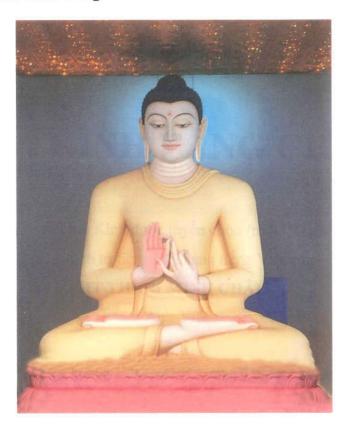
Namo tassa Bhagavato Arahato Sammā Sambuddhassa Namo tassa Bhagavato Arahato Sammā Sambuddhassa Namo tassa Bhagavato Arahato Sammā Sambuddhassa



Nguyện cho những ai có chí tu-học, theo giáo pháp của ĐÚC THẾ TÔN đều thấy được CHÂN LÝ

Dhammapada Sutta Kinh Pháp Cú

Book 1 The Verses and Stories



Biên soạn
CITTA PALI

- 1. The Pairs Phẩm Song Đối
- 2. Mindfulness Phẩm Không Phóng Dật
- 3. The Mind Phẩm Tâm
- 4. Flowers Phẩm Hoa
- 5. The Fool Phẩm Kẻ Ngu

Vgay 20.10.2017 Ldi givi thieu Công tring bien soan Kinh Phap Cu' (Dhammapada) cuà Soan gia? Påt cần thiết Cho Cac Tấug ni và phát tử phát tám cấu học về mon Anh ngữ Phát Pháp cung như ngon ngữ Pali Phát Hoc, phâs pien Soan tieng Anh Co' chu thích phien am rât bố ich cho người học Tor. Xin Giới thiếu tác phẩm thiến ngiềi học phát pháp.

TT. Thich Bir Chanh

Lời ngỏ

Nhu cầu học và đọc các tác phẩm Phật giáo bằng tiếng Anh ngày càng nhiều, số lượng sách của các vị cao Tăng nổi tiếng trên thế giới cũng được các học giả Việt Nam uyên bác dịch thuật. Tuy nhiên, tự mình tìm hiểu những điều thú vị trong cuốn sách theo kiến thức bản thân mà không cần qua lăng kính của các dịch giả chắc chắn sẽ tuyệt vời hơn. Ban đầu, việc đọc hiểu sẽ còn nhiều vấp váp, vì sự học hỏi nào cũng cần một quá trình tìm tòi, chiêm nghiệm, với một niềm say mê và ý chí quyết tâm. Nhận thức về Phật pháp được tăng trưởng cũng có nghĩa là **niềm tín thành Tam bảo càng thêm vững vàng và sâu sắc.**

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Xin tri ân lời giới thiệu của *Thượng Tọa Bửu Chánh*, *Viện trưởng Thiền Viện Phước Sơn*, đã khuyến tấn cho công việc biên soạn này.

Kiến thức mà chúng con có được nhờ vào việc học hỏi với Đại đức Thích Giác Hoàng, Trưởng khoa Đào tạo Từ xa Học viện Phật Giáo TP.HCM, nguyên chủ nhiệm khóa 1 ĐTTX. May mắn vì bản thân từng là học trò của Đại đức, luôn được Đại đức

sách tấn trong việc học và hành. Để tri ân tấm lòng cao quý đó, chúng con cố gắng hoàn thiện việc biên soạn Kinh Pháp Cú với ước nguyện cúng dường cho mọi người tu học. Nguyện dâng phần phước thiện thanh cao đến Đại đức để thầy có được sức khỏe, tiếp tục hướng dẫn mọi người tu học, liễu ngộ Giáo pháp cao quý của Đức Thế Tôn.

Phước thiện pháp thí thanh cao này đã không viên mãn nếu không có sự động viên và hỗ trợ của các bạn hữu. Dù rất cẩn trọng, nhưng quyển sách này vẫn khó tránh khỏi những sai sót. Kính mong các vị lượng thứ bỏ qua và chỉ bảo để những lần tái bản được hoàn thiện hơn. Mọi sự phản hồi về những sai sót vui lòng gởi email: kimdungav1@gmail.com.

Cùng với các bạn hữu - chúng con thành tâm hồi hướng chia phần phước-thiện pháp-thí thanh cao này đến thân quyến từ kiếp hiện tại đến vô lượng kiếp trong quá khứ; chư Thiên các cõi trời, cùng chúng sanh trong vạn loại. Kính mong tất cả quý vị hoan hỷ nhận phần phước-thiện pháp thí thanh cao này, từ đó thoát khỏi mọi khổ đau, được an lạc và sớm tu đến ngày giải thoát.

Cầu xin năng lực phước-thiện pháp-thí thanh cao là phước báu Ba la mật hỗ trợ chúng con trên đường giải thoát khỏi tử sinh luân hồi trong ba giới bốn loài.

Ngày 01 tháng 07 năm 2018 Citta Pali

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1

Chapter 1

YAMAKA VAGGA THE PAIRS PHẨM SONG ĐỐI

20 Verses (1-20) - 14 Stories 20 Bài kệ - 14 Tích truyện

Verse 1

The Story of Thera Cakkhupāla (Cakkhupālatthera Vatthu)

manopubbangamā dhammā(2)manoseṭṭhā manomayā, manasā ce paduţţhena bhāsati vā karoti vā, tato nam dukkhamanveti (3) cakkam va vahato padam/

Ý dẫn đầu các pháp

Ý làm chủ, ý tao

Nếu với ý ô nhiễm, Nói lên hay hành động, Khổ não bước theo sau,

Như xe, chân vật kéo. (TK Thích Minh Châu)

Story

Though is of all things first, Thought is of all things foremost, of thought are all things made.

If with thought errupt a man speak or act, Suffering follows him,

Even as a wheel follows the hoof of the beast of burden

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse 1, with reference to Cakkhupāla, a blind Thera.

On one occasion, Thera Cakkhupāla came to pay homage to the Buddha at the Jetavana monastery. One night, while pacing up and down in meditation, the Thera accidentally stepped on some insects. In the morning, some bhikkhus visiting the Thera found the dead insects. They thought ill of the Thera and reported the matter to the Buddha. The Buddha asked them whether they had seen the Thera killing the insects. When they answered in the

negative, the Buddha said, "Just as you had not seen him killing, so also he had not seen those living insects. Besides, as (*) the Thera had already attained Arahatship he could have no intention of killing and so was quite innocent." On being asked why Cakkhupāla was blind although he was an Arahat, the Buddha told the following story:

Cakkhupāla was a physician in one of his **past existences**. Once he had deliberately **made a woman patient blind**. That woman had promised him to become his slave, together with her children, if her eyes were completely cured. Fearing that she and her children would have to become slaves, she **lied** to the physician. She told him that her eyes were getting worse when, in fact, they were perfectly **cured**. The physician knew she was deceiving him, so **in revenge**, he gave her another **ointment**, which made her totally blind.

As a result of this evil deed the physician lost his eyesight many times in his later existences.

Then the Buddha spoke in verse as above.

At the end of this discourse, thirty thousand bhikkhus attained **Arahatship** (4) together with **Analytical Insight** ($Patisambhid\bar{a}$)

• Vocabulary

1	Cakkhupāla thera		Tích truyện trưởng	lão
	vatthu		Cakkhupāla	
2	Thera		Trưởng lão	
3	phenomena (n)	[fə'nəminə]	các pháp	
4	precede (v)	[pri'si:d]	đến, đi trước	
5	corrupted mind	[kə'rʌptid]	tâm ý ô nhiễm	

	the ox's hoof	[aks hu:f]	móng của con bò
6	to reside	[ri'zaid]	ngự tại
7	Jetavana		Kỳ viên Tinh xá
	monastery	['mɔnəstəri]	
8	Sāvatthi		thành Xá vệ
9	to utter	['ʌtə(r)]	thốt ra, bày tỏ,bật ra
10	with reference to	['refərəns]	liên quan đến ai/ gì
11	On one occasion	[ə'keiʒn]	vào một lần / dịp
12	to pay homage <i>to</i> sb/ sth	[pei 'homidz]	đảnh lễ ai/ cái gì
13	pace up & down in	[peis Ap ən	đi lên và đi xuống
	meditation	daun]	(đi kinh hành)
14	accidental (a)	[æksi'dentl]	tình cờ, bất ngờ
15	insect (n)	['insekt]	living /dead insect
			côn trùng, sâu bọ
16	to think ill of sb	[θiηk il]	nghĩ xấu ai
17	to answer in the	['negətiv]	trả lời không ()
	negative (v)		negative a request
18	past existence	[ig'zistəns]	kiếp quá khứ
19	Arahatship = Arahatta		thánh quả A-la-hán
	Arahat = Arahanta		bậc A-la-hán, bậc chứng đắc Niết bàn
20	to have (no)	[in'ten∫n]	(not) intend to do sth/
	intention of v.ing		không tác ý làm gì
21	innocent (a)	['inəsnt]	vô tội, vô hại, ngây thơ,
	≠ criminal (a)	['kriminl]	tội lỗi
22	innocence \neq crime	[kraim] (n)	$sự vô tội \neq tội ác$
23	deliberate (a)	[di'libərət]	chủ tâm

	deliberately (adv)		cố ý, có chủ tâm
24	to make sb adj		làm (khiến) ai bị gì
25	to promise sb to do		hứa hẹn với ai làm gì
	sth		
26	to cure	[kju:ə(r)]	chữa khỏi
27	to fear	[fiə(r)]	sợ, e ngại
28	lie(n/v) / lied(p.p)	[lai]	nói dối
	lying (v.ing)		
29	to lie - lay -lain	[lai]	nằm
	lying (v.ing)		
30	to deceive	[di'si:v]	đánh lừa, lừa dối ai
31	in revenge (n)	[ri'vendz]	mối thù
32	to take revenge		trả thù về cái gì
	for sth/ of sb		trả thù cho ai
33	ointment (n)	['ointmənt]	thuốc mỡ
34	to lose (sb's)		mất thị lực, mù
	eyesight	[,ænə'litikəl]	
35	analytical (a)	[aisait]	thuộc phân tích
36	Analytical Insight		Tuệ Phân tích
	$(Pațisambhid\bar{a})$		
37	phenomena (n/pl)	[fə'nəminə]	các pháp
38	to precede	[pri'si:d]	đến / đi trước
39	corrupted (a)	[kə'rʌptid]	ô nhiễm
	corrupted mind		tâm/ý ô nhiễm
40	hoof (n)	[hu:f]	móng guốc của bò
41	as a result of		kết quả là

(*) the Thera had already attained Arahatship he could have no intention of killing.

Vị Trưởng lão đã chứng đắc Thánh quả A la hán, Ngài không còn **tác ý sát sanh.**

NOTE

- (1) Yamaka means a pair. This chapter is so named because it consists of ten pairs of parallel verses.

 Yamaka nghĩa là một cặp. Phẩm này được gọi như thế vì có mười cặp kệ song song.
- (2) **Dhamma** is a term of many meanings. Here it is used in the sense of Kamma which denotes **volition** (*cetanā*) and the other accompanying **mental states** found in any particular moral or immoral type of consciousness.

Dhamma là một từ rất nhiều nghĩa (thường được dịch là Pháp). Trong câu này, nó có nghĩa là Nghiệp, chỉ **tác ý** (cetanā) và những **tâm sở** khác thiện hay bất thiện.

In this verse the term Dhamma refers to evil mental states (*cetasikas*). Without a mind or consciousness no such mental states arise. Hence mind is the forerunner of all good and bad mental states.

Trong câu kệ nầy, Dhamma chỉ tâm sở bất thiện. Không có tâm hay thức thì tâm sở không sinh khởi. Do đó, tâm dẫn đầu tất cả tâm sở thiện hay bất thiện.

Cetanā or volition is the most important of all mental states. It is this volition that constitutes Kamma, for the Buddha says, "I declare that *cetanā* (volition) is Kamma".

Trong tất cả tâm sở, cetanā hay tác ý là quan trọng nhất. Chính tác ý tạo nghiệp vì Đức Phật dạy, "Như Lai tuyên bố, chính tác ý (cetanā) là nghiệp."

(3) **Dukkha:** In this context, dukkha means suffering, or physical or mental pain, **misfortune**, unsatisfactoriness, evil consequences, etc., and rebirth in the lower planes of existence or **in the lower slass** of human society if born in the human world.

Dukkha: Theo bài, dukkha nghĩa là khổ đau, hay nỗi đau của thân tâm, **sự bất hạnh**, sự bất toại nguyện, những hậu quả xấu ác, v.v.. và nếu tái sanh làm người thì sanh vào cảnh khổ hay **ở giai cấp thấp kém** của xã hội.

(4) **Arahantship**: *Thánh quả A la hán* **Arahat**: one who has attained the Fourth and final Magga *Arahat là Bậc đắc Thánh đạo thứ tư và cuối cùng*.

Verse 2

The Story of Maţţhakundalī (Maţţhakundalī Vatthu)

 manopubbaṅgamā dhammā manoseṭṭhā manomayā, manasā ce pasannena bhāsati vā karoti vā tato naṃ sukhamanveti chāyā va anapāyinīti //

Ý dẫn đầu các pháp Ý làm chủ, ý tạo

Nếu với ý thanh tịnh, Nói lên hay hành động, An lạc bước theo sau, Như bóng, không rời hình. (TK Thích Minh Châu) Thought is of all things first, thought is of all things foremost, of thought are all things made. If with thought of faith a man speak or act, Happiness follows him, even as a shadow never fading.

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse 2, with reference to Maṭṭhakuṇḍalī, a young **brahmin**.

Matthakuṇḍalī was a young brahmin, whose father, Adinnapubbaka, was very **stingy** and never gave anything in **charity**. Even the gold **ornaments** for his only son were made by himself to save payment for workmanship. When his son fell ill, no physician was consulted, until it was too late. When he realized that his son was dying, he had the youth carry outside onto the

verandah, so that people coming to his house would not see his possessions.

On that morning, the Buddha arising early from his deep meditation of Compassion saw in his Net of Knowledge, Maṭṭhakuṇḍali lying on the verandah. So when entering Sāvatthi for alms-food with his disciples, the Buddha stood near the door of the brahmin Adinnapubbaka. The Buddha sent forth a ray of light to attract the attention of the youth, who was facing the interior of the house. The youth saw the Buddha; and as he was very weak (1) he could only profess his faith mentally. But that was enough. When he passed away (2) with his heart in devotion to the Buddha, he was reborn in the Tāvatimsa celestial world.

From his celestial abode the young Matthakundali seeing his father mourning over him at the cemetery, appeared to the old man in the likeness of his old self. He told his father about his rebirth in the Tavatimsa world and also urged him to approach and invite the Buddha to a meal. At the house of Adinnapubbaka the question of whether one could or could not be reborn in a celestial world simply (3) by mentally professing profound faith in the Buddha, without giving in charity or observing the moral brought up. So the Buddha willed that precepts, was Matthakundali should appear in person; (4) Matthakundali soon appeared fully decked with celestial ornaments and told them about his rebirth in the Tavatimsa world. Then only, the audience became convinced that the son of the Brahmin Adinapubbaka by simply devoting his mind to the Buddha had attained **much glory**.

Then the Buddha spoke in verse as above.

At the end of the discourse Maṭṭhakuṇḍalī and his father Adinnapubbaka attained **Sotāpatti Magga and Phala**. (5)

Adinnapubbaka also donated almost all his wealth to the cause of the Buddha's Teachings.

	Vocabulary		
1.	Maṭṭhakuṇḍalī		Tích truyện
	vatthu		Maṭṭhakuṇḍalī
2.	Brahmin	[bro:min]	vị bà la môn
3.	stingy (a)	[ˈstindʒi]	keo kiệt , bủn xỉn
4.	charity (n)	['t∫ærəti]	từ thiện, bố thí
5.	ornament (n)	['ɔːnəmənt]	đồ trang sức
6.	workmanship (n)		tay nghề
7.	verandah (n)	[vəˈrændə]	mái hiên nhà
8.	to consult	[kən'sʌlt]	hỏi ý kiến, tham khảo,
			khám bệnh
9.	to die (v)/ be dying	[dai]	chết/ sắp chết
10.	verandah (n)	['və'rændə]	hiên nhà
11.	to arise from deep		xuất định Đại bi
	meditation of		
	compassion (n)	[kə'pæ∫n]	lòng trắc ẩn, tâm bi
12.	Net of Knowledge		Lưới Chánh giác;
			Võng Tuệ
13.	Cakkavāla Worlds		Cõi Ta Bà
14.	alms-food (n)	[a:mz fu:d]	việc khất thực
15.	disciple (n)	[di'saipl]	đệ tử
16.	to send forth a	[sent fo:θ ə	phóng hào quang
	ray of light	rei əf lait]	
17.	interior (n)	[in'tiəriə(r)]	bên trong
18.	to profess	[prə'fes]	bày tỏ, biểu hiện
19.	devotion to sb (n)	[di'vəʊʃn]	lòng thành kính (ai)

20.	celestial (a) celestial abode / world	[si'lestjəl]	thuộc thiên đường cõi Trời
21.	the Tāvatimsa world		cõi Trời Đao Lợi
22.	to mourn for / over	[mɔ:n]	thương tiếc,
	sb		than khóc ai
23.	cemetery (n)	['semətri]	nghĩa trang
24.	the likeness of his		giống như cậu trước
	old self		kia
25.	to urge	[3:dʒ]	khuyến khích,
			khuyên bảo
26.	to observe	[v:ɛz'de]	giữ, gìn giữ
27.	moral precepts	[pri'sept]	giới luật
28.	to bring up		nêu ra
29.	profound faith	[prə'faund]	đức tin sâu sắc
30.	deck in/ with sth (v)	[dek]	trang hoàng, tô điểm
31.	glory (n)	['glɔ:ri]	vinh quang, phước báu
32.	Sotāpatti Magga		Đạo và Quả của bậc
	and Phala		Dự lưu
33.	to donate (v) sth to sth/ so /	[dəu'neit]	cúng dường
	donation (n)	[kɔ:s]	
34	cause (n)		sự nghiệp, tiền đồ
(1).	he could only profes	s his faith menta	ally
•	cậu chỉ có thể biểu h mình.	iện niềm tin tín t	thành trong tâm của

(2) & (3) ... with his heart in devotion to the Buddha / by

mentally professing profound faith in the Buddha -với niềm tín tâm sâu sắc nơi Đức Phật.

- (4) Maṭṭhakuṇḍali soon appeared fully decked with celestial ornaments

 Maṭṭakuṇḍali xuất hiện trên người đầy những trang sức thiên giới.
- (5) Sotāpatti Magga and Phala: Sotāpatti Magga is the first Magga, attained by one who had entered the current of emancipation. This is followed immediately by Sotāpatti Phala, 'the fruit' or 'fruition' of streaming-entering.

 Sotāpatti Magga and Phala: Thánh Đạo Nhập Lưu là Thánh Đạo được chứng đắc đầu tiên khi hành giả nhập vào dòng giải thoát. Thánh Quả xuất hiện ngay sau Thánh Đạo, 'Quả" của dòng Thánh Nhập lưu

NOTE

(*) These two parallel verses were uttered by the Buddha on two different occasions to show **the inevitable effects** of evil and good *Kamma* respectively.

Đức Phật truyền dạy hai câu song yếu này trong hai trường hợp khác nhau để chỉ **hậu quả tương ứng không thể tránh được** của những Nghiệp tốt và xấu.

Man reaps what he has sown in the past or in the present. What he sows now he reaps in the present or in the future at **the opportune moment.**

Chúng sanh gặt hái những gì đã gieo trong quá khứ hay trong hiện tại. Những gì chúng sanh đang gieo ở hiện tại, thì sẽ gặt trong hiện tại hay trong tương lai **vào thời điểm thích ứng.**

Man himself is mainly responsible for his own happiness and misery. He creates his own hell and heaven. **He is an architect of his own fate.**

Chính người ta chịu trách nhiệm tạo cho mình sự hạnh phúc hay nỗi khốn cùng. Chính con người tạo cho mình thiên đàng hay địa ngục. **Con người xây dựng nên số phận của chính mình.**

Buddhism teaches self-responsibility and the inevitability of the Law of Cause and Effect.

Đức Phật dạy mỗi người phải tự mình chịu trách nhiệm và không thể lẫn tránh **Định luật Nhân Quả.**

What one reaps accords with what one has sown, but one **is not bound** to reap the effects of all that one has sown. If one were, **emancipation** would become impossibility.

Con người gặt hái tương xứng với những gì chính mình đã gieo, nhưng **không bắt buộc** phải gặt tất cả những quả mà con người đã gieo. Nếu phải gặt hái tất cả ắt không thể có **giải thoát**.

Verses 3 & 4

The Story of Thera Tissa (Tissatthera Vatthu)

3. akkocchi mam, avadhi mam, ajini mam, ahāsi me, ye ca tam upanayhanti veram tesam na sammati //

Nó mắng tôi, đánh tôi Nó thắng tôi, cướp tôi Ai ôm niềm hân ấy Hận thù không thể nguôi.

He abused me, he struck me, he defeated me, he robbed me. If any cherish this thought, their hatred never ceased.

4. akkocchi mam avadhi mam ajini mam ahāsi me," ye tam na upanayhanti veram tesupasammati //

Nó thắng tôi, cướp tôi Không ôm niềm hân ấy Hận thù được tự nguồi. (TK Thích Minh Châu)

Nó mắng tôi, đánh tôi, He abused me, he struck me, he defeated me, he robbed me. If any cherish not this thought, their hatred ceases.

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verses 3 and 4, with reference to Thera Tissa.

Tissa, son the Buddha's maternal aunt, was at one time staying with the Buddha. (1) He had become a bhikkhu only in his old age, but he posed as a senior bhikkhu (1) and was very pleased when visiting bhikkhu asked his permission to do some service for him. On the other hand, (2) he failed to perform the duties expected of junior bhikkhus; besides, he often quarrelled with the younger bhikkhus. Should anyone rebuke him on account of his behavior he would go complaining to the Buddha, weeping, very much dissatisfied and very upset. The others also followed him to the presence of the Buddha. (3) The Buddha told them not to harbor thoughts of enmity, for enmity could only be appeased by not harboring enmity.

Then the Buddha spoke in verses as above.

At the end of the discourse, one hundred thousand *bhikkhus* attained *Sotāpatti* Fruition.

• Vocabulary

1	Tissavatthu		Tích Trưởng lão Tissa
2	to abuse (v/n)	[ə'bju:z]	mắng, lăng mạ
3	to strike -struck -	[straik-str _A k-	đánh đập
	stricken	'strikən]	
4	to conquer	['kəŋkə]	chinh phục, xâm lược
5	to take away mine		cướp (tài sản) của tôi
	(my possession)		
6	to bind -bound-	[baind baund]	tự ràng buộc,
	bound (oneself to)		cố chấp
7	to appease (v)	[ə'pi:z]	làm cho nguôi, xoa dịu
8	maternal aunt	[mə'tə:nəl	dì
		a:nt]	
9	a senior bhikkhu	['si:niə]	vị tỳ khưu cao hạ
10	a junior bhikkhu	['ʤuːnijə]	vị tỳ khưu nhỏ hạ
11	the younger		vị tỳ khưu trẻ tuổi (hơn)

	bhikkhu		
12	pose as so/ sth (v)	[pəʊz]	tự cho mình là ai,
			giả bộ là ai
13	visiting bhikkhu		khách tăng
14	to ask someone's		xin phép ai làm gì
	permission to do		
	sth		
15	to quarrel with so	['kwɒrəl]	cãi nhau, phàn nàn với
	about/over sth		ai về điều gì
16	to rebuke	[ri'bju:k]	khiển trách
17	on account of	[ə'kaunt]	do, vì lý do
18	on the other hand		nói cách khác, mặt khác
19	to behave	[bi'heiv]	cư xử
	behavior (n)	[bi'heiviə(r)]	
20	to complain to so	[kəm'plein]	than phiền với ai
	complaint (n)		lời than phiền
21	to weep – wept-	kəm'pleint]	than khóc
	wept	[wi:p wept]	
22	present (a)	['preznt]	có mặt, hiện diện
	presence (n)	['prezns]	sự có mặt
23	to present	[pri'zent]	tặng, giới thiệu
	present (n)	['preznt]	món quà
24	to harbor	['ha:bə]	ấp ủ, giữ trong đầu
25	enmity (n)	['enməti]	sự thù hằn
26	to harbor thoughts		nuôi dưỡng ý nghĩ thù
	of enmity		hận/ cố chấp ý niệm hận
			thù
27	Sotāpatti Fruition	[fru:'iʃn]	Quả Tu đà hườn
			Quả Nhập lưu/ Dự lưu

- (1) He had become a *bhikkhu* only in his old age, but he **posed** as a senior *bhikkhu*
 - Ông xuất gia nhập đạo lúc tuổi đã cao, nhưng **bộ tịch giả như** một bhikkhu lớn hạ.
- (2) he failed to perform the duties expected of junior *bhikkhus* ong không làm tròn nhiệm vụ một bhikkhu nhỏ hạ.
- (3) The Buddha said that not to harbor thoughts of enmity, for enmity could only be appeared by not harboring enmity.

Đức Phật dạy rằng không **cổ chấp** ý niệm thù hận trong tâm, do không chấp giữ hận thù thì nỗi oán giận **được nguồi ngoại.**

NOTE

The Buddha's **constant** advice to His followers is not to **retaliate** but to practice patience at all times, at all places, even under **provocation**.

Đức Phật **thường** khuyên dạy các tín đồ không nên **trả thù** mà thực hành kham nhẫn mọi lúc, mọi nơi, ngay cả trước sự **khiêu khích**.

The Buddha **extols** those who bearthe wrongs of others though they have **the power** to retaliate.

Đức Phật **khen ngợi** những người chịu đựng được lỗi lầm của người khác dù họ có đủ **quyền lực** để trả thù.

In the *Dhammapada* itself there are many instances to show how the Buddha practiced patience even when He was severely criticized, **abused**, and attacked.

Trong kinh Pháp cú, có nhiều trường hợp cho thấy rằng Đức Phật luôn hành pháp nhẫn nại ngay cả khi Ngài bị chỉ trích thậm tệ, **bị xúc phạm** và gặp vấn nạn.

Patience is not a sign of weakness or **defeatism** but the **unfailing strength** of great men and women.

Nhẫn nại không phải là dấu hiệu của sự yếu hèn hay **tư tưởng chủ bại** mà là **sức mạnh bất khuất** của những con người vĩ đai.

Verse 5

The Story of An Ogress named Kāļī (Kāļāyakkhinī Vatthu)

na hi verena verāni sammant'idha kudācanam, averena (1) ca sammanti esa dhammo sanantano// (2)

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

(TK Thích Minh Châu)

For not by hatred are hatreds ever quenched here in this world.

By love rather are they quenched.

This is the eternal law.

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse 5, with reference to a certain woman who was barren and her rival.

A husband had two wives, one was **barren**, the other was fruitful. The former, actuated by jealousy, mixed a drug in her rival's food and caused two successive abortions. On the third occasion the potion caused the death both of the mother and of the child. The dying woman willed vengeance on her rival and her offspring, and she carried out her resolve. In later existences the two were reborn as a hen and a cat; a doe and a leopardess; and finally as the daughter of a nobleman in Sāvatthi and an ogress named Kāli.

The ogress (Kālayakkhinī) was in hot pursuit of the lady with the baby, when the lady learned that the Buddha was nearby, giving a **religious discourse** at the Jetavana monastery. She fled to Him and placed her son at His feet for protection. The ogress was stopped at the door by **the guardian spirit of the monastery** and was refused admission. She was later called in, and both the lady and the ogress were **reprimanded** by the Buddha. The Buddha told them about their past **feuds** as rival wives of a common husband, as a cat and a hen, and as a doe and a leopardess. They were made to see that hatred could only cause more hatred, and that it could only cease through friendship, understanding and goodwill.

Then the Buddha spoke in verse as above.

At the end of the discourse, the ogress was established in Sotāpatti Fruition and the long-standing feud came to an end.

Vocabulary

1	Kāļīyakkhinī		Tích truyện nữ dạ xoa
	vatthu		tên Kāli
2	hatred (n/a)	['heitrid]	lòng hận thù, sân hận
	≠ non-hatred		lòng từ
3	eternal (a)	[i:'tɜ:nl]	mãi mãi, ngàn thu
4	the eternal law		định luật thiên thu
5	barren (n/a)	['bærən]	(đất) cần cỗi, (cây)
			không trái, (người)hiếm
			muộn, (công việc) vô bổ
6	to rival (v / n/a)	['railvl]	cạnh tranh/ đối thủ, địch
			thủ/ thù nghịch
7	fruitful (a)		sai quả, sinh sản nhiều,

			có lợi
8	to actuate	['æktjueit]	thúc đẩy, kích thích
9	jealous (a)	['dʒeləs]	đố kỵ, ghen tỵ,
	jelousy (n)	['dʒeləsi]	ghen tuông
10	successive (a)	[sək'sesiv]	liên tục, lần lượt
11	abortion (n)	[ə'bɔ:∫n]	sự phá thai (có chủ
			định)
12	will (n/v)	[wil]	ý chí / quyết định
13	vengeance on s.o	['vendʒəns]	việc báo thù, sự trả thù
	(n)		
14	offspring (n)	['ɒfspriŋ]	con cái (số nhiều)
15	resolve (n)	[ri'zɒlv]	sự quyết tâm
16	doe (n)	[dəʊ]	con hoẵng cái
17	leopardess (n)	['lepədes]	con báo cái ≠ đực
18	≠ leopard (n)	['lepəd]	
19	ogress (n)	['əʊgris]	dạ xoa cái
	ogre (n)	['əʊgə(r)]	yêu tinh
20	to be in hot pursuit		theo đuổi ráo riết
	of s.o	[pə'sju:t]	
21	to flee- fled-fled	[fli: fled]	chạy (thoát khỏi)
	from s.o/ sth		
22	guardian (n)	['gɒ:diən]	người gác cổng
	guardian spirit of	['spirit]	chư thiên trấn giữ cổng
	the monastery		tịnh xá
23	to give a religious	[ri'lidʒəs	giảng pháp, thuyết pháp
	discourse	dis'kə:s]	
24	1	['reprəma:nd]	rebuke; <i>khiển trách</i>
25	feud (n/v)	[fju:d]	(sự) thù hận
26	to come to an end		stop, end, cease,

kết thúc, chấm dứt

NOTE

(1) Avera, literally, means non-hatred. Here it means the virtue opposed to the vice of anger, that is, loving-kindness (metta).

Avera, đúng nghĩa của danh từ là không sân hận. Ở đây avera chỉ đức tánh **trái** với tâm sân tức tâm từ (mettā).

(2) Sanantano, an eternal law followed by the Buddha and His disciples.

Sanantano, Đức Phật và các đệ tử của Ngài cũng theo qui luật vĩnh cửu (định luật thiên thu).

Verse 6

The Story of Kosambī Bhikkhus (Kosambaka Vatthu)

 pare (1) ca na vijānanti mayamettha yamāmase, ye ca tattha vijānanti tato sammanti medhagā //

Và người khác không biết Chúng ta đây bị hại Chỗ ấy, ai biết được Tranh luận được lắng êm. (TK Thích Minh Châu) But others do not understand that we must here control ourselves; Yet let them understand this, and straight dissensions cease.

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse 6, with reference to the bhikkhus of Kosambi.

The bhikkhus of Kosambi had formed into two groups. One group followed the master of *Vinaya* and the other followed the teacher of the *Dhamma* and they were often quarreling among themselves. Even the Buddha could not stop them from quarrelling; so He left them and spent the **vassa**, residence period of the rains, all alone in Rakkhita Grove near Pālileyyaka forest. There, the elephant Pālileyya **waited upon** the Buddha.

The lay disciples of Kosambi, on learning the reason for the departure of the Buddha, refused to make offerings to the remaining *bhikkhus*. This made them realize their mistakes and **reconciliation took place** among themselves. Still, the lay disciples would not treat them as respectfully as before, until they **owned up their fault to** the Buddha. But the Buddha was away and it was in the middle of the vassa; so the *bhikkhus* of Kosambi spent the vassa in misery and hardship.

At the end of the vassa, the Venerable Ānanda and five hundred *bhikkhus* approached the Buddha and gave the message from **Anāthapiṇḍika** and other lay disciples imploring him to return. **In due course** the Buddha returned to the Jetavana monastery in Sāvatthi. The *bhikkhus* followed Him there, fell down at His feet and owned up their fault. The Buddha rebuked them for disobeying Him. He told them to remember that they must all die some day and therefore, they must stop their quarrels and must not act as if they would never die.

Then the Buddha spoke in verse as above.

Vocabulary

	• vocabulary		
1	to quarrel (v/n)	['kwɔrəl]	tranh cãi,
			sự tranh luận
2	to form	[fɔ:m]	hình thành
3	the master of		Luật sư - vị thông
	Vinaya		suốt tạng Luật
4	the teacher of the		Pháp sư - vị chuyên
5	Dhamma		thuyết Pháp
6	vassa (Pāḷi)		residence period of
			the rains / mùa an cu
7	Dhamma		Giáo pháp
8	to wait upon	[weit]	hộ độ, phục dịch,

			giúp đỡ
9	to make offerings		cúng dường cho ai
	to s.o		
10	to make s.o do sth		khiến ai làm gì
11	reconciliation (n)	[,rekənsili'ei∫n]	hòa giải
12	to take place (v)		happen; xảy ra
13	lay disciples	[dis'saibl]	thiện nam tín nữ,
			những đệ tử tại gia
14	respect (n/v)	[ris'pekt]	kính trọng, tôn trọng
	respectful (a)		
15	departure (n)	[di'pa:t∫ə(r)]	sự rời khỏi, xuất phát,
			ra đi
16	to refuse to do sth	[ri'fju:z]	từ chối không làm gì
17	to own up (v) sth	[əʊn ʌp]	sám hối, thú tội với ai
	to s.o		
18	fault (n)	[fɔ:lt]	mistake, khuyết điểm,
			lỗi lầm
19	Anāthapiṇḍika		Ngài Cấp-cô-độc
20	misery (n)	['mizəri]	sự thống khổ (thân
		_	tâm)
21	hardship (n)	['hɒ:d∫ip]	sự thiếu thốn,
			khó khăn
22	to implore s.o to do sth	[im'plo(r)]	van xin, khẩn cầu
23	in due course		vào lúc thích hợp
24	to obey ≠ disobey		vâng lời ≠ không
	J .		5 , 0

NOTE

(1) pare: [para (adj)= other]. pare means 'others'. Here the word is used in the sense of 'the others', i.e., outsiders to the faith of the Buddha. These people do not realize that they must die, and behave as if they were never going to die and keep on quarrelling. Therefore, they are sometimes referred to as the ignorant or the foolish, or those who are not worthy of love and respect.

'pare' nghĩa là 'người khác'. Trong bài kệ này, những người khác là những người thiếu đức tin về Đức Phật. Những người này không nhận ra rằng họ phải chết, họ xử sự như họ sẽ không bao giờ chết nên liên tục tranh cãi. Vì thế, đôi khi họ được xem là những kẻ vô minh, ngu ngốc, hay là những người không xứng đáng được quý mến và kính trọng.

Verses 7 & 8

The Story of Thera Mahākāļa (Mahākāļatthera Vatthu)

7. subhānupassim viharantam indriyesu asamvutam bhojanamhi cāmattaññum kusītam hīnavīriyam tam ve pasahatī māro (1) vāto rukkham va dubbalam//

Ai sống nhìn tịnh tướng Không hộ trì các căn Ăn uống thiếu tiết độ Biếng nhác, chẳng tinh cần

> Ma uy hiếp kẻ ấy Như cây yếu trước gió.

Whoever lives looking for pleasure, exercising no restrain over his senses,

Immoderate in his enjoyments

Immoderate in his enjoyments, indolent, inert.

Him Māra overpowers, even as the wind overpowers a tree of little strength.

8. asubhānupassiṃ viharantaṃ indriyesu susaṃvutaṃ bhojanamhi camattaññuṃ saddhaṃ(2)āraddhavīriyaṃ taṃ ve nappasahati māro vāto selaṃ va pabbataṃ//

Ai sống quán bất tịnh Khéo hộ trì các căn Whoever lives looking not for pleasure, exercising restrain over his senses,

Ăn uống có tiết độ Có lòng tin, tinh cần Moderate in his enjoyments, endowed with faith, exerting the

Ma không uy hiếp được Như núi đá, trước gió. (*TK Thích Minh Châu*) power of his will. Him Māra does not overpower, even as the wind does not overpower a mountain of rock.

Story

While residing in the neighborhood of the town of Setabya, the Buddha uttered Verses 7 and 8 with reference to Mahākāļa and his brother Cūlakāla.

Mahākāļa and Cūļakāļa were two **merchant** brothers from the town of Setabya. While traveling about with their **merchandise** on one occasion, they had a chance to listen to a religious discourse given by the Buddha. After hearing the discourse Mahākāļa asked the Buddha for admission to **the Order of the bhikkhus.** Cūļakāļa also joined the Order but with the intention of coming out of the Order and to bring out his brother along with him.

Mahākāļa was serious in his ascetic practice at the cemetery and diligently meditated on decay and **impermanence**. He finally **gained Insight and attained Arahatship.**

Later, the Buddha and his disciples, including the brothers, happened to be staying in the forest of Simsapa near Setabya. While staying there, the former wives of Cūļakāļa invited the Buddha and his disciples to their house. Cūļakāļa himself went ahead to prepare seating arrangements for the Buddha and his disciples. Once there, the former wives of Cūļakāļa made him change into lay clothes.

The next day, the wives of Mahākāļa invited the Buddha and his disciples to their house hoping to do the same with Mahākāļa as the wives of Cūļakāļa had done to Cūļakāļa. After the meal they requested the Buddha to let Mahākāļa remain to 'express appreciation' (anumodanā). So the Buddha and the other disciples left.

Arriving at the village gate the bhikkhus expressed their dissatisfaction and **apprehension**. They were dissatisfied because Mahākāļa was permitted to stay behind and they were afraid that, like Cūļakāļa, his brother, Mahākāļa, too would be made to leave the Order by his former wives. To this, the Buddha replied that the two brothers were not alike. Cūļakāļa **indulged in sensual pleasures** and was lazy and weak; he was just like **a weak tree**. Mahākāļa, on the other hand, was diligent, steadfast and strong in his faith of the Buddha, the Dhamma and the Saṅgha; he was like **a mountain of rock**.

Then the Buddha spoke in verses as above.

Meanwhile, the former wives of Mahākāļa surrounded him and tried to remove his yellow robes. The Thera, sensing their attitude, stood up and rising up into the air by his **supernormal powers** passed through the roof of the house into the sky. He landed at the feet of the Buddha **at the very moment** the master was coming to the end of his utterance of the above two stanzas. At the same time, all the bhikkhus assembled there **were established in** *Sotāpatti* Fruition.

Vocabulary

1	to contemplate	['kptempleit]	suy ngẫm, quán
	pleasant (a) \neq	[ple'zənt]	$tinh \neq$

2	unpleasant (a)		bất tịnh
3	unrestrained (a)	[,ənris'treind]	không kiềm chế,
			không hộ trì
4	≠ well- restrained		khéo kiềm chế
5	sense (n)	[sens]	căn
6	to moderate	['mpdəreit]	làm giảm nhẹ, bớt đi
	moderation (n)	[,mɔdə'reiʃn]	tiết chế, điều độ
	in sth		
7	indolent (a)	['indələnt]	biếng nhác
8	trusting (a)	['trastin]	trustful; tin cậy
9	energy (n)	['enəʤi]	năng lực
10	lack in energy		không tinh cần
11	energetic (a)	[,enə'dzetik]	
12	merchant (n)	['mɜːt∫ənt]	thương gia
13	merchandise (n)	['mɜːt∫əndaiz]	goods; hàng hóa
14	to be serious about	['siəriəs]	thật tâm, thật lòng
	sth		
15	ascetic (a/n)	[ə'setik]	khổ hạnh, người tu
			khổ hạnh
16	decay (n)	[di'kei]	tàn úa, hư hoại, mục
			nát, thối rửa, suy sụp
17	permanence (n)	['pɜ: mənəns]	thường hằng ≠
18	impermanence (n)	[im'pəmənəns]	vô thường
19	steadfast (a)	['stedfast]	kiên định
20	supernormal	[,su:pə'nɔ:məl	thần thông
	powers	'pauə]	
21	to be established <i>in</i>	[is'tæbliʃ]	an trú vào
22	at the very moment		ngay vào sát na
23	the Order of the		Tăng đoàn

	bhikkhus		
24	ascetic practice	[ə'setik	hành khổ hạnh
		'præktis]	
25	to express		anumodanā; tán thán
	appreciation	[,əpri:ʃi'eiʃn]	phước báu
26	apprehension (n)	[əpri'henʃn]	e ngại, lo ngại
27	to happen to do sth	['hæpən]	ngẫu nhiên, tình cờ
28	to go ahead to do		làm không do dự
	sth		
29	to be like		giống như
30	to indulge in	[in'dʌlʤ]	đắm chìm trong dục
	sensual pleasure		lạc ngũ trần
31	a weak tree		cây mềm yếu
32	≠ a rocky		núi đá kiên cố
	mountain		
33.	to gain Insight and att	tain <i>đắc Min</i>	h Sát Tuệ và chứng
	Arahatship	thánh qu	uả A la hán

NOTE

- (1) Māro / Marā, the Evil One, the defilements hindering the realization of Nibbāna.
 - Māro / Marā, Ma vương, những ô nhiễm ngăn trở việc chứng ngộ Niết bàn.
- (2) saddham / saddhā : According to the Commentary,

- a) **unwavering (unshakable) faith** in the Buddha, the Dhamma (the doctrine), the Samgha (the Buddhist Religious Order) and
- b) faith or belief in kamma (action) and its results.

Theo Chú giải:

- a) niềm tin không lay chuyển về Phật, Pháp, Tăng và
- b) niềm tin về nghiệp báu và nhân quả.
- (3) The thirty-two impurities of the body such as hair, hair of the skin, nails, teeth, skin, etc. **To overcome lust**, meditation on the impurities of the body is recommended.

Ba mươi hai thể trược của thân như tóc, lông, móng tay và chân, răng, da, v.v.. Suy niệm về các ô trược của thể xác là đề muc hành thiền thích ứng **để chế ngư lòng tham ái.**

Verses 9 & 10 The Story of Devadatta

(was offered the precious robe)

(Devadatta Vatthu)

9. anikkasāvo kāsāvam yo vattham paridahissati apeto damasaccena na so kāsāvam arahati (1) //

Ai mặc áo cà sa Tâm chưa rời uế trược Không tự chế, không thực Không xứng áo cà sa. Whoever, not free from impurity, lacking well-restraint and truth. Puts on the yellow robe, he is not worthy of the yellow robe.

10. yo ca vantakasāvassa (2) sīlesu susamāhito upeto damasaccena sa ve kāsāvam arahati //

Ai rời bỏ uế trược Giới luật khéo nghiêm trì Whoever is free from impurity, firmly established in the moral precepts.

Tự chế, sống chơn thực Thật xứng áo cà sa.

Possessed of self-restraint and truth,

he is worthy of the yellow robe.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered the Verses 9 and 10 with reference to Devadatta.

Once the **two Chief Disciples**, the **Venerable Sāriputta** and the **Venerable Mahā Moggallāna**, went from Sāvatthi to Rājagaha. There, the people of Rājagaha invited them, with their one thousand followers, to a morning meal. On that occasion someone handed over a piece of cloth worth one hundred thousand, to the organizers of **the alms giving ceremony**. He instructed them to **dispose of** it and use the proceeds for the ceremony should there be any **shortage of funds**, or if there were no such shortage, to offer it to anyone of the bhikkhus they thought fit. It so happened that there was no shortage of anything and the cloth was to be offered to one of the theras. Since the two Chief Disciples visited Rājagaha only occasionally, the cloth was offered to Devadatta, who was **a permanent resident** of Rājagaha.

Devadatta promptly made the cloth into robes and moved about **pompously**, wearing them. Then, a certain *bhikkhu* from Rājagaha came to Sāvatthi to pay homage to the Buddha, and told him about Devadatta and the robe, **made out of** cloth worth one hundred thousand. The Buddha then said that it was not the first time that Devadatta was wearing robes that he did not deserve. The Buddha then related the following story.

Devadatta was an elephant hunter in one of his previous existences. At that time, in a certain forest, there lived a large number of elephants. One day, the hunter noticed that these elephants **knelt down** to the (3) **Paccekabuddhas** on seeing them. **Having observed** that, the hunter stole **an upper part of a yellow robe** and covered his body and hand with it. Then holding a spear in his hand, he waited for the elephants on their usual route. The elephants came, and taking him for a **Paccekabuddha** fell down

on their knees **to pay obeisance**. They easily **fell a prey to** the hunter. Thus, one by one, he killed the last elephant in the row with his sharp spear for many days.

The Bodhisatta (The Buddha-to-be) was then the leader of the herd. Noticing the dwindling number of his followers he decided to investigate and followed his herd at the end of the line. He was alert, and was therefore able to evade the spear. He caught hold of the hunter in his trunk and was about to dash him against the ground, when he saw the yellow robe. Seeing the yellow robe, he desisted and spared the life of the hunter.

The hunter was rebuked for trying to kill under cover of the yellow robe and for committing such **an act of depravity**. The hunter clearly did not deserve to put on the yellow robe.

Then the Buddha spoke in verses as above.

At the end of the discourse, many *bhikkhus* were established in Sotāpatti Fruition.

• Vocabulary

1	Devadattassa		Tích Devadatta được y
	Kāsāvalabha vatthu		quý
2	to deserve	[di'zə:v]	xứng đáng
3	whosoever (pron.)	[,hu:səʊ'evə]	whoever, <i>bất cứ ai</i>
4	to get rid of		give up, <i>từ bỏ</i>
5	defilement (n)	[di'failmənt]	impurity, <i>kilesa</i> , phiền
			não, ô nhiễm, uế trược
6	to settle	['setl]	giải quyết
	settled (a)		well- settled,
			khéo ổn định
7	to get well-settled in		khéo nghiêm trì giới
	virtues		hạnh

8	to dispose of sth/	[dis'pouz]	tùy nghi/ tùy ý sử dụng
	S.O		ai/ cái gì
9	to endow sth	[in'dau]	giải quyết, sắp xếp
	be endow with sth		được phú cho, có
10	to hand sth/ s.o	[hænd]	trao cái gì/ ai cho ai
	over/to s.o		
11	shortage of funds	fxndz]	việc thiếu hụt quỹ
12	a permanent resident	[ə'pə:mənənt 'reʒidənt]	người bạn thường trực
13	prompt (a)	[prompt]	nhanh chóng không
			chậm trễ
14	to move about (v)		đi tới đi lui
15	pompous (a)	['pompəs]	vênh váo, tự đắc
16	to pay homage to s.o	[pei 'homidz]	đảnh lễ ai
	to pay obeisance	[ou' beisəns]	,
17	to be made sth out of		chế tạo từ (may từ)
18	previous existences	['pri:viəs ig'zistənsis]	những kiếp quá khứ
19	to kneel down	[ni:l daun]	quỳ xuống
20	Pacceka Buddhas		(chư) Phật Độc Giác
21	an upper part of		y thượng
	yellow robe		
22	to be / fall prey to		làm mồi cho ai
	S.0		
23	The Boddhisatta		Bồ Tát
24	The Buddha-to-be		Đức Phật tương lai
	herd (n)	[hɜ:d]	bầy, đàn
26	to dwindle (v)	['dwindl]	hao hụt, sụt giảm

	the dwindling		S	ố hao hụt, giảm bớt
	number			
27	alert (a/ n/ v)	[ə'lə:t]	ti	ỉnh giác, cảnh báo
28	to evade	[i'veid]	a	void <i>; tránh</i>
29	to be about to		S	ắp sửa (làm gì)
30	to desist from sth	[di'zist]	S1	top, ngừng, thôi, nghỉ
31	to spare someone's	[speə]	th	ha mạng ai
	life			
32	depravity (n)	[di'prævəti] si	ự xấu xa, trụy lạc,
	an act of depravity		h	ành động xấu xa
33	The Buddha Sāsanā		ϵ	Tiáo Pháp
34	the moral	kilesa	p	hiền não
	defilements			
35	the alms giving cerem	ony l	ễ trai T	Tăng, đặt bát
36	The two Chief Discipl	es, E	Iai vị T	Thượng thủ Thinh Văn
	The Venerable Sāriput	tta 7	ồn giả	Xá-lợi-Phất
	The Venerable Mahā	T	ôn giả	Mục-kiền-Liên
	Moggallāna			

NOTE

(1) **Kasāva** means stains of passion.

Kasāva means **a dyed robe**, the outward symbol of renunciation. Robes of monks are dyed to make them valueless. Here is **the play on words**. Eternal mark of the Holy Life is of no consequence without internal purity.

Kasāva nghĩa là những bọn nhơ của dục vọng.

Kasāva nghĩa là bộ y vàng, sắc tướng tượng trưng sự dứt bỏ, xuất gia. Nhuộm y vàng để làm cho bộ y không còn giá trị vật chất. Ở đây như một lối chơi chữ. Sắc tướng bên ngoài đời sống Phạm hạnh không có nghĩa lý gì nếu không có sự trong sạch bên trong.

(2) vantakasāv'assa: lit., has vomited all moral defilements; it means, has discarded all moral defielments through the four Path Knowledge. (*Magga-ñāṇa*)

vantakasāv'assa :nghĩa nguyên thủy, rời bỏ uế trược; nghĩa là đoạn diệt tất cả ô nhiễm qua bốn Kiến Đạo.

(3) *Paccekabudha*: one who, like the Buddha, is Self-Enlightened in the Four Noble Truths and **has uprooted** all the moral defilements (*kilesa*). However, he cannot teach others. *Paccekabuddhas* appear during the absence of the Buddha Sāsanā (Teaching)

Paccekabuddha – Đức Phật Độc giác: là vị Phật, giống như Đức Phật, tự giác ngộ Tứ Thánh Đế và đoạn tận tất cả phiền não (kilesa). Tuy nhiên Ngài không thể hướng dẫn người khác. Các vị Phật Độc giác chỉ xuất hiện trong thời không có Giáo pháp của Đức Phật.

Verses 11 & 12

The Story of Sañjaya (the former teacher of the two Chief Disciples)

11. asāre sāramatino sāre cāsāradassino te sāram (1) nādhigacchanti micchāsaṃkappagocarā//

Không chân, tưởng chân They who think to find the truth

thật in falsehood,

Chân thật, thấy không chân they who discern but falsehood in

the truth

Chúng không đạt chân thật They never attain the goal of truth

Do tà tư, tà hạnh. but abide in the pasture-ground of

error.

12. sārañ ca sārato ñatvā asārañ ca asārato te sāraṃ adhigacchanti sammāsaṃkappagocarā//

Chân thật, biết chân thật They who have rightly discerned

the true in its truth and

Không chân, biết không the false in its falsity.

chân

Chúng đạt được chân thật They attain the goal of truth and Do chánh tư, chánh hanh. abide in the pasture-ground of

(TK Thích Minh Châu) right thinking.

Story

While residing at Veluvana, **the Bamboo Grove monastery** in Rājagaha, the Buddha uttered Verses 11 and 12, with reference to Sañjaya, a former teacher of the Chief Disciples, the Venerable Sāriputta and the Venerable Moggallāna (formerly Upatissa and Kolita).

Upatissa and Kolita were two youths from Upatissa and Kolita, two villages near Rājagaha. While looking at a show they realized the **insubstantiality** of things and they decided to search for **the way to liberation**. First, they approached Sañjaya, the **wandering ascetic** at Rājagaha, but they were not satisfied with his teachings. So they went all over the **Jambudipa** and came back to their native place, after searching for, but not finding **the Way of Release**. At this point, they **came to an understanding** that one who found the true dhamma should inform the other.

One day, Upatissa **came across** Thera Assaji and learned from him **the substance of the dhamma**. The Thera uttered the verse beginning with "Ye dhammā hetuppabhavā", meaning (4) "those phenomena which proceed from a cause." Listening to the verse, Upatissa became established in the Sotāpatti Magga and Phala. Then, as promised, he went to his friend Kolita, explained to him that he, Upatissa, had attained the state of Deathlessness and repeated the verse to his friend. Kolita also became established in Sotāpatti Fruition at the end of the verse.

They both remembered their former teacher and so went to Sañjaya and said to him, "We have found one who could point out to **the Path to Deathlessness**; the Buddha has appeared in the world; the Dhamma has appeared; the Saṅgha has appeared... Come, let us go to the Teacher." They had hoped that their former teacher would go along with them to the Buddha and by listening

to the discourses, he, too, would come to realize **Magga and Phala**. But Sañjaya refused.

So Upatissa and Kolita, with two hundred and fifty followers, went to the Buddha, at **Veļuvana**. There, they were **initiated** and **admitted into the Order** as bhikkhus. Upatissa as son of Rūpasāri became known as Thera Sāriputta; Kolita as son of Moggalī became known as Thera Mahā Moggallāna. On the seventh day after the initiation Mahā Moggallāna attained Arahatship. Thera Sāriputta achieved the same a fortnight after initiation. On that day, **(5)** the Buddha made them his two **Chief Disciples (Agga-Sāvaka)**

The two Chief Disciples then related to the Buddha how they went to the Giragga festival, the meeting with Thera Assaji and their attainment of Sotāpatti Fruition. They also told the Buddha about their former teacher Sañjaya, who refused to accompany them. Sañjaya had said, "Having been a teacher to so many pupils, for me to become his pupil would be like (6) a jar turning into a drinking cup. Besides, (7) only few people are wise and the majorities are foolish; let the wise go to the wise Gotama, the foolish would still come to me. Go your way, my pupils."

Thus, as the Buddha pointed out, Sañjaya's false pride was preventing him from seeing truth as truth; he was seeing untruth as truth and would never arrive at **the real truth**.

Then the Buddha spoke in verses as above.

At the end of the discourse, many people came to be established in Sotāpatti Fruition.

Vocabulary

1	to discern	[di'sə:n]	phân biệt
2	false (a)	[fɔ:ls]	giả dối.
3	falsity (n)	['fɔ:lsəti]	điều lừa dối
4	falsehood (n)	['fɔ:lshud]	điều sai lầm
5	the Bamboo		Veļuvana
6	Grove monastery		Tịnh xá Trúc Lâm
7	to feed on sth	[fi:d]	nuôi dưỡng
8	wrong thought	[roη θo:t]	tà tư duy ≠ chánh
	≠ right thought	[rait θ o:t]	tư duy
9	substantiality (n)	[səb'stænʃələti]	sự tồn tại vật chất,
	• , ,		có thật
10	insubstantiality(n)	[insəb,stænʃi'æləti]	tính vô ngã của
	of things		vạn pháp
11	the way to		con đường giải
	liberation		thoát
12	wandering ascetic	[ə'setik]	paribbājaka; du sī
13	Jambudipa		cõi Diêm Phù đề
14	the Way of		Con đường
	Release		Giải thoát
15	the real truth	[riəl tru:θ]	Chân lý
16	to come to an		reach an under-
	understanding		standing, thỏa
			thuận, giao ước
17	to come across		tình cờ
18	the true Dhamma		pháp Chân đế
19	the state of		trạng thái Bất tử
	Deathlessness		
20	the Path to	[pæ θ tu: 'de θ lisnis]	Con đường đến
	Deathlessness		Bất tử

21	Magga and Phala		Path & Fruition
			Đạo và Quả
22	to initiate	[i'niʃiit]	thọ giáo (xuất gia)
23	to admit into the	[əd'mit]	thu nhận vào Tăng
	Order		đoàn
24	fortnight (n)	['fo:tnait]	2 tuần, ½ tháng
25	Chief Disciple	[tʃi:f di'saipl]	Đại Thinh văn/
	Agga-Sāvaka		Thượng thủ Thinh
			văn
26	Sañjaya's false		tà kiến ngã mạn
	pride		của Sañjaya's

- (4) 'those phenomena which proceed from a cause' tất cả các pháp từ nhân duyên sanh
- (5) the Buddha made them his two Chief Disciples (Agga-Sāvaka)

 Đức Phật đề cử hai vị làm Thượng thủ Thinh văn.
- (6) a jar turning into a drinking cup cái lọ (quý) lại thành cái tách uống nước
- (7) only few people are wise and the majority is foolish người trí (paṇḍitā) thì hiếm, kẻ ngu (dandhā) thì nhiều

NOTE

(1) sāraṃ - According to the Commentary, essence of the Dhamma. The essence of the Dhamma comprises sīla (moral precepts or morality), samādhi (concentration),

paññā (knowledge), vimutti (liberation), vimutti-ñāṇadassana (Knowledge and Insight into liberation),paramattha (ultimate truth) and Nibbāna.

sāraṃ - Theo Chú giải, cốt lõi của Pháp. Cốt lõi của Pháp gồm giới (sīla), định (samādhi), tuệ (pañña), giải thoát (vimutti), tri kiến giải thoát (vimutti-ñāṇadassana), chân đế (paramattha) và Niết bàn (Nibbāna).

In the *Mahā Sāropama Sutta* (*Majjhima Nikāya*, No.29) the Buddha has compared the leaves and branches of a tree to gain and fame, the bark to morality, the greenwood to concentration, the fruits to the five kinds of super-intellect (*abhiññā*) and the core to Arahanship.

Trong kinh Mahā Sāropama (Majjhima Nikāya, số 29). Đức Phật so sánh lá và cành cây với lợi lộc và danh tiếng, vỏ cây với giới, thân cây bọc lõi cây với định, trái cây với năm phép thần thông (**abhiññā**), và lõi cây với đạo quả A la hán.

- (2) Wrong thoughts such as lust, ill will and harmfulness. *Ý tưởng sai lạc như tham dục, sân hận và hung bạo*.
- (3) Right thoughts such as renunciation or non-attachement (*nekkhamma*), loving-kindness and harmlessness.

 Chánh tư duy như xuất ly, không luyến ái (*nekkhamma*), tâm từ và hiền hòa.

Verses 13 & 14

The Story of Thera Nanda (Nandatthera Vatthu)

13. yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati evaṃ abhāvitaṃ (1) cittaṃ rāgo samativijjhati//

Như ngôi nhà vụng lợp Mưa liền xâm nhập vào Cũng vậy tâm không tu Tham dục liền xâm nhập. Even as rain breaks through an ill-thatched house. So lust breaks through an ill-

trained mind.

14. yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhati//

Như ngôi nhà khéo lợp Mưa không xâm nhập vào Cũng vậy tâm khéo tu Tham dục không xâm nhập. (*TK Thích Minh Châu*) Even as rain breaks not through a well-thatched house. So lust breaks not through a well-trained mind.

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verses 13 and 14 with reference to Thera Nanda, a cousin of the Buddha.

Once the Buddha was residing at the Veluvana monastery in Rājagaha when his father King Suddhodana repeatedly sent messengers to the Buddha requesting him to visit the city of Kapilavatthu. Accordingly, the Buddha made the journey in the company of twenty thousand Arahats. On arrival at Kapilavatthu, He related **the Vessantara Jātaka** to the assembly of His relatives. On the second day, He entered the city, where by **reciting the verse** beginning with '*Uttitthe Nappamajjeyya...* – (*) One should arise and should not be unmindful...) **He caused his father to be established in Sotāpatti Fruition**. On arrival at the palace, the Buddha recited another verse beginning with "*Dhammam caresucaritam*... - **One should practise the Dhamma**...) and established the King in **Sakadāgāmi Fruition**. After the meal He **narrated the Candakinnari Jātaka**, with reference to **the virtues** of Rāhula's mother.

On the third day, there was the marriage ceremony of Prince Nanda, a cousin of the Buddha. The Buddha went there for alms and handed over the alms bowl to Prince Nanda. The Buddha then departed without taking back the bowl. So the prince, holding the bowl, had to follow the Buddha. The bride, Princess Janapadakalyāṇi, seeing the prince following the Buddha **rushed forth** and cried out to the prince to come back soon. At the monastery, the Prince was admitted into the Order as a bhikkhu.

Later, the Buddha moved into the monastery built by Anāthapiṇḍika, at Jeta Park in Sāvatthi. While residing there Nanda was discontented and half-hearted and found little pleasure in the life of a bhikkhu. He wanted to return to the life of a householder because he kept on remembering the words of Princess Janapadakalyāṇi, imploring him to return soon.

Knowing this, the Buddha, by supernormal power, showed Nanda, the beautiful female devas of **the Tāvatimsa** world who were far prettier than Princess Janapadakalyāṇi. He promised to get them for Nanda if the latter strove hard in the practice of the Dhamma. Other bhikkhus **ridiculed** Nanda by saying that **he was like a hireling** who practiced the Dhamma **for the sake of** beautiful women, etc. Nanda felt very much **tormented** and ashamed. So, **in seclusion**, he tried vey hard in the practice of the Dhamma and eventually attained Arahatship. As an Arahat, his mind was totally **released from** all **attachments**, and the Buddha was also released from his promise to Nanda. All this had been foreseen by the Buddha right from **the very beginning**.

Other bhikkhus, having known that Nanda was not happy in the life of a *bhikkhu*, again asked him how he was faring. When he answered that he had no more attachments to the life of a householder, they thought Nanda was not speaking the truth. So they informed the Buddha about the matter, at the same time expressing their doubts. The Buddha then explained to them that, previously, the nature of Nanda was like that of **an ill-roofed house**, but now, it had grown to be like **a well-roofed one**.

Then the Buddha spoke in verses as above.

• Vocabulary

1	Nandathera vatthu		Tích truyện Trưởng
			lão Nanda
2	to break through	[breik θru:]	thâm nhập, xuyên qua,
			thấm
3	to thatch	[θætʃ]	lợp mái
4	a poorly thatched/		ngôi nhà vụng lợp
	an ill-roofed / an	[il ru:ft]	

5	ill-thatched house	[il θætʃt]	
	a well-thatched /		ngôi nhà khéo lợp
6	well-roofed house		
	an undeveloped/	[,ʌndi'veləpt	tâm không tu tập
7	ill-trained mind	maind]	
	a well-developed /		tâm khéo được tu tập
8	well-trained mind		
9	King Suddhodana		đức vua Tịnh Phạn
10	Sotāpatti Fruition		Quả vị Nhập lưu
11	Sakadāgāmi Fruition		Quả vị Nhất lai
12	passion (n)	['pæʃn]	tham (dục)
13	repeadtedly (adv)	[ri'pitidli]	nhiều lần
14	to make the journey		du hành
15	accordingly (adv)	[ə'kə:diŋli]	vì vậy, vì lý do đó
16	to recite	[ri'sait]	đọc tụng
17	to narrate	[nə'reit]	kể lại, thuật lại
18	virtue (n)	['və:tʃu:]	phẩm hạnh, đức hạnh
19	to hand over sth		chuyển giao cái gì cho
	to sb		ai
20	the alms bowl	[a:mz bəʊl]	bát (khất thực)
	the alms-food		thực phẩm (khất thực)
21	to rush forth	[rʌʃ fɔ:θ]	vội vã, xông tới, hối
			hả, bương bả chạy
			theo
22	to content	[kən'tent]	hài lòng, thỏa mãn
23	contented (a) \neq		
	discontented		
24	half-hearted (a)	[ha:f 'ha:tid]	không hứng thú
25	to strive – trove –	[straik - trəʊk	phấn đầu, nỗ lực

	striven	'strivn]		
26	householder (n)	['haushould	lə]	gia chủ
27	to keep on + ving			to continue
28	the <i>Tāvatimsa</i>			cõi Đạo Lợi
29	ridicule (n/v)	['ridikju:l]		nhạo báng, giễu cợt
30	to hire	['haiə]		làm thuê
	a hiring (n)			người làm công
	he was like a			tu hành theo lối người
	hireling			làm công (được thuê)
31	for the sake	['seik]		vì lợi ích của ai
	of s.o			
32	tormented (a)	['to:montid]] .	khó chịu, bực mình
	in seclusion (n)	[si'klu:ʒn]		viễn ly, nơi hẻo lánh
33	to release from	[ri'li:s]		giải thoát, đoạn trừ
34	to attach	[ə'tætʃ]		dính mắc
	attachment	[ə'tætʃmənt	:] ,	sự chấp thủ
35	the very beginning			ngay từ lúc bắt đầu
36	he had no more attach	nments		ông không còn muốn
	to the life of a househo	lder.		hoàn tục
37	the Vessantara Jātaka	tíc	h tru	yện Bồ tát Vessantara
		(ti	ền th	ıân của Đức Phật)
38	He caused his father to	be Ng	gài đ	ộ phụ vương đắc quả/
	established in	an	trú	vào
•	the Candakinnari Jāta	ka Tio	ch tr	uyện tiền thân của
	(the virtues of Rahula'	s ho	oàng	hậu (giới hạnh của
	Mother)	m	ıę Rā	īhula)

(*) 'One should arise and should **not be unmindful**...' *Hành giả nên tinh thức và chánh niệm.*

NOTE

- (*) Bhāvitam, lit., made to become, i.e., trained, cultivated, developed. Mind is trained by concentration, which leads to **one-pointedness of the mind** and **mental purification**, and by contemplation, which leads to the understanding of things as they truly are. **The ultimate goal** of a Buddhist is achieved by these two stages of mental development. As physical exercise is to the body, so is meditation to the mind. **A well-developed mind** is not dominated by passions.
- (*) Bhāvitam, nghĩa nguyên thủy là làm cho trở thành, tức là đào luyện, nuôi dưỡng và tăng trưởng. Tâm được dạy dỗ bằng thiền định, dẫn đến nhất tâm và thanh tịnh tâm, và do quán tưởng dẫn đến liễu ngộ được bản chất của các pháp. Mục tiêu cứu cánh của người Phật tử là thành tựu hai giai đoạn phát triển tâm. Luyện tập thân thế nào thì cũng thực hành thiền định với tâm như vậy. Một tâm đã thuần thực thì không bị dục vọng chế ngự.

Verse 15

The Story of Cundasūkarika (Cundasūkarika Vatthu)

• idha socati pecca socati pāpakārī ubhayattha socati so socati so vihaññati disvā kammakiliţṭhamattano//

Nay sầu, đời sau sầu Here he suffers; after death he

suffers;

Kẻ ác, hai đời sầu the evildoer suffers in both places.

Nó sầu, nó ưu não He suffers, he is afflicted,

Thấy nghiệp uế mình seeing the impurity of his own past

làm. deeds.

(TK Thích Minh Châu)

Story

While residing at the Veluvana monastery in Rājagaha, the Buddha uttered Verse 15, with reference to Cunda, the **pork-butcher**.

Once, in a village not far away from the Veluvana monastery, there lived a very cruel and **hard-hearted** porkbutcher, by the name of Cunda. Cunda was **a pork-butcher** for over fifty-five years; all this time he had not done **a single meritorious deed**. Before he died, he was in such great pain and **agony** that he was **grunting** and **squealing** and kept on moving about on his hands and knees like a pig for seven whole days. In

fact, even before he died, he was suffering **as if he were in Niraya!** On the seventh day, the pork-butcher died and was reborn in Avīci Niraya. Thus, the evil-doer must always suffer for the evil deeds done by him; he suffers on this world as well as in the next.

In this connection, the Buddha spoke in verse as above.

• Vocabulary

1	Cunda <u>sūkarika</u> vatthu		Tích truyện <u>đồ tể</u>
			Cunda
2	to grieve	[gri:v]	gây đau buồn,
3	to vex	[veks]	worry, ưu não, lo lắng
4	one's own evil		nghiệp ác của chính
	kamma ≠ one's own		mình $ eq$ nghiệp lành
	virtuous kamma		của chính mình
5	pork-butcher (n)	[pɔ:k 'butʃə]	người đồ tể giết heo
6	hard-hearted (a)	[ha:d'ha:tid]	tàn nhẫn
7	a single meritorious	[,meri'to:riəs	một chút phước thiện
	deed	di:d]	(công đức)
8	agony (n)	['ægəni]	sự đau đớn
9	to grunt	[grʌnt]	kêu ủn ỉn
10	to squeal	[skwi:l]	rống en éc
11	as if (he were in		cứ như, như thể (ông
	Niraya)		hiện đang ở địa ngục)
12	Avīci Niraya (the		địa ngực Vô gián (hãi
	most fearful of all		hùng nhất trong các
	Niriyas)		địa ngục)

Verse 16

The Story of Dhammika Upāsaka (Dhammika-upāsaka Vatthu)

• idha modati pecca modati katapuñño ubhayattha modati so modati so pamodati disvā kammavisuddhimattano //

Nay vui, đời sau vui Here he rejoices; after death he

rejoices;

Làm phước, hai đời vui he that has done good works rejoices

in both places.

Nó vui, nó an vui He rejoices, he rejoices exceedingly,

Thấy nghiệp tịnh mình seeing the purity of his own past

làm. deeds.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery in Savatthi, the Buddha uttered Verse 16, with reference to Dhammika, a lay disciple.

Once there lived in Sāvatthi, a **lay disciple** by the name of Dhammika, who was **virtuous** and very fond of giving in charity. He generously offered food and other **requisites** to the bhikkhus regularly and also on special occasions. He was, in fact, the leader of five hundred virtuous lay disciples of the Buddha who lived in Sāvatthi. Dhammika had seven sons and seven daughters and all of them, like their father, were virtuos and devoted to charity.

When Dhamika was very ill and was on his death-bed he made a request to the Sangha to come to him and recite the sacred texts by his bedside. While the bhikkhus were reciting the Mahāsatipaṭṭhāna Sutta, six decorated chariots from (1) six celestial worlds arrived to invite him to their respective worlds. Dhammika told them to wait for a while for fear of interrupting the recitation of the Sutta. The bhikkhus, thinking that they were being asked to stop, stopped and left the place.

A little while later, Dhammika told his children about the six decorated chariots waiting for him. Then and there he decided to choose the chariot from **the Tusita world** and asked one of his children to throw a garland on to it. Then he passed away and was reborn in the Tusita world (2). Thus, the virtuous man rejoices in this world as well as in the next.

Then the Buddha spoke in verse as above.

• Vocabulary

1	Dhammika		Tích <u>thiện nam</u>
	<u>upāsaka</u> vatthu		Dhammika
2	to rejoice	[ri'&əis]	hoan hỷ, hân hoan
3	lay disciple (n)	[lei di'saipl]	cư sĩ
4	virtue (n)	['vɜ: tʃu:]	đức hạnh
	virtuous (a)	['və: tʃuəs]	có đạo đức
5	to give in charity	['tʃærəti]	làm từ thiện
6	generous (a)	['dʒenərəs]	rộng rãi, hào phóng
7	requisite (n)	['rekwizit]	đồ dùng cần thiết
	requisites		tứ vật dụng
8	to recite	[ri'sait]	tụng đọc
	recitation (n)	[,resi'teiʃn]	việc tụng kinh

9	sacred (a) sacred texts	['seikrid]	thiêng liêng, thần thánh Thánh điển, kinh
4.0			,
10	Mahāsatipaṭṭhāna		The Four Foundation of
	Sutta		Mindfulness
			Kinh Đại Niệm Xứ
11	to decorate	['dekəreit]	trang hoàng
12	chariot (n)	't∫æriət]	xe ngựa
13	celestial (a)	[sə 'lestjəl]	thiên giới, trời
14	to respect	[ri'spekt]	đánh giá cao, tôn trọng
	respective (a)	[ri'spektiv]	tương ứng
	respective world		cõi tương ứng
15	the Tusita world		cõi Đâu Suất
16	in the next		kiếp sau
	existence		

- (1) six celestial worlds : sáu cõi trời Dục giới
 - 1. Tứ Đại Thiên Catumahārājikā
 - 2. Đao Lọi / Ba mươi ba **Tāvatimsā**
 - 3. Da Ma Yāmā
 - 4. Đâu Suất **Tusitā**
 - 5. Hóa Lạc **Nimmānarati** và
 - 6. Tha Hóa Tự Tại Thiên Paraniminitavasavattī

NOTE

Buddhism do not believe that the earth is the only habitable plane and that human beings are the only beings. **Planes** are numerous and beings are innumerable.

Đạo Phật không tin rằng trái đất này là cảnh giới duy nhất và loài người là chúng sanh duy nhất. **Cảnh giới** thì nhiều và chúng sanh thì vô số.

According to Buddhism, the subsequent rebirth is determined by the final thought of process at the moment of death.

Theo Phật giáo, **kiếp tái sanh** sắp tới được quyết định do tiến trình tư tưởng cuối cùng **vào sát na cận tử.**

After death one may be born as a human being or in a **subhuman state** or in a celestial plane according to one's actions.

Sau khi chết, người ta có thể tái sanh làm người hay trong **trạng thái thấp hơn** hay cõi thiên giới tùy theo hành động của chính ho.

The so-called being in the subsequent life is neither the same as its predecessor (as it has changed) nor absolutely different (as it is **the identical stream of life**). Buddhism denies an identical being but **affirms** an identity in process.

Được gọi là chúng sanh trong kiếp sống kế, không hoàn toàn giống nhau như chúng sanh trước (vì đã đổi thay) nhưng cũng không hoàn toàn khác (vì cả hai đều nằm trong **một dòng tâm thức giống nhau**). Phật giáo phủ nhận một chúng sanh trước sau như một nhưng **xác nhận** có một tiến trình giống nhau.

Verse 17 The Story of Devadatta (Devadatta Vatthu)

 idha tappati pecca tappati pāpakāri ubhayattha tappati, pāpam me katan ti tappati bhiyyo tappati duggatim * gato//

Nay than, đời sau than Here he suffers, after death he

suffers, the evildoer suffers in both

Kẻ ác, hai đời than places.

Nó than: He suffers to think, "Ta làm ác" "I have done evil,"

Đọa cõi dữ, than hơn. yet more does he suffer, gone to a

place of suffering.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse 17, with reference to Devadatta.

Devadatta was at one time residing with the Buddha in Kosambī. While staying there he realized that the Buddha was receiving much respect and honour as well as offerings. He **envied** the Buddha and **aspired to head the Order of the bhikkhus**. One day, while the Buddha was preaching at the Veluvana monastery in Rājagaha, he approached the Buddha and **on the ground that** the Buddha was getting old, he suggested that the Order be entrusted to his care. The Buddha rejected his offer and rebuked

him, saying that he was (1) a swallower of other people's spittle. The Buddha next asked the Sangha to carry out an act of proclamation (2) (*Pakāsaniya kamma*) regarding Devadatta.

Devadatte felt **aggrieved** and **vowed vengeance** against the Buddha. Three times, he attempted to kill the Buddha: first, by employing some **archers**; secondly, by climbing up the Gijjhakūṭa hill and rolling down a big piece of rock on to the Buddha; and thirdly, by causing the elephant Nāṭāgīri to attack the Buddha. The **hired assassins** returned after being established in Sotāpatti Fruition, without harming the Buddha. The big piece of rock rolled down by Devadatta hurt the big toe of the Buddha just a little, and when the Nāṭāgīri elephant rushed at the Buddha, it was made **docile** by the Buddha. Thus Devadatta failed to kill the Buddha, and he tried another **tactic**. He tried to **break up** the Order of the *bhikkhus* by taking away some newly admitted *bhikkhus* with him to Gayāsīsa; however, most of them were brought back by Thera Sāriputta and Thera Mahā Moggallāna.

Later, Devadatta fell ill. He had been ill for nine months when he asked his pupils to take him to the Buddha, and subsequently made the trip to the Jetavana monastery. Hearing that Devadatta was coming, the Buddha told his disciples that Devadatta would never get the opportunity to see Him.

When Devadatta and his party reached the pond in the Jetavana monastery compound the carriers put down the couch on the bank of the pond and went to take a bath. Devadatta also rose from his couch and placed both his feet on the ground. Immediately, his feet sank into the earth and **he was gradually swallowed up**. Devadatta did not have the opportunity to see the Buddha because of the **wicked deeds** he had done to the Buddha.

After his death, he was reborn in (3) Avīci Niraya, a place of intense and continuous torment.

Then the Buddha spoke in verse as above.

• Vocabulary

1	Devadatta		Đề-bà-đạt-đa
2	torment (v/n)	[to:'mənt]	đau đớn / nổi thốngkhổ
3	miserable (a)	['mizərəbəl]	khốn khổ, phiền nhiễu
4	envy (v/n)	['envi]	ganh tị
	envy of sb – envy		ganh tị với ai/ về điều
	of/ at sth		gì
5	to aspire to	[əs'paiə(r)]	tham vọng, khao khát
	aspired to head		khao khát lãnh đạo
	the Order of the		Tăng đoàn
	bhikkhus		
6	on the ground that		dựa vào lý do
7	swallow (v/n)	['swplou]	nuốt / ngụm
	he was gradually		ông dần dần bị (đất)
	swallowed up		rút (chôn sống)
8	spittle (n)	['spitl]	nước bọt
9	to proclaim	[prə'kleim]	công bố, tuyên bố
	proclamation (n)	[,prɔklə'meiʃn]	lời tuyên bố
10	to make / to issue		tuyên ngôn
	proclamation		
11	to carry out	['kæri aut	tiến hành
12	aggrieved (a)	[ə'gri:vd]	oan ức, bị đối xử bất
			công, bị tổn hại
13	vow(v/n)	[vaʊ]	thề/ lời thề
14	vengeance (n)	['vendzəns]	revenge, sự báo thù
	to take vengeance		báo thù ai

	on s.o		
15	archer (n)	['a:tʃər]	xạ thủ
16	assassin (n)	[ə'sæsin]	sát thủ
	hired assassin		sát thủ được thuê
17	docile (a)	['dəʊsail]	thuần tính, ngoan
			ngoãn, dễ bảo
18	to break up	['breik^p]	làm tan rã, phá vỡ
19	wicked (a)	['wikid]	xấu ác, tội lỗi
	wicked deed		ác nghiệp
20	subsequently (adv)	['sʌbsikwəntli]	afterwards, later
21	to break up the		phá vỡ sự hòa hợp của
	Order of the		Tăng đoàn
	bhikkhus		
22	monastery		khu vực có rào bao
	compound		quanh thuộc tinh xá
23	couch (n)	[kaʊtʃ]	trường kỷ, cáng,
			giường
24	to sink- sank- sunk	[siŋk sæŋk	chìm, lún
		sληk]	

(1) a swallower of other people's spittle.

Kẻ nuốt đờm giải của người khác.

(Hạng người dẫm theo dấu chân của người khác.)

(2) Pakāsaniya kamma:

Tuyên ngôn của Tăng đoàn khai trừ người phạm tội khỏi Tăng chúng.

- (3) Avīci Niraya, a place of intense and continuous torment. Địa ngực Vô gián, hỏa ngực hành hình liên tực và thống khổ
- (*) **Duggati** is a woeful state and **Sugati** is a blissful state. **Duggati** là khổ cảnh và **Sugati** là nhàn cảnh

Verse 18

The Story of Sumanādevī (Sumanādevī Vatthu)

• idha nandati pecca nandati katapuñño ubhayattha nandati, "puññam me katan" ti nandati bhiyyo nandati sugatim gato//

Here he rejoices, after death he Nay sướng, đời sau sướng

rejoices;

he that has done good works Làm phước, hai đời sướng

rejoices in both places.

Nó sướng:

He rejoices to think, "Ta làm thiên" "I have done good works,"

Sanh cõi lành, sướng hơn.

yet more does he rejoice, gone to

(TK Thích Minh Châu)

a world of bliss

Story

While residing at the Jetavana monastery in Sāvatthi, the Buddha uttered Verse 18, with reference to Sumanadevi, the youngest daughter of Anāthapindika.

In Sāvatthi, at the house of Anāthapindika and the house of Visākhā, two thousand bhikkhus were served with food daily. At the house of Visākhā, (*) the offering of alms-food was supervised by her granddaughter. At the house Anāthapindika, the supervision was done, first by the eldest

daughter, next by the second daughter and finally by Sumanadevī, the youngest daughter. The two elder sisters attained **Sotāpatti Fruition** by listening to the Dhamma, while serving food to the *bhikkhus*. Sumanadevī did even better and she attained **Sakadāgāmi Fruition**.

Later, Sumanadevī fell ill and on her death-bed she asked for her father. Her father came, and she addressed her father as "younger brother" (Kaniṭṭha bhāṭika) and passed aways soon after. Her form of address kept her father wondering and made him uneasy and depressed, thinking that his daughter was delirious and not in her right senses at the time of her death. So, he approached the Buddha and reported to him about his daughter Sumanadevī. Then the Buddha told the noble rich man that his daughter was in her right senses and fully self-possessed at the time of her passing away. The Buddha also explained that Sumanadevī had addressed her father as 'younger brother' because her attainment of Magga and Phala was higher than that of her father's. She was a Sakadāgāmi whereas her father was only a Sotāpanna. Anāthapiṇḍika was also told that Sumanadevī was reborn in the Tusita deva world.

Then the Buddha spoke in verse as above.

• Vocabulary

1	to supervise	['su:pəvaiz]	giám sát, quản lý
	supervision (n)	[,su:pə'viʒn]	sự giám sát
2	delirious (a)	[di'liriəs]	mê sảng
3	fully self-possessed	[pə'zest]	hoàn toàn tự chủ
4	Magga and Phala		Đạo và Quả

5	to address	[ə 'dres]	nói (một cách trang
			trọng)
6	the Tusita deva		cõi Đâu Suất Thiên
	world		
7	Sotāpatti Fruition		Quả vị Dự lưu, Tu-đà-
	(Stream-Winner)		hườn, Thánh Nhập lưu
8	Sakadāgāmi		Quả vị Tư-đà-hàm
	Fruition		Vị Thánh Nhứt lai
	(Once-Returner)		
9	Anāgāmi Fruition		Quả vị A-na-hàm
	(Never-Returner)		Vị Thánh Bất lai
10	Arahanta		Quả vị A-la-hán
	(the Worthy)		Bậc Ứng Cúng

(*) At the house of Visākhā, the offering of alms-food was supervised by her granddaughter.

Tại nhà bà Visākhā, cháu gái bà **đảm trách nhiệm vụ** cúng dường vật thực (hộ trì chư Tăng đến thọ thực).

Verses 19 & 20

The Story of Two Friends (Dvesahāyakabhikkhu Vatthu)

19. bahum pi ce sahitam (1) bhāsamāno na takkaro hoti naro pamatto gopo va gāvo gaņayam paresam na bhāgavā sāmaññassa hoti (2) //

Nếu người nói nhiều kinh Though he utter much that is

sensible,

Không hành trì, phóng dật if the heedless man be not a doer

of the world.

Như kẻ chăn bò người He is like a cowherd counting

the cows of others,

Không phần Sa môn and has no part in the asceticism

hanh. (3)

20. appampi ce sahitam bhāsamāno dhammassa hoti anudhammacārī rāgañ ca dosañ ca pahāya moham sammāppajāno suvimuttacitto anupādiyāno idha vā huram vā sa bhāgavā sāmaññassa hoti //

Dầu nói ít kinh điển Though he utter little that is

Nhưng hành pháp, tùy sensible, if a man live according to

pháp the Dhamma,

Từ bỏ tham, sân, si If he forsake lust and hatred and

delusion,

Tỉnh giác, tâm giải if he have right knowledge, if his

thoát heart is truly free,

Không chấp thủ hai If he cling to naught in this world

đời or in that which is to come,

Dự phần Sa môn hạnh. such a man has a share in the

asceticism.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 19 and 20, with reference to two bhikkhus who were friends

Once there were two friends of noble family, two *bhikkhus* from Sāvatthi. One of them learned **the Tipiṭaka** and was very proficient in reciting and preaching **the sacred texts**. He taught five hundred *bhikkhus* and became the instructor of eighteen groups of bhikkhus. The other bhikkhu striving diligently and ardently in the course of **Insight Meditation** attained arahatship together with **Analytical Insight**.

On one occasion, when the second bhikkhu came to pay homage to the Buddha, at the Jetavana monastery, the two *bhikkhus* met. The master of the Tipiṭaka did not realize that the other had already become an *Arahat*. He **looked down on** the other, thinking that this old *bhikkhu* knew very little of the sacred texts, not even one out of **the five Nikāyas** or one out of the three

Piṭakas. So he thought of putting questions to the other, and thus **embarassed** him. The Buddha knew about his unkind intention and he also knew that as a result of giving trouble to such **a noble disciple** of his, **the learned bhikkhu** would be reborn in a lower world.

So, out of compassion, the Buddha visited the two *bhikkhus* to prevent **the scholar** from questioning the other *bhikkhu*. The Buddha himself did the questioning. He put questions on *Jhānas* and *Maggas* to the master of the Tipiṭaka; but he could not answer them because he had not practiced what he had taught. The other bhikkhu, having practised the Dhamma and having attained Arahatship, could answer all the questions. The Buddha **praised** the one who practised the Dhamma (i.e. *a vipassaka*) but not single word of praise was spoken for the learned scholar (a *ganthika*).

The resident disciples could not understand why the Buddha had words of praise for the old bhikkhu and not for their learned teacher. So, the Buddha explained the matter to them. The scholar who knows a great deal but does not practise in accordance with the Dhamma is like a cowherd, who looks after the cows for wages, while the one who practices in accordance with the Dhamma is like the owner who enjoys (4) the five kinds of produce of the cows. Thus, the scholar enjoys only the services rendered to him by his pupils but not the benefits of Magga-phala. The other *bhikkhu*, though he knows little and recites only a little of the sacred texts, having clearly comprehended the essence of the Dhamma and having practised diligently and strenuously, is an 'anudhammacāri' (5), who has eradicated passion, ill will and ignorance. His mind being totally freed from moral defilements

and from all attachments to this world as well as to the next he truly shares the benefits of Magga-phala.

Then the Buddha spoke in verses as above.

• Vocabulary

1	Dve <u>sahāyak</u> abhikkhu		Tích truyện hai vị tỷ
	Vatthu		khưu <u>bạn</u>
2	negligent (a)	['neglədzənt]	careless, heedless
			sơ suất, phóng dật
	negligence (a)	['neglədzəns]	
3	cowherd (n)	[kau'hɜ:d]	người chăn bò
4	ascetic (n)	[ə'setic]	sa môn
	asceticism (n)	[ə'setisizəm]	sa môn hạnh
5	scripture (n)	['skriptʃə(r)]	sutta , kinh điển
6	to emancipate	[i'mænsipeit]	giải thoát
7	proficient (a) in sth/in	[prə'fi∫nt]	tài giỏi, thành thạo
	doing sth		
8	to look down on		xem thường ai
	(phr.)		
9	to embarrass	[im'bærəs]	làm ai lúng túng,
			ngượng ngùng
10	to praise \neq dispraise	[preiz]	tán thán ≠ hủy báng
11	sacred text		religious discours
			kinh điển
12	diligently & ardently	['dilidʒəntli]	tinh cần và nhiệt tâm
	(adv)	['a:dəntli]	
13	ignorance (n)	['ignərəns]	moha- vô minh
14	ill will (n)		dosa–ác tâm, sân
			hận
15	passion (n)	['pæʃn]	rāga – tham đắm

16	a vipassaka		vị Tỳ khưu chuyên về Pháp hành
17	a ganthika		vị Tỳ khưu chuyên về
			Pháp học
18	a noble disciple		vị Thánh đệ tử
19	a learned bhikkhu	['lə:nid]	vị tỳ khưu đa văn
20	the master of The		Pháp sư (giỏi về
	Tipiṭaka		Pháp học)
21	Insight Meditation	[in'sait	Thiền Minh sát
		medi'tei∫n]	Thiền Quán
22	Analytical Insight	[,ænə'litikəl]	Tuệ Phân tích
	• The Tipiṭaka Vinaya Piṭaka, the Basket of Discipline [δə 'ba:skit əf 'disiplin]		a giỏ Kinh tạng Giỏ đựng Giới luật
2)	Sutta Piṭaka,	G	iỏ đựng Kinh tạng
-	the Basket of Discourses [δə 'ba:skit əf dis'kɔ:siz		
3)	Adhidhamma Piṭaka,	G	iỏ đựng Giáo lý
	the Basket of Ultimate I	Ooctrine c	cao siêu
	['Atimət '	doktrin]	
	• The five Nikāyas	5	bộ Nikaya
1)	Dīgha Nikāya	K	ĩnh Trường bộ
	O 11 OT D'		2 (1) ()

(34 bài)

Collection of Long Discourses

Majjhima Nikāya
 Collection of Middle
 Length Discourses

Kinh Trung bộ (152 bài)

Samyutta Nikāya
 Collection of Kindred Saying
 ['kindrid sein]

Kinh Tương Ưng (7762 bài)

4) Anguttara Nikāya Collection of Discourses with Serial Numbers of Facts) Kinh Tăng Chi (9557 bài)

5) Khuddaka Nikāya (Collection of Minor Discourses) Kinh Tiểu bộ (18 cuốn)

NOTE

(1) Sahitam = saha + hitam, is that which is associated with what is beneficial. Commentary states that sahitam is a synonym for the Tipiṭaka, the tree Baskets, taught by the Buddha, namely, Vinaya Piṭaka, the Basket of Discourses, and Adhidhamma Piṭaka, the Basket of Ultimate Doctrine.

Sahitaṃ =saha + hitaṃ, là kết hợp với điều gì có lợi ích. Chú giải ghi nhận rằng sahitaṃ đồng nghĩa với Tam Tạng kinh (Tipiṭaka), ba Giỏ Kinh Tạng, được Đức Phật thuyết giảng, Tang Luật (Vinaya Pitaka) - Giỏ đưng Giới Luật; Tạng Kinh (**Sutta Piṭaka**), - Giỏ đựng Kinh; Tạng Luận (**Adhidhamma Piṭaka**)- Giỏ đựng Giáo lý Cao Siêu.

(2) **Sāmaññassa** = lit., the state of a monk or ascetic, i.e., the Holy Life.

Sāmaññassa = nghĩa nguyên thủy, trạng thái của vị sa môn, tức là Đời sống Phạm hạnh.

According to Buddhism learning is of no avail without actual practice. As such Buddhism is not a mere philosophy, but a unique Path of Enlightenment.

Theo Phật giáo, pháp học sẽ không có ích nếu không thực hành. Như vậy, Phật giáo không phải là một ngành triết học suông mà là con đường Giác ngộ duy nhất.

- (3) The blessings of a monk are the four stages of Sainthood
 namely Phước báu của vị bhikkhu là bốn tầng Thánh
 Sotāpatti, Stream-Winner Nhập lưu
 Sakadāgāmi, Once- Returner Nhất lai
 Anāgāmi, Never-Returner Bất lai
 Arahanta, The Worthy A-la-hán
- (4) the five kinds of produce of the cows are milk, cream, butter, butter-milk and ghee.
 5 sản phẩm từ sữa là sữa tươi, sữa chua, bơ, sanh tô và đề hồ.
- (5) *anudhammacāri*: one who practices in conformity with the Dhamma *người tuân thủ, hành theo Giáo pháp*

Chapter 2

APPAMĀDAVAGGA

MINDFULNESS

PHẨM KHÔNG PHÓNG DẬT

12 Verses (21-30) - 9 Stories 12 Bài kệ - 9 Tích truyện

Verses 21, 22 & 23

The Story of Sāmāvati (Sāmāvativatthu)

21. appamādo (1) amatapadam(2)pamādo muccuno padam(3) apamattā na mīyanti (4) ye pamattā yathā matā (5) //

Không phóng dật, đường Heedfulness is the Way to

sống the Deathless;

Phóng dật là đường chết Heedlessness is the way to

death.

Không phóng dật, không The heedful never die, but

chết they that are heedless are, as

Phóng dật như chết rồi. it were, dead already.

22. evam visesato ñatvā appamādamhi paṇḍitā, appamāde pamodanti ariyānam gocare ratā (6) //

Biết rõ sai biệt ấy Knowing this clearly,

Người trí không phóng dật they that are advanced in

heedfulness

Hoan hỷ, không phóng dật Delight in heedfulness, and

An vui hạnh bậc Thánh. rejoice in the state of the

Noble.

23. te jhāyino (7) sātatikā niccam daļhaparakkamā, phusanti dhīrā nibbānam yogakkhemam(8)anuttaram//

Người hằng tu thiền định Thường kiên trì tinh tấn

They that devote themselves to meditation, they that are

persevering, they that put forth

resolute effort.

Bậc trí hưởng Niết bàn Đạt an tịnh vô thượng. (*TK Thích Minh Châu*) They, the wise, attain Nibbāna,

the highest bliss.

Story

While residing at the Ghosita monastery near Kosambī, the Buddha uttered the Verses 21, 22 and 23 with reference to Sāmāvatī, one of the chief queens of Udena, king of Kosambī.

Sāmāvatī had five hundred **maids-of-honor** staying with her at the palace; she also had **a maid servant** called Khujjuttarā. The maid had to buy flowers for Sāmāvatī from the florist Sumana every day. On one occasion, Khujjuttarā had the opportunity to listen to a religious discourse delivered by the Buddha, at the home of Sumana and she attained *Sotāpatti* Fruition. She repeated the discourse of the Buddha to Sāmāvatī and the five hundred maids-of-honor, and they also attained *Sotāpatti* Fruition. From that day, Khujjutarā did not have to do any **menial work**, but **took the place of** mother and teacher to Sāmāvatī. She listened to the discourse of the Buddha and repeated them to Sāmāvatī and her maids. **In course of time**, Khujjuttarā mastered the Tipiṭaka.

Sāmāvatī and her maids wished very much to see the Buddha and **pay obeisance to** him; but they were afraid the king might be displeased with them. So, making holes in the walls of their palace, they looked through them and paid obeisance to the

Buddha every day as he was going to the houses of the three rich men, namely, Ghosaka, Kukkuta and Pāvāriya.

At that time, King Udena had also another chief queen by the name of Māgandiyā. She was the daughter of Māgandiya, a brahmin. The brahmin seeing the Buddha one day thought the Buddha was the only person who was worthy of his very beautiful daughter. So, he hurriedly went off to fetch his wife and daughter and offered to give his daughter in marriage to the Buddha. **Turning down** his offer, the Buddha said, "Even after seeing Taṇhā, Arati and Ragā, the daughters of Māra. I felt no desire in me for **sensual pleasures**; after all, what is this which is full of **urine and filth** and which I don't like to touch even with my foot."

On hearing those words of the Buddha, both the brahmin and his wife attained *Anāgāmi Magga* and *Phala*. They entrusted their daughter to the care of her uncle and themselves joined the Order. Eventually, they attained Arahatship. The Buddha knew from the beginning that the brahmin and his wife were destined to attain *Anāgāmi* Fruition that very day, hence his reply to the brahmin in the above manner. However, the daughter Māgandiyā became very bitter and sore and she **vowed to take revenge** if and when an opportunity arose.

Later, her uncle presented Māgandiyā to king Udena and she became one of his chief queens. Māgandiyā came to learn about the arrival of the Buddha in Kosambī and about how Sāmāvati and her maids paid obeisance to him through holes in the walls of their living quarters. So, she planned to take her revenge on the Buddha and to harm Sāmāvati and her maids who were **ardent devotees** of the Buddha. Māgandiyā told the king

that Sāmāvati and her maids had made holes in the walls of their living quarters and that they had outside contacts and were disloyal to the king. King Udena saw the holes in the walls, but when the truth was told he did not get angry.

But Māgandiyā kept on trying to make the king believe Sāmāvati was not loyal to him and was trying to kill him. On one occasion, knowing that the king would be visiting Sāmāvati within the next few days and that he would be taking along his lute with him, Māgandiyā inserted a snake into the lute and closed the hole with a bunch of flowers. Māgandiyā followed King Udena to Sāmāvati's quarters after trying to stop him on the pretext that she had some **presentiment** and felt worried about his safety. At Sāmāvati's place Māgandiyā removed the bunch of flowers from the hole of the lute. The snake came out hissing and coiled itself on the bed. When the king saw the snake he believed Māgandiyā's words that Sāmāvati was trying to kill him. The king was furious. He commanded Sāmāvati to stand and all her ladies to line up behind her. Then he lifted his bow with an arrow dipped in poison and shot the arrow. But Sāmāvati and her ladies bore no ill-will towards the king and through the power of goodwill (metta), the arrow turned back, although an arrow shot by the king usually went even through a rock. Then, the king realized the innocence of Sāmāvati and he gave her permission to invite the Buddha and his disciples to the palace for alms-food and for delivering discourses.

Māgandiyā realizing that none of her plans had materialized, made a final, **infallible plan**. She sent a message to her uncle with full instructions to go to Sāmāvati's place and burn down the building with all the women inside. As the house was

burning, Sāmāvati and her maids-of-honor, numbering five hundred, kept on meditating. Thus, some of them attained *Sakadāgāmi* Fruition, and the rest attained *Anāgāmi* Fruition.

As the news of the fire spread, the king rushed to the scene, but it was too late. He suspected that it was done at the **instigation** of Māgandiyā; but he did not show that he was suspicious. Instead, he said, "While Sāmāvati was alive I had been fearful and **alert** thinking I might be harmed by her; only now, my mind is at peace. Who could have done this? It must have been done only by someone who loves me very dearly." Hearing this, Māgandiyā promptly admitted that it was she who had instructed her uncle to do it. **Whereupon**, the king pretended to be very pleased with her and said that he would **do her a great favour**, and honor all her relatives. So, the relatives were sent for and they came gladly. On arrival at the palace, all of them, including Māgandiyā, were seized and burnt in the palace courtyard, by the order of the king.

When the Buddha was told about these two incidents, (*) he said that those who are mindful seem to be alive even they died, but those who are negligent seem to have been dead while living.

Then the Buddha spoke in verses as above.

Vocabulary

1	heedfulness (n)	['hi:dfulnis]	mindfulness
2	heedlessness (n)	['hi:dlislis]	carelessness
3	to perseve	[pə'zəv]	kiên trì
4	distinctive (a)	[dis'tinktiv]	phân biệt
5	bondage (n)	['bondidz]	bó buộc, lệ thuộc
6	a maid-of-honor	[meid-əf-'ənə]	cung nữ

7	a maid servant	['sərvənt]	thị tỳ
8	menial work	['mi:niəl]	công việc nặng nhọc
9	to take the place		thay thế ai/ cái gì
	of s.o/sth		
10	to take a place of		giữ địa vị làm bảo
	mother & teacher		mẫu và thầy
11	in course of time		đến lúc/ thời điểm
12	to pay obeisance	[əʊ'beisəns]	to pay homage to
	to		
13	a rich man		trưởng giả, bá hộ
14	to turn down	[tən daun]	to refuse; <i>từ chối</i>
15	sensual pleasure	['sen∫uəl 'pleʒə]	lạc thú, dục lạc
16	urine and filth	['juərin ən fil θ]	nước tiểu & rác rưởi
17	an ardent devotee	['a:dənt,devəv'ti:]	đệ tử thuần thành
18	to take along (sth)		đem cái gì theo (ai)
	with (s.o)		
19	to insert (sth)	[in'sə:t]	lùa (con rắn) vào
	into		$(l\tilde{\hat{o}})$
20	pretext (n)	['pri:tekst]	cớ, lý do, viện dẫn
21	presentiment (n)	[pri'zentimənt]	linh cảm, điềm báo
22	to hiss and coil	['hisənkəint]	rít và cuộn tròn
23	to dip in poison	['poizn]	nhúng vào thuốc độc
24	ill will ≠good will		sân hận ≠ tâm từ
25	the power of		uy lực của tâm từ
	good will		
26	to deliver	[di'livə 'diskə:rs]	to preach, to teach
	(discourse)	-	giảng, thuyết pháp
27	infallible plan	[in'fæləbl]	kế hoạch không thể
	_		sai sót

28	instigation (n)	[insti'gei∫n]	sự xúi giục
29	suspicious (a)	[sə'spi∫əs]	doubtful; hoài nghi
30	alert (a)	[ə 'lə:t]	cảnh giác
31	to do (s.o) a great		ban cho ai một ân
	favour		huệ
32	whereupon (conj.)	[,weərə'pən]	sau đó, rồi thì
33	none of her plans had materialized	[mə'tiəriəlaiz]	các kế hoạch của bà đều sai lac

(*) He said that those who are mindful seem **to be alive** even they died, but those who are negligent seem to have been dead while living.

Đức Phật nói rằng những người chuyên cần tinh tấn dường như **còn sống** an nhiên dù họ đã chết; nhưng những kẻ giải đãi lười biếng xem như đã chết dù họ vẫn sống.

NOTE

(1) Appamāda: According to the Commentary, it embraces all the meaning of the words of the Buddha in the Tipiṭaka, and therefore appamāda is to be interpreted as being ever mindful in doing meritorious deeds; to be in line with the Buddha's Teaching in Mahāsatipaṭṭhāna Sutta, "appamādo amatapadam," in particular, is to be interpreted as "Cultivation of Insight Development Practice is the way to Nibbāna."

Appamāda: Theo Chú giải, từ này bao gồm tất cả nghĩa trong lời giảng của Đức Phật trong Tam Tạng kinh và appamāda được

dịch là tỉnh thức (chánh niệm) trong các hành động thiện lành, phù hợp với lời Đức Phật trong Kinh Đại Niệm xứ, "**appamādo amatapadaṁ**,", đặc biệt được giải thích là "Tu tập Thực hành Phát triển Thiền Minh Sát là con đường dẫn đến Niết bàn."

(2) Amata: lit., no death/ deathlessness. The Commentary says: "Amata means Nibbāna." It is true that Nibbanā is called "Amata" as there is no ageing (old age) and death because there is no birth.

Amata: nghĩa nguyên thủy là bất tử. Chú giải nói rằng: "Amata nghĩa là Niết bàn." Niết bàn được gọi là bất tử do không có già và chết thì không còn tái sanh.

(3) **Pamādo maccuna padam:** lit., unmindfulness is the way to Death. According to the Commentary, one who is unmindful cannot be liberated from rebirth; when reborn, one must grow old and die; so unmindfulness is the cause of Death.

Pamādo maccuna padam: phóng dật là con đường chết. Theo Chú giải, người phóng dật không thể tránh được sự tái sanh. Khi ra đời, người ta phải lớn lên, già rồi chết; như vậy phóng dật là căn nguyên của cái chết.

(4) **Appamattā na mīyanti:** Those who are mindful do not die. It does not mean that they do not grow old and die. According to the Commentary, the mindfulness is to develop mindful signs (i.e., cultivate Insight Development Practice); (*) they soon realize *Magga-Phala* (i.e., Nibbāna) and **are no longer subject to rebirths.** Therefore, whether they are, in fact, alive or dead, they are considered not to die.

- (4) Appamattā na mīyanti: Những ai chánh niệm thì không chết. Điều này không có nghĩa là không giả và không chết. Theo Chú giải, chánh niệm là tu tập tướng chánh niệm (tức là tu tập Thực hành Thiền quán); (*) người chứng ngộ được Đạo-Quả (tức Niết bàn) và không còn chịu sự tái sanh. Thế nên, dù sống hay chết, họ được xem như không chết.
- (5) Ye pamattā yathā matā: as if dead. According to the Commentary, those who are not mindful are like the dead; because they never think of giving in charity, or keeping the moral precepts, etc., and in the case of *bhikkhus*, because they do not fulfill their duties in their teachers or preceptors, not do they cultivate Tranquility and Insight Development Practice.

Ye pamattā yathā matā: như chết. Theo Chú giải, người không tỉnh thức giống như xác chết bởi vì họ không bao giờ nghĩ đến bố thí, hay giữ giới v.v., trong trường hợp là tỳ kheo, do không hoàn thành nhiệm vụ đối với bậc đạo sư và vị thầy tế độ của họ, họ không tu tập thiền Chỉ và thiền Quán.

(6) **ariyānaṃ gocare ratā:** lit., "find delight in **the domain** of the *ariyas*." According to the Commentary, the domain of *ariyas* consists of the Thirty-seven Factors of Enlightenment (*Bodhipakkhiya*) and the nine Transcendentals, viz, the four *Maggas*, the four *Phalas*, and Nibbāna.

ariyānaṃ gocare ratā: "tìm thấy sự hoan hỉ trong lãnh vực của bậc Thánh'. Theo Chú giải, lãnh vực của bậc Thánh gồm 37 Phẩm Trợ đạo (Bodhipakkhiya) và 9 Pháp Siêu thế (4 Đạo, 4 Quả và Niết bàn)

- (7) **jhāyino:** those cultivating Tranquility and Insight Development Practice. **jhāyino:** người tu tập Thiền chỉ và Thiền quán.
- (8) Yogakkhemaṃ: an attribute of Nibbāna, lit., it means free or secure from **the four bonds** are: sense pleasures (*kamma*), existence (*bhava*), wrong belief (*diṭṭhi*), and ignorance (*avijjā*) of the Four Noble Truths.

yogakkhemaṃ: đặc tính của Niết bàn. Nghĩa là thoát khỏi bốn dây trói buộc (tứ ách phược) là: dục phược, hữu phược, kiến phược và vô minh phược trong Tứ Thánh Đế.

Verse 24

The Story of Kumbhaghosaka, the Banker (Kumbhaghosakavatthu)

 uţţhānavato satīmato sucikammassa nisammakārino saññatassa dhammajīvino appamattassa yaso bhivaddhati //

Nỗ lực, giữ chánh niệm

If a man exert himself, if he be

ever mindful,

Tịnh hạnh, hành thận trọng

If his deeds be pure, if he be circumspect of conduct.

Tự điều, sống theo pháp Ai sống không phóng dật Tiếng lành ngày tăng trưởng. If he control himself, if he live in accordance with the Law, If he be heedful, his glory ever

increases'.

(TK Thích Minh Châu)

Story

While residing at the Veluvana monastery, the Buddha uttered Verse 24 with reference to Kumbhaghosaka, the banker.

At one time, a plague epidemic broke out in the city of Rājagaha. In the house of the city banker, the servants died on account of the disease; the banker and his wife were also attacked by the same. When they were both down with the disease they told their young son Kumbhaghosaka to leave them and flee from the

house and to return only after a long time. They also told him that at such and such a place they had buried a treasure worth forty crores. The son left the city and stayed in a forest for twelve years and then came back to the city.

By at time, he was quite a grown up youth and nobody in the city recognized him. He went to the place where the treasure was hidden and found it was quite intact. But he reasoned and realized that there was no one who could identify him and that if he were to unearth the buried treasure and make use of it people might think a young poor man had accidentally come upon buried treasure and they might report it to the king. In that case, his property would be confiscated and he himself might be manhandled or put in captivity. So he concluded it was not yet time to unearth the treasure and that meanwhile he must find work for his living. Dressed in old clothes Kumbhaghosaka looked for work. He was given the work of waking up and rousing the people to get up early in the morning and of going round announcing that it was time to prepare food, time to fetch carts and yoke the bullocks, etc.

One morning, King Bimbisāra heard him. The king who was a keen judge of voices commented, "This is the voice of a man of great wealth." A maid, hearing the king's remark, sent someone to investigate. He reported that the youth was only a hireling of the laborers. In spite of this report the king repeated the same remark on **two subsequent days**. Again, enquiries were made but with the same results. The maid thought that this was very strange, so she asked the king to give her permission to go and personally investigate.

Disguised as rustics, the maid and her daughter set out to the place of the laborers. Saying that they were travelers, they asked for shelters and were given accommodation in the house of Kumbhaghosaka just for one night. However, they managed to prolong their stay there. During that period, twice the king proclaimed that a certain ceremony must be performed in the locality of the laborers, and that every household must make contributions. Kumbhaghosaka had no ready cash for such an occasion. So he was forced to get some coins (Kahāpaṇas) from his treasure. As these coins were handed over to the maid, she substituted them with her money and sent the coins to the king. After some time, she sent a message to the king asking him to send some men and summon Kumbhaghosaka to the court. Kumbhaghosaka, very reluctantly, went along with the men. The maid and her daughter also went to the palace, ahead of them.

At the palace, the king told Kumbhaghosaka to speak out the truth and gave him assurance that he would not be harmed on this account. Kumbhaghosaka then admitted that those Kahāpaṇas were his and also that he was the son of the city banker of Rājagaha, who died in the plague epidemic twelve years ago. He further revealed the place where the treasure was hidden. Subsequently, all the buried treasure was brought to the palace, the king made him a banker and give his daughter in marriage to him.

Afterwards, taking Kumbhaghosaka along with him, the king went to the Buddha at the Veluvana monastery and told Him how the youth, though rich, was earning His living as a hireling of the laborers, and how he had appointed the youth a banker.

Then the Buddha spoke in verse as above.

At the end of the discourse, Kumbhaghosaka attained *Sotāpatti* Fruition.

	 Vocabulary 		
1	the banker	[bænkə]	phú hộ, trưởng giả
2	to exert oneself	[ig'zə:t]	to act considerately
			hành động thận trọng
3	circumspect (a)	['sə:kəmspekt]	careful, cần trọng
4	glory (n)	[glɔ:ri]	vinh quang
5	plague epidemic	[pleig	bệnh truyền nhiễm
		epi'demik]	
6	on account of	[ə'kaunt]	do cái gì
7	at such and such a		tại một nơi như vậy
	place		như vậy
8	crore (n)	[krɔ:]	(Ấn độ) mười triệu
9	a treasure worth	['trezə]	một kho báu trị giá
10	forty crores		bốn trăm triệu đồng
			vàng
11	to unearth	$[\theta e'n\Lambda,]$	đào bới, phát hiện
12	to make use of		to use
13	to manhandle	['mænhændl]	đối xử thô bạo
14	to confiscate	['kənfiskei]	tịch thu, sung công
15	to put in captivity	[kæp'tiviti]	bỏ tù
16	to wake up and		đánh thức
	rouse		
17	to fetch cart	[fet∫ka:t]	đánh xe ngựa
18	to yoke the	[jouk]	ách bò
	bullock	['bulək]	
19	a keen judge of		(nghe tiếng nói) biết

20	voices commented	F/ 1 11	được thân thế người
20	two subsequent days	['sʌbsikwənt]	hai ngày liên tiếp
21	disguise (n/v)	[dis'gaiz]	ngụy trang
22	rustic (n)	['rʌstik]	người quê mùa
23	the locality of the	[lou'kælity	khu lao động
	laborers	'leibərərz]	
24	to set out		khởi hành
25	to make		đóng góp
	contribution	[kəntri'bju:∫n]	
26	to substitute for sb	['sabstitju:d]	thay thế cho ai / cái gì
	/ sth		
27	to summon sb to	['sʌmən]	triệu đến, mời đến
	sth		
28	to speak out the		nói ra sự thật
	truth		

Verse 25

The Story of Cūļapanthaka (Cūļapanthakavatthu)

 uţţhānen'appamādena saññamena damena ca dīpam kayirātha medhāvī (1) yam ogho (2) nābhikīrati//

Nỗ lực không phóng dật By rousing himself, by heedfulness,

Tự điều, khéo chế ngự by controlling himself, by

restraining himself.

Bậc trí xây hòn đảo A wise man may make for himself

an island which

Nước lụt khó ngập tràn. the flood can never overwhelm.

(TK Thích Minh Châu)

Story

While residing at the Veluvana monastery, the Buddha uttered Verse 25 with reference to Cūlapanthaka, a grandson of a banker of Rājagaha.

The banker had two grandsons, named Mahāpanthaka and Cūļapanthaka. Mahāpanthaka, being the elder, used toaccompany his grandfather to listen to religious discourses. Later, Mahāpanthaka joined the Buddhist religious Order and in course of time became an Arahat. Cūļapanthaka followed his brother and became a *bhikkhu*. But, because in **a previous existence** in the time of Kassapa Buddha, Cūļapanthaka had **made fun of** a *bhikkhu* who was very dull, he was born a dullard in the present

existence. He could not even memorize one verse in four months. Mahāpanthaka was very disappointed with his younger brother and even told him that he was not worthy of the Order.

About that time, Jīvaka came to the monastery to invite the Buddha and the resident *bhikkhus* to his house for a meal. Mahāpanthaka, who was then **in charge of** assigning the bhikkhus to meal invitations, left out Cūļapanthaka from the list. When Cūļapanthaka learnt about this he felt very much frustrated and decided that he would return to the life of a householder. Knowing his intention, the Buddha took him along and made him sit in front of the Gandhakuti hall. He then gave a clean piece of cloth to Cūļapanthaka and told him to sit there facing east and rub the piece of cloth. At the same time he was to repeat the word "Rajoharaṇam" which means "**taking on impurity**". The Buddha then went to the residence of Jivaka, accompanied by the *bhikkhus*.

Meanwhile, Cūḷapanthaka went on rubbing the piece of cloth, all the time muttering the word "Rajoharaṇam". Very soon, the cloth became soiled. Seeing this change in the condition of cloth, Cūḷapanthaka came to realize the **impermanent nature of all conditioned things**. From the house of Jivaka, the Buddha through **supernormal power** learnt about the progress of Cūḷapanthaka. He **sent forth his radiance** so that (to Cūḷapanthaka) the Buddha appeared to be sitting in front of him, saying: "It is not the piece of cloth alone that is made dirty by the dust; within oneself also there exist the dust of **passion** (*rāga*), the dust of **ill will** (*dosa*), and the dust of **ignorance** (*moha*), i e., the ignorance of the Four Noble Truths. Only by removing these could one achieve one's goal and attain arahatship". Cūḷapanthaka

got the message and kept on meditating and in a short while attained Arahatship, together with Analytical Insight. Thus, Cūļapanthaka ceased to be a dullard.

At the house of Jivaka, they were about to pour libation water as a mark of donation; but the Buddha covered the bowl with his hand and asked if there were any bhikkhus left at the monastery. On being answered that there were none, the Buddha replied that there was one and directed them to fetch Cūļapanthaka from the monastery. When the messenger from the house of Jivika arrived at the monastery he found not only one bhikkhu, but a thousand identical bhikkhus. They all have been created by Cūlapanthaka, who by now possessed supernormal powers. The messenger was baffled and he turned back and reported the matter to Jivika. The messenger was sent to the monastery for the second time and was instructed to say that the Buddha summoned the bhikkhu by the name of Cūlapanthaka. But when he delivered the message, a thousand voices responded, "I am Cūļapanthaka." Again baffled, he turned back for the second time. Then he was sent to the monastery, for the third time. This time, he was instructed to get hold of the bhikhhu who first said that he was Cūļapanthaka. As soon as he got hold of that bhikkhu all the rest disappeared and Culapanthaka accompanied the messenger to the house of Jivaka. After the meal, as directed by the Buddha, Cūļapanthaka delivered a religious discourse confidently and bravely, roaring like a young lion.

Later, when the subject of Cūlapanthaka **cropped up** among the *bhikkhus*, the Buddha said that one who was diligent and steadfast in his striving would certainly attain Arahatship.

Then the Buddha spoke in verse as above.

• Vocabulary

of donation.

	· vocabulary		
1	to rouse	[rauz]	attempt, striven
2	to restrain oneself	[ri'strein]	tự kiềm chế mình
3	to overwhelm	['ouvəwelm]	lụt, ngập tràn
4	a previous	['pri:viəs	a past existence
	existence	ig'zistəns]	
5	to make fun of		chế giễu
6	dullard (n)	[belnb']	kẻ đần độn
7	to leave out		loại bỏ, trừ ra
8	'taking on		' tẩy trừ cấu uế'
	impurity'	[im'pjuəriti]	
9	supernormal power	[,su:pə'nəməl	thần thông
		pauər]	
10	to send forth one's		phóng hào quang
	radiance		
11	identical (a)	[ai 'dentikl]	giống nhau
12	passion (<i>rāga</i>)	['pæʃn]	tham ái
13	ill will (dosa)		sân hận
14	ignorance (moha)	['ignərəns]	si mê, vô minh
15	The Four Noble		Tứ Thánh Đế
	Truths		
16	to be about to		sắp sửa
17	to get hold of		giữ lấy, nắm lấy
18	to crop up		to rise, to grow
19	to pour libation	[pɔ:r lai'beiʃn]	xối nước (rửa tay)
	water		
20	They were about to p	our <i>Họ sắp r</i>	ửa tay để bắt đầu
	libation water as a ma	-	
			=

- 21 in charge of assigning the bhikkhus to meal invitations.
- 22 all conditioned things
- 23 the impermanent nature of all conditioned things

đảm trách việc chỉ định các tỳ kheo được thỉnh sớt bát.

tất cả các pháp hữu vi bản chất vô thường của các pháp hữu vi

NOTE

(1) **dīpaṃ kayirātha medhāvi** = island + make + the wise, meaning let the man of wisdom make an island. The 'island', in this context, stands for Arahatship. Arahatship is here likened to an island because it enables one to escape from the stormy waters of **Saṃsāra** (round of rebirth)

 $d\bar{\imath}pam$ kayirātha medhāvi = hòn đảo + tạo nên + người trí. 'Hòn đảo' trong bài này là đạo quả A la hán vì đạo quả giúp con người tránh được cơn bão của Samsāra (vòng luân hồi sanh tử)

(2) *ogho*: **flood or torrent.** It is used **metaphorically** of evils or passions which overwhelm humanity.

ogho: lũ hay bộc lưu. Ogho được sử dụng một cách ẩn dụ về sự độc ác hay tham vọng nhận chìm chúng sanh.

(*) An island situated on a higher level cannot be flooded although the surrounding lowlying lands may be inundated. Such an island becomes a refuge to all. In the same way the wise man who develops insight should make an island of himself by

attaining Arahantship so that he may not be drowned by the four floods of sense desires ($k\bar{a}ma$), false beliefs (ditthi), craving for existence (bhava) and ignorance ($avijj\bar{a}$).

Những bãi đất thấp chung quanh có thể bị ngập nước nhưng một hòn đảo nổi lên cao không thể bị ngập. Một hải đảo như thế trở thành nơi an trú cho tất cả. Cùng vậy, bậc trí tu tập Tuệ minh sát nên tự biến mình thành hòn đảo qua việc thành tựu đạo quả A la hán để không bị nhận chìm bởi bốn bộc lưu của dục bộc (kāma), kiến bộc (diṭṭhì), hữu bộc (bhava) và vô minh bộc (avijjā).

Verses 26 & 27

The Story of Bālanakkhatta Festival (Bālanakkhattasaṅghuṭṭha vatthu)

26. pamādam anuyuñjanti bālā dummedhino janā,(1) appamādañ ca medhāvī dhanaṁ seṭṭhaṃ va rakkhati//

Chúng ngu si, thiếu trí Simpletons, folk of little

intelligence,

Chuyên sống đời phóng dật are given to heedlessness.

Người trí, không phóng dật, But the intelligent man preserves

heedfulness

Như giữ tài sản quý. as his greatest treasure.

27. mā pamādam anuyuñjetha mā kāmaratisanthavam, appamatto hi jhāyanto pappoti vipulam sukkham//

Chó sống đời phóng dật Give not yourselves up to

heedlessness;

Chó mê say dục lạc indulge not in lust and sensual

pleasures;

Không phóng dât, thiền đinh For he that is heedful and

practices meditation

Đạt được an lạc lớn. attains profound happiness.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered the Verses 26 and 27 in connection with the Bālanakkhatta festival.

At one time, **the Bālanakkhatta festival** was being celebrated in Sāvatthi. During the festival, many foolish young men **smearing** themselves with ashes and cowdung roamed about the city shouting and making themselves a **nuisance** to the public. They would also stop at the doors of others and leave only when given some money.

At that time there were a great many lay disciples of the Buddha, living in Sāvatthi. On account of **these foolish young hooligans**, they sent word to the Buddha, requesting him to keep to the monastery and not to enter the city for seven days. They sent alms-food to the monastery and they themselves kept to their own houses. On the eight day, when the festival was over, the Buddha and his disciples were invited into the city for alms-food and other offerings. On being told about the **vulgar and shameful behavior** of the foolish young men during the festival, the Buddha commented that it was in the nature of the foolish and the ignorant to behave shamelessly.

Then the Buddha spoke in verses as above.

• Vocabulary

1	simpleton (n)	['simplətn]	the fool, <i>kẻ dại khờ</i>
2	lust (n)	[last]	craving, tham ái
3	sensual pleasure	['senʃuəl	lạc thứ
4	The Bālanakkhatta	'pleʒə]	Tết thác loạn

	festival		
5	intimacy (n)	['intiməsi]	sự gần gũi, thân mật
6	abundant (a)	[ə'bʌndənt]	dồi dào, phong phú
7	in connection with		liên quan đến
8	nuisance (n)	['nju:sns]	phiền toái
9	to smear	[smiər]	làm bẩn, trét (lên
			người)
10	hooligan (n)	['hu:ligən]	gangster, bọn côn đồ
	* these foolish young		những kẻ ngu si vô trí
	hooligans		
11	vulgar (a)	['vʌlgər]	tầm thường, thông tục
	* the vulgar and		hành vi thông tục và
	shameful behavior		xấu hổ

NOTE

(1) **bālā dummedhino janā:** the foolish and the ignorant. The foolish mentioned in the story were **the hooligans** who caused to wild revelry and disorder during the Bālanakkhatta festival. They were not mindful of others or of the consequence for themselves in this world and the next.

bālā dummedhino janā: những kẻ ngu si và những kẻ vô tri. Những kẻ ngu được đề cập trong câu chuyện là **những tên** côn đồ đã gây rối suốt Tết thác loạn. Chúng không quan tâm đến người khác và bản thân chúng chịu hậu quả trong kiếp này và kiếp sau.

Verse 28

The Story of Therā Mahākassapa (Mahākassapatthera vatthu)

pamādam appamādena yadā nudati pandito, paññāpāsādam āruyha asoko sokinim pajam, pabbatattho va bhūmatthe dhīro (1) bāle (2) avekkhati//

Người trí dẹp phóng dật Với hanh không phóng dât Leo lầu cao trí tuê

Không sầu, nhìn khổ sầu

Bậc trí đứng núi cao

Nhìn kẻ ngu, đất bằng. (TK Thích Minh Châu)

When the wise man banishes heedlessness by heedfulness.

He climbs the terrace of wisdom, and free from sorrow, looks upon the sorrowing folk of the world.

Steadfast, as though standing on a mountain-top,

he gazes upon the simpletons standing on the grond below.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 28 with reference to Therā Mahākassapa.

On one occasion, while Thera Mahakassapa was staying at Pipphali cave, he spent his time developing the mental image of light (āloka kasiņa) and trying to find out through Divine Vision,

beings who were mindful and beings who were negligent, also those who were about to die and those who were about to be born.

From his monastery, the Buddha saw through his Divine Vision what Therā Mahākassapa was doing and wanted to warn him that he was wasting his time. So he sent forth his radiance and appeared seated before the Therā and exhorted him thus: "My son Kassapa, the number of births and deaths of beings is **innumerable** and cannot be counted. It is not your concern to count them; it is the concern only of the Buddhas."

Then the Buddha spoke in verse as above.

• Vocabulary

1.	steadfast (a)	['stedfast]	cương quyết
2.	The mental image	of	Đề mục hình ảnh
	light (<i>āloka kasiņa</i>)		của ánh sáng kasina
3.	Divine Vision	[di'vain 'viʒn]	Thiên nhãn
4.	innumerable (a)	[i'nju:mərəbl]	hằng hà sa số

NOTE

- (1) **Dhīro**: the wise one; in the context, the Arahat. *Người trí, trong nội dung này là vị A la hán.*
- (2) **Bāle**: the simpleton, in the context, the worldings. *Kẻ si mê, trong nội dung này là kẻ phàm phu*.
- (*) The sorrowless Arahants look **compassionately** with their Divine Eye upon the ignorant, who, being subject to **repeated** births, are not free from sorrow.

Chư vị A la hán, đã thoát khỏi mọi phiền não, với thiên nhãn các Ngài **từ bi** nhìn chúng sanh vô minh phải chịu sanh tử **triền miên** trong vòng khổ đau.

Verse 29

The Story of the Two Companion Bhikkhus (Dvesahāyakabhikkhuvatthu)

 appamatto pamattesu suttesu bahujāgaro abalassam va sīghasso hitvā yāti sumedhaso //(1)

Tinh cần giữa phóng dật Tỉnh thức giữa quần mê Người trí như ngưa phi

Heedful among the heedless, watchful among the sleeping.

The wise one proceeds like a swift-

horse,

Bổ sau con ngựa hèn.

having left a feeble one.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 29 with reference to two *bhikkhus*, who were friends.

Two *bhikkhus* after obtaining a subject of meditation from the Buddha, went to a monastery in the forest. One of them, being negligent, spent his time warming himself by the fire and talking to young **novices** throughout **the first watch of the night**, and generally **idling away his time**. The otherfaithfully **performed the duties of a** *bhikkhu*. He walked in meditation during the first watch, rested during the second watch and again meditated during the last watch of the night. Thus, being diligent and ever mindful, the second *bhikkhu* attained Arahatship within a short time.

At the end of **the rainy season (vassa)** both of them went to pay obeisance to the Buddha, and the Buddha asked them how they had spent their time during the *vassa*. To this, the lazy and negligent *bhikkhu* answered that the other *bhikkhu* had been idling away his time, just lying down and sleeping. The Buddha then asked, "But, what about you? "His reply was that he generally sat warming himself by the fire during the first watch of night and then sat up without sleeping. But the Buddha knew quite well how the two *bhikkhus* had spent their time, so he said to the idle one: "Though you are lazy and **negligent** you claim to be diligent and ever mindful; but you have made the other *bhikkhu* appear to be lazy and negligent though he is diligent and ever mindful. You are like **a weak and slow horse** compared to my son who is like a strong, **fleet-footed horse**."

Then the Buddha spoke in verse as above.

Vocabulary

1	novice (n)	['novis]	sa di
2	the first watch of		canh một
	the night		
3	idle sth away (phr.)		lãng phí
	idling away		lãng phí thời gian của ai
	(one's) time		
4	to perform the		hành Sa môn pháp
	duties of a bhikkhu	['pəfɔ:m]	
5	rainy season- vassa		mùa mưa (mùa an cư)
6	negligent ≠	['neglidzənt]	careless ≠
	diligent	['dilidʒənt]	hard-working
7	a weak and slow		con ngựa gầy yếu và

horse = a feeble ['fi:bl ho:s] chậm chạp

horse

8 fleet-footed horse tuấn mã mạnh mẽ và

= a race / swift $th \hat{a}n t \hat{o}c$

horse

NOTE

(1) **sumedhaso**: the wise one: the wise one advances steadily until he realizes Magga, Phala and Nibbāna, leaving the negligent ones behind in the round of rebirths (*saṃsāra*)

sumedhaso: người trí: người trí chuyên cần đến khi đạt đến Đạo, Quả và Niết bàn, để lại kẻ biếng nhác ở phía sau trong vòng luân hồi.

The Story of Magha (Maghavatthu)

appamādena (1) maghavā devānam(2) seṭṭhatam gato,
 appamādam pasamsanti pamādo garahito sadā//

Đế Thích không phóng dật Đạt ngôi vị Thiên chủ Không phóng dật, được

By heedfulness Magha attained leadership of the gods; All men praise heedfulness;

Phóng dật thường bị trách. (TK Thích Minh Châu)

heedlessness is ever reprobated.

Story

While residing at the Kūṭāgārā monastery near Vesāli, the Buddha uttered Verse 30 with reference to Sakka, king of the devas

khen

On one occasion, a Licchavi prince, named Mahāli, came to listen to a religious discourse given by the Buddha. The discourse given was Sakkapañha **Suttanta**. The Buddha spoke of Sakka **vividly in glowing terms**; so, Mahāli thought that the Buddha must have personally met **Sakka**. To make sure, he asked the Buddha, and the Buddha replied, "Mahāli, I do know Sakka; I also know what has made him a Sakka." He then told Mahāli that Sakka, king of devas, was in a previous existence a young man by the name of Magha, in the village of Macala. The youth Magha and his thirty-two companions **went about** building roads and rest

houses. Magha took upon himself also to observe seven obligations. These seven obligations are that throughout his life, (1) he would support his parents; (2) he would respect the elders; (3) he would be gentle of speech; (4) he would avoid back-biting; (5) he would not be avaricious, but would be generous; (6) he would speak the truth; and (7) he would restrain himself from losing his temper.

It was because of his good deeds and right conduct in that existence that Magha was reborn as Sakka, king of devas

Then the Buddha spoke in verse as above.

At the end of the discourse Mahāli attained *Sotāpatti* Fruition.

•	 Vocabulary 		
1	to reprobate	['reprəbeit]	chê bai, bài xích
2	Magha		tên riêng của Đế Thích
3	Suttanta		bài kinh, bài pháp
4	Sakka, king of		Vua Trời Đế Thích
	devas		
5	vividly in		với những lời tốt đẹp
6	glowing terms		(đề cao vua Sakka)
7	to go about		đi khắp nơi
8	to observe seven	[ə'bzə:v]	hành theo bảy hạnh
	obligations	[,ɔbli'gei∫n]	nguyện
	He would:		
(1)	support his parents	[sə'pɔ:t]	phụng dưỡng cha mẹ
(2)	respect the elders	[ri'spekt]	tôn kính các bậc trưởng
			thượng
(3)	be gentle of speech	['dʒentl əf	nói lời dịu ngọt

spi:ts]
avoid back-biting
[ə'vəid bæk- không nói lời đâm thọc
baitin]
not be avaricious
[,ævə'risə] không tham lam mà xả
but would be
generous
['dʒenərəs]
speak the truth

spi:ts]
không nói lời đâm thọc
baiting
nói lời chân thật

(6) speak the truth nói lời chân thật
 (7) restrain himself không phẫn nộ from losing his

temper

NOTE

(4)

(5)

(1) **appamādena:** through **conscientiousness** (mindfulness/ heedfulness); i.e., mindfulness in doing meritorious deeds. In the above story, Magha, the young man from Macala village. The Maghamānavaka **Jātaka** relates that in the remote past, **a public-spirited person**, who had spent his whole lifetime in welfare work with the cooperation of his friends, was born as Sakka, king of the gods as the result of his good actions.

Appamādena: nhờ tỉnh thức (chánh niệm), tức là chánh niệm trong hành động thiện lành. Trong câu chuyện trên, Magha, chàng trai trẻ ở làng Macala. Câu chuyện Bổn sanh Maghamānavaka kể rằng trong quá khứ xa xôi, một người giàu tinh thần phục vụ cộng đồng đã dành cả cuộc đời cùng với các bạn làm việc lợi lạc, được tái sanh làm Sakka (vua trời Đế Thích), vua của chư thiên do quả thiện nghiệp của ông.

(2) **Devas**. lit., shining ones, are a class of beings with subtle physical bodies invisible to **the naked eye**. They live in the celestial planes. There are also **earth-bound deities**.

Devas, theo nghĩa đen, là các vị chói sáng, là một hạng chúng sanh có thân vật lý vi tế mà **mắt thường** không thể nhìn thấy được. Họ sống trong cõi thiên giới. Cũng có **chư thiên ở cõi dục giới (địa thiên).**

The Story of a Certain Bhikkhu (Aññatarabhikkhu vatthu)

 appamādarato bhikkhu (1) pamāde bhayadassivā (2) samojanam aņumthūlam daham aggī va gacchati //

Vui thích không phóng dật

Tỷ kheo sợ phóng dật Bước tới như lửa hừng Thiêu kiết sử lớn nhỏ.

(TK Thích Minh Châu)

A monk who delights in heedfulness and views heedlessness with fear. Advances like a fire, Burning the fetters both

small and great.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 31 with reference to a certain *bhikkhu*.

A certain *bhikkhu*, after obtaining a subject of meditation from the Buddha, went to the forest to meditate. Although he tried hard he made very little progress in his meditation practice. As a result, he became very depressed and frustrated. So, with (*) the thought of getting further specific instructions from the Buddha, he set out for the Jetavana monastery. On his way, he came across a big, blazing fire. He ran up to the top of a mountain and observed the fire from there. As the fire spread, it suddenly occurred to him that just as the fire burnt up everything,

so also **Magga Insight** will burn up all **fetters** of life, big and small.

Meanwhile, from the Gandhakuti hall in the Jetavane monastery, the Buddha was aware of what the bhikkhu was thingking. So, he **transmitted his radiance** and appeared to the bhikkhu and spoke to him. "My son," he said. "you are on the right line of thought; keep it up. All beings must burn up all fetters of life with Magga Insight."

Then the Buddha spoke in verse as above.

At the end of the discourse that *bhikkhu* attained Arahatship then and there.

• Vocabulary

1. to advance	[əd'vans]	bước tới trước		
2. to come across sb /sth		tình cờ gặp hay thấy ai		
3. a big, blazing fire		một đám cháy lớn		
4. Magga Insight		Tri kiến Đạo		
5. fetter (n)	['fetə]	kiết sử, triền phược		
6. to transmit (his) radiance	,	phóng hào quang		
= to send forth (his) radiance				
7. on the right line of thoug	ht	Right thought		
		Chánh Tư duy		

(*) the thought of getting further specific instructions from the Buddha – $v\acute{o}i\ \acute{y}\ nghĩ\ xin\ Dức\ Phật\ giải\ thích\ thêm\ về đề mục.$

NOTE

(1) A fully ordained disciple of the Buddha is called a Bhikkhu. "Mendicant monk" may be suggested as the closest equivalent for "Bhikkhu". He has no vow for life, but he is

bound by his rules which he takes of his own accord. If he is unable to live the Holy Life, he can **discard the robe at any time.**

Bhikkhu là một đệ tử của Đức Phật đã thọ lễ xuất gia (Cụ túc giới). 'Nhà sư khất thực' có thể là danh từ gần nhất với từ 'bhikkhu'. Vị bhikkhu không bị ràng buột sống suốt đời như vậy nhưng phải ghép mình vào giới luật mà chính vị này đã tự nguyện gìn giữ. Khi không thể sống cuộc đời Phạm hạnh, thì vị này có thể hoàn tục bất luận lúc nào.

(2) Saṃyojana- lit., that which yokes beings to the ocean of life. There are ten kinds of fetters – namely,

Saṃyojana – thằng thúc, nghĩa đen là sợi dây dẫn dắt chúng sanh quanh quần trong đại dương luân hồi. Có mười kiết sử (sợi dây trói buộc) là:

1	self-illusion	[i'lu:zən]	sakkāyadiṭṭhi ảo kiến về tự ngã
2	doubts	[daubts]	vikicchā / hoài nghi
3	rites and	[raits ənd	sīlabbataparāmāsa
	ceremonies	'seriməni]	giới cấm thủ
4	sense desires	[sens dizaiəz]	kāmarāga /tham dục
5	hatred	['heitrid]	paṭigha / sân hận
6	attachment to		rūparāga / luyến ái
	the Form of		trong cõi Sắc giới
	Realms		
7	attachment to		arūparāga / luyến ái
	the Formless		trong cõi Vô sắc giới

	Realms		
8	conceit	[kən'si:t]	māna / ngã mạn
9	restlessness	['restlisnis]	uddhacca / phóng dật
10	ignorance	[ig'norəns]	avijjā / vô minh

The first five (1, 2, 3, 4 & 5), pertaining to This Shore (*orambhāgiya*) are regarded as small. The rest, pertaining to the Further Shore (*uddahambhāgiya*) as great.

Năm dây trói buộc đầu tiên có liên quan đến Bờ này được xem là nhỏ. Năm kiết sử còn lại liên quan đến Bờ kia là lớn.

The three (6, 7 & 8) are eradicated on attaining the first stage of Sainthood (*Sotāpatti*).

Ba kiết sử (6, 7 &8) bị tận diệt khi đắc quả Tu-đà-hườn (Thánh quả Nhập lưu)

The next two (9 & 10) are attenuated on attaining the second stage of Sainthood (*Sakadāgāmi*).

Hai kiết sử kế (9 & 10) giảm bớt khi đắc quả Tư-đà-hàm (Thánh quả Nhất Lai)

They (9 & 10) are destroyed on attaining the third stage of Sainthood (*Anāgāmi*)

Hai kiết sử này (9&10) bị tận diệt khi đắc quả A-na-hàm (Thánh quả Bất Lai)

The last five (6, 7, 8, 9 &10) are eradicated on attaining the fourth stage of Sainthood (**Arahatta**).

Khi đắc Thánh quả A-la- hán thì tận diệt cả năm kiết sử cuối.

The Story of Thera Nigamavāsitissa (Nigamavāsitissattheravatthu)

 appamādarato bhikkhu pamāde bhayadassivā abhabbo parihānāya (1) nibbānasseva santike //

Vui thích không phóng dật

Tỷ kheo sợ phóng dật Không thể bị thối đọa Nhất định gần Niết bàn. A monk who delights in heedfulness and views heedlessness with fear, Is not liable to fall away, but is nigh even unto Nibbāna.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 32 with reference to Thera Nigamavāsitissa.

Nigamavāsitissa was born and brought up in a small market town near Sāvatthi. After becoming a bhikkhu, he lived a very simple life, with **very few wants**. For alms-food, he used to go to the village where his relatives were staying and took whatever was offered to him. He kept away from big occasions. Even when Anāthapiṇḍika and King Pasenadi of Kosala **made offerings on a grand scale**, the thera did not go.

Some bhikkhus then started talking about the thera that he **kept close to** his relatives and that he did not care to go even when people like Anāthapindika and King Pasenadi were making

offerings on a grand scale, etc. When the Buddha was told about this, he sent for the Thera and asked him. The thera respectfully explained to the Buddha that it was true he frequently went to his village, but it was only to get alms-food, that when he had received enough food, he did not go any further, and that he never cared whether the food was delicious or not. Whereupon, instead of blaming him, the Buddha **praised him for his conduct** in the presence of the other *bhikkhus*. He also told them that **to live contentedly with only a few wants** is **in conformity with** the practice of the Buddha and **the Noble Ones (Ariyas)**, and that all *bhikkhus* should, indeed, be like Thera Tissa from the small market town. In this connection, he further related the story of the king of the parrots.

Once upon a time, the king of the parrots lived in a grove of fig trees on the banks of the Ganges river, with a large number of his followers. When the fruits were eaten, all the parrots left the grove, except the parrot king, who was well contented with whatever was left in the tree where he dwelt, be it shoot or leaf or bark. Sakka, knowing this and wanting to test the virtue of the parrot king, withered up the tree by his supernormal power. Then, assuming the form of geese, Sakka and his queen, Sujāta, came to where the parrot king was and asked him why he did not leave the old withered tree as the others had done and why he did not go to other trees which were still bearing fruits. The parrot king replied, "Because of a feeling of gratitude towards the tree I did not leave and (1) as long as I could get just enough food to sustain myself I shall not forsake it. It would be ungrateful for me to desert this tree even though it be inanimated."

Much impressed by this reply, Sakka revealed himself. He took water from the Ganges and poured it over the withered fig tree and instantly, it was **rejuvenated**; it stood with branches lush and green, and fully decked with fruits. Thus, (2) the wise even as animals are not greedy; they are contented with whatever is available.

The parrot king in the story was the Buddha himself; Sakka was Anuruddha.

Then the Buddha spoke in verse as above.

At the end of the discourse Thera Tissa attained Arahatship.

• Vocabulary

1	liable (a)	['laiəbl]	có lẽ, chịu trách nhiệm
2	to fall away		rơi xuống, thoái đọa
3	nigh (adv)	(từ cổ)	close, near, gần, cận
4	very few wants		only a few wants
			thiểu dục
5	to live contentedly		sống hài lòng với hạnh
	with only a few		thiểu dục (tri túc)
	wants		
6	to make offerings		cúng dường qui mô lớn
	on a grand scale to		
7	to keep close to		luôn thân cận với
8	to praise sb for sb's		tán thán phẩm hạnh
	conduct		(của ai), là chô
9	in conformity with	[kən'fɔ:miti]	phù hợp với
10	the Noble Ones		Ariyas - bậc Thánh
11	once upon a time		ngày xửa ngày xưa
12	the parrot	['pærət]	chim anh vũ
13	the Ganges river		sông Hằng

14	the fig-tree	['fig-tri:]	cây sung, cây vả
15	shoot, leaf or bark	[∫u:t,li:v ba:k]	chồi non, lá hay vỏ cây
16	to wither up	['wiðə]	khô héo
17	inanimate (a)	[i 'nænimət]	vô tri, vô giác
	to sustain	[sə'tein]	duy trì
18	Sakka revealed		Sakka đã hiện hình
	himself		trở lại
19	to be rejuvenated	[ri'dʒu:və -	hồi phục lại (cây xanh
		neitid]	tươi trở lại)

- (1)... as long as I could get just enough food to sustain myself I shall not forsake it. It would be ungrateful for me to desert this tree even though it is inanimate.
- ... miễn là ta có thể kiếm đủ thức ăn để **nuôi sống mình** thì ta sẽ không rời bỏ nó. Thật là **vô ơn** khi bỏ rơi cây dù cây là **vật vô tri.**
- (2)... the wise even as animals are not greedy; they are contented with whatever is available.

... người trí cho dù là (hiện thân) súc sanh cũng không tham lam; họ hài lòng với bất cứ những gì sẵn có (hạnh tri túc hay hạnh thiểu dục)

NOTE

(1) **abhabbo parihānāya : unable to fall away**; here it means, unable to fall away from the practice of Tranquility and Insight Development and the benefits thereof i.e., Magga and Phala

abhabbo parihānāya: do thực hành Thiền Chỉ và thiền Minh sát cộng thêm những lợi lạc của Đạo và Quả nên không thể rơi xuống (khổ cảnh).

Chapter 3

CITTAVAGGA

THE MIND

PHẨM TÂM

11 Verses (33-43) – 9 Stories 11 Bài kệ – 9 Tích truyện

Verses 33 & 34

The Story of Thera Meghiya (Meghiyattheravatthu)

33. phandanam capalam cittam (1) dūrakkham (2) dunnivārayam (3)

ujum karoti (4) medhāvī usukāro va tejanam //

Tâm hoảng hốt giao động Khó hộ trì, khó nhiếp Thoughts, unsteady, fickle, difficult to guard, difficult to control

Người trí làm tâm thẳng Như thơ tên, làm tên.

A wise man makes straight, even as a fletcher his arrow

34. vārijo va thale khitto okamokata ubbhato pariphandat'idam cittam māradheyyam pahātave// (5)

Như cá quăng lên bờ Vất ra ngoài thủy giới Tâm này vùng vẫy mạnh Like a fish thrown up on dry land from his watery home.

These thoughts writhe and quiver in their efforts

Hãy đoạn thế lực Ma. (TK Thích Minh Châu)

to shake off the power of Māra.

Story

While residing on the Cālikā Mountain, the Buddha uttered Verses 33 and 34, with reference to Thera Meghiya.

At that time, Thera Meghiya was attending upon the Buddha. On one occasion, on his return from alms-round, the Thera noticed a pleasant and beautiful mango grove, which he thought was **an idea spot** for meditation. He asked the Buddha's permission to let him go there, but as the Buddha was alone at that time, he was told to wait **for a while** until the arrival of some other bhikkhus. The Thera was **in a hurry** to go and so he repeated his request again and again, until finally the Buddha told him to do as he wished

Thus, Thera Meghiya set out for the mango grove, sat at the foot of a tree and practiced meditation. He stayed there the whole day, but his mind **kept wandering** and he made no progress. He returned in the evening and reported to the Buddha how all the time he was **assailed** by **thoughts associated with** the **senses**, ill will and cruelty (kāma vitakka, byāpāda vitakka and vihimsa vitakka)

So the Buddha told him that as the mind is easily **excitable** and fickle, one should **control one's mind.**

Then the Buddha spoke in verses as above.

At the end of the discourse Thera Meghiya attained Sotāpatti Fruition.

Vocabulary

1	fickle (a)	['fikəl]	changeable, giao động
2	unsteady (a)	[,ʌn'stedi]	hoảng hốt
3	fletcher (n)	['fle t∫ə (r)]	người thơ làm tên

4	to writhe and	[raið kwivə]	vùng vẫy
	quiver		
5	to shake off		rũ bỏ, đoạn tận
6	the power of		thế lực Ma giới (phiền
	Māra		não)
7	an idea spot	[ai'diə spot]	địa điểm lý tưởng
8	for a while (idm)		một lát, một lúc
9	in a hurry (idm)		vội vã
10	to set out		to start, to begin
11	to keep + v.ing		to continue
12	kept wandering		tiếp tục vọng tưởng
13	to assail	[ə'seil]	dồn dập
14	*thoughts		* suy nghĩ về (liên kết)
	associated with		
15	senses (n)		dục lạc
			(kāma vitakka) /dục tầm
16	ill will (n)		sân tầm(byāpāda vitakka)
17	cruelty (n)	['krjuəlti]	hại tầm (vihiṁsa vitakka)
18	excitable (a)	[ik'saitəbl]	dễ bị kích động
19	to control one's		kiểm soát, thu thúc tâm
	mind		

NOTE

(1) **Citta** is derived from the root *cit*, to think. According to Buddhism no distinction is made between mind and consciousness, terms which are used as equivalents for *citta*.

Citta được rút từ (căn) $\sqrt{\text{cit}}$, suy nghĩ. Theo đạo Phật, không có sự khác biệt giữa tâm (mind) và thức (consciousness), chúng được sử dụng như citta.

(2) **dūrakhaṁ**: difficult to keep the mind fixed on single object when meditating.

dūrakham: khó giữ tâm trú vào một đề mục duy nhất khi thiền định.

(3) **dunnivārayam:** difficult to restrain the mind from drifting towards sensual pleasures.

dunnivārayam: khó chế ngự tâm không cuốn theo các dục lac.

(4) **ujum karoti**: straightens

- a. the fetcher straightens the arrow
- b. the wise man trains his sensuous, unruly mind by means of Tranquility and Insight Development Practice (Samatha and Vipassanā) (the Commentary)
- a. người thợ chuốt cho tên thẳng.
- b. người trí dạy dỗ tâm nhạy cảm và khó uốn nắn qua việc thực hành thiền Chỉ và thiền Minh Sát.
- (5) **pahātave** means should be shunned. **pahātave** nghĩa *là phải được lánh xa*.

The Story of a Certain Bhikkhu (Aññatarabhikkhuvatthu)

• dunniggahassa lahuno yatthakāmanipātino (1) cittassa damatho sādhu, cittaṃ dantaṃ sukkhāvahaṃ//

(2)

Khó nắm giữ, khinh động Theo các dục quay cuồng Thoughts are unruly and flighty, and flit and flutter wherever they

list.

Lành thay, điều phục tâm

It is a good thing to tame the thoughts;

Tâm điều, an lạc đến.

tamed thoughts bring happiness.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 35, with reference to a certain bhikkhu.

On one occasion, sixty bhikkhus, after obtaining a **subject of meditation** from the Buddha, went to Mātika village, at the foot of a mountain. There, Mātikamātā, mother of **the village headman**, offered them alms-food; she also built a monastery for them, so that they could stay in the village during the rainy season. One day she asked the group of *bhikkhus* to teach her the practice of meditation. They taught her how to meditate on **the thirty-two**

constituents of the body leading to the awareness of the decay and dissolution of the body. Mātikamātā practiced with diligence and attained the three Maggas and Phalas together with Analytical Insight and mundane supernormal powers, even before the bhikkhus did.

Rising from the bliss of the Magga and the Phala she looked with the **Divine Power of Sight (Dibbacakkhu)** and saw that the *bhikkhus* had not attained any of the Maggas yet. She also learnt that those bhikkhus had enough potentiality for **the attainment of Arahatship** but that they needed proper food. So, she prepared good, choice food for them. With proper food and right effort, the *bhikkhus* developed right concentration and eventually attained Arahantship.

At the end of the rainy season, the *bhikkhus* returned to the Jetavana monastery, where the Buddha was in residence. They reported to the Buddha that all of them were in good health and in comfortable circumstances and that they did not have to worry about food. They also mentioned about Mātikamātā who was aware of their thoughts and prepared and offered them the very food they wished for.

A certain *bhikkhu*, hearing them talking about Mātikamātā, decided that he, too, would go to that village. So, taking a subject of meditation from the Buddha he arrived at the village monastery. There, he found that everything he wished for was sent to him by Mātikamātā, **the lay-devotee.** When he wished her to come, she personally came to the monastery bringing along choice food with her. After taking the food, he asked her **if she knew the thoughts of others**, but she evaded his questions and replied, "People who can read the thoughts of others behave in such and such a way."

Then, the bhikkhu thought, (*) "Should I, like an ordinary worldling, entertain any impure thoughts, she is sure to find out." He therefore got scared of the lay-devotee and decided to return to the Jetavana monastery. He told the Buddha that he could not stay in Mātika village because he was afraid that the lay-devotee might detect impure thoughts in him. The Buddha then asked him to observe just one thing; that is, to control his mind. The Buddha also told the *bhikkhu* to return to Mātika village monastery, and not to think of anything else, but the object of his meditation only. The *bhikkhu* went back. The lay-devotee offered him good food as she had done to others before, so that he might able to practice meditation without worry. Within be a short time, he, too, attained Arahatship.

With reference to this *bhikkhu*, the Buddha spoke in verse as above.

At the end of the discourse, many of those assembled attained Sotāpatti Fruition.

• Vocabulary

1	unruly (a)	[,ʌn'ru:li	phóng túng,
2	flighty (a)	[flait]	phù phiếm
3	flit and flutter (a)	[flit 'flʌtə]	vụt qua và kích động; quay cuồng.
4	to list (v)	[list]	thích, muốn (từ cổ)
5	subject of		đề mục thiền
6	meditation		
7	the village headman		trưởng thôn
8	the thirty-two		32 thể trược của thân
	constituents of the	[kən'stitjuənts]	

	body		
9	the decay and	[di'kei	sự sanh diệt của thân
	dissolution of the	disə'lu:∫n]	và tâm (sắc và danh
	body and mind		pháp)
10	Magga and Phala		Đạo và Quả
11	Analytical Insight	[,ænə'litikəl 'insait]	Tuệ Phân Tích
12	mundane supernormal power	['mʌndein]	thần thông
13	Divine Power of	[di'vain]	Dibbacakhu –
	Sight		thiên nhãn
14	the attainment of		chứng đắc Thánh quả
	Arahantship		A-la-hán
15	the lay devotee	[,devoʊ'ti:]	thiện nam tín nữ
16	if she knew the		liệu bà có tha tâm
	thoughts of others		thông (biết được tâm
			người khác
17	an ordinary	['ɔ:rdənri	kẻ phàm phu
	worldling /	'wə:ldiη]	
	the worlding		
18	impure thought	[im'pjuə θɔ:t]	tâm ý ô nhiễm
19	to get scared of	['skeəd]	bị hoảng sợ

(*) Grammar: Conditional sentences (inversion)

"Should I, like an ordinary worldling, entertain any impure thoughts, she is sure to find out."

→If I should entertain some impure thoughts like an ordinary worldling, she is sure to find out."

NOTE

- (1) **yatthakāma nipātino:** moving about wherever it (mind) please, handing on any sense object without any control.
 - yatthakāma nipātino: tâm di chuyển đến bất cứ nơi nào nó ưa thích, bắt bất cứ cảnh nào khi nó không bị bất cứ sự kiểm soát nào.
- (2) **sukkhāvahaṁ**: brings happiness, fortune, satisfaction etc., and also Maggas, Phalas and Nibbāna (The Commentary)
 - sukkhāvaham: đem lại hạnh phúc, tài sản, sự thỏa mãn v.v.. và cũng chính là Đạo, Quả và Niết bàn. (Chú giải)

The story of a Certain Disgruntled Bhikkhu (Ukkaṇṭhitabhikkhuvatthu)

• sududdasam sunipuṇam yatthakāmanipātinam cittam rakkhetha medhāvī cittam guttam sukhāvaham//

Tâm khó thấy, tế nhị,

Thoughts are exceedingly hard

Theo các dục quay cuồng. Người trí phòng hô tâm, to see, exceedingly subltle, and flit and flutter wherever they list.

A wise man should guard his thoughts;

Tâm hộ, an lạc đến. (TK Thích Minh Châu) guarded thoughts bring

happiness.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 36, with reference to a young **disgruntled** bhikkhu who was the son of a banker.

Once, there lived in Sāvatthi, the son of a banker. This young man asked the *bhikkhu*, who used to come to his house for alms, what he should do **to be liberated from the ills of** life. The *bhikkhu* instructed him to divide his property into three parts; one part to do business with, one part to support the family and one part to give in charity. He did as he was told and again asked what else should be done next. So he was further instructed; first **to**

take refuge in the Three Gems (1) and to observe the five precepts; secondly, to observe the ten precepts; and thirdly, to renounce the world and enter the Buddhist religious Order. The young man complied with all these instructions and became a bhikkhu.

As a *bhikkhu*, he was taught the **Abhidhamma** by one teacher and the **Vinaya** by another. Being taught in this way, he felt that there was too much to be learnt, that the **disciplinary rules** were too strict and too many, so much so that there was not enough freedom even to stretch out one's hands. He thought that it might be better **to return to the life of a householder.** As a result of doubt and discontent, he became unhappy and neglected his duties; he also became **thin and emaciated.** When the Buddha came to know about this, he said to the young bhikkhu, **(2)** "If you can only control your mind, you will have nothing more to control; so **guard your own mind."**

Then the Buddha spoke in verse as above.

Vocabulary

At the end of the discourse, the young *bhikkhu* and many others attained Arahatship.

•	v ocabulal y		
1	disgruntled (a)	[dis'grʌtld]	gắt gỏng, bất mãn
2	Ukkaṇṭhitabhikkhu		Tích vị tỳ kheo bất
	Vatthu		mãn
3	protected mind		tâm được hộ trì
4	to be liberated from	[libə'reitid]	(để)thoát khổ
	the ills of life		
5	refuge (n)	['refju:ʤ]	nơi trú ẩn
6	to take refuge in		qui y Tam Bảo

	the Three Gems	[dʒemz]	
7	to observe the Five precepts	[ə'bzə:v]	thọ trì Ngũ giới
8	to renounce the world	[ri 'nauns]	xuất ly thế gian (xuất gia)
9	to enter the		gia nhập Tăng đoàn
	Buddhist religious	[riʻlidʒəs]	
	Order		
10	Abhidhamma		Vi Diệu Pháp,
			Tạng Luận
11	Vinaya		Tạng Luật
12	disciplinary (a)		thuộc về kỷ luật
	disciplinary rules	[di'siplinəri]	giới luật
13	thin & emaciated	[θin & i'mei∫ieitid]	gầy ốm và hốc hác
14	to guard one's mind		canh giữ tâm
	the life of a		
15	householder		đời sống cư sĩ
16	to return to the life		hoàn tục
	of a householder.		

- (1) **the Three Gems**: the Three Gems are the Buddha, the Dhamma, and the Samgha (i.e., the Buddha, the Teaching of the Buddha, and the Buddhist religious Order)
- (2) "If you can only control your mind, you will have nothing more to control; so **guard** your own mind." "Nếu ông có thể kiểm soát được tâm, ông không phải lo phòng hô cái khác, thế nên hãy hô trì tâm của chính mình."

The story of Thera Samgharakkhita (Samgharakkhitattheravatthu)

dūrangamam ekacaram(1)asarīram guhāsayam (2) ye cittam saññamessanti mokkhanti mārabandhanā//

Chay xa, sống một mình

Thoughts wander afar, wander

alone.

Không thân, ẩn hang sâu Ai điều phục được tâm Thoát khỏi Ma trói buôc.

are bodiless, seek a hiding place. Whoso restrain their thoughts will obtain release from the bond

of Māra

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 37, with reference to the nephew of Thera Samgharakkhita.

Once, there lived in Savatthi, a senior bhikkhu by the name of Samgharakkhita. When his sister gave birth to a son, she **named the child after** the Thera and he came to be known as Samgharakkhita Bhagineyya. The nephew Samgharakkhita, in due course, was admitted into the Order. While the young bhikkhu was staying in a village monastery he was offered two sets of robes, and he intended to offer one to his uncle, the Thera. At the end of the *vassa* he went to his uncle to pay respect to him and offered the robe to the Thera. But, the uncle declined to accept the robe, saying that he had enough. Although he repeated his request, the Thera would not accept. The young *bhikkhu* felt disheartened and thought that since his uncle was so unwilling to share the **requisites** with him, it would be better for him to leave the Order and **live the life of a layman**.

From that point, his mind wandered and a train of thoughts followed. He thought that after leaving the Order he would sell the robe and buy a she-goat; that she-goat would breed quickly and soon he would make enough money to enable him to marry; his wife would give birth to a son. He would take his wife and child in a small cart to visit his uncle at the monastery. On the way, he would say that he would carry the child; she would tell him to drive the cart and not to bother about the child. He would insist and grab the child from her; between them the child would drop on the cart-track and the wheel would pass over the child. He would get so furious with his wife that he would strike her with the goading-stick.

At that time he was fanning the thera with a palmyrafan and he absent-mindedly struck the head of the thera with the fan. The thera, knowing the thoughts of the young bhikkhu, said, 'You were unable to beat your wife; why have you beaten an old bhikkhu?' Young Samgharakkhita was very much surprised and embarrassed at the words of the old bhikkhu; he also became extremely frightened. So he fled. Young bhikkhus and novices of the monastery chased him and finally took him to the presence of the Buddha.

When told about the whole **episode**, the Buddha said that (*) the mind has the ability to think of an object even thought it

might be far away, and that one should strive hard for liberation from the bondage of passion, ill will and ignorance.

Then the Buddha spoke in verse as above

At the end of the discourse the young bhikkhu attained *Sotāpatti* Fruition.

• Vocabulary

1	whoso (pron.)	['hu:səʊ]	whoever, bất cứ ai
			(chữ cổ)
2	to release from	[riʻli:z]	thoát khỏi
3	the bond of Māra	[bo:nd]	sự trói buộc của Thiên
			ma (dục lạc)
4	senior bhikkhu	['si:niə]	tỷ kheo cao hạ
			(Trưởng lão)
5	to name (the child)		đặt tên (con) theo (tên
	after (the Thera)		vị Trưởng lão)
6	in due course		đến đúng thời điểm
			(tuổi trưởng thành)
7	set of robes	[rəʊb]	bộ y
8	disheartened (a)	[dis'ha:tnd]	chán nản
9	to live the life of		đời sống cư sĩ (hoàn
	layman		tục)
10	episode (n)	['episoud]	tình tiết
11	a palmyra fan	[pæl'mairə	chiếc quạt lá bối
		fæn]	
12	absent-mindedly (a)	[əb'sent	lãng trí
		'maididli]	
	his mind wandered		tâm ông lang thang đi

and a train of thoughts followed

theo một chuỗi vọng tưởng.

(*) the mind has ability to think of a pleasant object even thought it might be far away, and that one should **strive hard** for liberation from the bondage of passion, ill will and ignorance.

Tâm (phàm) hay chạy theo cảnh mà nó vừa lòng cho dù nó đi thật xa; hãy **tinh tấn** thoát khỏi ràng buộc của tham, sân và si.

NOTE

(1) **ekacaram:** walking alone, moves about alone. It means conceiving one thought at a time, i.e., this one thought arises only when another ceases. Because no **two thought moments** arise at a particular time.

ekacaram: đơn độc, đi một mình. Nghĩa là tư tưởng chỉ xuất hiện một lần, tức là tư tưởng này chỉ khởi lên khi nào tư tưởng khác mất đi. Vì không có hai sát na tư tưởng xuất hiện cùng một lúc.

(2) **guhāsayam**: lit, lying or sleeping in a cave; mind lies and arises continually in **the cave of the heart** (*hadayavatthu*), the seat of consciousness.

guhāsayam: theo nghĩa đen, nằm hay ngủ trong hang động, tâm có mặt và khởi sanh liên tục **trong sắc ý vật** (**hadayavatthu-** chỗ nương của thức).

Verses 38 & 39

The story of Thera Cittahattha (Cittahatthattheravatthu)

38. anavaţţhitacittassa saddhammam avijānato pariplavapasādassa paññā na paripūrati //

Ai tâm không an trú He whose heart abides not

steadfast,

Không biết chân diệu He who knows not the Good

pháp Law,

Tịnh tín bị rúng động He whose faith flounders about,

Trí tuệ không viên Such a man lacks perfect

thành. wisdom.

39. anavassutacittassa ananvāhatacetaso puññapāpapahīnassa (1) n'atthi jāgarato (2) bhayam//

Tâm không đầy tràn dục He whose heart is unwetted by

the rain of lust,

Tâm không (hận) công He whose heart is unsigned by

phá the fire of ill-will,

Đoạn tuyệt mọi thiện ác He whose has renounced both

good and evil,

Kẻ tỉnh không sợ hãi. He who is vigilant, such a man

(TK Thích Minh Châu) has nothing to fear.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 38 and 39, with reference to Thera Cittahatha.

A man from Sāvatthi, after looking for his lost ox in the forest, felt very hungry and went to a village monastery, where he was given the remains of the morning meal. While taking his food, it occurred to him that even though he worked hard every day he could not get such good food and that it might be a good idea to become a bhikkhu. So he asked the bhikkhus to admit him into the Order. At the monastery, he performed the duties of a bhikkhu and as there was plenty of food he soon gained weight. After some time, he got weary of going round for alms-food and returned to the life of a lay man. A few days later, he felt that life at home was too strenuous and he went back to the monastery to be admitted as a bhikkhu for a second time. For a second time, he left the Order and returned to home-life. Again, he went back to the monastery for a third time and left it. This shuttling process went on for six times, and because he acted only according to his whims he was known as Thera Cittahattha

While he was going back and forth between his home and the monastery, his wife became pregnant. One day, during his last stay at home, he happened to enter the bedroom while his wife was asleep. She was almost naked as the clothes she was wearing had partially fallen off. She was also snoring loudly through her nose and mouth and saliva was trickling down her mouth. Thus, with her mouth open and her bloated stomach, she looked just like a corpse. Seeing her thus, he instantly came to perceive the impermanent and unpleasant nature of the body, and he reflected, "I have been a bhikkhu for several times and it is only

because of this woman that I have not been able to remain as a *bhikkhu*." Hence, taking the yellow robe with him he left his home for the monastery for the seventh time. As he went along he repeated the words "impermanence" and "unpleasantness" (*anicca* and *dukkha*) and thus attained *Sotāpatti* Fruition on the way to the monastery.

On arrival at the monastery he asked the bhikkhus to admit him into the Order. They refused and said, "We cannot admit you as a bhikkhu. You have been shaving your head so often that your head is like a whetting stone." Still, he entreated them to admit him into the Order just once more and they complied. Within a few days, the *bhikkhu* Cittahattha attained arahatship together with Analytical Insight. Other bhikkhus, seeing him staying on for a long time in the monastery, were surprised and they asked him the reason why. To this, he replied, "I went home when I still had attachment in me, but now that attachment has been cut off." The bhikkhus, not believing him, approached the Buddha and reported the matter. To them, the Buddha said, "Thera Cittahattha was speaking the truth; he shifted between home and monastery before because at that time, his mind was not steadfast and he did not understand the Dhamma. But at this moment, Thera Cittahattha is already an arahat; he has discarded both good and evil."

Then the Buddha spoke in verses as above.

Vocabulary

The Good Law The true Dhamma
 Chân Diệu Pháp
 faith (flounder [feiθ 'flaundə] niềm tin rúng động

	about)		
3	to get weary of	['wiəri]	mệt mỏi vì đi khất
	going round for		thực
	alms-food		
4	trenuous (a)	['trenjuəs]	rough, hard ; <i>vất vả</i>
5	shuttle (n)	['ʃʌtl]	con thoi
6	shuttling process	['ʃʌtliη	quá trình qua lại như
		prə'ses]	thoi đưa
7	whim (n)	[wim]	tính cách bất thường
8	to go back and		qua lại / đi đi lại lại
	forth/ to shift		giữa A và B
	between A and B		
9	bloated stomach	['bləʊtid]	bụng trương phình
	like a corpse	'stʌmək kɔ:ps]	giống như xác chết
10	impermanent (a)	[im'pə:mənənt]	anicca; vô thường
11	unpleasant (a)	[nn'pleznt]	dukkha; bất toại
12	the impermanent &		bản chất vô thường
	unpleasant nature		và bất toại của thân.
	of the body		
13	a whetting stone	[wetin stoun]	đá mài dao
	his mind was not		tâm bất định
	steadfast	['stedfast]	
14	to entreat	[in 'tri:t]	to implore; to beg /
			khẩn khoản
15	He has discard both	[di,ska:d]	Vị ấy đã dứt cả
	good and evil		phước lẫn tội

NOTE

(1) **puññapāpapahīnassa:** one who **has gone beyond** both good and evil: i.e., an Arahat. Whatever actions he does, an Arahat does not commit any morally good or morally bad volition action (*kiriya*); all his actions are non-kamma producing. Understanding things as they truly are, he has finally **shattered the cosmic chain** of cause and effect.

puññapāpapahīnassa: người vượt khỏi thiện và ác tức là vị A-la-hán. Vị A-la-hán làm bất cứ hành động nào đều không tạo nghiệp (tâm Duy tác). Do nhận được thực tướng của vạn pháp, Ngài cuối cùng đã phá tan xiềng xích của vòng luân hồi nhân quả.

(2) **Jāgarato:** one who is **awake or vigilant**, i.e., an Arahat. Whether awake or asleep, an Arahat is regarded as vigilant as **the moral qualities**, viz., faith, diligence, mindfulness, concentration and wisdom, are ever present in him.

Jāgarato: người tỉnh thức, là vị A-la-hán. Dù thức hay ngủ, vị A-la-hán đều đang giác tỉnh với **các phẩm chất đạo đức**: Tín, Tấn, Niệm, Định và Tuệ.

The story of Five Hundred Bhikkhus (Pañcasatabhikkhu vatthu)

 kumbhūpamam kāyam imam viditvā nagarūpamam cittam idam thapetvā yodhetha māram paññāvudhena jitañ ca rakkhe anivesano siyā //(1)

Biết thân như đồ gốm Realizing that this body is

fragile as a jar,

Trú tâm như thành trì establishing these thoughts as

firm as a city.

Chống Ma với gươm One should attack Māra with

trí the weapon of wisdom;

Giữ chiến thắng không one should stand guard over

tham. Māra when he is defeated; one

(TK Thich Minh Châu) should never rest.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 40, with reference to five hundred bhikkhus.

Five hundred *bhikkhus* from Sāvatthi, after obtaining a subject of meditation from the Buddha, travelled for a distance of one hundred **yojanas** away from Sāvatthi and came to a large forest grove, a suitable place for meditation practice. **The**

guardian spirits of the trees dwelling in that forest thought that if those bhikkhus were staying the forest it would not be proper for them to live with their families in the trees. So they descended from the trees, thinking that the *bhikkhus* would stop there only for one night. But the bhikkhus were still there at the end of a fortnight; then it occurred to them that the bhikkhus might be staying there till the end of the vassa. In that case, they and their families would have to be living on the ground for a long time. So, they decided to frighten away the bhikkhus, by making ghostly sounds and frightful apparitions. They showed up with bodies without heads, and with heads without bodies, etc. The bhikkhus were very upset and left the place and returned to the Buddha, to whom they related everything. On hearing their account, the Buddha told them that this had happened because previously they went without any weapon and that they should go back there armed with a suitable weapon. So saying, the Buddha taught them the entire *Metta Sutta* (discourse on Loving-Kindness) beginning with the following stanza:

Karaṇiyamattha kusalena Yanta santaṁ padaṁ abhisamecca Sakko ujū ca suhujū ca Suvaco c'assa mudu anatimānī.

[These above stanza may be translated as follows:

He who is skilled in (acquiring) what is good and beneficial, (mundane as well as supra-mundane), aspiring to attain Perfect Peace (*Nibbāna*) should act (thus): (*) **He should be efficient, upright, perfectly upright, compliant, gentle and free from conceit.**]

The Bhikkhus were instructed to **recite the sutta** from the time they came to **the outskirts of the forest grove** and to enter the monastery reciting the same. The bhikkhus returned to the forest grove and did as they were told. The guardian spirits of the trees receiving loving-kindness from the bhikkhus **reciprocated** by readily welcoming and not harming them. There were no more ghostly sounds and ungainly sights. Thus left in peace, the bhikkhus meditated on the body and came to realize its **fragile** and impermanent nature.

From the Jetavana monastery, the Buddha, by his supernormal power, learned about the progress of the bhikkhus and **sent forth his radiance** making them feel his presence. To them, He said," Bhikkhus, just as you have realized, the body is, indeed, impermanent and fragile like an **earthern jar**."

Then the Buddha spoke in verse as above.

At the end of the discourse, the five hundred bhikkhus attained arahatship.

• Vocabulary

1	Yojana		do tuần, khoảng 12
2	the guardian spirits		dặm
	of the tree		thần cây , thọ thần
3	to descend from	[di'send]	(hạ) xuống đất
4	to frighten away	['fraitn]	gây ra cảm giác lo sợ
5	a fortnight	['fɔ:tnait]	a period of two weeks
6	to make ghostly	['gəʊstli	tạo âm thanh ma quái
	sounds	saund]	
7	frightful	['fraitful	ma quỷ hiện hình đáng
	apparitions	,æpə'ri∫n]	Sợ

8	Metta Sutta			Kinh Tâm từ
	(discourse on			
	Loving- kindness)			
9	to arm	[a:m]		trang bị (vũ khí)
10	to recite the sutta	[ri'sait]		tụng kinh
11	outskirts (n)	['autskə:t	s]	vùng ngoại ô
	the outskirts of the			bìa rừng
	forest grove			
12	to reciprocate	[ri'sipəke	it]	đền đáp lại
13	fragile (a)	['frædʒai	1]	mỏng manh, dễ vỡ
14	to send forth one's			phóng hào quang
	radiance	['reidiəns	;]	
15	an earthen jar	['ə:θən dʒ	ga:]	lọ gốm
16	to meditate on the bo	ody and	quán	thân và nhận ra bản
	come to realize its fr	agile	chất	mỏng manh và vô
	and impermanent na	ture.	thười	ng của thân.

(*) He should be efficient, upright, perfectly upright, compliant, gentle and free from conceit.

Người nên có khả năng, chất phác, ngay thẳng, nhu thuận, hiền hòa và không kiêu mạn.

Karaṇiyamattha kusalena Yanta santaṁ padaṁ abhisamecca Sakko ujū ca suhujū ca Suvaco c'assa mudu anatimānī.

> Người hằng mong thanh tịnh Nên thể hiện pháp lành

Có khả năng chất phác Ngay thẳng và nhu thuận Hiền hòa, không kiêu mạn.

NOTE

(1) **anivesano siyā**: not to be attached; in this context not to be attached to Jhāna ecstasy and serenity through meditation, but to proceed further with Insight mediation practices until the attainment of Arahatship.(The Commentary).

anivesano siyā: không dính mắc; trong nội dung này nghĩa là không dính mắc vào trạng thái hỉ lạc và sự an tịnh của Jhana (thiền)có được nhờ thiền định mà phải tiến xa hơn với sự tu tập Thiền Quán cho đến khi đắc quả A la hán. (Chú giải)

(2) **Māra** means the passions.

The story of Tissa, the Thera with a Stinking Body (Pūtigattatissattheravatthu)

• aciram vat'ayam kāyo paṭhavim adhisessati chuddho apetaviññāno nirattham va kalingaram// (1)

Không bao lâu thân này sẽ nằm dài trên đất, In no long time this body will lie on the ground.

Bị vất bỏ, vô thức,

Despised, with consciousness

departed,

Như khúc cây vô dụng. (TK Thích Minh Châu)

like a useless log.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 41, with reference to Thera Tissa.

After taking a subject of meditation from the Buddha, There Tissa was diligently practicing meditation when he was afflicted with a disease. **Small boils** appeared all over his body and these developed into **big sores**. When these sores burst, his upper and lower robes became **sticky and stained with pus and blood, and his whole body was stinking.** For this reason, he was known as Pūtigattatissa. Tissa the Thera within stinking body.

As the Buddha surveyed the universe with the light of his own intellect, the thera appeared in his vision. He saw the

sorrowful state of the thera, who had been abandoned by his resident pupils on account of his stinking body. At the same time, He also knew that Tissa would soon attain Arahatship. So, the Buddha proceeded to the fire-shed, close to the place where the Thera was staying. There, he boiled some water, and then going to where the Thera was lying down, took hold of **the edge of the couch**. It was then only that the resident pupils gathered round the Thera, and instructed by the Buddha, they carried the Thera to the fire-shed, where he was washed and bathed. While he was being bathed, his upper and lower robes were washed and dried. After the bathe, the Thera became fresh in body and mind and soon developed **one-pointedness of concentration**. Standing at the head of the couch, the Buddha said to him that (*) **this body when devoid of life would be as useless as a log and would be laid on the earth.**

Then the Buddha spoke in verse as above.

At the end of the discourse Thera Tissa attained arahatship together with Analytical Insight, and soon passed away.

Vocabulary

Pūtigattatissatthera		Tích Đại đức Tissa
vatthu		(có) thân hôi hám
pūtigatta		stinking body; thân hôi
		hám
to despise	[dis'paiz]	khinh thường
a small boil	[licd]	mụn nhọt
a big sore	[sɔ:r]	ung nhọt
the upper and lower		y ngoại và y nội
	pūtigatta to despise a small boil a big sore	vatthu pūtigatta to despise [dis'paiz] a small boil [boil] a big sore [so:r]

robes

- 7 sticky & stained (a) ['stiki steind] dính và ô uế 8 pus & blood (n) [pas & blad] mủ và máu 9 the edge of the [edʒəf ðə đầu giường
- 9 the edge of the [edʒəf ðə đâu giường couch kauts]
- 10 one-pointedness of [wʌn Định nhất tâm concentration 'pɔitidnis]
- 11 ...survey the universe with the quán sát thế gian bằng light of his own intellect. tuệ giác
- (*) This body when **devoid of life** would be useless as a log and would be laid on the earth –

 Thân này **không có sự sống** sẽ nằm trên mặt đất giống như khúc gỗ mục mà thôi.

NOTE

(1) **Kalingaram**: a rotten log which cannot be used for any purpose.

Kalingaram: khúc gỗ mục vô dụng

The Story of Nanda, the Herdsman (Nandagopālakavatthu)

 diso (1) disam yamtam kayirā verī vā pana verinam micchāpanihitam cittam pāpiyo nam tato kare //

> Kẻ thù hại kẻ thù Oan gia hại oan gia

Whatever a hater do to a hater, or an enemy to an

enemy,

Không bằng tâm hướng tà Gây ác cho tự thân. (*TK Thích Minh Châu*)

Thoughts attached to falsehood will do a man yet

more harm.

Story

While on a visit to a village in the kingdom of Kosala, the Buddha uttered Verse 42, with reference to Nanda, the **herdsman**.

Nanda was a herdsman who looked after the cows of Anāthapiṇḍika. Although only a herdsman, he had **some means of his own**. Occasionally, he would go to the house of Anāthapiṇḍika and there he sometimes met the Buddha and listened to his discourses. Nanda requested the Buddha **to pay a visit to** his house. But the Buddha did not go to Nanda's house immediately, saying that it was not yet time.

After some time, while travelling with his followers, the Buddha went off his route to visit Nanda, knowing that **the time was ripe** for Nanda to receive his teaching properly. Nanda respectfully received the Buddha and his followers; he served them milk and milk products and other choice food for seven days. On the last day, after hearing the discourse given by the Buddha, Nanda attained *Sotāpatti* Fruition. As the Buddha was leaving that day, Nanda carrying the bowl of the Buddha, followed him for some distance, paid obeisance and turned back to go home.

At that instant, a hunter who was an old enemy of Nanda, shot him down. The *bhikkhu*, who were following the Buddha, saw Nanda lying dead. They reported the matter to the Buddha, saying, "Venerable Sir, because you came here, Nanda who made great offerings to you and accompanied you on your return was killed as he was turning back to go home." To them, the Buddha replied, "*Bhikkhus*, (*) whether I came here or not, there was no escape from death for him, as a wrongly directed mind can do oneself much greater harm than an enemy or a thief can."

Then the Buddha spoke in verse as above.

• Vocabulary

1	Nanda gopālaka		Tích Nanda, người chăn
	Vatthu		bò
2	enemy (n)	['enimi]	kẻ thù, quân địch
3	hater (n)	['heitə]	người căm thù
4	herdsman (n)	['hə:dzmæn]	người chăn gia súc
5	Anāthapiņḍika		Trưởng giả Cấp-cô-độc
6	some means of	[mi:nz]	bản thân giàu có
	his own		

- 7 to pay a visit to s.o
- 8 the time was ripe
- 9 a wrongly directed mind

to visit to s.o cơ duyên đã đến tâm hướng sai lầm / tâm hướng hạ

(*) "Bhikkhus, whether I came here or not, there was no escape from death for him, as a wrongly directed mind can do oneself much greater harm than an enemy or a thief can."

"Này các Tỳ kheo, dù Ta có xuất hiện hay không thì ông ta cũng không thoát khỏi tử thần, vì **tâm lệch lạc sai lầm** làm hại bản thân nhiều hơn so với kẻ thù hay tên trộm."

NOTE

- (1) *diso*: lit., an enemy; a thief in this context (The Commentary)
- (2) According to the Commentary, the mind wrongly set on the tenfold evil path, will cause ruin and destruction not only in this life, but also even in the hundred thousand future existences in Apāya.

Theo Chú giải, tâm hướng hạ theo thập ác sẽ gây nên sự tổn hại và hoại diệt không chỉ trong kiếp hiện tại mà còn trong cả trăm ngàn kiếp tương lai trong Địa ngực.

That is, the mind directed towards **The Tenfold Evil Path** (*akusala*) – namely.

Mười loại tâm bất thiện

1	Killing	[kiliŋ]	Sát sanh
2	Stealing	[sti:liŋ]	Trộm cắp
3	Sexual	['sek∫uəl	Tà hạnh
	misconduct	mis'kəndəkt]	
4	Lying	['laiiŋ]	Nói dối
5	Slandering	['sla:dəriŋ]	Nói lời đâm thọc
6	Harsh speech	[ha:∫spi:tʃ]	Nói lời thô lỗ,
			cộc c à n
7	Vain talk	['vein to:k]	Nói lời phù
			phiếm
8	Covetousness	['kʌvitəsnis]	Tham lam
9	Ill-will	[il wil]	Sân hận
10	False belief	[fɔ:ls bi'li:f]	Tà kiến

The story of Soreyya (Sorevvattheravatthu)

na tam mātā pitā kayirā añne vā pi ca nātikā sammāpaṇihitam cittam seyvaso (*) nam tato kare//

Điều me, cha, bà con Không có thể làm được

Neither mother nor father could do this, nor other relatives besides:

Tâm hướng chánh làm được, Làm được tốt đẹp hơn.

Thoughts well-directed could do this far better

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 43, with reference to Soreyya, the son of a rich man of Soreyya city.

On one occasion, Soreyya accompanied by a friend and some attendants was going out in a luxurious carriage for a bath. At that moment, Thera Mahākaccāyana was adjusting his robes outside the city, as he was going into the city of Soreyya for almsfood. The youth Soreyya, seeing the golden complexion of the Thera, thought, 'How I wish the Thera were my wife, or else that the complexion of my wife were like that of his.' As the wish arose in him, his sex changed and he became a woman. Very

much ashamed, he got down from the carriage and ran away, taking the road to Taxila. His companions missing him, looked for him, but could not find him.

Soreyya, now a woman, offered her **signet ring** to some people going to Taxila, to allow her to go along with them in their carriage. On arrival at Taxila, her companions told a young rich man of Taxila about the lady who came along with them. The young rich man, finding her to be very beautiful and of a suitable age for him, married her. As a result of this marriage two sons were born; there were also two sons from the previous marriage of Sorreyya as a man.

One day, a rich man's son from the city of Soreyya came to Taxila with five hundred carts. Lady-Soreyya recognizing him to be an old friend sent for him. The man from Soreyya city was surprised that he was invited, because he did not know the lady who invited him. He told the lady-Soreyya that he did not know her, and asked her whether she knew him. She answered that she knew him and also enquired after the health of her family and other people in Soreyya city. The man from Soreyya city next told her about the rich man's son who disappeared mysteriously while going out for a bath. Then the lady-Soreyya revealed her identity and related all that had happened about the wrongful thoughts with regard to Thera Mahākaccāyana, about the change of sex, and her marriage to the young rich man of Taxila. The man from the city of Soreyya then advised the lady-Soreyya to ask pardon of the Thera. Thera Mahākaccāyana was accordingly invited to the home of Soreyya and alms-food was offered to him. After the meal, the lady-Soreyya was brought to the presence of the Thera, and the man from Soreyya told the Thera that the lady was at one

time the son of a rich man from Soreyya city. He then explained to the Thera how Soreyya was **turned into** a female **on account of** his wrongful thoughts towards the respected Thera. Lady-Soreyya then respectfully asked pardon of Thera Mahākaccāyana. The Thera then said, "Get up, I forgive you." As soon as these words were spoken, the woman was changed back to a man. Soreyya then pondered how within a single existence and with a single body he had undergone change of sex and how sons were born to him, etc. And feeling **very weary** and **repulsive** of all these things, he decided to leave the household life and joined the Order under the Thera.

After that, he was often asked, "Whom do you love more, the two sons you had as a man or the other two you had as a wife?" To them he would answer that his love for those born of the womb was greater. This question was put to him so often, he felt very much annoyed and ashamed. So he stayed by himself and with diligence, contemplated the decay and dissolution of the body. He soon attained arahatship together with the Analytical Insight. When the old question was next put to him he replied that he had no affection for any one in particular. Other bhikkhu hearing him thought he must be telling a lie. When reported about Soreyya giving a different answer, the Buddha said, "My son is not telling lies, he is speaking the truth. His answer now is different because he has now realized arahatship and so has no more affection for anyone in particular. (*) By his well-directed mind my son has brought about in himself a well-being which neither the father nor the mother can bestow on him."

Then the Buddha spoke in verse as above.

At the end of the discourse many attained Sotāpatti Fruition.

• Vocabulary

1	a rightly applied mind		tâm chân chánh,
	a well- directed mind		tâm hướng thượng
	≠ a wrongly directed		≠ tâm lệch lạc,
	mind		hướng hạ
2	the golden	[gəʊldən	thân sắc (đẹp sáng)
	complexion	kлm'pleksən]	tợ vàng ròng
3	signet ring	['signit riŋ]	nhẫn (xưa có khắc
			dấu ở trên)
4	to send for sb		mời, gọi, thỉnh đến
5	wrongful thought	['ronfl θ o:t]	ý nghĩ sai lầm
6	with regard to		liên quan đến
7	to ask pardon of sb	[a:sk 'pa:dn]	xin sám hối
8	on account of	[ə 'kaunt]	vì , do
9	to turn into		hóa thành
10	a single existence		kiếp sống duy nhất
11	weary & repulsive	['wiəri &	chán ngán
		ri'pʌlsiv]	
12	to stay by himself		sống ẩn dật
13	decay & dissolution	['dikei &	sự sanh diệt
		,disə'lu:∫n]	
14	to bestow on	[bi 'stəʊ]	ban cho
	5 11 11 11		

(*) ...By his **well-directed mind** my son has brought about in himself a well-being which neither the father nor the mother can bestow on him."

... Do **tâm hướng thượng** mà con trai Ta đã mang lại sự nghiệp (Thánh sản) cho mình mà cả cha lẫn mẹ không thể tạo được." (Thánh sản: tài sản bậc Thánh)

NOTE

(*) **seyyaso**: the rightly-directly mind can lead one to the well-being of a man and of a deva and even to the realization of Nibbāna.

seyyaso: tâm hướng thượng có thể đưa chúng sanh đến cõi lành làm người, làm một vị thiên và ngay cả chứng đắc Niết bàn.

That is, the mind directed towards the ten kinds of meritorious deeds (kusala) – namely

Thập Phúc Hành Tông

	* 4	O	
1	Generosity	[,dzenə'rəsiti]	Bố thí
2	Morality	[mə'ræliti]	Trì giới
3	Meditation	[,medi'teisn]	Hành thiền
4	Reverence	['revərəns]	Cung kính (bậc trưởng thượng)
5	Service	['sə:vis]	Phục vụ
6	Transference of merit	['trænsfərəns]	Hồi hướng phước báu
7	Rejoicing in others' merit	[ri'dʒəisiŋ]	Tùy hỷ với phước báu người khác
8	Hearing the doctrine	['dɔktrin]	Thính pháp
9	Expounding the doctrine	[iks'paundiŋ]	Truyền bá giáo pháp
10	Straightening one's right view	['streightnin]	Củng cố chánh kiến.

Chapter 4

PUPPHAVAGGA

THE FLOWERS

PHẨM HOA

16 Verses (44-59) – 12 Stories 18 Bài kệ– 12 Tích truyện

Verses 44 & 45

The Story of Five Hundred Bhikkhus (Pañcasatabhikkhuvatthu)

44. ko imam paṭhaviṃ vijessati yamalokam ca (1) imam sadevakam (2) ko dhammapadam sudesitam (3) kusalo puppham'iva pacessati //

Ai chinh phục đất này Who shall overcome this earth, Dạ ma, Thiên giới này? and this World of Yama, and the

World of the Gods?

Ai khéo giảng Pháp cú Who shall pluck the well-taught Như người khéo hái hoa? Words of Truth, even as a good

man plucks a flower?

45. sekho (4) paṭhaviṃ vijessati yamalokaṃ ca imaṃ sadevakaṃ sekho dhammapadaṃ sudesitaṃ kusalo puppham'iva pacessati //

Hữu học chinh phục đất The disciple shall overcome this Dạ ma, Thiên giới này earth, and this World of Yama,

and the World of the Gods.

Hữu học giảng Pháp cú The disciple shall pluck the well-Như người khéo hái hoa. taught Words of Truth, even as a

(TK Thích Minh Châu) good man plucks a flower.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 44 and 45, with reference to five hundred bhikkhus.

Five hundred bhikkhus, after accompanying the Bhuddha to a village, returned to the Jetavana monastery. In the evening, while the bhikkhus were talking about the trip, especially the condition of the land, whether it was level or hilly, or whether the soil was clayey or sandy, red or black, etc., the Buddha came to them. Knowing the subject of their talk, he said to them, (*) "Bhikkhus, the earth you are talking about is external to the body; it is better, indeed, to examine your own body and make preparations (for meditation practice)."

The Buddha then spoke in verses as above.

At the end of the discourse those five hundred bhikkhus attained Arahatship.

• Vocabulary

1	to pluck	[plʌk]	hái, giảng
2	the well-taught	[pri:tʃt]	the well preached
	Words of Truth	['stænzə]	khéo thuyết giảng Pháp
3	the condition of the land	[kən'di∫n əf ðə lænd]	địa chất, địa hình
		-	13 13 1
4	level or hilly	['levl 'hilli]	bằng phẳng hay gập ghềnh
5	the soil was clayey or sandy, red and black		đất lầy lội hay sỏi đá màu đen hay nâu

(*) "Bhikkhus, the earth you are talking about is external to the body; it is better, indeed, to examine your own body and make preparations (for meditation practice)."

"Các Tỳ khưu, địa đại các vị đang nói thuộc về ngoại cảnh (ngoài thân), thật vậy, tốt hơn hãy quán xét bản thân, hãy hoàn bị việc tu tập thiền." (hoàn bị: hoàn thiện và chuẩn bị)

NOTE

- (1) Yamalokañca (yama + loka): By the realm of Yama are meant the four woeful states namely, hell, the animal, the Peta Realm, and the Asura Realm.
 - **Cảnh giới Dạ ma** là bốn đọa xứ **-** địa ngục (niraya), bàng sanh (tiracchānayoni), ngạ quỉ (petaviyasa), A-tu-la (asurakāya)
- (2) **imaṃ sadevakaṃ :** the human plane and the six celestial planes cõi người (manussa), sáu cõi trời Dục giới là Tứ Thiên Vương (catummahārājikā), Đao Lợi (tāvatiṃsā), Dạ Ma (yāmā), Đâu Suất (tusitā), Hóa Lạc thiên (nimmānarati) và Tha Hóa Tự Tại (paranimmitavasavattī).
- (3) **dhammapadaṁ sudesitaṁ:** the well-taught Path Virtue; here it means the thirty- seven Factors Enlightenment (*Bodhipakkhiya Dhamma*). They are:

dhammapadam sudesitam: Con đường Giới đức được khéo thuyết giảng là 37 Phẩm Trợ Đạo:

1 Satipaṭṭhāna Tứ Niệm Xứ

The Four Foundations of [faudei's faudei's faude

Mindfulness

2 Sammappadhāna Tứ Chánh Cần
The Four Supreme Efforts [su:'pri:m 'efət]

3 *Iddhipāda* Tứ Như Ý Túc

The Four Means of [mi:nz əf əkəm'plismənt]

Accomplishment.

4 *Indriya* Ngũ Quyền
The Five Faculties ['fækəlti]
5 *Bala* Ngũ Lực

The Five Forces ['fɔ:rsis]

6 **Bojjhanga** Thất Giác Chi
The Seven Constituents of [kən'stijuənt əf
Enlightenment. in'laitnmənt]

7 *Maggaṅga* Bát Chánh Đạo The Eightfold Path ['eitfəʊld pa:θ]

(4) **Sekkho** / **Sekkha**/ **Ariya Sekkha:** one who practices the Dhamma and has entered the Path, but has not yet become an Arahat

Sekkho / Sekkha/ Ariya Sekkha: bậc Hữu học đang thực hành Pháp, đã bước vào Đạo nhưng chưa trở thành vị A la hán.

The Story of the Bhikkhu who contemplates the Body as a Mirage (Marīcikammaṭṭhānika bhikkhu vatthu)

 phenupamam(1) kayamimam viditva marīcidhammam (2) abhisambudhano chetvana mārassa papupphakani (3) adassanam maccurājassa gacche //

Biết thân như bọt nước He who knows that this body is

like foam,

Ngộ thân là như huyễn he who clearly comprehends that

it is of the nature of a mirage.

Bẻ tên hoa của Ma Such a man will break the flower-

tipped arrows of Mara and

Vượt tầm mắt Thần chết. will go where the King of Death

(TK Thích Minh Châu) will not see him.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 46, with reference to a certain bhikkhu.

On one occasion, a certain bhikkhu, after taking a subject of meditation from the Buddha, went to the forest. Although he tried hard he made little progress in his meditation; so he decided to go back to the Buddha for further instruction. On his way back he saw a mirage, which, after all, was only an illusive appearance of a sheet of water. At that instant, he came to realize that the body also was insubstantial like a mirage. Thus keeping his mind on the insubstantiality of the body he came to the bank of the river Aciravati. While sitting under a tree close to the river, seeing big froths breaking up, he realized the impermanent nature of the body.

Soon, the Buddha appeared in his vision and said to him, "My son, just as you have realized, (*) this body is impermanent like froth and insubstantial like a mirage."

Then the Buddha spoke in verse as above.

At the end of the discourse the bhikkhu attained Arahatship.

• Vocabulary

1	The bhikkhu who		Vị tỳ khưu quán
	contemplates the body		niệm thân như bào
	as a mirage		ảnh (ảo ảnh)
2	foam (n)	[foum]	bọt nước
3	invisible (a)	[in'vizəbl]	vô hình
4	mirage (n)		ảo ảnh
	illusive appearance	[i'lu:siv	sự xuất hiện mờ ảo
5	a sheet of water	ə'piərəns]	ánh nước
6	froth (n)	$[\theta crl]$	bọt nước
	seeing big froths		thấy nhiều bọt nước
	breaking up		nổi lên rồi tan biến
7	insubstantial (a)	[insəb'stæn∫əl]	không thật
8	insubstantiality (n)	[insəb,stæn∫i'	tính chất hư ảo
		æləti]	
9	the impermanent		bản chất vô thường

nature of the body.

của thân (ngũ uẩn)

(*) this body is impermanent like froth and insubstantial like a mirage.

Thân này vô thường như bọt nước và hư ảo như bào ảnh.

NOTE

(1) **Pheṇūpamaṁ:** like **froth**; it means that body is perishable and impermanent like froth.

Ví như **bọt nước;** xác thân này sanh diệt và vô thường như bọt nước (đầu gành).

- (2) **marīcidhammaṁ:** lit., mirage + nature; nature of a mirage i.e., insubstantial like a mirage.

 Nghĩa là ảo ảnh, tính chất của thân huyễn hoặc như ảo ảnh.
- (3) **mārassa papupphakāni:** flowers or arrows of Māra. These flowers or arrows of Mara represent the *tivaṭṭaṁ* or the three kinds of *vaṭṭaṁ* (rounds), viz., *kamma* vaṭṭaṁ (the round of moral defilements), *kammavaṭṭaṁ* (the round of volitional action) and *vipākavaṭṭaṁ* (the round of effects). According to the Commentary, this chain or round is broken when cut by the sword of *Ariya magga ñāṇa*.

mārassa papupphakāni: những bông hoa hay những mũi tên của Ma vương. Chúng tượng trưng cho ba vòng luân hồi, tức là phiền não luân, nghiệp luân và quả luân. Theo Chú giải, ba chuỗi hay ba luân này chỉ bị cắt đứt bởi thanh gươm của bâc Thánh Kiến Đao.

The Story of Vitatūbha (Vitatūbhavatthu)

• pupphāni h'eva pacinantam byāsattamanasam naram suttam gāmam mahogho'va maccu ādāya gacchati //

Người nhặt các loại hoa Ý đắm say tham nhiễm and is absorbed in pleasure. Bi Thần chết mang đi Như lụt trôi làng ngủ. (TK Thích Minh Châu)

Even while a man is gathering flowers Death comes and carried him off, even as a mighty flood overwhelms a sleeping village.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 47, with reference to Vitatūbha, son of King Pasenadi of Kosala

King Pasenadi of Kosala, wishing to marry into the clan of the Sakvans, sent some emissaries to Kapilavatthu with a request for the hand of one of the Sakyan princesses. Not wishing to offend King Pasenadi, the Sakyan princes replied that they would comply with his request, but instead of a Sakyan princess they sent a very beautiful girl born of King Mahānāma and a slave woman. King Pasenadi made that girl one of his chief queens and subsequently she gave birth to a son. This son was named Vițațūbha. When the prince was sixteen years old, he was sent on a visit to King Mahānāma and the Sakyan princes. There

he was received with some hospitality but all the Sakyan princes who were younger than Viṭaṭūbha had been sent away to a village, so that they would not have **to pay respect to**Viṭaṭūbha. After staying a few days in Kapilavatthu, Viṭaṭūbha and his company left for home. Soon after they left, a slave girl was washing with milk the place where Viṭaṭūbha had sat; she was also cursing him, shouting, "This is the place where that son of a slave woman had sat… "At that moment, a member of Viṭaṭūbha's **entourage** returned to fetch something which he had left at the place and heard what the slave girl said. The slave girl also told him that Viṭaṭūbha's mother, Vāsabhakhattiyā, was the daughter of the slave girl belonging to Mahānāma.

When Viṭaṭūbha was told about the above incident, he became wild with rage and declared that one day he would wipe out the whole clan of the Sakyans. True to his word, when Viṭaṭūbha became king, he marched on the Sakyan clan and massacred them all, with the exception of a few who were with Mahānāma and some others. On their way home, Viṭaṭūbha and his army encamped on the sandbank in the river Aciravatī. As heavy rain fell in the upper parts of the country on that very night, the river swelled and rushed down with great force carrying away Viṭaṭūbha and his army into the ocean.

On hearing about these two tragic incidents, the Buddha explained to the bhikkhus that his relatives, the Sakyan princes, had in one of their previous existences, put poison into the river killing the fish. It was as a result of that particular action that the Sakyan princes had to die en masse. Then, referring to the incident about Viṭaṭūbha and his army, the Buddha said, (*) "As a great flood sweeps away all the villagers in a sleeping village, so

also, Death carries away all **the creatures hankering** after sensual pleasures."

Then the Buddha spoke in verse as above.

•	Vocabulary	
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1	(wish to marry into)		cầu hôn với hoàng
	the clan of the		tộc Thích Ca.
	Sakyans		
2	emissary (n)	['emisəri]	sứ thần, sứ giả
3	a request for the hand		kết thân
4	a slave woman		người nữ nô lệ
5	hospitality (n)	[,hɔspi'tæləti]	lòng hiếu khách
	he was received with		Thái tử được đón
	some hospitality		chào trọng hậu
6	to pay respect to		to pay homage to
7	entourage (n)	[,ontu'ra:ʒ]	những tùy tùng
8	to become wild with	[waild wið	nổi cơn thịnh nộ
	rage	reid3]	
9	to wipe out	[waip aut]	xóa sạch
10	True to sth (idm)		xảy ra như ý muốn
11	True to (his) words		Đúng như lời (của
			ông) nói
12	to march on	[ma:ţ∫]	tiến quân vào
13	to massacre	['mæsəkə]	mở (cuộc) tận sát
14	to encamp	[in'kæmp]	cắm trại
15	the sandbank	['sændbænk]	cồn cát
16	en masse (adv)		toàn thể, gộp lại
17	in the upper parts		vùng thượng nguồn
18	creature (n)	[kri'tʃəz]	sinh vật, người

19 to hanker ['hænkə] ao ước. khao khát hanker after sth khao khát cái gì 20 a result of that kết quả của (ác) particular action nghiệp 21 the river swelled and rushed down nước sông dâng lên và ngập tràn cuốn phăng.. down with great force carrying away ...

(*) "As a great flood sweeps away all the villagers in a sleeping village, so also, Death carries away all the creatures hankering after sensual pleasures."

[&]quot;Như **dòng nước lũ** ngập trôi cả xóm làng đang mê ngủ, cũng vậy, Tử thần bắt tất cả những chúng sanh **đang khát khao** những lac thú."

The Story of Patipūjika Kumārī (Patipūjikakumārī vatthu)

• pupphāni h'eva pacinantam byāsattamanasam naram atittam yeva kāmesu antako kurute vasam //

Người nhặt các loại hoa Even while a man is gathering

flowers,

Ý đắm say, tham nhiễm while his heart is absorbed in

pleasure.

Các duc chưa thỏa mãn Even before he has satisfied his

desires,

Đã bị chết chinh phục. death overpowers him.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 48, with reference to Patipūjika Kumārī.

Patipūjika Kumārī was a lady from Sāvatthi. She married at the age of sixteen and had four sons. She was a virtuous as well as a generous lady, who loved **to make offerings of food and other requisites to** the bhikkhus. She would often go to the monastery and clean up **the premises**, fill the pots and jars with water and perform other services. Patipūjika also possessed **Jātissara** Knowledge through which she remembered that in her previous existence she was one of the numerous wives of Malābhārī, **in the**

deva world of Tāvatimsa. She also remembered that she had passed away from there when all of them were out in the garden enjoying themselves, plucking and picking flowers. So, every time she made offerings to the bhikkhus or performed any other meritorious act, she would pray that she might be reborn in the Tāvatimsa realm as a wife of Malābhārī, her previous husband.

One day, Patipūjika fell ill and passed away that same evening. As she had so **ardently** wished, she was reborn in Tāvatimsa deva world as a wife of Malābhārī. As one hundred years in the human world is equivalent to just one day in Tāvatimsa world, Malābhārī and his other wives were still in the garden enjoying themselves and Patipūjika was barely missed by them. So, when she rejoined them, Malābhārī asked her where she had been the whole morning. She then told him about her passing away from Tāvatimsa, her rebirth in the human world, her marriage to a man and also about how she had given birth to four sons, her passing away from there and finally her return to Tāvatimsa.

When the bhikkhus learned about the death of Patipūjika, they were stricken with grief. They went to the Buddha and reported that Patipūjika, who was offering alms-food to them early in the morning, had passed away in the evening. To them the Buddha replied that (*) the life of beings was very brief; and that before they could hardly be satiated in their sensual pleasures, they were overpowered by Death.

Then the Buddha spoke in verse as above.

• Vocabulary

1 to make offerings

	of food and other		và các vật dụng khác
_	requisites to		đến
2	premise (n)	['premis]	site, place
3	Jātissara		Trí nhớ được tiền kiếp
	Knowledge		(Túc mạng minh)
4	in the deva world		Cõi Đao Lợi
	of Tāvatimsa /		
	Tāvatimsa realm		
5	ardently (adv)	['a:dəntli]	sôi nổi, mãnh liệt
6	to be stricken with	['strikən]	bị tác động mạnh bởi
	/ by		
	they were stricken		họ phát sinh kinh cảm
	with grief		
7	to satiate	['seisieit]	satisfy /thỏa mãn
8	to overpower	[,ouvə'pauər]	áp đảo, chế ngự

(*)... the life of beings was **very brief**; and that before they could hardly be satiated in their sensual pleasures, they were **overpowered by Death.**

... đời sống chúng sanh **rất ngắn ngủi,** trước khi họ thỏa mãn được những dục lạc (ngũ trần) thì đã bị **tử thần áp đảo** (rơi vào tay Thần chết).

The Story of Kosiya, the Miserly Rich Man (Maccharivakosivasetthi Vatthu)

yathāpi bhamaro puppham vanngandham ahethayam paleti rasam ādāya evam gāme munī care //

Không hai sắc và hương

Như ong đến với hoa Even as a bee, without injuring a flower, or the color, or the scent thereof.

Che chở hoa, lấy nhuy Bậc Thánh đi vào làng.

Gathers the honey, and then flies away, even so should a sage go about a village.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 49, with reference to the Chief Disciple Mahā Moggallāna and the miserly rich man, Kosiya.

In the village of Sakkāra, near Rājagaha, there lived a miserly rich man by the name of Kosiya, who was very reluctant to give away even the tiniest part of anything belonging to him. One day, to avoid sharing with others, the rich man and his wife were making some pancakes in the uppermost storey of their house, where no one would see them.

Early in the morning, on that day, the Buddha through his supernormal power, saw the rich man and his wife in his vision, and knew that both of them would soon attain Sotapatti Fruition. So he sent his Chief Disciple Mahā Moggallāna to the house of the rich man, with instructions to bring the couple to the Jetavana monastery in time for the midday meal. The Chief Disciple, by supernormal power reached Kosiya's house in an instant and stood at the window. The rich man saw him and asked him to leave; the Venerable Mahā Moggallāna just stood there without saying anything. In the end, Kosiya said to his wife, "Make a very small pancake and give it to the bhikkhu." So she took just a little amount of dough and put it in the pan, and the cake filled up the whole pan. Kosiya thought his wife must have put in too much, so he took just a pinch of dough and put it into the pan, his pancake also swelled into a big one. It so happened that however little dough they might put in, they were unable to make small pancakes. At last, Kosiya asked his wife to offer one from the basket to the bhikkhu. When she tried to take out one from the basket it would not come off because all the pancakes were sticking together and could not be separated. By this time Kosiya had lost all appetite for pancakes and offered the whole basket of pancakes to Mahā Moggallāna. The Chief Disciple then delivered a discourse on charity to the rich man and his wife. He also told the couple about how the Buddha was waiting with five hundred bhikkhus at the Jetavana monastery in Sāvatthi, forty-five yojanas away from Rājagaha. Mahā Moggallāna, by his supernormal power, then took both Kosiya and his wife together with their basket of pancakes, to the presence of the Buddha. There, they offered the pancakes to the Buddha and the five hundred bhikkhus.

At the end of the meal, the Buddha delivered a discourse on charity, and both Kosiya and his wife attained Sotāpatti Fruition.

Next evening, while the bhikkhus were talking in praise of Mahā Moggallāna, the Buddha came to them and said, (*) "Bhikkhus, you should also dwell and act in the village like Mahā Moggallana, receiving the offerings of the villagers without affecting their faith and generosity or their wealth."

Then the Buddha spoke in verse as above.

• Vocabulary

1	<i>Macchariyakosiya</i> Setthivatthu		bỏn xẻn/ Kosiya bá hộ / tích truyện
2	sage (n)	['seidʒ]	vị hiền nhân
3	miserly (a)	['maizəli]	keo kiệt
4	be reluctant to (a)	[ri'lʌktənt]	miễn cưỡng
5	the uppermost storey	['ʌpəməʊst 'stɔ:ri]	tầng cao nhất
6	in an instant	['instant]	trong chốc lát, lập tức
7	a little amount of		một chút xíu bột nhào
	dough	[dəʊ]	
	= a pinch of dough		một chút xiu xíu
8	to swell into		phình lên, nở ra
9	It so happened that (idm)	[swel]	Nó đã xảy ra như vậy
10	to come off		tách ra
11	to deliver a		thuyết về pháp bố thí
	discourse on charity		
12	appetite for sth (n)	['æpitait]	sự thèm ăn, ngon miệng, ham thích

to lose all appetite for

không còn muốn ăn

appetite for reading

ham thích đọc sách

- (1) should a sage walk in a village \rightarrow A sage should walk ...
- (*) "Bhikkhus, you should also dwell and act like Mahā Moggallana, receiving the offerings of the villagers without affecting their faith and generosity or their wealth."
 - "Các Tỳ khưu, hãy sống và xử sự như Tôn giả Mahā Moggallāna, tho nhân sư cúng dường của dân làng mà không làm tổn hại đến đức tin, sự bố thí hay tài sản của họ"

The Story of the Ascetic Pāveyva (Pāveyya Ājivaka Vatthu)

na paresam vilomāni, na paresam katākatam attano va avekkheyya katāni akatāni ca //

Không nên nhìn lỗi người Not the faults of others, not Người làm hay không làm

things done and left undone by

others.

Nên nhìn tư chính mình

Only one's own sins of

commission and

Có làm hay không làm.

omission should one regard.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 50, with reference to the ascetic Pāveyya and a rich lady.

A rich lady of Sāvatthi had adopted Pāveyya, an ascetic, as a son and was looking after his needs. When she heard her neighbors talking in praise of the Buddha she wished very much to invite him to her house to offer him alms-food. So, the Buddha was invited and choice food was offered. (*) As the Buddha was expressing appreciation (anumodanā), Pāveyya, who was in the next room, fumed with rage. He blamed and cursed the lady for venerating the Buddha. The lady heard him cursing and shouting and felt so ashamed that she could not concentrate on what the Buddha was saying. The Buddha told her not to be concerned about those **curses and threats**, but to concentrate only on her own good and bad deeds.

Then the Buddha spoke in verse above.

At the end of the discourse the rich lady attained Sotāpatti Fruition.

• Vocabulary

1	to adopt sb as sth	[ə'dəpt]	nhận ai làm con nuôi
2	(to take) in praise of		ca ngợi
3	(to express)		anumodanā
	appreciation	[ə,pri:ʃi'eiʃn]	tán thán phước báu
4	to fume with rage	[fju:m]	nổi cơn thịnh nộ
5	to blame sb for sth	[bleim]	trách mắng ai điều gì
	to blame sth on sb		đổ thừa điều gì cho ai
6	curse & threat	[kə:s] [θret]	lời nguyền rủa và khích
			bác
7	to venerate	['venəreit]	respect , worship

(*) As the Buddha was expressing appreciation (anumodanā),...

Trong khi Đức Phật đang giảng dạy về việc tán thán phước báu, ...

Verses 51 & 52

The Story of Chattapāṇi, a Lay Disciple (Chattapāṇi upāsakavatthu)

51. yathāpi ruciram puppham vaņņavantam agandhakam evam subhāsitā vācā aphalā hoti akubbato //

Như bông hoa tươi đẹp Có sắc nhưng không hương

Like a beautiful flower that possesses color but lacks perfume.

Cũng vậy, lời khéo nói Không làm, không kết quả.

So well-spoken words are fruitless to one who does not

act.

52. yathāpi ruciram puppham vaṇṇavantam sagandhakam evam subhāsitā vācā saphalā hoti sakubbato //

Như bông hoa tươi đẹp Có sắc lại thêm hương Cũng vậy, lời khéo nói Có làm, có kết quả.

(TK Thích Minh Châu)

Like a beautiful flower that possesses color and perfume. So well-spoken words are fruitful to one who acts.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 51 and 52, with reference to the lay disciple Chattapāṇī and the two queens of King Pasenadi of Kosala.

A lay disciple named Chattapāṇī who was an Anāgāmī lived in Sāvatthi. On one occasion, Chattapāṇī was with the Buddha at the Jetavana monastery respectfully and attentively listening to a religious discourse, when King Pasenadi also came to the Buddha. Chattapāṇī did not stand up because he thought that by standing up, it might mean that he was paying respect to the king, but not paying due respect to the Buddha. The king took that as an insult and was very much offended. The Buddha knew exactly how the king was feeling; so he spoke in praise of Chattapāṇī who was well-versed in the Dhamma and had also attained the Anāgāmi Fruition. On hearing this, the king was impressed and favorably inclined towards Chattapāṇī.

When the king next met Chattapāṇī he said, "You are so learned; could you please come to the palace and give lessons on the Dhamma to my two queens?" Chattapāṇī declined but he suggested that the king should **request the Buddha to assign a bhikkhu for this purpose**. So, the king approached the Buddha in connection with this, and the Buddha directed the Venerable Ānanda to go regularly to the palace and teach the Dhamma to queen Mallikā and queen Vāsabhakhattiyā. **After some time**, the Buddha asked the Venerable Ānanda about the progress of the two queens. The Venerable Ānanda answered that although Mallikā was learning the Dhamma seriously, Vāsabhakhattiyā was not **paying proper attention**. On hearing this the Buddha said that (*) the Dhamma could be of benefit only to those who learn it

seriously with due respect and proper attention and then **practice diligently** what was taught.

Then the Buddha spoke in verse as above.

Vocabulary

upāsaka / vatthu		thiện nam / tích truyện
Anāgāmī Fruition		Thánh Quả Tư đà hàm
request the Buddha		thỉnh cầu Đức Phật chỉ
to assign a bhikkhu		định tỳ kheo vì
for		
to be well-versed		thông suốt Giáo pháp
in the Dhamma		
to incline towards /	[in'klai]	hướng về phía
to		
After some time		sau một thời gian
After some times		sau một vài lần
to pay proper	[pei 'propo	chú ý đúng mức
attention	ə'ten∫n]	
to practice	['præktis	thực hành tinh tấn
diligently	'dilidʒəntli]	
	Anāgāmī Fruition request the Buddha to assign a bhikkhu for to be well-versed in the Dhamma to incline towards / to After some time After some times to pay proper attention to practice	Anāgāmī Fruition request the Buddha to assign a bhikkhu for to be well-versed in the Dhamma to incline towards / [in'klai] to After some time After some times to pay proper [pei 'propo attention o'tenʃn] to practice ['præktis

(*) the Dhamma could be of benefit only to those who learn it seriously with due respect and proper attention and then practice diligently what was taught.

Chỉ ai học Pháp bảo một cách nghiêm túc với tất cả sự kính trọng và chăm chỉ, thực hành tinh tấn những gì được dạy dỗ thì sẽ gặt hái được nhiều lợi lạc (phước báu) to lớn.

Verse 53

The Story of Visākhā (Visākhāvatthu)

yathāpi puppharāsimhā kayirā mālāguņe bahū.
 evam jātena maccena kattabbam kusalam bahum//

Như từ một đống hoa Nhiều tràng hoa được kết Cũng vậy, thân sanh tử Làm được nhiều thiện sự. (TK Thích Minh Châu) Even as from the heap of flowers a man may make many garlands, Even so he that is born a mortal man should perform many good deeds.

Story

While residing at the Pubbārāma monastery in Sāvatthi, the Buddha uttered Verse 53, with reference to Visākhā, the famous donor of the Pubbārāma monastery.

Visākhā was the daughter of a rich man of Bhaddiya, named Danañcaya, and his wife Sumanadevi, and the granddaughter of **Meṇḍaka**, one of the five extremely wealthy men of King Bimbisāra's dominions. When Visākhā was seven years old, the Buddha came on a tour to Bhaddiya. On that occasion, the rich man Meṇḍaka took Visākhā and her five hundred companions with him to pay homage to the Buddha. After hearing the discourse given by the Buddha, Visākhā, her grandfather and all her five hundred companions attained Sotāpatti Fruition.

When Visākhā came of age, she married Punnavaddhana, son of Migāra, a fairly rich man from Sāvathi. One day, while Migāra was having his meal, a bhikkhu stopped for alms at his house; but Migāra completely ignored the bhikkhu. Visākhā, seeing this, said to the bhikkhu, "I am sorry, your reverence, my father-in-law only eats leftovers." On hearing this, Migāra flew into a rage and told her to leave his house. But Visākhā said she was not going away, and that she would send for the eight elderly rich men who were sent by her father to accompany her and to advise her. It was for them to decide whether she was guilty or not. When the elders came, Migāra said to them, "While I was having my rice with milk in a golden bowl, Visākhā said that I was taking only dirt and filth. For this offence, I'm sending her away." Thereupon, Visākhā explained as follows: "When I saw my father-in-law completely ignoring the bhikkhu standing for alms-food, I thought to myself that (1) my father-in-law was not doing any meritorious deed in this existence, he was only eating the fruits of his past good deeds. So, I said, "My fatherin-law only eats leftovers." Now Sirs, what do you think, am I guilty?" The elders decided that Visākhā was not guilty. Visākhā then said that she was one who had absolute and unshakable faith in the Teaching of Buddha and so could not stay where the bhikkhus were not welcome; and also, that if she was not given permission to invite the Bhikkhus to the house to offer alms-food and make other offerings, she would leave the house. So permission was granted her to invite the Buddha and his bhikkhus to the house.

The next day, the Buddha and His disciples were invited to the house of Visākhā. When alms-food was about to be offered,

(2) **she sent word to her father-in-law to join her in offering food**; but he did not come. When the meal was over, again she sent a message, this time requesting her father-in-law to join her in hearing the discourse that would soon be given by the Buddha. Her father-in-law felt that he should not refuse for a second time. But his ascetic teachers, the **Nigaṇṭhas**, would not let him go; however, they conceded that he could listen from behind a curtain. After hearing the Buddha's discourse Migāra attained Sotāpatti Fruition. He felt very thankful to the Buddha and also to his daughter-in-law. Being so thankful, he declared that **henceforth** Visākhā would be like a mother to him, and Visākhā came to be known as **Migāramātā**.

Visākhā gave birth to ten sons and ten daughters, and ten sons and ten daughters each were born to everyone of her children and grand-children. Visākhā possessed an immensely valuable gem-encrusted cloak given by her father as a wedding present. One day, Visākhā went to the Jetavana monastery with her entourage. On arrival at the monastery, she found that her bejewelled cloak was too heavy. So, she took it off, wrapped it up in her shawl, and gave it to the maid to hold it and take care of it. The maid absent-mindedly left it at the monastery. It was the custom for the Venerable Ananda to look after the things left by anyone of the lay disciples. Visākhā sent the maid back to the monastery saying, "Go and look for the bejewelled cloak, but if the Venerable Ānanda had already found it and kept it in a place do not bring it back; I donate the bejewelled cloak to the Venerable Ānanda." But the Venerable Ānanda did not accept her donation. So Visākhā decided to sell the bejeweled cloak and donate the sale proceeds. But there was no one who could afford to buy that bejewelled cloak. So Visākhā bought it back for nine crores and one lakh. With this money, she built a monastery on the eastern side of the city; this monastery came to be known as **Pubbārāma**.

After (4) the libation ceremony she called all her family to her and on that night she told them that all her wishes had been fulfilled and that she had nothing more to desire. Then reciting five verses of exultation she went round and round the monastery. Some bhikkhus hearing her, thought she was singing and reported to the Buddha that Visākhā was not like before, and that she was going round and round the monastery, singing, "Could it be that she had gone off her head?" they asked the Buddha. To this question, the Buddha replied, "Today, Visākhā had all her wishes of the past and present existences fulfilled and on account of that sense of achievement, she was feeling elated and contented; Visākhā was just reciting some verses of exultation; she certainly had not gone off her head. Visākhā, throughout her previous existences, had always been a generous donor and an ardent promoter of the Doctrine of successive Buddhas. She was most strongly inclined to do good deeds and had done much good in her previous existences, just as an expert florist makes many garlands from a collection of flowers.

Then the Buddha spoke in verse as above.

Vocabulary

1	the heap of flowers		đống hoa
2	donor (n)		thí chủ
3	to donate sth to sb	[dəv'neit]	give, contribute;

4	The Buddha came on tour to		Đức Phật vân du đến
5	my father-in-law		cha chồng của tôi chỉ
	only eats leftovers	['left'əʊvə(r)]	ăn những vật thực cũ
6	to flew into a rage	[fləʊ	nổi cơn thịnh nộ
	(idm)	intə'reidʒ]	
7	the eight elderly	0.1	tám kỳ lão trưởng giả
	rich men		(trong gia tộc)
8	unshakable faith in		niềm tịnh tín bất động
	the Teaching of the		trong Giáo pháp của
9	Buddha		Đức Phật
	the Niganthas		phái Ni kiền tử
10	henceforth	[hens'fɔ:θ]	từ nay trở đi
11	henceforward (adv)		
12	Migāra <i>mātā</i>		mẹ của Migāra
13	an immensely		chiếc áo khoác đính
	valuable gem-	[dʒem	châu ngọc cực kỳ quý
	encrusted cloak /	in'krʌstid]	giá
	bejeweled cloak	[bi'dʒu:əld]	
14	a wedding present	['wedin 'prezənt]	quà cưới
15	to wrap (cloak) up		gói (chiếc áo) trong
	in her shawl	[ʃɔ:l]	khăn choàng
16	absent-mindedly	[əb'sent 'maindidli]	đãng trí
17	the sale proceeds	[lai'beiʃn	số tiền bán (áo khoác)
18	the libation	'serəməni]	Lễ Rót nước
	ceremony	[,egzʌl'teiʃn]	
19	to recite five verses		đọc lên 5 câu kệ đầy

	of exultation			hoan hỷ
20	she had gone off			…bà mất trí nhớ
	her head			
21	feel elated and	[i'leitid]		cảm thấy phấn khởi
	contented (a)	[kən'tent	tid]	và toại nguyện
22	a generous donor			đại thí chủ
23	one of the five extre	mely n	nột tro	ng năm bậc đại gia phú
	wealthy men of Kin	g /	hữu th	ời vua Bimbisāra (*)
	Bimbisāra's domini	ions.		
24	an ardent promoter o	of the n	nột thí	chủ nhiều đức tin trong
	Doctrine of success	sive (Giáo pl	háp nhiều đời chư Phật
	Buddhas			

an expert florist makes

many garlands from a collection of flowers

25

(*) **Năm vị được gọi là bậc đại gia phú hữu vào thời vua Bimbisāra:** Trưởng giả Meṇḍaka, Joṭika, Jāṭila, Puṇṇaka và Kākavalliyo.

một người thợ thiện nghệ mới kết được nhiều tràng hoa từ

các loai hoa.

- (1) ...my father-in-law was not doing any meritorious deed in this existence, he was only eating the fruits of his past good deeds.
- ... cha chồng của tôi không tạo phước mới trong kiếp này, ông chỉ **ăn quả của nghiệp quá khứ (phước cũ).**

- (2) ...she sent word to her father-in-law to join her in offering food.
 - ... bà thỉnh cha chồng cùng đến sớt bát cúng dường.
- (3) **Pubbārāma** Đông Phương Tự, tịnh xá bà Visākhā cúng dường Đức Phật và Tăng đoàn.
- (4) the libation ceremony Lễ rót nước, theo truyền thống các nước Theravāda, thí chủ rót nước ra một chiếc tách theo lời chúc phúc và sau đó thì đem nước tưới cây.

Verses 54 & 55

The Story of the Question Raised by the Venerable Ānanda (Ānandattherapañhavatthu)

na pupphagandho paţivātameti 54 na candanam tagaramallikā vā satañca ghadho paţivātameti sabbā disā sappuriso (1) pavāti //

Hương các loại hoa thơm The perfume of flowers goes not

against the wind,

Không ngược bay chiều gió Nor that of sandal, nor that of

Tagara or Mallikā flowers;

Nhưng hương người đức But the perfume of the righteous

> goes against the wind; hanh

Ngược gió khắp tung bay

Chỉ có bậc chân nhân To every point a good man

Tỏa khắp mọi phương trời. exhales fragrance.

55. cadanam tagaram vā'pi uppalam atha vassikī etesam gandhajātānam sīlagandho anuttaro //

Hoa chiên đàn, già la Hoa sen, hoa vũ quý

of perfumes,

Whether of sandal or of lotus Giữa những hương hoa ấy Or of Tagara or Vassikī flowers,

Above and beyond all varieties

Giới hương là vô thượng. The perfume of virtue is (TK Thích Minh Châu) preeminent.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 54 and 55, with reference to a question raised by the Venerable Ānanda

While the Venerable Ananda was sitting by himself one evening, the problem relating to scents and perfumes came to his mind and he pondered: "The scent of wood, the scent of flowers, and the scent of roots all spread with the current of wind but not against it. Is there no scent which would spread with the current of wind as well as against it? Is there no scent which would pervade every part of the world?" Without answering the question himself, the Venerable Ananda approached the Buddha and solicited an answer from him. The Buddha said, "Ananda, supposing there is one who takes refuge in the Three Gems (the Buddha, the Dhamma, the Samgha), who observes the five moral precepts, who is generous and not avaricious; such a man is truly virtuous and truly worthy of praise. The reputation of that virtuous one would spread far and wide, and bhikkhus, Brahmins and laymen all alike would speak in praise of him wherever he lives."

Then the Buddha spoke in verses as above.

Vocabulary

1 **Ānanda tthera** pañha vatthu

Tích Đại đức Ānanda vấn đạo

2	preeminent (a)	[pri:'eminənt]	ưu việt, xuất sắc
3	to pervade	[pə'veid]	bay khắp nơi
4	scent and perfume	[sent][pə'fju:m]	mùi và hương thơm
	the scent of wood		hương của lõi cây
	the scent of flowers		hương của hoa
	the scent of roots		hương của rễ cây
5	the current of wind	['kʌrənt]	luồng gió
6	to solicit	[sə'lisit]	to ask for /
			khẩn khoản
7	avaricious (a)	[,ævə'riʃəs]	greedy, tham lam
8	reputation (n)	[,repju'teisn]	danh tiếng
9	a man is truly		một người có giới
	virtuous and truly		đức và xứng đáng
	worthy of praise		được tán thán.
10	The reputation of		Hương người giới
	that virtuous one		đức bay khắp muôn
	would spread far		phương.
	and wide		

(*) **tagara**: a kind of shrub from which a fragrant power is obtained –

tagara: một loại cây mà người ta lấy gỗ để làm bột hương như trầm (trong kinh thường dịch là gỗ già la)

Verse 56

The Story of Thera Mahākassapa (Mahākassapattheravatthu)

• appamatto ayam gandho yāyam tagaracandanī yo ca sīlavatam gandho vāti devesu uttamo //

Ít giá trị hương này Hương già la, chiên đàn Weak is this perfume, this perfume of Tagara and of sandal;

Chỉ hương người đức hạnh Tối thượng tỏa Thiên giới. (TK Thích Minh Châu)

The perfume of the virtuous is the finest that is wafted to the gods.

Story

While residing at the Veluvana monastery in Rājagaha, the Buddha uttered Verse 56, with reference to Thera Mahākassapa.

Arising from *nirodhasamāpatti*, Thera Mahākassapa entered **a poor section** of the city of Rājagaha for alms-food. (1) His intention was to give a poor man an opportunity of gaining great merit as a result of offering alms-food to one who has just come out of *nirodhasamāpatti*. Sakka, king of the devas, wishing to take the opportunity of offering alms-food to Thera Mahākassapa, assumed the form of a poor old weaver and came to Rājagaha with his wife Sujāta in the form of an old woman. Thera Mahākassapa stood at their door; the poor old weaver took

the bowl from the Thera and filled up the bowl with **rice and curry**, and the delicious smell of the curry spread throughout the city. Then it occurred to the Thera that this person must be no **ordinary human being**, and he came to realize that this must be Sakka himself. Sakka admitted that the fact and claimed that he too was poor because he had had no opportunity of offering anything to anyone during the time of the Buddhas. So saying, Sakka and his wife Sujāta left the Thera after paying due respect to him

The Buddha, from his monastery, saw Sakka and Sujāta leaving and told the bhikkhus about Sakka offering alms-food to Thera Mahākassapa. The bhikkhus wondered how Sakka knew that Thera Mahākassapa had just come out of *nirodhasamāpatti*, and that it was **the right and auspicious time** for him to make offerings to the Thera. This questions was put up to the Buddha, and the Buddha answered, **(2)** "Bhikkhus, **the reputation of a virtuous** one as my son, Thera Mahākassapa, spreads far and wide; it reaches even the deva world. On account of his good reputation, Sakka himself has come to offer alms-food to him."

Then the Buddha spoke in verse as above.

Vocabulary

1	to waft	[wa:ft]	thoảng đưa, mang đến
2	to arise from/		xuất khỏi (thiền)
	to come out of		
3	Nirodhasamāpatti		Thiền Diệt Thọ Tưởng
			Định
4	a poor section	[pɔ:r 'sek∫n]	khu những người khốn
			khổ
5	opportunity	[,opə'tju:nəti]	cơ hội

6	to take the		cơ hội để bát cúng
	opportunity of		dường
	offering alms-food		
7	a poor old weaver	['wi:və]	lão thợ dệt nghèo khổ
8	rice & curry	[rais 'kʌri]	com canh
9	ordinary human		kẻ phàm phu
	being		
10	It was the right and		đến thời điểm tốt lành
	auspicious time	[ɔ:s'piʃəs]	
11	the reputation	[,repju:'teisn]	hương thơm của người
	of a virtuous one	['və:tʃu:]	giới đức

- (1) His intention was to give a poor man an opportunity of gaining merit as a result of offering alms-food to one who has just come out of *nirodhasamāpatti*.
 - Ý định của Ngài là tạo cơ hội cho người nghèo khổ có công đức do đặt bát cúng dường đến một vị vừa xuất khỏi Thiền Diệt Thọ Tưởng Định.
- (2) "Bhikkhus, **the reputation of a virtuous** one as my son, Thera *Mahākassapa*, spreads far and wide; it reaches even the deva world. On account of his good reputation, Sakka himself has come to offer alms-food to him."
 - "Các Tỳ kheo, **hương giới đức** của con trai ta, Mahākassapa, tỏa rộng khắp nơi lên cả Thiên giới. Sakka để bát cúng dường đến cho con trai Ta vì mến mộ hương giới đức.

Verse 57

The Story of Thera Godhika (Godhikattheravatthu)

 tesam sampannasilānam appamādavihārinam sammadaññāvimuttānam māro maggam na vindati/

Những ai có giới hạnh An trú không phóng dật Chánh trí, chơn giải thoát

If men are endowed with the virtues, live the life of Heedfulness, Are emancipated through perfect knowledge,

Ác ma không thấy đường. (TK Thích Minh Châu)

Māra can never find the way to them

Story

While residing at the Veluvana monastery, the Buddha uttered Verse 57, with reference to Thera Godhika.

Tranquillity and Insight Development, on a stone slab on the side of Isigili Mountain in Magadha. When he had achieved one-pointedness of the mind (jhāna) he became very ill; that impaired the effectiveness of his practice. In spite of his sickness, he kept on striving hard; but every time he was making some progress he was overcome by sickness. He was thus inflicted for six times. Finally, he made up his mind to overcome all obstacles and attain Arahatship even if he were to die. So, without relaxing he

continued to practice diligently; in the end he decided to give up his life by cutting his throat; **at the point of death** he attained Arahatship.

When Marā learned that Thera Godhika had died, he tried to find out where the Thera was reborn but failed to find him. So, assuming the likeness of a young man, Marā approached the Buddha and enquired where Thera Godhika was. The Buddha replied to him, (*) "It will be of no benefit to you to learn of **the destination of Thera Godhika**; for having been freed of moral defilements he became an Arahat. One like you, Marā, for all your power will not be able to find out where such Arahats go after death."

Then the Buddha spoke in verse as above.

• Vocabulary

•		
virtue (n)	['vətʃuː]	morality, <i>giới hạnh</i>
conscientiousness	[,kənʃi'enʃəsnis]	mindfulness
to imancipate	[i'mæmsipeit]	liberate from
Tranquility,	[træŋʻkwwiləti]	tu tập Thiền Chỉ
Insight	['insait	Thiền Tuệ
Development	di'veləpmənt]	
right knowledge		chánh trí
a stone slab		phiến đá
on the side of		trên sườn núi Isigili
Isigili mountain		
to impair	[im'peə]	weaken, <i>làm yếu</i>
effectiveness (n)	[i'fektivinis]	hiệu quả
that impaired		sa sút pháp (thiền)
the effectiveness		đã chứng
	conscientiousness to imancipate Tranquility, Insight Development right knowledge a stone slab on the side of Isigili mountain to impair effectiveness (n)that impaired	conscientiousness [,kɔnʃi'enʃəsnis] to imancipate [i'mæmsipeit] Tranquility, [træŋ'kwwiləti] Insight ['insait Development di'veləpmənt] right knowledge a stone slab on the side of Isigili mountain to impair [im'peə] effectiveness (n)that impaired

	of his practice		
11	to inflict	[in'flikt]	chịu (sự tổn thương)
12	was inflicted		sáu lần rớt khỏi pháp
	for six times		thiền (đã chứng đắc
13	to made up one's		quyết định
	mind (idm)		
14	at the point of		ngay vào thời điểm tử
	death		

(*) It will be of no benefit to you to learn of **the destination** of Thera Godhika; for having been freed of moral defilements he became an Arahat. One like you, Marā, for all your power will not be able to find out where such Arahats go after death."

Ma vương, người đừng luống công vô ích **tìm chỗ (tái sanh)** của Trưởng lão Godhika vì sau khi đoạn diệt nhiễm ô, Tỷ kheo đã trở thành vị A la hán. Người như mi, Ma vương, với tất cả quyền năng cũng không thể tìm được cảnh giới của một vị A la hán sau khi chết.

Verses 58 & 59

The Story of Garahadinna (Garahadinnavatthu)

58. yathā saṃkāradhānasmim ujjhitasmim mahāpathe padumam tattha jāyetha sucigandham manoramam//

Như giữa đồng rác nhớp As upon a heap of rubbish Quăng bỏ trên đường lớn Chỗ ấy hoa sen nở Thom sạch, đẹp ý người.

cast out on the highway. The lotus will grow, sweetly fragrant, delighting the heart

59. evam samkārabhūtesu (1) andhabhūte puthujjane (2) atirocati paññāya sammāsambuddhasāvako //

Cũng vậy giữa quần sanh Uế nhiễm, mù, phảm tuc Đê tử bậc Chánh giác

Sáng ngời với Tuê tri. (TK Thích Minh Châu)

Even so, among them that are as rubbish, blind folk, unconverted, The disciple of the Supremely Enlightened shines with exceeding glory because of wisdom

While residing at the Jetavana monastery in Rājagaha, the Buddha uttered Verses 58 and 59, with reference to a rich man named Gaharadinna and the miracle of the lotus flowers.

There were two friends named Sirigutta and Garahadinna in Sāvatthi. Sirigutta was a follower of the Buddha and Garahadinna was a follower of the Nigaṇṭhas, the ascetics who were hostile to the Buddhists. At the instance of the Nigaṇṭhas, Garahadinna often said to Sirigutta, "What benefit do you get by following the Buddha? Come, be a follower of my teachers." Having been told that many times, Sirigutta said to Garahadinna, "Tell me, what do your teachers know?" To this, Garahadinna replied that his teachers knew everything; with their great power they knew the past, the present and the future and also the thoughts of others. So, Sirigutta invited the Nigaṇṭhas to his house for alms-food.

Sirigutta wanted to find out the truth about the Niganthas, whether they really possessed the power of knowing others people's thoughts, etc. So he made a long, deep trench and filled it up with excreta and filth. Seats were then placed precariously over the trench; and big empty pots were brought in and covered up with cloth and banana leaves to make them appear as if they were full of rice and curries. When the Niganthas arrived, they were requested to enter one by one, to stand near their respective seats, and to sit down simultaneously. As all of them sat down, the flimsy strings broke and the Niganthas fell into the filthy trench. Then Sirigutta taunted them, "Why don't you know the past, the present and the future? Why don't you know the thoughts of others?" All the Niganthas then fled in terror.

Garahadinna naturally was furious with Sirigutta and refused to talk to him for two weeks. Then, he decided that he

would have his revenge on Sirigutta. He pretended that he was no longer angry, and one day asked Sirigutta to invite, **on his behalf**, the Buddha and his five hundred disciples to partake of alms-food. So Sirigutta went to the Buddha and invited him to the house of Garahadinna. At the same time, he told the Buddha about what he had done to the Nigaṇṭhas, the teachers of Garahadanna. He also expressed his fear that this invitation might be a reprisal and so the invitation should be accepted only after **due consideration**.

The Buddha, with his supernormal power, knew that this would be the occasion for the two friends to attain Sotāpatti Fruition, and therefore accepted the invitation. Garahadinna made a trench, filled it with **live coals** and covered it with **mats**. He also kept some empty pots covered with cloth and banana leaves to make them appear as if filled with rice and curries. The next day, the Buddha came followed by five hundred bhikkhus in single file. When the Buddha stepped on the mat over the trench, the mat and live coals miraculously disappeared, and five hundred **lotus flowers**, each as large as a cart wheel, **sprang up** for the Buddha and his disciples to sit upon.

Seeing this miracle, Garahadinna was very much alarmed and he said rather incoherently to Sirigutta, "Help me, dear friend. Out of my desire for revenge, I have truly done a great wrong. My bad designs have had no effect at all on your Teacher. The pots in my kitchen are all empty. Please help me." Sirigutta then told Garahadinna to go and look at the pots. When Garahadinna found all the pots filled with the food (3) he was astounded and at the same time very much relieved and very happy. So the food was offered to the Buddha and his disciples. After the meal, (4) the Buddha expressed his appreciation

(anumodanā) of the meritorious act and then said, (5) "Ignorant worldlings, lacking in knowledge, do not know the unique qualities of the Buddha, the Dhamma and the Samgha and so they are like the blind; but the wise, having knowledge, are like people with sight."

Then the Buddha spoke in verses as above.

At the end of discourse, both Garahadinna and Siriguttara attained Sotāpatti Fruition.

•	Vocabulary
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1	hostile to /	['hostail]	unfriendly / thù địch
	toward (a)		
2	deep trench	[trentʃ]	mương sâu
3	the filth trench		mương phẩn
4	excreta and filth	[eks'kri:tə fil θ]	phân và sình
5	precariously	[pri'keəriəsli]	một cách bấp bênh
	(adv)		
6	big empty pots		những cái khạp không
7	to make them		trông chúng cứ như
	appear as if		•••
8	to sit down		ngồi xuống cùng một
	simultaneously	[,siml'teiniəsli]	lúc
9	flimsy string	['flimzi striŋ]	sợi dây mỏng manh
10	to taunt	[to:nt]	make fun of / chế giễu
11	to flee- fled	[fli:] [fled]	run away, <i>bỏ chạy</i>
	fled in terror	['terə]	bỏ chạy trong nhục
			nhã
12	on one's behalf	[bi 'ha:f]	thay mặt (cho) ai
13	due consideration	[dju:	xem xét hợp lẽ

		kən,sidə'rei∫n]	
14	live coals	[kəʊl]	than đá (đã nung đỏ)
15	incoherently (ad.)	[,inkou'hiərəntli]	lắp bắp
16	to astound	[əs'taund]	shock, great surprise,
			amaze , <i>kinh ngạc</i>
17	ignorant	['ignərənt	phàm phu vô minh
	worldlings	'wə:ldliη]	
18	the unique		những ân đức của
	qualities of the		Phật bảo, Pháp bảo
	Buddha, the		và Tăng bảo.
	Dhamma, and the		
	Saṁgha		

- (3) ...he was astounded and at the same time very much relieved and very happy.
 -(Garahadinna) kinh ngạc và cùng lúc ấy hỉ lạc phát sanh.
- (4) The Buddha expressed his appreciation $(anumodan\bar{a})$ of the meritorious act.

Đức Phật thuyết bài kinh hoan hỷ phước báu.

- (5) "Ignorant worldlings, lacking in knowledge, do not know the unique qualities of the Buddha, the Dhamma and the Samgha and so they are like the blind; but the wise, having knowledge, are like people with sight."
 - "Những chúng sanh vô minh, thiếu trí không biết được ân đức của Phật bảo, Pháp bảo và Tăng bảo; họ giống như người mù. Những người có trí tuệ giống như người sáng mắt."

NOTE

- (1) saṃkārabhūtesu: rubbish heap of beings saṃkārabhūtesu: những chúng sinh cặn bả như rác.
- (2) andhabhūte puthujjane: blind worldlings. The worldlings are like the blind because they are lacking in knowledge. andhabhūte puthujjane: Kẻ phàm phu vô minh. Kẻ phàm phu giống như kẻ mù vì thiếu trí.

Chapter 5

BĀLAVAGGA (*) THE FOOL

PHẨM KỂ NGU

16 Verses (60-75) – 15 Stories 16 Bài kệ – 15 Tích truyện

(*) Chapter on the Fool

Bāla is the opposite the **Paṇḍita**; it means those who are ignorant, stupid and mentally dull. They cannot think or act right.

(*) Chương Kẻ Ngu

Ngu trái nghĩa với người Trí; có nghĩa là những kẻ vô minh, ngu ngốc và đần độn. Họ không thể suy nghĩ và hành động chân chánh.

Verse 60

The Story of Certain Person (Aññatarapurisa vatthu)

• dīghā jāgarato rattī dīgham santassa yojanam(1) dīgho bālānam samsāro saddhammam avijānatam//

Đêm dài cho kẻ thức Đường dài cho kẻ mệt Luân hồi dài, kẻ ngu Không biết chơn diệu pháp. (TK Thích Minh Châu)

Long is the night of the awake. Long is a joyana of the tired. Long is the Saṃsāra of the fool. (who are) ignorant of the true Dhamma.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 60, with reference to a certain young man and King Pasenadi of Kosala.

One day King Pasenadi, while going out in the city, happened to see a beautiful young woman standing at the window of her house and he instantly **fell in love with** her. So the king tried to find ways and means of getting her. Finding that she was a married woman, he sent for her husband and made him serve at the palace. Later, the husband was sent on **an impossible errand** by the king. The young man was to go to a place, a yojana (twelve miles) away from Sāvatthi, bring back some **Kumuda lotus flowers** and some **red earth** called '*aruṇavatī*' from the land of the **dragon** (*nāgas*) and arrive back at Sāvatthi the same evening, in time for the king's bath. The king's intention was to kill the

husband if he **failed to arrive back** in time, and to take the wife for himself.

Hurriedly taking a food packet from his wife, the young man set out on his errand. On the way, he shared his food with a traveller. He also threw some rice into the water and said loudly, "O guardian spirits and dragons inhabiting this river! King Pasenadi has commanded me to get some Kumuda lotus flowers and aruṇavatī red earth for him. I have today shared my food with a traveller; I have also fed the fish in the river; I now share with you the benefits of the good deeds I have done today. Please get the Kumuda lotus and aruṇavatī red earth for me." The king of the dragons, hearing him, took the appearance of an old man and brought the lotus and the red earth.

On that evening, King Pasenadi, fearing that the young husband might arrive back in time, had the city-gates closed early. The young man, finding the city-gates closed, place the red earth on the city-wall and stuck the flowers on the earth. Then he declared loudly, "O citizens! Be my witnesses! I have today accomplished my errand in time as instructed by the king. King Pasenadi, without any justification, plans to kill me." After that, the young man left for the Jetavana monastery to take shelter and find solace in the peaceful atmosphere of the monastery.

Meanwhile, King Pasenadi, **obsessed with** sexual desire, could not sleep, and kept thinking out how he would get rid of the husband in the morning and take his wife. At about midnight, he heard some **eerie sounds**; actually, these were **the doleful voices** of four persons suffering in **Lohakumbhī Niraya**. Hearing those **weird voices**, the king was terrified. Early in the morning, he went to the Buddha, as advised by Queen Mallikā. When the Buddha

was told about the four voices the king heard in the night, he explained to the king that those were the voices of four beings, who were the sons of rich men during the time of Kassapa Buddha, and that now they were suffering in Lohakumbhī Niraya because they had committed sexual misconduct with other people's wives. Then, the king came to realize the depravity of the deed and the severity of the punishment. So, he decided then and there that he would no longer covet another man's wife. "After all, it was on account of my intense desire for another man's wife that I was tormented and could not sleep the whole of last night," he reflected. Then King Pasenadi said to the Buddha, "Venerable Sir, now I know how long the night is for one who cannot sleep." The young man who was close at hand also said, "Venerable Sir, because I had traveled the full distance of a yojana yesterday, I, too, know how long the journey of yojana is to one who is weary."

Combining their two statements, the Buddha spoke in verse as above.

At the end of the discourse, the young man attained Sotāpatti Fruition.

• Vocabulary

1	to fall in love with		ngơ ngần(vì yêu mến)
2	to send for sb		gọi đến, triệu đến
3	an impossible	[im'pɔsəbl	một công việc không
	errand	'erənd]	thể thực hiện được
4	Kumuda lotus		hoa sen Kumuda (màu
	flowers		xanh và trắng)
5	red earth		đất đỏ

6	duo o o u (u = o u o)		kim xí điểu
6	dragon (<i>nāgas</i>)		
7	failed to arrive		didn't arrive back
	back	_	
8	guardian spirits	['ga:djən	chư thiên, các vị thần
		'spirit]	(đất, núi, sông)
9	to share	[∫eə]	chia sẻ, bố thí
	shared my food		bố thí (cơm) cho người
	with a traveler		lữ hành
	fed the fish in		bố thí (cơm) cho cá
	the river		(/
10	without any		không có bất cứ biện
	justification	[dʒʌstifi'keiʃn]	minh nào
11	to take shelter	['seltə]	tìm nơi trú
12	to find solace	['solis]	tìm sự khuây khỏa
			•
13	to be obsessed with	[əb'ses]	bị ám ảnh
1.4		r(' 'l	^ .1 1.1\ /·
14	eerie sounds	['iəri]	âm thanh kỳ quái
15	the doleful voices	['dəʊlful]	giọng nói ai oán
16	weird voices	[wiəd]	những giọng nói kỳ lạ
17	Lohakumbhī		địa ngục Đồng sôi
	Niriya		
18	the time of		thời Đức Phật Kassapa
	Kassapa Buddha		
19	sexual misconduct	['sekʃuəl	tà hạnh
		mis'kəndəkt]	
20	to covet	['kʌvit]	crave, khao khát
21	depravity of the	[di'prævəti]	sự tà vạy trong việc
	deed		làm
22	to be tormented	['to:məntid]	bị trần trọc

23	to be close at hand		ở gần
24	weary (a)	['wiəri]	exhausted , kiệt sức
25	the severity of the		tính khốc liệt trong sự
	punishment		trừng phạt
26	had the city-		sai đóng cổng thành
	gates closed early		
	* Have sth done		Sai khiến, nhờ vả

27. I now share with you the benefits of the good deeds I have done today

Giờ tôi chia xẻ tất cả phước báu tôi làm hôm nay cho quý vi.

NOTE

- (1) **yojana**: a measure of length, about twelve miles số đo chiều dài, khoảng 12 dặm
- (2) **Saṃsāra:** lit., wandering again and again. It is the ocean of life or existence.

Saṃsāra đúng nghĩa là lang thang triền miên mãi. Là đại dương của kiếp sống hay kiếp sinh tồn.

• Saṃsāra is defined as the unbroken flow of the stream of aggregates, elements, and sense faculties.

Saṃsāra được định nghĩa là sự trôi chảy không ngừng của luồng ngũ uẩn, của những nguyên tố và các giác quan.

• Saṃsāra is also explained as the continued flow of the stream of being from life to life, from existence to existence.

Saṃsāra cũng được định nghĩa là luồng sống của chúng sanh trôi chảy liên tục từ kiếp này sang kiếp khác, từ cuộc sinh tồn này sang cuộc sinh tồn khác.

Verse 61

The Story of a Resident Pupil of Thera Mahākassapa (Mahākassapa Saddhivihārika vatthu)

• carañ ce nādhigaccheyya seyyam sadisamattano ekacariyam daļham kariyā n'atthi bāle sahāyatā (*)

Tìm không được bạn đường Hơn mình hay bằng mình Should a man fail to find a companion who is his better or

his equal,

Thà quyết sống một mình

He should resolutely pursue a

solitary course.

Không làm bạn kẻ ngu. (TK Thích Minh Châu)

One cannot be friends with a

simpleton.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 61, with reference to a resident pupil of Thera Mahākassapa.

When Thera Mahākassapa was residing near Rājagaha, he had two young bhikkhus staying with him. One of them was **respectful**, **obedient** and **dutiful** to the Thera, but the other one was not. When the old Thera **chided** the latter for his **slackness** in his duties, he was very much **offended**. On one occasion, he went to the house of a lay-disciple of the Thera; and lied to them that

the Thera was ill. Thus, he got some choice food from them for the Thera; but he ate the food on the way. When **admonished** by the Thera for this he was extremely angry. The next day, when the Thera was out on his alms-round, the young foolish bhikkhu stayed behind, broke the pots and pans and **set fire to** the monastery.

When a bhikkhu from Rājagaha told the Buddha about this, the Buddha said that it would have been much better for Thera Mahākassapa to live alone than to live with a foolish companion.

Then the Buddha spoke in verse as above.

At the end of the discourse, the bhikkhu from Rājagaha attained Sotāpatti Fruition.

• Vocabulary

1	a resident pupil of		đệ tử của
2	companion (n)	[kəm'pænjən]	người bạn đồng hành
3	companionship	[kəm'pænjənʃip]	tình bạn
4	respectful to /	[ri'spektfl]	tôn kính ai
	toward sb		
5	obedient (a)	[ə'bi:djənt]	dễ bảo, ngoan ngoãn
6	dutiful (a)	['dju:tifl]	ý thức trách nhiệm
7	slackness (n)	['slæknis]	sự chểnh mảng
8	to chide - chid-	[tʃaid]- [[tʃid]-	to admonish
	chidden	['tʃidən]	la rầy, khiển trách
9	to offend	[ə'fend]	khó chịu
10	to set fire to		châm lửa đốt

NOTE

(*) sahāyatā, according to the Commentary, this term connotes higher morality, Insight, Paths and Fruits of Sainthood. So we shouldn't understand it with common meaning. The foolish means persons who don't tread the way to the freedom from saṃsāra.

Out of compassion, to work for their betterment, one may associate with the foolish but don't not **be contaminated** by them.

sahāyatā, theo Chú giải danh từ này liên quan đến phẩm hạnh cao thượng, Tuệ Minh sát, Đạo và Thánh quả. Vì vậy, chúng ta không nên hiểu từ này theo nghĩa thông thường. Kẻ ngu nghĩa là người không đi trên con đường giải thoát khỏi saṃsāra.

Vì lòng bi mẫn, hãy hỗ trợ họ để giúp họ **tốt hơn**, chúng ta có thể làm bạn với kẻ ngu nhưng không nên để họ làm mình **ô** nhiễm.

Verse 62 The Story of Ānanda, the Rich Man (Ānandaseṭṭhivatthu)

• "putta m'atthi dhanam m'atthi iti bālo vihaññati attā hi attano natthi kuto puttā kuto dhanam //

"Con tôi, tài sản tôi" Người ngu sanh ưu não

Tự ta, ta không có Con đâu, tài sản đâu? (TK Thích Minh Châu) "I have sons, I have wealth." With these thoughts the simpleton vexes himself.

But he is not his own.
How then can sons be his?
How can wealth be his?

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 62, with reference to a miserly rich man named Ānanda.

There was once a very wealthy man named Ānanda in Sāvatthi. Although he possessed eighty crores, he was very reluctant to give anything in charity. To his son, Mūlasiri, he used to say, "Don't think the wealth we have now is very much. (*) Do not give away anything from what you have, for you must make it grow. Otherwise, your wealth will dwindle away." This

rich man had five **pots of gold** buried in his house and he died without revealing their location to his son.

Ānanda, the rich man, was reborn in (*) a village of beggars, not far from Sāvatthi. From the time his mother was pregnant, the income of the beggars decrease; the villagers thought there must be a wicked and unlucky one amongst them. By dividing themselves up into groups and by the process of elimination, they came to the conclusion that the pregnant beggar woman must be the unfortunate one. Thus, she was driven out of the village. When her son was born, the son proved to be extremely ugly and repulsive. If she went out begging by herself, she would get as before, but if she went out with her son she would get nothing. So, when the boy could go out by himself, his mother placed a plate in his hand and left him. As he wandered about in Savatthi, he remembered his old house and his past existence. So he went into the house. When the sons of his son Mūlasiri saw him, they were frightened by his ugly looks and began to cry. The servants then beat him and threw him out of the house

The Buddha who was on his alms-round saw the incidents and asked the Venerable Ānanda to fetch Mūlasiri. When Mūlasiri came, the Buddha told him that the young beggar was his own father in his previous existence. But Mūlasiri could not believe it. So, the Buddha directed the beggar boy to show where he had buried his five pots of gold. Then only, Mūlasiri accepted the truth and from that time he became a devoted lay-disciple of the Buddha.

Then the Buddha spoke in verse as above.

• Vocabulary

1	Ānanda seṭṭhi		Tích phú hộ Ānanda
	Vatthu		
2	a very wealthy man		trưởng giả, phú hộ
3	to vex	[vekst]	bực tức, ưu não
4	whence (adv.)		(từ cổ) từ đâu, do đâu
5	eighty crores		tám trăm triệu đồng
			(vàng)
6	to dwindle away	['dwind]	decline / hao hut
7	pot of gold	[pot gould]	hủ vàng
8	process of	[prə'ses əf	chọn lựa để loại ra
	elimination	i,limi'nei∫n]	
9	to be driven out		bị đuổi ra khỏi
10	ugly & repulsive	['ʌgli	xấu xí và cổ quái
	(a)	ri'pʌlsiv]	

- (*) Do not give away anything from what you have, for you must make it grow –

 Dù có của cũng chẳng nên bố thí, hãy làm cho của cải sanh lên.
- (*) a village of beggars ngôi làng người ăn xin (người Chiên-đà-la (giai cấp cùng khổ ở Ấn độ)

The Story of Two Pick-pockets (Ganthibhedakacora vatthu)

 yo bālo maññatī bālyam pandito vāpi tena so bālo ca panditamānī sa ve bālo'ti vuccati //

Người ngu nghĩ mình ngu Nhờ vậy thành có trí Người ngu tưởng có trí Thật xứng gọi chí ngu. (TK Thích Minh Châu) A fool who thinks he is fool is for that very reason a wise man; But the fool who thinks he is a wise man is rightly called a fool.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 63, with reference to two **pick-pockets.**

On one occasion, two pick-pockets joined a group of lay disciples going to the Jetavana monastery, where the Buddha was giving a discourse. One of them listened attentively to the discourse and soon attained Sotāpatti Fruition. However, the second thief did not attend to the discourse as he was bent on stealing only; and he managed to snatch a small sum of money from one of the lay disciples. After the discourse they went back and cooked their meal at the house of the second thief, the one who managed to get some money. The wife of the second thief taunted the first thief, "You are so wise you don't even have anything to cook at your house." Hearing this remark, the first

thief thought to himself, (*) "This one is so foolish that she thinks she is being very **smart**." Then, together with some relatives, he went to the Buddha and related the matter to him.

To the man, the Buddha spoke in verse as above.

At the end of discourse, all the relatives of the man attained Sotāpatti Fruition.

Vocabulary

1. pick-pocket	[pik 'pəkit]	kẻ móc túi
2. to be bent on stealing		chỉ chăm chú đánh cắp
only		
3. to manage to snatch	['snætʃ]	đánh cắp được
4. smart (a)	[sma:t]	thông minh

(*) "This one is so foolish that she thinks she is being very smart." "Kẻ này thật ngu si mà nghĩ mình là người trí"

The Story of Thera Udāyī (Udāyittheravatthu)

• yāvajīvampi ce bālo paṇḍitaṃ payirupāsati na so dhammaṃ vijānāti dabbī sūparasaṃ yathā //

Người ngu, dù trọn đời Thân cận người có trí Không biết được Chánh pháp

associate with a wise man,
He will no more perceive the
Dhamma

Even if a fool, all his life long,

Như muỗng với vị canh. (TK Thích Minh Châu)

than a spoon the taste of broth.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 64, with reference to Thera Udāyi, a pretentious bhikkhu.

Thera Udāyi would often go and sit on the platform from which learned theras delivered their discourses. On one occasion, some visiting bhikkus, taking him for a very learned thera, put to him some questions on the five aggregates (khandhas). Thera Udāyi could not answer, because he did not know anything of the dhamma. The visiting bhikkhus were greatly astonished to find that one staying in the same monastery with the Buddha knew so very little about the khandhas and the āyatanas (sense-bases and sense-objests).

To them, the Buddha spoke in verse as follow:

At the end of the discourse, all the visiting bhikkhu attained Arahatship.

• Vocabulary

[broθ]	nước luộc thịt, nước dùng
[pri'tenʃəs]	tự phụ
	vị Trưởng lão thông thái (nghe nhiều học rộng)
	ngỡ rằng (ai) là
	hầu như không biết gì về
['ægrigit]	uẩn / (khandha)
	$(12) x \dot{w}$
	(6 căn và 6 trần)
	[pri'tenʃəs]

The Story of Thirty Bhikkhus from Pāveyyaka (Timsapāveyyakabhikkhu vatthu)

 muhuttam api ce viññū paṇḍitam payirupāsati khippam dhammam vijānāti jivhā sūparasam yathā//

Người trí, dù một khắc Thân cận người có trí If an intelligent man, but for a moment, be associated with a wise

man.

Biết ngay chân diệu pháp Như lưỡi với vi canh.

He quickly perceives the Dhamma, just as the tongue perceives the taste

of broth.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 65, with reference to thirty bhikkhus from Pāveyyaka.

Thirty youths from Pāveyyaka were, on one occasion, enjoying themselves with a **prostitute** in a forest, when the prostitute stole some of their **valuable ornaments** and ran away. While searching for her in the forest, they met the Buddha on the way. As the Buddha delivered them a discourse the youths attained Sotāpatti Fruition, and all of them joined the Order of the

Buddha and followed him to the Jetavana monastery. While staying at the monastery, **they strictly observed the austerity or purification practice** (*dhutaṅga*). Later, when the Buddha delivered the **Anamatagga Sutta** (**Discourse on Countless Existences**), all those bhikkhus attained Arahatship.

When other bhikkhus commented that Pāveyyaka bhikkhus were very quick in attaining Arahatship, the Buddha replied to them in verse as above.

• Vocabulary

1	prostitute (n)	['prəstitju:t]	kỹ nữ
2	valuable		
	ornaments	['onəment]	đồ trang sức có giá trị
3	austerity (n)	[ɔ:s'terəti]	sự khổ hạnh
4	purification	[,pjuərifi'keiʃn]] tu tập sự thanh tịnh
	practice		
5	they strictly observ	ved the austerity	Các vị thọ giới hạnh
	or purification pa	ctice	Đầu đà (dhutaṅga)
6.	Anamatagga Sutt	a	Kinh Vô lượng Kiếp
	(Discourse on Cou	ıntless	(Con đường Sanh tử
	Existences)		Vô thỉ)

The Story of Suppabuddha, the Leper (Suppabuddhakutthivatthu)

 caranti bālā dummedhā amitte n'eva attanā karontā pāpakam kammam yam hoti katukapphalam//

Người ngu si thiếu trí Tư ngã thành kẻ thù Phải chiu quả đắng cay. (TK Thích Minh Châu)

Fools of little wit walk with their very selves for enemies. Làm các nghiệp không thiện Committing evil deeds the fruit whereof in bitter.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 66, with reference to Suppabuddha, a leper.

Suppabuddha the leper, while sitting at the back of the crowd and listening attentively to the discourse given by the Buddha, attained Sotāpatti Fruition. When the crowd had **dispersed**, he followed the Buddha to the monastery as he wished to tell the Buddha about his attainment of Sotapatti Fruition. Sakka, king of the devas, wishing to test the leper's faith in the Buddha, the Dhamma and the Samgha, appeared to him and said, "You are only a poor man, living on what you get by begging, with no one to fall back on. I can give you immense wealth if you deny the Buddha, the Dhamma and the Samgha and say that you have no use for them." To this, Suppabuddha replied, (*) "I am certainly not a poor man, with no one to rely on. I am a rich man; I possess the seven attributes which the ariyas possess; I havefaith $(saddh\bar{a})$, morality $(s\bar{\imath}la)$, sense of shame to do evil $(hir\bar{\imath})$, sense of fear to do evil (ottappa), learning (sutta), generosity $(c\bar{a}ga)$ and knowledge $(pa\tilde{n}n\bar{a})$.

Then, Sakka went to the Buddha ahead of Suppabuddha and related the conversation between himself and Suppabuddha. To him the Buddha replied that it would not be easy even for a hundred or a thousand Sakka to coax Suppabuddha away from the Buddha, the Dhamma and the Saṁgha. Soon after this, Suppabuddha arrived at the monastery and reported to the Buddha about his attainment of Sotāpatti Fruition. On his way back from the Jetavana monastery, Suppabuddha was gored to death by an infuriated cow, who, in fact, was an ogress assuming the form of a cow. This ogress was none other than the prostitute who was killed by Suppabuddha in one of his previous existences and who had vowed to have her revenge on him.

When the news of Suppabuddha's death reached the Jetavana monastery, the bhikkhus asked the Buddha where Suppabuddha was born and the Buddha replied to them that Suppabuddha was reborn in **Tāvatiṁsa deva realm**. The Buddha also explained to them that Suppabuddha was born a leper because, in one of his previous existences, he had **spat upon** *a Paccekabuddha*.

Then the Buddha spoke in verse as above.

• Vocabulary

1	Suppabuddhakuṭṭhi vatthu		Tích người cùi tên Suppabuddha
2	leper (n) – <i>kutthi</i>	['lepə]	người bị bệnh phong cùi
3	wit (n)	[wit]	intelligence
4	thereof (adv)		of the thing just men-
			tioned; of that, việc ấy
			sự lanh trí
5	ignoramus	[,ignə'reiməs]	người ngu dốt
6	to test one's faith		thử thách niềm tin của
	in		ai về
7	to disperse	[dis'pə:s]	giải tán
8	to have no use for		không nương tựa vào
	them		
	= no refuge in them		
9	the seven attributes	[ə'tribju:ts]	bảy Ân đức
10	to coax	[kəʊks]	dỗ ngọt, vỗ về
11	to be gored to death	[go:d]	bị húc chết (bằng sừng)
12	an ogress	['əʊgris]	dạ xoa
13	to spit – spat –spat		xem thường (nhổ
	(upon)		nước bọt)
14	<i>Tāvatimsa</i> deva		Cõi Đao Lợi
	realm		

15	The <i>Ariyas</i> possess	[pə'ses]	Thánh sản (tài sản
			bậc Thánh)
	1. Faith – <i>saddhā</i>	[feiθ]	Tín
	2. Morality - <i>sīla</i>	[məˈræləti]	Giới
	3. Sense of shame		Tàm
	to do evil – <i>hirī</i>		
	4. Sense of fear to		Quý
	do evil - <i>ottapa</i>		
	5. Learning – <i>sutta</i>		Văn
	6. Generosity- <i>cāga</i>	[,dzenə'rəsəti]	Thí
	7. Knowledge-	['nəlidʒ]	Tuệ
	paññā		

(*) I am certainly not a poor man, with no one to rely on. I am a rich man; I possess the seven attributes which the Ariyas possess...

Tôi không hề là kẻ bần cùng, không có ai để nương tựa. Tôi là một phú hộ, tôi có đủ **bảy ân đức** chính là **bảy Thánh sản**...

The Story of Farmer (Kassakavatthu)

• na taṃ kammaṃ kataṃ sādhu yaṃ katvā anutappati yassa assumukho rodaṃ vipākaṃ paṭisevati //

Nghiệp làm không chánh thiện Làm rồi sanh ăn năn Mặt nhuốm lệ, khóc than Lãnh chịu quả dị thục. (TK Thích Minh Châu)

That deed is not well done, of which a man must afterwards repent,

The fruit whereof he receives weeping, with tearful face.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 67, with reference to a farmer who **handled poison**.

One day, some thieves having stolen some valuables and cash from the house of a rich man came to a field. There, they divided the stolen property among themselves and **dispersed**; but a packet containing one thousand in cash, having dropped from one of the thieves, was left behind unnoticed.

Early in the morning on that day, the Buddha, on surveying the world with his supernormal power, perceived that a farmer, cultivating near that field, would attained Sotāpatti Fruition on that very day. So, the Buddha went there, accompanied by the Venerable Ānanda. The farmer on seeing the Buddha paid obeisance to him and continued to plough the field. The Buddha

seeing the packet of money said to the Venerable Ānanda, "Ānanda, look at that very **poisonous snake**, "and Ānanda replied, "Venerable Sir, yes, it is, indeed, a very poisonous snake!" Then, both the Buddha and the Venerable Ānanda continued their way.

The farmer, hearing them, went to find out if there really was a snake and found the packet of money. He took the packet and hit it in a place. The owners of the property coming after the thieves came to the field, and tracing the footprints of the farmer, found the packet of money. They beat the farmer and took him to the king, who ordered his men to kill the farmer. On being taken to the cemetery, where he was to be killed, the farmer kept on repeating, "Ānanda, look at that very poisonous snake, Venerable Sir, I see the snake; it is, indeed, a very poisonous snake!" When the king's men heard the above dialogue between the Buddha and the Venerable Ananda being repeated all the way, they were puzzled and took him to the king. The king surmised that the farmer was calling upon the Buddha as a witness; he was therefore taken to the presence of the Buddha. After hearing from the Buddha everything that had happened in the morning, the king remarked. (1) "If he had not been able to call upon the Buddha as a witness of his innocence, this man would have been killed." To him, the Buddha replied, (2) "A wise man should not do anything that he would repent after doing it."

Then the Buddha spoke in verse as above.

At the end of the discourse, the farmer attained **Sotapatti** Fruition.

• Vocabulary

1 kassaka

người nông dân

2	whereof (conj.)		of what or which,
			trong đó
3	to handle	['hændl]	tay cầm
4	poison (n)		chất độc
5	a very poisonous	['poizənəs	độc xà
	snake	sneik]	
6	On being taken to		Trên đường bị dẫn đến
	the cemetery		nghĩa trang
7	to be puzzled	['pʌzld]	bị khó xử, lúng túng
8	to surmise	[sə'maiz]	phỏng đoán
9	to call upon / on sb		kêu gọi ai
	witness (n)	['witnis]	nhân chứng
10	to call sb to witness		gọi ai ra làm nhân
			chứng
11	to repent	[ri'pent]	ăn năn, hối lỗi

- (1) "If he had not been **to call upon** the Buddha as **a witness** of his innocence, this man would have been killed." "Nếu người này không **viện** Đức Phật làm **nhân chứng** việc vô tội của ông thì chắc sẽ không toàn mạng."
- (2) "A wise man should not do anything that he would **repent** after doing it."
 - "Người trí không nên làm những việc mà về sau phải **ăn năn** hối lỗi."

The Story of Sumana, the Florist (Sumanamālākāravatthu)

• tañ ca kammam katam sādhu yam katvā nānutappati yassa patīto sumano vipākam paṭisevati //

Và nghiệp làm chánh thiện

Làm rồi không ăn năn which is not followed by remorse,

Hoan hỷ, ý đẹp lòng

Hưởng thọ quả dị thục.

(TK Thích Minh Châu)

That deed is well done the doing of which is not followed by remorse,

The fruit whereof one receives with joy and pleasure.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 68, with reference to Sumana **the florist.**

A florist, named Sumana, had to supply King Bimbisāra of Rājagaha with **jasmine flowers** every morning.

One day, as he was going to the king's palace he saw the Buddha, with a halo of light-rays radiating from him, coming into town for alms-food accompanied by many bhikkhus. Seeing the Buddha in his resplendent glory, the florist Sumana felt a strong desire to offer his flowers to the Buddha. Then and there, he decided that even if the king were to drive him out of the country or to kill him, he would not offer the flowers to the king for that day. Thus, he threw up the flowers to the sides, to the

back and over and above the head of the Buddha. The flowers remained hanging in the air; those over the head formed a canopy of flowers and those at the back and the sides formed walls of flowers. These flowers followed the Buddha in this position as he moved on, and stopped when the Buddha stopped. As the Buddha proceeded, surrounded by walls of flowers, and a canopy of flowers, with the six-colored rays radiating from his body, followed by the large entourage, thousands of people inside and outside of Rājagaha came out of their houses to pay obeisance to the Buddha. As for Sumana, his entire body was suffused with delightful satisfaction (pīti).

The wife of the florist Sumana then went to the king and said that she had nothing to do with her husband failing to supply the king with flowers for that day. The king, being a **Sotāpanna** himself, felt quite happy about the flowers. He came out see the wonderful sight and a paid obeisance to the Buddha. The king also took the opportunity to offer alms-food to the Buddha and his disciples. After the meal, the Buddha returned to the Jetavana monastery and the king followed him for some distance. On arrival back at the palace King Bimbisara sent for Sumana and offered him (1) a reward of eight elephants, eight horses, eight male slaves, eight female slaves, eight maidens and eight thousand in cash.

At the Jetavana monastery, the Venerable Ānanda asked the Buddha what benefits Sumana would gain by his good deed done on that day. The Buddha answered that Sumana, having given to the Buddha without any consideration for his life, would not be born in any of **the four lower worlds** (*Apaya*) for the next one hundred thousand worlds and that eventually he would

become a *Paccekabuddha*. After that, as the Buddha entered the **Perfumed Hall (Gandhakuṭi)** (2) the flowers dropped off of their own accord.

That night, at the end of the usual discourse the Buddha spoke in verse as above.

• Vocabulary

1	Sumanamālākāra		Tích người hàng hoa tên Sumana
2	the florist – mālākāra		người hàng hoa
2			11 \:
3	jasmine flowers		hoa nhài
4	resplendent glory	[,ri'splendont 'glori]	vẽ huy hoàng rực rỡ
5	to feel a strong		phát tâm cúng dường
	desire to offer		
6	to drive s.o out of		lưu đày
	the country		
7	a canopy of	['kænəpi]	bức màn hoa
	flowers		
8	to hang in the air		lơ lửng trên không
9	to suffuse	[sə'fju:z]	ngập tràn
10	delightful		
	satisfaction – Pīti	[di'laiful	niềm hỷ lạc
11	the four lower	sætis'fæk∫n]	bốn cảnh khổ
	worlds – <i>Apāya</i>		bốn đọa xứ
12	Perfumed Hall -		Hương thất
	Gandhakuṭi		
13	halo (n)	['heiləʊ]	vầng hào quang

14 ...threw up the flowers to the side, to the back and over and above the head.

15 **a halo of light-rays** radiating from Him. the six-colored rays radiating from His body.

tung hoa lên hai bên, phía sau lưng và phía trên đầu

hào quang tỏa sáng từ kim thân của Ngài hào quang sáu màu tỏa sáng ra từ kim thân của Ngài

(1) a reward of eight elephants, eight horses, eight male slaves, eight female slaves, eight maidens and eight thousand in cash.

Phần thưởng tám con voi, tám con ngựa, tám hầu nam, tám tớ gái, tám cung nữ và tám ngàn đồng vàng.

(2) the flowers dropped off their own accord.

Những cánh hoa rơi xuống nằm tại ngưỡng cửa.

The Story of Therī Uppalavannā (Uppalavannāttherīvatthu)

madhu'vā maññati bālo yāva pāpam na paccati yadā ca paccati pāpam atha bālo dukkham nigacchati/

Người ngu nghĩ là ngọt As sweet as honey, thinks a fool an

evil deed.

Ác nghiệp chín muỗi rồi

(TK Thích Minh Châu)

Khi ác chưa chín muồi so long as it bears no fruit; But when it bears fruit.

Người ngu chiu khổ đau. then the fool comes to grief.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 69, with reference to Theri Uppalavannā.

Once there was a young daughter of a rich man in Sāvatthi. Because she was so beautiful, with looks so tender and sweet, like a blue lotus flower, she was called "Uppalavannā", the blue lotus. The fame of her beauty spread far and wide and there were many suitors: princes, rich men and many others. But she decided that it would be better for her to become a bhikkhunī, a female member of the Buddhist Order. One day, after lightening a lamp, she kept her mind fixed on the flame and meditating on the fire kasina (object of concentration) she soon achieved Magga Insight and finally attained Arahatship.

Sometime later, she moved to the "Dark Forest" (*Andhavana*) and **lived in solitude.** While Therī Uppalavaṇṇā was out on her alms-round. Nanda, the son of her uncle, came to her monastery and **hid himself underneath her couch**. Nanda had fallen in love with Uppalavaṇṇā before she became a bhikkhunī; his intention obviously was **to take her by force**. When Uppalavaṇṇā returned she saw Nanda and said, "You fool! Do no harm, do not **molest."** But he would not be stopped. After satisfying himself, he left her. As soon as he stepped on the ground, (1) the earth opened wide and he **was swallowed up**.

Hearing about this, the Buddha spoke in verse as above

At the end of the discourse, many attained Sotāpatti Fruition

The Buddha next sent for King Pasenadi of Kosala and told him about the dangers that bhikkhunīs living in forests had to face from irresponsible persons obsessed with sex. The king then promised to build monasteries for bhikkhunīs only in towns or close to the towns.

Vocabulary

1	Therī		Trưởng lão ni
2	suitor (n)	['su:tə]	người cầu hôn, người
			theo đuổi
3	she kept her mind		cô giữ tâm trụ vào (đề
	fixed on the fame.		mục) lửa
4	the fire Kasiņa		đề mục lửa Kasina
	(object of		(đề mục thiền Định)
	concentration)		

5	Magga Insight		Kiến Đạo
6	solitude (n)	['səlitju:d]	tình trạng cô độc
	to live in solitude		sống viễn ly
7	to hide -hid- hidden		trốn, nấp
	hid himself		hắn nấp dưới gầm
	underneath her		giường của cô.
	couch.		
8	to take one's by		dùng vũ lực để cưỡng
	force		đoạt ai.
9	to molest	[məʊ'lest]	quấy nhiễu, liều mạng

- (1) the earth opened wide and he was **swallowed up**. đất nứt ra và hắn bị **nuốt chứng**.
- (2) to face from irresponsible persons **obsessed** with sex đối mặt với những người vô trách nhiệm **bị ám ảnh** bởi dục tính.

The Story of Thera Jambuka (Jambukatthera vatthu)

 māse māse kusaggena bālo bhuñjeyya bhojanam na so samkhātadhammānam kalam agghati solasim/

Tháng tháng với ngọn cỏ

Người ngu có ăn uống Không bằng phần mười sáu

Người hiểu pháp hữu vi. (TK Thích Minh Châu)

Though month after month with

the tip of a blade of kusa grass a simpleton should eat his food,

Yet is he not worth a sixteenth

part of those

who have understood the

Dhamma.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 70, with reference to Thera Jambuka.

Jambuka was the son of a rich man in Sāvatthi. Due to his past evil deeds he was born with very **peculiar habits**. As a child, he wanted to sleep on the floor with no proper bed, and to take his own excreta for food instead of rice. When he grew older, his parents sent him to **the Ājīvakas**, **the naked ascetics**. When those ascetics found out about his peculiar food habits they drove him away. At nights he ate human excreta and in the day time stood still on one leg and kept his mouth open. He used to say that he kept his mouth open because he only **lived on air** and that he

stood on one leg because it would otherwise be too heavy for the earth to bear him, "I never sit down, I never go to sleep," he **boasted** and on account of this, he was known as Jambuka, a 'jackal.'

Many people believed him and some would come to him with offerings of choice food. Then Jambuka would refuse and say, "I do not take any food except air." **When pressed**, he would take just a little of the food **with the tip of a blade of grass** and say, "Now go, this little will give you enough merit." In this way, Jambuka lived for fifty-five years, naked and taking only excreta.

One day, the Buddha saw in his vision that Jambuka was due to attain Arahatship within a short time. So, in the evening, the Buddha went to where Jambuka was staying and asked for some place to spend the night. Jambuka pointed out to him a mountain-cave not far from **the stone slab** on which he himself was staying. During the first, second and third watches of the night, **the Cātumahārājika devas**, **Sakka** and **Mahābrahmā** came to pay homage to the Buddha **in turn**. On all the three occasions, the forest **was lit up** and Jambuka saw the light three times. In the morning, he walked over to the Buddha and enquired about the lights.

When told about the devas, Sakka and Mahābrahmā coming to pay homage to the Buddha, Jambuka was very much impressed, and said to the Buddha, "You must, indeed, be a wonderfully great person for the devas, Sakka and Mahābrahmā to come and pay homage to you. As for me, even though I have practiced austerely for fifty-five years, living only on air and standing only on one leg, none of the devas, nor Sakka, nor Mahābrahmā has ever come to me." To him, the Buddha replied,

"O Jambuka! You have been deceiving other people, but you cannot deceive me. I know that for fifty-five years you have been eating excreta and sleeping on the ground.

Furthermore, the Buddha explained to him how in one of his past existences during the time of Kassapa Buddha, Jambuka had prevented a Thera from going with him to the house of a lay-disciple where alms-food was being offered and how he had also thrown away the food that was sent along with him for that Thera. It was for those evil deeds that Jambuka had to be eating excreta and sleeping on the ground. Hearing that account, Jambuka was horrified and terror-stricken, and repented for having done evil and for having deceived other people. He went down on his knees and the Buddha gave him a piece of cloth to put on. The Buddha then proceeded to deliver a discourse; at the end of the discourse Jambuka attained Arahatship and joined the Buddhist Order on the spot.

Soon after this, Jambuka's pupil from Anga and Magadha arrived and they were surprised to see their teacher with the Buddha. Thera Jambuka then explained to his pupils that he had joined the Buddhist Order and that he was now only a disciple of the Buddha. To them, the Buddha said that although (*) their teacher had lived austerely by taking food very **sparingly**, it was not worth even one-sixteenth part of his present practice and achievement

Then the Buddha spoke in verse as above.

Vocabulary

1	peculiar habit	[pi'kju:ljə	thói quen lập dị
		'hæbit]	

2 to take one's own [oun eks'kritə] ăn phần của chính

	excreta		mình
3	a naked ascetic	['neikid əs'setik]	đạo sĩ lõa thể
4	to live on air	-	sống bằng không khí
5	boast (n/v)	[bəʊst]	khoác lác
6	a jackal	['dʒækɔ:l]	con chó sói
7	When pressed		Khi bị thúc ép
8	the tip of a blade		một chút ở đầu ngọn cỏ
	of kusa grass		
9	Cātumahārājika		Tứ thiên vương
	devas		
10	Sakka		Vua Trời Đế Thích
11	Mahābrahmā		Đại Phạm thiên
12	in turn	[tə:n]	lần lượt
13	light –lit- lighten		đốt, thắp, châm, nhóm
	the forest was lit		khu rừng được thắp
	up		sáng
14	to deceive	[di'si:v]	dối gạt
15	horrified (a)	['horifaid]	kinh hoàng
16	terror-stricken (a)	['terə-'strikən]	ghê sợ
17	sparingly (adv)	['speəriŋli]	một cách ít ỏi

(*) although their teacher had lived **austerely by taking food very sparingly**, it was not worth even one-sixteenth part of his present practice and achievement.

Dù thầy của họ tu hành **khổ hạnh chỉ vít một ít thức ăn**, nhưng việc làm này chẳng có giá trị ngay cả bằng một phần mười sáu của việc tu hành và thành tựu của ông ta hiện nay."

The Story of Ahipeta (Ahipetavatthu)

• na hi pāpaṃ kataṃ kammaṃ sajju khīraṃ' va muccati ḍahantam bālamanveti bhasmācchanno va pāvako //

Nghiệp ác đã được làm For an evil deed, when done,

does not bear evil fruit at once,

Như sữa không đông ngay just as new-milked milk does

not turn at once.

Cháy ngầm theo kẻ ngu It follow the doer, the

simpleton, to consume him,

Như lửa tro che đậy. like fire covered with ashes.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 71, with reference to a peta-ghost.

The Chief Disciple Mahā Moggallāna was on one occasion going on an alms-round with Thera Lakkhaṇa in Rājagaha. On seeing something, he smiled but said nothing. When they were back at the monastery, Thera Mahā Moggallāna told Thera Lakkhaṇa that he smiled because he saw a peta-ghost with the head of a human being and the body of a snake. The Buddha then said that he himself had seen that very peta-ghost on the day he attained Buddhahood. The Buddha also explained that, a very

long time ago, there was a Paccekabuddha, who was respected by many. People going to his monastery had to traverse a field. The owner of the field, fearing that his field would be damaged by too many people going to and from the monastery, set fire to it. Consequently, the Paccekabuddha had to move to some other places. The disciples of the Paccekabuddha, being very angry with the land-owner beat him and killed him. On his death he was reborn in Avīci Niraya. (1) In his present existence, he was serving out the remaining term of the evil consequences (kamma), as a peta-ghost.

In conclusion, the Buddha said, (2) "An evil deed does not bear fruit immediately, but it invariably follows the evil doer. There is no escape from the consequences of an evil deed."

Then the Buddha spoke in verse as above.

• Vocabulary

	, 00000 011011		
1	Ahi peta		ngạ quỷ rắn
2	a peta-ghost		ngạ quỷ
3	with the head of a		đầu người mình rắn
4	human being and		
	the body of a snake		
5	to traverse	['trævə:s]	đi ngang qua, đi tắt
	to traverse a field		đi ngang qua cánh
			đồng
6	The owner of the		chủ đất
	field /		
	the land-owner		
7	to set fire to (it)		châm lửa đốt (thảo xá)
8	Avīci Niraya		địa ngục A tỳ

9 the remaining term of the evil consequences (kamma)

quả ác nghiệp dư sót

10 invariably (adv) [in'veəriəbli] không thay đổi

- (1) In his present existence, he was serving out the remaining term of the evil consequences (kamma)

 Trong kiếp hiện tại, hắn đang gánh chịu quả ác nghiệp dư sót.
- (2) "An evil deed does not bear fruit immediately, but it invariably follows the evil doer. There is no escape from the consequences of an evil deed."

 Nghiệp ác không trổ quả ngay lập tức mà nó luôn theo sát kẻ

ngniệp ác không tro qua ngày lập tực mà nó **tuôn** theo sat kê ác. Không bao giờ thoát được quả của ác nghiệp.

The Story of Satthikūṭapeta (Satthikūṭapetavatthu)

• yāvadeva anatthāya ñattam bālassa jāyati hanti bālassa sukkamsam (1) muddhamassa (2)vipātayam.

Tự nó chịu bất hạnh Khi danh đến kẻ ngu Vận may bị tổn hại Đầu nó bị nát tan.

When to his disadvantage a simpleton acquires knowledge, It injures the fortune of the simpleton and crushes his head.

(TK Thích Minh Châu)

Story

While residing at the Veluvana monastery, the Buddha uttered Verse 72, with reference to a peta-ghost named Satthikūta.

The Chief Disciple Mahā Moggallāna saw this enormous peta-ghost while going on an alms-round with Thera Lakkhaṇa. In this connection, the Buddha explained that Saṭṭhikūṭa, in one of his previous existences, was very **skillful in throwing stones at things**. One day, he asked permission from his teacher **to try out** his skill. His teacher told him not to hit a cow or a human being as he would have **to pay compensation** to the owner or to the relative, but **to find a target** which was **ownerless or guardianless**.

On seeing the Paccekabuddha, the idiot, lacking in intelligence, thought the Paccekabuddha, having no relative or

guardian would be an ideal target. So he threw a stone at the Paccekabuddha who was on an alms-round. The stone entered from one ear and came out of the other. The Paccekabuddha expired when he reached the monastery. The stone-thrower was killed by the disciples of the Paccekabuddha and he was reborn in Avīci Niraya. Afterwards, he was reborn as a peta-ghost and had since been serving the remaining term of the evil consequences (kamma) of his evil deed. (*) As a peta-ghost his enormous head was being continuously hit with red-hot hammers.

In conclusion, the Buddha said, (*) "To a fool, his skill or knowledge is of no use; it can only harm him."

Then the Buddha spoke in verse as above.

Vocabulary

1	was very skillful		tinh thông nghề bắn
	in throwing stones		sạn.
	at things		
2	to pay		đền bù
	compensation	[,kompen'seisn]	
3	to find a target	['ta:git]	tìm mục tiêu, đích (để
			bắn)
4	ownerless (a)	['əʊnəlis]	vô chủ
5	guardianless (a)	['ga:djənlis]	không người bảo vệ
			(không gia tộc)
6	idiot (n)	['idiət]	simpleton, thàng
			ngốc, kẻ thiểu trí
7	to expire	[iks'paiə]	to die, to pass away
8	the stone entered		viên đá đi vào tai bên

from one ear and came out of the other

an Avīci Niraya

này và xuyên qua tai

kia đi ra ngoài

9

đia nguc Vô gián

(*) As a peta-ghost his enormous head was being continuously hit with red-hot hammers.

Trong khi cái đầu to lớn của ngạ quỷ bị những chiếc búa nóng đỏ đập liên tục.

(*) "To a fool, his skill or knowledge is of no use; it can only harm him "

Đối với kẻ ngu, **nghề nghiệp thiện xảo** và kiến thức là vô dung, nó chỉ hai lấy bản thân của hắn."

NOTE

- (1) sukkamsa: sukka + amsa: sukka means white, bright, pure or good. amsa means portion. According to the Commentary, sukkamsa means merit. – công đức
- (2) muddha: head, top, summit. According to the Commentary, it means knowledge.

Verses 73 & 74 The Story of Citta, the Householder (Cittagahapativatthu)

73. asataṃ bhāvanamiccheyya purekkhārañ ca bhikkhusu āvāsesu ca issariyaṃ pūjā parakulesu (1) ca//

Ua danh không tương xứng The simpleton will seek for false

reputation,

Muốn ngồi trước tỷ kheo for precedence among the

monks,

Ua quyền tại tịnh xá For authority in the monasteries, Muốn moi người lễ kính. for honors among other folk.

74. "mam eva kata maññantu gihī (2) pabbajitā ubho mame'vātivasā assu kiccākiccesu kismici," iti bālassa saṃkappo, icchā māno ca vaḍḍhati //

"Mong cả hai tăng, tục "Let layman and monk both Nghĩ rằng (chính ta làm) think that it was I, and I alone,

who did this;

Trong mọi việc lớn nhỏ, Let them be subject to my will, Phải theo mệnh lệnh ta" both in everything that ought to

be done, and in everything that ought not to be done!"

Người ngu nghĩ như vậy

Thus resolves the simpleton; so
do his desire and pride increase.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 73 and 74, with reference to Thera Suddhamma and Citta the householder.

Citta, a householder, once met Thera Mahānāma, one of the group of the first five bhikkhus (Pañcavaggis), going on an alms-round, and invited the Thera to his house. There, he offered alms-food to the Thera and after listening to the discourse given by him, Citta attained Sotāpatti Fruition. Later, Citta built a monastery in his mango grove. There, he looked to the needs of all bhikkhus who came to the monastery and Bhikkhu Sudhamma was installed as the resident bhikkhu.

One day, the two Chief Disciples of the Buddha, the Venerable Sāriputta and the Venerable Mahā Moggallāna, came to the monastery and after listening to the discourse given by the Venerable Sāriputta, Citta attained Anāgāmi Fruition. Then, he invited the two Chief Disciples to his house for alms-food the next day. He also invited Thera Sudhamma, but Thera Sudhamma refused in anger and said, "You invite me only after the other two." Citta repeated his invitation, but it was turned down. Nevertheless, Thera Sudhamma went to the house of Citta early on the following day. But when invited to enter the house, Thera Sudhamma refused and said that he would not sit down as he was going on his alms-round. But when he saw the things that were to be offered to the two Chief Disciples, he envied them so much that he could not restrain his anger. He abused Citta and said, "I do not want to stay in your monastery any longer," and left the house in anger.

From there, he went to the Buddha and reported everything that had happened. To him, the Buddha said, "You have insulted a lay-disciple who is endowed with faith and generosity. You'd better go back to him and **own up** your mistake." Sudhamma did as he was told by the Buddha, but Citta would not be appeased; so he returned to the Buddha for the second time. The Buddha, knowing that the **pride** of Sudhamma had **dwindled** by this time, said, "My son, a good bhikkhu should have no attachment, a good bhikkhu should not be conceited and say "This is my monastery, this is my place, these are my lay-disciples," etc., for in one with such thoughts, **covetousness and pride** will increase."

Then the Buddha spoke in verses as above.

At the end of the discourse, Sudhamma went to the house of Citta, and this time they **got reconciled**, and within a few days, Sudhamma attained Arahatship.

• Vocabulary

1	Citta- gahapati		Gia chú Citta
2	undue (a)	['ʌndju:]	không tương xứng
3	deference (a)	['defərəns]	respect
4	supremacy over sth/sb	[su:'preməsi]	uy thế, uy quyền
5	the group of the		nhóm năm vị tỷ khưu
	first five bhikkhus		đầu tiên
	(Pañcavaggis)		
6	mango grove	['mæŋgəʊ grəʊv]	rừng xoài
7	to be installed as		được cử làm vị trụ trì
	the resident		

bhikkhu		
to envy of sb / sth	['envi]	ghen tị, đố kỵ
– to envy at sth		
to restrain one's	[ri'strein]	nén giận.
anger		
to own up to sth		thú nhận, thú tội
pride (n/v)		cống cao, ngã mạn
to dwindle	['dwindl]	suy yếu, co lại
covetousness (n)	['kʌvitənis]	greediness, tham lam
to get reconciled	['rekənsaid]	được hòa giải
the two Chief		hai vị Đại đệ tử
Disciples of the		(Thượng thủ Thinh văn)
Buddha		của Đức Phật
Venerable		Tôn giả Xá-lợi-Phất
Sāriputta		
Venerable Mahā		Tôn giả Mục-kiền-Liên
Moggallāma		
	to envy of sb / sth to envy at sth to restrain one's anger to own up to sth pride (n/v) to dwindle covetousness (n) to get reconciled the two Chief Disciples of the Buddha Venerable Sāriputta Venerable Mahā	to envy of sb / sth - to envy at sth to restrain one's anger to own up to sth pride (n/v) to dwindle covetousness (n) to get reconciled the two Chief Disciples of the Buddha Venerable Sāriputta Venerable Mahā

NOTE

- (1) **parakulesu**: those outside the family người bên ngoài gia đình
- (2) gihi: short form for gahapati, householder. gia chủ

The Story of Sāmaṇera, a Tissa of the Forest Monastery (Vanavāsitissasāmaṇera vatthu)

 aññā hi lābhūpanisā aññā nibbānagāminī evametam abhiññāya bhikkhu buddhassa sāvako sakkāram nābhinandeyya vivekamanubrūhaye// (*)

Khác thay duyên thế lợi Khác thay đường Niết bàn Tỷ kheo, đệ tử Phật, Hãy như vậy thắng tri. Chớ ưa thích cung kính,

For one road leads to gain, the other to Nibbāna.

Understanding this, the monk, the

disciple of the Buddha, Should not delight in worldly

gain,

Hãy tu hạnh viễn ly. but should devote himself to

solitude.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 75, with reference to Tissa, a sāmaṇera, who dwelt in a forest monastery.

Tissa was the son of a rich man from Sāvatthi. His father used to offer alms-food to the Chief Disciple Sāriputta in their house and so Tissa even as child had met the Chief Disciple on

many occasions. At the age of seven he became a **novice** (sāmaņera) under the Chief Disciple Sāriputta. While he was staying at the Jetavana monastery, many of his friends and relatives came to see him, bringing presents and offerings. The sāmaṇera found these visits to be very tiresome; so after taking a subject of meditation from the Buddha, he left for a forest monastery. Whenever a villager offered him anything, Tissa would just say (1) "May you be happy, may you be liberated from the ills of life," (Sukhitā hotha, dukkhā muccatha), and would go on his own way. While he stayed at the forest monastery, he ardently and diligently practiced meditation, and at the end of three months he attained Arahatship.

After the vassa, the Venerable Sāriputta accompanied by the Venerable Mahā Moggallāna, and other senior disciples paid a visit to Sāmaṇera Tissa, with the permission of the Buddha. All the villagers came out to welcome the Venerable Sāriputta and his company of four thousand bhikkhus. They also requested the Venerable Sāriputta **to favor** them with a discourse, but the Chief Disciple declined; instead, he directed his pupil Tissa to deliver a discourse to the villagers. The villagers, however, said that their teacher Tissa could only say "May you be happy, may you be liberated from the ills of life, "and asked the Chief Disciple **to assign** another bhikkhu in his place. But the Venerable Sāriputta insisted that Tissa should deliver a discourse on the dhamma, and said to Tissa, "Tissa, talk to them about the dhamma and show them how to gain happiness and how to be liberated from the ills of the life."

Thus, in obedience to his teacher, Sāmaṇera Tissa went up the platform to deliver his discourse. He explained to the audience

the meaning of the aggregates (*khandhas*), sense bases and sense objects (*āyatanas*), elements of the perpetuation of the Teaching (Bodhipakkhiya Dhamma), the Path leading to Arahatship and Nibbāna, etc. Finally he concluded, "And thus, (2) those who attain Arahatship are liberated from all the ills of life and have Perfect Peace, all the rest will still wander about in the round of rebirths (*saṃsāra*)."

The Venerable Sāriputta praised Tissa for having expounded the Dhamma so well. Dawn was approaching when he finished his exposition, and all the villagers were very much impressed. Some of them were surprised that Sāmaṇera Tissa knew the dhamma so well, but they were so dissatisfied with him because formerly he had talk so little about the dhamma to them; the others were happy and contented to find the Sāmaṇera to be also learned and felt that they were very lucky to have him amongst them.

The Buddha, with his supernormal power, saw from the Jetavana monastery these two groups of villagers and appeared before them. His intention in coming to the village was to clear up the misunderstanding amongst the first group of villagers. The Buddha arrived while the villagers were preparing alms-food for the bhikkhus. So, they had the opportunity to offer alms-food to the Buddha as well. After the meal, the Buddha addressed the villagers, "O lay-disciples, all of you are so lucky to have Sāmaṇera Tissa amongst you. It is on account of his presence here that I myself, my Chief Disciples, senior disciples and many other bhikkhus now pay you a visit." These words made them realize how fortunate they were to have Sāmaṇera Tissa with them and they were satisfied. The Buddha then delivered a discourse to the

villagers and the bhikkhus, and consequently, many of them attained Sotāpatti Fruition.

After the discourse, the Buddha returned to the Jetavana monastery. In the evening, the bhikkhus said in praise of Tissa to the Buddha, "Venerable Sir, Sāmaṇera Tissa had performed a very difficult task; he was so well provided with gifts and offerings of all kinds here in Sāvatthi, yet he gave up all these to go and live austerely in a forest monastery." To them the Buddha replied, "Bhikkhus, a bhikkhu, whether in town or in village, should not live **for the sake of gifts and offerings**. **(3)** If a bhikkhu renounces all good prospect of worldly gain and diligently practices the dhamma in solitude, he is sure to attain Arahatship."

Then the Buddha spoke in verse as above.

• Vocabulary

1	Vanavāsi-tissa		sa di Tissa ở rừng
	-sāmaņera		
2	novice (n)	['novis]	sāmaņera – sa di
3	to be tiresome	['taiəsəm]	mệt nhọc
4	to take a subject of		nhận đề mục thiền
	meditation		
5	to favor sb with sth	['feivə]	làm gì cho ai, giúp ai
6	to assign	[ə'sain]	bổ nhiệm, chỉ định
7	to clear up	[kliər ʌp]	làm rõ
8	aggregate	['ægrigit]	khandha – uẩn
9	(6) sense bases and		āyatanas - 12 xứ
	(6) sense objects		6 căn và 6 trần
10	Elements of the		Bodhipakkhiya
	perpetuation of the	[pə,petʃu'eiʃn]	Dhamma – 37 Phẩm
	Teaching		Trợ đạo

11 for the sake of gifts and offerings.

O lay-disciples, all of you are so lucky to have...

vì lợi ích của quà tặng và lễ vật.

Này các thiện gia tử, các ông thật là hữu phúc có...

(1) "May you be happy, may you be liberated from the ills of life" *Sukhitā hothu, dukkhā muccatha.*

"Nguyện cho người được an vui, nguyện cho người được thoát khổ"

- (2) ...those who attain Arahatship are liberated from all the ills of life and have **Perfect Peace**; all the rest will still wander about in the round of rebirths (samsāra). ... những vị chứng đắc thánh quả A la hán giải thoát khỏi mọi khổ đau trong cuộc sống và chứng đạt **Niết bàn**; tất cả những ai còn lại (chưa chứng) vẫn lang thang trong vòng luân hồi
- (3) If a bhikkhu renounces **all good prospect of worldly** gain and diligently practices the Dhamma in solitude, he is sure to attain Arahatship.

Nếu vị tỳ kheo xả bỏ **tất cả những lợi lạc của thế gian**, thực hành tinh tấn giáo pháp trong sự viễn ly thì chắc chắn chứng đắc thánh quả A la hán.

NOTE

sinh tử.

(*) viveka: solitary seclusion. According to Commentary, the three kinds of *vivekas* are *kāyaviveka* (seclusion of the body); *citaviveka* (detachement of the mind from human passions) and *upadhiviveka* (Nibbāna).

(*) **viveka:** viễn ly. Theo Chú giải, ba dạng viễn ly (vivekas) là thân viễn ly (kāyaviveka), tâm viễn ly (citaviveka) khỏi đam mê và Niết bàn (upadhiviveka).

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PHƯƠNG DANH HÙN PHƯỚC ẤN TỐNG

Gia đình Ấn Ngọc	50 cuốn
Gia đình Ngô thị Cúc	50 cuốn
Gia đình Cù Kim Chi	70 cuốn
Gia đình Lê Anh Huy	30 cuốn
Gia đình Lê Anh Long	30 cuốn
Gia đình Trần Minh Ngọc	100 cuốn
Gia đình Đặng Hoài Nam	40 cuốn
Gia đình Nguyễn thị Lê Mỹ	35 cuốn
Gia đình Lê thị Nhi	20 cuốn
Gia đình Tâm Hoa	10 cuốn
Gia đình Lê Ngọc Trình	20 cuốn
Gia đình Thanh Nhàn	10 cuốn
Gia đình Hạnh Hiền	20 cuốn
Gia đình Tuyết	20 cuốn
Gia đình Võ thị Hồng Loan	40 cuốn
Nguyễn thị Hà	30 cuốn
Gia đình Bảo Hương	40 cuốn
Sc Huệ Hoàng	20 cuốn
Gia đình Liên Nhung	15 cuốn
Gia đình Chị Hoa	20 cuốn
Gia đình Kính Đức	15 cuốn
Gia đình Nguyễn Hoài Anh	35 cuốn
Gia đình Nguyễn Tú Anh	20 cuốn
Gia đình Trần Ánh Tuyết	250 cuốn
và Nguyễn thị Anh Thư	
Gia đình Nguyễn Minh Phượng	20 cuốn
Gia đình Mỹ Trang	8 cuốn
Gia đình Trương Hoài Trinh	20 cuốn
Đòan Thanh Dũng (cháu Trinh)	40 cuốn
Gia đình Cô Bích Liên	20 cuốn
Gia đình Tường Minh	20 cuốn
Gia đình Vũ Hiển	60 cuốn
Gia đình Nhóm Ẩn Ngọc	60 cuốn
Gia đình Nguyễn thị Hồng Hoa	10 cuốn
Nhóm học Myanmar năm 2018	100 cuốn
<u> </u>	l

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 Kương Công Đức

Nguyện cho tất cả chúng sanh Cùng chia trọn vẹn phước lành hôm nay Nguyện cho tất cả từ đây Mọi điều hạnh phúc, mọi thời bình yên

Nguyện cho chư vị Long Thiên Trên trời dưới đất oai thiêng phép mầu Cùng chia công đức dầy sâu Hộ trì Chánh pháp bền lâu muôn đời!