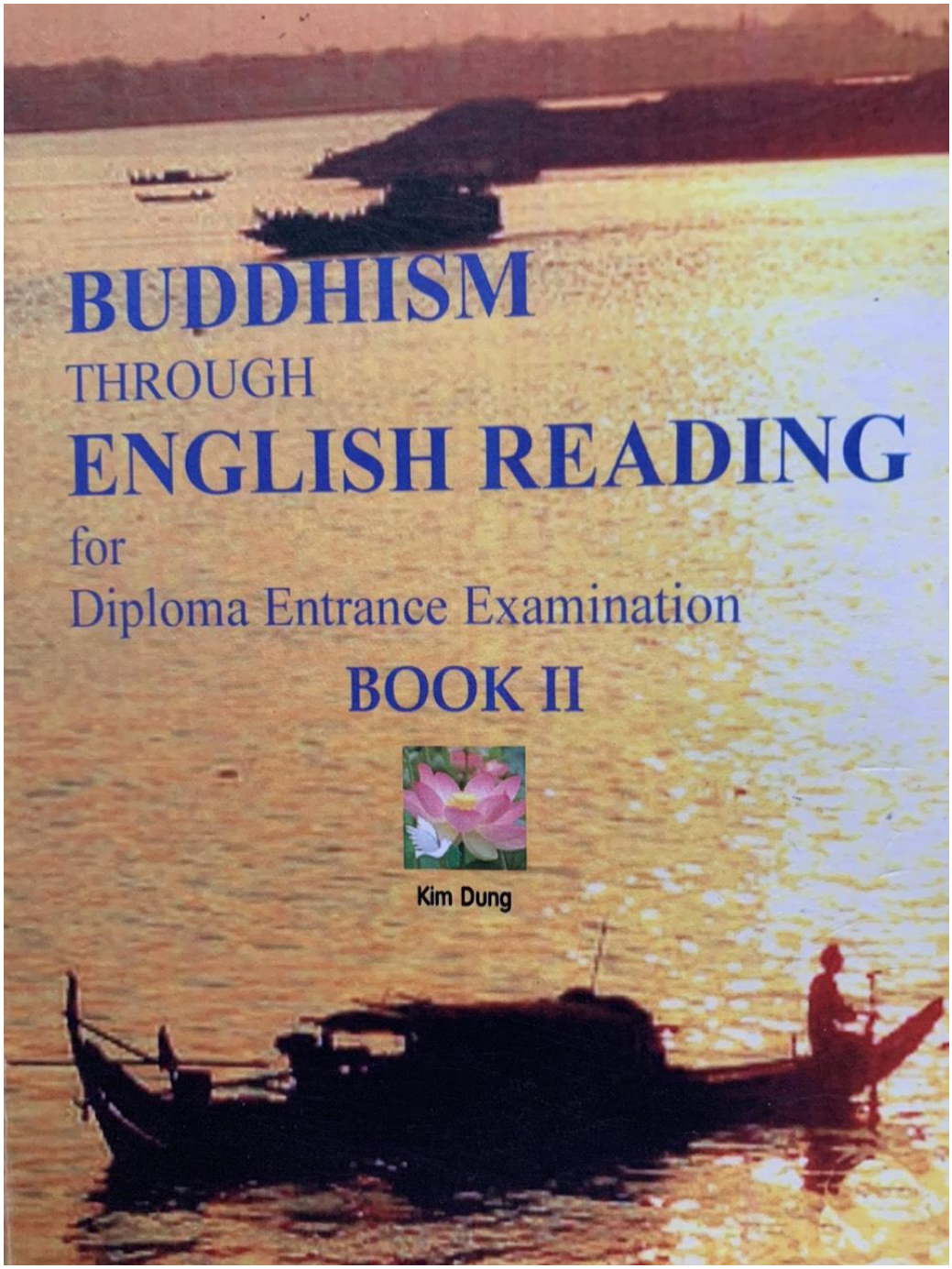

BUDDHISM
THROUGH
ENGLISH READING
for
Diploma Entrance Examination
BOOK II
Kim Dung

BUDDHISM

THROUGH

ENGLISH READING

for

Diploma Entrance Examination

2023

BOOK II

Lời ngỏ

Myanmar là một trong những nước theo truyền thống Phật giáo Nam Tông (Theravāda). Myanmar được xem là chiếc nôi của Phật giáo Theravāda, là xứ sở của chùa và tháp. Hòa mình cùng những ngôi cổ tự, trường Đại học Truyền bá Phật giáo Nguyên Thủy Quốc tế - **International Theravāda Buddhist Missionary University** - ra đời. Trường được thành lập vào ngày 9 tháng 12 năm 1998, bên cạnh ngôi chùa Xá Lợi Răng của Đức Phật tại đồi *Dhammapala*, quận *Mayangone*, thành phố *Yangon*, *Myanmar*.

Mục đích của trường là bảo tồn và truyền bá Phật giáo nói chung và Phật giáo Theravāda nói riêng đến khắp mọi nơi trên thế giới, muốn cho mọi người có cơ hội học và thực hành theo lời dạy của Đức Thế Tôn. Thế nên, tất cả mọi người không phân biệt giới tính, tôn giáo, giai cấp, tu sĩ hay cư sĩ, đều có thể tham dự vào kỳ thi tuyển sinh được *tổ chức hàng năm tại trường hoặc tại Đại Sứ Quán Myanmar ở các nước* (ở Việt nam, thi tại Đại Sứ Quán Myanmar ở Hà nội) . Kỳ thi tuyển sinh thường được tổ chức vào tuần lễ thứ nhất hoặc thứ hai của tháng 1 hàng năm và khoảng cuối tháng 4 thì có kết quả. Đơn xin dự thi có thể xin tại trường hoặc Download từ Internet – website **: w.w.w. itbmu.org** (vào tháng 10 mỗi năm)

Từ ngày có dịch covid, ***kỳ thi chuyển sang thi online.*** Các thí sinh nộp đơn đến email của trường itbmu.registrar@gmail.com, cho email của mình để trường trả lời và **viber** (không sử dụng zalo).

Chương trình thi tuyển sinh gồm có 3 phần như sau:

1. Grammar and Composition – Phần này thi vào lúc 8g sáng, có 5 câu hỏi, thí sinh trả lời trong 2 tiếng. Grammar bao gồm các điểm ngữ pháp căn bản trong tiếng Anh như Tenses, Word form v.v. Composition là viết một lá thư cho người bạn hay viết một bài luận liên quan đến giáo lý của Đức Phật,
2. General knowledge – Thi vào lúc 12g, có 5 câu hỏi, thí sinh trả lời trong 2 tiếng . Phần này bao gồm các kiến thức căn bản về Phật pháp như cuộc đời Đức Phật, Giới luật, Tứ Thánh đế, Nghiệp quả, Thiền trong Phật giáo, Phật giáo và xã hội, v.v
3. Oral Examination – Phần vấn đáp được thi vào buổi chiều sau khi đã thi xong phần giáo lý cơ bản. Thí sinh phải trả lời khoảng 5 câu liên hệ đến giáo lý của Đức Phật, đến cuộc sống và kinh nghiệm trong hành thiền.

Nếu trúng tuyển, thí sinh sẽ được nhà trường gởi giấy báo về tận nơi theo địa chỉ liên lạc của mình. Khi nhận được giấy báo , thí sinh gởi giấy báo cùng với Passport đến Đại Sứ Quán Myanmar tại Hà nội (số 298 A, đường Kim Mã, Ba Đình, Hà nội – Phone 04.38453369) ; gặp chú Lê Đình Lập để làm visa qua Myanmar (visa được cấp miễn phí).

(Chú Lê Đình Lập – đt: 0984626312)

Khóa học sẽ khai giảng vào ngày 1/6 hàng năm. Mỗi niên học được chia làm hai học kỳ:

- Học kỳ I bắt đầu từ ngày 1/6 và kết thúc vào cuối tháng 9 – tháng 10 và 11 là thời gian nghỉ hè.
- Học kỳ II bắt đầu từ ngày 1/12 và kết thúc vào cuối tháng 3 - tháng 4 và 5 là thời gian hè.

- Chính phủ Myanmar sẽ tài trợ mọi chi phí cho sinh viên trong thời gian sinh viên theo học tại trường, bao gồm học phí, thức ăn và chỗ ở.

  Trong năm thứ I, sinh viên được giới thiệu các trường thiền ở Yangon.

  Thời gian hè, sinh viên rời trường đến các trường thiền ở Myanmar để học Pháp Hành (tự túc, không còn nhận sự tài trợ của trường nữa)

  Chương trình học 'Thuộc lòng' rất căng thẳng theo đúng nghĩa – tiếng Pāḷi, tiếng Myanmar, và dĩ nhiên tiếng Anh các môn như Abhidhamma, Thiền Vipassana, Thiền Chỉ (Samatha), Luật, Kinh, Sử Phật giáo Myanmar, Hoằng Pháp (Missionary) hay Tôn giáo học (Religions) (9 môn)

  Quý vị hãy cân nhắc thật kỹ khả năng của chính mình. Thi đầu vào … không khó nhưng giai đoạn học thật sự rất khó. Tuy nhiên, nếu học hành nghiêm túc và đàng hoàng thì có thể vượt qua các kỳ thi, và đạt được trình độ cao hơn như thạc sĩ, tiến sĩ.

  Vì giới hạn số vị được chọn trong kỳ thi nên với lòng kính tin Tam Bảo và tâm nguyện học hỏi Giáo pháp, quý vị đăng ký tham dự thi, sau khi đỗ thì hết lòng với pháp học và pháp hành. Đừng chỉ vì muốn thử tài hay may mắn của bản thân, nhiều vị sau khi đậu thì không học, các vị đã vô tình

hay hữu ý tước đi cơ hội ‘quý giá’ đối với những người có tâm nguyện !!

Với ý nguyện tạo thêm thuận duyên cho những ai muốn sang Myanmar học, hai vị Kim Hồng & Sīlavisuddhi (hiện giờ hai vị đã là Tiến sĩ) và một số vị học tại trường IBMU đã soạn những bài giáo lý căn bản về Phật pháp.

Được Đại Đức Giác Hoàng chỉ dạy và cho phép cùng với nhiều năm kinh nghiệm hướng dẫn các vị Tăng Ni theo học, tôi xin phép được sắp xếp và bổ sung một số bài đọc theo các chủ đề (Topics) kèm theo phần từ vựng (Vocabulary), gợi ý một số câu hỏi.

Đây là 2 cuốn sách được trình bày nhỏ gọn nhưng khá đầy đủ các kiến thức cần thiết cho người muốn hiểu rõ Đức Phật và Giáo pháp của Ngài.

Dù cố gắng rất nhiều nhưng vẫn không tránh khỏi những sơ suất. Mong quý vị lượng thứ và chỉ giáo để lần sau được hoàn chỉnh hơn.

Xin chia phần phước thiện pháp thí thanh cao này đến tất cả những ai có chí nguyện TU-HỌC theo Giáo pháp của ĐỨC THẾ TÔN và nguyện cho tất cả đều đạt thành sở nguyện.

Biên soạn
Citta Pali
(Kim Dung)
Mùa học năm 2023

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NAMO TASSA BHAGAVATO
ARAHATO
SAMMĀ-SAMBUDDHASSA

Veneration to the Exalted One
the Homage-Worthy
the Perfectly Self-Enlightened

Chúng con thành kính đảnh lễ Đức Thế Tôn
Bậc A-la-hán cao thượng
Bậc Chánh Đẳng Chánh Giác

HỒI HƯỚNG PHƯỚC-THIỆN PHÁP-THÍ

Con tên là : ----------

Chúng con thành tâm chia phước-thiện pháp-thí thanh cao này đến ông bà, cha mẹ, thầy tổ, bà con thân quyến từ kiếp hiện tại cho đến vô lượng kiếp trong quá khứ, bạn hữu cùng tất cả chúng sinh từ cõi địa ngục, a-su-ra, ngạ quỷ, súc sinh, nhân loại, chư thiên trong 6 cõi trời dục giới, chư Phạm thiên trong các cõi trời sắc giới,…

Kính mong quý vị hoan hỷ nhận phần phước-thiện pháp-thí thanh cao này, cầu mong quí vị thoát khỏi mọi sự khổ, được an lạc lâu dài trong khắp mọi nơi.

Phước-thiện pháp-thí thanh cao này của mỗi người chúng con xin làm duyên lành dẫn dắt chúng con chứng đắc Thánh đạo và Niết bàn, diệt đoạn tuyệt mọi phiền não trầm luân, giải thoát khỏi tử sinh luân hồi trong ba giới bốn loài.

Nếu mỗi người trong chúng con vẫn còn tử sinh luân hồi, thì do năng lực phước thiện này hỗ trợ cho quả thiện nghiệp tái sinh trong cõi thiên giới, cõi người, các cõi trời dục giới và ngăn cản mọi ác nghiệp không có cơ hội cho quả tái sinh trong 4 cõi ác giới: địa ngục, a-su-ra, ngạ quỷ, súc sinh.

Được sinh ra kiếp nào, chúng con đều là người có chánh kiến, có đức tin trong sạch nơi Tam-Bảo, tin nghiệp và quả của nghiệp, có duyên lành được thân cận với bậc tri thức, được nghe chánh pháp, cố gắng tinh tấn hành theo lời giáo huấn của bậc thiện trí, không ngừng tạo mọi pháp hạnh ba

la mật đầy đủ trọn vẹn để chứng ngộ Niết bàn và giải thoát khổ tử sinh luân hồi.

Chúng con hết lòng thành kính quy y Tam bảo: quy y Đức-Phật-bảo, quy y Đức-Pháp-bảo, quy y Đức Tăng-bảo và thành tâm hộ trì Tam bảo cho đến trọn đời.

Do nhờ năng lực phước-thiện pháp-thí thanh cao này, chúng con luôn có được duyên lành sâu sắc trong Phật giáo.

Điều mong ước, ý nguyện của chúng con cầu mong sớm được thành tựu như ý.

(Lời của **Tỳ-Khưu Hộ Pháp**)

PUÑÑĀ NUMODANĀ

Idaṃ me ñātīnaṃ hotu, sukhitā hontu ñātayo
(3 times)

HỒI HƯỚNG PHƯỚC BÁU

Do sự phước báu mà chúng con đã trong sạch làm đây. Xin hồi hướng đến thân bằng quyến thuộc đã quá vãng, cầu mong cho các vị ấy hằng được sự yên vui

PATTHANĀ

Idaṃ vata me puññaṃ
Āsavakkhayā vahaṃ hontu

NGUYỆN

Phước lành này của con
Nguyện đoạn trừ các lậu hoặc trầm luân

Idaṃ vata me puññaṃ
Nibbānassa paccayo hontu

Phước lành này của con
Nguyện là duyên thành tựu Niết bàn.

Mā maṃ puññaṃ bhāgaṃ
Sabba-sattānaṃ dema.

Phần phước của con
Xin chia đều đến tất cả chúng sanh.

Sādhu! Sādhu! Sādhu!

TOPIC 10

THE SIX BUDDHIST COUNCILS

10.1
The Six Buddhist Councils

The Gotama Buddha founded Buddhism in India over 2500 years ago. Since its founding, Buddhism has undergone a series of attacks from other religions. Even in the lifetime of the Buddha, some heretical teachers challenged the Buddha. Seven days after the demise of the Buddha, an old *Bhikkhu* by the name *Subbhada* spoke ill of the Buddha's teachings. At these insulting words, the Ven. *Mahākassapa* decided to hold the First Buddhist Council **with a view to perpetuating** the Buddha's *sāsana.* Throughout its long history, Buddhism **waxed and waned** due to various reasons. Therefore, devoted kings and peoples together with learned *Bhikkhus* have been making collective efforts to protect and perpetuate Buddhism. Out of the endeavors for perpetuation of Buddhism, Buddhist synods are the most remarkable.

The first Buddhist Synod was held at the Mount *Vebhāra* near *Rājagaha* after the demise of the Buddha. It

was headed by the Ven. *Mahākassapa* and supported by King *Ajātasattu*. It lasted for 7 months.

The second Buddhist Synod was held in Vesali in 443 B.C. due to unlawful modifications in the rules of the Order by *Vajian Bhikkhus*. It was headed by Ven. *Yasa* and supported by King *Kālāsoka*. It lasted for 8 months.

The third Buddhist Synod was held in *Pāṭaliputta* in 308 B.C. due to the corruption of heretical views followed by 60,000 ascetics. It was headed by Ven. *Moggaliputta Tissa* and supported by Great Emperor *Asoka*. It lasted for 9 months. After this synod, the King sent 9 missions to 9 different places to propagate the *sāsana*.

The fourth Buddhist Synod, held at Malaya district in Sri Lanka in 94 B.C due to declination of the power of mindfulness, concentration and wisdom of *Bhikkhus*, was headed by Ven. *Mahā Dhammarakkhita* and supported by King *Vaṭṭagāmaṇi*. It lasted for one year. After this synod, the entire words of the Buddha were inscribed on palm (papyrus) leaves.

The fifth Buddhist Synod was held in Mandalay in Myanmar in November 1871. It was headed by Ven. *Jagarabhivaṃsa* and supported by King *Mindon*. At the end of this synod, the whole Tipiṭaka was inscribed on 729 marble slabs in the precinct of *Lokamarajina* Pagoda at the foot of the Mandalay Hill. It took seven years six months and fourteen days to finish this work. Then, Pāli texts were translated into the Burmese language.

The sixth Buddhist Synod was held at *Mahāpasana* Cave in *Kaba-Aye,* Yangon, Myanmar, in May 1954. It was headed by Ven. *Revata* and supported by the Government of the Union of Myanmar. It was attended by delegates from five Theravāda Buddhist countries. At this synod, the Pāli texts, commentaries and sub-commentaries were examined.

The Buddhist summit as an effort to promote Buddhism was held at *Mahāpasana* cave in *Kaba-Aye*, Yangon, Myanmar from the 9th to the 11th of 2004. It was headed by Ven. *Sitagu Sayādaw Nanissara* and supported by the State Peace and Development Council. It was attended by delegates from 38 countries.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 undergo	[ʌndə'gəu]	experience sth, *trải qua*
2 a series of attacks	[ə'tæks]	*những cuộc công kích, tấn công*
3 heresy	['herəsi]	a belief that against the principle, *dị giáo*
4 heretic	['herətik]	*kẻ ngoại đạo*
heretical teacher	[hə'retikl]	*ngoại đạo sư*
5 challenge challenge	['tʃæləndʒ]	*thách thức*
6 speak well / ill of sb		say good or bad things about sb, *nói xấu hay tốt về ai*
7 insult	[in'sʌlt]	abuse, be rude to, *xúc phạm*

8 with a view to sth / to doing sth		with attention or hope of doing sth, *với ý định hay hy vọng làm gì*
9 perpetuate	[pə'petʃueit]	eternalize, keep alive, *làm cho bất diệt*
10 The Buddha's ***sāsana***		The Buddha's Teachings, *Giáo pháp*
11 wax and wane (idm)	[wæks wein]	*thịnh suy*
12 learned	['lɜ:nid]	*học thức, thông thái*
13 endeavor endeavor	[in'devə(r)]	try, *cố gắng* attempt, *nỗ lực*
14 out of = due to		thanks to, because of
15 The Buddhist synods	['sinədz]	The Buddhist councils *Các kỳ Kiết tập*
16 head	[hed]	lead, be first, *chủ trì*
17 support	[sə'pɔ:t]	assist, *hộ trì, ủng hộ*
18 modify	['mɒdifai]	adjust, change, *sửa đổi*
19 corruption	[kə'rʌpʃn]	dishonest or illegal behavior, *sự mục nát, sự suy đồi*
20 mission	['miʃn]	duty, obligation, *sứ mệnh*
21 declination	[dekli'neiʃn]	degeneration, *sự suy tàn, sự suy thoái*
22 mindfulness	['maidflnəs]	***sati,*** *chánh niệm*
23 concentration	[kənsn'treiʃn]	***samādhi****, định*
24 wisdom	['wizdəm]	***paññā****, tuệ*

25 inscribe	[inskraib]	to write or cut words etc. onto sth, *viết hay khắc lên vật gì*
26 palm (papyrus) leaves		*lá cọ*
27 slab	[slæb]	a thick flat piece of stone, *phiến đá*
28 marble	[‘ma:bl]	*cẩm thạch*
29 precinct	[‘prisi:ŋkt]	area, sector, boundary, *khu vực, ranh giới*
30 Pāḷi texts		*văn bản Pali*
31 delegate	[‘deligeit]	deputy, representative, *đại biểu*
32 summit	[‘sʌmit]	conference, *hội nghị*
33 The State Peace & Development Council		*Hội nghị Phát triển và Hòa bình*

→ Therefore, devoted kings and peoples together with learned Bhikkhus have been making collective efforts to protect and perpetuate Buddhism. Out of the endeavors for perpetuation of Buddhism, Buddhist synods are the most remarkable.

→ *Vì thế, các nhà vua và những dân tộc mộ đạo cùng với những vị tỳ kheo uyên bác đã cố gắng hệ thống Phật pháp để bảo vệ và làm cho Phật pháp được trường tồn. Bởi vì những nỗ lực cho sự bất diệt của Phật giáo, những kỳ hội*

nghị Kiết tập kinh điển trở thành những sự kiện đáng lưu ý nhất

- **Answer the following questions**

1. What reason did the Ven. *Mahākassapa* decide to hold the First Buddhist Council?
2. What is one of the most remarkable events in the long history of Buddhism?

Place	The head	The supporter	Reasons	Time
I The Mount Vebhāra	Ven. Mahā-kassapa	King Ajātasattu		7 months (after the demise of the Buddha)
II Vesali	Ven. Yasa	King Āsoka	Vajian Bhikkhus (unlawful modifica-tion	8 months (in 443 B.C)
III Pātaliputta	Ven. Moggali-putta Tissa	Great Emperor Asoka (9 missions to	60,000 ascetics (the corruption of	9 months (in 308 B.C)

		9 different places)	heretical view)	
IV Malaya (Sri Lanka) (on papyrus leaves)	Ven. Mahā Dhamma -rakkhita	King Vattgāmani	Declina-tion of the power of mindful-ness concentra-tion, wisdom	One year (94 B.C)
V Myanmar Mandalay) (729 marble slabs in the precinct of Lokamaraji -na Pagoda at the foot of the Mandalay Hill)	Ven. Jagarabhi -vamsa	King Mindon (Pali text were translated into Burmese language)		7 years and 6 months and fourteen days (in Novem-ber 1871)
VI Mahāpasan a Cave (in Kaba-Aye, Yangon, Myanma)	Ven. Revata	The Govern-ment of the Union of Myanmar	The Pāli text , commenta ries and sub-	in May 1954

		(delegates from five Theravāda Buddhist countries)	commen-taries were examined	
Mahāpasana Cave (in Kaba-Aye, Yangon, Myanma)	Ven. Sitagu Sayādaw	The State Peace & Develop-ment Council (delegates from 38 countries)		From the 9th to the 11th of 2004

10.2

The Sixth Buddhist Council

Sixth Buddhist Council (*Chaṭṭha Saṅgāyana*), as it styled itself, was a general council of Theravāda Buddhism held in *Kaba Aye* in *Yangon* (Rangoon). The Council was convened eighty-three years after the Fifth Buddhist council in *Mandalay*. The Council commenced proceedings on *Vesak*, 17 May 1954, in order to allow sufficient time to conclude its work on *Vesak*, 24 May 1956, the day marking the 2,500 year *Jayanti* celebration of the Lord Buddha's *Parinibbāna*, according to the traditional Theravāda dating.

The Sixth Council was sponsored by the Burmese Government led by the Prime Minister, the Honorable *U Nu*. He authorized the construction of the *Maha Passana Guha*, "the Great Cave," in which the work of the council took place. This venue (place to meet) was designed to be like the cave in which the First Buddhist Council was held.

(1) As in the preceding councils, the Sixth Council's aim was to affirm and preserve the genuine *Dhamma* and *Vinaya*. The 2,500 participating *Theravadan* Elders came from eight different countries, being Myanmar, Cambodia, India, Laos, Nepal, Sri Lanka, Thailand and Vietnam. The late Venerable *Mahasi Sayadaw* was appointed the noble task of asking the required questions about the Dhamma to the Venerable *Bhadanta Vicittasarabhivamsa*, who answered all of them learnedly and satisfactorily.

(2) The Council took two years, and the *Tipiṭaka* and its allied literature in all scripts were painstakingly examined with their differences noted down, the necessary corrections made, and collated. (3) It was found that there was not much difference in the content of any of the texts. (4) Finally, after the Council had officially approved the texts, all of the books of the *Tipiṭaka* and their Commentaries were prepared for printing on modern presses. This notable achievement was made possible through the dedicated efforts of the 2,500 monks and numerous lay people. Their work came to an end with the rise of the Full Moon on the evening of 24 May 1956, the marking of the 2,500 anniversary of the Lord Buddha's *Parinibbāna*.

This Council's work was a unique achievement in Theravadin Buddhist history. Having been examined the scriptures thoroughly several times; they were put into print, covering 52 treatises in 40 volumes. At the end of this Council, all the participating countries had the *Pāḷi Tipiṭaka* rendered into their native scripts, with the exception of India.

Dhamma Society Fund's 6th Buddhist Council Tipiṭaka Edition

Since the year 1999, the Dhamma Society Fund in Thailand has been revising the 1958 Sixth Council Edition with other editions (publish) to remove all printing and editorial errors. This romanized version, known as the World Tipitaka Edition, was completed in 2005.

(5) The Dhamma Society Fund is currently printing the World Tipiṭaka Edition based on the 1958 Sixth Council edition with sponsorship from the Thai King and other Thai royalty, for distribution amongst the prestigious libraries and institutes around the world. After this, they plan to publish the Sixth Buddhist Council Tipiṭaka for free, **via the internet.**

- **Vovabulary (verb - noun – adjective – adverb - Pāḷi)**

1 convene	[kən'vi:n]	summon, assemble, *triệu tập*
2 commence	[kə'mens]	initiate, start, *khởi đầu (trang trọng)*
3 proceed	[prə'si:d]	continue a course of action, *tiến hành*
4 The Buddha's Parinibbāna		*Đức Phật Đại Niết bàn*
5 sponsor	['spɒnsə(r)]	support, *bảo trợ*
sponsorship	['spɒnsərʃip]	
6 The Prime Minister		*Thủ tướng*
7 authorize	['ɔ:θəraiz]	admit, empower, *phê chuẩn*
authority	['ɔ:θɒrəti]	government, *chính quyền*, administration
8 construction	[kən'strʌkʃn]	building, *xây dựng*

9 venue	[‘venju:]	a place to meet, *nơi hội họp*
10 affirm & preserve	[ə’fɜ:m] [pri:’zɜ:(r)]	confirm , verify & conserve, protect, *xác nhận & bảo tồn*
11 genuine	[‘dʒenjuin]	real, authentic, *thật, đích thực*
12 the noble task		the noble mission, *công việc cao quý*
13 the Tipiṭaka		*Tam Tạng kinh điển*
14 ally / ally /allied	[ə’laid]	combine, alliance, *kết hợp, liên minh*
15 literature	[‘litrətʃə]	written works, *văn chương*
16 script		*bản thảo*
scripture	[‘scriptʃə(r)]	sermon, sutta, *kinh văn*
17 painstaking	[’peinzteikiŋ]	done with or employing great care, *tỉ mỉ, kỹ lưỡng*
18 note down		write down, *ghi chép*
19 collate	[kə’leit]	collect and combine (texts, information) in proper order, *đối chiếu*
20 a unique achievement	[ju’ni:k] [ə’tʃi:vmənt]	*thành tựu độc nhất vô nhị*
21 treatise	[‘tri:tiz]	discourse, *luận thuyết*
22 volume	[‘vɒlju:m]	amount of sth, tập, *khối lượng*

23 render sth into sth	[‘rendə(r)]	translate sth into sth *dịch, diễn giải*
24 native script	[‘neitiv skript]	*kinh văn tiếng bản xứ*
25 exception	[ik’sepʃn]	exclusion ≠ inclusion *ngoại lệ, ngoại trừ*
26 revise	[ri’vaiz]	reconsider, amend, *tu chỉnh, sửa đổi*
27 edition	[e’diʃn]	published text, *ấn bản*
28 edit editor	[‘editə(r)]	correct, *biên tập* *người biên tập*
29 base on	[‘beiz ɒn]	use as a basic, *dựa vào, căn cứ vào*
30 romanized version	[‘vɜ:ʒn]	*kiểu chữ rôman*
31 distribute to/ among sth/ sb	[‘distribju:]	give shares of sth, *phân phối*
32 prestigious	[pre’stidʒəs]	*có uy tín*
33 via the internet		*thông qua internet*

34 The Dhamma Society Fund
Quỹ dành cho Giáo pháp

35 The Sixth Buddhist Council Tipiṭaka
Hội Nghị Kết tập Tam Tạng Kinh điển lần 6

1) As in the preceding councils, the Sixth Council’s aim was to affirm and preserve the genuine Dhamma and Vinaya
Như các hội nghị trước, mục tiêu của hội nghị kiết tập lần

thứ sáu là xác nhận và bảo tồn tính xác thực của Giáo Pháp và Luật Tạng.

2) The Council took two years, and the Tipiṭaka and its allied literature in all scripts were painstakingly examined with their differences noted down, the necessary corrections made, and collated.

Hội nghị kéo dài hai năm, Tam Tạng Kinh và văn phong trong tất cả kinh văn với những điều ghi chép khác nhau được xem xét một cách chính xác và tỉ mỉ, đối chiếu và thực hiện những chỉnh sửa cần thiết.

3) It found that there was not much difference in the content of any of the texts.

Người ta nhận thấy không có khác biệt nhiều trong nội dung cúa bất kỳ văn bản nào

4) Finally, after the Council had officially approved the texts, all of the books of the Tipiṭaka and their Commentaries were prepared for printing on modern presses.

Cuối cùng, sau khi Hội nghị chính thức chấp thuận các văn bản, tất cả những cuốn sách của Tam Tạng Kinh và những Chú giải của kinh đã được đưa ra in ấn hiện đại.

5) The Dhamma Society Fund is currently printing the World Tipiṭaka Edition based on the 1958 Sixth Council edition with sponsorship from the Thai King and other Thai royalty, for distribution amongst the prestigious libraries and

institutes around the world. After this, they plan to publish the Sixth Buddhist Council Tipiṭaka for free, via the internet.
Quỹ Xã hội dành cho Giáo Pháp hiện nay đang in Bộ Tam Tạng Kinh Thế giới dựa vào bộ Kinh được xuất bản ở Hội nghị Kiết tập Kinh điển lần thứ sáu năm 1958, với sự bảo trợ từ Nhà vua và hoàng gia Thái Lan, và phân phối đến các học viện và thư viện nổi tiếng khắp thế giới. Sau đó, người ta dự định phát hành Tam Tạng Kinh được kết tập lần thứ VI miễn phí thông qua Internet.

- **Answer the following questions**

1. When and where was the Sixth Buddhist Council held?
2. According to the traditional Theravāda dating, what is that day marked?
3. By whom was it supported?
4. What is the purpose of the Sixth Buddhist Council?
5. Who took part in the Council?
6. Who gave the questions and who answered them?
7. Who took part in this notable achievement?
8. When did the Sixth Buddhist Council end?
9. The Sixth Buddhist Council was the unique achievement in Theveradin Buddhist history, wasn't it? Why?
10. How many treaties are there in Pāḷi Tipiṭaka?
11. When was the World Tipiṭaka Edition completed? By whom?
12. By whom the World Tipiṭaka Edition was sponsored?
13. Nowadays the Sixth Buddhist Council Tipiṭaka is published for free, via the internet, isn't it?

TOPIC 11

THERAVĀDA & MAHĀYĀNA

10.1

Write an Essay on Theravāda Buddhism

Theravāda, etymologically, is consisted of two words: "Thera" and "Vāda". **The former** means "elderly monks" and **the latter** means "words" or "speech". So Theravāda literally means the teachings of the Elders. However, it also can be translated as the "School of the Elders" because it preserved by Elderly Monks after the Buddha's **demise**. It is also called Southern Buddhist School because of its direction of propagation. Nowadays Buddhist scholars believe that Theravāda Buddhism almost keep **intact** the original and pure teachings of the Buddha.

Regarding its crucial doctrine, it does not accept the theory of permanent **personality** of the so-called "being' (*atta*). Almost theistic religions believe that there is a Universal soul called Brahma or eternal self living forever within **an entity**. However, there is no being called "I", "he" or "she", etc from Buddhist point of view. A being is just a

combination of **mentality** (*nāma*) and **materiality** (*rūpa*) or **five aggregates** (*pañca-khandha*), i.e. **corporeality** (*rūpa*), **sensations** (*vedāna*), **perception** (*saññā*), **mental formations** (*saṅkhāra*) and **consciousness** (*viññāna*). Nothing permanent is there in a being, **apart from** this **incessant** arising and **dissolution** of corporeal and mental phenomena.

Almost Buddhists believe that human beings are governed by the law of kamma. Every action produces its corresponding effects. It is, therefore, accepted by Buddhists that one is the master of his own destiny; one is the **captain** of his life; one can mould his own life; one is the child of his past and parents of his future. The saying "life is what we make" is the **motto** of Buddhism.

The Buddha taught that all living beings are suffering due to their craving, hatred, and delusion. At the same time, He also expressed the state of *Nibbāna* and the way how to end of suffering. This way is the Noble Eight-fold Path consisting of the three Sikkhas, namely:

Sīla (Morality): right speech, right action and right livelihood.

Samādhi (Mental cultivation): right efforts, right mindfulness and right concentration.

Paññā (Wisdom): right view and right thought.

The Buddhist literature is preserved in the *Tipiṭaka*, namely, the ***Vinaya Piṭaka*** (The Basket of Discipline), the

Suttanta Piṭaka (The Basket of Discourses) and the ***Abhidhamma Piṭaka*** (The Basket of Higher Teachings). All the teachings of the Buddha can be summed up in the following **verse**:

"To refrain from all evils	*Lìa bỏ mọi điều ác*
To do what is good	*Làm tất cả điều lành*
To purify the mind	*Hãy làm thanh tịnh tâm*

This is the Teaching of the Buddha."

Chính là lời Đức Phật

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 the former ≠ the latter		*cái trước ≠ cái sau*
2 demise	[di'maiz]	death, *nhập diệt*
3 intact	[in'tækt]	undamaged, *nguyên vẹn*
4 crucial	['kru:ʃl]	essential, *thiết yếu,* very important
5 personality	[pɜ:sə'næləti]	ego, soul, self, *(bản) ngã, cái tôi*
6 theistic	['θi: istik]	*thuộc thuyết Hữu thần (tin có Thượng đế)*
7 entity	['entəti]	being, existence, *thực thể, tồn tại*
8 five aggregates	['ægrigəts]	***pañca khaṅdhā,*** *uẩn*

9 i.e		in other words or that is, *có nghĩa là, nói một cách khác*
10 mentality	[men'tæləti]	***nāma,*** *danh*
materiality	[mətiəri'æləti]	***rūpa,*** *sắc*
corporeality	[kɔ:'pɔ:riæləti]	***rūpa,*** *sắc*
11 sensation	[sen'seiʃn]	***vedāna*** *, feeling*
12 perception	[pə'sepʃn]	***saññā****, tưởng uẩn*
13 mental formation	[fɔ:'meiʃn]	***saṅkhāra*****,** *hành uẩn*
14 consciousness	['kɒnʃəsnəs]	***viññāna****, thức uẩn*
15 apart from (prep.)		in addition to, except for, *ngoại trừ, thêm vào*
16 incessant (arising)	[in'sesnt]	continual, not stopping, *sự sinh khởi liên tục*
17 dissolve	[di'zɔ:lv]	make a solid become liquid, bring to an end sth, *tan rã, hủy diệt, chấm dứt*
dissolution		
18 govern	['gʌvn]	rule, direct, control, *thống trị, cai trị*
government	['gʌvənmənt]	ruler
19 correspond	[kɒrə'spɒnd]	be in agreement with, agree with, *giống nhau*
corresponding	[kɒrə'spɒndiŋ]	*tương ưng*

20 captain	[‘kæptən]	leader, commander
21 mould	[məuld]	shape, form, *tạo ra, đúc ra.*
22 motto	[‘mɒtəu]	proverb, slogan, *phương châm*
23 sum up	[sʌm]	summarize, *tóm tắt*
24 verse	[vɜ:s]	poetry, *bài kệ*

25 Theravāda (P)	*Thượng Tọa Bộ, Phật giáo Nguyên thủy*
26 the School of the Elders	*Tông phái của các Trưởng lão*
27 Southern Buddhist School	*Phật Giáo Nam Tông*
28 The Tipiṭaka	*Tam Tạng Thánh Điển Phật giáo*
29 The Vinaya Piṭaka The Basket of Discipline	*Luật tạng*
30 The Suttanta Piṭaka The Basket of Discourses	*Kinh tạng*
31 The Abhidhamma Piṭaka The Basket of Higher Teachings	*Luận tạng – Thắng pháp*
32 The three *Sikkhas*	*Tam học*
Sīla – Morality	*Giới*
Samādhi Mental cultivation	*Định*
Paññā –Wisdom	*Tuệ*

- **Answer the following questions**

1. What is Theravāda consisted of?
2. What does “Thera” mean?
3. What does “Vāda” mean?
4. What does Theravāda mean literally?
5. Why is it called Southern Buddhist School?
6. What do Buddhist scholars believe nowadays?
7. What is a being?
8. By what are human beings governed?
9. What does every action produce?
10. What is the motto of Buddhist?
11. Why do all living beings suffer?
12. Name three *Sikkhas.*
13. Name the *Tipiṭaka*.
14. Tell the verse that can sum up all the teachings of the Buddha.

11.2

The Knowledge of Theravāda Buddhism

Theravāda is the combination of "*Thera*" and "*vāda*"; "*Thera*" means "Elder Monks" and "*vāda*" is word or speech. So, ***Theravāda*** literally means the teachings or the way of the Elders. It is also called "the School of Elders" because it is preserved by the Elder Monks after the Buddha's demise; or "the Southern Buddhist School" because of its direction of propagation.

According to ***Theravāda*** tradition, the Buddha's teachings are enshrined in *Pāḷi* language. They comprise three baskets called ***Tipiṭaka*** in *Pāḷi* as follows:

1. **Vinaya-piṭaka** (the Basket of Rules / Discipline): it deals with rules and regulations for *Saṅgha* Order as well as lay people. It also gives a detail account of the life, ministry of the Buddha and the development of the Buddhist Order.
2. **Suttanta-piṭaka** (the Basket of Discourses): it consists of the discourses preached by the Buddha and His disciples. It is like a collection of prescriptions as the sermon was propounded to suit the occasion and temperament of different individuals.
3. **Abhidhamma-piṭaka** (the Basket of Higher Teachings) : it is the most difficult and interesting treatise because it elaborates the four ultimate realities, i.e. mind, mental factors, matter and *Nibbāna*.

From Buddhist point of view, Buddhism is not a religion, but it is a way to search for truth which the Buddha Himself discovered by the direct insight, that is Suffering (***dukkha*****),** the Cause of Suffering (***samudaya***), the Cessation of Suffering (***nirodha***) and the Path leading to the Cessation of Suffering (***magga***). This path is also called the Noble Eightfold Path or Middle Path as it avoids two extremes. This is the only way leading to eradicate the defilements, to attain the liberation. The teachings of the Buddha can be summed up in the following verse:

"Not to do evil.
To perform good,
To purify one's mind.
This is the Teaching of the Buddha."

This verse embodies three stages on the way leading to enlightenment that is the stage of morality (***sīla***), concentration (***samādhi***) and wisdom (***paññā***). Herein, morality regulates the words and deeds; concentration controls the minds; and wisdom that enables practitioner to destruction of craving, hatred and delusion.

In conclusion, ***Theravāda*** Buddhism has carefully preserved the teachings of the Buddha in its pristine form for over thousand years. Now it is sharing the knowledge of Buddhism both in theory and practice with people over the world. Those who learn and practice ***Theravāda*** Buddhism will get firmly foundation for the liberation from ***saṃsāra.***

11.3

Theravāda and Mahāyāna Buddhism

(1) I have studied ***Mahāyāna*** Buddhism for many years and the more I study it, the more I find there is hardly any difference between ***Theravāda*** and ***Mahāyāna*** with regard to the **fundamental** teachings.

- Both accept ***Sakyamurni*** Buddha as the Great Teacher.
- Morality (***sīla***), mental cultivation (***samādhi***) and wisdom (***paññā***) are nothing different from each other.
- The Four Noble Truths (***Ariya Sacca***) are exactly the same.
- The Eightfold Noble Path (***Aṭṭhaṅgika Magga***) is exactly the same.
- The Thirty-seven Factors leading to Enlightenment (***Bodhipakkhita Dhamma***) is exactly the same.
- The Dependent Origination (***Paticca-samuppāda*****)** is exactly the same.
- Both reject the idea of a Supreme Being who created and governed the world.
- Both accept the three Universal characteristics: impermanence (***anicca***), suffering (***dukkha)***, and non-substantiality (***anatta***).

These are the most important teachings of the Buddha and they all are accepted by both schools without a question.

There are, however, some different points. An obvious one is the ***Bodhisatta*** ideal. Many people say that *Mahāyāna* is for the Bodhisattahood which leads to Buddhahood while ***Theravāda*** is for Arahantship. (2) The Mahayanists have created many mystical Boddhisattvas while the ***Theravāda*** considers a Boddhisatta (one who is destined to be a Buddha) as a man amongst us who devotes his entire life to the attainment of perfection, ultimately, becoming a Fully Enlightened Buddha for the welfare and happiness of the world.

Theravāda Buddhists follow **orthodox** traditions that prevailed in India some two thousand five hundred years ago. They perform their religious services in Pāḷi language. They also expect to attain **the final goal** (***Nibbāna***) by becoming a Supreme Enlightened Buddha, ***Pacceka*** Buddha or an ***Arahant*** (the highest stage of sainthood). The majority of them prefer **the Arahanthood.** Buddhism in Sri Lanka, Burma and Thailand belong to this school. **Mahayanists** have changed the old religious customs. Their practices are in accordance with customs and traditions of the countries where they live. Mahayanists perform their religious services in their mother tongues. They expect to attain the final goal **(*Nibbāna***) by becoming Buddhas. Hence (for this reason), they honour both the Buddha and ***Boddhisatta*** in the same respect. Buddhism in China, Japan and Korea belong to this school. Buddhists in Tibet and Mongolia follow another

school known as ***Vajrayāna***. This school inclines more towards the ***Mahāyāna*** sect.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 fundamental	[fʌndə'mentl]	basic, *cơ bản*
2 mystic	['mistik]	*huyền bí*
mystical	['mistikl]	*thần bí*
3 be destined to / for	['destind]	on the way to the place, *định hướng cho*
4 orthodox	['ɔ:θədɔks]	legitimate, *chính thống*
5 prevail	[pri'veil]	overcome, *chiếm ưu thế*
6 hence (adv)	[hens]	for this reason
7 incline toward sth	[in'klain]	*nghiêng về phía*

8 Mahāyāna Buddhism	*Phật Giáo Đại Thừa*
9 Theravāda Buddhism	*Phật Giáo Nguyên Thủy, Thượng tọa bộ*
10 The Thirty-seven Factors leading to Enlightenment	*37 phẩm Trợ đạo*
11 The Dependent Origination	*Lý Duyên Khởi*
12 The three Universal Characteristics	*Tam pháp ấn / Tam tướng*
13 Impermanence (anicca)	*Vô thường*

14 Suffering (dukkha)	*Khổ*
15 Non-substantiality (anatta)	*Vô ngã*
16 Bodhisattva [S], Bodhisatta [P]	*Bồ Tát, Bậc Giác Hữu tình*
17 Bodhisatvahood	*Bồ Tát Quả*
18 Buddhahood	*Phật quả*
19 Arahanthood - Arahantship	*Thánh Quả*
20 Mahayanist	*Phật tử Đại thừa*
21 A Supreme Enlightened Buddha	*Bậc Vô thượng Chánh đẳng Chánh giác*
22 Pacceka Buddha	*Độc Giác Phật*
23 Arahant (the highest stage of Sainthood)	*A-la -hán (vị trí cao nhất của bậc thánh)*
24 the old religious customs	*những phong tục tôn giáo cổ xưa*
26 Vajrayāna (Mantrayanā)	*Kim Cang thừa, Mật thừa, Mật tông*

→ The Mahāyanists have created many mystical Bodhisattvas while the Theravāda consider a Bodhisattva (one who is destined to be a Buddha) as a man amongst us who devotes his entire life to the attainment of perfection, ultimately, becoming a Fully Enlightened Buddha for the welfare and happiness of the world.

Phật tử Đại thừa sáng tạo ra những vị Bồ tát huyền bí trong khi Phật tử Nguyên thủy nghĩ rằng vị Bồ tát (người đã được sắp đặt là vị Phật) là con người trong số chúng ta , người dành toàn bộ cuộc đời để đạt đến ba la mật một cách

tối thượng, trở thành một Bậc Chánh đẳng Chánh giác vì sự lợi lạc và hạnh phúc cho nhân loại.

- **Answer the following questions**

1. What does ‘Theravāda’ mean?
2. What language is the Buddha’s teachings enshrined in?
3. How many baskets are there in Tipiṭaka in Pāli? List of them
4. What is the Basket of Rules called in Pāli? What does it deal with? For whom?
5. What is the Basket of Discourses called in Pāli? What does it consist of?
6. What is the Basket of Higher Teachings in Pāli? What does it explain?
7. Buddhism is not a religion according to Buddhist point of view, isn’t it?
8. Which way is leading to eradicate the defilements and attain liberation?
9. What stages lead to enlightenment?
10. How will you get if you learn and practice Theravāda Buddhism persistently?

11.4
The Differences between Theravāda and Mahāyāna Buddhism

After the Buddha's passing away, there arose some Buddhist schools; they all tried to represent the teachings of the Buddha. Nowadays, there are two schools, i.e *Theravāda* Buddhism and *Mahāyāna* Buddhism.

Theravāda is the combination of "*Thera*" and "*vāda*" ; "*Thera*" means *"Elder Monks*" and "*vāda*" is word or speech. So *Theravāda* literally means "the teaching or the ways of the Elders". It is also called "the School of the Elders" because it is preserved by the Elders Monks after the Buddha's demise, or "Southern Buddhist School" because of its direction of propagation.

Mahāyāna means "Great Vehicle". However, this term is not found in *Pāḷi* Canon (*Tipiṭaka*) or the commentaries on the *Tipiṭaka*. History mentions that *Mahāyāna* Buddhism just appears after the second Buddhist Council on account of **the ten improper disciplines** modified by *Vajjian* monks.

Both *Theravāda* and *Mahāyāna* Buddhism are one in their reverence for the Buddha. Both accept the Buddha as their great Teacher; accept the teachings of the Buddha such as the Four Noble Truths, the Noble Eightfold Path, the Dependent Origination, etc. However, there are some different points between these two schools as follows:

Theravāda monks wear robe like the Buddha's time, but its color is different from countries. Monks have to go for

alms-food every morning, and in the evening they learn *Tipiṭaka* from the senior monks. They recite *suttas* in *Pāḷi* language.

Mahāyāna monks and nuns wear the yellow or brown robes; they wear the yellow robes only when chanting or attending ceremonies. They do not go for alms-round, but must earn for themselves. They recite the Buddha's teachings translated into their mother tounge.

Regarding disciplines, *Theravāda bhikkhus* observe 227 rules, nuns 8 or 10 precepts, and nuns cannot be ordained as *Bhikkhuni*. *Mahāyāna* keep 250 rules, *bhikkhunis* 348 rules, males and females novices have 10 precepts. Moreover *Mahāyānists* think the *Bodhisattahood* is the foundation for *Buddhahood;* whereas *Theravāda* is *Arahantship*.

Mahāyānists believe they can attain the liberation by the support of *Bodhisattas*. According to them, *Bodhisattas* are the future *Buddhas* who have compassion on all human beings; they may delay their own attainment until they help others towards liberation. *Theravāda* says that everyone can realize *Buddhahood* through individual effort; nobody can send one to the heaven or sink one to the hell.

Nowadays, *Theravāda* Buddhism is practiced mainly in Myanmar, Thailand, and Sri-Lanka etc. *Mahāyāna* is performed chiefly in Japan, Tibet, China, Vietnam, etc. Although there are some different points with regarding their beliefs, practices and observances, both of these try to preserve and propagate the Buddha's teaching according to their ways.

The same

Theravāda & Mahāyāna	1. *Sakyamuni* Buddha as the Great Teacher. 2. Morality (*sīla*) - Mental Cultivation (*samādhi*) - Wisdom (paññā). 3. The Four Noble Truths (*Ariya Sacca)* 4. The Eight-fold Noble Path (*Aṭṭhaṅgika Magga*) 5. The Thirty-seven factors leading to Enlightenment (*Bodhipakkhita Dhamma*) 6. The Dependent Origination (*Paticca-samuppāda*) 7. Reject the idea of a Supreme Being who created and governed the world. 8. Accept the three universal characteristics: impermanence (*anicca*), suffering (*dukkha*), and non-substantiality (*anatta*)

The differences

	THERAVĀDA	**MAHĀYĀNA**
1 Clothes	Wearing robes like the Buddha's time, but its colors are different from countries.	Wearing the yellow and brown robes (wear the yellow robes when chanting or attending ceremonies).
Food	They go alms-food every morning.	They make a living by themselves.

Suttas	Reciting *suttas* in *Pāḷi* language.	Reciting the Buddha's teachings translated into their mother tongue.
Disciplines	Bhikkhus observe 227 rules ; nuns (not be ordained) and novices observe 8 or 10 precepts	Bhikkhus observe 250 rules; Bhikkhunis observe 348 rules.
Belief	*Arahantship* By individual effort, everyone can realize Buddhahood. (nobody can send one to the heaven or sink one to the hell)	*Buddhisattahood* By the support of *Budhisattas,* they can attain the liberation (*Budhisattas* are the future Buddhas who may delay their own attainment until they help other towards liberation)
Countries	Myanmar,Thailand, Sri-lanka, Kampuchea …	Japan, China, Tibet , Korea, Vietnam …

- **the ten improper disciplines**: *mười điều phi pháp*

TOPIC 12

BUDDHISM & BUDDHISTS

12.1

Is Buddhism Pessimism or Realism?

Because of the statement "**all existences are nothing but suffering**", some people misunderstood and designated Buddhism as "**pessimism**". Commonly speaking, pessimism is the belief that the evil is more powerful than the good and the evil will always triumph over the good. In reality, Buddhism is neither pessimism nor **optimism** but **realism,** because it takes a **realistic** view of life and of the world. It looks at all things objectively. It tells you exactly and correctly what you are and what the world around you is. Then it shows you the way how to attain freedom, tranquility, peace and happiness.

The Four Noble Truths taught by the Buddha in the first sermon express all **facets** of life. In the first Noble Truth, He explained the life is suffering (*dukkha sacca*). Actually, to live with the life you are subject to more or less suffering. It

is impossible to live without experiencing some kinds of suffering. We have to endure physical sufferings like sickness, injury, old age and eventually death and we have to endure psychological suffering like loneliness, fear, disappointment, anger, etc. The Buddha also showed correctly and profoundly what is the cause of suffering (*samudaya sacca*), the path leading to the cessation of suffering (*magga sacca*). He is wise, benevolent and compassionate. He really wants all beings to be free from suffering.

The Buddhists, who understand the true nature of life and of the world, accept the really worst condition of life, and therefore, they are not frightened and shaken by the normal **vicissitudes** of life. They can serenely and calmly solve the problems of life and live happily without any worry and anxiety. Those who have fully understood the Four Noble Truths are the noblest persons in the world. Through the Eightfold Noble Path, they attain **real happiness** – ***Nibbāna*** (a state of freedom from all kinds of suffering).

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 pessimism	[’pesimizəm]	*chủ nghĩa bi quan*
≠ optimism	[‘ɒptimizəm]	*chủ nghĩa lạc quan*
2 pessimist ≠ optimist		*người bi quan* *người lạc quan*
3 realism	[‘ri:əlizəm]	*chủ nghĩa hiện thực*
realistic	[ri:ə’listik]	practical, *thực tiễn*
4 designate as	[‘deʒigneit]	select, appoint,

sth		*chọn lựa, chỉ định*
5 triumph over	[‘traiʌmf]	succeed , overcome *vượt qua, chiến thắng*
6 triumph		victory, *khải hoàn*
7 objective	[əb’dʒektiv]	unprejudiced, *khách quan*
objectlively		
8 facet	[’fæsit]	*lãnh vực, khía cạnh*
9 be subject to	[‘sʌbdʒekt]	*chịu đựng*
10 endure	[in’djuə(r)]	suffer patiently, *nhẫn nại*
endurance	[in’djuərəns]	forbearance, *sự nhẫn nhục*,sufferance.
11 psychology	[sai’kɒlədʒi]	scientific study of mind , *môn tâm lý*
12 benevolent	[bə’nevələnt]	kind and generous *nhân từ và rộng lượng*
benevolence	[bə’nevələns]	kindheartedness, *lòng nhân ái*
13vicissitude of life	[vi’sisitju:d]	*sự thăng trầm của cuộc đời*
14 serene	[sə’ri:n]	calm & peaceful
serenely	[sə’ri:nəli]	calmly & peacefully
serenity	[sə’renəti]	tranquility, *sự an tịnh*
15 real happiness		*chân hạnh phúc*

- **Answer the following questions**

1. Why did some people misunderstand Buddhism as ‘pessimism’?
2. What is pessimism in commonly speaking?
3. What view of life does Buddhism take? How does it look? What does it tell and show you?
4. Human beings can live without experiencing some kinds of suffering, can’t they?
5. What sutta is the first sermon which expresses all faces of life by the Buddha?
6. How will Buddhists be like if they understand the true nature of life and of the world?
7. Who is the highest person in the world?
8. What does real happiness mean?

12.2
Is Buddhism Pessimism or Realism?

Buddhism is a religion founded by the Buddha who lived in India over 2500 years ago. First, the Buddha followed the most severe practices but He did not satisfy. Then He took the Middle Path. At the age of thirty five, He attained the enlightenment and became the Buddha. Base on the event, we can say that Buddhism is neither pessimistic nor optimistic, but Buddhism is a realistic religion.

Some people argue Buddhism is **morbid, cynical, hovering** on the dark and shadowy side of life, and unfeeling tramper on the innocent joys of life. They see Buddhism as being pessimistic, as fostering an attitude of hopelessness towards life, etc. They think that because they base on the first Noble Truth that all conditioned things are suffering. However, they seem to have forgotten the Buddha taught not only the suffering, but He mentioned the way to end of suffering. That is the Noble Eightfold Path.

The Buddha never expected His followers to be constantly brooding over the suffering of life that leads to a miserable and unhappy existence. He taught the fact of suffering only so that He could show people how to overcome suffering and move to the direction of happiness. To become an enlightened person, one must have joy, one of facts that the Buddha recommended us to cultivate. Joy is hardly pessimistic.

Moreover, Buddhist meditation helps people to live actively in the present moment, without worry or suffering. Most of troubles one is confronting today such as **frustration,** worries, tension, etc, are due to untrained and uncultured mind. Then the troubles cause many diseases such as **stomach ulcers, gastritis**, etc. These sicknesses can be avoided if one spends a few minutes a day to practice meditation. Meditation is a remedy for physical and mental sicknesses. It can end miseries, help one to be free from suffering and enable one to attain the real happiness. In the ***Samyutta-nikāya***, when someone asked why the Buddha's disciples, who lived a simple and quiet life with only one meal a day, were so radiant, the Buddha replied: "They do not repent the past, nor do they brood over the future. They live in the present. Therefore, they are radiant."

In conclusion, Buddhism is neither optimistic nor pessimistic. It does not encourage man to look at the world through his changing feeling of optimism and pessimism. On the other hand, Buddhism encourages people to be realistic; it teaches people **to see the things as they truly are.**

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 morbid	['mɔ:bid]	unhealthy, *không lành mạnh*
2 cynical	['sinikl]	distrustful, *yếm thế*
3 hovering	['hɒvəriŋ]	floating, do dự
4 foster	['fɒstə(r)]	encourage, *thúc đẩy, cổ vũ*

5 brood over	[‘bru:d]	worry, *lo lắng*
6 frustration	[frʌ’streiʃn]	disappointment, *thất vọng*
7 stomach ulcers	['stʌmək ‘ʌlsəz]	*loét bao tử*
8 gastritis	[gæ’straitis]	*viêm bao tử*
9 repent	[rə’pent]	regret, *hối tiếc*

- **to see the things as they truly are**
  nhìn các pháp như thực
  nhìn các pháp đúng theo bản thể của chúng
  tri kiến được thể tính của các pháp

- **Answer the following questions**

1. If one spends a few minutes a day practising meditation, what sicknesses can he avoid?
2. Why did some people think Buddhism as being pessimistic?
3. Did the Buddha only teach the sufferings?
4. What troubles do people have to face today?
5. What does meditation help human beings?
6. Why were the Buddha’s disciples radiant although they live the simple life?
7. Buddhism is neither optimistic nor pessimistic, is it?
8. What does Buddhism teach people?

12.3
What Buddhism Means to a Buddhist

To a Buddhist, Buddhism is neither a religion nor **a system of faith or worship.** Basically, it is a way to live, to adjust oneself. Buddhism gives a Buddhist a guideline on how to think and act to reach a happy and peaceful life.

Buddhism is founded on wisdom so it is very logical and scientific. In Buddhism, there are neither **dogmas** nor the concept that God creates the universe. The Buddha taught that: "Man is the master of his own fate." So everyone should depend on themselves, and not to look for any **external savior** power in order to achieve **the deliverance**. This teaching makes a Buddhist to have confidence in his power and sense of responsibility.

In addition, Buddhism declares the Law of *Kamma*, the universal law which makes Buddhists understand the cause and the effect as well as **the condition of life**. According to Buddhism, *kamma* means volitional actions or deeds done by **non-Arahant**. It consists of wholesome and unwholesome performed through three doors: body, speech and mind. *Kamma* is neither **fatalism** nor **a doctrine of predetermination.** It is the natural law that helps a Buddhist to understand the meaning of life and to adjust himself to the law. Understandably, the doctrine of *kamma* teaches a Buddhist to be careful with his actions, speeches and thoughts

in daily life. It makes him and inspires him to become better, to have noble treatment towards to everyone.

Moreover, Buddhism introduces the theory of non-self. Herein, Buddhism does not deny the existence of personality in **empirical sense.** It only attempts to show there is no soul in ultimate sense. In *Anattalakkhana Sutta***,** the Buddha said: "This body is soulless. If there is a soul, then this body would not be subject to suffering". Because of there is a soul, one can say: "Let this body be thus, let this body not be thus." In fact, one cannot say like that, all phenomena go and continuously go depending on one's *kamma*, not depending on one's wish. This fact proves that this body is no self; it is just the combination of mind and matter.

In brief, Buddhism is a right way by which the Buddhist can live happily and peacefully in this world and hereafter. Buddhism is truly a message of peace and happiness for every Buddhist.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 a system of faith or worship		*hệ thống tín ngưỡng hay thờ cúng*
2 dogmas	['dɒgməz]	*giáo điều*
3 external savior	['seiviə(r)]	*người cứu rỗi*
4 deliverance	[də'livərəns]	*liberation, sự giải thoát*
5 the condition of life		*nhân duyên hay điều kiện của cuộc sống*
6. non-Arahant		*phàm phu*
7 fatalism	['feitəlizəm]	*thuyết định mệnh*

8 a doctrine of predetermination	[pri:di,təmi ’neiʃn]	predestination, *thuyết tiền định*
9 understandably		*nói một cách dễ hiểu*
10 empirical sense	[im’pirikl]	*kinh nghiệm thực tiễn*

- **Answer the following questions**

1. What does Buddhism help a Buddhist?
2. What teachings make a Buddhist have confidence in his power and sense of responsibility?
3. What does Buddhism declare that makes Buddhists understand the condition of life?
4. What does *kamma* mean according to Buddhism?
5. What does kamma consist of?
6. What does the doctrine of *kamma* teach a Buddhist?
7. *Kamma* is either fatalism or a doctrine of predetermination, isn’t it?
8. Does Buddhism accept the existence of personality in empirical sense?
9. What theory does Buddhism introduce to the world?
10. What fact proves that one’s body is no-self?

- **Construct new sentences by using the word given below**

1. Buddhists
2. Buddhism
3. the cause and effect
4. adjust himself
5. a message of peace

12.4

Why are people interested in Buddhism? (Why do you want to become a Buddhist?)

Buddhism is a beautiful gem of many **facets,** attracting people of diverse personalities. Every facet in this gem has **tested methods** and approaches that can benefit to the seekers with various levels of understanding and **spiritual maturity.** Due to this useful and meaning of Buddhism, people around the world are getting interested in Buddhism.

First, Buddhism is a unique religion that teaches man to depend on himself, not to seek the liberation from other power. According to the Buddha, man is maker of his own destiny; his life is better or worse depending on his actions. This teaching makes man to be strong, to take responsibility of his own actions, and to be brave to face its consequences.

Next the teachings of the Buddha contain both theory and practice. By applying Dhamma in daily life, a Buddhist can cultivate tolerance and loving-kindness, his mind is calm, pure and peaceful. He can avoid evil and do good actions to purify his mind from mental defilements. Consequently, he can enjoy serenity, prosperity and happiness in this life, and in next lives he will be never reborn in the woeful states.

Then, the Buddha's teachings are very logical and scientific. It is one of the most important **sources** of the world civilization which **imposes** the strongest and widest influence on humanity at large. When study Buddhism, one

can find the satisfaction in one's life and know how to make his life more meaningful.

Moreover, Buddhism can be regarded as **ultimate science** since it analyses mind and matter in very detail. According to Buddhism, this body is only the combination of mind and matter; there is no self. By understanding it, one does not attach too much in this body, he just tries to practice the Dhamma to attain the liberation, the Noble Path leading to eternal peace and happiness in this world and hereafter.

In conclusion, Buddhism embodies **the natural truth** and **priceless knowledge,** which can cope with modern science, philosophy and psychology. Whatever the Buddha taught that is truth, legal and useful. Therefore, people are getting interested in Buddhism; they try to study the Dhamma as the most modern educational system, and try to practice Dhamma to get the great benefits in their life.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 diverse	[dai'vɜ:rs]	different , various, đa dạng, khác nhau
2 tested methods		*phương pháp thử nghiệm*
3 approach approach	[ə'prəutʃ]	go toward, *tiếp cận cách tiếp cận*
4 spiritual maturity	['spiritʃuəl] [mə'tjurəti]	*sự trưởng thành tâm linh*
5 brave	[breiv]	courageous, *can đảm*

6 cope with	[kəup]	meet, deal with
7 source	[sɔ:rs]	origin, *nguồn gốc*
8 ultimate science		*khoa học toàn bích*
9 embody	[əm'bɒdi]	manifest, *hiện thân*
10 natural truth		*chân lý hiển nhiên*
11 priceless knowledge		*tri kiến vô giá*

- **Answer the following questions**

1. Why are people around the world getting interested in Buddhism?
2. Why is Buddhism called a unique religion?
3. Why does the Buddha teach that man is maker of his own destiny?
4. How does the Buddha's teaching help man?
5. What can one get in his life when studying Buddhism?
6. Why can Buddhism be regarded as ultimate science?
7. What can a Buddhist get by applying Dhamma in daily life?
8. How does one get if he understands this body being only the combination of mind and matter?
9. Can Buddhism deal with modern science, philosophy and psychology? Why?
10. What did people take if they try to study and practice the Dhamma?

12.5
The Duty of a Real Buddhist

The Buddha said that: "A Buddhist is the one who takes refuge in the Buddha, in the *Dhamma,* in the *Saṅgha* and practices the *Dhamma."*

Actually, those who want to be Buddhists, firstly have to believe strongly in the three *Ratanas* (the *Buddha*, the *Dhamma* and the *Saṅgha*). They accept them as teachers, guides or shelters. This means they practice the Buddha's teachings. They should study the fundamental teachings of the Buddha such as what should be done and what should not; how a Buddhist should behave himself in relation to others. The formula they have to recite in the ceremony of taking refuge is thus:

Buddhaṃ saranaṃ gacchāmi
Con đem hết lòng thành kính xin quy y Phật
Dhammaṃ saranaṃ gacchāmi
Con đem hết lòng thành kính xin quy y Pháp
Saṃghaṃ saranaṃ gacchāmi
Con đem hết lòng thành kính xin quy y Tăng

Taking refuge is complete after reciting this formula three times. To become a Buddhist is very simple. However, they should not be Buddhists **for name sake** only. They must practice the Buddha's teachings: not to do evils, to do what is good, and to purify the mind. That means they must perform the following religious tasks daily with wisdom:

- Paying homage to the Triple Gem by reflecting on, reciting their virtues and by worshiping
- Observing the five or eight precepts.
- Doing the act of charity or offering something to the Buddha and the Saṅgha with right volition.
- Cultivating loving-kindness for oneself and to all living beings.
- Striving for the perpetuation and propagation of the Buddha's teaching: participating in religious associations, supporting the *pariyatti-sasana* and *patipatti-sasana*, donation and distribution of books on Buddhism, teaching and discussing, practicing tranquility and insight meditation.
- Sharing merit accrued from meritorious deeds of charity, morality and meditation by saying:
  "May all living beings gain the benefits of merit equally with me"- *Xin chia đều công đức đến tất cả chúng sanh.*

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 recite	[ri'sait]	*tụng kinh*
2 reflect on	[ri'flekt]	*quán tưởng*
3 worship	['wɜ: ʃip]	*cầu nguyện*
4 right volition	[və'liʃn]	*như lý tác ý*
5 perpetuation & propagation	[pə,petʃu'eiʃn]	*hoằng dương và truyền bá*
6 Tranquility & Insight Meditation	[træŋ'kwiləti] ['insait]	*thiền Chỉ và Quán (Tuệ/ Minh sát)*
7 ***pariyatti / paripatti sasana***		*pháp học pháp hành*

12.6

Essential Factors to Become a Real Buddhist

In my opinion, it is not difficult to become a Buddhist for name sake, but to become a real Buddhist in accordance with the Buddha's teaching is not easy.

There are some necessary factors that a Buddhist can perform as his wish. Firstly he should take refuge in the *Buddha*, the *Dhamma* and the *Saṅgha*, because the Buddha is the Fully Enlightened One who has practised himself to find out the way to liberate himself and showed the way to others. The *Dhamma* is his teachings which can help other awake himself; and the *Saṅgha* is the Holy Order of Monks who has sacrificed themselves to pursue that way of enlightenment or those who has attained the *Ariyan* Fruitions.

Secondly, he should preserve the five precepts (*pañca-sīla*) instructed by the Buddha. These precepts are in fact fundamental principles for life aiming at helping him to live in any community or any country to be safe and peaceful not only in the present but also for coming lives. The precepts are:

Abstaining from killing any living being.

Abstaining from stealing what is not given.

Abstaining from committing sensual misconducts.

Abstaining from telling a lie.

Abstaining from using intoxicants or drugs.

Thirdly, he should learn to differentiate what is good (*kusala*) and what is bad (*akusala*), what he should do and what he should not, how he behaves in relation with others to make life better.

However, for an ideal Buddhist, he should try to do other good deeds as charity to the *Saṅgha*, to the poor or any beneficial works for society. At a deeper practice, he should cultivate loving-kindness (*metta*) to all beloved relatives and to **some extent to** all living beings. He can spread the *Dhamma* by many ways such as freely distributing *Dhamma* books or discourses etc. to preserve the *Sāsana*. In addition, he should practice *Samatha* and *Vipassanā* meditation to train his mind to become tranquil, calm and to attain insight to liberate himself from the *Saṃsāra* in this very life.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 factor	[‘fæktə(r)]	element, component, *nhân tố, yếu tố*
2 take refuge	[‘refju:dʒ]	*nương vào, trú vào*
3 precept	[‘pri:sept]	*sīla*, morality, *giới*
4the five precepts		*pañca- sīla*, *ngũ giới*
5 pursue	[pə’sju:]	follow, look for, *theo đuổi, mưu cầu*
6 the *Ariyan* Fruitions		the *Ariyan Phala, Thánh Quả*
7 liberate	[‘libəreit]	free from , emancipate

		giải thoát
8 fundamental principles	[‘fʌndəmentəl ‘prinsəplz]	*những nguyên tắc cơ bản*
9 differentiate between A & B	[difə’renʃieit]	distinguish (A from B), *phân biệt*
10 deed (n)	[di:d]	*nghiệp*
11 evil deed ≠ good deed		unwholesome deed ≠ wholesome deed
12 some extent to		*đến mức độ nào đó*

take The Three Refuges take / keep / observe the 5 precepts	*thọ Tam Qui* *thọ Ngũ giới*
1) Abstaining from killing any living being. To be restrained from taking life. To give up killing.	*tránh đoạt mạng sống* *từ bỏ sát sanh*
2) Abstaining from stealing what is not given. To be restrained from taking what is not given. To give up stealing.	*từ bỏ lấy của không cho* *từ bỏ trộm cắp*
3) Abstaining from committing sensual misconducts. To be restrained from wrong	*từ bỏ tà hạnh trong các dục.*

conduct in sense-desires. To give up wrong enjoyment of sense pleasures. 4) Abstaining from telling lie. To be restrained from speaking falsehood. To give up telling lie. 5) Abstaining from using intoxicants or drugs To be restrained from indulgence in strong drinks To give up drinking alcohol and taking drugs	*từ bỏ thọ hưởng các dục lạc.* *tránh nói dối* *từ bỏ vọng ngôn* *từ bỏ tham đắm việc uống các chất men say* *bỏ uống rượu và các chất kích thích*

Answer the following questions

1. Is it difficult to become a real Buddhist in accordance with the Buddha's teaching?
2. Give some necessary factors that a Buddhist can perform.
3. How many precepts are there? What are they?
4. Why should a Buddhist preserve pañca-sīla?
5. What should an ideal Buddhist do?
6. What should a Buddhist do in order to train his mind?

12.7
What are three Characteristics that signify a Buddhist?

To become a Buddhist, one should perform three things, i.e taking refuge in the *Buddha,* the *Dhamma,* the *Saṅgha* and observing the five precepts (*sīla*) with strong faith; doing charity (*dāna*); and practicing meditation (*bhāvanā*). These are the three characteristics that signify a Buddhist.

First, a Buddhist should take refuge in the Triple Gem. The Buddha is the Fully Enlightened One, *Dhamma* is the universal law, the path leading to the liberation, *Saṅgha* is the Holy Order of the Buddha's disciples who have experienced in practicing and are able to teach others. Buddhists, therefore, should respect to Triple Gem. Besides, he should observe five precepts that are the foundation for Buddhist. They are good for himself as well as for his society. Buddhist's life will be a truly and happy one and his society will become more peaceful if these precepts are observed carefully.

Secondly, Buddhist should practice charity by **offering four requisites** to the Triple Gem, or to give things to the poor, the unfortunate people. The essence of charity is to give something without expecting anything to return. The act of charity is wholesome; no string attached and leaves both giver and **recipient** free. By doing charity, Buddhists

can reduce personal greed, selfishness, etc. which hinder spiritual progress.

Thirdly, Buddhist should practice meditation that is the mental culture, training and purification. No one can attain *Nibbāna* or liberation without developing the mind through meditation. By awareness of mind and body, one knows mind and matter **rising and falling moment by moment;** they are always changing from time to time. Therefore, one dies at every moment, not at the end of life. Through this understanding, Buddhist does not attach too much to his body, his properties etc. Mental sicknesses as worries, miseries, etc. also do not arise, his life becomes freely and peacefully.

In conclusion, ***sīla, dāna,*** and ***bhāvanā*** are three essential factors that the Buddha practiced before He attained enlightenment. The Buddha did not seek any **divine power** to help Him. He gained His wisdom through **self-effort** by performing these factors. Therefore, to become a good Buddhist, to have a healthy body and peaceful mind, Buddhist should practice these aspects carefully.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1. offering requisites	*cúng dường tứ sự*
2. giver - donor	*người thí*
3. recipient - donee – receiver	*người thọ thí*
4. free	*giải thoát*
5. hinder	prevent, *ngăn cản*
6. rising and falling moment	*sanh và diệt từng sát na*

by moment

7. ***sīla, dāna, bhāvanā*** *trì giới, bố thí, tham thiền*
8. divine power *thần thánh*
9. self-effort *nỗ lực tự thân*

- **Answer the following questions**

1. What should one do to become a Buddhist?
2. How will Buddhist's life and society be if the precepts are observed carefully?
3. What characteristics signify a Buddhist? List them.
4. What can a Buddhist reduce by doing charity?
5. Everyone can attain Nibbāna without developing the mind through meditation, can't they?
6. Why is it said that one dies at every moment, not at the end of the life?
7. What does one know about mind and matter if he is aware of them?
8. What factors are essential that the Buddha practiced before attaining enlightenment?
9. What does a Buddhist have if he practices these aspects carefully?

12. 8

Buddhist Viewpoint of Real Happiness

Man ever seeks for happiness. He generally thinks that the satisfaction of sense-desire is happiness in life. He is always looking for and hankering after sensual pleasures. (1) He supposed all of these are certainly **conducive to** their happy lives, **genuine** peace and real happiness.

(2) He is happy when he sees beautiful forms, hears sweet sounds, smells **fragrant** scents, tastes delicious foods, touches pleasant objects and thinks of fascinating ideas. For these reasons, he is constantly craving for something more due to their discontent in the enjoyment of sensual pleasures.

(3) **As a matter of fact,** man's desire or craving is **insatiable** and **unlimited**. Blinded by, he is always chasing after **wealth, name, position, power** and **pleasures**. As a result, his mind is so full of **worry, grief, despair** and **pain** when he cannot get what he likes and expects. So he cannot attain mental peace and happiness, but just get a **momentary** and **imaginary** happy feeling.

From Buddhist point of view, if you want to be really happy in your life, you must at least become a ***Sotapanna Ariya*.** It is rather hard for **the worldly** to attain real happiness.

A way to happiness is not getting something or satisfaction of what we want derived from cravings, but indeed from mentality. The technique in practicing

meditation of the Buddha's teaching is rather simple, no need to search in a faraway place, the happiness of liberation is only discovered within your body and mind through Insight meditation. (4) It can be practiced in any posture, anytime and anywhere. (5) Whatever we do we have to be mindful, and then we will see the mind and matter as they really are. They appear to be **permanent**, **desirable** and **substantial** but actually they are not.

(6) If we deeply understand it, we will be able to accept things as they come to us just in the present moment. So our mind will be free from **evil** and **impure thoughts** and finally we will surely attain ***Magga, Phala*** and ***Nibbāna***.

Don't be sorry for the past
Don't worry about the future, too.
But if you can keep your mind attentive
Concentrating just on the present
Your mind will be free from impurities
And so you will be really happy.

Đừng tiếc nuối quá khứ
Đừng bận tâm tương lai
Nếu bạn giữ tâm mình
Chỉ tập trung ở hiện tại
Tâm trí bạn sẽ thoát khỏi ô nhiễm
Và bạn sẽ thật sự an lạc

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 hanker after	[‘hæŋkə(r)]	have a strong desire for, *khao khát, ham muốn*
2 conducive to	[kən’dju:siv]	favorable to, beneficial to, *đưa đến, dẫn đến*
3 genuine	[’dʒenjuin]	honest, true, *thành thật, xác thật*
4 fragrant	[’freigrənt]	sweet-scented, *hương thơm (ngọt ngào)*
5 discontent	[dis’kɒntənt]	dissatisfaction, *không hài lòng, ko thỏa mãn*
6 As a matter of fact (idm)		*thật ra, thực tế*
7 insatiable	[in’seiʃəbl]	impossible to satisfy, *vô độ, khát vọng*
8 unlimited	[’limit]	*không giới hạn*
9 blinded	[blaind]	not able to see, *bị mù*
10 wealth, name, position, power & pleasures	[welθ neim] pə’ziʃn pauə(r) ‘pleʒə(r)z]	riches, fame, honor, authority, rejoicing , *giàu sang, danh vọng, địa vị, quyền lực và lạc thú.*
11 worry, grief, despair & pain	[‘wʌri gri:f] dis’peə pein]	anxiety, misery, agony hopelessness, *sầu bi khổ não*
12 momentary	[‘məuməntri]	passing, fleeting, *nhất thời, thoáng qua*
13 imaginary	[i’mædʒinəri]	unreal, fictional, *không thật, tưởng tượng*

14 Sotapanna Ariya		*Bậc Thánh Dự lưu*
15 the wordly		*kẻ trần tục*
16 derive from	[’pɒstʃə(r)]	*xuất phát từ*
17 permanent	[‘pɜ:mənənt]	*thường*
desirable		*lạc*
substantial		*ngã*
18 evil & impure thought		unwholesome thought *suy nghĩ bất thiện*

(1) He supposed all of these are certainly conducive to their happy lives, genuine peace and real happiness
Con người cho rằng tất cả những lạc thú này chắc chắn đem đến cho họ cuộc đời vui vẻ, sự an bình đích thực và hạnh phúc thực sự.

(2) He is happy when he sees beautiful forms, hears sweet sounds, smells fragrant scents, tastes delicious foods, touches pleasant objects and thinks of fascinating ideas.
Con người cảm thấy vui vẻ khi nhìn thấy những hình thức xinh đẹp, nghe những âm thanh dịu dàng, ngửi mùi hương quyến rũ, nếm những thức ăn thơm ngon, chạm vào những vật ưa thích và suy nghĩ những ý tưởng thú vị.

(3) As a matter of fact, man’s desire or craving is insatiable and unlimited.
Thật vậy, ước muốn và khát ái của con người thì vô độ và vô hạn.

(4) It can be practiced in any posture, anytime and anywhere
Phương pháp này có thể thực hành ở bất cứ tư thế nào, bất cứ lúc nào và bất cứ nơi nào.

(5) Whatever we do we have to be mindful, and then we will see the mind and matter as they really are. They appear to be permanent, desirable and substantial but actually they are not.
Bất cứ làm gì chúng ta phải chánh niệm rồi chúng ta sẽ thấy bản chất thật của danh và sắc. Chúng xuất hiện thường, lạc, ngã nhưng thật ra không đúng.

(6) If we deeply understand it, we will be able to accept things as they come to us just in the present moment.
Nếu chúng ta liễu tri pháp, chúng ta sẽ chấp nhận các pháp khi chúng đến với ta trong sát na hiện tại này.

- **Answer the following questions**

1. What has man ever looked for?
2. To him, what leads to their happy lives, genuine peace and real happiness?
3. Why is man constantly craving?
4. How is man's mind if he cannot get what he likes and expects?
5. Is it very easy for the world to attain real happiness?
6. The technique in the Buddha's teaching is rather complicated, isn't it?
7. How do we discover the technique in the Buddha's teaching?
8. Can we only practice Vipassāna in sitting?

12. 9

An Essay on the Buddhism & Buddhists

Buddhism is a religion founded by the Buddha who was born on the Full Moon Day of April (Vesākha) in the 6th century B.C at Lumbini Park in North India (modern Nepal). Those who follow this religion are called Buddhists. According to tradition, there are **four classes of Buddhists**, i.e. monks, nuns, lay men and lay women.

Buddhism is **a religion of self-help**. It teaches Buddhist to depend on himself, to be courageous and confident in his own ability. In Buddhism, there is no **Almighty God** or **Creator** who can guide one's fate, one's destiny, or can judgments on one's behaviors. Buddha's teaching places a Buddhist at the centre of all things, it advices him to strive and work hard to achieve his goal through his own efforts, not through prayer or mere wishful thinking. The Buddha also never demanded blind faith from Buddhist. He stated thus: "Come and see for yourself". According to this advice, Buddhist can accept it as truth only through his own **investigation**.

Buddhism is neither pessimistic nor optimistic but a realistic religion. The Buddha never expected His followers to be constantly brooding over the suffering of life and leading a miserable and unhappy existence. He taught the fact of suffering so that He could show His followers how to overcome this suffering and move in the direction of

happiness. Moreover, to become an enlightened person, a Buddhist must have joy, one of the factors that the Buddha recommended a Buddhist to cultivate. Joy is hardly pessimistic.

The teachings of the Buddha consist of the Four Noble Truths, the Noble Eightfold Path, the Dependent Origination, the Law of *Kamma*, etc. All these can be summed up in the following verse:

"To refrain from all evil,
To do what is good,
To purify the mind,
This is the Teaching of the Buddha."

Buddhist not only has firm faith in the Buddha, but also tries to understand the Buddha's teachings and the practice of meditation. He never ceases to acquire knowledge on the religion. He knows religious knowledge will strengthen his **faith** and **devotion**. After understanding it, he endeavors to apply the Buddha's teachings to daily life. He makes religious practice as **part and parcel** in his life. He knows that life without the *Dhamma* is an **incomplete** and **unsatisfactory** one.

In conclusion, Buddhism helps Buddhists to understand the meaning of life, to have good attitude in relation to others, to live happily and peacefully in this world and hereafter. Through Buddhism, Buddhists become good and noble persons. And then due to Buddhists, Buddhism is preserved, propagated and spread over the world. Buddhism and Buddhists are interrelated each other.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 four classes of Buddhists		*tứ chúng*
2 a religion of self-help		*tôn giáo tự thân (nương vào mình)*
3 A Mighty God Creator	[‘maɪti gɒd]	*Thượng đế Đấng Tạo hóa*
4 guide one’s fate	[gaid feɪt]	*an bài số phận*
5 destiny	[‘destəni]	*định mệnh*
6 demand	[di’ma:nd]	request, expect
7 brood over	[bru:d]	worry about
8 investigation	[in,vesti’geiʃn]	search
9 cease	[si:z]	stop, quit, end,
10 acquire	[ə’kwaiə(r)]	get, gain, develop
11 strengthen ≠ weaken	[‘streŋθən] [‘wi:kən]	make stronger – *tăng cường* ≠ become weaker – *làm yếu đi*
12 faith	[feiθ]	belief, *tín tâm*
13 devotion	[dɪ’vəʊʃn]	*sùng đạo*
14 endeavor endeavor	[in’devə(r)]	attempt, try, effort
15 part and parcel (idm)	[pa:t ‘pa:sl]	essential part – *phần thiết yếu*
16 incomplete	[,inkəm’pli:t]	imperfect, *bất toàn*
17 unsatisfactory	[,ʌnsætis’fækt əri]	inadequate, *không thích đáng*

18 interrelate [ɪntərɪ'leɪt] *tương quan*

- **Answer the following questions**

1. How many classes of Buddhists are there? Name them.
2. Why is Buddhism called a religion of self-help?
3. What did the Buddha state about not expecting the blind faith from Buddhists? What does it mean?
4. What do the teachings of the Buddha consist of?
5. Tell the verse to sum up the teaching of the Buddha.
6. Tell the responsibility of a real Buddhist in his life.
7. What does Buddhism help Buddhists in life?
8. What reason is it said that Buddhism and Buddhists are interrelated each other?

- **Construct new sentences by using the word given below**

1. Buddhism
2. Buddhist
3. blind faith
4. sum up
5. in this world and hereafter

12.10
Purity or Impurity Depends on Oneself

Buddhist who understands the Buddha's teachings knows that purity and impurity depend on him. Depending on others for liberation is **negative**, but depending on himself is **positive**. Depend on him means believing in his intelligence and efforts.

In the ***Samyutta-nikāya*****,** the Buddha said:

"*Bhikkhus*, dwell with yourselves as an island, with yourselves as a refuge, with no other refuge, with the *Dhamma* as an island with the *Dhamma* as a refuge, with no other refuge." *(Này các tỳ khưu, hãy ẩn náu nơi chính mình như 1 hải đảo, xem chính mình là nơi nương tựa, không ai khác, hãy ẩn náu nơi giáo pháp như 1 hải đảo, như chỗ nương tựa, không nương tựa bên ngoài)*

According to the Buddha's teachings, Buddhist should not think he is purity or impurity by nature or by God. Every human is a worthy person having within oneself **a vast store** of good as evil deeds. The Law of *Kamma* teaches that the whole responsibilities of his present and future life depend on himself alone. Kamma operates its own field without the **intervention** of **an external**. Since there are no hidden **agent** directing rewards and punishments, Buddhist does not rely on some supernatural forces to influence *kamma* results. Buddhist believes that he will reap what he has sown.

From Buddhist perspective, he is the maker of his destiny; he needs not blame others because he is responsible for his life. He can make his life better or worse. If he becomes more responsible in his actions, he can maintain purity, peace and happiness, contrary he is impurity. In the *Dhammapada*, the Buddha stated that – (Verse 165)

"By oneself evil is done,
By oneself one is defiled,
By oneself evil is not done.
Purity and impurity depend entirely on oneself.
No one can purify another."

Tự ta gây ác nghiệp
Tự ta nhiễm cấu trần
Tự ta tránh ác nghiệp
Ô nhiễm và thanh tịnh tự do ta
Không ai thanh tịnh ai cả.

In conclusion, from Buddhist points of view purity and impurity are not rewards and punishments assigned by a **supernatural** or **omniscient.** One is responsible for one's purity and impurity. One can create the heaven or hell. One is **the architect of one's fate.**

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1. negative ≠ positive — *tiêu cực ≠ tích cực*
2. a vast store — *kho tàng*
3. operate ['ɒpəreit] — work — *vận hành*
4. intervention [intə'venʃn] — interference — *sự can thiệp*
5. an external [ɪk'stɜ:nl] — *tha nhân, tha lực*

6. agent ['eidʒənt] distributor *tác nhân*
7. assigned [ə'saind] appointed *được chỉ định*
8. a supernatural [su:pə'nætʃrəl] *đấng siêu nhiên*
9. (the) omniscient [ɒm'nisiənt] *đấng Toàn tri, Toàn giác*
10. the architect of one's fate *người kiến tạo ra số phận*
11. He will reap what he has sown *Người ta gặt những gì họ gieo*

- **Answer the following questions**

1. Do purity and impurity depend on a Buddhist? What do they mean?
2. What did the Buddha state in the *Samyutta-nikāya*?
3. Does Kamma work with the intervention of an external? Why do we know that?
4. Buddhist believes that he will reap what he has sown, doesn't he?
5. What does the Buddha state about Buddhists' responsibility in the *Dhammapada*?
6. Why does not one blame others?
7. Who can create the heaven or hell?
8. The supernatural can reward and punish human beings due to their purity or impurity, can't they?

- **Construct new sentences by using the word given below**

1. purity
2. impurity
3. responsible
4. depend on
5. perspective

12.11
The Four Greatest Religions in the World

1) Buddhism

It is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Siddhartha Gautama, commonly known as the Buddha (Pāli/Sanskrit "The Awakened One"). The Buddha lived and taught in the Eastern part of **Indian subcontinent** some time between the 6th and 4th centuries BC. He is recognized by Buddhists as an Awakened or Enlightened teacher who shared his insights to help sentient beings end ignorance of dependent origination, thus escaping what is seen as a cycle of suffering and rebirth.

Two major branches of Buddhism are recognized: Theravāda ("The School of the Elders") and Mahāyāna ("The Great Vehicle"). Theravāda has a widespread following in Sri Lanka and Southeast Asia. Mahāyāna is found throughout East Asia and includes the traditions of Pure Land, Zen, etc. In some classifications Vajrayana as practiced mainly in Tibet and Mongolia —is recognized as a third branch, while others classify it as a part of Mahāyāna.

While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist **adherence** is defined. It is

estimated between 350–500 million.

The foundations of Buddhist tradition and practice are the Three Jewels: the Buddha, the Dharma, and the Sangha. Taking "refuge in the Triple gem" has traditionally been a **declaration** and **commitment to** being on the Buddhist path and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts, support of the monastic community, renouncing **conventional** living and becoming the monastic, the development of mindfulness and practice of meditation, cultivation of higher wisdom and **discernment**, study of scriptures, **devotional practices**, **ceremonies**, and in the Mahayana tradition, invocation of Buddhas and Bodhisattvas.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1. Indian subcontinent *Tiểu Ấn*
2. some time *thời điểm nào đó*
3. Vajrayana *Kim cang thừa*
4. Tibet and Mongolia *Tây Tạng và Mông cổ*
5. adherence [əd'hiərəns] *sự trung thành*
6. adherent [əd'hiərənt] *tín đồ*
7. declaration [ˌdeklə’reiʃn] *việc tuyên bố*
8. commitment to [kə’mitmənt] *cam kết*
9. conventional [kən’venʃənl] *quy ước*
10. discernment [disɜ:nmənt] *nhận rõ*
11. devotional practices *việc thờ cúng*
12. ceremony [‘serəməni] *nghi lễ*
13. invocation [invəu’keiʃn] *cầu nguyện*

14. Pure Land — *Tịnh Độ tông*
15. Zen — *Thiền tông*

- **Answer the following questions**

1. What is Buddhism?
2. Where did the Buddha live?
3. When and where did the Buddha teach?
4. What are the adherents of Buddhism known as ?
5. What are the two major branches of Buddhism?
6. Where does Theravāda spread?
7. Where does Mahāyāna spread?
8. How many Buddhists are there in the world?
9. What are the foundations of Buddhist tradition?
10. What do Buddhists practice?

2) Christianity (Thiên chúa giáo / Cơ đốc giáo)

It is **a monotheistic** (the belief there is only one God) **religion** based on the life and teachings of Jesus as presented in **canonical gospels** and other **New Testament writings.** Adherents of the Christian faith are known as Christians.

Christianity teaches that Jesus is the Son of God, God having become human and the saviour of humanity. Christianity began as **a Jewish sect** in the mid-1st century. Originating in the eastern **Mediterranean coast** of the Middle East (modern Israel and Palestine), it quickly spread

to Syria and Egypt, it grew in size and influence over a few decades, and by the 4th century had become the dominant religion within the Roman Empire. During the Middle Ages, most of the remainder of Europe was Christianized, with Christians also being a sometime large religious minority in the Middle East, North Africa, Ethiopia and parts of India.

Following the Age of Discovery, through missionary work and colonization, Christianity spread to the Americas, Australasia, sub Saharan Africa and the rest of the world. In order to follow Jesus' command to serve others, Christians established hospitals, churches, schools, charities, **orphanages**, homeless shelters, and universities in the areas in which they spread Christianity.

Christians believe that Jesus is **the Messiah prophesied** (*Đấng Cứu Thế*) in **the Hebrew Bible**, referred to as the "Old Testament" in Christianity. These professions state that Jesus suffered, died, was buried, and was resurrected from the dead to open heaven to those who believe in him and trust him for the remission of their sins. They further maintain that Jesus bodily ascended into heaven where he rules and reigns with God the Father. Most denominations teach that Jesus will return to judge all humans, living and dead, and grant eternal life to his followers.

As of the early 21st century, Christianity has approximately 2.2 billion adherents. Christianity represents about a quarter to a third of the world's population and is the world's largest religion.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 Christianity	[ˌkristi'ænəti]	*đạo Cơ đốc*
2 monotheistic religion	['mɒnəuθi:'istik]	*tôn giáo độc thần*
3 canonical gospels	[kə'nɒnikl 'gɒspəlz]	*sách Phúc Âm*
4 New Testament writings		*Tân ước*
5 Jewish sect	['dʒu:iʃ]	*đạo Do thái*
6 Mediterranean coast	[ˌmeditə'reiniən]	*bờ biển Địa Trung hải*
7 orphanage	['ɔ:fənidʒ]	*mồ côi*
8 Hebrew Bible	['hi:bru:]	*Kinh Thánh*
9 resurrect Resurrection	[ˌrezə'rekt]	*sống lại lễ Phục Sinh*
10 ascend into heaven	[ə'send]	*lên (thiên đàng)*
11 rules & reigns		*thống trị & cai trị*
12 denomination	[dinɒmi'neiʃn]	*giáo phái*
13 judge all humans		*phán xét loài người*
14 grant eternal life		*ban cho đời sống vĩnh hằng*

- **Answer the following questions**

1. What is Christianity?
2. What are the adherents of the Christian faith known as?
3. What does Christianity teach?

4. Where and when did it begin?
5. Where do Christianity spread?
6. What do Christians do in according to Jesus command?
7. What do Christians believe in?
8. Is Christianity the largest religion in the world nowadays?
9. How many adherents do Christianity approximately have?

3) Islam

It is the monotheistic religion articulated by the Qur'an, a text considered by its adherents to be the **verbatim** word of God (Arabic: Allāh), and by the teachings and **normative** example of Muhammad, considered by them to be **the last prophet of God**. An adherent of Islam is called a Muslim.

Muslims believe that God is one and incomparable and the purpose of existence is to worship God. Religious concepts and practices include the five pillars of Islam, which are basic concepts and obligatory acts of worship, and following Islamic law, which touches on virtually every aspect of life and society, providing guidance on **multifarious** topics from banking and **welfare**, to **warfare** and the environment.

Sizable communities are also found in China and Russia, and parts of Europe. With over 1.5 billion followers as of 2009 or over 22% of earth's population, Islam is the

second-largest and one of the fastest-growing religions in the world.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 Islam	[iz'la:m]	*đạo Hồi*
2 articulate	[a:'tikjuleit]	*diễn đạt lưu loát*
3 verbatim	[vɜ:'beitim]	*chính xác từng chữ*
4 normative	['nɔ:mətiv]	*chuẩn mực*
5 the last prophet of God		*nhà tiên tri*
6 The Prophet	['prɒfit]	*người sáng lập ra đạo Hồi*
7 touch	[tʌtʃ]	*liên quan*
8 virtually	['vɜ:tʃuəli]	almost / nearly
9 multifarious	[mʌlti'feəriəs]	*phong phú, đa dạng*
10 welfare	['welfeə(r)]	*phúc lợi xã hội*
11 warfare	['wɔ:feə(r)]	*chiến tranh*
12 sizable	['saizəbl]	*khá lớn*
13 community	[kə'mju:nəti]	*cộng đồng*

- **Answer the following questions**

1. What is Islam?
2. Who is The Prophet of God?
3. What are the adherents of Islam called?
4. What are the basic concepts of Islam?
5. Where are Islam's adherents found?
6. Islam is the third-largest and one of the slowest-growing religions in the world, isn't it?

4) Hinduism

It is the **predominant** and **indigenous** religious tradition of the Indian Subcontinent. Hinduism is known to its followers as Sanātana Dharma (a Sanskrit phrase meaning "**the eternal law**"). Hinduism includes a wide **spectrum** of laws and prescriptions of "daily morality" based on the **notion** of karma, dharma, and **societal norms**.

Hinduism is formed of diverse traditions and has no single founder. Among its direct roots is the historical **Vedic religion of Iron Age India** and, as such, Hinduism is often called the "oldest living religion" or the "oldest living major religion" in the world.

A large body of **texts** is classified as Hindu, divided into Śruti "revealed" and Smriti "remembered" texts. These texts discuss **theology** philosophy and **mythology**, and provide information on the practice of dharma (religious living). Among these texts, the Vedas are the foremost in authority, importance and **antiquity**. Other major scriptures include the Upanishads, Purāṇas and **the epics** Mahābhārata and Rāmāyaṇa.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 Hinduism	[‘hindu:izəm]	*Ấn độ giáo*
2 predominant	[pri’dɒminənt]	*nỗi bậc, chiếm ưu thế*
3 indigenous	[in’didʒənəs]	*thuộc bản địa*
4 the eternal law		*luật vĩnh hằng*
5 spectrum	[‘spektrəm]	*bao quát, phổ quát*

6 notion	[‘nəuʃn]	*ý niệm*
7 societal norms	[sə’saiətl nɔ:mz]	*qui tắc thuộc xã hội*
8 Vedic religion of Iron Age India		*tôn giáo Vệ đà của Ấn độ thời đại đồ sắt*
9 text	[tekst]	*bản văn* (*kinh thánh)*
10 theology	[θi'ɒlədʒi]	*thần học*
11 mythology	[mi’θɒlədʒi]	*thần thoại*
12 antiquity	[æn'tikwiti]	*tình trạng cổ xưa*
13 the epic	[‘epik]	*thiên sử thi*

- **Answer the following questions**

1. What is Hinduism?
2. What is Hinduism based on?
3. Does Hinduism have the founder?
4. Why Hinduism is also called the "oldest living religion"?
5. Among these texts, the Upanishads are the foremost power, aren’t they?
6. What scriptures are major in the texts of Hinduism?

TOPIC 13

BUDDHIST MEDITATION

13.1

Two kinds of Meditation

Meditation is a practical way of training and purifying the mind. It is, therefore, **mental culture** that produces good effects leading to the end of suffering, to attain liberation. The method of practicing meditation was first introduced by the Buddha. There are two kinds of meditation, i.e. *Samatha* meditation and *Vipassanā* meditation.

1. *Samatha* meditation (*Samatha Bhāvanā*)

Samatha means "tranquility, calm, or **quietude**" which is the concentrated, **unshaken**, **undefiled** and peaceful state of mind. It is called calm because it calms down the five **hindrances** (*nīvaraṇa*) and concentrates on a single object. Thus, it helps mind calm and it develops **mental concentration.**

There are 40 objects in *Samatha* meditation that belong to concept (*paññatti*). They are 10 ***Kasinas***, 10 ***Asubha***

(Impurities), 10 ***Anussati*** (Recollection), and so on. When practicing, a meditator can take any of these as his object; he should keep the mind firmly on that chosen object. Whatever happening, inside or outside, he ignores it, he just tries to be aware of that object constantly. By doing so, his mindfulness becomes stronger and stronger, he can attain **Access** or **Absorption concentration**, and the highest stages are four *Rūpa Jhānas* or Arūpa *Jhānas*. Although his mind is purified, it is just temporarily because he cannot eradicate mental defilements completely.

2. Vipassanā meditation or **Insight meditation (*Vipassanā Bhāvanā*)**

Vipassanā means "insight" or "seeing in various ways, seeing things as they really are". It refers to **intuitive knowledge** to the nature of physical and mental phenomena: **impermanence** *(anicca*), **suffering** *(dukkha*) and **non-self** *(anatta).*

The object of *Vipassanā* meditation is various and they are **ultimate reality** (*paramattha*). In practicing, a meditator does not fix the mind on a single object. Whatever arising such as sound, thinking, pain, etc., the meditator tries to aware of it, he is just aware of it, need not to put any ideas, then going back home object that is **in-breath and out-breath** as **the nostril** or **rising and falling** of **the abdomen.**

The most importance of *Vipassanā* meditation is to keep mindfulness moment by moment. As he well established in mindfulness, he can attain the momentary

concentration and can eradicate completely mental defilements. Thus, the yogi can develop step by step until he attains Path (*Magga*), Fruition (*Phala*), and *Nibbāna*.
Although there are two kinds of meditation, the main point is to control the mind from wandering, to prevent desire from craving, **aversion**, worry, etc. and to eradicate mental defilements. Thus, by practicing meditation wholesome consciousnesses arise continuously; it develops wholesome qualities and strengthens **mental power.** Finally, it leads to liberation that is the highest and noblest attainment in the life.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 mental culture	['kʌltʃə(r)]	*tu dưỡng tâm*
2 quietude	['kwaiətju:d]	*yên tĩnh, bình thản*
3 unshaken	[ʌn'ʃeɪkən]	*không bị dao động*
4 undefiled	[ʌndi'fail]	*không bị nhiễm ô*
5 calm down		*làm lắng dịu*
6 hindrance	['hindrəns]	*chướng ngại*
4 concentrate on	['kɒsntreɪt]	fix on, *chú tâm*
5 mental concentration		*định tâm*
6 *Kasinas*		*Biến xứ*
7 *Asubha* Impurities	[im'pjuərəti]	*Bất tịnh*
8 10 *Anussati* Recollection	[,rekə'lekʃn]	*đề mục Tùy niệm*

9 Access concentration	[‘æses]	***upacāra samādhi*** *Cận hành định*
10 Absorption concentration	[əb’sɔ:pʃn]	***appanā samādhi*** *An chỉ định*
11 intuitive	[in'tju:itiv]	*thuộc về trực giác*
12impermanence	[im’pə:mənəns]	***anicca*** *vô thường*
13 suffering	[‘sʌfəriŋ]	***dukkha*** *khổ*
14 non-self	[nʌn-self]	***anatta,*** non-ego, selfless, *vô ngã*
15 in-breath & out-breath	[breθ]	hít vào & thở ra
16 rising&falling		*phồng xẹp (bụng)*
17 Ultimate Reality	[‘ʌltimət]	***paramattha*** *Chân đế*
18 nostril	['nɒstrəl]	*mũi*
19 abdomen	['æbdəmən]	*bụng*
20 aversion	[ə’vɜ: ʃn]	hatred, *sân hận*
21 mental power		*sức mạnh của tâm*

- **Answer the following questions**

1. What is the meditation?
2. It was first introduced by the Buddha, wans’t it?
3. How many kinds of meditation are there? What are they?
4. What does Samatha mean?
5. Why is it called ‘calm down’?
6. How many objects in *Samatha* meditation are there?
7. What can one attain if his mindfulness is stronger and stronger?

8. Is his mind purified temporarily or permanently in *Samath*a meditation? Why?
9. What does *Vipassanā* means?
10. What does Vipassanā refer to?
11. What is the object of Vipassanā meditation?
12. Is the yogi's mind purified temporarily or permanently in practicing Vipassanā?
13. What would the yogi attain if he well established in mindfulness moment by moment?
14. What is the main point in two kinds of meditation?

Construct new sentences by using the word given below

1. calm down
2. a single object
3. his mindfulness
4. aversion
5. control

13.2

The Need of Meditation

Man now needs meditation more than ever before

Questions: *What can Vipassanā do for you?*
When is Vipassanā needed?
Write a short essay on Vipassanā Meditation and the modern society.
*Why is this world always engaged in **turmoil, distress** and suffering? Suggest some solutions to this problem.*
*Do you believe that meditation is a means of happiness in our life? Give **ample** reasons for your answers.*

The humanity for long has been driven by **unwholesome** states of mind, and therefore, become inclined to misdeeds. Some people nowadays steal others' properties; some kill other beings; some commit sensual misconducts, some tell lies and some become indulgent in intoxicants. Murders are **prevalent** everywhere. Wars often break out between countries. The whole world is now burning with the fire of greed, hatred and delusion. People suffer from **endless miseries.** They are overcome by mental sufferings such as worry, anxiety, pain, grief, despair, etc. Scientists have invented the medicine to cure physical diseases, but no remedy has yet been invented to cure mental suffering. The people overwhelmed with mental suffering find themselves

helpless. So they come to seek ways and means to eliminate their suffering. At last, they find the Buddhist meditation capable of curing their mental suffering. According to the Buddha, meditation is a means to keep one's mind quite and calm, not let it go away here and there, and developing it step by step for the progress of mental purity. In this way, meditation can make one's mind calm, tranquil, peaceful, strong and wise.

There are two types of meditation: *Samatha* and *Vipassanā*. *Samatha* can reduce mental defilements (*kilesa*) to some extent, while Vipassanā can totally eradicate all mental defilements. Today more problems are arising in the world than ever before. Most people fall prey to mental suffering. We can cure this suffering only by practicing meditation. Therefore, the practice of meditation, at present, is becoming very popular in the world.

***

According to the Pāli texts, **primitive** people were reincarnated from the Brahman world, so they observed morality without any **prompting.** They lived in the four sublime abodes, i.e. loving–kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*). As a consequence, no problems and conflicts arose among them. They were on **amicable** terms with one another. One day, as they happened to taste the earth – essences of craving arose in their minds. Thus, greed (*lobha*), hatred (*dosa*) and delusion (*moha)* became manifested in their minds.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 engage in	[in'geidʒ]	take part, *tham dự*
2 turmoil	['tɜ:məil]	chaos, *cuộc hỗn loạn*
3 distress	[dis'tres]	misery, *khốn khổ*
4 ample	['æmpl]	plentiful, *nhiều*
5 unwholesome ≠ wholesome	[ʌn'həulsəm]	*bất thiện ≠ thiện*
6 incline to	[in'klaind]	*khuynh hướng làm gì*
7 prevalent	['prevələnt]	*phổ biến, thịnh hành*
8 endless misery	['mizəri]	*nỗi thống khổ bất tận*
9 overwhelm	[əuvə'welm]	flood, *chìm ngập*
10 helpless	['helpləs]	incapable, *bất lực*
11 primitive	['primətiv]	ancient, *nguyên thủy*
12 be /fall prey to smth		*là nạn nhân của*
13 reincarnate	[ri:in'ka:neit]	*đầu thai*
14 prompting	['prɒmtiŋ]	*sự khuyên bảo, nhắc nhở*
15 amicable	['æmikəbl]	friendly, *thân thiện*
18 4 Sublime abodes	[sə'blaim]	*Tứ Vô lượng tâm*
17 Loving-Kindness	[kaidnəs]	*Từ - Mettā*
18 Compassion	[kəm'pæʃn]	*Bi - Karunā*
19 Sympathetic Joy	[,simpə'θetik]	*Hỷ - Muditā*

20 Equanimity	[ikwə'niməti]	*Xả - Upekkhā*
21 … not let it go away here and there		*không để tâm xao nhãng*

- **Answer the following questions**

1. Why has the humans become inclined to misdeeds?
2. What is the whole world happening now?
3. How do they overcome all mental sufferings?
4. Have scientists invented to cure mental suffering yet? What have they already invented?
5. What do humans realize when their minds have overwhelmed with mental suffering?
6. What do human beings find to cure their mental suffering?
7. What does meditation mean according to the Buddha?
8. How many types of meditation are there? What are they?
9. Which kind of meditation can totally eliminate all mental defilements?
10. Why is the practice of meditation becoming very popular in the world?

13.3

Why We Need Meditation

In modern scientific world, science and technology are developing. Most of people try to work hard to fulfill their needs. The more they work for the more they are hopeless so when they are unsuccessful they feel sorrow, pain, etc. Meditation is a practical way of training and purifying the mind; it helps to train the mind leading to end of suffering, to attain liberation. Therefore, meditation is actually needed for us today.

Normally, we want to get rid of sorrow, suffering to obtain progress and happiness. So, all are struggling to earn, to get food, clothing, lodging, etc. Although we have spent whole day and even whole life for those needs, we never satisfied with what we have. Our desires never come to an end. It is like a person who drinks salt water to quench his thirst, what he drinks makes him thirstier. Similarly, if we cannot overcome our craving or attachment, we will face a great suffering at the present and in the future. Meditation is able to control our mind when it is misled by craving.

Most of troubles we are confronting today such as worries, miseries, tension, fear, etc. are due to **untrained and uncultured mind**. Then the troubles bring many diseases as stomach ulcers, gastritis, etc. These sicknesses can be avoided if we spend a few minutes a day practicing

meditation. Meditation is the remedy for physical and mental sicknesses.

In Buddhism, mind is the most importance. All evil or noble deeds committed in the world are the result of our mind. In the *Dhammapada*, the Buddha sated that: “Mind is the forerunner of all actions, the chief of all things. If one speaks or acts with an evil mind, suffering follows him just as the wheel follows the cart.” Moreover, untrained mind is very **elusive** and **persuades** so we become the slaves of senses. Therefore, mind should be trained. Meditation is the way to cultivate the mind.

By practicing meditation, we can develop virtuous qualities and prevent unwholesome states such as passion, selfishness, hatred, etc. Therefore, we really need meditation. In a real sense, meditation is the way to see things as they really are, to see things in their **true perspective** and nature. It is a kind of scientific and reasonable method of analysis of one’s body and mind. One is able to achieve **the supreme bliss of liberation** by practicing meditation.

In brief, meditation is **a spontaneous experience**, not something that can be forced or acquired by **strenuous** effort. Therefore, Buddhist meditation has no other purpose than to bring the mind back in the present moment to clear it from all obstacles that have been created by **habit** or tradition. To have a healthy body and peaceful mind, we should practice meditation.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 quench one's thirst	[kwentʃ]	*làm hết khát*
2 untrained and uncultured mind		*tâm không được dạy dỗ và tu tập*
3 elusive	[i'lu:siv]	difficult to catch, *khó điều phục*
4 persuade	[pə'sweid]	*thuyết phục*
5 true perspective	[pə'spektiv]	*quan điểm chân chánh*
6 the supreme bliss of liberation		*niềm hỷ lạc giải thoát tối thượng*
7 spontaneous	[spɒn'teɪniəs]	voluntary, *tự nguyện*
8 habit	['hæbit]	*tập khí*

- **Answer the following questions**

1. Why is meditation necessary for us today?
2. What is meditation able to do if our mind is misled by craving?
3. What is the remedy for physical and mental sicknesses?
4. What did the Buddha say about the mind in the Dhammapada?
5. What is the purpose of Buddhist meditation?

13. 4

Samatha and Vipassanā Meditation
Why do we practice meditation in daily life?
How can we practice?

We human beings want to get rid of sorrow, suffering and attain happiness. For this reason, all of us struggle to earn our livelihood everyday - to get enough **food, clothing** and **shelter**. However, we are never satisfied and contented with what we have. Our desires never come to an end. Consequently, we are certain to face **worry, anxiety, sorrow, pain, grief, lamentation** and **despair**. If we wish to be free from all this suffering, we need **a remedy.** And this remedy is meditation (*bhāvanā*).

Meditation is a method of repeated **contemplation** on various objects, namely, body (*kāya*), sensations (*vedanā*), consciousness (*citta*) and mental objects (*dhamma*). There are two kinds of meditation: ***Samatha*** (**Tranquility meditation**) and ***Vipassanā*** **(Insight meditation).** *Samatha bhāvanā* leads to **concentration** of mind (*samādhi*) and *Vipassanā bhāvanā* leads to wisdom (*paññā*).

Samatha means tranquility, calm or quietness that soothes and lessens mental defilements. When a yogi fixes the mind on a single object, his mind gradually becomes concentrated. At that time, defilements have no chance to arise and his mind becomes peaceful and tranquil. At this

stage / state, one can temporarily suppress five **hindrances,** i.e. sensual desire (*kāmacchanda*), ill-will (*byāpāda)*, sloth and torpor (*thīna-middha*), restlessness and remorse (*uddhacca-kukkucca*) and doubts (*vicikiccā*), and develop 5 jhāna factors, namely, initial application (*vitakka*), sustained application (*vicāra*), appreciation joy (*pīti*), bliss (*sukha*) and one–pointedness of mind (*ekaggatā*).

Vipassanā literally means insight or seeing in various ways. In other words, practising *Vipassanā* means we see things as they truly are. Through **persistent** practice, we come to see this body and that all phenomena are nothing but only mind (*nāma*) and matter (*rūpa*). They all are subject to impermanence (*anicca*), suffering (*dukkha*) and non-substantiality (*anatta*). However, most of us misunderstand these and claim impermanent as permanent, suffering as pleasant and non–substantial as substantial. But as for a good *Vipassanā* yogi, he knows clearly all are the aggregate (*khandha*) of materiality and mentality, and comprehends their real nature.

Vipassanā meditation can be practiced in any posture, anytime and anywhere. Of course practice in the meditation centers with experienced masters is always the best. The main point we have to keep in mind is whatever we are doing, walking, etc… we have to be mindful or be aware of it. By means of *Vipassanā*, one can deeply understand the real nature of mind and matter and gradually eradicate defilements and eventually attain Nibbāna.

Vocabulary (verb - noun – adjective – adverb - Pāḷi)

1 Tranquility Meditation	[træɳ'kwiləti]	***Samatha*** *Thiền chỉ*
2 Insight meditation		***Vipassana,*** *Thiền Tứ Niệm Xứ*
3 food, clothing & shelter	['ʃeltə(r)]	*thực phẩm, y phục & trú xứ*
4 worry, anxiety, sorrow, pain, grief	[æɳ'zaiəti]	*bất an, lo lắng, sầu khổ, ưu*
5 lamentation & despair	[læmən'teiʃən] [dis'peə(r)]	*bi , não*
6 remedy	['remədi]	*chữa trị*
7 contemplate	[,kɒntem'pleit]	*suy ngẫm, quán*
8 body	['bɒdi]	***kāya*** *– thân*
9 sensation	[sen'seiʃn]	***vedanā****- thọ*
10 mind	[maind]	***citta*** *– tâm*
11 mental objects	['mentl]	***dhamma****- pháp*
12 concentration	['kɒnsn'treiʃn]	attention to sth *tập trung*
13 soothe	[su:ð]	quieten, làm yên *tĩnh, làm dịu*
14 lessen	['lesn]	reduce, decrease *làm giảm bớt*
15 fix	[fiks]	tập trung
16 arise arose- arisen	[ə'raiz]	appear, *sanh khởi*
17 suppress	[sə'pres]	put an end to sth *ngăn chận, đè nén*
18 hindrance	['hindrəns]	*triền cái*

		nīvaraṇa
19 sensual desire		***kāmacchanda,*** *dục triền*
20 ill will		***byāpāda*****,** *sân độc*
21 sloth & torpor	[sləuθ‘tɔ:pə(r)]	***thina-middha,*** *hôn trầm, thụy miên*
22 restlessness	[‘restləsnəs]	***uddhacca,*** *phóng dật*
23 remorse	[ri’mɔ:rs]	***kukkucca,*** *trạo hối*
24 doubt	[daubt]	***vicikicca****,* *hoài nghi*
25 Jhana factor		*chi Thiền*
26 initial application applied thought	[i’niʃl] [ə’plaid θɔ:t]	***vitaka****, tầm*
27 sustained application	[səs’teind] [əpli’keiʃn]	***vicāra****, tứ*
28 appreciation joy	[,əpriʃi’eiʃn]	***pīti,*** *hỉ*
29 bliss	[blis]	***sukha,*** happiness *lạc*
30 one- pointedness of mind one pointedness of concentration	[‘pɔintidnəs]	***ekaggatā,*** *nhất tâm*
31 persistent	[pə’sistənt]	continuous, *liên tục, bền bỉ*
32 mind & matter		***nāma & rūpa,***

		danh & sắc
33 impermanence		***anicca**, vô thường*
34 suffering ≠ happiness		***dukkha ≠ sukha*** *khổ ≠ lạc*
35 no-self, non-substantiality	[səb,stænʃi-'æləti]	***anatta**, vô ngã*
36 aggregate		***khandha** , uẩn*
37 the real nature of mind and matter		*bản chất thật của danh và sắc*

- **Answer the following questions**

1. Why do human beings struggle to earn their livelihood everyday?
2. Are we satisfied and contented with what we have? Why?
3. Which remedy do we need to free from all of sufferings?
4. What is the definition of meditation?
5. How many kinds of meditation are there? What are they?
6. What do Samatha and Vipassanā lead to ?
7. What does Samatha mean? What about Vipassanā?
8. When do defilements have no chance to arise in yogi's mind?
9. What do we come to see when practicing Vipassanā persistently?
10. Where can Vipassanā be practiced?
11. What is the main point when practicing Vipassanā?

13.5
Seven Kinds of Benefit in Meditation

According to ***Mahāsatipatthāna- sutta*****,** there are 7 kinds of benefit in practicing meditation. They are as follows"

1. For purification of beings – *Thanh tịnh chúng sanh*
2. For overcoming of sorrow – *Vượt qua nỗi sầu*
3. For overcoming of lamentation *Khắc phục bi thảm*
4. For disappearance of pain – *Diệt tận nỗi đau*
5. For disappearance of grief – *Đoạn trừ nỗi ưu*
6. For reaching the Noble Path – *Đạt được Thánh đạo*
7. For the realization of *Nibbāna* – *Chứng ngộ Niết bàn*

Explanation

1. **For purification of beings**

Purification of beings means purification of the mind of beings. Both cleanliness of the body and the place are also **conducive to** getting concentration and wisdom. However, cleanliness of the mind is more important; with the pure mind, one can see things as they really are. Mindfulness is the only way to purify the mind.

2 & 3 **For overcoming of sorrow and lamentation**

Sorrow and lamentation are mental defilements that make people unhappy from time to time. To overcome them, one should practice *Vipassanā* meditation moment by

moment in order to be aware of them. These two will be overcome when we reach the Noble stages.

4 & 5. **For disappearance of pain and grief**

Pain means physical pain, and grief is mental pain. When one practices *Vipassanā* meditation by watching the pain or taking note of pain, one's concentration becomes powerful; one's mind is not disturbed by pain. Then, pain will go away and one will overcome pain and grief.

6. **For reaching the Noble Path**

Noble Path is the Noble Eightfold Path, i.e. right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This **preliminary mundane path** makes to arouse the mindfulness that is conducive to **the realization** of **the supramundane way**.

7. **For the realization of Nibbāna**

Enlightenment means the eradication of mental defilements and seeing *Nibbāna* directly, seeing *Nibbāna* face to face. When practicing *Vipassanā* meditation, one progresses from stage to stage. As a result, a type of consciousness one never experiences before will come to one's mind. That consciousness takes ***Nibbāna*** as its object. Then, he is said to realize ***Nibbāna*.**

In conclusion, Four Foundation of Mindfulness is the only way to attain these benefits, to eradicate mental

defilements, and to achieve peacefulness and happiness in the world and hereafter.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1*Mahāsatipatthāna sutta*		Four Foundations of Mindfulness *Kinh Tứ Niệm Xứ*
2 conducive to	[kən'dju:siv]	*lợi ích cho*
3 disturbed	[dis'tɜ:bd]	*bị bối rối, vướng bận*
4 take note of		*ghi nhận*
5 preliminary	[pri'liminəri]	*mở đầu , sơ khởi*
6 realization	[ri: əlai'zeɪʃn]	*chứng ngộ*
7 mundane path ≠ supramundane way	[mʌn'dein] [,su:prəmʌn-'dein]	*con đường hiệp thế ≠ con đường siêu thế*

- **Answer the following questions**

1. How many kinds of benefit in practicing meditation in accordance with *Mahāsatipatthāna- sutta?* What are they?
2. Explain each benefit.
3. What is the Four Foundation of Mindfulness?

13.6

How to Cultivate Loving-kindness Meditation (**Mettā Bhāvanā**)

There are forty objects for Tranquility Meditation (***samatha bhāvanā***). ***Mettā bhāvanā*** (loving-kindness meditation) is one of them and it belongs to the four ***Brāhma–vihāras*** (***mettā, karuṇā, muditā*** and ***upekkhā***) that a good yogi should practice in daily life.

It is **a mental factor** called **non-hatred** (***adosa***). It is known as 'the desire to see peace and happiness in one's life' or 'the desire to see people doing well and happy in their life'. Loving-kindness meditation can be practiced in any postures, but the best is sitting posture. When practicing, one should first pervade oneself with loving-kindness by saying:

'May I be free from enmity (*Ahaṁ avero homi*),
May I be free from mental suffering (*Abyāpajjo homi*),
May I be free from bodily pain (*Anīgho homi*),
May I be well and happy (*Sukhī attānam pariharāmi*)

Next, one should inspire loving-kindness to one's teachers, one's parents whom one adores and respects, to friends and so on in the same way as mention above. When pervading, one should recall that person's generosity, morality, learning, etc.., to inspire love, respect and reverence to him. One shoud visualize the happiest smile of

that person one has ever seen, the embracing loving-kindness to that person, and making him or her really happy and peaceful.

The **initial** development of loving-kindness towards oneself is not to be interpreted as selfishness, but it refers to making oneself as example so that one can send these thoughts to other beings. If one is not happy and peaceful, one will not be able to send thoughts of happiness and peacefulness to others. In the *Mettā Sutta*, the Buddha expounded the nature of love: 'Just as a mother would protect her only child even at the risk of her own life. Let him cultivate a boundless heart towards all beings. Let his thoughts of boundless love pervade the whole world, above, below and cross without any obstruction, without any hatred, without any **enmity**.

A person who cultivates loving-kindness can enjoy eleven kinds of benefits as follows: enjoying a sound sleep, waking up peacefully, no bad dreams, loved by human beings, loved by **non human beings**, guarded by deities, unaffected by fire, poison and weapons, developing concentration quickly, **serene and cheerful face**, never dying in **bewilderment**, and being reborn in **Brahma realm** after death.

In conclusion, loving- kindness meditation is a wholesome desire for the welfares and happiness of all beings. It is pure love not associated with lust, craving or attachment. When *mettā* is one's heart, one feels peaceful, and then **vibrations** of peacefulness reach out to others, thus

all beings will be pervaded by one's *mettā.* These thoughts will create a friendly and peaceful atmosphere among all beings so that harmony pervades in all human relationships.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 Tranquility Meditation		*samatha bhāvanā* *thiền Chỉ*
2 the four *Brāhma–vihāras* *mettā, karuṇā, muditā &upekkhā*		*Tứ Vô lượng tâm* *từ, bi, hỉ, xả*
3 mental factor		tâm sở
4 pervade	[pə'veid]	radiate, *rải, truyền đi*
5 inspire sb to sth	[in'spaiə]	radiate, pervade
6 reverence	['revərəns]	deep respect, worship, adoration
7 visualize	['viʒiuəlaiz]	image, *hình dung*
8 interpret	[in'tɜ:prit]	explain
9 enmity	['enməti]	ill will, hatred
10 boundless	[‘baundləs]	infinite, limitless, *bao la, vô hạn*
11 non-human beings		*phi nhân*
12 guarded by deities		*được hộ trì bởi chư thiên*
13 serene & cheerful face	[sri:n ‘tʃiəful feis]	*khuôn mặt thanh thản & tươi tắn*

14 bewilderment	[bi'wildəmənt]	*hoang mang, bối rối*
15 Brahma realm	[relm]	*cõi Phạm thiên*
16 vibration	[vai'breiʃn]	*sự rung cảm*

Just as a mother would protect her only child even at the risk of her own life. Let him cultivate a boundless heart towards all beings. Let his thoughts of boundless love pervade the whole world, above, below and cross without any obstruction, without any hatred, without any **enmity**.	*Như mẹ giàu tình thương* *Suốt đời luôn che chở* *Đứa con một của mình* *Hãy phát tâm vô lượng* *Cùng tất cả chúng sinh* *Từ bi gieo cùng khắp* *Cả thế gian khổ hải* *Trên dưới và quanh mình* *Không hẹp hòi oan trái* *Không hờn giận căm thù.*

Answer the following questions

1. How many objects are there in *Samatha bhāvanā*?
2. What does *Mettā bhāvanā* belong to?
3. What object should we practice in daily life?
4. What should we first do when practicing Loving-kindness meditation?
5. What should we do after that?
6. The initial development of loving-kindness towards oneself is to be interpreted as selfishness, isn't it? Explain why.
7. How does the Buddha expound the nature of love in the Mettā sutta?
8. How many kinds of benefit are there that a person who cultivates loving-kindness can enjoy? What are they?
9. What is loving-kindness meditation with another viewpoint?
10. What does one feel when one has *mettā* in his heart?

13.7
What is Jhāna?

Jhāna is the state of wishful concentration or absorption on an object. It is **a high blissful state** that is attained by practicing *Samatha* meditation.

Jhāna is *Pāḷi* term derived from the roof jhā that means "to contemplate", "to burn up". Thus, Jhāna is so called because it firmly contemplates on an object. In another way, Jhāna is so called as it can burn up the adverse mental states.

Jhāna is the combination of jhāna factors (*jhānanga*) that are of five kinds, namely, initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happiness (*sukha*) and one-pointed of mind (*ekaggatā*)

As mentioned above, jhāna can burn up the adverse mental states. These states always disturb one's mind and block one's concentration. Therefore, they are called hindrances (*nīvarana*). There are five kinds of hindrances, i.e sensual desire (*kāmacchanda*), ill-will (*byāpāda*), sloth and torpor (*thīna-middha*), restlessness and remorse (*uddhacca-kukkucca*) and doubt (*vicikicchā*).

From Buddhist point of view, *jhāna* can be attained by practicing *Samatha* meditation. By fixing the mind on a single or selected object, one tries to practice step by step. Gradually, the mind is calm down, it becomes clear and subtle. All mental distractions are eliminated; the five hindrances are also burnt up. Now it becomes fully absorbed

in its objects. At this stage, the five jhāna factors become **distinct** and strong, one can enjoy the calmness of jhāna again and again as one wishes.

There are five stages of *jhāna* depending on five jhāna factors. They are:

- 1st jhāna is constituted by *vitakka, vicāra, pīti, sukha* and *ekaggatā.*
- 2nd jhāna is constituted by *vicāra, pīti, sukha and ekaggatā.*
- 3rd jhāna is constituted by *pīti, sukha* and *ekaggatā.*
- 4th jhāna is constituted by *sukha* and *ekaggatā.*
- 5th jhāna is constituted by *upekkhā* and *ekaggatā.*

In conclusion, jhāna can suspend **the fivefold sense activities** and **the five hindrances**. It is **the ecstatic bliss state** greater than sensual pleasures. Those who want to enjoy this state should undertake Tranquility meditation (*Samatha* meditation).

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1 *Jhāna*		*Thiền định, tham thiền*
2 a high blissful state		*trạng thái hỷ lạc*
3 burn up	[bɜ:n]	*thiêu đốt*
4 derive from	[di'raiv]	descend from, *xuất phát, nguồn gốc*
5 contemplate	['kɒntempleit]	*quán tưởng, suy ngẫm*
6 adverse	['ædvɜ:s]	unfavorable, *bất lợi*

adverse mental states		*trạng thái tâm bất thiện*
7 block	[blɔk]	stop, *ngăn chận*
8 remorse	[ri'mɔ:s]	regret, sorrow, *trạo hối, hối hận, ăn năn*
9 distractions	[di'strækʃn]	mental confusion , *điều làm xao lãng*
10 distinct	[di'stiŋkt]	clear, precise, *rõ ràng, chính xác*
11 suspend	[sə'spend]	postpone, *ngăn chận tạm thời*
12 the fivefold sense activities		*hoạt động năm căn*
13 the five hindrances		*năm triền cái – **nivārana***
14 the ecstatic bliss state		*trạng thái thiền hỷ lạc*

Answer the following questions

1. What is Jhāna? In Pāli?
2. It is the combination of 5 kinds of Jhāna factors, isn't it? Name them.
3. Why the adverse mental states are called hindrances?
4. How many hindrances are there? What are they? (in Pāli)?
5. By which can Jhāna be attained according to Buddhist point of view?
6. How many stages of Jhāna are there? List them.
7. What can *jhāna* suspend?
8. The sensual pleasures are not as great as the ecstatic bliss, is it?

13. 8
How to Apply Vipassanā Meditation in Your Daily Life

Vipassanā means seeing things in various ways or seeing things as they really are. It is an insight into the true nature of things in mindfulness. The path leading to insight is mindfulness, and the method to develop mindfulness is based on the Four Foundations given in the *Mahāsapaṭṭhāna Sutta*, ie. Body, Feelings, and Mind and Dhammas.

The purpose of contemplating on the body is to realize the true nature of the body and to be non-attached it, to be neither attracted to nor repelled. We should apply the mindfulness of body in our daily life by paying attention to walking movements; observe as many as we can, such as "right step, left step" or "moving", etc. When standing, sitting, lying-down, dressing, washing, eating, etc, do the same way. But do not follow it with imagined states which are not present,

The task of contemplating on the feelings is to know each feeling at the moment it arises, whether they are pleasant, unpleasant or neutral. We should try to see the feelings as they arise in the course of daily life. For instance, while sitting on the rough chair, unpleasant feeling arises, acknowledge: "unpleasant feeling is arising", while staying in the comfortable room, pleasant feeling arises,

acknowledge, “Pleasant feeling is arising”, other cases are also applied in similar.

We cannot run away from our mind, but we can train the mind to get peace and free from disturbance by contemplating the mind. In all activities, we should observe **the working mind** without identifying, justifying or expecting. For example, worry is arising because the examination is coming, acknowledge: “worry is arising”; or greed is arising due to the food we eat is very delicious; acknowledge “greed is arising”. Greed is not in the food, it is in our mind. So, we should carefully observe our mind.

Dhammas are five hindrances, five aggregates, etc. Herein, they can be taken as the mental states that arise within the mind. We should try to observe our thinking process. For instance, during the meditation course we have to wake up early and do not have much time to sleep, we wish to sleep, we know “sense desire is arising”; or when sense desire is absent, we know: “there is no sense desire”, and so on.

In brief, *Vipassanā* meditation is not escape from the world, not an **isolating self-enclosing activity**, but rather the comprehension of the world. One meditation Master said: “This world is the meditation center, and whatever happening within us or around us is meditation lessons. Therefore, if we are completely aware of what is happening within us and around us, and understand the nature of it, we can live happily and peacefully.

- **Vocabulary** (noun-verb-adj- adv- Pāḷi)

1 repel	[rɪ'pel]	*khước từ*
2 disturbance	[dɪ'stɜ:bəns]	*bối rối, sự xáo trộn*
3 the working mind		*tâm hành*
4 identify	[aɪ'dentɪfaɪ]	*đồng hóa*
5 justify	['jʌstɪfaɪ]	*phán xét*
6 expect	[ɪk'spekt]	*mong cầu*
7 the mental states		*các tâm sở*
8 isolating	['aɪsəleɪtiŋ]	*cách ly*
9 self-enclosing	[self- inkləʊʒiŋ]	*tự cô lập*

an isolating selfenclosing activitiy:

hoạt động tự cô lập tách rờil

- **Answer the following questions**

1. What does Vipassanā mean?
2. How many foundations are given in the Mahāhasapaṭṭhāna Sutta? What are they?
3. What is the purpose of contemplating on the body?
4. What is the task of contemplating on the feeling?
5. How about the mind?
6. What about Dhamma?
7. Vipassanā is to escape from the world, isn't it?
8. How can we live if we are completely aware of what is happening within us and around us?

13.9

Your Own Experience in Buddhist Meditation

- I moved to Myanmar in order to continue to deepen my meditation at the center where my teacher who had taught me in Vietnam used to practice here before. This turned out to be one of the best decisions in my life. The emphasis on observing the mind really helped me to make progress.

I had been practicing at this meditation center for a quite long time. I have a great respect for my teacher who has always guided me skilfully in my practice as well as also very grateful for all I have learned. Probably the most important understanding I have acquired here is that it is essential to see and accept things as they are. Accepting whatever is happening as natural phenomena, and seeing my wrong view and attachment, has been liberation. Since I am no longer so attached to views and opinions I do not get angry and greedy so often any more, and now understand why this is happening. I have understood that it is my attachment to views or opinions which causes suffering, and whenever I can see this clearly the mind let go of anger and greed completely.

However, even though I have clearly made some progress and my mind has become much calmer, more

content and balanced, I also know that there is much more I need to learn. [*Let continue paragraph (*)*]

- It's only by heart that I have learnt the Buddha's teachings for ages.

"Don't be sorry for the past.
Don't worry about the future too.
To be attentive to your mind
Concentrate just on the present.
Your mind will be free from impurities.
And so you will be really happy."

As I am a new meditator, I don't have special experiences. I only contemplate on the body (*kāya*), feelings (*vedanā*), consciousness (*citta*) and the mental factors (*dhamma*) as instructed in the meditation center. I keep my mind on the in–breath and out–breath to make the mind calm down and try to live in the present moment. I make an intensive effort to be aware of whatever arises in the mind such as: thinking, memory, etc. I am aware of everything coming, going within me and happening around me. I watch my mind in any posture: sitting, standing, walking or lying down. My mind often has a tendency to wander here and there. At that time, I am aware that my mind is wandering and I bring it back. Afterwards, I turn to the main object and observe it persistently.

Sometimes, my mind is lost in wandering thoughts and feels sorry for the past or worries about the future. During meditation, my legs and back are painful. I can bear it, but

most of the times I cannot. I change the posture gently and try to be aware of the breath out and in.

As instructed by teacher, it is difficult to attain right mindfulness persistently within a short time, so I am patient in practice. Day by day, I realize what is called “breath” is just the wind element with the characteristics of pushing and pulling. [*Let continue paragraph (*)*]

(*) In my opinion, such a meditation practice is very good, but it is not sufficient. For an ideal life, I have to study other subjects such as *Vinaya, Abhidhamma* and so on and devote my life to spreading the Buddhism – *sāsana* for the sake of others. This is the reason I take examinations at the ITBMU this year. Although I know that it is difficult to join this University, I am always longing for an opportunity to study *Theravāda* Buddhism in Myanmar. I believe that studying at this University could help me improve my Buddhist knowledge and enhance my spiritual life, day by day.

13.10
An Essay on Your Own Experience in Buddhist Meditation

Buddhist meditation is a practical way of training and purifying the mind from mental defilements. It is, therefore, mental culture leading to the end of suffering, to attain liberation. I have opportunity to practice meditation under the guidance of some meditation Teachers in Myanmar. The method I have learned belongs to the four Foundations of Mindfulness that are the contemplation of: body (*kāyānupassana),* feeling (*vedanānupassan*a), consciousness *(cittānupassana*), and *Dhamma (Dhammānupassana*).

Herein, the contemplation of body is mentioned only. According to the instruction, I am aware of rising and falling of the abdomen. When breathing in, the abdomen is rising, I make mental note as "rising, rising"; and when breathing out, it is falling, I note "falling, falling"; I keep mindfulness on the rising and falling from the beginning until the end. Sometimes, my mind wanders; I acknowledge and note "wandering, wandering" or "going out, going out". I note two or three times, then going back to rising and falling of abdomen. Sometimes, I hear a sound, etc. I also note as "hearing, hearing", and so on.

By observing diligently and mindfully the rising and falling of the abdomen moment by moment, the wandering mind is less. I can contemplate on the abdomen longer. Firstly, rising and falling are heavy and rough, but later they become light and subtle. I experience some moments of quietness in mind. I realize what we call "breath" is the wind element that belongs to materiality, and the noting mind is mentality. This materiality and mentality are rising and falling moment by moment. Thus, what is called "I" or "myself" is only the combination of two parts, i.e. mentality (*namā*) and materiality (*rūpa*). For the first time, I can taste the wonderful of the *dhamma*, realize the meaning of non-self, and come to know the impermanence as well. My concentration develops and my mind is gradually free from gross hindrances (*vīvaraṇa*).

In conclusion, I feel very happy and peaceful when staying in meditation center. I know meditation is a never-ending movement. The most importance in practicing meditation is mindfulness, so we should try to maintain mindfulness continuously to prevent unwholesome states and develop wholesome states. The Buddha said: "This is the only way for purification of beings, for overcoming of sorrow and lamentation, for disappearance of pain and grief, for reaching the Noble Path, and for realizing of *Nibbāna*."

13.11

When Are Mental Defilements Eradicated?

Mental defilements (***kilesās***) are eradicated by noble persons at the moment of enlightenment. They are of ten kinds as follows : greed (***lobha***), hatred (***losa***), ignorance (***moha***), conceit (***māna***), wrong view (***diṭṭhi***), skeptical doubt (***vicikicchā***), sloth (***thīna***), restlessness (***uddhacca***), moral shamelessness (***ahirika***), and moral fearlessness (***anottappa***).

Herein, there is a question which mental defilements are eradicated, mental defilements in the past, in the future or in the present.

The past is ready past, one cannot change. The future has not come yet, so one cannot do anything. If they are in present, there can be no enlightenment. Because enlightenment is a wholesome state, mental defilements are unwholesome states, wholesome and unwholesome states cannot exist together. So the defilements that are eradicated at the moment of enlightenment are not of the past, future or present. Strictly speaking, they are not called defilements. They are called latencies (***anusaya***) which means the potential to arise.

The metal defilements come only when there are the conditions for them to arise. When people say: “We have mental defilements”, it means they have the latencies, the potential to rise, but not arise at that moment. Those what are eradicated by the noble ones at the moment of enlightenment

are the ability to arise. Therefore, the mental defilements that are said to be eradicated at the moment of enlightenment are actually nothing but that ability to come up.

In conclusion, by practicing Vipassanā meditation, one has mindfulness and concentration, one' mind becomes pure and peaceful; one can see things clearly as they really are. Due to the mindfulness and purity of mind, there is no chance for mental defilements coming to the mind. In this way, Vipassanā meditation eradicates mental defilements.

- **Vocabulary (verb - noun – adjective – adverb - Pāḷi)**

1.	mental defilement	***kilesa***	*phiền não*
2.	greed	***lobha***	*tham*
3.	hatred	***dosa***	*sân*
4.	ignorance	***moha***	*si*
5.	conceit	***māna***	*ngã mạn*
6.	wrong view	***diṭṭhi***	*tà kiến*
7.	skeptical doubt	***vicikicchā***	*hoài nghi*
8.	sloth	***thīna***	*hôn trầm*
9.	restlessness	***uddhacca***	*phóng dật*
10.	moral shamelessness	***ahirika***	*vô tàm*
11.	moral fearlessness	***anottappa***	*vô quý*
12.	latency	***anusaya***	*phiền não ngủ ngầm*

- **Answer the following questions**

1. How many kinds of mental defilement are eradicated by a noble person at the moment of enlightenment? List them
2. Wholesome and unwholesome states can exist together, can't them?
3. Why are mental defilements called latencies?
4. How does our mind become when we practice Vipassanā meditation?

13.12
An Essay on "Vipassanā Meditation & Modern Society"

In modern world, science and technology are developing so most of people try to work hard to fulfill their needs. However, the more they work for the more they feel sorrow, suffering, etc., because their mind is always flooded by greed (*lobha*), hatred (*dosa*), ignorance (*moha*), and so on.

Being driven by unwholesome states, people become inclined to do evil deeds. They enjoy in killing living beings, stealing others' properties, committing sexual misconduct, etc. Murders occur everywhere and wars often break out between countries. The whole world is now burning with the fires of greed, hatred, and ignorance. Thus, people are oppressed by mental suffering. Scientists have remedy to cure the physical suffering. They, however, have no remedy to cure the mental suffering. In this situation, people try to seek the ways to eliminate their suffering. Finally, they know Buddhist meditation to be able to cure their mental suffering.

Meditation is a practical way of training and purifying the mind, not let the mind go here and there. It is a mental culture which can eradicate one's miseries, help one to attain the real happiness. Meditation, especially *Vipassanā Meditation,* is the way "to see things as they really are" or

“seeing things in various ways”. It refers to intuitive knowledge of physical and mental phenomena such as impermanence, suffering and non-self.

Vipassanā Meditation is, in fact, a kind of scientific and reasonable method of analysis of one’s body and mind. *Samatha* meditation can reduce mental defilements to some extent, whereas *Vipassanā* meditation can totally eradicate all metal defilements. The most importance of *Vipassanā* Meditation is to keep mindfulness moment by moment and in any postures. As he well established mindfulness, he can attain the momentary concentration and can develop step by step until he attains Path (*Magga*), Fruition (*Phalla*) and *Nibbāna*.

By practicing meditation, one can cultivate virtuous qualities like kindness, humbleness, etc, and prevent unwholesome states such as selfishness, greed, hatred, jealousy, etc. Thus, *Vipassanā* Meditation helps one to be free from all suffering and enable one to live happily and harmoniously in the modern society. As the consequence, the world will be happier and more peaceful.

TOPIC 14

BUDDHISM & THE WORLD

14.1

The Differences between the Buddha and the God

The Buddha is **the Peerless One** in the three realms. The Buddha is in the possession of the Full Enlightenment (*Sammā Sambuddha*) and **Knowing All** (***Sabbamuta Ñāṇa***). The Buddha also possesses nine attributes.

The God is the Creator, but the Buddha is an Enlightened One. (1) In many religions except Buddhism, the ultimate head of the religion is always the God with supernatural powers. (2) This God is almighty, who knows the past and the future, and control all beings in the universe. This God is worshipped by mankind. Only those who believe in this God can be saved and can attain eternal happiness. The God is the Lord of every man. However, in Buddhism, there is no Creator or Almighty God who can guide one's own fate or make judgments on one's behaviors. Every man in the

universe is his own lord himself, one is the master of one's own destiny, and one is the captain of one's life.

The Buddha taught that a person's luck or misfortune, success or failure is determined by that person's deeds – good or bad, and his efforts, not by praying to any God. The Buddha can show him the way, but he has to do the work himself. The Buddha was a man who attains *Nibbāna* in this life so every man can become a Buddha in future if he practices the Middle Way in his life **rationally.**

The God, in the opinion, is almighty who can punish or reward all beings in the universe; he can **lay down a set of dogmas authoritatively**. The religions such as Christianity, Hinduism, Islam, etc… base their teaching on the idea of God. However, the Buddha never demands **blind faith** from his **adherents**, because Buddhism is **a religion of free thoughts**. Therefore, the Buddha said thus: "***Ehi passiko***", meaning, "Come and see for yourself", that is, you are invited to study and analyze Buddhism through your **rationality.**

(3) The Buddha, therefore, said in the *Kalama Sutta*: "Don't believe mere hearsays, traditions, rumors, the written testimony of some ancient sages and old customs, only through your investigation, you can accept or discard it."

Vocabulary (noun – verb – adj – adv- Pāḷi)

1. The Peerless One		*Bậc Vô Song*
2. The Knowing All	*Sabbamuta Ñāṇa*	*Thế Gian Giải*
3. rationally	['ræʃnəli]	*hợp lý*

rationality	[‘ræʃnələti]	*sự phán đoán hợp lý*
4. lay down a set of dogmas		*đặt ra một chuỗi tín điều*
5. authoritatively	[ɔ:’θɒrətətɪvli]	*có thẩm quyền*
6. adherent	[əd’hɪərənt]	*tín đồ*
7. a religion of free thoughts		*tôn giáo tự do tư duy*

(1) In many religions except Buddhism, the ultimate head of the religion is always the God with supernatural powers.

Với một số tôn giáo khác ngoại trừ đạo Phật, người lãnh đạo tối thượng của tôn giáo luôn là Thượng đế với quyền lực siêu việt.

(2) This God is mighty, who knows the past and the future, and controls all beings in the universe. This God is worshipped by mankind. Only those who believe in this God can be saved and can attain eternal happiness

Vị Thượng đế này sức mạnh vô song, biết được quá khứ và tương lai cũng như kiểm soát chúng sinh trong vũ trụ. Con người thờ cúng Thượng đế. Người ta tin rằng chỉ có ai tin vào Thượng đế thì được cứu rỗi và đạt được hạnh phúc vĩnh cữu.

(3) The Buddha, therefore, said in Kalama Sutta:

“Don’t believe mere hearsays, traditions, rumours, the

written testimony of some ancient sages and old customs, only through your investigation, you canaccept or discard it."

"Đừng chỉ tin vào những điều nghe nói, truyền thống, những lời đồn đại, những lời viết của các nhà thông thái xa xưa, những phong tục cổ xưa, chỉ khi qua sự kiểm tra, bạn có thể chấp nhận hay hay từ bỏ"

- **Answer the following questions**

1. Who is the Buddha? Who is the God?
2. Who is the ultimate head of religion in many religions except Buddhism?
3. What can one attain if he believes the God? Why?
4. Who can guide one's fate or destiny in accordance with Buddhism?
5. Every man can become a Buddha in the future if he practices the Middle Way in his life, can't he?
6. What religions base their teaching on the idea of God?
7. Why is Buddhism called a religion of free thought?
8. What did the Buddha say in the Kalama sutta?

14. 2

The Differences of Buddhism & Other Religions

Buddhism was founded by the Gotama Buddha in India some 2500 years ago. The people who believe in Buddhism are called Buddhists. Other religions such as Christianity, Hinduism, Islam, etc. base their teachings on the idea of God. However, in Buddhism, there is no Almighty God or the Creator who can guide one's own fate or destiny or make judgments on one's salvation. Indeed, one needs not pray to any god for his deliverance or success.

Buddhists believe in Kamma, which means all kinds of intentional actions whether mental, verbal or physical. Every action produces its corresponding effect. It is, therefore, accepted by Buddhists that one is the master of one's own destiny or fate, one is the captain of one's life, and one can mould one's own life. The saying "Life is what we make" is the motto of Buddhism.

Buddhism is neither pessimistic nor optimistic, but realistic. It is the natural principles of man and universe discovered by the Buddha through his omniscience. As the Buddha is the seeker of the truth, Buddhism is concerned with truth and facts. Buddhists are able to live **in harmony with** other people and **in consistence with** the law of

righteousness. It should be learnt and put into practice by every Buddhists.

Buddhism teaches that with the practice of meditation and mind cultivation, one can acquire the five supernormal powers. Not only this, Buddhism also teaches that the attainment of Nibbāna is possibly acquired in this life itself. Through enlightenment and wisdom, one can reach the end of this chain of rebirth.

Buddhism never demands blind faith from its adherents for it is established on reason. So it is a scientific explanation of the natural laws of life and not set of dogmas laid down authoritatively. Therefore, the Buddha says: "*Ehi passiko*" meaning that: "come and see for yourself." That is "You are invited to study and analyse Buddhism through your rationality." Only when you find it acceptable, you accept it. The Buddha, therefore, said in *Kalama sutta*: "Don't believe in mere hearsay, tradition, rumours, the written testimony of some ancient sages, old customs, and whatever the teacher says; only through your investigation, you can accept it as truth."

Vocabulary (noun – verb – adj – adv- Pāḷi)

1 Christianity	[kristi'ænəti]	*đạo Thiên Chúa*
2 Hinduism	['hindu:izəm]	*đạo Hindu (Ấn độ giáo Đạo Hồi*
3 Islam	['izla:m]	The Almighty, the God
4 Almighty God	[ɔ:l'maiti]	The Creator, *Thượngđế*

5 judge – judge judgement	[dʒʌdʒ]	*xét xử - quan tòa* *sự xét xử*
6 salvation	[sæl'veiʃ n]	*sự cứu rỗi linh hồn*
7 omniscient	[ɒm'nisiənt]	know everything
omniscience	[ɒm'nisiəns]	*toàn trí toàn thức, sự thấu suốt hết mọi sự*
omniscient mind		*nhất thiết tướng trí, trí thông suốt hết mọi sự*
The Omniscient One		*Bậc Nhất thiết Trí giả, Bậc thấu suốt mọi pháp*
8 be concerned with		be interested in *quan tâm đến*
9 live in harmony with sb		*sống hòa hợp với ai*
10 consistent	[kən'sistənt]	*kiên định, nhất quán*
consistency	[kən'sistənsi]	*tính kiên định,* *sự nhất quán*
11 righteous	['raiʃəs]	morally right & good *ngay thẳng, chân chính*
12 put into practice		*thực hành*
13 the end of this chain rebirth		*chấm dứt chuỗi tái sanh*
14 rational	[ræ'ʃənl]	reasonable , sensible *có lý, có suy luận*
rationality	[ˌræʃə'nælәti]	*sự suy luận*
15 hearsay	['hiərsei]	rumor (rumour) , *lời đồn , điều nghe nói*

16	tradition	[trə'diʃn]	*truyền thống, phong tục*
17	testimony	['testiməni]	evidence, *sự chứng nhận*
18	sage sage	[seidʒ]	*khôn ngoan* *nhà thông thái*
19	old custom	['kʌstəm]	ancient tradition, *phong tục cổ xưa*
20	investigate investigation	[in'vestigeit]	*điều tra,* *sự điều nghiên*

- Buddhists believe in Kamma, which means all kinds of intentional actions whether mental, verbal or physical. Every action produces its corresponding effect. It is, therefore, accepted by Buddhists that one is the master of one's own destiny or fate, one is the captain of one's life, one can mould one's own life. The saying "Life is what we make" is the motto of Buddhism.

  Người Phật tử tin vào Nghiệp báo, nghĩa là tất cả những tác ý cho dù là ý, lời hay thân. Mỗi hành động đều tạo ra quả báo tương ứng. Thế nên, những người con Phật tin rằng con người là chủ nhân của số phận chính mình, là người thuyền trưởng hướng dẫn cuộc đời của mình, là người tạo ra cuộc đời của mình. Câu nói "Cuộc đời của ta là những gì chúng ta tạo nên" là phương châm của Đạo Phật.

  - Kalama sutta:

"Don't believe in mere hearsay, tradition, rumors, the written testimony of some ancient sages, old customs, and whatever the teacher says; only through you investigation, you can accept it as truth

Kinh Kalama:

"Đừng chỉ tin vào những điều nghe nói, truyền thống, những lời đồn đại, những lời viết của các nhà thông thái xa xưa, những phong tục cổ xưa, và bất cứ điều gì được dạy bảo; chỉ khi qua sự điều nghiên của bạn và bạn chấp nhận nó là sự thật.

The Buddha	**Đức Phật (dạy)**
(*Kalamas sutta)*	***(Kinh Kalamas)***
1 Do not believe in anything simply because you have heard it.	*Đừng tin điều gì chỉ vì bạn đã nghe nó.*
2 Do not believe in traditions because they have been handed down for many generations.	*Đừng tin vào các truyền thống vì chúng đã được truyền lại qua nhiều thế hệ.*
3 Do not believe in anything because it is spoken or rumored by many people.	*Đừng tin vào điều gì vì nó được nhiều người nói hay đồn đại.*
4 Do not believe anything simply because it is found in religious books.	*Đừng tin điều gì chỉ vì nó có tính cách giáo điều (được tìm thấy trong sách vở tôn giáo)*
5 Do not believe in anything only because it is taught by your teachers and elders.	*Đừng tin vào điều gì chỉ vì nó được các vị thầy hay các bậc trưởng thượng dạy bảo.*
But after observation and analysis, when you find that	*Nhưng sau khi quan sát và phân tích, khi bạn nhận thấy mọi việc*

everything agrees with reason and is for the benefit of all beings, then accept it and live accordingly.

hợp với lẽ phải và có lợi ích cho mọi người, thì hãy chấp nhận và sống phù hợp theo đó.

- **Answer the following questions**

1. How long ago was Buddhism founded? By whom?
2. What are people called if they believe in Buddhism? In Christianity? In Islam? In Hinduism? (*Christian/ Muslim / Hindu*)
3. Why other religions are called monotheistic ones?
   Because their belief is based on the idea of God.
4. What do Buddhists believe?
5. What does Kamma mean? What is the motto of Buddhism?
6. Through which did the Buddha discover the natural principles of man and universe?
7. Why should every Buddhists learn and practice *sāsana* (dispensation)?
8. What do Buddhists gain when practicing meditation and mind cultivation?
9. What does ‘Ehi passiko’ mean?
10. ‘Only when you find it acceptable, you accept it’.
    What does it mean?

14.3

Buddhism and Modern World

(*) Buddhism is strong enough to face any modern views which pose a challenge to religion. Buddhist ideas have greatly contributed to the enrichment of both ancient and modern thought. Its teaching of causation and middle path, its doctrine of sense data, its pragmatism, its emphasizes on the moral, its non-acceptance of a permanent soul, its unconcern about external supernatural forces, its denial of unnecessary rites and religious rituals, its appeal to reasoning and its experience and its compatibility with modern scientific discoveries; all tend to establish its superior claim to modernity.

Buddhism is able to meet all the requirement of a practical religion that suit the needs of the future world. It is so scientific, rational and progressive that it will be a pride for a man in the modern world to call himself a Buddhist.

Among all the great founders of religions, it was the Buddha alone who encouraged the spirit of investigation among His followers and who advised them not to accept even His teaching with blind faith. Therefore, it is no exaggeration to say that Buddhism can be called a religion of science.

Buddhism is a well-elaborated scheme of how to lead a

practical life and a carefully throughout system of self-culture. Moreover, it is a scientific method of education. This religion is best able in any crisis to restore our peace of mind and to help us to face calmly whatever changes the future that may have in store.

Without sensual pleasure, would life be endurable? Without belief in mortality, can man be moral? Without resorting to divinity, can man advance towards righteousness? These goals can be attained by knowledge and by the purification of the mind. Knowledge is the key to the higher path. Purification is that which brings calmness and peace to life and renders man indifferent to and detached from the variety of the phenomenal world. So, Buddhism is truly a religion suited to the modern and scientific world.

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1 pose	[pəuz]	create , produce, *áp đặt, tạo ra*
2 challenge challenge	[’tʃælindʒ] [kɔ:’zeiʃn]	difficult task , *sự thách thức, thử thách*
3 causation		causality, *nguyên lý nhân quả*
4 sense data		*dữ kiện giác quan*
5 pragmatism	[‘prægməti-zəm]	*sự thực dụng*
6 emphasize	[’emfəsaize]	stress, *nhấn mạnh*
7 a permanent soul		*linh hồn thường còn*

8 rite & ritual	[rait ‘ritʃuəl]	a ceremony for religion , *nghi lễ tôn giáo*
9 compatibility with	[kəm,pætə-‘biləti]	*tình trạng tương ứng*
10 superior claim	[kleim]	demand sth higher *yêu cầu, đòi hỏi cao hơn*
11 modernity	[mɒ’dɜ:nəti]	being new & modern, *tính chất hiện đại*
12 exaggeration	[igzædʒə--reitʃn]	*tính cường điệu*
13 a well-elaborated scheme	[i’læbəreitid] [ski:m]	a well- detailed plan, *kế hoạch tỉ mỉ, công phu*
14 system of self-culture		*phương pháp tự tu dưỡng*
15 endure endurable	[in’dju:ə(r)]	bear, *chịu đựng*
16 morality moral	[mɔ:’rælәti]	*đạo đức*
17 resort to	[ri’zɔ:t]	make use of sth
18 divinity	[di’vinəti]	quality of being a god *tính thần thánh*
19 render	[‘rendə(r)]	return for sth, *đáp lại, trả lại*
20 indifferent to	[in’difrənt]	showing no interest in

sb/ sth *không quan tâm*

(*) Buddhism is strong enough to face any modern views which pose a challenge to religion. Buddhist ideas have greatly contributed to the enrichment of both ancient and modern thought. Its teaching of causation and Middle path, its doctrine of sense data, its pragmatism, its emphasis on the moral, its non-acceptance of a permanent soul, its unconcern about external supernatural forces, its denial of unnecessary rites and religious rituals, its appeal to reasoning and its experience and its compatibility with modern scientific discoveries; all tend to establish its superior claim to modernity.

Đạo Phật đủ vững vàng để đương đầu với bất kỳ quan điểm hiện đại nào áp đặt sự thách thức với đạo. Tư tưởng Phật giáo đóng góp rất nhiều trong việc tạo nên sự phong phú cho cả tư tưởng hiện đại và cổ xưa: những bài pháp về luật nhân quả và con đường Trung đạo, giáo điều về dữ kiện giác quan, về sự thực dụng, nhấn mạnh tầm quan trọng của đạo đức, không chấp nhận về một linh hồn thường hằng, không đề cập đến những quyền lực siêu nhiên, phủ nhận những nghi lễ và nghi thức tôn giáo không cần thiết, triết lý đạo Phật đưa ra những nguyên nhân, những trải nghiệm và tính cách tương ứng với những khám phá khoa học hiện đại: tất cả đáp ứng với yêu cầu cao của tính chất hiện đại.

- **Answer the following questions**

1) What proves that Buddhism is strong enough to face any modern views which pose a challenge to religion?
2) Why is it said that Buddhism can be called a religion of science?
3) What is Buddhism regarded as a scientific method of education for?
4) Can Buddhism meet all the requirement of a practical religion in the future world? Why?
5) According to Buddhism, what is the key to the higher path?
6) What brings calmness and peace to life from the variety of the phenomenal world?

14.4

The Importance of Buddhist Education in the Modern Scientific World

In the modern scientific world, science and technology become increasingly developed so there is a rapid materialistic development. People become more unbalanced in all fields, especially they lost the spiritual life. Therefore, young people try hard to fulfill their needs both physical and mental such as health, wealth, fame, social position and popularity. Sometimes, they fight each other for their ambition but they cannot fulfill their wish. **The more they look for, the more they are hopeless**. They are overwhelmed with *lobha*, *dosa* and *moha* than ever before. (1) Their mind is so full of worry, grief, despair, and pain when they cannot get what they like and expect. They become ready to commit any crime for their own benefits. So they often commit social laws and harm themselves. Some kill other beings. Some steal others' properties. Some commit sexual misconduct, some tell lies and some become indulgent in intoxicants or drugs and many commit various rules laid down by society.

With regard to this aspect, religious education can be considered as a proper guide. Every religion in general and Buddhism in particular is nothing but help people refrain

from all evils, to do what is good and to purify the mind. Especially Buddhism, it is not a system of faith and worship. It is a practical way of life through Eightfold Noble Path. If we understand and practice it, we are able to understand the value of life and able to attain our spiritual life; we are certainly content with what we have and ready to share them to others. So we are free from mental sufferings and finally we can attain *Nibbāna.*

(2) A good religious education is able to transform men both knowledge and his manifestation. The Buddha says that a beautiful thought or word not corresponding with actions is like a beautiful flower but has not scent and no fruits.

(3) In conclusion, religious education is indeed a necessary way. It teaches us how to live righteously and sympathetic to each other. It helps our mind to calm down and not to wander here and there. Thanks to practice of Buddhist education, we can live in harmony, peace and happiness.

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1 A rapid materialistic development	*sự phát triển nhanh chóng của vật chất*
2 balance ≠ imbalance	*trạng thái cân bằng ≠ không ổn định*
3 the spiritual life	*đời sống tinh thần sức khỏe,*
4 health, wealth, fame, social position & popularity	*giàu sang, danh vọng, vị trí xã hội và sự mến mộ*
5 The more they look for,	*Họ càng tìm kiếm,*

the more they are hopeless	*họ càng thất vọng*
6 overwhelm	*khắc phục, áp đảo*

(1) Their mind is so full of worry, grief, despair, and pain when they cannot get what they like and expect. They become ready to commit any crime for their own benefits. So they often commit social laws and harm themselves. Some kill other beings. Some steal other's properties. Some commit sexual misconduct, some tell lies and some become indulgent in intoxicants and drugs and many commit various rules laid down by society.

Tâm trí của họ đầy lo lắng, sầu khổ, thất vọng và đau buồn khi họ không đạt được những gì họ ưa thích và mong đợi. Họ sẵn sàng phạm tội vì lợi ích của bản thân. Vì thế họ phạm luật và tự làm hại mình. Người thì phạm tội giết người. Kẻ thì đánh cắp tài sản của người khác. Người thì có những hành vi sai trái về tình dục, kẻ nói dối, kẻ sa đà vào rượu chè và những chất kích thich và người thì vi phạm pháp luật xã hội.

(2) A good religious education is able to transform men both knowledge and his manifestation (of consciousness). The Buddha says that a beautiful thought or word not corresponding with actions is like a beautiful flower but has not scent and no fruits.

Một nền giáo dục tôn giáo chân chánh có thể chuyển đổi con người về cả kiến thức và sự biểu hiện. Đức Phật dạy rằng, sự suy nghĩ và lời nói tốt đẹp mà không có hành động tương ứng

(nói mà không hành) giống như một đóa hoa xinh đẹp nhưng không hương không nhụy.

(3) In conclusion, religious education is indeed a necessary way. It teaches us how to live righteously and sympathetically to each other. It helps our mind to calm down and not to wander here and there. Thanks to practice of Buddhist education, we can live in harmony, peace and happiness**.**

Nói tóm lại, sự giáo dục tôn giáo thật sự là phương tiện cần thiết. Sự giáo dục tôn giáo dạy chúng ta cách sống ngay thẳng và cảm thông với người khác, giúp tâm chúng ta tĩnh lặng và không vọng tưởng đó đây. Nhờ vào sự thực hành Phật Pháp, chúng ta có thể sống trong sự hòa hợp, an lạc và hạnh phúc.

- **Answer the following questions**

1 Why did people lose the spiritual life nowadays?
2 Why is religious education regarded as a proper guide?
3 Being able to understand the value of life to attain our spiritual life, what do we understand and practice?
4 What do men need to transform both knowledge and his manifestation?
5 Thanks to practice of Buddhist education, how can we live?

14.5
Science and Humanity

Are we really working here for the progress of this world? We think that we are doing for that, but we actually are damaging this world. We have discovered many gadgets to destroy this world. Nature has produced many things.

(1) To achieve our goals, we are damaging this world by digging, cutting, leveling and destroying the natural beauty of this earth. We are polluting the atmosphere, the rivers and the seas. We are destroying plant life as well as poor animal lives. We never think that in every plant life there are some foods or medicinal values, and every living being contributes something for the maintenance of the environment.

(2) We should not assume that we human beings are the only people who have the right to live on this earth. Each and every living being contributes something for the maintenance of the environment and has their privileges. Not only that, even within our own human community, one race tries to destroy the other, hindering its progress and not allowing others to live in peace. They provoke wars and start to slaughter one another in the name of patriotism.

(3) It is due to the existence of such living beings that this earth becomes a place of turmoil. Today we see blood-baths all over the world. Each person is planning to swindle another person. Selfish ideas always prevail in their minds.

One cannot trust another. They view others with suspicion in their hearts. One cannot understand the real character or motive of another man. Although man can escape from animals, it is difficult to escape from another man. As long as human beings with polluted minds exist in this world there will be no peace on the earth.

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1 damage	[’dæmidʒ]	destroy , *hủy diệt, phá hủy.*
2 gadget	[‘gædʒit]	a small tool, *thiết bị, công cụ*
3 the maintenance of the environment		*sự duy trì môi trường*
4 privilege	[‘privəlidʒ]	*đặc quyền, đặc lợi*
5 provoke	[prə’vəuk]	make sb angry *khiêu khích, kích động*
6 slaughter slaughter	[‘slɔ:tə(r)]	*tàn sát*
8 patriot patriotism	[‘peitriət]	*nhà ái quốc chủ nghĩa yêu nước*
9 turmoil	[‘tɜ:mɔil]	confusion *sự hỗn loạn*
10 blood-bath(s)	[blʌd baθ]	*cuộc tàn sát, tắm máu*
11 swindle	[‘swindl]	cheat sb, *lừa đảo, bịp bợm ai*
12 suspicion	[sə’spiʃn]	doubt, *nghi ngờ*
13 motive	[‘məutiv]	reason for doing sth, *động cơ*

(1) To achieve our goals, we are damaging this world by digging, cutting, leveling and destroying the natural beauty of this earth.

Để đạt được mục đích, chúng ta đang hủy diệt thế giới này bằng cách đào xới, đốn hạ, san bằng và phá hủy những vẻ đẹp tự nhiên của trái đất này.

(2) We should not assume that we human beings are the only people who have the right to live on this earth. Each and every living being contributes something for the maintenance of the environment and has their privileges. Not only that, even within our own human community, one race tries to destroy the other, hindering its progress and not allowing others to live in peace. They provoke wars and start to slaughter one another in the name of patriotism.

Chúng ta không nên cho rằng chúng ta là sinh vật duy nhất có quyền sống trên trái đất này. Mỗi một và tất cả sinh vật đều góp phần gìn giữ môi trường và đều có đặc quyền riêng. Không chỉ có thế, ngay cả trong cộng đồng của nhân loại, chủng tộc này cố hủy diệt chủng tộc khác, ngăn cản sự tiến bộ của người khác và không cho người khác sống trong hòa bình. Con người gây ra chiến tranh và mở cuộc tàn sát lẫn nhau với danh xưng là lòng yêu nước.

(3) It is due to the existence of such living beings that this earth becomes a place of turmoil. Today we see blood-baths all over the world. Each person is planning to swindle another

person. Selfish ideas always prevail in their minds. One cannot trust another .They view others with suspicion in their hearts. One cannot understand the real character or motive of another man. Although man can escape from animals, it is difficult to escape from another man. As long as human beings with polluted minds exist in this world there will be no peace on the earth.

Chính bởi vì sự tồn tại của những con người như thế nên trái đất này trở thành nơi hỗn loạn. Ngày nay,chúng ta chứng kiến những cuộc tàn sát đẫm máu trên thề giới này. Mỗi người đều có ý định lừa đảo người khác. Những tư tưởng ích kỷ luôn luôn tồn tại trong tâm trí của họ. Người này không tin tưởng người khác. Họ xét đoán nhau với nỗi nghi hoặc trong thân tâm họ. Họ không thể hiểu tính cách và động cơ của người khác. Mặc dù con người có thể trốn thoát khỏi con vật, nhưng rất khó khăn để trốn thoát người khác. Nếu con người với tâm ô nhiễm vẫn tồn tại thì thế giới này sẽ không bao giờ có sự bình an.

14.6
Why the Propagation and Promotion of Buddhism are needed

There are many reasons why propagation and promotion of Buddhism are needed. Among these, some are quite clear, while the others will be clear after an earnest deliberation. The following are some significant reasons.

After attaining enlightenment, the Buddha travelled from place to place to preach the *Dhamma* for the welfare and happiness to all human beings. At the age of eighty, the Buddha left His last words thus: "*Ānanda*, the discourses and the disciplines I have taught and laid down to all of you will be your teacher when I have gone". This statement clearly proves that the Buddha is still alive so long as the discourses and the disciplines are existent. On the other hands, if the Buddha and the *Dhamma* disappear, and then the whole world will be overwhelmed by the darkness of ignorance. Thus, for the sake of all living beings, Buddhism should be propagated and promoted.

In terms of physical needs, man does not basically differ from animal. Man and animal need food; lodging, etc., need protection and care. Whatever man does that is intended to satisfy these physical needs. The lives only in the way one finds these needs. It is very religious that elevates man above the physical needs and gives him a totally different dimension. When studying Buddhism, man knows how to

rise beyond animal instinct and find satisfaction in the spiritual realm, he learns how to make his life more meaningful and useful. That is why the propagation and promotion of Buddhism are needed.

Buddhism constitutes the most scientific and practical teachings. Buddhist studying helps those who study and practice not falling prey to superstition and false beliefs. Moreover, the Buddha's teachings teach man to be strong to take responsibility of his own actions and to be brave to face the consequences. If man follows the Buddha's teachings, the world will be happier and eventually it will turn into heaven. For the welfare of man and society, Buddhism should be propagated and promoted.

In short, all Buddhists should consider our duty that is not only to study and practice the Buddha's teachings but we also should teach the Buddha's teachings to people from place to place. Buddhists must work hard to reserve and spread the noble doctrine of the Buddha over the world. The Buddha said that: "The gift of the *Dhamma* excels all other gifts."

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1. propagation & promotion		*truyền bá*
2. an earnest deliberation		*cân nhắc nghiêm túc*
3. elevate	['elɪveɪt]	*nâng cao*
4. dimension	[daɪ'menʃn]	*chiều hướng*
5. animal instinct	['ɪnstɪŋkt]	*bản năng loài vật*

6. the spiritual realm	[‘spɪrɪtʃuəl]	*cõi tâm linh*
7. superstition	[sju:pə’stɪʃn]	*mê tín*
8. false belief	[fɔ:ls]	*tà kiến*
9. reserve	[ri’zɜ:v]	maintain, *gìn giữ*
10. excel	[ik’sel]	*trội hơn*

- **Answer the following questions**

1. To sum up some reasons why Buddhism should be propagated and promoted?
2. According to the Buddha, who would be the teacher when He had gone?
3. How will the world be if the discourses and disciplines disappear?
4. What does man learn and know when studying Buddhism?
5. What benefits does man gain if he studies and practices Buddhism?

14.7

Some Activities in the Perpetuation & Propagation of the Sāsana

After the Buddha's demise, to approve the teachings of the Buddha, to perpetuation and to propagation the *Sāsana*, His disciples held the Buddhist Councils. During these times, the discourses and the disciplines are recited strictly in accordance with original Text without change, addition or modification. Buddhist Councils were held altogether six times.

The First Buddhist Council was held at Mount *Vebhāra* near *Rājagaha* three months after the Buddha's demise. It was held because a certain *bhikkhu* disparaged the Buddha's teachings. Venerable *Mahākassapa* was the head and it was supported by king *Ajātasattu*. It lasted for seven months.

The second Buddhist Council was held in *Vesāli* in 443 B.C. due to ten unlawful modifications in the rules of Order preached and practiced by *Vajjian Bhikkhus*. It was led by Venerable *Yasa*, and supported by king *Āsoka*. It lasted for eight months.

The third Buddhist Council was held in *Pāṭṭiputta* in 398 B.C, because of the corrupt lives and heretical views of the sixty thousand ascetics who infiltrated into the *Sangha* Order. Venerable *Mahāmoggaliputta* was the president, and the king *Siridhammasoka* supported it. It lasted for nine

months. After this council, nine missions were sent to nine different places to propagate the *Sasana*.

The fourth Buddhist Council was held at *Malaya* District in Sri Lanka in 94 B.C. It was held due to the declination of the power of the mindfulness, concentration, and wisdom. It was led by Venerable *Mahādhammarakkhita*, and supported by king *Vaṭṭagāmini* and his peoples. It lasted for one year. After this council, the entire words of the Buddha were held inscribed on palm leaves.

The fifth Buddhist Council was held in November 1871, in *Mandalay*, Myanmar. This council was held in order to dispel the disintegration of the scriptures inscribed on palm-leaves, and the change due to writing form copy to copy. It was headed by Venerable *Jāgarābhivaṁsa*, and supported by king *Mindon*. It took for seven years and fourteen days. At the end, the whole *Tipitaka* were inscribed on 729 marble slabs, and *Pāli* Texts were translated into Myanmar language.

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1. the perpetuation & propagation		*trùng tuyên*
2. original Text		*văn bản Nguyên thủy*
3. addition	[ə’dɪʃn]	*bổ sung*
4. modification	[mɒdɪfɪkeiʃn]	*sửa đổi*
5. corrupt live	[kə’rʌpt]	*lối sống sai lạc*
6. heretical view	[hə’retikl]	*quan điểm ngoại đạo*
7. dispel	[‘dispel]	*xóa bỏ*
8. the disintegration	[dɪs,ɪntɪ’greɪʃn]	*sự tan rã, phân hủy*

14.8

Two Virtues That Protect the World

Living together in society, one should have a law to keep peace and ensure justice for all members, without which it will be impossible for the society to function. All the people, therefore, are under the protection of the law. According to the Buddha, there are two virtues that provide people with the best protection, i.e. Moral shame and Moral dread.

1. Moral shame – Hiri

Moral Shame is one of 19 beautiful mental factors that associate with beautiful consciousnesses. According to *Puggala-paññatti*, moral shame is defined as: "To be ashamed of what one ought to be ashamed, to be ashamed of performing evil and unwholesome things.

Moral shame arises out of an understanding what is right or wrong, good or bad, and it is developed through a constant application of moral vigilance. A person who practices it does not do anything rashly or without proper forethought, he always exercises precaution in all actions. Before doing, he wisely asks himself: "Is it right or wrong? Good or bad?" If he knows it is wrong or bad, he will not do. If, however, he realizes what he intends to do is right and good, he will make an effort to finish the task and will not give it up.

Moral shame can be compared to a person who likes cleanliness never puts his hands into loathsome things.

Likewise, he feels disgusted with all bad actions. He tries to avoid them as far as possible.

2. Moral dread – *Ottappa*

Moral dread is also one of 19 beautiful mental factors that associate with beautiful consciousnesses. The *Puggala-paññatti* stated that: "To be in dread of what one ought to be in dread, to be in dread of performing evil and unwholesome things. This is called moral dread".

Moral dread is the result of a firm belief in the doctrine of the *kamma*. A person who practices moral dread is afraid to do evil deeds because he knows that evil deeds will bring evil results and unhappiness to him and others. On the other hand, he will not hesitate to do the right things, firmly believing that the result will be pleasant and beneficial.

Moral dread can be compared to a fear of poisonous snake. Everyone avoids poisonous snake because of knowing it is very dangerous. Likewise, a person tries to avoid evil deeds because of knowing its consequences are painful.

In short, these two virtues help one to control and correct oneself, make one perform good deeds and avoid evil deeds. If people practice these two virtues, the world will be well protected and there will be less need for law. No evil deeds will commit even in secrecy. The world will be a very happy place for all people.

1. **Moral shame – *Hiri* -** *Tàm*
2. **Moral dread** – ***Ottappa* -** *Quý*
3. **Beautiful consciousness -** *tâmVương*
4. **Beautiful mental factors -** *tâm sở Tịnh hảo*

14.9
The Four Keys to Success

Living in the world, most of people try to work hard to gain success in their life. But the more they do the more they are hopeless for they do not know the way leading to success. According to the Buddha, there are four virtues leading to success, i.e. will, effort, active thoughts and wisdom.

1. Will - *chanda*

Will is a mental factor with characteristic of wish to do. It is like the stretching of hand to grasp an object. Every action begins with will, without it the work will not exist. Therefore, when doing something one should have desire to do or to fulfill. One cannot go without wish to go, and cannot get that place without wish to be there. It is said: "There is a way if there is a will". In short, will is primary requirement in one's work, without will nothing can be accomplished.

2. Effort – *viraya*

Effort is also one kind of mental factors. It is defined as the state of being energetic or courageous. It has the characteristic of supporting, upholding or sustaining its concomitants. It is one of five faculties (*indriya*) of five powers (*bala*), and of four accomplishments (*iddhipāda*) . According to *Attasālini*, effort is regarded as the root of all achievements. As if one wishes to get something but one is

merely interested in that subject, one does not want or is lazy to perform that task, the chance for success will be very rare.

3. Active thought - *uyyutta-citta*

Active thought is thought about one's work which is well directed and constantly. Whenever and whatever one wishes to do, one has to apply the active thought to that work again and again, until it is fully well finished. For the first attempt, if one cannot succeed, one should not feel discouraged boring and ignore it. One should think about it carefully and work it harder. One should be positive in one's thinking and should keep one's goal firmly until that task is accomplished.

4. Wisdom – *vimamsā* (thẩm sát)

Wisdom comprises a very wide field. In daily life, wisdom is necessary in all kinds of activities. As when one works, one should examine the work; one should have good planning and a proper understanding to that work. It is not enough to work hard; one should work wisely with one's intelligence. Without knowledge or wisdom one cannot make a good plan, and thus it is not easy to success. Only those who work wisely by using their intelligence will attain a high degree of success and can avoid a mistake.

In conclusion, these four virtues are the key leading to success is various aspects of life. They make one become active and intelligent when doing. The practice of these prevents one from doing wrong things, and insures one's

success. They are, therefore, very important in one's life. One should apply them in one's activities to achieve success and happiness in this world and hereafter.

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1.	Will	*chanda*	*Ý chí – **Dục** như ý túc*
2.	Effort	*viraya*	***Cần** – Tấn như ý túc*
3.	Active thought	*uyyutta-citta*	*Tư duy như ý túc - **Tâm***
4.	Wisdom	*vimamsā*	*Tuệ (Trạch quán) như ý túc – **Thẩm***
5.	concomitants		*những sở hữu đồng sanh*
6.	five faculties	*indriya*	*Ngũ căn – Tín Tấn Niệm Định Tuệ*
7.	five powers	*bala*	*Ngũ lực*
8.	four accomplishments	*iddhipāda*	*4 pháp Thành tựu – Tứ Thánh đế*

Answer the following questions

1. How many virtues are there leading to success?

   List of them.

2. Why are they very important in one's life?

3. What should you apply in your activities if you want to achieve success and happiness in this world and hereafter?

14.10
An Essay on Buddhism & 21st Century

In modern scientific world, science and technology are developing. Most of people try to work hard to fulfill their needs. The more they look for the more they are hopeless. In this situation, people try to look for a consolation through religion, especially Buddhism. Hence, the 21st century is known as the century of religion.

Nowadays, people's life becomes more comfortable, their needs are also fulfilled. However, troubles are arising; their mind is overwhelmed by greed, hatred and ignorance. Being driven by these states, they become inclined to do evil deeds. Scientists have invented medicine to cure physical suffering. However, there is no remedy to cure mental suffering. People try to seek the way to liberation. Finally, they find Buddhist meditation to be able to cure their mental sickness.

The impact of science has been particularly strong on traditional religious beliefs. Some religious concepts are crumbly under the pressure of modern science and are not longer acceptable to the intellectual because they assert truth merely through theological speculations or based on the authority of religious scriptures in isolation to scientific consideration. A scientist observes the external world objectively, and establishes a scientific theory after conducting many successful practical experiments.

Buddhism, therefore, is always open to scientific thinking. It is wide, deep and practical philosophy than others. It can satisfy the demand in different classes of educated people and stabilize a spiritual life. Thus, Buddhism in the 21st century plays an important and noble role in spiritual guidance to people's life.

The 21st century is also an era of technical information in which internet system is a potential source of widespread the Buddha's teachings. From Internet source, people can read or listen to *Dhamma* talk preached by famous teachers over the world. Internet source helps the propagation of Buddha's teachings far and wide. Thus, knowledge in using Internet line becomes necessary to those who are responsible for spreading the teachings of the Buddha.

In conclusion, Buddhism helps people to understand the meaning of life, to adjust them to live happily and peacefully in this world and hereafter. And through the development of science, Buddhism can be propagated to all people with different classes. Venerable *K. Sri Dhammananda* said that: "Religion without science is crippled, while science without religion is blind". Therefore, Buddhism and science should be **in cooperation with** each other to bring the best benefits to all mankind.

- **Vocabulary (noun – verb- adj – adv- Pāḷi)**

1. consolation [kɒnsə'leɪʃn] comfort, *an ủi*
2. impact - impact ['impækt] *sự tác động, va chạm*
3. traditional religious belief *niềm tin tôn giáo*

		truyền thống
4. the intellectual	[ɪntə'lektʃʊəl]	*học giả*
educated people		*người tri thức*
5. assert	[ə'sɜ:rt]	*khẳng định*
6. theological speculation		*nghiên cứu thần học*
7. religious scripture		*kinh điển tôn giáo*
8. practical experiement		*thử nghiệm thực tế*
9. stabilize	['steɪbəlaɪz]	*ổn định*

10. Religion without science is crippled, while science without religion is blind: *Tôn giáo không khoa học thì khập khiễng trong khi khoa học không tôn giáo thì mù quáng.*

- **Answer the following sentences**

1. Why is the 21st century known as the century of religion?
2. Why do human beings' mind become inclined to do evil deeds?
3. Is there any remedy to cure physical suffering? How about mental suffering?
4. What method is able to cure human beings' mental sickness?
5. Why does Buddhism in the 21st century play an important and noble role in spiritual guidance to people's life?
6. Why does knowledge in using Internet line become essential to spread *sāsana*?

14.11

Do you agree with the statement "Religion is necessary for a person in control of his social and moral life?"

I agree with it. To some extent, religion is really necessary for him. Thanks to belief and regulations or precepts in religion he can govern himself to suite with conventionally social and moral life. However, to some people, his blind faith in religion can be a great danger or disaster to society. Many fanatics of Christianity or Islam in the past and in the present have destroyed and caused innumerable miseries for mankind. Moreover, religiously minded people are always conditioned in dogmas and they are unable to free themselves to find the real way of peace in mind. So in this aspect, the so-called religion is indeed unnecessary for any person.

14.12

A Brief Description of Ordination Ceremony for Sāmaṇera and Bhikkhu

Buddhist custom of Novice ordination begins with Ven. *Rāhula*, the son of the Buddha. Afterwards it is applied for those who would like to become *Samaneras*. Firstly, the applicants have to find robes and bowl for themselves, and ask permission from the preceptor to give them ordination. In the ceremony, the applicant is requested to repeat the Ten *Silas* given by the preceptor. Then the ceremony is over.

As regards *Bhikkhu* Ordination ceremony, it is more complicated. The number of monks in the *Saṅgha* must be

over four, including the Preceptor. The formality has to be done in accordance with the Kamma of the *Saṅgha*. The ceremony is held in the Ordination Hall (*sīmā*). The applicant sits in front of *Bhikkhus* and has to answer clearly what the Preceptor asked and has to repeat what the Preceptor announces. Then the Ordination is over.

14.13

Does Buddhism advocate the sacrifice of animals to gods? Explain

The Buddha's advice is that it is not right for us to take away the life of any living being since every living being has a right to exist.

Buddhists are encouraged to love all living beings and not to restrict their love only to human beings. They should practice loving kindness towards every living being. The Buddha was very clear in His teachings against any form of cruelty to any living being. The Buddha who banned the sacrifice of beast and admonished His followers to extend their Loving-kindness to all living beings. No man has the right or power to destroy the life of another living animals even for the sake of one's stomach as life is precious to all.

Today we destroy animals and deprive them of their natural rights so that we can expand our environment for our convenience. But we are already beginning to pay the price for this selfish and cruel act. Since every creatures contributes something for the maintenance of the planet and atmosphere. It í unfair for us to deprive their living rights.

TOPIC 15

MYANMAR

15.1

The Golden Land

Myanmar is known as "The Golden Land" to the world for its numerous glittering pagodas. (1) In addition to the pagodas, stupas, temples, grottos, monasteries and other religious edifices are scattering all over the country. (2) Although Myanmar is not the cradle of Buddhism, it reaches its height in Myanmar. Buddhism took its root on the soil of Myanmar in Bagan Period. Thenceforth, it has been flourishing with the encouragement of the Kings, the government and the people of successive periods.

Along with the development of Buddhism, Buddhist literature thrives. Myanmar has so far produced thirteen *Tipiṭakadhara Sayādaws* (Bearers of the three Baskets of the *Dhamma*) and many learned *Sayādaws*. There are two state *Pariyatti Sāsana* Universities, one International *Theravāda* Buddhist Missionary University and many *Pariyatti* learning centers where learned *Sayadaws* are imparting their knowledge on Buddhism to their disciples. Therefore,

Myanmar is a good place for those who want to study Buddhism in theory and practice. The teachings of the Buddha are being imposed on the minds of the Myanmar people. There are very much devoted to the Triple Gem. So they show respect to the Elders, have proper regard for those who are of the same age as themselves and are kind and sympathetic to the young. (3) They are cultured, hospitable and generous. (4) “Make yourself at home” is the common phrase of Myanmar people to welcome their visitors.

(5) Besides, there are many ancient cities and archeological and cultural sites dotting the country. It is also beautiful with ever-green forests, sky-kissing mountains, greenery meadows, snow-capped mountain-peaks, and rocky-gorges, crystal-clear rivers, running brooks, graceful water-falls, silvery white beaches and wooded islets. Indeed, Myanmar is a worth visit.

- **Vocabulary**

1 glitter – glitter glittering	[‘glitə(r)]	shine brightly *sáng lấp lánh, rực rỡ*
2 grotto	[‘grɒtəu]	a small & artificial cave *động nhân tạo nhỏ*
3 edifice	[’edifis]	a large impressive building *dinh thự*
4 scatter scatter	[‘skætə(r)]	dot, spot, *rải rác, lấm chấm, điểm*
5 Bagan Period		*thời kỳ Bagan*
6 thenceforth	[ðens’fo:θ]	thence forward , *bắt*

		đầu từ thời điểm đó
7 flourish flourish		develop quickly, thrive
	[‘flʌriʃ]	*phát đạt, thịnh vượng*
8 successive		next, continuous, *liên*
	[sək’sesiv]	*tục, kế tiếp, lần lượt*
9 sympathy		harmony, *cảm thông*
10 archeology	[simpə’θi]	*khảo cổ học*
11 The Elders	[a:ki’ɒlədʒi]	*Trưởng lão*

1. Thirteen Tipiţakadhara Sayādaws (Bearers of the three Baskets of the Dhamma)	*13 vị Tam Tạng (Người Gìn giữ 3 Giỏ Tạng Pháp Bảo)*
2.The State *Pariyatti Sāsana* University	*Đại học Quốc gia Pariyatti Sāsana*
3. The International Theravada Buddhist Missionary University	*Đại học Truyền bá Phật giáo Nguyên Thủy Quốc tế*
4. *Pariyatti* learning centers	*Những trung tâm Pháp học*

(1) In addition to the pagodas, stupas, temples, grottos, monasteries and other religious edifices are scattering all over the country.
Ngoài ra còn có nhiều chùa chiền, bảo tháp, đền thờ, hang động, tu viện và những kiến trúc tôn giáo rải rác khắp nơi trên đất nước.

(2) Although Myanmar is not the cradle of Buddhism, it reaches its height in Myanmar.
Myanmar không phải là cái nôi của Phật giáo, tuy nhiên nơi đây

Phật giáo chiếm vị trí trang trọng nhất.

(In the past, Bagan used to be the place of 10,000 temples in the area of 65,2sq kms, the centre of the religious, political power and the prosperous culture of the ancient country.

Trong quá khứ, Bagan từng là nơi quần tụ của 10.000 ngôi đền tháp trên một diện tích khoảng 65,2 km2, trung tâm quyền lực chính trị, tôn giáo và nền văn hóa thịnh vượng của vương quốc cổ xưa.)

(3) They are cultured, hospitable and generous

Người Myanmar thanh lịch (có văn hóa), mến khách và thân thiện.

(4) "Make yourself at home" is the common phrase of Myanmar people to welcome their visitors.

"*Hãy tự nhiên như ở nhà" là câu nói quen thuộc của người Myanmar khi chào đón du khách*

(5) Besides, there are many ancient cities and archeological and culture sites dotting the country. It is also beautiful with ever-green forests, sky-kissing mountains, greenery meadows, snow-capped mountain-peaks, rocky-gorges, crystal-clear rivers, running brooks, graceful water-falls, silvery white beaches and wooded islets. Indeed, Myanmar is a worth visit.

Thêm nữa, có nhiều khu thành cổ và những vùng văn hóa và cổ xưa rải rác trên khắp đất nước. Quốc gia này thật xinh đẹp với những khu rừng xanh ngát, những ngọn núi cao ngất trời, những cánh đồng cỏ xanh tươi, những đỉnh núi phủ đầy tuyết trắng, những hẻm núi gập ghềnh, những con sông trong suốt như pha lê, những con suối nhỏ với dòng nước lững lờ trôi, những thác nước tuyệt vời, những bãi cát trắng óng ánh và những hòn đảo bé nhỏ cây cối rậm rạp. Thực vậy, Miến Điện là nơi nên đáng tham quan.

15. 2

The Shwedagon Pagoda as a Religious Monument

(1) The *Shwedagon* is one of the greatest cultural monuments in Myanmar. It is also the wonder of the world, comparable in size to the "Angko Watt" of Cambodia. "*Shwe*" means "gold", and "*Dango*" is a former name of Yangon. Therefore, "*Shwedagon*" means the gold pagoda. It is believed that it has built nearly 2,600 years ago, in the Buddha's life time.

(2) According to the legend of pagoda, there were two brothers, namely, *Tapussa* and *Bhallika* from Myanmar, travelling to India for trading. After a few days they went to the forest to relax. At that time, a tree deity who was their relative in the previous life informed that the Buddha has appeared in this world. They went to pay homage and offered honey cakes to the Buddha. They became the first Buddhists in the *Buddha-sāsana*. After preaching the *Dhamma*, the Buddha gave them eight strands of hair to worship. When they came back to their native, they gave those hairs to king *Ukkalapa* to enshrine them in a "*zedi*". On the full moon day of *Tabaung* in 103 of Myanmar Era, the King started to build the *Shwedagon* pagoda. According to the legend, on that very day, rain of jewels fell to the ground knee-deep. While laying

down the foundation for the pagoda, the relics of the preceding Buddhas were found and they were enshrined in the pagoda. So *Shwedagon* later became known as the pagoda of the four Buddha's relies (*Kakusandha Buddha, Konāgamana Buddha, Kassapa Buddha, and Gotama Buddha)*.

(3) *Shwedagon* has a height of 326 feet and it has been covered with plates of gold from the foot to the top of the pagoda. On the top it has an umbrella covered with gold and entrusted with many gems donated by the Myanmar people.

In 1999, the State Peace Development Council renovated it at a lavish cost. It has four covered stair-ways in the four directions. Today, it is visited daily by Buddhist devotees and foreigners. (4) It stands as a testimony to the high standard of Myanmar architecture and symbol of flourishing of *Theravada* Buddhism in Myanmar. So I say that it is the pride and glory of Myanmar.

Vocabulary (noun-verb-adj-adv-Pāḷi)

1 the wonder	['wʌndə(r)]	marvel , *kỳ quan*
2 legend	['ledʒənd]	myth , *truyền thuyết*
3 a tree deity	['di:iti]	*thọ thần*
4 strands of hair	[strændz]	*sợi tóc*
5 worship	['wɜ:ʃip]	show respect, *tôn kính, sùng bái.*
6 renovate	['renəuveit]	change, transform, *phục chế, tu sửa*

7 a lavish cost	[‘læviʃ]	*giá trị hào phóng*
8 entrust with	[in’trʌst]	decorate, *trang trí*
9 pride	[praid]	*tự hào, kiêu hãnh*
10 testimony	[‘testiməni]	evidence, *chứng nhận, bằng chứng*

The preceding Buddhas	*Chư Phật quá khứ*
The Buddhas were in the past	
Kakusandha Buddha	*Đức Phật Kakusandha*
Konāgamana Buddha	*Đức Phật Konāgamana*
Kassapa Buddha	*Đức Phật Kassapa*
Gotama Buddha	*Đức Phật Gotama*
The State Peace Development Council	*Hội đồng Phát triển Hòa bình*

(1) The Shwedagon is one of the greatest cultural monuments in Myanmar
Chùa Vàng- Shwedagon là một trong những di sản văn hóa vĩ đại nhất ở Myanmar.

(2) According to the legend, on that very day, rain of jewels fell to the ground knee-deep**.**
Theo truyền thuyết, vào đúng ngày xây dựng chùa, một trận mưa báu vật rơi xuống ngập đến đầu gối.

(3) Shwedagon has a height of 326 feet and it has been covered with plates of gold from the foot to the top of the pagoda. On the top it has an umbrella covered with gold and entrusted with many gems donated by the Myanmar people.

Chùa Vàng Shwedagon có chiều cao 100 mét (326 feet × 30,48cm) và chùa tháp được dát vàng từ chân tháp đến đỉnh. Trên đỉnh tháp có một quả cầu phủ vàng và trang trí bằng những viên đá quí do dân Miến Điện dâng cúng.

(4) It stands as a testimony to the high standard of Myanmar architecture and symbol of flourishing of Theravada Buddhism in Myanmar. So I say that it is the pride and glory of Myanmar.

Chùa Vàng là minh chứng cho trình độ kiến trúc kỳ vĩ của Myanmar và biểu trưng ảnh hưởng sâu sắc của Phật giáo Nguyên Thủy nơi đây. Thế nên chúng ta có thể nói rằng, Chùa Vàng Shwedagon là niềm kiêu hãnh và tự hào của đất nước Myanmar.

15. 3

A Brief History of the Shewdagon Pagoda

The *Shewdagon* is one of the greatest culture monuments in Myanmar. Its name is derived from the name of a Mon state, known as Yangon. It is also called *Singuttara Ceti, Tigumba ceti* or *Tigon ceti*. (1) It is situated on the *Singuttara* Hill in Yangon, the former capital of Myanmar nowadays, towering almost 100 metres above the green city-scope of Yangon. It is a prominent landmark visible from miles around. It is believed to have been built nearly 2600 years ago, in the Buddha's lifetime.

According to the legend, two brothers *Tapussa* and *Ballika* from Myanmar led a caravan of bullock carts to India for their trade and came across *Bodhgaya* where the Buddha who had recently attained his Buddhahood was sitting. They paid homage and offered milk cakes to him. (2)They took refuge in the Buddha and *Dhamma* and became the first lay Buddhists in Buddhism. Before they turned back, the Buddha gave the eight strands of the latter's hair.

They were so joyful and came back their native *Okkalapa* and presented the strands of hair to the King of *Okkalapa* to enshrine in the Zedi. When laying down the foundation of the Pagoda, the sacred relics of the three former Buddhas were found and also were enshrined in the same on

the full moon day of the *Tabaung*, 103 *Maha Sakkaraja* Era (589 B.C). So the *Shewdagon* Pagoda later became known as the Pagoda of the four Buddha's Relics.

The Pagoda was only 66 feet in height when it was first built. (3) It attained its present height and shaped only in the 14th and 15th century when it was overbuilt and enlarged by a succession of Mon Kings and a Queen who were rulers of lower Myanmar. Today it has a height of 326 feet and its circumference is of 1.420 feet at the base. It been covered with plates of gold from the foot to the top of the Pagoda. On the top it has an umbrella covered with gold and entrusted with many gems donated by Myanmar people.

In 1999, it was renovated at a lavish cost. It has four covered stairway on the four directions. Today it is visited daily by Buddhist devotees and foreigners who are extremely surprised at the first sight of it. It stands as a testimony and symbol of flourishing of Buddhism in Myanmar. (4) It is one of the top ten world wonders and worthy to a visit.

- **Vocabulary (noun-verb-adj-adv-Pāḷi)**

1. derive from [di'raiv] *bắt nguồn từ*
2. situate ['sitʃueit] *đặt ở vị trí*
3. the former capital *thủ đô trước kia*
4. a caravan of bullock carts *đoàn xe bò kéo*

(1) It is situated on the Singuttara Hill in Yangon, the former capital of Myanmar nowadays. It is a prominent landmark visible from miles around

Chùa nằm trên ngọn đồi Singuttara ở Yangon, thủ đô cũ của Myanmar ngày nay. Từ hàng dặm xa Shwedagon là điểm nổi bật.

(2) They took refuge in the Buddha and Dhamma and became the first lay Buddhists in Buddhism.
Họ qui y Phật và Pháp và trở thành những Phật tử tại gia đầu tiên trong lịch sử Phật giáo

(3) It attained its present height and shaped only in the 14th and 15th century when it was overbuilt and enlarged by a succession of Mon Kings and a Queen who were rulers of lower Myanmar.
Nhờ vào sự nối tiếp cai trị của các nhà vua và vị nữ hoàng (Shisobu 1455-1462) người Môn vào thế kỷ 14 và 15, tháp đã được tu bổ và mở rộng và chùa vàng đã có chiều cao và hình dáng như hiện nay.

(4) It is one of top ten world wonders and worthy to visit
Chùa Vàng là một trong 10 kỳ quan hàng đầu thế giới và xứng đáng để chúng ta chiêm ngưỡng

TOPIC 16

LETTERS

16.1

Letter to your friend asking him / her to join the academic life of the ITBMU (Write an essay on the ITBMU)

Nagar Langu Monastery, Mayangone Hill,
Yangon, Myanmar.
January, 9th 2007.

Dear Thanh Thanh,
Why have you been keeping silent for a long time? I hope everything is going well with you. As for me, I am in the pink of health. However, for the time being I am preoccupied with my studies at the ITBUMU. You often ask me to tell you about my life here at this University. Now I am going to tell you something about the ITBMU.

The ITBMU was established on December 9th 1998. It is situated on the *Dhamamapala* Hill in *Mayangone* Township, Yangon. It is the centre for learning of *Theravāda* Buddhist

literature. It is the best gift given to the world by Myanmar government and its people, as the Pāli verse goes: "*sabba danaṁ dhammaṃ danaṃ jinati*" - the gift of *Dhamma* excels all kinds of gifts.

The present Rector of the ITBMU is Most Ven. Dr. *Nandamalābhivaṃsa,* and Pro-rector is Most Ven. Dr. *Kumarābbivamasa*. (*) The objectives of the ITBMU as stated in the syllabus are

1) to share the genuine *Theravāda* Buddhist to the world,
2) to make others comprehend deeply the canonical texts of the *Theravāda Tipiṭaka,*
3) to abstain from evil deeds and practise good deeds,
4) to enable people to believe in kamma and its consequences,
5) to know the difference the mind and matter,
6) to promote the four modes of sublime living and
7) to encourage and promote knowledge for the Four Noble Truths.

There are four Faculties in the ITBMU

1) the Faculty of *Pariyatti*,
2) the Faculty of *Paṭipatti*
3) the Faculty of World Religions and Missionary, and
4) the Faculty of Languages and Translation.

The Sayādaws and lay teachers in the ITBMU are well-versed in Buddhist *Theravāda* literature. They are also very good at Pāli, English and to some extent, *Sanskrit*. Some of them are polyglots. The students are also spiritual- minded

and friendly in dealing with one another. Once we have an opportunity of learning Buddhist doctrine, we will extend the scope of knowledge and enhance the spiritual power. The serene life of *Bhikkhus* and the recitation of *Pāli suttas* create an atmosphere of peace and tranquility here. So why do not you try to attend the ITBMU? As for me, I am very happy to study here.

Let me stop my letter here. Please give / convey my regards to your family.

Yours lovingly,

U Saw Mra Aung.

- **Vocabulary (noun-verb-adj-adv-Pāḷi)**

1	the pink of health		*sức khỏe hoàn hảo*
2	preoccupied with		worry about
3	state	[steit]	say formally, *tuyên bố, phát biểu*
4	syllabus	[‘siləbəs]	curriculum, *chương trình học*
5	genuine	[‘dʒenjuin]	*đích thực*
6	canonical	[kə’nɒnikl]	*đúng tiêu chuẩn*
7	sublime	[sə’blaim]	of very high quality, *siêu phàm, tuyệt vời*
8	rector pro-rector	[‘rektə(r)]	principal, *hiệu trưởng* vice- principal**,** *hiệu phó*
7	faculty	[’fæklti]	department, *Khoa*

8 polyglot polyglot	[‘pɒligləʊt]	multilingual, *đa ngôn ngữ, người nói nhiều thứ tiếng*
9 enhance	[in’ha:ns]	*nâng cao*
10 the scope of knowledge		the fulfillment of knowledge, *hoàn thiện kiến thức*
11 be well-versed in sth		master sth, *thông thạo, sành, giỏi*

The Faculty of *Pariyatti*	*Khoa Pháp học*
The Faculty of *Paṭipatti*	*Khoa Pháp hành*
The Faculty of World Religions and Missionary.	*Khoa Tôn giáo Thế giới và Truyền đạo*
The Faculty Languages and Translation	*Khoa Ngôn ngữ và Dịch thuật*

(*) The objectives of the ITBMU is stated in the syllabus are:

1) to share the genuine Theravāda Buddhist to the world,
2) to make others comprehend deeply the canonical texts of the Theravāda Tipiţaka,
3) to abstain from evil deeds and practice good deeds,
4) to enable people to believe in kamma and its consequences,
5) to know the difference the mind and matter,

6) to promote the fours modes of sublime living and
7) to encourage and promote knowledge for the Four Noble Truths.

Mục tiêu của trường ITBMU được đưa vào chương trình là

1) chia sẻ Phật Giáo Nguyên Thủy đích thực với thế giới
2) giúp mọi người hiểu biết sâu sắc và rõ ràng nguyên bản của Tam Tạng Kinh,
3) tránh hành vi bất thiện và thực hành những điều thiện lành,
4) giúp mọi người tin vào nghiệp lực và nhân quả của nghiệp,
5) biết được sự khác biệt giữa tâm và thức,
6) thúc đẩy Tứ Vô lượng tâm (Từ, bi, hỉ và xả) và
7) khuyến khích và nâng cao kiến thức về Tứ Diệu Đế.

16.2

Write a letter to a friend living in Yangon, Myanmar; tell him or her in detail – Why you want to join in the ITBMU, and mention some problems that you have to solve in advance

Kim Hong
Ngoc Diem Nunnery
Hoc Mon Dist, HCM City
Vietnam

October 15th 2006.
Sīlavisuddhi
ITBMU, Dhammapala Hill,
Mayangone, P.O , Yangon,
Myanmar.

Sīlavisuddhi,

I am so sorry. Nowadays, I am very busy so I could not reply for you sooner after receiving your letter. How are you? And how is your thesis? I hope everything is OK with you.

I am fine. I would like to thank you very much for informing some information about ITBMU. I am pleased to tell you that I will join to this university. There are many reasons why I want to study at the university; the following are some reasons: Myanmar is the country in which Buddhism is a national religion, the country has carefully preserved Theravāda Buddhism for nearly 1000 years, where

Sayadaws can memorize *Tipiṭaka* in *Pāḷi* language. Therefore studying there I have chance to study *Pāḷi* language under the guidance of famous *Sayadaws* and lay teachers who are well-versed in *Pāḷi* literatures. I also have opportunity to learn *Abhidhamma* that is the higher doctrine in which the consciousness, the mental factors, etc, are explained in detail by the Buddha. Besides, I can study other subjects such as *Vinaya, Suttana, Vipassanā, Samatha*, and so on. Moreover, during vacation I can go to meditation centers to practice meditation under the guidance of some teachers who are expert in studying and practicing, I also can go to *Bagan, Mandalay* to pay respect many sacred places and pagodas there.

However, there are still some problems that I have to solve. As you know, English is the second language for us, until now my English is poor, so I try hard to practice English everyday. I am eager to join in ITBM University. I think that if I attend at ITBMU, I can gain a wide knowledge in Buddhism and can enhance the spiritual power by practicing meditation. After getting an academic degree, I will be able to introduce Buddhism to others both local people as well as foreigners.

Dear sister, I am very interested in joining in ITBMU. You have been living in Myanmar for some years; can you tell me something that I need to prepare for the entrance examination? I am looking forward to you concerning. I hope to pass the examination so that I have a golden opportunity

to study *Dhamma* in Myanmar where it is considered as the golden land, the pure Buddhist land.

Well, that is all for now. I hope to see you soon in Yangon, Myanmar. Thanks so much and send all best wishes to you.

Yours faithfully,

16.3

Letter to a friend telling why you are interested in the ITBMU Why do you want to study in the ITBMU?

Dear Chánh Tâm (Sammā-Citta),

How are you nowadays? I hope everything is well with you. As for me, I am fine and study hard. You often ask me the reasons why I want to join the International *Theravāda* Buddhist Missionary University (ITBMU) and some problems that I have to solve in advance. Now I tell you something about the ITBMU.

The ITBMU was established on December 9th, 1998. It is situated on the *Dhammapala* hill in *Mayangone* Township, Yangon. The present Rector of this University is Most Venerable Dr. *Nandamalābhivaṃsa*, and Pro-rector is Most Venerable Dr. *Kumarābhivaṃsa*.

The objectives of the ITBMU are to share the genuine *Theravāda* Buddhism to Buddhist all over the world. So all students here have to study and comprehend the canonical texts of the *Theravāda* Piṭaka.

There are four Faculties in the ITBMU, namely, (1) Faculty of *Pariyatti*, (2) Faculty of *Patipatti*, (3) Faculty of World Religions and Missionary Works and (4) Faculty of Foreign Languages and Translation.

The *Sayādaws* and teachers in the ITBMU are well-versed not only in Buddhist literature but also in English, *Pāḷi* and, to some extent, *Sanskrit.*

All students are advised to practise meditation in every semester vacation. I think this is a golden chance for me to cultivate the mind at meditation centers. My wish is to become a student of the ITBMU and practise meditation during vacations. Hopefully, after 10 years, I will come back my hometown to help my Master - the rector of the School of Inter-mediate Buddhist Studies there. I hope that I can teach *Pāḷi, Vinaya* and *Abhidhamma.* Now I'm trying my best to study English, *Pāḷi,* Burmese and other subjects. Although I know that it is difficult to join the ITBMU, I am always longing for an opportunity to fulfill my wish. I believe that studying at this University could help me improve my Buddhist knowledge and enhance my spiritual life day better day. So why do you not try to attend the ITBMU? As for me, I will be very happy if I pass this exam.

Let me stop here. May you be well, happy and successful in your life. Please convey my regards to your family.

Yours lovingly,

Lệ Chánh.

16.4
Why do you want to study Theravāda Buddhism in ITBM University?

Myanmar is not the cradle of Buddhism which reaches the highest position in there. Buddhism took the leading role in Myanmar in the Bagan period. Thenceforth, it has been flourishing with the encouragement of Myanmar kings and their people. Along with the flourishing of Buddhism, Buddhist literature also thrives; many monastic learning centers have been established. Among these, International *Tharavāda* Buddhist Missionary University (ITBMU) is the special place where the *Buddha's Sasana* is introduced to both foreigners and local people.

There are some reasons why I want to study in ITBMU. Firstly, this University is a center for learning *Theravāda* Buddhist literature that are taught by famous *Sayadaws* and lay teachers who are expert in both theory and practice. Besides, it is located in the country where Buddhism is a national religion; the country has carefully preserved *Theravāda* Buddhism for nearly 1000 years where *Sayadaws* can memorize *Tipiṭaka* in *Pāli* language. Therefore, studying in this university I have chance to study *Pāḷi* language under the guidance of famous *Sayadaws* and lay teachers who are well-versed in *Pāḷi* literatures.

Moreover, I also have opportunity to learn *Abhidhamma* that is the highest doctrine in which

consciousness, metal factors, etc, are explained in detail by the Buddha. Besides, I can study other subjects such as *Vinaya, Suttanta, Vipassanā, Samatha,* and so on. During vacation, I can go to meditation centers to practice meditation under the guidance of meditation teachers who are expert in studying and practicing, I also can go to *Bagan, Mandalay* to pay respect the sacred places and pagodas there.

I am eager to join in this university, I think that if I attend in ITBMU, I can gain a wide knowledge in Buddhism and enhance the spiritual experiences by practicing meditation. After getting an academic degree, I will be able to introduce Buddhism to others both local people as well as foreigners.

Being a student, I am very interested to learn the Buddha's teachings, especially *Theravāda* Buddhism that is considered as the purest Buddhism, so I am looking forward to become a student at ITBMU. I wish to pass this examination so that I have a golden opportunity to study *Dhamma* in Myanmar where it is considered as the golden land, the pure Buddhist land.

One of the Last Words of the Buddha

Ānanda, you should live as islands
unto yourselves,
being your own refuge,
with no on else as you refuge,
with the Dhamma as an island,
with the Dhamma as your refuge,
with no other refuge**.**
(*Mahāparinibbāna Sutta, Dīgha Nikāya*)

Một trong những lời Phật ngôn cuối cùng

Này Ānanda, hãy tự coi chính con
là hải đảo (chỗ ẩn náu) của con,
Hãy tự mình nương tựa chính mình,
chớ nương tựa một gì khác,
Hãy xem Giáo pháp là hải đảo của con,
Giáo pháp là chỗ nương tựa của con,
Không nương tựa một gì khác.
(*Kinh Đại bát Niết bàn, Trường bộ Kinh*)

PROVERBS

1. The blind leading the blind - *Người mù dắt kẻ mù*

One blind person leads another blind; both of them will go to the wrong way or will fall down. Likewise, in this world there are some people who have neither knowledge nor experience concerning whatever they do. If they have, their knowledge or experience is not enough to guide others. But they want to become famous persons; they want to be respect by others; or they want to get benefits from others, they attempt to guide or advice others like them. It is said that: "The blind leads the blind".

2. A little knowledge is dangerous

Hiểu biết ít, nguy hiểm nhiều

- Knowledge is very important. It is necessary in all kinds of activities. When one is going to do something, one does not have knowledge or just has a little concerning that work; one will not know how to make a plan to do that work, and thus it is not easy to get the success. This proverb means that insufficient knowledge can bring nothing but dangerous or trouble. For instance, a medical doctor with insufficient professional knowledge may give improper treatments to the patients. As a result, the patients' condition will be worse. Eventually, they may die. So we get moral lesson from this proverb that we should do any task with sufficient

knowledge. Thus, it is said; “A little knowledge is dangerous.”

3. Knowledge is power – *Kiến thức là sức mạnh*

- Knowledge means wisdom and potential which can differentiate the right from the wrong, the good from the bad. Intellectual or well-informed men with their high intelligent potential and richness in knowledge can overcome all difficulties they face and accomplish whatever they do. In other words, their tool of knowledge is so powerful that they can conquer everything or all obstacles in life. This shows that knowledge is power.

4. Practice makes perfect - *Có công mài sắt có ngày nên kim. Nước chảy đá mòn. Có chí thì nên*

Don’t be depressed, persist with it –

Đừng thất vọng, hãy kiên gan

Everything is not easy to do at the first time. Sometime he may face some difficulties to perform that work, but doesn’t be depressed, try to persist with it. If he tries to make it repeatedly it will be better. In other words, when doing something regularly he can improve his skills day by day. After doing it for several times, he will find easier. His knowledge and ability will progress by practicing again and again. That is said: “Practice makes perfect.”

5. One swallow does not make a summer-

Một cánh én không làm nên mùa hè / mùa xuân

Only one swallow cannot inform that the summer is coming. Likewise, only a single fortunate or satisfaction incident, etc, does not mean that all the others will be as good. Therefore, when doing something, he should pay attention carefully and try to do hard. The same work done in different time will give different result. In other words, a heavy task cannot be performed by only one person. It will be soon completed with the help of many people. Thus, it is said: "One swallow does not make a summer."

6. A friend in need is a friend indeed –

Người bạn giúp đỡ lúc khó khăn là người bạn thực sự.

Everybody has friends. There are a lot of mouth friends (pretending friends). But true friends are only a few in numbers. I think that a genuine friend is one in thousand. Such a friend never pretends. His words and actions are in accordance with his volition. His volition is always pure. If his friend does something wrong he warms his friend not to go on doing it.

A false friend is not so. He never neglects his friend in trouble. If his friend does something wrong, he does not warn his friend to stop doing it. Instead he even encourages his friends to go on doing the things wrong. He is very sweet in words, but he is not so in practice. When his friend is in trouble, he neglects his friend. Such a friend should not be associated with.

Special care is important in making choice of good friend. A false friend has honey-mouth but he has bitter heart. We have to take care of those who have honey-mouths. Mouth-friends should be kept away. Only the friends with pure volition should be associated with. We should keep the following saying in mind: "A friend in need is a friend indeed."

7. The birds of the same feather flock together

Ngưu tầm ngưu, mã tầm mã – Nồi nào úp vung đó

- There are many kinds of birds; all of them cannot live together if they are different kinds. Only those having feather with the same color can live together. Likewise, different people have different characters. Only those with the same characters and temperaments can associate with each other for a long time. If they have different characters and temperaments they will never agree with each other in many cases. Then they may come into conflicts. They cannot live harmonious and happily even those they stay in the same place, they meet each other every day. As a consequence, they speak each other with the bad words, they never take care of each other, and they live in separation. Therefore, it is said: "The birds of the same feather flock together."
- This proverb means that the birds with feather of the same colour live together. In other words, people of the same character and temperament can associate with one another for a long time. If they are of different character and

temperament they will never agree with one another and live in separation. This shows that the birds of the same feather flock together.

8. Where there is a will there is a way –

Nơi nào có ý chí nơi đó có con đường.

Every action begins with "will" or "desire", without "will" the work will not exist. Therefore, when doing something one should have the desire, the interest and the determination to work, to fulfill one's duties. One can not go without the wish to go and one cannot get to that place without the wish to be there. When intensified, desire will lead to success as a saying: "Where there is a will there is a way." Moreover, one should have right attitude towards what one is expected to do. In short, "will" is primary requirement in one's work, without "will" nothing can be accomplished.

9. **Make hay while the sun shines** –

Hãy phơi rơm khi trời nắng.

Time and tide wait for no man –

Thời gian có chờ đợi ai - Thời gian không chờ đợi ai.

Time flies – *Thời gian trôi nhanh như thoi đưa.*

Time is money- *Thời gian là tiền bạc*

Take action when an opportunity is presented –

Hãy nắm lấy cơ hội khi nó đến.

- This proverb literally means one should dry the grass when the sun rises. If we dry it when the sun has already set, it will be fruitless. Likewise, when doing something one should make an effective use of a good opportunity, favorable conditions, etc while they last. The good opportunity rarely comes twice in one's life. So, when it has come one should make use of it for the benefit of oneself as well as others. One should not put off a favorable opportunity to do something until tomorrow if one can do it today. So, it is said that: "Make hay while the sun shines."
- This proverb literally means we should dry grass when the sun rises. If we dry it when the sun has already set, it will be fruitless. Hence, this proverb advises that we should make an effective use of a good opportunity when it arises because it rarely comes twice in life. So when it has come we should make use of it to benefit ourselves and others.

10. **As you sow, so shall you reap** – *Gieo gì gặt nấy*
Sow the wind and reap the whirlwind – *Gieo gió gặt bão*
As the call, so the echo - *Có tiếng gọi, có tiếng vang*
– Nợ có vay có trả

- It literally means when one sows a seed, a plant will sprout after few days, then it will grow and become a big tree nearing fruits in due time. If the seed that one sowed is sweet, one will get a sweet fruit. On the contrary, one will get bitter one. Whether the seed is sweet or bitter, it surely produces a result.

From Buddhist perspective, if one sows the hatred seed, one will surely reap the bad result that is suffering, unhappy, and so on. On other hands, if one cultivates loving-kindness to people, one will be loved and respected by others. Sometimes, the result appears immediately but sometimes it is not. However, it is always true that the action that has been done will give the result, as saying: " As you sow, so shall you reap." The good action produces the good result and the bad action gives the bad one. Therefore one should try to perform the good action, and avoid the evil one.

- This proverb means that if you sow seeds, plants will sprout out of them after a few days and will grow. They will become trees and bear fruits in due time. Then you will have to reap the fruits. According to the law of kamma, if you sow the seed of hatred, we will surely reap of its consequences, that is, if we do a deed of hatred to a person, he will take revenge on us and we will suffer from the hateful consequences. On the other hand, if we cultivate loving-kindness to a person, he will return loving-kindness to us. This shows that as you sow, so shall you reap.

11. No peace rests for the wicked –

Không có sự bình an dành cho kẻ ác

It means that if he does a wrong thing, he will get the bad result. He must expect a life full of fear, worry, etc. There is no peaceful place for him to stay. Thus, there is a saying: "No peace rests for the wicked".

According to the Law of the *Kamma*, if one sows the hatred seed, one will surely reap the bad result that is suffering, unhappy, and so on. On the other hands, if one cultivates loving-kindness to people, one will be loved and respected by others. Sometimes, the result appears immediately but sometimes it is not. However, it is always true that the action that has been done will give the result. The good action produces the good result, and the bad action gives the bad one. Therefore, one should try to perform the good action and avoid the evil one.

12. Silence is Golden – *Im lặng là vàng*

- It is said that silence is better than speaking, because speaking to much can make trouble for other people. Knowing the benefit of silence, the wise always keep himself and avoids speaking too much. Whatever he speaks that is useful for himself as well as for others and he only speaks at the right and suitable time. He knows that the more he speaks, the more mistakes he can make. But the foolish does not know, whatever he likes he speaks. He never considers the words he speaks whether right or wrong, unsuitable or unsuitable. He speaks too much, and consequence he is condemned by others. So it is said that: "Silence is golden."

Keeping silence is better than speaking, especially for the person who practices the teachings of the Buddha. However, there are some cases he should not keep silence. For example, if he is silence, another person will be killed. So he must

speak to save that person. In short, it is often best not to say anything when it is not necessary.

- This proverb means that speaking too much can make other people displeased. So it is said that silence is golden; speech is silvery. It bears the sense that keeping silent is much better than speaking, for most wise men always keep silent to themselves. They are men of few words. It is because they know that the more they speak, the more mistakes they can make. Knowing this, they avoid speaking too much. But foolish persons speak a lot, not knowing that what they say is right or wrong. As a result, they are condemned by others. So this shows that silence is golden.

13. Prevention is better than cure – *Phòng bệnh hơn chữa bệnh*

An ounce of prevention is better than a pound of cure

- When something had given the result, it is not easy to correct if the result is harmful. Preventing something that has not happened yet is easier than to undo the damage later. For instant, it is better and not difficult for a person if he prevents himself from some diseases by taking the suitable food and by doing morning exercises, etc. It is not easy to cure a disease after he is afflicted. If he wants to cure, he must spend a lot of money, time, etc and must overcome with anxiety. If the disease is unable to cure, he can do nothing, but wait for death. Thus, there is saying : " Prevention is better than cure",

In short, whatever he can prevent he should do to avoid the dangerous later.

- This proverb means that to stop something bad from happening is better than trying to solve problems which had already happened. For example, we should prevent ourselves from disease if we try to cure a disease only after it has been afflicted with us, we have to spend money, time, energy, etc and be overcome with anxiety. If the disease is unable to cure, we do nothing, but wait for death. So I agree to the proverb "prevention is better than cure."

14. No pain no gain - *Thất bại là mẹ thành công*
Không có lửa sao có khói
Gieo nhân gặt quả

- In this world there is nothing not to be difficult if it is important. Therefore, if he wants to achieve something that is valuable or important, he must overcome that difficulty. Achievement or gain is the effect, difficulty or pain is the cause, without cause there is no effect. For instant, studying is a long difficult way that a student must perform before he gets a job. If he does not try hard, he can not find a good job in society. Moreover, whatever obtained without difficulty is not considered to be very important. It may be quickly lost or spent without regret. So it is said: "No pain no gain."
- Gain is effect, pain is cause. Without cause there is no effect. Similarly, there is no gain without pain. Gain comes out of pain. Gain necessarily follows pain. If we want a

certain profit. We have to invest a certain amount of money. Profit cannot come without investment. Profit is compared to gain. Investment is compared to pain. Therefore, the saving "No pain, no gain" is reasonable.

15. A stitch in time saves nine -

Phòng bệnh hơn chữa bệnh / Làm ngay cho khỏi rách việc

A literally means if one does something in time or immediately, it may save a lot of time. On other hands, if one does not solve the problem when it is small, it will gradually grow bigger. Consequently, one must take more time and energy to solve it. In some cases, the problem becomes very dangerous one cannot solve. For example, the water-tank has a small hole. Because it is too small, one thinks that it is not too much serious. But day by day it becomes bigger and one day that hole cannot mend. The water-tank becomes useless. Therefore, one should solve the problem immediately one knows, do not wait until tomorrow. So it is said that: "A stitch in time saves nine."

- This proverb means that if we do not solve problem when it is a small. It will gradually grow bigger. Consequently, we must take more time and energy to solve it. For example, if we do not mend a fear in a dress when it is small, it will be bigger, and as a result, we will have to take more time and stitches to mend it.

16. There is no time like the present -

Không lúc nào bằng lúc này.

Strike from while it is hot - *Uốn sắt khi còn nóng.*

- The present time is very important. The past had already gone one can not change; the future has not come yet, one can do nothing. Moreover, no one can delay the passing of time, no one should not put off a favorable opportunity to do something until tomorrow if one can do it today. For instance, when practicing meditation, a meditator tries to be aware of the object at the present moment, his practice will be progress. Otherwise, he cannot get the benefit in practicing meditation; if he practices the whole life by that way, it is useless. Therefore, one should take advantage of any opportunity in one's hands to fulfill one's wishes. Thus, it is said that: "There is no time like the present."
- This proverb means that we should make effective use of an opportunity when it arises. For instance, if a student studies his lesson only the exam draws near, he finds it hard to pass. If he studies his lessons regularly from the beginning, he can pass it easily. Therefore, we should take advantage of any opportunity in our hands to fulfill our wishes.

17. Small donation, big heart - *Của ít, lòng nhiều*

This proverb is used to express sincerity, considering a small gift offered with love is more precious than a valuable present given with less attention.

For example, the poor gives half a loaf of bread his lunch, to a beggar. Although it's not much, it's small donation, big heart.

18. Rome was not built in a day. –

Muốn đạt được thành công thì phải kiên nhẫn

This proverb means to courage one that becomes impatient and hopeless when he realizes the difficulties to overcome. To build a great city like Rome, many days, many years and even centuries, were necessary. And no task that is really worth doing can be done either quickly or easily. So slow progress must not make us impatient, and obstacles must not discourage us.

19. Rome do as the Roman do - *Nhập gia tùy tục*

It is used to say that when you are in a foreign country, or a situation you are not familiar with, you should behave in the way that the people around you behave.

20. Action speaks louder than words –

Hành động lớn hơn lời nói

What a person does means more than what they say they will do

21. One man's meat is another man's poison –

Thức ăn của người này là chất độc của người khác

It is used to say that different people like different things; what one person like very much, another person does not like at all.

22. It's every for himself – *Trách nhiệm bản thân*

People must take care of themselves and not give or expect any help.

23. The child is father of man -

Trẻ con là thầy của người lớn

Children are the root of mankind. The growth of humanity depends greatly on the preparation of their youth.

24. Like father, like son – *Cha nào con nấy*

It's said say that a son's character or behavior is similar to that of his father.

25. It is never too old to learn –

Học hỏi không bao giờ là quá muộn

One who stops learning is old. One who is still learning is young. Pursuit of knowledge is the greatest pleasure on earth. There are the sayings of the learned. There is another saying similar to the given heading. That is "it is never too late to learn." If we start learning today, today is the right time for us. If we will start learning tomorrow, tomorrow will

be the right time for us. Important thing is to start learning. Today or tomorrow is not a question.

If a man wastes his time in an idle way, he will never have education. The man without education is like a blind. If a man has a little education, he is far-seeing fairly. If he has much education, he is far-seeing the better. Start learning today. Then your knowledge will raise your life proportionately. The high or low position of the person depends on his education. The higher one's education is, the higher one's life is. So we are never too old to learn. In the same way, we are never too late to learn.

Sabbe sattā bhavantu sukkhitattā
May all beings have happy minds!

Sharing Merits

May all beings share this merit
Which we have thus acquired
For the acquisition of
All kinds of happiness.

May beings inhabiting space and earth,
Devas and nagas of mighty power
Share this merit of ours
May they long protect the Teachings!

Hồi Hướng Công Đức

Nguyện cho tất cả chúng sanh
Cùng chia trọn vẹn phước lành hôm nay
Nguyện cho tất cả từ đây
Mọi điều hạnh phúc, mọi thời bình yên.

Nguyện cho chư vị Long Thiên
Trên trời dưới đất oai thiêng phép mầu
Cùng chia công đức dầy sâu
Hộ trì Chánh pháp bền lâu muôn đời!

Nguyện rằng sự chia sẻ giáo pháp này là nhân duyên giúp chúng con và gia quyến thoát khỏi sự khổ tâm, khổ thân, đoạn tận phiền não, tránh mọi cám dỗ hướng đến giác ngộ giải thoát.