

ENGLISH BUDDHIST TERMS 4

Paṭisandhi: lit. 'reunion, relinking', i.e. rebirth, is one of the 14 functions of consciousness (*viññāṇa-kicca*, q.v.). It is a kamma-resultant type of consciousness and arises at the moment of conception i.e. with the forming of new life in the mother's womb. Immediately afterwards it sinks into the subconscious stream of existence (*bhavaṅgasota*, q.v.), and conditioned thereby ever and ever again corresponding states of subconsciousness arise. Thus it is really rebirth-consciousness that determines the latent character of a person.

"Neither has this (rebirth-) consciousness transmigrated from the previous existence to this present existence, nor did it arise without such conditions as kamma, kamma-formations, propensity, object, etc. That this consciousness has not come from the previous existence to this present existence, yet that it has come into existence by means of conditions included in the previous existence, such as kamma etc., this fact may be illustrated by various things, such as the echo, the light of a lamp, the impression of a seal, or the image produced by a mirror. For just as the resounding of the echo is conditioned by a sound, etc., and nowhere a transmigration of sound has taken place, just so it is with this consciousness. Further it is said: 'In this continuous process, no sameness and no otherness can be found.' For if there were full identity (between the different stages), then also milk never could turn into curd. And if there were a complete otherness, then curd could never come from milk.... If in a continuity of existence any kamma-result takes place, then this kamma-result neither belongs to any other being, nor does it come from any other (kamma), because absolute sameness and otherness are excluded here" (*Vis*, XVII 164ff).

In *Mil.* it is said:

"Now, Venerable Nāgasena, the one who is reborn, is he the same as the one who has died, or is he another?"

"Neither the same, nor another" (*na ca so na ca añño*).

"Give me an example."

"What do you think, o King: are you now, as a grown-up person, the same that you had been as a little, young and tender babe? "

"No, Venerable Sir. Another person was the little, young and tender babe, but quite a different person am I now as a grown-up man . " . . .

"... Is perhaps in the first watch of the night one lamp burning, another one in the middle watch, and again another one in the last watch?"

"No, Venerable Sir. The light during the whole night depends on one and the same lamp."

"Just so, o King, is the chain of phenomena linked together. One phenomenon arises, another vanishes, yet all are linked together, one after the other, without interruption. In this way one reaches the final state of consciousness neither as the same person nor as another person."

According to the nature of their rebirth consciousness, beings divide into the following 3 groups:

1. ahetu-*paṭisandhika*: a 'being reborn without root-conditions', is a being whose consciousness at the moment of rebirth was not accompanied by any of the 3 noble root-conditions, viz. (*s. mūla*), i.e. selflessness, kindness, intelligence. Such beings are found in the 4 lower worlds (*apāya*, q.v.), in which case the function of rebirth is exercised by the class of consciousness listed in Tab. I as No. 56. But if such beings are born in the sensuous sphere as humans, they will be crippled, blind, deaf, mentally deficient, etc. (Rebirth-consciousness = Tab. I, No. 41)

2. *dvi*hetu (or *du*hetu)-*paṭisandhika*: a 'being reborn with only 2 (noble) root-conditions', i.e. greedlessness and hatelessness. (Rebirth-consciousness = Tab. I, Nos. 44, 45, 48 or 49.)

3. *tih*etu-*paṭisandhika*: a 'being reborn with 3 (noble) root-conditions'. Such a being can be found only among men. (Rebirth-consciousness = Tab. 1, Nos. 42, 43, 46, or 47) and higher heavenly beings.

On these 3 types of rebirth, See *Aṭṭhasālinī* Tr. 11, 354 - 379. (App.: *paṭisandhika*).

In the Suttas , the terms for rebirth are chiefly *punabbhava* (q.v.), 'renewed existence', and *abhinibbatti* 'arising'; or both combined as *punabbhavābhinibbatti*.

Vocabularies:

- Reunion [ˌriːˈjuːniən] (n) sự sum họp, sự hợp nhất
- kamma-resultant consciousness: **tâm quả** (của nghiệp)
- Conception [kənˈsepʃn] (n) quan niệm, sự thụ thai
- Womb [wu:m] (n) dạ con, tử cung
- Subconscious [ˌsʌbˈkɒnʃəs] (adj) (thuộc) tiềm thức
- subconscious stream of existence (bhavaṅgasota): **dòng hữu phần, tâm hộ kiếp**
- rebirth-consciousness: **tâm tục sinh**
- determine [diˈtɜːmin] (v) xác định, quyết định, định đoạt
- latent [ˈleɪtənt] (adj) ngầm ngầm, âm i, tiềm tàng
- character [ˈkærɪktə] (n) tính nết; tính cách; cá tính
- transmigrate [trænzmaɪˈgreɪt] (v) di cư, **luân hồi**, đầu thai
- propensity [prəˈpensəti] (n) thiên hướng; xu hướng
- echo [ˈekou] (n) tiếng dội, tiếng vang
- impression [ɪmˈpreʃn] (n) ấn tượng, dấu hằn, vết hằn, vết ấn
- seal [si:l] (n) hải cầu, dấu niêm phong, con dấu, cái ấn, cái triện
- image [ˈɪmɪdʒ] (n) hình, hình ảnh, ảnh (trong gương...)
- resound [riˈzaʊnd] (v) vang lên, vang dội, vang lừng
- Identity [aɪˈdentəti] (n) tính đồng nhất; sự giống hệt
- Curd [kɜːd] (n) sữa đông
- Absolute [ˈæbsəluːt] (adj) tuyệt đối, hoàn toàn; thuần túy, nguyên chất

- grown-up ['grəʊnʌp] (adj) đã lớn, đã trưởng thành
- tender ['tendə] (adj) mềm yếu; dễ gãy; dễ vỡ
- babe [beɪb] (n) trẻ sơ sinh, người ngây thơ, người không có kinh nghiệm
- interruption [,ɪntə'rʌpʃn] (n) sự gián đoạn; sự đứt quãng
- without root-conditions: **vô nhân**
- greedlessness = selflessness: **vô tham**
- hatelessness = kindness: **vô sân**
- undeludedness = intelligence: **vô si , trí tuệ**
- 4 lower worlds: **4 cảnh khổ**
- sensuous sphere: **dục giới**
- cripple ['krɪpl] làm què, làm tàn tật, làm hỏng, phá hỏng; làm lụn bại
- deficient [dɪ'fɪʃənt] (adj) thiếu, thiếu hụt, không đầy đủ, không hoàn toàn
- heavenly beings : **chư thiên**

Paṭisaṅkhāna-bala and bhāvanā-bala: 'power of reflection', and 'power of mental development'. About these 2 powers it is said in A. II, 10:

"What, o monks, is the power of reflection? If, o monks, someone thinks thus: in deeds, words and thoughts verily bears bad fruits both in this life, as well as in the next life', and in consequence of this consideration, he abandons bad conduct in deeds, words and thoughts, follows good conduct, and keeps his heart pure, this, o monks, is the power of reflection.

"What, o monks, is the power of mental development? If, o monks, a monk develops the factors of enlightenment (bojjhaṅga, q.v.), bent on solitude, on detachment, on extinction, and ending in deliverance, namely: mindfulness, investigating of the law, energy, rapture, tranquillity, concentration, and equanimity, this, o monks, is the power of mental development."

Vocabularies:

- power of reflection : **quán lực**
- power of mental development : **tu lực**
- bad conduct: **ác nghiệp**
- verily ['verili] (adv) quả thực, đích thực
- bear fruits: **cho quả**
- consequence ['kɒnsɪkwəns] (n) hậu quả, kết quả
- in consequence of something : do kết quả của điều gì
- consideration [kən,sɪdə'reɪʃn] (n) sự cân nhắc, sự suy xét
- abandon [ə'bændən] (v) từ bỏ; bỏ rơi, ruồng bỏ
- mental development: **tu tập**
- factor of enlightenment (bojjhaṅga): **giác chi**
- solitude ['sɒlɪtju:d] (n): độc cư, **viễn ly**
- detachment [di'tætʃmənt]: **ly tham**
- extinction [ɪks'tɪŋkʃn] : **đoạn diệt**

- deliverance [di'livərəns]: **giải thoát**
- mindfulness ['maɪndfʊlnɪs]: (chánh) **niệm**
- investigating of the law: **trạch pháp**
- energy ['enədʒi] : **tinh tấn**
- rapture ['ræptʃə] : **hỷ**
- tranquillity [træŋ'kwɪləti]: **khinh an**
- concentration [ˌkɒnsn'treɪʃn]: **định**
- equanimity [ˌiːkwə'nɪmɪti] : **xả**

Paṭivedha: 'penetration', signifies the realization of the truth of the Dhamma, as distinguished from the mere acquisition of its wording (pariyatti), or the practice (paṭipatti) of it, in other words, realization as distinguished from theory and practice. Cf. pariyatti .

- **Paṭivedha** :penetration [ˌpeni'treɪʃn] (n) sự thâm nhập, sự thấu suốt, **pháp thành**
- Acquisition [ˌækwɪ'zɪʃn] (n) sự đạt được, sự thu nhận được
- Wording ['wɜːdɪŋ] (n) lời lẽ dùng để diễn đạt
- Pariyatti: theory: **pháp học**
- Paṭipatti : practice: **pháp hành**

Patti-dāna: lit. 'giving of the acquired', i.e. 'transference of merit.' Though in the older texts very seldom mentioned (e.g. A VII, 50), it is, however, a widespread custom in all Buddhist countries. It is presumed that moral merit, especially that acquired through giving alms, can be transferred to others, apparently for the reason that one's own good deeds may become to others, especially to departed relatives and friends reborn in the ghost realm, an inducement to a happy and morally wholesome state of mind. Transference of merit is advocated (though without mentioning the term patti-dāna) in the

Tirokudda Sutta (Khp. and Petavatthu) and its Com. (Khp. Tr.). It is one of the ten 'bases of meritorious action' (puññakiriyavatthu, q.v.), called there pattānuppadāna.

Vocabularies

- Acquire [ə'kwaiə] (v) : được, giành được, thu được, kiếm được
- Transference ['trænsfərəns] (n) sự chuyển; sự truyền
- Merit ['merit] (n) phẩm chất xứng đáng được khen hoặc tặng thưởng; sự xứng đáng; sự xuất sắc; **phước**
- **Patti-dāna**: transference of merit: **hồi hướng phước**
- Widespread ['waidspred] (adj) lan rộng, phổ biến
- Custom ['kʌstəm] (n) phong tục; tục lệ
- Presume [pri'zju:m] (v) cho là, coi như là; đoán chừng
- giving alms: **bố thí**
- apparently [ə'pærəntli] (adv) nhìn bên ngoài, hình như
- departed [di'pɑ:tɪd] (adj) trong quá khứ; đã qua; đã chết; quá cố
- ghost [goust] (n) ma; **ngạ quỷ**
- inducement [in'dju:smənt] (n) sự khích lệ; sự đút lót; tiền đút lót
- wholesome ['houlzəm] (adj) lành, không độc, **thiện**
- advocate ['ædvəkɪt] (v) biện hộ; chủ trương; tán thành, ủng hộ
- bases of meritorious action' (puññakiriyavatthu): **thiện nghiệp sự**

Pīti: rapture, enthusiasm (rendered also by joy, happiness); interest it is one of the mental factors or concomitants (cetasika) and belongs to the group of mental formations (saṅkhāra-kkhandha). As, in Sutta texts, it is often linked in a compound word with 'gladness' (pāmojja) or 'happiness' (sukha), some Western translations have wrongly taken it as a synonym of these two terms. Pīti, however, is not a feeling or a sensation, and hence does not belong to the

feeling-group (vedanā-kkhandha), but may be described psychologically as 'joyful interest'. As such it may be associated with wholesome as well as with unwholesome and neutral states of consciousness.

A high degree of rapture is characteristic of certain stages in meditative concentration, in insight practice (vipassanā) as well as in the first two absorptions (jhāna, q.v.). In the latter it appears as one of the factor of absorption (jhānaṅga; s. jhāna) and is strongest in the 2nd absorption. Five degrees of intensity in meditative rapture are described in Vis.M. IV. 94ff. It is one of the factors of enlightenment (bojjhaṅga, q.v.).

Vocabularies:

- rapture ['ræptʃə] (n) trạng thái say mê, **hỷ**
- enthusiasm [in'θju:ziæzm] (n) sự hăng hái, sự nhiệt tình
- mental factors or concomitants: **tâm sở**
- the group of mental formations (saṅkhāra-kkhandha): **hành uẩn**
- feeling-group (vedanā-kkhandha): **thọ uẩn**
- meditative concentration (samatha): **thiền chỉ/ thiền định**
- insight practice (vipassanā): **thiền quán/ thiền tuệ**
- absorption [əb'sɔ:p[n] (n) **trạng thái/tầng thiền** (jhāna)
- factor of absorption (jhānaṅga): **thiền chi**
- intensity [in'tensiti] (n) độ mạnh, cường độ