

BUDDHISM THROUGH **ENGLISH READING**

for
Diploma Entrance Examination

BOOK I



Kim Dung



BUDDHISM
THROUGH
ENGLISH READING

for
Diploma Entrance Examination

2023

BOOK I

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 đời *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 (giới hạn 45t) đều có thể tham dự vào kỳ thi tuyển sinh được *tổ chức hàng năm tại trường hoặc tại Đại Sư Quán Myanmar ở các nước (ở Việt nam, thi tại Đại Sư 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 và các thông tin về kỳ thi có thể 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 buổi 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 buổi chiều, thí sinh trả lời 5 câu hỏi 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 sáng hôm sau. 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 thông báo qua email. Khi nhận được thông tin trúng tuyển, thí sinh gửi 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 Pāli, tiếng Myanmar, và dĩ nhiên tiếng Anh các môn như Abhidhamma, Thiền Vipassana, Thiền Chỉ (Samatha), Luật, Kinh, Sử Phật giáo Myanmar, Hoảng 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 và 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 & Sīlavissuddhi (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 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 đề 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

CONTENT

Topic 1: The life of the Buddha	14	Topic 5: Abhidhamma	167
1.1 The life of the Buddha	14	5.1 The Four Paramatthas	167
1.2 The life of the Buddha	21	5.2 Citta – Consciousness	171
1.3 How do you understand the word ‘Buddha’	25	5.3 Characteristics of Cetasika	175
1.4 The Bodhisatta Siddhattha’s Renunciation	30	5.4 Rūpa	179
1.5 The Great Renunciation	36	5.5 The Four Great Elements	181
1.6 Search & Enlightenment of the Buddha	40	Topic 6: The Triple Gem	186
1.7 The work of the Buddha after His enlightenment	44	6.1 The Triple Gem	186
1.8 The Missionary	49	6.2 Three Objects of Veneration for a Buddhist	190
1.9 The Great Demise	52	6.3 The Nine Supreme Virtues of the Buddha	193
Topic 2: The Buddha’s Teachings	55	6.4 The Six Supreme Virtues of the Dhamma	196
2.1 The First Sermon Dhammacak- kappavattana Sutta	55	6.5 The Nine Supreme Virtues of the Saṅgha	198
2.2 The Dhammacakkappavattana Sutta	59	6.6 The benefits of taking refuge in the Triple Gem	201
2.3 The reason to avoid two extremes	63	6.7 The benefits of being a Buddhist	205
2.4 The Buddha’s perspective on the two extremes in life	67	Topic 7 : Sīla –Morality	208
2.5 The Four Noble Truths	69	7.1 The importance of Sīla	208
2.6 Buddhist’s viewpoint of Dukkha	73	7.2 Morality	216
2.7 The fundamental of Buddhism	78	7.3 The purification of virtue with reference to Visuddhimagga	218
2.8 The Cause of Suffering	81	7.4 Five Precepts (Pañca Sīla)	222
2.9 The Cessation of Suffering (An essay on Nibbāna)	86	7.5 Eight Precepts (Uposatha	
2.10 The Eightfold Noble Path	90		

2.11 The Path leading to Cessation of Suffering (The Eightfold Noble Path)	94	Atṭhaṅga Sīla)	227
2.12 The Law of Dependent Origination	96	7.6 Nine Precepts observed by Theravāda Buddhists	230
2.13 The Three Universal Characteristics	107	7.7 Why are Vinaya rules essential for Monks?	234
2.14 The Three Universal Characteristics according to Theravāda Buddhist Perspective	113	7.8 Basic Precepts for Buddhist Lay Devotees	237
2.15 The Maṅgala Sutta	117	Taking Refuge in Three Gem in Pāḷi	239
2.16 Summary of Maṅgala sutta	128	The five, the eight, the nine precepts in Pāḷi	240
2.17 Karaṇīya - Mettā sutta	130	Topic 8: Dāna – Generosity	243
2.18 Summary of Mettā sutta	136	8.1 Dāna in Buddhism	243
Topic 3: The name of Tipiṭaka	138	Topic 9: Kamma & Rebirth	249
3.1 The Tipiṭaka	138	9.1 The theory of Kamma in Buddhism	249
3.2 An introduction to the Tipiṭaka	145	9.2 The theory of Kamma	253
Topic 4: The Dhammapada	151	9.3 The role of Cetanā in Kamma	255
Chapter 1: The twin verses	156	9.4 Rebirth in Buddhism	257
Chapter 3: The Mind	160	9.5 The Doctrine of Rebirth in Buddhism	260
Chapter 4: Flowers	162		
Chapter 5: Fools	165		

**NAMO TASSA BHAGAVATO
ARAHATO
SAMMĀ SAMBUDDHASSA**

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

Chúng con thành kính đánh 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 quý 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 khỏi 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 ñātinaṃ hotu,
sukhitā hontu ñātayo.**
(3 times)

**HỒI HƯƠNG PHƯỚC
BÁU**

*Do sự phước báu mà
chúng con đã trong sạch
làm đây. Xin hồi hương
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.*

Sādhū! Sādhū! Sādhū!

TOPIC 1

THE LIFE OF THE BUDDHA

1.1

The Life of the Buddha

Gotama Buddha, the **founder** of what came to **be known as** Buddhism, lived in Northern India in the 6th century B.C. His **personal** name is *Siddhattha* which means “**wish-fulfilled**” and family name is *Gotama*. The name “Buddha” was given to Him after He attained Enlightenment and realized the Truth.

He was born at *Lumbinī* park, Nepal on the full moon day of *Vesak* (May) in 624 B.C. He was the son of King *Suddhodana* and Queen *Mahāmāyā*. At the age of 16, he married his cousin named *Yasodharā* and had a son named *Rāhula*.

At the time, he saw the Four Great **Omens**, namely, an old man, a sick man, a dead man and a recluse. There was a great change in his mind he understood **the nature of life** and felt **compassionate for** all **human** beings who have **to face** the suffering of old age and death. Therefore, he decided to find the way out not only for himself but also for mankind.

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

1 **find-found-found** [faɪnd-faʊnd] discover, *khám phá*

found-founded	[faundid]	establish, <i>thành lập</i>
founder	[ˈfaundə(r)]	<i>người sáng lập</i>
2 be known as sth/ sb		be regarded as sb/sth <i>được xem là / như...</i>
3 person	[ˈpɜːsn]	human being
personal	[ˈpɜːsənl]	individual, <i>cá nhân</i>
4 wish-fulfilled	[wiʃ ˈfʊlɪld]	<i>nguyện vọng viên thành, viên mãn</i>
5 The Four Noble Truths	<i>Catu Ariya Sacca</i>	<i>Tứ Thánh Đế Tứ Diệu Đế</i>
6 at the age of (16)	[eidʒ]	<i>ở độ tuổi (16)</i>
7 omen	[ˈəʊmən]	event, <i>sự kiện</i>
8 recluse	[riˈkluːs]	bhikkhu, <i>sa môn</i>
9 ascetic	[əˈsetik]	holy hermit, <i>đạo sĩ, sa môn, ẩn sĩ</i>
10 nature of life	[ˈneɪtʃə(r) əv laɪf]	typical qualities of life <i>bản chất cuộc sống</i>
11 compassion for	[kəmˈpæʃn]	feeling of pity for the suffering of life, <i>lòng trắc ẩn, tâm bi mẫn</i>
compassionate	[kəmˈpæʃənət] [ˈhjuːmən]	<i>thương xót</i>
12 human		of people <i>chúng sanh</i>
human beings		mankind, <i>con người</i>
human/ humans		people in general, all
humanity	[hjuːˈmænəti]	human, <i>nhân loại</i>

13 face / face	[feis]	front part of the head,
facial	[‘feɪʃəl]	<i>khuôn mặt/ đôi mắt</i> <i>trên khuôn mặt</i>

At the age of 29 in 594 B.C., He renounced the world and searched for **the ultimate truth**. He met two ascetics *Ālāra Kālāma* and *Uddaka Rāmaputta* and learnt their **doctrines**; however their methods did not lead to **the super-knowledge**, so he left them. After that, he practised self-mortification for 6 long years. This **misleading** practice only leads him almost to **the verge of death**. Then, having known that these were wrong practice, he **discarded** them and **reverted to** a normal diet and balanced **mode of living** by avoiding the two **extremes**, **indulgence in sensual pleasures** (*kāmasukhallikānuyoga*) and **self-mortification** (*attakilamathānuyoga*) and followed **the Middle Way** (*majjhimapāṭipada*).

At the age of 35, He **attained** Buddhahood. Since then, the Buddha worked **tirelessly** and **relentlessly** for the **benefits** of human beings, *Devas* and *Brahmas* for 45 years until the Buddha entered into *Mahāparinibbāna* in *Kusināra*, at the age of 80, at the full moon day of *Vesak* in 543 B.C. His body was cremated with great ceremony and **the relics** were divided among *Brahmins*, kings and nobles and were then enshrined in ten stupas.

Although the Buddha attained *Parinibbāna* nearly 25 centuries ago, all the teachings that He had **expounded** to

mankind during His lifetime still exist in their complete purity and spread all over the world today.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1	suffer from	[ˈsʌfə(r)]	physical or mental pain
	suffering	[ˈsʌfəriŋ]	khổ đau
	sufferings	[ˈsʌfəriŋz]	nỗi đau đớn những khổ đau
2	the way out	[wei aut]	the way of freedom, con đường giải thoát
3	renounce	[ri:ˈnauns]	give up, thoát ly
	renunciation	[ri,nʌnsiˈeiʃn]	sự xuất ly
4	search for	[sɜ:tʃ]	look for, tìm kiếm
5	ultimate	[ˈʌltimət]	sublime, tối thượng
	Ultimate Truth	[tru:θ]	Chân lý tối thượng, Chân đế
	Conventional Truth	[ˌkənˈvenʃənl]	Tục đế sets of teaching, học
6	doctrine	[ˈdɒktrin]	thuyết, giáo lý show the way to,
7	lead-led-led to	[li:d] [led]	dẫn đến, đưa đến lạc lối,
	mislead	[misˈli:d]	lầm đường, sai lầm
	misleading	[misˈli:diŋ]	insight-knowledge,
8	the super- knowledge	[ˈnɒlidʒ]	tri kiến
9	self- mortification	[mɔ:tifiˈkeiʃn]	khổ hạnh (ép xác) attakilamathānuyoga

		[atta+ kilamattha+ anugoyya]
10 the verge of (death)	[vɜ:dʒ]	the edge of <i>gần kề, bờ vực, sắp</i>
11 discard	[dis'ka:d]	get rid of, throw sth away, <i>buông bỏ, xả bỏ</i>
discard	[ˈdiska:d]	<i>sự buông bỏ</i>
12 revert to	[ri'vɜ:t]	<i>trở lại tình trạng cũ</i>
13 mode of life	[məʊd]	mode of living, <i>lối sống</i>
14 extreme	[iks'tri:m]	very serious, <i>cực đoan</i>
15 indulgence in sensual pleasures	[in'dʌldʒəns] [ˈsenʃuəl ˈpleʒə]	<i>tham đắm lợi dưỡng</i> <i>kāmasukhallikānuyoga</i> [kama + sukha + lika+ anuyoga]
16 the Middle Way		<i>con đường Trung đạo</i> <i>majjhima pāṭipada</i>
17 attain	[ə'tein]	achieve sth, <i>thành đạo,</i>
attainment	[ə'teinmənt]	<i>đắc quả</i>
18 tired	[taiəd]	achievement
tired of doing sth		weary, <i>mệt mỏi</i>
tireless	[ˈtailəs]	bored with sth, <i>chán nản</i>
19 relentless	[ri'lentləs]	energetic, <i>đầy sinh lực</i>
20 benefit	[ˈbenifit]	constant, <i>liên tục</i> advantage, <i>lợi lạc,</i>

benefit from		<i>lợi ích</i>
21 Devas and Brahmas	[kri'meit]	<i>Chư Thiên & chư Phạm thiên</i>
22 cremate		<i>hỏa táng</i>
23 the great ceremony	['seriməni] ['relik]	<i>Lễ Trà Tỳ</i> the remains of a holy person, <i>Xá lợi</i>
24 relic		
25 divide into divide between sb	[di'vai]	split up, <i>chia thành phân ra</i>
26 brahmin		<i>Bà-la-môn</i>
27 noble / noble	['nəubl]	Nobleman/ honorable <i>Vị Thánh /cao quý</i>
28 shrine	[ʃrain]	stupa, a house of worship, <i>lăng, bảo tháp</i>
enshrine in sth	[in'ʃrain]	place sth in shrine <i>cất giữ (thánh vật)</i>
29 expound sth to sb	[ik'spaund]	preach, teach, <i>thuyết giảng</i>

• **Answer the following questions**

1. Where and when did Gotama Buddha live?
2. What are the names of Siddhattha's wife and son?
3. What were the Four Great Omens?
4. Did He decide to find the way of freedom for himself?
5. When did He give up the world to search for the Ultimate Truth?
6. Who was His first masters?

7. Why did He leave them?
8. What did He do after having known that self- mortification was wrong practice?
9. How did the Buddha work when attaining Buddhahood?
10. How are the Buddha's teachings today?

Say whether the following statements are True or False

1. At the age of 35, He renounced the world.
2. He practiced self-mortification for 7 years.
3. After having known it were misleading practices, He discarded them and followed the Middle Path.
4. His compassion for all human beings facing the suffering of old age and death so He decided to find the way out for himself and his family.
5. The Buddha entered into *Mahāparinibbāna* in *Kusināra* after working tirelessly and relentlessly for the benefits of human beings.

Construct new sentences using the word given below:

- a) at the age of
- b) omen
- c) human
- d) search for
- e) the verge of

1.2

The Life of the Buddha

The Buddha, the founder of Buddhism, was born on the Full Moon Day of May (*Vesak*) in the 6th century B.C, at *Lumbini* Park, in the North India (modern Nepal). His personal name was *Siddhattha*, and *Gotama* was his family name. His father was King *Suddhodana* who ruled the land of *Sākyans* at *Kapilavatthu*, and his mother was Queen *Mahāmayā*.

According to their custom, he was married at the age of sixteen to a beautiful princess named *Yasodharā*. The young prince and his wife lived in palace with every luxury and enjoyed the royal life for thirteen years. One day, he saw the Four Great Omens on his journey around the city, i.e an old man, a sick man, a dead man and a monk. From that day, he was greatly changed and understood the nature of life, the suffering of mankind. He decided to find the solution, the way out of this universal suffering. At the age of twenty- nine, soon after the birth of his only child, *Rāhula*, he left the kingdom and became an ascetic.

For six years, the ascetic *Gotama* followed the most severe practice under the guidance of *Ālāra Kālāma* and *Udaka Rāmaputta*. He attained what these two hermits attained but He was not satisfied. He left them and followed the self- mortification, later he realized his mistakes, so he left his wrong practice and received the milk-rice. His body

became stronger. He went to the river *Nerañjarā*, sat at the *Bodhi* tree and took the Middle Path. At the age of thirty –five, on the Full Moon Day of *Vesak*, he attained the enlightenment and became the Buddha, the Fully Enlightened One.

Then the Buddha *Gotama* preached the first sermon named *Dhammacakkappavattana Sutta* to the five ascetics, His old colleagues, in the Deer Park at *Isipatana* near *Benares*. From that day for 45 years, the Buddha taught all classes of men and women, kings and peasants, *brahmins* and outcasts, etc. without making the slightest distinction between them. He recognized no differences of caste or social groupings, and the way He preached was open to all men and women who were ready to understand and to follow it. His *Dhamma* has brought the benefits and welfares for all humans and deities.

At the age of eighty, on the Full Moon Day of *Vesak*, the Buddha passed away at *Kusinārā*, leaving behinds thousands of followers, monks and nuns, and a vast treasure store of *Dhamma*. His sacred body was cremated and His relics were divided into eight portions for eight powerful countries at that time.

Although the Buddha attained *Parinibbāna* over twenty-five centuries ago, all the teachings that He had expounded to humans still exist in their complete purity and spread all directions. Following what the Buddha had taught, His followers continue to promote and propagate Buddhism.

Nowadays, Buddhism is considered as one of the greatest religions all over the world.

Say whether the following statements are True or False

1. When he was 16, he was married to Yasodharā.
2. He renounced the kingdom at the age of 35.
3. He was interested in the most severe practice.
4. He left his wrong practice to receive milk rice.
5. Dhammacakkappavattana Sutta was his first sermon.
6. He preached the Dhamma to high classes.
7. He recognized some differences of caste or social groupings.
8. His relics were divided into eighteen portions.
9. His followers continue to promote and propagate.
10. Buddhism is known as one of the greatest religions all over the world.

Construct new sentences using the word given below:

- a) renounce
- b) his first sermon
- c) Buddhism
- d) Buddhist
- e) ascetic

One of the First Utterances of the Buddha.

Thro' many a birth in existence wandered I,
Seeking, but not finding, the builder of this house.
Sorrowful is repeated birth.
O housebuilder, thou art seen. Thou shall build no house
again.
All thy rafters are broken. Thy ridge-pole is shattered.
Mind attains the Unconditioned.
Achieved is the end of craving.
*(The Buddha's experience of the Bliss of Emancipation
in the seventh week after His Enlightenment)*

Một trong những Phật Ngôn đầu tiên

*Trải từ vô thủy tử sanh,
Vô minh mất dấu tác nhân luân hồi,
Đêm nay tương ngộ nhau rồi,
Ngôi nhà sở hữu giờ ôi! Hoang tàn!
Vẫy chào người thợ ái tham!
Cột kèo nát cả còn làm được chi?
Bến đời từ biệt ra đi,
Ái tham gọi lại, Ta về vô sanh!
(Sự chứng nghiệm Quả Phúc Giải thoát của Đức Phật vào
tuần thứ bảy sau khi Ngài Giác ngộ)
(Sư Toại Khanh thi hóa)*

1.3

How Do You Understand the Word “Buddha”?

“Buddha” is a *Pāli* word, which literally means “The Knower” or “The Awakened One” or “The Enlightened One” of the Four Noble Truths. The Awakened One is a person who has already awakened from the sleep of **ignorance**.

The *Bodhisattva* was born as a son of King *Suddhodana* and chief **consort** *Mahāmāyā* in 624 B.C. in Kapilavatthu. He was named “*Siddhartha*” meaning “wish-fulfilled”. After the birth, the King invited eight *Brahmins* to **predict** the prince’s future. The youngest *Brahmin Koṇḍañña* raised one finger and predicted precisely that the prince would certainly become a Buddha, while the other seven raised two fingers and prophesied that prince would become either a Buddha or **Universal Monarch**. At the age of sixteen, he was not only provided with the three palaces according to the three seasons but also given in marriage to *Yasodharā*.

When he reached the age of 29, he saw the Four Great Omens such as an old man, a sick man, a dead man and a monk. At that time, a son was born and he thought that the son was the only **hindrance** for escaping from the worldly **miseries**. So thinking, he renounced all his royal possessions including his wife and son and made himself an ascetic. First, he practiced under the **guidance** of the ascetic *Āḷāra Kālāma* and

Uddaka Rāmaputta. But the *Bodhisattva* realized that their teachings could not show him the path to *Nibbāna*. Therefore, he left them and practiced many forms of severe austerities (*Dukkha cariya*) for six long years. These misleading practices only led him almost to the verge of death. Then, having known that these were wrong practices he discarded them and converted to a normal **diet** and balanced mode of living by avoiding the two extremes, i.e. indulgence in sensual pleasures (*kāmasukhallikanuyoga*) and self-mortification (*attakillamathanuyoga*) and followed the Middle Way (*Majjhima-pāṭtipada*). Not long after, at the age of 35, he attained Buddhahood.

The Buddha worked tirelessly and relentlessly for the benefits of human beings, Devas and *Brahmas* for forty-five rain retreats (*vassas*). At the age of 80, the Buddha entered into *Mahāparinibbāna* in *Kusināra*.

(Composed by U Saw Mra Aung)

The Tathāgata's (Ten) Epithets

Như Lai (Thập) Hiệu

1 The Tathāgata	<i>Đức Như Lai</i>
2 The Perfected One / The Worthy One	<i>Bậc A-la-hán / Bậc Ứng cúng</i>
3 The Fully Self- Awakened One/ The Awakened One	<i>Bậc Chánh Đẳng Chánh Giác/ Bậc Tỉnh thức</i>
4 The Supreme Buddha	<i>Bậc Vô thượng Giác ngộ</i>

5 (who is) endowed with knowledge and right conduct	<i>Bậc đầy đủ Tri kiến và Đức hạnh</i>
6 The Lord/The Blessed One /An Accomplished One	<i>Đấng Thế Tôn / Bậc Ứng Cúng</i>
7 The Welcome One , The Happy One	<i>Bậc Đạt Hạnh Phúc</i>
8 The Knower of the Worlds	<i>Bậc Thế Gian Giải / Bậc Hiểu biết các thế giới</i>
9 The Supreme / Matchless Leader Charioteer of men willing to be tamed	<i>Bậc Vô thượng Điều Ngự (giáo hóa cho những ai muốn được giáo hóa)</i>
10 The Teacher of Gods and men	<i>Thiên Nhân Sư</i>
11 The Buddha	<i>Đức Phật</i>
12 The Enlightened One	<i>Bậc Giác Ngộ</i>
13 The Exalted One/ The Well-Farer (Sugato)	<i>Đức Thế Tôn Đấng Thiện Thệ</i>
14 Master Gotama	<i>Đức Cồ Đàm</i>
15 Sakyamuni	<i>Đức Thích Ca Mâu Ni</i>
16 The Conqueror of the Battle	<i>Bậc Tối Thắng/ Bậc Thắng giả chiến trường</i>
17 The Omniscient	<i>Bậc Chánh Biến Tri/ Toàn Tri</i>
18 The Stainless One The Pure One	<i>Bậc Vô Nhiễm</i>
19 The All-Seeing One	<i>Bậc Biến Nhãn</i>
20 The Wise One	<i>Bậc Thiện Tuệ</i>
21 The Sorrowless One	<i>Bậc Thoát ly sầu muộn</i>

22 The Leader of the Caravan	<i>Vị Trưởng đoàn lữ khách</i>
23 The King of Righteousness	<i>Đấng Chánh Pháp Vương</i>
24 The Possessor of the Ten Forces	<i>Đức Thập lực</i>

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 ignorance	[‘ignərəns]	delusion, <i>sự vô minh</i>
ignorant	[‘ignərənt]	delusive, <i>si mê, mê muội</i>
2 consort	[‘kɒnsɔ:t]	<i>vua hay hoàng hậu</i>
3 predict	[pri’dikt]	prophecy, <i>tiên đoán</i>
4 precisely	[pri’saisli]	exactly, <i>chính xác</i>
5 monarch	[‘mɒnək]	<i>hoàng đế</i>
6 Universal Monarch	[ju:ni’vɜ:sl]	<i>Chuyển luân Thánh vương</i>
7 hinder	[‘hində(r)]	obstruct, <i>gây trở ngại</i>
hindrance	[‘hindrəns]	obstacle, <i>chướng ngại</i>
8 escape from	[is’keɪp]	get free from, <i>giải thoát</i>
9 misery	[‘mizəri]	great suffering, <i>bất hạnh</i>
10 austerity	[ɔ:’sterəti]	unhappiness, <i>sự khổ hạnh</i>
11 severe	[si’viə(r)]	austere ^{ness} , severity
austerities		<i>khổ hạnh</i>
12 convert to	[kən ‘vɜ:t]	<i>chuyển đổi (cải đạo)</i>
13 rain treat	[‘rein tri:t]	<i>mùa An cư (vassa)</i>
14 guidance	[‘gaidəns]	instruction, <i>hướng dẫn</i>
15 diet	[’daiət]	nourishment, <i>chế độ ăn kiêng</i>

• **Answer the following questions**

1. What does 'Buddha' mean?
2. Who is the Awakened One?
3. Who predicted exactly that the Prince would become a Buddha?
4. What did he think when his son was born?
5. Did he become an ascetic or a universal monarch?
6. Why did he leave his first masters?
7. How long did he practice many forms of severe austerities?
8. How did he balance mode of living?
9. When did he attain Buddhahood?
10. What did the Buddha work tirelessly and relentlessly for?

Construct new sentences using the word given below:

- a) the Awakened One
- b) guidance
- c) at the age of
- d) hindrance
- e) escape from



1.4

The Bodhisatta Siddhattha's Renunciation

The renunciation of Prince *Siddhattha* was **the boldest step** that a man has ever taken. **Critics** have condemned *Siddhattha* for his manner of leaving home and Kingdom. Yet what would have happened if he had not left so **stealthily** and had approached his loved ones for a formal **farewell**? They would, of course, have **implored** him to change his mind. The scene would have been **hysterical**, and the little **domain** of his father *Rajah Suddhodana* would have been thrown into **turmoil**. His **intention** to seek the truth would have had to be **aborted** by his father and wife who would prevent him from his renunciation plans. During his final moments in the palace, he visited His bedroom and looked at his **slumbering** wife and their newborn child. The great **impulse** to remain and abandon his plan must have caused him **agony**.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

- | | | |
|-------------------------|---------------|--|
| 1 bold- bolder- | [bəuld] | brave, courage, <i>tự tin,</i> |
| boldest | | <i>gan dạ</i> |
| the boldest step | | <i>bước đi vĩ đại nhất</i> |
| 2 critic | ['kritik] | reviewer, <i>nhà phê bình</i> |
| criticize | ['kritisaiz] | condemn, <i>chỉ trích</i> |
| 3 stealth | [stelθ] | fact of doing things quietly and secretly, <i>sự rón rén</i> |

stealthy	[stɛlθi]	thầm lặng
4 farewell	[ˈfeəwel]	saying goodbye, tạm biệt
5 implore	[imˈplɔː(r)]	beg, van nài, van xin
imploration		
6 change one's mind		thay đổi ý định của ai
7 scene	[siːn]	hiện trường
8 hysterical	[hisˈterikl]	out of control, kích động
9 domain	[dəʊˈmeɪn]	area, field, sphere, lãnh thổ
10 turmoil	[ˈtɜːməɪl]	confusion, sự hỗn loạn
11 intend to	[inˈtend]	mean, dự định
intention of doing sth	[inˈtenʃn]	aim, purpose, ý định
12 seek for	[siːk]	look for, search, tìm kiếm, tầm cầu
13 abort	[əˈbɔːt]	fail, not to succeed, thất bại
be aborted	[əˈbɔːtid]	
abortion	[əˈbɔːʃn]	defeat, failure, sự thất bại
15 prevent sb from doing sth	[priˈvent]	stop sb from doing sth ngăn cản ai làm gì
16 tempt	[tempt]	seduce, entice, cám dỗ
temptability		sự cám dỗ
17 formidable	[ˈfɔːmɪdəbl]	impressive on, gây ấn tượng
18 slumber	[ˈslʌmbə(r)]	sleep well, ngủ say
slumbering		
19 impulse	[ˈɪmpʌls]	sudden desire sth,
impulsive	[ˈɪmpʌlsɪv]	sự thúc giục

thoughtless, *hấp tấp*

Certainly in those days in India, it was considered a noble thing for a man to forsake home and loved ones to become an ascetic to lead a holy life. All things considered, it would seem that *Siddhattha* was right in boldly and quickly achieving his plan.

He renounced the world not for **his own sake** or convenience but for freedom from suffering humanity. To him the whole of mankind is one family. The renunciation of Prince *Siddhattha* at that early age was the boldest step that a man could have ever taken.

In the eyes of this young Prince, the whole world was burning with **greed, anger, delusion** and other defilements. He saw each and all living beings in this world, including his wife and child, suffering from all sorts of physical and mental **ailments**. So determined was He to seek a **solution** for the eradication of suffering amongst suffering humanity that he prepared to sacrifice everything.

Two thousand five hundred years after his renunciation, some people criticised him for his action. His wife, however, did not accuse him of **desertion** when she realised the purpose of his renunciation. Instead, she gave up her **luxurious** life to lead a simple life as a mark of respect.

- **Vocabulary**

Grammar : *Conditional sentence*

- What *would have happened* if he had not left so stealthily and *had approached* his love ones for a formal farewell?

• Vocabulary (**verb** - **noun** – **adjective** – **adverb** - **Pāli**)

1 all things		<i>sau khi cân nhắc kỹ...</i>
consider (idm)	[kən'sidə(r)]	
2 take steps		<i>áp dụng các biện pháp</i>
3 agony	['ægəni]	great pain, <i>phiền não</i> ,
physical pain &	['fizikl]	<i>đau đớn thể xác và lo âu</i>
mental agony	['ægəni]	<i>về tinh thần</i>
4 forsake	[fə'seik]	abandon, give up,
		<i>từ bỏ, đoạn diệt</i>
5 holy	['həuli]	sainted, <i>thánh thiện</i>
a holy life		<i>đời sống phạm hạnh</i>
6 one's own		<i>vì lợi của bản thân</i>
sake (idm)		
7 greed, anger,	[gri:d'æŋgər]	lust, hatred, ignorance
delusion	di'lu:ʒn]	<i>lobha, moha, dosa</i>
		<i>tham ái, sân hận, si mê</i>
8 defile	[di'fail]	make sth dirty,
		<i>làm ô nhiễm</i>
defilement	[di'failmənt]	<i>lậu hoặc, cấu uế</i>
9 ailment	['eilmənt]	sickness, <i>đau ốm</i>
ail		to feel ill
10 solve	[sɔ:lv]	answer, <i>giải quyết</i>
solution	[sə'luʃn]	resolution, <i>giải pháp</i>
11 eradicate	[i'rædikeit]	eliminate, get rid of,

	eradication		đoạn diệt, loại bỏ
12	sacrifice	[ˈsækrɪfaɪs]	sự hy sinh
	sacrificial	[ˌsækrɪˈfiʃl]	hy sinh
13	accuse sb of doing sth	[əˈkjuːz]	buộc tội ai về điều gì
14	desertion	[dɪˈzɜːʃn]	abandonment, sự bỏ rơi
	desert	[ˈdezət]	bỏ đi, rời đi
15	purpose	[ˈpɜːpəs]	goal, aim, mục đích,
16	luxurious	[lʌgˈʒuəriəs]	very comfortable, xa hoa
	luxuriousness		

Grammar : Inversion (to emphasize)

- *So determined was He* to seek a solution for the eradication of suffering amongst suffering humanity *that* He prepared to sacrifice everything
- *He was so determined* to seek ... humanity *that* he prepared ...

Say whether the following statements are True or False

1. The renunciation of Prince Siddhattha was the bravest step.
2. His father and wife prevented him from his renunciation plan.
3. During his final moments in the palace, he visited his father and wife.

4. He left the world for freedom from suffering human.
5. The whole world was burning with greed and anger.
6. He saw his wife and child suffering from all sorts of physical and mental ailments.
7. He was so determined to seek a solution that he was ready to sacrifice everything.
8. Most of people criticized him for his action.
9. His wife knew the purpose his renunciation.
10. His wife led a simple life after he had left the palace.

Construct new sentences using the words given below:

- a) the bodest step
- b) renunciation
- c) All things considered
- d) delusion
- e) accuse somebody of something



1.5

The Great Renunciation

By nature Prince *Siddhattha* endowed both in **inquisitive** and **contemplative**. Although he lived in the luxury palace with his wife and was surrounded by many beautiful songstresses, the young prince never felt really happy. He always thought about His life as well as human beings' life.

One day he asked permission to make a travel. On his journey around the city he saw the four omens, i.e. an old man, a sick man, a dead man and a monk. The first three sights convinced him of the **inexorable** nature of life and the universal sickness of humanity. The fourth one hinted him a way out of this suffering. From that moment, the prince *Siddhattha* was more resolved than ever to renounce the world to find the true happiness and the eternal peace.

As the time went by, prince *Siddhattha*'s thought turned to the problem of suffering. His **boundless compassion** did not allow him to enjoy the worldly pleasures. He was sorrow not only for his own life but also for all mankind who have to be reborn in the round of *samsāra*. He knew that the sensual pleasures in the world are **superficial** and impermanent. Thus, despite all the comfort and luxury he enjoyed, He was never really happy. Through his years of happiness, the prince felt **an urge**, deep down his heart, to do something that would solve the problems of mankind and free people from miseries.

At that time, his only child *Rāhula* was born. But **the time was ripe** for him to depart. With firm determination to discover the truth that would benefit for mankind **at large**, and with knowing that his wife and the newly born child would be well provided and protected by the royal parents in his absence, he left the palace, became the wandering homeless and penniless ascetic with only a few pieces of garments to cover his body.

He was then twenty – nine years old, still very much in the prime of youth. That event was known as a **momentous** sacrifice and it came to be known as the Great Renunciation. By the venture undertaken by *Siddhattha* over 2500 years ago, the world today has endowed with the greatest and richest **spiritual heritage** known to mankind.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1	nature	[ˈneɪtʃə(r)]	characteristic, quality, <i>bản chất, tính cách</i>
2	inquisitive inquisitiveness	[ɪnˈkwɪzətɪv]	curious, <i>hiếu kỳ</i>
3	contemplative - ness	[kənˈtemplətɪv]	thoughtful, <i>suy niệm</i>
4	convince convincement	[kənˈvɪns]	persuade, <i>thuyết phục</i>
5	inexorable	[ɪnˈeksərəbl]	inflexible, <i>không thay đổi</i>
6	hint	[hɪnt]	suggest, <i>gợi ý</i> , <i>nói bóng gió</i>

7	resolve resolve	[ri'zɒlv]	determine/ determination <i>kiên quyết, quyết tâm</i>
8	boundless	['baʊndləs]	limitless, vô hạn
9	compassion for sb	[kəm'pæʃn]	sympathy for another, <i>lòng trắc ẩn</i>
10	passion	['pæʃn]	sensual desire, say mê
11	superficial	[,su:pə'fiʃl]	not deep, hời hợt
12	urge / urge	[ɜ:dʒ]	strong wish, thúc giục
13	the time was ripe		on time, đúng thời điểm
14	depart from / for	[di'pɑ:t]	leave, go away, rời khỏi
15	firm / firm	['fɜ:m]	company/ steady, <i>công ty/ kiên định</i>
16	at large		at a broad, toàn bộ, <i>hầu hết</i>
17	in the prime of youth	[praɪm] [ju: θ]	<i>tuổi thanh xuân</i>
18	momentous - ness	[mou'mentəs]	important, significant <i>quan trọng, thiết yếu</i>
19	venture venture	['ventʃə(r)]	hazard, risk, <i>liều lĩnh, việc mạo hiểm</i>
20	spiritual heritage	['spɪrɪtʃuəl] ['herɪtɪdʒ]	<i>di sản tâm linh</i>

Say whether the following statements are True or False

1. Living in the luxury palace, the young prince did not feel sad.
2. The four omens convinced him of inexorable nature of life.
3. The sight of a monk hinted him a way out of suffering.
4. He gave up the world to find the true happiness and the eternal peace.
5. He was not allowed to enjoy the worldly pleasures by His endless compassion.
6. He was sorrow not only for himself but also for his wife and son.
7. When Rāhula was born, he was determined to leave the palace.
8. His father would protect his wife and son during his absence.
9. He left the palace with a lot of pieces of garments to cover his body.
10. The Buddha left mankind the greatest and richest spiritual heritage.

Construct new sentences using the word given below:

- a) at large
- b) a way out of
- c) the sensual pleasures
- d) spiritual heritage
- e) mankind

1.6

Search and Enlightenment of the Buddha

Six hundred and twenty three years before Christ, on the full moon day of May, in the *Rupandehi* district of the Kingdom of Nepal today, at Lumbini, a lovely garden full of green shady *Melly Salla* groves, *Sakya* Prince *Siddhattha Gotama*, the Buddha-to-be who would become the teacher of the greatest religion in the world, was born.

After seeing the Four Great Omens, namely, an old man, a sick man, a dead man and a holy hermit, Prince *Siddhattha* understood the truth of life; he left his kingdom and renounced the world in 594 B.C.

The ascetic Gotama wandered about the valley of the Ganges, at first approaching famous teachers, *Ālāra Kālāma* and *Uddaka Rāmaputta*, and following their teachings. But their methods did not lead to super-knowledge, awakening, so he turned away from them. Next he joined a group of five ascetics and practised the most severe ways of life for six years. Because he gave up food, he grew thinner and thinner, but still he did not reach his goal. Then he gave up the two extremes, indulgence in sensual pleasures (*kāmasukhallikānuyoga*) and self-mortification (*attalikamathānuyoga*) and followed the Middle Path (*Majjhima-paṭipadā*). To restore his health, he accepted the milky rice offered by a young lady called Sujātā and then sat cross-legged under the big Bodhi Tree (the tree of

enlightenment). He decided not to rise from his meditation until he gained super-knowledge. The **Bodhisatta** was so resolute in his great **struggle for** Buddhahood that no **Mara** nor the evil forces could **break through** his calm concentration.

Finally, at midnight, he achieved the three-fold knowledge, i.e. the knowledge of his own former births, the knowledge of other beings passing away and arising, and the knowledge of the total destruction of all impurities. He attained the freedom of mind and the freedom by **wisdom** and become the Buddha, the Fully Awakened One, the Conqueror of the Battle, who opened **the Door of Deathlessness, Nibbāna** to all living beings.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 enlighten	[in'laɪtn]	explain to, <i>khai sáng ai</i>
enlightenment	[in'laɪtnmənt]	insight, awareness <i>sự chứng ngộ, giác ngộ</i>
2 wander	[ˈwɒndə(r)]	walk about, <i>lang thang</i>
3 awakening	[ə'weɪkənɪŋ]	awareness, <i>sự tỉnh thức</i>
4 turn away from	[tɜ:n]	refuse, <i>quay đi, từ chối</i>
5 severe	[si'viə(r)]	extremely bad, <i>khắc nghiệt</i>
6 restore	[ri'stɔ:(r)]	<i>phục hồi</i> (health,spirit) <i>tái thiết</i> (building), <i>phục chế</i> (picture)
7 meditate	[ˈmedɪteɪt]	think carefully, <i>suy niệm</i>
meditation	[medi'teɪʃn]	<i>thiền</i>

8	rise / emerge		come out of/ pass out of, <i>xuất thiền, xuất định</i>
	from one's meditation		
	≠ enter into		come/ pass into, <i>nhập định</i>
	meditation		
9	The Bodhisatta		<i>Bồ tát</i>
10	Buddhahood		<i>Phật quả</i>
11	struggle for sth	[ˈstrʌɡl]	<i>fight, chiến đấu</i>
12	Māra		<i>Ma vương</i>
13	break through	[ˈbrek θru:]	<i>phá vỡ, xâm nhập</i>
14	wise	[waiz]	clever, <i>khôn ngoan,</i>
	wisdom	[ˈwɪzdəm]	insight, <i>trí tuệ</i>
15	The Door of	[dɔ:(r)]	the Path to Nibbāna
	Deathlessness	[ˈdeθləsnəs]	<i>cánh cửa Bất tử</i>
16	Nibbāna		<i>Niết bàn</i>

Grammar: Clause of Result (So ... that)

• The Bodhisatta was **so** resolute in his great struggle for Buddhahood **that** no Māra nor the evil forces could break through his calm concentration

→ *Bồ Tát kiên quyết trong thiền định khiến cho cả Ma vương lẫn những ma lực không thể phá vỡ định tâm tịch tịnh của Ngài.*

• .. **no** Māra **nor** the evil forces

→ **neither** Māra **nor** the evil forces : cả Ma Vương , cả những tội lỗi xấu ác đều không...

❖ **Three-fold Knowledge**

Tam minh

Achieve / Attain the Three-fold Knowledge *đắc Tam minh*

1. The knowledge of one's own former births/

The recollection of one's previous/ past lives.

Túc mạng minh (trí nhớ lại các kiếp sống quá khứ)

2. The knowledge of other beings' passing away and arising/

The knowledge of others' deaths and rebirths according to their deeds.

Thiên nhãn trí / Sanh tử minh (trí biết sự sanh tử của chúng sanh tùy theo nghiệp của họ)

3. The knowledge of the total destruction of all impurities

Lậu tận trí (trí biết về sự đoạn trừ hoàn toàn mọi ô nhiễm / lậu hoặc – tham sân si)

• **Answer the following questions**

1. Who were his first teachers?
2. Why did he turn away from their methods?
3. What did he practice with a group of 5 ascetics?
4. Did he reach the goal?
5. What were two extremes?
6. Who offered him the milky rice?
7. What did he decide not to do?
8. What is the three-fold knowledge?
9. What did He attain?
10. Who opened the Door of Deathlessness, Nibbāna to all living being?

1.7

The Work of the Buddha after His Enlightenment

Since Enlightenment until the last moment of His life, the Buddha tirelessly **devoted** His time, **energy** and with His **universal compassion** and **infinite love** to the benefits of mankind and *Devas*.

For nearly half a century, the Buddha walked on the dusty paths of India teaching the *Dhamma* so that those who heard and practised could be **noble** and free. He founded an Order of Monks and Nuns, challenged the caste system, raised the status of women, taught religious freedom and **free inquiry**, opened **the gates of deliverance** to all, in every condition of life, high or low, **saint** or **sinner**, and ennobled the lives of **criminals** like *Angulimāla* and **courtesans** like *Ambapālī*.

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

1 devote	[diˈvəʊt]	dedicate, <i>cống hiến</i>
devotion	[diˈvəʊʃn]	devotion, <i>sự tận tụy, lòng mộ đạo</i>
devout	[diˈvaut]	<i>sùng đạo, mộ đạo</i>
devotee	[diˈvəˈti:]	follower, <i>môn đồ, tín đồ</i>
2 energy	[ˈenədʒi]	vigor, power, <i>năng lực, nghị lực, sinh lực</i>

energize	[ˈenədʒaɪz]	enliven, <i>truyền sinh lực cho ai</i>
energetic	[ˌenəˈdʒetɪk]	active, dynamic, <i>năng lượng</i>
3 universal	[juːniˈvɜːsl]	entire, overall, <i>toàn thể thế giới, vũ trụ</i>
universal		<i>lòng bi vô lượng</i>
compassion	[kəmˈpæʃn]	
4 infinite	[ˈɪnɪnət]	unlimited, <i>vô tận</i>
infinite love		<i>lòng từ vô tận</i>
5 an Order of Monks & Nuns	[mʌnz nʌnz]	<i>Tăng và Ni đoàn</i>
6 ennoble	[ɪˈnəʊbl]	<i>làm cho ai tốt đẹp hơn</i>
noble ≠ ignoble		<i>cao quý ≠ thấp hèn</i>
7 status of women	[ˈsteɪtəs]	<i>vị thế của người phụ nữ</i>
8 inquire	[ɪnˈkwaɪə(r)]	investigate, <i>tìm hiểu</i>
inquiry	[ɪnˈkwaɪəri]	investigation, <i>điều nghiên</i>
free inquiry	[friː]	<i>tự do tìm hiểu</i>
9 the gates of deliverance	[geɪts]	<i>cánh cửa giải thoát</i>
	[diˈlɪvərəns]	
10 saint ≠ sinner	[seɪnt ˈsɪnə(r)]	<i>vị thánh ≠ kẻ tội đồ</i>
11 criminal	[ˈkrɪmɪnəl]	<i>tội phạm</i>
12 courtesan	[kɔːtiˈzæn]	<i>kỹ nữ</i>

He **towered** in **intellect** and wisdom. Every problem was **analyzed** in details and then **reassembled** in logical order.

None could **defeat** Him in dialogue. He is an **unequalled** teacher. He still is the foremost analyst of the mind and **phenomena** even up to the present day. For the first time in history of religion, He said that human beings are the owners of themselves and showed that a man can reach to the highest knowledge and supreme Enlightenment by his own efforts.

No one was too little or low for the Buddha to help. Often when an outcaste, the poor or the dejected came to Him, their **self-respect** was restored and turned from an ignoble life to a noble one.

The Exalted One was full of compassion (*karuṇā*) and wisdom (*paññā*), knowing how and what to teach each individual for his own benefits according to his **level** and **capability**. He is known to have walked long distance to help one single person.

He was compassionate and devoted to His disciples, always inquiring after their **well-being** and **progress**. When staying at the monastery, He paid daily visits to the sick wards. His compassion for the sick can be seen from His advice: “He who attends the sick, attends on me.” The Buddha kept order and discipline on the basis of **mutual** respect. King *Pasenadi* could not understand how the Buddha maintained such order and discipline in the community of monks. While he is a king with the power to punish, he could not maintain it well in his court.

Many **miraculous** powers were attributed to Him, but He did not consider these. To Him, the greatest miracle was to explain the truth and make a man realize it. He was moved by human sufferings and determined to free men from its fetters by a rational system of thought and the way of living.

After forty-five years of ministry, the Buddha passed away at the age of eighty at **Kusinārā**, leaving behind thousands of followers, monks and nuns, and a **vast** treasure store of **Dhamma** teaching. The impact of his great works, love, and dedication is still felt today.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 tower	[ˈtauə(r)]	overgrow, overtop, <i>vượt xa đạt đỉnh cao</i>
2 intellect	[ˈintələkt]	intelligence, <i>trí tuệ gian</i>
3 analyze	[ˈænəlaiz]	inspect, survey, <i>phân tích</i>
analyst	[ˈænəlist]	<i>nhà phân tích</i>
4 reassemble	[riəˈseɪbl]	bring together, <i>thu thập, tập hợp</i>
5 defeat	[diˈfi:t]	overcome, <i>vượt qua</i>
6 unequalled	[ˌʌnˈiːkwəld]	peerless, unmatched, <i>vô song, vô thượng,</i>
7 phenomenon	[fɪˈnɒmɪnən]	<i>hiện tượng, pháp</i>
(sg.)		
phenomena (pl.)	[fɪˈnɒmɪnə]	
8 dejected	[diˈdʒektɪd]	disappointed, <i>buồn bã, thất vọng</i>
the dejected		<i>người chán đời</i>

9	self-respect (n)	[self ri'spekt]	feel of pride in yourself, <i>lòng tự trọng</i>
10	level & capability	[ˈlevəl] [kæpə'biləti]	<i>căn cơ</i>
11	well-being	[wel 'bi:ɪŋ]	<i>khỏe mạnh và hạnh phúc</i>
12	progress	[prə'gres]	<i>develop, tiến triển</i>
	progress	[ˈprəʊgres]	<i>development, sự phát triển</i>
13	discipline	[ˈdisəplɪn]	<i>rèn luyện</i>
	discipline		<i>kỷ luật</i>
14	mutual	[ˈmju:tʃuəl]	<i>hỗ tương, lẫn nhau,</i>
15	miraculous	[mi'rækjʊ:ləs]	<i>wonderful, huyền diệu,</i>
			<i>phi thường</i>
	miracle	[ˈmɪr əkl]	<i>phép lạ</i>
16	to be moved	[mu:vɪd]	<i>bị xao động</i>
17	fetter	[ˈfetə(r)]	<i>tie, bind, ràng buộc</i>
			<i>trói buộc ai</i>
	fetter		<i>phiền trách, kiết sử</i>
18	rational	[ˈræʃnəl]	<i>có suy luận, có lý trí</i>
19	vast	[va:st]	<i>huge, extremely, khổng lồ</i>
20	impact	[ˈɪmpækt]	<i>influence, tác động,</i>
			<i>ảnh hưởng</i>

Grammar: **Passive Voice**

It was known that He walked long distance to help one single person.

→ *He was known to have walked* long distance to help one single person

1.8

The Missionary

From the day of enlightenment until the last moment the Buddha tirelessly devoted His time and energy for the benefit of mankind. With universal love and infinite compassion, the Buddha sent first sixty *Arahant* disciples into the world. The Buddha said:

“Go forth, monks, for the benefit of many, for the happiness of many, out of compassion for the world. Preach *the Dhamma*, perfect in beginning, perfect in middle, and perfect in the end.”

As a result of His efforts, the Order of *Sangha* grew quickly into a large body of devoted spiritual volunteers. All those monks helped the Buddha to spread His teachings among the *masses*, receiving more and more members into the Order. The Buddha formed the existing social *norms*, fought *superstition* and social *injustice*. He preached that a person was *high* or *low*, *noble* or *ignoble*, not because of his birth, his wealth or social status, but because of his own actions. Such noble teaching, indeed, *represented* a revolution idea at the time. It had left a deep impression on Indian social thoughts and it still rings truth to the world nowadays.

The Buddha is the Omniscient, the Fully Enlightened One, but He never forced His disciples to obey what He said, He urged them to think freely for themselves, without blind belief. He is the Omniscient who has endowed all powers but He rarely *resorted to* miracle because He thought that the best and greatest

miracle is the *Dhamma*. This *Dhamma* is compared to the ship by which man can cross the ocean of *samsāra*. The Buddha also did not refer to the so-called God or anyone else as the highest authority. He always exhorted His followers to depend on themselves and tread the Path for “the Buddhas are only the teachers”

For forty-five years, the Buddha travelled **far and wide** throughout many kingdoms of India. He taught *Dhamma* to all classes of men and women, kings and peasants, *Brahmins* and out-cast, bankers and beggars, etc. without making any distinction between them. The way He taught was open to all who were willing to listen to and practice.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 spread	[spred]	extent, propagate, <i>phổ biến, truyền bá</i>
2 the masses	[‘mæsiz]	people, group, <i>quần chúng, nhân dân</i>
3 norm	[nɔ:m]	standard, criterion, <i>qui tắc, tiêu chuẩn</i>
4 superstition	[,su:pə'stiʃn]	false religion, <i>mê tín, dị đoan</i>
5 injustice	[in'dʒʌtis]	unfairness, <i>sự bất công</i>
6 high or low	[hai ləʊ]	<i>cao thượng hay hạ liệt</i>
7 noble or ignoble (man)	[nəʊbl] [ig'nəʊbl]	<i>thánh hay phàm</i>
8 represent	[,ri:pri'zent]	describe, symbolize, <i>mô tả, trình bày, tượng trưng</i>

9	resort to	[ri:'zɔ:t]	apply, use, <i>sử dụng, dùng đến</i>
10	birth	[bɜ:θ]	<i>dòng dõi</i>
11	far and wide		<i>rộng khắp, khắp nơi</i>

• **Answer the following questions**

1. What did the Buddha do for the benefit of the mankind?
2. What did He say to the first sixty Arahant disciples?
3. Were the Order of Sangha known as His devoted spiritual volunteers?
4. What did they help the Buddha to do?
5. Why was a person high or low, noble or ignoble?
6. Why did the Buddha's teaching represent a revolution idea?
7. Did He force His disciples to obey what He said?
8. Why did He, the Omniscient, rarely resort to miracle?
9. What did He always exhort His followers to do?
10. To whom did He teach Dhamma?

Construct new sentences using the word given below:

- a) disciple
- b) resort to
- c) the Dhamma
- d) exhorted His followers
- e) far and wide



1.9 The Great Demise

For forty – five years, the Buddha worked hard to enlighten people, to correct the wrong in the society and to establish the religion that became a worldwide spiritual force attracting the attention of people in all spheres of life. At that time, the religion was completed with the four **assemblies**, i.e. *Bhikkhus Bhikkhunis*, male lay-devotees and female lay-devotees.

When the Buddha was living at *Pavala* near *Vesāli*, on the full moon day of the month *Magha* (February – March), the Buddha informed Venerable *Ānanda* that he would pass away in three months from that day. Despite His failing health, the Buddha never ceased to dedicate to mankind. From *Vesāli* He went to *Kusinārā*, doing all He could teach people along way. Then He and His disciples moved to *Sāla* grove. Though not in flower season, all trees brought forth lovely flowers to **venerate** Him. Between two tall *Sāla* trees, Venerable *Ānanda* spread a sheet of cloth and there the Buddha laid down.

Although His physical body exhausted but He was always enthusiastic, He gave the last opportunity for people to ask Him any question that may be on their minds, but they were too sad to say anything at all. On that occasion, the Buddha also **granted ordination to** Subhadda, an ascetic of another **sect**, who was His last disciple. When the last moment

arrived, He preached His followers to strive ceaselessly for their enlightenment and His final words were: “Bhikkhus, I **exhort** you! Subject to change are all component things. **Strive** on with your **diligence**.” (*Hãy nghe đây, này các đệ tử. Như Lai khuyên các con. Tất cả các pháp hữu vi đều vô thường. Hãy tận lực chuyên cần*) Then on the full moon day of *Vesākha* in 543 B.C the Buddha entered into *Parinibbāna*. At that time, He was eighty years old.

The Buddha passed away but the sublime teaching, which He expounded during His long and successful ministry and which He unreservedly bequeathed to humanity still exist in its pristine purity. (*ĐP đã nhập diệt nhưng giáo lý cao siêu mà Ngài đã dày công hoằng dương vẫn còn lưu lại đến ngày nay cho nhân loại trọn vẹn và hoàn toàn tinh túy*)

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 sphere	[ˈsfɪə(r)]	area, field, <i>lãnh vực, phạm vi</i>
2 assembly	[əˈsembli]	community, <i>hội chúng</i>
3 venerate	[ˈvenəreɪt]	respect, worship, <i>tôn kính</i>
4 grant	[graːnt]	<i>làm lễ xuất gia cho ai</i>
ordination to	[ɔːdiˈneɪʃn]	
5 sect	[sekt]	<i>giáo phái</i>
6 exhort	[ɪgˈzɔːt]	advice, persuade, <i>khuyến bảo, cổ vũ, ủng hộ</i>
7 wrong	[wrɒŋ]	<i>sự bất công</i>
8 diligence	[ˈdɪlɪdʒəns]	industriousness, studiousness,
diligent		<i>sự siêng năng, sự cần cù</i>

9 **strive**

[straiv]

try, attempt, *cố gắng*

• **Answer the following questions**

1. Why did the Buddha work hard for 45 years?
2. What are four assemblies?
3. What did the Buddha say to Venerable Ānanda on full moon day of the month Magha?
4. What did the Venerable Ānanda do in the Sāla grove?
5. Did the Buddha feel tired because His physical body was exhausted?
6. Who was Subhadda?
7. What were this final words?
8. When did the Buddha enter into Parinibbāna?
9. Human beings never know the Buddha's teachings when He passed away, do they?
10. What are the Buddha's teachings today like?

Construct new sentences using the word given below:

- a) the assembly
- b) a sheet of cloth
- c) granted ordination to
- d) purity
- e) opportunity



TOPIC 2

THE BUDDHA'S TEACHINGS

2.1

The First Sermon

Dhammacakkappavattana Sutta

After enlightenment, the Buddha delivered the first **sermon** entitled *Dhammacakkappavattana Sutta* (the Turning of *Dhamma* Wheel or Setting into Motion the Wheel of the *Dhamma*) to the five ascetics, His old colleagues, at the Deer Park, in *Isipatana* near *Bernares*.

The name of this sermon symbolizes the beginning of the spiritual movement that would permanently affect the religious history of the world. In this sermon, the Buddha expounded the Middle Path (*Majjhimapitipadā*) that He discovered. He exhorted the five ascetics to avoid two extreme, i.e. **indulgence in sensual pleasures** (*kāma-sukha*) and **devotion to self-mortification** (*atta-kilamatha*). The Buddha knew that these two extremes would neither lead to **super-**

knowledge nor enlightenment. Thus they were inappropriate for the holy life.

Unlike the two extremes which **stimulate** passions, the Middle Path leads to **the subjugation** of passions, attains **the four supramundane Paths**, understands the Four Noble Truths, and finally realizes **the ultimate goal** that is *Nibbāna*. The Middle Path is the Noble Eightfold Path consisting of the eight factors, i.e. right view (right understanding), right thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

After giving these instructions, the Buddha expounded the Four Noble Truths, i.e. the Noble Truth of Suffering (*Dukkha sacca*), the Noble Truth of the Cause of Suffering (*Samudaya sacca*), the Noble Truth of the Cessation of Suffering (*Nirodha sacca*), and the Noble Truth of the Path leading to the Cessation of Suffering (*Magga sacca*)

At the end of the first sermon, Venerable *Kondañña* understood *the Dhamma*. The **stainless** and **dustless Dhamma** vision arose in him thus: “All that is subject to arising is subject to passing away”. Then the five ascetics asked the Buddha to receive them into the Order. **The Holy Triple Gem** was completed at the time, i.e. *the Buddha*, *the Dhamma* and *the Saṅgha*.

All *Dhamma* that the Buddha taught in the first sermon have formed **the essence** in the Buddha’s teachings. They are **the embodiment** of the whole teachings of the

Buddha. They teach people how to do good deeds and how to avoid the extremes to live happily and peacefully.

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

- 1 *Dhammacakkappavātana Sutta*

The Turning of Dhamma Wheel

Setting into Motion the Wheel of the Dhamma

Kinh Chuyển Pháp Luân

- 2 *Catu Ariya Sacca*

The Four Noble Truths

Tứ Thánh Đế

a. The Noble Truth of Suffering *Dukkhasacca* *Khổ Đế*

b. The Noble Truth of the Cause of Suffering

Samudayasacca *Tập Đế*

c. The Noble Truth of the Cessation of Suffering

Nirodhasacca *Diệt Đế*

d. The Noble Truth of the Path leading to the Cessation of Suffering

Maggasacca *Đạo Đế*

- 3 All that is subject to arising is subject to passing away

Tất cả pháp sinh ra tất phải hoại diệt

1 deliver	[di'livə(r)]	teach, expound, dạy
deliverance		giảng, thuyết pháp
2 sermon	['sɜ:mən]	sutta, doctrine,
		bài kinh, bài pháp
3 indulgence in	[in'dʌldʒəns]	tham đắm

sensual pleasures	[ˈsenʃu:əl]	<i>lợi dưỡng</i>
4 devotion to	[diˈvəʊʃn]	<i>ưa thích khổ hạnh (ép xác)</i>
self-mortification	[mɔ:tifiˈkeɪʃn]	
5 super-		insight knowledge,
knowledge	[ˈnɒlɪdʒ]	<i>tri kiến, thắng trí</i>
6 stimulate	[ˈstimju:leɪt]	excite, cause,
stimulation		<i>khơi dậy, gây nên</i>
7 subjugation	[ˌsʌbdʒu:ˈgeɪʃn]	gaining control,
subjugate		<i>sự khuất phục</i>
8 The four	[ˈsu:prəmʌdeɪn]	<i>4 con đường Đạo</i>
supramundane		<i>siêu thế</i>
Path		
9 The ultimate	[ˈʌltɪmət]	<i>mục đích tối thượng</i>
goal		
10 stainless	[ˈsteɪnləs]	<i>hết bợn nhơ, vô cấu</i>
dustless	[ˈdʌstləs]	<i>không còn vương bụi,</i>
		<i>ly trần</i>
11 The Holy		The Triple Ratana ,
Triple Gem	[ˈtripl dʒem]	The Three Jewels
		<i>Tam Bảo</i>
12 essence	[ˈesəns]	significance, core,
		<i>điều cốt lõi, cốt yếu</i>
13 embodiment	[ɪmˈbɒdɪmənt]	representation,
		<i>sự tượng trưng</i>
14 expound	[ɪkˈspaʊnd]	explain, <i>giải thích</i>
15 receive sb into	[rɪˈsi:v]	<i>nhận vào giáo đoàn,</i>
the Order		<i>truyền giới</i>

2.2

The Dhammacakkappavattana Sutta

The *Dhammacakkappavattana sutta* is the first discourse given by the Buddha. He preached it to the group of five ascetics in the Deer Park in *Isipitana* near *Varānasī* (Benares) on the full moon day of *wāso*. This *sutta* contains the Four Noble Truths which form the **nuclear** of all his later teachings. At the beginning of the *Sutta*, the Buddha expounded two extremes: indulgence in sensual pleasures, which is **low, common, ordinary, unworthy** and **unprofitable**. Then he went on to explain the Four Noble Truths.

1. The Noble Truth of Suffering (*Dukkha Ariya Sacca*)

Birth is suffering; sickness is suffering; death is suffering; **sorrow, lamentation, pain, grief**, and **despair** are suffering; **association with** the undesirable things and unloved ones is suffering; **separation from** the desirable things and beloved ones is suffering; not to get what one desires is suffering, in short, **the five aggregates** of existence are suffering.

2. The Noble Truth of the Origin of Suffering

(*Samudaya Ariya Sacca*)

It is craving (*tañhā*) which rises to rebirth, and **bound up with** pleasures and lusts now here and there, finds ever fresh delight. This craving is of three kinds:

- (i) Craving for sense-pleasures (*kāma- tañhā*)

(ii) Craving for existence (*bhāva – tañhā*)

(iii) Craving for non-existence (*vibhava- tañhā*)

3. The Noble Truth of the Cessation of Suffering

(*Nirodha Ariya Sacca*)

It is complete cessation of the very craving, giving up, renouncing it, **emancipating** oneself from it, and **detaching** oneself **from** it.

4. The Noble Truth of the Path Leading to the Cessation of Suffering (*Nirodha Gāminipatipadā Ariya Sacca*)

It is simply the Noble Eight-fold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

In brief, one must understand the first Noble Truth, abandons the second Noble Truth, realizes the third Noble Truth and develops the fourth Noble Truth which is simply the Eightfold Noble Path. If one treads along the Middle Path steadfastly, one can develop morality, concentration and Insight knowledges, through which one can attain *maggāñāṇa*, *phalanañāṇa* and *Nibbāna*.

• Vocabulary (**verb** - **noun** – **adjective** – **adverb** - **Pāli**)

1 nuclear	[ˈnju:kliə(r)]	essence, core, <i>nguyên tử, cốt lõi</i>
2 low, common	[ləu][ˈkɒmən]	<i>thấp hèn, tầm thường</i>
3 ordinary	[ˈɔ:dnəri]	<i>bình thường</i>
4 unworthy	[ʌnˈwɜ:θi]	<i>không giá trị,</i>

5 unprofitable	[ʌn'prɒfɪtəbl]	không lợi ích
6 sorrow	['sɒrəu]	sầu,
7 lamentation, pain, grief, & despair	[læmə'n'teɪʃn] [peɪn gri:f] [dis'peə(r)]	bi, khổ, ưu và nỗi
8 association with associate with	[ə,səʊsi'eɪʃn]	be united with, kết hợp
9 separation from separate from	[,sepə'reɪʃn]	be separated from, chia lìa
10 five aggregates	['ægrɪgəts]	ngũ uẩn
11 craving crave	['kreɪvɪŋ] [baʊnd]	desire, thirst, tham ái
12 bound up with	['pleʒə(r)]	be related to, gắn liền với
13 pleasure	['lʌst]	delight, joy, lạc thú, sự thú vị
14 lust for sb / of sth	[i'mænsɪpeɪt]	desire, thirst, sự khao khát
15 emancipate emancipation	[di'tætʃ]	free from, giải thoát
16 detach sth from sth ≠ attach	[ə'tætʃ]	unbind, buông xả buông bỏ đính mắc, chấp thủ
17 Craving for sense-pleasure	<i>Kāma- taṇhā</i>	Dục ái
18 Craving for existence	<i>Bhāva- taṇhā</i>	Hữu ái
19 Craving for non-existence	<i>Vibhava- taṇhā</i>	Phi hữu ái

- | | | |
|--|---|---------------------------------|
| 1. Right view (<i>Sammā-ditthi</i>) | } | Insight knowledge
<i>Tuệ</i> |
| 2. Right thought (<i>Sammā-sankappa</i>) | | |

- | | | |
|--|---|-------------------------|
| 3. Right speech (<i>Sammā-vācā</i>) | } | Morality
<i>Giới</i> |
| 4. Right action (<i>Sammā-kammanta</i>) | | |
| 5. Right livelihood (<i>Sammā-ājiva</i>) | | |

- | | | |
|---|---|------------------------------|
| 6. Right effort (<i>Sammā-vāyāmo</i>) | } | Concentration
<i>Định</i> |
| 7. Right mindfulness (<i>Sammā-sati</i>) | | |
| 8. Right concentration (<i>Sammā-samādhi</i>) | | |

9. *Maggañāṇa, Phalañāṇa & Nibbāna*
 Path, Fruition & Nibbāna *Đạo, Quả và Niết bàn*

• **Answer the following questions**

1. What does the *Dhammacakkappavattana Sutta* consist of?
2. What did the Buddha explain at the beginning of the *Dhammacakkappavattana Sutta*?
3. What is *Dukkha Ariya Sacca*? List all of them
4. How many kinds of craving in *Samudaya Ariya Sacca* are there?
5. What is *Nirodha Ariya Sacca*?
6. What can one attain if one treads along the Middle Path

2.3

The Reason to Avoid Two Extremes

Two months after enlightenment, the Buddha preached the first sermon entitle *Dhammacakkappavattana Sutta* to the five ascetics to exhort them to avoid two extremes, i.e. indulgence in sensual pleasures (*kāma-sukha*) and devotion to self-mortification (*atta-kilamatha*).

Indulgence in sense pleasures is the indulgence in desirable sense objects such as sight, sound, smell, etc., which are low, common, unworthy and unprofitable. During the Buddha's time, some people held the belief that earthly bliss could be enjoyed in this very life, waiting for happiness in the future is foolish. According to the Buddha, it is **wrong view** since sensual enjoyments just lead to arising craving and **clinging** that is the cause of saṃsāra.

The Buddha himself experienced this extreme for thirteen years as prince, He knew that this enjoyment is not the practice of the noble one; it will not lead to welfare and happiness. Therefore, the Buddha advised His disciples to avoid it. Herein, it should not be misunderstood the Buddha expected His disciples to give up **material pleasures** and **retire to** the forest without enjoying this life. The Buddha was not so **narrowing minded** like that. He advised His disciples to avoid the extreme because the enjoyment of sensual pleasure is very short, it never satisfies the one's desires and

it is the result of unpleasant, one cannot seek the delight in such **fleeting** pleasures.

Devotion to self-mortification is completely opposite to the first extreme. It is the form of self-torture practice under the belief that luxurious living causes attachment and only **extreme austerity** could lead to **internal peace**. At the Buddha's time, there was **Niganthanātaputta** (*Ni Kiền tử*) who practiced this method with a large number of followers. To him, emancipation can be achieved by austerities, so he denied food, clothing, bed, etc.

Before enlightenment, the Buddha also practiced various forms of austerities for six years, but He realized that they are painful, unworthy and useless. They only multiply suffering instead of **diminishing** it. Therefore, the Buddha taught His disciples to avoid the extreme. However, **the four requisites** that support the worthy life not need to deny. One can use them but one should not attach so much to them.

In conclusion, the Buddha opened the discourse by exhorting the five monks to avoid two extremes. The former **retards** one's **spiritual progress** and the later weakens one's intellect. Having Himself experienced, the Buddha taught His disciples to avoid them. The Buddha introduced the Middle Path (**Majjhimaṭṭipadā**) that gives **vision** and **knowledge** which leads to calm, insight, enlightenment and **Nibbāna** that is the Noble Eightfold Path.

- **Vocabulary (verb - noun – adjective – adverb - Pāli)**
Desirable sense objects such as sight, sound, smell, taste and contact.

Dục lạc ngũ trần như sắc, thanh, hương, vị và xúc.

1 wrong view		<i>ditṭhi, tà kiến</i>
2 clinging	[ˈkliŋɪŋ]	attachment,
cling		<i>chấp thủ</i>
3 material	[məˈtɪəriəl]	<i>dục lạc ngũ trần</i>
pleasures	[ˈpleʒə(r)z]	
4 retire to	[riˈtaɪə(r)]	retreat from, <i>ẩn cư</i>
retirement		
5 narrowing	[ˈnærəʊwɪŋ]	<i>thiếu cận</i>
minded		
6 fleeting	[ˈfli:tɪŋ]	<i>phù du, thoáng qua</i>
7 self-torture	[ˈtɔ:tʃə(r)]	self-mortification
practice	[ˈpræktɪs]	<i>việc tự hành xác</i>
8 extreme	[iksˈtri:m]	<i>sự khổ hạnh</i>
austerity	[ɔ:sˈterəti]	
9 internal peace	[ɪnˈtɜ:nəl pi:s]	<i>sự an lạc nội tâm</i>
10 diminish	[dɪˈmɪnɪʃ]	<i>bớt, giảm</i>
11 requisites	[ˈrekwɪzɪts]	<i>tứ sự</i>
robes, alms food,		<i>(y, thực phẩm, sàng</i>
lodging, medicine		<i>tọa, thuốc men)</i>
12 retard	[riˈta:d]	<i>delay, trì hoãn</i>
13 spiritual	[ˈspɪrɪtʃu:əl]	<i>sự tiến hóa tâm linh</i>
progress	[ˈprəʊɡres]	

14 Vision &
Knowledge

[ˈviʒn]
[ˈnɒlɪdʒ]

Tri kiến

• **Answer the following questions**

1. What is indulgence in sense pleasures?
2. What did some people believe in the Buddha's time?
3. Why is that belief wrong view according to the Buddha?
4. How many years did the Buddha himself experience sensual enjoyments? When?
5. The Buddha expected His disciples to dwell in the forest and to give up sensual pleasures, didn't He?
6. Why did the Buddha advise His disciples to refrain from these extremes?
7. Why did Niganthanātaputa refuse to accept food, clothing, etc..?
8. What did the Buddha practice for six years?
9. Why were the forms of austerities painful, unworthy and useless?
10. What are the requisites?
11. What do the two extremes cause?

Construct new sentences using the word given below:

- a) internal peace
- b) in conclusion
- c) vision and knowledge
- d) this very life
- e) crave



2.4

The Buddha's Perspective on the Two Extremes in Life

By avoiding the two extremes and following the Middle Path, the Buddha eradicated all his defilements and gained super-knowledge. Thanks to that, he could understand completely the four Noble Truths, attained Arahattaship and supreme Omniscience and finally became a Fully Enlightened One. So what are the two extremes?

One extreme is indulgence in sensual pleasures (*kāmasukhallika-nuyoga*), which is low, vulgar, unprofitable, practiced by worldlings, but not by noble persons. The other extreme is self-mortification (*attakilamatha-nuyoga*) which is painful, ignoble and unprofitable.

The Bodhisatta had enjoyed the best sensual pleasures as a prince until he renounced the world at the age of 29, and he knew that indulgence in sense pleasures was low, vulgar, practiced by many, and that it would never lead to higher knowledge. He also practiced the severest form of self-mortification called “*Dukhacariya*” for six years long. Again, he discovered that this practise was just painful, ignoble, and unprofitable and this did not lead to his final goal – *Nibbāna*. Then he gave up these extremes and followed the Middle Path (*Majjhima-paṭipāda*). To restore

his health, he accepted the milky cakes offered by Sujāta and sat cross-legged under the big *Bodhi* Tree. He decided not to rise from his meditation until he gained wisdom. After that, he attained the freedom of mind, freedom by wisdom and became the Buddha.

• **Answer the following questions**

1. How did the Buddha eradicate all his defilements and gained super-knowledge?
2. How did the Buddha attain the Enlightened One?
3. Why is the two extremes inappropriate for the noble ones?
4. Why did the Buddha know about the characteristics of the two extremes?
5. Who offered the milky cakes for the Buddha? Did He accept them? Why?
6. Tell the reason why the Buddha eradicated *Dukkhacariya* after practicing it for 6 years.



2.5

The Four Noble Truths

All the Buddha's teachings are based on the Four Noble Truths. Because we fail to understand them, we have continued to go round in the cycle of birth and death. The Four Noble Truths consist of:

- The Noble Truth of Suffering (*Dukkha-sacca*).
- The Noble Truth of the Cause of Suffering (*Samudaya-sacca*)
- The Noble Truth of the Cessation of Suffering (*Nirodha-sacca*).
- The Noble Truth of the Path leading to the Cessation of Suffering (*Magga-sacca*).

They are “Truths” because they are real and form an evident fact of life, whether the Buddha arises or not, they exist in the world. It is the Buddha revealed them to mankind. They are called “Noble” because they were discovered by the Great Noble Being or Enlightened One.

Dukkha includes physical and mental sufferings: birth, old age, illness, death, association with the disliked ones, separating from the beloved ones and not to get desirable things. *Dukkha* contains the whole of existence, in our happiness and sorrow, in every aspect of our life. There are three kinds of suffering:

1. *Dukkha-dukkha*: physical and mental pains.
2. *Vipārinama-dukkha*: the pains due to the physical and mental changes.
3. *Saṅkhara-dukkha*: the pains due to dissolution and arising of *nāma* and *rūpa*.

The second of Noble Truth is craving (*taṇha*). We are attached not only to sensual pleasures, wealth, and power but also to ideas, views, opinions, concepts and belief. Craving is linked to ignorance: “not knowing things as they really are”.

There are three kinds of craving:

- (1) craving for sensual pleasures – *kāma-taṇhā*
- (2) craving for existence – *bhava-taṇhā*
- (3) craving for non- existence – *vibhava-taṇhā*

Nibbāna, the third Noble Truth, the state of cessation of suffering or the state of cessation of all cravings that leads to repeated births in the cycle of existence.

The fourth Noble Truth is the Noble Eightfold Path which is the way of life consisting of eight factors: right view (*sammā diṭṭhi*), right thought (*sammā saṅkappa*), right speech (*sammā vācā*), right action (*sammā kammanta*), right livelihood (*sammā ājiva*), right effort (*sammā vāyama*), right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*).

The Buddha shows the world suffering caused by cravings, and the absence of suffering thanks to the power of the Eightfold Path. Among the Four Noble Truths, the first Noble Truth

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

- (1) craving for sensual pleasures – *kāma-taṇhā* - dục ái
- (2) craving for existence – *bhava- taṇhā* - hỮu ái
- (3) craving for non- existence – *vibhava-taṇhā* - phi hỮu ái

1. Why have the human beings continued to go round in the *samsāra*?

2. What do the Four Noble Truths consist of?
3. Do the 'Truths' exist in the world if the Buddha doesn't appear? Why?
4. Did the Buddha discover or create them?
5. Why are they called 'Noble'?
6. How many kinds of suffering are there?
7. How many kinds of craving are there?
8. What state is *Nibbāna*?
9. How many factors are there in the Noble Eightfold Path?
List all of them
10. What way should we tread along if we want to attain *Nibbāna*?

Say whether the following statements are True or False

1. Due to not to understand the Four Noble Truths, we have continued to go round the saṃsara.
2. The Truths exist in the world because of arising of the Buddha.
3. Dukkha includes physical and mental pains.
4. The state of cessation of all craving is the second of Noble Truth.
5. The fourth Noble Truth is the Noble Eightfold Path.
6. Among the Four Noble Truths, the third Noble Truth should be gained.
7. Among the Four Noble Truths, the first Noble Truth should be eradicated.
8. Among the Four Noble Truths, the second Noble Truth should be known.

2.6 Buddhist's viewpoint of Dukkha

A/ A prominent aspect of the Buddha's teachings is the Four Noble Truths. If we fail to understand these truths, then we keep going round in the cycle of birth and death (*samsāra*). No one is free from this suffering without complete understanding of the Four Noble Truths. They are:

1. The Noble Truth of Suffering (*Dukkha-sacca*)
2. The Noble Truth of the Cause of Suffering (*Samudaya - sacca*)
3. The Noble Truth of the End of Suffering (*Nirodha- sacca*)
4. The Noble Truth of the Path leading to the End of Suffering (*Magga-sacca*).

The *Pāli* word “*Dukkha*” has generally been translated as suffering, **misery** or unsatisfactoriness, but the term “*Dukkha*” as used in the Four Noble Truths has a deeper and wider meaning. It contains not only the ordinary meaning as mentioned above, but also includes **imperfection**, pain, **impermanence**, **disharmony**, **discomfort** or **irritation**. By all means, *dukkha* includes physical and mental suffering: birth, **decay**, disease, death, to be united with the unpleasant, to be separated from the pleasant, not to get what one desires, and the existence of the five aggregates. Even during the moments of joy and happiness, there is still *dukkha* because these states of happiness are conditioned by other factors and

are impermanent. Therefore, the truth of *dukkha* encompasses the whole of existence in our happiness and sorrow, in every aspect of our life.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 viewpoint	[ˈvju:point]	point of view, <i>quan điểm</i>
2 prominent	[ˈprɒminənt]	outstanding, <i>nổi bật, xuất chúng</i>
3 aspect	[ˈæspekt]	side, standpoint, <i>khía cạnh</i>
4 misery	[ˈmizəri]	suffering, <i>sự khổ đau</i>
5 satisfy	[ˈsætisfai]	please, content, <i>hài lòng, thỏa mãn</i>
satisfactory	[,sætisˈfæktəri]	<i>vừa ý, thỏa đáng</i>
satisfaction	[,sætisˈfækʃn]	<i>sự toại nguyện</i>
6 include	[inˈklu:d]	consist of, comprise,
inclusion	[inˈklu:ʒn]	<i>bao gồm</i>
7 term	[tɜ:m]	word, <i>thuật ngữ</i>
8 perfect ≠ im-	[ˈpɜ:fɪkt]	faultness, <i>hoàn hảo</i>
perfect		<i>làm cho hoàn thiện</i>
perfection ≠ im-		<i>sự hoàn hảo</i>
9 permanent	[ˈpɜ:mənənt]	lasting forever, <i>vĩnh cửu</i>
permanence	[ˈpɜ:mənəns]	<i>sự thường hằng</i>
≠ im -		<i>vô thường - anicca</i>
10 harmony	[ˈha:məni]	agreement, <i>sự hòa hợp</i>
≠ dis -		<i>≠ disagreement</i>
11 comfort ≠ dis-	[ˈkʌmfət]	<i>thoải mái ≠ khó chịu</i>
comfort		<i>an ủi, dỗ dành</i>

comfortable		<i>ease, dễ chịu</i>
12 irritation	[iri'teiʃn]	anger, annoyance, <i>nổi sân hận</i>
13 by all means (idm)		certainty, <i>chắc chắn, tất nhiên</i>
14 decay	[di'kei]	decline, <i>sự suy tàn</i>

B/ Some people might have supposed that the Buddhist viewpoint of life as dukkha is rather **pessimistic**. This is, in fact, not a pessimistic but a **realistic** way of living. If one is suffering from a disease and refuses to recognize the fact that one is ill, and refuses to seek for treatment then he definitely will die **sooner or later**. Some say that the life is joyful, delighted and full of happiness so they try **to indulge** as much as he can. But from Buddhist viewpoint, by being neither optimistic nor pessimistic, one does really understand the nature of life, and is therefore able **to tackle** life's problems in the right perspective.

There are three kinds of *Dukkha*:

1. *Dukkha-dukkha*: the physical and mental sufferings.
2. *Viparināma-dukkha*: the pains due to the physical and mental change.
3. *Saṅkhara-dukkha*: the pain of **dissolution** and arising of *nāma* and *rūpa*.

While there is every reason to feel glad when one experiences happiness, one should not cling to these happy

states or **be side-tracked** and forget about **working one's way** to complete liberation.

The Buddha teaches that the Noble Eightfold Path is the way of living which makes one free from *dukkha* and attains the final goal – *Nibbāna*. Although *Dukkha* is the truth, and birth, old age and death cannot be avoided, it does not mean that there is no happiness and enjoyment in life if we practice the Noble Eightfold Path in our life **rationally**.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1	pessimistic	[pesi'mistik]	<i>bì quan</i>
	≠ optimistic	[ɒpti'mistik]	<i>lạc quan</i>
	pessimist ≠	['pesimist]	<i>người bì quan ≠</i>
	optimist	['ɒptimist]	<i>người lạc quan</i>
2	realistic	[riə'listik]	practical, <i>thực tế</i>
3	treat	[tri:t]	cure, <i>điều trị</i>
4	sooner & later		<i>sớm hay muộn,</i> <i>ngày nào đó</i>
5	indulge	['indʌldʒ]	satisfy a desire, <i>đam mê, tham đắm</i>
6	tackle	[tækl]	solve a problem, <i>giải quyết vấn đề</i>
7	dissolution	[disə'luʃn]	destruction, <i>hoại diệt</i>
	dissolve		melt, <i>tan rã, phân hủy</i>
8	perspective	[pə'spektiv]	viewpoint, <i>viễn cảnh,</i> <i>quan điểm</i>
9	cling -clung	[kliŋ] [klʌŋ]	hold fast, stick closely,

10 be side-tracked		<i>bám vào, chấp thủ lối mòn, dấu vết</i>
11 rational	[ˈræʃnəl]	sensible, reasonable, <i>hợp lý, có lý</i>
rationally rationality	[ˈræʃnəli]	reasonably, logically
12 work one's way		<i>vừa học vừa hành</i>

• **Answer the following questions**

1. Can one emancipate the suffering without complete understanding of the Four Noble Truths?
2. What is the prominent aspect of the Buddha's teachings?
3. What does '*Dukkha*' mean in Pāli?
4. Why does *dukkha* exist even during the moments of joy and happiness?
5. What does the truth of *Dukkha* include exactly?
6. What is the Buddhist viewpoint of life?
7. How many kinds of *Dukkha* are there? List them
8. Which Path makes one free from *Dukkha* and attains the final goals?
9. Can we avoid birth, old age and death if we understand completely the Four Noble Truths?
10. Is there happiness and enjoyment in life if we practice the Noble Eight-fold Path in our life illogica

2.7

The Four Noble Truths The Fundamental of Buddhism

Buddha in the first sermon stated that because of not understand the Four Noble Truths; people have to go round in *samsāra*. The Four Noble Truths are the Noble Truth of Suffering, the Noble Truth of the Cause of Suffering, the Noble Truth of the Cessation of Suffering, and the Noble Truth of the Path leading to the Cessation of Suffering.

1. The Noble Truth of Suffering – *Dukkhasacca*

Suffering (*dukkha*) contains not only the ordinary suffering, but also includes deeper ideas such as imperfection, pain, impermanence, etc. The Buddha said birth is suffering; decay is suffering, and so on. Generally, there are three kinds, i.e. physical and mental pain (*Dukkha-dukkha*), pain due to changing of mentality and materiality (*Vipārinama-dukkha*), pain due to arising and ceasing of mind and matter (*Saṅkhara-dukkha*). It is suffering because these moments are impermanent and will pass when conditions change.

2. The Noble Truth of Cause of Suffering - *Samudayasacca*

Craving (*taṇhā*) is the cause of suffering. People crave for pleasant experiences, material things, and when disappointed they crave for eternal life. They are not only attached to

sensual pleasures, wealth and power, but also to ideas, views, opinions, etc, and craving is linked to ignorance that is not seeing things as they really are. It is craving which gives rise to fresh and rebirth, to look for the pleasure and lust here and there. There are three kinds of craving, namely, craving for sensual pleasure (*kāma-taṇhā*), craving for existence (*bhava- taṇhā*), and craving for non-existence (*vibhāva-taṇhā*). Craving is a fire, which burns all living beings.

3. The Truth of the Cessation of Suffering - *Nirodhasacca*

The Truth of the Cessation of Suffering is *Nibbāna* that is the combination word of “*Ni*” and “*vana*”, meaning departure from craving or the end of craving. It is also defined (means) as the extinction of greed, hatred and ignorance. Strictly speaking, *Nibbāna* is *Dhamma* gained by the destruction of craving completely. It is the sublime state that is free from suffering and craving, that is beyond the logic and reasoning, and escapes from **the conditioned things**.

4. The Noble Truth of the Path leading to the Cessation of Suffering - *Maggasacca*

The Path leading to the Cessation of Suffering is the Noble Eightfold Path, i.e. right view right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. It is also called the Middle Path (*Majjhimaṭṭipadā*) because it avoids two

extremes. This Noble Path serves as the finest possible code for a happy life, bringing benefits for oneself and others. This is the only way to end of suffering, to attain *Nibbāna*. In conclusion, the Four Noble Truths are **the fundamentals** of Buddhism. They give vision and knowledge; they lead to calm, insight and enlightenment. To emphasize the importance of the Four Noble Truths, the Buddha said that: “It is through not understand, not realizing the Four Noble Truths that I, bhikkhus, as well as you had to wander so long through of rebirths.”

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

1. **the conditioned things** : các pháp hữu vi
2. **the fundamentals**: những nguyên tắc cơ bản

- **Answer the questions**

1. How many kinds of dukkha are there?
2. How many kinds of craving are there?
3. What burns all living beings according to Buddhism?
4. What does Nibbāna mean?
5. What is the only way to end suffering?

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

1. impermanence
2. mentality and materiality
3. ignorance
4. departure from
5. the fundamentals

2.8

The Cause of Suffering

The Cause of Suffering (*Samudayasacca*) is craving (*tañhā*). This craving is a powerful mental force **latent** in all. It is craving accompanied by delight and greed gross or subtle that makes one cling to all forms of life and leads to wander in the round of rebirth (*saṃsara*).

According to *Suttanta* method, *Samudayasacca* refers to craving which is **the cause of becoming**. This craving is accompanied by passionate lust; it is a strong passion for this and that. It is of three kinds as follows:

- a. Craving for sense-pleasure (*kāma-tañhā*): greed in the five kinds of sense-desire.
- b. Craving for becoming (*bhava-tañhā*): greed in the Fine-material and Immaterial planes connected with the **eternity view** (*sassata-diṭṭhi*).
- c. Craving for non-becoming (*vibhāva-tañhā*): greed in non-existence accompanied by **annihilation view** (*uccheda-diṭṭhi*).

The craving arises and settles because of lovely and pleasant things. It actually stands for “**lobha**” – a mental factor associated with greed rooted consciousness. *Lobha* has two characteristics, i.e craving and attachment. It will always crave for sensual objects, even *jhāna* happiness. It will never give up this intrinsic nature of craving; even the whole wealth on earth cannot satisfy the desire of *lobha*. It

always looks for something new so one can never be happy by trying to gratify one's desires. For material happiness is merely **the gratification** of strong desires. No sooner is the desires thing gained than it begins to be **scorned**. **Insatiate** are all desires.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 latent	['leitənt]	<i>ngủ ngầm, tiềm tàng</i>
2 wander in the round of rebirth	['wɒndə(r)]	<i>lang thang trong kiếp luân hồi</i>
3 refer to	[ri'fɜ(r)]	mention, think of, đề cập đến , nói đến
3 the cause of becoming	[kɔ:z] [bi'kʌmiŋ]	<i>nhân của hữu</i>
4 realm	[relm]	sphere, plane, cõi, lãnh vực
5 the Sensual desire realm	['senʃuəl] [di'zaiə(r)]	<i>kāma loka,</i> <i>cõi dục giới</i>
6 the Fine-material / the Form realm	[fain] [mə'tiəriəl] [fɔ:m]	<i>rūpa –loka,</i> <i>cõi sắc giới</i>
7 the Immaterial / Formless realm	[immə'tiəriəl] ['fɔ:mləs]	<i>arūpa -loka,</i> <i>cõi vô sắc giới</i>
8 the Eternity view	[i'tɜ:nəti]	<i>sassata-diṭṭhi</i> <i>thường kiến</i>
9 annihilation	[ənaiə'leiʃn]	<i>uccheda- diṭṭhi</i> <i>đoạn kiến</i>

10	greed, hatred, delusion	[gri:d 'heitrid] [di'lu:ʒn]	<i>lobha, dosa, moha</i> <i>tham –sân- si</i>
11	greed rooted consciousness	[gri:d 'ru:tid] ['kɒŋʃəsnəs]	<i>tâm có gốc từ tham</i>
12	Jhāna happiness		<i>Thiền hỷ lạc</i>
13	intrinsic nature	[in'trɪnsɪk]	<i>bản chất bên trong</i>
14	gratify gratification	['grætɪfai] [grætɪfɪ'keɪʃn]	satisfy, please, <i>làm hài lòng</i>
15	scorn	[sko:n]	look down on, <i>xem thường</i>
16	insatiate	[in'seɪʃɪət]	impossible to satisfy, <i>không thỏa mãn</i>

To **eliminate** suffering, it is essential to remove its cause that is craving. The *Dhammapada* states; “From craving **springs** grief, from craving springs fear. For him who is holly free from craving, there is no grief, much less fear.”

In conclusion, craving for **sense objects** gives rise to fresh becoming. So long as one remains in **the grip of** this craving, continuous rebirths will take place. The grossest forms of craving are **attenuated** by *Sakadāgāmi*, and eradicated by *Anāgāmi*. The **subtle** forms of craving are eradicated by *Arahant*. Thus, craving is cut off by the Noble Paths only.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 eliminate	[i'limineit]	eradicate, remove, <i>đoạn trừ, loại bỏ</i>
2 spring-sprang-sprung	[sprɪŋ]	discover, disclose, <i>sanh ra</i>
3 sense objects	[ˈɒbdʒekts]	<i>cảnh trần, đối tượng của căn</i>
4 the grip of	[grip]	attachment, <i>bám chặt, chấp chặt</i>
5 gross ≠ subtle	[grəʊs ˈsʌtl]	vulgar, crude ≠ elusive <i>thô thiển ≠ vi tế</i>
6 attenuate	[ə'tenjuet]	weaken, <i>làm yếu đi</i>

The Dhammapada - Verse 213

*ratiyā jāyatī soko ratiyā jayatī bhayaṃ,
ratiyā vip̐pamuttassa n'atthi soko kuto bhayaṃ*

From craving springs grief,
From craving springs fear.
For him who is holly free from craving,
There is no grief, much less fear.

*Hỷ ái sinh sầu ưu,
Dục ái sinh sợ hãi,
Ai thoát khỏi dục ái,
Không sầu, đâu sợ hãi?*



1. **Sotāpanna** – Stream-winner

*Thánh Sơ quả, Bạc Dự lưu, Tu-đà-hườn, Bạc Thất Lai.
(trừ 3 kiết sử: Thân kiến, Hoài nghi, Giới cấm thủ)*

2. **Sakadāgāmi** – Once-returner

*Thánh Nhị quả, Tư-đà-hàm, Bạc Nhất lai.
(giảm Dục ái, Sân và si)*

3. **Anāgami** – Non-returner

*Thánh Tam quả, A-na-hàm, Bạc Thất lai.
(chấm dứt 5 hạ phần kiết sử: Dục, Sân, Mạn, Phóng dật
và Vô minh)*

4. **Arahant** – The Worthy

*Bậc Thánh Vô học, Thánh Tứ quả, A-la-hán.
(chấm dứt tất cả phiền não)*

- *Ba tầng Thánh (1.2.3) gọi là bậc Thánh Hữu học*

2.9

The Cessation of Suffering (An essay on Nibbāna)

The Cessation of Suffering (*Nirodhasacca*) is *Nibbāna*. It is the combination of “*ni*” and “*vana*”. “*Ni*” is a negative particle that **implies** “to be free from”, and “*vana*” means “lust” or “craving”. Thus, *Nibbāna* means **departure from** the craving, a state of complete **deliverance from** birth and death. It is also defined as the **extinction** of greed, hatred and ignorance. Strictly speaking, *Nibbāna* is the *Dhamma* that is gained by noble persons who have completely **eradicated** craving.

Nibbāna is the ultimate realistic or supramundane state. According to the intrinsic nature, *Nibbāna* is **onefold** that is peaceful. According the way experienced before and after death, it is twofold, namely, *Sa-upādisesa Nibbāna* and *Anupādisesa Nibbāna*.

1. *Sa-upādisesa Nibbāna* - *Nibbāna* with the remaining of the five aggregates; it is also called *Kilesa Nibbāna*.
2. *Anupādisesa Nibbāna* - *Nibbāna* without the remaining of the five aggregates; it is also called *Khandha Nibbāna*

According to different aspects, *Nibbāna* is threefold as follows:

1. *Suññatta Nibbāna* (void): it is devoid of lust, hatred and ignorance, or devoid of all conditioned things.

2. *Animitta Nibbāna* (signless): it is free from the signs of lust, hatred, etc. On the other hand, it has no form and shape.
3. *Appanihita Nibbāna* (longing free): it is absolutely free from lust as well as free from the hankering of lust.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1	imply	[im'plai]	suggest, gợi ý, hàm ý
2	departure from	[di'pa:tʃə(r)]	leaving, going away, sự khởi đầu, sự ra đi
3	deliver from	[di'livə(r)]	free from, giải thoát
4	extinction	[ik'stiŋkʃn]	extinguish, sự dập tắt, sự tan vỡ
5	eradicate	[i'rædikeit]	uproot, eliminate, nhổ rễ
6	onfold	['wʌnfəʊld]	simple, giản đơn
7	twofold	['tu:fəʊld]	bao gồm hai phần
8	devoid	[di'vɔid]	empty, vacant, trống rỗng,
9	signless	['sainləs]	không có dấu hiệu
10	ultimate	['ʌltimət]	<i>paramattha</i>
	realistic	[riə'listik]	Chân đế
11	supramundane	[,sju:prəmʌndein]	trạng thái siêu thế
	state	[steit]	

12	<i>Sa-upādisesa Nibbāna</i>	<i>Hữu dư y Niết bàn (vị A- la-hán còn sống)</i>
13	<i>Anupādisesa Nibbāna</i>	<i>Kilesa Nibbāna Khandha Nibbāna Phiền não Niết bàn Vô dư y Niết bàn (vị A- la-hán đã nhập Niết bàn)</i>
14	<i>Suññatta Nibbāna</i>	<i>Không tánh NB</i>
15	<i>Animitta Nibbāna</i>	<i>Vô tướng NB</i>
16	<i>Appanihita Nibbāna</i>	<i>Vô nguyện NB</i>

Nibbāna may be also characterized by the following virtues: **deathlessness** (*accutaṃ*), **endlessness** (*accantaṃ*), **unconditioned** (*asankhataṃ*), **incomparability** (*anuttaraṃ*), and **ultimate reality** that can be realized by noble persons (*padaraṃ*)

In conclusion, *Nibbāna* is the highest bliss, a supramundane state. The happiness of *Nibbāna* cannot attain by indulging the senses but by calming them. It can attain by the knowledge of those who are free from lust, hatred and ignorance. The way to attain *Nibbāna* is the Noble Eightfold Path that consists of **morality** (*sīla*), **concentration** (*samādhi*) and **wisdom** (*pañña*).

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 deathlessness	[‘deθləsnəs]	<i>accutaṃ, Bất tử</i>
2 endlessness	[‘indləsnəs]	<i>accantaṃ, Bất tận</i>
3 unconditioned	[,ʌnkən’diʃnd]	<i>asankhataṃ, Vô vi</i>
4 incomparability	[inkɒmpərə- ‘biləti]	<i>anuttaraṃ Vô thượng</i>
5 ultimate reality	[‘ʌtimət ri’æləti]	<i>Chân lý</i>
6 Noble persons	[‘noubɪ]	<i>Thánh nhân</i>
7 Morality	[mə’ræləti]	<i>sīla, Giới</i>
8 Concentration	[kənsən’treɪʃn]	<i>samādhī, Định</i>
9 Wisdom	[‘wɪzdəm]	<i>paññā, Tuệ</i>

• **Answer the following questions**

1. What does *Nirodhasacca* mean?
2. What does *Nibbāna* mean?
3. How many kinds of *Nibbāna* are there according to the way experienced before and after death?
4. How many kinds of *Nibbāna* are there according to different aspects?
5. What virtues are *Nibbāna* characterized?
6. What path leads to Nibbāna?
7. What does the Noble Eightfold Path consist of?

2.10

The Eightfold Noble Path

The Eightfold Noble Path consists of following eight factors:

1 Right Understanding	<i>Sammā ditṭhi</i>	<i>Chánh Kiến</i>	<i>Paññā-maggaṅga</i>
2 Right Thought	<i>Sammā saṅkappa</i>	<i>Chánh Tư duy</i>	<i>Tuệ Thánh Đạo</i>
3 Right Speech	<i>Sammā vācā</i>	<i>Chánh Ngữ</i>	<i>Sīla - maggaṅga</i> <i>Giới Thánh Đạo</i>
4 Right Action	<i>Sammā kammanta</i>	<i>Chánh Nghiệp</i>	
5 Right Livelihood	<i>Sammā ajīva</i>	<i>Chánh Mạng</i>	
6 Right Effort	<i>Sammā vāyāmo</i>	<i>Chánh Tinh tấn</i>	<i>Samādhi-maggaṅga</i> <i>Định Thánh Đạo</i>
7 Right Mindfulness	<i>Sammā sati</i>	<i>Chánh Niệm</i>	
8 Right Concentration	<i>Sammā samādhi</i>	<i>Chánh Định</i>	

An outstanding aspect of the Buddha's teaching is the **adoption** of the Eightfold Noble Path as the way of living. Another name for the Eightfold Noble Path is the Middle Path.

The Buddha advised his followers to follow this path so as to avoid the extreme of sensual pleasures and self-mortification. A person, who practices this way, choose **self-imposed discipline** for a definite end in view: **self-purification**.

- **Right Understanding** (*Sammā diṭṭhi*) is explained as having the knowledge of the Four Noble Truths. In other words, it is the understanding of things as they really are. He, who has the right view, understands the three Characteristics of life and the Law of Dependent Origination.

- **Right Thought** (*Sammā saṅkappa*) serves as a double purpose of eliminating **evil thoughts** and developing **pure thoughts**. This means that he is free from sensual desire, ill-will, and **cruelty** in thought.

- **Right Speech** (*Sammā vācā*): abstaining from **lying**, **slandering**, **harsh language**, and **vain talk**.

- **Right Action** (*Sammā kammanta*): abstaining from killing, stealing and unlawful sexual intercourse.

- **Right Livelihood** (*Sammā ajīva*): abstaining from livelihood that brings harm to other beings such as trading in arms, in living beings, intoxicating drinks and poison, or killing, **slaughtering** fishing, **deceit** , **treachery**, **soothsaying** **trickery**, **usury**, etc.

- **Right Effort** (*Sammā vāyāmo*): the effort of avoiding or overcoming evil and **unwholesome** deeds, and of developing and maintaining **wholesome** deeds.

- **Right Mindfulness (*Sammā sati*):** mindfulness and awareness in contemplating body, feelings, mind, and dhammas. (to develop Four Foundation of Mindfulness)

- **Right Concentration (*Sammā samādhi*):** concentration of mind associated with wholesome consciousness, which eventually may reach the Absorptions (*Jhāna*).

If we tread consistently along the Eightfold Noble Path (*sīla, samādhi, paññā*), we definitely attain *Nibbāna* sooner or later.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1	adopt	[ə'dɒpt]	accept, <i>chấp nhận</i>
	adoption	[ə'dɒptn]	acceptance
2	self-imposed	[self im'pəuzd]	<i>tự thu thúc thân</i>
	discipline	['disəplin]	
3	self-		<i>tự thanh tịnh thân</i>
	purification	[pju:rifi'keɪʃn]	
4	evil thought ≠	['i:vəl θɔ:t]	unwholesome thought ≠
	pure thought	[pju:ə(r)]	wholesome thought
5	cruelty (n)	['kru:əlti]	heartlessness
	cruel		heartless, <i>tàn nhẫn</i>
6	slander (v)	['slændə(r)]	say sth false about sb
			<i>vu khống</i>
	slander		<i>lời hai lưỡi, lường thiệt</i>
	slandering	['slændərɪŋ]	
7	lie – lied	[lai]	<i>nói dối</i>
	lying	['laiɪŋ]	<i>vọng ngữ</i>
8	harsh	[ha:ʃ]	cruel and unkind,

harsh language	[ˈlæŋɡwɪdʒ]	ác khẩu
9 vain	[veɪn]	useless , vô ích
vain talk		lời phù phiếm, ý ngữ
10 slaughter	[ˈslɔ:tər]	massacre violently,
slaughter		tàn sát/sự sát sanh
11 deceit	[diˈsi:t]	cheating, lừa dối,
deceive	[diˈsi:v]	lừa đảo
12 treachery	[ˈtretʃəri]	be mislead by lying
		an action of deceit,
13 soothsaying	[su:θˈseiɪŋ]	hành động phản bội
trickery	[ˈtrikəri]	thủ đoạn mưu mẹo
14 usury	[ˈju:ʒəri]	cho vay nặng lãi
15 wholesome ≠	[ˈhəʊlsəm]	kind, good ≠ evil, bad
unwholesome	[ʌnˈhəʊlsəm]	thiện ≠ bất thiện

- To contemplate body, feelings, mind and dhamma
Quán thân, thọ, tâm và pháp
- The Absorption (Jhāna) *chứng đắc Thiền*
- The three Characteristics of life
Tam Pháp Án – Vô thường, Khổ và Vô ngã
- The Law of Dependent Origination
Giáo Lý Duyên Khởi
- The Four Foundation of Mindfulness – *Tứ Niệm Xứ*



2.11

The Path leading to Cessation of Suffering (The Noble Eightfold Path)

The Path leading to the cessation of suffering is the Noble Eightfold Path, i.e. right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

1. **Right view** (*Sammā diṭṭhi*): understanding of the Four Noble Truths, the three characteristics, the Law of Dependent Origination. In short, it is to understand things as they really are.
2. **Right thought** (*Sammā saṅkappa*): the thoughts to be free from sensual desire, ill-will, and ignorance.
3. **Right speech** (*Sammā vācā*) abstaining from false speech, slandering, harm speech, and foolish speech.
4. **Right action** (*Sammā kammanta*): abstaining from killing, stealing, committing sexual misconduct.
5. **Right livelihood** (*Sammā ajīva*): abstaining from livelihood that brings harm to other beings such as trading,

in poison, in beings, in intoxicating liquor, killing animals, etc.

6. **Right effort** (*Sammā vāyāmo*): effort of avoiding or overcoming evil and unwholesome things, developing and maintaining wholesome things.
7. **Right mindfulness** (*Sammā sati*): mindfulness in contemplating of body, feelings, mind and mental objects.
8. **Right concentration** (*Sammā samādhi*): concentration associated with wholesome consciousness reaching to *jhāna*.

These eight factors aim at promoting the three Buddhist trainings, namely, morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). Of them, right speech, right action and right livelihood belong to morality; right effort, right mindfulness and right concentration belong to concentration, right view and right thought belong to wisdom.

The Noble Eightfold Path is a lamp leading one who practices in one's family, country and the world. It makes one light-hearted and joyful in this very life and hereafter. Finally, it leads one to attain the Path (*Magga*), Fruition (*Phala*) and *Nibbāna*.

2.12

The Law of Dependent Origination (**Paṭiccasamuppāda**)

A/ Throughout the first week the Buddha sat under the *Bodhi* tree in one posture experiencing **the bliss of emancipation** (*vimutti sukha*).

After those seven days had **elapsed**, the Buddha **emerged from** the state concentration, and in the first watch of the night thoroughly **reflected on** (thought carefully) Dependent arising (*Paṭicca Samuppāda*) **in direct order** thus: “When this [cause] exists, this [effect] is; with the arising of this [cause], this [effect] arises”

- 1) Dependent on **ignorance** (*avijjā*) arises moral and immoral conditioning activities (*saṅkhāra*).
- 2) Dependent on **conditioning activities** arise [relinking] consciousness (*viññāna*).
- 3) Dependent on [relinking] **consciousness** arises mind and matter (*nāma-rūpa*).
- 4) Dependent on **mind and matter** arise the six spheres of sense (*sala-āyatana*).
- 5) Dependent on **the six spheres of sense** arises contact (*phāssa*).
- 6) Dependent on **contact** arises feeling (*vedanā*).
- 7) Dependent on **feeling** arises craving (*taṇhā*).
- 8) Dependent on **craving** arises grasping (*upādāna*).
- 9) Dependent on **grasping** arises becoming (*bhava*).

- 10) Dependent on **becoming** arises birth (*jāti*).
- 11) Dependent on birth arises **decay** (*jarā*), **death** (*marana*), **sorrow** (*soka*), **lamentation** (*parideva*), **pain** (*dukkha*), **grief** (*domanassa*) , and **despair** (*upāyāsa*).

Thus does this whole mass of suffering originate.

Thereupon the Exalted One, knowing the meaning of this, uttered, at that time, this **paean of joy**:

“When, indeed, the truths become manifest unto the strenuous, meditative Brahmana, and then do all his doubts vanish away, since he knows the truth together with its cause.”

In the middle watch of the night the Exalted One thoroughly reflected on dependent arising in reverse order thus: “When this cause does not exist, this effect is not; with the cessation of this cause, this effect ceases.”

- 1) With the cessation of ignorance, conditioning activities cease.
- 2) With the cessation of conditioning activities, [relinking] consciousness cease.
- 3) With the cessation of [relinking] consciousness, mind and matter cease.
- 4) With the cessation of mind and matter, the six spheres of sense cease.
- 5) With the cessation of the six spheres of sense, contact ceases.
- 6) With the cessation of contact, feeling ceases.
- 7) With the cessation of feeling, craving ceases.
- 8) With the cessation of craving, grasping ceases.

- 9) With the cessation of grasping, becoming ceases.
 10) With the cessation of becoming, birth ceases.
 11) With the cessation of birth, decay, death, sorrow, lamentation, pain, grief, and despair cease.
 Thus does this whole mass of suffering cease.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 The bliss of emancipation	[blis] [imænsi'peiʃn]	<i>vimutti sukha-</i> Hạnh phúc giải thoát
2 elapse	[i'læps]	go by, thời gian trôi qua
3 emerge from	[i'mə:dʒ]	rise up , xuất thiên
4 reflect on / upon	[ri'flekt]	think, wonder, suy nghĩ, suy niệm
5 in direct order ≠ in reverse order		theo chiều xuôi ≠ theo chiều ngược
6 ignorance	['ignərəns]	<i>avijjā</i> , vô minh
7 conditioning activities		<i>saṅkhara</i> , karmic formation, hành
8 consciousness	['kɒnʃəsnəs]	<i>viññāna</i> , volition formation, thức
9 mind & matter	[maɪnd][ˈmætə(r)]	<i>nāma-rūpa</i> mentality materiality, danh sắc
10 the six spheres of sense	[sfi:ə(r)z]	<i>salāyatana</i> , the six sense bases, lục căn, lục nhập
11 contact	['kɒntækt]	<i>phassa</i> , xúc

12 feeling	[‘fi:liŋ]	<i>vedanā</i> , thọ
13 craving	[‘kreivɪŋ]	<i>tañhā</i> , lust, tham ái
14 grasping	[‘gra:spiŋ]	<i>upādāna</i> , clinging, thủ
15 becoming	[bi’kʌmiŋ]	<i>bhava</i> , existence, hữu
16 birth – decay	[bɜ:θ di’kei]	<i>jāti – jarā</i> , sanh-lão
17 death	[deθ]	<i>marana</i> , tử
18 sorrow	[‘sɒrəu]	<i>soka</i> , sầu
19 lamentation	[,læmən’tɛiʃn]	<i>pariveda</i> , bi
20 pain	[peɪn]	<i>dukkha</i> , khổ
21 grief	[gri:f]	<i>domanasa</i> , ưu
22 despair	[di’speə(r)]	<i>upāyāsa</i> , não
23 cessation	[se’sɛiʃn]	ending, halting, sự đoạn diệt
24 the paean of joy	[‘pi:ən]	bài kệ hoan hỷ

1. The Law of Dependent Origination / Dependent Arising
(*Paṭicca samuppada*)

Thập Nhị Nhân Duyên / Giáo lý Duyên khởi / Duyên sinh

2. ‘When this [cause] exists, this [effect] is; with the arising of this [cause], this [effect] arises’

Khi cái này (nhân) có, thì cái kia (quả) có; khi cái này (nhân) phát sanh, thì cái kia (quả) phát sanh.

3. Thus does this whole mass of suffering originate.

Như thế toàn bộ khổ uẩn phát sanh. (Như thế toàn bộ khổ uẩn này tập khởi)

≠ Thus does this whole mass of suffering cease.

Như thế toàn thể khối đau khổ chấm dứt.

4. “When, indeed, the truths become manifest unto the strenuous, meditative Brahmana, and then do all his doubts vanish away, since he knows the truth together with its cause.”

‘Quả thật vậy, khi các sự thật trở nên rõ ràng đối với vị bà la môn tinh cần, hành trì, thì bao nhiêu hoài nghi đều tan biến, vì vị này thấy sự thật và nhân duyên của nó’

• **Duyên Sinh (*paṭiccasamuppāda*)**

Vô minh duyên hành (*avijjā paccaya saṅkhārā*)

Hành duyên thức (*saṅkhārā paccaya viññāṇam*)

Thức duyên danh sắc (*viññāṇa paccaya nāmarūpam*)

Danh sắc duyên lục nhập (*nāmarūpa paccaya saḷāyatanaṃ*)

Lục nhập duyên xúc (*saḷāyatana paccaya phasso*)

Xúc duyên thọ (*phassa paccaya vedanā*)

Thọ duyên ái (*vedanā paccaya taṇhā*)

Ái duyên thủ (*taṇhā paccaya upādānam*)

Thủ duyên hữu (*upādāna paccaya bhavo*)

Hữu duyên sanh (*bhavapaccaya jāti*)

Sanh duyên lão, tử, (*jāti paccaya jarā maraṇam*

sầu, bi, khổ, ưu, não *soka parideva dukkha*

domanasa upāyāsā sambhavanti)

B/ The Law of the Dependent Origination is the doctrine of conditionality of all physical and psychical phenomena. It forms the indispensable condition for the real understanding and realization of the Buddha's teaching, and shows the dependent nature of uninterrupted flux of mind and matter. It consists of 12 links as follows.

1. **Ignorance** (*avijjā*)

It means not knowing the Four Noble Truth. In other words, it does not know things as they really are. It clouds all right understanding, and it is one of the chief causes that set the wheel of life in motion.

2. **Volitional formation** (*saṅkhāra*)

All wholesome and unwholesome thoughts, words and deeds are included in volitional formation.

3. **Consciousness** (*viññāna*)

Consciousness here refers to **rebirth consciousness** (*paṭisandhi*) only. *Paṭisandhi* literally means re-linking. It is so called because it links the next existence to the old one.

4. **Mentality-materiality** (*nāma-rūpa*)

Nāma stands for four groups feeling, perception, volition or mental formations, and consciousness. *Rūpa* refers to matters. When consciousness arises, some associated mental factors also arise, and it also needs the body. Thus, depending on this linking consciousness arise *nāma* and *rūpa*.

5. **The sixfold base** (*salāyatana*)

Six bases are eye, ear, nose, tongue, body, and mind base. The term ‘base’ here is used in the sense of a base upon which consciousness can perform its function.

6. **Contact** (*phassa*)

It is the contact between the six bases with six objects (visible object, sound object, odor object, taste object, tangible object, and mind object).

7. **Feeling** (*vedanā*)

Feeling is sixfold feeling born of: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, and mind-contact. It may be pleasurable (*sukha*), painful (*dukkha*) or neither pleasurable nor painful (*adukkhamasukha*).

8. **Craving** (*taṇhā*)

It is this craving which causes rebirth, accompanied by passionate pleasure, and finding fresh delight here and there. It is of three kinds: craving for sensual pleasures (*kāma-taṇhā*) craving for existence (*bhava-taṇhā*), and craving for non-existence (*vibhava-taṇhā*).

9. **Clinging** (*upādāna*)

It is described as craving in the highest degree. Because of this clinging, one becomes a slave to passion. Clinging is fourfold : clinging to desires (*kāma-upādāna*), clinging to wrong view (*diṭṭhi-upādāna*), clinging to external

observances, rites and rituals (*sīlabbata- upādāna*) and clinging to self (*attavāda- upādāna*)

10. **Becoming** (*bhava*)

Becoming means start; acquiring of the new *kamma* energy for the future life. It is two aspects: *kamma-process* (*kamma-bhava*) that is the accumulated good and evil actions, and *kamma-resultant process* that signifies the *kamma-resultant rebirth-process* in the next life. (*upapatti-bhava*)

11. **Birth** (*jāti*)

Herein, birth does not mean the actual childbirth, but the appearance of the five aggregates in the mother's womb. This process is conditioned by *kamma-bhava*.

12. **Aging and death** (*jarāmatana*)

Depending on birth arises aging and death, and with them naturally come sorrow, lamentation, pain, grief and despair.

Among these twelve factors,

- ignorance and volitional formations belong to past;
- consciousness, mentality-materiality, six sense bases, contact, and feeling belong to present as a result of the past;
- craving, clinging, becoming belong to present causing the future;
- birth, aging and death belong to future resulting from the present causes.

In conclusion, the Law of Dependent Origination is the central concept (core) of Buddhism. It shows the suffering and the

cessation of suffering. The Buddha said: “ It is through not understand, beings have become entangled like a knotted ball of thread , matted as the roots in a bed of reeds , and find no way out of the round of *samāra* and the woeful states of existence .

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

- | | |
|---|--|
| 1 Doctrine of Conditionality | <i>Giáo lý Duyên khởi</i> |
| 2 physical& psychical phenomena | <i>hiện tượng vật lý và tâm lý</i> |
| 3 indispensable condition | <i>quy luật tuyệt đối</i> |
| 4 the dependent nature of uninterrupted flux of mind and matter. | <i>bản chất lệ thuộc không ngừng của dòng danh sắc</i> |
| 5 The wheel of life in motion. | <i>sự vận hành của cuộc sống</i> |
| 6 rebirth consciousness | <i>paṭisandhi, thức tái sinh</i> |
| 7 associated mental factors | <i>những tâm sở đồng sanh</i> |
| 8 six bases – six objects – sixfold feeling | <i>sáu căn – sáu trần
sáu thọ</i> |
| 9 visible, sound, odor, taste, tangible, mind object | <i>sắc, thanh, hương, vị
xúc, pháp</i> |
| 10 eye-contact, ear-contact, nose -cont., tongue- cont., body-cont., mind-contact | <i>nhãn xúc, nhĩ xúc,
tỷ xúc, thiệt xúc,
thân xúc, ý xúc</i> |
| 11 pleasure – painful
neither pleasurable nor | <i>sukha dukkha, lạc khổ
adukkhamasukha</i> |

painful	<i>phi lạc phi khổ</i>
12 craving for sensual pleasures	<i>kāma-taṇhā, dục ái</i>
13 craving for existence	<i>bhava-taṇhā, hữu ái</i>
14 craving for non-existence	<i>vibhava-taṇhā, phi hữu ái</i>
15 clinging to desires	<i>kāma-upādāna, dục thủ</i>
16 clinging to wrong view	<i>diṭṭhi-upādāna, kiến thủ</i>
17 clinging to external observances, rites & rituals	<i>sīlabbata-upādāna</i> <i>giới cấm thủ</i>
18 clinging to self	<i>attavāda upādāna</i> <i>ngã chấp thủ</i>
19 kamma-process	<i>kamma-bhava, nghiệp hữu</i>
20 kamma-resultant process	<i>upapatti-bhava, tiến trình</i>
kamma-resultant rebirth-process	<i>sanh hữu</i>
21 a knotted ball of thread, matted as the roots in a bed of reeds	<i>rối ren như một ống chỉ</i> <i>bùn nhùng như rễ lau đan</i> <i>bện</i>
22 <i>saṃsāra</i> and the woeful states of existence	<i>luân hồi và cảnh giới khổ</i>

- The Buddha said: “ It is through not understand, beings have become entangled like a knotted ball of thread , matted as the roots in a bed of reeds , and find no way out of the round of *saṃsāra* and the woeful states of existence.”

Chúng sanh vì vô minh nên rối loạn như một ống chỉ búng nhùng như rễ lau đan bện, chen lấn, xô đẩy nhau nhảy vào dòng tử sinh triển miên thống khổ.

• **Answer the following questions**

1. What is the Law of the Dependent Origination?
2. What does the Law of the Dependent Origination form?
3. How many factors are there in the Law of the Dependent Origination? What are they?
4. What does ignorance (*avijjā*) mean?
5. What does volitional formation (*saṅkhāra*) consist of?
6. What does consciousness (*viññāṇa*) mean in *Paṭiccasamuppāda*?
7. What does mentality (*nāma*) stand for?
8. What does *rūpa* refer to?
9. What are the sixfold bases (*salāyatana*)?
10. What does contact (*phassa*) mean?
11. What is feeling (*vedanā*)?
12. How many kinds of craving (*taṇhā*) are there?
13. How many kinds of clinging (*upādāna*) are there?
14. How many aspects of becoming (*bhava*) are there?
15. Which factors belong to past? to present as a result of the past? to present causing the future? to future resulting from the present causes?

2.13

The Three Universal Characteristics

According to Theravada Buddhist perspective, there are three universal characteristics of phenomena, namely, impermanence, suffering, and non-self (sefless, no soul, non-ego).

1. The Characteristics of Impermanence (*anicca*)

“Impermanence of things is the rising, passing and changing of things or the disappearance of things that have become or arisen. The meaning is that these things never **persist** in the same way, but they are **vanishing** and **dissolving** from moment to moment.” (*Visuddhimagga*, VI, 3).

Impermanence is a basic **feature** of all **conditioned phenomena**. They are **material** or mental, **coarse** or **subtle**, one’s **internal** or **external**. The Buddha says: “**All conditioned things are impermanent**” (*sabbe saṅkhārā aniccā*). The **totality of existence** is impermanent is also often stated in terms of the five aggregates (*khaṇḍha*), the twelve internal and external sense bases (*āyatana*). Only Nibbāna which is unconditioned and not a formation (*asaṅkhāta*), is permanent (*nicca*).

2. The Characteristic of Suffering (*Dukkha*)

Dukkha contains not only the ordinary meaning of suffering but also includes deeper ideas such as imperfection,

pain, impermanence, disharmony, discomfort, irritation, incompleteness or insufficiency. By all means, *dukkha* includes physical and mental suffering: birth, decay, disease, death, to be united with the unpleasant, to be separated from the pleasant, not to get what one desires. There are three kinds of *dukkha*:

- a. *Dukkha-dukkha*: physical and mental pain.
- b. *Vipariṇāma-dukkha*: constant pain of physical and mental changes.
- c. *Saṅkhāra-dukkha*: dissolution and arising of *nāma* and *rūpa*.

3. The Characteristic of **Non-self** (*anatta*)

The Buddha taught in *the Visuddhimagga*:

“Mere suffering exists, no sufferer is found;

The deeds are, but not doer of the deeds is there;

Nibbāna is, but not the man that enters it;

The path is, but no traveller on it is seen.”

Really, there is no doer apart from doing, there is no sufferer apart from suffering. There is no being called: “I”, “he” or “she”. Being is just a composing of the states of **mind** (*nāma*) and **material** (*rūpa*) or five aggregates: **corporality** (*rūpa*), **feeling** (*vedāna*), **perception** (*saññā*), **mental formation** (*saṅkhāra*) and **consciousness** (*viññāṇa*) which are in a state of **constant flux**. No solution of corporeal and mental phenomena is under control. Nothing permanent or **substantial** is there in a being, apart from this **incessant**

arising and dissolution of corporeal and mental phenomena
(*sabbe dhammā anattā*).

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

- The Three Universal Characteristics *Ba đặc tính của Pháp hữu vi – Tam tướng - Tam pháp ấn*

1 perspective	[pə'spek-tiv]	viewpoint , <i>quan điểm</i>
2 persist	[pə'sist]	continue to exist, <i>tồn tại</i>
3 vanish & dissolve	['væniʃ]	disappear suddenly, <i>biến mất, diệt mất</i>
4 feature	['fi:tʃə(r)]	characteristic, <i>đặc tính</i>
5 conditioned phenomena	[kən'diʃnd] [fə'nɒminə]	<i>các pháp hữu vi</i>
6 material	[mə'tiəriəl]	<i>vật chất</i>
7 coarse ≠ subtle	[kɔ:s] ['sʌbtl]	rough , <i>thô thiển</i> ≠ refined, <i>vi tế</i>
8 internal ≠ external		<i>nội giới</i> ≠ <i>ngoại giới</i>
9 totality of existence	[təu'tæləti]	<i>toàn bộ sự hiện hữu</i>
10 the five aggregates	['ægrigəts]	<i>pañca khandha,</i> <i>ngũ uẩn</i>
11 corporality corporeal	[,kɔ:pə'ræləti] [kɔ:'pɔ:riəl]	<i>rūpa, sắc</i> <i>thuộc về thân</i>

12 feelings	[ˈfi:lɪŋz]	<i>vedāna</i> , thọ
13 perception	[pəˈsepʃn]	<i>saññā</i> , tưởng
14 mental	[ˈmentl]	<i>saṅkhāra</i> , hành
formation	[fɔ: ˈmeɪʃn]	
15 consciousness	[ˌkɒnˈʃəsnəs]	<i>viññāṇa</i> , thức
16 the twelve		<i>ayatana</i> , 12 xứ (6
internal & external	[ˈɪntənl]	căn + 6 trần)
sense bases	[ˈɛkstənl]	
16 not a formation	[fɔ: ˈmeɪʃn]	<i>asaṅkhāra</i> , vô vi,
		không tạo tác
17 permanence	[ˈpɜ:mənəns]	<i>nicca</i> , thường hằng
18 decay	[diˈkeɪ]	spoiled, perish,
decay		suy tàn, mục nát
19 irritation	[ɪriˈteɪʃn]	annoyance,
		sự bức xúc, khó chịu
20 flux	[flʌks]	change, thay đổi
flux of mind		dòng biến dịch của
		tâm
21 apart from (pre)		except for, besides,
		ngoài ra, ngoại trừ
22 consecutive	[kənˈsekju:tɪv]	uninterrupted
		continuous, liên tiếp
consecutive		chuỗi sát na tương
moment		tục
28 incessant	[ɪnˈsesnt]	constant, liên tục
29 substantial	[səbˈstæntʃl]	enduring, bền vững

“Mere suffering exists, no sufferer is found

Chỉ có khổ hiện hữu chứ không có người chịu khổ nào được tìm thấy

The deeds are, but not doer of the deeds is there

Có những hành động nhưng không có người hành động nào được tìm thấy

Nibbana is, but not the man that enters it

Có Niết bàn nhưng không có ai bước vào đó được (nhập Niết bàn)

The path is, but no traveler on it is seen.

Có con đường nhưng không có người khách lữ hành nào đi trên con đường đó.

- Being is just a composing of the states of mind (*nāma*) and material (*rūpa*) or five aggregates: corporeality (*rūpa*), feelings (*vedāna*), perception (*saññā*), mental formation (*saṅkhāra*) and consciousness (*viññāṇa*) which are in a state of constant flux. No solution of corporeal and mental phenomena is under control. Nothing permanent or substantial is there in a being, apart from this incessant arising and dissolution of corporeal and mental phenomena (*sabbe dhammā anattā*).

Chúng sinh chỉ là sự kết hợp của danh và sắc hay ngũ uẩn: sắc, thọ, tưởng, hành và thức là dòng chảy liên tục (của danh sắc). Danh sắc không chịu sự kiểm soát nào. Không có gì thường hằng hay bền vững trong một chúng sanh ngoài sự sanh diệt liên tục của hiện tượng danh sắc.

• **Answer the following questions**

1. According to Theravada Buddhist aspect, how many universal characteristics of phenomena are there? What are they? Name all of them in Pāli.
2. How does the impermanence mention about in *Visuddhimagga*?
3. Impermanence is a basic feature of all conditioned phenomena, isn't it?
4. What are all conditioned things?
5. What *Dhamma* is impermanent?
6. What *Dhamma* is permanent?
7. Does *dukkha* only contain the ordinary meaning of suffering?
8. Dukkha includes physical and mental suffering, doesn't it? Give examples.
9. Name three kinds of *dukkha*.
10. Name the five aggregates (in Pāli)
11. What did the Buddha teach about Anatta in the *Visuddhimagga*?
12. According to the characteristic of non-self, there is a doer to do something, isn't there?
13. How are *māna* and *rūpa* in a being?



2.14

The Three Universal Characteristics according to Theravāda Buddhist Perspective

In the *Āṅguttara-nikāya*, the Buddha said that whether **the Perfect Ones** appear in the world or not, it still remains a firm condition, **an immutable fact** and **fixed law** that **all formations** are impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*). These are the three universal characteristics according to Theravada Buddhist perspective.

1. Impermanence (*anicca*)

Everything always changes from time to time. However, it is not easy to see. One can realize this state only by the experience in practice of meditation. By keeping mindfulness on the meditation subject continuously, one can see the appearance and disappearance of phenomena in one's body. They always rise and fall moment by moment. Or when looking at the river, one can discern the moving of materiality. These things prove that one's body as well as external phenomena is always changing.

2. Suffering (*dukkha*)

Suffering includes physical and mental aspects. Birth, decay, disease, death, etc., all are suffering. Briefly, there are three kinds: physical and mental pain (*dukkha-dukkha*), pain due to the change of mentality and materiality (*vipārinama -*

dukkha), pain due to arising and ceasing of mind and matter (*saṅkhara -dukkha*).

An average man (*puthujjana*) thinks sense pleasures are really happy, so he tries to find and enjoys them here and there. But the noble one (*ariya*) sees things as they really are. He knows that all life is suffering because of being oppressed by rising and falling. To him, material happiness is merely the gratification of some desire. No sooner is the desire thing gained than it begins to be scorned. According to the Buddha, non-attachment is a great bliss, and the path leading to be free from attachment, to end suffering is the Noble Eightfold Path.

3. Non-self (*anatta*)

Buddhism does not totally deny the existence of a personality in an empirical sense. It only attempts to show that there is no soul in ultimate sense. In *Anattalakkhana Sutta* the Buddha said that: “This body is soulless. If there is a soul, then this body would not be subject to suffering.” Because if there is a soul, one can say “Let this body thus, let this body not be thus.” In fact, one cannot say like that, all phenomena go continuously 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 conclusion, these three characteristics can be comprehended fully by the Insight knowledge in meditation. Those who understand all phenomena as impermanence, suffering and non-self, all fetters are dissolved in him. Thus,

by experiencing these three characteristics, one can be free from suffering, can attain enlightenment.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1. <i>The Aṅguttara-nikāya</i>	<i>Kinh Tăng chi</i>
2. The Perfect Ones	<i>Đấng Toàn Giác</i>
3. immutable fact	<i>unchangeable truth</i>
4. fixed law	<i>định luật</i>
5. all formations	<i>tất cả các hành</i>
6. the meditation subject	<i>đề mục thiền</i>
7. an average man – <i>puthujjana</i>	<i>kẻ vô văn phàm phu</i>
8. the noble one – <i>ariya</i>	<i>bậc Thánh nhân</i>
9. non-attachment / detachment	<i>buông xả</i>
10. a great bliss	<i>phước lành</i>
11. empirical sense	<i>nghĩa thực tế/ tục đế</i>
12. <i>Anattakakkhana Sutta</i>	<i>Kinh Vô Ngã tướng</i>
13. soulless / no-self / selfless	<i>vô ngã</i>
14. the Insight knowledge	<i>Tri kiến</i>
15. fetter	<i>kiết sử</i>
16. the vanishing and dissolving of phenomena. the appearance and disappearance of phenomena.	<i>sự sanh khởi & biến hoại của các pháp</i>

• **Answer the following questions**

1. What did the Buddha say about the three Universal characteristics in the *Aṅguttara-nikāya*?
2. By which can one realize the state that everything always changes from moment to moment?
3. What can one see in his body if he keeps mindfulness on the meditation subject continuously?
4. What does an average man do when he thinks sense pleasures are really happy?
5. Why does the noble one know that all life is suffering?
6. What is a great bliss in according to the Buddha?
7. Does Buddhism deny the existence of a personality in an empirical sense? What does it try?
8. All phenomena go continuously depending on a being's wish, don't they?
9. By which can three characteristics be comprehended fully?
10. What can a being attain by experiencing three characteristics? Why?

2.15

The Maṅgala Sutta

The Mangala Sutta is one of the most famous discourses of the Buddha. It is included in the *Khuddhakapatha* of the *Khuddhaka Nikāya*. It is not **confined to** religion only but has an **immense** scope (ability) and covers the social, economic and political aspects of life.

The 38 Maṅgala expounded by the Buddha in this Sutta are useful for the young and the old, for parents and children, for teachers and pupils, and so forth. **Etymologically**, Maṅgala means good, auspicious, lucky or good sign or omen. The Buddha preached this Sutta at the Jetavana Monastery in **the dead of the night** at the request of a certain Deva. The 38 auspiciousnesses are as follows:

Thus I have heard, at one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove of Sāvattī. Then a certain deity in the last hours of the night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, and stood at a suitable place; standing there, the deity addressed Blessed One in verse:

Many deities and men, desiring what is good, have just what blessings were.

Pray tell me what the highest blessing is.

**1. Asevanāca bālnānaṃ,
paṇḍitānañca sevanā;
pūjā ca pūjaneyyānaṃ
etaṃ maṅgalamuttamaṃ.**

Không gần gũi kẻ ác (1)

Thân cận bậc trí hiền (2)

Đảnh lễ người đáng lễ (3)

Là phúc lành cao thượng.

Not to associate with the foolish

To associate with the wise

To honour those worthy of honour

This is the highest blessing.

**2. Paṭirūpadesavāso ca,
pubbe ca kata-puññatā,
attasammāpaṇidhi ca,
etaṃ maṅgalamuttamaṃ.**

Ở trú xứ thích hợp (4)

Công đức trước đã làm (5)

Chân chánh hướng tự tâm (6)

Là phúc lành cao thượng.

To dwell in a suitable locality

To have done good deeds previously

To set oneself on the right course

This is the highest blessing.

**3. Bāhusaccañca sippañca,
vinayo ca susikkhito,
subhāsītā ca yā vācā,
etaṃ maṅgalamuttamaṃ.**

Đa văn (7) nghề nghiệp giỏi (8)

Thông suốt các luật nghi (9)

Nói những lời chân chất (10)

Là phúc lành cao thượng.

To have the wise knowledge and
skill in technology

To have discipline and good training

To speak what is true and blessing

This is the highest blessing.

**4. Matāpitu upaṭṭānaṃ,
puttadārassa saṅgaho;
anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.**

Hiếu thuận bậc sinh thành (11/12)

Dưỡng dục vợ và con (13)

Sở hành theo nghiệp chánh (14)

Là phúc lành cao thượng.

To support one's mother and father

To care for one's wife and children

To have a blameless occupation.

This is the highest blessing.

**5. Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
anavajjāni kammāni
etaṃ maṅgalamuttamaṃ.**

Bố thí (15) hành đúng pháp (16)

Giữ chánh mạng trong đời (17)

Giúp ích hành quyến thuộc (18)

Là phúc lành cao thượng.

To perform acts of charity

To abide by customary laws

To have relatives and the community

This is the highest blessing.

**6. Āratīviratī pāpā,
Majjapānā ca saṃyamo;
appamādo ca dhammesu,
etaṃ maṅgalamuttamaṃ.**

Xả ly tâm niệm ác (19)

Chế ngự không say sưa (20)

Không phóng dật trong pháp (21)

Là phúc lành cao thượng.

To refrain from evil

To abstain from intoxicants

To be grateful, to frequently listen to
the Dhamma

This is the highest blessing.

**7. Gāravo ca nivāto ca,
santutṭhī ca kataññutā;
kālena dhammassavanaṃ,
etaṃ maṅgalamuttamaṃ.**

Đức cung kính (22) khiêm nhường (23)

Tri túc (24) và tri ân (25)

Đúng thời nghe chánh pháp (26)

Là phúc lành cao thượng.

Respectfulness, humbleness

Contentment, gratitude

And listening to the Dhamma on suitable
occasions

This is the highest blessing.

**8. Khantī ca sovacassatā,
samaṇānañca dassanañ;
kālena dhammasākacchā
etaṃ maṅgalamuttamaṃ.**

Nhẫn nhục (27) lời nhu hòa (28)

Yết kiến bậc Sa môn (29)

Tùy thời đàm luận pháp (30)

Là phúc lành cao thượng.

To be patient, to be obedient

To see often the Samanas

To frequently discuss the Dhamma.

This is the highest blessing.

**9. Tapo ca brahmacariyañca,
ariyasaccāni dassanaṃ;
nibbānasacchikiriya ca
etaṃ maṅgalamuttamaṃ.**

Tự chủ (31) sống phạm hạnh (32)

Thấy được Lý Thánh đế (33)

Chứng ngộ Đại Niết bàn (34)

Là phúc lành cao thượng.

To engage in austerity and practice of
purity

To have perception of the Ariya Truths

To realize Nibbāna

This is the highest blessing.

**10. Phutṭhassa lokadhammehi,
cittaṃ yassa na kampaṭi;
asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.**

Khi xúc chạm việc đời (35)

Tâm không động không sầu (36)

Tự tại (37) và vô nhiễm (38)

Là phúc lành cao thượng.

He whose mind does not flutter

By contact with wordly contingencies

Sorrowless, stainless and secure

This is the highest blessing.

**11. Etādisāni katvāna,
Sabbatthamaparājītā;
Sabbattha sotthiṃ gacchanti,
taṃ tesam maṅgalamuttamaṃ.**

*Những sở hành như vậy
Không chỗ nào thối thất
Khắp nơi được an toàn
Là phúc lành cao thượng.*

When touched by ups and downs of life
An Arahant's mind is unshaken for it is
free from sorrow
It is pure and secure
This is the highest blessing.

In brief, the people who have fulfilled these 38 auspiciousnesses will be invincible, safe and happy anywhere and anytime. They will also attain wealth, happiness and the love of others.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 content	[kən'tent]	subject matter, <i>nội dung</i>
2 confine	[kən'fai]	restrict, limit, <i>giới hạn</i>
3 immense	[i'mens]	enormous, huge, <i>bao la, mênh mông</i>
4 scope for	[skəup]	potential, ability, <i>tiềm năng, khả năng</i>
5 cover	['kʌvə(r)]	include sth, deal with, <i>bao phủ, giải quyết</i>

6 etymology	[eti'mɒlədʒi]	the study of the origin and history of words and their meaning, <i>từ nguyên học</i>
etymologically	[eti'mɒlə'dʒi-kli]	
7 in the dead of the night (idm)		<i>nửa đêm, đêm khuya thanh vắng</i>
8 locality	[ləu'kæləti]	neighborhood, area, <i>vùng, địa phương</i>
9 blame sb for sth/ sth on sb	[bleim]	take responsibility sth or sb, <i>chịu trách nhiệm về điều gì hay về ai</i>
10 blameless	[ˈbleimləs]	innocent, <i>vô tội, trong sạch</i>
11 blessing	[ˈblesɪŋ]	piece of good fortune, <i>phúc lành, hạnh phúc</i>
12 occupation	[ɒkju:'peɪʃn]	job, career, profession, <i>công việc, nghề nghiệp</i>
a blameless occupation	[ˈbleimləs]	<i>nghề trong sạch</i>
13 abide	[ə'baid]	obey, <i>tôn trọng, tuân theo (luật lệ)</i>
abiding	[ə'baidɪŋ]	lasting, <i>vĩnh cửu</i> long-established activity,
14 custom	[ˈkʌstəm]	<i>phong tục, tập quán</i>
15 refrain from	[ri'freɪn]	free from, abstain from, <i>giải thoát khỏi</i>
16 engage	[ɪn'geɪdʒ]	take part in, join in,

17	austere	[ɒ'stiə(r)]	tham dự, tham gia severe, stern, ng nghiêm khắc, khắt khe,
	austerity	[ɒ'sterəti]	khổ hạnh, chân phương
18	ups & downs of life (idm)		vissusitude, sự thăng trầm của cuộc đời
20	Arhat [S], Arahat / Arahant [P]		vị A-la-hán
21	invincible	[in'vinsəbl]	unconquerable, không thể bị đánh bại
	invincibility	[invinsə'biləti]	indomitability, bất khuất
22	The <i>Maṅgala Sutta</i>		Kinh Hạnh phúc
23	The <i>Khuddhakapatha</i>		Tiểu Tụng (kinh bao gồm về nghi lễ thực hành)
24	The <i>Khuddaka Nikāya</i>		Tiểu bộ kinh (bộ kinh thứ năm của kinh tạng)

- It is not confined to religion only but has an immense scope and covers the social, economic and political aspects of life.
- Kinh này không chỉ giới hạn trong tôn giáo mà còn có khả năng bao phủ cả những khía cạnh xã hội, kinh tế và chính trị của cuộc sống.

- Etymologically, *Maṅgala* means good, auspicious, lucky sign or omen.
→ *Nói về nghĩa nguyên thủy, Maṅgala có nghĩa là dấu hiệu tốt hay điềm lành.*
- When touched by ups and downs of life, an Arahant's mind is unshaken; for it is free from sorrow. It is pure and secure
→ *Khi bị va chạm bởi sự thăng trầm của cuộc đời, tâm trí bậc A la hán vẫn vững vàng vì tâm thức không còn ưu sầu. Tâm đã thanh tịnh và an nhiên.*
- In brief, the people who have fulfilled these 38 auspiciousness will be invincible, safe and happy anywhere and anytime. They will also attain wealth, happiness and the love of others.
→ *Tóm lại, người hoàn thành trọn vẹn 38 điều thiện lành này sẽ vững vàng, an lành và hạnh phúc ở bất cứ nơi đâu và thời gian nào. Họ cũng sẽ đạt được giàu sang, hạnh phúc và tình thương yêu của những người khác.*

Thus I have heard, at one time the Blessed One was dwelling at the monastery of Anāthapiṇḍika in Jeta's Grove of Sāvattī. Then a certain deity in the last hours of the night with surpassing splendor, having illuminated the entire Jeta's Grove, came to the Blessed One. Drawing near, the deity respectfully paid homage to the Blessed One, and stood at a

suitable place; standing there, the deity addressed Blessed One in verse:

Many deities and men, desiring what is good, have just what blessings were.

Pray tell me what the highest blessing is.

Tôi nghe như vậy, một thời Thế Tôn ngụ tại Kỳ Viên Tịnh xá của trưởng giả Anāthapiṇḍika (Cấp-Cô-Độc), gần thành Xá vệ. Khi đêm gần mãn có một vị Trời, dung sắc thù thắng, hào quang chiếu diệu sáng tỏa Kỳ Viên, đến nơi Phật ngụ, đánh lễ Thế Tôn, rồi đứng một bên, cung kính bạch Phật bằng lời kệ rằng:

Chư Thiên và nhân loại, hằng tâm cầu mong đợi, một đời sống an lành.

Xin Ngài hoan hỷ dạy chúng con về phúc lành cao thượng.

• **Answer the following questions**

1. What Sutta is one of the most famous discourses of the Buddha?
2. Why is it famous?
3. Where does this Sutta come from/ originate?
4. Isn't this Sutta only confined in religion?
5. For whom is the Sutta useful?
6. What does "Manṅala" mean in etymology?
7. Where did the Buddha preach this Sutta? When? For whom?
8. Try to express what do and don't in the 38 auspiciousness?
9. What will people attain when they have fulfilled the 38 auspiciousness?

2.16

Summary of Maṅgala Sutta

Maṅgala Sutta is one of the most **oft-quoted** discourses in *Pāḷi* scriptures. It contains many practical hints which help people to attain the blessed life and spiritual progress.

It is said that when the Buddha was dwelling at *Jeta* Grove in *Sāvatti*, there arose a question among the general public as what **constituted** the blessing of life, and no agreement of opinions could be accepted by them. Therefore, one of them approached the Buddha and prayed Him to tell the highest blessing. On that occasion, the Buddha expounded the *Maṅgala Sutta*.

Maṅgala means blessing, **prosperity** or **auspiciousness**. The blessing that the Buddha enunciated in *Maṅgala Sutta* consisted of thirty-eight kinds. They are graded from the most fundamental to the highest spiritual attainment, the realization of *Nibbāna*. Each one is useful in itself and directly relevant to our life.

For instance, the first blessing tells people “not to associate with the foolish”. Here, the foolish is a person who thinks, speaks and commits evil deeds in order to destroy the benefits of others. So if one associates with that kind of person, one will be influenced by his evils. The second blessing is: “to get involved with the wise”. The wise is a person who thinks, speaks and performs good deeds in order to gain the benefits

and prosperity for oneself and others. The associations will bring him no harm, it gives happiness and prosperity.

The blessing described at the end of the *sutta* is close to the holy life and they can be practiced in daily life by everyone. For example, thirty-eighth blessing mentions: “to stand steadfastly with unshaken mind when one is confronted with the ups and downs of life associated with the eight worldly conditions.” The last one stated “to possess a peaceful mind free from all dangers of defilements is **a noble blessing**.”

In short, *Maṅgala Sutta* gives one positive guidelines. Each blessing makes him more perfect and brings him to close to the final goal. Those who abide and consistently follow these thirty-eight blessing will overcome all difficulties and **oppositions** in life. They will progress in both aspects material and spiritual. They will gain success and prosperity in the present life as well as in future life.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 oft-quoted	[kwəʊtid]	được trích dẫn
2 constitute	['kɒnstɪtju:t]	establish, thành lập
3 prosperity	[prɒ'perəti]	riches, wealthy, sự thịnh vượng
4 auspiciousness	[ɔ:s'piʃəsnɪs]	luckiness , điềm lành the highest blessing, phúc lành cao thượng
5 a noble blessing		
6 opposition	[ɒpə'ziʃn]	disapproval, sự trái nghịch

2.17

Karaṇīya Metta Sutta (Discourse on Loving-Kindness)

- 1. Karaṇīyamattha-kusalena,
yanta santam padam abhisamecca;
sakko ujū ca suhujū ca,
suvaco cassa mudu anatimānī.**

*Người hằng mong thanh tịnh,
Nên thể hiện pháp lành,
Có khả năng chất phát
Ngay thẳng và nhu thuận
Hiện hòa không kiêu mạn.*

He who wants to dwell penetrating the state of calm (Nibbāna) and who is skilled in his good, should practice the three kinds of training. He should be able, upright, very upright, obedient, gentle, and not conceited.

- 2. Santussako ca subharo ca,
appakicco ca sallahukavutti;
santindriyo ca nipako ca,
appagabho kulesu ananugiddho.**

*Sống dễ dàng tri túc,
Thanh đạm không rộn ràng,
Lục căn luôn trong sáng,*

*Trí tuệ càng hiển minh,
Chuyên cần, không quấy niệm.*

He should be contented, easy to take care of, have few activities, have light living (have few possessions), and be controlled in his senses; he should be wise and not impudent and not be greedily attached to the families (devotees).

**3. Na ca khuddhamācare kiñci,
yena viññū pare upavadeyyum;
sukhinova khemino hontu,
sabbasattā bhavantu sukhittā.**

*Không làm việc ác nhỏ,
Mà bậc trí hiền chê,
Nguyện thái bình an lạc,
Nguyện tất cả sinh linh,
Tròn đầy muôn hạnh phúc.*

Let him not perform the slightest wrong for which wise men would censure him. (Let him reflect thus :) ‘May all beings be happy and safe? May they have mental happiness?’

**4. Ye keci pāṇabhūtatthi,
tasā vā thāvarā vanavasesā;
dīghā vā yeva mahantā,
majjhimā rassakā aṇukathulā.**

*Chúng sanh dù yếu mạnh
Lớn, nhỏ hoặc trung bình,*

*Thấp cao không đồng đẳng,
Hết thấy chúng hữu tình,
Lòng từ không phân biệt.*

Whatever living beings that exist, without exception be it trembling or unshakable; long or big or medium size; or short or small or plump.

**5. Diṭṭhā vā yeva adiṭṭhā,
ye va dūre vasanti avidūre;
bhūtā vā sambhavesī vā,
sabbasattā bhavantu sukhittā.**

*Hữu hình hoặc vô hình,
Đã sinh hoặc chưa sinh
Gần xa không kể xiết,
Nguyên tất cả sinh linh,
Tròn đầy muôn hạnh phúc.*

Those seen or not seen; those dwelling far or near; those born or those seeking rebirth – may all beings happy.

**6. Na paro param nikubbetha,
n' ātimaññetha katthaci na kañci;
byārosanā paṭighassaññā
n' aññamaññassa dukkhamiccheyya.**

*Đừng lìa đảo lẫn nhau,
Chớ bắt lẫn điều gì,
Đừng mong ai đau khổ,
Vì tâm niệm sân si,*

Hoặc vì nuôi oán tưởng.

Let him not deceive another nor despise anyone anywhere
in anger or with illwill, let them not wish each other harm.

**7. Mātā yathā niyaṃ puttama' āyusā,
ekaputtamanurakkhe;
evampi sabbabhūtesu,
mānasaṃ bhāvaye aparimāṇaṃ.**

*Như mẹ giàu tình thương,
Suốt đời lo che chở,
Đứa con một của mình,
Hãy phát tâm vô lượng,
Cùng tất cả sinh linh.*

Just as a mother would protect her only child with her life,
even so let one cultivate a boundless lovingkindness
towards all beings.

**8. Mettañca sabbalokaṃ,
mānasaṃ bhāvaye aparimāṇaṃ;
uddhaṃ adho ca tiriyañca,
asambādhaṃ averaṃ asapattaṃ.**

*Từ bi gieo cùng khắp,
Cả thế gian khổ hải,
Trên dưới và quanh mình,
Không hẹp hòi oan trái,
Không giận hờn oán thù.*

Let him radiate boundless lovingkindness towards the entire world above, below and across unhindered, without anger and without hostility.

**9. Tiṭṭhaṃ caraṃ nisinno va,
sayāno yāvat’assa vitamiddho.
Etaṃ satiṃ adhiṭṭheyya
brahmametaṃ vihāraṃ idhamāhu**

*Khi đi, đứng, ngồi, nằm,
Bao giờ còn thức tỉnh,
Giữ niệm từ bi này,
Thân tâm thường an lạc,
Phạm hạnh chính là đây.*

Standing, walking, sitting or reclining as long as he is without drowsiness let him develop this mindfulness. This, they say, is ‘sublime living’ here.

**10. Diṭṭhiṅca anupaggaṃ,
sīlavā dassanena sampanno.
Kāmesu vineyya gedhaṃ,
na hi jātuggabbhaseyya punar’eti.**

*Ai xả ly kiến thủ,
Giới hạnh được tựu thành,
Chánh tri đều viên mãn,
Không ái nhiễm dục trần,
Thoát ly đường sanh tử.*

Not holding on to wrong views – being virtuous, possessed of insight and totally eradicated desire for sensual objects – surely he will never come to be reborn in a womb again.



2.18

Summary of Mettā Sutta

Mettā Sutta is one of the most oft-recited discourses in the religious ceremonies. It contains many practical teachings, methods of giving *mettā* which lead one to attain the state of calm and spiritual progress.

Mettā (loving- kindness) literally means friendliness or love without a desire to possess but with a desire to help, to **sacrifice self-interest** for the welfare and happiness of others.

Loving-kindness is the opposite of **hatred** (*dosa*). It is a **mental factor** called **non-hatred** (*adosa*) which wishes for the welfare of all beings without making any distinction between this or that person. In this *Sutta*, the Buddha said: “ Whatsoever living beings there be: feeble or strong, long or short, stout or medium, small or large, **seen** or **unseen**, etc, may be beings, without exception, be happy minded.” Loving-kindness has a cooling effect like the soft touch of a hand, like the love of a mother who takes care and protects her only child even at the risk of her own life.

The benefits of loving-kindness are greater than other practices. In the *Mettā Sutta*, the Buddha declared: “Whenever he stands, walks, sits, or lies down, as long as he is awake, he should develop the mindfulness of loving-kindness, this is the highest conduct” Those who cultivate loving-kindness can enjoy eleven kind of benefits as follows: enjoying sound sleep, waking up peacefully, no bad dreams, loved by humans beings,

loved by **non human beings** , **guarded by deities**, unaffected by fire, poison and weapon, developing concentration quickly, having serene and peaceful face, never dying in **bewilderment**, and being reborn in the Brahma realm after death.

In conclusion, loving-kindness is the ideal of what man should be to man, the appeal to every heart. By having pure love, selfish tendencies, hatred and anger will be destroyed people can live happily and harmoniously. As the consequence, the world will be happier and more peaceful.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

- | | |
|-----------------------------------|--------------------------------------|
| 1. <i>Mettā</i> – Loving-kindness | <i>tâm Từ</i> |
| 2. sacrifice self-interest | <i>hy sinh sở thích của bản thân</i> |
| 3. mental factor | <i>tâm sở</i> |
| 4. non-hatred – <i>adosa</i> | <i>vô sân</i> |
| 5. seen ≠ unseen | <i>hữu hình ≠ vô hình</i> |
| 6. a cooling effect | <i>ấn tượng dễ chịu</i> |
| 7. non human beings | <i>phi nhân</i> |
| 8. guarded by deities | <i>chư thiên hộ trì</i> |
| 9. serene and peaceful | <i>an nhiên và tự tại</i> |
| 10. bewilderment | <i>hoang mang</i> |



TOPIC 3

THE NAME OF TĪPIṬAKA

3.1

The Tīpiṭaka

Tīpiṭaka literally means “The Three Baskets.” The teachings of the Buddha **expounded** for forty-five years are divided into three **baskets**: *Vinaya Piṭaka*, *Suttanta Piṭaka* and *Abhidhamma Piṭaka*.

The *Vinaya Piṭaka* contains **disciplinary rules laid down** by the Buddha for **regulating** the **conduct** of *Bhikkhus*. There are 227 rules / precepts to be observed by *Bhikkhus* and 311 rules / precepts by *Bhikkhunīs*. The *Vinaya Piṭaka* is made up of the five books such as *Pārājika* (Major Offences), *Pācittiya* (Minor Offences), *Mahāvagga* (Great chapter), *Cullavagga* (Small Chapter), *Parivāra* (Epitome of Vinaya).

The *Suttanta Piṭaka* is **a collection of the discourses preached** by the Buddha on various occasions throughout forty-five years. A few (of) discourses are delivered by some of **eminent** foremost **disciples** such as Venerable *Sāriputta*,

Mahāmoggallāna, Ānanda, etc. The *Suttanta Piṭaka* is divided into five collections known as *Nikāyas*. They are:

1. *Dīgha Nikāya* (Collection of Long Discourses)
Kinh Trường Bộ
2. *Majjhima Nikāya* (Collection of Middle Length Discourses)
Kinh Trung Bộ
3. *Saṃyutta Nikāya* (Collection of Kindred Sayings)
Kinh Tương Ưng
4. *Aṅguttara Nikāya* (Collection of Discourses with Serial Numbers of Facts)
Kinh Tăng Chi
5. *Khuddaka Nikāya* (Collection of Minor Discourses)
Kinh Tiểu Bộ

The *Dīgha Nikāya* contains 34 long discourses; the *Majjhima Nikāya* 152 middle length discourses; the *Saṃyutta Nikāya* 7762 discourses of related facts; the *Aṅguttara Nikāya* 9557 short discourses. According to the classification of the Sixth Buddhist Council, the *Khuddaka Nikāya* consists of 18 books.

The *Abhidhamma Piṭaka* (the Basket of Ultimate realities) is the detailed analysis of consciousness (*citta*), the concomitant factors (*cetasika*), matter (*rūpa*) and *Nibbāna*. It comprises 7 books, namely:

1. *Dhammasaṅgani* (Classification of Dhamma) *Pháp Tụ*
2. *Vibhaṅga* (Analysis of Dhamma) *Phân Tích*
3. *Dhātukathā* (Speech of Elements) *Chát Ngữ*

4. *Puggalapaññatti* (Designation of Individuals)

Nhân Chế Định

5. *Kaṭhāvatṭhu* (Points of Controversy)

Ngữ Tông

6. *Yamaka* (Analysis of Pairs)

Song Đối

7. *Paṭṭhāna* (Causal Relations)

Duyên Hệ

• Vocabulary (**verb** - **noun** – **adjective** – **adverb** - **Pāli**)

1 literal	[‘litərəl]	word-for-word , letter-for-letter, <i>nghĩa đen</i>
2 expound	[‘ikspaund]	explain detail, <i>diễn giải, trình bày chi tiết</i>
3 basket	[‘bæskit]	<i>giỏ, tạng</i>
4 disciplinary rule/ precept	[‘disiplinəri] [pri’sept]	<i>giới luật</i>
5 lay down		write down, <i>ghi lại</i>
6 regulate	[‘regju:leit]	control sth by means of rules, <i>giữ giới</i>
7 conduct	[kən’dʌkt]	behavior, <i>hạnh kiểm</i>
8 a collection of the discourses	[kə’lekʃn] [dis’kɔ:siz]	a set of the sermons, <i>bộ kinh</i>
9 preach	[pri:tʃ]	expound, teach, <i>thuyết giảng, thuyết pháp</i>
10 eminent	[‘eminənt]	famous & excellent, <i>nổi tiếng và xuất chúng</i>

11	disciple	[di'saɪpl]	follower, <i>đệ tử, môn đồ, tín đồ</i>
12	classify	['klæsɪfaɪ]	digest, distribute, <i>phân loại</i>
	classification	[,klæsɪfi'keɪʃn]	distribution, digestion, <i>sự phân loại</i>

- The detailed analysis of consciousness (*citta*) , the concomitant factors (*cetasika*) , matter (*rūpa*) and *Nibbāna* - *phân tích chi tiết về tâm, tâm sở, sắc pháp và Niết bàn*

- The three baskets *Vinaya Piṭaka, Suttanta Piṭaka and Abhidhamma Piṭaka*

Ba giỏ tạng - *Luật tạng, Kinh tạng và Luận tạng*

- **The Vinaya Piṭaka** (5 books)

- *Pārājika* Major Offences *Ba-la-di / Bất cộng trụ*
- *Pācittiya* Minor offences *Ba-dật-đề / Ứng đối trị*
- *Mahāvagga* Great Chapter *Đại phẩm*
- *Cullavagga* Small Chapter *Tiểu phẩm*
- *Parivāra* Epitome of Vinaya *Luật Tạng tập yếu*

- **The Suttanta Piṭaka** (5 volumes)

- *Dīgha Nikāya* Collection of Long Discourses
Trường bộ kinh (34 long discourses)
- *Majjhima Nikāya* Collection of Middle Length Discourses
Trung bộ kinh (152 middle length discourses)

- *Samyutta Nikāya* Collection of Kindred Sayings
Tương Ưng Bộ (7762 discourses)
- *Anguttara Nikāya* Collection of Discourses with
Tăng Chi Bộ Serial Numbers of Facts
(9557 short discourses)
- *Khuddaka Nikāya* Collection of Minor Discourses
Tiểu Bộ (18 books)

1. *Khuddaka Pāṭha* Kinh Tiểu Tụng
2. *Dhammapada* Pháp Cú
3. *Udāna* Phật Thuyết
4. *Itivuttaka* Như Thị Thuyết /
Phật Thuyết Như Vậy
5. *Suttanipāṭa* Kinh Tập
6. *Vimānavatthu* Thiên Cung Sự
7. *Petavatthu* Ngạ Quỷ Sự
8. *Theragāthā* Trưởng Lão Tăng Kệ
9. *Therīgāthā* Trưởng Lão Ni Kệ
10. *Jātaka* Bản Sanh /
Chuyện Tiền Thân Đức Phật
11. *Niddesa (Māhā/ Cūla)* Đại Sử và Tiểu Sử
12. *Patisambhidā Magga* Vô Ngại Giải Đạo
13. *Apadāna* Thịnh Văn Sử
14. *Buddhavaṃsa* Phật Sử
15. *Cariyā Piṭaka* Sở Hành Tạng
16. *Netti* Chỉ Đạo Luận
17. *Petakopadesa* Tạng Thích

- **The Abhidhamma Piṭaka** (7 books)

1. ***Dhammasaṅgani*** Classification of Dhamma

Pháp Tụ/ Pháp Uẩn Túc Luận

(Dẫn giải các thuật ngữ và khái niệm Phật học trong bộ kinh)

2. ***Vibhaṅga*** Analysis of Dhamma

Phân Tích / Tập Dị Môn Túc Luận

(Luận giải và phân tích các vấn đề như uẩn, giới... trong kinh)

3. ***Dhātukathā*** Speech of Elements

Giới Thuyết/ Nguyên Chất Ngữ

(Khái niệm Phật giáo về giới hay yếu tố)

4. ***Puggalapaññatti*** Designation of Individuals

Nhân Thi Thiết/ Thi Thiết Túc Luận

(Luận giải các khái niệm Phật giáo về người, cá nhân)

5. ***Kathāvatthu*** Points of Controversy

Luận Sử / Ngữ Tông

(Tác phẩm biện thuyết do Tissa Moggalliputta biên soạn nhằm mục đích đả phá các quan điểm của ngoại đạo)

6. ***Yamaka*** Analysis of Pairs

Song Đối / Thức Thân Túc Luận

(Bàn luận về các vấn đề Phật học như thiện/ bất thiện...)

7. *Paṭṭhāna*

Causal Relations

Phát Thú Luận / Phát Trí Luận/

Duyên Hệ

(Thảo luận về các vấn đề nhân duyên)

3.2

An Introduction to the Tipiṭaka

Tipitaka is the three baskets of teachings preached by the Buddha during his 45 years of **ministry**. It consists of **Vinaya** (Disciplinary Code), **Suttanta** (Discourses), and **Abhidhamma** (Analysis of the mind/ higher teachings of the Buddha).

The **Vinaya Piṭaka** deals mainly with **the rules and regulations** of the Order of Monks (**Bhikkhus**) and Nuns (**Bhikkhunīs**). It describes in detail the gradual development of the dispensation (**sāsana**). It also gives an **account** of the life and ministry of the Buddha. Indirectly, it reveals some useful information about ancient history, Indian customs, arts, sciences, etc. For nearly twenty-years since His Enlightenment, the Buddha did not lay down any rule for the control of the *Saṅgha*. However, as wrong doings / mistakes arose later, the Buddha **promulgated** rules for the benefits of the *Saṅgha*. It is **compiled** in the five following books:

- (1) **Pārājika** Great Offences *Ba-la-di / Bất cộng trụ*
- (2) **Pācittiya** Minor Offences *Ba-dật-đề / Ứng đối trị*
- (3) **Mahāvagga** Great Section *Đại Phẩm*
- (4) **Cullavagga** Minor Section *Tiểu Phẩm*
- (5) **Parivāra** Epitome of the Vinaya *Luật Tạng Tập Yếu*

The *Sutta Piṭaka* chiefly of discourses delivered by the Buddha Himself on various occasions. There are also a few discourses given by some of His **distinguished** disciples, such as the Venerable *Sāriputta, Ānanda, Moggallana*, etc. It is like a book of **prescriptions**, as the **sermons embodied** therein were expounded to suit the different occasions and the **temperaments** of various persons. There may be seemingly **contradictory statements**, but they should not be **misconstrued** as they were opportunely **uttered** by the Buddha to meet a particular purpose. It is divided into five collections (*Nikāya*) as follows:

1. *Dīgha Nikāya* Collection of Long Discourses
2. *Majjhima Nikāya* Collection of Middle Length Discourses
3. *Saṃyutta Nikāya* Collection of Kindred Sayings
4. *Aṅguttara Nikāya* Collection of Discourses arranged in accordance with Number
5. *Khuddaka Nikāya* Smaller Collection

The *Abhidhamma Pitaka* is the most important and interesting, as it contains the profound philosophy of the Buddha's teachings.

Four ultimate things (*paramattha*) are **enumerated** in the Abhidhamma. They are **consciousness** (*citta*), **mental concomitants** (*cetasika*), **matter** (*rūpa*) and **Nibbāna**. The so-called being is **microscopically** analysed and its **component** parts are **minutely** described. Simultaneously, the

ultimate goal and the method to achieve it are explained in more details.

• **Vocabulary (verb - noun – adjective – adverb - Pāli)**

1 ministry	[ˈmini:stri]	a period of time spend working, <i>hoảng pháp</i>
2 disciplinary code	[ˈdisəplinəri] [kəud]	disciplinary rule / precept, <i>giới luật</i>
3 the rules & regulations	[ru:lz] [,regju:ˈlei ɪnz]	<i>những giới luật và qui định</i>
4 dispensation	[dispenˈseiʃn]	<i>sāsana</i> , <i>giáo pháp</i>
5 account	[əˈkaunt]	explanation, <i>diễn đạt</i> description, <i>g/thích</i>
6 promulgate	[ˈprɒmʌlgeɪt]	preach, teach, spread
7 compile	[kəmˈpail]	assemble, collect, <i>biên soạn, tập hợp</i>
8 distinguished	[disˈtɪŋwɪʃt]	famous, <i>nổi tiếng</i>
9 prescription	[priˈskripʃn]	<i>đơn thuốc,</i> <i>phương sách</i>
10 sermon	[ˈsɜ:mən]	sutta, doctrine
11 embody embodiment	[ɪmˈbɒdi] [ɪmˈbɒdɪmənt]	represent, <i>hiện thân</i> <i>tiêu biểu</i>
12 therein	[ðeərˈɪn]	in the place, <i>tại đó, trong đó</i>
13 temperament	[ˈtemprəmənt]	person's character, <i>tính khí, căn cơ</i>
14 contradiction	[kɒntrəˈdɪkʃn]	disagreement,

15	statement	[ˈsteɪtmənt]	sự bất đồng expression, sự diễn đạt, declaration
16	misconstrue misconstruction	[mɪskənˈstruː]	misinterpret, hiểu sai sự hiểu sai
17	utter	[mɪskənˈstrʌʃn]	explain, reveal
18	enumerate	[ˈʌtə(r)]	list, liệt kê
19	consciousness	[ɪˈnjuːməreɪt]	<i>citta</i> , tâm, thức
20	mental concomitant		<i>cetasika</i> , tâm sở
21	matter	[kənˈkɒmɪtənt]	<i>rūpa</i> , sắc
22	nibbāna		Niết bàn
23	microscopic	[maɪkrəˈskɒpɪk]	extremely small, chi li, chi tiết
24	component component	[kəmˈpəʊnənt]	element/ constituent , bộ phận, hợp thành
25	minute	[maɪˈnjuːt]	microscopic, chi tiết

- The so-called being is microscopically analyzed and its component parts are minutely described
→ *Con người được phân tích rất tỉ mỉ và những phần hợp thành của con người được trình bày một cách chi tiết.*
- There may be seemingly contradictory statements, but they should not be misconstrued as they were opportunely uttered by the Buddha to meet a particular purpose.

→ Những điều diễn đạt trong kinh có lẽ dường như mâu thuẫn, nhưng không nên hiểu sai về điều này vì Đức Phật đã thuyết giảng để đáp ứng một mục đích đặc biệt nào đó một cách đúng thời.

- It is like a book of prescriptions, as the sermons embodied therein were expounded to suit the different occasions and the temperaments of various persons.

→ Kinh Tạng giống như quyển sách đưa ra những đơn thuốc chữa bệnh, vì những giáo pháp tiêu biểu trong cuốn sách này được giảng dạy để phù hợp những trường hợp khác nhau và căn cơ của những người khác nhau.

- Indirectly, it reveals some useful information about ancient history, Indian customs, arts, sciences, etc.

→ Luật Tạng, một cách gián tiếp đã đưa ra một số thông tin hữu ích về lịch sử cổ đại, những phong tục của người Ấn, nghệ thuật, khoa học, v.v.

- Simultaneously, the ultimate goal and the method to achieve it are explained in more details

→ Đồng thời, mục đích tối thượng và phương pháp đạt đến mục đích này được giải thích chi tiết hơn.

Say whether these statement True or False

1. The Buddha preached *Tipiṭaka* when he was 45.
2. *Tipiṭaka* consists of *Vinaya*, *Suttanta* and *Abhidhamma*
3. *Suttanta* describes in detail the gradual development of the dispensation.

4. The Buddha did not promulgate any rule for the benefits of the *Saṅgha*.
5. The Buddha delivered discourses on various occasion.
6. The Ven. *Sāriputta, Ānanda, Moggallāna* gave a lot of *Dhammas*.
7. The *Abhidhamma* contains the profound philosophy of the Buddha's teaching.
8. *Citta, Cetasika, Rūpa* and *Nibbāna* are Four Noble Truths
9. There are 18 collections of *Khuddaka Nikāya*.
10. The *Abhidhamma Piṭaka* is consisted of 7 works.

• **Answer the following questions**

1. What does *Tipiṭaka* mean?
2. List “The Three Baskets”
3. How many rules do *Bhikkhus* observe? How about *Bhikkhunis*?
4. What books is the *Vinaya Piṭaka* made up of?
5. Did the Buddha or Venerable *Sariputta* preach the *Suttanta Pitaka*?
6. Who were the Buddha's eminent foremost disciples?
7. How many collections are there in the *Suttanta Pitaka*?
What are they?
8. Does the *Dīgha Nikāya* contain 34 Middle Length Discourses?
- 9 How many ultimate realities are there in the *Abhidhamma Piṭaka*? What are they?

TOPIC 4

THE DHAMMAPADA

Dhammapada is one of the best known books in *Theravāda* Buddhist literature. It contains 423 *Pāli* verses collected from different books uttered by the Buddha during forty-five years. Through these verses, the Buddha exhorted His disciples to avoid evil deeds and to do good actions. Each verse contains a truth, an exhortation or a piece of advice.

Verses 1 and 2 illustrate the immutable law of *kamma*, under which every deed, good or bad, comes back to the doer. Here, the Buddha emphasized the important of mind. The Buddha said:

Verse 1:

All mental phenomena have mind as their forerunner.

They have mind as their chief

They are mind-made.

If one speaks or acts with an evil mind

Suffering follows him

just as the wheel follows the cart.

Tâm dẫn đầu các pháp

*Tâm là chủ
Tâm tạo tác
Nếu nói hay hành động với ý ô nhiễm
Khổ nào liền theo sau
như xe theo bò vậy*

Verse 2:

If one speaks or act with a pure mind
Happiness follows him like shadow
that never leaves him

*Nếu nói hay hành động với tâm niệm thanh tịnh
An lạc liền theo sau
như bóng chẳng rời hình*

Then, the Buddha shows the way to success in life thus:

Verse 24

If a person is energetic, mindful
Pure in thought, word and deed
If he does everything with care
and consideration retracts in sense
Earns his living according to the *Dhamma*
and is not un-heedful

Then fame and fortune of that mindful person increase

*Ai nỗ lực, chánh niệm
Trong sạch và chuyên cần
Tự chế, sống chân chánh
Tiếng lành tăng trưởng dần*

Verses 153 and 154 are expressions of sublime and intense joy by the Buddha at the very moment of His Enlightenment. These two verses give one a graphic account of the culmination of the Buddha's search for truth. They tell one about the Buddha finding the "house-builder", the craving-the cause of rebirths in *samsarā*. Having rid of craving, no more houses (*khandhas*) shall be built by craving, and there will be more rebirths.

Verse 153.

Thro' many birth is Sansara wandered I,
Seeking but not finding,
the builder of this house
Sorrowful is repeated birth

*Lang thang bao kiếp sống
Ta tìm kẻ xây nhà
Tìm mãi vẫn không ra
Nên luân hồi đau khổ.*

Verse 154.

O house-builder! You are seen
You shall build no house again
All your rafters are broken,
your reige-pole is shattered
To disolution (Nibbana) goes my mind
Achieved is the end of craving

*Hỡi kẻ làm nhà kia
Ta thấy mặt ngươi rồi
Rui mè đòn dông gãy
Ngươi hết làm nhà thôi
Tâm ta chừ tịch tịnh
Tham ái dứt bật rồi*

Verse 273 the Buddha exhorted His disciples to depend on themselves, depend on the *Dhamma*, the Buddha is only the teacher. He stated: “You yourself should make the effort the *Tathāgatas* only show the way” Verse 277, 278 and 279 tell about the Impermanent (*anicca*), Suffering (*dukkha*) and Non-self (*anatta*) of conditioned things. The Noble Eightfold Path – the path leading to the liberation from suffering is mentioned in verse 273, and so on.

Verse 273

The best of paths is the Eightfold Path
The best of Truths are the four Sayings
The best of conditions is passionless (Nibbāna)
The best of bipeds is the Seeing One

*Tám nhánh, đường thù thắng
Bốn câu, lý tuyệt luân
Ly tham, pháp tối thượng
Pháp nhãn, đấng siêu quần*

Verse 277

Transient are all conditioned things
When this with wisdom one discerns
Disgusted then is one with ill
This is the Path to Purity

*Thấy các hành vô thường
Nhờ trí tuệ quán chiếu
Thế là chán đau thương
Đây chính đường thanh tịnh*

Verse 278

Sorrowful are all conditioned things
When this with wisdom one discerns
Disgusted then is one with ill
This is the Path to Purity

*Thấy các hành khổ đau
Nhờ trí tuệ quán chiếu
Thế là chán khổ đau
Đây chính đường thanh tịnh*

In brief, *Dhammapada* is the path of the *Dhamma*, the way of emancipation. All verses in the *Dhammapada* are expressed in clear, beautiful and meaningful terms. They should be recited and practices in daily life by Buddhists. It likes the “sweet smell of the flowers that can pervade all directions” with its fragrance.

Chapter 1: **THE TWIN VERSES**

PHẨM SONG YẾU

Verse 1 EVIL BEGETS EVIL LÀM ÁC GẶP DỮ

- Mind is the forerunner of (all evil) states. Mind is chief; mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox.
- Ý dẫn đầu các pháp,
Ý làm chủ, ý tạo;
Nếu với ý ô nhiễm,
Nói lên hay hành động,
Khổ não bước theo sau,
Như xe, chân vật kéo (TK Thích Minh Châu)

Story

A middle-aged devout person, named Cakkhupāla, became a monk and was energetically leading a contemplative life. As a result of his strenuous endeavor he realized Arahantship¹, the final stage of Sainthood, but unfortunately went blind.

One day as he was pacing up and down the ambulatory he unintentionally killed by insects. Some visiting monks, noticing the blood-stained ambulatory, complained to the Buddha that he had committed the offence of killing. The Buddha explained that the monk had killed them unintentionally and that he was an Arahant.

The monks then wished to know the cause of his blindness.

The Buddha related that in a past birth, as a physician, that particular monk had given an ointment to a poor woman to restore her eyesight. She promised that, with her children, she would become his servants if her eyesight was restored. The physician's remedy proved effective, but the woman, not willing to keep her promise, pretended that her eyes were getting worse. The cruel physician, yielding to a wicked thought, retaliated by giving her another ointment which blinded her eyes. In sequences of his past evil action the Arahant became blind.

This is the retributive aspect of the law of Kamma, the other being the continuative aspect that is – the transmission of individual characteristics, impressions, tendencies, etc. throughout one's wanderings in Saṃsāra.

An Arahant, though free from all impurities, has to reap the fruit of the seed he himself had sown in the remote past.

The Buddhas and Arahants do not accumulate fresh Kamma as they have eradicated the roots – ignorance and craving – but, as every other being, they are not **exempted from** the inevitable **consequences** of both good and bad past actions.

• **Vocabulary** (**noun** - **verb** - **adj** – **adv**- **Pāli**)

1. beget - begot - begotten	[bi'get]	<i>sinh ra, tạo ra</i>
2. ambulatory	['æmbju:lətri]	<i>walkway</i>
3. commit an offence		<i>phạm tội</i>
4. ointment	['ɔintmənt]	<i>thuốc mỡ</i>
5. retaliate	[ri'tælieit]	<i>trả thù, trả đũa</i>
6. retributive	[ri'tribjutiv]	
retributory	[ri'tribju:tri]	<i>trừng phạt để báo thù</i>
7. continuative	[kən'tinju:ətiv]	<i>để tiếp tục, để tiếp nối, để kéo dài</i>
8. transmission	[trænz'miʃn]	<i>sự chuyển giao</i>
9. impression	[im'preʃn]	<i>ấn tượng</i>
10 exempt from	[ig'zempt]	<i>được miễn</i>
11 denote	[di'nəut]	<i>có nghĩa là</i>
12 consequence	['kɒnsikwəns]	<i>hậu quả, kết quả, hệ quả</i>

Verse 2 **GOOD BEGETS GOOD** **HÀNH THIỆN GẶP LÀNH**

- Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves.
- Ý dẫn đầu các pháp,
 Ý làm chủ, ý tạo;
 Nếu với ý thanh tịnh,
 Nói lên hay hành động,
 An lạc bước theo sau,
 Như bóng không rời hình. (HT Thích Minh Châu)

Story

Maṭṭakundali, the only son of a **stingy** millionaire, was suffering from **jaundice** and was on the verge of death because his father would not consult a physician **lest** some part of his money should have to be spent. The Buddha, perceiving with His **Divine Eye** the sad plight of the dying boy, appeared before him. Seeing the Buddha, he was pleased, and dying with a pure heart, full of faith in the Buddha, was born in a heavenly state.

- **Vocabulary** (**noun** - **verb** - **adj** – **adv** - **Pāli**)
 1. **stingy** ['stindʒi] *keo kiệt , bủn xỉn*
 2. **jaundice** ['dʒɔ:ndis] *bệnh vàng da*
 3. **lest** (conj) [lest] *vì sợ rằng , e rằng*
(dùng sau fear , be afraid , be anxious ...) she **was**
afraid lest he might drown

Chapter 3

MIND - TÂM

Verses 33 & 34 STRAIGHTEN YOUR FICKLE MIND

33. The flickering, fickle mind, difficult to guard,
difficult to control – the wise person straightens it as
a fletcher straightens an arrow.
34. Like a fish that is drawn from its watery abode and
thrown upon land, even so does this mind flutter.
Hence should the realm of the passions be shunned.

33. Tâm hoảng hốt, dao động,
Khó hộ trì, khó nhiếp,
Người trí làm tâm thẳng,
Như thợ tên, làm tên.
34. Như cá quăng lên bờ
Vật ra ngoài thủy giới
Tâm này vùng vẫy mạnh,
Hãy đoạn thế lực Ma. (HT Minh Châu)

Story

A monk was overcome by evil thoughts. The Buddha admonished him to subdue his mind.

- (1) Citta is derived from the root *cit*, to think. The traditional interpretation of the term is “that which is aware of an object” (*cinteti* = *vijānāti*). Actually it is not

that which thinks of an object as the term **implies**. From an **ultimate standpoint** *citta* may be **defined** as the awareness of an object, since Buddhism denied a **subjective agent** like a soul. According to Buddhism no **distinction** is made between mind and consciousness, terms which are used as **equivalents** for *citta*.

- (2) *Pahāṭave* is used in the sense of *pahātabba*= should be **shunned**.

• **Vocabulary** (**noun** - **verb** - **adj** – **adv**- **Pāli**)

- | | | |
|-------------------------------|---------------|---------------------------------|
| 1. admonish | [əd'mɒni] | <i>khuyên răn, khuyên nhủ,</i> |
| 2. subdue | [səb'dju:] | <i>làm dịu bớt</i> |
| 3. imply | [im'plai] | <i>hàm ý</i> |
| 4. ultimate standpoint | | <i>quan điểm tối thượng</i> |
| 5. deny | [di'nai] | <i>phủ nhận</i> |
| 6. subject agent | | <i>tác nhân chủ quan</i> |
| 7. distinction | [dis'tɪŋkʃn] | <i>sự phân biệt giữa A và B</i> |
| 8. equivalent | [i'kwivələnt] | <i>tương đương</i> |
| 9. shun | [ʃʌn] | <i>tránh xa, lánh xa</i> |

Chapter 4

FLOWERS

Verse 53

DO MUCH GOOD HÃY TẠO NHIỀU PHƯỚC BÁU

- As from a heap of flowers many a garland is made,
even so many good deeds should be done by one born a mortal.
- Như từ một đống hoa,
Nhiều tràng hoa được kết.
Cũng vậy, thân sanh tử,
Làm được nhiều thiện sự.

(HT Minh Châu)

Story

Visākhā, the chief **benefactress** of the Buddha, **erected** a monastery at great expense. So great was she delighted that, with her children and grandchildren, she went round the monastery singing **paean of joy**. When this was reported to the Buddha He **remarked** that Visākhā was doing so as she fulfilled a past **aspiration** of hers and added that much merit should be done by all

- **Vocabulary** (**noun** - **verb** - **adj** – **adv** - **Pāli**)
 1. **heap** [hi:p] *đống, rất nhiều*
 2. **garland** ['gɑ:lənd] *vòng hoa, sự chiến thắng*

- | | | |
|------------------|----------------|--|
| 3. deed | [di:d] | việc làm, hành động,
action, human actions. |
| 4. benefactress | ['benifæktris] | nữ mạnh thường quân,
nữ đại thí chủ |
| 5. erect | [i'rekt] | xây dựng, dựng nên. |
| 6. paeans of joy | ['pi:ən] | bài hát hoan hỷ. |
| 7. remark | [ri'ma:k] | lời nhận xét, bình luận |
| 8. aspiration | [.æspə'reiʃn] | nguyện vọng, khát vọng,
sự hút vào |



Verses 54 & 55

MORAL FRAGRANCE WAFTS EVERYWHERE

HƯƠNG THƠM CỦA GIỚI ĐỨC BAY CÙNG KHẮP

54. The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, tagara and jasmine, but the fragrance of the virtuous blow against the wind; the virtuous man pervades every direction.

- Hương các loại hoa thơm,
Không thể bay ngược gió
Hương của người đức hạnh

Ngược gió bay muôn phương.

55. Sandalwood, tagara, lotus, jasmine: above all these kinds of fragrance, the perfume of virtue is by far the best.

- Hương chiên đàn, già la,
Hương sen và hương lài
Ngân ấy các loại hương
Không sánh bằng giới hương!

Story

The Venerable Ānanda wished to know whether there was any **fragrance** that **wafted** equally with and against the wind. The Buddha replied that the fragrance of virtue wafts in all directions.

Vocabulary

1. **fragrance** (fragrancy) ['freigrənsi] *hương thơm*
scent, perfume, sweetness.
2. **waft** [wɒft] *thoảng qua*
3. **sandalwood** *hương chiên đàn, trầm.*
4. **tagara** *là loại cây người ta lấy gỗ để
làm bột hương.*
5. **lotus** *hoa sen*
6. **jasmine** *hoa lài*
7. **pervade** [pə:'veid] *tỏa khắp, tràn ngập khắp.*

Chapter 5 **FOOLS – PHẪM NGU**

Verse 60 **LONG IS SAṂSARA TO THOSE WHO KNOW NOT THE DHAMMA**

- Long is night to the wakeful; long is the league to the weary; long is saṁsāra* to the foolish who know the Sublime Truth.
- Đêm dài cho kẻ thức,
Đường dài cho kẻ mệt,
Đời dài cho kẻ ngu,
Không hiểu chân diệu pháp. (*Tỳ kheo Thích Minh Châu*)

Story

King Pasenadi once came to the Buddha and said that he felt that a particular night was too long. Another person remarked that on the previous day he felt that the league was too long. The Buddha summed up by adding that Saṁsāra is long to those who are ignorant of the Dhamma.

* **saṁsāra** is wandering again and again. It is the ocean of the life or existence. Saṁsāra is defined as **the unbroken flow of the stream of aggregates, elements**, and sense- faculties. Saṁsāra is also explained as the “continued flow of the stream of being from life to life, from existence to existence”.

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

- | | | |
|--|--------------|---|
| 1. wakeful | [ˈweɪkfl] | <i>thao thức</i> |
| 2. league | [li:g] | <i>dặm (khoảng 4km), liên đoàn -<u>Ex</u>: football league.</i> |
| 3. weary | [ˈwiəri] | <i>mệt mỏi, chán ngắt – tired of, bored with.</i> |
| 4. foolish | [ˈfu:lɪʃ] | <i>dại dột, ngu xuẩn</i> |
| 5. sublime | [səˈblaɪm] | <i>siêu phàm, tối thượng –</i> |
| Sublime Truth | | <i>sự thật tối thắng</i> |
| 6. sum up | [sʌm] | <i>summarize, tổng kết,</i> |
| 7. wander | [ˈwɒndə(r)] | <i>lang thang, chệch hướng.</i> |
| 8. existence | [ɪgˈzɪstəns] | <i>sự sống còn, sự tồn tại</i> |
| 10. the unbroken flow of stream | | <i>dòng tâm liên tục</i> |
| 11. aggregate | [ˈægrɪgət] | <i>khối, tập hợp, toàn thể; (ngũ) uẩn, ấm</i> |
| 12 element | [ˈelɪmənt] | <i>hiện tượng cơ bản, yếu tố</i> |
| (4 great elements) | | <i>tứ đại</i> |

TOPIC 5

ABHIDHAMMA

VI DIỆU PHÁP – A-TỀ-ĐÀM YẾU LUẬN

5.1

The Four Paramatthas (The Four Ultimate Realities)

- (1) *Citta* = consciousness of the senses or awareness of an object.

Citta, ceta, cittuppāda, mana, mano, viññāna are used as **synonymous** terms in Abhidhamma. In casual speaking, the mind usually refers to citta or mano.

- (2) *Cetasika* = **mental factors** or **mental concomitants**

Cetasika **arise** and **perish** together with *citta*. They depend on *citta* for their arising and they have influence on *citta*. There are 52 kinds of *cetasikas*. What we usually call “mind” is actually a combination of *citta* and *cetasikas*. Neither *citta* nor *cetasika* can arise independently.

- (3) *Rūpa* = **corporeality** or material quality

It may change form and colour on account of heat or cold.
There are 28 kinds of rūpa.

- (4) *Nibbāna* – extinction of defilements and suffering; absolute lasting peace.

The defilements of *citta* are greed, hatred, delusion, etc; they are the root of suffering and of the **continuity** of life. Thus absolute **extinction** of defilements means **absolute** deliverance from all future rebirth, old age, disease and death, from all suffering and misery. There is absolute lasting peace in *Nibbāna*.

The Sanskrit word “*Nirvāna*” literally means “freedom from craving”

“Extinction of greed, extinction of hatred, extinction of delusion, this is called *Nibbāna*” (**Samyutta Nikāya** 38.1)

• **Vocabulary** (**noun** - **verb** - **adj** – **adv**- **Pāli**)

1 The four <i>Paramatthas</i>		The Four Ultimate Realities/ Truths <i>4 Chân lý Tuyệt đối</i>
2 synonymous ≠ antonymous	[si'nɒniməs] [æn'tɒniməs]	<i>đồng nghĩa</i> ≠ <i>trái nghĩa</i>
3 mental concomitants	[kən'kɒmitənt]	cetasika , <i>tâm sở</i> , <i>sở hữu tâm</i>
4 arise ≠ perish	[ə'raiz 'periʃ]	rise ≠ fall, <i>sinh khởi</i> ≠ <i>hoại diệt</i>
5 corporeality	[,kɒpɔ:ri'æləti]	materiality, <i>sắc</i> - <i>rūpa</i>
6 on account of	[ə'kaunt]	because of,

7 extinction	[iks'tɪŋʃn]	by reason for extinguishing, dập tắt, đoạn diệt,
8 absolute	[ˈæbsəlu:t]	complete, perfect
9 continuity	[,kɒntɪ'nju:əti]	enduringness, tính liên tục,
10 Saṃyutta Nikāya		Kinh Tương Ưng

Translate into Vietnamese

1) **Citta** = Tâm, là sự nhận biết của các căn hay sự nhận biết đối tượng.

Citta, ceta, cittuppāda, mana, mano, viññāna là những từ đồng nghĩa được sử dụng trong *Abhidhamma*. Theo cách nói thông thường, *citta* hay *mano* được dùng để ám chỉ tâm.

2) **Cetasika** = Sở hữu (SH) tâm hay những Sở hữu đồng sinh của tâm.

Các SH tâm cùng sanh và cùng diệt với tâm. Chúng nương vào tâm để sanh khởi và có ảnh hưởng đối với tâm. Có 52 SH tâm. Cái mà ta gọi là 'tâm' chỉ là sự kết hợp của *citta* và *cetasika*. Không có *citta* nào hay *cetasika* nào khởi sanh độc lập.

3) **Rūpa** = sắc hay vật chất

Nó có thể thay đổi hình dạng hay màu sắc do sự nóng hay lạnh. Có 28 loại sắc.

4) *Nibbāna* = sự chấm dứt các phiền não và khổ đau; sự an lạc tuyệt đối bền vững.

Những phiền não của tâm là tham, sân, si v.v... Chúng là căn nguyên của khổ đau và sự liên tục trong đời sống. Như vậy, sự chấm dứt hoàn toàn các phiền não có nghĩa là sự giải thoát hoàn toàn mọi sự tái sinh trong tương lai, già, bệnh và chết, giải thoát khỏi mọi sự thống khổ. Có sự an lạc tuyệt đối ở Niết bàn.

Tiếng Sanskrit '*Nirvāna*' nghĩa đen là 'sự thoát khỏi tham ái'

'Sự chấm dứt tham, sự chấm dứt sân, sự chấm dứt si mê, được gọi là Niết bàn.'

(Kinh Tương Ưng 38.1)

• **Answer the following questions**

1. How many ultimate realities are there? What are they?
2. What does *citta* mean?
3. List some synonymous terms of "*citta*".
4. Is "*cetasika*" mental or physical factor?
5. What do you know about "*cetasika*"?
6. How many kinds of material qualities (matters) are there?
7. What are the causes of suffering and of the continuity of life?
8. What does "absolute extinction of defilements" mean?
9. Isn't there absolute lasting peace in *Nibbāna*?
10. Is "*Nirvana*" the Sanskrit or *Pāli* word"?

5.2

Citta – Consciousness

The four classes of Cittas

“*Citta*” is defined as “consciousness of the senses” or “awareness of an object”.

Cittas may be divided into four classes in accordance with the four planes (*bhūmi*) or spheres (*lokas*)

1. **Kāmāvacara citta** – consciousnesses mostly experienced in the sense sphere (*Kāma-loka*)
2. **Rūpāvacara citta** - consciousnesses mostly experienced in the fine-material sphere (*Rūpa-loka*)
3. **Arūpāvacara citta** - consciousnesses mostly experienced in the immaterial sphere (*Arūpā – loka*)
4. **Lokuttara citta** - consciousnesses mostly experienced in the supramundane (transcendental) level.

The above four classes of citta may be called in short, *Kāma citta*, *Rūpa citta*, *Arūpa citta* and *Lokuttara citta*.

Kāmāvacara citta are experienced not only in the sense-sphere but also in other spheres.

The same thing is true with *Rūpāvacara citta* and *Arūpāvacara citta*.

The sense sphere refers to the four *apāya* abodes, the human abode and the six *devā* abodes. In all these abodes sensual

pleasure is enjoyed.

The fine-material sphere refers to the sixteen planes populated by *Rūpa-brahmās*, i.e, *Brahmās* with forms or bodies.

The immaterial sphere refers to the four planes populated by *Arūpā- brahmās*, i.e, *Brahmās* without forms or bodies.

Brahmās are more powerful than *devās*. They enjoy greater peace and longer lives than *devās*.

- *Kāmāvacara cittas*

There are 54 *Kāmāvacara cittas* which may be divided into three classes:

- 1) *Akusala cittas* – immoral consciousnesses (12)
- 2) *Ahetuka cittas* – rootless consciousnesses (18)
- 3) *Kāmā- sobhana cittas* – beautiful consciousness in the sense spheres (24)

- **Vocabulary**

- | | |
|--|------------------------|
| 1. Plane / sphere / abode / realm | <i>cõi, cảnh giới</i> |
| 2. The sense sphere | <i>cõi dục giới</i> |
| 3. The fine-material sphere | <i>cõi sắc giới</i> |
| 4. The immaterial sphere | <i>cõi vô sắc giới</i> |
| 5. The supramundane (transcendental) level | <i>cõi siêu thế</i> |

6. four *apāya* abodes, the human abode and the six *devā* abodes.

4 cõi khổ, cõi người và 6 cõi chư thiên.

7. *Rūpa-brahmās*, i.e, *Brahmās* with forms or bodies.

Những vị Phạm thiên hữu sắc tức là những vị Phạm thiên có thân.

8. *Brahmās* are more powerful than *devas*. They enjoy greater peace and longer lives than *devās*

Các vị Phạm thiên có nhiều oai lực hơn chư thiên. Họ hưởng sự an lạc nhiều hơn và sống lâu hơn chư thiên

9. *Akusala citta*s – immoral consciousnesses

tâm Bất thiện

10. *Ahetuka citta*s – rootless consciousnesses

tâm Vô nhân

11. Beautiful consciousness in the sense spheres

tâm Dục giới Tịnh hảo

• **Answer the following questions**

1. What is the definition of *Citta*?
2. How many classes is *Citta* divided into?
3. How many planes are there? What are they?
4. *Kāmāvacara citta*s are only experienced in the sense-sphere, aren't they?

5. What does the sense sphere refer to?
6. How many *apāya* abodes are there? List them.
7. What does the fine-material sphere refer to?
8. Who dwell in the fine-material sphere?
9. Why Brahmas are called *Rūpa-brahmās*?
10. What does the immaterial sphere refer to?
11. Who dwell in the immaterial sphere? Why are Brahmas called *Arūpā-brahmās*?
12. *Bramās* are less powerful than *devās*, aren't they?
13. How many *Kāmāvacara cittas* are there?
14. How many classes are they divided into? List them



5.3

Characteristics of **Cetasikas** (Mental Factors)

Cetasikas are mental factors or mental concomitants that arise and perish with *citta*, depend on *citta* for their arising and influence the mind to be bad, good or neutral as they arise.

A *cetasika* has the following four characteristic properties.

- 1) It arises together with *citta* (consciousness)
- 2) It perishes together with *citta*.
- 3) It takes the same object (*arammana*) which *citta* takes.
- 4) It shares a common physical base (*vatthu*) with *citta*.

Which is more powerful?

When we say that the mind is the most powerful agent in the world and it leads the world, it is not the performance of *citta* alone, but the performance of *citta* and *cetasikas* together that makes the mind most powerful.

Now which is more powerful – *citta* or *cetasikas*? *Citta* is no doubt the leader of the group, but *cetasikas* influence the *citta* and direct the *citta* to perform actions, speeches and thoughts either morally or immorally. These actions, speeches and thoughts change the world every day

and their *kammic* forces will create new worlds in the future.

To decide which of the two - *citta* or *cetasikas* – is more powerful, let us consider two similes.

(1) In a family the father is the leader, but the mother has complete influence on the father, and he does what she asks him to do. Now who is more important – father or mother?

(2) In the saw-mill an elephant moves logs as directed by its rider. The elephant cannot work alone, neither does the rider. The elephant has strength to move the logs; the rider cannot move the logs, but he can command the elephant to work. Who is more important – the elephant or the rider?

It may be noticed that both the father and the mother is simile (1) and both the elephant and the rider in simile (2) are indispensable. So aren't they equally important?

Citta is like the elephant and *cetasikas* are analogous to the rider. No *citta* exists apart from its concomitants and no *cetasikas* exist apart from *citta*. They function together. They are our true strength and ability. The more we can develop them, the more powerful shall we grow?

(1) It takes the same object (*arāmāṇa*) which *citta* takes.

Cùng tâm bắt chung một cảnh

(2) It shares a common physical base (*vatthu*) with *citta*.

Cùng tâm nương chung một sở y (căn)

- (3) *Citta* is no doubt the leader of the group, but *cetasikas* influence the *citta* and direct the *citta* to perform actions, speeches and thoughts either morally or immorally.

Tâm đương nhiên là kẻ lãnh đạo của nhóm, nhưng các Sở hữu tâm ảnh hưởng đến tâm và khiến tâm thực hiện các hành động, lời nói và ý nghĩ thiện hay bất thiện.

- (4) No *citta* exists apart from its concomitants and no *cetasikas* exist apart from *citta*. They function together. They are our true strength and ability. The more we can develop them, the more powerful shall we grow?

Không có tâm nào tồn tại mà tách riêng khỏi Sở hữu tâm và không có sở hữu tâm đứng riêng ngoài tâm. Chúng cùng hoạt động với nhau. Chúng là sức mạnh và khả năng thật sự của chúng ta. Chúng ta càng tu tập chúng thì có phải chúng ta càng mạnh mẽ hơn không?

• **Vocabulary** (noun – verb – adj – adv)

- | | | |
|-------------------------|------------------|----------------------------|
| 1. property | ['prɒpəti] | <i>tài sản, thuộc tính</i> |
| 2. analogous | [ə'næləgəs] | <i>tương tự</i> |
| 3. simile | ['siməli] | <i>giống nhau</i> |
| 4. indispensable | [,indis'pensəbl] | <i>tuyệt đối cần thiết</i> |

• **Answer the following questions**

1. What are *Cetasikas*?
2. List the four characteristics properties.

3. The mind is only the most powerful agent in the world, isn't it?
4. Which is more powerful?
5. What will create new worlds in the future?
6. *Citta* exists apart from *cetasikas*, doesn't it?



5.4

Rūpa

Rūpa has been translated as “matter”, corporeality, material, body, form, etc., but none is exact. To judge from the various aspects of *rūpa*, matter is the nearest equivalent. But *rūpa* comprises the characteristics of matter as well as those of energy.

Rūpa may change state, form and color on account of heat and cold just as matter does. Although form, shape and mass became apparent when a lot of *rūpa* has accumulated, in the ultimate sense *rūpa* is formless, shapeless and massless just as energy is. Scientists now know that matter and energy are interconvertible and identical in the ultimate sense.

But unlike the law of conservation of matter and energy, which states that matter and energy can neither be created nor destroyed, we find in *Abhidhamma* that *rūpa* arises and perishes incessantly at very short intervals measured by “small instant” called small *khana*.

Rūpa is incessantly produced from four main sources – namely, *kamma*, *citta*, *utu* (heat) and *āhāra*. And *rūpa* is very short lived – it endures only for 17 conscious moments. What is formed is almost instantly gone. Besides *rūpa* and *nāma* (mind) are interdependent.

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

1 judge	[ˈdʒʌdʒ]	consider, dentify, <i>xét đoán, xác định</i>
2 aspect	[æsˈpekt]	outlook, sector, side, <i>lãnh vực, khía cạnh</i>
3 equivalent	[iˈkwivələnt]	equal, <i>tương đương</i>
4 apparent	[əˈpærənt]	obvious, clear, <i>rõ ràng</i>
5 accumulate	[əˈkju:mjuleit]	collect, gather, <i>tích lũy</i>
6 mass	[mæs]	great deal, plenty, <i>khối lượng</i>
7 inter – convertible	[,intə- kənˈvɜ:təbl]	exchangeable, <i>hoán chuyển nhau</i>
8 identical	[aiˈdentikəl]	same, exactly alike <i>giống hệt nhau, đồng nhất</i>
9 incessantly	[inˈsesnli]	endlessly, forever, <i>không ngừng</i>
10 interval	[ˈintəvəl]	<i>khoảng cách không gian & thời gian</i>
11 endure	[inˈdju:ə(r)]	last, remain, <i>kéo dài, tồn tại</i>
12 interdependent	[,intədiˈpendənt]	(to be) connected, <i>phụ thuộc, nuơng lẫn nhau</i>

5.5

The Four Mahābhūtas (The Four great Essential / The Four great Elements)

1. *Pathavī - Earth* = **the element of extension** with the characteristics of hardness and softness.

Extension means occupation in space. Tri-dimensional extension gives rise to the idea of a solid- body. As no two bodies can occupy the same space at the same time, Buddhists derive the idea of hardness from *pathavī*. The dual characteristics of **hardness** and **softness** imply relativity. For example, a rock may be said to be “hard” if compared with clay, but “soft” if compared with iron. *Pathavī* serves as a support or nucleus for the other co-existing *rūpa*.

2. *Āpo* – **Water** = the element of cohesion with the characteristics of **cohesiveness** and **fluidity**.

It is the *āpo* element that makes different particles of matter cohere and hold them together. It is like the force of attraction between **the positive charge** and **the negative charge of electricity**. When we add a little water to flour, the flour-particles cohere into a lump. If we add more water, the mixture becomes **fluid** and flows away.

3. **Tejo - Fire** – the element of heat or heat energy with the characteristics of **hotness** and **coldness**.

Vivacity (liveliness), **maturity**, **hotness** and **coldness** are due to *tejo*. Both heat and cold are the properties of *tejo* or heat-energy. When heat flows into our body we feel hot; when heat flows out of our body to the surroundings, we feel cold.

4. **Vāyo - Air** = the element of motion or kinetic energy with the characteristics of **pushing** and **supporting**. When we blow air into a balloon, the air pushes the walls of the balloon outwards, and if there is no balancing force exerted by the walls of the balloon, the balloon will bust. Remember that there is action and reaction at every point.

Motion, vibration, oscillation, rotation and **pressure** are caused by *vāyo*.

The four great essentials are the fundamental material elements which exist together and which are inseparable. Every material substance, whether earth, water, fire or wind, ranging from the minutes particles to the most massive object, is made up of these four elements which possess specific characteristics as described above.

Pathavī, āpo, tejo and *vāyo* are formless and massless in the ultimate sense. In Insight-meditation, we meditate only on their characteristics in the body viz, hardness and softness, cohesion and fluidity, hot and cold, pushing and balancing

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 Four <i>Mahābhūtas</i>	<i>Tứ đại</i>
2 <i>Pathavī, Āpo, Tejo, Vāyo</i>	<i>đất, nước, gió lửa</i>
3 the element of extension	<i>nguyên tố giãn nở</i>
4 hardness ≠ softness	<i>tánh cứng ≠ tánh mềm</i>
5 tri-dimensional extension	<i>sự giãn nở ba chiều</i>
6 occupation	<i>việc choán chỗ, nghề nghiệp</i>
7 solid-body	<i>vật rắn</i>
8 nuclear	<i>hạt nhân</i>
9 cohere	<i>kết dính vào nhau</i>
10 cohesion/ cohesiveness	<i>sự kết dính, tánh kết dính</i>
11 the element of cohesion	<i>nguyên tố kết dính</i>
12 fluid	<i>lỏng</i>
13 fluidity	<i>trạng thái lỏng</i>
14 positive charge of electricity ≠ negative charge of electricity	<i>điện tích dương</i> <i>điện tích âm</i>
15 the element of heat	<i>nguyên tố sức nóng /</i>
16 heat energy	<i>nhiệt lượng</i>
17 hotness ≠ coldness	<i>tính nóng ≠ tính lạnh</i>
18 vivacity	<i>tính chất sống động</i>
19 maturity	<i>tính trưởng thành</i>
20 the element of motion	<i>yếu tố chuyển động/</i>
21 kinetic energy	<i>động năng</i>
22 pushing ≠ supporting	<i>đẩy ≠ chống đỡ</i>
23 motion, vibration	<i>sự chuyển động, sự rung động</i>

24 oscillation	sự đu đưa
25 rotation	sự quay
26 pressure	sức ép
27 Viz (tiếng La tinh videlicet)	tức là, đó là, nghĩa là

(1) *Pathavī* serves as a support or nucleus for the other co-existing *rūpa*.

Địa đại làm điểm tựa hay nhân cho các sắc khác cùng tồn tại.

(3) Every material substance, whether earth, water, fire or wind, ranging from the minutes particles to the most massive object, is made up of these four elements which possess specific characteristics as described above.

Mỗi vật chất, dù là đất, nước, lửa và gió, từ những phân tử nhỏ nhất đến vật khối lượng lớn nhất, được hình thành từ 4 yếu tố này, có những đặc tính riêng như đã trình bày ở trên.

(4) *Pathavī, āpo, tejo* and *vāyo* are formless and massless in the ultimate sense. In Insight-meditation, we meditate only on their characteristics in the body viz, hardness and softness, cohesion and fluidity, hot and cold, pushing and balancing

Địa đại, thủy đại, hỏa đại và phong đại về ý nghĩa tột cùng thì không hình dáng và khối lượng. Trong thiền Minh sát, chúng ta chỉ quán xét đặc tính của chúng trong thân, đó là tánh cứng và tánh mềm, tánh kết dính và trạng thái lỏng, nóng và lạnh, đẩy tới và làm cân bằng.

• **Answer the following questions**

1. List “the four great elements” in Pāḷi
2. What does Pathavī mean?
3. Can 2 bodies occupy the same space at the same time?
4. Is *Apo* the element of heat (energy) with the characteristics of hotness and coldness?
5. What makes different particles of matter cohere and hold them together?
6. Is hot or cold the property of *tejo*?
7. What is “*vāyo*”?
8. What does “*vāyo*” cause?
9. How are the four great elements in the ultimate sense?
(They are formless and massless in the ultimate sense)

• **Say whether these sentences True or False**

1. “*Rūpa*” has been exactly translated as ‘matter, body, form.’
2. *Rūpa* comprises only the characteristics of matter.
3. State, form and color may be changed.
4. *Rūpa* is formless, shapeless and massless as energy is.
5. In *Abhidhamma*, *rūpa* can neither be created nor destroyed
6. “Small instant” is “small *khana*”.
7. *Kamma*, *citta*, *utu* and *āhāra* are 4 main sources from which *rūpa* is constantly produced.
8. *Rūpa* lasts for 17 conscious moments.
9. *Rūpa* and *nāma* are not connected.

TOPIC 6

TIRATANA THE TRIPLE GEM/ THREE JEWELS

6.1

The Triple Gem

Tiratana in Buddhism can be considered as an object which is highly **honored** and **adorable**, **worth of infinite value**, incomparable and **superior**, difficult to see, to meet and to gain. According to Buddhism, there are three *ratanas*, namely, the *Buddha*, the *Dhamma*, and the *Sangha*.

The Buddha is endowed with the Nine Supreme Attributes, and those who listen to the Buddha's teachings will gain **knowledge** and peace of mind. The sight of the Buddha can bring peace and happiness to human beings **here and hereafter**. The Buddha is incomparable with any other being in morality (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). It is very difficult to see the wheel treasure of the Universal Monarch and yet it is much more difficult to see the Buddha. We can **accumulate** a great deal of merits

by venerating the Buddha. So we, Buddhists praise the Buddha as a *Ratana*.

The Dhamma means **the four Path-consciousnesses** (*Magga*), **the four Fruition-consciousnesses** (*Phala*), the *Nibbāna* and the teachings of the Buddha. These *Dhammas* should be listened, studied and practiced. They are so valuable that they cannot be **appraised**. They are incomparable and superior to any other worldly pleasures. By listening to the Dhamma, we can accumulate a great deal of merits. So we, Buddhists praise the *Dhamma* as a *Ratana*.

The *Sangha* is endowed with the Nine Supreme Qualities. The *Sangha* enable one who takes refuge in it to achieve happiness and prosperity in here and hereafter. We can accumulate a great deal of merits when honoring to Sangha. So we, Buddhists praise the *Sangha* as a *Ratana*.

(Ref: *The Teaching of the Buddha*)

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

1 The Triple Gem	[ˈtripl]	<i>Tiratana</i> ,
The Three Gems	[dʒemz]	<i>Tam Bảo</i>
/ Jewels	[ˈdʒu:əl]	
2 honored	[ˈɒnəd]	respectable,
		<i>được kính trọng</i>
3 adorable	[əˈdɔ:rəbl]	loveable, lovely,
		<i>tôn quý</i>
adore	[əˈdɔ:(r)]	love very much
adoration	[,ædəˈreɪʃn]	

4	worth of infinitive value	[wɜ: θ] [‘ɪnfɪnətɪv]	<i>giá trị vô lượng</i>
5	superior	[su:’piəriə(r)]	higher in rank, <i>tối thượng</i>
6	knowledge	[‘nɒlɪdʒ]	<i>paññā</i> , tri kiến
7	here & there / here & hereafter		the life after death, <i>kiếp này và kiếp sau</i>
8	morality	[mə’ræləti]	<i>sīla</i> , giới
9	concentration	[,kɒnsn’treɪʃn]	<i>samādhi</i> , định
10	wisdom	[‘wɪzdəm]	<i>paññā</i> , tuệ
11	accumulate	[ə’kju:mjuleɪt]	pile up, tích lũy
12	merit	[‘merɪt]	worthiness, <i>công đức</i>
13	venerate	[’venərəɪt]	respect, worship, <i>tôn kính</i>
14	The four Path- consciousnesses	[pa:θ]	4 <i>Magga</i> – 4 <i>Đạo</i>
15	The four Fruition- consciousnesses	[fru:’ɪʃn]	4 <i>Phala</i> – 4 <i>Quả</i>
16	appraise	[ə’preɪz]	estimate, ước lượng
17	the worldly pleasure		<i>dục lạc thế gian</i>
18	The Nine Supreme Attributes	[su’pri:m] [ə’tɪbjʊ:ts]	Chín Ân đức
19	take refuge in The Three Jewels		<i>quy y Tam bảo</i>

seek refuge in the Triple Gem
go to the Triple Gem for refuge
take refuge in *the Buddha, the Dhamma & the Saṅgha*

- **Questions**

1. What is **Ratana** in Buddhism?
2. How many **Ratana** are there in Buddhism? List of them
3. What is the Buddha endowed with?
4. What can a human being gain when happen to see and hear the Buddha's teaching?
5. What can you accumulate by venerating the Buddha?
6. What does the **Dhamma** mean?
7. The **Dhamma** is comparable to the worldly pleasures, isn't it? Why?
8. What is the **Saṅgha** endowed with?
9. Is the **Saṅgha** incomparable in morality, concentration and wisdom?



6.2

The Triple Gem (Three Objects of Veneration for a Buddhist?)

In Buddhism, there are three objects of highest veneration. They are *the Buddha, the Dhamma and the Saṅgha*. They are called the Holy Triple Gem (*Tiratana*), which implies that they are very precious and invaluable. Buddhist always regards them with profound love and respect.

The Buddha is the founder of Buddhism. He was born in the 6th century B.C, at *Lumbini* Park, in North India (modern Nepal). After going forth and practicing the Middle Path. He had attained the enlightenment. From that day He became the Enlightened One, the Buddha who is endowed with the nine supreme attributes. The Buddha is our great teacher who is worthy of worship and respect by men and deities. He is incomparable with any others because of morality, concentration and wisdom. Briefly, His virtues are three, namely, **Infinite Wisdom, Perfect Purity** and **Universal Compassion**, so the Buddha is regarded as one of three Gems.

The *Dhamma* is the teachings of the Buddha that consist of the Four Noble Truths, the Noble Eightfold Path, the Dependent Origination, and so on. *Dhamma* is the universal law that the Buddha himself discovered and

taught it to the world. It is compared to a ship by which one can cross the ocean of *samsāra*. The *Dhamma* is more valuable than other worldly pleasures, therefore the Buddhists recognize the *Dhamma* as one of three Gems.

The *Saṅgha* is the Holy Order of disciples of the Buddha who has attained the higher degree of spiritual discipline. The monks study and practice the *Dhamma*, then taught it to others. They always strive with delicacy for their deliverance and **set good examples in moral conduct**. According to the Buddha's teachings, the eight classes of noble *bhikkhus* (*Ariyasangha*) are known as *Saṅgha* the non-*Ariya bhikkhus* are also included in the *Saṅgha*. The *Saṅgha*, therefore, is the most honorable and worthy treasure in the universe. That is why it is considered as one of three Gems.

The Buddha, the *Dhamma* and the *Saṅgha* are closely interrelated. If the Buddha were not there, the *Dhamma* would not have been discovered and taught. If there were no *Dhamma*, there would not have been a Buddha. If the *Saṅgha* were not there, there would be no one to preserve and spread the *Dhamma*, thus the *Dhamma* would have come to an end. However, the *Saṅgha* would not come into existence without the Buddha and the *Dhamma*.

In short, all these three are essential for the rise and the spread of the Buddhism. Therefore, all Buddhists must respect and pay homage to the Triple Gem every day.

• **Vocabulary** (noun – verb – adj – adv - Pāli)

- | | | | |
|---|---|----------------|----------------------------|
| 1 | Infinite Wisdom | [‘infinət] | <i>Trí tuệ Vô biên</i> |
| 2 | Perfect Purity | [‘pɜ:fɪkt] | <i>Thanh tịnh hoàn hảo</i> |
| | | [‘pjuərəti] | |
| 3 | Universal
Compassion | [ju:ni’vɜ:səl] | <i>Lòng bi vô lượng</i> |
| 4 | to set good
examples in moral
conduct | | <i>tám gương phạm hạnh</i> |
| | | [ig’za:mplz] | |
| | | [kən’dʌkt] | |

• **Answer the following questions**

1. How many objects of highest veneration are there in Buddhism? What are they called?
2. Who is the founder of Buddhism?
3. Tell the brief story about the life of the Buddha.
4. What virtues does He have?
5. What is the **Dhamma**?
6. What is the **Dhamma** compared with?
7. What reasons do the Buddhists recognize the **Dhamma** as one of three Gems?
8. What does the **Saṅgha** mean?
9. Why is the **Saṅgha** considered as the **Ratana**?
10. The **Buddha**, the **Dhamma** and the **Saṅgha** aren’t closely interrelated, are they? Why?

6.3

The Nine Supreme Virtues (Attributes) of the Buddha Chín Ân Đức Phật

The nine supreme virtues of the Buddha in Pāli

Iti'pi so Bhagavā: Araham,
Sammā Sambuddho Vijjā-caraṇa-sampanno
Sugato, Lokavidū, Anuttaro
Purisa-damma-sārathi,
Satthā-deva-manussānaṃ, Buddho, Bhagavā'ti.

The brief meaning of the Virtues

- (1) So **Bhagavā itipi Araham** - *The Bhagavā* is known as *Araham* because he is worthy of special veneration by all men, devas and brahmas.

Bậc Ứng Cúng - *Ngài xứng đáng được chư thiên và nhân loại đánh lễ*

- (2) So **Bhagavā itipi Sammāsambuddho** – *the Bhagavā* is known as *Sammāsambuddho* because he fully realizes all that should be known himself.

Chánh Biến tri – *Ngài tự ngộ*

- (3) So **Bhagavā itipi Vijjācaraṇasampanno** – *the Bhagavā* is known as *Vijjācaraṇasampanno* because he

is proficient in supreme knowledge and in the practice of morality.

Minh Hạnh Túc – *Ngài toàn đức Minh và Giới.*

- (4) So **Bhagavā itipi Sugato** – *the Bhagavā* is known as *Sugato* because he speaks only what is true and beneficial.

Thiện Thệ - *Ngài thuyết pháp đem lại sự lợi ích cho chúng sanh.*

- (5) So **Bhagavā itipi Lokavidū** – *the Bhagavā* is known as *Lokavidū* because he knows all the three *Lokas*, namely *satta-loka*, the animate world of living beings, *saṅkhāra-loka* the world of conditioned things, and *okāsa-loka* the planes of existences.

Thế Gian Giải – *Ngài thông suốt Tam giới : chúng sinh, pháp hữu vi và các cõi thế gian.*

- (6) So **Bhagavā itipi Anuttaro purisadammasārathi** – *the Bhagavā* is known as *Anuttaro purisadammasārathi* because he is incomparable in virtue and tame those who deserve to be tamed.

Vô thượng sĩ, Điều Ngự trượng phu – *Ngài có đức hạnh không ai có thể so sánh được và giáo huấn chúng sanh hữu duyên.*

- (7) So **Bhagavā itipi Satthā devamanussānam** - the *Bhagavā* is known as *Satthā devamanussānam* because he is the guiding teacher of all devas and men.

Thiên Nhân Sư – Ngài là bậc Đạo sư của cả chư Thiên và nhân loại.

- (8) So **Bhagavā itipi Buddhō** – the *Bhagavā* is known as *Buddhō* because he himself is the Enlightened One, and he can enlighten others.

Phật – Ngài giác ngộ lý Tứ Diệu đế và giúp người khác giác ngộ.

- (9) So **Bhagavā itipi Bhagavā** – the *Bhagavā* is known as *Bhagavā* because he is the mostly One.

Đức Thế Tôn

- He acquires unwavering confidence in the Buddha thus: The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.

(*Majjhima Nikāya*)

Tỳ kheo thành tựu lòng tin tuyệt đối với Phật: Ngài là bậc Thế Tôn, A-la-hán, Chánh Đẳng Giác, Minh Hạnh Túc, Thiện Thệ, Thế Gian Giải, Điều Ngự Trượng Phu, Vô Thượng Sĩ, Thiên Nhơn Sư, Phật, Thế Tôn.

(*Kinh Trung Bộ*)

6.4

The Six Supreme Virtues (Attributes) of the Dhamma Sáu Ân Đức Pháp

The six supreme attributes of the Dhamma in Pāli

Svākkhāto Bhagavatā Dhammo:

Sandiṭṭhiko, Akāliko, Ehipassiko, Opanayiko

Paccattaṃ veditabbo viññūhī'ti.

- (1) **Svākkhāto Bhagavatā Dhammo** -The Dhamma comprising the four Maggas, the four Phalas, Nibbanā and the Buddhist text is well-expounded by the Exalted One.

Pháp bảo gồm bốn Đạo và bốn Quả, Niết bàn và được giảng dạy do Đức Thế Tôn.

- (2) **Sandiṭṭhiko** - It can be seen and realized vividly by oneself if one practices the *Dhamma*.

Pháp được thấy và nhận chân nhờ kiến tánh do thực hành giáo pháp.

- (3) **Akāliko** - It yields immediate results to those who practice the Dhamma and the Fruition-consciousness follows the Path-consciousness without delay.

Đắc Đạo thì đắc Quả không chậm trễ.

- (4) **Ehipassiko** - It is so distinct and pure that it is worthy of inviting others to come and see it.

Pháp chư Thánh đã đăc quả, có thể ứng hóa cho kẻ khác biết được.

- (5) **Opanayiko** - It is worthy of being perpetually born in mind.

Pháp vĩnh viễn phát sanh trong tâm.

- (6) **Paccatam veditabbo viññūhī' ti**- It can be experienced by the wise individually.

Pháp được bậc Thiện trí trải nghiệm.

- The Dhamma is well proclaimed by the Blessed One, visible here and now, immediately effect, inviting inspection, onward leading, to be experienced by the wise for themselves.

(**Majjhima Nikāya**)

Pháp được Thế Tôn khéo thuyết giảng, thiết thực hiện tại, không có thời gian (quả xảy ra tức thì, không có khoảng cách thời gian) đến để mà thấy, có khả năng hướng thượng (Niết bàn), được người trí chứng hiểu.

(*Kinh Trung Bộ*)

6.5

The Nine Supreme Virtues (Attributes) of the Sangha Chín Ân Đức Tăng

The nine supreme attributes of the Sangha in Pāli

Su-paṭipanno Bhagavato Sāvakaśaṅho
Uju-paṭipanno Bhagavato Sāvakaśaṅho
Ñāya-paṭipanno Bhagavato Sāvakaśaṅho
Sāmīcipaṭipanno Bhagavato Sāvakaśaṅho,
Yad'idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā
Esa Bhagavato Sāvakaśaṅho: Āhuṇeyyo, Pāhuṇeyyo,
Dakkhiṇeyyo

Añjali-karaṇīyo, Anuttaraṃ puñṇakkhettaṃ lokassā'ti

- (1) **Supaṭipanno Bhagavato Sāvakaśaṅho** - The disciples of the Exalted One practice well the threefold training of Morality, Concentration and Wisdom.

Bậc Thánh văn đệ tử Phật tu hành theo Giới, Định và Tuệ.

- (2) **Ujupaṭipanno Bhagavato Sāvakaśaṅho** - The disciples of the Exalted One practice righteously and the threefold training.

Bậc Thánh văn đệ tử Phật tu hành chín chắn y theo Chánh pháp.

- (3) **Ñāyapaṭipanno Bhagavato Sāvakaṅgho** - The disciples of the Exalted One practice Nibbāna. They are endowed with righteous conduct leading to Nibbāna.

Bậc Thánh văn đệ tử Phật tu hành để Giác ngộ Niết bàn.

- (4) **Sāmīcipaṭipanno Bhagavato Sāvakaṅgho** - The disciples of the Exalted One practice to be worthy of veneration. The disciples of the Exalted One, numbering four pairs of ariyas or eight noble persons are;

Bậc Thánh văn đệ tử Phật tu hành xứng đáng được đánh lễ. Các vị có bốn đôi và tám bậc Thánh.

- (5) **Āhuṇeyyo** - worthy of receiving offerings brought even from afar;

Xứng đáng thọ lãnh cúng dường từ người phương xa.

- (6) **Pāhuṇeyyo** - worthy of receiving offerings specially aside for guests ;

Xứng đáng thọ lãnh cúng dường của tín thí.

- (7) **Dakkhiṇeyyo** - worthy of receiving offerings offered with the belief that the offering will bear fruits in future existences;

Xứng đáng thọ lãnh sự cúng dường với niềm tin rằng việc cúng dường sẽ đem lại quả trong kiếp sống vị lai.

- (8) **Añjalikaraṇīyo** - worthy of receiving, reverential salutation of men, devas and brahmas;

Xứng đáng nhận sự lễ bái của người, chư thiên và các

vị Phạm thiên.

- (9) **Anuttaram puññakkhetam lokassā'ti** - the incomparable fertile field for all to sow the seeds of merit.

Các ngài là phước điền của tất cả ai gieo trồng công đức.

- The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straightway, practicing the true way, practicing the proper way, that is, the four pairs of persons, the eight types individuals; this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.

(Majjhima Nikāya)

- *Chúng Tăng, đệ tử Thế Tôn, là bậc thiện hạnh, bậc trực hạnh, bậc chánh lý, bậc hòa kính; tức bốn đôi tám vị. Chúng Tăng, đệ tử Thế Tôn, đáng được cung kính, tôn trọng, cúng dường, chấp tay lễ bái, là phước điền vô thượng của thế gian.*

(Kinh Trung Bộ)

6.6

The Benefits of Taking Refuge in the Triple Gem

As a result of taking refuge in the Three Gems, a Buddhist cannot be reborn in **the four lower realms**. In addition, if he is reborn as a human being or a *Deva*, he will **excel in** ten qualities over other human beings or devas (the ten qualities are: **longevity**, fine physical appearance, physical and mental **well-being**, good companionship, power and enjoyment of the five senses).

The Buddha preached in the *Velama Sutta* that a Buddhist who has established himself in the Triple Gem will enjoy more benefits than a person who makes unlimited offerings. The King *Ajātassattu* was in a state of great **agitation** for his **patricide**. Having **paid homage to** the Buddha and took refuge in the Triple Gems, his destiny was changed from being reborn in a *Maha Avi* (**the lowest in eight nirayas**) to *Cobakumbai* (**cauldron hell**). Thanks to taking refuge in the Triple Gem and supporting the first Buddhist Council, in the future he will be a *Pacceka Buddha* by the name of *Vijitavi*.

As the Buddha instructed, one who takes refuge in Three Gems can enjoy the eight benefits in his future existences as follows:

1. Being honored by men.
2. Being **endowed with** great wisdom.
3. Having influence on others to **conform to** one's wish.
4. Having great wealth.
5. Having a fair golden complexion.
6. Being loved by many people.
7. Having good and loyal friends, and
8. Having great reputation.

In brief, taking refuge in the Triple Gem is the beginning of **treading on** the gateway to the Middle Path that leads to liberation from *samsāra*. It is the **initial** excellence of being a Buddhist.

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 The four lower realms	[relmz]	4 cõi đọa xír (địa ngục, ngạ quỷ, súc sanh, a tu la)
2 excel in / at sth	[ik'sel]	surpass, hơn, trội, xuất sắc về
3 longevity	[lɒn'dʒevəti]	long life, trường thọ
4 establish oneself in	[i'stæbliʃ]	an trú vào
5 well-being		happiness, prosperity
6 agitate agitation	[ʼæ dʒitei]	make sb anxious or nervous, gây lo lắng,

7	patricide	[ˈpætrɪsaɪd]	<i>bồi rổi</i> the act of killing one's own father, <i>hành động</i> <i>giết cha</i>
8	pay homage to sb	[ˈhɒmɪdʒ]	<i>đảnh lễ</i>
9	the lowest in eight nirayas		<i>Maha Avi. Đại A-tỳ</i> <i>(tầng thấp nhất trong</i> <i>tám tầng địa ngục)</i>
10	cauldron hell	[ˈkɔːldrən]	<i>Cobakumbai,</i> <i>địa ngục vạc dầu</i>
11	be endowed with	[ˈɪndaʊd]	<i>được (trời) phú cho khả</i> <i>năng, đức tính</i>
12	influence on influence on	[ˈɪnfluː əns]	effect / to affect, <i>ảnh hưởng</i>
13	conform	[kənˈfɔːm]	<i>giữ, tuân theo, phù hợp</i>
14	tread – trod- trodden	[tred]	set down the foot, step, walk, <i>bước chân lên,</i> <i>giẫm lên</i>
15	initial	[ɪˈnɪʃl]	happening at the beginning, <i>khởi thủy</i>

The ten qualities are: longevity, fine physical appearance, physical and mental well-being, good companionship, power and enjoyment of the five senses.

10 đức tính: sống lâu, xinh đẹp, thể chất khỏe mạnh và tinh thần thiện lành, có thiện hữu, có quyền lực, thọ hưởng năm giác quan đầy đủ).

- **Answer the following questions**

1. Why can't a Buddhist be reborn in the 4 lower realms?
2. List some benefits a Buddhist will have in his future existence when he takes refuge in Three Gems.
3. What did the Buddha say in the *Velama Sutta*?
4. Why wasn't the King *Ajātassattu* reborn in a *Mahā Avī*?
5. Will the King *Ajātassattu* become a *Pacceka Buddha*?
Why?
6. List the 8 benefits a Buddhist can enjoy in hereafter.
7. Taking refuge in the Triple Gem is the first step to the Middle Path, isn't it?
8. What leads to liberation/freedom from *saṃsāra*?
9. What should you do if you want to become lay Buddhists?



6.7

The Benefits of Being a Buddhist (The Benefits of Taking Refuge in Triple Gem)

The *Buddha*, the *Dhamma* and the *Saṅgha* are three objects of highest veneration in Buddhism. They are called Triple Gem (*Tiratana*), which implies they are very precious and invaluable. Being a Buddhist, one should take refuge in Triple Gem.

Triple Gems are considered as the highest and holiest objects of worship because they can ward off danger, eliminate suffering and bring good benefits. In the *Velāma Sutta*, the Buddha preached that a Buddhist who has established himself in the Triple Gem will enjoy more benefits than a person who makes unlimited and incomparable offerings. The book “The teachings of the Buddha” mentions some benefits of those who take refuge in Triple Gem as follows:

1. Not be reborn in four lower realms after death.
2. Being reborn as human or celestial beings.
3. Surpassing others by ten points enjoying: visible objects, pleasant sound, sweet odors, good taste, pleasant contact, long life, good appearance, always happiness, strong power, and a large number of companions.

Moreover, Buddhists take refuge in the Buddha because He is the Enlightened One, who has shown the Noble Path leading to emancipation. Buddhists respect the Buddha. They are indirectly elevating their own mind so that one day they also will get enlightenment. Buddhists take refuge in the *Dhamma* because it is the way leading to happiness in the world and hereafter. The Buddha stated: “Those who live in accordance with the *Dhamma* will be protected by that *Dhamma*.” Buddhist take refuge in the *Saṅgha* because *Saṅgha* is the Holy Order who always strive for deliverance and set good examples in moral conduct. Buddhists can accumulate great merits by venerating the *Saṅgha*.

In conclusion, Triple Gem is the most superior in the world. They are the gate way to the Middle Path that leads to liberation from *saṃsāra*. If Buddhists take refuge in Triple Gem, they will gain many advantages, and the highest benefit is to attain the Path (*Magga*), Fruition (*Phala*) and *Nibbāna*. It is the initial excellence of being a Buddhist.

Answer the following questions

1. What are the objects of the highest veneration in Buddhism?
2. Why are they called “Triple Gem”?
3. Why are Triple Gem considered as the highest and holiest objects of worship?

4. What did the Buddha teach in the *Velāma Sutta*?
5. Mention some benefits of those who take refuge in Triple Gem in the book “The Teachings of the Buddha’
6. Why should Buddhists take refuge in the *Buddha*?
7. Why should Buddhists take refuge in the *Dhamma*?
8. Why should Buddhists take refuge in the *Saṅgha*?

TOPIC 7

SĪLA – MORALITY

7.1

The Importance of Sīla

Sīla is the **observance** of **physical** and **verbal actions**. It is said in the *Visuddhimagga*: “a wise man, after establishing well in virtue, develops consciousness, and understanding. Sīla serves as firm foundation towards the attainment of **Insight Knowledge** which can lead one to Nibbāna.”

It is called Sīla in the sense of composing. The term “Sīla” includes other similar terms such as **restraint** (*saṃvara*) and **non-aggression** (*civitikama*). The **characteristic of Sīla** is composed of its function and its **manifestation**. Its function (*rasa*) has a double sense: (1) action to stop **misconduct** and (2) achievement as the quality of **blamelessness**. Its manifestation (*paccutthāma*)

is a combination of **moral shame** (*hiri*) and **conscience** (*ottappa*).

When one observes morality (*sīla*), one controls oneself from doing misdeeds, and speaking badly. Without morality, he tends to do misdeeds and speaks wrongly. As a consequence, he will fall down to the four **Apāyas**, where there is no compassion and love, no **tolerance** and **reasoning**, no **intellect** and **moral**, no restraint in **thought**, **word** and **deed**.

Morality is for (1) lay men, (2) **novices** (*sāmaṇera*), (3) Monks (*Bhikkhus*) and Nuns (*Bhikkhunī*). An average lay man usually observes the five precepts or eight precepts or abstains from the ten evil actions and **cultivates** the ten **meritorious deeds** and **ten perfections**. A novice has to observe the ten precepts, adding to 75 rules of training (*sekhiya*). A *Bhikkhu* has to observe 227 disciplinary rules (*Pātimokkha*). A *Bhikkhunī* has to observe 311 rules.

The fame of virtuous person can spread in all directions. He enters any assembly without fear and hesitation. He dies **unconfused** and after his death he will be reborn in a happy realm. It is said in the *Dhammapada*:

“The scent of flowers cannot go against the wind, but only the reputation of virtuous people can go against the world”.

In brief, each and everyone should observe morality, then we can attain Nibbāna sooner or later.

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 observe	[əb'zɜ:v]	keep or obey a rule, law, <i>tuân thủ</i>
observance	[ɒb'zəvəns]	<i>sự tuân thủ</i>
2 physical and verbal action	['fizɪkl] ['vɜ:bl]	<i>thân và khẩu nghiệp</i>
3 the Path of Purification	[pju:rifi'keɪʃn]	<i>Visuddhimagga</i> <i>Thanh tịnh đạo</i>
4 Insight	['ɪnsaɪt]	<i>Paññā</i> – wisdom
Knowledge	['nɒlɪdʒ]	<i>Tuệ quán</i>
5 restraint	['rɪstreɪnt]	<i>saṃvara</i> / control
restraint		<i>thu thúc, kềm chế</i>
6 aggression	[ə'greɪʃn]	feelings of anger and hatred, <i>sự kích động</i>
7 non-aggression		<i>civītikama</i> , an <i>tịnh</i> equanimity
8 characteristic of sīla	[,kærəktə'ristɪk]	attribute, feature, <i>đặc tính của Giới</i>
9 manifest	['mænɪfɛst]	show sth clear,
manifest		<i>biểu hiện</i>
manifestation	[mænɪfe'steɪʃn]	<i>paccutthāma</i> , <i>sự biểu thị</i>
10 misconduct	[mɪs'kɒndʌkt]	misbehavior, <i>hành vi bất thiện</i>
11 blamlessness	['bleɪmləsənəs]	faultlessness, <i>phạm hạnh (ko lỗi lầm)</i>

12	shame	[ʃeim]	<i>hiri</i> – humiliation, <i>tàm (xấu hổ)</i>
13	conscience	[ˈkɒnʃəns]	<i>ottappa</i> – sense of right and wrong, <i>quý</i> <i>(lương tâm)</i>
14	The four Apāya	[ˈtɒlərəns]	the four lower realm
15	tolerance & reasoning	[ˈintələkt]	<i>khoan dung & suy</i> <i>luận</i>
16	intellect & moral		intelligence & ethics <i>trí tuệ & đạo đức</i>
17	thought – word-deed		mind-speech-action, <i>y – ngữ - hành</i>
18	lay men / women		<i>cư sĩ nam / nữ</i>
19	novice	[ˈnɒvɪs]	<i>sāmanera</i> , <i>sa-di</i>
20	monks & nuns		<i>bhikkhus &</i> <i>bhikkhunīs</i>
21	cultivate	[ˈkʌltiveɪt]	develop, <i>tu tập</i>
22	meritorious deed	[ˌmeriˈtɔːriəs]	wholesome deed <i>thiện nghiệp</i>
23	unconfused	[ˌʌnkənˈfjuːzd]	peaceful, <i>an lành</i>
24	assembly	[əˈsembli]	meeting, council, <i>hội chúng</i>
25	The fame of virtuous person The reputation of virtuous people <i>danh tiếng của người đức hạnh</i>		

26 An average lay man usually observes the five precepts or eight precepts or abstains from the ten evil actions and cultivates the ten meritorious deeds and **ten perfections**.

Người cư sĩ luôn giữ 5 Giới hay 8 Giới hay tránh làm mười điều bất thiện và tu tập thập thiện và 10 Ba-la-mật.

27 *The Dhammapada*

“The scent of flowers cannot go against the wind,
But only the reputation of virtuous people
can go against the world”

*Hương của các loài hoa thơm
Không thể bay ngược gió
Hương của người đức hạnh
Ngược gió bay muôn phương.*

• **Answer the following questions**

1. What does *Sīla* mean?
2. What are similar terms of term “*Sīla*”?
3. Mention the composition of *Sīla*’s characteristic?
4. What benefits will one get if he observes morality?
5. Why does he fall down to the four *Apayas*?
6. What do you know about the four *Apayas*?

7. Only *Sīla* has to be observed by monks and nuns, doesn't it?
8. How many precepts does a novice have to observe?
9. How many precepts does an average lay man have to observe?
10. How many precepts does a *bhikkhu* have to observe?
11. How many precepts does a *bhikkhunī* have to observe?
12. In the *Dhammapada*, what is it said about the virtuous person?
13. Why should each and everyone observe morality?



The ten kinds of good deeds (*kusala*) – namely

1	Generosity	[dʒenə'ɾɒsɪtɪ]	<i>Bố thí</i>
2	Morality	[mɔ'ləlɪtɪ]	<i>Trì giới</i>
3	Meditation	[medi'teɪtʃn]	<i>Hành thiền</i>
4	Reverence	['revərəns]	<i>Cung kính (bậc Trưởng thượng)</i>
5	Service	['sɜrvɪs]	<i>Phục vụ</i>
6	Transference of merit	['trænsfərəns]	<i>Hồi hướng phước báu</i>
7	Rejoicing in others' merit	[ri'dʒɔɪcɪŋ]	<i>Tùy hỷ với phước báu của người</i>

8	Hearing the doctrine	[‘dɒktrin]	<i>khác Thính pháp</i>
9	Expounding the doctrine	[eks’paudiŋ]	<i>Truyền bá Giáo pháp</i>
10	Straightening one’s right view		<i>Củng cố Chánh kiến</i>

The kinds of evil deeds (*akusala*) – namely.

1	Killing	[kiliŋ]	<i>Sát sanh</i>
2	Stealing	[sti:liŋ]	<i>Trộm cắp</i>
3	Sexual misconduct	[‘sekʃuəl mis’kɒndəkt]	<i>Tà hạnh</i>
4	Lying	[‘laiiŋ]	<i>Nói dối</i>
5	Slandering	[‘sla:dəriŋ]	<i>Nói lời đâm thọc</i>
6	Harsh speech	[ha:ʃ spi:tʃ]	<i>Nói lời thô lỗ, cộc cằn</i>
7	Vain talk	[‘vein tɔ:k]	<i>Nói lời phù phiếm</i>
8	Covetousness	[‘kʌvitəsniʃ]	<i>Tham lam</i>
9	Ill-will	[il wil]	<i>Sân hận</i>
10	False belief	[fɔ:ls bi’li:f]	<i>Tà kiến</i>

Ten Perfection – Dasapārami - 10 Ba-la-mật

1. Perfection in Giving or Liberality <i>Công hạnh viên mãn về Bố thí</i>	<i>Dānapāramī</i> <i>Bố thí ba-la-mật</i>
2. Perfection in Morality <i>Trì giới</i>	<i>Sīlapāramī</i>
3. Perfection in Wisdom <i>Trí Tuệ</i>	<i>Paññāpāramī</i>
4. Perfection in Renunciation <i>Viễn Ly</i>	<i>Nekhammapāramī</i>
5. Perfection in Energy <i>Tinh tấn</i>	<i>Vīriyapāramī</i>
6. Perfection in Patience <i>Nhẫn nhục</i>	<i>Khantipāramī</i>
7. Perfection in Truthfulness <i>Chân thật</i>	<i>Saccapāramī</i>
8. Perfection in Resolution <i>Kiên định</i>	<i>Adhitthānapāramī</i>
9. Perfection in Loving-Kindness <i>Lòng từ</i>	<i>Mettāpāramī</i>
10. Perfection in Equanimity <i>Hành xả</i>	<i>Upekkhāpāramī</i>

7.2

Morality

1. What is Morality?

Morality (*sīla*) is the disciplines rules laid down by the Buddha for monks, nuns, and lay people. It is the mode of mind and **volition** manifested in speech or bodily action. It helps one to control oneself, to do good and to avoid evil. It is foundation of the whole Buddhist practice, and therewith it is the first of **three trainings (morality, concentration and wisdom)** that form **threefold division** of Noble Eightfold Path.

2. How can we have good Morality?

If we want to become a Buddhist, first of all we should receive morality from the virtuous monks. We should observe the morality very carefully; especially to yogi because of without morality we cannot attain concentration and wisdom. In Buddhism, to keep morality is to keep our mind pure. The way to practice is repeatedly contemplating on the virtue of *the Buddha, the Dhamma, and the Saṅgha*. By doing so, our mind is free from defilements, it is pure and thus morality is also pure.

We also need to understand that morality is not **commandments imposed on** us, but it is **the moral conduct** that we willingly undertake with our **faith** and **understanding**. We know that morality is good for ourselves as well as our society. Our life will be a true happy life and our society will become a more peaceful place if the morality

is to be observed well by people. This understanding is also one way that helps us not to commit the morality, to have good morality.

Besides, to have good morality we must perform our duties well, such as the duty between parents and children, the duty between teacher and student, the duty between husband and wife, and so on. When these duties are performed well, the morality is also perfected.

In short, morality is essence factor in the Buddha's Teachings. Good morality leads to good life, good concentration and good wisdom. Being a Buddhist, we must try to keep the morality well in order to attain the liberation.

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 volition	[və'liʃn]	wish, desire, <i>tác</i>
2 three training (morality, concentration, wisdom)		<i>ý</i> <i>Tam Vô lậu học</i> <i>(Giới, Định, Tuệ)</i>
3 threefold divisions	[di'viʒnz]	<i>ba chi</i>
4 commandment	[kə'mɑ:ndmənt]	observance <i>lời răn, lời dạy</i>
5 impose on	[im'pəuz]	enforce, <i>áp đặt</i>
6 the moral conduct	['kɒndʌkt]	behavior
7 faith & understanding	[fei θ]	belief & knowledge <i>niềm tin & tri</i> <i>kiến</i>

7.3

The Purification of Virtue (*Sīlavisuddhi*) with reference to *Visuddhimagga* (Thanh Tịnh đạo)

Virtue (*sīla*) is the control of physical and verbal actions. It is the state beginning with volition present in one who abstains from killing living beings, etc. In brief, that which is restraint from all evil actions is called virtue. The Purification of Virtue is of four kinds.

1. *Pātimokkha saṁvara sīla* (Virtue of training precepts)

Pātimokkhasaṁvarasīla is virtue of training precepts or the observance of monastic rules. It consists of 227 *bhikkhu*'s rules. A *bhikkhu* dwells on restraining with the *Pātimokkha* restraint, possessed of the proper conduct and resort. **He sees the fear in the slightest fault and trains himself by undertaking the precepts of training.**

2. *Indriya samvara sīla* (Restraint of senses)

Indriya samvara sīla is the moral virtue which guards **the six sense-doors** so as not to let mental defilements arise. It is the exercise of mindfulness in one's **encounter with** sense objects, not allow the mind to **be come under the sway (power) of attraction** towards pleasant objects and **repulsion** towards unpleasant objects. Don't let the eye see

what should not be seen, don't let the ear what should not be heard, etc.

3. *Ājīvapārisuddhi sīla* (Virtue of livelihood purification)

It deals with the **manner** in which a monk acquires the necessities of life. He should not acquire **requisites** in manner unbecoming for a monk. There are six training precepts concerning with this matter, i.e. **scheming**, talking, **hinting**, **belittling**, pushing gain with gain. For laymen, they should go on right way, earn money in a proper way and expect the worthy profit.

4. *Paccayasannissita sīla* (Virtue concerning 4 requisites)

It is virtue concerning with using four requisites (robes, alms-food, lodging and medicine). Using of these requisites is purified by reflecting wisely: “He uses the robe only for protection from cold, from contact with flies, wind, etc.”

In brief, there is no fix rule how long one has to fulfill virtue, then go to meditation. If one does not **break serious major rules**, one can get *Nibbāna*. So, one should observe virtue carefully. When keeping all these four pure, one's virtue is said to be pure, and thus one fulfills the purification of virtue.

• Vocabulary (noun – verb – adj – adv - Pāli)

1 repulsion	['ri'pʌl]n]	disgusting, <i>sự chán ghét</i>
2 manner	['mænə(r)]	<i>cách hành xử</i>
3 requisites	['rekwizits]	<i>tứ vật dụng</i>
4 scheming	[ski:miŋ]	implication, <i>muốn đồ</i>

- | | | | |
|----|---|-------------|---|
| 5 | hint | [hint] | demean, ám chỉ, gợi ý |
| 6 | belittle | [bi'litl] | coi nhẹ, chê bai |
| 7 | encounter with | [in'kauntə] | face, meet, đối mặt |
| 8 | be come under | | chi phối |
| 9 | round about
talking | | ba hoa |
| 10 | pushing gain
with gain | | lấy lợi cầu lợi |
| 11 | break serious
major rules | | phạm giới trọng |
| 12 | see the fear in the slightest fault | | thấy sự nguy hiểm trong lỗi lầm nhỏ |
| 13 | train oneself by undertaking the precepts of training | | chân chánh lãnh thọ và học tập các giới |
| 14 | six sense-doors | | - sáu căn môn |
| 15 | the sway of attraction towards | | hấp lực về phía |
| 16 | possess of the proper conduct and resort | | đầy đủ chánh hạnh và hành xử |
| 17 | pleasant objects ≠ unpleasant objects | | cảnh vừa ý ≠ cảnh bất toại |
| 18 | Purification of Virtue
<i>Sīlavisuddhi</i> | | Thanh tịnh giới |
| 19 | Virtue of training precepts
<i>Pātimokkhasaṃvarasīla</i> | | Giới chế ngự Giới bốn |
| 20 | <i>Pātimokkha</i> | | Giới bốn |

21 Restraint of senses

Indriyasamvarasīla

Sự phòng hộ các căn

22 Virtue of livelihood purification

Ājīvapārisuddhisīla

Giới thanh tịnh mạng

24 Virtue concerning 4 requisites

Paccayasannissitasīla

Giới liên hệ 4 vật dụng

25 faith - mindfulness

saddhā- sati

Tín – Niệm

effort – wisdom

virīya- paññā

Tấn – Tuệ

• **Answer the following questions**

1. What does 'virtue' mean in *Visuddhimagga*?
2. Name four kinds of the Purification of Virtue.
3. What is the virtue of training precepts?
4. What is the restraint of senses?
5. What is the virtue of livelihood purification?
6. What is the virtue concerning 4 requisites?

7.4

Five Precepts (Pañca Sīla)

Lay Buddhist morality is embodied (represent/ symbolize) in the Five Precepts, which may be considered at two levels. First, it enables men to live together in **civilized communities** with **mutual** trust and respect. Second, it is the starting point for the **spiritual journey** towards liberation. It is very simple, but very difficult to be observed **diligently** (carefully) in everyday life.

Unlike **commandments** which are supposedly **divine commands imposed on** men, precepts are accepted **voluntarily** by the person himself, especially when he realizes the usefulness of adopting some training rules for disciplining his **body, speech, and mind**. Understanding, rather than fear of punishment, is the reason for following the precepts. A good Buddhist always observes these precepts in all his life. He vows: I take the training rule to refrain from:

1. Killing living creatures,
2. Taking what is not given,
3. Sexual misconduct,
4. False speech, and
5. Taking intoxicants or drugs and liquor

Through these precepts, he practices the **Five Ennobles** as well. While the Five Precepts tell him what not

to do, the Five Ennobles tell him which qualities to cultivate, namely, loving-kindness, renunciation, contentment, truthfulness, and awareness.

These precepts are very significant for a good Buddhist to purify the mind from gross, violent defilements (*lobha, dosa, moha*) which are responsible for committing unjust & **wicked actions**. They ennoble a person and **impart** joy, peace and happiness to the mind instantly.

Tolerance, loving-kindness and compassion **bloom** in him. As a result, he brings peace and happiness to all living beings. So his face is **calm, serene** and adorable, and people love and respect him. He can join any assembly of people with **grace** and **boldness**. Because of strictly observing these precepts, all his wishes can be fulfilled. In addition, the precepts are also an **indispensable** basic for people who wish to cultivate their minds. Without some basic **moral code**, the power of meditation can be **applied for** wrong and selfish motive.

To sum up, the precepts are the basic practice in Buddhism. The purpose is to eliminate **crude passions** that are expressed through thoughts, words, and deeds.

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

1 civilized	[‘sivəlaizd]	cộng đồng văn minh
community	[kə’mju:nəti]	
2 mutual	[‘mju:tʃuəl]	<i>lẫn nhau</i>
3 spirit	[‘spirit]	mind, <i>tâm linh</i>

spiritual journey	[spi'ritʃuəl]	<i>hành trình tâm linh</i>
4 diligent	['dilədʒənt]	industrious, <i>tinh tấn, chuyên cần</i>
5 commandment	[kə'ma:ndmənt]	law given by God, <i>lời răn của Chúa</i>
6 divine	[di'vein]	heavenly, celestial. <i>Thần thánh</i>
7 command	[kə'ma:nd]	order, direct, <i>chỉ huy</i>
8 impose on	[im'pəuz]	take advantage of sb unfair, <i>áp đặt</i>
9 voluntary	['vɒləntri]	non compulsory, <i>tự nguyện</i>
10 body, speech & mind	[spi:tʃ] [maɪnd]	<i>thân, ngữ và ý</i>
11 thought, word & deed	[wɜ:dz]	<i>ý, ngữ và hành</i>
12 The Five Ennobles	[i'nəublz]	<i>5 điều Cao thượng</i>
13 unjust & wicked actions	['wikid]	unwholesome actions, <i>nghiệp bất thiện</i>
14 impart	[im'pa:t]	<i>truyền đạt, đem lại</i>
15 tolerant	['tɒlərənt]	give forgiving, <i>tha thứ, khoan dung</i>
16 bloom	[blu:m]	produce flowers
17 calm	[ka:m]	serene, tranquil, <i>an tĩnh</i>

16 serene	[sə'ri:n]	calm and peaceful
serenity	[si'renəti]	calmness & peace <i>an tịnh & an lạc</i>
17 grace	[greis]	politeness, <i>lịch sự</i>
18 boldness	[bəuldnəs]	bravery & confidence <i>dũng cảm & tự tin</i>
19 indispensable to sth for doing sth	[indi'spensəbl]	absolutely necessary <i>thiết yếu</i>
20 moral code	[kəud]	<i>quy ước đạo đức</i>
21 apply for	[ə'plai]	concern or relate to, <i>tác ý, hướng đến</i>
22 motive	[ˈməutiv]	reason for doing sth, <i>động cơ</i>
23 crude	[kru:d]	<i>dục lạc thô thiển</i>
passions	[ˈpæʃnz]	
24 abide	[ə'baɪd]	promise, <i>giữ lời</i>
25 admonish	[əd'məniʃ]	advise strongly, <i>khuyến bảo</i>
26 faculty	[ˈfæklti]	<i>khả năng</i>
27 abstain from	[əb'stein]	keep yourself from,
refrain from	[ri'freɪn]	<i>tránh xa</i>
abstinence from	[ˈæbstɪnəns]	
abstention from	[əb'stenʃn]	

The Five Ennobles tell him which qualities to cultivate, namely, loving-kindness, renunciation, contentment, truthfulness and awareness.

5 điều Cao thượng cho người thực hành giới những đức tính để tu tập như lòng từ, xuất gia, tri túc, chân thật và sự tỉnh giác.

- **Answer the following questions**

1. How many levels is considered in the Five Precepts?
What are they?
2. Is it easy to observe the Five Precepts on daily life?
3. Does the person accept precepts without being forced?
4. When does a person accept to observe precepts?
5. Should a Buddhist observe precepts all his life or certain time?
6. List 5 precepts a Buddhist takes.
7. What are the Five Ennobles?
8. Mention some advantages of observing five precepts of a Buddhist.
9. What is the purpose of the five precepts?



7.5

Eight Precepts

(Uposatha Aṭṭhaṅga Sīla)

In many Buddhist countries, it is **customary** / traditional amongst devotees to observe Eight precepts on certain days of a month, such as the full moon and new moon days. Those devotees will come to the monastery early in the morning, spending twenty-four hours in the monastery and observing the precepts. By observing the Eight Precepts, they **cut** themselves **off** from their daily **material** and **sensual demands**. The purpose of observing the Eight Precepts is to develop tranquility, to train the mind, and to develop oneself spiritually.

The Eight Precepts are (1) abstaining from Killing, (2) Stealing, (3) Sexual acts, (4) Lying, (5) Liquor, (6) Taking food after the sunset, (7) Dancing, singing, listening to the music, unseemly shows, (8) the use of **garlands**, perfumes, **unguents** and things that tend to beautify and using high and luxurious seats.

During this period of observing the precepts, they spend their time in reading Dhamma books, listening to the teaching of the teachers, meditating, and also helping with the activities of the temple. In the following morning, they change from the eight precepts to the five precepts intended for daily observance, and return home to resume their

normal life.

The devout Buddhists observe these precepts only for a short period as a way of self discipline to calm down the sense for a few hours and to train the mind so as not to be **enslaved** to sensual pleasure.

Observance of precepts when performed with an earnest mind is certainly a **meritorious** act. It brings great benefits to this life and **the lives hereafter**. Therefore, a person should try his best to observe the precepts with understanding and as often as he can. Even in meditation, without some basic moral codes, the power of meditation can be applied for wrong and selfish motive.

The precepts are the basic practice in Buddhism. The purpose is to eliminate crude passions that are expressed through thoughts, words, and deeds. The precepts are also an indispensable basic for people who wish to cultivate their minds.

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 custom	[‘kʌstəm]	tradition, maners, <i>tập quán, truyền thống</i>
customary	[‘kʌstəməri]	traditional
2 cut off		eliminate, remove
3 demand	[di’mænd]	need, <i>nhu cầu</i>
4 material & sensual demands	[mə’tiəriəl] [‘senʃuəl]	<i>nhu cầu về vật chất và dục lạc</i>
5 take food after		<i>ăn phi thời (sau ngộ)</i>

the sunset

6 seemly	[‘si:mli]	suitable, <i>thích hợp</i>
≠ unseemly		unsuitable
7 garland	[’ga:lənd]	<i>vòng hoa</i>
8 unguent	[‘ʌŋgwənt]	cosmetics, <i>son phấn</i>
9 resume	[ri’zju:m]	restart, begin again
10 enslave	[in’sleiv]	<i>đắm chìm</i>
11 earnest	[‘ɜ:nist]	serious and sincere, <i>ng nghiêm túc</i>
12 merit	[‘merit]	<i>công đức</i>
meritorious act	[meri’tɔ:riəs]	<i>thiện nghiệp</i>
13 the lives		the coming lives,
hereafter		<i>kiếp sau</i>

• **Answer the following questions**

1. When do devotees observe Eight precepts in many Buddhist countries?
2. What do the devout Buddhists do during this period of observing the precepts?
3. List the Eight precepts
4. How is ‘Upasatha precepts’ for monk?
5. Why do the devout Buddhists only keep these precepts for a short period?
6. Why should a person try his best to observe the precepts?
7. The basic precepts is necessary in meditation, isn’t they? Why?
8. What is the purpose of precepts in Buddhism?

7.6

Nine Precepts Observed by Theravāda Buddhists

Nine precepts are the foundation of morality for all Buddhists. They are also called *Nicca-sīla*, meaning “the precepts to be observed always or continuously”. They are the basic moral to Buddhists; they help them to do well and to avoid evil. Being Theravāda Buddhists, they must observe nine precepts carefully and respectfully in their daily life. The Nine precepts are as follows:

1. Abstaining from killing any living beings.
2. Abstaining from taking what is not given.
3. Abstaining from committing sexual misconduct.
4. Abstaining from telling lie.
5. Abstaining from taking any intoxicant or drug that causes forgetfulness.
6. Abstaining from taking any food after mid-day.
7. Abstaining from enjoying dancing, singing and playing musical instruments, which are obstacles to the Noble Practice, and also abstaining from wearing flowers, using perfumes and beautifying with any cosmetics.
8. Abstaining from staying on any high or luxurious seat or bed, and
9. I do establish the practice of cultivating loving-kindness to all living beings.

Among these, the first precept implies the right of all living beings to be protected and preserved. It also shows the importance of love and compassion for beings.

The second signifies an individual's right for possession.

The third one reminds Buddhist to respect one's own spouse as well as others. It is, moreover, intended to inculcate man self-restraint and a sense of social propriety.

The fourth aims at preserving man's credibility, upon which his honor, dignity and trust of worthiness. It makes man honest and truthful.

The fifth intends to help man healthy physically and mentally. It helps him to maintain his sense of responsibility in thoughts and actions.

The sixth helps man to moderate in taking food. The seventh controls his senses to give up defilements.

The eighth keeps him not attach to luxury things.

The last one reminds him to cultivate loving-kindness to all living beings.

According to the Buddha's teaching, these nine precepts are not commandments imposed on Buddhists. But they are the moral conducts that Buddhists willingly undertake with clear understanding and firm conviction. They are good for themselves as well as for their society. Buddhists' life will be happy and their society will become safer and more peaceful if these nine precepts are observed in earnest and carefulness.

In conclusion, the nine precepts are not only something good, but something absolutely necessary for truly happy and peaceful society. They help Buddhist to adjust themselves to live happily and peacefully in this world and hereafter. Therefore, Buddhists should observe these nine precepts in their daily life.

- In the *Anguttara Nikāya* (Navaka Nipāta, 2. Siha-nāda Vagga, 8. Sutta) an exposition on **Navaṅga Uposatha Sīla** is given with this introduction: “The nine precepts are beneficial, advantageous, and powerful.” In enumerating them, the Exalted One expounds the usual eight precepts but ends up with the formula for practice of loving-kindness thus: “*Mettā sahaḡatena cetasā ekaṃ disaṃ pharitvā viharāmi,*” “I abide with thoughts of loving-kindness directed to beings in one direction.”

According to the discourse, to keep the **Navaṅga Uposatha Sīla**, after taking the usual eight precepts, one keeps on developing Loving-kindness. A man who observes the eight precepts without any breach and keeps on the nine precepts. Loving-kindness is to be developed whereas Sīla is to be observed. Therefore to practice the nine precepts one need not recite the nine precepts when taking the vow. It is sufficient to take the usual eight precepts and to develop loving-kindness as much as possible; then one is said to be practicing the nine precepts (**Navaṅga Uposatha Sīla**)

- **Answer the following questions**

1. What are Nine precepts called in Pāli? What does it mean?
2. List the Nine precepts.
3. Are they commandments imposed on Buddhists?
4. Why should Buddhists observe Nine precepts in their daily life?



7.7

Vinaya Rules

(Why Are Vinaya Rules Essential for Monks?)

Vinaya rules are essential for monks. The life of a monk is governed by the *Vinaya* rules. These rules raise the life of a monk. In other words, they help his life attain a **higher-stage**.

Vinaya rules are the base of morality for monks to escape from sufferings. Only those who practice *Vinaya* rules can **stand for** a long time in the Buddha's teaching. Moreover, the Buddha established the Buddhist Order on the **foundation** of *Vinaya* rules. Once He admonished the Order, saying: “*Ānanda*, do not think the Buddha is not more, do not think there is no teacher for you. Whatever *Dhamma* and *Vinaya* I have taught and **formulated** for you, that will be your teacher when I am gone.”

At the beginning of the Buddha's enlightenment, He did not **promulgate** *Vinaya* rules because His disciples did not commit any wrong-doings yet. When they committed them, He had to **lay down** *Vinaya* rules to **cease** them.

Furthermore, with *Vinaya* rules, the disciples know clearly what should be done and what should not. Therefore, they can avoid **offences** and can get happiness in **ascetic**

life. *Vinaya* rules were promulgated by the Buddha in order to **eradicate** defilements of some monks, to protect them from lower stages and able to **enhance** them in this very life or the next life.

If a monk practices *Vinaya* rules well, he can bring faith of clarity to some ordinary people who have no **faith** in Buddhism, and bring more faith to those who have faith, too.

With *Vinaya* rules as the foundation, the monks can **proceed on** concentration and wisdom, up to the final goal of *Magga*, *Phala*, and *Nibbāna*.

Thus, *Vinaya* rules are so essential for monks. Good *Bhikkhus*, who follow the *Vinaya* rules, must **promote** and **propagate** the *Sāsana*. *Vinaya* rules are **the cornerstone** to the moral life of Monkhood. Therefore, the Buddha said “*Vinaya* is **the life-blood** of the *Sāsana*. As long as the *Vinaya* exists, the *Sāsana* stands.”

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 <i>Vinaya</i>		<i>Luật Tạng</i>
2 higher stage	[steidʒ]	<i>cảnh giới cao</i>
3 lower stage	[ləuə(r)]	<i>cảnh giới thấp</i>
4 stand for	[stænd]	support, <i>hỗ trợ</i>
5 foundation	[faun'deiʃn]	basic , starting point <i>nền tảng, căn bản</i>
6 formulate	[ˈfɔ:mju:leit]	express one's idea, <i>đề ra, diễn đạt</i>

7	promulgate	[ˈprɒmʌlgeɪt]	announce, <i>ban hành</i>
8	lay down		write down
9	cease	[si:s]	stop, come an end
10	offence	[əˈfens]	crimes, <i>tội ác</i>
11	ascetic life	[əˈsetik]	noble life, <i>đời sống phạm hạnh</i>
12	eradicate	[iˈrædikeɪt]	get rid of, eliminate
13	enhance	[inˈhans]	increase, intensify, <i>nâng cao</i>
14	faith	[feiθ]	religious belief
15	proceed on	[prəˈsi:d]	go on, keep on
16	Magga		Path – <i>Đạo</i>
17	Phala		Fruition – <i>Quả</i>
18	Sāsana		Dhamma – Giáo pháp
19	promote & propagate	[prəˈməʊt] [ˈprɒpəgeɪt]	raise and spread, <i>hoàng dương (truyền bá và tán thán)</i>
20	the cornerstone	[ˈkɔ:nəstəʊn]	foundation, basic , <i>nền tảng</i>
21	the life-blood	[ˈlaɪf blʌd]	<i>mạng mạch, nhân tố quyết định.</i>



7.8

Basic Precepts for Buddhist Lay Devotees

The five basic moral precepts are commonly prescribed by almost religions. In Buddhism, they are known as **Pañca-sīla**, namely:

1. The abstinence from killing any sentient being.
2. The abstinence from stealing.
3. The abstinence from sexual misconduct.
4. The abstinence from telling lies.
5. The abstinence from taking intoxicants.

These moral precepts are very important for social dealing as well as for moral training and mental culture. They appear to be very simple but they are very difficult to be observed diligently in everyday life. In other religions, it is encourage that devotees should keep these moral precepts pure, sincere and willing, for it means abiding by God's Commandments.

From the Buddhist point of view, these moral precepts are significant as they purify one's mind from gross or violent defilements (*kilesa*) which are responsible for committing unjust or wicked actions. They ennoble a person and impart joy, peace and happiness to the mind instantly. Tolerance, loving-kindness and compassion

bloom in him. So his face is calm, serene and adorable; people love and respect him. So he can join any assembly with grace and boldness. A virtuous person will succeed in business and in amassing wealth. Besides, his good fame will spread everywhere.

Since the bodily and verbal actions of a person who diligently observes the moral precepts are blameless and praise worthy, he possesses the best moral character. Since he avoids doing harm to any living being, he brings peace and happiness to all living beings including himself.

The Buddha admonished a person to keep pure morality if he wishes to win the adoration of his companions, great wealth, fame and honor. All his wishes with pure morality will be fulfilled because his mind is pure.

We should note that a pure mind is noble and peaceful. We can well control our faculties and purify our mental defilements further by observing eight, nine or ten moral precepts, and by undertaking meditation diligently.



TAKING REFUGE IN THREE GEMS IN PĀḲI

1. Buddhamaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
2. Dutiyampi Buddhamaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi
3. Tatiyampi Buddhamaṃ saraṇaṃ gacchāmi
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

❖ The meaning of the reciting of taking the Three Gems

1. I go to the Buddha for refuge
2. I go to the Dhamma for refuge
3. I go to the Saṅgha for refuge
4. For the second time ----
5. For the third time ----

➤ Nghĩa của câu tụng quy y Tam Bảo

1. Con đem hết lòng thành kính xin quy y Phật.
2. Con đem hết lòng thành kính xin quy y Pháp.
3. Con đem hết lòng thành kính xin quy y Tăng
4. Lần thứ nhì ...
5. Lần thứ ba ...

THE FIVE PRECEPTS, THE EIGHT PRECEPTS, THE NINE PRECEPTS IN PĀḲI

1. **Pāṇātipātā** veramaṇī sikkhāpadaṃ samādiyāmi.
2. **Adinnādānā** veramaṇī sikkhāpadaṃ samādiyāmi.
3. **Kāmesu-micchācārā** veramaṇī sikkhāpadaṃ samādiyāmi. (*)
4. **Musā-vādā** veramaṇī sikkhāpadaṃ samādiyāmi.
5. **Surā –meraya-majja-ppamāda-ṭṭhānā** veramaṇī sikkhāpadaṃ samādiyāmi.
6. **Vikāla-bbhojanā** veramaṇī sikkhāpadaṃ samādiyāmi.
7. **Nacca-gīta-vādita-visūka-dassanā, mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā** veramaṇī sikkhāpadaṃ samādiyāmi.
8. **Uccā-sayana-mahā-sayanā** veramaṇī sikkhāpadaṃ samādiyāmi.
9. **Mettā-sahagatena cetasā sabbapāṇa bhūtesu pharitvā viharāmi.**

NOTE

(*) **Abrahmacariyā** veramaṇī sikkhāpadaṃ samādiyāmi.

(in the Eight & Nine Precepts)

- ❖ The meaning of the Five Precepts, the Eight Precepts and the Nine Precepts:

1. *I observe the Precepts of Abstaining from killing any living beings*
2. *I observe the Precepts of Abstaining from taking what is not given by the owner.*
3. *I observe the Precepts of Abstaining from committing sexual misconduct.*
 (*) *I observe the Precepts of Abstaining from indulging in sex.*
4. *I observe the Precepts of Abstaining from telling lies.*
5. *I observe the Precepts of Abstaining from taking any intoxicant or drug that causes forgetfulness.*
6. *I observe the Precepts of Abstaining from taking any food after midday.*
7. *I observe the Precepts of Abstaining from enjoying dancing, singing, playing musical instruments which are obstacles to the Noble Practice and also Abstaining from wearing flowers, using perfumes and beautifying with any cosmetics.*
8. *I observe the Precepts of Abstaining from staying on any high or luxurious seat and bed.*
9. *I do establish the practice of cultivating loving-kindness to all living beings.*

➤ Nghĩa của Năm Giới, Tám Giới và Chín Giới

1. *Con xin vâng giữ điều học là cố ý tránh xa sự sát sanh.*
2. *Con xin vâng giữ điều học là cố ý tránh xa sự trộm cắp.*
3. *Con xin vâng giữ điều học là cố ý tránh xa sự tà dâm.*

(*) *Con xin vâng giữ điều học là cố ý tránh xa sự thông dâm.*

4. *Con xin vâng giữ điều học là cố ý tránh xa sự nói dối.*
5. *Con xin vâng giữ điều học là cố ý tránh xa sự dễ dãi, uống rượu và các chất say.*
6. *Con xin vâng giữ điều học là cố ý tránh xa sự ăn phi thời.*
7. *Con xin vâng giữ điều học là cố ý tránh xa sự múa hát, thổi kèn là những chương ngại cho việc thực hành Phạm hạnh và tránh xa đeo tràng hoa, dùng nước hoa và trang điểm.*
8. *Con xin vâng giữ điều học là cố ý tránh xa chỗ nằm, ngồi quá cao và xinh đẹp.*
9. *Con xin tu tập tâm từ đến với tất cả chúng sanh.*

NOTE:

- 1) **Nicca sīla** – The Five Precepts observed permanently.
- 2) **Upasatha sīla** – The Eight Precepts observed on Upasatha days (the eighth waxing, the full-moon, the eighth waning and the new-moon days)
- 3) **Navaṅga Sīla** – The Nine Precepts.
- 4) **Niyama sīla** – The Ten Precepts are specifically for *sāmaṇeras*, not for laymen.
(The ability to abandon his treasure of gold and silver with no more attachment to it)
(According to the Commentary of the Great Chronicle of Buddhas)

TOPIC 8

DĀNA - GENEROSITY

8.1

Generosity (**dāna**) in Buddhism

Dāna means to offer a suitable thing to someone or performing acts of **charity** not only with a pure **volition** and **non-greed mind** but also with **loving-kindness** and **respect**.

Characteristic of **dāna** is the **forsaking** one's **property** with a true faith in actions (**kamma**) and its results (**kammavipāka**) for the welfare of **recipients**. The **donor** at the same time **acquires** merit, delight, rejoicing, gladness and happiness in his mind.

Dāna is one of the fundamental practices of Buddhism. It is the first factor of the ten kinds of Meritorious Deeds (**Puññā**), as well as the Ten Perfections (**pāramī**). **Dāna** indeed is a principle of the noble man's virtue.

However, the charity given expecting something in return is not a true and perfect **dāna**, but how to aspire to the attainment of release from the cycle of birth and death (**saṃsāra**) is a true and perfect one.

Dāna and **sīla** are the really basis foundation for mental development (*bhāvanā*). (1) Practicing a true **dāna**, he contemplates on three aspects: the donor himself, the recipient and the offering. When these three components are done in proper and complete way, **dāna** is regarded as perfected. Of them, the donor and his generous volition are the first and foremost factors. He keeps the generous volition during three periods of time: before the act of charity is performed (*pubba*), while the charity is being enacted (*munca*), and after the act of charity has been accomplished (*para*).

At the same time, the donor has already done away with greed, anger and ignorance. (2) The more the recipient's morality, concentration and wisdom are, the more the benefits accrue to the donor.

Lastly, he always shares merit by **reciting the formula**: (3) “May I share merit accumulated to the relatives, friends and all beings. May all beings be happy.” This is the way how to share merit of all beings and the way how to eradicate the greed (*lobha*).

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 generosity	[dʒenə'ɹɒsəti]	<i>hào phóng, rộng</i>
≠ selfishness	['selfɪʃnəs]	<i>lượng ≠ ích kỷ</i>
2 dāna & sīla		<i>cúng dường (bố thí) & trì giới</i>

3 charity	[ˈtʃærəti]	financial assistance <i>từ thiện, bố thí</i>
4 volition	[vəˈliʃn]	will, <i>tác ý, ý chí</i>
5 non-greed mind	[ɡri:d maɪnd]	tâm vô tham
6 loving-kindness		<i>lòng từ</i>
7 respect	[rɪˈspekt]	admiration, <i>kính trọng</i>
8 forsake, forsook - forsaken	[fəˈseɪk]	give up, <i>xả bỏ</i>
9 property	[ˈprɒpəti]	possession, <i>tài sản</i> belongings
10 recipient of sth	[rɪˈsɪpiənt]	receiver, <i>người thọ</i> <i>nhận</i>
11 donor	[ˈdəʊnə(r)]	supporter, giver, <i>người bố thí, cúng</i> <i>dường</i>
12 donate sth to sb	[dəʊˈneɪt]	offer, provide, <i>bố</i> <i>thí, cho, cúng dường</i>
donation	[dəʊˈneɪʃn]	gift, contribution
13 acquire	[əˈkwaɪə(r)]	gain, obtain, <i>đạt được</i>
14 merit & virtue	[ˈvɜ:tʃu:]	<i>công đức</i>
15 delight & rejoicing	[diˈlaɪt] [rɪˈdʒɔɪsɪŋ]	pleasure & happiness <i>hoan hỷ</i>
16 gladness	[ˈglædnəs]	<i>hài lòng</i>
17 aspire to sth	[əˈspaɪə(r)]	<i>khao khát</i>
18 basis	[ˈbeɪsɪs]	background

19	contemplate	[ˈkɒntempleɪt]	observe, suy ngẫm, quán xét
	contemplation	[kɒntemˈpleɪʃn]	observation, sự quán chiếu
20	foremost	[ˈfɔːməʊst]	lỗi lạc nhất, xuất sắc
21	be enacted	[iˈnæktɪd]	perform, thực hiện
22	accomplish	[əˈkʌmplɪʃ]	achieve, attain, đạt được, hoàn tất
	accomplishment	[əˈkʌmplɪʃ- mənt]	achievement
23	do away with sth		get rid of, destroy abolish, eradicate
24	accrue	[əˈkruː]	accumulate
25	formula	[ˈfɔːmjulə]	method, mode, công thức, thể thức
26	recite	[riˈsaɪt]	read sutta, tụng kinh

(1) Practising a true **dāna**, he contemplates on three aspects: the donor himself, the recipient and the offering.

Thực hiện một sự cúng dường chân chính, người cúng dường phải quán xét về 3 khía cạnh: bản thân người cúng dường, người thọ nhận, và vật cúng dường.

(2) At the same time, the donor has already done away with greed, anger and ignorance

Đồng thời, người bố thí đoạn diệt được tham, sân và si

- (3) The more the recipient's morality, concentration, and wisdom are, the more the benefits accrue to the donor.

Người thọ nhận càng có nhiều giới đức, định và tuệ thì người cúng dường càng nhiều lợi lạc.

- (4) “May I share merit accumulated to the relatives, friends and all beings. May all beings be happy.”

“Xin hồi hướng tất cả công đức cho người thân, bạn bè và mọi chúng sanh. Xin cầu nguyện tất cả chúng sanh đều an lành”

Every Bodhisatta practices the 10 Perfections or 10 Supreme Virtues (**Dasapārami**) in order to gain the supreme goal.

Mỗi vị Bồ tát thực hành thập hạnh viên mãn hay 10 Ba-la-mật để đạt đến cứu cánh tối thượng.

- | | |
|---------------------------------------|------------------------------|
| 1. Perfection in Giving or Liberality | <i>Dānapāramī</i> |
| <i>Công hạnh viên mãn về Bố thí</i> | <i>Bố thí ba-la-mật</i> |
| 2. Perfection in Morality | <i>Sīlapāramī</i> |
| <i>Công hạnh viên mãn về Trì giới</i> | <i>Trì giới BLM</i> |
| 3. Perfection in Wisdom | <i>Paññāpāramī</i> |
| <i>Công hạnh viên mãn về Trí Tuệ</i> | <i>Trí Tuệ BLM</i> |
| 4. Perfection in Renunciation | <i>Nekhammapāramī</i> |
| <i>Công hạnh viên mãn về Viễn Ly</i> | <i>Viễn Ly BLM</i> |
| 5. Perfection in Energy | <i>Vīriyapāramī</i> |
| <i>Công hạnh viên mãn về Tinh tấn</i> | <i>Tinh tấn BLM</i> |
| 6. Perfection in Patience | <i>Khantipāramī</i> |

<i>Công hạnh viên mãn về Kham nhẫn</i>	<i>Kham nhẫn BLM</i>
7. Perfection in Truthfulness	<i>Saccapāramī</i>
<i>Công hạnh viên mãn về Chân thật</i>	<i>Chân thật BLM</i>
8. Perfection in Resolution	<i>Adhitthānapāramī</i>
<i>Công hạnh viên mãn về Kiên định</i>	<i>Kiên định BLM</i>
9. Perfection in Loving-Kindness	<i>Mettāpāramī</i>
<i>Công hạnh viên mãn về Lòng từ</i>	<i>Lòng từ BLM</i>
10. Perfection in Equanimity	<i>Upekkhāpāramī</i>
<i>Công hạnh viên mãn về Hành xả</i>	<i>Hành xả BLM</i>

• **Answer the following questions**

1. What does **Dāna** mean?
2. What is the characteristic of **Dāna**?
3. What does the donor receive when offering?
4. Try to remember and list Ten Perfections.
5. What aspects does he contemplate when practicing a true **Dāna**?
6. What is the most important factor of three components?
7. How many periods of time are there during which he keeps the generous volition?
8. What does the donor accrue if the recipient is more moral, concentrated and wise?
9. How does he share merit of all beings and eradicate the greed?

TOPIC 9

KAMMA & REBIRTH

9.1

Theory of **Kamma** in Buddhism

Kamma is a Pāli word meaning “action”. It is also called “Karma” in Sanskrit. In general sense, kamma means all good, bad and **neutral** actions. It covers all kinds of **intentional** actions whether they are **mental, verbal or physical**. In its ultimate sense, kamma means all moral and immoral volition. The Buddha says: “Mental volition, O Bhikkhus, is what I call action (*kamma*). Having volition one acts through **body, speech** and **thought**.” (*Aṅguttara Nikāya*, III, 415).

Kamma is neither **fatalism** nor **predetermination**. The past influences the present but does not **dominate** it, for kamma lies in the past as well as in the present. The past and present kamma influence the future. However, only the present moment exists, and therefore using the present moment for the good or the bad lies in each individual.

Every action produces an effect, so we should be very careful about our action. It is therefore necessary for us to do good, helpful action which will return to us good kamma and make us strong enough to start a better kamma.

When anything pleasant comes to us and makes us happy, we may be sure that our kamma has come to show us what we have done is right. When anything unpleasant comes to us, hurts us, or makes us unhappy, our kamma has come to show us our mistakes. We must never forget that kamma is always fair. It neither loves nor hates, neither rewards nor punishes. It is never angry, never pleased. It is simply the law of cause and effect.

Kamma knows nothing about us. Does fire know us when it burns us? No. It is the nature of fire to burn, to give out heat. If we use it properly it gives us light, cooks our food or burns anything we wish to get rid of, but if we use it wrongly it burns us and our property. Its work is to burn and our affair is to use it in the right way. We are foolish if we grow angry and blame it when it burns us because we made a mistake.

What is the cause of the **inequalities** that exist in the world? Buddhists cannot believe that this **variation** is **the result of blind chance**. Science itself is indeed all against the theory of “chance”. In the world of science, all works are in accordance with **the law of cause and effect**. Neither

can Buddhists believe that this unevenness of the world is due to a God-Creator.

According to Buddhism, the inequalities that exist in the world are due to some extent to **heredity**, to environment, and to causes which are not only the present but the **proximate** or **remote** past. Man himself is responsible for his own happiness and misery. He creates his own **heaven** and **hell**. He is **the master** of his own destiny, **the child of his own destiny**, the child of his past and the parents of his future.

• **Vocabulary** (noun – verb – adj – adv - Pāli)

1 Kamma (Pāli)		deeds, <i>ngiệp</i> ,
Karma (Sankrit)		<i>hành động</i>
2 neutral	[’nju:trəl]	<i>trung tính, trung lập</i>
3 intentional	[in’tenʃnəl]	deliberate , <i>tác ý ≠</i>
≠ unintentional		unintended, <i>ko chủ ý</i>
4 mental, verbal	[’mentl’və:bl]	intellectual, oral &
& physical	[’fizikl]	bodily
5 fatalism	[’feitəlizm]	<i>thuyết định mệnh</i>
6 fate	[feit]	destiny, <i>số phận</i>
7 predetermi-	[pri:di’tɜ:mi	<i>thuyết tiên định</i>
nation	’neiʃn]	
8 dominate	[’dɒmineit]	dominate, govern,
		<i>chi phối, thống trị</i>
9 effect	[i’fekt]	result, consequence,
		<i>kết quả, hậu quả</i>
10 The Law of		<i>Luật Nhân Quả</i>

Cause and Effect

11 equality ≠ inequality	[i'kwɒləti]	fairness, equivalence, <i>sự bình đẳng ≠ bất bình đẳng</i>
12 variation	[veəri'eɪʃn]	change, <i>sự thay đổi</i>
13 the result of blind chance		<i>kết quả của sự ngẫu nhiên mù quáng</i>
14 heredity	[hə'redəti]	gene, <i>di truyền</i>
15 proximate	['prɒksimət]	nearest in time, <i>xấp xỉ, sát gần</i>
16 remote	[ri'məʊt]	isolated, <i>hẻo lánh, xa xôi</i>
17 heaven ≠ hell	['hevɪn]	paradise ≠ niraya <i>th/ đường địa ngục</i>
18 the master	['ma:stə(r)]	the owner, <i>chủ</i>
19 the child of his own destiny		<i>kẻ thừa tự nghiệp</i>

• Answer the questions

1. What does **Kamma** mean in **Pāli**? In general sense? In ultimate sense?
2. What did the Buddha say about **kamma** in **Āṅguttara Nikāya**?
3. Kamma is either fatalism or predetermination, isn't it?
4. Why should we be very careful about our action?
5. Is kamma always fair? Why do we know that? What is it?
6. What is the cause of the inequalities that exist in the world?

9.2

The Theory of *Kamma*

Kamma means volitional action done by non-*Arahant*. It consists of wholesome and unwholesome. Generally, there are ten wholesome *kamma* and ten unwholesome *kamma* performed through three doors, namely, 3 bodily actions, 4 verbal actions, and 3 mental actions:

1. **Ten wholesome actions / deeds**

- 3 bodily actions: abstention from killing, abstention from stealing, and abstention from sexual misconduct.
- 4 verbal actions: abstention from **false speech**, abstention from **slandering**, abstention from **harsh speech**, and abstention from **vain speech**.
- 3 mental actions: **non-covetousness**, good will and right view.

2. **Ten unwholesome actions / deeds**

- 3 bodily actions: killing, stealing, and sexual misconduct.
- 4 verbal actions: false speech, slandering speech, harsh speech, and vain speech.
- 3 mental actions; covetousness, ill-will, and wrong view.

It should be understood that wholesome actions listed above are not merely negative, they are also positive. For instance, abstention from stealing does not only imply one should avoid from stealing but also one should practice

right livelihood, etc. The remaining nine actions can be understood in the same way.

Moreover, *kamma* is also classified according to different aspects such as with respect to function, with respect to the order in which the effect of *kamma* takes place, with respect to time of taking effect, and with respect to the place in which effect takes place.

In short, an action, whether good or bad, surely produces a result. Sometimes, it gives result immediately but sometimes it does not. But it is always true that good action produces good result, and bad action gives a bad one. Therefore, one should try to perform good actions, and avoids evil deeds.

- **Vocabulary**

- | | |
|---------------------|------------------------------------|
| 1. false speech | <i>nói dối, nói sai trái</i> |
| 2. slandering | <i>lời vu khống, vọng ngữ</i> |
| 3. harsh speech | <i>lời thô bạo, cục cằn, ý ngữ</i> |
| 4. vain speech | <i>lời phù phiếm</i> |
| 5. non-covetousness | <i>alobha</i> – non greed, vô tham |
| 6. perform | do, carry out |

- **Answer the following questions**

1. What does *kamma* mean?
2. What does it consist of?
3. How many wholesome and unwholesome actions are there?
4. Through which do they perform?
5. Name wholesome and unwholesome.

9.3

The Role of *Cetanā* in Kamma

Generally speaking, Buddhists believe in kamma, which means all kinds of intentional actions whether they are mental (*manokamma*), verbal (*vacikamma*) or physical (*kayākamma*). Every action produces its **corresponding effect**. Therefore, we believe that we will get bad results if we do evil actions and will get good results if we do good deeds.

We are sure that we will have **due effect** of what we have done now and hereafter whether they are good or bad.

Kamma is called the law of cause and effect. Without a cause, there is no effect. It is also called **the law of moral causation**. Moral causation works in the moral field as the law of action and reaction in the physical field. This is the natural law of the Universe. Therefore, the Buddha says: “There is no place to hide in order to escape from kamma results (*Dhammapada*, verse 127).

Everything is done that always is accompanied by a volition (*cetanā*). Volition is the main source of kamma. Nothing can be established without *cetanā*. *Cetanā* is also the motivating force for the mind. The kamma arises depending on **the driving force** of *cetanā*. So the Buddha says: “Cetanā is what I call kamma”. The **intensity** of kamma depends on the force of *cetanā*.

In Buddhism, the mind is the chief of all good and bad states. If you speak or act with good or bad mind, then happiness or unhappiness follows you just as the wheel follows the foot of the ox or your shadow which never leaves you. Similarly, purity or impurity is dependent on ourselves, no one purifies another; by oneself doing evil, one defiles oneself; by oneself doing good, one purify oneself. Understanding kamma, we can choose what we want to do. After that we act carefully related to physical, verbal and mental actions. Not to do evils, do what is good and to purify the mind through the Eight-fold Noble Path. By treading this noble way, we can be free from all sufferings and attain Nibbāna.

• **Vocabulary**

- | | |
|--------------------------------------|----------------------------|
| 1. corresponding effect | <i>quả tương ứng</i> |
| 2. due effect | <i>quả thích ứng</i> |
| 3. the law of moral causation | <i>quan hệ nhân quả</i> |
| 4. driving force | <i>lực thúc đẩy</i> |
| 5. intensity | <i>strength / cường độ</i> |

Say whether the following statements are True or False

1. **Kamma** is not only all moral but also immoral volition.
2. **Kamma** is either fatalism or predetermination.
3. The past kamma influences both to the present and future.
4. Human beings are responsible to themselves for their action.
5. God creates all the inequalities of the world.

9.4

Rebirth in Buddhism

As Buddhists, we certainly believe in the law of kamma or **theory of rebirth** preached by the Buddha. However, there are some scientists who have claimed that **the individual comes into being at conception** due to **genetic** causes, so when we are dead there is nothing left. Buddhism does not totally accept this point of view.

Buddhism offers more satisfactory explanation of how man comes and where he is going after death. According to *Abhidhamma*, having passed away, the person's **relinking consciousness** (*paṭisandhi-viññāṇa*) immediately follows the person to be reborn in the coming body.

There are several realms in which one can be reborn. Some people are reborn in heaven, some are reborn in hell, some reborn as **hungry ghosts** in **woeful spheres**, and so on.

The most important factor, but not the only one, influencing where we will be reborn and what type of life we shall have, is kamma. The word “*kamma*” means “actions” whether they are physical, verbal or mental. In other words, what we **perceive** now is influenced by what we acted and thought in the past. Likewise how we think and act in the present are causes for the fruition in the future.

According to the Buddha, the gentle and loving people tend to be reborn in a heaven realm due to their good deeds. Those are reborn as human beings because they almost performed both good and bad deeds. An extremely **cruel person** tends to be reborn in hell.

Due to this process of birth and death, beings are reborn continuously in **samsāra**. As long as the fuels of cravings (*lobha*) and ignorance (*avijjā*) are totally ceased, he will attain a state of perfect freedom called *Nibbāna*. This is the purpose of life and the ultimate goal of Buddhism.

• **Vocabulary** (noun-verb-adj-adv-Pāli)

1 rebirth	[ri'bɜ:θ]	the process of being reincarnated or born again, <i>tái sanh</i>
2 the theory of rebirth	['θiəri]	<i>thuyết tái sanh</i>
3 individual	[indi'vidjuəl]	person, <i>cá nhân</i>
4 come into being (idm)		be born, <i>ra đời</i> , <i>hình thành</i>
5 at conception	[kən'sepʃn]	inception of pregnancy, <i>thụ thai</i>
6 gene	[dʒi:n]	<i>di truyền</i>
genetic	[dʒə'netik]	<i>thuộc về di truyền</i>
7 relinking consciousness		<i>paṭisandhi-viññāṇa</i> <i>kiết sanh thức</i>
8 hungry ghost	[hʌŋɡri ɡəʊst]	<i>peta</i> , <i>ngạ quỷ</i>

9 woeful sphere	[ˈwəʊlf]	(woeful= very bad) <i>cảnh giới ngạ quỷ</i>
10 perceive	[pəˈsi:v]	receive , <i>thọ nhận</i>
11 likewise	[laikwaiz]	in a similar way, <i>tương tự</i>
12 cruel person	[kru:əl]	evil person, <i>kẻ độc ác</i>

• **Answer the following questions**

1. What do Buddhists certainly believe?
2. According to some scientists, why is there nothing left when we are dead?
3. How does Buddhism explain about how man comes and where he is going after death?
4. There are a lot of realms in which one can be reborn, aren't there? What are they?
5. What is the most important factor influencing where we will be reborn and what type of life shall we have?
6. What does the word “karma” mean?
7. Why are some people reborn as human beings?
8. What realm offers for the gentle and loving people when they are reborn? Why?
9. Where does an extremely cruel person tend to be reborn?
10. Why are beings reborn continuously in samsāra?
11. What must they do if human beings want to attain a state perfect freedom?
12. What is the purpose of life and the ultimate goal of Buddhism.

9.5

The Doctrine of Rebirth in Buddhism

Buddhism regards the **doctrine** of rebirth not a mere **theory** but a **verifiable** fact. The theory of rebirth forms the **fundamental tenet** of Buddhism. From Buddhist **perspective**, rebirth is the arising of **mentality-materiality** resulted from **causes** and **conditions**. Here, it does not refer to **reincarnation** which transmigrates a soul or a spirit from life to life.

According to the **Abhidhamma** - the death-consciousness (**cuti**) occurs when the person dies. Immediately after death, the rebirth-consciousness (**pantisaṇḍhi-citta**) which arises is so called because of linking the present to the next existence. Then sixteen **Bhavaṅga** thought-moments follow it. Thereafter the Mind-door apprehending consciousness (**Manodvārāvajjana**) arises to be followed by seven **Javana** thought-moments, developing a liking to the fresh existence. Then the **Bhavaṅga** consciousness arises and perishes and the stream of consciousness flows on ceaselessly from birth to death and death to new birth, revolving like the wheel of a cart.

As beings involve in different volitional activities, different types of rebirth are expected. There are four modes of rebirth, namely, **egg-born beings** (**aṇḍaja**), **womb-born beings** (**jalābuja**), **moisture-born beings** (**samsedaja**), and

beings having **spontaneous birth** (*opapātika*). Again, rebirth may take place in different spheres of existence such as rebirth in the **woeful planes** (*apāya paṭisandhi*), rebirth in the sensuous blissful planes (*kāmasugati paṭisandhi*), rebirth in the Fine material planes (*rūpāvacara paṭisandhi*), and rebirth in the Immaterial planes (*arūpāvacara paṭisandhi*).

From Buddhist perspective, rebirth is a natural occurrence it is not created by any particular Creator or God. Belief or disbelief in rebirth does not make any difference to the process of rebirth. Rebirth takes place as long as craving for or attachment to existence is still latent in the mind. The cycles of birth and death will end when all defilements are completely destroyed.

In conclusion, rebirth is not created by external beings or forces. It is governed by the law of *kamma*. Wholesome deeds lead to good rebirth, and unwholesome deeds lead to bad one. Good or bad rebirth depends not only on the deeds done during lifetime, but also on those deeds done in the past or on the dead bed. The moment at the verge of death is extremely important; it plays a decisive role in giving bad or good rebirth.

• **Vocabulary** (noun-verb-adj-adv-Pāli)

1 doctrine	['dɒktrin]	tenet, dogma, giáo lý, học thuyết
2 theory	['θiəri]	thesis, lý thuyết

3 verifiable fact	[ˈverɪfaɪəbl]	sự kiện có thể thẩm tra
4 fundamental tenet	[ˌfʌndəˈmentl] [ˈtenɪt]	nguyên lý cơ bản
5 perspective	[pəˈspektɪv]	viewpoint
6 mentality-materiality	[menˈtæləti- mə,tiəriˈæləti]	<i>nāma-rūpa</i> danh – sắc
7 causes and conditions		nhân duyên
8 reincarnation	[ˌriːɪnkɑːˈneiʃn]	rebirth, renascence transmigration, sự đầu thai, sự sống lại
9 cognitive process	[ˈkɒgnətɪv] [ˈprəʊses]	tiến trình tâm
10 a soul	[səʊl]	spirit, linh hồn
11 latent	[ˈleɪtnt]	hidden, not visible , ngủ ngầm
12 external beings	[eksˈtɜːnl]	(outside), tha nhân
13 external forces	[fɔːsɪz]	(power), tha lực
14 death consciousness		<i>cuti</i> , tâm tử
15 <i>Javana</i>		tâm Đồng tức
16 egg-born beings		<i>aṇḍaja</i> , noãn sanh
17 womb-born beings	[wuːm]	<i>jalābuja</i> , thai sanh
18 moisture-born	[ˈmoɪstʃə(r)]	<i>samsedaja</i> , thấp

beings		<i>sanh (nơi âm thấp)</i>
19 spontaneous birth	[spɒn'teɪniəs]	<i>opapātika, hóa sanh</i>
20 woeful planes	[ˈwu:fl pleɪnz]	<i>apāya paṭisandhi.</i> <i>cõi khổ</i>
21 the rebirth-consciousness -		<i>pantisandhi-citta</i> <i>tâm tục sinh, kiết sanh thức</i>
the relinking consciousness -		<i>thức nối liền</i>
22 sixteen <i>Bhavaṅga</i> thought-moments		<i>16 sát na tâm Hộ kiếp</i>
23 the Mind-door apprehending consciousness		<i>Manodvārāvajjana</i> <i>Ý môn Hướng tâm</i>
24 sensuous blissful planes		<i>kāmasugati paṭsandhi</i> <i>cõi dục</i>
25 the Fine material planes		<i>rūpāvacara paṭisandhi</i> <i>cõi sắc giới</i>
26 the Immaterial planes		<i>arūpāvacra paṭisandhi</i> <i>cõi vô sắc giới</i>
27 the moment at the verge of dead		<i>sát na cận tử</i>

Give the antonym of the following word.

1. intentional ≠ unintentional / unintended
2. present ≠ past
3. necessary ≠ unnecessary
4. verbal ≠ non-verbal
5. careful ≠ careless

6. strong ≠ weak
7. happiness ≠ sadness / unhappiness
8. pleasant ≠ unpleasant
9. reward ≠ penalty
10. foolish ≠ wise
11. fair ≠ unfair
12. equality ≠ inequality
13. believe ≠ disbelieve
14. responsible ≠ irresponsible
15. hell ≠ heaven

Say whether the following statements are True or False

1. **Karma** is not only all moral but also immoral volition.
2. **Kamma** is either fatalism or predetermination.
3. The past **karma** influences both the present and future.
4. Human beings are responsible to themselves for their actions.
5. Our lives is happy or misery now according to our actions in the present.
6. **Karma** knows everything about us.
7. God creates all the inequalities of the world.
8. Maybe the unevenness of the world is the result of the proximate or remote past.
9. Man is the master of his own fate.

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 Hương 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 dày 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.*