

HIS HOLINESS THE DALAI LAMA

A Teaching on Nagarjuna's *BODHICITTAVIVARANA*

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Dear spiritual brothers and sisters, Vietnamese Buddhist brothers and sisters, I am extremely happy to be here to talk about this important text written by Nagarjuna. In the Sanskrit Buddhist tradition, Nagarjuna is almost considered to be the second Buddha. I think he is very famous because of his marvelous writing. In his writing he always presented the view through reasoning- not just mere quotations of Buddha's words but rather a clear presentation through reasoning.

Because of his way of presentation through logical reasoning, all of his immediate followers like Aryadeva and also Buddhapalita, Bhavaviveka, all these great scholars, great masters, also followed his method of explaining the Buddha's teaching through reasoning. So I am extremely happy to have the opportunity to touch on some stanzas in the text, although the text is not very easy. So then, of course, Vietnamese Buddhists are the same followers or the holders of the same Sanskrit tradition as Nagarjuna. So actually we are the followers or holders of Nalanda lineage, the great Indian Buddhist learning center, Nalanda.

The essence of this text includes two things: Infinite Altruism and Right View, or the wisdom that understands Shunya. So these two things are sort of the main subjects.

Now what is the purpose? What sort of benefit arises from these two things? Firstly, altruism brings inner strength. We can observe those people who have more compassionate

minds, altruistic minds. Their attitude is very open. They easily communicate to other people. Such people are transparent. I think their whole sort of conduct is very truthful, very honest. So that brings trust. Trust brings friendship. Friendship brings harmony. We are social animals, so in our day-to-day life we are very much with the rest of the people. So the more warm-heartedness there is, the better. A person can be much happier twenty-four hours a day. That person can always feel surrounded by friends, the same human brothers and sisters.

If that kind of mental attitude is lacking and there is an extremely self-centered attitude, then it is more difficult to conduct oneself or communicate to others with honesty. So as a result there is suspicion, distrust. The result is that one finally feels surrounded by hostile or distrusting people, and the result is that one will feel loneliness. That is very much against basic human nature. When speaking about altruism, we are not talking about the next life, not talking about nirvana or Buddhahood. Simply, with more experience of altruism in this very life we are becoming much happier. And since we are mentally happier, our physical condition also becomes healthier.

Now the other topic, the understanding of Shunya, the ultimate reality- the very meaning of emptiness is the meaning of interdependency. That concept is very helpful to develop a holistic view. The reality is that everything is interdependent. Even with our health, there are many things involved. Also with mental peace, there are many things involved. So now bringing this to a global level, speaking about the environmental issue, human beings and other animals, everything is interdependent. In order to know this holistic picture, the concept of interdependency is of immense help.

Sometimes I'm telling non-Buddhists, as far as religion is concerned, they have no interest in Buddhism, and actually there should be non-Buddhist traditions, for example Christianity, and the Islamic tradition. If their family belongs

to that tradition, then it is much better to keep their own tradition. In the meantime, this view of interdependency and interconnectedness comes from the Buddhist world but it is applicable to all people in our daily lives. So that concept broadens our mind. Through that way, our action becomes more realistic.

Many problems are due to the lack of a holistic view. People just look at one single small angle and one single sort of cause or factor. Then they try to deal with that. In reality, many things are involved, but people's way of handling things is to look or aim at just one part. So your action becomes unrealistic. Therefore, in order to bring a more realistic attitude, a more realistic approach, it is highly important to know the reality. In order to know the reality, a holistic view is very essential. So this doctrine, this teaching of interdependency... another sort of aspect of interdependency is selflessness, or absence of independent existence. So these two things.

Now the text. So these two things: altruism is related with warm-heartedness or heart; the concept of interdependency is related to intelligence. Interdependency is something like food for the brain, or intelligence. The concept of altruism is useful as food or fuel for warm-heartedness. This altruistic teaching is very helpful.

So the Vietnamese Buddhist tradition, I think, comes mainly through the Chinese tradition. Or maybe it directly comes through India, but in most cases, I think, through the Chinese tradition. And then the Koreans, Japanese and also Vietnamese- their original texts are mainly from Chinese texts. So Chinese Buddhism or the Chinese tradition is, I think, starting in the second century, third century and fourth century. The Tibetan tradition starts in the seventh century. Therefore we are younger students of the Buddha. You are elder. So at the beginning, I always make salutation to Chinese Buddhists as well as Vietnamese Buddhists. Thank you.

And then the youngest Buddhist tradition is some of these Americans, youngest Buddhists.

The text we are going to study is entitled *A Commentary on the Awakening Mind*. In terms of the scriptural sources of this particular text by Nagarjuna, there is the sutra source and also the Vajrayana, the tantric source as well. But between these two, the primary source really is the Vajrayana tantric teachings. Therefore, although the term bodhichitta, the awakening mind, is used both in the sutra teachings and in the Vajrayana teachings, here the term bodhichitta or awakening mind has primarily the meaning according to the Vajrayana teachings, because the root text on which Nagarjuna wrote this commentary is really a five line citation from the second chapter of *Guhyasamaja Tantra* where it is spoken in the words of Vairochana. Therefore in the text when it bears the title *A Commentary on the Awakening Mind*, here awakening mind really refers to bodhichitta, the awakening mind as understood according to the Vajrayana, in particular the highest yoga tantra. There the awakening mind is understood in term of the subtle clear light, the ultimate clear light mind, both at the level of the completion stage and particularly at the level of the union of clear light and the illusory body. And that is the primary meaning of the term “awakening mind” here.

So when we speak of commenting on the Vajrayana text, particularly with tantras, there are, generally speaking, two main categories of tantra, referred to as the explicit tantras and the hidden tantras. The explicit tantras are like the *Kalachakra Tantra*, but the hidden tantras include, for example, the *Guhyasamaja Tantra*, which is the source of this particular text by Nagarjuna. So in the hidden tantras like the *Guhyasamaja Tantra*, the meaning of even a single term can be interpreted in many different ways.

For example, one uses the interpretive method of invoking or applying what is known as the four modes and the six boundaries, within which a single term is interpreted in different ways at different levels. And here, for example, *Guhyasamaja* is the root source of this particular text, and the *Guhyasamaja Tantra*, the root tantra, has six principle explanatory tantras, out of which five have been translated into Tibetan. So five of them are available. One was not

translated. So here, when Nagarjuna is commenting on bodhichitta, the awakening mind, he is commenting at the level of not only Vajrayana but also at the level of the completion stage understanding of bodhichitta or the awakening mind, in terms of the clear light mind, at the level of the completion stage.

When we talk about the clear light mind on the completion stage, essentially we are talking about the indivisible unity of awareness and emptiness. So here we have two dimensions. One is the objective dimension, which is the object, emptiness, that is being experienced by the wisdom mind. The other one is the subject that is experiencing that emptiness, which is the subjective clear light. And between these two, the principle understanding of bodhichitta that is being conveyed in this text by Nagarjuna is the previous one, the first one, which is the objective emptiness, or objective clear light.

So when we talk about the teachings of the objective clear light mind, we essentially are talking about the Buddha's teachings on emptiness, which are presented in his various sermons and from the point of view of the sutra system of teachings. For example, according to the *Samdhinirmochana Sutra, Unraveling the Intention of the Buddha*, we identify three turnings of the wheel of dharma.

The first turning is the teaching of the Four Noble Truths. The second turning is primarily constituted by the teaching of the Perfection of Wisdom sutras, the *Prajnaparamita* sutras. And in these two turnings of the wheel of dharma, Buddha presents principally the objective clear light, which is the teaching on emptiness. And then the *Samdhinirmochana Sutra* itself refers to the third turning of the wheel and refers to the clear distinction of the various natures. And here, a subsection of the third turning of the wheel of dharma includes sutras like the *Tathagathagarbha Sutra, The Essence of Buddhahood Sutra*. In these teachings, in addition to the objective clear light of emptiness, the Buddha also teaches the subjective clear light of wisdom.

What is unique about the Vajrayana teachings is that the Vajrayana teachings present a way in which objective clear light, which is emptiness, and the subjective clear light of wisdom can be brought together into indivisible union, thereby presenting a path by which one can approach enlightenment through this indivisible union of the objective clear light of emptiness and the subjective clear light of wisdom.

In general, the union of method and wisdom is a very essential part of the Buddhist path to enlightenment. Particularly in the Vajrayana context, the union between the method and wisdom is brought into an indivisible union where, within a single event of the mental state, both wisdom and method are present. So it is brought into an indivisible union.

The text begins with the citation from the root tantra of *Guhyasamaja* where we read, “Devoid of all real entities”

The way in which Nagarjuna interprets that line is to really present the understanding that, in the Buddha’s teachings, any notion of some kind of real entity that possesses an independent existence is rejected.

Historically there evolved many different philosophical schools of thought. Except for the Buddha’s teaching, all ancient Indian schools of thought subscribe to some notion of an eternal principle referred to as *atman* or some kind of eternal soul. The characteristics of this eternal soul are understood to be unlike the aggregates of body and mind which are the basis of that self, which are multiple. The self is thought to be a unity, a single entity. Unlike the aggregates, which are impermanent, the self is thought to be permanent and eternal. And unlike the aggregates, which are dependent upon other forces, the self is thought to be independent. So the notion of an eternal principle that is unitary, eternal and independent was postulated.

Nagarjuna reads the first line as rejecting this kind of eternal principle both in relation to the self and in relation to

the basis of that notion of self, which is our body and mind. Generally, in our naïve sense of our own self, when we think about the idea of 'I' or 'me', the notion arises as if coming from our body or coming from within our mental processes. Nagarjuna is pointing out that not only does this self which is imputed not exist, but also the bases upon which the notion of self arises– our body and mind, the physical and mental aggregates– are devoid of any independent existence.

Then we read lines two and three:

*Utterly discarding all objects and subjects,
Such as aggregates, elements and sense-fields;*

Here Nagarjuna is referring to the philosophical views of the first two classical Buddhist schools of Vaibhasika and Sautrantika. Both of these non-Mahayana, classical Indian Buddhist schools accept the Buddha's teaching on no-self and reject the notion of *atman* that is unitary, unchanging and independent, as postulated above. And on top of that they also reject the notion of any kind of self that is the owner of our body and mind.

In our naïve perception of self, we have a feeling that over and above our physical and mental processes there is someone or something called 'me' that somehow owns this, to whom these physical and mental processes belong, which is somehow independent of these bases. So that kind of notion of self is also rejected. So, according to these two schools, the Buddha's teaching on no-self is understood in terms of the absence of a self-sufficient and independent self.

However, these two schools do accept that, when it comes to the basis of the notion of self, which are the physical and mental processes, these are unlike the self– they possess real existence. Whether it is physical or mental processes, they possess real existence. These real existences can be grounded in understanding the deeper reality. Here we are primarily talking about mental processes and physical phenomena because these are the two domains that have direct bearing on our experience of happiness and suffering. When we talk

about happiness and suffering, which are our main concerns as sentient beings, we are talking about subjective experiences which are mental and psychological processes, and then the ultimate constituents of matter which, through greater aggregation, give rise to the microscopic level of the physical world that we experience.

Similarly when it comes to consciousness, the mental realm, they understand the existence of consciousness in terms of its ultimate constituents being indivisible units of cognition, kind of moments of cognition, which through aggregation create this continuum that we experience as conscious experience.

This is how Vaibhashika and Sautrantika, the two classical Indian Buddhist schools out of the four, the non-Mahayana schools, account for our reality. Of course this understanding of reality is then rejected and critiqued by the Mahayana schools, the first of which is the Consciousness Only School, which is Chittamatra, or Mind Only. And according to the Mind Only School, they take issue with the notion of physical reality as constituted or made up of indivisible elements, elementary particles. According to the Mind Only School, the argument is that no matter how minutely we take this dissection of matter to any level, so long as it remains matter or material, it must have some notion of parts, because without any sense of directional location, the whole notion of matter breaks down.

If you analyze in this way, the notion of indivisible elementary particles just becomes untenable. Therefore they reject this attempt to understand the nature of reality in this reductive manner, building up from this indivisible elementary particle. So therefore Chittamatra, the Mind Only School, rejects even the physical reality that we experience. Then the question arises, "Now, given that we do experience the physical world- we see flowers, we see vases and so on- how can we? And what are they made of?" The Mind Only School's understanding is that these are in fact only extensions of our own perception which result from habitual propensities that we create in our mind, which then appear as a projection out

there as if there is external physical reality. So in this way the Mind Only School critiques the view of reality of the Vaibhashika and the Sautrantika.

Then we read the remaining lines from the root tantra:

*Due to sameness of selflessness of all phenomena,
One's mind is primordially unborn;
It is in the nature of emptiness.*

So here Nagarjuna is presenting the final view, which is according to the Madhyamika or Middle Way School. They reject the perspective of the Mind Only School because, in their analysis, although the Mind Only School rejects the intrinsic existence of the external world of matter, it accepts that the internal world of subjective experience or consciousness possesses real existence, some kind of intrinsic, independent existence. Nagarjuna is saying that just as the external world of matter becomes unsustainable, untenable, when you subject it to analysis and seek its ultimate constituent elements, the ground of its reality in that way, in just the same manner if you take consciousness or mind and you apply the same analysis, you will not be able to find a real existence or intrinsic existence of consciousness either. And furthermore, one problem with grounding the notion of consciousness in some kind of intrinsic existence is that then there is no real antidote to deal with attachment related to one's own experience. Through rejecting the reality of the external world, one may be able to prevent attachment towards external objects, but if you reify your internal experience, then there is no antidote to counter the attachment and grasping that may arise with respect to the internal world of experience.

Therefore Nagarjuna's teaching presents a negation of not just the independent existence or the true existence of the external world of matter, but also of the internal world of experience as well. In this way, the teaching of emptiness is presented right across the entire spectrum of reality. And in fact the teaching of emptiness across the entire spectrum of reality is the main subject matter of the Perfection of Wisdom sutras, these teachings. All of this points out that the root of

our unenlightened existence, samsara, is really this grasping at true existence of all phenomena, particularly the true existence of one's own self, on the basis of this innate notion of 'I am me'.

Therefore, in the Buddha's text, we speak of grasping at true existence of the person and grasping at true existence of phenomena. Between these two, grasping at true existence of the person is a more fundamental cause of our samsaric existence, and particularly here, not just some other person, but rather grasping at the true existence of your own sense of 'me', 'I.' This is referred to as the egoistic grasping, grasping at one's own sense of 'I'. In fact this is the first link in the chain of twelve links of dependent origination where we identify ignorance, fundamental ignorance, to be the first link in that chain. Therefore it becomes very important for the spiritual aspirant to understand the emptiness of the person. In this case what becomes important is to also have an understanding of the emptiness of consciousness itself, because when we talk about the notion or sense of self or of person, the person or self is designated on the basis of physical and mental aggregates. Within this process, it is really the mental continuum that serves as the primary basis for our notion of self and person. Therefore, understanding the nature of consciousness becomes very crucial.

Particularly if you look at the highest yoga tantric teachings, these teachings really emphasize meditation on the emptiness of mind, because understanding the nature of the mind becomes crucial for understanding emptiness. And in the Vajrayana teachings there is a recognition of different levels of subtlety of consciousness– the grosser level, the subtle level, the extremely subtle levels of consciousness. When one meditates upon the nature of mind, it is done in terms of invoking a subtle level of consciousness and meditating upon its emptiness. For example Aryadeva, who was the disciple of Nagarjuna, in his commentary on Nagarjuna's five stages called the *Compendium of Training*, or *Compendium of Deeds*, there Aryadeva presents the teaching on emptiness primarily on the basis of meditation on the

emptiness of mind, the nature of mind. This is because mind is the basis of the notion of self, and self is the subject that experiences the results of karma. It is the self that is the agent of an action, and therefore in order to truly negate grasping at this self, one also needs to negate the grasping at consciousness, which is the basis of the notion of that self or person.

Then the text reads:

Just as the blessed Buddhas and the great bodhisattvas have generated the mind of great awakening

So from that point onwards, Nagarjuna presents the conventional bodhichitta, the meditation on the conventional awakening mind. When Nagarjuna in his own words comments on the Buddha's teaching on the awakening mind, in stanza one he makes the salutation to the Buddha, and then in stanza two he actually makes the presentation, and here it reads:

*2. The Buddhas maintain the awakening mind
To be not obscured by such conceptions
As "self", aggregates, consciousness and so on.
It is always characterized by emptiness.*

Here what Nagarjuna is presenting is that the awakening mind, which is here the ultimate awakening mind, a direct realization of emptiness, is such that it is devoid of any conception or notion of self. Here he is negating the non-Buddhist notion of atman.

Then when he talks about conceptions of aggregates, he is negating the Buddhist schools such as Vaibhashika and Sautrantika, who present the notion of the real existence of aggregates. When he says that it is devoid of the conception of consciousness, here he is negating the position of the Mind Only School. Then he says that the true nature of this bodhichitta is really emptiness. This realization of emptiness alone, however, does not become ultimate awakening mind, does not become bodhichitta. Therefore he writes in the next stanza:

*3. It is with a mind moistened by compassion
That you must cultivate [awakening mind] with effort.*

The point being made here is that the ultimate awakening mind is a direct realization of emptiness which is complemented or reinforced by bodhichitta, the altruistic awakening mind. Therefore he writes:

*The Buddhas who embody great compassion
Constantly develop this awakening mind.*

From stanza four onwards, Nagarjuna is presenting the critique of the non-Buddhist views. If you think more deeply about the basis of the non-Buddhist view about the notion of self, in fact we can relate it to our own personal experience. When we examine the way in which we, in our naïve understanding, perceive our own existence as individuals and as selves, we know that if we think about our own continued existence with relation to body, we intuitively have a notion that the body ages. For example, if you are already grown up to a certain age or point in your life, you don't have the feeling that, "This body is the same body as the body I had when I was a kid." So you do kind of naturally accept the aging process of your body.

Similarly with relation to the mind, if we think about the current state of our mind, which has already benefited from the long experience of going through formal education and so on, again here we don't feel that, "This mature mind that I have is the same mind that I had when I was a kid." So with relation to body and mind, we have a sense that it is continuous, it is multiple and so on. However, when we relate to our notion of self, it seems to be quite different. When we think about ourselves, we immediately, for example, if we try to recall our experience from very early childhood, we say, "When I was at that age?"

So we use the same term 'I' and extend it across this span of time, and assume as if there is this one individual that passed through this temporal passage. Unlike body and mind, when it comes to the notion of self we have this notion of

unity. We feel there is only one thing, so therefore we can understand why philosophers would attribute this oneness or unity to the characteristic of self.

Similarly when we observe our body and mind, we can feel that, "This body is mine... I have this thought and emotion," and so on. So we feel as if, over and above our body and mental processes, there is someone or something called 'me' or 'self' that is the owner of, or that is the bearer of, the experiences that is the owner, somehow, to whom these kinds of processes belong. So we feel that, since this self or this person is the owner or controller of these processes, these processes depend upon the self, but not vice versa. The self is somehow independent of this.

So in this way we can see how the philosophical idea of self as unitary, unchanging and independent can occur, how these kinds of philosophical views arise. Similarly these non-Buddhist schools argue that there must be something called self because when you see something with your eyes, instinctively you do not feel that, "My eyes see this thing," but rather instinctively the thought arises, "I see this thing." So therefore we have a sense that somehow our senses are like doors and avenues through which we experience the world, and there is something called "self" that engages with the world through these doors which are the senses. It's for these kinds of reasons that non-Buddhist classical Indian schools postulate a notion of an eternal, independent self.

So as mentioned earlier, from verse four Nagarjuna is critiquing the non-Buddhist schools' view of self and then in verse nine we read:

*9. If it were an entity it would not be permanent
For entities are always momentary;
And with respect to impermanent entities,
Agency has not been negated.*

What Nagarjuna is stating here in the concluding verse in this particular section is that if, as non-Buddhist schools postulate, self is eternal, unchanging and independent, then

how can the relationship between this self, which is supposedly unchanging, and the aggregates, the physical and mental elements which are constantly changing, how can the relationship between the two be accounted for?

Nagarjuna argues that just as the body and mind go through a process of change, therefore self or the notion of person that is designated upon body and mind too must undergo change. And in fact he argues that if we carefully examine the way in which the notion of self operates in us, there is recognition of this. For example, when we talk about “When I was young, when I was old, when I was sick, and when I was happy and so on, unhappy...” So here what is happening is that the attributes of the physical and mental states—whether young or old, sick or well— are all also attributed to become attributes of the person, the self that is being designated.

Nagarjuna explains that if the self, on the other hand, is completely independent, then how can this independent self interact with the physical and mental processes that together make up the existence of this individual? What the Buddhist teaching explains is that the reality of self, the existence of self and person, can only be understood in terms of something that is contingent, something that is dependent upon the physical and mental aggregates, the physical and mental processes. Therefore, just as the physical and mental aggregates are impermanent, the self or the person that is designated upon these processes too is impermanent.

Then Nagarjuna explains, however, that rejecting this eternal self that is independent does not by implication also negate the existence of the person, the existence of some kind of agency. That is why he writes that with respect to impermanent entities, agency has not been negated. He is saying that although the self as an agent that is independent has been negated, one can still maintain the notion of an agency or a person that is impermanent.

Then from verse ten we read:

*10. This world devoid of self and so on
Is utterly vanquished by the notions
Of aggregates, elements and the sense-fields,
And that of object and subject.*

Here “self and so on” includes all the characteristics or terms that are generally used to refer to the individual or person– the person, the individual being, and so on. Nagarjuna, having negated the notion of self and atman, then goes on to negate the views of the Buddhist schools as explained earlier, here particularly the real existence of aggregates, elements and so on. This section of the text goes on to verse twenty-two.

The version that is printed here has one extra stanza, stanza sixteen. So when His Holiness says twenty-one, ours is twenty-two. The version that His Holiness is using is from the Tengyur, in the Derge edition, which is compared against Smriti Jnanakirti’s commentary of this text. It seems to go really well with the root text in the Tengyur. Our version here has one extra stanza.

So verse twenty-two of our version reads:

*22. In terms of objects and subjects,
Whatever appears to the consciousness,
Apart from cognitions themselves,
No external objects exist anywhere.*

Here what Nagarjuna is presenting is the critique of the view of reality of the classical Buddhist Indian schools, the realist schools, Vaibhashika and Sautantrika, from the point of view of the Mind Only School. Therefore he writes that apart from the cognitions themselves, no external object exists anywhere.

Then in verse twenty-five, we read:

*25. To overcome grasping at selfhood
[The Buddha] taught aggregates, elements and so on.
By abiding in the [state of] mind only,
The beings of great fortune even renounce*

that [teaching].

What is being presented here is a progressive development of the view. On the first stage, you reject the non-Buddhist notion of selfhood and then accept the reality of aggregates and so on. Then from the perspective of the Mind Only teachings, you negate even the real existence of these aggregates as well.

And then from verse twenty-six, we read:

*26. For those who propound consciousness [only]
This manifold world is established as mind.
What might be the nature of that consciousness?
I shall now explain this very point.*

From this point onward, Nagarjuna is presenting the Mind Only School's understanding of the nature of reality. The Mind Only School, having rejected the real existence of an external world of matter, accepts the true existence of consciousness. Therefore in this particular school, understanding the reality of consciousness becomes very crucial, and it is to this particular school that many great masters of the Buddhist epistemological tradition such as Dignaga and Dharmakirti belong. If you look at Dignaga's and Dharmakirti's writings, the whole epistemological system is built upon making a distinction between perceptions of the external world versus apperception, or self-cognizing awareness. And since the reality of the external world, or the validity of our perception of it, is grounded in the validity of the perceptions themselves, the validity of the perceptions is then grounded in a quality that is attributed to these perceptions, which is a self-cognizing faculty. And in this way the reality of consciousness or mind is established in this school.

Then in stanza twenty-seven we read:

*27. "All of this is but one's mind,"
That which was stated by the Able One
Is to alleviate the fear of the childish;
It is not [a statement] of [final] truth.*

So here Nagarjuna is critiquing the Mind Only School's view. Of course, in the Buddha's sutras such as the *Ten Level Sutra*, *Dashabhumika*, although it has different interpretations, and also in *Lankavatara*, *Descent into Lanka Sutra*, there are statements which explicitly reject the reality of the external world and establish the truth of Mind Only. So similarly if you look at Vasubandhu's commentary on *Differentiation of the Middle and the Extremes*, which is Maitreya's text, there is a particular stanza where Vasubandhu comments upon this. He explicitly states that the thought processes that are deluded, distorted, do exist. And he says that it is not merely a matter of existence but also that here the notion of existence is intrinsic existence. The point is that, in Vasubandhu's writing, it is very clearly stated that according to the Mind Only School, consciousness and the cognitions and the mental processes do possess real intrinsic existence. So Nagarjuna and Madhyamika, when they critique the Mind Only School, do not do so by saying that the Buddha never taught the Mind Only. The critique is, yes the Buddha taught this teaching in the very sutras, such as in the *Samdhinirmochana Sutra*, the *Sutra Unraveling the Intention of the Buddha*, where the teaching on emptiness is explained in terms of contextualizing different meanings of emptiness. So Nagarjuna says that it is not that the Buddha did not teach Mind Only, but he is saying that the teachings that the Buddha gave do not represent the final truth. They were taught for a specific purpose. Therefore he writes:

*It is to alleviate the fear of the childish;
It is not [a statement] of [final] truth.*

In stanza twenty-nine Nagarjuna then writes that the Buddha taught that even the mind, too, is emptiness:

*29. To those who delight in the great vehicle
The Buddha taught in brief
Selflessness in perfect equanimity;
And that the mind is primordially unborn.*

Then from stanza thirty, Nagarjuna is critiquing a principle tenet of the Mind Only School, the notion of *alaya*, the

foundational consciousness. The reason for postulating this notion of *alaya*, or foundational consciousness, is to really search for the true identity of the person. Since there are many unconscious states of existence, such as when one is fainting or one is in deep cessation, and so on, the Mind Only School maintains that there must be an eighth consciousness which retains its continuity. Because if we take the continuum of consciousness to be the basis of the personal existence, then in states of unconsciousness, when there is no conscious experience, there will be no person. The continuity of the person will be broken. This is the reason why the Mind Only School postulates the notion of *alaya*, foundational consciousness. So this notion is being negated by Nagarjuna. Similarly the notion of self-cognizing awareness, which is this apperceptive attribute of consciousness, this is also negated. Finally in stanza thirty-nine, Nagarjuna writes:

*39. The cognizer perceives the cognizable;
Without the cognizable there is no cognition;
Therefore why do you not admit
That neither object nor subject exists [at all]?*

So, what Nagarjuna is stating here is that when we have notions such as the object and subject, cognizer and the cognized object, these are concepts that arise on the basis of mutual relationship. It is not the case that the perception verifies the object. The perception itself is verified by a third kind of factor, which is the self-cognizing awareness. Therefore, Nagarjuna is saying that, just as in the case of agency, act and the object of action, all these three elements of an action are mutually dependent and mutually defined. In the same manner, conscious cognition and the cognized objects are mutually defined. One cannot define one without the other. So it is through mutual dependence that one can maintain these notions. This is what Nagarjuna is presenting in stanza thirty-nine. And this notion of mutual dependence is very clearly presented in Chandrakirti's commentary on *Mulamadhyamakakarika*, which is the *Clear Words*, the *Prasannapada*.

Then in stanza fifty-eight we read:

*58. When one speaks of emptiness as the nature
[of phenomena],
One in no sense propounds nihilism;*

The point Nagarjuna is making here is that the teaching on emptiness presents all phenomena to be empty because they are dependent, because they are devoid of independent nature. So emptiness is presented as the true nature of things. There are true natures of things and there are phenomena whose true nature we can talk about, therefore the teaching on emptiness does not constitute a form of nihilism, because here we are talking about emptiness as being the ultimate nature of things. Then this is of course presented very clearly in Nagarjuna's *Fundamental Wisdom of the Middle Way, Mulamadhyamakakarika*, where he explains the meaning of emptiness in terms of dependent origination when he says, "That which has dependently originated, that has been taught to be empty." Here he equates the meaning of emptiness with dependent origination. Since emptiness is the ultimate nature of things, therefore the teaching on emptiness does not constitute a form of nihilism.

Similarly, Nagarjuna writes:

*By the same token one does not
Propound eternalism either.*

What Nagarjuna is presenting here is that this emptiness, which is the ultimate nature of things, itself is not truly existent, itself is dependently originated. Unlike the Mind Only School where, having rejected the imputed nature, they attribute true existence to emptiness, in Nagarjuna's teaching not only are phenomena empty but also emptiness of phenomena is empty. Therefore one speaks of emptiness of emptiness, and because of this there is also no danger of falling into eternalism. So in this way, the teaching on emptiness guards one from both extremes of absolutism and nihilism.

So we read in stanza fifty-nine:

*59. Starting with ignorance and ending with aging,
All processes that arise from
The twelve links of dependent origination,
We accept them to be like a dream and an illusion.*

Here Nagarjuna is explaining that, while rejecting any notion of true existence in the teaching of emptiness, one can still maintain a robust, coherent notion of reality. He explains reality in terms of dependent origination: dependent origination pertaining to the external world, dependent origination pertaining to the internal world of sentient beings and, of course, the origination of sentient beings as explained in terms of the twelve links of the Buddha's teaching, the twelve links of dependent origination.

So here the key principle that is being invoked is the principle of cause and effect. On the basis of the law of cause and effect, Jang-gya Rolway Dorjay wrote a text called *Songs on the View: Recognizing my Mother's Face, or Recognizing my Mother*, in which he wrote the following stanza... Here, "Mother" is used in the sense of emptiness. Emptiness is the ultimate nature of everything, so he refers to it as "Mother." Referring to each of the different views of the Buddhist schools, he wrote the following, although my recitation of the stanzas themselves may not be the exact words. He wrote that, given that a kind of a conventional notion of external reality can be maintained, therefore the masters of the Vaibhashika and Sautrantika Schools do not need to worry too much. Having rejected the notion of an independent self, it was very important to them to have a robust notion of the world of existence, so they attributed reality to elementary particles and so on, as we discussed earlier. What Jang-gya is saying is- since one can have a robust notion of this external world without granting it reality in the sense of ultimate, eternal, indivisibly constituted elements, therefore these masters do not need to worry.

Then, talking to the Mind Only School masters, he says that without accepting the notion of this apperceptive, self-cognizing faculty, one can still maintain a coherent notion of

subject and object, cognition and the cognized object. Therefore the Mind Only School masters need not worry too much.

And then he moves on and says for those Madhyamaka, Middle Way, philosophers who insist on some notion of intrinsic reality on the conventional level, they too need not worry because, you know, despite rejecting any notion of intrinsic-ness, one can still maintain a coherent understanding of the world of dependent origination. So the masters of the Svatantrika Madhyamaka need not worry either.

So what Jang-gya is saying here is, if one truly understands the teaching of Nagarjuna, particularly in the unique way in which it has been read by Indian masters like Buddhapalita and Chandrakirti, then one will have a very deep understanding of the final meaning of emptiness, where not even a trace of grasping at any notion of objective, intrinsic existence is left. Yet, at the same time, within that view there is a robust, coherent notion of reality within which cause and effect and all conventions operate. Therefore, if one really examines carefully, one can really come to recognize that in the teaching of Nagarjuna there is truly the method and the antidote to counter our innate, deeply ingrained grasping at selfhood, our deeply ingrained grasping at real existence.

And yet, at the same time, one does not slide into a form of nihilism. Rather, one maintains a robust notion of reality. And at the same time Nagarjuna's teachings are completely free of any faults, and they can be completely supported by reasoning. So when you think along those lines... of course, I am not claiming that I have realized emptiness, but I can say that I have kind of tasted it, at least a little bit. So when you delve deeply into the true meaning of emptiness, and when you begin to have a little taste of it, then clearly, when you hear words like emptiness, it conjures up and evokes in you a completely different experience.

Otherwise one may misunderstand the teachings of Nagarjuna, because the teachings of someone like Nagarjuna cannot be seen as those of an academic professor who was just

developing some kind of speculative view. Rather, Nagarjuna's teachings on emptiness are teachings that have direct relevance to our own experience, our own quest for enlightenment.

So I will single out the next two stanzas. Stanza seventy reads:

*70. A happy mind is tranquil indeed;
A tranquil mind is not confused;
To have no confusion is to understand the truth;
By understanding the truth one attains freedom.*

And then later on in stanza seventy-two, we read:

*72. Those who do not understand emptiness
Are not receptive vehicles for liberation;
Such ignorant beings will revolve
In the existence prison of six classes of beings.*

So with this, up to this point, the teaching on ultimate bodhichitta, ultimate awakening mind, has been presented. Then from stanza seventy-three onwards, the conventional bodhichitta, the conventional awakening mind, is being presented. This is what I referred to as altruism in the opening remarks. Then in stanza seventy-three we read:

*73. When this emptiness [as explained]
Is thus meditated upon by yogis,
No doubt there will arise in them
A sentiment attached to others' welfare.*

What Nagarjuna is saying here is that once you have a deeper understanding of the meaning of emptiness, you will come to recognize that there is a possibility of purifying the pollutants of the mind. And once you come to recognize the possibility of purifying the pollutants of the mind, then a genuine aspiration to seek that freedom which is freedom from the pollutants of the mind arises in you. And when you recognize that, you will then recognize that in all the other beings who are entrapped in the cycle of existence, the root cause of their cyclic existence is this ignorant mind grasping at

self existence and inherent existence. And, however, this ignorance, which is the root cause of samsara, is a distorted state of mind which can be removed, which can be eliminated, and there exists a powerful antidote to eliminate it. So once you recognize that, then genuine compassion for all beings who are entrapped in cyclic existence because of ignorance arises in you. That's why Nagarjuna writes that:

*No doubt there will arise in them
A sentiment attached to others' welfare.*

So stanza seventy-six reads:

*76. The fruits which are desirable or undesirable
In the form of fortunate or unfortunate births
in the world,
They come about from helping the sentient beings
Or harming them.*

*77.-78. If by relying upon the sentient beings
The unexcelled state [of Buddhahood] is brought about,
What is so astonishing about the fact
That whatever prosperities there are among
the gods and humans,
Such as those enjoyed by Brahma, Indra and Rudra,
And the [worldly] guardians of the world,
There is nothing in this triple world system
That is not brought forth by helping others.*

And then the text goes on, but what Nagarjuna is explaining here is that, in reality, anything that pertains to our experience of happiness, anything that is good in the world, either directly or indirectly is the result or consequence of actions and thoughts that are beneficial to others.

In contrast, all the consequences of any actions and thoughts that are harmful to others bring about one's own downfall and all the other undesirable consequences that we see in the world. The text goes on to say that even birth in the hell realms and so on- all of these are consequences of engaging in actions that are harmful to other sentient beings.

So in brief, you know, Shantideva presented this view in his *Guide to the Bodhisattva's Way of Life*, where he says that if one does not exchange self and others and begin to cherish the welfare of other beings, then not only will one not attain Buddhahood but even in this lifetime there will be no happiness. All the experiences of happiness, even in this lifetime, are in one way or another consequences of actions that are beneficial to other sentient beings.

Therefore if one can reflect deeply, one will truly come to appreciate the value of these two teachings– the teaching on emptiness that we spoke about, which pertains to understanding a deeper nature of reality, and the teaching on altruism which is bodhichitta, awakening mind.

So, when you are able to adopt a path that is a combination of these two practices, then clearly, as Shantideva says in his *Guide to the Bodhisattva's Way of Life*, “By mounting the horse of bodhichitta, the awakening mind, one overcomes any sense of weariness or tiredness and then can travel from a place of joy to a place of joy. What sane and intelligent person would not take joy in making such a journey?”

This is truly powerful because if you really think deeply as a practitioner, if you are able to really implement these two principles, the principle of understanding the nature of reality and the principle of altruism, then clearly a new chapter opens where your whole journey in life becomes a journey toward happiness, a true joy. Therefore one can truly relate to the sentiments expressed in Shantideva's text when he says that:

*As long as space remains
As long as sentient beings remain
May I too remain
And dispel the miseries of the world.*

Then you can relate to that kind of sentiment and truly have a sense of what a genuine and deep, tranquil and happy, and joyful mind must feel like.

So then we read from stanza eighty-six, where Nagarjuna writes:

86. *When through practice it becomes firm, (He is talking about bodhichitta)*

*Then alarmed by others' suffering,
The [bodhisattvas] renounce the bliss of concentration
And plunge even to the depths of relentless hells.*

*87. This is indeed amazing, praiseworthy it is;
This is the excellent way of the sublime;
That they give away their own flesh
And wealth is not surprising at all.*

*88. Those who understand this emptiness of phenomena
Yet [also] conform to the law of karma and its results,
That is more amazing than amazing!
That is more wondrous than wondrous!*

So, if one can train one's mind along these lines, on the basis of the teaching on emptiness and altruism as outlined in this text, then clearly one will be able to bring forth the optimal potential that lies in the human mind and will make one's human intelligence most meaningful and will have achieved and served one's purpose. In this way one will be able to cultivate the greatest amount of courage and also the greatest degree of altruism. And once you are able to do those things, then truly the expression 'making one's human existence meaningful' would come to be real.

Then we read from stanza one hundred three:

*103. The single taste of compassion is merit;
The taste of emptiness is most excellent;
Those who drink [the elixir of emptiness] to realize
Self and others' welfare are conqueror's children.*

*104. Bow to them with your entire being;
They are always worthy of honor in the three worlds;
These guides of the world reside
As representatives of the Buddhas.*

So, I think, Buddhist practitioners, practice these lines. Then they will become genuine followers of Buddha. And not only followers but also representatives of the Buddha. So let

us try to put them into practice and implement them in practice.

The Buddhist teaching states that as practicing Buddhists at the initial stage, we have to cultivate wisdom through learning, on the basis of learning, and once you have cultivated the learning, then on that basis you have to use critical reflection and contemplation so that you arrive at the second level of understanding, understanding derived through reflection, and then finally we have to cultivate understanding derived from personal meditation practice.

So, time is a major factor. Don't expect some big change within one week. It is unrealistic. So try, try, try. Then months, months, years, years, decades, then eventually there will be some changes in our mind, particularly in the emotional field. Then you really feel that these teachings are really powerful weapons to destroy- to eliminate- the ultimate sources of our problems, suffering or pains. So the more we reduce these negative forces, then the positive forces also gain more strength. As a result, our lives become meaningful, joyful. And from the Buddhist viewpoint, not only this life but life after life, then eons, eons, eons, like that. Thank you.

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www.prajnaupadesa.org

Contact: info@prajnaupadesa.org

Dedication

As glorious Manjushri knows as does Samantabhadra, I dedicate all my own merits so that I may train myself by following them.

As dedication is highly praised by the Buddhas of the three times, I dedicate all these roots of virtue for perfecting the Deeds of the Excellent.

At the moment of my death, may all my karmic obscurations be removed that I may see the Buddha of Boundless Light Amitabha face to face and go to his Blissful Pure Land Sukhavati.

Khai Thò veà Boà Ñeà Taâm

(BOÀ ÑEÀ TAÂM THÍCH)
Taùc giaù: Thaùnh Long Thoi

Ñöùc Dalai Lama thöù 14 luaän giaùng.

Caùc anh chò em taâm linh vaø huynh ñeà Phaät töù Vieät Nam thaân meán. Toài thaät söi haïnh phuùc ñöðic nouï chuyeän ôù ñaây veà moät baùn vaên quan troïng do Ngaøi Long Thoi vieát, trong truyeàn thoáng ñaïo Phaät Phaïn ngöð, gaàn nhö xem Ngaøi laø vò Phaät thöù hai. Toài nghó taùc phaâm cuûa Ngaøi raát noãi tieáng vì taùc phaâm cuûa Ngaøi thöïc söi kyø dieäu. Vaø qua caùch vieát cuûa mình, Ngaøi luôn ñöa ra quan ñieäm thoáng qua lyù luaän, khoâng chæ laø caùc trích daãn töø nhöõng lôøi cuûa Ñöùc Phaät maø baèng lyù luaän trình baøy roõ raøng.

Vì caùch trình baøy cuûa Ngaøi qua con ñöðøng lyù luaän neän taát caù nhöõng ngöðøi ñi theo Ngaøi, caùc moân ñeà thaân caän nhö Ngaøi Aryadeva (Thaùnh Thieän), Buddhapalita (Phaät Hoä), Bhavaviveka (Thanh Bieän), taát caù vò ñaïi hoïc giaù, caùc baäc thaày vó ñaïi naøy luôn luôn giaùi thích giaùo lyù cuûa Ñöùc Phaät qua lyù luaän. Do vaây toài raát haïnh phuùc coù cô hoäi tieáp xuùc vôùi baùn vaên naøy.

Caùc Phaät töù Vieät Nam ñeàu laø nhöõng moân ñoà hay ngöðøi naém giöð cuøng truyeàn thoáng Phaïn vaên nhö Ngaøi Nagarjuna (Long Thoi). Do vaây, thöïc söi chuùng ta laø nhöõng moân ñoà hay ngöðøi naém giöð doøng truyeàn Nalanda. Nalanda laø Ñaïi Trung Taâm Hoïc Taäp cuûa Phaät Giaùo AÁN Ñoä.

Tinh hoa cuûa baùn vaên bao goàm hai ñieàu: Loøng Vò Tha Voä taän vaø Chaùnh Kieán. Chaùnh kieán hay trí tueä,

ñöôic hieâu laø Shunya (taùnh khoâng). Do ñoù hai ñieàu trên laø chuû ñeà chính.

Vaäy baây giôø muïc tieâu laø gì? Caùc lôïi ích naøo phaùt xuaát töø hai ñieàu naøy?

Tröôùc tieân, loøng vò tha ñem ñeán söùc maïnh töø beân trong. Chuùng ta coù theå quan saùt nhöõng ngöôøi giaøu loøng vò tha vaø loøng bi. Thaùi ñoã cuûa hoï raát roäng môû neân deã daøng giao tieáp vôùi ngöôøi khaùc. Khoâng nghi ngöø gì nöõa, hoï laø ngöôøi nhö vaäy, toái nghó toaøn boã ñöùc haïnh cuûa hoï ñeàu raát chaân thaät vaø raát löông thieän. Vì ñieàu ñoù ñem laïi nieàm tin. Nieàm tin ñem laïi tình baïn. Tình baïn ñem ñeán söï hoøa hôïp. Chuùng ta laø nhöõng sinh vaät coù tính xaõ hoãi, do vaäy cuoác soáng haèng ngaøy cuûa chuùng ta tuøy thuoác vaøo raát nhieàu ngöôøi. Do ñoù caøng nhieàu tình thöông noàng nhieät ngöôøi ta caøng nhieàu haïnh phuïc trong 24 giôø. Vaø ngöôøi ñoù luoân caùm thaáy ñöôïc baïn höõu bao quanh, cuøng laø anh chò em vôùi nhau.

Neáu thaùi ñoã tinh thaàn ñoù laø loaïi thaùi ñoã ngayê ngoã, töï kyû trung taâm cöïc ñoan thì khoù coù theå bieâu hieän ñöôïc söï chuyeån bieán chaân thaät ñöôïc. Keát quaû laø söï nghi ngöø, khoâng tin töôùng seõ khöü sinh. Cuoái cuøng baïn caùm thaáy mình bò bao quanh bôùt ngöôøi thuø ñöch hay khoâng tin töôùng, keát quaû laø baïn seõ caùm thaáy coã ñôn. Ñieàu naøy cöïc kì ngöôïc laïi vôùi baùn chaát con ngöôøi. Do vaäy, khi noùi veà loøng vò tha, khoâng noùi veà kieáp sau, khoâng noùi veà nieát baøn hay Phaät quaû, ñôn giaûn laø kinh nghieäm nhieàu hôn veà loøng vò tha trong chính cuoác soáng naøy seõ ñöôïc nhieàu haïnh phuïc hôn. Vaø vì tinh thaàn chuùng ta haïnh phuïc hôn neân thaân theå cuøng trôù neân maïnh khoûe hôn.

Baây giôø ñeán chuû ñeà khaùc: Söï hieâu bieát veà Shunya, hay thöïc taïi toái haäu. Thöïc nghóa cuûa taùnh khoâng laø yù nghóa cuûa söï phuï thuoác laãn nhau (nhaân duyeân). Khaùc nieàm ñoù raát, raát höõu ích ñeã phaùt trieån caùi nhìn toaøn theå. Trong thöïc taïi, möï söï ñeàu phuï thuoác laãn nhau. Ngay caù söùc khoûe cuûa chuùng ta cuøng lieân quan ñeán nhieàu thòu. Taâm thòu an bình cuøng vaäy,

cuõng dính lú ñéán nhieàu sõi vaät. Neáu noui trên phõng dieän theá giõui, vaán ñeà moãi trõõng, con ngôõøi vòui nhau vaø vòui cauc sinh vaät khauc, taát caù ñeàu phui thuoac laãn nhau. Vi theá, ñeã bieát ñõõic hình aính toaøn dieän naøy, khaui nieãm veà sõi phui thuoac laãn nhau laø raát coù ích. Do vaãy ñoài khi toài noui vòui nhõõng ngôõøi khoång phaui ñaio Phaät - nhõõng ngôõøi khoång quan taãm ñeán ñaio Phaät xeut trên khia cañh toãn giao - trong thõic teá coù nhõõng truyeàn thoáng khoång phaui ñaio Phaät, chaúng haïn nhõ truyeàn thoáng ñaio Cô Ñoác, ñaio Hoài, neáu gia ñinh hoï thuoac veà truyeàn thoáng ñoài thì toát hôn haõy ñeã hoï giõõ truyeàn thoáng cuõa hoï. Trong luuc ñoài, quan ñieãm phui thuoac laãn nhau naøy maec duø xuaát phaüt töø theá giõui cuõa ñaio Phaät nhõng coù theá aùp dưng cho taát caù moïi ngôõøi trong cuoac soáng chuùng ta. Nhõ theá, khaui nieãm roäng lòun seõ laøm taãm chuùng ta roäng môu. Baèng caùch naøy, vieac laøm cuõa chuùng ta trõu neãn thõic teá hôn.

Coù nhieàu vaán ñeà chuùng ta chæ nhìn vaøo moät goüc ñoã ñôn giaün, goüc ñoã heip vaø moät loaïi nguyêñ nhaãn hay yeáu toá ñôn giaün roài coá gaéng giaui quyêát maø thieáu caui nhìn toáng theá. Do ñoài, trong thõic teá, nhieàu sõi vieac dính lú vòui nhau nhõng caùch xõu lù cuõa cauc baïn chæ nhìn hay nhaém vaøo moät phaàn neãn haønh ñoäng cuõa cauc baïn khoång thõic teá. Vi vaãy ñeã ñem laii thaui ñoã hieãn thõic hôn, sõi tieáp caãn thõic teá hôn, ñieàu quan troing nhaát laø bieát thõic teá. Muoán bieát ñõõic thõic teá, caùch nhìn toaøn dieän laø raát cañ thieát. Theá neãn giao lù naøy bao goãm hai thõu, hoic thuyêát veà sõi phui thuoac laãn nhau, töuc laø moät loaïi khia cañh khauc cuõa sõi phui thuoac laãn nhau laø sõi voã ngaõ, hay hieãn töõing töõng thuoac khoång coù thaät.

Hai ñieàu naøy, cuõng nhõ loøng vò tha lieãn quan ñeãn taãm nhieät thaønh, khaui nieãm veà sõi phui thuoac laãn nhau naøy lieãn quan ñeãn trí tueã, gioáng nhõ moät thõic phaãm cho naõo boã, hay sõi thoäng tueã, khaui nieãm naøy raát hoõu ích nhõ thõic phaãm hay nhieãn lieäu cho loøng nhieät thaønh, giao lù veà loøng vò tha naøy laø raát coù löi.

Truyeàn thoáng cuûa Phaät töü Vieät nam, toái nghó chuû yeáu thoáng qua truyeàn thoáng Trung Quóác, phaûi vaây khôâng? Hoaëc coù theá ñeán tröïc tieáp töø AÁN Nõä, nhöng trong phaàn lòun trööðng hôïp toái nghó ñeàu qua truyeàn thoáng Trung Quóác, vaø sau ñoù laø Haøn Quóác, Nhaät baûn, vaø Vieät Nam, caùc baûn vaên nguyêân thuûy chuû yeáu laø caùc baûn vaên cuûa Trung Quóác. Nhö vaây ñaïo Phaät Trung Quóác hay truyeàn thoáng Trung Quóác theo toái nghó baét ñaàu ôû theá kyû thòu hai, thòu ba, thòu tö. Truyeàn thoáng Taây Taïng baét ñaàu vaøø theá kyû thòu baûy. Do vaây, chuùng toái laø nhöõng ñeä töü treû hôn cuûa Nöùc Phaät. Caùc baïn giaø hôn. Do ñoù vaøø luïc baét ñaàu, toái luôn göüi lôøi chaøø ñeán nhöõng Phaät töü Trung Quóác cuõng nhö Phaät töü Vieät Nam. Caùm ôn caùc baïn.

Vaø sau ñoù truyeàn thoáng ñaïo Phaät treû nhaát laø ngöðøi Myõ, caùc Phaät töü treû nhaát.

Baûn vaên chuùng ta ñang hoïc coù töïa ñeà laø Luaän giaûng veà Taâm Chaùnh Nieäm Tænh Giaùc. Vaø veà maët nguoaùn kinh ñieån cuûa baûn vaên ñaëc bieät naøy laø do Ngaøi Long Thoï vieát, ñoù laø nguoaùn kinh ñieån cuûa Hieån giaùo cuõng nhö cuûa Maät giaùo. Nhöng giöøa hai nguoaùn hieån vaø maät naøy, nguoaùn ban ñaàu thöïc söï laø giaùo lyù tantra cuûa Kim Cöông Thöøa, do ñoù maëc duø thuaät ngöø boà ñeà taâm, taâm chaùnh nieäm tænh giaùc ñöôïc söü duïng chung trong caù hai giaùo lyù hieån giaùo vaø maät giaùo, thuaät ngöø boà ñeà taâm ôû ñaây hay taâm chaùnh nieäm tænh giaùc coù yù nghóa ban ñaàu theo giaùo lyù Kim Cöông Thöøa vì baûn vaên goác maø Ngaøi Long Thoï vieát luaän giaûng naøy thöïc söï laø naêm doøng trích daãn töø chöông hai cuûa Tantra Guhyasamaja ñöôïc Nöùc Phaät Vairocana (Tyø Lôa Giaù Na) tuyeân thuyeát. Vì theá baûn vaên mang tieâu ñeà Luaän giaûng veà Taâm Chaùnh Nieäm Tænh Giaùc, ôû ñaây taâm chaùnh nieäm tænh giaùc thöïc söï aùm chæ boà ñeà taâm, taâm chaùnh nieäm tænh giaùc ñöôïc hieäu theo Kim Cöông Thöøa, noùi rieâng trong tantra du giaø cao nhaát, ôû ñoù taâm chaùnh nieäm tænh giaùc ñöôïc hieäu veà maët tònh

quang vi teá, taâm tòngh quang toái haäu¹, caù hai ñeàu ôu caáp ñoã cuúa giai ñoain hoasøn thieän vaø ñaëc bieät laø ôu caáp ñoã cuúa söi hôip nhaát tòngh quang vaø huyeän thaân. Vaø ñaây laø yù nghóa chuû yeáu cuúa thuaät ngöõ “taâm chaùnh nieäm tænh giaùc”.

Do ñoù khi chuùng ta noui veà söi luaän giaùu baùn vaên cuúa Kim Cöông Thöøa, ñaëc bieät vôùi caùc tantra, noui chung cou hai phaïm truø chính cuúa tantra ñöôic nhaéc ñeán nhö tantra hieän vaø tantra maät. Tantra hieän nhö Kalachakra tantra, nhöng tantra maät bao goàm caùc tantra ví duï nhö Guhyasamaja Tantra, ñoù laø nguoàn cuúa baùn vaên ñaëc bieät naøy do Ngaøi Long Thoï vieát. Do ñoù, trong tantra maät, gioáng nhö Guhyasamaja Tantra, thaäm chí yù nghóa cuúa moät thuaät ngöõ ñôn giaùn cou theá dieän dòch theo nhieàu caùch khaùc nhau.

Chaúng haïn, ngöõøi ta söu ñuïng phöông phaùp giaùu thích vieác caàu thænh hay aùp ñuïng nhöõng gì ñöôic bieät nhö boán caùch thöüc hay saùu ranh giöùu, neân trong moät thuaät ngöõ ñôn giaùn ñöôic giaùu thích theo nhieàu caùch khaùc nhau ôu caùc trìngh ñoã khaùc nhau. Vaø ôu ñaây, ví duï Guhyasamaja laø nguoàn goác chính cuúa baùn vaên ñaëc bieät naøy vaø cuúa Guhyasamaja Tantra (Bí Maät Taäp Hoäi Tantra), tantra goác cou saùu nguyeän lyù giaùu thích, maø naêm ñaõ ñöôic dòch sang tieáng Taây Taïng. Do ñoù naêm nguyeän lyù naøy cou theá söu ñuïng vaø moät chöa ñöôic phieän dòch. Cho neân, ôu ñaây khi Ngaøi Long Thoï giaùng giaùu veà boà ñeà taâm, taâm chaùnh nieäm tænh giaùc, Ngaøi khoâng chæ luaän giaùu veà trìngh ñoã cuúa Kim Cöông Thöøa maø coøn ôu caáp ñoã giai ñoain hoasøn thieän, söi hieäu bieät veà boà ñeà taâm hay taâm chaùnh nieäm tænh giaùc döùu daïng taâm tòngh quang laø ôu caáp ñoã cuúa giai ñoain hoasøn thieän.

¹ chuù thích cuúa ngöõøi dòch (clear light laø moät traïng thaùi thaáy bieät söi vaät thöic söi ñuùng nhö nou laø nou, töông ñöông vôùi giai ñoain kieán ñaõ [baát thoài chuyeän], töüc giai ñoain thöu ba trong naêm giai ñoain)

Nhò vaäy, khi chuùng ta nòuì veà taâm tòngh quang treân giai ñoain hoaøn thieän, veà cô baùn chuùng ta ñang nòuì veà söi hôip nhaát baát khaù phaân cuúa tænh giaùc chaùnh nieäm vaø taùnh khoâng. ÔÙ ñây chuùng ta coù hai khía cainh, moät laø khía cainh ñoái töông, ñòu laø ñoái töông, töüc taùnh khoâng, ñöôïc kinh nghiäm böüi taâm trí tueä. Caùì kia laø chuù theä ñang kinh nghiäm taùnh khoâng ñòu, laø chuù theä tòngh quang. Söi lieân quan giöä hai caùì naøy vaø nguyêân lý hieäu bieät veà bò ñeà taâm ñöôïc ñem vaøo baùn vaên naøy böüi ngöôøi ñaàu tieân tröôùc nhaát laø Ngaøi Long Thoï, ñòu laø ñoái töông taùnh khoâng hay ñoái töông tòngh quang.

Khi chuùng ta nòuì veà giaùo lý cuúa ñoái töông taâm tòngh quang, cô baùn laø chuùng ta nòuì veà giaùo lý cuúa Ñöüc Phaät veà taùnh khoâng, ñöôïc trình baøy trong nhieàu baøi thuyeät phaùp khaùc nhau, vaø töø quan ñieäm cuúa heä thoáng giaùo lý hieän toäng (sutra). Ví duï theo Kinh Sandhinirmocana (Kinh Giaùì Thaâm Maät), Laøm Saùng Tôù Khaùì Nieäm cuúa Ñöüc Phaät, chuùng ta nhaän ra ba laàn chuyeän phaùp luaân.

Laàn chuyeän phaùp luaân thòu nhaát laø giaùo lý veà Tôù Dieäu Ñeä, laàn thòu hai ñöôïc thieät laäp chuù yeäu böüi giaùo lý veà Trí tueä Vieân maõn, töüc Kinh Baùt Nhaõ Ba La Maät (Sutra Prajnaparamita – Kinh Ñaïi Trí Ñöä). Trong hai laàn chuyeän phaùp luaân naøy, Ñöüc Phaät trình baøy chuù yeäu veà ñoái töông tòngh quang, ñòu laø giaùo lý veà taùnh khoâng. Vaø sau ñòu Samtim Vairochana Sutra nhaéc ñeän laàn chuyeän phaùp luaân thòu ba, ñöôïc nòuì ñeän nhö söi phaân bieät roõ raøng veà caùc baùn chaát khaùc nhau. Vaø ôù ñây, moät phaàn phui cuúa laàn chuyeän phaùp luaân thòu ba bao goàm caùc sutra nhö Tathagatagarbha Sutra (Kinh Nhö Lai Taïng), Kinh Tinh Tuý cuúa Phaät Quaù. Trong caùc giaùng daïy naøy, theâm vaøo ñoái töông tòngh quang cuúa taùnh khoâng, Ñöüc Phaät cuõng giaùng daïy chuù theä tòngh quang cuúa trí tueä.

Vaø do vaäy, giaùo lý Kim Cöông Thöøa ñoäc nhaát voä nhö ôù choã trình baøy cho ta thaáy ñoái töông tòngh quang, töüc taùnh khoâng vaø chuù theä tòngh quang cuúa trí tueä

ñöôic hõip nhaát baát khaù phaân vaø nhòø ñòu trình baøy moät con ñöðøng khieán haønh giaù coù theá tieáp caän söi giaùc ngoä qua söi hõip nhaát baát khaù phaân cuûa ñoái töðing tònh quang cuûa taùnh khoâng vaø chuù theá tònh quang cuûa trí tueä naøy.

Nòu chung, söi hõip nhaát cuûa phöông tieän vaø trí tueä laø phaàn raát thieát yeáu cuûa con ñöðøng ñaïo Phaät ñeán giaùc ngoä. Ñaëc bieät trong boái caùnh Kim Cöông Thöøa, söi hõip nhaát giöøa phöông tieän vaø trí tueä ñöôic ñem vaøo söi hõip nhaát baát khaù phaân, ôù ñòu trong moät söi kieän rieâng bieät cuûa traïng thaùi tâm thöùc, caù hai trí tueä vaø phöông tieän ñeàu hieän dieän. Vì ñòu ñöôic ñem vaøo söi hõip nhaát baát khaù phaân.

Do vaäy, baùn vaên baét ñaàu vòu söi trích daän töø tantra goác Guhyasamaja:

“ Moïi thöïc theá ñeàu khoâng coù thaät...”

Vaø trong ñòu caùch Ngaøi Long Thoï giaùu thích döng naøy laø trình baøy söi hieäu bieät thöïc söi raeng trong giaùo lyù cuûa Ñöùc Phaät baát coù quan nieäm naøo veà moät soá loaïi thöïc theá coù thaät, coù söi hieän höõu ñoác laäp ñeàu bò loaïi boù. Do vaäy, veà maët lòch söù coù nhieàu suy luaän cuûa caùc hoïc phaùi tö töðung trieát hoïc khaùc nhau. Ngoaïi tröø giaùo lyù cuûa Ñöùc Phaät, moïi hoïc phaùi tö töðung cuûa AÁn Ñoä coä ñaïi ñeàu môa taù moät soá khaùc nieäm veà nguyeân lyù vónh cöüu lieän quan ñeán töi ngaõ (atman) hay moät soá loaïi linh hoàn baát dieät. Caùc ñaëc tính cuûa linh hoàn baát töù naøy ñöôic hieäu khoâng gioáng nhö caùc keát taäp (uaän) cuûa thaân vaø tâm, ñòu laø neän taùng cuûa baùn ngaõ ñöôic nhaân leän, baùn ngaõ ñöôic nghó laø ñôn nhaát, moät thöïc theá rieâng leù. Vaø, khoâng gioáng nhö nhöõng uaän voán voä thöðøng, baùn ngaõ ñöôic nghó laø thöðøng haèng vaø vónh cöüu. Khoâng gioáng nhö nhöõng uaän phuï thuoác vaøo nhöõng aùnh höðung khaùc, baùn ngaõ laïi ñöôic nghó laø ñoác laäp. Do ñòu, khaùc nieäm veà moät nguyeân lyù vónh cöüu, laø nhaát theá, baát dieät vaø ñoác laäp ñöôic maëc nhieän công nhaän.

Theá neân Ngaøi Long Thoï vieát doøng ñaàu tieân nhö söi baùc boù loaïi nguyeân lyù vónh cöüu naøy, trong caù hai lieân quan ñeán baùn ngaõ vaø lieân quan ñeán neân taúng cuûa khai nieäm veà baùn ngaõ, ñoù laø thaân vaø taâm chuùng ta. Nòu chung, vì trong yù thöùc ngaây thô cuûa chính chuùng ta, khi nghó veà khai nieäm “toái hay ta”, khai nieäm xuaát hieän nhö theá xuaát phaùt töø thaân chuùng ta, hoaëc xuaát phaùt töø tieán trình tinh thaàn cuûa chuùng ta. Do ñoù, Ngaøi Long Thoï chæ ra raêng khoâng chæ chính baùn ngaõ naøy ñöôïc gaùn cho, laø coù thaät maø coøn döïa caên baùn trên khai nieäm veà baùn ngaõ xuaát hieän, ñoù laø thaân vaø taâm chuùng ta, caùc keát taäp tinh thaàn vaø vaät chaát cuûa nòu, cuõng khoâng coù baát cöü söi hieän höõu ñoác laäp naø (voá töï taùnh).

Keá tieáp chuùng ta ñoïc doøng 2 vaø 3, baùn vaên vieát:

*Hoøøn toaøn loaïi boù moïi chuù theá vaø ñoái töðïng,
Nhö laø nhöõng keát taäp (uaån), nguyeân toá (ñaïi) vaø
giaùc
quan (thöùc);*

Tröðùc tieân, ôù ñaây Ngaøi Long Thoï nhaéc ñeán caùc quan ñieäm cuûa hai tröðøng phaùt kinh ñieän cuûa ñaïo Phaät AÁN Ñoä laø Vaibhasika (Tyø Baø Sa Luaän Boä) vaø Sautrantika (Kinh Löðïng Boä), caù hai tröðøng phaùt kinh ñieän cuûa ñaïo Phaät AÁN Ñoä khoâng phaùt Ñaïi Thöøa naøy chaáp nhaän giaùo lyù cuûa Ñöùc Phaät veà voá ngaõ laø loaïi boù khai nieäm töï ngaõ, töùc nhaát theá, baát bieán vaø ñoác laäp nhö ñaõ quy cho tröðùc ñaây. Vaø trên heát hoï cuõng loaïi boù khai nieäm veà baát cöü loaïi baùn ngaõ naø laøm chuù thaân vaø taâm chuùng ta.

Trong nhaän thöùc ngaây thô veà baùn ngaõ cuûa mình, chuùng ta caùm giaùc beân trên, vöðit trên tieán trình thaân vaø taâm cuûa chuùng ta coù ngöðøi naø ñoù hay ñieàu gì ñoù ñöôïc goïi laø “caù toái” maø baèng caùch naø ñoù söu höõu ñieàu naøy vöüi ngöðøi maø tieán trình taâm thöùc vaø thaân theá thuoác veà, caù toái naøy vì lyù do naø ñoù ñoác laäp vöüi caùc neân taúng naøy, theá neân loaïi khai nieäm veà baùn ngaõ cuõng bò loaïi boù. Do ñoù, theo hai tröðøng

phaùi naøy, giaùo lyù cuûa Ñöùc Phaät veà söi voá ngaõ ñöôïc hieáu döùli daïng khoâng coù baùn ngaõ töi ñây ñuù, vaø baùn ngaõ ñoác laäp.

Tuy nhieân, hai trööøng phaùi naøy thöïc söi chaáp nhaän raèng khi ñeà caäp ñeán neàn taùng cuûa khai nieäm veà baùn ngaõ laø quaù trình thaân vaø taâm, thì chuùng khoâng gioáng baùn ngaõ, chuùng coù söi hieän höõu thöïc teá. Duø noù laø quaù trình cuûa thaân hay taâm, chuùng ñeàu thöïc söi hieän höõu. Söi hieän höõu thöïc söi naøy coù theá ñaët neàn taùng treân söi hieáu bieát thöïc taïi saâu xa hôn. ÔÛ ñây, trööùc heát chuùng ta noù veà tieán trình taâm thöïc vaø hieän töõng thaân xaùc, vì noù laø hai laõnh võic tröïc tieäp ñem laïi kinh nghieäm veà haïnh phuïc vaø ñau khoả cuûa chuùng ta. Khi noù veà haïnh phuïc vaø ñau khoả, laø moái quan taâm chính cuûa nhöõng chuùng sinh nhö chuùng ta, chuùng ta noù veà chuù theá kinh nghieäm, noù laø taâm thöïc vaø quaù trình taâm lyù, ñöôïc xem nhö nhöõng yeáu toá caáu taïo cuûa vaät chaát, roài sau noù qua nhöõng keát taäp lòùn hôn phaùt sinh ñeán möùc ñoä vi teá cuûa theá giöù vaät chaát maø chuùng ta kinh nghieäm.

Töông töi, khi baøn luaän ñeán yù thöïc, laõnh võic cuûa taâm, höi hieáu söi hieän höõu cuûa yù thöïc döùli daïng caùc phaàn töù toái haäu baát khai phaân nhö nhöõng ñôn vò cuûa nhaän thöïc, loai chuyeån ñoäng cuûa nhaän thöïc, qua söi keát taäp taïo ra söi lieân tuïc naøy maø chuùng ta kinh nghieäm nhö yù thöïc kinh nghieäm.

Do vaäy, ñây laø ñeàu maø hai trööøng phaùi Phaät giaùo coả cuûa AÁN Ñoä Vaibhashika vaø Sautrantika ngoaøi boán phaùi khoâng phaùi Mahayana (Ñäi Thöøa) cho laø thöïc taïi cuûa chuùng ta. Leõ dó nhieân, söi hieáu bieát veà thöïc taïi naøy sau noù bò baùc boù vaø pheá phaùn böù Phaùi Duy Thöïc, noù laø phaùi Chittamatra hay Duy Taâm. Vaø theo Phaùi Duy Thöïc, höi tranh caõi vòu khai nieäm veà thöïc taïi thaân theá ñöôïc höp thaønh hay ñöôïc laøm baèng caùc nguyeân toá khoâng theá phaân chia, nhöõng haït cô baùn. Do noù, theo phaùi Duy Thöïc, söi tranh luaän laø: baát chaáp chuùng ta chia nhuù vaät chaát töù baát kyø möùc ñoä naøo,

chøøng naø vaät chaát cøøn hieän höøu, nõu phaùi còu moät soá khaii nieäm veà thaønh phaàn, vì khoâng còu baát kyø yù thòuc veà ñònh höøung vò trí, thì toaøn boä khaii nieäm veà vaät chaát bò suïp ñoã.

Theá neän, neáu caùc baïn phaân tích theo caùch haït cô baùn baát khaii phaân naøy seõ khoâng ñòung võøng, vì theá hoï loaïi boù noã löïc hieäu ñòøic baùn chaát cuõa thòic taïi moät caùch ruùt goïn vaø ðöõng leän töø haït cô baùn baát khaii phaân naøy. Vì theá, Cittamatra, töuc phaùi Duy Thòuc thaäm chí loaïi boù thòic taïi vaät chaát maø chuøng ta kinh nghieäm. Sau ñoù caâu hoïi khòu leän, “Baây giøø cho raèng chuøng ta thòic söi kinh nghieäm theá giøu vaät chaát ... chuøng ta thaáy hoa; chuøng ta thaáy bình vaø cøøn nõõa, laøm sao chuøng ta còu theá? vaø... chuøng ñòøic laøm baèng thòu gi?” Söi hieäu bieát cuõa phaùi Duy Thòuc laø nhöõng ñieäu naøy thòic teá chæ laø söi môu roäng cuõa chính nhaän thòuc chuøng ta voán laø keát quaù töø thieän höøung thòu quen maø chuøng ta taïo ra trong taâm mình, sau ñoù xuaát hieän nhö moät phòung chieáu ra ngoaøi nhö theá còu moät thòic taïi vaät chaát beän ngoaøi. Do vaây ñaây laø caùch phaùi Duy Thòuc pheá phaùn quan ñieäm veà thòic taïi cuõa Vaibhasika vaø Sautrantika.

Keá tieáp chuøng ta ñoïc caùc doøng cøøn laïi cuõa tantra goác, baùn vaên vieát,

*Vì tính bình ñaúng voã ngaõ cuõa moïi hieän töøing,
Neän taâm haønh giaù laø söi baát sinh boãn nguyêân;
Thaät taùnh cuõa taâm laø taùnh khoâng.*

Ôù ñaây, Ngaøi Long Thoï trình baøy quan ñieäm cuoái cuøng, ñoù laø theo phaùi Madhyamika (Trung Quaùn Toång) hay Trung Ñaïo, hoï baùc boù quan ñieäm cuõa phaùi Duy Thòuc vì qua söi phaân tích cuõa phaùi Duy Thòuc, maëc duø baùc boù söi hieän höøu noãi taïi cuõa theá giøu vaät chaát beän ngoaøi, nhöõng hoï chaáp nhaän raèng theá giøu beän trong cuõa chuù theá kinh nghieäm hay yù thòuc còu söi hieän höøu thaät söi nhö moät soá loaïi hieän höøu ñoãc laép noãi taïi. Ngaøi Long Thoï nõu do theá giøu vaät chaát beän ngoaøi khoâng toàn taïi laâu daøi, khoâng ñòung võøng neän khi caùc

baïn ñõa nou ra ñeã phaân tích vaø tìm kieám caùc nguyêân toá hõp thaønh toái haäu cuûa chuùng döïa vaøo thõic taïi cuûa chuùng theo caùch ñoù, hay töông töï neáu baïn laïi laáy yù thõuc hay taâm ñeã aùp duïng phaân tích nhö vaäy thì chuùng ta seõ khoâng theå tìm thaáy loaïi hieän höõu thõic söi cuõng nhö söi hieän höõu noãi taïi, ngay caù yù thõuc maø baïn bieát. Hôn nõõa, moät vaán ñeà cuûa vieäc ñaët neàn taùng cho khai nieäm trong moät soá loaïi cuûa hieän höõu noãi taïi laø khoâng coù söi giaùu ñoác thõic söi ñeã ñoái phòu vôùi söi baùm luyeán lieân quan ñeán chính kinh nghieäm cuûa mình. Qua söi baùc boù thõic taïi cuûa theá giöùu beân ngoaøi, ngöôøi ta coù theå ngaên chaän baùm luyeán vaøo nhöõng ñoái töõing beân ngoaøi, nhöng neáu caùc baïn phaàn naøo cuí theå hoùa kinh nghieäm beân trong cuûa mình thì khoâng coù söi giaùu ñoác choáng laïi söi baùm luyeán vaø chaáp giöõ coù theå xuaát hieän ñoái vôùi kinh nghieäm cuûa theá giöùu beân trong.

Theá neân giaùo lyù cuûa Ngaøi Long Thoï trìn hình baøy söi phuù nhaän khoâng chæ veà theá giöùu vaät chaát beân ngoaøi cuûa söi hieän höõu thõic teá maø coøn vôùi theá giöùu beân trong cuûa kinh nghieäm. Trong ñoù, giaùo lyù veà taùnh khoâng ñoõic trìn hình baøy hõp lyù qua toaøn boä hình aùnh cuûa thõic taïi. Vaø trong thõic teá, giaùo lyù veà taùnh khoâng qua toaøn boä hình aùnh cuûa thõic taïi laø noãi dung chuù ñeà chính cuûa Kinh Trí tueä Vieân maõn, giaùo lyù vaø taát caù ñieàu naøy chæ ra raêng goác reã cuûa luaân hoài, hay söi vô minh cuûa chuùng ta, thõic söi laø söi baùm chaáp vaøo hieän höõu thõic teá cuûa moïi hieän töõing, ñaéc bieät laø söi hieän höõu thõic söi cuûa chính baùn ngaõ cuûa mình treân neàn taùng cuûa khai nieäm saün coù veà vieäc “toái laø toái”.

Do vaäy, trong kinh vaên cuûa Ñöïc Phaät, chuùng ta noui veà söi baùm chaáp vaøo söi hieän höõu thõic söi cuûa con ngöôøi vaø baùm chaáp vaøo söi hieän höõu thõic teá cuûa hieän töõing. Giöõa hai ñieàu naøy, söi chaáp baùm vaøo hieän höõu thõic söi veà con ngöôøi laø nguyêân nhaân neàn taùng cuûa söi luaân hoài cuûa chuùng ta; ñaéc bieät laø ôu ñaây, khoâng chæ laø moät soá ngöôøi khaiïc maø ñuùng hôn laø söi baùm chaáp vaøo hieän höõu thõic söi cuûa chính caùm giaùc

veà caùi “toái” hay “ta” cuûa caùc baïn. Nĕàu naøy ñöôïc cho laø söi baùm chaáp ích kyû, caùc baïn quen vòuì vieäc baùm laáy caùm giaùc caùi “toái” cuûa chính mình. Trong thöïc teá, ñây laø maét xích ñàuu tieân trong chuoãi thaáp nhò nhaân duyeân, ôû ñoù chuùng ta nhaän ra voâ minh, söi voâ minh neàn taùng, laø moái noái keát ñàuu tieân trong chuoãi noái keát ñoù. Do vaây, ñoù trôû neân raát quan troïng vòuì ngöôøi coù tinh thaàn khao khaùt ñeä hieäu taùnh khoâng cuûa con ngöôøi vaø trong tröôøng hôïp naøy, ñieàu quan troïng laø coù ñöôïc söi hieäu bieät veà taùnh khoâng cuûa töï thaân yù thöüc. Vì khi chuùng ta noùi veà khaùi nieäm hay yù thöüc veà baùn ngaõ hoaëc con ngöôøi thì con ngöôøi hay baùn ngaõ ñöôïc ñònh roõ treân neàn taùng cuûa caùc keát taáp thaân vaø taâm. Quaù trình naøy thöïc chaát laø söi lieân tuïc cuûa taâm thöüc phuïc vuï nhò neàn taùng chuú yeáu cho khaùi nieäm veà baùn ngaõ vaø con ngöôøi cuûa chuùng ta, vì theá vieäc hieäu ñöôïc baùn taùnh cuûa yù thöüc trôû neân voâ cuøng quan troïng. Nĕc bieät, neáu caùc baïn xem xeùt giaùo lyù cuûa Tantra du giaø cao nhaát, giaùo lyù naøy thöïc söi nhaän maïnh vieäc thieàn ñònh veà söi troáng khoâng cuûa taâm, vì hieäu ñöôïc söi troáng roäng cuûa taâm naøy neân hieäu ñöôïc baùn taùnh cuûa taâm, trôû thaønh phaàn coát yeáu ñeä hieäu ñöôïc taùnh khoâng. Vaø trong giaùo lyù Kim Cöông Thöøa coù söi nhaän thöüc veà caùc bình dieän cuûa yù thöüc vì teá khaùc nhau, möüc ñoä yù thöüc thoä, vì teá vaø möüc ñoä coïc vì teá, vaø khi haønh giaù thieàn ñònh veà baùn taùnh cuûa taâm döôùi daïng vieän daän möüc ñoä cuûa yù thöüc vì teá vaø thieàn ñònh treân taùnh khoâng cuûa ñoù. Ví duï, Ngaøi Thaùnh Thieân, ñeä töü cuûa Ngaøi Long Thoï, trong luaän giaùng veà naêm giai ñoäin cuûa Ngaøi Long Thoï, ñöôïc goïi laø Baùn Toùm Taét veà söi Tu Haønh, hay Baùn Toùm Taét veà caùc Haïnh, ôû ñây Ngaøi Aryadeva (Thaùnh Thieân) trình baøy giaùo lyù veà taùnh khoâng boãn nguyeân treân neàn taùng cuûa söi thieàn ñònh treân tính troáng khoâng cuûa taâm, baùn taùnh cuûa taâm. Vaø vì taâm laø khaùi nieäm caên baùn cuûa baùn ngaõ, vaø baùn ngaõ laø chuú theá kinh nghieäm keát quaù cuûa nghieäp, baùn ngaõ laø taùc nhaân cuûa haønh ñoäng, vaø ñeä thöïc söi phuù nhaän söi baùm chaáp vaøo baùn ngaõ naøy, haønh giaù caàn phuù nhaän söi

chaáp baùm vaø yù thòuc vì ñòu laø neàn taúng cuûa khai
nieãm veà baùn ngaõ vaø con ngồøi.

Baùn vaên vieát nhö sau,

*Gióng nhö chö Phaät toân quyù, chö ñaïi boà taùt
ñaõ phaùt trieån taâm ñaïi chaùnh nieãm tænh giaùc vaø
coøn nööa,*

Töø ñieãm naøy trôû ñi, Ngaøi Long Thoï trình baøy boà
ñeà taâm quy öðuc (thoàng thöðong), söi thieàn ñònh veà taâm
chaùnh nieãm tænh giaùc thoàng thöðong.

Khi Ngaøi Long Thoï giaúng giaùt giaùo lyù cuûa Ñöùc
Phaät veà taâm tænh giaùc chaùnh nieãm trong moät caâu keä,
Ngaøi ñaùnh leã chö Phaät vaø sau ñòu trong ñoain keä thòu
hai Ngaøi thöic söi trình baøy, ôû ñaây ñoain keä vieát,

*2. Söi nuôi döðong taâm chaùnh nieãm tænh giaùc cuûa
Ñöùc Phaät*

*Ñeã khoàng bò che aùm böüi nhöõng nhaän thöuc, nhö
Baùn ngaõ, caùc keát taäp (uaån), yù thöuc, vaø caùc thòu
khaùc*

Phaùt luôn ñöùc ñaëc tính hoùa böüi taùnh khoàng.

Do vaây, ôû ñaây nhöõng gì Ngaøi Long Thoï trình baøy
laø taâm chaùnh nieãm tænh giaùc, laø söi nhaän bieát tröic
tieáp cuûa taùnh khoàng, laø khoàng coù baát cöù nhaän thöuc
cuûa khai nieãm veà caùc toái naøo. Ôû ñaây, Ngaøi phuù
nhaän khai nieãm töi ngaõ cuûa ngồøi khoàng phaùt tín ñò
ñaïo Phaät.

Sau ñòu khi noùi veà quan nieãm cuûa caùc uaån, Ngaøi
phuù nhaän tröðong phaùt Phaät giaùo nhö Vaibhasika vaø
Sautrantika ñaõ trình baøy khai nieãm veà söi hieån höü
thöic söi cuûa caùc uaån, vaø khi Ngaøi noùi raèng quan nieãm
veà yù thöuc laø söi troáng roäng, laø Ngaøi phuù nhaän quan
ñieãm cuûa Phaùt Duy Thöuc. Sau ñòu Ngaøi noùi raèng thaät
taùnh cuûa boà ñeà taâm naøy thaät söi laø taùnh khoàng. Tuy
nhieän, chæ vöüi nhaän thöuc veà taùnh khoàng naøy khoàng
trôû thaønh taâm chaùnh nieãm tænh giaùc toái thöðing,

khoàng trôu thaønh boà ñeà taâm, vì theá Ngaøi vieát ñoain keä thòu 3, Ngaøi vieát,

*3. Vôùi moät taâm thaám nhuaøn loøng bi
Phaùi noã löïc trau doài [taâm chaùnh nieäm tænh giaùc*

Do ñoù, quan ñieäm taâm tænh giaùc chaùnh nieäm ôu ñây laø söï nhaän bieát tröïc tieáp cuûa taùnh khoáng, ñöôïc boả sung hay cuøng coá baèng boà ñeà taâm, taâm chaùnh nieäm tænh giaùc vì ngôøøi khaùc. Do vaây Ngaøi vieát,

*Chö Phaät, caùc Ñáng hieän thaân cuûa loøng ñaïi bi
Ñeàu lieân tuïc phaùt trieån taâm chaùnh nieäm tænh
giaùc naøy.*

Töø ñoain keä thòu tö trôu veà sau, Ngaøi Long Thoï trình baøy nhöõng pheá bình veà quan ñieäm- khoáng- phaùi- ñaïo Phaät.

Neáu baïn suy nghó saâu hôn veà neàn taùng cuûa quan ñieäm-khoàng-phaùi-ñäïo-Phaät veà khaùc nieäm baïn ngaõ , chuùng ta coù theá lieân heä kinh nghieäm rieâng cuûa chính mình, khi khaùc saùt (trong söï hieäu bieát ngaây thô cuûa mình) caùch chuùng ta nhaän thòuc söï hieän höõu cuûa chính mình nhö nhöõng caù nhaän vaø caùc toái, chuùng ta bieát raèng neáu nghó veà söï hieän höõu tieáp dieãn lieân quan ñeán thaân theá, chuùng ta coù khaùc nieäm hay tröïc giaùc veà tuoái taùc cuûa thaân theá. Ví duï, neáu baïn hoaøn toaøn tröôùng thaønh ñeán moät ñoä tuoái naøo ñoù hay moät thôøi ñieäm naøo ñoù trong cuoäc soáng baïn, baïn khoáng coù caùm nhaän raèng “thaân naøy gioáng nhö thaân toái coù khi toái coøn nou”. Do vaây, phaàn naøu baïn thöïc söï chaáp nhaän moät caùch töï nhieän quaù trình tuoái taùc cuûa thaân baïn.

Töông töï, ñoái vôùi moái quan heä vôùi taâm, neáu baïn nghó veà traïng thaùi hieän haønh cuûa taâm baïn ñaõ coù löïi ích nhöø traùi qua kinh nghieäm laâu daøi qua söï giaùo duïc chính quy... ôu ñây moät làn nöõa, chuùng ta khoáng caùm thaáy raèng “taâm thòuc tröôùng thaønh maø toái coù laïi gioáng nhö taâm khi toái coøn beù.” Do ñoù, lieân quan ñeán thaân vaø taâm, chuùng ta coù caùm giaùc nou laø söï lieân tuïc, phòuc taïp v.v.. Tuy nhieän, khi lieân heä ñeán khaùc

nieãm caùi toái cuõa chuùng ta, döðøng nhö nõu laïi hoaøn toaøn khaùc. Khi suy nghó veà chính mình, ví duï, neáu coá gaéng nhöu laïi kinh nghieãm töø thôøi coøn raát nhoû, chuùng ta nhanh choùng nõu raèng, “Khi toái ôu thôøi gian ñoù”

Do ñoù, khi chuùng ta söu ñuïng cuøng thuaät ngöõ “toái” vaø keuo daøi nõu suoát quaõng thôøi gian naøy, vaø cho raèng nhö theá caù nhaân naøy ñaõ ñi qua söi chuyeån traïng thaùi thôøi gian. Nhö vaây, khoâng gioáng thaân vaø taâm, khi nõu xuaát phaùt töø khaùt nieãm cuõa baùn ngaõ, chuùng ta coù loaïi khaùt nieãm veà tính duy nhaát naøy. Chuùng ta caùm thaáy chæ coù moät vieäc, theá neân chuùng ta coù theá hieäu ñöôïc taïi sao caùc trieát gia quy cho caùi moät hay tính duy nhaát naøy cho ñaéc tính cuõa baùn ngaõ.

Töông töï, khi quan saùt thaân vaø taâm, chuùng ta caùm thaáy “thaân naøy laø cuõa toái, toái coù tö duy vaø caùm xuùc” vaø v..v... Chuùng ta caùm thaáy nhö theá ôu beân treân quaù trình thaân vaø taâm chuùng ta, coù ai ñoù hay ñieàu gì ñoù ñöôïc goïi laø caùi toái hay baùn ngaõ, laø ngöôøi söu höõu cuõng laø ngöôøi traùi qua nhöõng kinh nghieãm, laø ngöôøi chuù söu höõu maø nhöõng loaïi quaù trình naøy thuoác veà. Chuùng ta caùm thaáy vì baùn ngaõ laø ngöôøi chuù söu höõu hay ngöôøi kieám soaùt quaù trình naøy, quaù trình naøy tuøy thuoác vaøo baùn ngaõ nhöng khoâng theá ngöôïc laïi ñöôïc. Baùn ngaõ baèng caùch naøo ñoù ñoác laäp vôùi ñieàu naøy.

Do ñoù, trong caùch naøy chuùng ta coù theá thaáy quan nieãm trieát hoïc veà baùn ngaõ laø nhaát theá, baát bieán vaø ñoác laäp, vaây laøm sao loaïi quan ñieãm trieát hoïc naøy coù theá xuaát hieän. Töông töï, caùc tröðøng phaùt khoâng phaùt ñaïo Phaät tranh caõ raèng phaùt coù ñieàu gì ñoù goïi laø baùn ngaõ, vì khi caùc baïn thaáy ñieàu gì ñoù baèng maét, theo baùn naêng baïn khoâng caùm thaáy “maét toái thaáy ñieàu naøy,” maø ñuùng hôn laø tö töðung theo baùn naêng khöüi lên “toái thaáy ñieàu naøy”. Theá neân, chuùng ta coù caùm giaùc raèng baèng caùch naøo ñoù caùc giaùc quan cuõa chuùng ta gioáng nhö nhöõng caùnh coõa vaø nhö con ñöðøng ñeä ñaët töü, qua ñoù chuùng ta kinh nghieãm theá gian. Vaø ñaây ñieàu ñöôïc goïi laø baùn ngaõ, tham gia vaøo theá gian

qua nhöõng caùnh cöüa, ñoù laø caùc giaùc quan. Noù laø loaïi lyù do maø caùc tröôøng phaùt kinh ñieån khoâng phaùt ñaïo Phaät maëc nhieân coâng nhaän khai nieäm veà moät baùn ngaõ ñoác laäp, vónh cöüu.

Nhõ ñaõ nhaéc ñeán tröôùc ñaây, töø keä thòu 4, Ngaøi Long Thoï chæ trích quan ñieäm khoâng phaùt ñaïo Phaät veà baùn ngaõ vaø trong keä thòu 9 chuùng ta ñoïc,

*9. Neáu laø moät thöïc theá, ñoù seõ khoâng thöôøng coøn
Vì caùc thöïc theá luôn luôn chuyeån bieán;
Vaø ñoái vôùi nhöõng thöïc theá vôô thöôøng,
Ta khoâng phuù nhaän.*

Do vaäy, nhöõng gì Ngaøi Long Thoï trình baøy ôû ñaây trong baøi keä keát thuoác ôû ñoàn ñaéc bieät naøy laø neáu caùc tröôøng phaùt khoâng phaùt ñaïo Phaät maëc nhieân coâng nhaän baùn ngaõ laø thöôøng coøn, baát bieán vaø ñoác laäp thì laøm sao moái töøng quan giöõa baùn ngaõ naøy coù theá ñöôïc cho laø baát bieán, ñoác laäp vaø vôùi caùc uaån, caùc nguyeân toá cuûa thaân vaø taâm luôn bieán ñoái, thì laøm sao giaùt thích ñöôïc moái lieân quan giöõa hai ñieäu naøy?

Vì vaäy, Ngaøi Long Thoï bieán luaän raèng, gioáng nhõ thaân vaø taâm traùi qua moät quaù trình thay ñoái, neân baùn ngaõ hay khai nieäm cuûa con ngôøøi (ñaõ ñöôïc ñònh roõ trên thaân vaø taâm) cuõng phaùt chòu thay ñoái. Vaø trong thöïc teá, theo Ngaøi Long Thoï bieán luaän raèng, neáu chuùng ta khaùo saùt kyõ löôøng caùch khai nieäm cuûa baùn ngaõ vaãn haønh trong chuùng ta, thì ñoù laø söï coâng nhaän naøy.

Ví duï, khi chuùng ta noùi “Khi toái coøn treù, khi toái giaø, khi toái ñau óám, vaø khi toái haïnh phuïc, khoâng haïnh phuïc, v.v.” ôû ñaây nhöõng gì xaùy ra laø caùc thuoác tính cuûa traïng thaùi taâm vaø thaân maø chuùng thuoác veà, hoaëc treù hay giaø, beänh taät hay khoùe maïnh, taát cá thuoác tính naøy cuõng ñöôïc quy cho vaø trôù thaønh thuoác tính cuûa con ngôøøi, nhõ vaäy baùn ngaõ ñaõ ñöôïc ñònh roõ.

Maët khaùc Ngaøi Long Thoï giaùu thích raèng neáu baùn ngaõ laø hoaøn toaøn ñoäc laäp, thì laøm theá naøo baùn ngaõ ñoäc laäp naøy coù theá töông taùc vôùi quaù trình thaân vaø taâm ñaõ cuøng nhau taïo ra söi hieän höõu cuûa caù nhaân naøy? Vì theá nhöõng gì giaùo lyù ñaïo Phaät giaùng giaùu laø thöïc taïi cuûa baùn ngaõ, söi hieän höõu cuûa baùn ngaõ vaø con ngôøøi chæ coù theá ñöôïc hieäu döõu daïng ñieàu gì ñoù ngaãu nhieân, ñieàu gì ñoù phuï thuoäc vaøo caùc keát taäp cuûa thaân vaø taâm, caùc quaù trình taâm thöüc. Do vaäy, ñuùng nhö caùc keát taäp cuûa thaân vaø taâm laø vôä thöðøng, baùn ngaõ hay con ngôøøi ñöôïc ñoanh roõ treân caùc quaù trình naøy cuøng vôä thöðøng.

Vaø sau ñoù Ngaøi Long Thoï giaùu thích raèng, tuy baùc boù baùn ngaõ thöðøng haèng naøy, ñoù laø söi ñoäc laäp, nhöng cuøng khoâng haøm yù phuï nhaân söi hieän höõu cuûa con ngôøøi, söi hieän höõu cuûa moät soá loaïi trung gian. Ñoù laø ñieàu taïi sao Ngaøi vieát; ñoái vôùi nhöõng thöïc theá vôä thöðøng maéc duø baùn ngaõ nhö moät taùc nhaân bò phuï nhaân laø ñoäc laäp, ngôøøi ta vaãn coù theá duy trì khaùu nieäm veà trung gian hay con ngôøøi laø vôä thöðøng.

Sau ñoù, töø baøi keä thòu 10, ta ñoïc,

10. Theá gian naøy khoâng coù baùn ngaõ vaø nhöõng thòu nhö vaäy

*Laiï hoaøn toaøn bò khoáng cheá böü caùc khaùu nieäm
Veà nhöõng keát taäp, ngayeân toá vaø thöüc giaùc, vaø
Chuù theá vaø ñoái töðøng.*

Ôû ñaây “baùn ngaõ vaø nhöõng thòu nhö vaäy” bao goàm moïi ñaëc tính hoaëc thuaät ngôõ chung ñöôïc söü duïng ñeå chæ caù nhaân hay con ngôøøi. Vaø nhö vaäy Ngaøi Long Thoï ñaõ phuï nhaân khaùu nieäm veà caù toái vaø töï ngaõ, sau ñoù tieáp tuïc phuï nhaân caùc tröðøng phaù ñaïo Phaät nhö ñaõ giaùu thích tröðøc ñoù, ñaëc bieät ôû ñaây laø söi hieän höõu thöïc teá cuûa caùc uaån, ñaïi v.v... Phaàn naøy cuûa baùn vaên tieáp tuïc ñeán baøi keä 22.

Do ñoù trong baøi keä 22 cuûa baùn dòch chuùng ta, vieát

22. Veà maët chuù theá vaø ñoái töðøng,

*baát cõu nhõõng gì xuaát hieän ñeän yù thõuc,
taùch khoûi nhõõng nhaän thõuc veà chính chuùng, thì
ñóái tồõng beän ngoaøi chaúng hieän hõõu ôu baát cõu nô
ñaâu.*

Ôû ñây sõi trình bạy cuûa Ngaøi Long Thoï laø pheâ phaùn theo phaùi Duy Thõuc, quan ñieäm veà thõic taïi cuûa caùc trõõng phaùi kinh ñieän cuûa ñaïo Phaät AÁN ñoä, caùc trõõng phaùi duy thõic, Vaibhashika vaø Sautrantika. Vaø do vaãy, Ngaøi vieát raèng taùch rôøi khoûi nhaän thõuc veà chính chuùng, ñóái tồõng beän ngoaøi khoâng hieän hõõu ôu baát cõu ñaâu.

Trong ñoain keä 25, chuùng ta ñoic,

*2. Ñeä vôõit qua sõi chaáp baùm vaøo baùn ngaõ
[Ñõuc Phaät] daỹ veà caùc uaån, ñaïi, vaø coøn nõõa,
Nhõõ an truï trong [traïng thaùi] duy thõuc,
Nhõõng ngõõõ ñaïi thieän duyeän veà sau cuõng phaùi xaù
(giaùo lyù) naøy.*

Nhõõng gì ñõõic trình bạy ôu ñây laø tieán trình phaùt trieän cuûa caùi thaáy. Trong giai ñoain ñaàu tieän caùc baïn baùc boù khai ñieäm veà baùn ngaõ cuûa nhõõng ngõõõ khoâng phaùi ñaïo Phaät vaø sau ñoù chaáp nhaän thõic taïi cuûa caùc uaån v.v.. Sau ñoù, töø quan ñieäm cuûa giaùo lyù Duy Thõuc, hoï cuõng phuù nhaän ngay caù sõi hieän hõõu thõic teá cuûa caùc uaån naøy. vaø töø ñoain keä 26 chuùng ta ñoic,

*26. Vôùi ngõõõ theo phaùi Duy Thõuc, cho raèng
Theá giõù ña ñaïng naøy ñõõic thieát laäp bõu taâm
Vaãy baùn taùnh cuûa taâm ñoù laø gì?
Giõõ ñây toái seõ giaùng giaù ñieäm naøy.*

Tõø ñieäm naøy trõu ñi, Ngaøi Long Thoï trình bạy sõi hieäu bieát cuûa phaùi Duy Thõuc veà baùn taùnh cuûa thõic taïi. Trong Phaùi Duy Thõuc, ñaõ baùc boù sõi hieän hõõu thõic teá cuûa theá giõù vaät chaát beän ngoaøi, hoï chaáp nhaän sõi hieän hõõu thõic sõi cuûa yù thõuc, vaø vì theá theo phaùi

naøy, söi hieäu bieät thöic taïi cuüa yù thöüc trôü neän raát caän thieát vaø trong rieäng phaüi naøy ñaõ coù nhieäu baäc thaày veà truyeàn thoáng nhaän thöüc luaän cuüa ñaïo Phaät nhö Ngaøi Dignaga (Traàn Na) vaø Dharmakirti (Phaùp Xöùng), vaø neáu caùc baïn xem xeüt caùc taùc phaãm cuüa Ngaøi Dignaga vaø Dharmakirti, toaøn boä heä thoáng nhaän thöüc luaän ñöôïc xaây döïng treän söi phaân bieät giöõa nhaän thöüc veà theá giöüi beän ngoaøi ngöôïc laïi vöüi söi tænh giac töï nhaän thöüc. Vaø vì thöic taïi cuüa theá giöüi beän ngoaøi, hay söi coù caên cöù vöõng chaéc cuüa nhaän thöüc chuùng ta ñöôïc ñaët neän taúng treän giac trò cuüa chính baün thaän nhaän thöüc, söi coù caên cöù vöõng chaéc cuüa nhaän thöüc sau ñoù ñöôïc ñaët neän taúng theo caùch goùp phaàn cho nhöõng nhaän thöüc naøy, ñoù laø khaù naêng töï nhaän thöüc. Vaø trong caùch ñoù thöic taïi cuüa yù thöüc hay taâm ñöôïc thieát laäp trong tröôøng phaüi naøy.

Keá tieáp chuùng ta ñöic trong ñoaïn keä 27,

27. *“Taát caù do taâm taïo,”*

Ñöïc Theá Toän ñaõ thuyeát

Ñeä giuùp ngöôøi aáu trú thoàt khoüi söi haõi,

Thaät ra khoäng phaüi chaân lý cöùu caùnh.

Ôû ñaây Ngaøi Long Thoï pheä phaün quan ñieäm cuüa Phaüi Duy Thöüc, vaø dó nhieän trong Kinh ñieän cuüa Ñöïc Phaät nhö Kinh Möôøi Caáp Ñöä Dasabhumika (Thaäp Ñöä Kinh), maéc duø coù nhöõng dieän dòch khaùc bieät vaø cuõng trong Lankavatara (Kinh Laêng Giaø) coù nhöõng trình baøy döùt khoaùt phaün baùc thöic taïi cuüa theá giöüi beän ngoaøi vaø thieát laäp chaân lý cuüa Duy Thöüc. Tôøng töï, neáu xem xeüt luaän giaúng cuüa Ngaøi Vasubhandu (Theá Thaän) veà söi Phaân bieät cuüa Trung Quaùn vaø caùc Cöic Ñöan, ñoù laø baün vaên cuüa Ngaøi Maitreya, moät ñoaïn keä ñaéc bieät ôû ñoù khi Ngaøi Vasubhandu giaüi thích luaän giaúng treän ñieäu naøy, Ngaøi phaüt bieäu döùt khoaùt raèng moät trình baøy noui roõ quaù trình tö duy laø bò löøa doái, bò boup meòu laïi thöic söi hieän höõu, vaø Ngaøi noui raèng khoäng chæ vaán ñeä cuüa hieän höõu maø coøn laø khaù ñieäm veà hieän höõu, laø söi hieän höõu noäi taïi. Trong taùc phaãm

cuôa Ngaøi Vasubandhu, quan ñieãm ñöôïc trình baøy raát roõ raøng raèng theo Phaùì Duy Thöùc, yù thöùc, nhaän thöùc vaø quaù trình taâm thöùc thöïc söï söù höõu söï hieän höõu noãi taiï thöïc teá. Do ñoù khi Ngaøi Long Thoï vaø Phaùì Trung Quaùn pheá phaùn Phaùì Duy Thöùc, caùc vò khoâng pheá phaùn baèng caùch noùi raèng Ñöùc Phaät chöa töøng daïy Duy Thöùc. Söï pheá bình naèm ôû choã ñuùng laø Ñöùc Phaät coù daïy ñieàu naøy trong kinh ñieãn nhö Kinh Santim Vairocana, *Laøm Saùng Toù YÙ Ñöùc Cuôa Ñöùc Phaät*, ôû ñây giaùo lý veà taùnh khoâng ñöôïc giaùng nghóa döùu daïng ngöõ caùnh hoùa nhöõng yù nghóa khaùc nhau veà taùnh khoâng. Ngaøi Long Thoï noùi raèng khoâng phaùì Ñöùc Phaät khoâng daïy Duy Thöùc, maø laø Ñöùc Phaät ban giaùo lý khoâng tieâu bieäu cho chaân lý roát raùo. Giaùo lý ñöôïc giaùng daïy cho moät muïc ñích ñaéc bieät. Vì theá Ngaøi vieát,

*Ñeã giuùp ngöôøi aáu trú thoaùt khoûi söï haõi,
Thaät ra khoâng phaùì chaân lý cöùu caùnh.*

Sau ñoù trong ñoain keä 29, Ngaøi Long Thoï vieát Ñöùc Phaät ñaõ daïy raèng ngay caù taâm cuõng roãng khoâng, vì theá Ngaøi vieát,

*29. Vôùi ngöôøi ham thích ñaïi thöøa
Ñöùc Phaät ñaõ daïy vaén taét
Voã ngaõ trong bình ñaúng hoaøn toaøn
Vaø taâm voán baát sinh boãn nguyeân.*

Töø ñoain keä 30, Ngaøi Long Thoï pheá bình nguyeân lý cô baùn cuôa Phaùì Duy Thöùc, ñoù laø khaù ñieãm veà a laïi da, neàn taùng cuôa yù thöùc. Lý do vieác maëc nhieân công nhaän khaù ñieãm yù thöùc neàn taùng naøy laø ñeã thöïc söï tìm kieám nhaän daïng thaät cuôa con ngöôøi. Vaø vì coù nhieàu traïng thaùi khoâng chuù taâm veà hieän höõu nhö khi ngöôøi ta meät moùi hay trong söï ngöng nghæ saâu v.v.. Phaùì Duy Thöùc xaùc nhaän raèng phaùì coù thöùc thöù taùm ñeã ghi nhöù tính lieân tuïc cuôa noù, vaø vì theá neáu chuùng ta nhaän söï lieân tuïc cuôa yù thöùc laø neàn taùng cuôa caù nhaän hieän höõu, vaãy trong traïng thaùi voã thöùc khi khoâng coù yù thöùc kinh nghieãm thì seõ khoâng coù ngöôøi, söï lieân tuïc cuôa con ngöôøi seõ giaùn ñoain. Vì theá ñây laø

lyù do taii sao Phaui Duy Thöuc maéc nhieän coäng nhaän khaui nieäm veà a laäi da thöuc, neän taüng cuüa yù thöuc. Tuy nhieän, khaui nieäm naøy bò Ngaøi Long Thoï phuü nhaän. Töông töi, khaui nieäm veà söi tænh giaüc töi nhaän thöuc, ñoù laø thuoäc tính phi nhaän thöuc cuüa yù thöuc cuöng bò phuü nhaän. Sau ñoù trong keä 39, Ngaøi Long Thoï vieát,

39. Ngöôøi nhaän thöuc nhaän bieát nhöõng gì coù theå nhaän thöuc

Khoâng coù nhöõng gì coù theå nhaän thöuc thì khoâng coù nhaän thöuc;

Theá neän taii sao khoâng thöøa nhaän

Chú theå cuöng nhö ñoái tööïng hoaøn toaøn khoâng hieän höõu?

Caùc baïn bieát, nhöõng gì Ngaøi Long Thoï trình baøy ôû ñây laø khi chuùng ta coù caùc khaui nieäm nhö chú theå vaø ñoái tööïng, ngöôøi nhaän thöuc vaø ñoái tööïng ñöôïc nhaän thöuc, ñoù laø nhöõng khaui nieäm xuaát hieän trên caên baùn lieân quan laãn nhau. Nòu khoâng laø tröôøng hôïp nhaän thöuc xaüc minh ñoái tööïng. Töi thaân söi nhaän thöuc ñöôïc xaüc minh bôûi moät loaïi yeáu toá thöu ba ñoù laø söi tænh giaüc töi nhaän thöuc. Vì theå Ngaøi Long Thoï nòu, gioáng nhö trong tröôøng hôïp caùc baïn bieát veà taüc ñuïng, haønh ñoäng vaø ñoái tööïng cuüa haønh ñoäng, caù ba yeáu toá veà haønh ñoäng naøy ñeàu phuï thuoäc vaø ñònh roõ laãn nhau. Ngöôøi ta khoâng theå xaüc ñònh mình neáu khoâng coù ngöôøi khaüc. Do ñoù, qua söi phuï thuoäc laãn nhau, ngöôøi ta coù theå xaüc nhaän caùc khaui nieäm naøy. Theá neän, ñây laø ñieàu Ngaøi Long Thoï trình baøy trong keä 39.

Khaui nieäm phuï thuoäc laãn nhau naøy ñaõ ñöôïc trình baøy raát roõ trong luaän giaûng veà Mulamadhyamikakarika (Caên baùn Trung Quaùn Luaän) cuüa Ngaøi Nguyeät Xöùng.

Keá tieáp trong keä 58, trên trang 19, chuùng ta ñoïc,

58. Khi nòu veà taùnh khoâng nhö baùn theå [cuüa hieän tööïng]

Cháung phaui ñeà xöùu thuyeát ñoain kieán

Quan ñieãm cuûa Ngaøi Long Thoï ôû ñây laø giaùo lý veà taùn khoâng trình baøy moïi hieãn töõing laø troáng roång vì chuùng ñeàu phui thuoác, vì chuùng khoâng coù baùn taùn ñoác laäp. Do vaãy taùn khoâng ñoõic trình baøy nhö chaân taùn cuûa söi vaät. Vì chuùng laø chaân taùn cuûa söi vaät vaø ñoù laø hieãn töõing maø chuùng ta coù theå noùi veà chaânt taùn, theá neân giaùo lý veà taùn khoâng khoâng taïo thaønh moät daïng ñoain kieán vì ôû ñây chuùng ta ñang noùi veà taùn khoâng nhö baùn chaát toái haäu cuûa söi vaät hieãn taïi. Do ñoù tieán trình naøy ñoõic trình baøy raát roõ raøng trong Trí tueä Neàn taùng cuûa Ngaøi Long Thoï veà Trung Ñaïo, Mula madhyamikakarika (Caên baùn Trung Quaùn Luaän), ôû ñây Ngaøi giaùu thích yù nghóa cuûa taùn khoâng döõu daïng lý duyeân khôûi, khi Ngaøi noùi raèng, “vì khôûi nguyeân ñaõ phui thuoác neân ñoõic daỹ raèng ñoù laø söi troáng roång.”

Do vaãy, ôû ñây Ngaøi xem yù nghóa cuûa taùn khoâng vaø lý duyeân khôûi laø ngang nhau. Theá neân vì taùn khoâng laø baùn theå toái haäu cuûa söi vaät neân giaùo lý veà taùn khoâng khoâng taïo thaønh daïng ñoain kieán.

Töông töï, Ngaøi Long Thoï vieát,

Cuõng chaúng ñeà xuaát thuyeát thöõng kieán.

Nhöõng gì Ngaøi Long Thoï trình baøy ôû ñây laø taùn khoâng, ñoù laø baùn theå toái haäu cuûa söi vaät, töï noù khoâng thöic söi hieãn höõu, töï noù laø söi khôûi nguyeân phui thuoác, neân khoâng gioáng nhö Phaùì Duy Thöùc baùc boù baùn taùn ñoõic gaùn cho taïo neân hieãn höõu thöic söi cho taùn khoâng, traùi laïi trong giaùo lý cuûa Ngaøi Long Thoï, khoâng chæ hieãn töõing laø troáng khoâng maø taùn khoâng cuûa hieãn töõing cuõng laø troáng roång. Do vaãy, ngöõoï ta noùi veà taùn khoâng cuûa taùn khoâng. Vaø vì theá cuõng khoâng coù söi nguy hieãm laø rôì vaøo thuyeát thöõng kieán. Trong caùch naøy giaùo lý veà taùn khoâng baùo veä haønh giaùu khôûi caù hai thuyeát thöõng kieán vaø ñoain kieán.

Chuùng ta ñoic trong keä 59,

59. *Khôûi ñàùu vôûi voâ minh vaø keát thuùc vôûi tuoãi giaø,*
Taát caù quau trình ñoù ñeàu xuaát hieän töø
Moái noái keát cuûa thaäp nhò nhaân duyeân,
Chuùng ta haõy chaáp nhaän chuùng gioáng nhò giaác
moäng vaø aùo aùnh.

Ngaøi Long Thoï giaûi thích ôû ñây raêng trong luùc baùc boù baát kyø khai nieãm naøo veà hieän höõu thöïc söï trong giaùo lù veà taùnh khoâng, ngöôøi ta vaãn coù theá duy trì khai nieãm maïch laïc, thieát thöïc veà thöïc taïi.

Ôû ñây Ngaøi giaûi thích thöïc taïi döõuï daïng lù duyeân khôûi. Lù duyeân khôûi gaén lieàn vôûi theá giöûi beân ngoaøi, lù duyeân khôûi ñi ñoài vôûi theá giöûi beân trong cuûa chuùng sinh vaø dó nhieân, söï khôûi nguyeân cuûa chuùng sinh ñöôïc giaûi thích döõuï daïng Thaäp Nhò Nhaân Duyeân cuûa giaùo lù Ñöïc Phaät..

Do vaây nguyeân lù chính ñöôïc vieän daãn ôû ñây laø nguyeân lù nhaân quaù, neân treân neàn taùng cuûa luaät nhaân quaù, Ngaøi Rolpai Dorje vieát moät baùn vaên ñöôïc goïi laø *Baøi Ca treân Caù Thaáy, Nhaän ra Dieän maïo Baø meï cuûa toái* hay *Nhaän ra Baø meï cuûa toái*, trong ñoù Ngaøi vieát baøi keä sau ñây.

Ôû ñây, Baø meï trong yù nghóa cuûa taùnh khoâng. Taùnh khoâng laø baùn theá toái haäu cuûa moïi söï, Ngaøi nhaéc ñeán taùnh khoâng nhò Baø meï.

Do vaây ñeà caäp ñeán moãi quan ñieãm khíaùc nhau cuûa caùc Tröôøng phaù ñaïo Phaät, Ngaøi vieát nhò sau, duø töï thaân caùc baøi keä maø vieác tuïng nieãm cuûa toái veà baøi keä coù theá coù nhöõng lôøi khoâng chính xaùc. Ngaøi vieát raêng vieác ñeà ra loaïi khai nieãm thoâng thöôøng veà thöïc taïi beân ngoaøi coù theá ñöôïc xaùc nhaän, vì theá nhöõng baäc thaày cuûa phaù Vaibhashika vaø Sautrantika khoâng caàn quau lo nghó khi caùc vò baùc boù khai nieãm cuûa töï ngaõ ñoäc laäp vôûi Vaibhashika vaø Sautrantika; hai tröôøng phaù Phaät giaùo, vieác coù khai nieãm maïnh meõ veà theá giöûi hieän höõu laø raát quan troïng. Do ñoù, caùc vò quy

thöic taïi cho nhöông haït cô baùn v.v.. nhö chuùng ta ñaõ baøn luaän trööùc ñây. Nhöông gì Ngaøi Jang-gya noùi laø vì ngôôøi ta coù theá coù khaiù nieäm thieát thöic veà theá giöùì beân ngoaøi naøy, khoâng coâng nhaän thöic taïi cuûa chuùng trong nhöông nguyêñ toá ñöôic taïo thaønh söi baát khaiù phaân, trööøng coùu, toái haäu neân caùc baäc thaày khoâng caàn lo nghó.

Keá tieáp, noùi vôùi caùc baäc thaày cuûa Phaùì Duy Thöüc, Ngaøi noùi raèng maëc duø ngôôøi ta khoâng chaáp nhaän khaiù nieäm khaiù naêng töi nhaän bieát naøy, ngôôøi ta vaãn coù theá duy trì khaiù nieäm gaén keát cuûa chuù theá vaø ñoái töôïng, nhaän thöüc vaø ñoái töôïng ñöôic nhaän thöüc. Vì theá caùc baäc thaày cuûa Phaùì Duy Thöüc khoâng caàn lo nghó quaù nhieàu.

Sau ñoù Ngaøi tieáp tuïc vaø noùi vôùi caùc trieát gia cuûa phaùì Trung Ñaïo ñaõ nhaän maïnh treân moät soá khaiù nieäm veà thöic taïi beân trong treân bình dieän quy öôùc, Ngaøi noùi raèng caùc vô cuõng khoâng caàn lo nghó, caùc baïn bieát, maëc duø baùc boù baát coù khaiù nieäm veà beân trong naøo, ngôôøi ta vaãn coù theá duy trì moät hieäu bieát gaén keát veà theá giöùì cuûa lyù duyeân khôù. Vì theá caùc vô thaày cuûa Svatantrika Madhyamaka (Trung Quaùn Y Töi Khôùì Toâng) khoâng caàn lo nghó.

Theá neân nhöông gì Ngaøi Jang-gya noùi ôù ñây laø, neáu ngôôøi ta thöic söi hieäu giaùo lyù cuûa Ngaøi Long Thoï, ñaëc bieät trong caùch duy nhaát ñaõ ñöôic vieát böùì caùc baäc thaày nhö Buddhapalita vaø Chandrakirti, ngôôøi ta seõ coù söi hieäu bieát raát saâu saéc veà yù nghóa cuoái cuøng cuûa taùnh khoâng, ôù ñoù ngay caù daáu veát baùm chaáp vaøo baát kyø khaiù nieäm veà ñoái töôïng hieän höù noäi taïi naøo ñeàu bò loaïì böù.

Tuy nhieân, cuøng vôùi caùì thaáy ñoù, coù moät khaiù nieäm thieát thöic gaén keát cuûa thöic taïi maø nhaân, quaù vaø möi söi quy öôùc vaãn haønh trong ñoù. Vì theá neáu thöic söi khaiù saùt kyø löôông thì ngôôøi ta thöic söi coù theá tieán ñeán vieäc nhaän ra trong giaùo lyù cuûa Ngaøi Long Thoï raèng ñeàu ñoù thöic söi laø phöông phaùp vaø söi giaùì

ñoac ñeả choáng laïi vieác baùm chaáp thaâm caên coá ñeả vaø baùn ngaõ beân trong chuùng ta, baùm chaáp thaâm caên coá ñeả, saâu saéc vaøo thõic taïi hieãn hõõu.

Vaø, cuøng luùc, ngöðøi ta khoâng theả rồi vaøo daïng ñoain kieán, maø ñuùng hôn laø söi duy trì khai nieãm thieát thõic veà thõic taïi, vaø do vaãy cuøng luùc giaùo lỳ Ngaøi Long Thoï hoaøn toaøn thoàt khoúi baát kyø khuyeát ñieãm naøo vaø ñöðic hoả trõi hoaøn toaøn bõuì nguyeân nhaân. Vì theả khi caùc baïn suy nghó veà nhõõng doøng naøy, dó nhieân toái khoâng khaúng ñõnh raèng toái ñaõ nhaân ra taùnh khoâng, nhõõng toái coù theả noùi raèng toái ñaõ neám ñöðic moät loaïi muøi vò cuúa noù, toái thieáu ñöðic chuít ít, vaãy khi caùc baïn nghieân cõu saâu treân thõic nghóa cuúa taùnh khoâng vaø khi coù ñöðic moät ít muøi vò cuúa noù, thì roõ raøng khi nghe nhõõng lôøi gioáng nhõ taùnh khoâng, noù xuaát hieãn vaø gõïi leân trong caùc baïn moät kinh nghieãm hoaøn toaøn khaúc, vaø neáu khoâng thì ngöðøi ta coù theả hieäu sai giaùo lỳ cuúa Ngaøi Long Thoï.

Giaùo lỳ cuúa nhõõng baéc nhõ Ngaøi Long Thoï khoâng theả xem nhõ baát cõu loaïi lỳ thuyeát suoàng cuúa caùc giaùo sö, nhõõng ngöðøi ñaõ phaùt trieán moät soá loaïi quan ñieãm coù tính chaát suy ñoàn. Ñuùng hôn giaùo lỳ cuúa Ngaøi Long Thoï veà taùnh khoâng laø giaùo lỳ lieân quan trõic tieáp ñeán kinh nghieãm cuúa chuùng ta, ñeán söi tìm kieám giaùc ngoã cuúa chuùng ta.

Sau ñaây toái seõ choïn ra hai keã keá tieáp, keã 70, treân trang 12, keã vieát,

*70. Taâm hoan hyù thì thaät söi an ñõnh;
Taâm an ñõnh thì khoâng nhaàm laãn;
Khoâng nhaàm laãn thì hieäu ñöðic chaân lỳ;
Nhõ hieäu ñöðic chaân lỳ, ngöðøi ta ñaít giaùu thoàt.*

Vaø sau ñoù, treân keã 72, chuùng ta ñöic,

*72. Ngöðøi khoâng hieäu taùnh khoâng
Thì khoâng lónh hoả caùc phõng tieãn ñeả giaùu thoàt;
Neân ngöðøi voả minh seõ luaân hoải
Trong nguïc tuø hieãn hõõu cuúa saùu boả chuùng sinh.*

Do vaäy cho ñeán ñieäm naøy, giaùo lyù veà boà ñeà taâm toái thöông, taâm chaùnh ñieäm tænh giaùc toät baäc ñã ñöïc trình baøy.

Töø keä 73 trôû ñi, boà ñeà taâm thoäng thöông, taâm chaùnh ñieäm tænh giaùc thoäng thöông ñöïc trình baøy.

Do ñoù, ñây laø nhöõng gì toái nhaéc ñeán nhö loøng vò tha taïi phaàn nhaän xeùt môû ñâu.

Keá tieáp trong keä 73 chuùng ta ñöïc,

73. Khi taùnh khoâng naøy

Ñöïc haønh giaù thieán quaùn,

Chaéc chaén seõ phaùt khôûi trong hoï

Loøng thieát tha mong muoán lôïi ích cho ngôøøi khaùc.

Nhöõng gì Ngaøi Long Thoï noùi ôû ñây laø moät khi coù söï hieäu bieát saâu xa veà yù nghóa cuûa taùnh khoâng, caùc baïn seõ tieán ñeán vieäc nhaän ra raêng mình coù khaù naêng tòngh hoùa nhöõng nhieäm oâ cuûa taâm. Moät khi nhaän ra coù khaù naêng tòngh hoùa nhöõng nhieäm oâ cuûa taâm thì khaù khaùt chaân thaønh tìm kieám giaù thoàt khôûi nhöõng nhieäm oâ cuûa taâm khôûi leân trong baïn, vaø khi nhaän ra ñeàu ñoù baïn seõ nhaän ra taát caù chuùng sinh khaùc ñeàu bò baãy raáp trong luaân hoài, nguyêân nhaän neàn taùng luaân hoài cuûa hoï laø taâm voâ minh baùm chaáp vaø baïn ngaõ hieän höõu vaø hieän höõu voán saün. Tuy taâm voâ minh naøy laø nguyêân nhaän goác cuûa luaân hoài, laø traïng thaùi boùp meùo cuûa taâm, nhöng coù theå loaiï boù, coù theå tieäu tröø vaø toàn taïi moät giaù ñoác huøng maïnh ñeå tieäu tröø ñoù. Do vaäy, moät khi nhaän ra ñeàu ñoù, thì loøng bi chaân thöïc cho taát caù chuùng sinh bò baãy raáp trong luaân hoài vì söï voâ minh seõ khôûi leân trong caùc baïn. Ñoù laø ñeàu taïi sao Ngaøi Long Thoï vieát,

Chaéc chaén seõ phaùt khôûi trong hoï

Loøng thieát tha mong muoán lôïi ích cho ngôøøi khaùc.

Baây giøø trong keä 76 vieát,

76. *Quaû laønh hay döõ*

*Trong daïng taùi sinh may maén hoaëc baát haïnh,
Ñeàu xuaát phaùt töø vieäc giuùp ñôõ chuùng sinh
Hay laøm haïi hoï.*

77-78 *Neáu bieát döõa vaøo chuùng sinh*

*Chaéc chaén ñaït ñôõic traïng thaùi voà song [Phaät quaû],
Vaãy chaúng ñaùng ngaïc nhieân veà vieäc
Baát cöù söï thònh vôõïng naøo trong coõi trôøi vaø ngöðøi,
Nhö Phaïm Thieân, Ñeá Thích, Haéc Thieân,
Vaø nhöõng vò baùo veä cuûa theá gian ñôõic höðung,
Ñeàu do vieäc giuùp ñôõ ngöðøi khaùc.
Chaúng cou ñieàu gì trong tam giöùu naøy
Maø khoâng ñem laïi lôïi ích vì giuùp ngöðøi khaùc.*

Vaø sau ñoù baùn vaên tieáp tuïc, nhöõng gì Ngaøi Long Thôi giaùu thích ôû ñây laø trong thöïc taïi baát cöù vieäc gì gaén lieàn vôùi kinh nghieäm haïnh phuïc cuûa chuùng ta, baát keå ñieàu toát naøo trong theá gian, hoaëc tröïc tieáp hay giàu tieáp, ñeàu laø keát quaû hay haäu quaû cuûa haønh ñoäng vaø tö duy laøm lôïi ích ngöðøi khaùc.

Traùi laïi, moïi haäu quaû cuûa baát cöù haønh ñoäng hay suy nghó naøo laøm toãn haïi ngöðøi khaùc ñeàu ñem laïi suy suïp cho chính chuùng ta vaø moïi haäu quaû baát haïnh khaùc maø chuùng ta thaáy trong theá gian. Toùm laïi baùn vaên noùi raèng ngay caù vieäc taùi sinh vaøo ñò nguïc v.v., taát caù nhöõng ñieàu naøy ñeàu laø haäu quaû cuûa vieäc tham gia vaøo haønh ñoäng gaây haïi cho chuùng sinh khaùc.

Toùm laïi, nhöõng gì Ngaøi Santideva Tòch Thieân) trình baøy trong quyeãn *Höðung dañ cho Ñôøi soáng Boà Taùt Ñaïo*, Ngaøi noùi raèng neáu ngöðøi ta khoâng trao ñoái mình vôùi ngöðøi khaùc vaø baét ñaàu nuoái döõõng haïnh phuïc cho ngöðøi khaùc, thì khoâng nhöõng seõ khoâng ñaït Phaät quaû maø trong chính cuoäc soáng naøy cuõng khoâng ñôõic haïnh phuïc. Theá neân, moïi kinh nghieäm haïnh phuïc, thaäm chí trong ñôøi naøy ñeàu laø keát quaû cuûa haønh vi laøm lôïi ích cho ngöðøi khaùc.

Do vaây, neáu coù theá quàn chieáu saâu saéc, ngöôøi ta seõ thöïc söi tieán ñeán vieác hieáu roõ giàu trò cuûa hai giàu lyù naøy. Giàu lyù veà taùnh khoâng gaén lieàn vôùi vieác hieáu saâu hôn veà baùn theá cuûa thöïc taïi, vaø keá tieáp laø giàu lyù veà loøng vò tha, ñoù laø boà ñeà taâm, taâm chaùnh nieäm tænh giàu.

Theá neân, neáu caùc baïn coù khaù naêng tieáp nhaän con ñöôøng coù söi keát hôïp cuûa hai thöïc haønh naøy, nhö Ngaøi Santideva noùi trong quyeán Cuoác Soáng Cuûa Con Ñöôøng Boà Taùt, khi Ngaøi noùi raèng ñeà vôôït qua baát còu caùm giàu meät moùi hay chaùn naùn naøo, ngöôøi ta neân cöôøi con ngöïa boà ñeà taâm, taâm chaùnh nieäm tænh giàu, vaø sau ñoù du haønh töø nôï hoan hyù naøy ñeán nôï hoan hyù khaùc, vaø ngöôøi thoâng minh hay ngöôøi khoân ngoan haù chaéung nhaän laáy hoan hyù trong vieác tham gia vaøo chuyeán du haønh nhö vaây hay sao?

Theá neân giàu lyù naøy thöïc söi huøng maïnh, vì neáu caùc baïn thöïc söi suy nghó saâu xa nhö moät haønh giáu, neáu caùc baïn coù khaù naêng thöïc söi thöïc hieän ñày ñuù hai nguyêân lyù naøy, nguyêân lyù veà hieáu bieát baùn theá cuûa thöïc taïi vaø nguyêân lyù veà loøng vò tha, thì hieän nhieän seõ môû ra moät chöông môûi, ôû ñoù toaøn boà chuyeán haønh trình cuûa baïn trong cuoác soáng naøy môû roäng höðung ñeán haïnh phuïc, moät söi hoan hyù thöïc söi. Do ñoù, ngöôøi ta coù theá thöïc söi hieáu vaø thoâng caùm quan ñieãm ñöôïc dieãn taù trong baùn vaên cuûa Ngaøi Santideva khi Ngaøi noùi raèng,

*Chöøng naøo hõ khoâng coøn toàn taïi
Chöøng naøo chuùng sinh coøn hieän höõu
Toài nguyêän ôû laïi
Vaø loaiïi tröø ñau khoã cuûa theá gian.*

Vì vaây baïn coù theá thoâng caùm vôùi loaiïi tình caùm ñoù vaø thaät söi coù ñöôïc caùm giàu haïnh phuïc vaø an ñoan, caùm thaáy taâm hoan hyù.

Chuùng ta ñöïc baøi keá keá tieáp, Ngaøi Long Thoï vieát,

86. Khi qua tu haønh ñaït ñöôïc kieán coá

Ngaøi ñang noui veà boà ñeà taâm.

*Vaø cuông lo laéng veà sõi ñau khoả cuûa ngôðøi khaùc,
Chõ Boà Taùt töø boù hyù laïc trong ñòngh
Daán thaân vaøo taän ñaùy voà giaùn ñòà nguïc.*

*87. Thaät ñaùng taùn thaùn, thaät tuyeät dieäu bieát bao;
Ñây laø con ñöðøng toái haùo cuûa baäc sieäu phaøm;
Vieác cho ñi cuûa caùi, thaân maïng
Hoaøn toaøn chaúng cou ñi ñaùng ngaïc nhieân.*

*88. Ngôðøi hieäu ñöðic taùnh khoâng cuûa hieän töðing
naøy*

*Maø vaän soáng thuaän theo luaät nhaân quaù,
Nhõ vaãy thaät laø kyø dieäu hôn taát caù ñieàu kyø dieäu!
Ñaùng thaùn phuïc hôn taát caù nhöøng ñi ñaùng taùn
thaùn!*

Do vaãy, toái nghó neáu haønh giaù cou theá luyeän taâm theo nhöøng döng naøy, trên neàn taùng cuûa giaùo lyù veà taùnh khoâng vaø loøng vò tha nhõ ñaõ phaùc thaùo trong baùn vaên naøy, chaéc chaén haønh giaù seõ cou khaù naêng ñem tieàm naêng toái öu naèm trong taâm haønh giaù vaø seõ laøm cho trí tueä con ngôðøi cou yù nghóa nhaát seõ thaønh töüu vaø phuïc vui ñöðic muïc ñích cuûa nou. Trong caùch naøy ngôðøi ta seõ cou khaù naêng trau ñoài ñöðic löðing duõng khí vó ñaïi nhaát vaø möüc ñoä vò tha lòun nhaát, möät khi cou khaù naêng laøm ñöðic caùc ñieàu naøy, thì sõi dieän taù veà vieác ñöðic laøm ngôðøi cuûa baïn thöic sõi ñaùy yù nghóa.

Keá tieáp chuùng ta ñöic töø keä 103 trên trang 13,

*103. Muøi vò duy nhaát cuûa loøng bi laø coâng ñöùc;
Vò cuûa taùnh khoâng thì tuyeät haùo nhaát;
Ngôðøi naøo uoáng ñöðic [cam lòà cuûa taùnh khoâng] ñeä
thöic hieän*

*Löü ích cho chính mình vaø ngôðøi khaùc ñeäu laø con
cuûa*

Ñaáng chieán thaéng.

104. *Haõy ñem heát thaân taâm cuûa baïn ñaûnh leã caùc Ngaøi;*

Caùc Ngaøi luoân laø baäc Theá Toân cuûa tam giôùi;

Laø ngöðøi daãn daét chuùng sinh trong theá gian

Nhõ nhöõng hieän thaân cuûa chõ Phaät.

Toái nghó, nhöõng haønh giaû ñaïo Phaät thöïc haønh caùc doøng naøy seõ trôû thaønh moân ñoà ñích thöïc cuûa Ñöïc Phaät. Khoâng chæ laø moân ñoà maø coøn tieâu bieäu cho Ñöïc Phaät, do vaäy chuùng ta haõy coá gaéng àùp duïng vaø boá sung vaøo thöïc haønh. Heát! (Ngaøi cöðøi)

Theá neân, giaùo lyù ñaïo Phaät ñaõ noùi roõ, khi thöïc haønh ñaïo Phaät vaøo giai ñoain nhaäp moân, chuùng ta phaûi tu döõõng trí tueä qua hoïc taäp, treân neân taúng hoïc taäp vaø moät khi baïn trau doài hoïc hoûi, treân neân taúng ñoû caùc baïn phaûi söû duïng söï quaùn chieáu vaø suy nieäm ñeã coù theá ñaët ñöïc trình ñoä hieäu bieát thòu hai, söï hieäu bieát baét nguoàn töø quaùn chieáu, vaø cuoái cuøng chuùng ta phaûi trau doài söï hieäu bieát xuaát phaùt töø vieäc haønh trì thieän ñònh cuûa caù nhaân.

Do vaäy, thöøi gian laø nhaân toá chính. Ñöøng troàng mong moät soá thay ñoái lòun chæ trong voøng moät tuaàn, ñieàu naøy khoâng thöïc teá. Vì theá haõy coá gaéng, coá gaéng, coá gaéng. Sau nhieàu thaùng, nhieàu naêm, nhieàu thaäp nieân, cuoái cuøng cuõng coù moät soá thay ñoái trong taâm chuùng ta, ñaéc bieät laø trong laõnh vöïc caùm xuuc. Khi ñoû caùc baïn thöïc söï caùm thaáy giaùo lyù naøy laø vuõ khí thaät huøng maïnh ñeã tieâu tröø, loaïi boû nguoàn goác cuoái cuøng veà nhöõng vaán ñeà cuûa chuùng ta, nhöõng ñau khoã hay gian khuø. Cho neân ta caøng laøm giaùm nhöõng theá löïc tieâu coïc naøy thì nhöõng theá löïc tích coïc caøng taêng tröôùng, caøng ñaët nhieàu söüc maïnh hôn. Keát quaû laø cuoäc soáng chuùng ta trôû neân ñaày yù nghóa, vaø töø quan ñieäm cuûa ñaïo Phaät, khoâng chæ ñöøi naøy maø coøn ñöøi sau, roài töø haøng a taêng kyø naøy sang a taêng kyø kieáp khaùc, nhõ vaäy ñoû. Caùm ôn caùc baïn.

*Vôùi lời cảm ôn chân thành ñến Natalie Hauptman
và Tom Griffin về việc biên tập; ñến Tueä Phaùp Việt*

dịch; ñeán Lisa Hallstrom & Heidi Keiter ñaõ xem xeùt kyõ löôông laii baùn cheùp; ñeán Ngaøi Khenpo Migmar vaø Geshe Jamspal ñaõ hoã trôi veà nhöông thuaät ngöõ tieáng Phaïn vaø Taây Taïng; ñeán Tâm Diệu Phú ñã vận ñộng gây quỹ ấn tống, và cộng ñông Việt Nam ủng hộ tài chánh.

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Hồi hướng

Nhờ Nỗu Vaên Thuø vaø Phoả Hieàn quang vinh ñã bieát, con hoài hồùung moïi coâng ñòc ñeả coù theả reøn luyeãn chính con baèng caùch ñi theo caùc Ngaøi.

Chõ Phaät ba ñôøi ñã taùn thaùn cao ñoã veà sõi hoài hồùung, con xin hoài hồùung moïi nguoàn coâng ñòc ñeả vieãn maõn Nhõøng Haønh Vi Xuaát Chuùng.

Vaøo luèc cheát, con mong moïi nghiệp che àùm cuõa con ñõõic tieâu trõø ñeả con coù theả gaëp ñõõic Nỗu Phaät Voâ Löõing Quang A Di Ñaø vaø ñeản Coõi Cõic Laïc cuõa Ngaøi.

Án Tông tiếng Anh và tiếng Việt.
Bản in được cộng đồng người Việt và bạn hữu thực hiện

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Liên hệ: info@prajnaupadesa.org