



NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA

Chúng con thành kính đánh lễ Đức Thế Tôn,
bậc A-la-hán cao thượng, Đấng Chánh Đẳng Chánh Giác

THE BUDDHA

(according to Entrance Examination in ITBMU)

1. Write a short paragraph on a brief history of the Buddha / Buddha, the Founder of Buddhism / The birthday of Lord Buddha

Talk about a brief history of the Buddha. For instance, tell where and when he was born.

Explain briefly what you understand about the fully Enlightened One.

Where was the Buddhism started and who established it?

2. The Great Renunciation

3. The Search and Enlightenment

4. The worked of the Buddha after his Enlightenment /

Explain how the Buddha worked for the people of the world after his Enlightenment

5. Why the Buddha is called a Great Man?

6. The Buddha and his teaching

7. The daily routine of a Buddhist

1) *Write a short paragraph on a brief history of the Buddha.*

noun – verb – adj – adv – conj. –
prep. – idiom - Pāli

Viết lịch sử ngắn gọn về Đức Phật

Sixth century B.C. was an important era in history. This was the period when a great benefactor of mankind was born and became renowned as Gotama the Buddha. The Buddha rediscovered the path of Dhamma leading to the eradication of universal suffering. With great compassion he spent forty-five years showing the path and this helped millions of people to come out of their misery.

The Buddha's birth in Lumbini, His enlightenment in Bodha Gayā, His first sermon in Sārnāth and His death in Kusinara. The Buddha's mother, Queen Māyā gave birth to the future Buddha at Lumbini, a village in southern Nepal. When he was about twenty-nine years old, after he had had a son appropriately named Rāhula, Siddhattha is motivated to leave the palace to seek an understanding of the suffering he sees in the world. This event is called the 'great renunciation' because it represents the enormous sacrifice of his princely lifestyle.

Siddhattha practiced **austerities** almost to the verge of death in his supreme effort to gain higher states of mind. When starvation did not reveal the truth to Siddhattha, he took nourishment offered by a lady named Sujātā and he vowed to sit beneath a big tree in meditation until he became enlightened. While meditating beneath the Bodhi tree, the name it acquired after his enlightenment, Siddhattha was assaulted by Māra, the Buddhist god of death and desire - Māra is defeated. **The earth-touching gesture** alone also refers to the defeat of Māra and signifies the moment when Siddhattha Gotama becomes the Buddha. After the Buddha was enlightened, he remained in meditation for seven weeks.

The Buddha delivered his first sermon at the Deer Park in Sārnāth. The importance of this preaching is that the Buddha is setting the motion the FOUR NOBLE TRUTHS and revealing the Middle path by which anyone can transcend the sufferings of living in the world. The Buddha taught and performed miracles for more than forty years after his enlightenment. When the Buddha was approaching nearly eighty years old, He traveled to the city called Kusinara and parinibbāna there.

austerity: mortification, khổ hạnh
the earth-touching gesture: xúc địa

2) *The Great Renunciation*

The renunciation of Prince Siddhattha was the boldest step that a man has ever taken. One day, on his journey around the city he saw the four omens, i.e. an old man, a sick man, a dead man and a monk. The first three sights convinced him of the inexorable nature of life and the universal sickness of

Cuộc Xuất ly Vĩ đại

<p>humanity. The fourth one hinted him a way out of this suffering. From that moment, the prince <i>Siddhattha</i> was more resolved than ever to renounce the world to find the true happiness and the eternal peace.</p> <p>At that time, his only child <i>Rāhula</i> was born. But the time was ripe for him to depart. With firm determination to discover the truth that would benefit for mankind at large, he left the palace, became the wandering homeless and penniless ascetic with only a few pieces of garments to cover his body. He renounced the world not for his own sake or convenience but for freedom from suffering humanity.</p> <p>In the eyes of this young Prince, the whole world was burning with greed, anger, delusion and other defilements. So determined was He to seek a solution for the eradication of suffering amongst suffering humanity that he prepared to sacrifice everything. He was then twenty – nine years old, still very much in the prime of youth. That event was known as a momentous sacrifice and it came to be known as the Great Renunciation.</p> <p>[Here is how a well-known poet saw the renunciation of the Buddha:</p> <table border="0" data-bbox="69 695 1444 901"> <tr> <td>It was not through hatred of children sweet</td> <td>(Không phải không thương con trẻ đáng yêu</td> </tr> <tr> <td>It was not through hatred of His lovely wife</td> <td>Không phải không trân quý người vợ duyên dáng</td> </tr> <tr> <td>Thriller of hearts – not that He loved them less,</td> <td>Ngài yêu họ với trái tim ngập tràn cảm xúc</td> </tr> <tr> <td>But Buddhahood more, that He renounced them all.</td> <td>Nhưng quả vị Phật tối thắng hơn,</td> </tr> <tr> <td style="text-align: right;">(Dwight Goddard)]</td> <td>Nên Ngài ra đi bỏ lại tất cả.)</td> </tr> </table>	It was not through hatred of children sweet	(Không phải không thương con trẻ đáng yêu	It was not through hatred of His lovely wife	Không phải không trân quý người vợ duyên dáng	Thriller of hearts – not that He loved them less,	Ngài yêu họ với trái tim ngập tràn cảm xúc	But Buddhahood more, that He renounced them all.	Nhưng quả vị Phật tối thắng hơn,	(Dwight Goddard)]	Nên Ngài ra đi bỏ lại tất cả.)	<p>the wandering homeless and penniless ascetic: vị du tăng nghèo</p> <p>greed, anger, delusion - <i>lobha, dosa, moha</i> - tham, sân, si</p>
It was not through hatred of children sweet	(Không phải không thương con trẻ đáng yêu										
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(Dwight Goddard)]	Nên Ngài ra đi bỏ lại tất cả.)										
<p>3) <i>The search and enlightenment</i></p> <p>After seeing the Four Great Omens, namely, an old man, a sick man, a dead man and a holy hermit, Prince <i>Siddhattha</i> understood the truth of life; he left his kingdom and renounced the world in 594 B.C.</p> <p>The ascetic Gotama wandered about the valley of the Ganges, at first approaching famous teachers, <i>Ālāra Kālāma</i> and <i>Uddaka Rāmaputta</i>, and following their teachings. But their methods did not lead to super-knowledge, awakening, so he turned away from them. Next he joined a group of five ascetics and practiced the most severe ways of life for six years. Because he gave up food, he grew thinner and thinner, but still he did not reach his goal. Then he gave up the two extremes, indulgence in sensual pleasures (<i>kāmasukhallikā-nuyoga</i>) and self-mortification (<i>attalikamathā-nuyoga</i>) and followed the Middle Path</p>	<p><i>Tâm cầu và Giác ngộ</i></p> <ol style="list-style-type: none"> 1. super-knowledge: tri kiến 2. awakening: tỉnh thức 3. sensual pleasures: lợi dưỡng 4. self-mortification: khổ hạnh 5. the Middle Path: Trung đạo 6. rise from one’s meditation: xuất thiền 7. the Bodhisatta: Bồ-tát 8. Buddhahood: quả vị Phật 9. Mara: Ma vương 										

<p>(<i>Majjhima-paṭipadā</i>). To restore his health, he accepted the milky rice offered by a young lady called Sujātā and then sat cross-legged under the big Bodhi Tree (the tree of enlightenment). He decided not to rise from his meditation until he gained super-knowledge. The Bodhisatta was so resolute in his great struggle for Buddhahood that no Mara nor the evil forces could break through his calm concentration.</p> <p>Finally, at midnight, he achieved the three-fold knowledge, i.e. the knowledge of his own former births, the knowledge of other beings passing away and arising, and the knowledge of the total destruction of all impurities. He attained the freedom of mind and the freedom by wisdom and become the Buddha, the Fully Awakened One, who opened the Door of Deathlessness, Nibbāna to all living beings.</p>	<p>10. the three-fold knowledge: Tam minh 11. the knowledge of his own former births: Túc mạng minh 12. the knowledge of other beings passing away and arising: Sanh tử minh (Thiên nhãn minh) 13. the knowledge of the total destruction of all impurities: Lậu tận minh 14. the freedom of mind: tâm giải thoát 15. the freedom by wisdom: tuệ giải thoát 16. the Door of Deathlessness: Cánh cửa Bất tử</p>
<p>4) <i>The work of the Buddha after his Enlightenment.</i></p> <p>Since Enlightenment until the last moment of His life, the Buddha tirelessly devoted His time, energy and with His universal compassion and infinite love to the benefits of mankind and <i>Devas</i>.</p> <p>For nearly half a century, the Buddha walked on the dusty paths of India teaching the <i>Dhamma</i> so that those who heard and practiced could be noble and free. He founded an Order of Monks and Nuns, challenged the caste system, raised the status of women, taught religious freedom and free inquiry, opened the gate of deliverance to all, in every condition of life, high or low, saint or sinner, and ennobled the lives of criminals like <i>Angulimāla</i> and courtesans like <i>Ambapālī</i>.</p> <p>He is an unequaled teacher. He still is the foremost analyst of the mind and phenomena even up to the present day.</p>	<p><i>Sự hoằng pháp của Đức Phật sau khi Giác ngộ</i></p> <p>1. universal compassion: lòng bi vô lượng 2. infinite love: tâm từ vô tận 3. free inquiry: tự do tìm hiểu 4. the gates of deliverance: cánh cổng giải thoát 5. high or low: cao quý hay thấp hèn 6. saint or sinner: thánh nhân hay tội đồ 7. unequaled: peerless, vô song, vô thượng 8. level and capability: căn cơ</p>

<p>The Exalted One was full of compassion (<i>karuṇā</i>) and wisdom (<i>paññā</i>), knowing how and what to teach each individual for his own benefits according to his level and capability. He is known to have walked long distance to help one single person.</p> <p>Many miraculous powers were attributed to Him, but He did not consider these. To Him, the greatest miracle was to explain the truth and make a man realize it. He was moved by human sufferings and determined to free men from its fetters by a rational system of thought and the way of living.</p> <p>After forty-five years of ministry, the Buddha passed away at the age of eighty at <i>Kusinārā</i>, leaving behind thousands of followers, monks and nuns, and a vast treasure store of <i>Dhamma</i> teaching. The impact of his great works, love, and dedication is still felt today.</p>	<p>9. fetter: kiết sử, triền cái</p>
<p>5) <i>Why the Buddha is called a Great Man?</i></p> <p>He was a great man who used an extraordinary influence on others even during His life time.</p> <p>During His active life as a Teacher, the Buddha enlightened many who listened to Him. He attracted the high and low, rich and poor, educated and illiterate, men and women, householders and ascetics, noble and peasants. To all, He gave the gift of the Truth that He had discovered. When people were fighting, He made peace between them. When they were deluded, He enlightened them. When they were inflamed with rage and lust, He gave them the cooling water of Truth. When they were forsaken and wretched, He extended to them the infinite love of His compassion heart.</p> <p>He gave the world a new explanation of the universe. He pointed out the way to the permanent state beyond all impermanency, the Way to Nibbana, the final deliverance from the misery of existence.</p>	<p><i>Tại sao Ngài được xưng tán là bậc Vĩ Nhân?</i></p>
<p>6) <i>The Buddha and His teaching</i></p> <ul style="list-style-type: none"> * A brief history of the Buddha * His teaching was basically simple and meaningful: <p>183. sabbapāpassa akaraṇaṃ kusalassa upasampadā,</p>	<p><i>Đức Phật và Giáo pháp</i></p>

<p>sacittapariyodapanam etam buddhana sasanam// “To put an end to evil, To fulfil all good To purify the mind. This is the advice of all the Buddhas.” (Dh. 183)</p>	<p>Không làm mọi điều ác Thành tựu các hạnh lành Tâm ý giữ trong sạch Chính lời chư Phật dạy.</p>
<p>7) <i>The daily routine of a Buddhist</i> A Buddhist is one who takes refuge in the Buddha, in the Dhamma, in the Saṅgha, and practices according to the teachings of the Buddha. One must perform the following religious tasks daily with faith and wisdom:</p> <ol style="list-style-type: none"> 1. Paying homage to the Buddha, the Dhamma and the Saṅgha. 2. Observing the moral precepts. (5 or 8 precepts) 3. Doing the act of charity (to offer something to the Buddha or other dānas with righteous volition). 4. Cultivating loving-kindness, Mettā towards all living beings. 5. Striving for perpetuation and propagation of Buddha's Teachings. 6. Practicing mindfulness on Tranquility (<i>samatha</i>) and Insight meditation (<i>vipassanā</i>) and contemplate <i>anicca</i>, <i>dukkha</i> and <i>anatta</i>. 7. Sharing merit by saying “May all living beings gain the benefit of merit equally with me.” <i>Mā maṃ puññaṃ bhāgaṃ sabba-sattānaṃ dema.</i> <p>Now we have the golden chance to be born as human beings and to study, practice, and realise the teachings of the Buddha. So we should earnestly strive for becoming a real Buddhist.</p>	<p><i>Việc bình nhật của một Phật tử</i></p> <ol style="list-style-type: none"> 1. pay homage to sb: đánh lễ 2. observe the moral precept: giữ giới 3. charity: dāna, bố thí, cúng dường 4. righteous volition: tác ý chân chính 5. loving-kindness: mettā, lòng từ 6. perpetuation and propagation: sự truyền bá 7. Tranquility: samatha, thiền Chỉ 8. Insight meditation: Vipassanā, thiền Quán, thiền Minh sát

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1) The First Sermon - Dhammacakkappavattana Sutta (Book 1 – Unit 2.1)

In Buddhism, there is a very practical and basic sermon known as the “Turning the Wheel of Dhamma”. This is the very first teaching of the Buddha and emphasizes that one who wants to develop balance of mind, to live in peace and happiness, and to attain spiritual achievement, should avoid the two extremes: (1) indulgence in sensual pleasures (*kāmasukhallikā-nuyoga*) and (2) self-mortification (*attakilamathā-nuyoga*). One should take the Middle Path (*majjhima-ṭṭipadā*).

Next the Buddha amplifies the concept and identifies the Middle Path with the Noble Eightfold Path. Then the Buddha proceed to unfold the principal theme of the discourse – the Four Noble Truths. In reality, this teaching is a key point for Buddhism. The significance of this teaching is to reach spiritual achievement, that is, Nibbāna.

However, Buddhists apply these theories in practical ways aimed at social welfare and societal achievement because they believe that they are useful in their daily lives.

noun – verb – adj – adv – conj. – prep. – idiom - Pāli
Kinh Chuyển Pháp Luân-
Dhammacakkappavattana Sutta - The “Turning the Wheel of Dhamma”
sensual pleasures *kāmasukhallikānuyoga*: lợi dưỡng
self-mortification –*attakilamathānuyoga*: khổ hạnh
the Middle Path – *majjhima- ṭṭipadā*: con đường Trung đạo
the Noble Eightfold Path - *Aṭṭhamaggaṅga*
The Four Noble Truths - *Catu Ariya Sacca*

2) The Middle Way or Avoiding two extremes. (Book I - Unit 2.3 & 2.4)

What do you understand by the Middle way of Buddhism?

By avoiding the two extremes and following the Middle Path, the Buddha eradicated all his **defilements** and gained **super-knowledge**.

What are the two extremes? One extreme is indulgence in **sensual pleasures** (*kāmasukhallika-nuyoga*), the other extreme is **self-mortification** (*attakilamatha-nuyoga*) which is painful, ignoble and unprofitable.

The Bodhisatta had enjoyed the best sensual pleasures as a prince until He renounced the world at the age of 29, and He knew that indulgence in sense pleasures was low, vulgar, practiced by many, and that it would never lead to higher knowledge. He also practiced the severest form of self-mortification called “*Dukhacariya*” for six years long. Again, He discovered that this practise was just painful, ignoble, and unprofitable and this did

2) Trung Đạo hay Tránh hai cực đoan

1. **defilement**: phiền não
2. **super-knowledge**: chánh trí
3. **sensual pleasures**: lợi dưỡng
4. **self-mortification**: khổ hạnh
5. **vision and knowledge**: tri kiến
6. **calm**: tịch tịnh
7. **insight**: tuệ quán
8. **enlightenment**: giác ngộ

<p>not lead to his final goal – <i>Nibbāna</i>. Then He gave up these extremes and followed the Middle Path (<i>Majjhima-paṭipāda</i>).</p> <p>In conclusion, the Buddha exhorted His disciples to avoid two extremes. The former retards one’s spiritual progress and the later weakens one’s intellect. So the Buddha introduced the Middle Path to give vision and knowledge which leads to calm, insight, enlightenment and <i>Nibbāna</i>.</p>	
<p>3) The Four Noble Truths (from Unit 2.5 to 2.9 Book I)</p> <p>The Four Noble Truths are a very important aspect of the teaching of the Buddha.</p> <p>The Buddha has said that it is because we fail to understand the Four Noble Truths that we have continued to go round in the cycle of birth and death. They are as follows:</p> <p>The Noble Truth of Dukkha (<i>Dukkha sacca</i>)</p> <p>The Noble Truth of the Cause of Dukkha (<i>Samudaya sacca</i>)</p> <p>The Noble Truth of the End of Dukkha (<i>Nirodha sacca</i>)</p> <p>The Noble Truth of the path leading to the End of Dukkha. (<i>Magga sacca</i>)</p> <p>Dukkha includes physical and mental suffering: birth, decay, disease, death, to be united with the unpleasant, to be separated from the pleasant, not to get what one desires. The truth of Dukkha encompasses the whole of existence, in our happiness and sorrow, in every aspect of our life. As long as we live, we are very profoundly subjected to this truth.</p> <p>According to the Buddha, craving (<i>taṇha</i> or <i>rāga</i>) is the cause of suffering. And craving is linked to ignorance, which is, not seeing things as they really are, or failing to understand the reality of life. This is the Second Noble Truth.</p> <p>Once we have realized the cause of suffering, we put an end to suffering. Eliminate it as its root by the removal of craving in the mind. This is the Third Noble Truth. The state where craving ceases is known as <i>Nibbāna</i>.</p> <p>To understand and realize the truth of <i>Nibbāna</i>, it is necessary for us to walk the Eightfold Path, to train and purify ourselves with diligence and patience. It’s the Four Noble Truth which leads to <i>Nibbāna</i>.</p>	<p>Tứ Thánh Đế</p> <p><i>Dukkha sacca: Khổ đế</i> <i>Samudaya sacca: Tập đế</i> <i>Nirodha sacca: Diệt đế</i> <i>Magga sacca: Đạo đế</i></p> <p>1. craving: <i>taṇha, rāga</i>, tham ái, khát ái 2. ignorance: delusion, vô minh</p>

4) The Noble Eightfold Path

An outstanding aspect of the Buddha's Teaching is the adoption of the Eightfold Path as a noble way of life. Another name for the Eightfold Path is the Middle Path.

The Buddha advised the followers to follow this Path so as to avoid the extremes of sensual pleasures and self-mortification. The Eightfold Path can be compared to a road map. Just as a traveler will need a map to lead him to his destination, we all need the Eightfold Path which shows us how to attain Nibbāna, the final goal of human life. To attain the final goal, there are three aspects of the Eightfold Path to be developed by the **devotee**. It consists of the following eight factors:

Sīla	Right Speech Right Action Right Livelihood	Morality
Samādhi	Right Effort Right Mindfulness Right Concentration	Concentration
Paññā	Right Understanding (Right View) Right Thought	Wisdom

A devotee must first develop his morality, that is, his actions should bring good to other living beings (he does this by faithfully adhering to the precepts of abstaining from killing, slandering, stealing, becoming intoxicated or being lustful). As he develops his morality, his mind will become more easily controlled, enabling him to develop his powers of concentration. Finally, with the development of concentration, wisdom will arise.

The Noble Eightfold Path finally leads to the attainment of ultimate peace where there is no longer suffering.

4b) Eightfold Noble Path (Aṭṭha-maggaṅga) in Theravāda Buddhism.
There are Eight Noble Paths in Theravada Buddhism? Count them.

Bát Thánh Đạo

1. **devotee**: follower, adherent, tín đồ
2. **Sīla**: morality, giới
3. **Samādhi**: concentration, định
4. **Paññā**: wisdom, tuệ
5. **Right Speech**: Chánh Ngữ
6. **R. Action**: Ch. Nghiệp
7. **R. Livelihood**: Ch. Mạng
8. **R. Effort**: Ch. Tinh Tấn
9. **R. Mindfulness**: Ch. Niệm
10. **R. Concentration**: Ch. Định
11. **R. Understanding (View)**:
Ch. Kiến
12. **R. Thought**: Ch. Tư Duy
13. **ultimate peace**: an lạc thù thắng

4b) Bát Thánh Đạo trong Đạo Phật Theravāda – tóm tắt

<p>The Path leading to Cessation of Suffering (The Noble Eightfold Path)</p> <p>The Path leading to the cessation of suffering is the Noble Eightfold Path, i.e. right view (right understanding), right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.</p> <p>Right view (<i>Sammā diṭṭhi</i>): understanding of the Four Noble Truths, the three characteristics, the Law of Dependent Origination. In short, it is to understand things as they really are.</p> <p>Right thought (<i>Sammā saṅkappa</i>): the thoughts to be free from sensual desire, ill-will, and ignorance.</p> <p>Right speech (<i>Sammā vācā</i>): abstaining from false speech, slandering, harm and foolish speech.</p> <p>Right action (<i>Sammā kammanta</i>): abstaining from killing, stealing, committing sexual misconduct.</p> <p>Right livelihood (<i>Sammā ajīva</i>): abstaining from livelihood that brings harm to other beings such as trading, in poison, in beings, in intoxicating liquor, killing animals, etc.</p> <p>Right effort (<i>Sammā vāyāma</i>): effort of avoiding or overcoming evil and unwholesome things, developing and maintaining wholesome things.</p> <p>Right mindfulness (<i>Sammā sati</i>): mindfulness in contemplating of body, feelings, mind and mental objects.</p> <p>Right concentration (<i>Sammā samādhi</i>): concentration associated with wholesome consciousness reaching to <i>jhāna</i>.</p>	<p>Con đường dẫn đến Khổ Diệt</p>
<p>5) The Three Training Rules – The Three Essences of the Buddha’s Teaching</p> <p>According to Buddhism, the way to reach Nibbāna is the Noble Eightfold Path consisting of the Three Trainings (Sikkhās)</p> <ol style="list-style-type: none"> 1. Sīla Sikkhā (Training of Morality): right speech, right action, and right livelihood. 2. Samādhi Sikkhā (Training of Concentration): right effort, right mindfulness, right concentration. 3. Paññā Sikkhā (Training of Wisdom): right view and right thought. <p>The practice of morality entails abandoning negative actions of body, speech and mind such as killing, stealing, etc., and cultivating virtuous actions of body, speech and mind. Basically, it means doing good things in the world, for ourselves and others.</p>	<p>Tam học</p> <ol style="list-style-type: none"> 1. the Three Trainings: Sikkhā, Tam học 2. Sīla Sikkhā: Giới học 3. Samādhi Sikkhā: Định học 4. Paññā Sikkhā: Tuệ học 5. single-pointed attention: nhất tâm 6. a meditative object: đề mục thiền

<p>The practice of concentration entails developing single-pointed attention on a meditative object. It involves any meditation practice which makes one calmer, more blissful and directed towards the five qualities of Jhānas.</p> <p>The practice of wisdom entails gaining insight into the nature of reality; everything exists as an interdependent conditions of causes and effects. Everything is impermanence, suffering and non-self.</p> <p>Only by practicing these three trainings, we can apply the Buddha’s teachings for peaceful life up to Nibbāna.</p>	<p>7. an interdependent conditions of causes and effects: điều kiện phụ thuộc nhân quả</p> <p>8. impermanence: anicca, vô thường</p> <p>9. suffering: dukkha, khổ</p> <p>10. non-self: anatta, vô ngã</p>
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<p>6) The Three Kinds of Sāsana</p> <p>The three kinds of dispensation, Sāsana, in Buddhism are thus:</p> <ol style="list-style-type: none"> 1. Learning and studying Buddhist literature (<i>Pariyatti Sāsana</i>) 2. Practice of tranquility and insight meditation (<i>Paṭipatti Sāsana</i>) 3. Realization of the Dhamma (<i>Paṭvedha Sāsana</i>) <p>Moreover, the three essences of all the Buddha’s teaching are called Sāsana: the dispensation of morality, concentration and wisdom.</p>	<p>Ba dạng Pháp</p> <ol style="list-style-type: none"> 1. Sāsana: Dhamma, dispensation, Pháp 2. Pariyatti Sāsana : Pháp Học 3. Paṭipatti Sāsana: Pháp Hành 4. Paṭvedha Sāsana: Pháp Thành
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<p>7) The Three Universal Characteristics - Ti-lakkhana</p> <p>According to Theravada Buddhist perspective, there are three universal characteristics of phenomena, namely, impermanence, suffering, and non-self (selfless, no soul, non-ego). They form the objects of Insight Meditation.</p> <p>1. The Characteristics of Impermanence (<i>Anicca-lakkhana</i>):</p> <p>Impermanence is a basic feature of all conditioned phenomena. They are material or mental, coarse or subtle, one’s internal or external. The Buddha says: “All conditioned things are impermanent” (<i>sabbe saṅkhārā aniccā</i>).</p> <p>2. The Characteristic of Suffering (<i>Dukkha-lakkhana</i>)</p> <p><i>Dukkha</i> includes physical and mental suffering: birth, decay, disease, death, to be united with the unpleasant, to be separated from the pleasant, not to get what one desires. There are three kinds of <i>Dukkha</i>:</p> <ol style="list-style-type: none"> a. <i>Dukkha-dukkha</i>: physical and mental pain. 	<p>Ba Đặc tính của các pháp hữu vi - Tam Tướng</p> <ol style="list-style-type: none"> 1. impermanence: anicca, vô thường 2. suffering: dukkha, khổ 3. non-self : anatta , vô ngã 4. all conditioned phenomena: tất cả các pháp hữu vi 5. internal or external: nội giới hay ngoại giới (căn hay trần) 6. Dukkha-dukkha: Khổ khổ (khổ thân và khổ tâm).
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<p>b. Vipariṇāma-dukkha: constant pain of physical and mental changes c. Saṅkhāra-dukkha: dissolution and arising of <i>nāma</i> and <i>rūpa</i>.</p> <p>3. The Characteristic of Non-self (Anatta-lakkhana) The Buddha taught in the <i>Visuddhimagga</i>: “Mere suffering exists, no sufferer is found The deeds are, but not doer of the deeds is there Nibbāna is, but not the man that enters it The path is, but no traveler on it is seen.”</p> <p>Really, there is no doer apart from doing, there is no sufferer apart from suffering. There is no being called: “I”, “he” or “she”. Being is just a composing of the states of mind (<i>nāma</i>) and material (<i>rūpa</i>) or five aggregates</p> <p>“Whether Perfect Ones (<i>Buddhas</i>) appear in the world or do not appear in the world, still remains a firm condition, an immutable fact and fixed law, that all formations are impermanent, are subject to suffering, that everything is without a self.” (Anguttara Nikāya, Book 4)</p>	<p>7. Vipariṇāma-dukkha: Hoại khổ (khổ thường xuyên do thân tâm thay đổi) 8. Saṅkhāra-dukkha: Hành khổ (do sự đoạn diệt và sanh khởi của danh sắc) 9. Visuddhimagga: Thanh tịnh đạo 10. “Chỉ có khổ hiện hữu, không có người chịu khổ Chỉ có hành động, không có người hành động Có Niết bàn nhưng không có ai bước vào, Có con đường nhưng không có khách lữ hành trên con đường đó.” 11. an immutable fact and fixed law: sự thật bất biến và định luật muôn đời</p>
<p>8) The Foundation of Mindfulness (Satipaṭṭhāna)</p> <p>In the Mahāsatipaṭṭhāna Sutta, the Buddha said that the practice of mindfulness is the only way to purity of mind, to overcome sorrow and lamentation, to overcome pain and grief, to reach the Noble Path and to realize Nibbāna. They are:</p> <ol style="list-style-type: none"> 1. Mindfulness of the contemplation of Body (Kāyānupassanā Satipaṭṭhāna) 2. Mindfulness of the contemplation of Feeling (Vedānānupassanā Satipaṭṭhāna) 3. Mindfulness of the contemplation of Consciousness (Cittānupassanā Satipaṭṭhāna) 4. Mindfulness of the contemplation of Dhamma (Dhammanupassanā Satipaṭṭhāna) 	<p>8) Tứ Niệm Xứ Mahāsatipaṭṭhāna Sutta: Kinh Đại Niệm Xứ</p> <ol style="list-style-type: none"> 1. Quán Thân 2. Quán Thọ 3. Quán Tâm 4. Quán Pháp
<p>9) The four Brahma-Vihāras</p>	<p>9) Tứ Vô Lượng Tâm</p>

<p>The four <i>Brahma-vihāras</i> are also known as ‘four <i>Appamaññās</i>’ meaning ‘four boundless states’. They are so called because those who practice these exercises are radiating loving-kindness or sympathetic joy to all beings without limit or obstruction.</p> <p>Mettā (loving-kindness) is the sincere wish for the good and welfare at all. It has the ability to quench ill will</p> <p>Karunā (compassion). The wish to remove the sufferings of others is its chief characteristic.</p> <p>Muditā (sympathetic joy). Its chief characteristic is to be happy and full of joy in others’ prosperity and success. It embraces all prosperous beings with the ardent wish that their prosperity will last for a long time.</p> <p>Upekkhā (equanimity). Impartial attitude is its chief characteristic. It keeps the mind balanced and unwavering among vicissitudes of life such as praise and blame, pain and happiness, gain and loss, repute or disrepute.</p> <p>In practicing mettā, we meditate: “May all be happy.”</p> <p>In cultivating karunā, we meditate: “May all be free from miseries.”</p> <p>For exercising mutitā, we meditate: “May their gain be with them for a long time.”</p> <p>In practicing upekkhā, we meditate: “May beings are as they are conditioned by their kamma.”</p>	<ol style="list-style-type: none"> 1. four Appamaññās : Tứ Vô Lượng 2. four boundless states: Bốn trạng thái vô lượng 3. sympathetic joy: hoan hỷ 4. Mettā (loving-kindness): Từ 5. Karunā (compassion): Bi 6. Muditā (sympathetic joy): Hỷ 7. Upekkhā (equanimity): Xả 8. vicissitudes of life: thăng trầm của cuộc đời (bát phong) 9. “Nguyện cho họ được phát đạt lâu dài. 10. “Tất cả chúng sanh có mặt đều do nghiệp riêng của họ.”
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<p>10) Tiratana – The Triple Gem – The Three Jewels – The Objects of Veneration for a Buddhist</p> <p><i>Tiratana</i> in Buddhism can be considered as an object which is highly honored and adorable, worth of infinite value, incomparable and superior, difficult to see, to meet and to gain. According to Buddhism, there are three <i>ratanas</i>, namely, the <i>Buddha</i>, the <i>Dhamma</i>, and the <i>Sangha</i>.</p> <p>The Buddha is endowed with the Nine Supreme Attributes, and those who listen to the Buddha’s teachings will gain knowledge and peace of mind. The sight of the Buddha can bring peace and happiness to human beings here and hereafter. The Buddha is incomparable with any other being in morality (<i>sīla</i>), concentration (<i>samādhi</i>), and wisdom (<i>paññā</i>). We can accumulate a great deal of merits by venerating the Buddha. So we, Buddhists praise the Buddha as a <i>Ratana</i>.</p> <p>The Dhamma means the teachings of the Buddha, the four Path-consciousnesses (Magga), the four Fruition-consciousnesses (Phala), and <i>Nibbāna</i> and the teachings of the Buddha. These <i>Dhammas</i> should be</p>	<p>Tam Bảo</p> <ol style="list-style-type: none"> 1. honored : được kính trọng 2. adorable: tôn quý 3. worth of infinite value: giá trị vô hạn 4. superior: tối thượng 5. here and hereafter: kiếp này kiếp sau 6. the four Path-consciousnesses (magga): bốn Đạo 7. the four Fruition-consciousnesses (phala): bốn Quả
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<p>listened, studied and practiced. They are incomparable and superior to any other worldly pleasures. By listening to the Dhamma, we can accumulate a great deal of merits. So we, Buddhists praise the <i>Dhamma</i> as a <i>Ratana</i>.</p> <p>The <i>Sangha</i> is endowed with the Nine Supreme Qualities. The <i>Sangha</i> enable one who takes refuge in it to achieve happiness and prosperity in here and hereafter. We can accumulate a great deal of merits when honoring to Sangha. So we, Buddhists praise the <i>Sangha</i> as a <i>Ratana</i>.</p> <p>All Buddhist must respect and pay homage to the Triple Gem every day.</p>	<p>8. take refuge in the Triple Gem: qui y Tam Bảo</p>
<p>11) The Nine Supreme Virtues of the Buddha</p> <ol style="list-style-type: none"> 1. The Blessed One is accomplished - <i>Araham</i> 2. fully enlightenment – <i>Sammā Sambuddha</i> 3. perfect in true knowledge and conduct – <i>Vijjā caraṇa sampanno</i> 4. sublime - <i>sugato</i> 5. knower of worlds - <i>lokavidū</i> 6. incomparable leader of persons to be tamed - <i>anuttaro purisadhamma sārathi</i> 7. teacher of gods and humans – <i>sathā deva manusānaṃ</i> 8. enlightened - <i>buddho</i> 9. blessed – <i>bhagavā’ti</i> 	<p>Chín Ân Đức Phật</p> <ol style="list-style-type: none"> 1. Ngài là Bạc Thế Tôn, bậc Ứng Cúng, A-la-hán 2. Chánh Đẳng Giác 3. Minh Hạnh Túc 4. Thiện Thệ 5. Thế Gian Giải 6. Điều Ngự Trượng Phu 7. Thiên Nhân Sư 8. Phật 9. Thế Tôn
<p>12) The Six Supreme Virtues of the Dhamma</p> <ol style="list-style-type: none"> 1. The Dhamma is well proclaimed by the Blessed One - <i>svākkhāto bhagavatā dhammo</i> 2. visible here and now - <i>sandiṭṭhiko</i> 3. immediately effective - <i>akāliko</i> 4. inviting inspection - <i>ehi-passiko</i> 5. onward leading - <i>opanayiko</i> 6. to be experienced by the wise for themselves - <i>paccataṃ veditabbo viññūhi</i> 	<p>Sáu Ân Đức Pháp</p> <ol style="list-style-type: none"> 1. Pháp được Thế Tôn khéo thuyết giảng, 2. thiết thực hiện tại 3. không có thời gian 4. đến để mà thấy 5. có khả năng hướng thượng 6. được người có trí chứng hiểu
<p>13) The Nine Supreme Virtues of the Saṅgha</p>	<p>Chín Ân Đức Tăng</p>

1. The Saṅgha of the Blessed One's disciples is practicing the good way - *supaṭipanno*
2. practicing the straightway - *ujupaṭipanno*
3. practicing the proper way - *ñāyapaṭipanno*
4. practicing the true way; that is, the four pairs of persons, the eight types of individuals – *sāmīcipaṭipanno*
5. this Saṅgha of the Blessed One's disciples is worthy of gifts – *āhuneyyo*
6. this Saṅgha of the Blessed One's disciples is worthy of hospitality – *pāhuneyyo*
7. this Saṅgha of the Blessed One's disciples is worthy of offerings– *dakkhineyyo*
8. this Saṅgha of the Blessed One's disciples is worthy of reverential salutation – *añjali karaṇīyo*
9. the unsurpassed field of merit for the world - *anuttaraṃ puññakkhettaṃ lokassa*

(If you can write all of Supreme Virtues in Pāli, you will get marks higher)

14) Count the three necessary factors to become a Buddhist
What are the three characteristics that signify a Buddhist?
What are the essential factors to become a Buddhist?

1. Taking refuge in the Buddha
2. Taking refuge in the Dhamma
3. Taking refuge in the Saṅgha

15) The Benefits of Taking Refuge in the Triple Gem
(The Benefits of Taking Refuge in Triple Gem)

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

1. Diệu hạnh là chúng Tăng, đệ tử Thế Tôn
2. trực hạnh là chúng Tăng
3. như lý hạnh là chúng Tăng
4. chánh hạnh là chúng Tăng; tức là bốn đôi tám vị
5. chúng Tăng đệ tử Thế Tôn đáng được cung kính.
6. ...đáng được tôn trọng.
7. ... đáng được cúng dường.
8. ... đáng được chấp tay lễ bái.
9. là phước điền vô thượng của thế gian.

Ba yếu tố cần thiết để trở thành người Phật tử

15) Những Lợi lạc của việc Quy Y Tam bảo

<p>The book “The teachings of the Buddha” mentions some benefits of those who take refuge in Triple Gem as follows:</p> <ol style="list-style-type: none"> 1. Not be reborn in four lower realms after death. 2. Being reborn as human or celestial beings. 3. Surpassing others by ten points enjoying: good objects, pleasant sound, sweet odors, good taste, pleasant contact, long life, good appearance, always happiness, strong power, and a large number of companions. <p>In conclusion, Triple Gem is the most superior in the world. They are the gate way to the Middle Path that leads to liberation from <i>samsāra</i>. If Buddhists take refuge in Triple Gem, they will gain many advantages, and the highest benefit is to attain the Path (<i>Magga</i>), Fruition (<i>Phala</i>) and <i>Nibbāna</i>. It is the initial excellence of being a Buddhist.</p>	
<p>16) Five Precepts – Pañca Sīla - Nicca Sīla</p> <p>I take the training rule to refrain from:</p> <ol style="list-style-type: none"> 1. killing living creatures 2. taking what is not given 3. sexual misconduct 4. false speech 5. taking intoxicating drugs and liquor. <p>Eight Precepts – Uposatha Sīla</p> <p>The Eight Precepts are to abstain from:</p> <ol style="list-style-type: none"> 1. Killing 2. Stealing 3. Sexual acts 4. Lying 5. Liquor 6. Taking food after midday 7. Dancing, singing, playing musical instruments 8. Using high and luxurious seats 	<p>16) Ngũ giới</p> <p><i>Con nguyện tránh</i></p> <ol style="list-style-type: none"> 1. sát sanh 2. lấy của không cho 3. tà hạnh 4. nói dối 5. dùng các chất say <p>Bát Giới</p> <p><i>Tránh</i></p> <ol style="list-style-type: none"> 1. sát sanh 2. lấy của không cho 3. thông dâm 4. nói dối 5. dùng các chất say 6. ăn phi thời 7. ca vũ nhạc kịch

<p>The Nine Precepts - Navaṅga Sila Uposatha Sila + Cultivating loving-kindness to all living beings.</p> <ul style="list-style-type: none"> • Nicca sīla – The Five Precepts observed permanently. • Uposatha sīla – The Eight Precepts observed on Uposatha days (the eighth waxing, the full-moon, the eighth waning and the new-moon days) • Navaṅga Sila – The Nine Precepts. (Uposatha sīla + cultivate Loving- kindness) (1→9) 	<p>8. ngôi giường cao chiếu rộng Cửu giới <i>Bát giới + Tu tập tâm từ đối với tất cả chúng sinh</i></p> <p>- Ngũ giới được xem là Thường giới – Giới thường được tu tập - Bát giới được tu tập vào ngày Bồ tát – ngày 8, ngày rằm, ngày 18 và ngày 1 - Cửu Giới: Tám Giới + Tu tập Tâm từ - theo Myanmar.</p>
<p>17) How important are five precepts (Pañcasīla) in Buddhism? Explain. What are the Five Precepts? Mention the importance of the Five Precepts in our daily life.</p> <p>The precepts are the basic practice in Buddhism. The purpose is to eliminate crude passions that are expressed through thought, word and deed. The precepts are also an indispensable basis for people who wish to cultivate their minds.</p> <p>In Buddhism, a person’s first duty is to cleanse himself of the mental defilements of greed, hatred and ignorance. He performs wholesome deeds because he realizes that by so doing he develops his moral strength which provides the foundation for spiritual growth, leading to liberation. In addition, he realizes that his happiness and suffering are self-created through the operation of the Law of Kamma. He performs good actions because he knows that these will bring him peace and happiness.</p> <p>Furthermore, the uprooting of these mental defilements, the source of all anti-social acts, will bring great benefits to others in society.</p>	<p>17) Ngũ giới quan trọng như thế nào trong đạo Phật?</p>

	<p>noun – verb – adj – adv – conj. – prep. – idiom - Pāli</p>
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18) Sīla - Morality – Virtue

Morality in Buddhism is essentially practical in that it is only a means leading to the final goal of ultimate happiness.

Sīla is the observation of physical and verbal actions. Its function (*rasa*) has a double sense: (1) action to stop misconduct and (2) achievement as **the quality of blamelessness**. When one observes morality (*Sīla*), one controls oneself from doing misdeeds, and speaking badly. Without morality, he tends to do misdeeds and speak wrongly. As a consequence, he will fall down to **the four Apāyas**, where there is no compassion and love, no tolerance and reasoning, no intellect and moral which **are restrained** in thoughts, words and deeds.

Morality is for lay men, **novices** (*sāmaṇera*), monks (*bhikkhus*) and nuns (*bhikkhunī*). An average lay man usually observes the five precepts or eight precepts or abstains from the ten evil actions and cultivates the ten meritorious deeds and ten perfections. A novice has to observe the ten precepts, adding to 75 rules of training (*sekhiya*). A *bhikkhu* has to observe 227 disciplinary rules (*Pātimokkha*). A *bhikkhunī* has to observe 311 rules.

The morality found in all the precepts can be summarized in three simple principles,

sabbapāpassa akaraṇaṃ kusalassa upasampadā,
sacittapariyodapanam etaṃ buddhāna sāsanaṃ//

“To avoid evils, to do goods, to purify the mind.

This is the advice given by all the Buddhas.” (Dh. 183)

18) Giới

1. **the quality of blamelessness**: tính chất phạm hạnh
2. **the four Apāyas**: bốn cảnh đọa xứ
3. **to be restrained**: được thu thúc
4. **novice - sāmaṇera**: sa di
5. **the ten evil actions**: mười bất thiện nghiệp
6. **the ten meritorious deeds**: mười thiện nghiệp
7. **ten perfections**: mười Ba-la-mật
8. **disciplinary rules – Pātimokkha**:
Giới Bồn Tỷ-kheo
9. Tránh làm các điều ác
Làm tất cả điều lành
Giữ tâm ý trong sạch
Chính lời chư Phật dạy. (Dh. 183)

19) Dāna – Generosity – Charity in Buddhism

Dāna means to offer a suitable thing to someone or performing acts of charity not only with a pure **volition** and **non-greed mind** but also with loving-kindness and respect.

Dāna is one of the fundamental practices of Buddhism. It is the first factor of the ten kinds of Meritorious Deeds (*Puññā*), as well as the Ten Perfections (*Paramī*). *Dāna* indeed is a principle of the noble man’s virtue. Practicing a true *dāna*, he contemplates on three aspects: the donor himself, **the recipient** and the offering. When these three components are done in proper and complete way, *dāna* is regarded as perfected. Of them, the donor and his generous volition are the first and foremost factors. He keeps the generous volition during **three periods of time**: before the act of charity is performed (*pubba*), while the charity is being performed (*munca*), and after the act of charity has been accomplished (*para*). At the same time, the **donor** has already done away

Bồ thí (Cúng dường) trong đạo Phật

1. **volition**: willing, tác ý, ý chí
2. **non-greed mind**: alobha, vô tham
3. **recipient**: receiver, người thọ nhận
4. **donor**: giver, người thí
5. **three periods of time**: ba thời
6. **pubba**: tư tiền (trước khi thực hiện việc cúng dường/ bồ thí)
7. **munca**: tư hiện (trong khi việc cúng dường diễn ra)

with greed, anger and ignorance. The more the recipient's morality, concentration and wisdom are, the more the benefits accrue to the donor.

Lastly, he always shares merit by reciting the formula:

“May I share merit accumulated to the relatives, friends and all beings.

May all beings be happy.”

This is the way how to share suffering of all beings and the way how to eradicate the greed (*lobha*).

8. **para**: tư hậu (sau khi việc cúng dường hoàn tất.

9. “Xin chia phước báu tôi có đến thân bằng quyến thuộc, bạn bè và tất cả chúng sanh.

Nguyện cho tất cả đều được an vui.”

20) Summary of Maṅgala Sutta

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

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

Maṅgala means blessing, prosperity or **auspiciousness**. The blessing that the Buddha enunciated in *Maṅgala Sutta* consisted of thirty-eight kinds. They are **graded from** the most fundamental **to** the highest spiritual attainment, the realization of *Nibbāna*. Each one is useful in itself and directly relevant to our life. The blessing described at the end of the *sutta* is close to the holy life and they can be practiced in daily life by everyone. For example, thirty-eighth blessing mentions: “to stand steadfastly with unshaken mind when one is confronted with **the ups and downs of life** associated with **the eight worldly conditions**.” The last one stated “to possess a peaceful mind free from all dangers of defilements is a noble blessing.”

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

Tóm lược kinh Hạnh phúc

1 **oft-quoted**: được trích dẫn

2 **auspiciousness**: điềm lành

3 **the highest blessing**: phúc lành cao thượng

4 **grade from sth to sth**: xếp loại

5 **the ups and downs of life**: the eight worldly conditions, vicissitudes of life,

thăng trầm của cuộc đời, tám ngọn gió đời, bát phong.

21) Summary of Mettā Sutta

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

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

In this *Sutta*, the Buddha said: “ Whatsoever living beings there be: feeble or strong, long or short, stout or medium, small or large, **seen or unseen**, etc., may be beings, without exception, be happy minded.” Loving-kindness has a **cooling effect** like the soft touch of a hand, like the love of a mother who takes care and protects her only child even at the risk of her own life.

The benefits of loving-kindness are greater than other practices. In the *Mettā Sutta*, the Buddha declared: “Whenever he stands, walks, sits, or lies down, as long as he is awake, he should develop the mindfulness of loving-kindness, this is the highest conduct” Those who cultivate loving-kindness can enjoy eleven kind of benefits as follows: enjoying sound sleep, waking up peacefully, no bad dreams, loved by humans beings, loved by **non-human beings** , **guarded by deities**, unaffected by fire, poison and weapon, developing concentration quickly, having **serene and peaceful** face, never dying in **bewilderment**, and being reborn in the Brahma realm after death.

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

22) Summary of Dhammapada

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

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

Tóm lược Kinh Tâm Từ

1. **sacrifice self-interest**: hy sinh tu lợi
2. **seen ≠ unseen** : hữu hình ≠ vô hình
3. **a cooling effect** : tác dụng dịu mát
4. **non-human beings**: phi nhân
5. **guarded by deities**: được chư thiên hộ trì
6. **serene and peaceful** : an nhiên và tự tại
10. **bewilderment**: hoang mang

22) Tóm lược Kinh Pháp Cú

Verse 1:

All mental phenomena have mind as their forerunner.
 They have mind as their chief
 They are mind-made.
 If one speaks or acts with an evil mind
 Suffering follows him
 just as the wheel follows the cart.

Verse 2

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

Verse 277, 278 and 279 tell about the Impermanent (*anicca*), Suffering (*dukkha*) and Non-self (*anatta*) of conditioned things. The Noble Eightfold Path – the path leading to the liberation from suffering is mentioned in verse 273, and so on.

Verse 273

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

Verse 277

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

Verse 278

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

Kệ 1

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

Kệ 2:

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

Kệ 273

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

Kệ 277

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

Kệ 278

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

<p>In brief, <i>Dhammapada</i> is the path of the <i>Dhamma</i>, the way of emancipation. All verses in the <i>Dhammapada</i> are expressed in clear, beautiful and meaningful terms. They should be recited and practices in daily life by Buddhists. It likes the “sweet smell of the flowers that can pervade all directions” with its fragrance.</p>	
<p>23) What are the differences between the nature of Citta and Cetasika. <i>Citta</i> is defined as “consciousness of the senses” or “awareness of an object”. In causal speaking, the mind usually refers to <i>citta</i> or <i>mano</i>. 89 or 121 <i>Cittas</i> are recorded in <i>Abhidhamma</i>. 52 <i>Cetasikas</i> are recorded in <i>Abhidhamma</i>. <i>Cetasikas</i> are mental factors or mental concomitants that arise and perish with <i>Citta</i>, depend on <i>Citta</i> for their arising and influence the mind to be bad, good or neutral as they arise. A <i>Cetasika</i> has the following four characteristic properties:</p> <ol style="list-style-type: none"> 1. It arises together with <i>citta</i>. 2. It perishes together with <i>citta</i> 3. It takes the same object which <i>citta</i> takes. 4. It shares the common physical base with <i>citta</i>. <p>Only when <i>Citta</i> arises, <i>Cetasikas</i> arise. If there is no <i>Citta</i> arising, they cannot arise. <i>Citta</i> and <i>Cetasikas</i> arise at the same moment, at the same time, but if there is no <i>Citta</i>, there is no <i>Cetasikas</i>. In short, <i>Cittas</i> is aware and knows the objects and <i>Cetasikas</i> arise together with <i>Citta</i>. These are the different nature of <i>Citta</i> and <i>Cetasikas</i>.</p>	<p>Sự khác biệt giữa Tâm và Tâm sở</p> <ol style="list-style-type: none"> 1. mental factors: những sở hữu tâm 2. mental concomitants: những sở hữu đồng sanh <ul style="list-style-type: none"> - cùng sanh với tâm - cùng diệt với tâm - cùng bất cảnh với tâm - cùng nương một vật với tâm
<p>24) Theory of Kamma in Buddhism</p> <p><i>Kamma</i> is a Pāli word meaning “action”. It covers all kinds of intentional actions whether they are physical, verbal or mental. In its ultimate sense, <i>kamma</i> means all moral and immoral volitions. The Buddha says: “Mental volition, O Bhikkhus, is what I call action (<i>kamma</i>). Having volition one acts through body, speech and thought.” (<i>Aṅguttara Nikāya, III, 415</i>).</p> <p>Every action produces an effect, so we should be very careful about our every action. It is therefore necessary for us to do good, helpful action which will return to us good <i>kamma</i> and make us strong enough to start a better</p>	<p>Thuyết Nghiệp báo trong Đạo Phật</p> <ol style="list-style-type: none"> 1. international actions: những hành động tác ý 2. physical, verbal, mental (deeds): body, speech & thought, thân, lời và ý

kamma. When anything pleasant comes to us and makes us happy, we may be sure that our *kamma* has come to show us what we have done is right. When anything unpleasant comes to us, hurts us, or makes us unhappy, our *kamma* has come to show us our mistakes. We must never forget that *kamma* is always fair. It neither loves nor hates, neither rewards nor punishes. It is never angry, never pleased. It is simply **the Law of Cause and Effect**. What is the cause of the **inequalities** that exist in the world? Buddhists don't believe that this **variation** is **the result of blind chance**. Neither can Buddhists believe that this **unevenness** of the world is due to the Creator.

According to Buddhism, the inequalities that exist in the world are due to some extent to heredity, environment and to a greater extent, to causes which are not only the present but the proximate or remote past. Man himself is responsible for his own happiness and misery. He creates his own heaven and hell. He is the master of his own destiny, **the child of his own destiny**, the child of his past and the parents of his future.

3. **moral & immoral volitions**: tác ý thiện và bất thiện
4. **effect** : quả
5. **the Law of Cause and Effect**: Luật Nhân Quả
6. **inequalities**: evenness, bất bình đẳng
7. **variation**: change, sự đổi thay
8. **blind chance**: sự ngẫu nhiên mù quáng
9. **the child of his own destiny**: kẻ thừa tự của nghiệp.

25) The doctrine of Rebirth in Buddhism

The theory of rebirth forms the **fundamental tenet** of Buddhism. From Buddhist perspective, rebirth is the arising of mentality-materiality resulted from **causes and conditions**.

As beings involve in different volitional activities, different types of rebirth are expected. There are four modes of rebirth, namely, **egg-born** beings (*aṇḍaja*), **womb-born** beings (*jalābuja*), **moisture-born** beings (*samsedaja*), and beings having **spontaneous birth** (*opapātika*). Again, rebirth may take place in different spheres of existence.

From Buddhist perspective, rebirth is a natural occurrence it is not created by any particular Creator or God. Belief or disbelief in rebirth does not make any difference to the process of rebirth. Rebirth takes place as long as craving for or attachment to existence is still **latent** in the mind. The cycles of birth and death will end when all defilements are completely destroyed.

In conclusion, rebirth is not created by **external beings** or **forces**. It is governed by the law of *kamma*. Wholesome deeds lead to good rebirth, and unwholesome deeds lead to bad one. Good or bad rebirth depends

Học thuyết tái sinh trong đạo Phật

1. **the fundamental tenet**: niềm tin căn bản
2. **causes and conditions**: nhân duyên
3. **egg-born beings** (*aṇḍaja*): noãn sanh
4. **womb-born beings** (*jalābuja*): thai sanh
5. **moisture-born beings** (*samsedaja*): thấp sanh
6. **spontaneous birth** (*opapātika*): hóa sanh
7. **latent**: ngủ ngầm
8. **external beings or forces**: tha nhân hay tha lực

<p>not only on the deeds done during lifetime, but also on those deeds done in the past or on the dead bed. The moment at the verge of dead is extremely important; it plays a decisive role in giving bad or good rebirth.</p> <p>26) Do you believe in cause and effect? Why?</p> <p>Yes, I do. The Buddha preached the Law of cause and effect (Paṭṭiccasamuppāda). It is the doctrine of conditionality of all physical and psychological phenomena. It forms the indispensable condition for the real understanding and realization of the Buddha’s teaching. It shows clearly cause and effect</p> <p>The Paṭṭiccasamuppāda refers to the twelve links of causation which describe the conditions that give rise to sentient beings in the process of rebirth that: “With <i>avijjā</i>, <i>saṅkharā</i> come to be, with <i>saṅkharā</i>, <i>viññāna</i> comes to be, then <i>nāma-rūpa</i>, <i>salāyatana</i>, <i>phāssa</i>, <i>vedanā</i>, <i>taṇhā</i>, <i>upādāna</i>, <i>bhava</i>, <i>jāti</i>, <i>jarā</i> and <i>marana</i>. The circle begins again as ignorance arises and continues to revolve as long as each element is produced.” The system as a whole indicates that life and reality is subject to the law of cause and effect. This is one of important things that Buddhism renders to the world to understand the actions that have their resulting effects. So, the actions whatever we do good or bad are the causes that will produce their relevant fruits sooner or later.</p> <p>In conclusion, when something happens, it must be seen in the law of dependent origination or the law of cause and effect.</p>	<p>9. the moment at the verge of dead: sát na cận tử.</p> <p>Bạn có tin vào Luật Nhân Quả không? Tại sao?</p> <ol style="list-style-type: none"> 1. the doctrine of conditionality: học thuyết Nhân Duyên 2. physical and psychological phenomena: danh và sắc pháp 3. indispensable condition: quy luật tuyệt đối 4. causation: cause and effect, nhân quả
<p>27) Mention the name of Theravāda Tipiṭaka</p> <p>Tipiṭaka is the three baskets of teachings preached by the Buddha during his 45 years of ministry. It consists of <i>Vinaya</i> (Disciplinary Code), <i>Suttanta</i> (Discourse), and <i>Abhidhamma</i> (Higher teachings of the Buddha).</p> <p>The Vinaya Piṭaka have five books:</p> <ol style="list-style-type: none"> 1. Pārājika – Major Offences 2. Pācittiya – Minor Offences 3. Mahāvagga – Great Section 4. Cullavagga – Minor Section 5. Parivāra - Epitome of Vinaya 	<p>Tam Tạng Kinh</p> <p>Tạng Luật</p> <ol style="list-style-type: none"> 1. Bất cộng trụ 2. Ứng đối trị 3. Đại phẩm 4. Tiểu phẩm 5. Tập yếu Tiểu phẩm

<p>The Suttanta Piṭaka is divided into five collections known as Nikāyas:</p> <ol style="list-style-type: none"> 1. Dīgha Nikāya - Collection of Long Discourse 2. Majjhima Nikāya – Collection of Middle Length Discourses 3. Saṃyutta Nikāya - Collection of Kindred Sayings Discourses 4. Aṅguttara Nikāya - Collection of Discourses with Serial Numbers of Facts 5. Khuddaka Nikāya - Collection of Minor Discourses <p>The Abhidamma Piṭaka comprise 7 books:</p> <ol style="list-style-type: none"> 1. Dhammasaṅgani – Classification of Dhamma 2. Vibhaṅga – Analysis of Dhamma 3. Dhātukathā – Speech of Elements 4. Puggalapaññatti – Designation of Individuals 5. Kathāvatthu – Points of Controversy 6. Yamaka – Analysis of Pairs 7. Paṭṭhāna – Causal Relations <p>Note: You’d better learn by heart and write it in Pāli because it is simpler.</p>	<p>Tạng Kinh</p> <ol style="list-style-type: none"> 1. Kinh Trường Bộ 2. Kinh Trung Bộ 3. Kinh Tương Ưng 4. Kinh Tăng Chi 5. Kinh Tiểu Bộ <p>Tạng Luận</p> <ol style="list-style-type: none"> 1. Bộ Pháp Tụ 2. Bộ Phân Tích 3. Bộ Chất Ngữ 4. Bộ Nhân Chế Định 5. Bộ Ngữ Tông 6. Bộ Song Đối 7. Bộ Vị Trí
<p>28) Why Are Vinaya Rules Essential for Monks?</p> <p><i>Vinaya</i> rules help the life of a monk attain a higher-stage.</p> <p>Only those who practice <i>Vinaya</i> rules can stand for a long time in the Buddha’s teaching. Moreover, the Buddha established the Buddhist Order on the foundation of <i>Vinaya</i> rules. Once He admonished the Order, saying: “<i>Ānanda</i>, do not think the Buddha is not more, do not think there is no teacher for you. Whatever <i>Dhamma</i> and <i>Vinaya</i> I have taught and formulated for you, that will be your teacher when I am gone.”</p> <p>At the beginning of the Buddha’s enlightenment, He did not promulgate <i>Vinaya</i> rules because His disciples did not commit any wrong-doings yet. When they committed them, He had to lay down <i>Vinaya</i> rules to cease them.</p> <p>Furthermore, with <i>Vinaya</i> rules, the disciples know clearly what should be done and what should not. Therefore, they can avoid offences and can get happiness in ascetic life. <i>Vinaya</i> rules were promulgated by the</p>	<p><i>Tại sao Giới Luật cần thiết đối với chư Tăng?</i></p> <ol style="list-style-type: none"> 1. higher- stage: cảnh giới cao hơn 2. promulgate: ban hành 3. lay down: đặt ra 4. offence: crime, tội ác 5. ascetic life: noble life, đời sống phạm hạnh 6. the cornerstone: nền tảng 7. the life-blood: mạng mạch, nhân tố quyết định

Buddha in order to eradicate defilements of some monks, to protect them from lower stages and able to enhance them in this very life or the next life. If a monk practices *Vinaya* rules well, he can bring faith of clarity to some ordinary people who have no faith in Buddhism, and bring more faith to those who have faith, too.

Vinaya rules are **the cornerstone** to the moral life of Monkhood. Therefore, the Buddha said “*Vinaya* is **the life-blood** of the *Sāsana*. As long as the *Vinaya* exists, the *Sāsana* stands.”

29) 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: **Vinaya-piṭaka, Suttanta-piṭaka, Abhidhamma-piṭaka**

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

“Not to do evil.

To perform good,

To purify one’s mind.

This is the Teaching of the Buddha.”

This verse embodies three stages on the way leading to enlightenment that is the stage of *sīla, samādhi* and *pañña*. Herein, *sīla* regulates the words and deeds; *samādhi* controls the minds; and *pañña* that enables **practitioner** to destruction of *taṇha, dosa* and *moha*.

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 *samsāra*.

Phật giáo Nguyên thủy

1. **Theravāda**: Thượng Tọa Bộ, Phật giáo Nguyên thủy
2. **the School of the Elders**: Tông phái của các vị Trưởng lão
3. **the Southern Buddhist School**: Phật giáo Nam Tông
4. **Vinaya-piṭaka** : Tạng Luật
5. **Suttanta-piṭaka** : Tạng Kinh
6. **Abhidhamma-piṭaka**: Tạng Luận
7. **sīla**: morality, virtue
8. **samādhi**: concentration
9. **pañña**: wisdom
10. **taṇha**: craving
11. **dosa**: hatred
12. **moha**: delusion, ignorance
13. **practitioner**: hành giả
14. **pristine form**: hình thức nguyên thủy

30) Compare Mahāyāna & Theravāda

1. The same

Theravāda & Mahāyāna	<ol style="list-style-type: none"> 1. <i>Sakyamuni</i> Buddha as the Great Teacher. 2. Morality (<i>Sīla</i>), Concentration (<i>Samādhi</i>), Wisdom (Paññā) 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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2. Differences

	THERAVĀDA	MAHĀYĀNA
Clothes	Wearing robes like the Buddha's time, but its colors are different from countries.	Wearing the yellow and brown robes (wear the yellow robes when chanting or attending ceremonies).
Food	They go alms-food every morning.	They make a living by themselves.
Sutta	Reciting <i>suttas</i> in <i>Pāli</i> language.	Reciting the Buddha's teachings translated into their mother tongue.
Disciplines	Bhikkhus observe 227 rules ; nuns (not be ordained) and novices observe 8 or 10 precepts	Bhikkhus observe 250 rules; Bhikkhunis observe 348 rules.
Belief	<i>Arahantship</i>	<i>Bodhisattahood</i>

So sánh Mahāyāna & Theravāda

5. Ba mươi bảy phẩm Trợ đạo

7. Từ chối ý tưởng về một Đấng Tối cao đã tạo ra và điều khiển thế giới.

	By individual effort, everyone can realize Buddhahood (nobody can send one to the heaven or sink one to the hell)	By the support of <i>Bodhisattas</i> , they can attain the liberation (<i>Bodhisattas</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 ...	

31) Buddhist Councils and Their importance

SYNOPSIS OF THE SIX BUDDHIST COUNCILS OF THE PĀLI CANON

Times	Date	Place	The head	The Sangha	The patronage	The cause The aim	Duration
I	3 months after the demise of the Buddha	The M. Vebhāra near the city of Rajāgaha (India)	The Ven. Kassapa	500 distinguished Arahants	King Ajātasatta (India)	Due to unholy words to the Buddha of old bhikkhu Subhadda. To preserve the purity of the Buddha's Teachings.	7 months
II	100 years after the demise of the Buddha (443 B.C)	Monastery near the city of Vesāli (India)	The Ven. Yasa	700 distinguished Arahants	King Kālāsoka (India)	Due to wrong practice according to Vinaya of Vajjian Bhikkhus. To preserve the purity of Vinaya laid down by the Buddha.	8 months
III	235 years after the demise of the Buddha. (308 B.C)	In the city of Pātaliputta (India)	The Ven. Moggaliputta Tissa Thera	1000 distinguished Arahants	Great Emperor Asoka	Due to the corruption heretical view. To keep the purity of the community of Sangha	9 months

IV	450 years after the demise of the Buddha. (94 B.C)	Cave Āloka in Malaya district (Sri. Lanka)	The Ven. Mahā Dhamma-rakkhita	500 learned bhikkhus	King Vattagāmani	Due to declination of the power of mindfulness, concentration & wisdom. To protect Tipiṭaka longer by reciting and re-writing on the Ola leaves.	1 year
V	2415 years after the demise of the Buddha (1871 A.D)	At the foot of the Mandalay Hill (Myanmar)	The Ven. Jāgarābhivamsa	2.400 elders of the Buddhist Order	King Mindon	The entire Tipiṭaka was inscribed in 739 marble slabs at Lokamārajina Pagoda at the foot of Mandalay Hill. To preserve the Tipiṭaka for a longer time.	7 years 6 months & 14 days
VI	2500 years after the demise of the Buddha	At the Mahāpāsāna Great Cave, Kabā Aye, Yangon (Myanmar)	The Ven. Revata	2.400 learned Theravāda Bhikkhus	The Burmese Government led by the Prime Minister, the Honorable U Nu	The Tipiṭaka & their commentaries, sub-commentaries were printed on modern presses and published in the Burmese script. To propagate Buddhism all over the world.	2 years

The Dhamma Society Fund in Thailand printed the World Tipiṭaka Edition based on the 1958 Sixth Council Edition after removing all printing and editorial errors with sponsorship from the Thai King and other Thai royalty, they were distributed to for the prestigious libraries and institutes around the world. Then they published this World Tipiṭaka Edition for free, via the internet.

BẢNG SƠ LƯỢC 6 KỶ KIẾT TẬP TAM TẠNG KINH ĐIỂN PĀLI

Lần	Ngày	Địa điểm	Chủ trì	Tăng chúng tham dự	Người bảo trợ	Nguyên nhân Mục đích	Khoảng thời gian
I	3 tháng sau khi Đức Phật viên tịch	Núi Vebhāra gần kinh thành Rajāgaha (India)	Trưởng lão Kassapa	500 vị Thánh A-la-hán	Vua Ajātasatta (India)	Do lời nói bất kính đối với Đức Phật của tỳ kheo già Subhadra	7 tháng

						Để gìn giữ sự tinh nguyên của Phật Pháp.	
II	100 năm sau khi Đức Phật viên tịch (443 B.C)	Kinh thành Vesāli (India)	Trưởng lão Yasa	700 vị Thánh A-la-hán	Vua Kālāsoka (India)	Do việc làm sai lạc với tinh thần giới Luật của nhóm tỳ kheo Vajji. Để giữ vững sự tinh nguyên Luật tạng do Đức Phật đã chế định.	8 tháng
III	235 năm sau khi Đức Phật viên tịch (308 B.C)	Kinh thành Pātaliputta (India)	Trưởng lão Moggaliputta Tissa	1000 vị Thánh A-la-hán	Đại đế Asoka (India)	Do sự tà kiến bại hoại Gìn giữ sự trong sạch của Tăng đoàn	9 tháng
IV	450 năm sau khi Đức Phật viên tịch (94 B.C)	Hang Āloka ở Quận Malaya (Sri. Lanka)	Trưởng lão Mahā Dhamma-rakkhita	500 chư Tăng Uyên bác	Vua Vattagāmani	Do sự sút giảm chánh niệm, định và tuệ Trùng tụng và ghi lại trên lá bói để bảo vệ giáo pháp được dài lâu.	1 năm
V	2415 năm sau khi Đức Phật viên tịch (1871 A.D)	Dưới chân đồi Mandalay (Myanmar)	Trưởng lão Jāgarābhivamsa	2.400 Trưởng lão trong Tăng đoàn	Vua Mindon	Toàn bộ Tipitaka được khắc vào 739 phiến cẩm thạch ở chùa Lokamārajina dưới chân đồi Mandalay. Để bảo tồn Tam tạng kinh điển được lâu	7 năm 6 tháng & 14 ngày
VI	2500 năm sau khi Đức Phật viên tịch	Hang Mahāpāsāna Kabā Aye, Yangon (Myanmar)	Trưởng lão Revata	2.400 vị Tỳ kheo uyên bác của Phật Giáo	Chính phủ Myanmar, đứng đầu là Thủ tướng	Tam Tạng kinh và chú giải, phụ chú giải được in ấn hiện đại và xuất bản bằng tiếng Miến.	2 năm

				Nguyên Thủy	U Nu	Truyền bá Phật Pháp sâu rộng ra toàn thế giới	
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Quý Hiệp Hội Giáo Pháp của Thái Lan đã in Ấn bản Tam Tạng Kinh Thế giới dựa vào Ấn bản Tam Tạng Kinh ở Hội Nghị Lần 6, năm 1958 sau khi sửa đổi lỗi in ấn và biên tập, với sự bảo trợ của vua và hoàng gia Thái Lan. Các Ấn bản Tam Tạng Thế giới đã được phân phối đến các thư viện và học viện uy tín trên toàn thế giới. Sau đó, họ in Ấn bản Tam Tạng Kinh Thế Giới miễn phí qua internet.

(Nhớ kỹ Kỳ Kết Tập lần VI)

<p>32) Give a Brief account on four Major Religions in the World</p> <p>Buddhism, Christianity, Islam and Hinduism are known as the four major religions of the world. Of them, Hinduism is one of the oldest religions. It is the predominant and indigenous religious tradition of the Indian Subcontinent. It has no single founder. Among the texts, the Vedas are the foremost in authority, important and antiquity.</p> <p>Buddhism is based on the teachings of Gotama Buddha, the founder, and dated back to around 2500 years ago. Its tradition mainly focuses on spiritual development and helps sentient beings free from suffering, greed, hatred etc. Its ultimate aim is the attainment of Nibbāna.</p> <p>Jesus, son of God is the founder of Christianity. It is based on the teachings and life of Jesus Christ as presented in canonical gospel and other New Testament writings. Christians believe that Jesus Christ will lead to heaven if they follow him. Even most heinous sins will be forgiven by Jesus Christ.</p> <p>Islam is the monotheistic religion presented by the Qur'an, which is the Islamic holy book. Muslims believe that God is one and incomparable and the purpose of existence is to worship God. It is the second-largest and one of the fastest-growing religions in the world.</p>	<p>Sơ lược về bốn Tôn giáo Chính trên Thế giới</p> <p>Hinduism: Ấn độ giáo indigenous: thuộc bản địa Veda: kinh Vệ đà antiquity: cổ xưa Christianity: Đạo Cơ đốc Christians: Giáo dân canonical gospel: sách Phúc âm New Testament writings: kinh Tân ước heinous sins: tội lỗi Islam: đạo Hồi - Islamic the monotheistic religion: tôn giáo độc thần Muslim: người theo đạo Hồi</p>
<p>33) Is Buddhism Pessimism or Realism</p> <p>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</p>	<p>Đạo Phật bi quan hay thực tiễn.</p> <p>pessimistic: bi quan</p>

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 Buddhism as being pessimistic 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.

He taught the fact of suffering only so that He could show people how to overcome suffering and move to the direction of happiness. Moreover, Buddhist meditation helps people to live actively in the present moment, without worry or suffering. 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 conclusion, Buddhism is neither optimistic nor pessimistic. On the other hand, Buddhism encourages people to be realistic; it teaches people **to see the things as they truly are**.

optimistic: lạc quan

conditioned things: các pháp hữu vi

34) What is the difference between a Buddha and a God?

- The Buddha is **the historical person** who attained the enlightenment by His own effort, and then He preached the Dhamma to human over 2500 years ago.
God is the belief that was practiced by the ancient people due to their ignorance, their fear, etc.
- The Buddha exhorted his disciples to depend on themselves, to be courageous and confident in their own ability.
People believe that God is an Almighty who knows the past and the future of all mankind and controls all beings in the universe.
- The Buddha placed people at the center of all things and showed the way to liberation, Nibbāna
God is only the theory believed by some religions.

Sự khác biệt giữa vị Phật và Thượng đế?

the historical person: con người lịch sử
an Almighty: đấng Toàn Năng

35) 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. Due to this useful and meaning of Buddhism, people around the world are getting interested in Buddhism.

Tại sao mọi người quan tâm đến Phật giáo? Tại sao bạn muốn trở thành một Phật tử?

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. 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.

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, 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.

36) What are the chief DO'S and DON'TS for a Buddhist?

For a Buddhist, the chief DO'S are: taking refuge in the Buddha, Dhamma, and the Sangha, performing the charity, morality and meditation as well as the relevant duties of his life such as parents' duties, children's duties, teacher's duties, student's duties and so on.

The chief DON'TS are: killing, stealing, committing sexual misconduct, telling lie and taking intoxicant and drug, etc.

37) The Important of Religious Education in the Modern Scientific World.

Modern science and technology are amazingly developing due to the competitive efforts of people in each country.

Most of people are spending time and money on a lot of works. Although they try to work hard to fulfill their hopes, they never get satisfaction whatever they have. They are facing mental suffering and burning with the fires of greed, hatred and delusion. Scientists cannot find the effective way to cure their mental sickness. In this case, religious education plays an important role in teaching how to train their

Điều gì một Phật tử Nên và Không nên (làm) ?

Tầm Quan trọng của Giáo dục Tôn giáo trong Thế giới Khoa học Hiện đại.

emotions and minds. Most of religious education help people refrain from all evils, to do what is good and to purify their mind especially in Buddhism's education.

In conclusion, a good religious education is very important in the modern scientific world. It teaches people how to live righteously and kindly to each other and to live in harmony, peace and happiness.

38) An Essay on Buddhism & 21th 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.

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.

39) The Need of Meditation –

(Man now needs meditation more than ever before

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.

Bài tiểu luận về Phật giáo và thế kỷ 21

“Religion without science is crippled, while science without religion is blind”

Tôn giáo không có khoa học thì khập khiễng, khoa học không có tôn giáo thì tăm tối.”

39) Nhu cầu Thiền

Con người bây giờ cần thiền hơn bao giờ hết.

Vipassanā có thể giúp gì cho bạn? Khi nào cần thiền Vipassanā?

*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. Scientists have invented the medicine to cure physical diseases, but no remedy has yet been invented to cure mental 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.

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.

Viết một bài luận ngắn về Thiền Vipassanā và xã hội hiện đại –

Tại sao thế giới này luôn chìm trong hỗn loạn, ưu phiền và đau khổ?

Đề xuất một số giải pháp cho vấn đề này.

Bạn có tin rằng thiền định là một phương tiện hạnh phúc trong cuộc sống của chúng ta?

Đưa ra nhiều lý do cho câu trả lời của bạn.)

to be driven: bị thúc đẩy

prevalent: lan rộng

fall prey to: rơi vào

40) Samatha and Vipassanā Meditation.

Why do we practice meditation in daily life? How can we practice?

There are two kinds of meditation: *Samatha* (Tranquility meditation) and *Vipassanā* (*Insight meditation*). *Samatha bhāvanā* leads to concentration of mind and *Vipassanā bhāvanā* leads to wisdom.

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.

Thiền Chỉ và thiền Minh sát

Samatha bhāvanā: thiền Chỉ

Vipassanā bhāvanā: thiền Quán

tranquility : sự tĩnh lặng

calm or quietness: sự an tịnh

soothe: làm lắng dịu

lessen: làm giảm nhẹ

Vipassanā literally means insight or seeing in various ways. In other words, practicing *Vipassanā* means we see things as they truly are. Through **persistent practice**, we come to see this body and that all phenomena 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.

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.

41) 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.

As I am a new meditator, I don't have special experiences. I only **contemplate** on the body (*kāya*), feelings (*vedanā*), consciousness (*citta*) and the mental factors (*dhamma*) as instructed in the meditation center. I keep my mind on **the in-breath and out-breath** to make the mind calm down and try to live in the present moment. I 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. Sometimes, my mind is lost in wandering thoughts and feels sorry for the past or worries about the future. During meditation, my legs and back are painful. I can bear it, but most of the times I cannot. I change the posture gently and try to be aware of the breath out and in. As instructed by teacher, it is difficult to attain right mindfulness persistently within a short time, so I am patient in practice. Day by day, I realize what is called "breath" is just the **wind element** with the characteristics of pushing and pulling.

mental defilements: cấu uế của tâm
persistent practice: thực hành kiên trì
impermanence (*anicca*): vô thường
suffering (*dukkha*): khổ
non-substantiality (*anatta*): vô ngã

Tiểu luận về kinh nghiệm của bạn trong việc hành thiền.

mental defilements: phiền não của tâm

mental culture: sự tu tập tâm

contemplate: quán

the in-breath and out-breath:

hít vào thở ra

posture: tư thế

wind element: yếu tố gió

pushing and pulling: việc đẩy và kéo

unwholesome state : trạng thái bất thiện

wholesome state : trạng thái thiện

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**.

42) Letter to a friend telling why you are interested in the ITBMU

Dear Liên Hòa,

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) Now I tell you something about the ITBMU.

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 Buddhism. 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, Pāli and so on.

All students are advised to practice meditation in every semester vacation. I think this is a golden chance for me to cultivate the mind at meditation centers. Hopefully, after 10 years, I will come back my hometown to help my Master. I hope that I can teach Pāli, Vinaya and Abhidhamma. Now I'm trying my best to study English, Pāli, Burmese and other subjects. 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?

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

Yours lovingly,

Thư cho người bạn nói tại sao bạn quan tâm đến trường ITBMU

the canonical texts: các văn bản kinh điển
Faculty of Pariyatti: khoa Pháp học
Faculty of Patipatti: Khoa Pháp hành
Faculty of World Religions and Missionary Works: Tôn giáo Thế giới và Công việc Truyền bá
Faculty of Foreign Languages and Translation: Khoa Ngôn ngữ và Dịch thuật

43) Why do you want to study Theravāda Buddhism in ITBMU?

Myanmar is not only **the cradle of Buddhism** but also took the leading role in Theravāda Buddhism. 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. Therefore, studying in this university I have chance to study Pāli language, to learn Abhidhamma under the guidance of famous Sayadaws

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 my country as well as foreigners.

Being a student, I am very interested in learning 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.

44) A Brief History of the Shwedagon Pagoda

The *Shwedagon* 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 situated on the *Singuttara* Hill in Yangon, the former capital of Myanmar nowadays. It is believed to have been built nearly 2600 years ago, in the Buddha's lifetime.

Tại sao bạn muốn học Phật giáo Nguyên Thủy tại trường ITBMU?

the cradle of Buddhism: nôi Phật giáo

the flourishing of Buddhism: sự hưng thịnh của Đạo Phật

Vinaya, Suttanta: Luật và Kinh
Vipassanā, Samatha: thiền Minh sát và thiền Chỉ

the sacred places: các Thánh địa

an academic degree: bằng cấp

the purest Buddhism: Đạo Phật thuần khiết.

Sơ lược Lịch sử của chùa Shwedagon

a caravan of bullock carts: đoàn xe bò

Buddhahood: quả vị Phật

pay homage to sb: đánh lễ ai

the eight strands: tám sợi tóc

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. 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**. They were so joyful and came back their native and presented the strands of hair to the King of *Okkalapa* to enshrine. 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.

Today the Pagoda 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. On the top it has an umbrella covered with gold and entrusted with many gems donated by Myanmar people. It stands as a **testimony and symbol** of flourishing of Buddhism in Myanmar. It is one of the top ten world wonders and worthy to a visit.

45) Two famous principles for all Buddhists:” *Buddham 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?

“***Buddham saranam gacchāmi***” means we refuge on the virtue of the Buddha. He is our great teacher who is worthy of worship and respect by men and deities. He is incomparable with any others because of morality, concentration and wisdom.

“***Attāhi attano nātho***” (*mỗi người là chủ nhân của chính mình*) is that one should rely on oneself for doing good deeds to liberate. The Buddha told us to rely on ourselves and said that there was no need for us to look for help from outside but within to save us from the results of our sins. If man trusts himself and tries to utilize his latent power and strength, he will attain anything possible for a man to achieve without restoring to any outside help.

So the Buddha as a good example for us to live good virtue and we have to rely on ourselves to attain liberation this very life.

the sacred relic: xá lợi linh thiêng

circumference: chu vi

a testimony and symbol: minh chứng và biểu tượng

Hai câu căn bản nổi tiếng đối với tất cả các Phật tử: “***Buddham saranam gacchāmi***” and “***Attāhi attano nātho***” dường như có vẻ mâu thuẫn với sự hiểu biết của người không phải Phật tử. Là Phật tử, bạn hiểu thế nào về hai câu căn bản này?

Buddham saranam gacchāmi: *Con xin nương tựa Phật bảo – Con xin quy y Phật Bảo*

Attāhi attano nātho: *Mỗi người là chủ nhân của chính mình*

46) 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.

47) 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 *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.

48) Non-violence plays very important role in Buddhism. How do you understand it?

All of Buddhism is founded on non-harming and the development of compassion and loving-kindness. Over two thousand five hundred years ago the Buddha taught, Dhammapada 183

Bạn có đồng ý “Tôn giáo cần thiết cho một người kiểm soát đời sống xã hội và đạo đức của mình?”

Hãy mô tả ngắn về buổi lễ Thọ giới cho sa-di và Tỳ kheo

Bất bạo động đóng vai trò quan trọng trong đạo Phật. Bạn hiểu thế nào về điều này?

“sabbapāpassa akaraṇaṃ kusalassa upasampadā, sacittapariyodapanam etam buddhāna sāsanaṃ. – Avoidance all evil, gathering of merit, purifying one’s own mind – this is the teaching of the Buddhas.

Thus Buddhism, from its beginning, has had a deep commitment to non-violence and to caring for others. Buddhism and non-violence cannot be separated, all of Buddhism is about non-violence. For Buddhists, non-violence is a way of life, born of the fusion of spiritual insight and practical actions. One of Buddhism’s unique contributions to today’s non-violence movements is its emphasis on the importance of spiritual training to develop the self-knowledge and awareness that creates skillful responses in a violent world. Personal and world peace are linked by the thoughts and actions of every human being; in numerous ways we each contribute daily to a violent or a happy world.

The Buddha also preached:

“ na hi verena verāni sammant’idha kudācanaṃ, averenaca sammanti esa dhammo sanantano. - here (in this world) hatreds are indeed never appeased by hatred and are appeased by non-hatred. This is the eternal law.

Dhammapada 183

*Không làm mọi điều ác
Thành tựu các hạnh lành
Tâm ý giữ trong sạch
Chính lời chư Phật dạy.*

Dhammapada 5

*Với hận diệt hận thù
Đời này không có được
Không hận diệt hận thù
Là định luật ngàn thu*

Sabbe sattā bhavantu sukkhitattā

May all beings have happy minds!

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

10th July 2024

Citta Pali

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 màu
Cùng chia công đức dày sâu
Hộ trì Chánh pháp bền lâu muôn đời!