

BUDDHISM
THROUGH
ENGLISH READING

for
Diploma Entrance Examination

2019

BOOK II

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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, Thiền trong Phật giáo, Phật giáo và xã hội, v.v
3. Oral Examination – Phần vấn đáp được thi vào buổi chiều sau khi đã thi xong phần giáo lý cơ bản. Thí sinh phải trả lời khoảng 5 câu liên hệ đến giáo lý của Đức Phật, đến cuộc sống và kinh nghiệm trong hành thiền.

Nếu trúng tuyển, thí sinh sẽ được nhà trường 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-Khuru Hộ Pháp)

PUÑÑĀ NUMODANĀ

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

HỒI HƯƠNG PHƯỚC BÁU

*Do sự phước báu mà chúng
con đã trong sạch làm đây.
Xin hồi hương đến thân
bằng quyến thuộc đã quá
vãng, cầu mong cho các vị
ấy hằng được sự yên vui (3
lần)*

PATTHANĀ

**Idaṃ vata me puññaṃ
Āsavakkhaya vahaṃ hontu**

NGUYỆT

*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 SIX BUDDHIST COUNCILS

1.1

The Six Buddhist Councils

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

The first Buddhist synod was held at the Mount *Vebhāra* near *Rājagaha* after the demise of the Buddha. It was headed by the Ven. *Mahākassapa* and supported by King *Ajātasattu*. It lasted for 7 months.

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

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

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

The fifth Buddhist Synod was held in Mandalay in Myanmar in November 1871. It was headed by Ven. *Jagarabhivaṃsa* and supported by King *Mindon*. At the end of this synod, the whole Tipiṭaka was inscribed on 729 marble slabs in the precinct of *Lokamarajina* Pagoda at the

foot of the Mandalay Hill. It took seven years six months and fourteen days to finish this work. Then, Pāli texts were translated into the Burmese language.

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

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

• Vocabulary

1 undergo (v)	[ʌndə'gəu]	experience sth, <i>trải qua</i>
2 a series of attacks	[ə'tæks]	<i>những cuộc công kích, tấn công</i>
3 heresy (n)	['herəsi]	a belief that against the principle, <i>dị giáo</i>
4 heretic (n)	['herətik]	<i>kẻ ngoại đạo</i>
heretical teacher	[hə'retikl]	<i>ngoại đạo sư</i>
5 challenge (v/n)	['tʃæləndʒ]	<i>thách thức</i>

6 speak well / ill of sb (v)		say good or bad things about sb, <i>nói xấu hay tốt về ai</i>
7 insult (v)	[in'sʌlt]	abuse, be rude to, <i>xúc phạm</i>
8 with a view to sth / to doing sth		with attention or hope of doing sth, <i>với ý định hay hy vọng làm gì</i>
9 perpetuate(v)	[pə'petʃueit]	eternalize, keep alive, <i>làm cho bất diệt</i>
10 The Buddha's <i>sāsana</i>		The Buddha's teachings, <i>Giáo pháp</i>
11 wax and wane (idm)	[wæks weɪn]	<i>thịnh suy</i>
12 learned (a)	[ˈlɜ:nɪd]	<i>học thức, thông thái</i>
13 endeavor (v/n)	[ɪn'devə(r)]	try , attempt
14 out of = due to		thanks to, because of
15 The Buddhist synods	[ˈsɪnədz]	The Buddhist councils <i>Các kỳ Kiết tập</i>
16 head (v)	[hed]	lead, be first, <i>chủ trì</i>
17 support (v)	[sə'pɔ:t]	assist, <i>hộ trì, ủng hộ</i>
18 modify (v)	[ˈmɒdɪfaɪ]	adjust, change, <i>sửa đổi</i>
19 corruption (n)	[kə'rʌpʃn]	dishonest or illegal behavior, <i>sự mục nát, sự suy đồi</i>
20 mission (n)	[ˈmɪʃn]	duty, obligation, <i>sứ mệnh</i>

21	declination (n)	[dekli'nei]n]	degeneration, <i>sự suy tàn, sự suy thoái</i>
22	mindfulness,	[ˈmaidflnəs]	<i>sati, chánh niệm</i>
23	concentration	[kənsn'trei]n]	<i>samādhi, định</i>
24	wisdom	[ˈwizdəm]	<i>paññā, tuệ</i>
25	inscribe (v)	[inskraib]	to write or cut words etc. onto sth, <i>viết hay khắc lên vật gì</i>
26	palm (n)		<i>lá cọ</i>
	(papyrus) leaves		a thick flat piece of
27	slab (n)	[slæb]	stone, <i>phiến đá</i>
28	marble (n)	[ˈma:bl]	<i>cẩm thạch</i>
29	precinct (n)	[ˈprisi:ŋkt]	area, sector, boundary, <i>khu vực, ranh giới</i>
30	Pāli texts		<i>văn bản Pali</i>
31	delegate (n)	[ˈdeligeit]	deputy, representative, <i>đại biểu</i>
32	summit (n)	[ˈsʌmit]	conference, <i>hội nghị</i>
33	The State Peace & Development Council		<i>Hội nghị Phát triển và Hòa bình</i>

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

perpetuation of Buddhism, Buddhist synods are the most remarkable.

→ Vì thế, các nhà vua và những dân tộc mộ đạo cùng với những vị tỳ kheo uyên bác đã cố gắng hệ thống Phật pháp để bảo vệ và làm cho Phật pháp được trường tồn. Bởi vì những nỗ lực cho sự bất diệt của Phật giáo, những kỳ hội nghị Kiết tập kinh điển trở thành những sự kiện đáng lưu ý nhất

- **Answer the following questions**

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

Place	The head	The supporter	Reasons	Time
I The Mount Vebhāra	Ven. Mahā-kassapa	King Ajātasattu		7 months (after the demise of the Buddha)
II Vesali	Ven. Yasa	King Kālāsoka	Vajian Bhikkhus	8 months (in 443 B.C)

			(unlawful modification)	
III Pātaliputta	Ven. Moggaliputta Tissa	Great Emperor Asoka (9 missions to 9 different places)	60,000 ascetics (the corruption of heretical view)	9 months (in 308 B.C)
IV Malaya (Sri Lanka) (on papyrus leaves)	Ven. Mahā Dhamma-rakkhita	King Vattgāmani	Declination of the power of mindfulness concentration, wisdom	One year (94 B.C)
V Myanmar Mandalay) (729 marble slabs in the precinct of Lokamarajina Pagoda at the foot of the	Ven. Jagarabhi-vamsa	King Mindon (Pali text were translated into Burmese language)		7 years and 6 months and fourteen days (in November 1871)

Mandalay Hill)				
VI Mahāpasan a Cave (in Kaba-Aye, Yangon, Myanma)	Ven. Revata	The Govern- ment of the Union of Myanmar (delegates from five Theravāda Buddhist countries)	The Pāli text , commenta ries and sub- commen- taries were examined	in May 1954
Mahāpasan a Cave (in Kaba-Aye, Yangon, Myanma)	Ven. Sitagu Sayādaw	The State Peace & Develop- ment Council (delegates from 38 countries)		From the 9th to the 11th of 2004



1.2

The Sixth Buddhist Council

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

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

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

the Venerable *Bhadanta Vicittasarabhivamsa*, who answered all of them learnedly and satisfactorily.

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

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

Dhamma Society Fund's 6th Buddhist Council Tipitaka Edition

Since the year 1999, the Dhamma Society Fund in Thailand has been revising the 1958 Sixth Council Edition

with other editions (publish) to remove all printing and editorial errors. This romanized version, known as the World Tipitaka Edition, was completed in 2005.

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

• **Vocabulary**

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

8	construction(n)	[kən'strʌkʃn]	building, <i>xây dựng</i>
9	venue (n)	['venju:]	a place to meet, <i>nơi hội họp</i>
10	affirm & preserve (v)	[ə'fɜ:m] [pri:'zɜ:(r)]	confirm , verify & conserve, protect, <i>xác nhận, bảo tồn</i>
11	genuine (a)	['dʒenjuɪn]	real, authentic, <i>thật, đích thực</i>
12	the noble task		the noble mission, <i>công việc cao quý</i>
13	the Tipiṭaka		<i>Tam Tạng kinh điển</i>
14	ally (v/n) /allied (a)	[ə'laid]	combine, alliance, <i>kết hợp, liên minh</i>
15	literature (n)	['litrətʃə]	written works, <i>văn chương</i>
16	script, scripture	['skriptʃə(r)]	sermon, sutta, <i>kinh văn</i>
17	painstaking (a)	['peɪnzteɪkɪŋ]	done with or employ- ing great care, <i>tỉ mỉ, kỹ lưỡng</i>
18	note down		write down, <i>ghi chép</i>
19	collate (v)	[kə'leit]	collect and combine (texts, information) in proper order, <i>đối chiếu</i>
20	a unique achievement	[ju'ni:k] [ə'tʃi:vmənt]	<i>thành tựu độc nhất vô nhị</i>

21	treatise	(n)	[ˈtri:tɪz]	discourse, <i>luận thuyết</i>
22	volume	(n)	[ˈvɒljʊ:m]	amount of sth, tập, <i>khối lượng</i>
23	render sth into sth	(v)	[ˈrendə(r)]	translate sth into sth <i>dịch, diễn giải</i>
24	native script		[ˈneɪtɪv skript]	<i>kinh văn tiếng bản xứ</i>
25	exception	(n)	[ɪkˈsepʃn]	exclusion ≠ inclusion <i>ngoại lệ, ngoại trừ</i>
26	revise	(v)	[riˈvaɪz]	reconsider, amend, <i>tu chỉnh, sửa đổi</i>
27	edition	(n)	[eˈdɪʃn]	published text, <i>ấn bản</i>
28	edit / editor	(v) (n)	[ˈeditə(r)]	correct, <i>biên tập / người biên tập</i>
29	base on	(v)	[ˈbeɪz ɒn]	use as a basic, <i>dựa vào, căn cứ vào</i>
29	Romanized version		[ˈvɜːʒn]	<i>kiểu chữ rôman</i>
30	distribute to/ among sth/ sb		[ˈdɪstrɪbjʊː]	give shares of sth, <i>phân phối</i>
31	prestigious (a)		[preˈstɪdʒəs]	<i>có uy tín</i>
32	via the internet			<i>thông qua internet</i>
33	The Dhamma Society Fund <i>Quỹ dành cho Giáo pháp</i>			

34 The Sixth Buddhist Council Tipitaka

Hội Nghị Kết tập Tam Tạng Kinh điển lần 6

1) As in the preceding councils, the Sixth Council's aim was to affirm and preserve the genuine Dhamma and Vinaya
Như các hội nghị trước, mục tiêu của hội nghị kết tập lần thứ sáu là xác nhận và bảo tồn tính xác thực của Giáo Pháp và Luật Tạng.

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

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

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

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

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

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

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

Quỹ Xã hội dành cho Giáo Pháp hiện nay đang in Bộ Tam Tạng Kinh Thế giới dựa vào bộ Kinh được xuất bản ở Hội nghị Kết tập Kinh điển lần thứ sáu năm 1958, với sự bảo trợ từ Nhà vua và hoàng gia Thái Lan, và phân phối đến các học viện và thư viện nổi tiếng khắp thế giới. Sau đó, người ta dự định phát hành Tam Tạng Kinh được kết tập lần thứ VI miễn phí thông qua Internet.

- **Answer the following questions**

3. When and where was the Sixth Buddhist Council held?
4. According to the traditional Theravada dating, what is that day marked?
5. By whom was it supported?
6. What is the purpose of the Sixth Buddhist Council?

7. Who took part in the Council?
8. Who gave the questions and who answered them?
9. Who took part in this notable achievement? When did it end?
10. The Sixth Council was the unique achievement in Theravadin Buddhist history, wasn't it? Why ?
11. How many treaties are there in *Pāli Tipiṭaka*?
12. When was the World Tipiṭaka Edition completed? By whom?
13. By whom it was sponsored?
14. Nowadays The Sixth Buddhist Council Tipiṭaka is published for free, via the internet, isn't it?



TOPIC 2

THERAVĀDA & MAHĀYĀNA

2.1

Write an Essay on Theravāda Buddhism

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

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

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

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

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

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

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

Paññā (Wisdom): right view and right thought.

The Buddhist literature is preserved in the *Tiptaka*, namely, the *Vinaya Pitaka* (The Basket of Discipline), the *Suttanta Pitaka* (The Basket of Discourses) and the

Abhidhamma Pitaka (The Basket of Higher Teachings). All the teachings of the Buddha can be summed up in the following verse:

“To refrain from all evils	<i>Lìa bỏ mọi điều ác</i>
To do what is good	<i>Làm tất cả điều lành</i>
To purify the mind	<i>Hãy làm thanh tịnh tâm</i>

This is the teachings of the Buddha.”

Chính là lời Đức Phật

• **Vocabulary**

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

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

			leader, commander
			shape, form, <i>tạo ra</i> ,
20	captain (n)	[ˈkæptən]	<i>đúc ra</i> .
21	mould (v)	[məʊld]	proverb, slogan,
			<i>phương châm</i>
22	motto (n)	[ˈmɒtəʊ]	summarize, <i>tóm tắt</i>
			poetry, <i>bài kết</i>
23	sum up (v)	[sʌm]	
24	verse (n)	[vɜːs]	
25	Theravāda (P)		
			<i>Thượng Tọa Bộ, Phật giáo Nguyên thủy</i>
26	the School of the Elders		
			<i>Tông phái của các vị Trưởng lão</i>
27	Southern Buddhist School		
			<i>Phật Giáo Nam Tông</i>
28	The Tipiṭaka		
			<i>Tam Tạng Thánh Điển Phật giáo</i>
29	The Vinaya Piṭaka		
	(The Basket of Rules / Discipline)		<i>Luật Tạng</i>
30	The Suttanta Piṭaka		
	(The Basket of Discourses)		<i>Kinh Tạng</i>
31	The Abhidhamma Piṭaka		
	(The Basket of Higher Teachings)		
			<i>Thắng Pháp Tạng, Luận Tạng</i>
32	Sīla (Morality)		
			right speech, right action, and right livelihood
			<i>Samādhi (Mental cultivation)</i>

right efforts, right mindfulness and right concentration
Paññā (Wisdom)
right view and right thought

• **Answer the following questions**

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



2.2

The Knowledge of Theravāda Buddhism?

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

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

1. **Vinaya-piṭaka** (the Basket of Rules): it deals with rules and regulations for *Saṅgha* Order as well as lay people. It also gives a detail account of the life, ministry of the Buddha and the development of the Buddhist Order.

2. **Suttanta-piṭaka** (the Basket of Discourses): it consists of the discourses preached by the Buddha and His disciples. It is like a collection of prescriptions as the sermon was propounded to suit the occasion and temperament of different individuals.

3. **Abhidhamma-piṭaka** (the Basket of Higher Teachings) : it is the most difficult and interesting treatise because it elaborates the four ultimate realities, i.e. mind, mental factors matter and *Nibbāna*.

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

“Not to do evil. To perform good,
To purify one’s mind. This is the teachings of the Buddha.”

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

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

2.3

Mahāyāna and Theravāda Buddhism

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

- Both accept *Sakyamurni* Buddha as the Great Teacher.

- Morality (*Sīla*), Mental Cultivation (*Samādhi*) and Wisdom (*Paññā*) are nothing different from each other.

- The Four Noble Truths (*Ariya Sacca*) are exactly the same.

- The Eight-fold Noble Path (*Aṭṭhaṅgika Magga*) is exactly the same.

- The Thirty-seven Factors leading to Enlightenment (*Bodhipakkhita Dhamma*) is exactly the same.

- The Dependent Origination (*Paticca-samuppāda*) is exactly the same.

- Both reject the idea of a Supreme Being who created and governed the world.

- Both accept the three Universal characteristics: impermanence (*Anicca*), suffering (*Dukkha*), and Non-substantiality (*Anattā*).

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

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

Theravāda Buddhists follow orthodox traditions that prevailed in India some two thousand five hundred years ago. They perform their religious services in Pali language. They also expect to attain the final goal (*Nibbāna*) by becoming a Supreme Enlightened Buddha, *Pacceka* Buddha or an *Arahant* (the highest stage of sainthood). The majority of them prefer the Arahant hood. Buddhism in Sri Lanka, Burma and Thailand belong to this school. Mahayanists have changed the old religious customs. Their practices are in accordance with customs and traditions of the countries where they live. Mahayanists perform their religious services

in their mother tongues. They expect to attain the final goal (*Nibbāna*) by becoming Buddhas. Hence (for this reason), they honour both the Buddha and *Bodddhisatta* in the same respect. Buddhism in China, Japan and Korea belong to this school. Buddhists in Tibet and Mongolia follow another school known as *Vajrayāna*. This school inclines more towards the *Mahāyāna* sect.

• **Vocabulary**

1	fundamental (a)	[fʌndə'mentl]	basic, cơ bản
2	mystic / mystical (n)	['mistik] ['mistikl]	huyền bí, thần bí
3	be destined to / for	['destind]	on the way to the place, định hướng cho
4	orthodox (a)	['ɔ:θədɔks]	legitimate, chính thống
5	prevail (v)	[pri'veil]	overcome, chiếm ưu thế
6	hence (adv)	[hens]	for this reason
7	incline toward sth (v)	[in'klain]	ngiên về phía
8	Mahāyāna Buddhism		<i>Phật Giáo Đại Thừa</i>
9	Theravāda Buddhism		<i>Phật Giáo Nguyên Thủy, Thượng tọa bộ</i>
10	The Thirty-seven Factors leading to Enlightenment		<i>37 phẩm Trợ đạo</i>

11 The Dependent Origination	<i>Lý Duyên Khởi</i>
12 The three Universal Characteristics	<i>Tam Pháp Ấn</i>
13 Impermanence (Anicca)	<i>Vô thường</i>
14 Suffering (Dukkha)	<i>Khổ</i>
15 Non-substantiality (Anattā)	<i>Vô ngã</i>
16 Bodhisattva [S], Bodhisatta [P]	<i>Bồ Tát, Bạc Giác Hữu tình</i>
17 Bodhisatvahood	<i>Bồ Tát Quả</i>
18 Buddhahood	<i>Phật quả</i>
19 Arahantship	<i>Thánh Quả</i>
20 Mahayanist	<i>Phật tử Đại thừa</i>
21 A Supreme Enlightened Buddha	<i>Bậc Vô thượng Chánh đẳng Chánh giác</i>
22 Pacceka Buddha	<i>Độc Giác Phật</i>
23 Arahant (the highest stage of sainthood)	<i>A-la-hán (vị trí cao nhất của bậc thánh)</i>
24 the Arahantship	<i>A-la-hán Thánh Quả</i>
25 the old religious customs	<i>những phong tục tôn giáo cổ xưa</i>
26 Vajrayāna (Mantrayāna)	<i>Kim Cang thừa, Mật thừa, Mật tông</i>

→ The Mahāyanists have created many mystical Bodhisattvas while the Theravāda consider a Bodhisattva

(one who is destined to be a Buddha) as a man amongst us who devotes his entire life to the attainment of perfection, ultimately, becoming a Fully Enlightened Buddha for the welfare and happiness of the world.

Phật tử Đại thừa sáng tạo ra những vị Bồ tát huyền bí trong khi Phật tử Nguyên thủy nghĩ rằng vị Bồ tát (người đã được sắp đặt là vị Phật) là con người trong số chúng ta, người dành toàn bộ cuộc đời để đạt đến ba la mật một cách tối thượng, trở thành một Bạc Chánh đẳng Chánh giác vì sự lợi lạc và hạnh phúc cho nhân loại.

• **Answer the following questions**

1. What does ‘Theravāda’ mean?
2. Where are the Buddha’s teachings enshrined?
3. How many baskets are there in Piṭika in Pāli? List of them
4. What is the Basket of Rules called in Pāli? What does it deal with? For whom?
5. What is the Basket of Discourses called in Pāli? What does it consist of?
6. What is the Basket of Higher Teachings in Pāli? What does it explain?
7. Which treaty is the most difficult and interesting? Why?
8. Buddhism is a religion, isn’t it? Explain the reason.
9. Sum up the teachings of the Buddha in the simple verse.



2.4

The Differences between Theravāda and Mahāyāna Buddhism

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

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

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

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

Therāvada monks wear (*khoác*) robe like the Buddha's time, but its color is different from countries. Monks have to go for alms-food every morning, and in the evening they learn *Tipitaka* from the senior monks. They recite *suttas* in *Pāli* language.

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

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

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

Nowadays, *Therāvada* Buddhism is practiced mainly in Myanmar, Thailand, Sri-Lanka etc. *Mahāyāna* is performed chiefly in Japan, Tibet, China, Vietnam, etc. Although there are some different points with regarding their beliefs,

practices and observances, both of these try to preserve and propagate the Buddha's teaching according to their ways.

The same

Theravāda & Mahāyāna	<ol style="list-style-type: none"> 1. <i>Sakyamuni</i> Buddha as the Great Teacher. 2. Morality (<i>Sīla</i>), Mental Cultivation (<i>Samādhi</i>), Wisdom (<i>Paññā</i>) 3. The Four Noble Truths (<i>Ariya Sacca</i>) 4. The Eight-fold Noble Path (<i>Aṭṭhaṅgika Magga</i>) 5. The Thirty-seven factors leading to Enlightenment (<i>Bodhipakkhita Dhamma</i>) 6. The Dependent Origination (<i>Paticca-samuppāda</i>) 7. Reject the idea of a Supreme Being who created and governed the world. 8. Accept the three universal characteristics: impermanence (<i>Anicca</i>), suffering (<i>Dukkha</i>), and Non-substantiality (<i>Anattā</i>)
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The differences

	THERAVĀDA	MAHĀYĀNA
1 Clothes	Wear robes like the Buddha's time, but its colors are different from countries.	Wear the yellow and brown robes, Only wear the yellow robes when chanting or attending ceremonies.

Food	Have to go alms-food every morning	Must earn for them.
Suttas	Recite <i>suttas</i> in <i>Pāli</i> language.	Recite the Buddha's teachings translated into their mother tongue.
Disciplines	Observe 227 rules by <i>Bhikkhus</i> ; 8 or 10 precepts by nuns (not be ordained)	Observe 250 rules by <i>Bhikkhus</i> ; 348 rules by <i>Bhikkhunīs</i> , male and females have 10 precepts.
Belief	<i>Arahantship</i> By individual effort, everyone can realize Buddhahood (nobody can send one to the heaven or sink one to the hell)	<i>Buddhisattahood</i> By the support of <i>Budhisattas</i> , they can attain the liberation (<i>Budhisattas</i> are the future Buddhas who may delay their own attainment until they help other towards liberation)
Countries	Myanmar, Thailand, Sri-lanka, Kampuchea ...	Japan, China, Tibet , Korea, Vietnam ...

TOPIC 3

BUDDHISM & BUDDHISTS

3.1

Is Buddhism Pessimism or Realism?

Because of the statement (1) “all existences are nothing but suffering”, some people misunderstood and designated Buddhism as “pessimism”. Commonly speaking, pessimism is the belief that the evil is more powerful than the good and the evil will always triumph over the good. In reality, Buddhism is neither pessimism nor optimism but realism, because it takes a realistic view of life and of the world. It looks at all things objectively. It tells you exactly and correctly what you are and what the world around you is. Then it shows you the way how to attain freedom, tranquility, peace and happiness.

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

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

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

• Vocabulary

1 pessimism (n)	[ˈpesimizəm]	<i>Chủ nghĩa bi quan</i>
≠ optimism	[ˈɒptimizəm]	<i>Chủ nghĩa lạc quan</i>
2 pessimist ≠		<i>người bi quan</i>
optimist (n)		<i>người lạc quan</i>
3 realism (n)	[ˈri:əlizəm]	<i>chủ nghĩa hiện thực</i>

realistic	(a)	[ri:ə'listik]	practical, <i>thực tiễn</i> select, appoint, <i>chọn</i>
4 designate as sth		['deziɡneit]	<i>lựa, chỉ định</i> succeed , overcome
5 triumph over (v)		['traɪʌmf]	<i>vượt qua, chiến thắng</i> victory, <i>khải hoàn</i>
6 triumph	(n)		unprejudiced, <i>khách</i>
7 objective	(a)	[əb'dʒektiv]	<i>quan</i> <i>lãnh vực, khía cạnh</i>
8 facet	(n)	['fæsɪt]	<i>chịu đựng</i>
9 be subject to		['sʌbdʒekt]	suffer patiently,
10 endure	(v)	[ɪn'dʒuə(r)]	<i>nhẫn nại</i> forbearance, <i>sự nhẫn</i>
endurance	(n)	[ɪn'dʒuərəns]	<i>nhục, sufferance,</i> scientific study of
11 psychology (n)		[saɪ'kɒlədʒi]	mind , <i>môn tâm lý</i> kind and helpful, <i>thân</i>
12 benevolent (a)		[bə'nevələnt]	<i>ái và giúp đỡ</i> kindheartedness, <i>lòng</i>
benevolence	(n)	[bə'nevələns]	<i>nhân ái</i> <i>sự thẳng thắn</i>
13 vicissitude	(n)	[vi'sɪsɪtju:d]	calm and peaceful
14 serene	(a)	[sə'ri:n]	tranquil, <i>an tĩnh</i>
serenity	(n)	[sə'renəti]	

- **Answer the following questions**

1. Why did some people misunderstand Buddhism as ‘pessimism’?
2. What is pessimism in commonly speaking?
3. What view of life does Buddhism take? How does it look? What does it tell and show you?
4. Human beings can live without experiencing some kinds of suffering, can’t they?
5. How will Buddhists be like if they understand the true nature of life and of the world?
6. Who is the Noble person? Why?



3.2

Is Buddhism Pessimism or Realism?

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

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

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

facts that the Buddha recommended us to cultivate. Joy is hardly pessimistic.

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

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

• **Vocabulary**

- | | | | |
|-----------|-----|-----------|-----------------------------------|
| 1 morbid | (a) | ['mɔ:bid] | unhealthy, <i>không lành mạnh</i> |
| 2 cynical | (a) | ['sinikl] | distrustful, <i>yếm thê</i> |

3 hovering	(a)	['hɒvəriŋ]	floating, do dự
4 foster	(v)	['fɒstə(r)]	encourage, <i>thúc đẩy, cổ vũ</i>
5 brood over	(v)	['bru:d]	worry, <i>lo lắng</i>
6 frustration	(n)	[frʌ'streɪʃn]	disappointment, <i>thất vọng</i>
7 stomach ulcers		['stʌmək 'ʌlsəz]	<i>loét bao tử</i>
8 gastritis	(n)	[gæ'straɪtɪs]	<i>viêm bao tử</i>

- **to see the things as they truly are**

nhìn các pháp như chúng thực sự là

nhìn các pháp đúng theo bản thể của chúng

tri kiến được thể tính của các pháp

- **Answer the following questions**

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



3.3

What Buddhism Means to a Buddhist

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

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

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

be careful with his actions, speeches and thoughts in daily life. It makes him and inspires him to become better, to have noble treatment towards to everyone.

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

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

• **Vocabulary**

1 fatalism	(n)	['feitəlizəm]	<i>thuyết định mệnh</i>
2 a doctrine of predetermination		[pri:di,təmi'nei]n]	predestination, <i>thuyết tiên định</i>
3 external savior		['seiviə(r)]	rescuer, <i>người cứu rỗi</i>
4 empirical sense		[im'pirikl]	<i>kinh nghiệm thực tiễn</i>
5 dogmas	(n)	['dɒgməz]	<i>giáo điều</i>

- **Answer the following questions**

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



3.4

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

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

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

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

Then, the Buddha's teachings of the Buddha are very logical and scientific. It is one of the most important sources

of the world civilization which imposes the strongest and widest influence on humanity at large. When study Buddhism, one can find the satisfaction in one's life and know how to make his life more meaningful.

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

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

• Vocabulary

- | | | |
|---------------------|-------------|--|
| 1 diverse (a) | [dai'vɜ:rs] | different , various, <i>đa dạng, khác nhau</i> |
| 2 tested
methods | | <i>phương pháp thử nghiệm</i> |
| 3 approach
(n/v) | [ə'prəʊtʃ] | go toward, <i>cách tiếp cận</i> |

4 spiritual maturity	[ˈspiritʃuəl] [məˈtʃurəti]	<i>sự trưởng thành tâm linh</i>
5 brave (a)	[breiv]	courageous, <i>can đảm</i>
6 cope with	[kəup]	meet, deal with
7 source (n)	[sɔ:rs]	root , origin, <i>nguồn gốc</i>

- **Answer the following questions**

1. Why are people around the world getting interested in Buddhism?
2. What does Buddhism teach human beings?
3. Why can Buddhism be regarded as ultimate science?
4. What can a Buddhist get by applying Dhamma in daily life?
5. What can one get in one's life when studying Buddhism?
6. How does one get in his body if he understands about it?
7. Can Buddhism deal with modern science, philosophy and psychology? Why?



3.5

The Duty of a Real Buddhist

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

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

Buddhaṃ saraṇaṃ gacchāmi

Con đem hết lòng thành kính xin quy y Phật

Dhammaṃ saraṇaṃ gacchāmi

Con đem hết lòng thành kính xin quy y Pháp

Saṅghaṃ saraṇaṃ gacchāmi

Con đem hết lòng thành kính xin quy y Tăng

Taking refuge is complete after reciting this formula three times. To become a Buddhist is very simple. However, they should not be Buddhists for name sake only. They must practice the Buddha’s teachings: not to do evils, to do what

is good, and to purify the mind. That means they must perform the following religious tasks daily with wisdom:

- Paying homage to the Triple Gem by reflecting on , reciting their virtues and by worshipping
- Observing the five or eight precepts.
- Doing the act of charity or offering something to the Buddha and the Sangha with right volition.
- Cultivating loving-kindness for oneself and to all living beings.
- Striving for the perpetuation and propagation of the Buddha’s teaching: participating in religious associations, supporting the *pariyatti-sasana* and *patipatti-sasana* , donation and distribution of books on Buddhism, teaching and discussing, practicing tranquility and insight meditation.
- Sharing merit accrued from meritorious deeds of charity, morality and meditation by saying:

“May all living beings gain the benefits of merit equally with me”

1 recite	(v)	[ri'sait]	<i>tụng kinh</i>
2 reflect on	(v)	[ri'flekt]	<i>quán tưởng</i>
3 worship	(n/v)	['wɜ: ʃip]	<i>câu nguyện</i>
4 right volition		[və'liʃn]	<i>như lý tác ý</i>
5 perpetuation(n)		[pə,petʃu'eɪʃn]	<i>làm cho trường tồn, bất diệt</i>
6 Tranquility & Insight Meditation	(n)	[træŋ'kwiləti ['insait]	<i>thiền Chỉ và thiền Quán (Tuệ/ Minh sát)</i>

3.6

Essential Factors to Become a Real Buddhist

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

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

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

Abstaining from killing any living being.

Abstaining from stealing what is not given.

Abstaining from committing sensual misconducts.

Abstaining from telling a lie.

Abstaining from using intoxicants or drugs.

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

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

• Vocabulary

1 factor	(n)	[ˈfæktə(r)]	element, component, <i>nhân tố, yếu tố</i>
2 take refuge		[ˈrefju:dʒ]	<i>nương vào, trú vào</i>
3 precept	(n)	[ˈpri:sept]	sīla , morality, <i>giới</i>
5the five precepts			pañca-sīla , <i>ngũ giới</i>
6 pursue	(v)	[pəˈsju:]	follow, look for, <i>theo đuổi, mưu cầu</i>

7 the Ariyan Fruitions		the Ariyan Phala , Thánh Quả
8 liberate (v)	[ˈlibəreit]	free from , emancipate giải thoát
9 fundamental principles	[ˈfʌndəmentəl [ˈprinsəplz]	những nguyên tắc cơ bản
10 differentiate between A & B	[difəˈrenʃieit]	distinguish (A from B), phân biệt
12 deed (n)	[di:d]	nghiệp
13 evil deed ≠ good deed		unwholesome deed ≠ wholesome deed
14 some extent to		đến mức độ nào đó

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

To give up wrong enjoyment of sense pleasures
từ bỏ tà hạnh trong các dục, bỏ thọ hưởng các dục lạc

4) Abstaining from telling lie

To be restrained from speaking falsehood.

To give up telling lie *từ bỏ vọng ngôn*

5) Abstaining from using intoxicants or drugs

To be restrained from indulgence in strong drinks

To give up drinking alcohol and taking drugs

*từ bỏ tham đắm việc uống các chất men say
bỏ uống rượu và các chất kích thích*

- established oneself in Dhamma

An trú trong chánh pháp

- *Samatha* - *thiền Chỉ*

- *Vipassanā* meditation - *thiền Tuệ (Thiền Minh sát /
Thiền Tứ Niệm Xứ / Thiền Giải*

Answer the following questions

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



3.7

What are three Characteristics that signify a Buddhist?

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

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

Secondly, Buddhist should practice charity by offering four requisites to the Triple Gem, or to give things to the poor, the unfortunate people. The essence of charity is to give something without expecting anything to return. The act of

charity is wholesome; no string attached and leaves both giver and recipient free. By doing charity, Buddhist can reduce personal greed, selfishness, etc. which hinder spiritual progress.

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

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

• Vocabulary

- | | | |
|-------------------------------|-------------------|-------------------------|
| 1. offering requisites | | <i>cúng dường tứ sự</i> |
| 2. recipient (n) [ri'sipiənt] | receiver | <i>người nhận</i> |
| 3. hinder (v) [hində(r)] | prevent; obstruct | <i>ngăn cản</i> |

4. rising and falling moment by moment

sanh và diệt từng sát na

5. *sīla, dāna, and bhāvanā*

giới, bố thí và thiền

• **Answer the following questions**

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



3. 8

Buddhist Viewpoint of Real Happiness

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

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

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

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

A way to happiness is not getting something or satisfaction of what we want derived from cravings, but indeed from mentality. The technique in the Buddha's teaching is rather simple, no need to search in a faraway place, but discover it only within your body and mind through Insight meditation. (4) It can be practiced in any posture, anytime and anywhere. (5) Whatever we do we have to be mindful, and then we will see the mind and matter as they really are. They appear to be permanent, desirable and substantial but actually they are not.

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

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

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

• **Vocabulary**

1 hanker after	[ˈhæŋkə(r)]	have a strong desire for,
(v)		<i>khao khát, ham muốn</i>
2 conducive to	[kənˈdju:siv]	favorable to, beneficial
(a)		to, <i>đưa đến, dẫn đến</i>
3 genuine	(a) [ˈdʒenjuɪn]	honest, true, <i>thành thật,</i>
		<i>xác thật</i>
4 fragrant	(a) [ˈfreigrənt]	sweet-scented, <i>hương</i>
		<i>thơm (ngọt ngào)</i>
5 discontent	[disˈkɒntənt]	dissatisfaction, <i>không</i>
(n)		<i>hài lòng, ko thỏa mãn</i>
6 As a matter of		<i>thật ra, thực tế</i>
fact	(idm)	
7 insatiable	(a) [inˈseiʃəbl]	impossible to satisfy,
		<i>vô độ, khát vọng</i>
8 limit	(v) [ˈlɪmɪt]	restrict, <i>giới hạn</i>
9 blind	(a) [blaɪnd]	not able to see,
		<i>mù, vô minh</i>
10 wealth,	[welθ neɪm]	riches, fame, honor,
name, position,	pəˈzɪʃn	authority, rejoicing,
power and	pauə(r)	<i>giàu sang, danh vọng,</i>
pleasures	(n) ˈpleʒə(r)z]	<i>đại vị, quyền lực và</i>
		<i>lạc thú.</i>
11 worry, grief,	[ˈwʌrɪ gri:f]	anxiety, misery, agony
despair & pain	disˈpeə peɪn]	hopelessness, <i>sầu bi</i>
(n)		<i>khổ não</i>

12 momentary	[ˈməʊməntri]	passing, fleeting,
(a)		<i>nhất thời, thoáng qua</i>
13 imaginary	[iˈmædʒɪnəri]	unreal, nonexistent
(a)		fictional, <i>không thật,</i> <i>tưởng tượng</i>
14 Sotapanna		<i>Bậc Thánh Dự lưu</i>
Ariya		
15 posture (n)	[ˈpɒstʃə(r)]	attitude, <i>thái độ</i>
16 permanent ≠	[ˈpɜːmənənt]	lasting forever, <i>thường</i>
impermanant		<i>hằng ≠ transient, vô</i>
(a)		<i>thường</i>

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

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

(3) As a matter of fact, man's desire or craving is insatiable and unlimited.

Thật vậy, ước muốn và khát ái của con người thì tham lam và không giới hạn.

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

(5) Whatever we do we have to be mindful, and then we will see the mind and matter as they really are. They appear to be permanent, desirable and substantial but actually they are not.

Bất cứ chúng ta làm gì, chúng ta phải quán xét rồi chúng ta sẽ thấy bản chất thật của danh và sắc. Chúng xuất hiện thường hằng, đầy khao khát và thiết yếu nhưng thật ra chúng không tồn tại.

(6) If we deeply understand it, we will be able to accept things as they come to us just in the present moment.

Nếu chúng ta hiểu vấn đề một cách thấu đáo, chúng ta sẽ có thể chấp nhận các pháp khi chúng đến với ta trong sát na hiện tại này.

- **Answer the following questions**

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

3.9

An Essay on the Buddhism & Buddhists

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

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

Buddhism is neither pessimistic nor optimistic but a realistic religion. The Buddha never expected His followers to be constantly brooding over the suffering of life and leading a miserable and unhappy existence. He taught the

fact of suffering so that He could show His followers how to overcome this suffering and move in the direction of happiness. Moreover, to become an enlightened person, a Buddhist must have joy, one of the factors that the Buddha recommended a Buddhist to cultivate. Joy is hardly pessimistic.

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

“To refrain from all evil,
To do what is good,
To purify the mind,
This is the teaching of the Buddha.”

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

In conclusion, Buddhism helps Buddhists to understand the meaning of life, to have good attitude in relation to others, to live happily and peacefully in this world and hereafter. Through Buddhism, people become good and noble

Buddhists. And then due to Buddhists, Buddhism is preserved, propagated and spread over the world. Buddhism and Buddhists are interrelated each other.

• **Vocabulary**

1 a religion of self-help		<i>tôn giáo tự thân</i> (<i>nuơng vào mình</i>)
2 demand (v)	[di'ma:nd]	request, expect
3 investigation	[in,vesti'gei]n]	search
4 cease (v)	[si:z]	stop, quit, end,
5 acquire (v)	[ə'kwaiə(r)]	get, gain, develop
6 strengthen ≠ weaken (v)	['streŋθən] ['wi:kən]	make stronger – <i>tăng cường</i> ≠ become weaker – <i>làm yếu đi</i>
7 faith (n)	[feiθ]	belief
8 endeavor (n/v)	[in'devə(r)]	attempt, try, effort
9 part and parcel (idm)	[pa:t 'pa:sl]	essential part – <i>phần thiết yếu</i>
10 incomplete (a)	[,inkəm'pli:t]	uncomplete , imperfect, <i>bất toàn</i>
11 unsatisfactory (a)	[,ʌnsætis'fæktəri]	unacceptable / inadequate/ unequal

- **Answer the following questions**

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



3.10

Purity or Impurity Depends on Oneself

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

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

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

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

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

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

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

Vocabulary

1. operate	(v)	['ɒpəreɪt]	work	<i>hoạt động</i>
2. intervention		[ɪntə'veɪnʃn]	interference	<i>sự can thiệp</i>
3. agent	(n)	['eɪdʒənt]	distributor	<i>tác nhân</i>
4. assigned	(a)	[ə'saɪnd]	appointed	<i>được chỉ định</i>

5. omniscience (n) [ɒm'nɪsiəns] *sự toàn tri, toàn giác*

• **Answer the following questions**

1. Do purity and impurity depend on a Buddhist? What does it mean?
2. What did the Buddha state in the Samiyutta-nikāya?
3. Does Kamma work with the intervention of an external? Why do we know that?
4. Buddhist believes that he will reap what he has sown, doesn't he?
5. What does the Buddha state about Buddhists' responsibility in the Dhammapada?



3.11

The Four Greatest Religions in the World

1) Buddhism

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

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

While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist adherence is defined. It is estimated between 350–500 million.

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

• **Vocabulary**

1. Indian subcontinent	<i>Tiểu Án</i>
2. some time	<i>thời điểm nào đó</i>
3. Vajrayana	<i>Kim cang thừa</i>
4. Tibet and Mongolia	<i>Tây Tạng và Mông cổ</i>
5. Adherence (n) [əd'hiərəns]	<i>sự trung thành</i>
6. adherent (n) [əd'hiərəns]	<i>tín đồ</i>
7. declaration (n) [,deklə'rei]n]	<i>việc tuyên bố</i>

8. commitment to	[kə'mɪtmənt]	<i>cam kết</i>
9. conventional (n)	[kən'venʃənl]	<i>quy ước</i>
10. discernment (n)	[dɪsɜ:nmənt]	<i>nhận rõ</i>
11. devotional practices		<i>thực hành việc thờ cúng</i>
12. ceremony (n)	['serəməni]	<i>nghi lễ</i>
13. invocation (n)	[ɪnvəu'keɪʃn]	<i>cầu nguyện</i>
14. Pure Land		<i>Tịnh Độ tông</i>
15. Zen		<i>Thiền tông</i>
16. Nichiren Buddhism		<i>Thiên Thai tông</i>
17. Tibetan Buddhism		<i>Tây tạng</i>
18. Shingon		<i>Tào động</i>
19. Tiantai (Tendai)		<i>Pháp hoa tông</i>

• **Answer the following questions**

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



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

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

Christianity teaches that Jesus is the Son of God, God having become human and the saviour of humanity. Christianity began as a Jewish sect in the mid-1st century. Originating in the eastern Mediterranean coast of the Middle East (modern Israel and Palestine), it quickly spread to Syria, Mesopotamia, Asia Minor and Egypt, it grew in size and influence over a few decades, and by the 4th century had become the dominant religion within the Roman Empire. During the Middle Ages, most of the remainder of Europe was Christianized, with Christians also being a sometime large religious minority in the Middle East, North Africa, Ethiopia and parts of India.

Following the Age of Discovery, through missionary work and colonization, Christianity spread to the Americas, Australasia (Australia, New Zealand, New Guineas, some islands in the Southern Pacific) sub Saharan Africa and the rest of the world. In order to follow Jesus' command to serve others, Christians established hospitals, churches, schools,

charities, orphanages, homeless shelters, and universities in the areas in which they spread Christianity.

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

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

• Vocabulary

1 Christianity	[,kristi'ænəti]	<i>đạo Cơ đốc</i>
2 monotheistic Religion	[ˈmɒnəʊθi:'istik]	<i>độc thân</i>
3 canonical gospels	[kə'nɒnikl 'gɒspəlz]	<i>sách Phúc Âm</i>
4 New Testament		<i>Tân ước</i>

writings		
5 Jewish sect	['dʒu:iʃ]	<i>đạo Do thái</i>
6		
Mediterranean coast	[,medɪtə'reɪniən]	<i>bờ biển Địa Trung hải</i>
7 orphanage (n)	['ɔ:fənɪdʒ]	<i>mồ côi</i>
8 Hebrew Bible	['hi:bru:]	<i>Kinh Thánh</i>
9 resurrect (v)	[,rezə'rekt]	<i>sống lại</i>
10 Resurrection		<i>lễ Phục Sinh</i>
11 ascend (v)	[ə'send]	<i>lên thiên đàng</i>
12 rules and reigns (n)		<i>thống trị & cai trị</i>
13 denomination (n)	[dɪnəmi'neiʃn]	<i>giáo phái</i>
14 judge all humans (v)		<i>phán xét loài người</i>
15 grant eternal life (v)		<i>ban cho đời sống vĩnh hằng</i>
16 the remission of their sins (salvatio		<i>việc Chúa tha thứ các tội lỗi của họ</i>

• **Answer the following questions**

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

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

3) Islam

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

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

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

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

• **Vocabulary**

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

• **Answer the following questions**

1. What is Islam?
2. Who is The Prophet of God?
3. What are the adherents of Islam called?
4. What are the basic concepts of Islam?
5. Where are Islam's adherents found?

6. Islam is the third-largest and one of the slowest-growing religions in the world, isn't it?

4) Hinduism

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

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

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

• **Vocabulary**

1	Hinduism	(n)	[ˈhindu:izəm]	<i>Ấn độ giáo</i>
2	predominant	(a)	[priˈdɒminənt]	<i>nổi bật, chiếm ưu thế</i>
3	indigenous	(a)	[inˈdɪdʒənəs]	<i>thuộc bản địa</i>
4	The Eternal Law			<i>Luật vĩnh hằng</i>
5	spectrum	(n)	[ˈspektrəm]	<i>bao quát, phổ quát</i>
6	notion	(n)	[ˈnəʊn]	<i>ý niệm</i>
7	societal norms		[səˈsaɪətəl nɔ:mz]	<i>qui tắc thuộc xã hội</i>
8	Vedic religion of Iron Age India			<i>tôn giáo Vệ đà của Ấn độ thời đại đồ sắt</i>
9	text	(n)	[tekst]	<i>bản văn (kinh thánh)</i>
10	theology	(n)	[θiˈɒlədʒi]	<i>thần học</i>
11	mythology	(n)	[miˈθɒlədʒi]	<i>thần thoại</i>
12	antiquity	(n)	[ænˈtɪkwɪti]	<i>tình trạng cổ xưa</i>
13	the epic	(n)	[ˈepɪk]	<i>thiên sử thi</i>

• **Answer the following questions**

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

TOPIC 4

BUDDHIST MEDITATION

4.1

The Meditation

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

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

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

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

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

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

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

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

The most importance of *Vipassanā* meditation is to keep mindfulness moment by moment. As he well

established mindfulness, he can attain the momentary concentration and can eradicate completely mental defilements. Thus, the yogi can develop step by step until he attains Path (*Magga*), Fruition (*Phala*), and *Nibbāna*.

Although there are two kinds of meditation, the main point is to control the mind from wandering, to prevent desire from craving, aversion, worry, etc. and to eradicate mental defilements. Thus, by practicing meditation wholesome consciousnesses arise continuously; it develops wholesome qualities and strengthens mental power. Finally, it leads to liberation that is the highest and noblest attainment in the life.

• Vocabulary

1. quietude (n)	['kwaiətju:d]	yên tĩnh, bình thản
2 hindrance (n)	['hindrəns]	chướng ngại
3 <i>Kasinas</i>		đề mục Kasina
4 10 <i>Asubha</i>		đề mục Bất tịnh
Impurities	[im'pjuərəti]	
5 10 <i>Anussati</i>		đề mục Tùy niệm
Recollection	[,rekə'lekʃn]	
6 Access	['æses]	Cận hành định
concentration		
7 Absorption	[əb'sɔ:pʃn]	An chỉ định
concentration		
8 intuitive (a)	[in'tju:itiv]	thuộc về trực giác
9 impermanence	[im'pə:mənəns]	anicca vô thường
10 suffering	['sʌfəriŋ]	dukkha khổ

11 non-self	[nʌn-self]	<i>anatta</i>	vô ngã
12 Ultimate Reality	[ˈʌltimət]	<i>paramattha</i>	Chân đế
13 nostril (n)	[ˈnɔstrəl]	mũi	
14 abdomen (n)	[ˈæbdəmən]	bụng	

• **Answer the following questions**

1. What is the meditation?
2. Was it first introduced by the Buddha?
3. How many kinds of meditation are there? What are they?
4. What does Samatha mean?
5. Why is it called ‘calm down’?
6. How many objects in Samatha meditation are there?
7. What can one attain if his mindfulness is stronger and stronger?
8. Is his mind purified temporarily or permanently? Why?
9. What does Vipassanā means?
10. What does it refer to?
11. What is the object of Vipassanā meditation?
12. Is the yogi’s mind purified temporarily or permanently in practicing Vipassanā?
13. What would the yogi attain if he well established mindfulness moment by moment?
14. What is the main point in two kinds of meditation?



4.2

The Need of Meditation

Man now needs meditation
more than ever before

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

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

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

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

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

hatred (*dosa*) and delusion (*moha*) became manifested in their minds.

• **Vocabulary**

1 engage in (v)	[in'geidz]	<i>tham dự</i>
2 turmoil (n)	['tɜ:mɔil]	<i>cuộc hỗn loạn</i>
3 distress (n)	[dis'tres]	<i>khốn khổ</i>
4 ample (a)	['æmpl]	<i>nhiều</i>
5 unwholesome ≠ wholesome	[ʌn'həulsəm]	<i>bất thiện ≠ thiện</i>
6 be inclined to	[in'klaɪnd]	<i>khuyh hướng làm gì</i>
7 prevalent (a)	['prevələnt]	<i>phổ biến, lan rộng</i>
8 overwhelm (v)	[əuvə'welɪm]	<i>chìm ngập</i>
9 helpless (a)	['helpləs]	<i>bất lực</i>
10 primitive (a)	['primətɪv]	<i>thời nguyên thủy</i>
11 reincarnate (v)	[ri:in'ka:neɪt]	<i>tái sanh</i>
12 prompting (n)	['prɒmtɪŋ]	<i>khuyên bảo, thúc giục</i>
13 amicable (a)	['æmikəbl]	<i>thân thiện</i>
14 4 Sublime abodes	[sə'blaɪm]	<i>Tứ Vô lượng tâm</i>
15 Loving- Kindness	[kaidnəs]	<i>Từ - Mettā</i>
16 Compassion	[kəm'pæʃn]	<i>Bi - Karunā</i>
17 Sympathetic Joy	[,sɪmpə'θetɪk]	<i>Hỷ - Muditā</i>

18 Equanimity	[ikwə'niməti]	<i>Xả - Upekkhā</i>
19 ... not let it go away here and there		<i>không để tâm xao nhãng</i>

- **Answer the following questions**

1. What has the humans driven now? How long?
2. What is the whole world happening now? By which are they overwhelmed?
3. Have scientists invented to cure mental suffering yet? What have they already invented?
4. What does meditation mean according to the Buddha?
5. How many types of meditation are there? What are they?
6. Why is the practice of meditation becoming very popular in the world?



4.3

Why We Need Meditation

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

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

Most of troubles we are confronting today such as worries, miseries, tension, fear, etc. are due to untrained and uncultured mind. Then the troubles bring many diseases as stomach ulcers, gastritis, etc. These sicknesses can be

avoided if we spend a few minutes a day to practice meditation. Meditation is the remedy for physical and mental sicknesses.

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

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

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

• **Vocabulary**

1. the supreme bliss of liberation			<i>niềm hỷ lạc giải thoát tối thượng</i>
2. quench (v)	[kwentʃ]		top, put out
3. trained and cultured			<i>dạy dỗ và tu tập</i>
4. elusive (a)	[i'lu:siv]		<i>khó điều phục</i>
5. persuade (v)	[pə'sweɪd]		<i>thuyết phục</i>
6. true perspective	[pə'spektɪv]		<i>quang điểm</i>

• **Answer the following questions**

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



4.4

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

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

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

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

arise and his mind becomes peaceful and tranquil. At this stage / state, one can temporarily suppress five hindrances, i.e. craving (*lobha*), hatred (*dosa*), sloth and torpor (*thīna-middha*), restlessness (*uddacca*) and doubts (*vicikiccā*), and develop 5 jhāna factors, namely, initial application (*vitakka*), sustained application (*vicāra*), appreciation joy (*pīti*), bliss (*sukha*) and one-pointedness of mind (*ekaggatā*).

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

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

Vocabulary

1	Tranquility Meditation	[træŋ'kwiləti]	Samatha <i>Thiền chỉ</i>
2	Insight meditation		Vipassana , <i>Thiền</i> <i>Tứ Niệm Xứ</i>
3	food, clothing & shelter (n)	[ˈfɛltə(r)]	<i>thực phẩm, y phục</i> & <i>trú xứ</i>
4	worry, anxiety, (n) sorrow, pain, grief	[æŋ'zaiəti]	<i>bất an, lo lắng,</i> <i>sầu khổ, ưu</i>
5	lamentation & despair (n)	[læmən'teɪʃən] [dis'peə(r)]	<i>bi, não</i>
6	remedy (n)	[ˈremədi]	<i>chữa trị</i>
7	contemplate (v)	[,kɒntem'pleɪt]	<i>suy ngẫm, quán</i>
8	body (n)	[ˈbɒdi]	Kāya – <i>thân</i>
9	sensation (n)	[sen'seɪʃn]	Vedanā - <i>thọ</i>
10	mind (n)	[maɪnd]	Citta – <i>tâm</i>
11	mental objects	[ˈmentl]	Dhamma - <i>pháp</i>
12	concentration (n)	[ˈkɒnsn'treɪʃn]	attention to sth <i>tập trung</i>
13	sooth (v)	[su:ð]	calm down, <i>làm an tâm</i>
14	lessen (v)	[ˈlesn]	become weaker, <i>làm yếu, giảm đi</i>
15	fix (v)	[fiks]	fasten, <i>làm cố định</i>
16	arise arose- arisen	[ə'raɪz]	appear, <i>sinh khởi</i>
17	suppress (v)	[sə'pres]	put an end to sth

18 hindrance	(n)	[ˈhindrəns]	<i>ngăn chận</i> <i>triền cái</i>
19 craving	(n)	[ˈkreiviŋ]	lobha , greed, <i>tham</i>
20 hatred	(n)	[ˈheitrid]	dosa , ill will
21 delusion	(n)	[diˈluʒən]	moha , ignorance
22 sloth and torpor	(n)	[sləuθ ˈtɔ:pə(r)]	thina-middha , <i>hôn trâm</i> , <i>thuy miên</i>
23 restlessness	(n)	[ˈrestləsnəs]	uddacca , <i>bất an</i> , <i>trạo hối</i>
24 doubt	(n)	[daʊbt]	vicikicca , <i>hoài nghi</i> <i>chi Thiên</i>
25 Jhana factor			<i>chi Thiên</i>
26 initial application		[iˈni:l]	vitaka , <i>tâm</i>
applied thought		[əˈplaid θɔ:t]	
27 sustained		[səsˈteind]	vicāra , <i>tứ</i>
Application		[əpliˈkeiʃn]	
28 appreciation joy		[,əpriʃiˈeiʃn]	pīti , joy, <i>hỷ</i>
29 bliss	(n)	[blis]	sukha , happiness <i>lạc</i>
30 one- pointedness of mind		[ˈpɔɪntidnəs]	ekaggatā , <i>nhất</i> <i>tâm</i>
one-pointedness of concentration			
31 Insight of seeing			<i>Insight knowledge</i> <i>Tuệ quán</i>

32 persistent	(a)	[pə'sistənt]	continuous, <i>liên tục, bền bỉ</i>
33 mind & matter(n)			<i>nāma & rūpa</i> , danh & sắc
34 impermanence (n)			<i>anicca</i> , vô thường
35 suffering (n)			<i>dukkha ≠ sukha</i> khô ≠ lạc
36 No-self, Non-Substantiality		[səb,stæn]i- 'æləti]	<i>anatta</i> , vô ngã
37 aggregate (n)			<i>khandha</i> , uẩn
38 The real nature of mind and matter			<i>bản chất thật của danh và sắc</i>

• **Answer the following questions**

1. What do human beings have to struggle for our livelihood everyday?
2. Are we satisfied and contented with what we have? Why?
3. Which remedy do we need to free from all of sufferings?
4. How many kinds of meditation are there ? What are they?
5. What does Samatha mean?
6. When do defilements have no chance to arise in yogi's mind?
7. How many hindrances can the yogi suppress? What are they?



4.5

Seven Kinds of Benefit in Meditation

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

1. For purification of beings,
2. For overcoming of sorrow,
3. For overcoming of lamentation,
4. For disappearance of pain,
5. For disappearance of grief,
6. For reaching the Noble Path,
7. For the realization of *Nibbāna*.

Explanation

1. For purification of beings

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

2 & 3 For overcoming of sorrow and lamentation

Sorrow and lamentation are mental defilements that make people unhappy from time to time. To overcome them,

one should practice *Vipassanā* meditation moment by moment in order to be aware of them. These two will be overcome when we reaches the noble stages.

4 & 5. For disappearance of pain and grief

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

6. For reaching the Noble Path

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

7. For the realization of Nibbāna

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

In conclusion, Four Foundation of Mindfulness is the only way to attain these benefits, to eradicate mental defilements, and to achieve peacefulness and happiness in the world and hereafter.

• **Vocabulary**

1		Four Foundations of Mindfulness –
<i>Mahāsatipatthāna-sutta</i>		<i>Kinh Tứ Niệm Xứ</i>
2 conducive to (a)	[kən'dju:siv]	<i>lợi ích cho</i>
3 disturbed (a)	[dis'tɜ:bd]	<i>bị bối rối, vướng bận</i>
4 preliminary (a)	[pri'liminəri]	<i>mở đầu , sơ bộ</i>
5 mundane path ≠	[mʌn'dein]	<i>con đường hiệp thế ≠</i>
supramundane	[,su:prəmʌn-	<i>con đường siêu thế</i>
way	'dein]	

• **Answer the following questions**

1. How many kinds of benefit in practicing meditation in accordance with *Mahāsatipatthāna-sutta*? What are they?
2. Explain each benefit.



4.6

How to Cultivate Loving-kindness Meditation (Mettā Bhāvanā)

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

It is a mental factor called non-hatred (*adosa*). It is known as ‘the desire to see peace and happiness in one’s life’ or ‘the desire to see people doing well and happy in their life’. Loving-kindness meditation can be practiced in any postures, but the best is sitting posture. When practicing, one should first pervade oneself with loving-kindness by saying: ‘May I be free from enmity (*Ahaṃ avero homi*), may I be free from mental suffering (*Abyāpajjo homi*), may I be free from bodily pain (*Anīgho homi*), may I be well and happy (*Sukhī attānam pariharāmi*)’

Next, one should inspire loving-kindness to one’s teachers, one’s parents whom one adores and respects, to friends and so on in the same way as mention above. When pervading, one should recall that person’s generosity,

morality, learning, etc., to inspire love, respect and reverence to him. One should visualize the happiest smile of that person one has ever seen, the embracing loving-kindness to that person, and making him or her really happy and peaceful.

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

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

In conclusion, loving-kindness meditation is a wholesome desire for the welfare and happiness of all

beings. It is pure love not associated with lust, craving or attachment. When *mettā* is one's heart, one feels peaceful, and then vibrations of peacefulness reach out to others, thus all beings will be pervaded by one's *mettā*. These thoughts will create a friendly and peaceful atmosphere among all beings so that harmony prevails in all human relationships.

• Vocabulary

1 the four		<i>Tứ Vô lượng tâm</i>
<i>Brāhma–vihāras</i>		
(<i>mettā, karuṇā,</i>		<i>từ, bi, hỷ, xả</i>
<i>muditā &</i>		
<i>upekkhā</i>)		
2 pervade (v)	[pə'veid]	radiate, <i>rải, truyền đi</i>
3 inspire to (v)	[in'spaiə]	radiate, pervade
4 reverence (n)	['revərəns]	deep respect, worship, adoration
5 visualize (v)	['vi:zʊəlaiz]	image, <i>hình dung</i>
6 interpret (v)	[in'tɜ:pɪt]	explain
7 enmity (n)	['enməti]	ill will, hatred
8 boundless (a)	['baʊndləs]	infinite, <i>không bờ bến, limitless, bao la, vô hạn</i>
9 bewilderment (n)	[bi'wildəmənt]	<i>hoang mang, bối rối</i>
10 vibration (n)	[vai'breiʃn]	<i>sự rung cảm</i>

- **Answer the following questions**

1. How many objects are there in Samatha Bhāvanā?
2. What is loving-kindness?
3. What should we first do when practicing Loving-kindness meditation?
4. What should we do after that?
5. The initial development of loving-kindness towards oneself is to be interpreted as selfishness, isn't it? Explain why.
6. How do you cultivate towards all beings?
7. How many kinds of benefit are there that a person who cultivates loving-kindness can enjoy? What are they?
8. What is loving-kindness meditation with another viewpoint?
9. What does one feel when one has mettā in his heart?



4.7

What is Jhāna?

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

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

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

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

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

hindrances are also burnt up. Now it becomes fully absorbed in its objects. At this stage, the five jhāna factors become distinct and strong, one can enjoy the calmness of jhāna again and again as one wishes.

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

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

In conclusion, jhāna can suspend the fivefold sense activities (5 cān) and the five hindrances. It is the ecstatic bliss greater than sensual pleasures. Those who want to enjoy this state should undertake Tranquility meditation (*Samatha* meditation)

• Vocabulary

1 <i>Jhāna</i>		<i>Thiền định, tham thiền</i>
2 derive from (v) [di'raiv]		descend from, <i>xuất phát, nguồn gốc</i>
3 contemplate(v) ['kɒntempleit]		<i>quán tưởng, suy ngẫm</i>
4 adverse (a) ['ædvɜ:s]		unfavorable, <i>bất lợi</i>
5 block (v) [blɒk]		stop, <i>ngăn chặn</i>

6 remorse (n)	[ri'mɔ:s]	regret, sorrow, <i>trạo hối, hối hận, ăn năn</i>
7 distractions (n)	[di'stræk[n]	mental confusion , <i>điều làm xao lãng</i>
8 distinct (a)	[di'stiŋkt]	clear, precise, <i>rõ ràng, chính xác</i>
9 suspend (v)	[sə'spend]	postpone, <i>ngăn chặn tạm thời</i>

• **Answer the following questions**

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

4.8

How to Apply Vipassanā Meditation in Your Daily Life

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

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

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

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

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

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

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

- **Answer the following questions**

1. What does Vipassanā mean?
2. What foundations are given in the Mahāhasapatthāna Sutta?
3. Vipassanā is to escape from the world, isn't it?
4. How can we live if we are completely aware of what is happening within us and around us?



4.9

Your Own Experience in Buddhist Meditation

When I was a child, my master taught me how to practice *Vipassanā* Meditation.

At that time, I liked it very much although I did not know what meditation was. It's only by heart that I learnt the Buddha's teachings.

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

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

As I am a new meditator, I don't have special experiences. I only contemplate on the body (*kāya*), feelings (*vedanā*), consciousness (*citta*) and the mental factors (*dhamma*) as instructed by *Sayādaw U Tejaniya at Shwe-*

Oo–Min Meditation Centre. I keep my mind on the in–breath and out–breath to make the mind calm down and try to live in the present moment. I make an extensive effort to be aware of whatever arises in the mind such as: thinking, memory, etc. I am aware of everything coming, going within me and happening around me. I watch my mind in any posture: sitting, standing, walking or lying down. My mind often has a tendency to wander here and there. At that time, I am aware that my mind is wandering and I bring it back. Afterwards, I turn to the main object and observe it persistently.

Sometimes, my mind is lost in wandering thoughts and feels sorry for the past or worries about the future. During meditation, my legs and back are painful. I can bear it, but most of the times I cannot. I change the posture gently and try to be aware of the breath out and in.

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

In my opinion, such a meditation practice is very good, but it is not sufficient. For an ideal life, I have to study other subjects such as *Vinaya*, *Abhidhamma* and so on and devote my life to spreading the Buddha – *sāsana* for the sake of others. This is the reason I take examinations at the ITBMU this year. Although I know that it is difficult to join this

University, I am always longing for an opportunity to study *Theravada* Buddhism in Myanmar. I believe that studying at this University could help me improve my Buddhist knowledge and enhance my spiritual life, day by day.



4.10

An Essay on Your Own Experience in Buddhist Meditation

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

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

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

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

4.11

When Are Mental Defilements Eradicated?

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

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

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

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

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

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

• **Vocabulary**

1. conceit (n)	<i>māna</i>	ngã mạn
2. wrong view	<i>ditṭhi</i>	tà kiến
3. skeptical doubt	<i>vicikicchā</i>	hoài nghi
4. sloth	<i>thīna</i>	hôn trầm
5. restlessness	<i>uddhacca</i>	phóng dật
6. moral shamelessness	<i>ahirika</i>	vô tàm
7. moral fearlessness	<i>anottappa</i>	vô quý

• **Answer the following questions**

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

4.12

An Essay on “Vipassanā Meditation & Modern Society”

In modern world, science and technology are developing. Most of people try to work hard to fulfill their needs. The more they look for the more they hopeless, when unsuccessful they feel sorrow, pain, etc. Thus, their mind is overwhelmed by greed (*lobha*), hatred (*dosa*), ignorance (*moha*), and so on.

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

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

Meditation, is the way “to see things as they really are” or “ seeing things in various ways”. It refers to intuitive knowledge of physical and mental phenomena such as impermanence, suffering and non-self.

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

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

TOPIC 5

BUDDHISM & THE WORLD

5.1

The Differences between the Buddha and the God

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

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

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

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

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

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

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

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

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

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

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

“Don’t believe mere hearsays, traditions, rumours, the written testimony of some ancient sages and old customs, only through your investigation, you can accept or discard it.”

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

• **Answer the following questions**

1. Who is the Buddha? Who is the God?
2. Who is the ultimate head of religion in many religions except Buddhism?
3. What can one attain if he believes the God? Why?
4. Who can guide one's fate or destiny in accordance with Buddhism?
5. Every man can become a Buddha in the future if he practices the Middle Way in his life, can't he? (No /rationally)
6. What religions base their teaching on the idea of God?
7. Why is Buddhism called a religion of free thought?

5.2

The Differences of Buddhism & Other Religions

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

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

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

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

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

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

• Vocabulary

1 Christianity (n)	[kristi'ænəti]	<i>đạo Thiên Chúa</i>
2 Hinduism (n)	['hindu:izəm]	<i>đạo Hindu (Ấn độ giáo)</i>
3 Islam (n)	['izla:m]	<i>Đạo Hồi</i>

4 Almighty God	[ɔ:l'maiti]	The Almighty , The Creator, the God. <i>Thượng Đế</i>
5 judge (v/n)	[dʒʌdʒ]	form opinion , <i>xét xử / quan tòa</i>
6 salvation (n)	[sæl'vei] n]	<i>sự cứu rỗi linh hồn</i>
7 omniscient (a)	[ɒm'nisiənt]	know everything
omniscience (n)	[ɒm'nisiəns]	<i>toàn trí toàn thức, sự thấu suốt hết mọi sự</i>
omniscient mind		<i>nhất thiết tướng trí, trí thông suốt hết mọi sự</i>
Omniscient One		<i>Bậc Nhất thiết Trí giả, Bậc thấu suốt hết mọi pháp</i>
8 be concerned with		be interested in <i>quan tâm đến</i>
9 live in harmony with sb		<i>sống hòa hợp với ai</i>
10 consistent (a)	[kən'sistənt]	<i>kiên định, nhất quán</i>
consistency (n)	[kən'sistənsi]	<i>tính kiên định, sự nhất quán</i>
11 righteous (a)	['raɪ]əs]	morally right & good <i>ngay thẳng, có đạo đức</i>
12 put into practice		<i>thực hành</i>
13 the end of this chain rebirth		<i>chấm dứt chuỗi tái sanh</i>

14 adherent (n)	[əd'hiərənt]	supporter, <i>tín đồ, môn đồ</i>
15 set of dogmas	['dɒgməz]	<i>một chuỗi / loạt giáo điều</i>
16 rational (a)	['ræʃnəl]	reasonable , sensible <i>có lý, có suy luận</i>
rationality (n)	[,ræʃə'næləti]	<i>sự suy luận</i>
17 merely(adv)	['miərlɪ]	only
18 hearsay (n)	['hiəseɪ]	rumor (rumour) , <i>lời đồn , điều nghe nói</i>
19 tradition (n)	[trə'diʃn]	historical convention <i>truyền thống, phong tục</i>
20 testimony (n)	['testiməni]	evidence, <i>sự chứng nhận</i>
21 sage (a/n)	[seɪdʒ]	<i>khôn ngoan/ nhà thông thái</i>
22 old custom	['kʌstəm]	ancient tradition, <i>phong tục cổ xưa</i>
23 investigate (v) investigation (n)	[in'vestigeɪt]	<i>điều tra, điều nghiên</i>

- Buddhists believe in Kamma, which means all kinds of intentional actions whether mental, verbal or physical. Every action produces its corresponding effect. It is, therefore, accepted by Buddhists that one is the master of one's own destiny or fate, one is the captain of one's life,

one can mould one's own life. The saying "Life is what we make" is the motto of Buddhism.

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

- Kalama sutta:

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

Kinh Kalama:

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

The Buddha

(Kalamas sutta)

1 Do not believe in anything simply because you have heard it.

2 Do not believe in traditions because they have been handed down for many generations.

3 Do not believe in anything because it is spoken or rumored by many people.

4 Do not believe anything simply because it is found in religious books.

5 Do not believe in anything only because it is taught by your teachers and elders.

But after observation and analysis, when you find that everything agrees with reason and is for the benefit of all beings, then accept it and live accordingly.

Đức Phật (dạy)

(Kinh Kalamas)

Đừng tin điều gì chỉ vì bạn đã nghe nó.

Đừng tin vào các truyền thống vì chúng đã được truyền lại qua nhiều thế hệ.

Đừng tin vào điều gì vì nó được nhiều người nói hay đồn đại.

Đừng tin điều gì chỉ vì nó có tính cách giáo điều (được tìm thấy trong sách vở tôn giáo)

Đừng tin vào điều gì chỉ vì nó được các giáo sư hay các bậc trưởng thượng dạy bảo.

Nhưng sau khi quan sát và phân tích, khi bạn thấy mọi sự hợp với lẽ phải và có lợi ích cho mọi người, thì hãy chấp và sống phù hợp theo đó.

- **Answer the following questions**

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



5.3

Buddhism and Modern World

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

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

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

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

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

• **Vocabulary**

1 pose	(v)	[pəʊz]	create , produce, <i>áp đặt, tạo ra</i>
2 challenge	(n/v)	['tʃælɪndʒ]	difficult task , <i>sự</i>
3 causation	(n)	[kɔ: 'zeɪʃn]	<i>thách thức, thử thách</i>
4 sense data			causality, <i>nguyên lý nhân quả</i>
5 pragmatism	(n)	['prægməti-zəm]	<i>dĩ kiện giác quan</i>
6 emphasize	(v)	['emfəsaɪz]	<i>sự thực dụng</i>
			stress, <i>nhấn mạnh</i>

7 a permanent soul		<i>linh hồn thường còn</i>
8 rite & ritual (n)	[rait 'ritʃuəl]	a ceremony for religion , <i> nghi lễ tôn giáo</i>
9 compatibility with (n)	[kəm,pætə-'biləti]	<i>tình trạng tương ứng</i>
10 superior claim	[kleim]	demand sth higher <i>yêu cầu, đòi hỏi cao hơn</i>
11 modernity (n)	[mɒ'dʒ:nəti]	being new & modern, <i>tính chất hiện đại</i>
12 exaggeration (n)	[igzædʒə-'reitʃn]	<i>tính cường điệu</i>
13 a well-elaborated scheme	[i'læbərəitid] [ski:m]	a well- detailed plan, <i>kế hoạch tỉ mỉ, công phu</i>
14 system of self-culture		<i>phương pháp tự tu dưỡng</i>
15 endure (v)	[in'dju:ə(r)]	bear, <i>chịu đựng</i>
16 immorality(n)	[immɔ:-'ræləti]	<i>hành vi trái đạo đức</i>
17 resort to (v)	[ri'zɔ:t]	make use of sth
18 divinity (n)	[di'vinəti]	quality of being a god <i>tính thần thánh</i>
19 render (v)	['rendə(r)]	return for sth, <i>đáp lại, trả lại</i>

20 indifferent to [in'difrənt] showing no interest
(a) in sb/ sth *không quan tâm*

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

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

những khám phá khoa học hiện đại: tất cả đáp ứng với yêu cầu cao của tính chất hiện đại.

• **Answer the following questions**

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

5.4

The Importance of Buddhist Education in the Modern Scientific World

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

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

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

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

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

• Vocabulary

1 A rapid materialistic development	<i>sự phát triển nhanh chóng của vật chất</i>
2 balance ≠ imbalance	<i>trạng thái cân bằng ≠ không ổn định</i>
3 the spiritual life	<i>đời sống tinh thần sức khỏe,</i>
4 health, wealth, fame, social position & popularity	<i>giàu sang, danh vọng, vị trí xã hội và sự mến mộ</i>

5 The more they look for, *Họ càng tìm kiếm, họ càng*
 the more they are hopeless *thất vọng*
 6 overwhelm (v) *khắc phục, áp đảo,*
 tràn ngập (lũ)

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

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

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

Một nền giáo dục tôn giáo chân chánh có thể chuyển đổi con người về cả kiến thức và ý thức (tâm) . Đức Phật dạy rằng, sự suy nghĩ và lời nói tốt đẹp mà không có hành động tương ứng (nói mà không hành) giống như một đóa hoa xinh đẹp nhưng không hương không nhụy..

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

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

- **Answer the following questions**

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

5.5

Science and Humanity

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

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

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

(3) It is due to the existence of such living beings that this earth becomes a place of turmoil. Today we see blood-baths all over the world. Each person is planning to swindle another person. Selfish ideas always prevail in their minds. One cannot trust another. They view others with suspicion in their hearts. One cannot understand the real character or motive of another man. Although man can escape from animals, it is difficult to escape from another man. As long as human beings with polluted minds exist in this world there will be no peace on the earth.

• **Vocabulary**

1	damage	(v)	['dæmɪdʒ]	destroy , <i>hủy diệt, phá hủy.</i>
2	gadget	(n)	['gædʒɪt]	a small tool, <i>thiết bị, công cụ</i>
3	the maintenance of the environment			<i>sự duy trì môi trường</i>
4	privilege	(n)	['prɪvəlɪdʒ]	<i>đặc quyền, đặc lợi</i>
5	hinder from		['hɪndə(r)]	prevent from, <i>ngăn cản</i>
6	provoke		[prə'vəʊk]	make sb angry <i>khiêu khích, kích động</i>
7	slaughter	(v/n)	['slɔ:tə(r)]	<i>tàn sát</i>
8	patriot	(n)	['peɪtriət]	<i>người yêu nước, nhà ái quốc</i>
9	turmoil	(n)	['tɜ:mɔɪl]	confusion <i>sự hỗn loạn</i>

10 blood-bath(s) (n)	[blʌd bɑθ]	<i>cuộc tàn sát, tắm máu</i>
11 swindle (v)	['swɪndl]	<i>cheat sb, lừa đảo, bịp bộm ai</i>
12 suspicion (n)	[sə'spiʃn]	<i>doubt, nghi ngờ</i>
13 motive (n)	['məʊtɪv]	<i>reason for doing sth, động cơ</i>

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

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

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

Chúng ta không nên cho rằng chúng ta là người duy nhất có đặc quyền sống trên trái đất này. Mỗi một và tất cả sinh vật đều có đặc quyền riêng. Không chỉ có thế, ngay cả trong cộng đồng của nhân loại, chủng tộc này cố hủy diệt chủng tộc khác, ngăn cản sự tiến bộ của người khác và

không cho người khác sống trong hòa bình. Con người gây ra chiến tranh và mở cuộc tàn sát lẫn nhau với danh gọi là lòng yêu nước

- (3) It is due to the existence of such living beings that this earth becomes a place of turmoil. Today we see blood-baths all over the world. Each person is planning to swindle another person. Selfish ideas always prevail in their minds. One cannot trust another. They view others with suspicion in their hearts. One cannot understand the real character or motive of another man. Although man can escape from animals, it is difficult to escape from another man. As long as human beings with polluted minds exist in this world there will be no peace on the earth.

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



5.6

Why the Propagation and Promotion of Buddhism are needed

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

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

In terms of physical needs, man does not basically differ from animal. Man and animal need food; lodging, etc., need protection and care. Whatever man does that is intended to satisfy these physical needs. The lives only in the way one finds these needs. It is very religious that elevates man above

the physical needs and gives him a totally different dimension. When studying Buddhism, man knows how to rise beyond animal instinct and find satisfaction in the spiritual realm, he learns how to make his life more meaningful and useful. That is why the propagation and promotion of Buddhism are needed.

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

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

- **Answer the following questions**

1. To sum up some reasons why Buddhism should be propagated and promoted?

2. According to the Buddha, who would be the teacher when He had gone?
3. How will the world be if the discourses and disciplines disappear?
4. What does man learn and know when studying Buddhism?
5. What benefits does man gain if he studies and practices Buddhism?



5.7

Some Activities in the Perpetuation & Propagation of the Sāsana

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

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

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

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

the king *Siridhammasoka* supported it. It lasted for nine months. After this council, nine missions were sent to nine different places to propagate the *Sasana*.

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

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

Answer the following questions:

1. Why did the Buddha's disciplines hold the Buddhist Councils?
2. How many times were Buddhist Councils held?
3. Where and when was the First / Second / Third/ Fourth / Fifth Buddhist Council held? Why? Who was the head? By whom was it supported? How long did it last?

5.8

Two Virtues That Protect the World

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

1. Moral shame – Hiri

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

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

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

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

2. Moral dread – *Ottappa*

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

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

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

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

1. Moral dread – *Ottappa* *Quý*
2. Beautiful consciousness *tâm Vương*
3. Beautiful mental factors *Tâm sở Tịnh hảo*

5.9

The Four Keys to Success

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

1. Will (*chanda*)

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

2. Effort (*viraya*)

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

achievements. As if one wishes to get something but one is merely interested in that subject, one does not want or is lazy to perform that task, the chance for success will be very rare.

3. Active thought (*uyyutta-citta*)

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

4. Wisdom (*vimamsā*)

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

In conclusion, these four virtues are the key leading to success in various aspects of life. They make one become

active and intelligent when doing. The practice of these prevents one from doing wrong things, and insures one's success. They are, therefore, very important in one's life. One should apply them in one's activities to achieve success and happiness in this world and hereafter.

• **Vocabulary**

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

Answer the following questions

1. How many virtues are there leading to success?

List of them.

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

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

5.10

An Essay on Buddhism & 21st Century

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

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

The impact of science has been particularly strong on traditional religious beliefs. Some religious concepts are crumbling under the pressure of modern science and are no longer acceptable to the intellectual man because they assert truth merely through theological speculations or based on the authority of religious scriptures in isolation to scientific consideration. A scientist observes the external world

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

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

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

- **Answer the following sentences**

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



TOPIC 6

MYANMAR

6.1

The Golden Land

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

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

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

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

• Vocabulary

1 numerous (a)	['nju:mərəs]	a great number of, <i>rất nhiều, đông đảo</i>
2 glitter (v/n)	['glitə(r)]	shine brightly <i>sáng lấp lánh, rực rỡ</i>
3 addition (n)	[ə'diʃn]	<i>tính cộng , bổ sung</i>
4 in addition to sth (idm)		<i>thêm vào</i>
5 grotto (n)	['grɒtəu]	

6 edifice	(n)	['edifis]	a small and artificial cave <i>động nhân tạo nhỏ</i>
7 scatter	(v)	['skætə(r)]	a large impressive building <i>dinh thự</i> dot, spot, <i>rải rác, lấm chám, điểm</i>
8 root	(n)	[ru:t]	<i>gốc, rễ</i>
9 Bagan Period			<i>thời kỳ Bagan</i>
10 thenceforth	(adv)	[ðens'fo:θ]	thence forward , <i>bắt đầu từ thời điểm đó</i>
11 flourish (v/n)		['flʌri]	develop quickly, thrive
12 successive (a)		[sək'sesiv]	<i>phát đạt, thịnh vượng</i> next, continuous, <i>liên tục, kế tiếp, lần lượt</i>
13 sympathy (n)		[simpə'θi]	harmony, <i>cảm thông</i>
14 archeology (n)		[a:ki'ɒlədʒi]	<i>khảo cổ học</i>
15 ever-green forests			<i>những khu rừng xanh</i>
16 cap	(v)	[kæp]	<i>ngát</i> cover the top of sth
17 gorge	(n)	[gɔ:dʒ]	<i>bao phủ</i>
18 crystal	(n)	['kristl]	<i>hẻm núi</i>
19 brook	(n)	[bruk]	<i>thủy tinh</i>
20 islet	(n)	['ailət]	<i>con suối nhỏ</i>
21 The Elders			<i>đảo nhỏ</i> <i>những bậc Trưởng thượng, Trưởng lão</i>

1. Thirteen Tipiṭakadhara Sayādaws
(Bearers of the three Baskets of the Dhamma)
Các vị Tam Tạng (Gìn giữ 3 Giỏ Tạng Pháp Bảo)

2. The International Theravada Buddhist Missionary
University
Đại học Truyền bá Phật giáo Nguyên Thủy Quốc tế

3. The State Pariyati Sāsana University
Đại học Quốc gia Pariyati Sāsana

(1) In addition to the pagodas, stupas, temples, grottos, monasteries and other religious edifices are scattering all over the country.

Ngoài ra còn có nhiều chùa chiền, bảo tháp, đền thờ, hang động, tu viện và những kiến trúc tôn giáo rải rác khắp nơi trên đất nước

(2) Although Myanmar is not the cradle of Buddhism, it reaches its height in Myanmar.

Myanmar không phải là cái nôi của Phật giáo, tuy nhiên nơi đây Phật giáo chiếm vị trí trang trọng nhất.

(In the past, Bagan used to be the place of 10,000 temples in the area of 65,2sq kms, the centre of the religious,

political power and the prosperous culture of the ancient country.

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

(3) They are cultured, hospitable and generous

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

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

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

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

Thêm nữa, có nhiều khu thành cổ và những vùng văn hóa và cổ xưa rải rác trên khắp đất nước. Quốc gia này thật xinh đẹp với những khu rừng xanh ngát quanh năm, những

ngọn núi cao ngất trời , những cánh đồng cỏ xanh tươi, những đỉnh núi phủ đầy tuyết trắng, những hẻm núi gấp gheh, những con sông trong suốt như pha lê, những con suối nhỏ với dòng nước lững lờ trôi, những thác nước tuyệt vời, những bãi cát trắng óng ánh và những hòn đảo bé nhỏ cây cối rậm rạp. Thực vậy, Miến Điện là nơi nên bạn nên viếng thăm.



6.2

The Shwedagon Pagoda as a Religious Monument

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

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

day, rain of jewels fell to the ground knee-deep. While laying down the foundation for the pagoda, the relics of the preceding Buddhas were found and they were enshrined in the pagoda. So *Shwedagon* later became known as the pagoda of the four Buddha's relics (*Kakusandha* Buddha, *Konāgamana* Buddha, *Kassapa* Buddha, and *Gotama* Buddha).

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

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

Vocabulary

1 the wonder	(n)	[ˈwʌndə(r)]	marvel , kỳ quan
2 legend	(n)	[ˈledʒənd]	myth , truyền thuyết
3 deity	(n)	[ˈdi:iti]	deva, chư thiên
4 pay homage		[ˈhɒmɪdʒ]	đảnh lễ
5 sāsana			Giáo pháp
6 strands of hair		[strændz]	sợi tóc

7	worship (v)	[ˈwɜːʃɪp]	show respect, <i>tôn kính, sùng bái.</i>
8	renovate (v)	[ˈrenəʊveɪt]	change, transform, <i>phục chế, tu sửa</i>
9	a lavish cost	[ˈlæviʃ]	costing a lot of money, <i>giá trị hào phóng</i>
10	entrust with (v)	[ɪnˈtrʌst]	decorate, <i>trang trí</i>
11	flourish (v)	[ˈflaʊrɪʃ]	be healthy and happy <i>thịnh vượng, phát đạt</i>
12	pride (n)	[praɪd]	deep pleasure, glory <i>tự hào, kiêu hãnh</i>
13	testimony (n)	[ˈtestɪməni]	evidence, <i>chứng nhận, bằng chứng</i>
14	The preceding Buddhas The Buddhas were in the past		<i>Chư Phật quá khứ</i>
15	Kakusandha Buddha Konāgamana Buddha Kassapa Buddha Gotama Buddha		<i>Đức Phật Kakusandha Đức Phật Konāgamana Đức Phật Kassapa Đức Phật Gotama</i>
16	The State Peace Development Council		<i>Hội đồng Phát triển Hòa bình</i>
(1)	The Shwedagon is one of the greatest cultural monuments in Myanmar		

Chùa Vàng- Shwedagon là một trong những di sản văn hóa vĩ đại nhất ở Myanmar

- (2) According to the legend, on that very day, rain of jewels fell to the ground knee-deep.

Theo truyền thuyết , vào đúng ngày xây dựng chùa, một trận mưa báu vật rơi xuống ngập đến đầu gối.

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

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

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

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

6.3

A Brief History of the Shewdagon Pagoda

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

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

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

Buddhas were found and also were enshrined in the same on the full moon day of the *Tabaung*, 103 *Maha Sakkaraja* Era (589 B.C). So the *Shewdagon* Pagoda later became known as the Pagoda of the four Buddha's Relics.

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

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

• Vocabulary

- | | |
|-------------------------------|-------------------------|
| 1. derive from (v) [di'raiv] | <i>bắt nguồn từ</i> |
| 2. situate (v) ['sitʃueit] | <i>đặt ở vị trí</i> |
| 3. the former capital | <i>thủ đô trước kia</i> |
| 4. a caravan of bullock carts | <i>đoàn xe bò kéo</i> |

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

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

(2) They took refuge in the Buddha and Dhamma and became the first lay Buddhists in Buddhism.

Họ qui y Phật và Pháp và trở thành những Phật tử tại gia đầu tiên trong lịch sử Phật giáo

(3) It attained its present height and shaped only in the 14th and 15th century when it was overbuilt and enlarged by a succession of Mon Kings and a Queen who were rulers of lower Myanmar.

Nhờ vào sự nối tiếp cai trị của các nhà vua và vị nữ hoàng (Shisobu 1455-1462) người Môn vào thế kỷ 14 và 15, tháp đã được tu bổ và mở rộng và chùa vàng đã có chiều cao và hình dáng như hiện nay.

(4) It is one of top ten world wonders and worthy to visit

Chùa Vàng là một trong 10 kỳ quan hàng đầu thế giới và xứng đáng để chúng ta chiêm ngưỡng



TOPIC 7

LETTERS

7.1

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

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

Dear Thanh Thanh,

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

The ITBMU was established on December 9th 1998. It is situated on the *Dhammapala* Hill in *Mayangone* Township, Yangon. It is the centre for learning of *Theravāda* Buddhist literature. It is the best gift given to the world by Myanmar government and its people, as the Pāli verse goes: “*sabba danam dhammam danam jinati*” (the gift of *Dhamma* excels all kinds of gifts).

The present Rector of the ITBMU is Most Ven. Dr. *Nandamalābhivamsa*, and Pro-rector is Most Ven. Dr. *Kumarābbivamsa*. (*) The objectives of the ITBMU as stated in the syllabus are 1) to share the genuine *Theravāda* Buddhist to the world, 2) to make others comprehend deeply the canonical texts of the *Theravāda Tipiṭaka*, 3) to abstain from evil deeds and practise good deeds, 4) to enable people to believe in kamma and its consequences, 5) to know the difference the mind and matter, 6) to promote the four modes of sublime living and 7) to encourage and promote knowledge for the Four Noble Truths.

There are four Faculties in the ITBMU 1) the Faculty of *Pariyatti*, 2) the Faculty of *Paṭipatti* 3) the Faculty of World Religions and Missionary, and 4) the Faculty of languages and Translation. The Sayādaws and lay teachers in the ITBMU are well-versed in Buddhist *Theravāda* literature. They are also very good at Pāli, English and to some extent, *Sanskrit*. Some of them are polyglots. The students are also spiritual- minded and friendly in dealing with one another.

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

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

Yours lovingly,

U Saw Mra Aung.

• **Vocabulary**

1 state	[steit]	say formally, <i>tuyên bố, phát biểu</i>
2 syllabus (['siləbəs]	curriculum, <i>chương trình học</i>
3 genuine (a)	['dʒenjuin]	<i>đích thực</i>
4 canonical (a)	[kə'nɒnikl]	<i>đúng tiêu chuẩn</i>
5 sublime (a)	[sə'blaɪm]	of very high quality, <i>siêu phàm, tuyệt vời</i>
6 rector (n)	['rektə(r)]	principal, <i>hiệu trưởng</i>
pro-rector (n)		vice- principal, <i>hiệu phó</i>
7 faculty (n)	['fæklti]	department, <i>Khoa</i>
8 polyglot (a/n)	['pɒlɪglɒt]	multilingual, <i>đa ngôn ngữ, người nói nhiều thứ tiếng</i>
9 enhance (n)	[in'ha:ns]	<i>nâng cao</i>
10 the scope of		

knowledge	the fulfillment of knowledge, <i>hoàn thiện kiến thức</i>
11 be well-versed in sth	master sth, <i>thông thạo, sành, giỏi</i>
13 The Faculty of <i>Pariyatti</i>	<i>Khoa Pháp học</i>
14 The Faculty of <i>Paṭipatti</i>	<i>Khoa Pháp hành</i>
15 The Faculty of World Religions and Missionary	<i>Khoa Tôn giáo Thế giới và Truyền đạo</i>
16 The Faculty Languages and Translation	<i>Khoa Ngôn ngữ và Dịch thuật</i>

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

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

Mục tiêu của trường ITBMU được đưa vào chương trình là

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



7.2

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

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

October 15th 2006.

Sīlavisuddhi
ITBMU, Dhammapala Hill,
Mayangone, P.O , Yangon,
Myanmar.

Sīlavisuddhi,

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

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

preserved Theravāda Buddhism for nearly 1000 years, where *Sayadaws* can memorize *Tipitaka* in *Pāli* language. Therefore studying there I have chance to study *Pāli* language under the guidance of famous *Sayadaws* and lay teachers who are well-versed in *Pāli* literatures. I also have opportunity to learn *Abhidhamma* that is the higher doctrine in which the consciousness, the mental factors, etc, are explained in detail by the Buddha. Besides, I can study other subjects such as *Vinaya*, *Suttana*, *Vipassanā*, *Samatha*, and so on. Moreover, during vacation I can go to meditation centers to practice meditation under the guidance of some teachers who are expert in studying and practicing, I also can go to *Bagan*, *Mandalay* to pay respect many sacred places and pagodas there.

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

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

to pass the examination so that I have a golden opportunity to study *Dhamma* in Myanmar where it is considered as the golden land, the pure Buddhist land.

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

Yours faithfully,



7.3

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

Dear Chánh Tâm (Sammā-Citta),

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

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

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

There are four Faculties in the ITBMU, namely, (1) Faculty of *Pariyatti*, (2) Faculty of *Patipatti*, (3) Faculty of World

Religions and Missionary Works and (4) Faculty of Foreign Languages and Translation.

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

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

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

Yours lovingly,

Lê Chánh.



7.4

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

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

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

the guidance of famous *Sayadaws* and lay teachers who are well-versed in *Pāli* literatures.

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

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

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



One of the Last Words of the Buddha

Ānanda, you should live as islands
unto yourselves,
being your own refuge,
with no one else as your refuge,
with the Dhamma as an island,
with the Dhamma as your refuge,
with no other refuge.

(Mahāparinibbāna Sutta, Dīgha Nikāya)

Một trong những lời Phật ngôn cuối cùng

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

(Kinh Đại bát Niết bàn, Trường bộ Kinh)

PROVERBS

1. The blind leading the blind

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

2. A little knowledge is dangerous

- Knowledge is very important. It is necessary in all kinds of activities. When one is going to do something, one does not have knowledge or just has a little concerning that work; one will not know how to make a plan to do that work, and thus it is not easy to get the success. On other hands, it brings harm to oneself as well as others, it is very dangerous for both. For instance, a teacher who is insufficient knowledge will give an improper lesson to his students. Students do not know what the teacher taught them is wrong, they believe their teacher. Therefore, when they do

something, they depend on what their teacher taught. As consequences, they get the bad results that are harmful and dangerous for them. In short, insufficient knowledge or little knowledge can bring nothing but dangerous or trouble to oneself and others. Thus, it is said; “A little knowledge is dangerous.”

- This proverb means that insufficient knowledge can bring nothing but dangerous or trouble. For instance, a medical doctor with insufficient professional knowledge may give improper treatments to the patients. As a result, the patients’ condition will be worse. Eventually, they may die. So we get moral lesson from this proverb that we should do any task with sufficient knowledge.

- A little knowledge is dangerous
..... that insufficient knowledge can bring nothing but dangerous or trouble.

- kiến thức không đầy đủ không thể đem lại gì ngoài nguy hiểm và phiền phức

3. Knowledge is power

- In daily life, knowledge or wisdom is very important and it is necessary in all kinds of activities. Through knowledge one can differentiate between right and wrong, good and bad. When one is going to work, work hard is not enough, one should also work wisely by using one’s intelligence. One should have good planning and a proper understanding of the work; and should always examine the

work. Without knowledge or wisdom one cannot make a good plan, and thus it is not easy to succeed. Only those who work wisely by using their intelligence will attain a higher degree of success, and can avoid a mistake. In other words, the knowledge persons can overcome all difficulties they face, can conquer everything or all obstacles in their life and can accomplish whatever they do. Therefore, it is said that; “Knowledge is power.”

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

- Knowledge is Power - *Kiến thức là sức mạnh*
Intellectual and well-informed men:
người tri thức và hiểu biết

4. Practice makes perfect /

Don't be depressed, persist with it

- Everything is not easy to do at the first time. Sometime he may face some difficulties to perform that work, but doesn't be depressed, try to persist with it. If he tries to make it repeatedly it will be better. In other words, when doing something regularly he can improve his skills day by day.

After doing it for several times, he will find easier. His knowledge and ability will progress by practicing again and again. That is said: “Practice makes perfect.”

- This proverb means that doing something regularly can improve our skills. In the beginning you may find it difficult to perform something. But don't be depressed, persist with it. After doing it for several times, you will find easier to do it. For example, it is difficult for some students to do some exercises, but it will be easier after doing it frequently.

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

A way of encouraging people by telling them if you do an activity regularly and try to improve your skill, you will become very good at it.

- Don't be depressed, persist with it : *Đừng thất vọng, hãy kiên gan*

5. One shallow does not make a summer

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

completed with the help of many people. Thus, it is said: “One swallow does not make a summer”.

6. A friend in need is a friend indeed

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

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

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

7. The birds of the same feather flock together

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

- This proverb means that the birds with feather of the same colour live together. In other words, people of the same character and temperament can associate with one another for a long time. If they are of different character and temperament they will never agree with one another and live in separation. This shows that the birds of the same feather flock together.

- The birds of the same feather flock together.

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

People at the same sort the same character and

temperament : *cùng tính cách và tính khí*

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

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

9. Make hay while the sun shines / Time and tide wait

for no man. / Time flies / Time is money.

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

- This proverb literally means we should dry grass when the sun rises. If we dry it when the sun has already set, it will be fruitless. Hence, this proverb advises that we should make

an effective use of a good opportunity when it arises because it rarely comes twice in life. So when it has come we should make use of it to benefit ourselves and others.

- Make hay while the sun shines. Time and tide wait for no man.

(Hãy phơi rơm trong khi trời nắng .Thời gian có chờ đợi ai)

Take action when an opportunity is presented

10. As you sow, so shall you reap / Sow the wind and reap the whirlwind/ As the call, so the echo.

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

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

bad action gives the bad one. Therefore one should try to perform the good action, and avoid the evil one.

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

• As you sow, so shall you reap. - *Gieo gì gặt nấy*

(Sow the wind and reap the whirlwind – *Gieo gió gặt bão*

(As the call, so the echo – *Có tiếng gọi , có tiếng vang – Nợ có vay có trả*)

You have to deal with the bad effects or results of sth that you originally started

to spout out of : *mọc ra*

take revenge on sb / for sth : *trả thù*

11. No peace rests for the wicked.

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

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

12. Silence is Golden

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

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

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

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

- Silence is Golden - *Im lặng là vàng*

Silence is golden, speech is silvery: *Im lặng là vàng, nói nhiều là bạc*

...the more they speak, the more mistakes they can make

... *họ càng nói nhiều, họ càng tạo ra nhiều lỗi*

to condemn: not to agree

to eliminate : *không tán đồng, loại bỏ*

13. Prevention is better than cure / An ounce of prevention is better than a pound of cure

- When something had given the result, it is not easy to correct if the result is harmful. Preventing something that has not happened yet is easier than to undo the damage later. For instant, it is better and not difficult for a person if he prevents himself from some diseases by taking the suitable food and

by doing morning exercises, etc. It is not easy to cure a disease after he is afflicted. If he wants to cure, he must spend a lot of money, time, etc and must overcome with anxiety. If the disease is unable to cure, he can do nothing, but wait for death. Thus, there is saying : “ Prevention is better than cure”, In short, whatever he can prevent he should do to avoid the dangerous later.

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

- Prevention is better than cure - *Phòng bệnh hơn chữa bệnh*

14. No pain no gain

- In this world there is nothing not to be difficult if it is important. Therefore, if he wants to achieve something that is valuable or important, he must overcome that difficulty. Achievement or gain is the effect, difficulty or pain is the cause, without cause there is no effect. For instant, studying is a long difficult way that a student must perform before he gets a job. If he does not try hard, he can not find a good job in society. Moreover, whatever obtained without difficulty is

not considered to be very important. It may be quickly lost or spent without regret. So it is said : “ No pain no gain.”

- Gain is effect, pain is cause. Without cause there is no effect. Similarly, there is no gain without pain. Gain comes out of pain. Gain necessarily follows pain. If we want a certain profit. We have to invest a certain amount of money. Profit cannot come without investment. Profit is compared to gain. Investment is compared to pain. Therefore, the saying “No pain, no gain” is reasonable.

- No pain no gain - *Không có lửa sao có khói – Gieo nhân gặt quả*

15. A stitch in time saves nine.

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

- This proverb means that if we do not solve problem when it is a small. It will gradually grow bigger.

Consequently, we must take more time and energy to solve it. For example, if we do not mend a tear in a dress when it is small, it will be bigger, and as a result, we will have to take more time and stitches to mend it.

- A stitch in time saves nine. - *Làm ngay cho khỏi rách việc*

16. There is no time like the present / Strike from while it is hot

- The present time is very important. The past has already gone one can not change; the future has not come yet, one can do nothing. Moreover, no one can delay the passing of time, no one should not put off a favorable opportunity to do something until tomorrow if one can do it today. For instance, when practicing meditation, a meditator tries to be aware of the object at the present moment, his practice will be progress. Otherwise, he cannot get the benefit in practicing meditation; if he practices the whole life by that way, it is useless. Therefore, one should take advantage of any opportunity in one's hands to fulfill one's wishes. Thus, it is said that: "There is no time like the present."

- This proverb means that we should make effective use of an opportunity when it arises. For instance, if a student studies his lesson only the exam draws near, he finds it hard to pass. If he studies his lessons regularly from the beginning,

he can pass it easily. Therefore, we should take advantage of any opportunity in our hands to fulfill our wishes.

- There is no time like the present . Strike iron while it is hot

Không lúc nào bằng lúc này. Uốn sắt khi còn nóng.

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

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

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

18. Rome was not built in a day. – *Muốn đạt được thành công thì phải kiên nhẫn*

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

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

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

20. Action speaks louder than words

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

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

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

22. It's every for himself.

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

23. The child is father of man.

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

24. Like father, like son

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

25. It is never too old to learn

One who stops learning is old. One who is still learning is young. Pursuit of knowledge is the greatest pleasure on earth. There are the sayings of the learned. There is another saying similar to the given heading. That is “it is never too late to learn.” If we start learning today, today is the right time for us. If we will start learning tomorrow, tomorrow will be the right time for us. Important thing is to start learning. Today or tomorrow is not a question.

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

As a matter of fact, the aim of learning is not only for earning, but for the welfare of life at present and for liberation from suffering in life. In other words, education is conducive to one’s life here and hereafter. Without education, one will be blind with eyes open. He will be deaf with his ears open. He will be dumb with his mouth open. To sum up, we are never too old or too late to learn.

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

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

27. A Brief Description of Ordination Ceremony for Sāmaṇera and Bhikkhu

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

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

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

Entrance Examination for Diploma in Buddha Dhamma

Ministry of Religious Affairs
International Theravada Buddhist Missionary University
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2010

Paper 1 English Grammar and Composition
Time allowed : two hours

Answer all questions

- 1. Explain any two of the following**
- (a) Action speaks louder than words.
 - (b) When in Rome, do as the Roman.
 - (c) Prevention is better than cure.
- 2. Write one word for each of words given below (The first letter of each word is given)**

Example:

increase the speed(a) = accelerate

- (a) resting on the surface of water or in air _____ (f)
- (b) motor van for carrying wounded or sick people _ (a)
- (c) the lowest part of anything _____ (b)
- (d) put in the ground and cover with earth _____(b)
- (e) costing very little money _____ (c)
- (f) a person's female child _____ (d)
- (g) money paid as a penalty _____ (f)

- (h) fail to remember or recall _____ (f)
(i) make or produce good on a large scale _____ (m)
(j) person who has received or receiving medial treatment
_____ (p)

3. Rewrite the following sentences, using the conjunctions given in brackets.

(a) If we are attached to our lives, we will not be free from suffering . (Unless)

(b) However rich one is, he must leave everything one day. (Although)

(c) Buddhist people meditate for the purpose of attaining the bliss of Nibbana. (so that)

(d) Unless you are contented with what you get, you cannot live a happy live. (Either ... or)

(e) Sloth and indolence are the roads to death. (not only ... but also)

4. Fill in the blanks with correct prepositions.

(a) Look _____ me and listen to me carefully.

(b) We should be afraid _____ suffering Samsara.

- (c) Meditators must depart _____ unsuitable place for meditation practice.
- (d) It is advisable for all of us not to associate _____ fools.
- (e) Meditation teachers look _____ their trainees all time.
- (f) It is dark in here. Please turn _____ the light.
- (g) Man's life consist _____ ups and downs.
- (h) The man ran _____ thief but could not catch him.
- (i) You should take _____ your shoes at the gate.
- (j) The teacher has advised him to abstain _____ smoking.

5. Write an essay on one of the following

- (a) Buddha, the Founder of Buddhism
- (b) A Successful Life.
- (c) Loving-kindness.

Paper II General Knowledge

Time allowed : two hours

Answer all questions

1. What are the Five Precepts? Mention the importance of the Five Precepts in our daily life.
2. Do you believe in Cause and Effect? Why?
3. How do you understand good deeds and bad deeds? Explain.
4. Write an essay on "Religion and Society"
5. How do you understand about the term Buddhism?

OR

State the main differences between Thevarāda Buddhism and Mahāyāna Buddhis

Ministry of Religious Affairs
International Theravada Buddhist Missionary University
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2011

Paper I English Grammar and Composition
Time allowed : two hours

Answer all questions

1. Read the passage

This monk, after using any piece of furniture (such as a couch bench or stool) belonging to the monastery, would leave it outside in the compound, thus exposing it to rain, sun and white ants. When other monks chided him for his irresponsible behavior, he would retort, “I do not have the intention to destroy those things; after all, very little damage has been done,” and so on and so forth and he continued to behave in the same way. When the Buddha came to know about this, he sent for the monk and said to him, “Monk, you should not behave in this way; you should not think lightly of an evil action, however small it may be; because, it will grow big if you do it habitually.”

Write the new sentence by using the underlined words

- a) after using
- b) and so on and so forth
- c) in the same way

- d) should not behave
- e) An evil action

2.

(a) Fill in the blanks with suitable words

- a) Prices have _____ steeply since last August.
- b) Three old trees will have to be _____ because they are dangerous.
- c) My lost his balance and _____ heavily.
- d) My grandfather _____ this film in 1924.
- e) The United Nations was _____ in 1945.

(b) Finish each sentence in such a way that it means exactly the same as the sentence given

a) 'I wish to speak to your father,' said the teacher to the boy.

The teacher told _____

b) People are not allowed to walk on the grass in public garden.

No one _____

c) Yangon is the most popular city in Myanmar.

No other _____

d) 'Who has stolen my watch?' she asked.

She wanted to know _____

f) His father beat him for not attending class regularly

He _____

3. **Construct correct sentences using the following**
- a) not only but also
 - b) no sooner than
 - c) whether or
 - d) so that
 - e) either or
4. Write the letters to your friend telling him / her how you are planning to join the International Theravāda Buddhist Missionary University.
5. **Write an essay on one of the following** (about 200 words)
- a) A religious festival in our country.
 - b) The subject I enjoy learning most.
 - c) The Three precious Gems.

Paper II General Knowledge

Time allowed : two hours

Answer all questions

1. Write a short paragraph on a brief history of the Buddha.
2. “ Morality is a good foundation for the human society.”
Justify this statement.
3. Give a brief account on four major religions.
4. What is the final goal of the Buddhists?
5. Do you agree the statement “A religion is necessary for a person’s social and moral life”. Why?

Ministry of Religious Affairs
International Theravada Buddhist Missionary University
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2012
Paper 2 English Grammar and Composition
Time allowed : two hours

Answer all questions

1. Read the passage

Sīla (morality) is not a set of commandment handed down by the Buddha, and it need not be confined to Buddhist teachings. It is actually derived from a basic sense of humanity. For example, suppose we have a spurt of anger and want to harm another being. If we put ourselves in that other being's place, and honestly contemplate the action we have been planning, we will quickly answer "No, I wouldn't want that done to me. That would be cruel and unjust." If we feel this way about some action that we plan, we can be quite sure that the action is unwholesome (akusalakamma). In this way, morality can be understood as a manifestation of our sense of oneness with other beings.

Write the new sentences by using the underlined words

- a) handed down
- b) derived from

- c) cruel and unjust
- d) can be understood
- e) sense of oneness

2. Choose the correct preposition

- a) I was angry **to / with/ of** myself for making such a stupid mistake.
- b) You are not very good **of / at/ with** explaining things.
- c) Are you afraid **to / of / with** unwholesome deeds?
- d) Parents are delighted **at / to / of** hearing the news of children's success.
- e) Yangon in Myanmar is famous **to / for / at** its Shwedagon Pagoda.

3. Reorder the following

- 1) for /criteria/ livelihood/ are/ two /there /right.
- 2) attachment / of /process /occurs /if /arises /becoming /the.
- 3) generate /ignorance /by /of /aversion /and /action /craving /we /blinded.
- 4) earn /my /is /money /how /much /business/I.
- 5) at /lunch /one /o'clock /ready /usually /I /get /the.
- 6) did /the /do /chance /it /to /the /guests /have?
- 7) have / the motorists/ to /care /take /warned/ extra/ police.
- 8) promised /boss /workers /rise /a /the /pay /the.
- 9) be /going /to /cattle /by /sold /peasants /are /the /the.
- 10) the /class /go /like /would /to /not /you /yoga /to?

4. Write a letter to your friend telling him or her how you have been studying the Buddha Dhamma. OR
Write a letter to your friend explaining him or her about the practice of Buddhism in daily life.
5. **Write an essay on one of the following** (about 200 words)
- a) Blessings, the Cause of Happiness
 - b) What is the best Buddhism can render to the global village.
 - c) Theravāda Buddhism in your perspective.
 - d) New Year in my land

Paper 2 General Knowledge

Time allowed: two hours

Answer all questions

1. How will you explain Sīla (morality), that is, the basic sense of humanity?
2. Buddhism accepts the idea of mental and physical phenomena. How do you think it is strong and solid or not? Explain.
3. How do you understand the law of Kamma in Buddhism?
4. How do you ally the Buddha's teaching for peaceful life according to the three training (Sikkhā)?
5. How do you understand that “ the meditation is a practical way to be happy in life”?

Ministry of Religious Affairs
International Theravada Buddhist Missionary University
Yangon, Myanmar
(*Entrance Examination for Diploma in Buddha Dhamma*)
January, 2013

Paper 1 English Grammar and Composition
Time allowed : two hours

Answer all questions

1. Read the passage

The theory of *Kamma* is different from “moral justice” or “reward and punishment”. The idea of moral justice is the conception of supreme being i.e. God, who is a law-giver and sits in judgment, deciding what is right and wrong. *Kamma* is a law in itself. But it does not follow that there should be a law giver. Inherent in *Kamma* is the potentiality of producing its due effect. The cause naturally produces the effect. *Kamma* is like a seed that produces the fruit. Therefore, *Kamma* is a natural law and it has nothing to do with the ideas of justice that is governed by God or other mighty-beings. The law of action, according to which good or appropriate acts give rise to good effects, and bad or inappropriate acts give rise to bad effects, is impelling a chain of successive births, each life’s condition being explained by actions in the previous life. Every physical event has its cause and every

cause will have its determinate effects. The theory of *Kamma* extends the concept of causation to include moral and spiritual life as well. Therefore, the theory of *Kamma* is easy to understand thus,

“ As a man sows, so shall he reap.”

Write the new sentences by using the underlined words.

- (a) who is
- (b) its due
- (c) has nothing to do with
- (d) according to
- (e) is easy to

2. (a) **Join two clauses, using RELATIVE PRONOUN**

1. A lay adherent does not observe five precepts. He lives the home-life without self-confidence.
2. Nibbāna is our ultimate goal. Why do we want to attain to it?
3. Bagan is traditionally known to be founded in the 9th century. It reached the zenith of its political and cultural progress during the dynasty of “Temple builders”.
4. Myanmar is situated in Southeast Asia. It is a predominantly Theravāda Buddhist country.
5. Our Rector Sayadaw is a learned one. He is now 72 years old.

(b) **Rewrite the following, omitting RELATIVE PRONOUN**

1. Everyone loves a person who disseminates loving-kindness impersonally.
2. One day we have to leave everything which we possess.
3. A person who is much knowledge may make mistakes when lacking a good sense.
4. A person who offers only lip-service will lose other's admiration
5. Tears which are differently dependent on individuals as cool or hot are said to be medicinal.

3. (a) Change the Voice in the following sentences:

1. Shall I ever forget those happy days?
2. By whom was this jug broken?
3. One cannot gather grapes from thistles.
4. Without effort nothing can be gained.
5. Subject him to a severe examination.

(b) Report the following in Indirect Speech:

1. He said, "I am glad to be here this evening."
2. "Where do you live?" asked the stranger.
3. He said, "Be quiet and listen to my words."
4. She said, "How clever I am!"
5. He said, "I have passed the examination."

4. Write a letter to your friend telling him or her why you want to attend the

Internationa Theravāda Buddhist Missionary University.

5. Write the essay on one of the following

- (a) Buddhism
- (b) What I want to do in life

Paper II General Knowledge

Time allowed : two hours

Answer all questions

1. How do you understand the teaching of the Buddha ?
Explain.
2. The role of religion is great in a society. Explain
3. What are differences between the nature of Cittas
(consciousness) and Cetasika (mental states)?
4. Buddhism never encourages blind-faith. Explain.
5. Do you think that you can attain peace of mind by
meditation? Explain

Ministry of Religious Affairs
International Theravada Buddhist Missionary University
Yangon, Myanmar
(*Entrance Examination for Diploma in Buddha Dhamma*)
January, 2014
Paper 1 English Grammar and Composition
Time allowed: two hours

Answer all questions

1. Read the passage

Walk, monks, on tour for the blessing of many folk, for the happiness of the many folk out of compassion for the world, for the welfare, the blessing, the happiness of *devas* and men. Let not two of you go by one way. Monks, teach *dhamma* which is lovely at the beginning, lovely in the middle, lovely at the ending. Explain with the spirit and the letter, the Brahma-faring completely fulfilled, wholly pure. There are beings with little dust in their eyes, who, not hearing *dhamma*, are decaying, but if they are learners of *dhamma*, they will grow. And I, monks, will go along to *Uruvela*, to the Camp township, in order to teach *dhamma*.

Write the new sentence by using the underlined words

(a) monks

- (b) compassion
- (c) middle
- (d) spirit
- (e) dust

2. Complete the following sentences

- (a) Many tourists are _____ to Myanmar by its pagodas.
- (b) Because of the supply of teak, _____ houses are found everywhere in Myanmar.
- (c) Developing countries _____ first develop their agriculture resources.
- (d) Other traditional crafts _____ wood carving are admired by the visitors.
- (e) The Great Wall is in _____

3. Rewrite the following sentences with the correct forms of the verbs given in brackets

- (a) Queen Māyā (have) _____ many beautiful necklaces and some (make) _____ of diamonds.
- (b) Teacher sometimes (teach) _____ while (use) _____ the power-point.
- (c) We (just, come) _____ back from the convocation; I (not, see) _____ Ven Nāyaka.

(d) Mr. Zaw Tun (use) _____ this computer for three years and he (decide) _____ to buy a new one.

(e) I (plan) _____ to start a small enterprise; I (hope) _____ I can manage it well.

4. Write a letter to your friend telling him or her why you become much interested in Buddhism and that you have decided how to spend most of your time studying it.

5. **Write an essay on one of the following** (about 200 words)

(a) Buddha Ratanā and the **Nine** Supreme Virtues of the Buddha.

(b) Dhamma Ratanā and the **Six** Supreme Virtues of the Dhamma.

(c) Saṅgha Ratanā and the **Nine** Supreme Virtues of the Saṅgha.

Paper II General knowledge

Time allowed : Two hours

Answer the questions

1. Explain briefly in 250 words why you want to study in the International Theravāda Buddhist Missionary University.
2. How do you understand the Three Piṭakas and Five Nikāyas? Explain.
3. What are the basic teachings of the Buddha and in what way they will help the well-being of the human society?
4. Does Buddhism advocate the sacrifice of animals to gods? Explain.
5. Man now needs meditation more than ever. Why?

Oral Examination

All questions are to be asked for each student

1. Talk about a brief history of the Buddha. For instance, tell where and when he was born.
2. How do you understand Sīla, Samādhi and Paññā?
3. How many kinds of noble Paths are there Buddhism? Count them.
4. Give three reasons why you want to join this University.

5. Do you consider Myanmar country to be a Golden Land and why

Ministry of Religious Affairs

International Theravada Buddhist Missionary University

Yangon, Myanmar

(Entrance Examination for Diploma in Buddha Dhamma)

January, 2015

Paper 1 English Grammar and Composition

Time allowed : two hours

Answer all questions

1. Read the passage

The Tathāgata made the King Suddhodana carry his alms-bowl and accompanied by the two chief Disciples, went into the parlour of the queen. On arrival at the chamber of Queen Yasodarā, the Tathāgata commanded “Let no one utter any word to hinder or restrain Princess Yadodarā while she is paying me homage to her heart’s content,” and then he took his seat at a place specially prepared for him in advance. Queen Yasodarā, came quickly into the presence of the Tathāgata and seizing his pair of insteps with both hands and all her strength she held them closely and tightly in her arms. She rested her forehead upon them, alternately left and right, and again and again obeisance to him to her heart’s content with deep, profound esteem and respect.

Write the new sentence by using the underlined words.

- (a) alms-bowl
- (b) the two chief Disciples
- (c) to her heart's content
- (d) Queen Yasodarā
- (e) Obeisance

2. Write down the correct tenses of the verbs given in the brackets

Siddattha (be) _____ born on this earth as every man (be) _____, but through His own efforts He (become) _____ the Enlightened One. He (make) _____ no claim of divine birth or to be a messenger sent to this earth to save mankind from their sins. He simply (point) _____ out to men the path to a harmonious and dignified life and (guide) _____ them onto the eternal peace. He (tell) _____ them to rely on themselves and (say) _____ that there (be) _____ no need for them to look for help from outside but within to save them from the results of their sins. "Self (be) _____ the Lord of self," (say) _____ He. If man (trust) _____ himself and (try) _____ to utilize his latent power and strength, he (attain) _____ anything possible for a man to achieve without restoring to any outside help. He indeed (point) _____ out to them that they (make) _____ themselves for they (be) _____ the

creators of their own happiness and miseries and no one else. “Ye (reap) _____ what ye (sow) _____, “ He (add) _____

3. Fill in the blanks with the correct forms of words.

(understand) is (essential) an (enlighten) (insight) experience which can be termed “pattern-grasp”. The (practise) of objective techniques removes us from any (possible) of (gain) his grasp of events, by (oppose) us to events. Pattern-grasp arises, and can only arise, from the many (pull), and (push), (tug) and (shove), which give to events, amid events. This is not a (logic) procedure, for it has no (possible) of (be) (ultimate) abstracted from events and made (form) and objective; but neither is it logical in the sense of being (haphazard) insane, for it is not utterly (subject), being continuously (respond) to other events. Pattern-grasping involves, if you like, a totality of object and subject, and this is Holism for Scientist.

4. Write a letter to your friend telling him or her why you want to join the International Theravāda Buddhist Missionary University.

5. Write an essay on one of the following

- (a) Theravāda and Mahāyāna Buddhism.
- (b) Spread of Buddhism in Asian Countries.

(c) Mettā – the only way to live together peacefully

Paper II General Knowledge

Time allowed : two hours

Answer all questions

1. Why does a Buddhist take the third refuge - Saṅgha?

Explain.

2. What do you understand by the Middle way of Buddhism?

3. There are Three Piṭakas (baskets) in Theravāda Buddhist Scriptures. Explain.

4. How do you understand Law of Kamma in Buddhism?

5. Explain briefly in 250 words why you want to understand about the fully Enlightened One.

Ministry of Religious Affairs
International Theravada Buddhist Missionary University
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2016
Paper I English Grammar and Composition
Time allowed : two hours

Answer all questions

1. Read the passage

Holding the sālā branch, Queen Mahāmāyā stood majestically in a dress of gold-threaded brocade and draped down to the tip of her feet in a full-length white embroidered shawl with exquisite patterns resembling the eyes of a carp. At that very moment she felt the unmistakable signs of the impending birth. Her retinue cordoned off the area with curtains and withdrew.

As the flying precious jewel emerging from the top of Mount Vepulla hovers and then descends slowly on a readily placed receptacle, so the Boddhisatta magnificently adorned with major and minor physical marks, was delivered clean and pure from the stupa-like lotus-womb of Mahāmāyā Devī on Friday the full moon of Vesākha, a summer month in the year 68, Mahā Era, when the moon was in conjunction with the constellation Visākha.

a) Write the correct word or words to complete each sentence.

1) Queen Mahāmāyā stood seizing the

_____.

2) Queen Mahāmāyā experienced the

_____.

3) Retinue of _____ hastily cordoned off the area.

4) The flying jewel descends slowly on a readily placed receptacle from the _____.

5) The Bodhisatta was delivered in _____.

b) Answer each question in one sentence.

1) What kind of dress did Queen Mahāmāyā wear?

2) How did Queen Mahāmāyā feel?

3) What did the retinue do?

4) How was the Bodhisatta delivered?

5) When was the Bodhisatta born?

2. Complete the following sentences using the words shown in the brackets

a) Kamma (be) action, and Vipīka, fruit or result, is (it) reaction.

b) Just as every object is accompanied (to /by /from) a shadow, even so every volitional activity is (inevitable) accompanied by its due effect.

- c) Like potential seed (be) kamma. Fruit, arising (to /from / by) the tree, is the Vipāka.
- d) Inherent (on / at/ in) Kamma is the potentiality of producing its due effect.
- e) The king was so desirous (for /in/ of) hearing the Dhamma

3. Put the following into Direct Speech

- a) The Mayor said, ‘ It gives me a great pleasure to open this new hospital.’
- b) The health officer said, ‘Everyone has to be vaccinated against small pox.’
- c) ‘Where can I get food and lodging for the night,’ the traveler inquired.
- d) The friend asked, ‘Have you any message for me?’
- e) The officer said to his man, ‘Don’t shoot till I give the word.’

4. Write a letter to your friend telling him what makes you to be interested in Buddhism meditation.

5. Write an essay on one of the following (about 200 words)

- a) Buddha Ratanā and the Nine Supreme Virtues of the Buddha.
- b) A Visit to a Buddhist Land.
- c) Buddhist Loving-kindness.

Paper II General Knowledge

Time allowed: two hours

Answer all questions

1. Why do some people believe that Buddhism is extremism without giving any reason? Explain briefly in about 150 words.
2. What is the meaning of the three trainings in Buddhism? Write the classification of the three trainings and explain them why they are important for a Buddhist.
3. Write a short paragraph on ‘Necessity of Religion.’
4. How do you understand the Noble Truths in Buddhism? Explain.
5. Give brief account of the Abhidhamma Pitaka (the basket of Buddhist Philosophy).

Ministry of Religious Affairs and Culture
**International Theravāda Buddhist Missionary
University**
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2017

Paper I English Grammar and Composition
Time allowed: Two hours

Answer all questions

1. Read the passage

Of thing that proceed from a cause,
Their cause the Tathāgata has told,
And also their cessation:
Thus teaches the Great Ascetic.

Upatissa was sufficiently enlightened to comprehend such a lofty teaching though succinctly expressed. He was only in need of a slight indication to discover the truth. So well did the Venerable **Assaji** guide him on his upward path that immediately on hearing the first two lines, he attained the first stage of Sainthood, *Sotāpatti*.

The new convert **Upatissa** must have been, no doubt, destitute of words to thank to his heart's content his venerable teacher for introducing him to the sublime teachings of the Buddha. He expressed his deep indebtedness for his brilliant exposition of the truth, and obtaining from

him the necessary particulars with regard to the Master, took his leave.

Construct new sentences using the words given below

- a) sufficiently b) succinctly
- b) c) to his heart's content
- d) indebtedness e) with regard to

What do the underlined words in the passage refer to?

- a) their b) him c) his
- d) his e) him

2. Complete the sentences using the correct tense

- a) He (is / is being) very nice to me at the moment. I wonder why.
- b) Don't put the dictionary away. I (use) it.
- c) You look tired. (Have you worked / Have you been working) hard?
- d) He (read / has read) 30 pages so far.
- e) Maung Maung fell off a ladder yesterday but he is all right. He (could / could have hurt) himself badly.

3. Change into direct speech

- a) 'Please wait for me until I return', said U Ba
- b) He said to the shopkeeper, "Bring me a cup of tea."
- c) The teacher said, "Silence in the classroom.'
- d) "Take the food away", he said to the waiter, "It is not properly cooked."
- e) She said, "I am praying for the day when my son will come back."

4. People say that Buddhism is pessimistic religion. Do you agree with them and do you want to explain to them?
5. Write an essay on one of the following:
 - a) Buddha, a good moral philosopher.
 - b) Rain retreat
 - c) As you sow, so shall you reap

Paper II General Knowledge

Time allowed: Two hours

Answer all questions

1. The Buddha preached three training rules: morality (sīla), concentration (samādhi) and wisdom (paññā). Among them, what is the role of the first one? Explain.
2. Shwedagon is a great land mark of Myanmar which is well known in the world. Do you have any knowledge about it? Write an essay on its history.
3. Explain how the Buddha worked for the people of the world after his Enlightenment.
4. How do you understand the similarities and differences between the Theravāda and Mahāyāna Schools?
5. What is the meaning of Nibbāna? Is it that Samsāra and Nibbāna are same or not?

Ministry of Religious Affairs and Culture
**International Theravāda Buddhist Missionary
University**
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2018

Paper I English Grammar and Composition
Time allowed: Two hours

Answer all questions

1. Read the passage

Lomahamsa, the Bodhisatta, when his parents died, gave all his properties in donation and went into a forest. Although he wished to become an ascetic, he did not have a desire to be praised by people. So he wandered around with a single set of clothing. He did not stay for a long time in a place where he was well treated and revered. When he reached a village, though he was jeered and mocked insolently by wicked children and drunkards, he was not angry with them. In a cemetery, he slept with his head in a skull. The wicked kids gathered, and insulted him by spitting and discharging excrement and urine on him. He neither got angry with the children nor blamed them, nor felt depressed. Some people offered him flowers, good food and drinks. But he did not feel affectionate towards them either. His attitude towards good and bad was

different. He steadfastly maintained equilibrium of the mind (upekkhā) under any situation.

Match the words in column (a) with the words of same meaning in column (b)

Column (a)	Collumn (b)
1. Properties	(a) desire
2. Wander	(b) alcoholics
3. Drunkards	(c) possessions
4. Strong wish	(d) evil
5. Wicked	(e) move

Answer the following questions in complete sentences

- (a) Who gave all his properties in donation and went into a forest?
- (b) Where did he not stay for a long time?
- (c) What did he do in a cemetery?
- (d) How did the wicked kids insult him?
- (e) How did he maintain equilibrium of the mind under any situation?

2. Combine the following individual sentences into single sentences using Relative pronouns “who, which and that”

1. The last record (the record was produced by this company) became a gold record.
2. The professor (you spoke to the professor yesterday) is not here today.
3. He bought a camera. The camera has three lenses.

4. The doctor is with a patient. The patient's leg was broken in an accident.
5. This is the book. I have been looking for this book all year.

3. Change into Passive Voice

1. Ko ko bought a new television.
2. Who invented the car?
3. Someone stole my shoes last night.
4. He sold a car and bought a house.
5. The professor gave them a piece of advice.
6. No one stole anything from my purse.
7. They have not caught the thief yet.
8. Which color do you like the best?
9. Identity cards must be brought by all candidates to the examination hall.

4. Change into Indirect speech

1. Mother said to her daughter, "I will buy you a new bag tomorrow."
2. Thi Thi said, "Mya Mya, how many marks did you get in the last monthly test?"
3. Thwe Thwe said to Hla Hla, "Why were you late last night?"
4. The Doctor said to U Ba, "Take medicine after eating."
5. My boss said, "Have you done your work?"
6. "Will you lend me a pencil?" Lin Lin said to Nyi Nyi
7. "Be always polite and respectful," father said to his son.
8. The teacher said to Hla Hla, "You can sit here."

9. “Will you not sit down?” the teacher said to Zaw Zaw

10. “Shall I ever see her again?” He wondered.

5. Write a letter to your friend about your plan of joining the International Theravāda Buddhist Missionary University.

Paper II General Knowledge

Time allowed: Two hours

1. How do you understand the significance of the Four **Brahma-vihāra** (sublime states, or divine abodes)? What are the four sublime states?
2. Non-violence plays very important role in Buddhism. How do you understand it?
3. **Myanmar** is well-known as Golden Land in the world. Do you have any knowledge about it? Write an essay on it.
4. Two famous principles for all Buddhists:” **Buddhaṃ saranam gacchāmi**” and “**Attāhi attano nātho**” are seemed to be contradictory to understand by non-Buddhists. How do you understand these two principles as a Buddhist.
5. Buddhism is known as a peaceful religion. Why do the people in worldwide think that it is extremism? Explain your view!

Ministry of Religious Affairs and Culture
**International Theravāda Buddhist Missionary
University**
Yangon, Myanmar
(Entrance Examination for Diploma in Buddha Dhamma)
January, 2019

Paper I English Grammar and Composition
Time allowed: Two hours

Answer all questions

1. Read the passage

A strong Buddhist faithfully makes a vow for his or her religious achievement by performing meritorious deeds. A Buddhist's final resolution is nothing to attain Nibbāna and liberation from sufferings of life cycle. One may wish to obtain many kinds of things, such as wealth, education, a happy life, a peaceful family and success in every position. In reality, these are not final goals, but temporal desires for life. Most Buddhists understand that one's desire never reaches an end because humans are always thirsty for more worldly pleasure and additional enjoyment in life. However, they know that exercise desire can cause endless suffering in life. So long as one's mind is unbalanced and forgetful because one has been overwhelmed by desire, he or she will have to encounter unsolvable problems and many difficulties that are associated with endless suffering.

Match the words in column (a) with the words of same meaning in column (b)

Column (a)	Column (b)
1. Property	(b) desire
2. Liberation	(b) face
3. Excessive	(c) wealth
4. Strong wish	(d) freedom
5. Encounter	(e) extra

Answer the following questions in complete sentences

- (a) How should a strong Buddhist make a vow for one's religious achievement?
- (b) What is a Buddhist's final resolution?
- (c) What kinds of thing may one wish to possess in life?
- (d) How do most Buddhists understand about one's desire?
- (e) If one's mind is balanced and forgetful, what will he or she have to experience in life?

2. Change the following sentences into passive voice.

- (a) The Buddha addressed Majjhimmapaṭipadā to Pañcavaggiya-Bhikkhu.
- (b) The Buddhist disciples worship the Buddha, Dhamma and Saṅgha every day.
- (c) We share the Merits with our Parents and Teachers.
- (d) A Buddhist Monk taught the Dhamma to Laymen and Laywomen.

(e) Upāsakā, Upāsikā, they donate the Kathina-cīvara to the Bhikkhu-Saṅgha.

3. Join the following sentences with given conjunction or words.

- (a) I am very tired; I can sleep all night. (enough to)
- (b) The book is very difficult; I can't read it. (too ... for)
- (c) Put your coat on. If you don't, you will catch cold. (or else)
- (d) They live in the same building. They hardly see each other. (despite / in spite of)
- (e) You have to speak very slowly or he won't be able to understand you. (unless).

4. Fill in the blank with appropriate prepositions.

- (a) He is accused ----- stealing a girl's purse.
- (b) Venerable Revata has dedicated his life ----- The Buddha's Dispensation.
- (c) The Bodhisatta sacrificed his life ----- the sake ----- all beings.
- (d) Myanmar is known ----- the world ----- her golden pagodas, historic sites, beautiful places and generous people.
- (e) We all should try to escape ----- the world of suffering.

5. Write an essay on one of the following: (word limit, 200 words)

- (a) The Triple Gem (Ratanattaya)
- (b) Eightfold Noble Path (Aṭṭha-maggaṅga)
- (c) How I became interested in Buddhism.

Paper II General Knowledge

Time allowed: Two hours

Answer all questions

1. How important are five precepts (Pañcasīla) in Buddhism? Explain.
2. Write an essay on Golden Land, Myanmar.
3. Bodhisatta (Sumedhā) practiced Three Noble Practices (Cariyas). Explain it.
4. How do you understand ‘Theravāda Buddhism in Myanmar’?
5. Buddhism denies the existence of Creator God. Why?

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!