

24 Tháng 5 2006 - Cập nhật 14h26 GMT

## Sách của HT Thích Nhất Hạnh lên phim

Nhà tỉ phú người Ấn Độ, Bhupendra Kumar Modi, vừa loan báo ông sẽ tài trợ khoản tiền lên đến 120 triệu đôla để thực hiện một phim về cuộc đời Đức Phật, dựa theo cuốn sách Đường Xưa Mây Trắng của Hòa thượng Thích Nhất Hạnh.



Tỷ phú  
*Bhupendra Kamar Modi*

Báo Hollywood Reporter nói trong ấn bản đặc biệt về liên hoan phim Cannes rằng đây sẽ là một trong những phim tốn tiền nhất từng quay ở Ấn Độ.

Bộ phim sẽ dựa theo cuốn Đường Xưa Mây Trắng (Old Path White Clouds) của Hòa thượng Thích Nhất Hạnh, người đang có mặt ở liên hoan phim Cannes.

Cuốn sách này đã bán được hơn một triệu bản tại Bắc Mỹ và được dịch sang 20 thứ tiếng.

Cuốn sách dựa lại giai đoạn 80 năm của Phật Thích Ca, và được đánh giá là hấp dẫn, thu hút giới trẻ.

Nhà công nghiệp giàu có Modi nói với báo Hollywood Reporter: "Tôi phát hiện cuốn sách hai năm trước đây và nó thay đổi đời tôi. Tôi cảm thấy mình cần chia sẻ hạnh phúc ấy cho cả thế giới." Đây sẽ là hoạt động làm phim đầu tiên của ông Modi, người sở hữu một rạp hát ở phía bắc Ấn Độ.



Director  
*Shekhar Kapur*

Tin nói ông Modi đã ấp ủ dự án từ hơn một năm qua, cùng các đối tác ở Hollywood, trong đó có Michel Shane, nhà sản xuất của bộ phim ăn khách I, Robot (2004).

Ông Michel Shane nói họ muốn bộ phim mang tính chất "sử thi hoành tráng - một sự kết hợp của Lawrence of Arabia và Gladiator." Tỉ phú Modi hy vọng bộ phim sẽ có thể được chọn chiếu khai mạc ở liên hoan phim Cannes 2008, giống như phim Da Vinci Code đã được chọn cho năm nay.



Hai đạo diễn  
*Michel Shane và Anthony Romano*

May 24<sup>th</sup> 2006, updated 14:26 GMT

## *Ven THICH NHAT HANH' s book is to be filmed*

The Indian millionaire Bhupendra Kumar Modi has just told the press that he will offer 120 million dollars to carry out a film about Buddha's life, established on the book *Old Path White Clouds* of Ven Thich Nhat Hanh. The magazine's *Hollywood Reporter*, in the special issue on the Cannes Film Festival, revealed that this is one of the most expensive films made in India.

The film will be based on the book *Old Path White Clouds* of Zen Master Thich Nhat Hanh who is currently present at the Cannes Film Festival. More than a million copies of the book have been sold in the North America and were translated into 20 different languages. This book was based on the period of 80 years of Buddha's life and was appreciated as an interesting book and attractive to youth.

The rich industrialist and trader said to *Hollywood Reporter*: "I have discovered that book two years ago and it has changed my life. I feel a need to share my happiness to the whole world".

This is the first film of his industry on film making. He possesses a big cinema in the North of India. Mr Modi has been conceiving this project since a year ago with the co-operation of many film directors, including Mr Michel Shane in Hollywood, who produced the attracting film *Robot* of 2004. Mr Michel Shane said they want this film "to be a grandiose and historical story- a combination between *Lawrence of Arabia* and *Gladiator*".

Mr Modi hopes this film will be chosen the master film in the opening ceremony at the Cannes Film Festival in 2008, similar to the *Da Vinci Code* which was chosen for this year's opening ceremony.

# The Sutra on Noble Truth

*Paramattaka sutta, Attakavagga 5. Sutta Nipata)*

Those who still grasp their own opinion, still consider it as the best in the world and attack all other theories, therefore they may be seen as not liberated from the vicious circle of rivalry and heated discussion. When they see something, hear something or feel something and they think that it is the unique factor to bring benefits and comforts to their own individual or their own organisation, they have the tendency to be engaged into it and look at others as inferior because they contrast their own idea.

If you are slave to your own ideology and look down upon all other theories, you are seen as lacking freedom. A good practitioner should not trust blindly something he or she hears, sees or feels including precepts and rituals.

A good practitioner needs to create no new ideology for the world, neither from knowledge he or she has learned, nor from the precepts or rituals he or she has collected from before. He or she does not see himself or herself as superior, inferior or equal to others. A good practitioner has dropped the concept of "self" and has not kept the "attitude of holding". He or she does not rely on anything, including knowledge, does not take part in a conflict and does not maintain own opinion or own belief.

A good practitioner no more pursues or no more holds any target(s), any ambition(s), any idea(s) in this life or in other life. He or she puts an end to all opinions and no more takes refuge on any doctrine. A true practitioner does not hold any own opinion on something he or she sees, hears or feels. By following own ideas, how can you comment on or understand a true practitioner who has dropped all ideas?

A true practitioner has no need to create or choose a doctrine. He or she has dropped all ideologies. On a certain level, he or she is not bound by precepts or rituals. He or she is walking steadily step by step to the nirvana and will never return to the world of sufferings. (Please see Viet version on cover page)

# Practical Buddhism:

## Taking responsibility for our lives

*Ajahn Jayasaro*

The quality of our lives is conditioned by the quality of our actions. Buddhism teaches us to have a firm conviction in human potential. It says that we are creatures that possess the wonderful ability to take responsibility for what we think, do, and say, and to make our lives expressions of wisdom and compassion, rather than selfishness, fear, and greed.

We can develop the power and skill to refrain from acts of body, speech, and mind that cause ourselves and others pain. We can learn to perform those acts of body, speech, and mind that lead to happiness and peace. We can purify our minds. Thus Buddhism is concerned with the nature of our lives and the means by which we can eradicate the discontent and hollowness which so afflicts them. Consequently the teachings of Buddhism are not to be seen as dogmas to be adhered to, but tools to be used to develop our inherent potential.

Buddhism is a religion that considers wisdom, rather than faith, to be the single most important virtue. The Buddha said that if we look at ourselves very closely and honestly, we find a well of disease and conflict within our mind. He said that the underlying root of that pain is our ignorance of and the fundamental misconceptions that we cherish about the true nature of our existence. The way to true happiness thus lies in remedying our wrong ideas about the way things are, and for this task we need a wisdom founded on generosity and morality and fortified by a calm clarity of mind. In Buddhist perspective our lives have dignity and meaning to the extent that they incline towards and testify to truth.

### **GENEROSITY**

On its most basic level, our wrong understanding of life, characterised by a tenacious clinging to the sense of "me" and "mine", manifests externally as selfishness and possessiveness. The first level of Buddhist practice entails undermining our foolishness by countering its expressions. We develop a generous heart. The Buddha encouraged us to give, wisely and selflessly, not seeking for any kind of reward.

He spoke of three kinds of giving: the giving of material things to those deserving of it, e.g., food to mendicant monks, alms to the poor; the giving of forgiveness to those that have wronged us; and lastly and most excellently, the giving of truth, gladly sharing any worldly knowledge or spiritual understanding that we

have acquired.

Generosity, apart from eroding selfish concern, gives a joy and lightness to the mind and creates bonds of love and friendship within a society. The less grasping at things we have, the more we can open up to the world around us and contribute positively to it.

## **MORALITY**

Morality, the second aspect of Buddhist training, is also deeply concerned with the things we do and the things we say. Action and speech that proceeds from unwholesome mental states harms both ourselves and others. In Buddhism, morality is defined as the will to refrain from all such words and deeds. By not reinforcing the power of ne.g.ative emotions through internal repression or outward expression, but by simply observing and calmly enduring through them, the hold of the afflictions over us is weakened, and we be.g.in to free ourselves from them.

The training in morality consists of a commitment to certain precepts as guiding principles in one's daily life. For lay Buddhists these precepts are five in number, namely:

1. to refrain from taking life
2. to refrain from stealing
3. to refrain from sexual misconduct
4. to refrain from false speech
5. to refrain from use of intoxicants.

These precepts are not commandments or to be blindly obeyed but are tools to be skilfully used to harmonise the way we live with spiritual truths.

Although framed ne.g.atively the precepts naturally engender virtues of kindness, honesty, contentment, truthfulness, and heedfulness. One who keeps the precepts purely finds feelings of guilt and self-reproach supplanted by those of well-being and self-respect. One's mind inclines toward peace and clarity. Morality is thus the firm basis for all spiritual endeavour and can be seen to provide the indispensable foundation for an intelligent and caring society.

## **MEDITATION**

The third aspect of Buddhism is meditation, the development of mental calm and insight. In their normal state, our minds are scattered and out of control. We find it hard to stop thinking even for a moment. The tremendous energy of the mind is thus never harnessed and put to good use. Meditation is a way to focus the mind, so as to enable it to withdraw from its usual preoccupations, and penetrate the truth of our existence.

Meditation is not merely a means of relaxation, nor is it a technique to escape from stressful responsibility into blissful trance. It is rather a precise means for

sharpening, strengthening, and ultimately purifying the mental faculties. Initially one concentrates the mind on a particular object, just as to tame a wild animal, one might tie it to a post. There are many possible objects to use for this purpose. One that many people find useful is the sensation of the breath at the tip of the nostrils, but whatever object is employed, the important point is to maintain a close, alert, and continual awareness of it.

At first, of course, we can't. Concentration is difficult. It goes against the grain of our distraction. But with patience, perseverance, and good humour, it is not impossible. When the mind strays away from the object one gently but firmly brings it back again - again and again and again.

Eventually the concentration becomes more or less effortless and the mind bright and firm. Here, foregoing the initial object, one merely maintains a sharp, bare awareness of whatever is arising consciousness - be it a physical sensation, a feeling, a thought, a perception, or whatever - staying with the changing nature of each phenomenon rather than its content.

If the mind has been sufficiently stabilised by concentration one is able to maintain an equanimous gaze on the present reality and a direct non-conceptual appreciation of the true nature of our existence begins to grow. As we come to realise the changing, unstable, and inconsequential nature of all that goes to make up our lives, our wrong ideas and assumptions about ourselves fall away and our grasping attachment to things is completely undermined. It is here that true peace and liberation, the highest achievement of human beings and the goal of Buddhism, is finally achieved. ●

Source: Bodhinyanarama Net, New Zealand, <http://www.bodhinyanarama.net.nz/pasanno1.htm>

*Vào thiền đường*

*Thấy chân tâm*

*Một ngòi xuống*

*Dứt trầm luân*

*Đất đưa ta ra đời*

*Rồi đất ôm ấp ta*

*Sinh diệt trong hơi thở*

*Sinh diệt như hằng sa.*



