

ENGLISH BUDDHIST TERMS

Pāṭihāriya: 'miracle', marvel. Three marvels are ascribed to the Buddha: the marvel of magic (iddhi-p.), the marvel of mind-reading (ādesanā-p.) and the marvel of instruction (anusāsanī-p.). In D. 11, the Buddha says that he sees danger in the first two and therefore abhors them. In A. III, 61, the 'marvel of instruction' is called the one 'more noble and sublime'.

- Miracle ['mirəkl] (n) : phép màu, phép thần diệu, thần thông
- Marvel ['mɑ:vɪ] (n) : vật kỳ diệu, kỳ công, người kỳ dị, người khác thường
- Ascribe [əs'kraɪb] (v) : đổ tại, đổ cho, gán cho, quy cho
- Buddha ['budə] (n) : Đức Phật
- Marvel of magic (iddhi-p.) : Biến hóa thần thông
- Marvel of mind-reading (ādesanā-p.) : Tha tâm thần thông
- Marvel of instruction (anusāsanī-p.): Giáo hóa thần thông
- Abhor [əb'hɔ:] (v) : ghê tởm; ghét cay ghét đắng
- A. III, 61 = Aṅguttara Volume III, paragraph 61
- Noble ['nəubl] (adj) : quý tộc, quý phái, cao quý, cao thượng, cao nhã
- Sublime [sə'blaɪm] (adj) : hùng vĩ, uy nghi, siêu phàm, tuyệt vời

Patipadā

1. 'Road', 'path'; for instance in dukkhanirodha-gāminī-patipadā, 'the road leading to the extinction of suffering' (= 4th Noble Truth); majjhima-patipadā, 'the Middle Way'.

2. 'Progress'. There are 4 modes of progress to deliverance:

(1) painful progress with slow comprehension

(2) painful progress with quick comprehension,

(3) pleasant progress with slow comprehension,

(4) pleasant progress with quick comprehension. In A. IV, 162 it is said:

(1) "Some person possesses by nature excessive greed, excessive hate, excessive delusion, and thereby he often feels pain and sorrow; and also the 5 mental faculties, as faith, energy, mindfulness, concentration and wisdom (s. indriya 15-19) are dull in him; and by reason thereof he reaches only slowly the immediacy (ānantariya, q.v) to the cessation of all cankers.

(2) Some person possesses by nature excessive greed, etc., but the 5 mental faculties are sharp in him and by reason thereof he reaches quickly the immediacy to the cessation of all cankers

(3) "Some person possesses by nature no excessive greed, etc., but the 5 mental faculties are dull in him, and by reason thereof he reaches slowly the immediacy to the cessation of all cankers

(4) 'Some person possesses by nature no excessive greed, etc., and the mental faculties are sharp in him, and by reason thereof he reaches quickly the immediacy to the cessation of all cankers

See A. IV, 162, 163, 166-169; Dhs. 176ff; Atthasālini Tr. I, 243; 11, 291, 317.

- Dukkhanirodha-gāminī-patipadā, 'the road leading to the extinction of suffering': con đường dẫn đến sự diệt khổ = Đạo đế
- Extinction [iks'tiŋkʃn] (n) : sự dập tắt; sự làm tan vỡ; sự tiêu diệt
- Suffering ['sʌfəriŋ] (n) : sự đau đớn, sự đau khổ
- Majjhima-patipadā = the Middle Way : Trung đạo
- Progress ['prɒʊgres] (n) : sự tiến bộ, sự tiến triển, sự phát triển
- Mode [mɒud] (n) : cách thức, lối, phương thức

- Deliverance [di'livərəns] (n) (+from) sự được giải thoát hoặc cứu nguy
- Painful ['peɪnfl] (adj) : đau đớn, vất vả, khó nhọc, chán ngắt
- Comprehension [ˌkɒmpri'hɛnʃn] (n) : sự lĩnh hội, sự nhận thức
- Pleasant ['pleznt] (adj): vui vẻ, dễ thương, vừa ý, dễ chịu
- Possess [pə'zes] (v) : có, chiếm hữu
- Nature ['neɪtʃə] (n) : tự nhiên, thiên nhiên, tạo hoá bản chất, bản tính
- Excessive [ɪk'sesɪv] (adj) : quá mức, thừa
- Greed [gri:d] (n) : tính tham lam; Tham
- Hate [heit] (n) : lòng căm thù; sự căm hờn, sự căm ghét; Sân
- Delusion [di'lu:ʒn] (n) : sự đánh lừa hoặc bị đánh lừa, ảo tưởng; Si
- Sorrow ['sɒrəʊ] (n) (+ at/for/over) : sự đau khổ, sự buồn phiền; Ưu
- 5 mental faculties: ngũ căn
- Faith [feɪθ] (n) : sự tin tưởng; Tín
- Energy ['enədʒi] (n) : nghị lực, sinh lực, sự hoạt động tích cực; Tấn
- Mindfulness ['maɪndfʊlnɪs] (n) : sự lưu tâm, Niệm
- Concentration [ˌkɒnsn'treɪʃn] (n) : sự tập trung, Định
- Wisdom ['wɪzdəm] (n) : sự từng trải, sự, sự hiểu biết, sự thông thái; Tuệ
- Dull [dʌl] (adj) : chậm hiểu, tối dạ, không tinh, cùn
- Immediacy [i'mi:diəsi] = immediateness [i'mi:djətnɪs] (n) : sự trực tiếp, sự lập tức, sự gần gũi
- Cessation [se'seɪʃn] (n) : sự dừng, sự chấm dứt; sự diệt tận

- Canker ['kæŋkə] (n) : bệnh viêm loét miệng ; bệnh thối mục (cây); nguyên nhân đời bại; Lậu hoặc

Bốn sự hành đạo (Paṭipadā):

(1) painful progress with slow comprehension (dukkhā paṭipadā dandhābhiññā):
Hành đạo khó, chứng đắc chậm = "Hành nan đắc trì"

(2) painful progress with quick comprehension, (Dukkhā paṭipadā khippābhiññā) :
Hành đạo khó, chứng đắc mau = "Hành nan đắc cấp"

(3) pleasant progress with slow comprehension (Sukhā paṭipadā dandhābhiññā):
Hành đạo dễ, chứng đắc chậm = "Hành dị đắc trì",

(4) pleasant progress with quick comprehension (Sukhā paṭipadā khippābhiññā):
Hành đạo dễ, chứng đắc mau = "Hành dị đắc cấp".

Patisambhidā 'analytical knowledge' or 'discrimination', is of 4 kinds:

- analytical knowledge of the true meaning (attha-patisambhidā),
- of the law (dhamma-patisambhidā),
- of language (nirutti-patisambhidā),
- of ready wit (patibhāna-patisambhidā).

As an alternative rendering of the fourth term (patibhāna), Bhikkhu Ñānamoli proposes: perspicuity (in expression and knowledge).

1. The analytical knowledge of the meaning (attha-p.) is the knowledge with regard to the sense.
2. The analytical knowledge of the law (dhamma-p.) is the knowledge with regard to the law.
3. The analytical knowledge of language (nirutti-p.) is the knowledge of the language with regard to those former 2 things.

4. The analytical knowledge of ready-wit (patibhāna-p.) is the knowledge about the (former 3) kinds of knowledge" (Vibh. XV).

"(1) attha (Sanskrit **artha**, **var**, to reach; result, meaning, purpose, true substance) designates, in short, the fruit (phala) of a cause (hetu); for since the fruit of a cause results from adhering to the cause, and is reached and effected thereby, therefore it is called result (attha). In particular, however, 5 things are considered as attha, namely: everything dependent on conditions, Nibbāna, the meaning of words, karma-result, and functional consciousness. When anyone reflects on that meaning any knowledge of his, falling within the category concerned with meaning (or result), is the 'analytical knowledge' of meaning.

"(2) dhamma (Sanskrit dharma, √dhar, to bear; bearer, condition, law, phenomenon, thing) is, in short, a name for condition (paccaya)... In particular, however, 5 things are considered as dhamma, namely: every cause (hetu) producing a result, the noble path, the spoken word, the karmically wholesome, the karmically unwholesome. When anyone reflects on that law, any knowledge of his, falling within the category concerned with law (or cause), is the 'analytical knowledge' of the law.

In Vibh. it is further said: 'The knowledge of suffering is the 'analytical knowledge' of the true meaning (attha-patisambhidā), the knowledge of its origin is the 'analytical knowledge' of the law (dhamma-patisambhidā). The knowledge of the cause is the 'analytical knowledge' of the law (dhamma-patisambhidā), the knowledge of the result of the cause is the 'analytical knowledge' of the true meaning (attha-patisambhidā)... That the monk knows the law, the sunas etc. this is called the 'analytical knowledge' of the law (dhamma-patisambhidā); if however, he understands the meaning of this or that speech... it is called the 'analytical knowledge' of the true meaning (attha-patisambhidā).'

(3) 'The knowledge of the language concerning those things' means: the language corresponding to reality, and the unfailing mode of expression concerning the true meaning and the law.

(4) 'Knowledge about the kinds of knowledges' is that knowledge which has all knowledges as object and considers them. Or, the analytical knowledge of ready wit (paṭibhāna-patisambhidā) means the knowledge of the above mentioned 3 kinds of knowledge, in all their details, with their objects, functions, etc." (Vis.M. XIV).

On the 7 qualities leading to the attainment of the 4 'analytical knowledge' , s. A.VII.37 - See Vis.M. XIV, 21ff; Vibh. XV; Pts.M. Patisambhidā Kathā.

- Analytical [ˌænəˈlɪtɪkəl] (adj) (thuộc) phân tích
- Analytical knowledge : tuệ phân tích, tuệ đạt thông, tuệ vô ngại giải
- Discrimination [dɪsˌkrɪmɪˈneɪʃn] (n) sự suy xét và nhận thức đúng đắn
- Wit [wɪt] (n) sự hóm hỉnh, tài dí dỏm, sự hiểu nhanh; trí thông minh
- ready-witted ['rediˈwɪtɪd] (adj) nhanh trí
- designate [ˈdeɪzɪneɪt] (v) chỉ rõ, định rõ
- Adhere [ədˈhɪə] (v) dính chặt vào, bám chặt vào
- Effect [ɪˈfekt] (v) làm cho cái gì xảy ra; thực hiện
- Particular [pəˈtɪkjʊlə(r)] (adj) riêng biệt; cá biệt
- In particular : nói cụ thể, nói riêng
- Unfailing [ʌnˈfeɪlɪŋ] (adj) liên tục, bền bỉ , có thể tin cậy được, chắc chắn

Bốn tuệ đạt thông (Paṭisambhidā), tuệ phân tích, tuệ vô ngại giải:

1. Nghĩa đạt thông (Atthapaṭisambhidā),
2. Pháp đạt thông (Dhammapaṭisambhidā),
3. Ngữ đạt thông (Niruttapaṭisambhidā),
4. Biện đạt thông (Paṭibhānapaṭisambhidā)