

BUDDHA
DHAMMA
SANGHA



Namo Tassa Bhagavato Arahato
Sammā Sambuddhassa

Con đem hết lòng thành kính dâng lễ
Đức Thế Tôn, Bạc Ứng Cứng, Chánh Biến Tri, Tối Thượng.



Vietnam Buddhist University

ENGLISH

BUDDHIST TERMS



LESSON 3

Instructed by Ven. Viditadhammā (Lieu Phap)

Reference with **Buddhist Dictionary** by Ven. Ñāṇatiloka

Ahirika - anottappa: '**lack of moral shame and dread**', are two of the 4 **unwholesome factors** associated with all kammically unwholesome states of consciousness, the two others being **restlessness (uddhacca)** and **delusion (moha)**.

"There are two **sinister** things, namely, lack of moral shame and dread, etc." (A. II, 6). "Not to be ashamed of what one should be ashamed of; not to be ashamed of evil, unwholesome things: this is called lack of moral shame" (Pug. 59). "Not to dread what one should dread ... this is called lack of moral dread (Pug. 60).

English (Pāli)

Vietnamese

- | | | |
|---|---|-------------------------------------|
| 1 | Lack of moral shame (<i>Ahirika</i>) | Vô tâm (không có sự xấu hổ tội lỗi) |
| 2 | Lack of moral dread (<i>Anottappa</i>) | Vô quý (không có sự ghê sợ tội lỗi) |
| 3 | Unwholesome factor
(<i>akusala-cetasika</i>) | Tâm sở bất thiện |
| 4 | State of consciousness (<i>citta</i>) | Tâm |
| 5 | Restlessness (<i>uddhacca</i>) | Phóng dật |
| 6 | Delusion (<i>moha</i>) | Si |
| 7 | Sinister /'sinistə/ | Xấu ác |

Ākāsa: 'space', is, according to Commentaries, of two kinds: 1. **limited space** (*paricchinnākāsa* or *paricchedākāsa*), 2. **endless space** (*anantākāsa*), i.e. **cosmic space**.

1. Limited space, under the name of *ākāsa-dhātu* (**space element**), belongs to **derived corporeality** and to a sixfold classification of elements (s. *dhātu*; M 112, 115, 140). It is also an object of *kasiṇa* meditation. It is defined as follows: "The space element has the **characteristic of delimiting** matter.

Its **function** is to **indicate** the **boundaries** of matter. It is **manifested** as the **confines** of matter; or its manifestation consists in being untouched (by the **4 great elements**), and in holes and **apertures**. Its **proximate** cause is the matter delimited. It is on account of the space element that one can say of material things delimited that 'this is above, below, around that' " (Vis.M. XIV, 63).

	English (Pāli)	Vietnamese
1	Space (<i>ākāsa</i>)	Hư không
2	Commentary (<i>atthakathā</i>)	Chú giải
3	Limited space (<i>paricchinnākāsa</i>)	Hư không giới hạn
4	Endless space (<i>anantākāsa</i>)	Hư không vô biên
5	Cosmic /'kəzmik/	Thuộc vũ trụ
6	Space element (<i>ākāsa-dhātu</i>)	Hư không giới
7	Derived corporeality	Sắc y (nương) sinh
8	<i>Kasiṇa</i> : whole; entire	Biến xứ
9	Characteristic /,kæriktə'ristik/(<i>lakkhana</i>)	Đặc tính
10	Delimit /di:'limit/(v)	Giới hạn

English (Pāli)

Vietnamese

11 **Indicate** /'indikeit/

Chỉ rõ, biểu thị

12 **Function** (*rasa*)

Phận sự

13 **Boundary** /'baundəri/

Đường biên giới, ranh giới

14 **Manifest** /'mænifest/ (v)

Biểu hiện

15 **Manifestation** (*paccupaṭṭhānā*)

Sự biểu hiện, sự thành tựu

16 **Confine** /kən'fain/

(v) Giam giữ, hạn chế
(n) Ranh giới

17 **4 great elements** (*mahābhūtā*)

Tứ đại (chủng)

18 **Aperture** /'æpətjuə/

Kẽ hở

19 **Proximate cause** (*padaṭṭhāna*)

Nhân gần/ cần thiết

2. Endless space is called in **Aṭṭhasālinī**, *ajatākāsa*, 'unentangled', i.e. **unobstructed** or empty space. It is the object of the first **immaterial absorption**, the sphere of boundless space (*ākāsānañcāyatana*).

According to **Abhidhamma** philosophy, endless space has no **objective reality** (being purely **conceptual**), which is indicated by the fact that it is not included in the **triad of the wholesome** (*kusala-tika*), which comprises the entire reality.

Later Buddhist schools have regarded it as one of several **unconditioned or uncreated states** (*asañkhatadhamma*) - a view that is rejected in Kathāvatthu. **Theravāda** Buddhism recognizes only Nibbāna as an unconditioned element (*asañkhata-dhātu*: s. Dhs. 1084).

English (Pāli)

Vietnamese

1 ***Aṭṭhasālinī*** - the Expositor

Chú Giải Bộ Pháp Tụ
(*Dhammasaṅgani*)

2 **Entangle** /in'tæŋgl/

Làm chướng ngại

3 **Obstruct** /əb'strʌkt/

Cản trở, gây trở ngại

4 **Immaterial absorption** (*arūpa-jhāna*)

Thiền vô sắc

5 **The sphere of boundless space**
(*ākāsānañcāyatana*)

Không vô biên xứ

6 **Abhidhamma** - Higher Dhamma

Vi diệu pháp

7 **Objective** /əb'dʒektiv/

Khách quan

English (Pāli)	Vietnamese
8 Reality /ri:'æliiti/	Thực tại
9 Conceptual /kən'septjuəl/	Thuộc khái niệm
10 Triad /'traɪəd/ (<i>tika</i>)	Bộ ba, tam mẫu đề
11 Triad of the wholesome (<i>kusala-tika</i>)	Mẫu đề thiện
12 Unconditioned or uncreated states (<i>asaṅkhatadhamma</i>)	Pháp vô vi
13 Kathāvatthu – Points of Controversies	Dị Bộ Luận
14 Dhs = <i>Dhammasaṅgānī</i>	Bộ Pháp Tụ

Akuppa-dhamma: 'unshakable', is one who has attained full mastery over the absorptions (*jhāna*, q.v.). In Pug. 4 it is said:

'What person is unshakable? If a person gains the **meditative attainments** of the **fine-material and immaterial sphere** (*rūpāvacara-arūpāvacara*); and he gains them at his wish, without **toil** and **exertion**;

and according to his wish, as regards place, object and **duration**, enters them or arises from them, then it is impossible that in such a person the attainments may become shaken through **negligence**. This person is unshakable."

English (Pāli)	Vietnamese
1 Akuppa-dhamma – unshakable	Bất động pháp
2 Mastery /'mɑ:stəri/	Sự sử dụng thành thạo, thuần thục
3 Pug. = Puggalapaññatti – Designations of Individuals	Nhân Chế Định
4 Meditative attainments	Đắc thiền
5 Fine-material sphere (<i>rūpāvacara</i>)	Sắc giới
6 Immaterial sphere (<i>arūpāvacara</i>)	Vô sắc giới
7 Toil /tɔil/	Công việc cực nhọc
8 Exertion /ig'zə:fn/	Sự cố gắng
9 Duration /djuə'reifn/	(Khoảng) thời gian
10 Negligence /'neglidʒəns/	Sự dễ dãi

Akusala: 'unwholesome', are all those karmic volitions (*kamma-cetanā*) and the consciousness and mental concomitants associated therewith, which are accompanied either by greed (*lobha*) or hate (*dosa*) or merely delusion (*moha*); and all these phenomena are causes of unfavourable kamma-results and contain the seeds of unhappy destiny or rebirth.

	English (Pāli)	Vietnamese
1	Unwholesome (<i>akusala</i>)	Bất thiện
2	Volitions (<i>cetanā</i>)	Tư (chủ ý)
3	Mental concomitants/ factors (<i>cetasika</i>)	Tâm sở
4	Greed (<i>lobha</i>)	Tham
5	Hate (<i>dosa</i>)	Sân
6	Delusion (<i>moha</i>)	Si
7	Phenomena /fi'nɒminə/	Hiện tượng, pháp
8	Unfavourable /'ʌn'feivərəbl/	Không thuận lợi
9	Kamma-results	Nghiệp quả
10	Destiny /'destini/	Số phận, vận mệnh

Āloka-saññā: 'perception of light'. The recurring canonical passage reads: "Here the monk **contemplates** the perception of light. He fixes his mind to the perception of the day; as at day-time so at night, and as at night, so in the day.

In this way, with a mind clear and **unclouded**, he develops a stage of mind that is full of brightness." It is one of the methods of overcoming **drowsiness**, recommended by the Buddha to **Mahā-Moggallāna** (A. VII, 58). According to D. 33, it is **conducive to** the development of 'knowledge and vision' (s. **visuddhi**), and it is said to be helpful to the attainment of the 'divine eye' (s. **abhiññā**).

English (Pāli)	Vietnamese
1 Āloka-saññā: 'perception of light'	Quang tướng
2 Recurring /ri'kə:riŋ/	Lặp đi lặp lại
3 Canonical passage	Đoạn kinh
4 Contemplate /'kɔntempleit/	Quán chiếu
5 Unclouded /'ʌn'klaudid/	Không có mây, sáng sủa
6 Drowsiness /'drauzinis/	Trạng thái buồn ngủ, hôn trầm
7 Mahā-Moggallāna	Đại Mục kiền Liên
8 Conducive to /kən'dju:siv/	Có lợi cho, dẫn đến
9 Knowledge and vision <i>(ñāṇadassana)</i>	Tri kiến

Anāgāmī: the 'Non-Returner', is a noble disciple (*ariya-puggala*, q.v.) on the 3rd stage of holiness. There are 5 classes of Non-returners, as it is said (e.g. Pug. 42-46):

"A being, through the disappearing of the 5 lower fetters (*saṃyojana*, q.v.), reappears in a higher world (amongst the devas of the Pure Abodes, *Suddhāvāsa*, q.v.), and without returning from that world (into the Sensuous Sphere) he there reaches **Nibbāna**.

(1) "He may, immediately after appearing there (in the Pure Abodes) or without having gone beyond half of the life-time, attain the holy path for the overcoming of the higher fetters. Such a being is called 'one who reaches Nibbāna within the first half of the life' (*antarā-parinibbāyī*).

English (Pāli)

Vietnamese

1 **Anāgāmī - The Non-Returner**

A-na-hàm, Bất Lai, Bất Hoàn

2 **Noble disciple (*ariya-puggala*)**

Thánh nhân

3 **Stage of holiness**

Bậc thánh

4 **5 lower fetters (*saṃyojana*)**

5 hạ phần kiết sử

5 **Pure Abodes (*Suddhāvāsa*)**

Tịnh Cư (thiên)

6 **Sensuous Sphere (*kāmāvacara*)**

Dục giới

7 **Higher fetters**

Thượng phần kiết sử

8 **One who reaches Nibbāna within the first half of the life (*antarā-parinibbāyī*)**

Trung bang bất hoàn

(2) "Or, whilst living beyond half of the lifetime, or at the moment of death, he attains the holy path for the overcoming of the higher fetters. Such a being is called '**one who reaches Nibbāna after crossing half the life-time**' (*upahacca-parinibbāyī*).

(3) "Or, with exertion he attains the holy path for the overcoming of the higher fetters. Such a being is called '**one who reaches Nibbāna with exertion**' (*sasaṅkhāra-parinibbāyī*).

(4) "Or, without exertion he attains the holy path for the overcoming of the higher fetters. Such a being is called '**one who reaches Nibbāna without exertion**' (*asaṅkhāra-parinibbāyī*).

English (Pāli)

Vietnamese

1 One who reaches Nibbāna after
crossing half the life-time
(*upahacca-parinibbāyī*)

Sanh bang bất hoàn

2 One who reaches **Nibbāna** with
exertion' (*sasaṅkhāra-parinibbāyī*)

Hữu hành bang bất hoàn

3 One who reaches Nibbāna without
exertion' (*asaṅkhāra-parinibbāyī*)

Vô hành bang bất hoàn

(5) "Or, after vanishing from the heaven of the **effortless (Aviha) gods** (s. *Suddhāvāsa*), he appears in the heaven of the **unworried (atappa) gods**.

After vanishing from there he appears in the heaven of the **clearly-visible (Sudassa) gods**, from there in the heaven of the **clear-visioned (Sudassī) gods**, from there in the heaven of the highest **(akaniṭṭha) gods**. There he attains the holy path for the overcoming of the higher fetters. Such a being is called 'one who passes up-stream to the highest gods' (*uddhamsota-akaniṭṭha-gāmī*)."

English (Pāli)

Vietnamese

1 Efortless gods (**Aviha**)

Vô phiền thiên

2 The unworried gods (**Atappa**)

Vô nhiệt thiên

3 Clearly-visible gods /easily seen gods
(**Sudassa**)

Thiện hiện thiên

4 Clear-visioned gods /easily seeing
gods (**Sudassī**)

Thiện kiến thiên

5 The highest/sublime gods (**Akaniṭṭha**)

Sắc cứu cánh thiên

6 One who passes up-stream to the
highest gods
(**uddhamsota-akaniṭṭha-gāmī**)

thượng lưu sắc cứu cánh thiện thú

Ānāpāna-sati: 'mindfulness on in-and-out-breathing', is one of the most important exercises for reaching mental concentration and the 4 absorptions (*jhāna*, q.v.).

In the **Satipaṭṭhāna Sutta** (M. 10, D. 22) and elsewhere, 4 methods of practice are given, which may also serve as basis for **insight meditation**. The 'Discourse on Mindfulness of Breathing' (**Ānāpānasati Sutta**, M. 118) and other texts have 16 methods of practice, which divide into 4 groups of four.

The first three apply to both **tranquillity** (*samatha*, q.v.) and **insight-meditation**, while the fourth refers to pure insight practice only. The second and the third group require the attainment of the absorptions.

English (Pāli)

Vietnamese

1 ***Ānāpāna-sati***: mindfulness on
in-and-out-breathing

Niệm hơi thở ra vào

2 **Satipaṭṭhāna Sutta - Discourse on
the Foundations of Mindfulness**

Kinh Tứ Niệm xứ

3 **Insight meditation
(*vipassanā-bhāvanā*)**

Thiền quán

4 **Tranquillity meditation
(*samatha-bhāvanā*)**

Thiền chỉ

5 **Ānāpānasati Sutta - Discourse on
Mindfulness of Breathing**

Kinh Quán Niệm Hơi Thở

"With attentive mind he breathes in, with attentive mind he breathes out.

I. (1) "When making a long **inhalation** he knows: 'I make a long inhalation'; when making a long **exhalation** he knows: 'I make a long exhalation.'

(2) "When making a short inhalation he knows: 'I make a short inhalation'; when making a short exhalation he knows: 'I make a short exhalation.'

(3) " 'Clearly **perceiving** the entire (breath-) body I will breathe in,' thus he trains himself; 'clearly perceiving the entire (breath-) body I will breathe out,' thus he trains himself.

(4) " '**Calming** this bodily function I will breathe in,' thus he trains himself; 'calming this bodily function I will breathe out,' thus he trains himself.

English (Pāli)**Vietnamese**

1 **Inhalation** /,inhə'leɪfn/

Sự hít vào

2 **Exhalation** /,ekʃə'leɪfn/

Sự thở ra

3 **Feeling (Perceiving)**

Cảm giác

4 **Calming**

An tịnh

II. (5) " 'Feeling **rapture** (*pīti*) I will breathe in,' thus he trains himself; 'feeling rapture I will breathe out,' thus he trains himself.

(6) " 'Feeling **joy** I will breathe in,' thus he trains himself; 'feeling joy I will breathe out,' thus he trains himself.

(7) " 'Feeling the **mental formation** (*citta-saṅkhāra*) I will breathe in,' thus he trains himself, 'feeling the mental formation I will breathe out,' thus he trains himself.

(8) " 'Calming the mental formation I will breathe in,' thus he trains himself; 'calming the mental formation I will breathe out,' thus he trains himself.

English (Pāli)

Vietnamese

1 Rapture (**pīti**)

Hỷ thọ

2 Joy (**sukha**)

Lạc thọ

3 Mental formation
(*citta-saṅkhāra*)

Tâm hành

III. (9) " 'Clearly perceiving the mind (*citta*) I will breathe in,' thus he trains himself; 'clearly perceiving the mind I will breathe out,' thus he trains himself.

(10) " '**Gladdening** the mind I will breathe in,' thus he trains himself; 'gladdening the mind I will breathe out,' thus he trains himself.

(11) " 'Concentrating the mind I will breathe in, thus he trains himself; 'concentrating the mind I will breathe out', thus he trains himself.

(12) " 'Freeing the mind I will breathe in,' thus he trains himself; 'freeing the mind I will breathe out,' thus he trains himself

IV. (13) " 'Reflecting on **impermanence** (*anicca*) I will breathe in,' thus he trains himself; 'reflecting on impermanence I will breathe out,' thus he trains himself.

(14) " 'Reflecting on **detachment** (*virāga*) I will breathe in,' thus he trains himself; 'reflecting on detachment I will breathe out,' thus he trains himself.

English (Pāli)

Vietnamese

1 Gladden /'glædn/

Làm cho hân hoan

2 Impermanence (*anicca*)

Vô thường

3 Detachment (*virāga*)

Ly tham

(15) " 'Reflecting on **extinction** (*nirodha*) I will breathe in,' thus he trains himself; 'reflecting on extinction I will breathe out,' thus he trains himself.

(16) " 'Reflecting on **abandonment** (*paṭinissaggānupassanā*) I will breathe in, thus he trains himself; 'reflecting on abandonment I will breathe out,' thus he trains himself."

In M 118 it is further shown how these 16 exercises bring about the 4 foundations of mindfulness (*Satipaṭṭhāna*, q.v.), namely: 1-4 contemplation of the body, 5-8 contemplation of feeling, 9-12 contemplation of mind (consciousness), 13-16 contemplation of **mind-objects**.

Then it is shown how these 4 foundations of mindfulness bring about the 7 **factors of enlightenment** (*bojjhaṅga*, q.v.); then these again **deliverance of mind** (*ceto-vimutti*, q.v.) and **deliverance through wisdom** (*paññā-vimutti*, q.v.).

English (Pāli)	Vietnamese
1 Extinction (<i>nirodha</i>)	Đoạn diệt
2 Abandonment (<i>paṭinissaggānupassanā</i>)	Từ bỏ
3 Mind-objects	Pháp (đối tượng của ý)
4 7 factors of enlightenment (<i>bojjhaṅga</i>)	Thất giác chi
5 Deliverance of mind (<i>ceto-vimutti</i>)	Tâm giải thoát
6 Deliverance through wisdom (<i>paññā-vimutti</i>)	Tuệ giải thoát



ANY

QUESTION?



THANKS FOR YOUR
ATTENTION!



Sadhu! Sadhu! Sadhu!