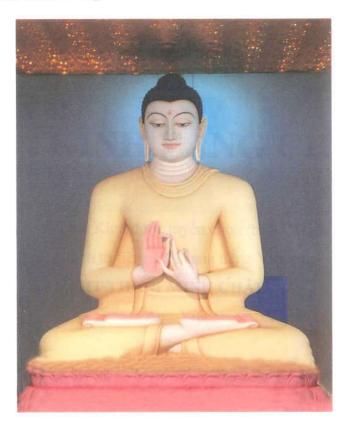
Namo tassa Bhagavato Arahato Sammā Sambuddhassa Namo tassa Bhagavato Arahato Sammā Sambuddhassa Namo tassa Bhagavato Arahato Sammā Sambuddhassa



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

# Dhammapada Sutta Kinh Pháp Cú

## Book 2 The Verses and Stories



Biên soạn CITTA PALI

- 6. The Wise Phẩm Người Trí
- 7. The Arahant Phẩm A-la-hán
- 8. The Thousands Phẩm Ngàn
- 9. The Evil Phẩm Ác
- 10. The Punishment Phẩm Hình Phạt

Ngay 20.10.2017 Loi gioi thiere Công trink biến soan Kink Pháp Cu' (Dhammapada) cuả Soan gia? Sát cân thiết Cho Cac Tang ni và phật tử phát tám cấu học vế Môn Anh ngữ Phát Pháp cung như ngôn ngữ Pali Phật Học, phâs pier Soan tieng Anh Co' che thick plies am rât bố ich cho người học Tơi Xin Giới thiên tác phẩm thến ngiễi học phật pháp.

TT. Thich Bin 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.** 

Với mơ ước nhen một 'đốm lửa nhỏ' vào tâm các vị đang tu-học Phật pháp, chúng tôi cố gắng soạn thảo Tích Truyện Pháp Cú Tóm Tắt bằng Anh ngữ gồm 5 quyển, thông qua việc tham khảo các nguồn tư liệu như *The Dhammapada, Verses & Stories, translated by Daw Mya Tin, M.A., edited by The Editorial Committee, Myanmar Pitaka Association, Yangon; Chú Giải Kinh Pháp Cú của Trưởng Lão Pháp Minh* và một số tác phẩm khác.... Sau mỗi câu chuyện là những danh từ Phật học quen thuộc, nhằm giúp cho việc đọc hiểu của mọi người dễ dàng hơn. Hy vọng quyển sách sẽ cung cấp một lượng từ vựng tương đối cho những ai có nhu cầu tầm học.

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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## **Chapter 6**

# PAŅDITAVAGGA

## THE WISE

# PHẨM NGƯỜI TRÍ

14 Verses (76-89) – 11 Stories 14 Bài kệ – 11 Tích truyện

## The Story of Thera Rādha (Rādhattheravatthu)

 nidhīnam va pavattāram yam passe vajjadassinam niggayhavādim medhāvim tādisam paņditam bhaje, tādisam bhajamānassa seyyo hoti na pāpiyo //

Nếu thấy bậc hiền trí	Should one see, as it were,
Chỉ lỗi và khiển trách	a revealer of hidden treasures, one
	who points out what should be
	avoided.
Như chỉ chỗ chôn vàng	Who administers reproof where
	there is occasion for reproof,
Hãy thân cận người trí!	a man of intelligence,
Thân cận người như vậy	one should follow so wise a man;
Chỉ tốt hơn, không xấu.	It will be better, not worse, for one
(TK Thích Minh Châu)	to follow so wise a man.

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 76 with reference to Thera Rādha, who was at one time a poor old brahmin.

Rādha was a poor brahmin who stayed in the monastery doing small services for the bhikkhus. For his services he was provided with food and clothing and other needs, but was not encouraged to join the Order, although he had a strong desire to become a bhikkhu.

One day, early in the morning, when the Buddha surveyed the world with his supernormal power, he saw the poor old brahmin in his vision and knew that he was due for Arahatship. So the Buddha went to the old man, and learned from him that the bhikkhus of the monastery did not want him to join the Order. The Buddha therefore called all the bhikkhus to him and asked them, (\*) "Is there any bhikkhu here who recollects any good turn done to him by this old man?" To this question, the Venerable Sāriputta replied, "Venerable Sir, I do recollect an instance when this old man offered me a spoonful of rice." "If that be so," the Buddha said, "shouldn't you help your benefactorget liberated from the ills of life?" Then the Venerable Sāriputta agreed to make the old man become a bhikkhu and he was duly admitted to the Order. The Venerable Sāriputta guided the old bhikkhu and the old bhikkhu strictly followed his guidance. Within a few days, the old bhikkhu attained Arahatship.

When the Buddha next came to see the bhikkhus, they reported to Him how strictly the old bhikkhu followed the guidance of the Venerable Sāriputta. To them, the Buddha replied that a bhikkhu should be **amenable** to guidance like Rādha and should not **resent when rebuked for any fault or failing.** 

Then the Buddha spoke in verse as above.

• Vocabulary

1	revealer (n)	[ri'viələr]	người tiết lộ
2	treasure (n)	['trezər]	tài sản, gia tài
3	to do (small)		làm công quả
	service	['sə:vis]	

4	to survey the world	['sə:vei]	quán sát thế gian
5	to be due (for)		đủ căn lành để (chứng đắc)
6	benefactor (n)	['benifæktər]	người hảo tâm
7	to get liberated from the ills of life		được thoát khổ
8	a spoonful of rice	['spu:nfl əf rais]	một vá (muỗng) cơm
9	to be duly		được nhận vào Tăng
	admitted to the		đoàn (xuất gia)
	Order		
10	amenable (a)	[ə'mi:nəbl]	mềm mỏng, dễ bảo
11	to resent	[ri'zent]	to feel aggrieved at; oán giận, phẫn nộ khiển trách.
should not resent when rebuked for any fault or failing			không nên oán giận khi bị chỉ trích vì bất cứ lỗi lầm hay thất bại nào.

(\*) "Is there any bhikkhu here who **recollects** any good turn done to him by this old man?"

"Có bất cứ vị tỳ khưu nào **nhớ** rằng mình đã có thọ bát của ông lão này không?

4

## The Story of Bhikkhu Assaji and Punabbasuka (Assajipunabbasukavatthu)

 ovadeyyānusāseyya asabbhā ca nivāraye satam hi so piyo hoti asatam hoti appiyo //

Những người hay khuyên	Let a man admonish and
dạy	instruct, and forbid what is
Ngăn người khác làm ác	improper;
Được người hiền kính yêu	For if he do so, he will be
	loved by the good,
Bị người ác không thích.	but hated by the wicked.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 77 with reference to bhikkhus Assaji and Punabbasuka.

Bhikkhus Assaji and Punabbasuka and their five hundred disciples were staying at Kitāgiri village. While staying there they **made their living** by planting flowering plants and fruit trees for gain, thus **violating the rules of Fundamental Precepts** for bhikkhus.

The Buddha hearing about these bhikkhus sent his two Chief Disciples, Sāriputta and Mahā Moggallāna, to stop them from committing further misconduct. To his two Chiefs Disciples the Buddha said, "Tell those bhikkhus not to destroy the faith and generosity of the lay disciples by misconduct and if anyone should disobey, **drive him out of** the monastery. (\*) Do not hesitate to do as I told you for **only the fool who dislike being given good advice and being forbidden to do evil.**"

Then the Buddha spoke in verse as above.

• Vocabulary

to admonish	[əd'məni∫]	to rebuke, khiển trách
to instruct	[in 'strʌkt]	hướng dẫn
to restrain sb	[ri 'streint]	to control, thu thúc
from doing sth		
to make one's		nuôi mạng
living		
to violate	['vaiəlei]	vi phạm
violating the		vi phạm Giới luật căn bản
rules of the rules		
of Fundamental	[,fʌndə'mentl	
Precepts	pri:'sept]	
to drive sb out		trục xuất ai khỏi
of		
	to instruct to restrain sb from doing sth to make one's living to violate violating the rules of the rules of Fundamental Precepts to drive sb out	to instruct [in 'strʌkt] to restrain sb [ri 'streint] from doing sth to make one's living to violate ['vaiəlei] violating the rules of the rules of Fundamental [,fʌndə'mentl Precepts pri:'sept] to drive sb out

(\*) Do not hesitate to do as I told you for only the fool who dislike being given good advice and being forbidden to do evil. Hãy làm những gì Ta bảo, đừng do dự đối với những kẻ thiểu trí, chúng ghét bị cấm đoán làm điều bất thiện và những lời khuyên bảo tốt lành.

## The Story of Thera Channa (Channattheravatthu)

#### na bhaje pāpake mitte na bhaje purisādhame bhajetha mitte kalyāņe bhajetha purisuttame //

Chớ thân với bạn ác	One should not cultivate the
	friendship of evildoers;
Chớ thân kẻ tiểu nhân	one should not cultivate
	fellows of the baser sort.
Hãy thân người bạn lành	Cultivate the friendship of men
	that are good,
Hãy thân bậc thượng nhân.	cultivate the best of men.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetanava monastery, the Buddha uttered Verse 78 with reference to Thera Channa.

Channa was the **attendant** who accompanied Prince Siddhattha when he renounced the world and left the palace on horseback. When the prince attained Buddhahood, Channa also became a bhikkhu. As a bhikkhu, he was very **arrogant** and **overbearing** because of his **close connection to** the Buddha. Channa used to say, "I came along with my Master when he left the palace for the forest. At that time, I was the only companion of my Master and there was no one else. But now, Sāriputta and Moggallāna are saying, 'We are the Chief Disciples', and **are strutting about** the place."

When the Buddha **sent for** him and admonished him for his behavior, he kept silent but continued **to abuse and taunt** the two Chief Disciples. Thus the Buddha sent for him and admonished him three times; still, he did not change. And again, the Buddha sent for Channa and said, "Channa, these two noble bhikkhus are good friends to you, you should **associate with** them and **be on good terms with** them."

Then the Buddha spoke in verse as above.

In spite of repeated **admonitions** and advice given by the Buddha. Channa did as he pleased and continued to scold and abuse the bhikkhus. The Buddha, knowing this, said that Channa would not change during **the Buddha's lifetime** but after his **demise** (*parinibbāna*) Channa would surely change. **On the eve of** his parinibbāna, the Buddha called Thera Ānanda to his bedside and instructed him (\*) to impose the Brahma-punishment (*Brahmadaņḍa*) to Channa; i.e., for the bhikkhus to simply ignore him and to have nothing to do with him.

After the *parinibbāna* of the Buddha, Channa, learning about the punishment from the Thera Ānanda, felt a deep and bitter **remorse for** having done wrong and he fainted three times. Then **he owned up his guilt to** the bhikkhus and **asked for pardon**. From that moment, he changed his ways and **outlook**. He also obeyed their instructions in his meditation practice and soon attained Arahatship.

## • Vocabulary

1	fellows of the	[beisə(r)]	kẻ hèn hạ, kẻ tiểu nhân
	baser sort		
2	attendant (a)	[ə'tendənt]	assistant, <i>thị giả</i>
	arrogant (a)	['ærəgənt]	conceited, kiêu ngạo
3	overbearing (a)	[,ouvə'beəriŋ]	bossy, <i>hách dịch</i>
4	to be close with		thân cận với
5	connection to	[kə'nek∫n]	sự liên quan, mối quan hệ
(	sth	[-4	
6 7	to strut about sth	[strʌt]	vênh váo (về điều gì)
7	to send for sb	[ sent]	nhắn đến, cho gọi đến
8	to abuse	[ə'bju:z]	mia mai
9	to taunt	[to:nt]	chế nhạo
10	admonition (n)	[,ædmə'ni∫n]	khiển trách, nhắc nhở
11	to associate with sb	[ə'səʊ∫it]	kết bạn với ai
12	to be on good		kết giao tốt với ai
	terms with sb		
13	demise (n)	[di'maiz]	nhập diệt
			parinibbāna
14	the Buddha's		thời Đức Phật tại thế
	lifetime		
15	On the eve of		đêm trước (lễ hội hay
			kỳ nghĩ tôn giáo)
16	Brahma-		Brahmadaṇḍa
	punishment	['p∧ni∫mənt]	Hình phạt Phạm Đàn
17	to own up one's		thú nhận tội lỗi
18	guilt to (idm)		
	remorse for sth	[ri'mərs]	sự hối hận về điều gì

19	to ask for		xin sám hối
	pardon (idm)		
20	outlook (n)	['autluk]	viewpoint, standpoint

(\*) to impose the Brahma-punishment (*Brahmadanda*) to Channa; i.e., for the bhikkhus to simply ignore him to have nothing to do with him.

Áp đặt **hình phạt Phạm Đàn** (Brahmadaṇḍa) với tỳ khưu Channa, tức là tuyệt giao, không tiếp xúc với vị sư phạm tôi.

## The Story of Thera Mahākappina (Mahākappinattheravatthu)

#### dhammapītī sukham seti vippasannena cetasā ariyappavedite dhamme sadā ramati paņdito //

Pháp hỷ đem an lạc	He that drinks the Law sleeps
	happily,
Với tâm tư thuần tịnh	with mind serene.
Người trí thường hoan hỉ	The wise man ever delights in
Với pháp bậcThánh thuyết.	the Law as taught by holy men.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 79 with reference to Thera Mahākappina.

Mahākappina was king of Kukkuṭavatī. He had a queen named Anojā; he also had one thousand ministers to help him rule the country. One day, the king accompanied by those one thousand ministers, was out in the park. There, they met some **merchants** from Sāvatthi. On learning about the Buddha, the Dhamma, and the Saṁgha from these **merchants** the king and his ministers immediately **set out for** Sāvatthi.

On that day, when the Buddha **surveyed the world** with his supernormal power, he saw in his **vision**, Mahākappina and his ministers coming towards Sāvatthi. He also knew that they **were**  due for Arahatship. The Buddha went to a place one hundred and twenty yojanas away from Sāvatthi to meet them. There, He waited for them under **a bayan tree** on the bank of the rive Candabhaga: King Mahākappina and his ministers came to the place where the Buddha was waiting for them. When they saw the Buddha, **with six-colored rays radiating from his body**, they approached the Buddha and paid homage to Him. The Buddha then delivered a discourse to them. After listening to the discourse the king and all his ministers attained Sotāpatti Fruition, and they asked the Buddha to permit them to join the Order. The Buddha, **reflecting on their past** and finding that **they had made offerings of yellow robes in a past existence**, said to them, **' Ehi bhikkhu'**, and they all became bhikkhus.

Meanwhile, Queen Anojā, learning about the king's departure for Savatthi, sent for the wives of the one thousand ministers, and together with them followed the king's **trail**. They too came to the place where the Buddha was and seeing the Buddha **with a halo of six colors,** paid homage to him. All this time, (1) the Buddha by exercising his supernormal power had made the king and his ministers invisible so that their wives did not see them. The queen therefore enquired where the king and his ministers were. The Buddha told the queen and her party to wait for a while and that the king would soon come with his ministers. The Buddha then delivered another discourse; at the end of this discourse the king and his ministers attained Arahatship; the queen and the wives of the ministers attained Sotāpatti Fruition. At that instant, the queen and her party saw the newly admitted bhikkhus and recognized them as their former husbands.

The ladies also asked permission from the Buddha to enter the Order of bhikkhunīs; so they were directed to go ahead of Sāvatthi. There they entered the Order and very soon they also attained Arahatship. The Buddha then returned to the Jetavana monastery accompanied by one thousand bhikkhus.

At the Jetavana monastery, Thera Mahākappina while resting during the night or during the day would often say, (2) "Oh, what happiness!"(*Aho Sukhain*). The bhikkhus hearing him saying this so many times a day, told the Buddha about it. To them the Buddha replied, (3) "My son Kappina having had the taste of the Dhamma lives happily with a serene mind; he is saying these words of exultation repeatedly with reference to Nibbāna."

Then the Buddha spoke in verse as above.

#### • Vocabulary

1 2	merchant (n) to survey the world	['mə:tʃənt]	người lái buôn quán sát thế gian
3	(his) vision (n)	['viʒn]	thiên nhãn
4	to be due (for)		đủ căn lành (cho việc chứng đắc)
5	a bayan tree		cây đa
6	to reflect on / upon	[ri'flek]	suy ngẫm, quán sát
7	they had made offerings of yellow robes in a past		họ đã cúng dường y trong kiếp quá khứ
8	Ehi bhikkhu		Thiện lai Tỳ khưu (Hãy đến đây Tỳ khưu)

- 9trail[treil]đường mòn10exultation (n)[,egz∧l'tei∫n]joy, happiness
- The Buddha by exercising his supernormal powerhad made the king and his ministers invisible so that their wives did not see them.

Đức Phật **dụng** thần thông khiến cho hoàng hậu và vợ các quan cận thần không nhìn thấy họ.

- (2) "Oh, what happiness!"(*aho sukham*).
  "Ôi sung sướng thay!"
- (3) "My son Kappina having had the taste of the Dhamma lives happily with a serene mind; he is saying these words of exultation repeatedly with reference to Nibbāna."

Con trai Kappina của Như Lai đã **nếm được hương vị Pháp bảo** một cách hoan hỷ với tâm tịnh lạc; Kappina nói lên những lời hoan hỷ này với sự cảm khái Niết bàn bất tử."

## The Story of Sāmaņera Paņḍita (Paṇḍitasāmaņeravatthu)

#### udakam hi nayanti nettikā usukārā namayanti tejanam dārum namayanti tacchakā attānam damayanti paņditā//

0	Ditch-diggers lead the water, arrow-makers straighten their shafts,
Người thợ mộc uốn gỗ Bậc trí nhiếp tự thân. <i>(TK Thích Minh Châu)</i>	Carpenters straighten the wood wise men control themselves.

#### **Story**

While residing at the Jetanava monastery, the Buddha uttered Verse 80 with reference to Sāmaņera Paņdita.

Paṇḍita was a young son of a rich man of Sāvatthi. He became a sāmaṇera at the age of seven. On the eighth day after becoming a sāmaṇera, as he was following Thera Sāriputta on an alms-round, he saw some farmers **channeling water** into their fields and asked the Thera, "Can water which has no **consciousness** be guided to wherever one wishes?" The thera replied, "Yes, it can be guided to wherever one wishes." As they continued on their way, the sāmaṇera next saw some **fletchers**  heating their arrows with fire and straightening them. Further on, he came across some carpenters cutting, sawing and planning timber to make it into things like cart-wheels. Then he pondered, "If water which is without consciousness can be guided to wherever one desires, if a crooked bamboo which is without consciousness can be straightened, and if timber which is without consciousness can be made into useful things, why should I, having consciousness, be unable to tame my mind and practice Tranquility and Insight Meditation?"

Then and there he asked permission from the Thera and returned to his own room in the monastery. There he **ardently and diligently** practiced meditation, **contemplating the body**. **Sakka and the devas** also helped him in his meditation by keeping the monastery and its **precincts** very quiet and still. Before meal time Sāmaņera Paņdita attained Anāgāmi Fruition.

At that time Thera Sāriputta was bringing food to the sāmaņera. The Buddha saw with his supernormal power that Sāmaņera Paņḍita had attained Anāgāmi Fruition and also that if he continued to practice meditation he would soon attain Arahatship. So the Buddha decided to stop Sāriputta from entering the room, where the sāmaņera was. The Buddha went to the door and kept Sāriputta engaged by putting some questions to him. While the convesation **was taking place**, the sāmaņera attained Arahatship. Thus, the *sāmaņera* attained Arahatship on the eighth day after becoming a novice.

In this connection, the Buddha said to the bhikkhus of the monastery, **"When one is earnestly practicing the Dhamma**, even Sakka and the devas **give protection and keep guard**; I myself have kept Thera Sāriputta engaged at the door so that

Sāmaņera Paņdita should not be disturbed. The sāmaņera, having seen the farmers irrigating their fields, the fletchers straightening their arrows, and carpenters making cart-wheels and other things, tames his mind and practices the dhamma; he has now become an Arahat."

The Buddha then spoke in verse as above.

Vocabulary Pandita 1 bậc Trí giả ditch-digger, người trị 2 irrigator (n) ['irigeitə] thủy, người dẫn nước. 3 arrow-maker ['ærəʊ] fletcher, thơ làm tên truc của mũi tên the shaft (of an [ʃa:ft] 4 arrow) 5 to straighten ['streigtn] làm cho thẳng 6 to channel ['tfænl] đào mương channeling water [tfænlin đang đào mương dẫn 7 'wɔ:tə] nước 8 consciousness ['kon[əsnis] mind. tâm thức 9 fletcher (n) ['flet[ə] thơ làm tên ... heating their ... hơ nóng tên và kéo 10 arrows with fire & thẳng chúng straightening them timber (n) 11 ['timbə] khúc cây bánh xe (bò, ngưa) 12 cart-wheels [ka:t wi:lz] ['krukid cây tre xoắn cong 13 a crooked bamboo bæm'bu:] ardently and ['a:dəntli ən tinh tấn và siêng năng/ 14 diligently practiced 'dilidʒəntli] chuyên chú hành thiền meditation

15	to contemplate the body	['kontempleit]	quán thân
16	to tame one's mind	[teim]	điều chế tâm
17	Tranquility	[træŋ'kwiləti]	thiền Chỉ
18	Insight Meditation		thiền Minh sát / thiền
			Quán/ thiền Vipassana
19	precinct (n)	['pri:siŋkt]	area, <i>khu vực</i>
20	to take place		happen, <i>diễn ra</i>
	Sakka and devas		Vua Trời Đế thích và
			chư thiên
21	to give protection	[prə 'tek∫n]	hộ trì
22	When one is		Khi một bậc (hữu
	earnestly practicing		phúc) đang thực hành
	the Dhamma.		Sa môn pháp

## The Story of Thera Lakuṇḍaka Bhaddiya (Lakuṇḍakabhaddiyattheravatthu)

 selo yathā ekaghano vātena na samīrati evam nindāpasamsāsu na saminjanti paņditā//

Như đá tảng kiên cố Không gió nào lay động Cũng vậy, giữa khen chê Người trí không giao động. (TK Thích Minh Châu)

Even as a solid rock is not moved by the wind, So wise men are not stirred by blame or praise.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 81 with reference to Thera Bhaddiya.

Bhaddiya was one of the bhikkhus staying at the Jetavana monastery. Because of **his short stature** he was known as Lakundaka (**the dwarf**) to other bhikkhus. Lakundaka Bhaddiya was very **good natured**; even young bhikkhus would often tease him by pulling his nose or his ear, or by patting him on his head. Very often they would jokingly say, "Uncle, how are you? Are you happy, or are you bored with your life here as a bhikkhu?" etc. Lakundaka Bhaddiya never retaliated in anger, or abused them; in fact, even in his heart he did not get angry with them. When told about the patience of Lakundaka Bhaddiya, the Buddha said, "An Arahat never loses his temper, he has no desire to speak harshly or to think ill of others. He is like a mountain of solid rock; as a solid rock is unshaken, so also, an Arahat is unperturbed by scorn or by praise.

Then the Buddha spoke in verse as above.

#### • Vocabulary

1	amid (adv)	[əʻmid]	in the middle of, among
2	blame and praise	[bleim&preiz]	chê và khen
3	stature (n) short stature	['stæt∫ə]	tầm vóc người thấp, lùn
4	the dwarf	[dwɔ:f]	người lùn
5	good- natured(a)	[gu:d 'neit∫əd]	kind, friendly and patient/ tốt bụng
6	to lose one's temper	[lu:z wʌn 'tempə]	nóng nảy
7	to speak harshly	['ha: ∫li]	nói lời thô thiển
8	solid rock is unshaken		tảng đá không động
9	unperturbed (a)	[,ʌnpə'tə:bd]	bình thản
10	scorn (n)	[skɔ:n]	lòng khinh thường
11	an Arahat is unperturbed by scorn or by praise		Vị A la hán bình thản trước chê khen.

## The Story of Kāṇamātā (Kāṇamātāvatthu)

#### yathāpi rahado gambhīro vippasanno anāvilo evam dhammāni sutvāna vippasīdanti paņditā//

Như hồ nước sâu thẳm	Even as a lake, deep,
Trong sáng, không khuấy đục	limpid, clear.
Cũng vậy, nghe chánh pháp	So do wise men become calm
Người trí hưởng tịnh lạc.	after listening to the Law.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 82 with reference to the mother of Kāṇa (Kāṇamārā).

Kāṇamātā was **a devoted lay disciple** of the Buddha. Her daughter Kāṇa was married to a man from another village. As Kāṇa had been on a visit to her mother for some time, her husband sent a message for her to come home. Her mother told her to wait for one more day as she wanted to send along some **sweetmeats** with her for her husband. The next day, Kāṇamātā made some sweetmeats, but when four bhikkhus stood at her door for alms she offered some to them. The four bhikkhus told other bhikkhus about the sweetmeats from Kāṇamātā. Kāṇamātā, as a devotee of the Buddha and his disciples, offered her sweetmeats to the bhikkhus as they came in, one after another. The result was that in the end there was none left for Kāṇa and she did not go home on that day. The same thing happened on the next two days; her mother made some sweetmeats, the bhikkhus stood at her door, she offered her sweetmeats to the bhikkhus, there was nothing left for her daughter to take home, and her daughter did not go home.

On the third day, for the third time, her husband sent her a message, which was also an **ultimatum stating** that if she failed to come home the next day, he would take another wife. But on the next day also, Kāṇa was unable to go home because her mother offered all her sweetmeats to the bhikkhus. Kāṇa's husband then took another wife and Kāṇa became very bitter towards the bhikkhus. She used to abuse all bhikkhus so much so that the bhikkhus kept away from the house of Kāṇamātā.

The Buddha heard about Kāṇa and went to the house of Kāṇamātā; there Kāṇamātā offered him some **rice gruel**. After the meal, the Buddha sent for Kāṇa and asked her, (\*) "**Did my bhikkhus take what was given them or what was not given them**?" Kāṇa answered that the bhikkhus had taken only what was given them and then added, "They were not in the wrong; only I was in wrong." Thus she owned up her fault and she also paid homage to the Buddha. The Buddha then gave a discourse. At the end of the discourse, Kāṇa attained Sotāpatti Fruition.

On the way back to the monastery, the Buddha met King Pasenadi of Kosala. On being told about Kāṇa and her bitter attitude towards the bhikkhus, King Pasenadi asked the Buddha whether he had been able to teach her the Dhamma and make her see the Truth (Dhamma). The Buddha replied, "Yes, I have taught her the Dhamma, and I have also **made her rich in her next**  existence." Then the king promised the Buddha that he would made Kāṇa rich even in this existence. The king then sent his men with a palanquin to fetch Kāṇa. When she arrived, the king announced to his ministers, "Whoever can keep my daughter Kāṇa in comfort may take her." One of the ministers volunteered to adopt Kāṇa as his daughter, gave her all his wealth, and said to her, "You may give in charity as much as you like." Every day, Kāṇa made offerings to the bhikkhusat the four city-gates. When told about Kāṇa giving generously in charity, the Buddha said, "Bhikkhus, the mind of Kāṇa which was foggy and muddled was made clear and calm by my words."

Then the Buddha spoke in verse as above.

	<ul> <li>Vocabulary</li> </ul>		
1	Mātā		Mother
2	Kanamātā		the mother of Kana
3	limpid (a)	['limpid]	clear, trong suốt, rõ ràng
4	a devoted lay	[di 'vəʊtid	một đệ tử cư sĩ thuần
	disciple	lei di'saipl]	thành
5	sweetmeat (n)	['swi:mi:t]	bánh ngọt
6	ultimatum stating	[,ʌlti'meitəm	tối hậu thư
		'steitiη]	
7	to keep away		tránh xa
	from	[rais 'gruəl]	
8	rice gruel		cháo
9	made her rich		khiến nàng thâu hoạch
	in her next		Thánh tài vào kiếp sau
	existence.	[,pælən'ki:n]	
10	palanquin (a)	[ə'dəpt]	cõ xe

11	to adopt sb as sth			nhận ai làm con nuôi
12	to make offerings			cúng dường ai
	to sb			
13	foggy & muddle	['fəgi	mлdl]	tăm tối và mụ mẫm
	(a)			
14	clear & calm (a)	[kliə	ka:m]	trong sáng và điềm tĩnh

(\*) "Did my bhikkhus take what was given them or what was not given them?

"Các tỳ kheo của Ta nhận những gì họ được cúng dường hay những gì họ không được cúng dường?"

## The Story of Five Hundred Bhikkhus (Pañcassatabhikkhuvattu)

#### sabbattha ve sappurisā vajanti, na kāmakāmā lapayanti santo, sukhena phuțţhā atha vā dukkhena na uccāvacam paņditā dassayanti//

Người hiền bỏ tất cả	Everywhere good men practice
(bỏ các dục)	renunciation;
Người lành không bàn dục	good men talk not as if given to
	sensual pleasure;
Dầu cảm thọ lạc khổ	Wise men, touched either by
Bậc trí không vui buồn.	happiness or by sorrow, show
(TK Thích Minh Châu)	no change.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 83 with reference to five hundred bhikkhus.

At the request of a brahmin from Verañjā, the Buddha was, on one occasion, staying at Verañjā with five hundred bhikkhus. While they were at Verañjā, the brahmin failed to look after them. The people of Verañjā, who were then **facing a famine**, could offer very little to the bhikkhus when they went on their rounds for alms-food. In spite of all these hardships, the bhikkhus were not **disheartened**; they were quite **contented** with the small amount of **shrivelled grain** which the horse-traders offered them daily. At the end of the vassa, after informing the brahmin from Verañjā, the Budhha returned to the Jetavana monastery, accompanied by the five hundred bhikkhus. The people of Sāvatthi welcomed them back with choice food of all kinds.

A group of people living with the bhikkhus, eating whatever **was left over** by the bhikkhus, **ate greedily like true gluttons** and went to sleep after their meals. On waking up, they were shouting, singing and dancing, thus making themselves **a thorough nuisance**. When the Buddha came in the evening to the **congregation of bhikkhus**, they reported to him about the behavior of those **unruly persons**, and said, "These people **living on the leftovers** were quite **decent and well-behaved** when all of us were facing hardship and famine in Verañjā. Now that they have enough good food they are going about shouting, singing and dancing, and thus make themselves a thorough nuisance. The bhikkhus, however, behave themselves here just as they were in Verañjā."

To them the Buddha replied, (\*) "It is in the nature of the foolish to be full of sorrow and feel depressed when things go wrong, and to be full of gladness and feel elated when things go well. The wise, however, can withstand the ups and downs the life."

Then the Buddha spoke in verse as above.

• Vocabulary

1 Pañca, sata Pañcassata số 5, một trăm *năm trăm* 

2	to prattle about	['prætl]	bàn về
3	neither elated nor	[i'leit no di	không hân hoan
	dejected	'jektid]	không thất vọng
4	at the request of	[ri'kwest]	thỉnh cầu
5	to face a famine	[feis ə	gặp cảnh mất mùa mùa
		'fæmin]	đói kém
6	disheartened (a)	[dis'ha:tnd]	disappointed; buôn
			phiền, chán nản
7	contented (a)	[kən'tentid]	hài lòng, vừa ý,
			toại nguyện
8	shriveled (a)	['ſrivl]	wither, khô héo
	the small		một ít ngũ cốc khô héo
	shriveled grain		
9	eating whatever		ăn (tàn thực) là ăn
	was left over by		nương theo chư Tăng
	the bhikkhus		
	= the leftovers		kẻ ăn tàn thực
10	to eat greedily		ăn uống tham lam
	like true gluttons	['glʌtnz]	(kẻ háu ăn)
11	a thorough	['θʌrə	phiền phức hết mức
	nuisance	ʻnju:sns]	
12	congregation (n)	[kəngri'gei]n]	hội chúng
	congregation of		Tăng chúng
	bhikkhus		
13	unruly person	[ʌn'ruli]	người thô lỗ
	decent and well-	['di:snt wel -	lịch sự và xử sự tốt
14	behaved	bi'heivd]	
15	to withstand	[wið'stænd]	giữ vững
	the ups and the		sự thăng trầm của
	1		. 0

16 the ups and downs of life thăng trầm của cuộc đời

(\*) "It is in **the nature of the foolish** to be full of sorrow and feel depressed when things go wrong, and to be full of gladness and **feel elated** when things go well. The wise, however, can **withstand** the ups and downs of life."

"Khi gặp việc không vừa ý, kẻ ngu bản chất đầy phiền não và sầu muộn. Khi gặp việc hài lòng, kẻ ngu vui mừng và hoan hỷ. Tuy nhiên, người trí luôn vững vàng trước những thăng trầm của cuộc đời."

# The Story of Thera Dhammika (Dhammikattheravatthu)

# na attahetu na parassa hetu na puttamicche na dhanam na rațţham na iccheyya adhammena samiddhim attano sa sīlavā paññavā dhammiko siyā//

Not for his own sake, not for the
sake of another,
should a man desire son or
wealth or kingdom;
He should not seek to gain
success for himself by unjust
means;
so will he be upright, wise, and
righteous.

#### Story

While residing at the Jetanava monastery, the Buddha uttered Verse 84 with reference to Thera Dhammika.

Dhammika lived in Sāvatthi with his wife. One day, he told his pregnant wife that he wished to become a bhikkhu; his wife **pleaded with** him to wait until after the birth of their child. When the child was born, he again requested his wife to let him go; again, she pleaded with him to wait until the child could walk. Then Dhammika thought to himself, "It will be useless for me to ask my wife for her approval to join the Order. I shall work for my own liberation." Having **made a firm decision**, he left his house to become a bhikkhu. He took a subject of meditation from the Buddha and practiced meditation ardently and diligently and soon became an Arahat.

Some years later, he visited his house in order to teach the Dhamma to his son and his wife. His son entered the Order and he too attained Arahatship. The wife then thought, "Now that both my husband and my son have left the house, I'd better leave it, too." With this thought she left the house and became a bhikkhunis, eventually, she too attained Arahatship.

At the congregation of the bhikkhus, the Buddha was told how Dhammika became a bhikkhu and attained Arahatship, and how through him his son and his wife also attained Arahatship. To them the Buddha said, (\*) "Bhikkhus, a wise man does not wish for **wealth and prosperity** by doing evil, whether it is **for his own sake** or **for the sake of others**. He only works for his own liberation from the round of rebirths (samsāra) by **comprehending the Dhamma and living according to the Dhamma.**"

Then the Buddha spoke in verse as above.

Vocabulary
1 for one's own [əon sa:k] vì lợi ích bản thân sake
2 for the sake of vì lợi ích của người khác another
3 to long for [lɔŋ] to desire, to wish

4	virtuous (a)	['və:t∫uəs]	moral, giới đức
5	righteous (a)	['rait∫əs]	upright, <i>chân chánh</i>
6	to plead with sb	[pli:d]	to bleg for, nài nỉ, van
			xin
7	to make a firm	[fə:m di'siʒn]	quyết định cứng rắn
	decision		
8	wealth (n)	[wel0]	riches, giàu sang
	prosperity (n)	[prɔs'perəti]	fortune, thịnh vượng
9	to comprehend		liễu ngộ Pháp
	the Dhamma		
10	to live according		hành trì Pháp
	to the Dhamma		

(\*) "Bhikkhus, **a wise man** does not wish for wealth and prosperity by doing evil, whether it is **for his own sake** or for the sake of others. He only works for his own liberation from the round of rebirths (*samsāra*) by **comprehending** the Dhamma and **living according to** the Dhamma."

"Này các Tỳ kheo, **bậc trí giả** không **vì mình** hay vì kẻ khác mà làm việc sai quấy để mong cầu giàu sang và thịnh vượng. Bậc trí giả chỉ làm việc cho sự giải thoát bản thân khỏi vòng luân hồi sanh tử bằng **việc liễu ngộ** Pháp và **hành trì** Pháp."

# Verses 85 and 86

# The Story of Dhamma Listeners (Dhammassavanavatthu)

### 85. appakā te manussesu ye janā pāragāmino athāyam itarā pajā tīramevānudhāvati (1) //

Ít người giữa nhân loại	Of all men there are few that go to
Đến được bờ bên kia	the other shore;
Còn số người còn lại	The rest of mankind merely
Xuôi ngược chạy bờ này.	run up and down the bank.

86.	ye ca kho sammadakkhāte
	dhamme dhammānuvattino
	te janā pāramessanti, (2)
	maccudheyyam (3) suduttaram//

Những ai hành trì pháp	But those who conform to the
	Law
Theo chánh pháp khéo dạy	when the Law is rightly preached,
Sẽ đến bờ bên kia	Those men will cross to the
	farther shore of the Kingdom of
	Death,
Vượt ma lực khó thoát.	hard to cross though it be.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verses 85 and 86 with reference to a congregation of people who had come to listen to a religious discourse in Sāvatthi.

On one occasion, a group of people from Sāvatthi (1) made special offerings to the bhikkhus collectively and they arranged for some bhikkhus to deliver discourses throughout the night, in their locality. Many in the audience could not sit up the whole night and they returned to their homes early; some sat through the night, but most of the time they were **drowsy and half-asleep**. There were only a few who listened attentively to the discourses.

At dawn, when the bhikkhus told the Buddha about what happened the previous night, He replied, (2) "Most people are attached to this world; only a very few reach the other shore (*Nibbāna*)."

Then the Buddha spoke in verses as above.

#### Vocabulary

1.	savaņa		sự nghe, lỗ tai
2.	drowsy (a)	['drauzi]	hôn trầm
3.	half-asleep (a)	[ha:f ə'sli:p]	ngủ gục

- (1) ...made special offerings to the bhikkhus collectively ... cùng làm phước cúng dường Trai Tăng.
- (2) "Most people are attached to this world; only a very few reach the other shore (*Nibbāna*)."
  - " Hầu hết chúng sanh **dính mắc** trong cõi dục; rất ít người đạt được bờ kia (Niết bàn)."

#### NOTE

Tīramevānudhāvati: tīram + eva + anudhāvati: shore + only + run up and down - according to Commentary 'only this shore' in this context means sakkāyadiţţhi.

**Tīramevānudhāvati:** bờ + chỉ + chạy xuôi ngược – theo Chú giải "chỉ bờ này" trong nội dung của bài kinh là *thân* kiến.

(2) **Pāramessanti:** *pāram* + *essanti*: the other shore + will reach. The other or opposite shore is metaphorically used for Nibbāna.

*Pāramessanti*: bờ kia + sẽ đến nơi. Bờ kia là cách nói ẩn dụ chỉ Niết bàn.

(3) maccudheyyam: macccu + dheyya = death + realm, the realm of the Death (or samsāra, round of rebirth)
 maccudheyyam: cõi Thần chết (hay luân hồi , vòng sanh tử)

# Verses 87, 88 and 89 The Story of Five Hundred Visiting Bhikkhus ( Pañcasata Āgantukabhikkhuvatthu)

87. kaņham dhammam (1) vippahāya sukkam (2) bhāvetha paņḍito, okā anokam āgamma (3) viveke (4) yattha dūramam//

Kẻ trí bỏ pháp đen	Abandoning the dark state,
Tu tập theo pháp trắng	the wise man should adopt
	the bight state.
Bỏ nhà, sống không nhà	Leaving home, he should go
	forth to the homeless life.
Sống viễn ly khổ lạc.	In solitude, where enjoyment
	is hard to find.

## 88. tatrābhiratimiccheyya, hitvā kāme akiñcano pariyodapeyya attānam cittakilesehi (5) pandito//

Hãy cầu vui Niết bàn	There he should seek enjoyment,	
Bỏ dục, không sở hữu	by forsaking the lusts of the	
	flesh, with nothing he may call his	
	own.	
Kẻ trí tự rửa sạch	The wise man should rid himself	
Cấu uế từ nội tâm.	of the impurities of the heart.	

89. yesam sambodhiyangesu sammā cittam subhāvitam ādānapaţinissagge anupādāya ye ratā khīnāsavā (6) jutīmanto (7) te loke parinibbutā (8)//

Những ai với chánh tâm	Those whose minds have been
Khéo tu tập giác chi	well trained in the Seven
	Elements of Knowledge,
Từ bỏ mọi ái nhiễm	Those who have freed themselves
Hoan hỷ không chấp thủ	from Attachment, and rejoice in
	that freedom,
Không lậu hoặc, sáng chói	Those who have rid themselves of
	the Contaminations, and are full
	of light,
Sống tịch tịnh ở đời.	they have passed into Nibbāna,
(TK Thích Minh Châu)	even in this world.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 87, 88 and 89 with reference to five hundred visiting bhikkhus.

Five hundred bhikkhus who had spent the *vassa* in Kosala came to pay homage to the Buddha at the Jetavana monastery, at the end of the *vassa*.

The Buddha uttered the above three verses to suit their various temperaments.

• Vocabulary

1 Āgantuka

Visiting Bhikkhu;

2	<i>Bhikkhu</i> the dark states		Khách Tăng pháp đen, ác pháp, pháp bất thiện
3	the bright states		pháp trắng, pháp thiện
4	to cultivate	['kAltiveit]	to develop, tu tập
5	the bliss (n)	[blis]	the great joy, hoan hỷ
6	in solitude (n)	['səlitju:d]	trong viễn ly, cô tịch
7	to cleanse	[klenz]	rửa sạch
8	the Seven		Thất Giác Chi
	Elements of	['elimənts əf	
	Knowledge	'nəlidʒ]	
9	to free oneself		giải thoát khỏi sự chấp
	from attachment	[ ə'tæt∫mənt]	thủ
10	to cling	[kliŋ]	to grasp, <i>chấp thủ</i>
11	contamination (n)		canker, cấu uế
12	the vassa		rains- retreat,
			mùa an cư
13	various	['veəriəs	tính khí hay căn cơ
	temperaments	'temprəmənt]	khác nhau

### NOTE

(1) kaņhaṃ dhammaṃ: the dark states are the ten kinds of evil deeds.
Pháp đen là mười pháp bất thiện – Thập ác

The kinds of unwholesome actions - dasa akusala) – namely.

1	Killing	[kiliŋ]	Sát sanh
2	Stealing	[sti:liŋ]	Trộm cắp

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3	Sexual misconduct	2 0	Tà hạnh
		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 cằn
7	Vain talk	['vein tɔ: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

(2) sukkam: the bright states are the ten kinds of good deeds.
 Pháp trắng là mười pháp thiện – Thập thiện

#### The kinds of wholesome actions - dasa kusala

- 1. avoidance of killing
- 2. avoidance of stealing
- 3. avoidance of unlawful sexual behavior
- 4. avoidance of lying
- 5. avoidance of slandering
- 6. avoidance of rude speech / harsh speech
- 7. avoidance of foolish speech / vain talk
- 8. non-covetousness
- 9. non ill-will
- 10. right view

### **Bases of meritorious actions** – *Dasa puññakiriya* – **Phúc Hành Tông**

1 Generosity [dʒenə'rɔsiti] Bố thí

2	Morality	[mɔ'læliti]	Trì giới
3	Meditation	[medi'teit ∫n]	Hành thiền
4	Reverence	['revərəns]	Cung kính (bậc
			Trưởng thượng)
5	Service	['sərvis]	Phục vụ
6	Transference of merit	['trænsfərəns]	Hồi hướng phước báu
7	Rejoicing in others' merit	[ri'dʒəiciŋ]	Tùy hỷ với phước báu của người khác
8	Hearing the		Thính pháp
	doctrine	['dəktrin]	
9	Expounding the	[eks'paudiŋ]	Truyền bá Giáo pháp
	doctrine		
10	Straightening		Củng cố Chánh kiến
	one's right view		

- (3) okā anokamāgamma: lit., having gone from home to the homeless. In this context interpreted as leaving the seat of craving and having Nibbāna as a goal. okā anokamāgamma: theo nghĩa đen, đã xuất ly rời bỏ gia đình. Trong nội dung này là rời bỏ tham ái và tiến đến mục đích là Niết bàn
- (4) viveke: solitude, detachment, Nibbāna viveke : hạnh viễn ly, buông xả, Niết bàn
- (5) Cittakilesehi : citta kilesa : impurities of the mind. Cittakilesehi : citta kilesa: những ô nhiễm của tâm

- (6) khīņāsavā: one in whom human passions are extinguished: an Arahat.
  khīņāsavā: người mà tham dục đã dập tắt : vị A la hán.
- (7) jutīmanto: one endowed with the power of Arahatta Maggañāņa.
   jutīmanto: bậc có oai lực của A la hán Đạo tuệ.
- (8) **te loke parinibbutā:** The realization of Nibbāna in the realm of the five aggregates (*khandhas*), or in other words, in this world.

But according to the Commentary in this context – there are two Nibbāna: *Sa-upādisesa* and *Anupādisesa Nibbāna*.

*Sa-upādisesa* or *Kilesā Nibbāna* is Nibbāna with group of existence or *khandhas* remaining: it is realized by an Arahat on the attainment of *Arahatship*.

*Anupādisesa* or *Khandha Nibbāna* is Nibbāna without groups of existence or khandhas remaining. It takes place on the death of an *Arahat*.

**te loke parinibbutā:** *Chứng ngộ Niết bàn trong thân ngũ uẩn, nói cách khác, trong cõi dục này.* 

Nhưng theo Chú giải – có hai loại Niết bàn: **Sa-upādisesa** và **Anupādisesa**.

**Sa-upādisesa** hay **Kilesā Nibbāna** là Niết bàn còn thân ngũ uẩn: đắc quả A la hán khi còn thân (ngũ uẩn – còn sống)

Anupādisesa hay Khandha Nibbāna là Niết bàn không còn thân ngũ uẩn; xảy ra vào lúc chết của vị A la hán.

Chapter 7

# ARAHANTAVAGGA

# **THE ARAHANT**

# PHẨM A-LA-HÁN

10 Verses (90-99) – 10 Stories 10 Bài kệ - 10 Tích Truyện

# The Story of the Question asked by Jīvaka (Jīvakapañhavatthu)

 gataddhino (1) visokassa vippamuttassa sabbadhi sabbaganthappahīnassa (2) pariļāho na vijjati (3)//

Đích đã đến, không sầu	For him who has completed his journey, for him who is free from
Giải thoát ngoài tất cả	sorrow, For him who has freed himself from the bonds which beset him on all
Đoạn trừ mọi buộc ràng	sides. For him who has shaken off all the fetters,
Vị ấy không nhiệt não. (TK Thích Minh Châu)	for such a one, no suffering is possible.

#### Story

While residing at **the mango-grove monastery** of Jīvaka, the Buddha uttered Verse 90 with reference to the question raised by Jīvaka to the Buddha.

Devadatta, on one occasion, tried to kill the Buddha by pushing a big rock from the peak of Gijjhakūța mountain (Vulture's Peak). The rock struck a ledge on the side of the mountain and a splinter struck the big toe of the Buddha. The Buddha was taken to the mango-grove monastery of Jīvaka. There, Jīvaka, **the renowned physician**, attended on the Buddha; he put some medicine on the toe of the Buddha and bandaged it. Jīvaka then left to see another patient in town, but promised to return and remove the bandage in the evening. When Jīvaka returned that night, the city-gates were already closed and he could not come to see the Buddha that night. He was very upset because if the bandage was not removed in time, the whole body would become very hot and the Buddha would be very ill.

**Just about this time**, the Buddha asked Thera Ananda to remove the bandage from his big toe and found that the wound was completely healed. (4) Jīvaka came to the monastery early next morning and asked the Buddha whether he felt great pain and distress the previous night. The Buddha replied, (5) "Jīvaka! Ever since I attained Buddhahood there has been no pain and distress for me."

Then the Buddha spoke in verse as above

Vocabulary

At the end of the discourse many attained Sotāpatti Fruition.

	• vocabulal y		
1	Pañha		question, câu hỏi
2	the fever (of passion)		lửa tham ái, nhiệt não
	Jīvaka, the renowned		Jīvaka, vị ngự y nỗi
3	physician	[fi 'zi∫n]	tiếng thời Đức Phật
4	the peak of Gijjhakūța		đỉnh ngọn núi Kên Kên
	mountain (Vulture's		(giống như hình con
	Peak)		Kên kên)
5	a ledge on the side of		mỏm đá phía bên kia
	the mountain		ngọn núi
6	a splinter	['splintə]	một mảnh vỡ
7	the big toe	[təʊ]	ngón chân cái

8 just about this time

(4) Jīvaka came to the monastery early next morning and asked the Buddha whether he felt great pain and distress the previous night.
Sáng hôm sau, trời còn sớm tinh mơ, Jīvaka đến tịnh xá thăm

Đức Phật và hỏi tối hôm qua Ngài có cảm thấy đau không. (thân)

(5) "Jīvaka! Ever since I attained Buddhahood there has been no pain and distress for me."

*"Jīvaka! Kể từ khi Ta đắc quả vị Phật, Ta không còn đau (đau khổ) nữa . (tâm)* 

#### NOTE

\* *Arahanta* has several meanings. It may be interpreted as "Worthy One", "Passionless One." Or one who commits no evil even secretly. He has got rid of both death and birth. After death, in conventional terms, he attains parinibbāna.

Arahanta có nhiều nghĩa. Có thể dịch là "Vị Ứng Cúng," hay "Vị Không còn dục vọng." Hay là người không còn làm điều bất thiện dù việc làm ấy không ai biết. Vị A la hán thoát ra ngoài vòng sinh tử. Sau khi chết, theo Tục đế, chúng ta nói – Ngài nhập đại Niết bàn.

(1) **gataddhino** – of one who has completed his journey: the journey means round of rebirth. The journey is ended, ie., an *Arahat*.

**gataddhino** - Cuộc hành trình của ngài đã hoàn toàn chấm dứt: hành trình này có nghĩa là vòng luân hồi. Cuộc hành trình vị A la hán chấm dứt.

(2) sabbaganthappahīnassa – sabba + gantha + pahīsa = all + bond + abandoned – one who has abandoned all bonds (ganthas). There are four kinds of ganthas – namely, 1) covetousness (abhijjhā), 2) ill-will (vyapāda), 3) rites and ceremonies (sīlabbataparāmāsa), and 4) adherence to one's preconceptions as truth (*idaṃ saccābhinivesa*).

**Sabbaganthappahīnassa** - Người đã trừ bỏ tất cả mọi sự trói buộc. Có bốn loại trói buộc (ganthas): 1) tham xan (abhijjhā), 2) sân hận (vyāpāda), 3) giới cấm thủ (sīlabbataparāmāsa), và 4) kiến thủ (idaṃ saccābhinivesa) (chấp thủ thành kiến của mình là chân lý).

(3) **pariļāho na vijjati - the fever (of passion**) does not exist. Heat is both physical and mental. An *Arahant* experiences bodily heat as long as he is alive. Mental heat he experiences not.

pariļāho na vijjati - Sự nhiệt não của tâm không còn tồn tại. Hai loại nhiệt: một của thân và một của tâm. Vị A la hán cảm thọ thân nhiệt khi còn sống. Ngài không còn tâm nhiệt (sức nóng của tham, sân...) nữa.

# The Story of Thera Mahākassapa (Mahākassapattheravatthu)

## uyyuñjanti satīmanto na nikete ramanti te hamsā'va pallalam hitvā okamokam jahanti te//

Tự sách tấn chánh niệm

They that are mindful, exert themselves,

Không thích cư xá nào Như ngỗng trời rời ao Bỏ sau mọi trú ẩn. (TK Thích Minh Châu) they take not pleasure is an abode; As geese leave a lake, so also do they leave house and home.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 91 with reference to Thera Mahākassapa.

The Buddha once spent the vassa at Rājagaha with a number of bhikkhus. About two weeks before the end of the vassa, the Buddha informed the bhikkhus that they would soon be leaving Rājagaha and told them to prepare for departure. Some bhikkhus **stitched and dyed new robes**, some washed the old robes. When some bhikkhu saw Mahākassapa washing his robe, they **speculated**, "There are so many people inside and outside Rājagaha who love and respect Thera Mahākassapa and are constantly looking to all his needs; is it possible that the Thera

would leave his lay devotees here and follow the Buddha elsewhere?"

At the end of fifteen days, **on the eve of** his departure, the Buddha thought that there might be some occasions like **almsfood offering ceremonies**, **initiation of novices**, funerals, etc., and so it would not be proper for all the bhikkhus to leave. So he decided that some bhikkhus should remain at the Veluvana monastery and that the most suitable person would be Thera Mahākassapa. Consequently, Thera Mahākassapa remained in Rājagaha with some junior bhikkhus.

Then the other bhikkhus said scornfully, "Mahākassapa has not accompanied the Buddha, just as we have predicted!" The Buddha heard their remark and said to them, "Bhikkhus! Do you wish to say that my son Kassapa is attached to his lay disciples of Rājagaha and to the things they offer him? You are very much mistaken. My son Kassapa remains here under my instruction, he is not attached to anything here."

Then the Buddha spoke in verse as above.

• Vocabulary		
1 goose (sing.)	[gu:z / gi:z]	ngỗng
geese (plu.) (n)		
2 house & home (idm)		nhà cửa & gia đình
3 to stitch and dye new	['stit∫ ən dai]	may và nhuộm y mới
robe		
4 to speculate	['spekjuleit]	suy đoán
5. on the eve of		vào đêm trước
6. Alms-food offering		những buổi lễ cúng
Ceremonies		dường trai Tăng

- 7. the initiation of novice
- [i,ni∫i'ei∫n əf 'nəvis]

#### NOTE

- uyyuñjanti satīmanto: The mindful strive diligently (in the Tranquility and Insight Development Practice)
   Tâm luôn luôn tinh tấn tu tập Thiền định và thiền Minh sát.
- **na nikete ramanti te**: They take no light in the home (i.e., in the life of sensual pleasures.)

Các vị không còn quyến luyến nơi cư ngụ, tức là đời sống của lạc thú.

- **haṃsā va:** Like swans (haṁsa) that forsake the muddy pool, they abandon all homelife (i.e., all cravings)

Giống như loài chim hạc khi rời đầm lầy, chúng bỏ lại tất cả (tham ái).

# The Story of Thera Belațțhasīsa (Belațțhasīsattheravatthu)

 yesam sannicayo (1) na'tthi ye pariññātabhojanā (2) suññato(3)animitto (4) ca vimokkho (5) yesam gocaro ākāse'va sakuntānam gati tesam durannayā (6)//

Tài sản không chất chứa	They that possess not stores of
	food,
Ăn uống biết liễu tri	they that know their food
	aright.
Tự tại trong hành xứ	They whose resort is
Không, vô tướng,	the Void, the Uncaused,
giải thoát	Deliverance,
Như chim giữa hư không	Their going is hard to follow,
Hướng chúng đi khó tìm.	like the flight of birds through
(TK Thích Minh Châu)	the air.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 92 with reference to Thera Belatthasīsa.

Thera Belatthasīsa, after going on an alms-round in the village, stopped on the way and took his food there. After the meal, he continued his round of alms for more food. When he had collected enough food he returned to the monastery, **dried up the rice and hoarded** it. Thus, there was no need for him to go on an

alms-round every day; he then remained in jhāna concentration for two or three days. Arising from jhāna concentration he ate the dried rice he had stored up, after soaking it in water. Other bhikkhus thought ill of the Thera on this account, and reported to the Buddha about his hoarding of rice. Since then, the hoarding of food by the bhikkhus has been prohibited.

As for Thera Belatthasīsa, since he stored up rice before the ruling on hoarding was made and because he did it not out of greed for food, but only to save time for meditation practice, the Buddha declared that the Thera was quite innocent and that he was not to be blamed.

The Buddha then spoke in verse as above.

• Vocabulary

1. aright (adv)	[ə'rait]	properly, rightly
2. the void	[void]	không
3. the uncaused	[ʌn'kɔ:z]	vô tướng
4. deliverance	[di'livərəns]	giải thoát
5. to dry up the rice	[drai ʌp ðə rais]	phơi khô cơm
6. to hoard	[hɔ:d]	to accumulate,
		tích trữ

#### NOTE

(1)sannicayo: accumulation. According to the Commentary, it accumulating either kamma and its effect means (kammasannicayo) requisites or of the four any (paccayasannicayo).

*sannicayo:* sự tích trữ. Theo Chú giải, có hai loại: tích trữ nghiệp và quả của nghiệp hay tích trữ tứ vật dụng.

(2) pariññātabhojanā – to understand food well according to the three pariññā. According to the Commentary, there are three pariññā that the bhikkhu should have concerning food, viz.,

(a) *ñātapariññā*, knowing **the exact nature** of the food being taken.

(b) *tīraṇapariññā*, knowing by contemplating **the cause** of material food.

(c) *pahānapariññā*, rejection of **all pleasure** in eating.

*pariññātabhojanā* – biết rõ vật thực, có ba thứ biết rõ. Theo Chú giải, khi liên quan đến vật thực, một tỳ khưu phải biết ba điều:

- (a) Biết rõ chính xác tính chất của vật thực.
- (b) Qua suy xét biết rõ nguyên nhân của vật thực.
- (c) Dứt bỏ tất cả tham lạc khi đang ăn.
- (3) suññata: the empty or void. According to the Commentary, it means void of craving. It is an epithet of Nibbāna. suññata: Không. Theo Chú giải, có nghĩa là không tham dục. Chính là cảnh giới Niết bàn.
- (4) animittam: the unconditioned or signless. According to the Commentary, it means no sign of craving, ill will and ignorance. It also an epithet of Nibbāna.

animittam : vô tướng. Theo Chú giải, có nghĩa là không còn hình tướng của tam độc (tham sân si). Chính là cảnh giới Niết bàn.

- (5) **vimokkho :** deliverance or liberation from existence- Nibbāna *vimokkho:* giải thoát khỏi kiếp sống Niết bàn.
- (6) gati tesam durannayā: their destination cannot be traced because Arahats have eradicated craving and are no more subject to rebirths.

gati tesam durannayā: lộ trình của các vị A la hán không thể tìm được vì các vị đã đoạn diệt tham ái và không còn chịu sự tái sanh.

• Nibbāna is deliverance from suffering. It is called Void because it is void of lust, hatred and ignorance, not because it is nothingness or annihilation. Nibbāna is a positive supramundane state which cannot be expressed in mundane words. It is Signless because it is free from the sign of lust etc. *Arahants* experience Nibbānic bliss by attaining to the fruit of Arahantship in this life itself.

Nibbāna là giải thoát khỏi khổ đau. Gọi nó là Không vì không còn tham ái, sân hận và si mê. Niết bàn không phải là hư vô hay tuyệt diệt. Niết bàn là trạng thái siêu thể tích cực mà ngôn từ thế gian không thể diễn đạt được. Nó là Vô tướng vì không còn dấu vết của tham ái v.v....

Chư vị A la hán chứng nghiệm **hạnh phúc Niết bàn** qua việc chứng đạt quả vị A la hán ngay trong chính kiếp sống hiện tiền.

# The Story of Thera Anuruddha (Anuruddhattheravatthu)

 yassā'savā parikkhīņā āhāre ca anissito suññato animitto ca vimokkho yassa gocaro ākāse'va sakuntānam padam tassa durannayam//

Ai lậu hoặc đoạn sạch	He who has rid himself of the Contaminations,
Ăn uống không tham đắm	he who relies not upon food.
Tự tại trong hành xứ	He whose resort is the Void, the
Không, vô tướng, giải	Uncaused, Deliverance.
thoát	
Như chim giữa hư không	He going is hard to follow, like
Dấu chân thật khó tìm.	the flight of birds through the air.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 93 with reference to Thera Anuruddha.

Thera Anuruddhan was one day looking for some **discarded pieces of cloth** in **a rubbish heap** to make into a robe as his old robe was **getting soiled and torn**. Jālini, his wife of a previous existence, who was now in a deva world, saw him.

Knowing that he was looking for some cloth, she took three pieces of good deva material and put them in the rubbish heap, making them barely visible. The Thera found the pieces of cloth and took them to the monastery. While he was making the robe, the Buddha arrived with his Chief Disciples and senior disciples and they also helped stitch the robe.

Meanwhile, Jālinī, assuming the form of a young lady, came to the village and learnt about the arrival of the Buddha and his disciples and also how they were helping Thera Anuruddha. She urged the villagers to send good delicious food to the monastery and consequently there was more than enough for all. Other bhikkhus, seeing so much **surplus**, **put the blame on** the thera and said, "Thera Anuruddha should have asked his relatives and lay disciples to send just enough food; may be, he just wanted **to show off** that he had so many devotees." To those bhikkhus, the Buddha said, "Bhikkhus, do not think my son Anuruddha has asked his relatives and lay disciples to send rice gruel and other foods. My son the Thera did not ask for anything; Arahants do not talk about such things like food and clothing. The **excessive amount of** food brought to the monastery this morning was due to the **promptings** of **a celestial being** and not of a man."

Then the Buddha spoke in verse as above.

<ul> <li>Vocabulary</li> </ul>		
1 to discard	['di,ska:d]	bỏ đi, vứt đi
some discarded		vài mãnh vải bị vứt
pieces of cloth		bỏ
2 a rubbish heap	['rʌbi∫ hi:p]	đống rác
3 to get soiled and torn	[soild on to:n]	bị bẩn và rách nát

4	surplus (n)
5	to nut the blame of

['sə:pləs]

dư thừa đổ lỗi cho ai

5 to put the blame on sb (idm)

6 the excessive amount [ik'sesiv ə'maunt]

7 prompting (n)

of sth

8 a celestial being

['promtin] [si'lestjəl bi:iŋ]

số lượng thừa thải, nhiều quá mức sự nhắc bảo, gợi ý vị thiên

# The Story of Thera Mahākaccāyana (Mahākaccāyanattheravatthu)

# yass'indriyāni samathan gatāni assā yathā sārathinā sudantā pahīņamānassa anāsavassa devā'pi tassa pihayanti tādino//

Ai nhiếp phục các căn	If a man's senses have been
,	brought to a state of tranquillity,
Như đánh xe điều ngự	Like horses well broken in by a
	charioteer,
Mạn trừ, lậu hoặc dứt	If he has put away pride, if he is
	free from the Contaminations,
Người vậy, Chư Thiên mến.	For such a man the gods cherish
(TK Thích Minh Châu)	deep affection.

#### Story

While residing at the Pubbārāma monastery, the Buddha uttered Verse 94 with reference to Thera Mahākaccāyana.

**On a full moon day**, which was also the end of the vassa, Sakka with a large company of devas came to pay homage to the Buddha, who was then in residence at Pubbārāma, the monastery built by Visākhā. At that time, the Buddha was being attended upon by the Chief Disciples and all the senior bhikkhus. Thera Mahākaccāyana, who spent the vassa in Avanti, had not yet arrived, and a seat was **kept vacant for him**. Sakka paid homage to the Buddha with **flowers, incense and perfumes**. On seeing a vacant seat he declared how he wished that Thera Mahākaccāyana would come so that he could pay obeisance to him also. At that instant Mahākaccāyana arrived; Sakka was very pleased and eagerly paid obeisance to him with flowers, incense and perfumes.

The bhikkhus were awed by Sakka paying obeisance toMahākaccāyana, but some bhikkhus thought that Sakka was being partial to Mahākaccāyana. To them, the Buddha said, "One who is restrained in his senses is loved by both men and devas."

Then the Buddha spoke in verse as above.

• Vocabulary		
1 to become subdued	[səbʻdju:]	nhiếp phục
2 pride (n)	[praid]	kiêu mạn
3 contamination (n)	[kəntæmi'nei∫n]	canker, <i>lậu hoặc</i>
4 on the full moon day		vào đêm rằm
5 Visākhā		tên vị nữ đại thí chủ
		thời Đức Phật
6 to keep vacant for sb (idm)	['veikənt]	giữ chỗ cho ai
7 to awe	[ɔ:]	kinh ngạc
8 to be partial to sb	['pa: ∫l]	thiên vị ai
9 to restrain in one's	['restrein]	thu thúc lục căn
senses		

# The Story of Thera Sāriputta (Sāriputtattheravatthu)

## paţhavīsamo no virujjhati indakhīlū'pamo tādi subbato rahado'va apetakaddamo (\*) samsārā na bhavanti tādino//

Như đất không hiềm hận	Like the earth, he is not troubled;
Như cột trụ kiên trì	like a threshold, such is the
	virtuous;
Như hồ không bùn nhơ	He is like a pool of water free
	from mud.
Không luân hồi, vị ấy.	The rounds of existence do not
(TK Thích Minh Châu)	exist for such a man.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 95 with reference to the Chief Disciple Sāriputta and a young bhikkhu.

It was the end of the vassa; and Thera Sāriputta **was about** to set out on a journey with some followers. A young bhikkhu, who bore some grudge against the thera, approached the Buddha and falsely reported that Thera Sāriputta had abused him and beaten him. The Buddha therefore sent for the Thera and questioned him, and Thera Sāriputta replied as follows: "Venerable Sir! How could a bhikkhu, who steadfastly keeps his mind on the body, **set out on a journey** without apologizing, after doing wrong to a fellow bhikkhu? (1) I am like the earth, which feels no pleasure when flowers are **cast on** it, nor **resentment** when rubbish and excreta are piled upon it. I am also like the **door-mat**, the beggar, **the bull with broken horns**; I also feel abhorrence for the impurity of the body and am no longer attached to it."

When Thera Sāriputta spoke thus, the young bhikkhu felt very much distressed and wept bitterly, and admitted that he **had lied about** the Chief Disciple Sāriputta. Then the Buddha advised Thera Sāriputta to accept the apology of the young bhikkhu, **lest** a heavy punishment should fall on him and **get his head crushed**. The young bhikkhu then admitted that he had done wrong and respectfully asked forpardon. (2) Thera Sāriputta pardoned the young bhikkhu and also asked to be forgiven if he also had done any wrong.

All those present talked **in praise of** Thera Sāriputta, and the Buddha said, (3) "Bhikkhus, a bhikkhu like Sāriputta has no anger or ill will in him. Like the earth and the door-post, he is **patient**, **tolerant**, and **firm**; like the lake free from mud, he is **serene** and **pure.**"

Then the Buddha spoke in verse as above.

• Vocabulary

1 to obstruct	[əb 'strʌkt]	che khuất, ngăn trở
$\neq$ unobstruct		
2 steadfast (a)	['stedfast]	kiên trì
3 vow (n)	[ vaʊ]	lời thể
4 transmigration (r	n) [trænzmai'greiſn]	sự đầu thai

5 to be about		sắp sửa
6 to set out on a	['dʒə:ni]	bắt đầu cuộc vân du
journey 7 to bear-bore- borne	[beər- bər- bən]	sinh ra
8 grudge against sb bore some grudge against	['grʌdʒ]	sự đố kỵ, ác cảm với ai sinh ra một chút ác cảm với
9 to cast on	[ka:st]	ném lên, vứt lên
10 resentment (n)	[ri'zentmənt]	sự oán giận
11 the beggar	['beggə(r)]	giai cấp Chiên-đà-la
		(thấp nhất trong xã hội Ấn độ)
12 the door-mat	[dɔ:r mæt]	tấm thảm chùi chân
13 the bull with broken horn		bò rụng sừng
14 abhorrent (a)	[əb'hərənt]	ghê tởm
15 the impurity of the body	[im'pju:rəti]	thân ô nhiễm
16 to lie about		cáo gian
17 lest (conj.)	[lest]	vì e rằng, vì sợ rằng
18 to get sth done		khiến ai làm gì
to get his head	[hed krasd	khiến đầu (tỷ khưu) bị
crushed		võ
19 in praise of	[preiz]	tán thán
20 the door-post	[də:r pə:st]	cây cột (trấn)
21 patient (a)	['peiʃn]	nhẫn nại
22 tolerant (a)	['təːlərənt]	khoan dung
23 firm (a)	[fə:m]	kiên định

24 serene & pure [sri:n pju:ə] *an nhiên và thanh tịnh* (a)

(1) "I am like the earth, which feels no pleasure when flowers are cast on it, nor **resentment** when **rubbish and excreta** are piled on it. I am also like the door-mat, the beggar, the bull with broken horns; I also feel **abhorrent** for the impurity of the body and am no longer attached to it."

Con giống như đất, không hân hoan khi được đặt hoa thơm lên hay **oán giận** khi bị vứt **rác rưởi** lên. Con giống như tấm thảm chùi chân, như thanh niên Chiên đà la, như bò rụng sừng. Con cũng thấy **chán ghét** tấm thân uế nhiễm này và không còn muốn dính mắc nó nữa."

(2) Thera Sāriputta **pardoned** the young bhikkhu and also asked to be forgiven by other Theras if he also had done any wrong.

Trưởng lão Sāriputta **tha thứ** cho vị tỳ khưu trẻ và cũng xin các vị Trưởng lão khác tha thứ nếu Ngài có lỗi.

(3) "Bhikkhus, a bhikkhu like Sāriputta has no anger or ill will in him. Like the earth and the door-post, he is patient, tolerant and firm; like **the lake free from mud**, he is serene and pure." *"Này các Tỳ khưu, vị tỳ khưu như Sāriputta không còn tâm sân hận. Sāriputta bình thản và khoan dung như đất, kiên định như cột trấn (của chư thiên); an nhiên và thanh tịnh như nước ao <i>không bùn."* 

#### NOTE

(\*) **apetakaddamo:** free from mud. The lake water being free from mud is polluted; the arahat being free from defilements is also serene and pure.

*apetakaddamo:* ra khỏi bùn. Nước hồ không có bùn thì không ô nhiễm. Vị A la hán không còn ô nhiễm cũng an nhiên và thanh tịnh.

indakhīlūpamo – like Indra's post : is meant either a column as firm and high as that of Sakka's, or the chief column that stands at the entrance of a city.

*indakhīlūpamo* – giống như cây cột của vua Trời Đế Thích, vừa vững chắc vừa cao; hay cột trụ chánh ở cổng vào một thành phố.

Indra (theo người Ấn độ) là vua trời Sakka.

# The Story of a Sāmaņera from Kosambī (Kosambisāmaņeravatthu)

 santam tassa manam hoti santā vācā ca kamma ca sammadaññā vimuttassa upasantassa tādino//

Người tâm ý an tịnh	His thoughts are calm,
Lời an, nghiệp cũng an	his speech is calm, his deeds are
	calm;
Chánh trí, chơn giải thoát	Such is the calm of one who has
Tịnh lạc là vị ấy.	obtained Deliverance by Right
(TK Thích Minh Châu)	Knowledge.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 96 with reference to *sāmaņera*, a pupil of Thera Tissa from Kosambī.

Once, a seven year old boy was made a sāmaņera at the request of his father. Before his head was shaved, the boy was given a subject of meditation. While he was being shaved, the boy had his mind fixed steadfastly on the object of meditation; as a result, he attained Arahatships as soon as they finished shaving his head.

After some time, Thera Tissa, accompanied by the sāmaņera, set out for Sāvatthi to pay homage to the Buddha. On

the way, they spent one night in a village monastery. The Thera fell asleep, but the young sāmaņera sat up the whole night beside the bed of the old Thera. Early in the morning, the old Thera thought it was time to wake up the young sāmaņera. So he roused up the sāmaņera with a palm-leaf fan, and accidentally hit the eye of the sāmanera with the handle of the fan and damaged the eye. The sāmanera covered that eye with one hand and went about doing his duties of getting water for the Thera to wash his face and clean his mouth, sweeping the floor of the monastery, etc. When the young sāmanera offered water with one hand to the thera, the Thera chided him, and said that he should offer things with both hands. (\*) Only then did the thera learn how the sāmanera lost his eye. At that instant, he realized that he had wronged a truly noble person. Feeling very sorry and humiliated, he made an apology to the sāmaņera. But the sāmaņera said that it was not the fault of the thera, nor his own fault, but that it was only the result of kamma, and so the thera was not to feel sad about it. But the thera could not get over the unfortunate incident.

Then they continued their journey to Sāvatthi and arrived at the Jetavana monastery where the Buddha was in residence. The Thera then told the Buddha that the young sāmaņera who came along with him was the noblest person he had ever met, and related all that had happened on their way. The Buddha listened to him, and replied, "My son, an arahat does not get angry with anyone; he is restrained in his senses and is perfectly calm and serene."

Then the Buddha spoke in verse as above

• Vocabulary

1 sāmaņera

2 to rouse up	['rauzʌp]	đánh thức
3 a palm-leaf fan	[pa: li:f fæn]	quạt bằng lá cọ
4 the handle of	[hændl]	đầu tay cầm của
the fan		quạt
5 to go about	[gou əbaʊt]	đi khắp nơi
6 to wrong	[rəŋ]	xử sự sai lầm với ai
7 a truly noble person	['tru:li nəubl]	bậc thượng nhân
8 humiliated (a)	[hju:'milieit]	kinh cảm
9 to make an apology	[ə'pələdʒi]	xin xá tội
to sb		
10 to get over	['getʌvə]	vượt qua
11 the unfortunate	[ʌn'fɔ:t∫jənit]	việc bất ngờ đáng
incident	'insidənt]	tiếc xảy ra

<u>Grammar</u>: Inversion (to emphasize) Đảo ngữ để nhấn mạnh

(\*) The Thera learned how the sāmaņera lost his eye only then.

→Only then did the thera learn how the sāmaņera lost his eye. Chỉ đến lúc đó, vị trưởng lão mới biết do đâu vị sa si bị hư tròng mắt.

# The Story of Thera Sāriputta (Sāriputtattheravatthu)

 assaddho (1) akataññū (2) ca sandhicchedo (3) ca yo naro hatāvakāsa(4) vantāsa sa va uttamanarisa///

hatāvakāso(4) vantāso sa ve uttamaporiso//

Không tin, (*) hiểu Vô vi	That man who is free from
	credulity, who knows the Uncreate,
	who has brought rebirth to an end.
Người cắt mọi hệ lụy	Who has put an end to every
	occasion of good and evil,
Cơ hội tận, xả ly	who has renounced all desires,
Vị ấy thật tối thượng.	that men is the greatest of men.
(TK Thích Minh Châu)	

(\*) Vị A la hán tự chứng biết, không tin ai làm cho giác ngộ.

#### Story

While residing at the Jetanava monastery, the Buddha uttered Verse 97 with reference to Thera Sāriputta.

Thirty bhikkhus from a village had arrived at the Jetvana monastery to pay homage to the Buddha. The Buddha knew that **the time was ripe for** those bhikkhus to attain arahaship. So, he sent for Sāriputta, and in the presence of those bhikkhus, he asked, "My son Sāriputta, do you accept the fact that by meditating on the senses one could realize Nibbāna?" Sāriputta answered, (1) "Venerable Sir, in the matter of realization of Nibbāna by meditating on the senses, it is not that I accept it because I have faith in you; it is only those who have not personally realized it that accept the faith from others." Sāriputta's answer was not properly understood by the bhikkhus; they thought, "Sāriputta has not given up wrong views yet; even now, he has no faith in the Buddha."

Then the Buddha explained to them the true meaning of Sāriputta's answer. (2) "Bhikkhus, Sāriputta's answer is simply this; he accepts the fact that Nibbāna is realized by means of meditation on the senses, but his acceptance is due to his own personal realization and not merely because I have said it or somebody else has said it. Sāriputta has faith in me he also has faith in the consequences of good and bad deeds.

Then the Buddha spoke in verse as above.

At the end of the discourse, all those bhikkhus attained arahatship.

### • Vocabulary

1	credulity	(n)
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2 the Uncreate

['kredjulili]

[,ʌkri'eit]

3 the time was ripe for sb cả tin, nhẹ dạ sự không tạo tác, vô vi thời gian đã chín muồi (đầy đủ nhân duyên) (1) "Venerable Sir, in the matter of realization of Nibbāna by meditating on the senses, it is not that I accept it because I have faith in you; it is only those who have not personally realized it that accept **the faith of others.**"

"Bạch Ngài, trong việc chứng ngộ Niết bàn qua việc quán tưởng các căn, không phải con nhận chứng ngộ do con đặt niềm tin nơi Đức Thế Tôn, chỉ những ai chưa thấu rõ pháp này mới đặt **niềm tin nơi tha nhân**."

(2) "Bhikkhus, Sāriputta's answer is simply this; he accepts the fact that Nibbāna is realized by means of meditation on the senses, but his acceptance is due to <u>his own personal</u> <u>realization</u> and not merely because I have said it or somebody else has said it. Sāriputta has faith in me and he also has faith in the consequences of good and bad deeds.

"Này các Tỳ khưu, câu trả lời của Sāriputta thật đơn giản; ông chấp nhận sự thật rằng Niết bàn được chứng ngộ qua việc quán tưởng các căn, nhưng ông chấp nhận vì <u>sự tự chứng của bản</u> <u>thân</u> chứ không do Ta hay người khác đề cập đến điều này. Sāriputta có đức tin nơi Ta và Sāriputta cũng có đức tin nơi quả thiện và bất thiện nghiệp"

### NOTE

(1) **assaddho -** not credulous or unfaithful. He does not merely accept from other things because he himself knows from personal experience.

**assaddho** – không cả tin hay không có niềm tin. Vị A la hán chỉ chấp nhận những điều mà bản thân Ngài đã trải nghiệm.

- (2) akataññū the uncreated, Nibbāna. It is so called because it is not created by anyone. akataññū – vô vi, Niết bàn. Gọi như vậy vì không ai tạo ra Niết bàn.
- (3) sandhicchedo a person who has cut of fetters binds him in samsāra.
   sandhicchedo – người đã cắt đứt những kiết sử trói buộc trong luân hồi.
- (4) hatāvakāso a person who has destroyed all the opportunity to good and evil deeds.
   hatāvakāso người đã tận trừ tất cả những cơ hội tạo nghiệp thiện và ác.

# The Story of Thera Revata (Revatavatthu)

### gāme vā yadi vā'raññe ninne vā yadi vā thale yattharahanto viharanti tam bhūmim rāmaņeyyakam//

Làng mạc hay rừng núi	In a village it may be, or in a forest,
Thung lũng hay đồi cao	on the sea, or on dry land;
La Hán trú chỗ nào	No matter where the Arahats
Đất ấy thật khả ái.	reside, that spot is full of delight.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 98 with reference to Thera Revata of the Acacia *(khadira)* Forest.

Revata was the youngest brother of the Chief Disciple Sāriputta. He was the only one of the brothers and sisters of Sāriputta who had not left home for the homeless life. His parents were very anxious to get him married. Revata was only seven years old when his parents arranged a marriage for him to a young girl. At the wedding reception, he met an old lady who was one hundred and twenty years old, and he realized that all beings **are subject to ageing and decay**. So, he ran away from the house and went straight to a monastery, where there were thirty bhikkhus. Those bhikkhus had been requested earlier by Thera Sāriputta to make his brother a *sāmaņera* if he should come to them. Accordingly, he was made a *sāmaņera* and Thera Sāriputta was informed about it.

Sāmaņera Revata took a subject of meditation from those bhikkhus and left for an *acacia* forest, thirty yojanas away from the monastery. At the end of the vassa, the *sāmaņera* attained Arahatship. Thera Sāriputta then asked permission from the Buddha to visit his brother, but the Buddha replied that He himself would go there. So the Buddha accompanied by Thera Sāriputta, Thera Sīvali and five hundred other bhikkhus set out to visit Sāmaņera Revata.

The journey was long, the road was rough and the areas was **uninhabited** by people; but the devas looked to all the needs of the Buddha and the bhikkhus on the way. **At an interval of every yojana**, a monastery and food were provided, and they travelled **at the rate of a yojana a day**. Revata, learning about the visit of the Buddha, also made arrangements to welcome him. By supernormal power he created a special monastery for the Buddha and five hundred monasteries for the other bhikkhus, and made them comfortable throughout their stay there.

On their return journey, they travelled at the same rate as before, and came to the Pubārāma monastery on the eastern end of Sāvatthi at the end of the month. From there, they went to the house of Visākhā, who offered them alms-food. After the meal, Visākhā asked the Buddha if the place of Revata in the acacia forest was pleasant.

And the Buddha answered in verse as above.

<ul> <li>Vocabulary</li> </ul>		
1 to be subject to		chịu đựng
2 ageing and decay	['eidʒin ən di'kei]	già nua và suy nhươc
3 uninhabited (a)	[,Anin'hæbitid]	hoang vắng, không người ở
4 at an interval of every yojana		khoảng cách một do tuần
5 at the rate of a yojana a day		một ngày đi một do tuần

**Thera Sīvali** – theo truyền thuyết một phần việc cúng dường phát sanh đến Chư Tăng là do phước báu của trưởng lão Sīvali nên khi có Trưởng lão cùng đi là chư thiên lo vật thực đầy đủ.

**The Pubārāma monastery** *là tịnh xá do bà Visākhā xây dựng cúng dường, một Đại tín nữ thời Đức Phật.* 

# The Story of a Woman (Aññatara itthi vatthu)

### • ramaņīyāni araññāni, yattha na ramatī jano vītarāgā ramissanti, na te kāmagavesino//

Khả ái thay núi rừng	Delightful are the woods;
Chỗ người phàm không ưa	where the man of the world finds
	no delight,
Vị ly tham ưa thích	There they that are free from
	passion find delight,
Vì không tìm dục lạc.	not they that seek after their lusts.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 99 with reference to a woman of doubtful character.

A bhikkhu, after taking a subject of meditation from the Buddha, was practicing meditation in **an old garden**. A woman of doubtful character came into the garden and seeing the bhikkhu, tried to attract his attention and **seduce** him. The thera got frightened; at the same time, (1) his whole body was diffused with some kind of delightful satisfaction. The Buddha saw him from his monastery and with his supernormal power, sent rays of light to him, and the bhikkhu received this message, which said, (2) "My son, where worllings seek sensual pleasures is not the place for bhikkhus; bhikkhus should take delight in forests where worldlings find no pleasure."

Then the Buddha spoke in verse as above.

• Vocabulary		
1 <i>aññatara</i>		người và vật không rõ
		ràng
2 itthi		phụ nữ
3 an old garden		khu vườn đã bỏ phế
4 to seduce	[si'dju:s]	quyến rũ
5 diffuse (a/v)	[di'fju:s]	tràn lan/ truyền ra
6 worlling (n)	[wərdliŋ]	kẻ trần tục, phàm phu
6 to seek	[si:k]	to look for, <i>tìm kiếm</i>

(1) his whole body was diffused with some kind of delightful satisfaction – *toàn thân rởn óc*.

(2) "My son, where worlling seek sensual pleasures is not the place for bhikkhus; bhikkhus should take delight in forests where wordlings find no pleasure."

"Con trai, nơi những kẻ trần tục tìm kiếm dục lạc không phải là chỗ cho kẻ tu hành; các tỳ khưu nên vui thích cảnh núi rừng nơi mà kẻ trần tục không ưa thích."

**Chapter 8** 

# SAHASSAVAGGA

# THE THOUSANDS

# PHÂM NGÀN

16 Verses (100-115) – 14 Stories 16 Bài kệ – 14 Tích truyện

# The Story of Tambadāțhika (Tambadāțhikacoraghātakavatthu)

### sahassamapi ce vācā anatthapadasañhitā ekam atthapadam seyyo yam sutvā upasammati//

Dầu nói ngàn ngàn lời	Though a speech consist of a
	thousand words,
Nhưng không gì lợi ích	if the sentences lack meaning,
Tốt hơn một câu nghĩa	Better were a single sentence full
	of meaning,
Nghe xong, được tịnh lạc.	which if a man hear, he is at
(TK Thích Minh Châu)	peace.

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 100 with reference to Tambadāțhika, the **executioner** of thieves.

Tambadāţhika served the king as an **executioner** of thieves for fifty-five years; he had just retired from that post. One day, after preparing rice gruel at his house, he went to the river for a bath; he had intended to take the specially prepared rice gruel. As he was about to take the rice gruel on his return, Thera Sāriputta, who had **just arisen from sustained absorption in Concentration (1) (jhāna samāpatti),** stood at his door for almsfood. Seeing the Thera, Tambadāţhika thought to himself, "Throughout my life, I have been executing thieves; now I should offer this food to the Thera." So he invited Thera Sāriputta to come in and respectfully offered the rice gruel.

After the meal, the Thera taught him the Dhamma, but Tambadāthika could not pay attention, because he was so agitated as he recollected his past life as an executioner. When the Thera knew this, he decided to ask Tambadathika tactfully whether he killed the thieves because he wished to kill them or because he was ordered to do so. Tambadathika answered that he was ordered to kill them by the king and that he had no wish to kill. Then the Thera asked, "If that is so, would you be guilty or not?" Tambadāthika then concluded that, as he was not responsible for the evil deeds, he was not guilty. He, therefore, calmed down, and requested the Thera to continue his exposition. As he listened to the Dhamma with proper attention, he came very close to attaining Sotāpatti Magga and reached as far as anuloma ñāņa. After the discourse, Tambadāthika accompanied Thera Sāriputta for some distance and then returned home. On his way home a cow (actually a demon in the guise of a cow) gored him to death.

When the Buddha came to the congregation of the bhikkhus in the evening, they informed him about the death of Tambadāthika. When asked where Tambadāthika was reborn, the Buddha told them that although Tambadāthika had committed evil deeds throughout his life, because he comprehended the Dhamma after hearing it from Thera Sāriputta and had already attained *anuloma ñāņa* before he died, he was reborn in **the Tusita deva world**. The bhikkhus wondered (1) how such an evil-doer could have such great benefit after listening to the Dhamma just once. To them the Buddha said that (2) **the length of a discourse** is of

no consequence, for **one single word of sense** can produce much benefit.

Then the Buddha spoke in verse as above.

• Vocabulary		
1 cora /ghātaka		kẻ trộm cướp∕ đao phủ
2 executioner	[,eksi'kju:ʃnə]	đao phủ
3 just arisen from		vừa xuất khỏi Thiền
sustained absorption		Diệt (Đại định) ( <b>jhāna</b>
in Concentration		samāpatti)
4 to agitate	['ædʒiteit]	khích động
5 exposition (n)	[,ekspə'zi∫n]	bài pháp
6 demon (n)	['di:mən]	con quỷ
7 guise (n)	[gaiz]	lốt, vỏ
a demon in the		con quỷ trong hình
guise of cow		dạng con bò (nhập vào
		con bò)
8. to gore	[gɔ:]	húc (bằng sừng)
9. the Tusita deva world		cõi trời Đâu suất

 jhāna samāpatti = nirodha samāpatti , this is a state when the stream of consciousness temporarily ceases to flow. When in such a state, an Arahat is immune from danger.

**jhāna samāpatti = nirodha samāpatti = Đại định,** là một trạng thái khi luồng tâm thức tạm thời ngưng không trôi chảy nữa. Trong trạng thái như vậy, vị A la hán không thể bị nguy hiểm.

- (2) how such an evil-doer could have such great benefit after listening to the Dhamma just once. làm thế nào một kẻ tàn ác như vậy lại nhận được nhiều lợi lạc to lớn chỉ sau một lần nghe Pháp.
- (3) the length of a discourse is of no consequence, for one single word of sense can produce much benefit. chỉ một lời có thể mang lại nhiều hữu ích hơn một bài pháp dài mà không hiệu quả.
- (4) anuloma ñāņa: Vipassanā Insight which causes the nāmarūpa process of the yogī to become fully adapted for Magga Insight.

Thiền Minh sát làm cho tiến trình danh sắc của hành giả hoàn toàn phù hợp với **Đạo Tuệ.** 

# The Story of Bāhiyadārucīriya (Bāhiyadārucīriyattheravatthu)

 sahassamapi ce gāthā anatthapadasamhitā ekam gāthāpadam seyyo yam sutvā upasammati//

Dầu nói ngàn câu kệ	Though a Stanza consists of a
	thousand words,
Nhưng không gì lợi ích	if the sentences lack meaning,
Tốt hơn nói một câu	Better were a single sentence of a
	Stanza,
Nghe xong, được tịnh lạc.	which if a man hear he is at
(TK Thích Minh Châu)	peace.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 101 with reference to Bāhiyadārucīriya.

A group of merchants went out to sea in a boat; their boat was wrecked at sea and all, except one, died. The only survivor **got hold of a plank** and eventually came to land at the port of Suppāraka. As he was naked, he tied the plank to his body, got hold of a bowl, and sat in a place where people could see him. Passers-by gave him rice and gruel; some took him for an Arahat and talked in praise of him. Some brought clothes for him to wear but he refused, fearing that by wearing clothes, people would give less to him. Besides, because some said that he was an Arahat, he mistakenly came to think that he really was one. Thus, because he was a man of wrong views who was wearing a piece of wood as his clothing, he came to be known as **Bāhiyadārucīriya**.

At about this time, Mahābrahmā, who had been his friend in one of his previous existence, saw him **going astray** and felt that it was his duty to put Bāhiya on the right path. So, Mahābrahmā came to him in the night and said to him, "Bāhiya, you are not an Arahat yet, and what is more, you do not have the qualities that make one an arahat." Bāhiya looked up at Mahābrahmā and said, "Yes, I must admit that I am not an Arahat as you have said. I now realize that I have done a great wrong. But is there anyone else in this world now who is an Arahat?" Mahābrahmā then told him that there lived in Sāvatthi, Gotama Buddha, an Arahat, who was **perfectly self-enlightened**.

Bāhiya, realizing **the enormity of his guilt**, felt very much distressed and ran all the way to Sāvatthi. Mahābrahmā helped him by his supernormal power, so that the whole stretch of one hundred and twenty yojanas was covered in one night. Bāhiya found the Buddha going on an alms-round with other bhikkhus and respectfully followed him. He **pleaded with** the Buddha to teach him the Dhamma, but the Buddha replied that since they were on an alms-round it was not yet time for a religious discourse. And again, Bāhiya pleaded, "Venerable Sir, one cannot know the danger to your life or to my life, so please talk to me about the Dhamma." The Buddha knew that Bāhiya had made the journey of one hundred and twenty yojanas in one night, and also that he was **overwhelmed with joy at** seeing the Buddha. That was why the Buddha did not want to talk about the Dhamma immediately but wanted him to calm down **to enable him to take in** the Dhamma properly. Still, Bāhiya, persistently pleaded. So, while standing on the road, the Buddha said to Bāhiya, "(1) Bāhiya, when you see an object, be conscious of just the visible object; when you hear a sound, be conscious of just the sound; when you smell or taste or touch something, be conscious of just the smell, the taste or the touch; when you think of anything, be conscious of just the mind object.

After hearing the above discourse, Bāhiya attained Arahatship and he asked permission from the Buddha to join the Order. The Buddha told him to get the robes, the bowl and other requisites of a bhikkhu. On his way to get them, he was gored to death by a cow which was, in fact, **an ogress in the likeness** of a cow. When the Buddha and the other bhikkhus came out after having had their meal, they found Bāhiya lying death on a rubbish heap. As instructed by the Buddha, the bhikkhus cremated the body of Bāhiya and had his bones **enshrined in a stupa**.

Back at the Jetavana monastery, the Buddha told the bhikkhus that Bāhiya had realized Nibbāna. He also told them that (2) as far as speed was concerned in attaining Magga Insight (abhiññā) Bāhiya was the fastest, the best (*etadaggain*). The bhikkhus **were puzzled** by the statement made by the Buddha and they asked him why and when Bāhiya became an arahat. To this, the Buddha replied, "Bāhiya attained Arahatship while he listened to my instructions given to him on the road when we were on the alms-round." The bhikkhus wondered how one could attain Arahatship after listening to just a few sentences of the Dhamma. So the Buddha told them that (3) the number of words or the length of a speech did not matter if it was beneficial to someone.

Then the Buddha spoke in verse as above.

• Vocabulary

1	Bāhiyadārucīriya	<b>F N N N</b>	Bāhiya mặc y vỏ cây
2	survivor (n)	[sə'vaivə]	người sống sót
3	to get hold of a		nằm được tấm ván
	plank	[plæŋk]	
4	to go astray (adv)	[ə'strei]	lạc đường, chệch
			hướng
5	the enormity of	[i'nɔ:miti]	tội lỗi nặng nề của
	his guilt	[gilt]	ông
6	to plead with	[pli:d]	to beg, to implore
7	to overwhelm	[,əʊvə'welm]	ngập tràn
	overwhelmed with	L <sup>3</sup> J	ngập tràn hỷ lạc khi
	joy at seeing the		nhìn thấy Đức Phật
	Buddha		nnin indy Due I hại
8	to enable him to		để có thể lãnh hội
0	take in the Dhamma		-
			Pháp được trọn vẹn
0	properly	F4 · 7	~ 1
9	ogress	['əʊgris]	nữ dạ xoa
10	an ogress in the		an ogress in the guise
	likeness of a cow		of a cow; <i>nữ dạ xoa</i>
			đội lốt con bò
11	had his bones		xá lợi xương được
	enshrined in a stupa	[in'ʃrain]	đặt vào bảo tháp
12	to be puzzled	['pʌzl]	bị bối rối, khó xử
13	perfectly self-		Chánh đẳng Chánh
	enlightened		giác
	Billonou		0

(1) Bahiya, when you see an object, be conscious of just the visible object; when you hear a sound, be conscious of just the sound; when you smell or taste or touch something, be conscious of just the smell, the taste or the touch; when you think of anything, be conscious of just the mind object.

Bahiya, trong cái thấy, chỉ có cái bị thấy; trong cái nghe chỉ có cái bị nghe; trong cái ngửi hay nếm hay xúc chạm chỉ có cái bị ngửi, bị nếm hay bị xúc chạm; trong suy nghĩ chỉ có đối tượng tâm.

(2) ...as far as speed was concerned in attaining Magga Insight (*abhiññā*) Bāhiya was the fastest (*etadaggain*).

... đề cập đến việc giác ngộ quả vị **Kiến Đạo** thì Bāhiya là người chứng đắc nhanh nhất.

- (3) ... the number of words or the length of a speech weren't beneficial but only a useful stanza can produce much more benefits.
  - ... bài thuyết (hàng ngàn từ) không hiệu quả nhưng chỉ cần **một câu kệ hữu ích** đem lại nhiều lợi lạc.

# Verses 102 & 103

# The Story of Therī Kuṇḍalakesī (Kuṇḍalakesīttherīvatthu)

# 102. yo ca gāthāsatam bhāse anatthapadasamhitā ekam dhammapadam seyyo yam sutvā upasammati//

Dầu nói trăm câu kệ	Though one should recite a
Nhưng không gì lợi ích	hundred Stanzas composed of
	meaningless sentences.
Tốt hơn một câu Pháp	Yet one Sentence of the Law were
	better,
Nghe xong, được tịnh lạc.	which if a man hear he is at peace.

# 103. yo sahassam sahassena sangāme mānuse jine ekañ ca jeyyam' attānam sa ve sangāmajuttamo//

Dầu tại bãi chiến trường	Though one should conquer a
Thắng ngàn ngàn quân	thousand times a thousand men in
địch	battle.
· e	Yet would he be the mightiest
Thật chiến thắng tối thượng	conqueror who should conquer
(TK Thích Minh Châu)	one, himself.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 102 and 103 with reference to Therī Kuņdalakesi.

Kundalakesi was the daughter of a rich man from Rājagaha. She had led a very secluded life, but one day, she happened to see a thief being led out to be killed and she immediately fell in love with him. Her parents had to pay for the freedom of the thief, and they married her off to him. Although she loved her husband very dearly, her husband being a thief, was only attracted to her property and her jewels. One day, he coaxed her to put on all her jewellery and led her to a mountain saying that he wanted to make some offerings to the guardian spirit of the mountain because that guardian spirit had saved his life when he was about to be killed. Kundalakesi went along with her husband, but when they reached their destination, the thief revealed that he intended to kill her and take her jewels. She pleaded with him to take her jewels, but to spare her life, but it was of no avail. She then realized that if she did not get rid of her husband, there would be no way of escape for her. She felt she must be cautious and crafty. So she said to her husband that as they would be together only for a few moments more, she wanted to pay respect to him for the last time. So saying, and going round the man respectfully, she pushed him off the crag, taking him unawares.

After this, she had no desire to return home. She left all her jewellery hanging on a tree, and went on her way, without any idea where she was going. She happened to come to a place of some **paribbājikās (female wandering ascetics)** and she herself became a *paribbājikā*. The *paribbājikās* taught her all their (\*) **one thousand problems in sophistry**; being intelligent she mastered all of them within a short time. Then her teachers told her to go out into the world and if she should find somebody who could answer all her questions, to become a pupil to him. Kundalakesi went throughout **the length and breadth of** Jambudipa, openly challenging everyone else to compete with her. Accordingly, she came to be known as 'Jambukaparibbājikā.

On one occasion, she came to Sāvatthi. Before entering the city for alms-food she made a mound of sand and stuck a branch of **eugenia** on it, her usual sign of invitation to all others **to take up her challenge**. Thera Sāriputta took up her challenge. Kuņdalakesi asked him a thousand questions and Thera Sāriputta answered them all. When his turn came, he asked her just this, "What is the one? (**ekaṃ nāma kiṁ**)." Kuņdalakesi could not answer, so she asked Thera Sāriputta to teach her the answer to the question. Thera Sāriputta replied that she should first become a bhikkhunī; so she became a bhikkhunī; by the name of Therī Kuņdalakesi. Within a few days, she became an Arahat.

Soon after this, the bhikkhus asked the Buddha, "Could it be possible for Bhikkhunī Kundalakesi to become an Arahat after listening to the Dhamma only a little?" They also added that this lady had fought and won a victory over her husband, who was a thief, before she became a *paribbājikā*.

Then the Buddha spoke in verses as above.

• Vocabulary

2

1 Kuṇḍalakesīttherī vatthu

a very secluded life

Kuṇḍalakesī cuộc sống tách biệt (khuê gia)

Tích Trưởng lão ni

3 4 5 6 7 8 9 10	to marry sb off (idm) to coax to spare sb's life of little / no avail (n) cautious (a) crafty (a) crag (n) <i>Paribbājikās</i> (female	[mæri] [kəoks] [speə] [ə'veil] ['kɔːʃəs] ['kra:fti] [kræg]	tống khứ (gả chồng) dỗ ngọt tha mạng ai không hiệu quả thận trọng mưu mẹo vách đá cheo leo nhóm nữ du sĩ Ta bà
11 12 13 14 15	wandering ascetics) sophistry (n) to go the length and breadth of sth Jambudipa eugenia to take up a challenge (idm)	['səfistri] [ju:'dʒi,niə]	phép ngụy biện đi khắp nơi cõi Diêm Phù Đề cây Anh đào nhận lời thách thức

 What is the one? 'ekam nāma kim' Thế nào là một pháp? 'All beings are maintained by nutriment. (āhāra) Tất cả loài hữu tình do món ăn mà an trú. (Dīgha Nikāya – Sanghiti Sutta)

(\*) one thousand problems in sophistry (vādasahassa)
 (Vāda: tranh luận/ sahassa: 1000) Thiên ngôn luận

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# Verses 104 & 105

# The Story of the Brahmin Anatthapucchaka (Anatthapucchakabrāmaṇavatthu)

104. attā have jitam seyyo yā cā'yam itarā pajā attadantassa posassa niccam saññatacārino//

Tự thắng, tốt đẹp hơn	Victory over self is better than
Hơn chiến thắng người	victory over all other folk
khác	besides;
Người khéo điều phục mình	If a man conquer self, and
Thường sống tự chế ngự.	live always under restraint.

# 105. n'eva devo na gandhabbo na māro saha brahmunā jitam apajitam kayirā tathārūpassa jantuno//

Dầu Thiên thần, Thát bà	Neither god nor gandhabba_(1),
Dầu Ma Vương, Phạm Thiên	nor Māra (2) with Brahmā (3)
	united,
6 6	Can turn into defeat the victory
Người tự thắng như vậy.	of such a man.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 104 and 105 with reference to Anatthapucchaka, a brahmin.

On one occasion, a brahmin by the name of Anatthapucchaka came to the Buddha and said to him, "Venerable Sir, I think that you know only the practices that are **beneficial** and not the practices that are **unbeneficial**." To him, the Buddha answered that he also knew the practices which were unbeneficial and harmful. Then (4) the Buddha **enumerated** six practices which cause **dissipation of wealth**; they are : 1) sleeping until the sun has risen, 2) habitual idleness, 3) cruelty, 4) indulgence in intoxicants which causes drunkenness and negligence, 5) sauntering alone in streets at unearthly hours, and 6) sexual misconduct.

Further, the Buddha asked the brahmin how he earned his living, and the brahmin replied that he earned His living by **playing dice**, i.e., by gambling. Next, the Buddha asked him whether he won or lost. When the brahmin answered that he sometimes lost and sometimes won, the Buddha said to him, (5) "To win in **a game of dice** is nothing compared to a victory over moral defilements."

Then the Buddha spoke in verses as above.

### • Vocabulary

1 self-conquest (n) self-controlled (n)

[self -'kəŋkwest] [self-kən'trəʊl]

2 a gandharva/ gandhabba tự chinh phục tự điều phục Càn thát bà

3 beneficial (a)	[,beni'fi∫əl]	helpful, useful
4 unbeneficial(n)	[ʌn,beni'fiʃəl]	helpless, uselfulnes
5 to enumerate	[i'nju:məreit]	list, name
6 dissipation of	[,disi'pei∫n əf	tài sản thất thoát
wealth	wel0]	
7 indulgence in (n)	[in'dʌldʒəns]	đắm chìm, đam mê
8 drunkenness (n)	['drʌŋkənnis]	sự say rượu, nghiện
9 negligence (n)	['neklidʒəns]	dễ duôi
10 sauntering (a)	['sɔ:ntəriŋ]	thơ thẩn, lang thang
11 a game of dice	[dais]	sòng đổ bát (xúc
		xắc)

(4) the Buddha enumerated six practices which cause dissipation of wealth; they are :

- 1. sleeping until the sun has risen,
- 2. habitual idleness
- 3. cruelty

[hə'bitʃuəl 'aidlnis] ['kruəlti]

- 4. indulgence in intoxicants which causes drunkenness and negligence,
- 5. sauntering alone in the streets at unearthly hours, and
- 6. sexual misconduct.

### Đức Phật kể ra 6 việc khiến tài sản thất thoát:

- 1. ngủ nướng sau khi mặt trời mọc.
- 2. thói biếng nhác.
- 3. hung bạo
- 4. chìm đắm vào rượu chè khiến say sưa và dễ duôi.
- 5. lang thang một mình vào những giờ không thích hợp.

6. tà hạnh.

(5) "To win in a game of dice is nothing compared to a victory over moral defilements."
"Việc thắng cờ bạc không thể so sánh với việc thắng phục các phiền não.

#### NOTE

(1) Gandharva : a class of beings who are supposed to be heavenly musician.

*Gandharva*: Càn thát bà: là một hạng chúng sanh được xem là nhạc công ở cõi trời.

- (2) Māra : here Māra is used in the realm of devas.
   Māra: Ma vương chỉ một hạng chúng sanh ở cõi Thiên giới.
- (3) Brahmā: another class of beings, even superior to devas in heaven, who have developed the Jhāna (bhavanā / ecstasies)
  Brahmā: Phạm thiên là một hạng chúng sanh khác, cao hơn chư thiên ở cõi dục giới, những vị này có tu Thiền.

# The Story of Thera Sāriputta's Uncle (Sāriputtattherassa mātulavattthu)

 māse māse sahassena (\*) yo yajetha satamsamam ekañ ca bhāvit'attānam muhuttamapi pūjaye sā yeva pūjanā seyyo yañce vassasatam hutam//

Tháng tháng bỏ ngàn vàng	Though a man, month after month
Tế tự cả trăm năm	for a hundred years, should
	sacrifice a thousand pieces of
	money.
Chẳng bằng trong giây lát	Yet, should be honor for even a
Cúng dường bậc tự tu	single instant a man who has
	trained himself.
Cúng dường vậy tốt hơn	It were better for him so to render
Hơn trăm năm tế tự.	honor than to offer sacrifice for a
(TK Thích Minh Châu)	hundred years.

#### Story

While residing at the Veluvana monastery, the Buddha uttered Verse 106 with reference to a brahmin, who was the maternal uncle of Thera Sāriputta.

On one occasion, Thera Sāriputta asked his uncle the brahmin whether he was doing any meritorious deeds. The brahmin answered that he was making offerings to the value of one thousand **kahāpaņas** every month to **the Nigaņtha ascetics**,

hoping to get to **the Brahmā world** in his next existence. Thera Sāriputta then explained to him that his teachers had given him false hopes and that they themselves did not know the way to the Brahmā world. So saying, he took his uncle the brahmin to the Buddha, and requested the Buddha to expound the Dhamma, which would surely take one to the Brahmā world.

The Buddha said to the brahmin, "Brahmin, an offering of a spoonful of alms-food to a bhikkhu would be much better than your present offering of one thousand **kahāpaṇas** to your teachers."

Then the Buddha spoke in verse as above.

At the end of the discourse, the Brahmin, who was the maternal uncle of Thera Sāriputta, attained Sotāpatti Fruition.

### • Vocabulary

1. <i>mātula</i>	maternal uncle, <i>cậu</i>
2. kahāpaņa	tiền Ấn độ ngày xưa
3. to render honor	người tự tu
4. the Nigantha ascetics	nhóm Ni kiền tử
5. the Brahmā world	cõi Phạm Thiên
6. an offering of a spoonful	cúng dường một vá cơm canh
of alms-food to a bhikkhu	đến một vị tỳ khưu

(\*) **sahassa**: one thousand; in this context, one thousand *kahāpaṇas*. A *kahāpaṇa* coin can be in copper, silver or gold.

# The Story of Thera Sāriputta's Nephew (Sāriputtattherassa bhāgineyyavattthu)

# yo ca vassasatam jantu aggim paricare vane ekañca bhāvit'attānam muhuttamapi pūjaye sā yeva pūjanā seyyo yañce vassasatam hutam//

Dầu trải một trăm năm	Though a man for a hundred
Thờ lửa tại rừng sâu	years should tend the sacrificial
	fire in the forest,
Chẳng bằng trong giây lát	Yet, should he honor for even a
Cúng dường bậc tự tu	single instant a man who has
	trained himself.
Cúng dường vậy tốt hơn	If were better for him so to
Hơn trăm năm tế tự.	render honor than to offer
(TK Thích Minh Châu)	sacrifice for a hundred years.

#### Story

While residing at the Veluvana monastery, the Buddha uttered Verse 107 with reference to Thera Sāriputta's nephew.

On one occasion, Thera Sāriputta asked his nephew, a brahmin, whether he was doing any meritorious deeds. His nephew answered that (\*) he had been sacrificing a goat in **fire-worship** every month, hoping to get to the Brahmā world in his next existence. Thera Sāriputta then explained to him that his

teachers had given him false hopes and that they themselves did not know the way to the Brahmā world.

Then he took his nephew the young brahmin to the Buddha. There, the Buddha taught him the Dhamma that would lead one to the Brahmā world and said to the brahmin, "Young brahmin, paying homage to the bhikkhus for a moment would be far better than making sacrifices in fire-worship for a hundred years."

Then the Buddha spoke in verse as above.

At the end of the discourse, the brahmin, who was Thera Sāriputta's nephew, attained Sotāpatti Fruition.

<ul> <li>Vocabulary</li> </ul>		
1 <b>bhāgineyya</b>		Nephew
2 sacrifice to sb (n)	['sækrifais]	sự tế lễ
3 to sacrifice sth to sb		giết vệt hay người
4 fire-worship (n)	[faiə 'wər∫ip]	để cúng thần

(\*) he had been sacrificing a goal in fire-worship every month *mõi tháng ông giết một con dê để tế thần lửa* 

# The Story of Thera Sāriputta's Friend (Sāriputtattherassa sahāyakavattthu)

# yam kiñci yițțhañ ca hutañca loke samvaccharam yajetha puññapekkho sabbampi tam na catubhāgameti abhivādanā ujjugatesu seyyo//

Suốt năm cúng tế vật	Whatsoever, either by way of
	sacrificial slaughter or by way of
	oblation,
Để cầu phước ở đời	Though it be for a year, a man
	sacrifice, desiring merit,
Không bằng một phần tư	All that comes not to the value of
	a fourth part;
Kính lễ bậc chánh trực.	Reverence for them that are
(TK Thích Minh Châu)	upright is better.

#### Story

While residing at the Veluvana monastery, the Buddha uttered Verse 108 with reference to a friend of Thera Sāriputta.

On one occasion Thera Sāriputta asked his friends a Brahmin, whether he was doing any meritorious deeds and he replied that he had been **making sacrificial offerings on a big scale**, hoping to get to the Brahmā world in his next existence. Thera Sāriputta told him that his teachers had given him false hopes and that they themselves did not know the way to the Brahmā world. Then he took his friend to the Buddha who showed him the way to the Brahmā world. To the friend of Thera Sāriputta, the Buddha said "Brahmin, **worshipping the Noble Ones (Ariyas)** only for a moment is better than making sacrificial offerings, great and small, throughout the year."

Then the Buddha spoke in verse as above

At the end of the discourse, the brahmin attained Sotāpatti Fruition.

• Vocabulary		
1 sahāyaka		Friend
2 whatsoever	[wətsou'eə]	whatever, bất cứ điều gì
3 sacrificial slaughter	[,sækri'fi∫l	sự tàn sát
	'slɔːtə]	
4 oblation (n)	[əʊ'blei∫n]	đồ vật cúng
5 upright (a)	['Aprait ]	chánh trực, ngay thẳng
6 reverence (n)	['revərəns]	kính lễ, tôn kính
7 to make sacrificing		thực hiện nhiều việc bố
offerings on a big		thí to lớn
scale		
8 to worship the		đảnh lễ những vị Thinh
Noble Ones (Ariyas)		văn (Bậc Thánh)

# The Story of Āyuvaḍḍhanakumāra (Āyuvaḍḍhanakumāravatthu)

### abhivādanasīlissa niccam vuddhāpacāyino cattāro dhammā vaddhanti āyu vaņņo sukham balam//

Thường tôn trọng, kính lễ	If a man have the habit of
	reverence,
Bậc kỳ lão trưởng thượng	if he always respect the aged,
Bốn pháp được tăng trưởng	Four things increase for him:
Thọ, sắc, lạc, sức mạnh.	age, beauty, happiness, power.
(TK Thích Minh Châu)	

#### **Story**

While residing in a village monastery near Dīghalanghika,, the Buddha uttered Verse 109 with reference to Āyavaddhanakumāra.

Once, there were two hermits who lived together practicing **religious austerities (tapacaraṇaṁ**) for forty-eight years. Later one of the two left the hermit life and got married. After a son was born, the family visited the old hermit and paid obeisance to him. To the parents the hermit said, **"May you live long**," but he said nothing to the child. The parents were puzzled and asked the hermit the reason for his silence. The hermit told them that the child would live only seven more days and that he did not know

how to prevent his death, but Gotama Buddha might know how to do it.

So the parents took the child to the Buddha; when they paid obeisance to the Buddha, He also said, "May you live long" to the parents only and not to the child. The Buddha also predicted the impending death of the child. To prevent his death, the parents were told to build a pavilion at the entrance to the house, and put the child on a couch in the pavilion. Then some bhikkhus were sent there to recite the parittas for seven days. On the seventh day the Buddha himself came to that pavilion; the devas from all over the universe also came. At that time the ogre Avaruddhaka was at the entrance, waiting for a chance to take the child away. But as more powerful devas arrived the ogre had to step back and make room for them so that he had to stay at a place two yojanas away from the child. That whole night, recitation of parittas continued, thus protecting the child. The next day, the child was taken up from the couch and made to pay obeisance to the Buddha. This time, the Buddha said," May you live long," to the child. When asked how long the child would live, the Buddha replied that he would live up to one hundred and twenty years. So the child was named *Ayuvaddhana*.

When the child grew up, he went about the country with a company of five hundred fellow devotees. One day, they came to the Jetavana monastery, and the bhikkhus recognizing him, asked the Buddha, "For being is there any means of gaining longevity?" To this question the Buddha answered, "By respecting and honoring the elders and those who are wise and virtuous, one would gain not only longevity, but also beauty, happiness and strength."

Then the Buddha spoke in verse as above.

At the end of the discourse, Āyuvaddhana and his five hundred companions attained Sotāpatti Fruition.

<ul> <li>Vocabulary</li> </ul>		
1 <i>āyuvaḍḍhana</i>		trường thọ
2 kumāra		đứa bé
3 the venerable one	['venərəbl]	Tôn giả, bậc
		Trưởng thượng
4 life-span (n)	[laif-spæn]	thọ mạng
5 religious austerities	[ri'lidʒəsɔ'teritiz]	tapacaraṇaṁ,
		tu khổ hạnh
6 pavilion (n)	[pə'viliən]	nhà rạp, nhà lều
7 longevity (n)	[lən'dʒevəti]	tuổi thọ
8 impending (a)	[im'pendiŋ]	sắp xảy đến
the impending		sắp chết
death		
9 "May you live		" Cầu cho ngươi
long"		được trường thọ"
10 to recite the		tụng kinh bảo hộ
Parittas		
11 For being is there		Chắc có cách nào để
any means of		chúng sanh tăng tuổi
gaining longevity?		thọ?

#### NOTE

**parittas**: religious stanzas that are usually recited for protection against harmful influences.

parittas: những bài kệ pháp được đọc tụng hộ trì chống lại những thế lực tai hại.

# The Story of Sāmaņera Samkicca (Samkiccasāmaņeravatthu)

#### yo ca vassasatam jīve dussīlo asamāhito ekāham jīvitam seyyo sīlavantassa jhāyino//

Ai sống một trăm năm	Though one should live a hundred
	years,
Ác giới, không thiền định	corrupt, not mediating,
Tốt hơn sống một ngày	Yet were it better to live a single
	day
Trì giới, tu thiền định.	in the practice of virtue, in
(TK Thích Minh Châu)	meditation.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 110 with reference to Sāmaņera Samkicca.

On one occasion, thirty bhikkhus each took a subject of meditation from the Buddha and left for a large village, one hundred and twenty yojanas away from Sāvatthi. At that time, five hundred robbers were staying in a thick jungle, and they wanted to make an offering of human flesh and blood to the guardian spirits of the forest. (\*) So they came to the village monastery and demanded that one of the bhikkhus be given up to them for sacrifice to the guardian spirits. From the eldest to the youngest,

each one of the bhikkhus volunteered to go. With the bhikkhus, there was also a young sāmaņera by the name of Samkicca, who was sent along with them by Thera Sāriputta. This sāmaņera was only seven years old, but had already attained Arahatship. Samkicca said that Thera Sāriputta, his teacher, knowing this danger in advance, had purposely sent him to accompany the bhikkhus, and that he should be the one to go with the robbers. So saying, he went along with the robbers. The bhikkhus felt very bad for having let the young sāmanera go. The robbers made preparations for the sacrifice; when everything was ready, their leader came to the sāmaņera, who was then seated, with (1) his mind fixed on jhana concentration. The leader of the robbers lifted his sword and truck hard at the young sāmaņera, but the blade of the sword curled up without cutting the flesh. He straightened up the blade and struck again; this time, it bent upwards right up to the hilt without harming the sāmaņera. Seeing this strange happening, the leader of the robbers dropped his sword, knelt at the feet of the sāmaņera and asked his pardon. All the five hundred robbers were amazed and terror-stricken; they repented and asked permission from Samkicca to become bhikkhus. He complied with their request.

The young sāmaņera accompanied by five hundred new bhikkhus returned to the village monastery and the thirty bhikkhus felt very much relieved and happy on seeing him. Then Samkicca and the five hundred bhikkhus continued on their way to pay respect to Thera Sāriputta, his teacher, at the Jetavana monastery. After seeing Thera Sāriputta they went to pay homage to the Buddha. When told what had happened, the Buddha said, "Bhikkhus, if you rob or steal and commit all sorts of evil deeds, your life would be useless, even if you were to live a hundred years. (2) Living a virtuous life even for a single day is much better than a hundred years of a life of depravity.

Then the Buddha spoke in verse as above.

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

<ul> <li>Vocabulary</li> </ul>		
1 a thick jungle	[θick 'jʌngl]	rừng rậm
2 flesh & bloo	[fle∫& blʌd]	thịt và máu
3 to give up to		giao nộp cho
be given up to them		được giao nộp cho
		chúng
4 gardian spirit	['ga:diən'spirit]	linh thần
5 to comply with the	['kəmplai	đồng ý làm theo lời
request	'rikwest]	thỉnh cầu
6 blade of the sword	[bleid so:d]	lưỡi gươm
7 to curl up	[kə:l ʌp]	uốn cong, xoắn lại
8 to bend upwards		(lưỡi gươm) cong
right up to the hilt		ngược lên chạm cán
		dao
9 terror-stricken (a)	['terə-'strikən]	kinh hoàng
10 to rerpent	[ri'pent]	regret, be remorse
		ăn năn, hối hận
11depravity (n)	[di'prævəti]	mục nát, xấu xa

## (1) ... his mind fixed on Jhāna concentration. tham thiền nhập định

(2) Living a virtuous life even for a single day is much better than a hundred years of a life of depravity.

Trăm năm sống trong tà hạnh không bằng sống chỉ một ngày mà Giới hạnh nghiêm minh.

#### Grammar

#### Formal Subjunctive -

After verbs such as *demand, insist, suggest, require* which involves an implied obligation, the subjunctive may be used in formal style. This has only one form, that of the infinitive, and there is *no third person –s, or past form.* 

- They demanded that he leave at once.

The same applies after expressions such as *it is necessary* /essential/ important that ...

- It is essential that you arrive before six.

## Lối cầu khiến trang trọng

Sau một số động từ như **yêu cầu, khẳng định, đề nghị, đòi hỏi** liên quan đến sự gọi ý, lối cầu khiến được sử dụng theo phong cách trang trọng. Chỉ có một hình thức là nguyên mẫu, **không có ngôi thứ ba –s**, hoặc **hình thức quá khứ.** 

- Họ yêu cầu anh ta rời đi ngay lập tức.

Hình thức này cũng áp dụng cho các cách diễn đạt như **Thật cần** thiết / thiết yếu/ quan trọng rằng ...

- Điều quan trọng là bạn (phải) đến trước sáu giờ.

(\*) So they came to the village monastery and <u>demanded</u> that one of the bhikkhus <u>be given up</u> to them for sacrifice to the guardian spirits.

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## Verse 111

## The Story of Khāņu-Koņḍañña (Khāņu-Koṇḍaññattheravatthu)

 yo ca vassasatam jīve duppañño asamāhito ekāham jīvitam seyyo paññavantassa jhāyino//

Ai sống một trăm năm	Though one should live a hundred
	years,
Ác tuệ, không thiền định	unwise, not meditating,
Tốt hơn sống một ngày	Yet were it better to live a single
	day
Có tuệ, tu thiền định.	possessed of wisdom, in meditation
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 111 with reference to Khāņu Koņdañña.

Thera Koṇḍañña, after taking a subject of meditation from the Buddha, went into the jungle to practice meditation and there attained Arahatship. Coming back to pay homage to the Buddha, he stopped on the way because he was very tired. He sat on a large stone-slab, his mind fixed in jhāna concentration. At that moment five hundred robbers after looting a large village came to the place where the Thera was. Taking him for **a tree stump** they put their **bundles of loot** all over and around the body of the thera. When day broke they realized that what they took to be a tree stump was, in fact, a living being. Then again, they thought it was an ogre and ran away in fright.

The thera revealed to them that he was only a bhikkhu and not an ogre and told them not to get frightened. The robbers were awed by his words, and asked his pardon for having wronged him. Soon afterwards, all the robbers requested the thera to admit them into the Order. From that time. Thera Kondañña came to be known as "Khāņu Kandañña" (tree-stump Kondañña).

The thera accompanied by the new bhikkhus went to the Buddha and told Him all that had happened. To them the Buddha said, "To live for a hundred years in ignorance, doing foolish things, is useless; now that you have seen the Truth and have become wise, (\*) your life of one day as **a wise is much more worthwhile.** 

Then the Buddha spoke in verse as above.

<ul> <li>Vocabulary</li> </ul>		
1 to loot	[lu:t]	to rob ; <i>cướp</i>
2 to take sb for sth (idm)		cho rằng (nhầm ai )
3 a tree stump	[stʌmp]	khāṇu, gốc cây
4 bundles of loot	[bʌdlz]	những gói đồ ăn cướp

(\*) ...your life of one day as a wise is much more worthwhile. ...sông một ngày làm người trí đáng giá nhiều hơn.

# The Story of Thera Sappadāsa (Sappadāsattheravatthu)

 yo ca vassasatam jīve kusīto (\*) hīnavīriyo ekāham jīvitam seyyo viriyam ārabhato daļham//

Ai sống một trăm năm	Those one should live a hundred
	years,
Lười nhác không tinh tấn	idle and listless,
Tốt hơn sống một ngày	Yet were it better to live for a
	single day,
Tinh tấn tận sức mình.	and strive with might and main.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 112 with reference to Thera Sappadāsa.

Once a bhikkhu was not feeling happy with the life of a bhikkhu; at the same time he felt that it would be **improper and humiliating** for him **to return to the life of a householder**. So he thought it would be better to die. So thinking, on one occasion, he put his hand into a pot where there was a snake but the snake did not bite him. This was because in a past existence the snake was a slave and the bhikkhu was his master. Because of this incident the bhikkhu was known as Thera **Sappadāsa**. On another occasion,

Thera Sappadāsa took a razor to cut his throat; but as he placed the razor on his throat he **reflected on the purity of his morality practice** throughout his life as a bhikkhu and (1) his whole body was **suffused** with delightful satisfaction ( $p\bar{t}t\bar{t}$ ) and bliss(*sukha*). Then **detaching** himself **from** pīti, he directed his mind to the development of Insight Knowledge and soon attained Arahatship, and he returned to the monastery.

On arrival at the monastery, other bhikkhus asked him where he had been and why he took the knife along with him. When he told them about his intention to take his life, they asked him why he did not do so. He answered, "I originally intended to cut my throat with this knife, but (2) I have now cut off all moral defilements with the knife of Insight Knowledge." The bhikkhus did not believe him; so they went to the Buddha and asked, "Venerable Sir, this bhikkhu claims that he has attained Arahtship as he was putting the knife to his throat to kill himself. (3) Is it possible to attain Arahatta Magga within such a short time?" To them the Buddha said, (4) "Bhikkhus! Yes, it is possible; for one who is zealous and strenuous in the practice of Tranquility and Insight Development, Arahatship can be gained in an instant. As the bhikkhu walks in meditation, he can attain Arahatship even before his raised foot touches the ground.

Then the Buddha spoke in verse as above.

• Vocabulary

1 listless (a)	['listlis]	lơ đãng, thờ ơ
2 with maight and main		tận hết sức mình
3 improper (a)	[im'prɔpə(r)]	không thích hợp
4 humiliating (a)	[hju:'milieitiŋ]	bẽ mặt
5 to reflect on	[ri:'flekt on]	quán xét

6 to suffuse	[sə'fju:z]	tràn ngập
7 zealous (a)	['zeləs]	earnest, diligent;
		nhiệt tâm
8 strenuous (a)	['strenjuəs]	tinh cần
9 to return to the life of		hoàn tục, sống đời cư
a householder		sĩ
10 sappa-dāsa		con rắn-nô lệ / xà nô
11 the purity of his		giới hạnh không tỳ
morality practice		vết
12 detach oneself from		xả bỏ hỷ lạc
pīti		

- (1) his whole body was suffused with delightful satisfaction (*pīti*) and bliss (*sukha*) toàn thân vị tỳ khưu tràn ngập niềm hỷ lạc và vui sướng.
- (2) I have now cut off all moral defilements with the knife of Insight Knowledge Với lưỡi dao Trí tuệ tôi giờ đây đã cắt đứt tất cả những phiền não.
- (3) "Is it possible to attain Arahatta Magga within such a short time?"
  " A la hán đạo có thể phát sanh trong một khoảnh khắc ngắn ngủi sao?"

(4) "Bhikkhus! Yes, it is possible; for one who is zealous and strenuous in the practice of Tranquility and Insight Development, Arahatship can be gained in an instant. As the bhikkhu walks in

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meditation, he can attain Arahatship even before his raised foot touched the ground."

"Này các Tỳ kheo! Đúng vậy; đối với vị nào chuyên cần tinh tấn trong tu tập thiền Định và thiền Minh sát thì có thể đắc A la hán trong một sát na. Ngay cả vị tỳ khưu đang đi kinh hành, chân chưa chạm đất mà A la hán đạo đã phát sanh."

#### NOTE

(\*) kusīto: an idle person, according to Commentary, an idle person is one who passes his time only in evil thoughts. kusīto: người biếng nhác, theo Chú giải, người biếng nhác là người luôn suy nghĩ bất thiện.

# The Story of Therī Paṭācārā (Paṭācārāttherīvatthu)

#### yo ca vassasatam jīve apassam udayabbayam ekāham jīvitam seyyo passato udayabbayam (\*)//

Ai sống một trăm năm	Though one should live a hundred years, it were all in vain.
Không thấy pháp sinh diệt	Did one not see that all that is doth wax and wane;
Tốt hơn sống một ngày	Instead, it were better far to live a single day,
Thấy được pháp sinh diệt. (TK Thích Minh Châu)	And know that all the world contain doth rise and pass away.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 113 with reference to Pațācārā.

Paṭācārā was the daughter of a rich man from Sāvatthi. She was very beautiful and was guarded very strictly by her parents. But one day, she **eloped with** a young male attendant of the family and went to live in a village, as a poor man's wife. **In due course** she became pregnant and as the time for **confinement** drew near, she asked permission from her husband to return to her parents in Sāvatthi, but her husband discouraged her. So, one day, while her husband was away, she set out for the home of her parents. Her husband followed her and **caught up with** her on the way and pleaded with her to return with him; but she refused. It so happened that as her time was drawing so near, she had to give birth to a son in one of the bushes. After the birth of her son she returned home with her husband.

Then, she was again with child and as the time for confinement drew near, taking her son with her, she again set out for the home of her parents in Sāvatthi. Her husband followed her and caught up with her on the way; but her time for delivery was coming on very fast and it was also raining hard. The husband looked for a suitable place for confinement and while he was clearing a little patch of land, he was bitten by a poisonous snake, and died instantaneously. Paṭācārā waited for her husband, and while waiting for his return she gave birth to her second son. In the morning, she searched for her husband, but only found his dead body. Saying to herself that her husband died on account of her, she continued on her way to her parents.

Because it had rained incessantly the whole night, the rive Aciravatī was **in spate**; so it was not possible for her to cross the river carrying both her sons. Leaving the elder boy on this side of the river, she crossed the stream with her day-old son and left him on the other bank. She then came back for the elder boy. While she was still in the middle of the river, a **large hawk hovered over** the younger child taking it for a piece of meat. She shouted to frighten away the bird but it was all **in vain**; the child was carried away by the hawk. Meanwhile, the elder boy heard his mother shouting from the middle of the stream and thought she was calling out to him to come to her. So he entered the stream to go to his mother, and was carried away by the **strong current**. Thus, Patācārā lost her two sons as well as her husband.

So she wept and lamented loudly, "A son is carried away by a hawk, another son is carried away by the current, and my husband is also dead, bitten by a poisonous snake!" Then, she saw a man from Sāvatthi and she tearfully asked after her parents. The man replied that due to a violent storm in Sāvatthi the previous night, the house of her parents had fallen down and that both her parents, together with her three brothers, had died, and had been cremated on one **funeral pyre.** On hearing this **tragic news**, Paṭācārā went stark mad. She did not even notice that her clothes had fallen off from her and that she was half-naked. She went about the streets, shouting out her woes.

While the Buddha was giving a discourse at the Jetavana monastery, he saw Paṭācārā at a distance; so he willed that she should come to the congregation. The crowd seeing her coming tried to stop her, saying "Don't let the mad woman come in." But the Buddha told them not to prevent her coming in. When Paṭācārā was close enough to hear him, he told her to be careful and to keep calm. Then, she realized that she did not have her skirt on and **shamefacedly** sat down. Someone gave her a piece of cloth and she wrapped herself up in it. She then told the Buddha how she had lost her sons, her husband, her brothers and her parents.

(1) The Buddha said to her, "Paṭācārā, have no fear; you have now come to one who can protect you and guide you. Throughout this **round of existences (saṁsāra)**, the amount of tears you have shed on account of the death of your sons, husbands, parents and brothers is **voluminous**; it is even more than the waters of the four oceans." Thus the Buddha expounded

to her **the Anamatagga sutta**, which dealt with countless existences, and she felt relieved. Then, the Buddha added that one should not think too much about those who were gone, but that one should purify oneself and strive to realized Nibbāna. On hearing this **exhortation** from the Buddha, Paṭācārā attained Sotāpatti Fruition.

Then, Pațācārā became a bhikkhunī. One day, she was cleaning her feet with water from a water-pot. As she poured the water for the first time, it flowed only a short distance and disappeared; then she poured for the second time and the water went a little farther, but the water she poured for the third time went the farthest. As she looked at the flow and the disappearance of water poured out successively for three times, (2) she came to **perceive** clearly **the three stages** in the life of beings. (3) The Buddha seeing her through supernormal power from the Jetavana monastery sent forth his radiance and appeared to her in person. He then said to her, (4) "Paṭācārā, you are now on **the right track**, and you now have the true **perception of the aggregates** (khandhas). One who does not perceive the impermanence, unsatisfactoriness and insubstantiality of the aggregates is useless, even if he were to live for a hundred years."

Then the Buddha spoke in verse as above.

At the end of the discourse, Patācārā attained Arahatship.

- Vocabulary
- 1 Therī
- 2 wax and wane [wæks weinn]
- 3 rise and passing away

Trưởng lão ni tròn và khuyết (trăng) sinh diệt

1	1	6

4	to elope with	[i'ləʊp]	bỏ trốn với (người yêu)
5	in due course (idm)	[kɔːs]	đúng lúc
6	confinement (n)	[kən'fainmənt]	childbirth, sanh nở
7	to catch up with	[kætʃ]	đuổi kịp, bắt kịp
8	a little patch of	[næt∫]	một mảnh đất nhỏ
0	land	լբայյ	một mann dai nhỏ
9	instantaneously	[,instən	instantly, at once ;
		'teinjəsli]	ngay lập tức
10	the river in spate	[speit]	con sông đang mùa
			nước lũ
11	hawk (n)	[hɔ:k]	diều hâu
12	to hover over	[həvə]	bay liệng , bay lơ lững
13	in vain (n)	[vein]	vô ích
14	the strong current	['kʌrənt]	dòng nước chảy xiết
15	to weep & lament	[wi:p lə'ment]	khóc lóc và than vãn
16	funeral pyre	['fju:nərəl	giàn thiêu
		'paiə]	
17	tragic news	['strædʒik]	bi kịch
18	to go stark mad	[sta:k mæd]	trở nên điên loạn
19	woe (n)	[wou]	nỗi thống khổ
20	shamefacedly	['ſeim,feistli]	một cách xấu hổ
	(adv)		
21	round of		<b>saṁsāra</b> ; vòng luân
	existences		hồi sanh tử
22	voluminous (a)	[və'lu:minəs]	large, huge, vô số
23	exhortation (n)	[,egzɔ:tei∫n]	advice, encouragement

#### • the Anamatagga sutta

#### Kinh Vô Thỉ

(1) The Buddha said to her, "Paṭācārā, have no fear; you have now come to one who can protect you and guide you. Throughout this round of existences (*samsāra*), the amount of tears you have shed on account of the death of your sons, husbands, parents and brothers is voluminous; it is even more than the waters of the four oceans."

Đức Phật dạy rằng, "Này, Paṭācārā, đừng phiền muộn. Giờ đây con đã gặp người có thể che chở và hướng dẫn con. Qua vô số vòng luân hồi sanh tử, nước mắt con khóc vì mất con, mất chồng, mất cha mẹ và anh em còn nhiều hơn nước biển của bốn đại dương."

(2) She came perceive clearly the three stages in the life of beings.

Bà nhận thức rõ ràng ba giai đoạn trong cuộc đời của chúng sanh.

(3) The Buddha from the Jetavana monastery sent forth his radiance and appeared to her in person.

Từ tịnh xá Jetavana Đức Phật phóng quang và thị hiện trước mặt vị Tỳ kheo ni.

(4) "Paṭācārā, you are now on the right track, and you now have the true perception of the aggregates (*khandhas*). One who does not perceive the impermanence, unsatisfactoriness and insubstantiality of the aggregates is useless, even if he were to live for a hundred years."

"Paṭācārā, hiện con đang đi đúng hướng, con đang nhận ra bản chất thật của ngũ uẩn. Người nào không nhận ra tính vô thường, bất toại nguyện và tính vô ngã của ngũ uẩn thì vô dụng, ngay cả người đó sống cả trăm năm.

#### NOTE

(\*) **udayavyayam**: the arising and the dissolving of the five aggregates (*khandhas*). It is the knowledge acquired through Insight Development Practice, indicating the impermanent characteristics of the five aggregates.

**udayavyayam**: sự sanh khởi và hoại diệt của ngũ uẩn (các hành). Đây là tri kiến có được qua việc Tu tập Phát triển Tuệ quán, chỉ đặc tính vô thường của ngũ uẩn.

# The Story of Therī Kisāgotamī (Kisāgotamīttherīvatthu)

 yo ca vassasatam jīve apassam amatam padam ekāham jīvitam seyyo passato amatam padanti //

Ai sống một trăm năm	Though one should live a
	hundred years,
Không thấy câu bất tử	the region of the deathless never
	seeing.
Tốt hơn sống một ngày	'It would be in vain; instead, 'It
	would better be
Thấy được câu bất tử.	To live a single day, the region
(TK Thích Minh Châu)	of the deathless seeing.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 114 with reference to Kisāgotamī.

Kisāgotamī was the daughter of a rich man from Sāvatthi; she was known as Kisāgotamī because of her slim body. Kisāgotamī was married to a rich young man and a son was born to them. The boy died when he was just a **toddler** and Kisāgotamī was **stricken with grief**. Carrying the dead body of her son, she went about asking for medicine that would restore her son to life from everyone she happened to meet. People began to think that she had **gone mad**. But a wise man seeing her condition thought that (\*) he **should be of some help to her.** So, he said to her, "The Buddha is the person you should approach; he has the medicine you want, go to him." Thus, she went to the Buddha and asked him to give her the medicine that would restore her dead son to life.

The Buddha told her to get some **mustard seeds** from a house where there had been no death. Carrying her dead child in her bosom, Kisāgotamī went from house to house, with the request for some mustard seeds. Everyone was willing to help her, but she could not find a single house where death had not occurred. Then, she realized that hers was not the only family that had faced death and that there were more people dead than living. As soon as she realized this, her attitude towards her dead son changed; she was no longer attached to the dead body of her son.

She left the corpse in the jungle and returned to the Buddha and reported that she could find no house where death had not occurred. Then the Buddha said, "Gotamī, you thought that you were the only one who had lost a son. As you have now realized, death comes to all beings; before their desires are **satiated** death takes them away." On hearing this, Kisāgotamī fully realized the impermanence, unsatisfactoriness and insubstantiality of the aggregates and attained Sotāpatti Fruition.

Soon afterwards, Kisāgotamī became a bhikkhunī. One day, as she was lighting the lamps she saw the flames **flaring up and dying out,** and suddenly she clearly perceived **the arising and the perishing of beings**. The Buddha, through supernormal power, saw her from his monastery, and sent forth his radiance and appeared to her in person. Kisāgotamī was told to continue meditating on the impermanent nature of all beings and to strive hard to realize Nibbāna.

Then the Buddha spoke in verse as above.

At the end of the discourse, Therī Kisāgotamī attained Arahatship.

• Vocabulary		
1 the state of		trạng thái bất tử
Deathlessness		
2 <i>kisa</i> = thin		gầy ốm, xanh xao
3 a toddler (n)	['tədlə]	đứa bé mới biết đi chập chững
4 stricken with (a)	['trikən]	bị tác động mạnh
stricken with grief		bị đau khổ
5 to go mad		hóa điên
6 to be of some help to		có thể giúp gì cho ai
sb		
(*)he should be of some		ông nên tế độ mà chỉ
help to her		bảo cô ta
7 mustard seeds	['mʌstəd si:d]	(nhúm) hạt cải
8 to satiate	['sei∫ieit]	thỏa mãn
9 the flames flaring up		ngọn đèn khi tỏ khi
and dying out		mờ (chập chờn leo
		lét)
10 the arising and the		sự sanh diệt của
perishing of beings.		chúng sanh

# The Story of Therī Bahuputtikā (Bahuputtikattherīvatthu)

 yo ca vassasatam jīve apassam dhammamuttamam ekāham jīvitam seyyo passato dhammamuttamanti(\*)

Ai sống một trăm năm	Though one should live a
	hundred years,
Không thấy Pháp Tối thượng	did he not behold the Law
	Supreme,
Tốt hơn sống một ngày	It were better that he live but a
Thấy được Pháp Tối thượng.	single day and behold the Law
(TK Thích Minh Châu)	Supreme.

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 115 with reference to Bahuputtikā, a mother of many children.

Once in Sāvatthi, there lived a couple, with their seven sons and seven daughters. All the children got married and the family was doing quite well. Then, the father died and the mother kept all the property without giving anything to the children. Her sons and daughters wanted the **inheritance**, so they said, to their mother, "What benefit do we get from our property? Can't we make it multiply? Can't we look after our mother?" They said such things again and again so their mother thought that her children would look after her, and she finally divided up the property without leaving anything for herself.

After the division of the property, she first went to stay with her eldest son, but her daughter-in-law complained and said, "She has come and stayed with us, as if she has given us two shares!" and such other things. So, Bahuputtikā, went to stay with her second son, and the same things were said. Thus, she went from one son to another, from one daughter to the next; but none of them was willing to take her on for a long stretch of time and none paid her due respect.

The old lady was hurt and felt bitter against her children; she left her family and became a bhikkhunī. Because she was a mother of many children she came to be known as Bahuputtikā. (\*) Bahuputtikā realized that she became a bhikkhunī only in her old age and that she must not be **negligent**, but must (1) **make use of** the remaining period of her life to the **utmost**. So, for the whole night, she meditated on the Dhamma taught by the Buddha. The Buddha seeing her from the Jetavana monastery, through supernormal power, sent forth the radiance and appeared seated in front of her. Then the Buddha said to her, "The life of one who does not practice the Dhamma taught by me is useless, even if he were to live for a hundred years."

Then the Buddha spoke in verse as above.

Vocabulary

• v ocabulat y		
1 <b>bahu , puttikā</b>		nhiều, con nhỏ
Bahuputtikā		đa tử
2 the Law Supreme	[lə: su:'pri:m]	the highest Dhamma
		Pháp tối thượng
3 inheritance (n)	[in'heritəns]	quyền hay sự thừa kế

4 the division of the property	[di'viʒn] ['prəpəti]	sự phân chia tài sản
5 daughter-in-law (n)	['dətə-in-lə]	con dâu
6 to take one's on for		nuôi dưỡng ai trong một
a long stretch of time (idm)	[stret∫]	thời gian dài
7 to pay one's due		kính trọng ai
respect (idm)	[ri'spekt]	
8. negligent (a)	['neglidʒənt]	careless, heedless cầu thả, không chú ý
9. to make use of	['ju:z]	to use
10. utmost (n)	['ʌtməʊst]	mức tối đa

(1) Bahuputtikā realized that she became a bhikkhunī only in her old age and that she must not be negligent, but must make use of the remaining period of her life to the utmost.

Bahuputtikā nhận ra rằng bà trở thành một tỳ kheo ni khi đã lớn tuổi và bà không được sơ suất mà phải tận dụng thời gian còn lại trong đời tu tinh tấn hết mực.

#### NOTE

(\*) **dhammamuttamaṃ:** dhamman + uttamaṃ = the highest Dhamma- the nine supramundane States – namely, the four Paths, the four Fruits, and Nibbāna.

*dhammamuttamam:* the Dhamma + cao nhất – Pháp Tối thượng – chín pháp Siêu thế, bốn Đạo, bốn Quả và Niết bàn. **Chapter 9** 

# PĀPAVAGGA

# THE EVIL

# PHẨM ÁC

13 Verses (116 - 128) – 12 Stories 13 Bài kệ – 12 Tích truyện

# The Story of Culekasāțaka (Culekasāțakavatthu)

#### abhittharetha kalyāņe pāpā cittam nivāraye, dandham hi karoto puñňam pāpasmim ramatī mano//

Hãy gấp làm điều lành	Let a man make haste to do
	good;
Ngăn tâm làm điều ác	let him restrain his heart from
	evil;
Ai chậm làm việc lành	For if a man is slow in doing
	good,
Ý ưa thích việc ác.	his mind delights in evil.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 116 with reference to a brahmin couple by the name of Cūlekasātaka.

There was once a brahmin couple in Sāvatthi, who had only one **outer garment** between the two of them. Because of this they were also knowm as **Ekasāṭaka**. As they had only one outer garment, both of them could not go out at the same time. So, the wife would go to listen to the discourse given by the Buddha during the day and the husband would go at night. One night, as the brahmin listened to the Buddha, his whole body came to be **suffused** with delightful satisfaction and he felt a strong desire to offer the outer garment he was wearing to the Buddha. But he realized that if he were to give away the only outer garment he had, there would be none left for him and his wife. So he **wavered** and **hesitated**. Thus, the first and the second watches of the night passed. Came the third watch and he said to himself, "If I am so **miserly** and hesitant, I will not be able to avoid falling to **the four Lower Worlds** (*apāyas*); I shall now offer my outer garment to the Buddha." So saying, he placed the piece of cloth at the feet of the Buddha and cried out "I have won" three times.

King Pasenadi of Kosala, who was among the **audience**, heard those words and ordered a courtier to **investigate**. Learning about the brahmin's offering to the Buddha, the king **commented** that the brahmin had done something which was not easy to do and so should be **rewarded**. The king ordered his men to give the brahmin **a piece of cloth** as a reward for his faith and generosity. The brahmin offered that piece of cloth also to the Buddha and he was rewarded by the king with two pieces of cloth. Again, the brahmin offered the two pieces of cloth to the Buddha and he was rewarded with four. Thus, he offered to the Buddha whatever was given him by the king, and each time the king doubled his reward. When finally the reward came up to thirty-two pieces of cloth, the Brahmin kept one piece for himself and another for his wife, and offered the remaining thirty pieces to the Buddha.

Then, the king again commented that the brahmin had truly performed a very difficult tast and so must be rewarded **fittingly**. The king sent a messenger to the palace to bring two pieces of **velvet cloth**, each of which was worth one hundred thousand and gave them to the brahmin. The brahmin made those two pieces of valuable cloth into two **canopies** and kept one in **the Perfumed Chamber** where the Buddha slept and the other in his own house above the place where a bhikkhu was regularly offered alms-food. When the king next went to the Jetavana monastery to pay homage to the Buddha, he saw the velvet canopy and recognized it as the offering made by the brahmin and he was very pleased. This time, he made a reward of (1) seven kinds in four (sabbacatukka), viz., four elephants, four horses, four women, four female slaves, four male slaves, four villages and four thousand in cash.

When the bhikkhus heard about this, they asked the Buddha, "How is it that, in the case of this brahmin, a good deed done at present bears fruit immediately?" To them the Buddha replied, "If the brahmin had offered his outer garment in **the first watch of the night**, he would have been rewarded with sixteen of each kind; if he had made his offering during **the middle watch**, he would have been rewarded with eight of each kind; since he had made his offering only during **the last watch** of the night, he was rewarded with only four of each kind. (2) So, when one wants to give in charity, one should do so quickly; if one **procrastinates**, the reward comes slowly and only **sparingly**. Also, if one is too slow in doing good deeds, one may not be able to do it at all, for the mind tends to take delight in doing evil.

Then the Buddha spoke in verse as follow.

## • Vocabulary

1. outer garment ['autər 'ga:mənt] y hạ, cái váy người Ấn (không mặc quần)

2. Ekasāțaka		Nhất y
3. to suffuse	[sə'fju:z]	spread over, <i>tràn ngập</i>
4. to waver and	['weivə	lưỡng lự và do dự
hesitate	'heziteit]	
5. miserly and	['maizəli	keo kiệt, bủn xỉn và
hesitant (a)	'hesitənt]	không nhất quyết
6. the four Lower	['lauə(r) wə:d]	bốn cõi khổ
Worlds (apāyas)		
7. audience (n)	['ɔ:djəns]	thính chúng
8. to investigate	[in'vestigeit]	điều tra
9. to comment on/	['komen]	bình luận ai hay điều
upon sth/ sb		gì
10. to reward	[ri'wɔ:d]	ban thưởng
11. a piece of cloth	['pis əf kləθ]	mãnh vải
12. velvet cloth	['velvit klo0]	vải nhung (áo choàng)
13. canopy (n)	['kænəpi]	tấm màn
14. the Perfumed	[pə'fju:md	Hương thất
Chamber	't∫æmbə(r)]	canh đầu của đêm
15. the first watch of		
the night		canh giữa của đêm
16. the middle watch		canh cuối của đêm
17. the last watch		to postpone, to delay,
18. to procrastinate	[prəʊ-	trì hoãn, chần chừ
	'kræstineit]	
19. sparing (a) sparingly (adv)	['speəriŋ]	ít ỏi, sơ sài

(1) seven kinds in four (*sabbacatukka*), viz., four elephants, four horses, four women, 4 female slaves, for male slaves, four villages and four thousand in cash.

Bảy loại, mỗi loại là bốn, 4 con voi, 4 con ngựa, bốn phụ nữ, 4 tỳ nữ, 4 tớ trai, 4 làng nộp thuế và 4 ngàn đồng tiền vàng.

(2) So, when one wants to give in charity, one should do quickly; if one procrastinates, the reward comes slowly and only sparingly. Also, if one is too slow in doing good deeds, one may not be able to do it at all, for the mind tends to take delight in doing evil.

Thế nên, khi khởi (tâm) bố thí (cúng dường), hãy làm ngay lập tức; nếu chậm trễ thì quả phước phát sanh cũng chậm trễ và ít ỏi. Hơn nữa, nếu quá chậm trễ thì phước thiện sẽ không trọn vẹn vì tâm có khuynh hướng ưa thích làm điều bất thiện.

# The Story of Thera Seyyasaka (Seyyasakattheravatthu)

#### pāpañce puriso kariyā na nam kariyā punappunam, na tamhi chandam kayirātha, dukkho pāpassa uccayo //

uld a man commit sin,
should not repeat his sin
in and again;
should not seek after evil;
fering is the outcome of

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 117 with reference to Thera Seyyasaka.

Once there was a Thera by the name of Seyyasaka, who was in **the habit of masturbating**. When the Buddha heard about this, he rebuked the Thera for doing something that would lead one farther away from the attainment of Magga and Phala. At the same time, the Buddha laid down the discipline prohibiting such indulgence in **sexual pleasures**, i.e., **Samghādisesa Āpatti**, offences which require **penance and suspension** from the Order.

Then the Buddha added, (\*) "This kind of offence can only lead to evil results in this world as well as in the next."

Then the Buddha spoke in verse as above.

• Vocabulary

1	the habit of	['hæbit əf	thói quen thủ dâm
	Masturbating	'mætə:beitiŋ]	
2	sexual pleasures	['seksjuəl	dục lạc, lạc thú
		'plezəs]	
3	Saṁghādisesa		Giới Tăng Tàn
	Āpatti		
4	penance (n)	['penəns]	sự hối lỗi
5	suspension (n)	[səs'pen∫n]	việc đình chỉ
	suspension		việc trục xuất khỏi
	from Order		Tăng Đoàn.
6	offence (n)	[ə'fens]	sự phạm tội, lỗi

(\*) "This kind of offence can only lead to evil results in this world as well as in the next."
"Nghiệp quấy ác này khiến thọ khổ trong hiện kiếp cũng như trong kiếp vị lai."

# The Story of Lājadevadhītā (Lājadevadhītāvatthu)

#### puññam ce puriso kariyā kayirāth'enam punappunam, tamhi chandam kayirātha, sukho puññassa uccayo//

Nếu người làm điều thiện	If a man do works of merit,
Nên tiếp tục làm thêm	he should do them again and
	again;
Hãy ước muốn điều thiện	He should long to do works of
	merit;
Chứa thiện, được an lạc.	happy is the outcome of works of
(TK Thích Minh Châu)	merit.

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 118 with reference to Lājā, a female deva.

At one time Thera Mahākassapa stayed in the Pippali cave and remained in **sustained absorptionin concentration** (*samāpatti*) for seven days. Soon after he had arisen from *samāpatti*, wishing to give someone a chance of offering something to a thera just arisen from *samāpatti*, he looked out and found a young maid frying corn in a field-hut. So he stood at her door for alms-food and she put all **the pop corn** into the bowl of the Thera. As she turned back after offering pop corn to the Thera, she was bitten by a poisonous snake and died. She was reborn in Tāvatimsa deva world and was known as  $L\bar{a}j\bar{a}$  (pop corn)  $devadh\bar{t}t\bar{a}$ .

Lājā realized that she was reborn in Tāvatimsa because she had offered pop corn to Thera Mahākassapa and felt very grateful to him. Then she concluded that she should keep on doing some services to the Thera (1) in order to make her good fortune more enduring. So, every morning she went to the monastery of the Thera, swept the **premises**, filled up water pots and did other services. At first, the thera thought that young *sāmaņeras* had done those services; but one day, he found out that a female deva had been performing those services. So he told her not to come to the monastery any more, as people might start talking if she kept on coming to the monastery. Lājadevadhītā was very upset; she pleaded with the Thera and cried, (2) "Please do not destroy my riches, my wealth." The Buddha heard her cries and sent forth the radiance from his chamber and said to the female deva,

(3) "Devadhītā, it is the duty of my son Kassapa to stop your coming to the monastery; to do good deeds is the duty of one who anxious to gain merit."

Then the Buddha spoke in verse as above.

At the end of the discourse, Lājadevadhītā attained Sotāpatti Fruition.

<ul> <li>Vocabulary</li> </ul>		
1 accumulation (n)	[ə,kju:mju'lei∫n]	collection, agregation <i>tích lũy, góp nhặt</i>
2 remained in sustained absorption in concentration	[sə'steind əb'zə:∫n kənsen'trei∫n]	trong Đại định thọ hưởng vị Thiền diệt

3 the pop corn	[pəp kə:n]	bắp rang
4 premise (n)	['premis]	nhà cửa, vườn tược

- in order to make her good fortune more enduring.
   để cho phước báu của cô được bền vững.
- (2) "Please do not destroy my riches, my wealth." *Xin đừng làm con mất phước*

(3) "Devadhītā, it is the duty of my son Kassapa to stop your coming to the monastery; to do good deeds is the duty of one who anxious to gain merit."

"Devadhītā, nhiệm vụ của con trai Ta, Kassapa là giữ Giới luật (ngăn chận ngươi vào thiền viện); việc làm phước thiện là công việc của người khát khao công đức."

## Verses 119 & 120

# The Story of Anāthapiņḍika (Anāthapiṇḍikaseṭṭhivatthu)

#### 119. pāpo (1) pi passatī bhadram yāva pāpam na paccati, yadā ca paccatī pāpam atha pāpo pāpāni passati//

Even an evildoer sees happiness,
so long as his evil deed has not
yet ripened;
But so soon as his evil deed has
ripened,
then the evildoer sees evil things.

## 120. bhadro (2) pi passati pāpam yāva bhadram na paccati, yadā ca paccatī bhadram atha bhadro bhadrāni passati //

Người hiền thấy là ác	Even a good man sees evil,
Khi thiện chưa chín muồi	so long as his good deeds have
	not yet ripened;
Khi thiện nghiệp chín	But so soon as his good deeds
muồi	have ripened,
Người hiền thấy là thiện.	then the goodman sees happiness.
(TK Thích Minh Châu)	

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 119 & 120 with reference to Anāthapiņdika, the famous rich man of Sāvatthi.

Anāthapiņdika was the donor of the Jetavana monastery, which was built at a cost of **fifty-four crores**. He was not only generous but also truly devoted to the Buddha. He would go to the Jetavana monastery and pay homage to the Buddha **thrice daily**. In the mornings he would bring along **rice gruel**, in the day-time some suitable rich food or medicine and in the evenings some flowers and incense. After some time Anāthapiņdika became poor, but being a *sotāpanna* he was not shaken by **misfortune**, and he continued to do his daily **acts of charity**. One night, **the spirit guarding** the gate to the house of Anāthapiņdika appeared to him in person, and said, "I am the guardian of your gate. You have been offering your **property** to Samana Gotama with no thoughts of your future. That is why you are now a poor man. Therefore, you should make no more offerings to Samana Gotama and should look after **your own business affairs** and get rich again."

Anāthapiņdika **drove the guardian spirit out** of his house for saying such things, and as Anāthapiņdika was a *sotāpanna* the guardian spirit could not disobey him and so had to leave the premises. He had nowhere to go and wanted to return but was afraid of Anāthapiņdika. So, he approached **Sakka, king of devas**. Sakka advised him first to do a good turn to Anāthapiņdika, and after that, **to ask him pardon**. The Sakka continued, "There are about **eighteen crores** taken as **loans** by some traders which are not yet repaid to Anāthapiņdika; another eighteen crores buried by the **ancestors** of Anāthapiņdika, which have been washed away into the ocean, and another eighteen crores, which belong to no one, buried in a certain place. Go and recover all these wealth by your **supernatural power** and fill up the rooms of Anāthapiṇḍika. **Having done so**, you may ask his pardon." The guardian spirit did as instructed by Sakka, and Anāthapiṇḍika again became rich.

When the guardian spirit told Anāthapiņdika about the information and instructions given by Sakka, about the recovery of his riches from underneath the earth, from within the ocean and from the **debtors**, **he was struck with awe.** Then Anāthapiņdika took the guardian spirit to the Buddha. To both of them the Buddha said, (\*) "One may not enjoy the benefits of a good deed, or suffer the consequences of a bad deed for a long time; but time will surely come when his good or bad deed will bear fruit and ripen."

Then the Buddha spoke in verses as above.

At the end of the discourse, the guardian spirit of the gate of Anāthapiņdika's house attained Sotāpatti Fruition.

• vocabulary		
1 crore (n)	[kro:]	mười triệu (tiền Ấn)
fifty-four crores		năm trăm bốn mươi triêu
		iriệu
2 thrice daily	[trais deili]	mỗi ngày ba lần
3 rice gruel	[rais gruəl]	cháo
4 misfortune (n)	[mis'fɔ:tʃən]	ill luck, bất hạnh, rủi
		ro, điều không may
5 act of charity	[ækt əf	dāna, xả thí
	't∫ærəti]	
6 the spirit guarding	['spirit	thần gác cửa
the gate	'ga:diŋ geit]	
7 poperty (n)	['prɔpəti]	belongings, tài sản

• Vocabulary

<ul><li>8 business affairs</li><li>9your own</li></ul>	['biznis ə'feə(r)]	công việc kinh doanh sự nghiệp của ông
business affairs		
10 to drive	[draiv aut]	trục xuất, đuổi đi
somebody out		
11 to ask him pardon	['pa:dn]	sám hối, ăn năn hối lỗi
12 Sakka,		Vua trời Đế Thích
king of devas		một trăm tám mươi
13 eighteen crores		triệu đồng tiền vàng
14 loan $(n/v)$	[ləʊn]	tiền cho vay / cho vay
15 ancestor (n)	['ænsistə]	forefather; tố tiên,
		ông bà
16 to recover	[riː'kʌvə]	lấy lại, thu hồi
17 supernatural power	[,su:pə'næt∫rəl	thần thông
18 having done so	ʻpaʊə(r)]	After you have done so,
16 awe (n)	[១:]	nỗi kinh sợ
17 to be struck with	[strʌk]	hết sức kinh sợ/
awe		kinh ngạc

(\*) "One may not enjoy the benefits of a good deed, or suffer the consequences of a bad deed for a long time; but time will surely come when his good or bad deed will bear fruit and ripen."

"Người ta chưa thọ hưởng được quả của thiện nghiệp hoặc chịu khổ đau vì quả của nghiệp bất thiện một thời gian dài (vì khi thời điểm chưa chín muồi). Nhưng khi thời điểm chín muồi thì chắc chắn nghiệp thiện hoặc nghiệp bất thiện của họ sẽ trổ quả."

NOTE

(1) **pāpo:** evil person. He may lead a prosperous life as a result of his past good deeds. He will experience happiness owing to the potentiality of his past good over the present evil - a seeming justice which often happens in this world. According to the Law of Kamma, when the time comes, he will get the painful effects of his evil deeds.

**pāpo:** người xấu xa. Người ấy đang sống giàu sang do quả của thiện nghiệp trong kiếp quá khứ. Người này đang thọ hưởng hạnh phúc do tiềm năng của nghiệp lành trong quá khứ mạnh hơn nghiệp ác hiện tại - dường như sự bất công này thường xảy ra trên thế gian. Theo Luật của Nghiệp, khi thời điểm chín muồi, người làm ác sẽ nhận lấy quả khổ do hành động bất thiện của mình.

(2) **bhadro:** good person. He sometimes faces up misfortunes owing to the potentiality of his past evil deeds over his present good deeds. At the opportune moment, the good deeds will have fruits giving him abundant bliss.

The fact that at times the evil are prosperous and the good are unfortunate is itself strong evidence in support the belief in kamma and rebirth.

**bhadro:** người hiền. Người này đôi khi lại đối mặt với những bất hạnh vì những tiềm năng ác nghiệp trong quá khứ lại vượt trội thiện nghiệp trong hiện tại. Vào sát na thích hợp, những quả thiện trổ sanh đem lại phước báu tràn đầy.

Chính sự kiện này, đôi khi người ác thì giàu sang và người hiền thì bất hạnh, là biện minh vững chắc cho niềm tin nơi nghiệp quả và tái sanh.

# The Story of a Careless Bhikkhu (Asaññataparikkhāravatthu)

 māvamaññetha pāpassa "na mantam āgamissati," udabindunipātena udakumbhopi pūrati, pūrati bālo pāpassa thokathokampi ācinam//

Chớ khinh chê điều ác	One should not think lightly of evil
Cho rằng 'chưa đến	and say, "It will not come nigh unto
mình'	me."
Như nước nhỏ từng giọt	Even a water-vessel is filled by the
Rồi bình cũng đầy tràn	falling of one drop of water after
	another;
Người ngu chứa đầy ác	Even so the simpleton fills himself
	with evil,
Do chất chứa dần dần.	though he gather it little by little.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 121 with reference to a bhikkhu who was careless in the use of furniture belonging to the monastery.

This bhikkhu, after using any piece of furniture such as a couch, a bench or a stool belonging to the monastery, would leave it outside in the **compound**, thus **exposing it to rain and sun** and also **to white ants**. When other bhikkhus **chided** him for his

irresponsible behaviors, he would **retort**, " I do not have the intention to destroy those things; after all, very little damage has been done," and **so on and so forth** and he continued to behave in the same way. When the Buddha came to know about this, he sent for the bhikkhu and said to him, (\*) "Bhikkhu, you should not behave in this way; you should not think lightly of an evil, however small it may be, because it will become big if you do it habitually."

Then the Buddha spoke in verse as above.

• Vocabulary

1	asaññata		không điều độ
2	parikkhāra		vật dụng cần thiết
3	compound (n)	['kəmpaund]	khoảng đất trống rào kín
4	to expose	[iks'pəʊz]	phơi ra (mưa nắng)
	exposing it to		dầm mưa dang nắng
	rain and sun		
	to white ants		mối mọt (đục khoét)
5	to chid-chide/ chid	[tʃid - tʃaid]	to scold, to call down
ch	idden- chided		khiển trách
6	to retort	[ri'tɔ:t]	cãi lại, đối đáp lại
7	so on and so forth		vân vân

(\*) "Bhikkhu, you should not behave in this way; you should not think lightly of an evil, however small it may be, because it will become big if you do it habitually."

"Này tỳ khưu, không nên xử sự như vậy, nghiệp ác dù nhỏ không xem thường, vì nghiệp nhỏ sẽ chồng chất lên nếu thường xuyên thực hiện."

## The Story of Biļālapādaka (Biļālapādakasețțhivatthu)

 māvamaññetha puññassa "na mantam āgamissati," udabindunipātena udakumbhopi pūrati, pūrati dhīro puññassa thokathokampi ācinam//

Chớ chê khinh điều thiện	One should not think lightly of
Cho rằng 'chưa đến mình'	good and say, "It will not come
	nigh unto me."
Như nước nhỏ từng giọt	Even a water-vessel is filled by
Rồi bình cũng đầy tràn	the falling of one drop after
	another;
Người trí chứa đầy thiện	Even so a wise man fills himself
	with good,
Do chất chứa dần dần.	though he gathers it little by little.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 122 with reference to Bilālapādaka, a rich man.

Once, a man from Sāvatthi, having heard a discourse given by the Buddha, was very much impressed and decided to practice what was taught by the Buddha. (1) The exhortation was to give in charity not only by oneself but also to get others to do so and that by so doing one would gain much merit and have a large number of followers in the next existence. So, that man invited the Buddha and all the resident bhikkhus in the Jetavana monastery for alms-food the next day. Then he went round to each one of the houses and informed the residents that alms-food would be offered the next day to the Buddha and other bhikkhus and so to contribute according to their wishes. The rich man Bilalapadaka seeing the man going round from house to house disapproved of his behavior and felf a strong dislike for him and murmured to himself, (2) "O this wretched man! Why did he not invite as many bhikkhus as he could himself offer arms, instead of going round coaxing people?" So he asked the man to bring his bowl and into this bowl, he put only a little rice, only a little butter, only a little molass. (3) These were taken away separately and not mixed with what others had given. The rich man could not understand why his things were kept separately, and he thought perhaps that man wanted others to know that a rich man like him had contributed very little and so put him to shame. Therefore, he sent a servant to find out.

The **promoter** of charity put a little of everything that was given by the rich man into various pots of rice and curry and **sweetmeats** so that the rich man may gain much merit. His servant reported what he had seen, but Bilālapādaka did not get the meaning and was not sure of the intention of the **promoter** of charity. However, the next day he went to the place where almsfood was being offered. At the same time, he took a knife with him, intending to kill the chief promoter of charity, if he were to **reveal** in public just how little a rich man like him had contributed.

But this promoter of charity said to the Buddha, (4) "Venerable Sir, this charity is a joint offering of all; whether one has given much or little is of no account; each one of us has given in faith and generosity; so may all of us gain equal merit." When he heard those words, Bilālapādaka realized that he had wronged the man and pondered that if he were not to own up his mistake and ask the promoter of charity to pardon him, he would be reborn in one of the four lower worlds ( $ap\bar{a}yas$ ). So he said, "My friend, I have done you a great wrong by thinking ill of you; please forgive me." The Buddha heard the rich man asking for pardon, and on enquiry found out the reason. So, the Buddha said, (5) "My disciple, you should not think lightly of a good deed, however small it may be, for small deeds will become big if you do them habitually."

Then the Buddha spoke in verse as above.

At the end of the discourse, Bilālapādaka the rich man attained Sotāpatti Fruition.

• Vocabulary		
1 sețțhi		trưởng giả, bá hộ
2 Biļālapādaseţţhi		Tích truyện bá hộ
Vatthu		Biļālapāda
3 to contribute	[kən'tribju:t]	đóng góp (đặt bát)
4 to murmur to	[ˈməːmə]	to grumble, <i>lầm bẩm</i>
Oneself		(tỏ ý than phiền)
5 wretched (a)	['ret∫id]	poor, miserable, <i>khốn</i>
wretched man		khổ/ người bất hạnh
6 to coax	[kəʊks]	kêu gọi, dụ dỗ, nói ngọt
7 molass (n)	[mə'læs ]	mật, nước rỉ đường
8 shame (n/v)	[∫eim]	sự hổ thẹn / làm nhục
		nhã, xấu hổ
to put sb to shame		làm cho ai xấu hổ (vì

		hèn kém)
9 sweetmeats (n)	['swi:mi:t]	của ngọt, mứt, kẹo
10 promoter (n)	[prə'məʊtə]	người khởi xướng,
		người ủng hộ
11 to reveal	['rivi:]	tiết lộ, nói ra
12 faith and	[feiθ &	niềm tin và sự hào
generosity (n)	[,dʒenə'rəsiti]	phóng, niềm tín thành
13 to wrong	[rəŋ ]	(cư xử) bất công
14 to own up (idm)	[oun]	thú nhận
15 enquiry / inquiry	[in'kwaiəri]	(câu hỏi) tìm hiểu, yêu
(n)		cầu (thông tin), thẩm tra
16 to find out	[faind aut]	khám phá

(1) The exhortation was to give in charity not only by oneself but also to get others to do so and that by so doing one would gain much merit and have a large number of followers in the next existence.

Lời khuyến bảo là khi làm phước bố thí, không chỉ tự mình làm mà còn khuyên người khác cùng làm thì kiếp sau sẽ dồi dào phước báu và có đông đảo tùy tùng."

(2) "O this wretched man! Why did he not invite as many bhikkhus as he could himself offer arms, instead of going round coaxing people?"

"Ô gã khốn khổ này! Tại sao hắn không thỉnh cúng dường các tỳ khưu theo khả năng của hắn mà lại đi kêu gọi khắp làng?"

(3) These were taken away separately and not mixed with what others had given.

Những vật hùn phước này được tách riêng, không gom chung với các vật hùn phước khác.

(4) "Venerable Sir, this charity is a joint offering of all; whether one has given much or little is of no account; each one of us has given in faith and generosity; so may all of us gain equal merit."

"Bạch Ngài, Lễ Trai Tăng này là sự hùn phước của đại chúng. Chúng con hùn phước tùy theo khả năng mình dù nhiều hay ít; mỗi người đều cúng dường với tất cả niềm tín thành. Thế nên, cầu xin cho tất cả có quả phước như nhau."

(5) "My disciple, you should not think lightly of a good deed, however small it may be, for small deeds will become big if you do them habitually."

"Này thiện nam, việc phước dù nhỏ chớ xem thường, sẽ thành quả phước lớn nếu luôn luôn thực hiện."

## The Story of Mahādhana (Mahādhanavāṇijavatthu)

 vāņijo va bhayam maggam appasattho mahaddhano visam jīvitukāmo'va pāpāni parivajjaye//

even as a merchant possessing
mall company and great wealth
voids a path where danger
ırks,
Even as a man desiring to live
voids poison, so should a man
void evil.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 123 with reference to Mahādhana, the merchant.

Mahādhana was a rich merchant from Sāvatthi. On one occasion, five hundred robbers were planning to rob him, but they did not get the chance to rob him. **In the meantime,** they heard that the merchant would soon be going out with five hundred carts loaded with valuable **merchandise**. The merchant Mahādhana also invited the bhikkhus who would like to go on the same journey to accompany him, and he promised to look to their needs on the way. So, five hundred bhikkhus accompanied him. The

robbers got news of the trip and went ahead to lie in wait for the caravan of the merchant. But the merchant stopped **at the outskirts of the forest** where the robbers were waiting. The caravan was **to move on** after camping there for a few days. The robbers got the news of **the impending** departure and made ready **to loot** the caravan; the merchant, in his turn, also got news of the movements of the **bandits** and he decided to return home. The bandits now heard that the merchant would go home; so they waited on the **homeward** way. Some villagers sent word to the merchant about the movements of the bandits, and the merchant finally decided to remain in the village for some time. When he told the bhikkhus about his decision, the bhikkhus returned to Sāvatthi by themselves.

On arrival at the Jetavana monastery, they went to the Buddha and informed him about the **cancellation** of their trip. To them, the Buddha said, "Bhikkhus, Mahādhana **keeps away from** the journey **beset** with bandits; one who does not want to die keeps away from poison; so also, a wise bhikkhu, realizing that **the three levels of existences** (\*) are like a journey beset with danger, should strive to keep away from doing evil."

Then the Buddha spoke in verse as above.

Vacabulary

At the end of the discourse, those five hundred bhikkhus attained Sotāpatti Fruition.

• vocabu	llal y	
1 vāņija		merchant, người thương
		buôn
2 lurk (n/v)	[lə:k]	shelter, chỗ ẩn nấp
		to shelter, to hide, <i>ẩn núp</i>

<ul> <li>3 to look to</li> <li>4 in the meantime</li> <li>5 merchandise (n)</li> <li>6 at the outskirts of the forest</li> </ul>	[luk] [mi:n'tain] ['mət∫əndaiz]	lưu ý trong lúc ấy goods; hàng hóa bìa rừng
7 to move on (idm) 8 impending (a) 9 to loot	[muːv] [im'pendiŋ] [luːt]	đi tiếp sắp xảy đến cướp bóc, cướp phá
10 bandit (n)	['bændit]	robber, thổ phỉ, kẻ cướp, cường đạo
11 homeward (a /adv) homeward way	['həʊmwəd]	trở về nhà, quê hương đường về nhà
12 cancellation	[,kænse'lei∫n]	dissolution, sự hủy bỏ, sự
13 to keep away from		xóa bỏ tránh xa
14 to beset	[bi'set]	bao vây, vây quanh, ngán đường
15 the three levels of existences		Tam giới

### NOTE

The three levels of existence are

- (1) *Kāmabhava*, the level of sensuous existence; comprising the eleven realms of sense-desire. (four woeful realms, human realm and six celestial realms)
- (2) *Rūpabhava*, the level of fine material existence; comprising sixteen of the realms of Brahmās.

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(3) *Arūpabhava*, the level of non-material existence; comprising four realms of the upper Brahmās.

Tam giới là:

- (1) Cõi dục giới, gồm 11 cõi (4 cõi đọa, cõi người và 6 cõi chư thiên)
- (2) Cõi Sắc giới, gồm 16 cõi Phạm thiên (dành cho các vị đã đắc Sơ thiền đến Ngũ thiền)
- (3) Cõi Vô Sắc giới, gồm 4 cõi Đại Phạm thiên (dành cho những vị đã đắc Ngũ thiền sắc giới và tu tập mục đề thiền Vô sắc)

## The Story of Kukkuțamitta (Kukkuțamittanesādavatthu)

 pāņimhi ce vaņo nāssa hareyya pāņinā visam, nābbaņam visamanveti, n'atthi pāpam akubbato//

Bàn tay không thương tích	If in his hand there be no wound,
Có thể cầm thuốc độc	A man may carry poison in his
	hand.
Không thương tích, tránh	Poison cannot harm him who is
độc	free from wounds.
Không làm, không có ác.	No evil befalls him who does no
(TK Thích Minh Châu)	evil.

#### Story

While residing at the Veluvana monastery, the Buddha uttered Verse 124 with reference to the hunter Kukkutamitta and his famiy.

At Rājagaha there was once a rich man's daughter who had attained Sotāpatti Fruition as a young girl. One day, Kukkuṭamitta, a hunter, came into town in a cart to sell **venison**. Seeing Kukkuṭamitta the hunter, the rich young lady **fell in love with** him immediately; she followed him, married him and lived with him in a small village. As a result of that marriage, seven sons were born to them and **in course of time**, all the sons got married. One day, the Buddha **surveyed** the world early in the morning with his supernormal power and found that the hunter, his seven sons and their wives were due for attainment of Sotāpatti Fruition. So, the Buddha went to the place where the hunter had **set his trap** in the forest. He put his footprint close to the trap and seated himself under the shade of a bush, not far from the trap.

When the hunter came, he saw no animal in the trap, he saw the footprint and surmised that someone must have come before him and let out the animal. So, when he saw the Buddha under the shade of the bush, he took him for the man who had freed the animal from his trap and flew into a rage. He took out his bow and arrow to shoot at the Buddha, but as he drew his bow, he became **immobilized** and remained **fixed** in that position like a statue. His sons followed and found their father; they also saw the Buddha at some distance and thought he must be the enemy of their father. All of them took out their bows and arrows to shoot at the Buddha, but they also became immobilized and remained fixed in their respective postures. When the hunter and his sons failed to return, the hunter's wife followed them into the forest, with her seven daughters-in-law. Seeing her husband and all her sons with their arrows aimed at the Buddha, she raised both her hands and shouted, "Do not kill my father."

When her husband heard her words, he thought, "This must be my **father-in-law**", and her sons thought, "This must be our grandfather" and thoughts of loving-kindness came into them. Then the lady said to them, "Put away your bows and arrows and **pay obeisance to** my father". The Buddha realized that, by this time, the minds of the hunter and his sons had **softened** and so he **willed** that they should be able to move and to put away their bows and arrows. After putting away their bows and arrows, they **paid obeisance to** the Buddha and the Buddha expounded the Dhamma to them. In the end, the hunter, his seven sons and seven daughters-in-law, all fifteen of them, attained Sotāpatti Fruition.

Then the Buddha returned to the monastery and told Thera Ānanda and other bhikkhus about the hunter Kukkuṭamitta and his family attaining Sotāpatti Fruition in the early part of the morning. The bhikkhus then asked the Buddha, "Venerable Sir, is the wife of the hunter, who is a Sotāpanna, also not **guilty of taking life**, if she has been getting things like nets, bows and arrows for her husband when he goes out hunting?" To this question the Buddha answered, "Bhikkhus, the Sotāpannas do not kill, they do not wish others **to get killed**. The wife of the hunter was only obeying her husband in getting things for him. (\*) Just as the hand that has no wound is not affected by poison, so also, because she has no intention to do evil she is not committed doing any evil."

Then the Buddha spoke in verse as above.

Vocabulary 1 nesāda thơ săn 2 venison (n) ['venizn] thit hươu, thịt nai 3 to fall in love with sb phải lòng ai đó 4 in course of time trong quá trình thời gian (đến tuổi khôn lớn) to observe, quán sát 5 to survey ['sə:vei] đăt bẫy 6 to set trap [træp] 7 to surmise [sə:'maiz] guess, phỏng đoán thả ra, buông ra 8 to let out 9 to fly into a rage [reid<sub>3</sub>] nối cơn thịnh nộ 10 to draw one's bow [dro: bov] kéo cung

11 to immobilized	[i'moubilaiz]	bất động
12 to fix in	[fiks in]	
* fixed in that poison	г•( 1,• т	dính chặt vào vị trí đó
13 respective (a)	[ris'pektiv]	tương ứng
espective postures		vị thể tương ứng
14 to soften	['səfn]	mềm dịu
15 to will	[ wil]	chú nguyện
16 to pay obeisance to	[əʊ'beisəns]	to pay homage to,
		đảnh lễ
17 daughter-in-law	[dɔ:tərin-lɔ:]	con dâu
18 father-in-law	[fa:ðərin-lə:]	cha vợ
19 guilty of taking life	['gailti]	tội sát sanh
20 to get killed	[kild]	bị giết

(\*) Just as the hand that has no wound is not affected by poison, so also, because she has no intention to do evil she is not committed any evil."

"Nếu bàn tay không có thương tích thì không bị thuốc độc tác động (dính vào tay), cũng thế ấy, vì người không có tác ý bất thiện nên không phạm tội.

# The Story of Koka, the Huntsman (Kokasunakhaluddakavatthu)

## yo appaduţţhassa narassa dussati saddhassa posassa ananganassa tam eva bālam pacceti pāpam sukhumo rajo paţivātam va khitto//

Hại người không ác tâm	Whosoever commits offense
	against the man that is offenseless,
Người thanh tịnh, không	Against the man that is free from
uế	impurity and sin,
Tội ác đến kẻ ngu	Unto that very simpleton returns
	that evil deed again,
Như ngược gió tung bụi.	Like fine dust tossed against the
(TK Thích Minh Châu)	wind.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 125 with reference to Koka, the huntsman.

One morning, as Koka was going out to hunt with his **pack** of hounds, he met a bhikkhu entering the city for alms-food. He took that as **a bad omen** and **grumbled to himself.** "Since I have seen this **wretched** one, I don't think I would get anything today." and he went on his way. As expected by him he did not get anything. On his way home also he again saw the same bhikkhu returning to the monastery after having had his alms-food in the city and the hunter became very angry. So he set his hounds on the bhikkhu. Swiftly, the bhikkhu climbed up a tree to a level just out of reach of the hounds. Then the hunter went to the foot of the tree and **pricked the heels** of the bhikkhu with the **tip** of his arrow. The bhikkhu was in great pain and was not able to hold his robes on; so the robes **slipped off** his body on to the hunter who was at the foot of the tree.

The dogs seeing the yellow robe thought that the bhikkhu had fallen off the tree and **pounced on** the body, **bitting and pulling at** it **furiously**. The bhikkhu from his shelter in the tree, broke a dry branch and threw it at the dogs. Then the dogs discovered that they had been attacking their own master instead of the bhikkhu, and ran away into the forest. The bhikkhu came down from the tree and found that the hunter had died and felt sorry for him. He also wondered whether he could be held responsible for the death since the hunter had died for having been covered up by his yellow robe.

So, he went to the Buddha to clear up his doubt. The Buddha said, "My son **rest assured** and have no doubt; you are not responsible for the death of the hunter; (\*) **your morality** (*sīla*) **is also not soiled on account of that death.** Indeed, that huntsman did a great wrong to one whom he should do no wrong and so had come to this **grievous** end."

Then the Buddha spoke in verse as above.

At the end of the discourse the bhikkhu attained Arahatship.

• Vocabulary

1 sunakha		con chó
2 luddaka		thợ săn
3 offense (n)	[ə'fens]	wrong doing, crime,
		tội lỗi, xúc phạm
4 offenseless (a)	[ə'fenslis]	không ác tâm
5 hound (n)	[ haund]	chó săn
pack of hounds	['pækəf haund]	đàn chó săn
6 a bad omen	['əʊmən]	điềm xấu
7 to grumble to	[grʌmbl]	to murmur to oneself
oneself		cằn nhằn, lầm bầm
8 wretched (a)	['retʃid]	unfortunate, xui xéo
9 to prick	[prik]	châm, chọc, chích
pricked the heels		châm gót chân
10 tip (n)	[tip]	đầu ngọn (cây cung)
11 to slip off	[slip]	tuột ra, cởi ra
12 to pounce on / upon sth/ sb	[paons]	bổ nhào vào
13 to bite	[bait]	cắn
14 to pull at sth	[pul]	lôi, kéo, giật
15 furiously (adv)	['fjuəriəsli]	angrily, hung hăng,
• • • •		dữ dội
16 to rest assured	[rest ə'ʃuəd]	hãy tin chắc,
(that)		hãy yên trí là
17 grievous (a)	['grivəs]	tai hại, lỗi lầm

(\*) your morality (*sīla*) is also not soiled on account of that death.

...giới của con không bị tổn hại bởi cái chết ấy.

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## The Story of Thera Tissa (Maṇikārakulūpakatissattheravatthu)

 gabbham eke uppajjanti(1) niriyam(2)pāpakammino, saggam (3) sugatino yanti parinibbanti anāsavā (4)//

Một số sinh bào thai	Some are reborn on earth,
Kẻ ác sinh địa ngục	evildoers go to hell,
Người thiện lên cõi trời	The righteous go to heaven,
Vô lậu chứng Niết bàn.	Arahats pass to Nibbāna.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 126 with reference to Thera Tissa.

Once, there was **a gem polisher** and his wife in Sāvatthi; there was also a Thera, who was an Arahat. Every day, the couple offered alms-food to the Thera. One day, while the gem polisher was handling meat, a messenger of King Pasenadi of Kosala arrived with a ruby, which was to be cut and polished and sent back to the king. The gem polisher took the ruby with his hand which was covered with blood, put it on a table and went into the house to wash his hands. **The pet crane of the family** seeing the blood **stained** ruby and **taking it for a piece of meat** picked it up and **swallowed** it in the presence of the Thera. When the gem polisher returned, he found that the ruby was missing. He asked his wife and his son and they answered that they had not taken it. Then, he asked the Thera and the Thera said that he did not take it; but he was not satisfied. As there was no one else in the house, the gem polisher concluded that **it must be** the Thera who had taken the precious ruby: so he told his wife that he must **torture** the thera **to get admission of theft**.

But his wife replied, "This Thera had been our guide and teacher for the last twelve years, and we have never seen him doing anything evil; please do not **accuse** the Thera. It woud be better to take the king's **punishment** than to accuse a noble one." But her husband **paid no heed to** her words, he took a rope and **tied up** the Thera and beat him many times with a stick, as a result of which the Thera **bled profusely** from the head, ears and nose, and dropped on the floor. The crane seeing blood and wishing to take it, came close to the Thera. The gem polisher, who was by then in **a great rage**, kicked the crane **with all his might** and the bird died immediately. Then the Thera said, "Please see whether the crane is dead or not," and the gem polisher replied, "You too shall die like this crane." When the Thera was sure the crane had died, he said softly, "My disciple, the crane swallowed the ruby."

Hearing this, the gem polisher cut up the crane and found the ruby in the stomach. Then, the gem polisher realized his mistake and **trembled with fear.** He **pleaded with** the Thera **to pardon** him and also to continue standing at his door for alms. To him, the Thera replied, (\*) "My disciple, it is not your fault, nor is it mine. This has happened on account of what has been done in our previous existences; it is just our debt in *samsāra*; I feel no ill will towards you. **As a matter of fact,** this has happened because I have entered a house. From today, I would not enter any house; I would only stand at the door." Soon after saying this, (\*) the Thera expired as a result of his injuries.

Later, the bhikkhus asked the Buddha where the various characters in the above episode were reborn, and the Buddha answered, "The crane was reborn as the son of the gem polisher; the gem polisher was reborn in *nirava*; the wife of the gem polisher was reborn in one of the deva worlds; and the Thera, who was already an Arahat when he was living, realized Parinibbāna."

The the Buddha spoke in verse as above.

- Vocabulary 1 a gem polisher 2 crane (n) [krein] the pet crane of the family
- to stain [ stein] 3
- 4 to take sth for sth

to take it for a piece of meat

it must be

to torture

theft

6

7

8

9

10

5 swallow (n/v)['swɔləʊ]

> ['tɔːtʃə] to get admission of

> > [ə'kju:z] ['p<sub>A</sub>ni<sub>[</sub>m<sub>ant</sub>]

to give (pay/ take) [hi:d] 11 heed to

to accuse sh of sth

punishment (n)

người thợ mài ngọc con sếu con sếu ưa thích của gia đình to color, nhuôm màu tưởng nhầm cái gì (với cái gì) tưởng nhầm (viên ngọc) là miếng thịt sư nuốt. nuốt ắt hẳn là hành ha. tra tấn thủ nhận đánh cắp

buôc tôi, kết tôi penalization, su trùng phat to pay attention lưu ý, chú ý đến

12 13 14	to pay no heed to to tie up might (n) with all one's might	[tai ʌp] [mait]	không chú ý đến buộc lại power, sức mạnh dốc hết sức
15	to bleed-bled-bled bled profusely	[bli:d – bled] 'prɔ:fju:sli]	chảy máu chảy máu đầm đìa
16	a great rage	[reidʒ]	cơn thịnh nộ
17	to tremble with fear	['trembl fi:ər]	run sợ
18	to plead with sb for sth (pleaded/ pled)	[pli:d]	cầu xin, nài xin
19	to pardon for sth	['pa:dn]	xin tha thứ
20	As a matter of fact		Vấn đề thực tế là
21	to expire	[iks'paiə]	thở hắt ra, tắt thở
22	character (n)	['kæriktə(r)]	nhân vật
23	episode (n)	['episəʊd]	đoạn, tình tiết (trong truyện)

•	the Thera expired as a	Trưởng lão tắt thở vì
	result of his injuries.	vết thương( trầm trọng)

(\*) My disciple, it is not your fault, nor it is mine. This has happened on account of what has been done in our previous existences; it is just our debt in *samsāra*; I feel no ill will towards you.

Đệ tử của ta, không phải lỗi của ông, không phải lỗi của ta. Điều này xảy ra vì những ác nghiệp chúng ta làm trong các kiếp quá khứ; chính là nợ của chúng ta trong luân hồi. Ta không phiền trách ông."

### NOTE

 gabbham eke uppajjanti : gabbham+eke+uppajjanti = womb + one + was born. Some are born in a womb. According to Buddhism, there are four kinds of birth - namely, egg-born (anḍdja), womb-born (jalābuja), moisture-born (samsedaja), and sponteneos birth (opapātika).

Một số sanh trong bào thai. Theo Phật giáo, tính theo thọ sanh có 4 loài – noãn sanh (sanh bằng trứng), thai sanh, thấp sanh (sanh trong môi trường ẩm thấp) và hóa sanh (tự xuất hiện không cần bất cứ một môi trường sinh học nào)

nirayam = hell. There are the four kinds reamls belonging woeful state (*apāya*) namely, the hell (*niraya*), the animal (*tiracchānayoni*), the realm of petas (*pettivisaya*) and the realm of asura-demon (*asurakaya*).

nirayam = địa ngục. Có bốn cảnh giới thuộc về loài đọa xứ (apāya) là – địa ngục (niraya), bàng sanh (tiracchānayoni), ngạ quỷ (pettivisaya) và a-tu-la (asurakaya).

- saggam = heaven. In the sense-sphere (kāmaloka) the human plane and the six celestial planes are regarded as blissful state.
   saggam = nhàn cảnh hay thiên giới. Trong cõi dục giới (kāmaloka), cõi người và sáu cõi Trời dục giới được xem là cõi hạnh phúc.
- anāsavā without cankers, i.e, they have become arahats. After death, Arahats are not born any more, but attain Parinibbāna.

**anāsavā** – không còn lậu hoặc hay vô lậu, tức là chư vị trở thành A la hán. Sau khi mạng chung, chư vị A la hán chứng đạt Niết bàn, không còn tái sanh nữa mà.

## The Story of Three Groups of Persons (Tayojanavatthu)

## na antalikkhe na samuddamajjhe na pabbatānam vivaram pavissa na vijjate so jagatippadeso yatthațțhito muñceyya pāpakammā//

Không trên trời, giữa biển	Neither in the heaven above, nor in
	the depth of the sea,
Không lánh vào động núi	Nor in a cavern of the mountains,
	should one there enter;
Không chỗ nào trên đời	Nowhere on earth can the place be
	found
Trốn được quả ác nghiệp.	Where a man can escape from the
(TK Thích Minh Châu)	consequences of an evil deed.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 127 with reference to questions raised by three groups of bhikkhus concerning three extraordinary incidents.

*The first group*: A group of bhikkhus were on their way to pay homage to the Buddha and they stopped at a village on the way. Some people were cooking alms-food for those bhikkhus when one of the houses **caught fire** and a **ring of fire flew up into the air.** At that moment, **a crow** came flying, got caught in

the ring of fire and dropped dead in the central part of the village. The bhikkhus seeing the dead crow **observed** that only the Buddha would be able to explain for what evil deed this crow had to die in this manner. After taking alms-food they continued on their journey to pay homage to the Buddha and also to ask about the unfortunate crow.

*The second group*: Another group of bhikkhus were travelling in a boat: they too were on their way to pay homage to the Buddha. When they were in the middle of the ocean the boast could not be moved. So, **lots** were drawn to find out who the unlucky one was; three times the lot **fell on** the wife of **the skipper**. Then the skipper said sorrowfully, "Many people should not die on account of this unlucky woman; tie a pot of sand to her neck and throw her into the water so that I would not see her." The woman was drown into the sea as instructed by the skipper and the ship could move on. On arrival at their destination, the bhikkhus **disembarked** and continued on their way to the Buddha. They also intended to ask the Buddha due to what evil kamma the unfortunate woman was thrown overboard.

The third group: A group of seven bhikkhus were also on their way to pay homage to the Buddha. On the way, they enquired at a monastery whether there was any suitable place for them to take shelter for the night in the neighborhood. They were directed to a cave, and there they spent the night; but in the middle of the night, a large boulder slipped off from above and effectively closed the entrance. In the morning, the bhikkhus from the nearby monastery coming to the cave saw what had happened and they went to bring pople from seven villages. With the help of these people they tried to move the boulder, but it was of no avail. Thus, the seven bhikkhus were trapped in the cave without food or water for seven days. On the seventh day, the boulder moved miraculously by itself, and the bhikkhus came out and continued their way to the Buddha. They also intended to ask the Buddha due to what previous evil deed they were thus shut up for seven days in a cave.

The three groups of travellers met on the way and together they went to the Buddha. Each group related to the Buddha what they had seen or experienced on their way and the Buddha answered their questions.

The Buddha's answer to the first group: "Bhikkhus, once there was a farmer who had an ox. The ox was very lazy and also very stubborn. It could not be coaxed to do any work; it would just lie down chewing the cud or else go to sleep. The farmer lost his temper many times on account of this lazy, stubborn animal; so in anger, he tied a straw rope round the neck of the ox and set fire to it, and the ox died. On account of this evil deed the farmer had suffered for a long time in *niriya*, and in serving out the remaining part of his punishment, (1) he had been burnt to death in the last seven existences."

**The Buddha's answer to the second group**: "Bhikkhus, once there was a woman who had a pet dog. She used to take the dog along with her whenever she went and young boys of the city **poked fun at** her. She was very angry and felt so ashamed that she planned to kill the dog. She filled a pot with sand, tied it around the neck of the dog and threw it into the water; and the dog was **drowned**. On account of this evil deed that women had suffered for a long time in *niraya* and in serving the remaining part of her

punishment, (2) she had been thrown into the water to drown in the last one hundred existences."

The Buddha's answer to the third group: "Bhikkhus, once, seven cowherds saw an iguana going into a mound and they closed all the seven outlets of the mound with twigs and branches of trees. After closing the outlets they went away, completely forgetting the iguana that was trapped in the mound. Only after seven days, they remembered what they had done and hurriedly returned to the scence of their mischief and let out the iguana. On account of this evil deed, those seven had been imprisoned together for seven days without any food, in the last fourteen existences."

Then, a bhikkhu remarked, "O indeed! (3) There is no escape from evil consequences for one who has done evil, even it he were in the sky, or in the ocean, or in a cave." To him the Buddha said, "Yes, Bhikkhu! You are right; even in the sky or anywhere else, (4) there is no place which is beyond the reach of evil consequences."

Then the Buddha spoke in verse as above.

• Vocabulary

At the end of the discourse all the bhikkhus attained Sotāpatti Fruition.

, ocubalai j		
1 <i>tayo</i>		ba ( người)
2 Jana		người, dân chúng
3 to catch fire	['kæt∫ fair]	bắt cháy, bắt lửa
4 ring of fire flew		một bựng tranh cháy
up into the air		bay lên không
5 a crow	[krəʊ]	con quạ
6 to observe	[ə'bzə:v]	quan sát, nhận ra

### 

<ul> <li>7 lot (n)</li> <li>8 to fall on</li> <li>9 skipper (n)</li> <li>10 to disembark</li> <li>11 to take shelter for a night</li> </ul>	[lɔ:t] [fɔ:l ɔn] ['skipə(r)] [,disim'ba:k] ['ʃeltə(r)]	việc rút thăm rơi vào thuyền trưởng set down, depark, lên bờ nơi trú qua đêm
12 a large boulder 14 to slip off 15 no avaid (n)	[bouldə(r)] [slip əf] [ə'veid]	tảng đá cuội lớn trượt (từ trên xuống) in vain, không có kết
<ul> <li>16 stubborn (a)</li> <li>17 to coax</li> <li>18 to chew the cud</li> <li>19 to lose one's Temper</li> <li>20 to poke fun at sb</li> <li>21 the remaining part of her</li> </ul>	['stʌbən] [kəʊks] [tʃū: ðə kʌd] [lu:z 'tempə(r)] [pəʊk]	quả rất bướng bỉnh dỗ ngọt, võ về (động vật) nhai lại to be out of temper, mất bình tĩnh, nổi nóng chế giễu ai quả dư sót của sự trừng phạt (hay ác nghiệp)
<ul> <li>punishment</li> <li>22 an iguana (n)</li> <li>23 mound (n)</li> <li>24 outlet (n)</li> <li>25 the scene of their mischief</li> <li>26 to let out</li> </ul>	[i'gwɑ:nə] [maʊnd] ['aʊtlet] [si:n] ['mistʃīf] ['letaʊt]	con kỳ đà, con going gò, đống, ụ, đồi nhỏ way out, exist chỗ thoát, lối thoát nơi chúng nghịch ngợm thả ra

- (1) he had been burnt to death in the last seven existences. người nông dân bị đốt cháy đến chết trong bảy kiếp.
- (2) she had been thrown into the water to drown in the last one hundred existences. người phụ nữ bị ném xuống biển chết đuối trong một trăm kiếp.
- (3) There is no escape from evil consequences for one who has done evil, even it he were in the sky, or in the ocean, or in a cave Khi một người đã tạo ác nghiệp, dù bay lên trời, lặn xuống biển hay vào trong hang núi cũng không thoát khỏi quả của ác nghiệp.
- (4) There is no place which is beyond the reach of evil consequences

Không có nơi nào mà trốn khỏi quả ác nghiệp đã gây.

# The Story of King Suppabuddha (Suppabuddhasakyavatthu)

## na antalikkhe na samuddamajjhe na pabbatānam vivaram pavissa na vijjate so jagatippadeso yatthațțhitam nappasahetha maccu//

Không trên trời, giữa biển	Neither in the heaven above, nor
	in the depths of the sea,
Không lánh vào động núi	Nor in a cavern of the mountains,
	should one there enter;
Không chỗ nào trên đời	Nowhere on the earth can the
	place be found
Trốn khỏi tay Thần Chết.	Where, if a man abide, Death
(TK Thích Minh Châu)	would not overpower him.

#### **Story**

While residing at the Nigrodharana monastery, the Buddha uttered Verse 128 with reference to King Suppabuddha.

King Suppabuddha was the father of Devadatta and fatherin-law of Prince Siddhattha who later became Gotama Buddha. King Suppabuddha was very **antagonistic** to the Buddha for two reasons. First, because as prince Siddhattha he had left his wife Yasodharā, the daughter of King Suppabuddha, to renounce the world; and secondly, because his son Devadatta, who was admitted into the Order by Gotama Buddha, had come to regard the Buddha as **his arch enemy**. One day, knowing that the Buddha would be coming for alms-food, **he got himself drunk** and **blocked the way**. When the Buddha and the bhikkhus came, Suppabuddha refused to make way, and sent a message saying, "I cannot **give way to** Samana Gotama, who is so much younger than me." Finding the road blocked, the Buddha and the bhikkhus turned back. Suppabuddha then sent someone to follow the Buddha secretly and find out what the Buddha said, and to report to him.

As the Buddha turned back, he said to Ānanda, "Ānanda, because King Suppabuddha had refused to give way to me, on the seventh day from now he would be **swallowed up** by the earth, at the foot of the steps leading to the **pinnacled hall** of his palace." The king's spy heard these words and reported to the king. And the king said that he would not go near those steps and would prove the words of the Buddha to be wrong. Further, he instructed his men to remove those steps, so that he would not be able to use them; he also kept some men on duty, with instructions to hold him back **should he go** in the direction of the stairs.

When the Buddha was told about the king's instructions to his men, he said, "Bhikkhus! Whether King Suppabuddha lives in a pinnacled tower, or up in the sky, or in an ocean, or in a cave, my word cannot go wrong; King Suppabuddha will be swallowed up by the earth at the very place I have told you."

Then the Buddha spoke in verse as above.

On the seventh day, about the time of the alms meal the royal horse got frightened for some unknown reasons and started

neighing loudly and kicking about furiously. Hearing frightening noises from his horse, the king felt that he must handle his pet horse and forgetting all **precautions**, he started towards the door. **The door opened of its own accord**, the steps which had been pulled down earlier were also there, his men forgot to stop him from going down. So the king went down the stairs and as soon as he stepped on the earth, it opened and swallowed him up and **dragged** him right down to **Avīci Niraya**.

#### • Vocabulary

1 Sakya		thuộc dòng Thích Ca
2 antagonistic (a)	[æn,tægə'nistik]	incompatible, <i>đối kháng, oan trái</i>
3 arch enemy (n)	[,a:t∫ <sup>*</sup> enəmi]	kẻ thù không đội trời chung
4 he got himself drunk		ông uống rượu
5 to block the way	[klɔk]	chặn đường
6 to give way to		nhường đường
7 to swallow up (by the earth)	[ˈswələʊ]	nuốt, rút (xuống lòng đất)
8 at the foot of the steps		chân cầu thang
9 pinnacled hall	['pinəkl]	đền vua (mái tháp nhọn)
10 should he go $\rightarrow$		If he should go
11 precaution (n)	[pri'kə:∫n]	phòng ngừa, thận trọng

12 the door opened of its own accord 13 to drag

[dræg]

14 Avīci Niraya

cánh cửa tự động mở ra kéo lê, lôi kéo địa ngục Vô gián

**Chapter 10** 

## DAŅDAVAGGA

## THE PUNISHMENT

## PHẨM HÌNH PHẠT

17 Verses (129 - 145) – 11 Stories 17 Bài kệ – 11 Tích truyện

#### Verse 129

## The Story of a Group of Six Bhikkhus (Chabbaggiyabhikkhuvatthu)

 sabbe tasanti daņdassa sabbe bhāyanti maccuno, attānam upamam katvā na haneyya na ghātaye//

Mọi người sợ hình phạt	All men tremble at the rod;
Mọi người sợ tử vong	all men fear death.
Lấy mình làm ví dụ	One should treat one's neighbor
	as oneself, and
Không giết, không bảo giết.	therefore neither strike nor kill.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 129 with reference to a group of six bhikkhus (*chabbaggī*) who **picked a quarrel** with another group comprising seventeen bhikkhus.

Once, seventeen bhikkhus were cleaning up a building in the Jetavana **monastery-complex** with **the intention of occupying** it, when another group comprising six bhikkhus arrived on the scene. The group of six said to the first group, "We are **senior to** you, so you had better **give way to** us; we will take this place." The group of seventeen did not **give in**, so the *chabbaggisbeat* up the other group who **cried out in pain.** The Buddha learning about this reprimanded them and **laid down** (\*) the disciplinary rule forbidding bhikkhus to beat others.

Then the Buddha spoke in verse as above.

<ul> <li>Vocabulary</li> </ul>		
1 Cha bbaggiya		số 6, thuộc về nhóm
		Lục sư
2 to pick a quarrel	[pik ə'kwərəl]	gây, kiếm chuyện với
with sb		ai
3 monastery-complex	['mənəstəri 'kəpleks]	khu phức hợp tu viện
4 the intention of	[in'tenʃn əf	ý chiếm lấy
occupying sth	'okjupai]	
5 senior to (a)	['si:niə]	lớn hạ hơn
6 to give way to		nhường chỗ
7 to give in		nhượng bộ, chịu thua
8 to beat up	[bi:t ʌp]	đánh nhừ tử
9 to beat sb up		đánh ai nhừ tử
10 reprimand (n/v)	['reprima:nd]	to scold, <i>sự khiển</i>
		trách, quở trách
11 to cry out in pain		to cry out in fright
		kêu khóc ầm ĩ
12 to lay down		ban hành, đề ra,
		đặt ra

(\*) the disciplinary rule forbidding bhikkhus to beat others. *Giới luật cấm các Tỳ khưu đánh đập các Tỳ khưu khác.* 

#### Verse 130

## The Story of a Group of Six Bhikkhus (Chabbaggiyabhikkhuvatthu)

#### sabbe tasanti daņdassa sabbesam jīivitam piyam, attānam upamam katvā na haneyya na ghātaye//

Mọi người sợ hình phạt	All men tremble at the rod;
Mọi người thương sống còn	to all men life is dear.
Lấy mình làm ví dụ	One should treat one's neighbor
	as oneself.
Không giết, không bảo giết.	And should neither strike nor
(TK Thích Minh Châu)	kill.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 130 with reference to a group of six bhikkhus.

After **coming to blows** the first time, the same two groups of bhikkhus **quarreled** again over the same building. As the rule prohibiting beating others had already been laid down, the group of six **threatened** the other group with **upraised hands**. The group of seventeen, who were **junior to** the *chabbaggis*, **cried out in fright**. The Buddha hearing about this laid down (\*) the disciplinary rule forbidding the raising of hands in threat.

Then the Buddha spoke in verse as above.

#### • Vocabulary

1 to come to blows		đấm nhau, dở đánh dở đấm
2 quarrel (n/v)	[ 'kwɔːrəl]	ao aam cuộc tranh cãi/ tranh cãi
3 to threaten	[' $\theta$ retn]	đe dọa
4 upraised hands	[Ap'reizd]	giá tay lên (đe dọa)
5 junior to (a/n)	[ˈdʒuːnjə(r)]	nhỏ hạ
6 to cry out in fright		kêu khóc vì sợ hãi

(\*) the disciplinary rule forbidding the raising of hands in threat. *Giới luật cấm các Tỳ khưu giá tay đe dọa (các vị Tỳ khưu khác)* 

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#### Verses 131 & 132

## The Story of Many Youths (Sambahulakumārakavatthu)

#### 131. sukhakāmāni bhūtāni yo daņdena vihimsati attano sukhamesāno pecca so na labhate sukham//

Chúng sanh cầu an lạc	Whoever injures with the rod
Ai dùng trượng hại người	living beings that long for
	happiness,
Để tìm lạc cho mình	Longing himself for happiness,
Đời sau không được lạc.	will not obtain happiness after
	death.

#### 132. sukhakāmāni bhūtāni yo daņdena na himsati attano sukhamesāno pecca so labhate sukham//

Chúng sanh cầu an lạc	Whoever does not injure with
Không dùng trượng hại	the rod living beings that long
người	for happiness,
Để tìm lạc cho mình	Longing himself for happiness,
Đời sau hưởng được lạc.	will obtain happiness after death.

(TK Thích Minh Châu)

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 131 and 132 with reference to a number of youths.

Once, the Buddha was out on an alms-round at Sāvatthi when he **came across** a number of youths beating a snake with sticks. When questioned, the youths answered that they were beating the snake because they were afraid that the snake might bite them. To them the Buddha said, (\*) "If you do not want to be harmed, you should also no harm others: if you harm others, you will not find happiness in your next existence."

Then the Buddha spoke in verses as above.

At the end of the discourse all the youths attained Sotāpatti Fruition.

• Vocabulary	
1. <i>sambahu</i> (a)	nhiều / many
2. kumāraka	thanh niên / youths
3. to come across	tình cờ , bắt gặp

(\*) "If you do not want to be harmed, you should also no harm others: if you harm others, you will not find happiness in your next existence."

"Nếu các con không muốn bị hại thì không nên hại người khác; nếu hại người khác thì con sẽ không được an vui khi chuyển kiếp tái sanh."

#### Verses 133 & 134

## The Story of Thera Koṇḍadhāna (Koṇḍadhānattheravatthu)

#### 133. mā'voca pharusam kañci vuttā paţivadeyyu tam, dukkhā hi sārambhakathā paţidandā phuseyyu tam//

Chớ nói lời ác độc	Speak not harshly to anyone;
Nói ác, bị nói lại	those you address may answer
	you;
Khổ thay lời phần nộ	For angry words bring trouble;
Đao trượng phản chạm	blows for blows may touch you.
người.	

#### 134. sace neresi attānam kamso upahato yathā esa pattosi nibbānam sārambho te na vijjati//

Nếu tự mình yên lặng
Như chiếc chuông bị bể
Người đã chứng Niết bàn
Người không còn phẫn
nộ.
(TK Thích Minh Châu)
If you keep yourself silent as a
broken gong,
You have already reached Nibbāna;

Story

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While residing at the Jetavana monastery, the Buddha uttered Verses 133 and 134 with reference to Thera Koṇḍadhāna.

Since the day Koṇḍadhāna was admitted to the Order, the **image** of a female was always following him. This image was seen by others, but Koṇḍadhāna himself did not see it and so did not know about it. When he was out on an alms-round, people would offer two spoonfuls to him, saying, "This is for you, Venerable Sir, and this is for your female companion." Seeing the bhikkhu **going about with** a woman, people went to King Pasenadi of Kosala and reported about the bhikkhu and the woman. They said to the king, "O king! **Drive out** the bhikkhu, who is **lacking in moral virtues**, from your kingdom." So the king went to the monastery where that bhikkhu was staying and surrounded it with his men.

Hearing **noises and voices**, the bhikkhu came out and stood at the door, and the image also was there not far from the bhikkhu. Knowing that the king had come, the bhikkhu went into the room to wait for him. When the king entered the room, the image was not there. The king asked the bhikkhu where the woman was and he replied that he saw no woman. The king wanted to make sure and he asked the bhikkhu to leave the room for a while. The bhikkhu left the room, but when the king looked out, again he saw the woman near the bhikkhu. But when the bhikkhu came back to the room the woman was nowhere to be found. The king concluded that the woman was not real and so the bhikkhu must be innocent. He therefore invited the bhikkhu to come to the palace every day for alms-food.

When other bhikkhus heard about this, they were **puzzled** and said to the bhikkhu, **"O bhikkhu with no morals!** Now that

the king, instead of driving you out of his kingdom, has invited you for alms-food, you are **doomed!**" The bhikkhu on his part **retorted**, "Only you are the ones without morals; only you are doomed because you are the ones who go about with women!"

The bhikkhus then reported the matter to the Buddha. The Buddha sent for Kondadhāna and said to him, "My son, did you see any woman with the other bhikkhus that you have talked to them thus? You have not seen any woman with them as they have seen one with you. I see that you do not realize that you have been **cursed** on account of an evil deed done by you in a past existence. Now listen, I shall explain to you why you have an image of a woman following you about.

"You were a deva in your last existence. During that time, there were two bhikkhus who were (1) very much attached to each other. But you tried to create trouble between the two by assuming the appearance of a woman and following one of the bhikkhus. For that evil deed you are now being followed by the image of a woman. So, my son, (2) in future do not argue with other bhikkhus any more; **keep silent like a gong with the rim broken off** and you will realize Nibbāna.

Then the Buddha spoke in verses as above.

#### • Vocabulary

1	image (n)	['imidʒ]	hình ảnh
	to image		hình dung
2	to go about (with)		đi khắp nơi (với) ai .
	sb/ sth		cái gì
3	to lack in moral	[læk in 'mərəl	không giới hạnh

virtues	'və:t∫u:]	
4 to drive out	[draiv aut]	đuổi ra ngoài
5 noises and voices	[noiziz voises]	tiếng ồn ào và huyên náo
6 to puzzle	['pʌzl]	làm bối rối, khó xử
7 "O bhikkhu with no		"Này tỳ khưu phá
morals!"		giới"
8 doomed (a)	[du:md]	có tội
9 to retort	[ri'tɔ:t]	cãi lại, vặn lại
10 to curse	[kə:s]	nguyền rủa
11 to keep silent		im lặng

(1) ...very much attached to each other. *rất thân thiết nhau.* 

(2).. in future do not argue with other bhikkhus any more; **keep** silent like a gong with the rim broken off and you will realize Nibbāna.

đừng trả treo với các Tỳ khưu nữa. **Hãy im lặng như cái chuông đã võ miệng** (không thể phát ra tiếng). Như vậy, con có thể chứng đạt Niết bàn.

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#### Verse 135

## The Story of Some Ladies Observing the Moral Precepts (Uposathaka-itthīnaṃ vatthu)

#### yathā daņdena gopālo gāvo pāceti gocaram (\*) evam jarā ca maccu ca āyum pācenti pāņinam//

Với gậy người chăn bò Lùa bò ra bãi cỏ Cũng vậy, già và chết lùa người đến mạng chung. (TK Thích Minh Châu)

As with a staff a cowherd drives his cows to pasture, Even so old age and death drive the life of living beings.

#### Story

While residing at the Pubbārāma monastery, the Buddha uttered Verse 135 with reference to five hundred ladies.

Once, five hundred ladies from Sāvatthi came to the Pubbārāma monastery to keep the Uposattha Sīla vows. The donor of the monastery, the well-renowned Visākhā, asked different age groups of ladies why they had come to keep (1) the sabbath. She got different answers from different age groups for they had come to the monastery for different reasons. The old ladies came to the monastery to keep the sabbath because (2) they hoped to gain the riches and glories of the devas in their next existence; the middle-aged ladies had come to the monastery

because (3) they did not want to stay under the same roof with the mistresses of their respective husbands. The young married ladies had come because they wanted their first born to be a son, and the young unmarried ladies had come because they wanted to get married to good husbands.

Having had these answers, Visākhā took all the ladies to the Buddha. When she told the Buddha about the various answers of the different age groups of ladies, the Buddha said, "Visākhā! Birth, ageing and death are always actively working in beings; because one is born, one **is subject to** ageing and decay, and finally to death. (4) Yet, they do not wish to strive for liberation from the round of existences (*samsāra*); they still wish **to linger** in samsāra.

Then the Buddha spoke in verse as above.

Vocabulary

1 <b>Uposatha</b>		ngày Bát quan trai giới
2 Uposathika		người thọ Bát quan trai
3 itthī / itthīnaṃ		người phụ nữ
4 to keep Uposattha		thọ Bát quan trai giới
Sīla vows		
5 well-renowned (a)	[ri'naʊnd]	very famous
6 to be subject to	['sʌbdʒikt]	chịu đựng
7 to linger	['liŋə(r)]	nấn ná, lần lữa
/ to inger	[ IIŋə(r)]	nan na, tan tưa

(1) **The sabbath**: a day of religious observance and abstinence from work, kept by Jew from Friday evening and Saturday evening, and by most Christian on Sunday. So the *sabbath* is also regarded as the day of keeping precepts in Buddhism.

**The Sabbath** *là ngày các tôn giáo giữ giới và không làm việc.* Người Do thái giữ giới từ tối thứ sáu đến tối thứ bảy; hầu hết các tín đồ Thiên chúa giữ giới vào ngày chủ nhật. Thế nên từ **the sabbath** cũng được xem là ngày giữ giới theo Đạo Phật.

- (2) they hoped to gain the riches and glories of the devas in their next existence;
   Ho hy vong được phước báu ở cõi thiên trong kiếp sau.
- (3) they did not want to stay under the same roof with the mistresses of their respective husbands.
   họ không muốn sống cảnh chồng chung.
- (4) Yet, they do not wish to strive for liberation from the round of existences (samsāra); they still wish to linger in samsāra. Tuy nhiên, họ không nguyện giải thoát khỏi vòng luân hồi sinh tử; họ vẫn còn muốn tái sanh.

#### NOTE

(\*) **gopālo** = cowherd. Here the cowherd resembles decay and death – Người chăn bò giống như tuổi già và sự chết.

 $g\bar{a}vo =$  bull. The bull resembles life – *Con bò giống như đời sống*.

*gocaram* = pasture. The pasture resembles death, the afterlife - *Dồng cỏ như cái chết, kiếp sau*.

#### Verse 136

## The Story of the Boa Constrictor Peta (Ajagarapetavatthu)

#### atha pāpāni kammāni karam bālo na bujjhati, sehi kammehi dummedho aggidaddho va tappati//

Người ngu làm điều ác	In the act of commiting wicked
Không ý thức việc làm	deeds, the simpleton does not
	realize their wickedness;
Do tự nghiệp, người ngu	But the stupid man is consumed
	by his own wicked deeds,
Bị nung nấu, như lửa.	as if burnt with fire.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 136 with reference to **a boa constrictor peta**.

Once, as Thera Mahā Moggallāna was coming down the Gijjhakūta hill with Thera Lakkhaṇa he saw a boa constrictor peta and smiled, but he did not say anything. When they were back at the Jetavana monastery, Thera Mahā Moggallāna told Lakkhaṇa, in the presence of the Buddha about the boa constrictors peta, with **its long body burning in** flames. The Buddha also said he himself had also seen that very peta soon after he had attained Buddhahood, but that he did not say anything about it because people might not believe him and thus they would be doing a great

wrong to the Buddha. So out of compassion for these beings, the Buddha had kept silent. Then he continued, "Now that I have a witness in Moggallāna, I will tell you about this boa constrictor peta. This peta was a thief during the time of Kassapa Buddha. As a thief and a **cruel-hearted** man, he had **set fire to** the house of a rich man seven times. And not satisfied with that, he also set fire to **the perfumed hall** donated by the same rich man to Kassapa Buddha, while Kassapa Buddha was out on an alms round. As a result of those evil deeds he had suffered for a long time in *niraya*. Now while (1) serving out his term of suffering as a peta, he is being burnt with **sparks of flames** going up and down the length of his body. (2) Bhikkhus, fools when doing evil deeds do not know them as being evil; but they cannot escape the evil consequences."

Then the Buddha spoke in verse as above.

**X7 - - 1** - - **1** - - - -

<ul> <li>Vocabulary</li> </ul>	T	
1 ignoramus (n)	[,ignə'reinməs]	uneducated person, người ngu dốt
2 to torment	['tɔ:mənt]	nung nấu, gây dày vò, làm day dứt
3 a boa constrictor peta'	['bəvə kən'striktə]	ngạ quỷ mình trăn
4 agara, peta		con trăn, ngạ quỷ
5 burning in flames	[fleim]	đang bốc cháy
6 cruel-hearted (a)	[kruə-ha:tid]	tàn nhẫn
7 to set fire to sth	[ set faiə(r)]	nổi lửa đốt cháy
8 perfumed hall	[pə'fju:m]	hương thất
9 sparks of flame	[spa:ks]	những tia lửa

- (1) ... serving out his remaining term of suffering as a peta.
  ... chịu quả khổ còn dư sót làm thân ngạ quỷ.
- (2) Bhikkhus, fools when doing evil deeds do not know them as being evil; so they cannot escape the evil consequences.

Các Tỳ khưu, kẻ ngu làm ác mà không tự biết; nên họ không thể tránh được quả của ác nghiệp."

#### Verses 137, 138, 139 and 140

### The Story of Thera Mahā Moggallāna (Mahāmoggallānattheravatthu)

#### 137. yo daņdena adaņdesu appaduţţhesu dussati dasannam aññataram ţhānam khippam eva nigacchati //

Dùng trượng phạt không	Whosoever visits punishment upon
trượng	those that deserve not punishment,
Làm ác người không ác	Whosoever offends against those
	that are without offense,
Trong mười loại khổ đau	Such an one will right quickly
Chịu gấp một loại khổ.	come to one of ten states.

#### 138. vedanam pharusam jānim sarīrassa ca bhedanam garukam vāpi ābādham cittakkhepam va pāpuņe//

Hoặc khổ thọ khốc liệt He will incur cruel suffering,
Thân thể bị thương vong or infirmity or injury of the body,
Hoặc thọ bệnh kịch liệt Or severe sickness,
Hay loạn ý tán tâm. or loss of mind.

#### 139. rājato vā upasaggam abbhakkhānam va dāruņam parikkhayam va nātīnam bhogānam va pabhangunam//

Hoặc tai vạ từ vua Or misfortune proceeding from the king,

Hay bị vu trọng tội	or a heavy accusation,
Bà con phải ly tán	Or death of relatives,
Tài sản bị nát tan.	or loss of treasures.

#### 140. athav'assa agārāni aggī dahati pāvako, kāyassa bhedā duppañño nirayam so'papajjjati//

Hoặc phòng ốc nhà cửa	Or else the fire of lightening will
Bị hỏa tai thiêu đốt	consume his houses;
Khi thân hoại mạng chung	Upon dissolution of the body such
Ác tuệ sanh địa ngục.	a simpleton will go to Hell.

#### (TK Thích Minh Châu)

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 137, 138, 139 and 140 with reference to Thera Mahā Moggallāna.

Once, the Nigantha ascetics planned to kill Thera Mahā Moggallāna because they thought that by doing away with Thera Mahā Moggallāna the fame and fortune of the Buddha would also be diminished. So they hired some **assassins** to kill Thera Mahā Moggallāna who was staying at Kāļasilā near Rājagaha at that time. The assassins surrounded the monastery; but Thera Mahā Moggallāna, with his supernormal power, got away first through a key hole, and for the second time through the roof. Thus, they could not get hold of the thera for two whole months. When the assassins again surrounded the monastery during the third month, Thera Mahā Moggallāna, recollecting that he had yet to pay for the evil deeds done by him during one of his past existences, did not **exercise** his **supernormal power**. So he was caught and the assassins **beat him up** until all **his bones were utterly broken**. After that, they left his body in a bush, thinking that he had passed away. But the thera, through his **jhānic power**, **revived himself** and went to see the Buddha at the Jetavana monastery. When he informed the Buddha that he would soon realized *parinibbāna* at Kāļasilā, near Rājagaha, the Buddha told him to go only after **expounding the Dhamma** to **the congregation of bhikkhus**, as that would be the last time they would see him. So, Thera Mahā Moggallāna expounded the Dhamma and left after paying obeisance seven times to the Buddha.

(1) The news of the passing away of Thera Mahā Moggallāna at the hands of assassins spread like wild fire. King Ajātasattu ordered his men to investigate and get hold of the culprits. The assassins were caught and they were burnt to death. The bhikkhus felt very sorrowful over the death of Thera Mahā Moggallāna and could not understand why such a personage like Thera Mahā Moggallāna should die at the hands of assassins. To them, the Buddha said, "Bhikkhus! Considering that Moggallāna had lived a noble life in this existence, he should not have met with such a death. But in one of his past existences, he had done a great wrong to his own parents, who were both blind. In the beginning, he was a very dutiful son, but after his marriage, his wife began to make trouble and she suggested that he should get rid of his parents. He took his blind parents in a cart into a forest, and there he killed them by beating them and making them believe than it was some thief who was beating them. For that evil deed he suffered in *niraya* for a long time; and in this existence, his last, he

has died at the hands of assassins. (2) Indeed, by doing wrong to those who should not be wronged, one is sure to suffer for it."

Then the Buddha spoke in verses as above.

#### • Vocabulary

1 accusation (n)	[əkju:'seiʃn]	lời buộc tội
2 the break-up of the	['brekʌp]	thân hoại mạng chung
body		
3 assassin (n)	[ə'sæsin]	kẻ ám sát
4 to get hold of		giữ lấy
5 to exercise	['eksəsaiz]	sử dụng
6 supernormal power	[,sjupə'nə:ml	thần thông
jhānic power	pauə(r)]	
7 to beat sb up	[bi:t ʌp]	đánh ai nhừ tử,
		thừa sống thiếu chết
8his bones were		xương của Ngài vỡ vụn
utterly broken		(nát như cám)
9 to expound the	['ekspaund]	giảng pháp,
Dhamma		thuyết pháp
10 the congregation	[kəŋri:'gei∫n]	Tăng chúng
of bhikkhus		,
11 to revive	[ri'vaiv]	làm sống lại
to revive oneself		hoàn xác, sống lại
12 culprit (n)	['kʌlprit]	thủ phạm
13 a personage (n)	['pə:snidʒ]	an important person
		nhân vật cao quý
14 a very dutiful son	['dju:tiful]	người con hiểu thảo

(1) The news of the passing away of Thera Mahā Moggallāna at the hands of assassins spread like wild fire.

Tin Trưởng Lão Mahā Moggallāna bị bọn cướp sát hại lan truyền khắp nơi.

(2) Indeed, by doing wrong to those who should not be wronged, one is sure to suffer for it.

Thật vậy, kẻ làm hại người vô tội tất phải chịu khổ đau vì điều đó.

#### Verse 141

## The Story of Bhikkhu Bahubhaṇḍika (Bahubhaṇḍikabhikkhuvatthu)

#### na naggacariyā na jaţā na pamkā nānāsakā thaņdilasāyikā vā rajo ca jallam ukkuţikappadhānam sodhenti maccam avitiņņakankham//

Không phải sống lõa thể	Neither going naked,
Bện tóc, tro trét mình	nor matted locks, nor filth,
Tuyệt thực, lăn trên đất	nor fasting, nor sleeping on the
	bare ground,
Sống nhớp, siêng ngồi xổm	Nor rubbing with dust, nor
	sitting on the haunches,
Làm con người được sạch	can purify that mortal
Nếu không trừ nghi hoặc.	who has not overcome doubt.
(TK Thích Minh Châu)	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 141 with reference to Bahubhandika, a bhikkhu with many possessions.

Once there was a rich man in Sāvatthi. After the death of his wife, he decided to become a bhikkhu. But before he entered the Order, he built a monastery, which included a kitchen and a store room. He also brought his own furniture, **utensils** and a large

**stock of rice**, oil, butter and other **provisions**. Whatever dishes he wanted was cooked for him by his servants. Thus, even as a bhikkhu he was living in comfort, and because he had so many things with him, he was known as "**Bahubhaṇḍika**." One day, other bhikkhus took him to the Buddha, and in his presence told the Buddha about the many things he had brought along with him to the monastery, and also how he was still leading the luxurious life of a rich man. So, the Buddha said to Bahubhaṇḍika, "My son, (1) I have been teaching all of you to live an **austere** life; why have you brought so much **property** with you?" When **reprimanded** even this much, that bhikkhu **lost his temper** and said angrily, "Indeed, Venerable Sir! I will now live as you wish me to." So saying, he **cast off** his **upper robe**.

Seeing him thus, the Buddha said to him, "My son, in your last existence you were an ogre; even as an ogre you had **a sense of shame** and **a sense of fear** to do evil. Now that you are a bhikkhu in my Teaching, why do you have **to throw away** the sense of shame, and the sense of fear to do evil?" When he heard those words, the bhikkhu realized his mistake; his sense of shame and fear to do evil returned, and he respectfully paid obeisance to the Buddha and asked that he should be pardoned. The Buddha then said to him. (2) "Standing there without your upper robe is not proper; just discarding your robe etc., does not make you an austere bhikkhu; a bhikkhu must also **discard** his doubt."

Then the Buddha spoke in verse as above.

At the end of the discourse many attained Sotāpatti Fruition

• Vocabulary		
1 Bahubaņdika		Tích truyện vị Tỳ khưu
Bhikkhuvatthu		nhiều vật dụng
2 <b>bahu</b>		dồi dào, nhiều
3 baņdika		một kho
4 exertion (n)	[ igʻzə:∫n]	effort, sự nỗ lực
5 utensils	['ju:tensl]	dụng cụ
6 stock of rice	[stək əf rais]	kho gạo
7 provisions	[prə'viʒnz]	supply, sự cung cấp
8 squat (n/v)	[skwət]	tư thế ngồi xổm / ngồi
		chồm chỗm
9 a mortal (n)	['mɔ:tl]	human being
10 to lose one's		to be out of temper
temper	['tempə]	mất bình tĩnh, nổi nóng
11 austere (a)	[ɔːs'tiə]	giản dị đến mức khổ
		hạnh,
12 reprimand (n/v)	['reprima:nd]	thiểu dục tri túc
13 to cast off	['ka:st]	lời khiển trách, quở trách
		to throw away, từ bỏ, cởi
14 a sense of shame	[∫eim]	bở (y)
15 a sense of fear	[fiər]	tàm
16 to throw away		quý
		to cast off, từ bỏ

(1) I have been teaching all of you to live an austere life; why have you brought so much property with you?
Ta day cho các ông sống thiểu dục tri túc; tại sao ông lại chất

là dạy cho các ông sông thiếu dục tri túc; tại sao ông lại chất chứa nhiều của cải vậy? (2) "Standing there without your upper robe is not proper; just discarding your robe etc., does not make you an austere bhikkhu; a bhikkhu must also discard his doubt."

"Việc đứng mà không có y choàng là không thích hợp, việc cởi bỏ y không khiến ông trở thành một Tỳ khưu thiểu dục. Tỳ khưu phải là người dứt trừ hoài nghi."(\*)

(\*) with regard to the Buddha, the Dhamma and the Sangha etc, - (*niềm tin*) với Phật, Pháp và Tăng

#### Verse 142

## The Story of Santati the Minister (Santatimahāmattavatthu)

 alankato ce pi samañ careyya santo danto niyato brahmacārī sabbesu bhūtesu nidhāya daņḍam so brāmaņo so samaņo sa bhikkhu //

Ai sống tự trang sức	Even though a man be richly adorned, if he walk in peace,
Nhưng an tịnh, nhiếp phục	If he be quiet, subdued,
Sống kiên trì, phạm hạnh	restrained, and chaste,
Không hại mọi sinh linh	And if he refrain from injuring
	any living being,
Vị ấy là Phạm chí	That man is a Brahman, that man
Hay Sa môn, khất sĩ.	is a hermit, that man is a monk.
(TK Thích Minh Châu)	

#### **Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 142 with reference to Santati, the minister of King Pasenadi of Kosala.

On one occasion, Santati the minister returned after suppressing a rebellion on the border. King Pasenadi was so pleased with him that he honored the minister with the gift of the riches and glory of a ruler together with a dancing girl to entertain him for seven days. For seven days, the king's minister enjoyed himself to his heart's content, **getting intoxicated with drink** and **infatuated** with the young dancer. On the seventh day, riding the **ornamented** royal elephant, he went down to the riverside for a bath. On the way, he met the Buddha going on an alms-round, and being drunk, he just **bowed casually**, as a sign of respect to the Buddha. The Buddha smiled, and Ānanda asked the Buddha why he smiled. So, the Buddha said to Ānanda, "Ānanda, this minister will come to see me **this very day** and after I have given him a short discourse will become an Arahat. Soon after becoming an Arahat he will realize *parinibbāna*."

Santati and his party spent the whole day at the riverside, bathing, eating, drinking and thus thoroughly enjoying themselves. In the evening the minister and his party went to the garden to have more drinks and to be entertained by the dancer. The dancer, on her part tried her best to entertain the minister. For the whole week she was living on reduced diet to keep herself trim. While dancing, she suffered a severe stroke and collapsed, and at that instant she dies with her eyes and mouth wide open. The minister was shocked and deeply distressed. In agony, he tried to think of a refuge and remembered the Buddha. He went to the Buddha, accompanied by his followers, and related to him about the grief and anguish he suffered on account of the sudden death of the dance. He then said to the Buddha, "Venerable Sir! Please help me get over my sorrow: be my refuge, and let me have the peace of mind." To him the Buddha replied, "Rest assured my son, you have come to One, who could help you. One who could be a constant solace to you and who will be your refuge? The tears you have shed due to the death of this dancer throughout the

round of rebirths is more than the waters of all the oceans." The Buddha then instructed the minister in verse. The meaning of the verse is as follow.

(1) "In the past there has been in you **clinging** (*upādāna*) due to craving; get rid of it. In future, do not let such clinging occur in you. Do not also **harbor** any clinging in the present; by not having any clinging, craving and passion will be calmed in you and you will realize Nibbāna."

After hearing the verse, the minister attained Arahatship. Then, realizing that his **life span** was at an end, he said to the Buddha, (2) "Venerable Sir! Let me now realize *parinibbāna*, for my time has come." The Buddha consenting, Santati rose to **a height of seven toddy palms** into the sky and there, while **meditating onthe element of fire (tejo kasina)** he passed away realizing *parinibbāna*. His body went up in flames, his blood and flesh burnt up and the **bone relics (dhātu)** fell through the sky and dropped on the clean piece of cloth which was spread by the bhikkhus as instructed by the Buddha.

At the congregation, the bhikkhus asked the Buddha, "Venerable Sir! The minister had realized *parinibbāna* dressed in full **regalia**; is he **a samaņa or a brāhmaņa**?" To them, the Buddha replied Bhikkhus! (3) My son can be called both a samaņa and a brāhmaṇa."

Then the Buddha spoke in verse as above.

Vocabulary

• • • • • • • • • • • • • • • • • • •		
1 <b>mahāmatta</b>		quan đại thần
(mahāmacca)		
2 to adorn	[ə'dɔ:n]	trang điểm, tô điểm
3 to suppress	[sə'pres]	tiểu trừ

## 

borderbiên giới4 glory of a ruler['glɔ:ri]làm vua5 to get intoxicated[in'tɔsikeitid]say rượuwith drink[in'fætjueit]bị mê đắm6 to get infatuated[in'fætjueit]bị mê đắm7 ornament (n/v)['ɔ:nəment]đồ trang sức /8 to bow casually[bao 'kæʒuəli]gật đầu chào9 this very day[ri'dju:s daiət]ăn kiêng để giảmcân11 to keep herself trim[trim]giữ (thân hình) gọngàng, duyên dáng
5 to get intoxicated with drink[in'təsikeitid]say ruợu6 to get infatuated[in'fætjueit]bị mê đắm7 ornament (n/v)['ɔ:nəment]đồ trang sức / trang hoàng8 to bow casually[bao 'kæʒuəli]gật đầu chào ngay ngày hôm nay9 this very day[ri'dju:s daiət]ăn kiêng để giảmcân giữ (thân hình) gọn
with drink 6 to get infatuated [in'fætjueit] <i>bi mê đắm</i> 7 ornament (n/v) ['ɔ:nəment] <i>đồ trang sức /</i> <i>trang hoàng</i> 8 to bow casually [baʊ 'kæʒuəli] <i>gật đầu chào</i> 9 this very day <i>ngay ngày hôm nay</i> 10 reduced diet [ri'dju:s daiət] <i>ăn kiêng để giảmcân</i> 11 to keep herself trim [trim] <i>giữ (thân hình) gọn</i>
7 ornament (n/v)['ɔ:nəment]dồ trang sức / trang hoàng8 to bow casually[baʊ 'kæʒuəli]gật đầu chào ngay ngày hôm nay9 this very day[ri'dju:s daiət]ăn kiêng để giảmcân giữ (thân hình) gọn
8 to bow casually[bao 'kæʒuəli]trang hoàng9 this very day[bao 'kæʒuəli]gật đầu chào10 reduced diet[ri'dju:s daiət]ăn kiêng để giảmcân11 to keep herself trim[trim]giữ (thân hình) gọn
9 this very dayngay ngày hôm nay10 reduced diet[riʿdju:s daiət]11 to keep herself trim[trim]giữ (thân hình) gọn
10 reduced diet[ri'dju:s daiət]ăn kiêng để giảmcân11 to keep herself trim[trim]giữ (thân hình) gọn
11 to keep herself trim [trim] giữ (thân hình) gọn
gàng, duyên dáng
11 a severe stroke [si'viə strəʊk] đột quị
12 to collapse [kə'læps] gục xuống (vì suy
kiệt)
13 agony (n) ['ægəni] nỗi thống khổ, đớn
đau cùng cực
14 the grief & anguish [gri:f 'ængwi∫] agony
15 rest assured (idm) [rest ə'ʃuəd] cứ tin chắc, yên trí
16 the tears you have to shed tears, <i>roi lệ</i> shed
17 constant solace ['sɔləs] <i>luôn an ủi, khuyên</i>
giải
18 clinging ( <i>upādāna</i> ) [kliņiŋ] crasping, <i>châp thủ</i>
19 to harbor ['ha:bə(r)] to refuge, $\tilde{a}n n \dot{a}u$
20 life span[spæn]tuổi thọ, thọ mạng21 life shu li1
21 a height of sevencao độ bảy cây thốt
toddy palms ['tədi pa:m] nốt

22 meditation on the element of fire	[medi'tei∫n 'eləmənt]	nhập thiền đề mục lửa ( <b>tejo kasina</b> )
23 bone relics ( <i>dhātu</i> )	[bo:n 'reliks]	xá lợi xương
24 regalia (n)	[ri'geiljə]	biểu tượng của vua
dressed in full of		ăn mặc xuê xang
regalia		
25 a samaņa		vị sa môn
26 a Brāhmaņa		vị Phạm thiên
•		• •

(1) "In the past there has been in you clinging (*upādāna*) due to craving; get rid of it. In future, do not let such clinging occur in you. Do not also harbor any clinging in the present; by not having any clinging, craving and passion will be calmed in you and you will realize Nibbāna."

"Hãy quên dĩ vãng, đừng chấp thủ. Đừng để dính mắc khởi lên trong tương lai. Hiện tại cũng đừng chấp giữ. Không chấp, không tham, không cầu thì lòng sẽ an tịnh và chứng đạt Niết bàn."

(2) "Venerable Sir! Let me now realize *parinibbāna*, for my time has come."

"Bạch Ngài! Xin phép Ngài cho con được Niết bàn."

(3) My son can be called both a Samana and a Brāhmana. Con trai Ta đáng gọi là Sa môn mà cũng đáng gọi là Bà la môn.

#### Verses 143 & 144

# The Story of Thera Pilotikatissa (Pilotikatissattheravatthu)

#### 143. hirīnisedho puriso koci lokasmim vijjati yo nindam appabodheti asso bhadro kasāmiva//

Thật khó tìm ở đời	Is there a man in this world so
Người biết thẹn, tự chế	restrained by modesty
Biết tránh né chỉ trích	That he wards off reproach as
Như ngựa hiền tránh roi.	a well-bred horse the whip.

144. asso yathā bhadro kasāniviţţho ātāpino samvegino bhavātha saddhāya sīlena ca viriyena ca samādhinā dhammavinicchayena ca sampannavijjācaraņā (1) paţissatā jahissatha dukkham idam anappakam//

Như ngựa hiền chạm roi	Even as a well-bred horse	
	touched by the whip, so be ye	
Hãy nhiệt tâm, hăng hái	ardent and active.	
Với tín, giới, tinh tấn	By faith, by virtue, by	
	resolution, by meditation,	
Thiền định cùng trạch pháp	by understanding of the Law,	

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Minh hạnh đủ, chánh niệm	Possessing perfect knowledge
	and behavior, thoughtful,
Đoạn khổ này vô lượng.	you will rid yourselves of this
(TK Thích Minh Châu)	suffering.
tom	

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 143 and 144 with reference to Thera Pilotikatissa.

Once, Thera Ananda saw a shabbily dressed vouth going round begging for food; he felt pity for the youth and made him a sāmanera. The young sāmanera left his old clothes and his begging plate on **the fork** of a tree. When he became a bhikkhu he was known as Pilotikatissa. As a bhikkhu, he did not have to worry about food and clothing as he was in affluent circumstances. Yet, sometimes he did not feel happy in his life as a bhikkhu and thought of going back to the life of a layman. Whenever he had this feeling, he would go back to that tree where he had left his old clothes and his plate. There, at the foot of the tree, he would put this question to himself."Oh shameless one! Do you want to leave the place where you are fed well and dressed well? Do you still want to put on these shabby clothes and go begging again with this old plate in your hand?" Thus, he would rebuke himself, and after calming down, he would go back to the monastery.

After two or three days, again, he felt like leaving the monastic life of a bhikkhu and again, he went to the tree where he kept his old clothes and his plate. After asking himself the same old question and having been reminded of the **wretchedness** of his old life, he returned to the monastery. This was repeated many times. When other bhikkhus asked him why he often went to the

tree where he kept his old clothes and his plate, he told them that he went to see his teacher (1). Thus keeping his mind on his clothes as the subject of meditation, he came to realize (2) the true nature of the aggregates of the khandhas (i.e., anicca, dukkha, anatta), and eventually he became anArahat. Then he stopped going to the tree. Other bhikkhus noticing that Pilotikatissa had stopped going to the tree where he kept his old clothes and his plate asked him, "Why don't you go to your teacher any more?" To them, he answered, "When I had the need, I had to go to him; but there is no need for me to go to him now." When the bhikkhus heard his reply, they took him to see the Buddha. When they came to his presence they said. "Venerable Sir! This bhikkhu claims that he has attained Arahatship;he must be telling lies." But the Buddha refuted them, and said, "Bhikkhus! Pilotikatissa is not telling lies, he speaks the truth. Though he had relationship with his teacher previously, now he has no relationship whatsoever with His teacher. Thera Pilotikatissa has instructed himself to differentiate right and wrong causes and to discernthe true nature of things. He has now become an Arahat, and so there is no further connection between him and his teacher."

Then the Buddha spoke in verses as above.

• Vocabulary

11	shabby (a)	['∫æbi]	mòn, sờn, hư xấu, tồi tàn, tiều tụy
2	a shabbily		một thanh niên ăn
	dressed youth		mặc rách rưới
3	to feel pity for sb		thương hại cho ai
4	the fork of the	[fɔ:k]	chạc cây

tree

5	Pilotika		vải rách, vải cũ
6	in affluent	['æfluənt	trong hoàn cảnh
	circumstances	'sə:kəmstənsis]	sung túc
7	to think of going		nghĩ về việc hoàn
	back the life of a		tục
	layman		
8	Oh shameless		Kẻ vô sĩ!
	one!		
9	to rebuke	[ri'bju:k]	to reprimand
	rebuke himself		tự quở trách
10	wretchedness (n)	['ret∫idnis]	sự cùng khổ,
			sự bất hạnh
11	the subject of		đề mục thiền
	meditation		
12	he must be telling		ắt hẳn vị này đang
	lies		dối trá
13	to refute	[ri'fju:t]	bác bỏ
14	whatsoever	[wətsəʊ'evər]	bất cứ điều gì (dạng
			nhấn mạnh của
			whatever)
15	to differentiate	[difə'ren∫ieit]	phân biệt
16	to discern	[di'sə:n]	to realize

(1) **Teacher**: here refers to Pilotika's old clothes and his begging plate; they like a teacher to him because they imbued him with a deep sense of shame and put him on the right track.

Vị thầy: ám chỉ quần áo cũ và bát ăn xin của Pilotika; chúng ví như người thầy đã thấm nhuần trong Pilotika cảm giác xấu hổ sâu sắc và đưa vị đi đúng pháp.

(2) the true nature of the aggregates of the khandhas (i.e., anicca, dukkha, anatta)
 Bản chất của hành uẩn (là vô thường, khổ và vô ngã)

### NOTE

(\*) sampannavijjācaraņā = sampanna +vijjā + caraņā = endowed with + knowledge + conduct = having knowledge and conduct.

Eight kinds of Knowledge and fifteen kinds of Conduct.

The One endowed with the three knowledges or the eight knowledges and the fifteen forms of pererfect practice of morality.

The three knowledges are taught by the Buddha in Bhayabherava Sutta (*Majjhima Nikāya*), the eight knowledges are taught by the Buddha in Ambattha Sutta (*Dīgha Nikāya*).

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(*) sampannavijjācaraņā = thành đạt + tri kiến + đạo hạnh
= Minh Hanh Túc
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Tám Minh và 15 Hạnh. Bậc có ba Minh hoặc tám Minh và mười lăm Hạnh. Tam Minh được Đức Phật thuyết giảng trong bài kinh Bhayabherava (**Kinh Trung bộ**), tám Minh được Đức Phật thuyết giảng trong bài kinh Ambaṭṭha (**Kinh Trường bộ**).

- The Three Knowledges:
- 1. **Knowledge of past existences** (*pubbenivāsa-ñāna*): By this knowledge, the Buddha can see the past existences of Himself and on other beings.
- 2. Knowledge of the deva eye (*dibbacakkhu-ñāṇa*): By this knowledge, the Buddha can see things far away places, things concealed, and things too subtle for the ordinary human eyes to see.
- 3. Knowledge of the extinction of moral intoxicants (*āsavakkhaya-ñāņa*): This is *arahatta-phala-ñāņa* which extinguishes all the four moral intoxicants (*āsava*).

### • Tam Minh:

- Túc mạng minh (pubbenivāsa-ñāna): Bằng loại minh này, Đức Phật có thể trông thấy những kiếp quá khứ của chính Ngài và của chúng sanh khác.
- 2. Thiên nhãn minh (dibbacakkhu-ñāņa): Bằng minh này, Đức Phật có thể trông thấy những vật ở rất xa, những vật bị che khuất, và những vật vi tế đến nỗi mắt của người thường không thể nhìn thấy được
- Lậu tận minh (āsavakkhaya-ñāņa): Đây là A-la-hán Quả Trí (arahatta-phala-ñāņa) diệt tắt tất cả bốn lậu hoặc (āsava).

• The Eight Knowledges:

1 to 3 as above and

- **4. Insight Knowledge** (*vipassanā-ñāna*): Understanding the impermanence, woefulness and unsubtantiality of all conditioned mental and physical phenomena.
- **5.** Psychic power of the mind (*manomayiddhi-ñāna*): Power to assume various forms through mastery of mind accomplished by *jhāna* practice.
- **6.** Multifarious kinds of psychic power (*iddhividha-ñāna*): Power to conjure up great numbers of variuos forms, human and otherwise.
- 7. Knowledge of the Deva Ear (*dibbasota-ñāna*): Power to hear sounds from far away places, sounds muffled up and sounds too subtle to hear by ordinary human ear.
- **8. Knowledge of reading the mind of others** (*cetopariya-ñāna*): The Buddha can know the mind of others in different ways.

Of the above eight knowledges, the fourth knowledge, Insight Knowledge, is knowledge pertaining to the sensuous sphere. The third knowledge, Knowledge of extinction of  $\bar{a}savas$  is supramundane knowledge. The remaining six knowledges pertain to the Fine Material Sphere Jhānic powers.

### • <u>Bát minh:</u>

Gồm 1 đến 3 ở trên và

- 4. **Quán minh** (vipassanā-ñāna): sự thấy rõ tánh chất vô thường, khổ và vô ngã trong các pháp hữu vi thuộc Danh và Sắc.
- 5. **Phân tâm minh** (manomayiddhi-ñāna): Khả năng hoá hiện ra nhiều hình tướng khác nhau qua việc làm chủ cái tâm được thành tựu bởi sự đắc định.

- 6. Thần thông minh (iddhividha-ñāna): Khả năng biến hoá số lượng lớn những hình tướng, hình người khác nhau hay cách khác nữa.
- 7. **Thiên nhĩ minh** (dibbasota-ñāna): Khả năng nghe các loại âm thanh từ những chỗ cách xa, những âm thanh bị ngăn che hoặc những âm thanh rất vi tế mà tai của người thường không thể nghe được.
- 8. Tha tâm minh (cetopariya-ñāna): Đức Phật có thể biết được tâm của những kẻ khác bằng mười sáu cách.

Trong tám loại minh kể trên, minh thứ tư - Quán minh là trí thuộc về dục giới; minh thứ ba - Lậu tận minh là loại trí siêu thế gian. Sáu loại minh còn lại thuộc những năng lực của thiền ở cõi Sắc giới.

- The Fifteen Forms of Perfect Practice of Morality, Carana
- **1. Morality of restrain** (*sīla saņvara*): Observance of bhikkhu precepts of restraint, *Pāţimokkha Saṃvara Sīla*
- **2.** Control of the faculties (*indriyesugutta dvāratā*): Keeping watch over the doors of eye, ear, nose, tongue, body and mind with constant mindfulness so as not to allow any demeritoriousness to enter.
- **3. Knowing the proper extent regarding food** (*bhojane matanutā*). Knowing the proper extent in receiving alsm-food and in enjoying it. More important, He never takes food without cultivating the bhikkhu's contemplation while eating.
- **4. Wakefulness** (*jāgariyā nuyoga*): Wakefulness does not mean not just remaining without sleep. The Buddha spends the whole day; during the first watch of the night and the last watch of the night in meditation, while walking or sitting, thus keeping away

the hindrances. Out of twenty four hours in a day, the Buddha sleeps just four hours, i.e between 10p.m. and 2a.m., to recuperate His energy; the remaining twenty hours are spent in meditation and bhikkhu practice.

### • Mười lăm hạnh (Carana)

- **1.** *Giới luật nghi* (sīla saṇvara): Sự thọ trì các học giới của vị tỳ khưu, Pātimokkha Saṇvara Sīla.
- 2. Căn luật nghi (indriyesugutta dvāratā): Sự hộ phòng các môn gồm: mắt, tai, mũi, luỡi, thân và ý bằng chánh niệm liên tục để không cho bất cứ ác pháp nào đi vào.
- **3.** *Thực tri lượng* (bhojane matanutā): Biết mức độ vừa phải trong sự thọ lãnh vật thực và trong sự thọ dụng nó. Quan trọng hơn là Ngài không bao giờ ăn mà không quán tưởng.
- 4. Tỉnh giác (jāgariyā nuyoga): Tỉnh giác không chỉ có nghĩa là không ngủ. Đức Phật trải qua suốt ngày, canh đầu và canh cuối của đêm trong pháp thiền, trong khi đang đi hoặc ngồi, nhờ vậy mà xa lìa các pháp chướng ngại. Sự tỉnh thức có chủ tâm như vậy được gọi là tỉnh giác. Trong hai mươi bốn giờ của một ngày, Đức Phật chỉ ngủ bốn giờ khoảng thời gian từ 10 giờ tối đến 2 giờ sáng để phục hồi năng lượng của Ngài; hai mươi giờ còn lại Ngài sống trong pháp thiền và thực hành phận sự của vị sa-môn.
- The Seven Properties of virtuous persons:
- 5. Confidence in the Triple Gem (saddhā)
- 6. Mindfulness (satī)
- 7. Sense of shame to do evil (*hirī*)
- 8. Sense of horror to do evil (*ottapa*)

- 9. Wide learning (of the doctrine) (*bāhusacca*)
- **10.** Diligence (*vīriya*)
- 11. Knowledge (paññā)

**12.** – **15**. The Four Fine Material Sphere Jhānas: These refer to the four Jhānas of the Fine Material Sphere under the fourfold reckoning of jhānas.

(The above fifteen forms of perfect practice of morality lead straight to Nibbāna, the Deathless Element, which as worldlings, the disciples never have realized before. Hence, they are called *Carana*)

- Bảy đức tánh của những bậc giới đức:
- 5. Niềm tin Tam bảo,
- 6. Chánh niệm,
- 7. Tàm cảm giác xấu hổ với điều ác,
- 8. Quý cảm giác ghê sợ điều ác,
- 9. Đa trí học rộng về giáo pháp,
- 10. Tinh tấn,
- **11.** *Trí tuệ*,
- 12 15. Bốn Thiền Hữu sắc: ám chỉ bốn tầng Thiền Hữu sắc, từ sơ thiền đến tứ thiền.

(Thực hành hoàn hảo về mười lăm hình thức giới hạnh đạo đức kể trên đi thẳng đến Niết bàn, mà những Thinh văn đệ tử khi còn phàm phu trước đó chưa bao giờ giác ngộ được. Thế nên chúng được gọi là Hạnh, Caraṇa.)

> (recited from The Grest Chronicles of Buddhas by the Most Venerable Migun Sayadaw, Myanmar) (*trích từ Đại Phật Sử của Ngài Migun Sayadaw*, *Tỳ khưu Minh Huệ dịch*)

### Verse 145

# The Story of Sāmaņera Sukha (Sukhasāmaņeravatthu)

### udakam hi nayanti nettikā usukārā namayanti tejanam dārum namayanti tacchakā attānam damayanti subbatā//

Người trị thủy dẫn nước Kẻ làm tên nắn tên Bâc tư điều, điều thân. (TK Thích Minh Châu)

Ditch-diggers lead the water, arrow-makers bend their shafts Người thợ mộc uốn ván Carpenter bend the wood, good men control themselves.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 145 with reference to sāmanera named Sukha.

Sukha was made a *sāmaņera* at the age of seven years by Thera Sāriputta.On the eighth day after being made a sāmaņera he followed Thera Sāriputta on his alms-round. While doing the round they came across some farmers irrigating their fields, some fletchers straightening their arrows and some carpenters making things like cart-wheels, etc. Seeing these, he asked Thera Sāriputta whether these inanimate things could be guided to where one wished or be made into things one wished to make, and the Thera answered him in the affirmative. The young sāmaņera then pondered that if that were so there could be no reason why a person could not tame his mind and practice **Tranquillity** and Insight Meditation.

So, he asked permission from the Thera to return to the monastery. There, he shut himself up in his room and practiced meditation in **solitude**. Sakka and the devas also helped him in his practice by keeping the monastery very quiet. That same day, the eighth day after his becoming a *sāmaņera*, Sukha attained *Arahatship*. In connection with this, the Buddha said to the **congregation of bhikkhus**, "When a person earnestly practices the Dhamma, even Sakka and the devas give protection and help. I myself have kept Sāriputta at the entrance so that Sukha should not be disturbed. The *sāmaņera*, having seen the farmers irrigating their fields, the fletchers straightening their arrows and the carpenters making cart-wheels and other things, trains his mind and practices the Dhamma. Thus he has now become an *Arahat*."

Then the Buddha spoke in verse as above.

['flt[ə(r)]

- Vocabulary
- 1. to come across
- 2. fletcher (n)
- 3. inanimate things [in'ænimit]
- 4. Tranquility (n) [
- 5. solitude (n)
- [træn'kwiliti] ['sɔlitjuːd]

to happen, *tình cờ* arrow maker, *thợ làm tên vật vô tri vô giác* Thiền Chỉ nơi vắng vẻ, cô độc Tăng chúng

- 6. the congregation [,kəŋgri'geiʃn] of bhikkhus
  - The vocabulary of the verse 145 is similar to these of the verse 80 (Chapter 6)

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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 Phương	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 Hiền	60 cuốn
Gia đình Nhóm Ấn Ngọc	60 cuốn
Gia đình Nguyễn thị Hồng Hoa	10 cuốn
Nhóm học Myanmar năm 2018	100 cuốn

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 Hướng 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!