thanh tònh caên baûn cuûa taâm—Theo cöùu veà baûn chaát cuûa vaïn vaät cuõng nhö ñaëc tröng vaø Phaät giaùo, duø trong hieän taïi chuùng ta coù theå meâ qui luaät cuûa chuùng—Ontology—A branch of laàm roái ren ñeán ñaâu, baûn chaát caên baûn cuûa taâm vaãn metaphysics dealing with nature of beings. laø thanh tònh. Cuõng theá aáy, maây coù theå taïm che Boån Theä: Theä nguyeän caên baûn cuûa moãi vò Phaät khuaát maët trôøi, chöù khoâng theå phaù huûy caùi khaû hay Boà taùt (theä nguyeän maø chö Boà Taùt laäp ra khi naêng chieáu saùng cuûa noù, töông töï nhö vaäy, nhöõng truï nôi "Nhaân Ñòa")—Original Covenant or Vow khoå ñau phieàn naõo cuûa thaân taâm trong giai ñoaïn, made by every Buddha or Bodhisattva. cuõng nhö taâm traïng lo aâu boái roái vaø noãi khoå maø noùi Boån Thôøi: Thôøi kyø Ñöùc Phaät ñaït ñöôïc ñaïi giaùc— gaây ra, chæ coù theå taïm che môø chöù khoâng theå phaù The original time, the period when Sakyamuni huûy hay ñoäng ñeán baûn chaát thanh tònh caên baûn cuûa obtained enlightenment. taâm mình. Muïc ñích cuoái cuøng cuûa moïi phaùp tu, duø Boån Thö: Giaùo Thö Boån Moân—The foundation thuoäc heä phaùi naøo, ñeàu coát laøm hieån loä caùi baûn books of any school. chaát aáy, nghóa laø tieáp xuùc laïi vôùi caùi baûn taùnh Boån Thöùc: Moät trong 18 teân cuûa A Laïi Da thöùc, laø thanh tònh aáy. Theo thuaät ngöõ Phaät Giaùo, muïc ñích caên baûn cuûa heát thaûy caùc phaùp höõu vi vaø voâ vi (goác cuoái cuøng cuûa söï tieán hoùa nhaân loaïi laø giaùc ngoä, cuûa taát caû caùc phaùp)—The fundamental vijnana, thaønh Phaät. Ñieàu naøy hieån loä khi taát caû meâ muoäi one of the 18 names of the Alaya-vijnana, tham saân si vaø nhöõng gì che môø taâm thöùc ñöôïc taän the root of all things—See A Laïi Da Thöùc. tröø, vaø khi taát caû thieän tính trong ta hoaøn toaøn ñöôïc Boån Thöôøng Lyù: Ñaïo lyù baát bieán xöa nay— phaùt trieån. Söï thaønh töïu vieân maõn aùy, söï tænh thöùc Always immutable morality. troïn veïn aáy mang ñaëc tính laø tueä giaùc voâ bieân, vaø Boån Tích: Boà Taùt vaø Phaät do coù phaùp thaân töø sô

ñòa trôû leân do thöïc thaân cuûa mình bieán thaønh nhieàu Boån Tính Truï Chuûng Tính: Immanent abiding thaân öùng hoùa ñeå hoùa ñoä chuùng sanh, nhö Phaät original good seed-nature—Baûn tính töï nhieân töø Quaùn AÂm vôùi ba möôi ba hình töôùng khaùc nhau— voâ thuûy. The original Buddha or Bodhisattva and his varied Boån Tònh: Primal pure. manifestations for saving all beings, i.e. Kuan-Yin Boån Tònh Thieàn Sö: Zen Master Boån Tònh (1100- with thirty-three forms. 1176)—Thieàn sö

Vieät Nam vaøo theá kyû thöù XII, Boản Tích Nhò Moân: Hai moân boản tích trong Kinh queâ ôû Vónh Khöông, Baéc Vieät. Ngaøi xuaát gia laøm Phaùp Hoa—A division of the Lotus Sutra into two ñeä töû cuûa Thieàn sö Maõn Giaùc taïi chuøa Giaù o parts: Nguyeän. Ngaøi laø phaùp töû ñôøi thöù 9 cuûa doøng Thieàn 1) Phaùp Hoa Tích Moân: Möôøi boán chöông ñaàu Voâ Ngoân Thoâng. Thoaït tieân, ngaøi leân nuùi Chí Linh trong Kinh Phaùp Hoa lieân heä ñeán giai ñoaïn vaø truï taïi am Bình Döông ñeå tu thieàn. Veà sau, ngaøi ñaàu cuoäc ñôøi Ñöùc Phaät vaø nhöõng giaùo thuyeát nhaän lôøi thænh caàu cuûa Thaønh Döông Coâng veà truï tröôùc ñoù—The first fourteen chapters which taïi chuøa Kieàn An ñeå tieáp tuïc chaán höng vaø hoaèng related to the Buddha's early life and phaùp cho ñeán khi ngaøi thò tòch naêm 1176, thoï 77 previous teaching. tuoåi. Ngaøi thöôøng daïy ñeä töû: "Thaân naøy khoâng thaät 2) Phaùp Hoa Boản Moân: Möôøi boán chöông sau maø chæ laø huyeãn giaû. Taát caû nhöõng hieän töôïng lieân heä ñeán giai ñoaïn sau khi Phaät Thích Ca khoâng thaät nhö ngöôøi ta töôûng. Chuùng taïm bôï, voâ thaønh ñaïo cho ñeán chuùng hoäi Phaùp Hoa, cuõng thöôøng vaø khoâng coù thöïc theå. Kyø thaät chuùng laø nhö nhöõng giaùo thuyeát cho Boà Taùt—The nhöõng boùng ma aûo aûnh. Haønh giaû neân nhôù chæ coù following fourteen chapters which related to chaùnh kieán môùi ñoaïn tröø nhöõng voïng töôûng ñieân the final revelation of the Buddha as eternal ñaûo naày, vaø giuùp ngöôøi ta nhaän ra baûn chaát thaät and Bodhisattva doctrines. naèm trong moïi giaû töôûng. Chæ khi naøo con ngöôøi Boản Tòch: Thieàn Sö Boản Tòch (?-1140)—Zen thoaùt ra khoûi ñaùm maây muø aûo töôûng vaø ñieân ñaûo Master Boản Tòch—Thieàn sö Vieät Nam, queâ ôû Taây naày thì con ngöôøi môùi choùi saùng vôùi chaùnh trí, Keát, Baéc Vieät. Luùc coøn raát nhoû ngaøi ñaõ thoâng minh gioáng nhö aùnh traêng raèm thoaùt khoûi ñaùm maây ñen moät caùch laï thöôøng. Ngaøi xuaát gia laøm ñeä töû vaø vaäy." Ngaøi ñaõ toùm löôïc phaùp ngöõ luïc cuûa mình thoï cuï tuùc giôùi vôùi Thieàn sö Thuaàn Chaân. Ngaøi trôû qua nhöõng vaàn keä sau ñaây: thaønh Phaùp töû ñôøi thöù 13 doøng Thieàn Tyø Ni Ña "Huyeãn thaân boản töï khoâng tòch sanh, Löu Chi. Sau ñoù ngaøi dôøi veà chuøa Chuùc Thaønh ñeå Du nhö caûnh trung xuaát hình töôïng. hoaèng phaùp. Haàu heát cuoäc ñôøi ngaøi, ngaøi chaán Hình töôïng giaùc lieãu nhaát thieát khoâng, höng vaø hoaèng hoùa Phaät giaùo taïi Baéc Vieät. Ngaøi Huyeãn thaân tu du chöùng thaät töôùng." thò tòch naêm 1140—A Vietnamese Zen master (Thaân huyeãn voán töø khoâng tòch sanh, from Taây Keát, North Vietnam. He was Döôøng tôï trong göông hieän boùng hình. extraordinarily intelligent when he was very Boùng hình giaùc roõ khoâng taát caû, young. He left home and became one of the most Thaân huyeãn chôùp maét chöùng töôùng chaân). outstanding disciples of Zen master Thuaàn Chaân. A Vietnamese Zen master in the 12th century. He After he received complete precepts and became was from Vónh Khöông, North Vietnam. He left the Dharma heir of the thirteenth generation of the home and became a disciple of Zen master Maõn Vinitaruci Zen Sect, he went to stay at Chuùc Giaùc at Giaùo Nguyeân Temple. He was the dharma Thaønh Temple to expand Buddhism. He spent heir of the ninth generation of the Wu-Yun-T'ung most of his life to revive and expand Buddhism in Zen Sect. First, he

went to Mount Chí Linh to stay North Vietnam. He passed away in 1140. at a small temple named Bình Döông to practise Boån Tòch Thieàn Sö (840-901): Sozan Honjaku meditation. Later, he accepted the invitation of (jap)—Ts'ao-shan Pen-chi—Caoshan Benji—See Thaønh Döông Coâng to stay at Kieàn An Temple to Taøo Sôn Baûn Tòch Thieàn Sö. revive and expand Buddhism until he passed away Boån Tính: 1) Baûn Taùnh Töï Nhieân: The spirit one in 1176, at the age of 77. He always taught his possesses by nature, one's own nature; 2) Töï Taùnh disciples: "This body is not real but an illusion. Baûn Lai: The Buddha-nature within. Things in the phenomenal world are not real or

substantial, as ordinary people regard them to be. Boån Truï Phaùp: Purvadharmasthitita or They are transient, momentary, indefinite, Pauranasthitidharmata (skt)—Caùi chaân lyù voán vaãn insubstantial, and subject to constant alteration. In thöôøng truï—Originally-abiding truth or reality. reality, they are like phantoms or hallucinations. Boån Truï Phaùp Tính: See Boån Truï Phaùp. Zen practitioners should remember right Boån Truï Phaùp Töôùng: Baûn chaát cuûa söï vaät— understanding alone can remove these illusions Essence of things. and helps man to cognize the real nature that Boån Tröôïc: Sai laàm caên baûn—Fundamental fault. underlies all appearance. It is only when man Boån Töï: See Boån sôn. comes out of this cloud of illusions and Boån Vò: Originally established. perversions that he shines with true wisdom like Boån Voâ: Original non-Being—See Baát Chaân the full moon that emerges brilliant from behind a Khoâng Luaän (3). black cloud." He summarized his teaching in the Boàng Beành: Floating freely. following verses: Boàng Lai: Fairyland—Boàng lai Tieân ñaûo, choã ôû "This illusory body was originally born cuûa caùc baäc tu tieân theo Laõo giaùo ñaéc ñaïo. Ngöôøi from emptiness and stillness, phaøm phu theá gian khoâng theå thaáy vaø ñeán ñöôïc. Just like images appearing in a mirror. Coõi naày ôû nôi baûy lôùp nuùi vaøng hay "Thaát Kim Realizing that all forms are all empty, Sôn" bao boïc ôû voøng ngoaøi nuùi Tu Di, hoaëc laø caùc Instantly in this illusory body, you realize haûi ñaûo trong bieån Höông Thuûy quanh nuùi Tu Di— the true form." Fairyland is the dwelling area of those who Boån Tònh Tö Khoâng Thieàn Sö (667-761): Zen cultivate and attain the path of Taoism. Human Master Pen-Ch'ing Shi-K'ung—Teân cuûa moät vò beings of this world cannot physically see nor get Thieàn sö Trung Hoa vaøo theá kyû thöù baûy. Hieän nay there. These domains are situated on the seven chuùng ta khoâng coù nhieàu taøi lieäu chi tieát veà Thieàn layers of "Golden Mountains" surrounding the sö Boån Tònh; tuy nhieân, coù moät vaøi chi tieát nhoû veà Mount Sumeru or the various islands in the vò Thieàn sö naøy trong Truyeàn Ñaêng Luïc, quyeån V: Fragrance Ocean (an ocean surrounding Mount Thieàn sö Boån Tònh, ngöôøi Giaùng Chaâu, hoï Tröông. Sumeru). Sö xuaát gia taïi Taøo Kheâ vaø thoï giôùi taïi chuøa Voâ Boång: 1) Boång treân cao: High in the air; 2) Caây Töôùng treân nuùi Tö Khoâng—Zen Master Pen- gaäy: A stick; 3) Daâng hay nhaän baèng hai tay: To Ch'ing, name of a Chinese Zen monk in the hold in both hands, offer, receive. seventh century. We do not have detailed Boång Giaùo: Bon (tib)—Truyeàn thoáng Taây Taïng coù documents on this Zen Master; however,

there is nguoàn goác töø tröôùc thôøi kyø Phaät giaùo ñöôïc tu taäp some brief information on him in The Records of taïi xöù naøy, noù lieân heä ñeán vieäc suøng baùi caùc vò vua the Transmission of the Lamp (Ch'uan-Teng-Lu), tieân khôûi cuûa xöù Taây Taïng. Truyeàn thoáng naøy haáp Volume V: Zen master Pen-Ch'ing was from Jian- thuï nhieàu giaùo thuyeát vaø caùch thöïc haønh cuûa phaät Chou, his last name was Chang. He became a giaùo, nhöng nhöõng ngöôøi gaén boù vôùi truyeàn thoáng monk at Tsao-Chi, and was ordained at Wu- vaãn xem truyeàn thoáng naøy khaùc bieät vôùi Phaät giaùo Hsiang Temple on Mount Shi-K'ung. Taây Taïng. Theo nguoàn goác cuûa Boång Giaùo, thì Boån Tònh Voâ Laäu: Primal pure. truyeàn thoáng naøy ñeán töø Taksik, chæ vuøn g Persia. Boån Toân: Satyadevata (skt)—Sa Daõ Ñòa Ñeà Phaï Shenrap, vò saùng laäp thuyeàn thoaïi cuûa truyeàn Ña—1) Vò toái toân toái thaéng trong coõi xuaát theá gian: thoáng naøy ñaõ mang toân giaùo töø vuøng Taksik ñeán The Original Honoured One, the Most Honoured vôùi vöông quoác Shangshung, coù leõ laø moät vuøng of all Buddhas; 2) Trong chö toân laáy Boån Toân laøm naèm veà phía Taây cuûa Taây Taïng vôùi ngoïn nuùi caên baûn ñeå toân suøng: Chief object of worship in a Kailash ôû trung taâm. Töø ñoù noù ñöôïc truyeàn baù vaøo group, the specific Buddha being served. Taây Taïng—A Tibetan tradition that traces its Boån Trí: Mulajnana (skt)—Original wisdom—See history back to pre-Buddhist practices associated Caên Baûn Trí. with the cult of early Tibetan kings. It has absorbed many Buddhist practices and doctrines, but it adherents consider Bon to be distinct from

Tibetan Buddhism. According to Bon sources, the He himself gathered a lot of laypeople and tradition came to Tibet from Taksik, which practice in accordance with the moral conducts of appears to refer to roughly the area of Persia. Never Despite (Never Slighted) Bodhisattva. Shenrap, the mythical founder of Bon, brought the Buøi Höu (797-870): Haikyu (jap)—Pei-hsiu— religion from Taksik to the kingdom of Quan töôùng quoác Buøi Höu ñôøi nhaø Ñöôøng laø ngöôøi Shangshung, which was probably an area in ham moät ñaïo Thieàn, theo hoïc Thieàn vôùi Toå Hoaøng western Tibet with Mount Kailash at its center. Baù—Pei-hsiu was a state minister of the T'ang From there it was disseminated into Tibet. dynasty, was a devoted follower of Zen master Boång Haùt: Ñaùnh vaø heùt—Trong nhaø Thieàn, caùc Huang-Po-Hs'i-Yun. Thieàn sö thöôøng duøng tieáng heùt hoaëc gaäy ñaùnh ñeå Ngaøy noï, oâng trình leân Hoaøng Baù moät baûn thuû tieáp daãn ñeä töû môùi—To whip and to cry aloud—In buùt ghi laïi choã thaáy cuûa oâng veà ñaïo Thieàn. Zen, Zen masters usually welcome new students Hoaøng Baù caàm laáy, ñeå tröôùc maët, khoâng lieác by whipping or crying aloud. qua, im laëng giaây laâu roài hoát nhieân hoûi: "OÂng Boång Haùt Thieàn: Thieàn ñaùnh vaø heùt—Khi Laâm hieåu khoâng?" Buùi Höu noùi: "Khoâng hieåu." Teá ñeán hoûi Hoaøng Baù: "Theá naøo laø ñaïi yù Phaät Hoaøng Baù noùi: "Neáu coù hieåu laø coù Thieàn. Coøn phaùp?" Hoaøng Baù lieàn duøng gaäy ñaùnh Laâm Teá. baèng vaøo giaáy traéng möïc ñen thì toâng moân toâi Sau ñoù Laâm Teá ñeán tham vaán Ñaïi Ngu vaø laõnh khoâng coù ôû ñoù." Thieàn phaûi thaät söï laø moät söï ngoä ñöôïc yeáu chæ cuûa Hoaøng Baù. Sö trôû veà gaëp kieän soáng chæ coù trong vieäc xöû kyø tieáp vaät vôùi Hoaøng Baù laïi bò Hoaøng

Baù ñaùnh, nhöng laàn naày sö caùi soáng. Trí thöùc cuõng vaäy, chæ thaät, chæ linh lieàn heùt thaät to. Veà sau naày Laâm Teá tieáp daãn ngöôøi hoaït, chæ ñaùng keâu goïi ñeán khi naøo noù traøo hoïc thöôøng duøng caùch ñaùnh vaø heùt xen laãn nhau, thaúng ra töø maïch soáng. Baèng khoâng, khoâng neân ngaøy nay ngöôøi ta goïi ñaây laø ñoøn caûnh tænh moät söï tinh thoâng vaên hoïc naøo, khoâng moät söï ngöôøi coøn meâ chaáp—See Laâm Teá Nghóa Huyeàn phaân taùch thoâng thaùi naøo coù theå duøng vaøo ñaâu Thieàn Sö and Laâm Teá Töù Haùt. ñöôïc trong vieäc tu taäp thieàn ñònh—One day he Boät Ñaø: Buddha (skt)—See Phaät Ñaø. showed Huang-Po a manuscript in which his Boät Giaø Di: Bhagai (skt)—Theo Eitel trong Trung understanding of Zen was stated. The master Anh Phaät Hoïc Töø Ñieån, Boät Giaø Di laø moät thaønh took it, and setting it down beside him, made phoá naèm veà phía nam Khotan, nôi coù töôïng Phaät no movement to read it, but remained silent vôùi ñuû ñaày 32 töôùng toát, ñöôïc mang ñeán ñaây töø for some little while. He then said, "Do you Cashmere—According to Eitel in The Dictionary understand?" Pei-hsiu said, "Not quite." "If of Chinese-English Buddhist Term, Bhagai is a you have an understanding here," said Huang- city south of Khotan with a Buddha-statue which po, "there is something of Zen. But if it is exhibits all the thirty-two signs (laksanani), committed to paper and ink, nowhere is our brought there from Cashmere. religion to be found." Zen is really being a Boät Lôïi Caùp Tö Phaï Ñeá: Brhaspati (skt)—Moäc living fact, only where living facts are Tinh—The planet Jupiter. handled. Appeal to the intellect is real and Boät Phaùt: To burst out. living as long as it issues directly from life. Boät Sa: See Phaát Sa. Otherwise, no amount of literary Bôø Ñaïi Giaùc: The shore of Enlightenment—Shore accomplishment or of intellectual analysis of liberation. avails in the study of Zen. Bôø Meâ: The shore of delusion. Khi coøn laøm thöù söû Taây An (tröôùc khi ñöôïc boå Bôùi Loâng Tìm Veát: To find fault with—To be nhieäm laøm quan töôùng quoác), coù laàn oâng ñeán over critical. vieáng moät caûnh chuøa, vaøo chaùnh ñieän daâng Buøi Huyeàn Chöùng: Pei-hsuan Ch'eng—Teân cuûa höông cuùng Phaät. Truï trì tieáp ñoùn. Buøi Höu moät vò cö só Trung Hoa vaøo thôøi nhaø Tuøy. OÂng töï thaáy treân töôøng coù moät böùc hoïa beøn hoûi hình taäp hôïp moät soá ñoâng ñoà chuùng vaø tu taäp theo ñaïo ai. Vò truï trì baûo ñoù laø chaân dung cuûa moät baäc haïnh cuûa Thöôøng Baát Khinh Boà Taùt—Name of a cao Taêng. Buøi Höu hoûi: "Chaân dung ñaây coøn Chinese layman during the Sui dynasty (581-618). cao Taêng ñaâu?" Taêng chuùng khoâng ñaùp. Buøi

Höu laïi hoûi: "Trong ñaây coù Thieàn nhaân naøo now read the solution of his first quiery and khoâng?" Moät vò Taêng ñaùp: "Gaàn ñaây coù moät immediately realize the truth of Zen. ngöôøi môùi ñeán ôû chung, hieän lo taïp dòch, oâng Buøi Phaát Löôïc: Vaipulya (skt)—See Phöông ta coù veû laø ngöôøi Thieàn laém." Buøi Höu noùi: Quaûng, and Phöông Quaûng Ñaïi Trang Nghieâm "Xin môøi ra cho toâi hoûi thaêm moät chuùt coù ñöôïc Kinh in Vietnamese-English Section. khoâng?" Vò Taêng môùi ñeán lieàn ñöôïc thænh ra Buïi Traàn: Guna (skt)—Visayo (p)—Vishaya tröôùc maët Buøi Höu. Buøi Höu vöøa thaáy lieàn hôùn (skt)—Nhöõng vieäc traàn theá laøm môø baûn taùnh saùng hôû leân tieáng ngay: "Höu toâi coù moät ñieàu muoán suoát, goàm

saéc, thanh, höông, vò, xuùc, phaùp— hoûi, ngaët chö vò ôû ñaây khoâng ñaùp, vaäy thænh Worldly dust—All mundane things that can cloud ñaïi nhaân ban cho moät lôøi." Vò Taêng noùi: "Môøi our bright self-nature. These include form, sound, töôùng coâng cöù hoûi." Buøi Höu laëp laïi caâu hoûi scent, taste, touch and dharmas—See Traàn Ai. treân: "Coøn cao Taêng ñaâu?" Vò Taêng heùt chaùt Buoäc Taâm Vaøo Moät Ñieåm: To concentrate chuùa: "Buøi Höu! Traû lôøi mau!" Buøi Höu noùi: exclusively on one point; try to focus on this point "Daï! Baåm thaày!" Vò Taêng hoûi laïi: "Coøn cao and nothing else. Taêng ñaâu?" Ngay döôùi caâu phaûn vaán naøy Buøi Buoâng: To let go—To release. Höu coù theå ñoïc ñöôïc ñaùp aùn cuûa caâu hoûi ñaàu Buoâng Boû: Nissarana (skt)—Vividisha-samnyasa tieân cuûa mình vaø töùc khaéc nhaän ra chaân lyù (skt)—Letting go—Release—Giaùo phaùp caên baûn Thieàn—When he was a local governor in Hsi- cuûa Ñöùc Phaät chæ daïy chuùng ta caùch traán an vaø an (before he was appointed a state minister), khoáng cheá “YÙ maõ.” Khi chuùng ta buoàn nguõ, chæ he once visited a Buddhist monastery in his caàn naèm xuoáng, taét ñeøn laø buoâng thoûng thaân taâm — district. While going around in the premises of A basic teaching of the Buddha on how to calm the monastery, he came across a fine fresco and rein in the “monkey” mind. When we feel painting and asked the accompanying monk asleep, just lie down in a quiet place, put the lights whose portrait this was. "He was one of the out and let go our minds and bodies. high monks," the monk answered. The Buoâng Boû Tö Töôûng: Letting go of thoughts— governor now turned towards all the monks Theo Thieàn sö Noäi Sôn Höng Chính trong quyeån and questioned, "Here is his portrait, but Môû Voøng Tay Tö Duy: "Haõy töôûng töôïng chuùng ta where is the high monk himself?" All the ñaët moät taûng ñaù beân caïnh moät ngöôøi ñang toïa monks did not know how to answer him. He thieàn. Vì taûng ñaù laø moät vaät voâ tri giaùc, daàu chuùng then further asked if there were any Zen ta coù ñeå noù ôû ñoù bao laâu ñi nöõa, seõ khoâng bao giôø monks about here. The replied, "We have moät tö töôûng naûy sinh ñöôïc nôi taûng ñaù. Khoâng recently a newcomer in this monastery, he gioáng nhö taûng ñaù, con ngöôøi ngoài toïa thieàn beân does some menial work for us and looks very caïnh taûng ñaù laø moät con ngöôøi ñang soáng. Daàu much like a Zen monk." The newcoming chuùng ta ngoài im lìm baát ñoäng nhö taûng ñaù, vaãn monk was then brought in the presence of the khoâng theå noùi raèng khoâng moät tö töôûng xuaát hieän. governor, who at once said to him, "I have Ngöôïc laïi, neáu khoâng moät tö töôûng naøo khôûi leân, one question in which I wish to be chuùng ta phaûi noùi raèng ngöôøi ñoù khoâng coøn soáng enlightened, but the gentlemen here grudge nöõa. Nhöng, dó nhieân, chaân lyù cuoäc soáng khoâng the answer. May I ask you to give me a word bao giôø coù nghóa laø ñeå rôi vaøo caûnh voâ hoàn gioáng for them?" "I humbly wish you to ask," nhö taûng ñaù nhö theá. Vì lyù do ñoù, vieäc tö töôûng politely requested the newcoming monk. Pei- khoâng phaùt sinh khoâng phaûi laø traïng thaùi lyù ñoái vôùi hsiu repeated the first question, whereupon moät cuoäc toïa thieàn. Tö töôûng xaûy ñeán laø chuyeän the monk loudly and clearly called out, "O hoaøn toaøn töï nhieân, tuy vaäy, neáu chuùng ta chaïy Pei-hsiu!" Pei-hsiu responded at once, "Here, theo nhöõng

tö töôûng vaø chuùng ta suy nghó laø khoâng sir!" "Where is the high monk now?" cross- coøn toïa thieàn nöõa. Vaäy chuùng ta phaûi choïn thaùi questioned the newcoming monk. This naøo? Noùi goïn laïi, vaãn ñaët muïc tieâu laø duy trì tö theá opened the governor's eye to the sense of the toïa thieàn baèng coát nhuïc (thaân xaùc) cuûa chuùng ta, monk's counter-question, in which he could vaø haõy buoâng boû nhöõng tö töôûng, ñoù laø caùch dieãn

taû thích hôïp nhaát ñeå dieãn taû thaùi ñoä toïa thieàn cuûa 2) Keû trí bieát chaéc ñieàu aáy, neân gaéng laøm chöù chuùng ta. Buoâng boû tö töôûng nhö theá naøo? Khi khoâng buoâng lung. Khoâng buoâng lung thì ñaëng chuùng ta suy nghó, chuùng ta suy nghó veà moät caùi gì an vui trong caùc coõi Thaùnh—Those who have ñoù. Suy nghó veà moät caùi gì ñoù coù nghóa laø naém baét distinctly understood this, advance and rejoice moät caùi gì ñoù baèng tö töôûng. Tuy nhieân, trong luùc on heedfulness, delight in the Nirvana toïa thieàn chuùng ta môû baøn tay tö töôûng ñang coá (Dharmapada 22). naém baét moät caùi gì ñoù, vaø traùnh naém baét. Ñoù laø 3) Khoâng buoâng lung, maø ngöôïc laïi coá gaéng, buoâng boû tö töôûng."—According to Zen Master in haêng haùi, chaùnh nieäm, khaéc kyû theo tònh haïnh, the Opening the Hand of Thought: "Imagine sinh hoaït ñuùng nhö phaùp, thì tieáng laønh caøng placing a large rock next to a person doing zazen. ngaøy caøng taêng tröôûng—If a man is earnest, Since this rock is not alive, no matter how long it energetic, mindful; his deeds are pure; his sits there, a thought will never occur to it. Unlike acts are considerate and restraint; lives the rock, however, the person doing zazen next to according to the Law, then his glory will it is a living human being. Even if we sit as increase (Dharmapada 24). stationary as the rock, we cannot say that no 4) Baèng söï coá gaéng, haêng haùi khoâng buoâng lung, thoughts will occur. On the contrary, if they did töï khaéc cheá laáy mình, keû trí töï taïo cho mình not, we would have to say that that person is no moät hoøn ñaûo chaúng coù ngoïn thuûy trieàu naøo longer alive. But, of course, the truth of life never nhaän chìm ñöôïc—By sustained effort, means to become lifeless like the rock. For that earnestness, temperance and self-control, the reason, thoughts ceasing to occur is not the ideal wise man may make for himself an island state of one sitting zazen. It is perfectly natural which no flood can overwhelm (Dharmapada that thoughts occur. Yet, if we chase after 25). thoughts, we are thinking and no longer doing 5) Ngöôøi aùm ñoän ngu si ñaém chìm trong voøng zazen. So what should our attitude be? Briefly, buoâng lung, nhöng keû trí laïi chaêm giöõ taâm aiming at maintaining the posture of zazen with mình khoâng cho buoâng lung nhö anh nhaø giaøu our flesh and bones, letting go of thoughts, is the chaêm lo giöõ cuûa—The ignorant and foolish most appropriate expression for describing what fall into sloth. The wise man guards our attitude should be. What is letting go of earnestness as his greatest treasure thoughts? Well, when we think, we think of (Dharmapada 26). something. Thinking of something means grasping 6) Chôù neân ñaém chìm trong buoâng lung, chôù neân that something with thought. However, during meâ say vôùi duïc laïc; haõy neân caûnh giaùc vaø tu zazen we open the hand of thought that is trying to thieàn, môùi mong ñaëng ñaïi an laïc —Do not grasp

something, and simply refrain from indulge in heedlessness, nor sink into the grasping. This is letting go of thoughts." enjoyment of love and lust. He who is earnest Buoâng Lôøi: To utter words. and meditative obtains great joy Buoâng Lung: Give free rein to one's emotion. (Dharmapada 27). Nhöõng lôøi Phaät daïy veà "Buoâng Lung"—The 7) Nhôø tröø heát buoâng lung, keû trí khoâng coøn lo sôï Buddha's teachings on "Giving free rein to one's gì. Baäc Thaùnh Hieàn khi böôùc leân laàu cao cuûa emotion" trí tueä, nhìn laïi thaáy roõ keû ngu si oâm nhieàu lo 1) Khoâng buoâng lung ñöa tôùi coõi baát töû, buoâng sôï, chaúng khaùc naøo khi leân ñöôïc nuùi cao, cuùi lung ñöa tôùi ñöôøng töû sanh; ngöôøi khoâng nhìn laïi muoân vaät treân maët ñaát—When the buoâng lung thì khoâng cheát, keû buoâng lung thì learned man drives away heedlessness by soáng nhö thaây ma—Heedfulness heedfulness, he is as the wise who, climbing (Watchfulness) is the path of immortality. the terraced heights of wisdom, looks down Heedlessness is the path of death. Those who upon the fools, free from sorrow he looks are heedful do not die; those who are upon sorrowing crowd, as a wise on a heedless are as if already dead (Dharmapada mountain peak surveys the ignorant far down 21). on the ground (Dharmapada 28).

8) Tinh taán giöõa ñaùm ngöôøi buoâng lung, tænh taùo 15) Neáu buoâng lung thì tham aùi taêng leân hoaøi nhö giöõa ñaùm ngöôøi meâ nguû, keû trí nhö con tuaán gioáng coû Tyø-la-na moïc traøn lan, töø ñôøi naày maõ thaúng tieán boû laïi sau con ngöïa gaày heøn — tieáp ñeán ñôøi noï nhö vöôïn chuyeàn caây tìm Heedful among the heedless, awake among traùi—Craving grows like a creeper which the sleepers, the wise man advances as does a creeps from tree to tree just like the ignorant swift racehorse outrun a weak jade man wanders from life to life like a fruit- (Dharmapada 29). loving monkey in the forest (Dharmapada 9) Nhôø khoâng buoâng lung, Ma Giaø leân laøm chuû 334). coõi chö Thieân, khoâng buoâng lung luoân luoân Buoâng Lung Thöông Gheùt, Laø Töï Keát AÙn Mình ñöôïc khen ngôïi, buoâng lung luoân luoân bò Vaøo Haàm Löûa Vaïc Daàu: To let delusive thoughts khinh cheâ—It was through earnestness that of love and hate freely arise is to be condemned Maghavan rised to the lordship of the gods. ourselves to the firepit and the boiling cauldron. Earnestness is ever praised; negligence is Buoâng Lung Trong Tham Ñaém Duïc Laïc: To always despised (blamed) (Dharmapada 30). devote onself entirely (wallow) in endless greed 10) Tyø kheo naøo thöôøng öa khoâng buoâng lung and lust. hoaëc sôï thaáy söï buoâng lung, ta ví hoï nhö ngoïn Buoâng Xaû: Upeksa (skt)—Thoûng tay—Buoâng löûa hoàng, ñoát tieâu taát caû kieát söû töø lôùn chí boû—Detachment—Abandonment—To desert—To nhoû—A mendicant who delights in drop—To foresake—Letting go—Giaùo phaùp caên earnestness, who looks with fear on baûn cuûa nhaø Phaät laø phaûi traán tænh keàm coät taâm thoughtlessness, cannot fall away, advances vieân yù maõ. Khi buoàn nguû thì tìm choã yeân tónh, taét like a fire, burning all his fetters both great ñeøn vaø naèm xuoáng nghæ ngôi caû thaân laãn taâm. and small (Dharmapada 31). Trong ñaïo Phaät, chuùng ta thöôøng nghe noùi veà 11) Tyø kheo naøo thöôøng öa khoâng buoâng lung buoâng xaû vaø khoâng baùm víu vaøo thöù gì. Nhö vaäy hoaëc sôï thaáy söï buoâng lung, ta bieát hoï

laø Ñöùc Phaät muoán daïy gì veà buoâng xaû? Ngaøi muoán ngöôøi gaàn tôùi Nieát baøn, nhaát ñònh khoâng bò sa noùi trong cuoäc soáng haèng ngaøy khoâng caùch chi maø ñoïa deã daøng nhö tröôùc—A mendicant who chuùng ta buoâng moïi vaät moïi vieäc. Chuùng ta phaûi delights in earnestness, who looks with fear naém giöõ söï vieäc, tuy nhieân ñöøng coá baùm víu vaøo on thoughtlessness, cannot fall away, he is in chuùng. Thí duï nhö chuùng ta phaûi laøm ra tieàn cho the presence of Nirvana (Dharmapada 32). chi tieâu trong ñôøi soáng, nhöng khoâng baùm víu vaøo 12) Ngöôøi naøo thaønh töïu caùc giôùi haïnh, haèng ngaøy vieäc laøm ra thaät nhieàu tieàn maø baát chaáp ñeán vieäc chaúng buoâng lung, an truï trong chính trí vaø laøm ra tieàn baèng caùch naøo. Haønh giaû laøm baát cöù giaûi thoaùt, thì aùc ma khoâng theå doøm ngoù vieäc gì cuõng neân laøm vôùi caùi taâm xaû boû. Ñöøng neân ñöôïc—Mara never finds the path of those kyø voïng söï ñeàn ñaùp hay taùn döông. Neáu chuùng ta who are virtuous, careful in living and freed xaû boû moät ít, chuùng ta seõ coù moät ít bình an. Neáu by right knowledge (Dharmapada 57). chuùng ta xaû boû ñöôïc nhieàu, chuùng ta seõ coù nhieàu 13) Chôù neân theo ñieàu ty lieät, chôù neân ñem thaân bình an. Neáu chuùng ta xaû boû hoaø n toaøn, chuùng ta buoâng lung, chôù neân theo taø thuyeát, chôù laøm seõ ñöôïc bình an hoaøn toaøn. Trong Thieàn, haønh vi taêng tröôûng tuïc traàn—Do not follow the evil 'buoâng boû' chæ cho ñöùc tính duõng caûm daùm maïo law, do not live in heedlessness. Do not hieåm; noù giuùp haønh giaû nhaûy vaøo caùi xa laï naèm embrace false views, do not be a world- ngoaøi cöông giôùi cuûa nhaän thöùc töông ñoái. Ñieàu upholder (Dharmapada 167). naøy coù veû deã daøng thöïc hieän, nhöng thöïc tình ñoù laø 14) Haêng haùi ñöøng buoâng lung, laøm laønh theo khaû naêng haønh ñoäng chung quyeát cuûa moät haønh Chaùnh phaùp. Ngöôøi thöïc haønh ñuùng Chaùnh giaû, vì noù chæ ñöôïc thöïc hieän bao laâu chuùng ta phaùp thì ñôøi naày vui ñôøi sau cuõng vui— hoaøn toaøn xaùc tín raèng khoâng coøn ñöôøng loái naøo Eagerly try not to be heedless, follow the path khaùc ñeå giaûi quyeát cuïc dieän. Chuùng ta luoân bieát of righteousness. He who observes this mình coù moät sôïi daây raøng buoäc, töôûng laø mong practice lives happily both in this world and in manh, nhöng ñeán luùc böùc thöû môùi hay noù chaéc bieát the next (Dharmapada 168). döôøng naøo. Noù cöù níu keùo chuùng ta khoâng döùt khi

chuùng ta muoán buoâng boû. Haønh giaû neân luoân caån Buùt Kyù: Note—Records. troïng!—A basic teaching of the Buddha on how to Buùt Phaùp Thaâm Thuùy: Abstruse manner. calm and rein in the “monkey” mind. When we Buùt Thaùp: Teân cuûa moät ngoâi chuøa, teân khaùc cuûa feel asleep, just lie down in a quiet place, put the chuøa Ninh Phuùc, chuøa toïa laïc veà höôùng taây cuûa lights out and let go our minds and bodies. In thoân Buùt Thaùp, huyeän Thuaän Thaønh, tænh Haø Baéc, Buddhism, we have always been hearing about caùch Haø Noäi chöøng 17 daäm. Ñaây laø moät trong letting go and not clinging to anything. What does nhöõng ngoâi chuøa coå trong tænh Haø Baéc—Name of the Buddha mean on letting go? He means in daily a temple, another name for Ninh Phuùc Töï, located activities, no way we can let go everything. We in the west of Buùt Thaùp hamlet, Ñình Toå village, have to hold on things;

however, try not to cling to Thuaän Thaønh district, about 17 miles from Hanoi. them. For example, we try to make money for our This is one of the ancient temples in the area. living expenses, but not try to cling on making a Buùt Thí: Thaáy ai phaùt taâm sao cheùp kinh ñieån lieàn lot of money to accumulate regardless of the phaùt taâm Boá Thí vieát ñeå giuùp duyeân cho hoï cheùp means of making the money. Practioners do kinh—Giving of pens to write the sutras. everything with a mind that lets go. Do not expect Buùt Thoï: 1) Ghi laïi: To record; 2) Nhaän ñöôïc baèng any praise or reward. If we let go a little, we will vaên baûn: To receive in writing; 3) Vieát chaùnh taû: have a little peace. If we let go a lot, we will have Write down from dictation. a lot of peace. If we let go completely, we will Buùt Tích: Ink mark—Lôøi vaên hay chöõ vieát do caùc know complete peace and freedom. In Zen, this vò thieàn sö vieát ñeå laïi. 'abandonment' means the moral courage of taking Buït: See Phaät. risks; it helps practitioners plunging into the Böùc: Cöôõng böùc—To press—To constrain—To unknown which lies beyond the topography of harass—To urge. relative knowledge. This 'abandonment' may seem Böùc Baùch: Baét buoäc hay aùp löïc maïnh meõ—To an easy thing to do, but after all it is the last thing compel—To force—To constrain—To bring strong any practitioner can do, for it is done only when pressure to bear. we are most thoroughly convinced that there is no Böùc Baùch Xaûo Phöông Tieän: Ñoái vôùi nhöõng keû other way to meet the situation. We are always phaïm giôùi thì coù hình thöùc tröøng phaït khieán hoï lìa conscious of a tie, which we thought it's slender, boû aùc phaùp—Rebuking and punishing people with but we will see how strong it is when we try to cut a like object. it off. It is always holding us back when we wish Böùc Soâ: See Baät Soâ. to let go. Zen practitioners should always be Böùc Soâ Ni: See Tyø Kheo Ni. careful! Böùc Taïc: Thieàn sö duøng phöông tieän thieän xaûo Buùt: Caây vieát—A pen—Ghi cheùp: To write. chaët ñöùt ngoân ngöõ tri giaûi cuûa ngöôøi hoïc Thieàn—Buùt Ñaøm: Brush talks—Pen conversation—Thieàn Zen masters utilize skilful means to cut off words phaùp nhaán maïnh taàm quan troïng cuûa vieäc tieáp xuùc from Zen practitioners. caù nhaân trong quaù trình truyeàn daïy giöõa thieàn sö Böùc Taéc: Sung maõn—Abundant—Affluent. vaø moân ñeä hôn laø vieäc nghieân cöùu kinh vaên. Chính Böùc Thoâng Ñieäp Voâ Giaù Cuûa Ñöùc Phaät: vì vaäy maø caùc thieàn giaû Nhaät Baûn ôû thôøi kyø ñaàu coù Priceless Message from the Buddha—Thoâng ñieäp khuynh höôùng hoïc tieáng Trung Hoa hay ít nhaát hoïc voâ giaù cuûa Ñöùc Phaät hay Töù Dieäu Ñeá laø moät trong vieát ñöôïc Haùn töï vôùi möùc ñoä thoâng thaïo ñuû ñeå nhöõng phaàn quan troïng nhaát trong giaùo phaùp cuûa thöïc hieän buùt ñaøm vôùi caùc vò sö Trung Hoa—Zen Ñöùc Phaät. Ñöùc Phaät ñaõ ban truyeàn thoâng ñieäp naøy stresses the importance of personal contact nhaèm höôùng daãn nhaân loaïi ñau khoå, côûi môû nhöõng betweenmaster and disciple rather than the study troùi buoäc baát toaïi nguyeän ñeå ñi ñeán haïnh phuùc, of written texts. Thus, early Japanese monks had a töông ñoái vaø tuyeät ñoái (haïnh phuùc töông ñoái hay strong incentive to learn to speak Chinese, or at haïnh phuùc traàn theá, haïnh phuùc tuyeät ñoái hay Nieát least to write the colloquial language with Baøn). Ñöùc Phaät noùi: “Ta khoâng phaûi laø caùi goïi moät sufficient fluency to be able to carry on

"brush caùch muø môø ‘Thaàn linh’ ta cuõng khoâng phaûi laø talk' with their masters. hieän thaân cuûa baát cöù caùi goïi thaàn linh muø môø naøo.

Ta chæ laø moät con ngöôøi khaùm phaù ra nhöõng gì ñaõ understanding. He achived the highest mental and bò che laáp. Ta chæ laø moät con ngöôøi ñaït ñöôïc toaøn intellectual attainments, reached the supreme giaùc baèng caùch hoaøn toaøn thaáu trieät heát thaûy nhöõng purity and was perfect in the best qualities of chaân lyù.” Thaät vaäy, ñoái vôùi chuùng ta, Ñöùc Phaät laø human nature. He was an embodiment of moät con ngöôøi ñaùng ñöôïc kính moä vaø toân suøng, compassion and wisdom, two noble principles in khoâng phaûi chæ nhö moät vò thaày maø nhö moät vò Buddhism. The Buddha never claimed to be a Thaùnh. Ngaøi laø moät con ngöôøi, nhöng laø moät ngöôøi savior who tried to save ‘souls’ by means of a sieâu phaøm, moät chuùng sanh duy nhaát trong vuõ truï revelation of other religions. The Buddha’s ñaït ñeán tuyeät luaân tuyeät haûo. Taát caû nhöõng gì maø message is simple but priceless to all of us: Ngaøi thaønh ñaït, taát caû nhöõng gì maø Ngaøi thaáu trieät “Infinite potentialities are latent in man and that it ñeàu laø thaønh quaû cuûa nhöõng coá gaéng cuûa chính must be man’s effort and endeavor to develop and Ngaøi, cuûa moät con ngöôøi. Ngaøi thaønh töïu söï chöùng unfold these possibilities. That is to say, in each ngoä tri thöùc vaø taâm linh cao sieâu nhaát, tieán ñeán man, there exists the Buddha-nature; however, tuyeät ñænh cuûa söï thanh tònh vaø traïng thaùi toaøn haûo deliverance and enlightenment lie fully within trong nhöõng phaåm haïnh cao caû nhaát cuûa con ngöôøi. man’s effort and endeavor.” Ngaøi laø hieän thaân cuûa töø bi vaø trí tueä, hai phaåm Böûu AÁn Thuû Thaàn: Precious Symbol Deity haïnh cao caû nhaát trong Phaät giaùo. Ñöùc Phaät khoâng (Spirit). bao giôø töï xöng mình laø vò cöùu theá vaø khoâng töï Böûu Chí: Hoshi (jap)—Paochi—Teân cuûa moät vò haøo laø mình cöùu roãi nhöõng linh hoàn theo loái thaàn sö noâæ tieáng trong Phaät giaùo Nhaät Baûn —Name of a linh maëc khaûi cuûa nhöõng toân giaùo khaùc. Thoâng famous monk in Japanese Buddhism. ñieäp cuûa Ngaøi thaät ñôn giaûn nhöng voâ giaù ñoái vôùi Böûu Dieäm Hoa Quang Thaàn: Jewel Flame chuùng ta: “Beân trong moãi con ngöôøi coù nguû ngaàm Flower Light Deity (Spirit). moät khaû naêng voâ cuøng voâ taän maø con ngöôøi phaûi Böûu Haïnh: Teân cuûa moät vò Thieàn sö Vieät Nam noã löïc tinh taán trau doài vaø phaùt trieån nhöõng tieàm vaøo theá kyû thöù XVIII, ñôøi thöù 35 toâng Laâm Teá, queâ naêng aáy. Nghóa laø trong moãi con ngöôøi ñeàu coù ôû Hueá, Trung Vieät—Name of a Vietnamese Zen Phaät taùnh, nhöng giaùc ngoä vaø giaûi thoaùt naèm troïn master, of the thirty-fifth Lin-chi lineage. He came veïn trong taàm möùc noã löïc vaø coá gaéng cuûa chính from Hue, Central Vietnam. con ngöôøi.”—Priceless Message from the Buddha Böûu Höng: Teân cuûa moät ngoâi chuøa coå noåi tieáng, or the Four Noble Truths is one of the most toïa laïc trong xaõ Hoøa Long, huyeän Lai Vung, tænh important parts in the Buddha’s Teachings. The Sa Ñeùc, Nam Vieät Nam. Chuøa ñaõ ñöôïc xaây töø laâu Buddha gave this message to suffering humanity laém, coù leõ vaøo giöõa theá kyû thöù 18. Trong chaùnh for their guidance, to help them to be rid of the ñieän coù ba taám bao lam chaïm troå raát coâng phu. bondage of “Dukkha” and to attain happiness, Pho töôïng

Phaät A Di Ñaø baèng goã, cao 2 meùt 5, do both relative and absolute (relative happiness or trieàu ñình Hueá göûi cuùng döôøng cho chuøa. Beân phaûi worldly happiness, absolute happiness or chuøa coù moät soá thaùp moä cuûa caùc Hoøa Thöôïng Giaùc Nirvana). These Truths are not the Buddha's Chaâu, Böûu Thaønh, vaø Giaùo Ñaïo—Name of a creation. He only re-discovered their existence. famous ancient pagoda located in Hoøa Long The Buddha said: "I am neither a vaguely so- village, Lai Vung district, Sa Ñeùc province, South called God nor an incarnation of any vaguely so- Vietnam. The pagoda was built a long time ago, called God. I am only a man who re-discovers probably in the middle of the eighteenth century. what had been covered for so long. I am only a In the Main Hall, there are three drafts carved man who attains enlightenment by completely painstakingly. A wooden statue of Amitabha comprehending all Noble Truths." In fact, the Buddha, 2.5 meters high, offered by Hueá Court, is Buddha is a man who deserves our respect and worshipped in the Main Hall. On the right-habd reverence not only as a teacher but also as a Saint. side of the pagoda stand the tomb stupas of Most He was a man, but an extraordinary man, a unique Venerable Giaùc Chaâu, Böûu Thaønh, and Giaùc Ñaïo. being in the universe. All his achievements are Böûu Laâm: Teân cuûa moät ngoâi chuøa coå toïa laïc ôû attributed to his human effort and his human thoân Böûu Hoäi, huyeän Kieán Hoøa, phuû Kieán An, tænh

Ñònh Töôøng (nay thuoäc phöôøng 3 thò xaõ Myõ Tho). Hoä Toâng ñaõ du nhaäp vaøo Vieät Nam vaø moät soá Chuøa do baø Nguyeãn Thò Ñaïi xaây döïng vaøo naêm chuøa ñöôïc ngaøi kieán laäp nhö chuøa Böûu Quang, 1803. Chuøa ñaõ traûi qua 10 ñôøi truyeàn thöøa, caùc Kyø Vieân. Ñeán naêm 1957, moät Toång Hoäi Phaät Hoøa Thöôïng Töø Laâm, Huyeàn Döông, Thoâng Nam, Giaùo Nguyeân Thuûy ñöôïc thaønh laäp. Ñaïi Ñöùc Thieân Töôøng, Nguyeân Tònh, Chôn Minh, Tyø Kheo Hoä Toâng laø vò Taêng Thoáng ñaàu tieân —Name Ni Dieäu Ñaït, Hoøa Thöôïng Tònh Tính, Ñaïi Ñöùc Leä of a famous Theraveda Pagoda, located in Goø Tín, vaø Hoøa Thöôïng Hueä Thoâng—Name of an Döa hamlet, Tam Bình village, Thuû Ñöùc ancient pagoda, located in Böûu Hoäi hamlet, Kieán district, Saigon City, South Vietnam. It was Hoøa district (now is third quarter, Myõ Tho town), built from 1939 to 1940. A group of Ñònh Töôøng province, South Vietnam. Ms. Vietnamese Buddhist monks and lay people Nguyeãn Thò Ñaïi started to build the pagoda in have lived there and studied Hinayana, 1803. Böûu Laâm Pagoda has passed through ten edited, translated many Pali Buddhist successive Heads as Most Venerable Töø Laâm, Canonical books into Vietnamese and Huyeàn Döông, Thoâng Nam, Thieân Töôøng, Nguyeân established Suøng Phuùc Pagoda, known as the Tònh, and his disciple Chôn Minh, as well as Patriarch Theravada Temple built in Venerable Bikkhuni Dieäu Ñaït, Most Venerable Cambodia by Vietnamese. It is from this Tònh Tính, Reverend Leä Quaûng, Most Venerable pagoda that the Theravada Sect has Hueä Thoâng. penetrated into Vietnam. Afterwards, other Böûu Nhaõn: Jewel Eye. Theravada pagodas were built in Vietnam as Böûu Oai Löïc: Jewel Energy. Böûu Quang and Kyø Vieân. Up to 1957, Böûu Phong: Teân moät ngoâi chuøa coå noåi tieáng, moät Vietnam Theravada Buddhist Association

was danh lam thaéng caûnh, toïa laïc treân ñoài Böûu Long, founded. Venerable Hoä Toâng was its first xaõ Taân Böûu, thaønh phoá Bieân Hoøa, Nam Vieät chairman. Nam—Name of a famous ancient pagoda, a Böûu Quang Traøng Danh Xöng Thieân Vöông: spectacular scenery, located on Böûu Long Hill, Jewel Light Banner Fame—Moät trong möôøi Ñao Taân Böûu hamlet, Bieân Hoøa City, South Vietnam. Lôïi Thieân Vöông—See Ñao Lôïi Thieân Vöông. Böûu Phong Khai Hoa Thaàn: Jewel Peak Bloom- Böûu Taïng: Jewel Matrix. ing Flower Deity (Spirit). Böûu Thaéng: Jewel Splendor. Böûu Phong Quang Dieäu Thaàn: Jewel Peak Böûu Thaéng Nhö Lai: Jewel Nature Thus Come Radiance Deity (Spirit). One—Theo Kinh Ñòa Taïng Boà Taùt, phaåm thöù Böûu Phong Tònh Nguyeät Thieân Vöông: Clear chín, Ñöùc Phaät daïy: “Haèng haø sa soá kieáp veà thuôû Moon on a Jewel Peak—Moät trong möôøi Ñaâu quaù khöù, coù ñöùc Phaät ra ñôøi hieäu laø Böûu Thaéng Suaát Thieân Vöông—See Ñaâu Suaát Thieân Vöông. Nhö Lai. Nhö coù ngöôøi nam ngöôøi nöõ naøo ñöôïc Böûu Quang: Jewel Light. nghe danh hieäu cuûa ñöùc Phaät ñaây, phaùt taâm quy-y 1) Teân cuûa moät ngoâi chuøa môùi ñöôïc xaây döïng veà vôùi Phaät trong khoaûng khaûy moùng tay, ngöôøi naày sau naày, toïa laïc trong thò xaõ Sa Ñeùc, Nam troïn haún khoâng coøn thoái chuyeån nôi ñaïo Voâ thöôïng Vieät Nam. Chuøa ñöôïc Hoäi Phaät Hoïc Sa Ñeùc Chaùnh ñaúng Chaùnh giaùc.”—According to the Earth xaây döïng trong thaäp nieân 1950—Name of a Store Bodhisattva Sutra, Chapter 9, the Buddha recently built pagoda located in Sa Ñeùc town, taught: “In the past, as many aeons ago as there South Vietnam. It was built in the 1950s by are grains of sand in the Ganges River, a Buddha the Buddhist Studies Association of Sa Ñeùc. named Jewel Nature Thus Come One appeared in 2) Teân cuûa moät ngoâi chuøa noåi tieáng cuûa Phaät the world. If a man or woman hears the name of Giaùo Nguyeân Thuûy Vieät Nam, toïa laïc taïi aáp this Buddha and in the space of a finger-snap Goø Döa, xaõ Tam Bình, quaän Thuû Ñöùc, thaønh decides to take refuge, that person will never phoá Saøi Goøn, Nam Vieät Nam. Chuøa ñöôïc xaây retreat from the unsurpassed path. döïng töø naêm 1939 ñeán 1940. Moät nhoùm Taêng Böûu Thoï Quang Minh Vöông: King of Jewel Ni vaø cö só ñaõ truï taïi ñaây ñeå phieân dòch kinh Tree Light (king of Kinnara). ñieån Pali. Cuõng töø ngoâi chuøa naày maø Ñaïi Ñöùc Böûu Traøng: Jewel Torch.

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.