





**BUDDHISM**  
THROUGH  
**ENGLISH READING**

for

Diploma Entrance Examination

**2019**



# BOOK I



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- Lời ngỏ

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## Lời ngỏ

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

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

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

1. Grammar and Composition – Phần này thi vào lúc 8g sáng, có 5 câu hỏi, thí sinh trả lời trong 2 tiếng.

Grammar bao gồm các điểm ngữ pháp căn bản trong tiếng Anh như Tenses, Word form v.v. Composition là viết một lá thư cho người bạn hay viết một bài luận liên quan đến giáo lý của Đức Phật,

2. General knowledge – Thi vào lúc 12g, có 5 câu hỏi, thí sinh trả lời trong 2 tiếng . Phần này bao gồm các kiến thức căn bản về Phật pháp như cuộc đời Đức Phật, Giới luật, Tứ Thánh đế, Nghiệp quả, Thiên trong Phật giáo, Phật giáo và xã hội, v.v
3. Oral Examination – Phần vấn đáp được thi vào buổi chiều sau khi đã thi xong phần giáo lý cơ bản. Thí sinh phải trả lời khoảng 5 câu liên hệ đến giáo lý của Đức Phật, đến cuộc sống và kinh nghiệm trong hành thiền.

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

(Chú Lê Đình Lập – đt: 0984626312)

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

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

- Học kỳ II bắt đầu từ ngày 1/12 và kết thúc vào cuối tháng 3 - tháng 4 và 5 là thời gian hè.
- Chính phủ Myanmar sẽ tài trợ mọi chi phí cho sinh viên trong thời gian sinh viên theo học tại trường, bao gồm học phí, thức ăn và chỗ ở.

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

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

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

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

Thêm nữa, mỗi năm trường chỉ tuyển chọn 10 (có năm chỉ chọn 5) người Việt nam trên tổng thi của cả nước. Rất mong với lòng kính tin Tam Bảo và tâm nguyện học hỏi Giáo pháp quý vị đăng ký tham dự thi, sau khi đỗ thì hết lòng với pháp học và pháp hành. Đừng chỉ vì muốn thử tài hay may mắn của bản thân, nhiều vị sau khi đậu thì không

học, các vị đã vô tình hay hữu ý tước đi cơ hội ‘quý giá’ đối với những người có tâm nguyện !!

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

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

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

Dù cố gắng rất nhiều nhưng vẫn không tránh khỏi những sơ suất. Mong quý vị lượng thứ và chỉ giáo 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 2019*

**NAMO TASSA BHAGAVATO  
ARAHATO  
SAMMĀ SAMBUDDHASSA**

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 khổ tử sinh luân hồi.*

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

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

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

**(Lời của Tỳ-Khưu Hộ Pháp )**



## **PUÑÑĀ NUMODANĀ**

**Idaṃ me ñātīnaṃ hotu,  
sukhitā hontu ñātayo (3x)**

## **HÒI 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.*

**Sādhu! Sādhu! Sādhu!**



## 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 6<sup>th</sup> 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**

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

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

13 face	(n/v)	[feis]	front part of the head, <i>khuôn mặt/ đôi mắt</i>
facial	(a)	[‘feɪʃəl]	<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 (*kamasukhallikanuyoga*) and self-mortification (*attakilamathanuyoga*) 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**

1	suffer from	(v)	[ˈsʌfə(r)]	physical or mental pain
	suffering	(n)	[ˈsʌfəriŋ]	<i>khổ đau</i>
	sufferings	(n)	[ˈsʌfəriŋz]	<i>nỗi đau đớn những khổ đau</i>
2	the way out		[wei aut]	the way of freedom, <i>con đường giải thoát</i>
3	renounce	(v)	[ri:ˈnauns]	give up, <i>thoát ly</i>
	renunciation	(n)	[ri,nʌnsiˈeɪʃn]	<i>sự xuất ly</i>
4	search for	(v)	[sɜ:tʃ]	look for, <i>tìm kiếm</i>
5	ultimate	(a)	[ˈʌltimət]	sublime, <i>tối thượng</i>
6	Ultimate Truth ≠		[tru:θ]	<i>Chân lý tối thượng</i>
7	Conventional truth		[,kənˈvenʃənl]	<i>Chân đế ≠ Tục đế</i>
8	doctrine	(n)	[ˈdɒktrin]	sets of teaching, <i>học thuyết, giáo lý</i>
9	lead-led-led to		[li:d] [led]	show the way to, <i>dẫn đến, đưa đến</i>
		(v)		
10	mislead	(v)	[misˈli:d]	<i>lạc lối,</i>
11	misleading	(a)	[misˈli:diŋ]	<i>lầm đường, sai lầm</i>
12	the super- knowledge		[ˈnɒlɪdʒ]	insight-knowledge, <i>tri kiến</i>
13	self- mortification		[mɔːtifiˈkeɪʃn]	<i>lối tu khổ hạnh</i>
14	the verge of (death)		[vɜ:dʒ]	the edge of <i>gần kề, bờ vực, sắp</i>

15 discard	(v)	[dis'ka:d]	get rid of, throw sth away, <i>buông bỏ, xả bỏ</i>
discard	(n)	['diska:d]	<i>sự buông bỏ</i>
16 revert to	(v)	[ri'vɜ:t]	<i>trở lại tình trạng cũ</i>
17 mode of life		[məʊd]	mode of living, <i>lối sống</i>
18 extreme		[iks'tri:m]	very serious, <i>cực đoan</i>
19 indulgence in sensual pleasures		[in'dʌldʒəns]	<i>tham đắm dục lạc</i>
20 the Middle Way			<i>con đường Trung đạo</i>
21 attain	(v)	[ə'tein]	achieve sth, <i>thành đạo, đắc quả</i>
22 attainment	(n)	[ə'teinmənt]	achievement
23 tired	(a)	[taiəd]	weary, <i>mệt mỏi</i>
tired of doing sth			bored with sth, <i>chán nản</i>
tiredless	(a)	['taiədləs]	energetic, <i>đầy sinh lực</i>
24 relentless	(a)	[ri'lentləs]	constant, <i>liên tục</i>
25 benefit	(n)	['benifit]	advantage, <i>lợi lạc, lợi ích</i>
benefit from			
26 Devas and Brahmas			<i>Chư Thiên &amp; các vị Phạm thiên</i>
27 cremate	(v)	[kri'meit]	<i>hỏa táng</i>
28 the great ceremony		['seriməni]	<i>Lễ Trà Tỳ</i>
29 relic	(n)	['relik]	the remains of a holy person, <i>Xá lợi</i>

30 divide into (v)	[di'vai]	split up, <i>chia thành</i>
divide b/t sb		<i>phân ra</i>
31 brahmin		<i>Bà-la-môn</i>
32 noble (n/a)	['nəubl]	Nobleman/ honorable
		<i>Vị Thánh /cao quý</i>
33 shrine (n)	[ʃrain]	stupa, a house of
		worship, <i>lăng, bảo tháp</i>
enshrine in	[in'ʃrain]	place sth in shrine
sth (v)		<i>cất giữ (thánh vật)</i>
34 expound sth to	[ik'spaund]	<i>preach, teach,</i>
sb (v)		<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 were his first masters?
7. Why did he leave them?
8. What did he do after having known that self- mortification was wrong practice? How did the Buddha work when attaining Buddhahood?
9. When did the Buddha enter into Mahāparinibbāna in Kusināra?
10. How are the Buddha's teachings today?



## 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 6<sup>th</sup> 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 29.
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.

**• Answer the following questions (1.3)**

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?

## **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 thí tử sanh,  
Vô minh mất dấu tác nhân luân hồi,  
Đêm nay tương ngộ nhau rồi,  
Ngôi nhà sở hữu giờ ôi! Hoang tàn!  
Vấy 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 raising 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 (*kāmasukhallikamyoga*) and self-mortification (*Attakillamathanuyoga*) and followed the Middle Way (*Majjhima-pāṭṭipada*). 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 /<br>The Worthy One             | <i>Bậc A-la-hán /<br/>Bậc Ứng cúng</i>              |
| 3 The Fully Self- Awakened<br>One/ The Awakened One | <i>Bậc Chánh Đẳng Chánh<br/>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 Thiện Thệ</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 Lord / The Blessed /	<i>Đấng / Đức Thế Tôn</i>
14 The Exalted One/ The Well-Farer (Sugato)	<i>Đấng Thiện Thệ</i>
15 Master Gotama	<i>Đức Cồ Đàm</i>
16 Sakyamuni	<i>Đức Thích Ca Mâu Ni</i>
17 The Conqueror of the Battle	<i>Bậc Tối Thắng/ Bậc Thắng giả chiến trường</i>
18 The Omniscient	<i>Bậc Chánh Biến Tri</i>
19 The Stainless One The Pure One	<i>Bậc Vô Nhiễm</i>
20 The All-Seeing One	<i>Bậc Biến Nhãn</i>
21 The Wise One	<i>Bậc Thiện Tuệ</i>

22 The Sorrowless One	<i>Bậc Thoát ly sầu muộn</i>
23 The Leader of the Caravan	<i>Vị Trưởng đoàn lữ khách</i>
24 The King of Righteousness	<i>Đấng Chánh Pháp Vương</i>
25 The Possessor of the Ten Forces	<i>Đức Thập lực</i>

### • Vocabulary

1 ignorance (n)	[ˈɪgnərəns]	<i>delusion, sự vô minh</i>
ignorant (a)	[ˈɪgnərənt]	<i>delusive, si mê, mê muội</i>
2 consort (n)	[ˈkɒnsɔ:t]	<i>vua hay hoàng hậu</i>
3 predict (v)	[priˈdɪkt]	<i>prophesy, tiên đoán</i>
4 precisely (adv)	[priˈsaɪsli]	<i>exactly, chính xác</i>
5 monarch (n)	[ˈmɒnək]	<i>hoàng đế</i>
6 Universal Monarch	[ˌju:niˈvɜ:səl]	<i>Chuyển luân Thánh vương</i>
7 hinder (v)	[ˈhɪndə(r)]	<i>obstruct, gây trở ngại</i>
hindrance (n)	[ˈhɪndrəns]	<i>obstacle, chướng ngại</i>
8 escape from (v)	[ɪsˈkeɪp]	<i>get free from, giải thoát</i>
9 misery (n)	[ˈmɪzəri]	<i>great suffering, bất hạnh</i>
10 austerity (n)	[ɔ:ˈsterəti]	<i>unhappiness, sự khổ hạnh</i>
11 severe austerities	[siˈviə(r)]	<i>austereness, severity khổ hạnh</i>
12 convert to (v)	[kənˈvɜ:t]	<i>chuyển đổi (cải đạo)</i>
13 rain treat	[ˈreɪn tri:t]	<i>mùa An cư</i>
14 guidance (n)	[ˈɡaɪdəns]	<i>instruction, hướng dẫn</i>
15 diet (n)	[ˈdaɪət]	<i>nourishment, chế độ ăn kiêng</i>



## 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

1 bold- bolder-	[ bəuld]	brave, courage, <i>tự tin,</i>
boldest (a)		<i>gan dạ</i>
the boldest step		<i>bước đi vĩ đại nhất</i>
2 critic (n)	[ 'kritik]	reviewer, <i>nhà phê bình</i>
criticize (v)	[ 'kritisaiz]	condemn, <i>chỉ trích</i>

3	stealth (n)	[stɛlθ]	fact of doing things quietly and secretly, <i>sự rón rén</i>
	stealthy (a)	[stɛlθi]	<i>thâm lặng</i>
4	farewell (n)	[ˈfɛəwel]	saying goodbye, <i>tạm biệt</i>
5	implore (v)	[imˈplɔ:(r)]	beg, <i>van nài, van xin</i>
6	change one's mind		<i>thay đổi ý định của ai</i>
7	scene (n)	[si:n]	<i>hiện trường</i>
8	hysterical (a)	[hisˈterikl]	out of control, <i>kích động</i>
9	domain (n)	[dəuˈmein]	area, field, sphere, <i>lãnh thổ</i>
10.	turmoil (n)	[ˈtɜ:mɔil]	confusion, <i>sự hỗn loạn</i>
11	intend to (v)	[inˈtend]	mean, <i>dự định</i>
12	intention of doing sth	[inˈtenʃn]	aim, purpose, <i>ý định</i>
13	seek for (v)	[si:k]	look for, search, <i>tìm kiếm, tìm cầu</i>
14	abort (v)	[əˈbɔ:t]	fail, not to succeed, <i>thất bại</i>
	be aborted (a)	[əˈbɔ:tid]	
	abortion (n)	[əˈbɔ:ʃn]	defeat, failure, <i>sự thất bại</i>
15	prevent sb from doing sth	[priˈvent]	stop sb from doing sth <i>ngăn cản ai làm gì</i>
16	tempt (v)	[tempt]	seduce, entice, <i>cám dỗ</i>
17	formidable (a)	[ˈfɔ:midəbl]	impressive on, <i>gây ấn tượng</i>
18	slumber (v)	[ˈslʌmbə(r)]	sleep well, <i>ngủ say</i>
19	impulse (n)	[ˈimpʌls]	<i>sudden desire sth,</i> <i>sự thúc giục</i>
	impulsive (a)	[ˈimpʌlsiv]	thoughtless, <i>hấp tấp</i>

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 was 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 loved ones for a formal farewell?

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 (n)	['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 (v)	[fə'seik]	abandon, give up, <i>từ bỏ, đoạn diệt</i>
5 holy (a)	['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 (n)	di'lu:ʒn]	<b>lobha, moha, dosa</b> <i>tham ái, sân hận, si mê</i>
8 defile (v)	[di'fail]	make sth dirty, <i>làm ô nhiễm</i>
defilement (n)	[di'failmənt]	<i>lậu hoặc, cấu uế</i>
9 ailment (n)	['eilmənt]	sickness, <i>đau ốm</i>
10 solve (v)	[sɔ:lv]	answer, <i>giải quyết</i>
solution (n)	[sə'luʃn]	resolution, <i>giải pháp</i>
11 eradicate (v)	[i'rædikeit]	eliminate, get rid of, <i>đoạn diệt, loại bỏ</i>
12 sacrifice (v)	['sækrifais]	<i>sự hy sinh</i>
sacrificial (a)	[,sækri'fiʃl]	<i>hy sinh</i>
13 accuse sb of	[ə'kju:z]	<i>buộc tội ai về điều gì</i>

doing sth (v)		
14 desertion (n)	[di'zɜ:ʃn]	renunciation, <i>sự thoát ly</i>
15 purpose (n)	['pɜ:pəs]	goal, aim, <i>mục đích</i> ,
16 luxurious (a)	[lʌg'zʊəriəs]	very comfortable, <i>xa hoa</i>

**Grammar : Inversion (to emphasize)**

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



## 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

1 nature	(n)	['neɪtʃə(r)]	characteristic, quality, <i>bản chất, tính cách</i>
2 inquisitive	(a)	[ɪn'kwɪzətɪv]	curious, <i>hiếu kỳ</i>
3 contemplative		[kən'templətɪv]	thoughtful, <i>suy niệm</i>
4 convince	(v)	[kən'vɪns]	persuade, <i>thuyết phục</i>
5 inexorable	(a)	[ɪn'eksərəbl]	inflexible, <i>không thay đổi</i>
6 hint	(v)	[hɪnt]	suggest, <i>gợi ý,</i> <i>nói bóng gió</i>
7 resolve	(v/n)	[rɪ'zɒlv]	determine/ determination <i>kiên quyết, quyết tâm</i>
8 boundless	(a)	['baʊndləs]	limitless, <i>vô hạn</i>



9	compassion for sb (n)	[kəm'pæʃn]	<i>sympathy for another, lòng trắc ẩn</i>
10	passion (n)	['pæʃn]	sensual desire, <i>say mê</i>
11	superficial (a)	[,su:pə'fi:l]	not deep, <i>hời hợt</i>
12	urge (n/v)	[ɜ:dʒ]	strong wish, <i>thúc giục</i>
13	the time was ripe		on time, <i>đúng thời điểm</i>
14	depart from / for (v)	[di'pa:t]	leave, go away, <i>rời khỏi</i>
15	firm (n/a)	['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 (a)	[mou'mentəs]	important, significant <i>quan trọng, thiết yếu</i>
19	venture (v/n)	['ventʃə(r)]	hazard, risk, <i>liều lĩnh, việc mạo hiểm</i>
20	spiritual heritage	[ˈspiritʃuəl] [ˈherɪtɪdʒ]	<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.



## 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 (*kāmasukhallikanuyoga*) and self-mortification (*attalikāmathanuyoga*) 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 being's passing away and arising, and the knowledge of the total destruction of all impurities. He attained the freedom of mind and the freedom of 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

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

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

Achievement (n) = Attainment (n)

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 của mình)*
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 ennobled 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 *Ambapāli*.

#### • Vocabulary

1 devote (v)	[di'vəut]	dedicate, <i>cống hiến</i>
devotion (n)	[di'vəuʃn]	<i>devotion, sự tận tụy, lòng mộ đạo</i>
devout (a)	[di'vaut]	<i>sùng đạo, mộ đạo</i>
devotee (n)	[divə'ti:]	follower, <i>môn đồ, tín đồ</i>
2 energy (n)	['enədʒi]	vigor, power, <i>năng lực, nghị lực, sinh lực</i>
energize (v)	['enədʒaiz]	enliven, <i>truyền sinh</i>

		<i>lực cho ai</i>
energetic (a)	[,enə'dʒetɪk]	actice, dynamic, <i>năng lượng</i>
3 universal (a)	[ju:ni'vɜ:sɪ]	entire, overall, <i>toàn thể thế giới, vũ trụ</i>
universal		<i>lòng bi vô lượng</i>
compassion	[kəm'pæʃn]	
4 infinite (a)	[ɪ'nfinət]	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 enoble (v)	[i'nəubl]	<i>làm cho ai tốt đẹp hơn</i>
noble ≠ ignoble		<i>cao quý ≠ thấp hèn</i>
7 status of women	[ɪ'steɪtəs]	<i>vị thế của người phụ nữ</i>
8 inquire (v)	[ɪn'kwaiə(r)]	investigate, <i>tìm hiểu</i>
inquiry (n)	[ɪn'kwaiəri]	investigation, <i>điều nghiên</i>
free inquiry	[fri:]	<i>tự do tìm hiểu</i>
9 the gates of deliverance	[geɪts]	<i>cánh cửa giải thoát</i>
	[di'lɪvərəns]	
10 saint ≠ sinner (n)	[seɪnt ɪ'sɪnə(r)]	<i>vị thánh ≠ kẻ tội đồ</i>
11 criminal (n)	[ɪ'krɪmɪn]	<i>tội phạm</i>
12 courtesan (n)	[kɔ:ti'zæn]	<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, His 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**

1 tower	(v)	[ˈtauə(r)]	overgrow, overtop, vượt xa đạt đỉnh cao
2 intellect	(n)	[ˈintələkt]	intelligence, trí tuệ gian
3 analyze	(v)	[ˈænləiz]	inspect, survey, phân tích
analyst	(n)	[ˈænlɪst]	nhà phân tích
4 reassemble	(v)	[riəˈseɪbl]	bring together, thu thập, tập hợp
5 defeat	(v)	[diˈfi:t]	overcome, vượt qua
6 unequalled	(a)	[ˌʌnˈiːkwəld]	peerless, unmatched, vô song, vô thượng,
7 phenomenon		[fiˈnɒmɪnən]	hiện tượng, pháp
	(n/ sing)		
phenomena	(pl)	[fiˈnɒmɪnə]	
8 dejected	(a)	[diˈdʒektɪd]	disappointed, buồn bã, thất vọng
the dejected			người chán đời
9 self-respect	(n)	[self riˈspekt]	feel of pride in yourself,

			<i>lòng tự trọng</i>
10 level and capability	[ˈlevəl] [kæpəˈbiləti]		<i>căn cơ</i>
11 well-being (n)	[wel ˈbi:ɪŋ]		<i>khỏe mạnh và hạnh phúc</i>
12 progress (v)	[prəˈgres]		<i>develop, tiến triển</i>
	(n) [ˈprəʊgres]		<i>development, sự phát triển</i>
13 discipline (v/n)	[ˈdisəplɪn]		<i>rèn luyện / kỹ luật</i>
14 mutual (a)	[ˈmju:tʃuəl]		<i>hỗ tương, lẫn nhau,</i>
15 miraculous (a)	[miˈrækju:ləs]		<i>wonderful, huyền diệu,</i>
			<i>phi thường</i>
miracle (n)	[ˈmir əkl]		<i>phép lạ</i>
16 to be moved	[mu:vd]		<i>bị xao động</i>
17 fetter (v)	[ˈfetə(r)]		<i>tie, bind, ràng buộc</i>
			<i>trói buộc ai</i>
fetter (n)			<i>phiền trược, kiết sử</i>
18 rational (a)	[ˈræʃnəl]		<i>có suy luận, có lý trí</i>
19 vast (a)	[va:st]		<i>huge, extremely, khổng lồ</i>
20 impact (v)	[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**

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

9	resort to (v)	[ri:'zɔ:t]	<i>trình bày, tượng trưng</i> apply, use, <i>sử dụng, dùng đến</i>
10	birth (n)	[bɜ:θ]	<i>dòng dõi</i>
11	far and wide (adv)		<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?







## 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

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

9 strive (v) [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?





## 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 (*Dukkhasacca*), the Noble Truths of the Cause of Suffering (*Samudayasacca*), the Noble Truths of the Cessation of Suffering (*Nirodhasacca*), and the Noble Truth of the Path leading to the Cessation of Suffering (*Maggasacca*)

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 *Sangha*.

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**

- 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	(v)	[di'livə(r)]	teach, expound, <i>dạy giảng, thuyết pháp</i>
2 sermon	(n)	['sɜ:mən]	sutta, doctrine, <i>bài kinh, bài pháp</i>
3 indulgence in		[in'dʌldʒəns]	<i>đắm chìm trong</i>

sensual pleasures	[ˈsenʃu:əl]	<i>dục lạc</i>
4 devotion to	[diˈvəʊʃn]	<i>mê đắm việc</i>
self-mortification	[mɔ:tifiˈkeɪʃn]	<i>tu khổ hạnh</i>
5 super-		insight knowledge,
knowledge	[ˈnɒlɪdʒ]	<i>tri kiến, thắng trí</i>
6 stimulate (v)	[ˈstimju:leɪt]	excite, cause, <i>khơi</i>
		<i>dậy, gây nên</i>
		gaining control, <i>sự</i>
7 subjugation (n)	[ˌsʌbdʒu:ˈgeɪʃn]	<i>khuất phục</i>
8 The four		<i>4 con đường Đạo</i>
supramundane	[ˈsu:prəmʌdeɪn]	<i>siêu thế</i>
Path		
9 The ultimate	[ˈʌltɪmət]	<i>mục đích tối thượng</i>
goal		
10 stainless (a)	[ˈsteɪnləs]	<i>hết bợn nhơ, vô cấu</i>
Dustless (a)	[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 (n)	[ˈesəns]	significance, core,
		<i>điều cốt lõi, cốt yếu</i>
13 embodiment	[ɪmˈbɒdɪmənt]	representation,
(n)		<i>sự tượng trưng</i>
14 expound (v)	[ɪkˈspaʊnd]	explain, <i>giải thích</i>
15 receive sb into	[riˈsi: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 (*taṇhā*) 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 *maggañāṇa*, *phalanañāṇa* and *Nibbāna*.

#### • Vocabulary

1 nuclear	(n)	[ˈnju:kliə(r)]	essence, core, <i>nguyên tử, cốt lõi</i>
2 low, common		[ləu][ˈkɒmən]	<i>thấp hèn, tầm thường</i>
3 ordinary	(a)	[ˈɔ:dnəri]	<i>bình thường</i>

4 unworthy	(a)	[ʌnˈwɜːθi]	<i>không giá trị,</i>
5 unprofitable	(a)	[ʌnˈprɒfɪtəbl]	<i>không lợi ích</i>
6 sorrow	(n)	[ˈsɒrəʊ]	<i>sầu,</i>
7 lamentation,		[læməˈneɪʃn]	<i>bi,</i>
pain, grief, &		[peɪn ɡriːf]	<i>khổ, ưu và</i>
despair	(n)	[dɪsˈpeə(r)]	<i>não</i>
8 association with		[ə,səʊsiˈeɪʃn]	be united with,
	(n)		<i>kết hợp</i>
9 separation from		[,sepəˈreɪʃn]	be separated from,
	(n)		<i>chia lìa</i>
10 five aggregates		[ˈæɡrɪɡəts]	<i>ngũ uẩn</i>
11 craving	(n)	[ˈkreɪvɪŋ]	desire, thirst, <i>tham ái</i>
12 bound up with		[baʊnd]	be related to,
	(v)		<i>gắn liền với</i>
13 pleasure	(n)	[ˈpleʒə(r)]	delight, joy,
			<i>lạc thú, sự thú vị</i>
14 lust for sb / of		[ˈlʌst]	desire, thirst,
sth	(n)		<i>sự khao khát</i>
15 emancipate	(v)	[ɪˈmænsɪpeɪt]	free from, <i>giải thoát</i>
16 detach sth		[dɪˈtætʃ]	unbind, <i>buông xả</i>
from sth	(v)		<i>buông bỏ</i>
≠ attach	(v)	[əˈtætʃ]	<i>dính mắc, chấp thủ</i>

17 Craving for sense-pleasure	<i>Kāma- tañhā</i>	<i>Dục ái</i>
18 Craving for existence	<i>Bhāva- tañhā</i>	<i>Hữu ái</i>
19 Craving for non-existence	<i>Vibhava- tañhā</i>	<i>Phi hữu ái</i>

- |  |   |                                 |
|--|---|---------------------------------|
| 1. Right view ( <i>Sammā-ditthi</i> )      | } | Insight knowledge<br><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<br><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 samsāra.

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 (*Majjhimapitipadā*) that gives vision and knowledge which leads to calm, insight, enlightenment and *Nibbāna* that is the Noble Eightfold Path.

• **Vocabulary**

- 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><b>ditṭhi</b>, tà kiến</i>
2 clinging (n)	[ˈkliŋiŋ]	attachment, <i>chấp thủ</i>
3 material pleasures	[məˈtɪəriəl] [ˈpleʒə(r)z]	<i>dục lạc ngũ trần</i>
4 retire to (v)	[riˈtaɪə(r)]	retreat from, <i>ẩn cư</i>
5 narrowing minded (a)	[ˈnærəʊwiŋ]	<i>thiền cận</i>
6 fleeting (a)	[ˈfli:tiŋ]	<i>phù du, thoáng qua</i>
7 self-torture practice	[ˈtɔ:tʃə(r)] [ˈpræktɪs]	<i>việc tự hành xác</i>
8 extreme austerity	[iksˈtri:m] [ɔ:sˈterəti]	<i>sự khổ hạnh</i>
9 internal peace	[inˈtɜ:nəl pi:s]	<i>sự an lạc nội tâm</i>
10 diminish (v)	[diˈminiʃ]	<i>bớt, giảm</i>
11 requisites (n)	[ˈrekwizits]	<i>tứ sự (y, thực phẩm, sàng tọa, thuốc men)</i>
12 retard (v)	[riˈta:d]	<i>delay, trì hoãn</i>
13 spiritual progress	[ˈspiritʃu:əl] [ˈprəʊɡres]	<i>sự tiến hóa tâm linh</i>

14 Vision &            [ˈviʒn]            *tri kiến*  
Knowledge            [ˈnɒlɪdʒ]

• **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?





## 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 “*Dukkacariya*” 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 of wisdom and became the Buddha.

• **Answer the following questions**

1. How did the Buddha attain the Enlightened One?
2. Why is the two extremes inappropriate for the noble ones?
3. Why did the Buddha know about the characteristics of the two extremes?
4. Who offered the milky cakes for the Buddha? Did He accept them? Why?
5. Tell the reason why the Buddha eradicated *Dukkha* 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,
- (2) craving for existence, and
- (3) craving for non- existence.

*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 vāca*), 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

should be known; the second Noble Truth should be eradicated; the third Noble Truth should be gained; and the fourth Noble Truth should be developed. By treading along this way, we will attain *Nibbāna* sooner or later.

• **Vocabulary**

1. evident (a) [‘evidənt] clear
2. reveal (v) [ri’vi:l] disclose, display *tiết lộ, bộc lộ.*
3. ideas, view, opinion, concept & belief (n)  
*tư tưởng, quan niệm, ý kiến, khái niệm & niềm tin*

- *Dukkha-dukkha* physical and mental pains  
*Khổ Khổ Khổ thân và tâm*
- *Vipārinama-dukkha* the pains due to the physical and mental change.  
*Hoại khổ Khổ vì sự đổi thay thân và tâm*
- *Sankkhara-dukkha* the pains due to dissolution and arising of *nāma* and *rūpa*  
*Hành Khổ Khổ vì sự sanh diệt của danh sắc*

- (1) craving for sensual pleasures *dục ái*
- (2) craving for existence, *hữu ái*
- (3) craving for non- existence *phi hữu ái*

• **Answer the following questions**

1. Why have the human beings continued to go round in the saṃsāra?
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. What does *Dukkha* contain?
7. How many kinds of suffering are there?
8. How many kinds of craving are there?
9. What state is *Nibbāna*?
10. How many factors are there in the Noble Eightfold Path?  
List all of them
11. What way should we tread along if we want to attain Nibbāna?



## 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 (*saṃsāra*). No one is free from this suffering without complete understanding of the Four Noble Truths. They are:

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

1 viewpoint (n)	[ˈvju:pɔɪnt]	point of view, <i>quan điểm</i>
2 prominent (a)	[ˈprɒmɪnənt]	outstanding, <i>nổi bật, xuất chúng</i>
3 aspect (n)	[ˈæspekt]	side, standpoint, <i>khía cạnh</i>
4 misery (n)	[ˈmɪzəri]	suffering, <i>sự khổ đau</i>
5 satisfy (v)	[ˈsætɪsfaɪ]	please, content, <i>hài lòng, thỏa mãn</i>
satisfactory	[,sætɪsˈfæktəri]	<i>vừa ý, thỏa đáng</i>
satisfaction (n)	[,sætɪsˈfækʃn]	<i>sự toại nguyện</i>
6 include (v)	[ɪnˈklu:d]	consist of, comprise, <i>bao gồm</i>
7 term (n)	[tɜ:m]	word, <i>thuật ngữ</i>
8 perfect (a)	[ˈpɜ:fɪkt]	faultness, <i>hoàn hảo</i>
9 permanent	[ˈpɜ:mənənt]	lasting forever, <i>vĩnh cửu</i>
10 harmony (n)	[ˈhɑ:məni]	agreement, <i>sự hòa hợp</i>
11 comfort (n)	[ˈkʌmfət]	ease, consolation, <i>sự dễ chịu, thoải mái</i>
12 irritation (n)	[ɪriˈteɪʃn]	angry, annoyance, <i>nổi sân hận</i>
13 by all means (idm)		certainty, <i>chắc chắn, tất nhiên</i>



14 decay (n) [di'kei] decline, *sự suy tàn*

**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 be 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 Eight-fold 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 Eight-fold Path in our life rationally.

• **Vocabulary**

1 pessimistic (a)	[pesi'mistik]	<i>bi quan</i>
≠optimistic	[ɒpti'mistik]	<i>lạc quan</i>
pessimist ≠	['pesimist]	<i>người bi quan ≠</i>
optimist (n)	['ɒptimist]	<i>người lạc quan</i>
2 realistic (a)	[riə'listik]	<i>practical, thực tế</i>
treat (v)	[tri:t]	<i>cure, điều trị</i>
3 sooner & later		<i>sớm hay muộn, ngày nào đó</i>
4 indulge (v)	['indʌldʒ]	<i>satisfy a desire, đam mê, tham đắm</i>
5 tackle (v)	[tækəl]	<i>solve a problem, giải quyết vấn đề</i>
6 dissolution (n)	[disə'luʃn]	<i>destruction, ending, sự hoại diệt</i>
7 perspective (n)	[pə'spektiv]	<i>viewpoint, viễn cảnh, quan điểm</i>
8 cling -clung(v)	[kliŋ] [klɪŋ]	<i>hold fast, stick closely, bám vào, chấp thủ</i>
9 be side-tracked		<i>lối mòn, dấu vết</i>
10. rational (a)	['ræʃnəl]	<i>sensible, reasonable, hợp lý, có lý</i>
rationally (adv)	['ræʃnəli]	<i>reasonably, logically</i>

11 work one's  
way

*vừa học vừa hành*

• **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? What's it?
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 illogically?



## 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 (*Sankhara-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 (*tanhā*) 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-taṅhā*), craving for existence (*Bhava-taṅhā*), and craving for non-existence (*Vibhāva-taṅhā*). 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 (*Majjhimapatipadā*) 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 fundamental 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.”



## 2.8

### The Cause of Suffering

The Cause of Suffering (*Samudayasaccā*) 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 (to wander so long through of rebirths)

According to *Suttanta* method, *Samudayasaccā* 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**

1 latent	(a)	[ˈleɪtənt]	<i>ngủ ngầm, tiềm tàng</i>
2 wander in the round of rebirth		[ˈwɒndə(r)]	<i>lang thang trong kiếp luân hồi</i>
3 refer to	(v)	[riˈfɜ(r)]	mention, think of, <i>đề cập đến , nói đến</i>
3 the cause of becoming		[kɔːz] [biˈkʌmiŋ]	<i>nguyên nhân của hữu</i>
4 realm	(n)	[reɪlm]	sphere, plane, <i>cõi, lãnh vực</i>
5 the Sensual desire realm		[ˈsensʃuəl] [diˈzaiə(r)]	<b><i>kāma loka,</i></b> <i>cõi dục giới</i>
6 the Fine-material / the Form realm		[faɪn] [məˈtɪəriəl] [fɔːm]	<b><i>rūpa –loka,</i></b> <i>cõi sắc giới</i>
7 the Immaterial / Formless realm		[ɪmməˈtɪəriəl] [ˈfɔːmləs]	<b><i>arūpa -loka,</i></b> <i>cõi vô sắc giới</i>
8 the Eternity view		[iˈtɜːnəti]	<b><i>sassata-dit̤ṭhi</i></b> <i>thường kiến</i>
9 annihilation		[ənaiəˈleɪʃn]	<b><i>uccheda- dit̤ṭhi</i></b>



	(n)		<i>đoạn kiến</i>
10. greed, hatred,		[gri:d 'heitrid]	<b><i>lobha,dosa,moha</i></b>
delusion	(n)	[di'lu:ʒn]	<i>tham –sân- si</i>
11 greed rooted		[gri:d 'ru:tid]	<i>tâm có gốc từ tham</i>
consciousness		['kɒŋʃəsənəs]	
12 Jhāna			<i>Thiền hỷ lạc</i>
happiness			
13 intrinsic nature		[in'trɪnsɪk]	<i>bản chất bên trong</i>
14 gratify	(v)	['grætɪfai]	satisfy, please,
gratification	(n)	[grætɪfi'keɪʃn]	<i>làm hài lòng</i>
15 scorn	(v)	[skɔ:n]	look down on,
			<i>xem thường</i>
16 insatiate	(a)	[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**

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

**The Dhammapada**

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

**Kinh Pháp Cú**

“*Hỷ ái sanh ưu sầu  
Hỷ ái sanh khổ sở  
Ai thoát khỏi hỷ ái  
Ắt hết mọi lo âu.*”



## 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. Stricly 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, *Saupādisesa 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**

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

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

*Nibbāna* may be also characterized by the following virtues: deathlessness (*Accutaṃ*), endlessness (*Accantaṃ*), unconditioned (*Asankhataṃ*), incomparability (*Anuttaraṃ*), and object reality that can be realized by noble persons (*Padam*)

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**

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 Object reality		<i>Chân lý</i>
6 Noble persons		<i>Thánh nhân</i>
7 Morality	[mə’ræləti]	<i>Sīla, Giới</i>
8 Concentration	[kənsən’treɪʃn]	<i>Samādhi, 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 Eight-fold 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 jīva</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 Eight-fold 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 jīva)***: 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.

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

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

### • Vocabulary

1 adopt (v)	[ə'dɒpt]	accept, <i>chấp nhận</i>
adoption (n)	[ə'dɒptn]	acceptance
2 self-imposed discipline	[self im'pəuzd] [ˈdisəplin]	<i>tự thu thúc thân</i>
3 self-purification	[pju:rifi'keɪʃn]	<i>tự thanh tịnh thân</i>
4 evil thought ≠ pure thought	[ˈi:vəl θɔ:t] [pju:ə(r)]	good thought ≠ bad thought
5 cruelty (n)	[ˈkru:əlti]	evil ≠ kindness
6 slander (v)	[ˈslændə(r)]	say sth false about sb <i>vu khống</i>
slandering (n)	[ˈslændəriŋ]	<i>lời hai lưỡi, lưỡng thiệt</i>
7 lie – lied (v)	[lai]	<i>nói dối</i>
lying (n)	[ˈlaiɪŋ]	<i>vọng ngữ</i>
8 harsh language	[ha:ʃ] [ˈlæŋgwɪdʒ]	cruel and unkind, <i>ác khẩu</i>

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

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



## 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 jivā*): 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 (pass), 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*) arise moral and immoral conditioning activities (*saṅkhāra*).
- 2) Dependent on conditioning activities arises [relinking] consciousness (*viññāna*).
- 3) Dependent on [relinking] consciousness arise 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 (*tanhā*).
- 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 arise 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**

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

11 contact (n)	['kɒntækt]	<i>phassa, xúc</i>
12 feeling (n)	['fi:lɪŋ]	<i>vedanā, thọ</i>
13 craving (n)	['kreɪvɪŋ]	<i>tanhā, lust, tham ái</i>
14 grasping (n)	['gra:spɪŋ]	<i>upādāna, clinging, thủ</i>
15 becoming (n)	[bi'kʌmɪŋ]	<i>bhava, existence, hữu</i>
16 birth – decay	[bɜ:θ di'keɪ]	<i>jāti – jarā, sanh-lão</i>
17 death (n)	[deθ]	<i>marana, tử</i>
18 sorrow (n)	['sɒrəʊ]	<i>soka, sầu</i>
19 lamentation	[,læmən'teɪʃn]	<i>pariveda, bi</i>
20 pain (n)	[peɪn]	<i>dukkha, khổ</i>
21 grief (n)	[gri:f]	<i>domanasa, ưu</i>
22 despair (n)	[di'speə(r)]	<i>upāyāsa, não</i>
23 cessation (n)	[se'seɪʃn]	<i>ending, halting, sự đoạn diệt</i>
24 The paeon of joy	['pi:ən]	<i>bài kệ hoan hỷ</i>

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, và rồi bao nhiêu hoài nghi đều tan biến, vì vị này thấy biết sự thật và nhân duyên của nó’*

• **Duyên Sinh (*paṭiccasamuppāda*)**

Vô minh duyên hành (*avijjā paccayā saṅkhārā*)

Hành duyên thức (*saṅkhārā paccayā viññāṇam*)

Thức duyên danh sắc (*viññāṇa paccayā nāmarūpaṃ*)

Danh sắc duyên lục nhập

(*nāmarūpa paccayā saḷāyatanaṃ*)

Lục nhập duyên xúc (*saḷāyatana paccayā phasso*)

Xúc duyên thọ (*phassa paccayā vedanā*)

Thọ duyên ái (*vedanā paccayā taṇhā*)

Ái duyên thủ (*taṇhā paccayā upādānaṃ*)

Thủ duyên hữu (*upādāna paccayā bhavo*)

Hữu duyên sanh (*bhavapaccayā jāti*)

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

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

*domanass 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.(sự vận hành của cuộc sống.

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 (visual sign, sound, smell, taste, tangible, and mind object)

## 7. **Feeling** (*vedanā*)

Feeling is sixfold feeling born of: visual contact, sound contact, smell contact, taste contact, bodily contact, and mental contact. It may be pleasurable (*sukha*), painful (*dukkha*) or neither pleasurable nor painful (*adukkhamasukha*)

## 8. **Craving** (*tañhā*)

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-tañhā*) craving for existence (*bhava-tañhā*), and craving for non-existence (*vibhava-tañhā*)

## 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 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**

- |  |  |
|--|--|
| 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 tương quan của dòng biến dịch danh sắc</i>                             |
| 5 The wheel of life in motion.   | <i>sự vận hành của cuộc sống</i>   |
| 6 Rebirth consciousness  | <b><i>paṭisandhi</i></b> , <i>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<br/>sáu thọ</i>  |
| 9 Visual sign, sound, smell, taste, tangible, mind object                                      | <i>sắc, thanh, hương,<br/>vị, xúc, pháp</i>  |
| 10 Visual contact, sound contact, smell contact, taste contact, bodily contact, mental contact | <i>nhãn xúc, nhĩ xúc,<br/>tỷ xúc, thiệt xúc,<br/>thân xúc, ý xúc</i>               |
| 11 pleasure – painful neither pleasurable nor painful  | <b><i>sukha dukkha</i></b> , <i>lạc khổ<br/>adukkhamasukha<br/>phi lạc phi khổ</i> |

12 craving for sensual pleasures	<i>kāma-taṅhā, dục ái</i>
13 craving for existence	<i>bhava-taṅhā, hữu ái</i>
14 craving for non-existence	<i>vibhava-taṅhā, 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 giới cấm thủ</i>
18 clinging to self	<i>attavāda upādāna ngã chấp thủ</i>
19 kamma-process	<i>kamma-bhava, nghiệp hữu</i>
20 kamma-resultant process kamma-resultant rebirth-process	<i>upapatti-bhava sanh hữu</i>
21 matted ball of thread matted as the roots in a bed of reeds	<i>rói ren như một ống chỉ bùng nhùng như rễ lau đan 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, vì ái dục, vì tà kiến nên rối loạn như mớ bong bong, như ổ kén, như vùng cỏ gai, như đám*

*cỏ lác, ... chen lấn, xô đẩy nhau nhẩy vào giữa dòng tử sinh  
triền 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 thing 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 (*khandha*), 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: corporeality (*rūpa*), feelings (*vedāna*), perception (*saññā*), mental formation (*saṅkhāra*) and consciousness (*viññāṇa*) which are in a state of constant flux, not remaining for consecutive moment. 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**

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

1 perspective (n)	[pə'spek-tiv]	viewpoint , <i>quan điểm</i>
2 persist (v)	[pə'sist]	continue to exist, <i>tồn tại</i>
3 vanish (v)	[ˈvæniʃ]	disappear suddenly, <i>biến mất</i>
4 feature (n)	[ˈfi:tʃə(r)]	characteristic, <i>đặc tính</i>
5 conditioned phenomena	[kən'diʃnd] [fə'nɒminə]	<i>các pháp hữu vi</i>
6 material (n)	[mə'tiəriəl]	<i>vật chất</i>
7 coarse ≠ subtle (a)	[kɔ:s] [ˈsʌbtl]	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	[ˈægrigəts]	<b><i>pañca khandha,</i></b> <i>ngũ uẩn</i>
11 corporality (n) corporeal (a)	[,kɔ:pə'ræləti] [kɔ:'pɔ:riəl]	<b><i>rūpa,</i></b> <i>sắc</i> <i>thuộc về thân</i>

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

**“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.*

- **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 *Visuddhi-magga*?
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 Theravada Buddhist Perspective

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

An average man (*puṭhujjana*) thinks sense pleasures are really happy, so he tries to find and enjoys (thọ hưởng) 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*, ( Vô ngã tướng) 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’ 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**

- |  |  |
|--|--|
| 1. <i>The Āṅguttara-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 phạm 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.<br>the appearance and disappearance of phenomena. | <i>sự sanh khởi &amp; 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 auspiciousness 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 Sāvatti. 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 bālnāna  
Paṇḍitānañca sevanā  
Pūjā ca pūjanīyānaṃ  
Etaṃ maṅgalam'uttamaṃ.**

*Không gần gũi kẻ ác  
Thân cận bậc trí hiền  
Đánh lễ người đáng lễ  
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. Paṭirūpa-desa-vāso ca  
Pubbe ca kata-puññatā  
Atta sammā paṇīdhi ca  
Etaṃ maṅgalam'uttamaṃ.**

*Ở trú xứ thích hợp  
Công đức trước đã làm  
Chân chánh hướng tự tâm  
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**

**Etam maṅgalam'uttamaṃ.**

*Đa văn nghề nghiệp giỏi*

*Thông suốt các luật nghi*

*Nói những lời chân chất*

*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. Matā-pitu upaṭṭānaṃ**

**Putta-dārassa saṅgaho**

**Anākulā ca kammantā**

**Etam maṅgalam'uttamaṃ.**

*Hiếu thuận bậc sinh thành*

*Dưỡng dục vợ và con*

*Sở hành theo nghiệp chánh*

*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 dhamma- cariyā ca**

**Ñātakānañca saṅgaho**

**Anavajjāni kammāni**

**Etam maṅgalam'uttamaṃ.**

*Bố thí hành đúng pháp.*

*Giữ chánh mạng trong đời*

*Giúp ích hành quyền thuộc*

*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. Āratī-viratī pāpā**

**Majja-pānā ca saññamo**

**Appamādo ca dhammesu**

**Etam maṅgalam'uttamaṃ.**

*Xả ly tâm niệm ác*

*Chế ngự không say sưa*

*Không phóng dật trong pháp*

*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  
Santuṭṭhī ca kataññutā  
Kālena dhamma-savaṇaṃ  
Etaṃ maṅgalaṃ'uttamaṃ.**

*Đức cung kính khiêm nhường  
Tri túc và tri ân  
Đúng thời nghe chánh pháp  
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 dassana  
Kālena Dhamma-sākacchā  
Etaṃ maṅgalaṃ'uttamaṃ.**

*Nhẫn nhục lời nhu hòa  
Yết kiến bậc Sa môn  
Tùy thời đàm luận pháp  
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 brahma-cariyā ca  
Ariya-saccāni dassanam  
Nibbāna-sacchikiriyā ca  
Etaṃ maṅgalam'uttamaṃ.**

*Tự chủ sống phạm hạnh  
Thấy được Lý Thánh đế  
Chứng ngộ Đại Niết bàn  
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. Phuṭṭhassa loka-dhammehi  
Cittaṃ yassa na kampati  
Asokaṃ, virajaṃ, khemaṃ  
Etaṃ maṅgalam'uttamaṃ.**

*Khi xúc chạm việc đời  
Tâm không động không sầu  
Tự tại và vô nhiễm  
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

**Sabbattham’aparājitā**

**Sabbattha-sotthiṃ gacchanti taṃ**

**Etam maṅgalam’uttamaṃ.**

*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

1 content	(n)	[kən'tent]	subject matter, <i>nội dung</i>
2 confine	(v)	[kən'fai]	restrict, limit, <i>giới hạn</i>
3 immense	(a)	[i'mens]	enormous, huge, <i>bao la, mênh mông</i>
4 scope for	(n)	[skəup]	potential, ability, <i>tiềm năng, khả năng</i>
5 cover	(v)	['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>
(n)		
etymologically	[eti'mɒlə'dʒi- (adv) kli]	<i>học</i>
7 in the dead of the night (idm)		<i>nửa đêm, đêm khuya thanh vắng</i>
8 locality (n)	[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>
(v)		
10 blameless (a)	['bleimləs]	innocent, <i>vô tội, trong sạch</i>
11 blessing (n)	['blesiŋ]	piece of good fortune, <i>phúc lành, hạnh phúc</i>
12 occupation (n)	[ɒkju:'peɪʃn]	job, career, profession, <i>công việc, nghề nghiệp</i>
a blameless occupation	['bleimləs]	<i>nghề trong sạch</i>
13 abide (v)	[ə'baɪd]	obey, <i>tôn trọng, tuân theo (luật lệ)</i>
abiding (a)	[ə'baɪdɪŋ]	lasting, <i>vĩnh cửu</i> long-established activity,
14 custom (n)	['kʌstəm]	<i>phong tục, tập quán</i> free from, abstain from,
15 refrain from (v)	[ri'freɪn]	<i>giải thoát khỏi</i>

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

- 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.*

• **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 *Pāli* 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**

1 oft-quoted (a)	[kwəʊtɪd]	<i>được trích dẫn</i>
2 constitute (v)	['kɒnstɪtju:t]	establish, <i>thành lập</i>
3 prosperity (n)	[prɒ'perəti]	riches, wealthy, <i>sự thịnh vượng</i>
4 auspiciousness (n)	[ɔ:s'pi]ʃəsnɪs]	luckiness , <i>điềm lành</i> the highest blessing,
5 a noble blessing		<i>phúc lành cao thượng</i>
6 opposition (n)	[ɒpə'ziʃn]	disapproval, <i>sự trái nghịch</i>



**Karannīya Metta Sutta**  
(Discourse on Loving-Kindness)

**1. Karaṇīyam’attha-kusalena**

**Yaṃ taṃ santaṃ padaṃ abhisamecca**  
**Sakko ujū ca su-h-ujū ca**  
**Suvaco c’assa mudu anatimānī.**

*Người hăng mong thanh tịnh,  
Nên thể hiện pháp lành,  
Có khả năng chất phát  
Ngay thẳng và nhu thuận  
Hiền 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**

**Appa-kicco ca sallahuka-vutti**  
**Sant’indriyo ca nipako ca**  
**Appagabho kulesu an-anugiddho.**

*Sống dễ dàng tri túc,  
Thanh đạm không rộn ràng,  
Lục căn luôn trong sáng,  
Trí tuệ càng hiển minh,*

*Chuyên cần, không quyến 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 khuddham samācare kiñci  
Yena viññū pare upavadeyyum  
Sukhino vā khemino hontu  
Sabbe sattā 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 pāṇa-bhū’tatthi  
Tasā vā thāvarā va anavasesā  
Dīghā vā ye mahantā vā  
Majjhimā rassakā aṇuka-thūlā.**

*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 ye va adiṭṭhā**

**Ye ca dūre vasanti avidūre,**

**Bhūtā vā sambhavesī vā**

**Sabbe sattā bhavantu sukhitattā**

*Hữu hình hoặc vô hình,  
Đã sinh hoặc chưa sinh  
Gần xa không kể xiết,  
Nguyện 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 paraṃ nikubbetha**

**N' ātimaññetha katthacinaṃ kañci**

**Byārosanā paṭigha-saññā**

**N'aññam'aññassa dukkham'iccheyya.**

*Đừng lừa đảo lẫn nhau,  
Chớ bắt mẫn điều gì,  
Đừng mong ai đau khổ,  
Vì tâm niệm sân si,  
Hoặc vì nuôi oán tương.*

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 puttam**

**Āyusā eka-puttam'anurakkhe**

**Evam'pi sabba bhūtesu**

**Mānasam bhāvaye aparimāṇam.**

*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 sabba lokasmiṃ**

**Mānasam bhāvaye aparimāṇam**

**Uddham adho ca tiriyañca**

**Asambādham averam asapattam.**

*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 vā**

**Sayāno vā yāvat’assavigatamiddho**

**Etaṃ satiṃ adhiṭṭheyya**

**Brahmam’etaṃ vihāraṃ idham’āhu**

*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 anupagamma**

**Sīlavā dāssanena sampanno**

**Kāmesu vineyya gedhaṃ**

**Na hi jātu gabbha-seyyaṃ punareṭī’ti.**

*Ai xā 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

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>án 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. In bewilderment	<i>vùng hoang vắng</i>





## TOPIC 3

# THE NAME OF TIPIṬAKA

### 3.1

#### The Tipiṭaka

*Tipiṭaka* 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*,

*Mahāmogallana, 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. *Dhammasaṅganī* (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. *Kathāvaṭṭhu* (Points of Controversy)

Ngữ Tông

6. *Yamaka* (Analysis of Pairs)

Song Đối

7. *Paṭṭhāna* (Causal Relations)

Vị Trí

• **Vocabulary**

1 literal	(a)	[ˈlɪtərəl]	word-for-word , letter-for-letter, <i>nghĩa đen</i>
2 expound	(v)	[ˈɪkspaʊnd]	explain detail, <i>diễn giải, trình bày chi tiết</i>
3 basket	(n)	[ˈbæskɪt]	<i>giỏ, tạn</i>
4 disciplinary		[ˈdɪsɪplɪnəri]	<i>giới luật</i>
rule/ precept		[priˈsept]	
5 lay down	(v)		write down, <i>ghi lại</i>
6 regulate	(v)	[ˈregjuːleɪt]	control sth by means of rules, <i>giữ giới</i>
7 conduct	(n)	[kənˈdʌkt]	behavior, <i>hạnh kiểm</i>
8 a collection of the discourses		[kəˈleɪʃn] [dɪsˈkɔːsɪz]	a set of the sermons, <i>bộ kinh</i>
9 preach	(v)	[pri:tʃ]	expound, teach, <i>thuyết giảng, thuyết pháp</i>
10 eminent	(a)	[ˈemɪnənt]	famous & excellent, <i>nổi tiếng và xuất chúng</i>

11	disciple (n)	[di'saipl]	follower, <i>đệ tử, môn đồ, tín đồ</i>
12	classify (v)	['klæsifai]	digest, distribute, <i>phân loại</i>
	classification (n)	[,klæsifi'keiʃn]	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 thức, tâm sở, sắc và Niết bàn*
- The three baskets **Vinaya Piṭaka, Suttanta Piṭaka and Abhidhamma Piṭaka** - *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)
- *Aṅguttara Nikāya*      Collection of Discourses with  
Serial Numbers of Facts  
Tăng Chi Bộ      (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. *Suttanipāta*      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*      *Bổn 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. *Buddhavamsa*      Phật Sử
15. *Cariyā Piṭaka*      Sở Hành Tạng
16. *Netti*      Chỉ Đạo Luận
17. *Petakopadesa*      Tạng Thích

- **The Abhidhamma Piṭaka** (7 books)

1. ***Dhammasaṅgānī*** 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*

*(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 / Ưng 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**

1 ministry	(n)	[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 ]nz]	<i>những giới luật và qui định</i>
4 dispensation	(n)	[dispenˈsei]n]	<i>sāsana, giáo pháp</i>
5 account	(n)	[əˈkaunt]	explanation, <i>diễn đạt</i> description, <i>giải thích</i>
6 promulgate	(v)	[ˈprɒmʌlgeit]	preach, teach, spread
7 compile	(v)	[kəmˈpail]	assemble, collect, <i>biên soạn, tập hợp</i>
8 distinguish	(v)	[disˈtiŋwiʃ]	differentiate, <i>phân biệt</i> , discriminate,
9 prescription	(n)	[priˈskrip]n]	<i>đơn thuốc,</i> <i>phương sách</i>
10 sermon	(n)	[ˈsɜ:mən]	sutta, doctrine
11 embody	(v)	[imˈbɒdi]	represent, <i>hiện thân</i>
embodiment	(n)	[imˈbɒdimənt]	<i>tiêu biểu</i>
12 therein	(adv)	[ðeərˈin]	in the place, <i>tại đó, trong đó</i>

13	temperament (n)	[ˈtempərəmənt]	person's character, <i>tính khí, căn cơ</i>
14	contradiction (n)	[kɒntrəˈdɪkʃn]	disagreement, <i>sự bất đồng</i>
15	statement (n)	[ˈsteɪtmənt]	expression, <i>sự diễn đạt</i> , declaration
16	misconstrue (v)	[mɪskənˈstruː]	misinterpret, <i>hiểu sai</i>
	misconstruction	[mɪskənˈstrʌʃn]	<i>sự hiểu sai</i>
17	utter (v)	[ˈʌtə(r)]	explain, reveal
18	enumerate (v)	[ɪˈnju:məreɪt]	list, <i>liệt kê</i>
19	consciousness		<i>citta, tâm, thức</i>
20	mental concomitant	[kənˈkɒmɪtənt]	<i>cetasika, tâm sở</i>
21	matter (n)		<i>rūpa, sắc</i>
22	nibbāna (n)		<i>Niết bàn</i>
23	microscopic (a)	[maɪkrəˈskɒpɪk]	extremely small, <i>chi li, chi tiết</i>
24	component (n/a)	[kəmˈpəʊnənt]	element/ constituent , <i>bộ phận, hợp thành</i>
25	minute (a)	[maɪˈnju:t]	microscopic, <i>chi tiết</i>

- 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 não 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 retrains 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 dissolution (Nibbana) goes my mind

Achieved is the end of craving

*Hồi kẻ làm nhà kia*

*Ta thấy mặt người rồi*

*Rui mè đòn dông gãy*

*Người 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 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, đáng 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 Arahantship<sup>1</sup>, 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 Samsāra.

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 exempt from the inevitable consequences of both good and bad past actions.

• **Vocabulary**

1. beget - begot - begotten	[bi'get]	<i>sinh ra, tạo ra</i>
2. ambulatory (n)	['æmbju:lətri]	walkway
3. commit an offence		<i>phạm tội</i>
4. ointment (n)	['ɔɪntmənt]	<i>thuốc mỡ</i>
5. retaliate (v)	[ri'tælieit]	<i>trả thù, trả đũa</i>
6. retributive (a)	[ri'tribjutiv]	
retributory (a)	[ri'tribju:tri]	<i>trùng phạt để báo thù</i>
7. continuative (a)	[kən'tɪnju:ətɪv]	<i>để tiếp tục, để tiếp nối, để kéo dài</i>
8. transmission (n)	[trænz'mɪʃn]	<i>sự chuyển giao</i>
9. impression (n)	[im'preʃn]	<i>dấu ấn</i>
10. exempt from	[ig'zempt]	<i>được miễn</i>
11. denote (v)	[di'nəut]	<i>có nghĩa là</i>
12. consequence (n)	['kɒnsɪkwəns]	<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. *(TK Thích Minh Châu)*

### **Story**

Maṭṭakaṇḍali, 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

1. stingy (a) ['stɪndʒi] *keo kiệt , bủn xỉn*
2. jaundice (n) ['dʒɔ:ndɪs] *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
4. divine Eye *Thiên Nhãn*



**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 phục  
Người trí làm tâm thẳng,  
Nhu thợ tên, làm tên.
34.    Như cá quăng lên bờ  
Vắt ra ngoài thủy giới  
Hãy đoạn thế lực ma.  
Tâm này vùng vẫy mạnh,

**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) *Pahātaṇṇa* is used in the sense of *pahātabba*= should be shunned.

### Vocabulary

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'tiŋkʃn]	<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.**

- Từ vườn hoa chốn hữu tình  
Kết tràng hoa đẹp phù sinh giữa đời  
Từ thân giả hợp kiếp người  
Khéo tu thiện nghiệp tích thời phước duyên.  
(HT Giác Toàn)

### *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 paeans 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**

1. heap (n) [hi:p] *đống, rất nhiều*

- |                                |  |
|--------------------------------|--|
| 2. garland (n) ['gɑ:lənd]      | <i>vòng hoa, sự chiến thắng.</i>                       |
| 3. deed (n) [di:d]             | <i>việc làm, hành động,<br/>action, human actions.</i> |
| 4. benefactress ['benifæktris] | <i>nữ mạnh thường quân,<br/>nữ đại thí chủ</i>         |
| 5. erect (v) [i'rekt]          | <i>xây dựng, dựng nên.</i>                             |
| 6. paeans of joy ['pi:ən]      | <i>bài hát hoan hỷ.</i>                                |
| 7. remark (n) [ri'ma:k]        | <i>lời nhận xét, bình luận</i>                         |
| 8. aspiration (n) [æspə'reiʃn] | <i>nguyện vọng, khát vọng,<br/>sự hít vào</i>          |



## 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 lái  
Ngàn 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.*





Verse 60 **LONG IS SAṂSĀRA 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**

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

## TOPIC 5

# ABHIDHAMMA VI DIỆU PHÁP – A-TỴ-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

1 The four <i>Paramatthas</i>		The Four Ultimate Realities, <i>4 Chân lý Tuyệt đối</i>
2 synonymous ≠ antonymous (a)	[si'nɒniməs] [æ'nɒniməs]	<i>đồng nghĩa ≠</i> <i>trái nghĩa</i>
3 mental concomitants	[kən'kɒmitənt]	<i>Cetasika, tâm sở, Sở</i> <i>hữu tâm</i>
4 arise ≠ perish	[ə'raiz 'periʃ]	rise ≠ fall, <i>sinh khởi ≠</i> <i>hoại diệt</i>
5 corporeality	[,kɔpɔ:ri'æləti]	materiality, <i>vật chất</i>

6 on account of	[ə'kaunt]	because of, by reason for
7 extinction (n)	[iks'tɪŋʃn]	ending, <i>dập tắt, đoạn diệt</i> , extinguishing
8 absolute (a)	[ˈæbsəlu:t]	complete, perfect
9 continuity (n)	[,kɒnti'nju:əti]	lastingness, <i>tính liên tục</i> , enduringness
10 Samyutta Nikāya		<i>Kinh Tương Ưng</i>

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

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

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

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

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)

*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 *cõi vô sắc giới*
5. The supramundane (transcendental) level *cõi siêu thế*
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 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 cittas* 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. *Brahmās* 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 (*arammana*) 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 có thể phát triển chúng càng nhiều thì có phải chúng ta càng sẽ lớn mạnh hơn không?*

### • Vocabulary

1. property (n) [ 'prɒpəti] tài sản, vật sở hữu; thuộc tính đặc tính
2. analogous (a) [ ə'næləgəs] tương tự
3. simile (n) [ 'simili] giống nhau
4. indispensable (a) [,ɪndɪs'pensəbl] tuyệt đối cần thiết

• **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* (*sāt na*). *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**

1	judge	(v)	[ˈdʒʌdʒ]	consider, identify, <i>xét đoán, xác định</i>
2	aspect	(n)	[æspɛkt]	outlook, sector, side, <i>lĩnh vực, khía cạnh</i>
3	equivalent	(a)	[iˈkwɪvələnt]	equal, <i>tương đương</i>
4	apparent	(a)	[əˈpærənt]	obvious, clear, <i>rõ ràng</i>
5	accumulate	(v)	[əˈkju:mjuleɪt]	collect, gather, <i>tích lũy</i>
6	mass	(n)	[mæs]	great deal, plenty, <i>khối lượng</i>
7	inter - convertible	(a)	[,ɪntə-kənˈvɜ:təbl]	exchangeable, <i>hoán chuyển nhau</i>
8	identical	(a)	[aɪˈdentɪkəl]	same, exactly alike <i>giống hệt nhau, đồng nhất</i>
9	incessantly	(adv)	[ɪnˈsesnli]	endlessly, forever, unceasingly, <i>không ngừng</i>
10	interval	(n)	[ˈɪntəvəl]	<i>khoảng cách không gian &amp; thời gian</i>
11	endure	(v)	[ɪnˈdju:ə(r)]	last, remain, <i>kéo dài, tồn tại</i>
12	interdependent	(a)	[,ɪntədiˈpendənt]	(to be) connected, <i>phụ thuộc, nương lẫn nhau</i>

## 5.5

### The Four Mahāhbūtas (The Four great Essential / The Four great Elements)

1. *Pathavī* = 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* = 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** – 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** = 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**

1 Four <i>Mahāhbūtas</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>tính cứng ≠ tính mềm</i>
5 tri-dimensional extension		<i>sự giãn nở ba chiều</i>
6 occupation	(n)	<i>việc choán chỗ, nghề nghiệp</i>
7 solid-body	(n)	<i>vật rắn</i>
8 nuclear	(n)	<i>hạt nhân</i>
9 cohere	(v)	<i>kết dính vào nhau</i>
10 cohesion/ cohesiveness		<i>sự kết dính, tính kết dính</i>
	(n)	
11 the element of cohesion		<i>nguyên tố kết dính</i>
12 fluid	(a)	<i>lỏng</i>
13 fluidity	(n)	<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	(n)	<i>tính chất sống động</i>
19 maturity	(n)	<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,	<i>sự đu đưa</i>
25 rotation	<i>sự quay</i>
26 pressure (n)	<i>sức ép</i>
27 Viz ( tiếng La tinh videlicet)	<i>tức là, đó là, nghĩa là</i>

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

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

(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, dầu 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?
10. 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 *khaṇa*”.
7. *Kamma*, *citta*, *utu* and *āhāra* are 4 main sources from which *rūpa* is constantly produced.
8. *Rūpa* lasts for 17 conscious moments.
9. What is formed is impermanent.
10. *Rūpa* and *nāma* are not connected.





## TOPIC 6

# TIRATANA THE TRIPLE GEM/ THREE JEWELS

### 6.1

## The Triple Gem

*Ratana* in Buddhism can be considered as an object which is highly honoured 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 happen to see and hear the Buddha's teachings can gain knowledge (*paññā*) and peace of mind. The sight of the Buddha can bring peace and happiness to them 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 recognize 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 Buddha, we can accumulate a great deal of merits. So we Buddhists recognize 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. The Sangha is incomparable in morality, concentration and wisdom. We can accumulate a great deal of merits so we Buddhists recognize the *Sangha* as a *Ratana*.

(Ref: *The Teaching of the Buddha*)

• **Vocabulary**

1 The Triple	[‘tripl]	<i>Tiratana,</i>
Gem	[dʒemz]	<i>Tam Bảo</i>
The Three		
Gems/ Jewels	[‘dʒu:əl]	
2 honored (a)	[‘vɒnəd]	respectable, <i>đượ</i> <i>kính trọng</i>

3	adorable	(a)	[ə'dɔ:rəbl]	loveable, lovely, <i>tôn quý</i>
	adore	(v)	[ə'dɔ:(r)]	love very much
	adoration	(n)	[,ædə'reɪʃn]	
4	worth of		[wɜ: θ]	<i>giá trị vô lượng</i>
	infinitive		[ˈɪnɪnətɪv]	
5	superior	(a)	[su:'piəriə(r)]	higher in rank, <i>tôi thượng</i>
6	knowledge	(n)	[ˈnɒlɪdʒ]	<i>paññā, tri kiến</i>
7	here & there / here & hereafter			the life after death, <i>kiếp này và kiếp sau</i>
8	morality	(n)	[mə'ræləti]	<i>sīla, giới</i>
9	concentration		[,kɒnsn'treɪʃn]	<i>samādhi, định</i>
10	wisdom	(n)	[ˈwɪzdəm]	<i>paññā, tuệ</i>
11	accumulate		[ə'kju:mjuleɪt]	store, pile up, <i>tích lũy</i>
		(v)		
12	merit	(n)	[ˈmerɪt]	worthiness, <i>công đức</i>
13	venerate(v)		[ˈvenərəɪt]	respect, worship, <i>tôn kính</i>
14	The four Path- consciousnesses		[pa:θ]	<i>4 Magga – 4 Đạo</i>
15	The four Fruition- consciousnesses		[fru:'ɪʃn]	<i>4 Phala – 4 Quả</i>
16	appraise	(v)	[ə'preɪz]	estimate, <i>ước lượng</i>
17	the worldly			<i>dục lạc thế gian</i>

- pleasure
- 18 The Nine Chín Ân đức  
 Supreme [su'pri:m]  
 Attributes [ə'tribju:ts]
- 19 to take refuge in The Three Jewels *quy y Tam bảo*  
 to seek refuge in the Triple Gem  
 to go to the Triple Gem for refuge  
 to take refuge in the Buddha, the Dhamma  
 and the Sangha

• **Answer the following questions**

1. What is Ratana in Buddhism?
2. How many Ratana are there in Buddhism?
3. What is the Buddha endowed with?
4. What can you accumulate by venerating the Buddha?
5. What does the Dhamma mean?
6. What is the Saṅgha endowed with?
7. The Sangha is comparable in morality, concentration and wisdom, isn't it?



## 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 *Sangha*. They 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 6<sup>th</sup> 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**

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

• **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, Sammāsambuddho, Vijjācaraṇa-sampanṇo, Sugato, Lokavidū, Anuttaro, Purisadammasārathi, Satthā devamanussānaṃ, Buddho, Bhagavā.**

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 Kiến 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 taming 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, Paccatam veditabbo viññūhi'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 đặc 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

**Supaṭipanno bhagavato sāvakaṅgho**

**Ujupaṭipanno bhagavato sāvakaṅgho**

**Ñāyapaṭipanno bhagavato sāvakaṅgho**

**Sāmīcipaṭipanno bhagavato sāvakaṅgho**

**Yadidaṃ cattāri purisayugāni**

**Aṭṭha purisapuggalā.**

**Esa bhavagato Sāvakaṅgho: Āhuneyo, Pāhuneyo,  
Dakkhineyo, Añjali- karaṇīyo**

**Anuttaraṃ puññakkhettaṃ lokassa.**

- (1) **Supaṭipanno bhagavato sāvakaṅgho** - 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 sāvakaṅgho** - 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 Thinh 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 Thinh văn đệ tử Phật tu hành xứng đáng được đánh lễ. Các vị có bốn đôi và tám bậc Thánh.*

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

*Xứng đáng thọ lãnh cúng dường từ người phương xa.*

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

*Xứng đáng thọ lãnh cúng dường của tín thí.*

(7) **Dakkhineyyo** - 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) **Añjali-karaṇīyo** - 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 lokassa** - 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 (good at) 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 *Ajâtassattu* 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**

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

7 patricide (n)	[ˈpætrɪsaɪd]	<i>bồi rổi</i> the act of killing one's own father, <i>hành động giết cha</i>
8 pay homage to sb (v)	[ˈhɒmɪdʒ]	<i>đánh lễ</i>
9 the lowest in eight nirayas		<i>Maha Avi. Đại A-tỳ (tầng thấp nhất trong tám tầng địa ngục)</i>
10 cauldron hell	[ˈkɔːldrən]	<i>Cobakumbai, địa ngục vạc dầu</i>
11 be endowed with (a)	[ˈɪndaʊd]	<i>được (trời) phú cho khả năng, đức tính</i>
12 influence on (n/v)	[ˈɪnfluː əns]	<i>effect / to affect, ảnh hưởng</i>
13 conform (v)	[kənˈfɔːm]	<i>giữ, tuân theo, phù hợp</i>
14 tread – trodden (v)	[tred]	<i>set down the foot, step, walk, bước chân lên, giẫm lên</i>
15 initial (a)	[ɪˈnɪʃl]	<i>happening at the beginning, 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, khỏe mạnh về thể chất và tinh thần, tình cảm thân thiện với hội chúng, đủ đầy 5 giác quan.*

• **Answer the following questions**

1. Why can't a Buddhist be reborn in the 4 lower realms?
2. List ten qualities a Buddhist has if he's reborn as a human being or a Deva.
3. What did the Buddha say in the Velama Sutta?
4. Why wasn't the King *Ajātassattu* reborn in a *Mahā Avi*?
5. Will the King *Ajātassattu* become a Pacceka Buddha?  
Why?
6. List the 8 benefits a Buddhist can enjoy in hereafter.
7. Is taking refuge in the Triple Gem the first step to the Middle Path?
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 *Sangha* 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 Gems, 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 speak 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, restraint in thoughts, words and deeds.

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**

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

12 shame (n)	[ʃeim]	<i>hiri</i> – humiliation, <i>tâm (xấu hổ)</i>
13 conscience (n)	[ˈkɒnʃəns]	<i>ottappa</i> – sense of right and wrong, <i>quý</i> <i>(lương tâm)</i>
14 The four Apāya		the four lower realm
15 tolerance & reasoning	[ˈtɒlərəns]	<i>khoan dung &amp; suy</i> <i>luận</i>
16 intellect & moral (n)	[ˈintələkt]	intelligence & ethics <i>trí tuệ &amp; đạo đức</i>
17 thought – word-deeds (n)		mind-speech-action, <i>y - khẩu - hành</i>
18 lay men / women		<i>cư sĩ nam / nữ</i>
19 novice (n)	[ˈnɒvɪs]	<i>sāmanera, sa-di</i>
20 Monks & Nuns (n)		<i>bhikkhus &amp;</i> <i>bhikkhunīs</i>
21 cultivate (v)	[ˈkʌltiveɪt]	develop, <i>tu tập</i>
22 meritorious deed	[ˌmeriˈtɔːriəs]	wholesome deed <i>thiện nghiệp</i>
23 unconfused(a)	[ˌʌnkənˈfjuːzd]	peaceful, <i>an lành</i>
24 assembly (n)	[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?





## 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 *Sangha*. 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

1 volition	(n)	[və'liʃn]	wish, desire, <i>tác ý</i>
2 Three training			<i>Tam Vô lậu học</i>
(morality,			<i>(Giới, Định, Tuệ)</i>
concentration,			
wisdom)			
3 Threefold			<i>Ba chi</i>
divisions		[di'viʒnz]	observance
4 commandment	(n)	[kə'mɑ:ndmənt]	<i>lời răn, lời dạy</i>
5 impose on	(v)	[im'pəuz]	enforce, <i>áp đặt</i>
6 the moral conduct		[ˈkɒndʌkt]	behavior
7 faith and		[fei θ]	belief & knowledge
understanding	(n)		<i>niềm tin &amp; tri 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 saṃvara sīla* (Virtue of training precepts)

*Pātimokkhasaṃvarasīla* 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 fear in the slightest fault and trains himself by undertaking the precepts of training.

#### 2. *Indriya saṃvara sīla* (Restraint of senses)

*Indriya saṃvara 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 hears, 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

1 repulsion	(n)	['ri'pʌl]n]	disgusting, <i>sự chán ghét</i>
2 manner	(n)	['mænə(r)]	<i>cách hành xử</i>
3 requisites	(n)	['rekwizits]	<i>tứ vật dụng</i>
4 scheming	(n)	[ski:miŋ]	implication, <i>muu đồ</i>
5 hint	(n)	[hint]	demean, <i>ám chỉ, gợi ý</i>
6 belittle	(v)	[bi'litl]	<i>coi nhẹ, chê bai</i>

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

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- pañña*                      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 virtue is the forerunner of *Pātimokkha samvara sīla*? *faith (saddhā)*
5. What is the restraint of senses?
6. What virtue is the forerunner of *Indriya samvara sīla*? *mindfulness (sati)* .
7. What is the virtue of livelihood purification?
8. What virtue is the forerunner of *Ājīvapārisuddhi sīla*? *effort (virīya)*
9. What is the virtue concerning 4 requisites?
10. What virtue is the forerunner of *Paccayasannissita sīla*? *wisdom (pañña)*

## 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

1 civilized	[ˈsivələizd]	cộng đồng văn minh
community	[kəˈmju:nəti]	
2 mutual (a)	[ˈmju:tʃuəl]	<i>lẫn nhau</i>
3 spirit (n)	[ˈspirit]	



spiritual	[spi'ritʃuəl]	state of mind, <i>tâm linh</i>
journey		<i>hành trình tâm linh</i>
4 diligent (a)	[di'lidʒənt]	industrious, <i>trì tâm, chuyên cần</i>
5 commandment (n)	[kə'ma:ndmənt]	law given by God, <i>lời răn của Chúa</i>
6 divine (a)	[di'vain]	saintly, celestial. <i>Thần thánh</i>
7 command (v/n)	[kə'ma:nd]	order, direct, <i>chỉ huy</i>
8 impose on (v)	[im'pəuz]	take advantage of sb unfair, <i>áp đặt</i>
9 voluntary (a)	['vɒləntri]	non compulsory,
10 body, speech & mind (n)	[spi:tʃ] [maɪnd]	<i>tự nguyện thân, khẩu và ý</i>
11 thoughts, (n) words & deeds	[wɜ:dz]	<i>ý, khẩu và hành</i>
12 The Five Ennobles	[i'nəublz]	<i>5 điều Cao thượng</i>
13 unjust & wicked actions	['wikid]	unwholesome actions,
14 impart (v)	[im'pa:t]	<i>nghiệp bất thiện truyền đạt, đem lại</i>
15 tolerant (a)	['tɒlərənt]	give forgiving, <i>tha thứ, khoan dung</i>

16 bloom	(v)	[blu:m]	produce flowers
17 calm	(a)	[ka:m]	serene, tranquil, <i>an tĩnh</i>
16 serene	(a)	[sə'ri:n]	calm and peaceful
serenity	(n)	[si'renəti]	calmness & peace <i>an tĩnh &amp; an lạc</i>
17 grace	(n)	[greis]	politeness, <i>lịch sự</i>
18 boldness	(n)	[bəuldnəs]	bravery & confidence <i>dũng cảm &amp; tự tin</i>
19 indispensable to sth for doing sth	(a)	[indi'spensəbl]	absolutely necessary <i>thiết yếu</i>
20 moral code		[kəud]	<i>quy ước đạo đức</i>
21 apply for	(v)	[ə'plai]	concern or relate to, <i>tác ý, hướng đến</i>
22 motive	(n)	[məutiv]	reason for doing sth, <i>động cơ</i>
23 crude passions		[kru:d] [pæfnz]	<i>dục lạc thô thiển</i>
24 abide	(v)	[ə'baid]	promise, <i>giữ lời</i>
25 admonish	(v)	[əd'mɒniʃ]	advise strongly, <i>khuyến bảo</i>
26 faculty	(n)	[fæklti]	<i>khả năng</i>
27 abstain from refrain from		[əb'stein] [ri'frein]	keep yourself from, <i>tránh xa</i>
abstinence from		[əb'stinəns]	
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. Who observe the Five Precept?
2. Is it easy to control the Five Precepts in the daily life?
3. Does the person accept precepts without being forced?
4. Why does a person observe precepts in all his life?
5. List 5 precepts a Buddhist takes.
6. What are the Five Ennobles?
7. What can a Buddhist bring peace and happiness to all living being for?
8. What does a Buddhist observe the 5 Precepts for?
9. What is the basic practice in Buddhism?





## 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**

1 custom	(n)	['kʌstəm]	tradition, maners, <i>tập quán, truyền thống</i>
customary	(a)	['kʌstəməri]	traditional
2 cut off	(v)		eliminate, remove
3 demand	(n)	[di'mand]	need, <i>nhu cầu</i>
4 material and sensual demands			<i>nhu cầu về vật chất và dục lạc</i>

5 taking food after the sunset			<i>ăn phi thời (sau ngọ)</i>
6 seemly (a)	[ˈsi:mli]		suitable, <i>thích hợp</i>
≠ unseemly			unsuitable
7 garland (n)	[ˈga:lənd]		<i>vòng hoa</i>
8 unguent (n)	[ˈʌŋgwənt]		cosmetics, <i>son phấn</i>
9 resume (v)	[riˈzju:m]		restart, begin again
10 enslave (v)	[inˈsleiv]		<i>đắm chìm</i>
11 earnest (a)	[ˈɜ:nɪst]		serious and sincere, <i>ngghiêm túc</i>
12 merit (n)	[ˈmerɪt]		<i>công đức</i>
meritorious act	[meriˈtɔ:riəs]		<i>thiện nghiệp</i>
13 the lives hereafter			the coming lives, <i>kiếp sau</i>

• **Answer the following questions**

1. Mention the practice of devotees in observing the Eight precepts.
2. What is the purpose of observing the Eight precepts?
3. List the Eight precepts.
4. Why do the devotees only keep these precepts for a short period?
5. The basic precepts are unnecessary in meditation, are they? Why?





## 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 rest. It makes man honest and truthful.

The fifth intends to 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 five 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 pharivā 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 monk. 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 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

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 (v)	[stænd]	support, <i>hỗ trợ</i>
5 foundation (n)	[faun'deiʃn]	basic , starting point <i>nền tảng, căn bản</i>
6 formulate (v)	[ˈfɔ:mju:leit]	express one’s idea,

7 promulgate (v)	[ˈprɒmʌlgeɪt]	<i>đề ra, diễn đạt</i> announce, <i>ban hành</i>
8 lay down (v)		write down
9 cease (v)	[si:s]	stop, come an end
10 offence (n)	[əˈfens]	crimes, <i>tội ác</i>
11 ascetic life	[əˈsetɪk]	noble life, <i>đời sống phạm hạnh</i>
12 eradicate (v)	[ɪˈrædɪkeɪt]	get rid of, eliminate
13 enhance (v)	[ɪnˈhɑːns]	increase, intensify, <i>nâng cao</i>
14 faith (n)	[feɪθ]	religious belief
15 proceed on (v)	[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 (v)	[prəˈməʊt] [ˈprɒpəgeɪt]	raise and spread, <i>hoàng dương (truyền bá và tán thán)</i>
20 the cornerstone	[ˈkɔːnəstəʊn]	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. **Buddhaṃ saranaṃ gacchāmi**  
**Dhammaṃ saranaṃ gacchāmi**  
**Saṅghaṃ saranaṃ gacchāmi**
  2. **Dutiyampi Buddhaṃ saranaṃ gacchāmi**  
**Dutiyampi Dhammaṃ saranaṃ gacchāmi**  
**Dutiyampi Saṅghaṃ saranaṃ gacchāmi**
  3. **Tatiyampi Buddhaṃ saranaṃ gacchāmi**  
**Tatiyampi Dhammaṃ saranaṃ gacchāmi**  
**Tatiyampi Saṅghaṃ saranaṃ 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 pharivā 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 on 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) **Uposatha sīla** – The Eight Precepts observed on Uposatha 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 (*samsāra*) 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 recipient 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 suffering of all beings and the way how to eradicate the greed (*lobha*).

### • Vocabulary

1 generosity	(n)	[dʒenə'rɒsəti]	<i>hào phóng, rộng</i>
≠ selfishness		['selfɪʃnəs]	<i>lượng ≠ ích kỷ</i>
2 dāna and sīla			<i>cúng dường (bố thí) &amp; trì giới</i>



3 charity	(n)	[ˈtʃærəti]	financial assistance <i>từ thiện, bố thí</i>
4 volition	(n)	[vəˈliʃn]	will, <i>tác ý, ý chí</i>
5 non-greed mind		[gri:d maɪnd]	<i>tâm vô tham</i>
6 loving-kindness			<i>lòng từ</i>
7 respect	(n)	[riˈspekt]	admiration, <i>kính trọng</i>
8 forsake, forsook		[fəˈseɪk]	give up, <i>xã bỏ</i>
- forsaken	(v)		
9 property	(n)	[ˈprɒpəti]	possession, <i>tài sản</i> belongings
10 recipient of sth		[riˈsɪpiənt]	receiver, <i>người thọ</i> <i>nhận</i>
11 donor	(n)	[ˈdɒnə(r)]	supporter, giver, <i>người bố thí, cúng</i> <i>dường</i>
12 donate sth to sb	(v)	[dəʊˈneɪt]	offer, provide, <i>bố</i> <i>thí, cho, cúng dường</i>
donation	(n)	[dəʊˈneɪʃn]	gift, contribution
13 acquire	(v)	[əˈkwaɪə(r)]	gain, obtain, <i>đạt được</i>
14 merit & virtue		[ˈvɜ:tʃu:]	<i>công đức</i>
15 delight & rejoicing	(a)	[diˈlaɪt] [riˈdʒɔɪsɪŋ]	pleasure & happiness <i>hoan hỷ</i>
16 gladness	(n)	[ˈglædnəs]	<i>hài lòng</i>
17 aspire to sth		[əˈspaɪə(r)]	<i>khao khát</i>
18 basis	(n)	[ˈbeɪsɪs]	background

19	contemplate(v)	[ˈkɒntempleɪt]	observe, <i>suy ngẫm, quán xét</i>
	contemplation (n)		observation, <i>sự quán chiếu</i>
20	foremost (a/adv)	[ˈfɔːməʊst]	<i>lỗi lạc nhất, xuất sắc</i>
21	be enacted (v)	[iˈnæktɪd]	perform, <i>thực hiện</i>
22	accomplish (n)	[əˈkʌmplɪʃ]	achieve, attain, <i>đạt được, hoàn tất</i>
	accomplishment		achievement
23	do away with sth (v)		get rid of, destroy abolish, eradicate
24	accrue (v)	[əˈkruː]	accumulate
25	formula (n)	[ˈfɔːmjulə]	method, mode, <i>công thức, thể thức</i>
26	recite (v)	[riˈsaɪt]	read sutta, <i>tụng kinh</i>

(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 recipient has already done away with greed, anger and ignorance

*Đồng thời, người thọ nhận đoạn diệt 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 công đức tối thượng để đạt đến cứu cánh tối thượng.*

- |  |              |
|--|--------------|
| 1. Perfection in Giving or Liberality  | (Dānapāramī) |
| <i>Công hạnh viên mãn về Bố thí</i>    |              |
| 2. Perfection in Morality              | (Sīlapāramī) |
| <i>Công hạnh viên mãn về Trì giới.</i> |              |
| 3. Perfection in Wisdom                | (Paññā)      |
| <i>Công hạnh viên mãn về Trí Tuệ.</i>  |              |
| 4. Perfection in Renunciation          | (Nekhamma)   |
| <i>Công hạnh viên mãn về Viễn Ly</i>   |              |
| 5. Perfection in Energy                | (Viriya)     |
| <i>Công hạnh viên mãn về Tinh tấn</i>  |              |
| 6. Perfection in Patience              | (Khanti )    |

- Công hạnh viên mãn về Nhẫn nhục.*
7. Perfection in Truthfulness (Sacca)  
*Công hạnh viên mãn về Chân thật*
8. Perfection in Resolution (Adhitthāna)  
*Công hạnh viên mãn về Kiên định.*
9. Perfection in Loving-Kindness (Mettā)  
*Công hạnh viên mãn về Lòng từ*
10. Perfection in Equanimity (Upekkhā)  
*Công hạnh viên mãn về Hành xả*

• **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 suffering 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**

1 Kamma (Pāli)		deeds, <i>nghiệp</i> ,
Karma (Sankrit)		<i>hành động</i>
2 neutral (a)	[’nju:trəl]	<i>trung tính, trung lập</i>
3 intentional (a)	[in’tenʃnəl]	deliberate , <i>tác ý ≠</i>
≠ unintentional		unintended, <i>ko chủ ý</i>
4 mental, verbal	[’mentl]	intellectual, oral &
&	[‘və:bl]	bodily
physical	[’fizikl]	
5 fatalism (n)	[’feitəlizm]	<i>thuyết định mệnh</i>
6 fate (n)	[feit]	destiny, <i>số phận</i>
7		
predetermination	[pri:di’tɜ:mi	<i>thuyết tiên định</i>
(n)	’neiʃn]	
8 dominate (v)	[‘dɒmineit]	reign, dominate,
		govern, <i>chi phối,</i>
		<i>thống trị</i>

9 effect	(n)	[i'fekt]	result, consequence, <i>kết quả, hậu quả</i>
10 The law of Cause and Effect			<i>Luật Nhân Quả</i>
11 equality ≠ inequality (n)		[i'kwɒləti]	fairness, equivalence, <i>sự bình đẳng ≠</i> unevenness, <i>bất</i> <i>bình đẳng</i> change, <i>sự thay đổi</i>
12 variation (n)		[veəri'eɪn]	<i>kết quả của sự ngẫu</i>
13 the result of blind chance			<i>nhiên mù quáng</i> gene, <i>di truyền</i>
14 heredity (n)		[hə'redəti]	nearest in time,
15 proximate (a)		['prɒksimət]	<i>xấp xỉ, sát gần</i> isolated, <i>hẻo lánh,</i> <i>xa xôi</i>
16 remote (a)		[ri'məʊt]	paradise ≠ niraya
17 heaven ≠ hell (n)		['hevŋ]	<i>thiên đàng</i> <i>địa ngục</i> the owner, <i>chủ</i>
18 the master (n)		['ma:stə(r)]	<i>kẻ thừa tự nghiệp</i>
19 the child of his own destiny			

• **Answer the following questions**

1. What does Kamma mean in Pāli? In general sense? In ultimate sense?



2. What did the Buddha say about kamma in Aṅguttara 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 will.

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 is 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            *nói dối, nói sai trái*
2. Slandering            *lời vu khống, vọng ngữ*
3. Harsh speech           *lời thô bạo, cục cằn, ý ngữ*
4. Vain speech            *lời phù phiếm*
5. Non-covetousness *alobha* – non greed, *vô tham*
6. Perform (v)            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                  | strength / <i>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-viññāna*) 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 *saṃsāra*. 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**

1 rebirth	(n)	[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	(n)	[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	(n)	[dʒi:n]	<i>di truyền</i>
genetic	(a)	[dʒə' netik]	<i>thuộc về di truyền</i>
7 relinking consciousness			<b><i>paṭisandhi-viññāṇa</i></b> <i>kiết sanh thức</i>
8 hungry ghost		[hʌŋri gəʊst]	<b><i>peta</i></b> , <i>ngạ quỷ</i>



9 woeful sphere	[ˈwəʊlf]	(woeful= very bad) <i>cảnh giới ngã quý</i>
10 perceive (v)	[pəˈsi:v]	receive , <i>thọ nhận</i>
11 likewise (adv)	[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 (*pantisandhi-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 (*saṃsedaja*), 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 paṭsandhi*), rebirth in the Fine material planes (*rūpāvacara paṭisandhi*), and rebirth in the Immaterial planes (*arūpāvacra 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 dead is extremely important; it plays a decisive role in giving bad or good rebirth.

• **Vocabulary**

1 doctrine	(n)	['dɒktrin]	tenet, dogma, <i>giáo lý, học thuyết</i>
2 theory	(n)	['θiəri]	thesis, <i>lý thuyết</i> <i>sự kiện có thể thăm</i>
3 verifiable fact		['verifaɪəbl]	<i>tra</i>

		<i>nguyên lý cơ bản</i>
4 fundamental	[,fʌndə'mentl]	
tenet	['tenit]	viewpoint
5 perspective (n)	[pə'spektiv]	<b><i>nāma-rūpa</i></b>
6 mentality-	[men'tæləti-	<i>đanh – sắc</i>
materiality (n)	mə,tɪəri'æləti]	<i>nhân duyên</i>
7 causes and conditions		rebirth, renaissance
8 reincarnation (n)	[,ri:ɪnkɑ:'neɪn]	transmigration, <i>sự đầu thai, sự sống lại tiến trình tâm</i>
9 cognitive process	['kɒgnətɪv ]	spirit, <i>linh hồn</i>
10 a soul (n)	['prəʊsɪz]	hidden, not visible ,
11 latent (a)	[soul]	<i>ngủ ngầm</i>
	['leɪtnt]	(outside), <i>tha nhân</i>
12 external beings		(power), <i>tha lực</i>
13 external forces	[eks'tɜ:nl]	<b><i>cuti, tâm tử</i></b>
14 death	[fə:sɪz]	
Consciousness		<i>tâm Động tốc</i>
15 <b><i>Javana</i></b>		<b><i>aṇḍaja, noãn sanh</i></b>
16 egg-born beings		<b><i>jalābuja, thai sanh</i></b>
17 womb-born beings	[wu:m]	<b><i>samsedaja, thấp sanh (nơi ẩm thấp)</i></b>
18 moisture-born	['mɔɪstʃə(r)]	<b><i>opapātika, hóa sanh</i></b>

beings		
19 spontaneous birth	[spɒn'teɪniəs]	<b><i>apāya paṭisandhi.</i></b> <i>cõi khố</i>
20 woeful planes	['wu:fl pleinz]	
21 the rebirth-consciousness	- <b><i>pantisandhi-citta</i></b>	<i>tâm tục sinh, kiết sanh thức</i>
		the relinking consciousness - <i>thức nối liền</i>
22 sixteen <b><i>Bhavaṅga</i></b> thought-moments		<i>16 sát na tâm Hộ kiếp</i>
23 the Mind-door apprehending consciousness		
	<b><i>Manodvārāvajjana</i></b>	<i>Ý môn Hương tâm</i>
24 sensuous blissful planes		
	<b><i>kāmasugati paṭsandhi</i></b>	<i>cõi dục</i>
25 the Fine material planes		
	<b><i>rūpāvacara paṭisandhi</i></b>	<i>cõi sắc giới</i>
26 the Immaterial planes		
	<b><i>arūpāvacra paṭisandhi</i></b>	<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  $\neq$  sadness / unhappiness
8. pleasant  $\neq$  unpleasant
9. reward  $\neq$  penalty
10. foolish  $\neq$  wise
11. fair  $\neq$  unfair
12. equality  $\neq$  inequality
13. believe  $\neq$  disbelieve
14. responsible  $\neq$  irresponsible
15. hell  $\neq$  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.







## *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!