

Namo tassa Bhagavato Arahato Sammā Sambuddhassa
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Nguyện cho những ai có chí tu-học,
theo giáo pháp của ĐỨC THỂ TÔN đều thấy được CHÂN LÝ

Dhammapada Sutta

Kinh Pháp Cú

Book 3

The Verses and Stories



biên soạn

CITTA PALI

11. The Old Age - Phẩm Già (Lão)
12. The Self - Phẩm Tự Ngã
13. The World - Phẩm Thế Gian
14. The Buddha - Phẩm Phật Đà
15. The Happiness - Phẩm An Lạc
16. The Affection - Phẩm Hỷ Ái

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Lời giới thiệu

Công trình biên soạn Kinh Pháp Cú
(Dhammapada) của soạn giả
rất cần thiết cho các Tăng ni
và Phật tử phát tâm cầu học về
môn Anh ngữ Phật pháp cũng như
ngôn ngữ Pali Phật học, phần
biên soạn tiếng Anh có chú thích phiên
âm rất bổ ích cho người học. Tôi
xin giới thiệu tác phẩm đến người học
phật pháp.



TT. Thích Bửu Chánh

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 vấp, vì sự học hỏi nào cũng cần một quá trình tìm tòi, chiêm nghiệm, với một niềm say mê và ý chí quyết tâm. Nhận thức về Phật pháp được tăng trưởng cũng có nghĩa là **niềm tín thành Tam bảo càng thêm vững vàng và sâu sắc.**

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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.

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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.

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Citta Pali

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Chapter 11

JARĀVAGGA

THE OLD AGE

PHẨM GIÀ (LÃO)

11Verses (146 - 156) – 9 Stories

11 Bài kệ - 9 Tích truyện

Verse 146

The Story of the Companions of Visākhā (Visākhāya Sahāyikānaṃ vatthu)

- ko nu hāso kimānando niccaṃ pajjalite (1) sati,
andhakārena (2) onaddhā padīpaṃ (3) na gavesatha?//

Cười gì, hân hoan gì Why laughter! Why exultation?
 Khi đời mãi bị thiêu? For the world is ever aflame.
 Bị tối tăm bao trùm Will ye not seek a light, ye that
 Sao không tìm ngọn are shrouded in darkness?
 đèn?

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 146 with reference to companions of Visākhā.

Five hundred men from Sāvatti, wishing to make their wives to be generous, kind-hearted and virtuous like Visākhā, sent them to Visākhā to be her **constant companions**. During a **bacchanalian festival** which lasted for seven days, the wives of those men took all the drinks left by their husbands and got drunk in the absence of Visākhā. For this misbehavior they were beaten by their husbands. On another occasion, saying that they wished to listen to the Buddha's discourse, they asked Visākhā to take them to the Buddha and secretly took small bottles of liquor hidden in their clothes.

On arrival at the monastery, they drank all the liquor they had brought and threw away the bottles. Visākhā requested the Buddha to teach them the Dhamma. By that time, the women were getting intoxicated and felt like singing and dancing. Māra, taking this opportunity made them **bold and shameless**, and soon they were **boisterously** singing, dancing, clapping and jumping about in the monastery. The Buddha saw the hand of Māra in the shameless behavior of these women and said to himself, “Māra must not be given the opportunity.” So, the Buddha (*) **sent forth dark-blue rays** from his body and the whole room was darkened; the women were frightened and began **to get sober**. Then, the Buddha **vanished from** his seat and stood on top of Mt. Meru, and from there he (*) **sent forth white rays and the sky was lit up as if by a thousand moons**. After thus manifesting his powers, the Buddha said to those five hundred women, “You ladies should not have come to my monastery in this **unmindful state**. Because you have been negligent Māra has had the opportunity to make you behave shamelessly, laughing and singing loudly, in my monastery. Now, **strive to put out the fire of passion (rāga)** which is in you.”

Then the Buddha spoke in verse as above.

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

• Vocabulary

1	<i>sahāyikānaṃ</i>		companion, <i>bạn hữu</i>
2	bacchanalian (n)	[,bækə'neiljən]	<i>kẻ chè chén say sua</i>
	a bacchanalian		<i>lẽ hội rượu chè</i>
	festival	[ə'fleim]	burning ; <i>đang cháy</i>

3 aflame (adv)	[ˈkɒnstənt]	<i>không thay đổi</i>
4 constant (a)	[kəmˈpænjən]	friend
5 companion (n)		<i>Ma vương</i>
6 Māra		audacious,
7 bold & shameless	[bəʊld ˈfeɪmlɪs]	unashamed <i>trơ tráo và vô tâm</i>
8 boisterous (a)	[ˈbɔɪstərəs]	noisy; <i>huyên náo,</i>
9 Mt. Meru.		<i>âm ỹ</i>
10 to get sober	[ˈsəʊbə]	mountain Meru
11 to vanish from	[ˈvæniʃ]	tỉnh rượu
12 to strive to put out		to fade away; <i>biến mất</i>
13 unmindful state		to try to extinguish,
14 the fire of passion (<i>rāga</i>)		<i>cố gắng dập tắt trạng thái dễ dôi lửa tham ái</i>

(*) .. sent forth dark-blue rays from his body and the whole room was darkened

...phóng ra tia sáng màu xanh đậm khiến cả căn phòng trở nên tối đen như mực.

(*) ...sent forth white rays and the sky was lit up as if by a thousand moons

... phóng ra hào quang khiến đất trời sáng rực như có hàng ngàn mặt trăng chiếu rọi

NOTE

- (1) **pajjalite**: burning, in this context, it means burning with fires of passion, etc. (The Commentary)
pajjalite : *đang cháy, nội dung của câu kệ nghĩa là đang cháy do ngọn lửa của tham ái, v..v.. (Chú giải)*
- (2) **andhakārena**: darkness; in this context, ignorance of the Four Noble Truths. (The Commentary)
andhakārena: *bóng tối, nội dung của câu kệ nghĩa là không hiểu biết về Tứ Thánh đế. (Chú giải)*
- (3) **padīpaṃ**: light, in this context, wisdom. (The Commentary)
padīpaṃ: *ngọn đèn, ánh sáng, nội dung của câu kệ nghĩa là trí tuệ. (Chú giải)*

This world is perpetually consumed with the flames of passions. It is completely concealed by the cover of ignorance. So the wise should try to seek the light of wisdom.

Thế gian này bị ngọn lửa tham dục thiêu đốt không ngừng và hoàn toàn bị màn vô minh che phủ. Thế nên, người trí nên tận lực tìm kiếm ánh sáng của trí tuệ.

Verse 147

The Story of Sirimā (Sirimā vatthu)

- **passa cittakataṃ bimbaṃ arukāyaṃ samussitaṃ
āturaṃ bahusaṃkappaṃ yassa na'tthi dhuvaṃ ʈiti //**

Hãy xem bong bóng đẹp	See this painted image,
Chỗ chất chứa vết thương	this mass of sores, huddled together,
Bệnh hoạn nhiều suy tư	Corrupt, once possessed of many thoughts,
Thật không gì trường cửu.	but now possessing neither strength nor stability.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 147 with reference to Sirimā the courtesan.

Once, there lived in Rājagaha, a very beautiful **courtesan** by the name of Sirimā. Every day Sirimā offered alms-food to eight bhikkhus. One of these bhikkhus **happened to mention to** other bhikkhus how beautiful Sirimā was and also that she offered very delicious food to the bhikkhus every day. On hearing this, a young bhikkhu **fell in love with** Sirimā even without seeing her. The next day, the young bhikkhu went with the other bhikkhus to the house of Sirimā. Sirimā was not well on that day, but since she wanted to pay obeisance to the bhikkhus, she was carried to their presence.

The young bhikkhu, seeing Sirimā, thought to himself, “Even though she is sick, she is very beautiful!” And he felt a strong desire for her.

That very night, Sirimā died. King Bimbisāra went to the Buddha and reported to him that Sirimā, the sister of Jīvaka, had died. The Buddha told King Bimbisāra to take the dead body to the **cemetery** and keep it there for three days without burying it, but to have it protected from **crows** and **vultures**. The king did as he was told. On the fourth day, the dead body of the beautiful Sirimā was no longer beautiful or desirable; it **got bloated and maggots** came out from **the nine orifices**. On that day, the Buddha took his bhikkhus to the cemetery to observe the body of Sirimā. The king also came with his men. The young bhikkhu, who was so desperately in love with Sirimā, did not know that Sirimā had died. When he learnt that the Buddha and the bhikkhus were going to see Sirimā, he joined them. At the cemetery, the corpse of Sirimā was surrounded by the bhikkhus headed by the Buddha, and also by the king and his men.

The Buddha then asked the king **to get a town crier to announce** that Sirimā would be available on payment of **one thousand in cash per night**. But nobody would take her for one thousand, or for five hundred, or for two hundred and fifty, or even if she were **to be given free of charge**. Then the Buddha said to the audience, “Bhikkhus! Look at Sirimā. When she was living, there were many who were willing to give one thousand to spend one night with her; but now none would take her even if given without any payment. The body of a person is subject to **deterioration and decay**.”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 sore (n)	[sɔ:]	wound; <i>vết thương, chỗ lở</i>
2 stability (n)	[stə'biləti]	permanence; <i>trường cửu, trạng thái bền vững</i>
3 to happen to mention to sb/ sth		to chance to mention, <i>tình cờ đề cập đến ai</i>
4 to fall in love with		<i>yêu mến (phải lòng ai)</i>
5 courtesan (n)	[,kɔ: ti'zæn]	<i>kỹ nữ</i>
6 cemetery (n)	['semitri]	<i>nghĩa trang</i>
7 crow & vulture	[krou 'vʌltʃə]	<i>chim quạ, chim kên kên</i>
8 bloat (a) to get bloated	[bləʊt]	<i>sưng phồng bị sưng phồng</i>
9 maggot (n)	['mæɡət]	<i>con giòi</i>
10 an orifice (n) the nine orifices	['ɔrifis]	an opening; hole ; <i>lỗ</i> nineopenings; <i>cửu khiếu</i>
11 a town crier	['kraiər]	<i>người rao tin trong kinh thành</i>
- to get s.o to do sth		<i>sai khiến ai làm gì</i>
- to get a town crier to announce	[ə'nauns]	<i>sai người rao tin trong kinh thông báo</i>

12. payment of one thousand in cash per night	[ˈpeɪmənt]	<i>trả một ngàn tiền mặt một đêm</i> <i>sự hư hoại</i>
13 to give free of charge		to give without any payment; <i>miễn phí</i>
14 deterioration (n)	[di,tɪəriə'reɪʃn]	<i>tình trạng mục rữa</i>
15 decay (n)	[di'keɪ]	<i>hư hoại</i>

Verse 148

The Story of Therī Uttarā (Uttarātherī vatthu)

- **pariṇṇamidam rūpaṃ roganiddham pahaṅgaṇaṃ
bhijjati pūtisandeho maraṇantaṃ hi jīvitam //**

Sắc này bị suy già
Ổ tật bệnh, mỏng manh

Nhóm bất tịnh, đổ vỡ
Chết chảm dứt mạng sống.
(TK Thích Minh Châu)

This body is worn out,
this nest of disease, this
fragile body;

This mass of corruption
dissolves; for life ends in
death.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 148 with reference to Therī Uttarā.

Therī Uttarā, who was one hundred and twenty years old, was one day returning from her alms-round when she met a bhikkhu and requested him to accept her offering of alms-food. The **inconsiderate** bhikkhu accepted all her alms-food; so she had to go without food for that day. The same thing happened on the next two days. Thus Therī Uttarā was without food for three **successive** days and she was feeling weak. On the fourth day, while she was on her alms-round, she met the Buddha on the road where it was narrow. Respectfully, she paid obeisance to the Buddha and stepped back.

While doing so, she accidentally stepped on her own robe and fell on the ground, injuring her head. The Buddha went up to her and said, (*) “**Your body is getting very old and infirm, it is ready to crumble, it will soon perish.**”

Then the Buddha spoke in verse as above.

At the end of the discourse, Therī Uttarā attained Sotāpatti Fruition.

- **Vocabulary**

1 inconsiderate (a)	[,ɪnkən'sɪdərɪt]	<i>khinh suất, thiếu suy nghĩ</i>
2 successive (a)	[sək'sesɪv]	<i>liên tiếp</i>
3 accidentally (adv)	[,æksɪ'dentəlɪ]	by chance, by accident, by mistake, <i>tình cờ,</i> <i>ngẫu nhiên</i>

(*) “Your body is getting very old and infirm, it is ready to crumble, it will soon perish.”

“*Xác thân của người đã quá già yếu, nó sắp suy sụp, chẳng bao lâu thì nó sẽ rã tan.*”

Verse 149

**The Story of Adhimānika Bhikkhus
(Sambahula Adhimānikabhikkhu vatthu)**

- yān'imāni apatthāni alāpūn'eva sārade
kāpotakāni aṭṭhīni tāni disvāna kā rati? //

Nhr trái bầu mùa thu	Like yonder gourds cast away
Bị vắt bỏ quăng đi	in the autumn
Nhóm xương trắng bồ câu	Are these gray bones;
Thấy chúng còn vui gì?	what pleasure can there be in
<i>(TK Thích Minh Châu)</i>	looking at them?

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 149 with reference to some bhikkhus who **over-estimated** themselves.

(*) Five hundred bhikkhus, after taking a subject of meditation from the Buddha, went into the woods. There, they practiced meditation ardently and diligently and soon attained deep mental absorption (*Jhāna*) and they thought that they were free from sensual desires and therefore, had attained Arahatsip. Actually, they were only **over-estimating** themselves. Then, they went to the Buddha, with the intention of informing the Buddha about what they thought was their attainment of Arahatsip.

When they arrived at the outer gate of the monastery, the Buddha said to the Venerable Ānanda, “Those bhikkhus will not benefit much by coming to see me now; let them go to the cemetery first and come to see me only afterwards.” The Venerable Ānanda then delivered the message of the Buddha to those bhikkhus, and they reflected, “The Enlightened One knows everything; He must have some reason in making us go to the cemetery first.” So they went to the cemetery.

There, when they saw the **putrid corpses** they could look at them as just skeletons, and bones, but when they saw **some fresh dead bodies** they realized, with horror, that they still had some sensual desires awakening in them. The Buddha saw them from his Perfumed Chamber and sent forth the radiance; then He appeared to them and said, “Bhikkhus! Seeing these **bleached bones**, is it proper for you to have any sensual desire in you?”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 <i>sambahula</i>		<i>nhiều</i>
2 <i>adhimānika</i>		<i>tăng thượng mạn</i>
3 yonder gourds	[‘jɔdə guəd]	<i>quả bầu</i>
4 to over-estimate (they were only over-estimating themselves)	[ouvər‘estimit]	<i>đánh giá cao</i> <i>(họ tăng thượng</i> <i>mạn)</i>
5 putrid (a)	[‘pju:trid]	spoiled; <i>hư hỏng</i>

6 corpse (n)	[kɔ:ps]	<i>tử thi</i>
the putrid corpse		<i>thi thể thối rửa</i>
7 some fresh dead bodies		<i>vài xác mới chết</i>
8 bleached bones	[bli:tʃt bɔ:nz]	<i>xương trắng</i>

(*) Five hundred bhikkhus, after taking a subject of meditation from the Buddha, went into the woods. There, they practiced meditation **ardently** and **diligently** and soon **attained deep mental absorption** (*jhāna*) and they thought that they were **free from** sensual desires and therefore, had attained Arahatsip.

*Sau khi thọ nhận đề mục thiền từ Đức Bôn Sư, năm trăm vị Tỷ khưu đi vào rừng. Các vị hành thiền **nhiệt tâm** và **tinh cần** nên không bao lâu họ **đắc thiền**. Các vị ấy nghĩ rằng họ đã **dập tắt** tham ái và chứng đắc A-la-hán.*

Verse 150

The Story of Therī Rūpanandā (Janapadakalyāṇī Rūpanandātherī vatthu)

- aṭṭhīnaṃ nagaraṃ kataṃ maṃsalohitalepanaṃ
yattha jarā ca maccu ca māno makkho ca ohito? //

Thành này làm bằng xương	It is a city made of bones,
Quét tô bằng thịt máu	plastered with flesh and blood,
Ở đây già và chết	Where lodge old age and death
Mạn, lừa đảo chất chứa.	and pride and deceit.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 150 with reference to Janapadakalyāṇī.

Princess Janapadakalyāṇī was the daughter of Gotamī, the step-mother of Gotama the Buddha; because she was very beautiful she was also known as Rūpanandā. She was married to Nanda, a cousin of the Buddha. One day she pondered, “My elder brother who could have become a **Universal Monarch** has renounced the world to become a bhikkhu; he is now a Buddha. Rāhulā, the son of my elder brother; and my own husband Prince Nanda have also become bhikkhus. My mother Gotamī has also become a bhikkhunī, and I am all alone here!” So saying, she went to the monastery of some bhikkhunīs and became a bhikkhunī herself.

Thus, she had become a bhikkhunī not out of faith but only in imitation of others and because she felt lonely.

Rūpanandā had heard from others that the Buddha often taught about the **impermanence, unsatisfactoriness and insubstantiality** of the khandhas. So she thought He would talk **deprecatingly** about her good looks if He should see her; and thus thinking, she kept away from the Buddha. But other bhikkhunīs, coming back from the monastery, kept talking in praise of the Buddha; so, one day, she decided to accompany other bhikkhunīs to the monastery.

The Buddha saw her and reflected, (1) “A thorn can only be taken out with a thorn; Rūpanandā being very attached to her body and being very proud of her beauty, I must take the pride and attachment out of her through beauty.” So, with His supernatural power, He caused an image of a very beautiful lady of about sixteen years of age to be seated near him, fanning him. This young girl was visible only to Rūpanandā and the Buddha. When Rūpanandā saw the girl, she realized that compared to that girl, she herself was just like **an old, ugly crow** compared to **a beautiful white swan**. Rūpanandā had a good look at the girl and she felt that she liked her very much. Then, she looked again and was surprised to find that the girl had grown to the age of about twenty. Again and again, she looked at the **figure** beside the Buddha and every time she noticed that the girl had grown older and older. (2) Thus, the girl turned into a grown-up lady, then into a middle-aged lady, an old lady, a **decrepit** and a very old lady **successively**. Rūpanandā also noticed that with the arising of a new image, the old image disappeared, and she came to realize that there was (3) **a continuous process of**

change and decay in the body. With the coming of this realization, her attachment to the body diminished. Meanwhile, the figure near the Buddha had **turned into** an old, decrepit lady, who could no longer control her bodily functions, and was **rolling** in her own **excreta**. Finally, she died, **(4) her body got bloated, pus and maggots came out of the nine openings and crows and vultures were trying to snatch at the dead body.**

Having seen all these, Rūpanandā pondered, “This young girl has grown old and decrepit and died in this very place under my own eyes. In the same way, my body will also grow old and wear out; it will be subject to disease and I will also die.” Thus, she came to perceive the true nature of the *khandhas*. At this point, the Buddha talked about the impermanence, the unsatisfactoriness and the insubstantiality of the *khandhas*, and Rūpanandā attained Sotāpatti Fruition.

Then the Buddha spoke in verse as above.

At the end of the discourse, Rūpanandā attained Arahātship.

• **Vocabulary**

1	<i>janapadakalyāṇi</i>		<i>hoa hậu</i>
2	<i>rūpa nanda</i>		<i>sắc tướng</i>
3	deceit (n)	[di'si:t]	<i>sự lừa dối,</i> <i>sự lừa đảo</i>
4	the Universal	[ju:ni'və:s]	<i>bậc Chuyển</i>
	Monarch	[ˈmɒnək]	<i>Luân Thánh</i> <i>Vương</i>
5	impermanence	[im'pə:mənəns]	<i>vô thường</i>

6 unsatisfactoriness	[ʌn,sætɪs'fæktərɪnɪs]	<i>bất toại nguyện</i>
7 insubstantiality	[ɪnsəb,stæn'ʃæləti]	<i>vô ngã</i>
8 deprecating (a)	[ˈdeprɪkeɪtɪŋ]	<i>phản đối</i>
9 figure (n)	[ˈfɪɡə(r)]	appearance, <i>hình dáng bên ngoài</i>
10 decrepit (a)	[di'kreɪpɪt]	<i>già yếu, lụ khụ, hom hem</i>
11 successively	[sək'sesɪvli]	<i>liên tiếp, lần lượt</i>
12 to turn into	[tɜ:n]	<i>dịch, đổi, biến, chuyển</i>
13 to roll	[rəʊl]	turn around; <i>lăn lộn</i>
14 excreta (n)	[eks'kri:tə]	<i>chất bài tiết, phân, nước tiểu</i>
15 pus (n)	[pʌs]	<i>mủ (máu)</i>
pus and maggots		<i>máu mủ và giòi bọ</i>

(1) “A thorn can only be taken out with a thorn; Rūpanandā being **very attached to** her body and being **very proud of** her beauty, I must take the pride and attachment out of her through beauty.”

“Lấy gai gỡ gai; Rūpanandā rất luyến ái về thân xác và quá tự hào về sắc đẹp của mình, Ta phải khiến cho cô ta thoát khỏi sự say mê và ngã mạn về sắc đẹp của cô ta.”

(2) Thus, the girl turned into a grown-up lady, then into a

middle-aged lady, an old lady, a decrepit and a very old lady successively

Như vậy, cô gái lần lượt chuyển thành một tiểu thư, rồi một phụ nữ trung niên, một người đàn bà lớn tuổi, một bà lão hom hem và một bà cụ già nua lụ khụ.

(3) a continuous process of change and decay in the body
một chuỗi quá trình đổi thay và tàn hoại của thân

(4) ...her body got bloated, pus and maggots came out of the nine openings and crows and vultures were trying to snatch at the dead body.

...xác cô sưng phồng, máu mủ và giòi bọ lúc nhúc bò ra từ cửu khiếu; quạ quạ và kên kên xúm lại rúc rĩa tử thi.

Verse 151

The Story of Queen Mallikā (Mallikādevī vatthu)

- **jīranti ve rājarathā sucittā
atho sarīrampi jaraṃ upeti
satañ ca dhammo (1) na jaraṃ upeti
santo have sabbhi pavedayanti//**

Xe vua đẹp cũng già	The gayly painted chariots of kings wear out;
Thân này rồi sẽ già	likewise does the body wear out.
Pháp bậc thiện, không già	But the state of the good wears not away;
Như vậy bậc chí thiện	the good proclaim this to the
Nói lên cho bậc thiện.	good.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 151 with reference to Mallikā, queen of King Pasenadi of Kosala.

One day, Mallikā went into the bathroom to wash her face, hands and feet. Her pet dog also came in; as she was bending to wash her feet, the dog tried to have sex with her, and the queen appeared to be amused and somewhat pleased. The king saw this

strange incident through the window from his bedroom. When the queen came in, he said angrily to the queen, “Oh, you wicked woman! What were you doing with that dog in the bathroom? Do not deny what I saw with my own eyes.” The queen replied that she was only washing her face, her hands and her feet, and so was doing nothing wrong. Then she continued, “But, that room is very strange. If anyone went into that room, to one looking from this window there would appear to be two. If you do not believe me, O King, please go into that room and I will look through this window.”

So, the king went into the bathroom. When he came out, Mallikā asked the king why he **misbehaved** with a **she-goat** in that room. The king denied it, but the queen insisted that she saw them with her own eyes. The king was **puzzled**, but being **dim-witted**, he accepted the queen’s explanation, and concluded that the bathroom was, indeed, very strange.

From that time, the queen was full of **remorse for** having lied to the king and for having **brazenly** accused him of misbehaving with a she-goat. Thus, even when she was approaching death, she forgot to think about **the great unrivalled charities** she had shared with her husband and only remembered that she had been unfair to him. As a result of this, when she died she was reborn in **niraya**. After her burial the king intended to ask the Buddha where she was reborn. The Buddha wished **to spare his feelings**, and also did not want him to lose faith in the Dhamma. So He willed that this question should not be put to him, and King Pasenadi forgot to ask the Buddha.

However, after seven days in **niraya**, the queen was reborn in the Tusitā deva world. On that day, the Buddha went to King

Pasenadi's palace for alms-food; He indicated that He wished to rest in **the coach-shed** where **the royal carriage** were kept. After offering alms-food, the king asked the Buddha where queen Mallikā was reborn and the Buddha replied, "Mallikā has been reborn in the **Tusitā deva world**". Hearing this, the king was very pleased, and said, "Where else could she have been reborn? She was always thinking of doing good deeds, always thinking what to offer to the Buddha on the next day. Venerable Sir! Now that she is gone, I, your humble disciple, hardly know what to do." To him the Buddha said, (*) "Look at these carriages of your father and your grandfather; these are all **worn down** and **lying useless**; so also is your body, which is subject to death and decay. Only the Dhamma of the Virtuous is not subject to decay."

Then the Buddha spoke in verse as above.

• **Vocabulary**

1	<i>devī</i>		<i>hoàng hậu</i>
2	to misbehave	[,misbi'heiv]	<i>cư xử không đúng</i>
3	a she-goat	[gəʊt]	<i>con dê cái</i>
4	to puzzle	['pʌzld]	<i>bối rối, lúng túng, không hiểu được</i>
5	dim-witted (a)	[dim 'witid]	<i>lờ mờ, không rõ</i>
6	to remorse for sth	[ri'mɔ:s]	<i>regret ; ăn năn, hối hận</i>
7	brazenly (adv)	['breiznli]	<i>shamelessly; trơ trẽn, trân tráo</i>
8	the coach-shed	[kəʊtʃ-'fed]	<i>kho xe</i>
9	to spare s.o's feeling (idm)		<i>không chạm đến tình cảm của ai</i>

10 unrivalled (a)	[ʌn'raivəl]	unequal; vô địch,
the great unrivalled		vô song
charity		cuộc Vô song thí
11 Tusitā deva world		cõi trời Đâu suất

(*). “Look at these carriages of your father and your grandfather; these are all **worn down** and **lying useless**; so also is your body, which **is subject to** death and decay. Only the Dhamma of the Virtuous is not subject to decay.”

“Hãy nhìn những xe ngựa của Phụ vương và Tiên vương của Đại vương, tất cả chúng đã rách nát và vô dụng. Thân xác của Đại vương cũng phải chịu đựng cái chết và hoại diệt. Chỉ có Thiện pháp của bậc Thiện nhân là không bị suy già.”

(1) **Dammo/ dhamma:** the nine Transcendentals (Supramundane states), viz., the four Paths (Maggas), the four Fruits (*Phalas*) and Nibbāna.

Giáo pháp: chín trạng thái Siêu thế, bốn Đạo, bốn Quả và Niết bàn.

Verse 152

The Story of Thera Lāḷudāyī)
(Lāḷudāyītthera vatthu)

- **appassutāyaṃ puriso balivaddo va jīrati,
 maṃsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati//**

<p>Người ít nghe kém học Lớn già như trâu đực Thịt nó tuy lớn lên Nhưng tuệ không tăng trưởng</p>	<p>A man who has learned but little, grows old like an ox; His flesh increases, but his wisdom, not.</p>
(TK Thích Minh Châu)	

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 152 with reference to Lāḷudāyī, a Thera with little intelligence.

Lāḷudāyī was a bhikkhu who was **dim-witted** and very **absent-minded**. He could never say things which were **appropriate to** the occasion, although he tried hard. Thus, on joyful and **auspicious** occasions he would talk about sorrow, and on sorrowful occasions he would talk about joy and gladness. Besides, he never realized that he had been saying things which were inappropriate to the occasion. When told about this, the Buddha

said, (*) “One like Lāḷudāyī who has little knowledge is just like an ox.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 absent-minded (a)		<i>đãng trí</i>
2 appropriate to / for	[ə'prəʊpriit]	<i>thích hợp, đúng lúc</i>
≠ inappropriate (a)		<i>không hợp thời</i>
3 auspicious (a)	[ɔ:s'piʃəs]	lucky, favorable <i>may mắn, thuận lợi</i>

(*) “One like Lāḷudāyī who has **little knowledge** is just like an ox.”

“Người như Lāḷudāyī, kẻ **thiếu kiến quả văn** (ít nghe kém học) ví như con bò đực.”

Verses 153 & 154

The Story Concerning the “Words of Exultation of the Buddha” (Udāna vatthu)

153. **anekajātisamsāraṃ sandhāvissaṃ anibbisam
gahakāraṃ gavesanto (1), dukkhā jāti punappunam
(2) //**

Lang thang bao kiếp sống	Through a round of countless existences
Ta tìm nhưng chẳng gặp	have I run to no purpose,
Người xây dựng nhà này	Seeking the Builder of the House. Repeated birth is
Khổ thay, phải tái sanh.	suffering.

154. **gahakāraka! diṭṭhosi (3) puna geham na kāhasi, (4)
sabbā te phāsukā bhaggā (5) gahakūṭam viṣamkhatam (6)
viṣamkhāragatam cittam (7) taṇhānam khayamajjhagā(8)**

Ôi! Người làm nhà kia	I see you, Builder of the House.
Nay ta đã thấy ngươi!	
Người không làm nhà	You shall not build the house
nữa	again.
Đòn tay ngươi bị gãy	All your rafters are broken, and
Kèo cột ngươi bị tan	your ridge-pole is shattered.
Tâm ta đạt tịch diệt	The mind, at rest in Nibbāna,

Tham ái thấy tiêu vong. has attained extinction of
 (TK Thích Minh Châu) cravings.

Story

These two verses are expressions of intense and sublime joy felt by the Buddha **(9) at the moment of attainment of Supreme Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa)**. These verses were repeated at the Jetavana monastery at the request of the Venerable Ānanda.

Prince Siddhattha, of the family of Gotama, son of King Suddhodana and Queen Māyā of the kingdom of the Sakyans, renounced the world at the age of twenty-nine and became an ascetic in search of the Dhamma (Truth). For six years, He wandered about the valley of the Ganges, approaching famous religious leaders, studying their doctrines and methods. He lived austere and submitted himself strictly to **rigorous** ascetic discipline; but he found all these traditional practices **to be unsound**. He was determined to find the Truth in his own way, and by avoiding **(10) the two extremes of excessive sensual indulgence and self-mortification**, he found the Middle Path which would lead to **Perfect Peace, Nibbāna**. This Middle Path (*Majjhimaṭṭipadā*) is **the Noble Path of Eight Constituents**, viz., Right view, Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration.

Thus one evening, seated under a Bodhi tree on the bank of **the Nerañjarā River**, Prince Siddhattha Gotama attained **Supreme Enlightenment (Bodhi ñāṇa or Sabbaññuta ñāṇa)** at the age of

thirty-five. During the first watch of the night, the prince attained **the power of recollection of past existences** (*Pubbenivāsānussati ñāṇa*) and during the second watch he attained **the divine power of sight** (*Dibbacakkhu ñāṇa*). Then, during the third watch of the night he contemplated **the Doctrine of Dependent Origination** (*Paṭīccasamuppāda*) **in the order of arising** (*anuloma*) as well as **in the order of cessation** (*paṭiloma*). At the crack of dawn, Prince Siddhattha Gotama by his own intellect and insight fully and completely comprehended the Four Noble Truths. The Four Noble Truths are: **The Noble Truth of Dukkha** (*Dukkha Ariya Sacca*), **the Noble Truth of the Cause of Dukkha** (*Dukkha Samudaya Ariya Sacca*), **the Noble Truth of the Cessation of Dukkha** (*Dukkha Nirodha Ariya Sacca*) and **the Noble Truth of the Path Leading to the Cessation of Dukkha** (*Dukkha Nirodha Gāmini Paṭipadā Ariya Sacca*). There also appeared in him, in all their purity, the knowledge of the nature of each Noble Truth (*Sacca ñāṇa*), the knowledge of the performance required for each Noble Truth (*Kicca ñāṇa*), and the knowledge of the completion of the performance required for each Noble Truth (*Kata ñāṇa*); and thus he attained the *Sabbaññuta ñāṇa* (also called *Bodhi ñāṇa*) of a Buddha. From that time, he was known as Gotama the Buddha.

In this connection, it should be noted that only when the Four Noble Truths, under their (*) **three aspects** (therefore, (*) **the twelve modes**), had become perfectly clear to him that the Buddha acknowledged in the world of Men, the world of Devas and that of Brahmās, that he has attained the Supreme Enlightenment and therefore had become a Buddha.

At the moment of the attainment of **Buddhahood**, the Buddha uttered the above two verses.

• **Vocabulary**

- | | |
|--|---|
| 1 exultation(n) [egzəl'teɪʃn] | <i>sự hoan hỷ, hân hoan</i> |
| 2 udāna | <i>hoan hỷ</i> |
| 3 the Ganges | <i>sông Hằng</i> |
| 4 rigorous (a) ['rɪgərəs] | <i>khắc khổ</i> |
| 5 to be unsound [ʌn 'saund] | <i>không chính đáng,
không lành mạnh</i> |
| 6 the Nerañjarā River | <i>sông Ni Liên Thiên</i> |
| 7 anuloma ≠ paṭiloma | <i>sinh khởi ≠ hoại diệt</i> |
| 8 At the crack of dawn | <i>Lúc rạng sáng</i> |
| 9 The Noble Path of Eight
Constituents | <i>con đường Thánh đạo tám
ngành</i> |
| 10 the power of recollection
of past existences | Pubbenivāsānussati ñāṇa
<i>Túc mạng minh (nhớ lại nhiều
kiếp quá khứ)</i> |
| 11 the divine power of sight | Dibbacakkhu ñāṇa
<i>Thiên Nhãn Minh</i> |
| 12 the Doctrine of
Dependent Origination | Paṭiccasamuppāda
<i>Thập Nhị Nhân Duyên</i>
<i>Giáo lý Duyên Khởi</i> |
| 13 The Noble Truth of
Dukkha | Dukkha Ariya Sacca – <i>Khổ
Đế</i> |
| 14 The Noble Truth of the
Cause of Dukkha | Dukkha Samudaya Ariya
Sacca – <i>Tập Đế</i> |
| 15 The Noble Truth of the
Cessation of Dukkha | Dukkha Nirodha Ariya Sacca
<i>Diệt đế</i> |

16 The Noble Truth of the Path Leading to the Cessation of Dukkha	<i>Dukkha Nirodha Gāmini</i> <i>Paṭipadā Ariya Sacca</i> – <i>Đạo Đế</i>
17 <i>Sacca ñāṇa</i>	<i>Biết rõ Bốn đế là gì</i>
18 <i>Kicca ñāṇa</i>	<i>Biết rõ việc phải làm (với Bốn đế)</i>
19 <i>Kata ñāṇa</i>	<i>Biết rõ đã làm xong việc phải làm (với Bốn đế)</i>
20 <i>Bodhi ñāṇa</i>	<i>Tri kiến Giác ngộ</i>
21 Buddhahood	<i>Quả vị Phật</i>

(*) three aspects – ***Sacca ñāṇa, Kicca ñāṇa and Kata ñāṇa***

(*) twelve modes – ***12 links in the Doctrine of Dependent Origination.***

(9) ...at the moment of attainment of **Supreme Enlightenment** (***Bodhi ñāṇa or Sabbañuta ñāṇa***)
... vào sát na chứng đắc **Chánh Đẳng Giác**

(10) ... the two extremes of excessive sensual indulgence (***Kāmasukhallikānuyog***) and self-mortification (***Attakilamatthānuyoga***)
... hai cực đoan lợi dưỡng và khổ hạnh

- **According to Commentary**

These two verses 153 and 154 are expressions of intense and sublime joy the Buddha felt at the very moment of his attainment of Enlightenment.

Hai câu kệ 153 và 154 diễn đạt sự hoan hỷ cao thượng mà Đức Phật cảm nhận vào đúng thời điểm Ngài chứng đắc quả Giác Ngộ Vô thượng.

- (1) **gahakāraṇaṃ gavesanto:** lit., “ I who have tried to find the builder of the house.” The house is the body, the builder is craving (taṇhā). The meaning of Verse 153 as given in the Commentary as follows:

I who have been seeking the builder of this house, knowing that I could be seen only with a certain wisdom, have been trying to attain such wisdom (*Bodhi ñāṇa*) ever since Dīpaṅkara Buddha prophesied that I would, one day, become a Buddha like him. But failing to attain *Bodhi ñāṇa*, I have wandered through this course of hundreds of thousands of existences in the endless round of rebirths.

gahakāraṇaṃ gavesanto: nghĩa đen, “ Ta nỗ lực tìm kẻ xây nhà.” Ngôi nhà là thân này, kẻ xây nhà là Tham ái. Nghĩa câu kệ 153 được Chú giải bình luận như sau:

Ta đã và đang tìm kiếm kẻ xây nhà ngôi nhà này, biết rằng Ta chỉ nhìn thấy nó với Tri kiến Giác ngộ (Bodhi ñāṇa) từ khi Ta được Đức Phật Dīpaṅkara (Nhiên Đăng) thọ ký một ngày kia Ta sẽ trở thành một vị Phật như Ngài. Nhưng chưa đạt được Bodhi ñāṇa, Ta lang thang trải qua vô số trăm ngàn lần luân hồi sanh tử.

(2) **dukkhā jāti punappunam:** to be born again and again is dukkha. This is the reason for trying to find the builder of this house, the Carpenter Craving.

Birth which comes together with aging, disease and death is dukka; that is why I have been incessantly looking for the Housebuilder Craving.

dukkhā jāti punappunam: còn tái sinh liên tục thì còn khổ. Đây là nguyên nhân nỗ lực tìm kiếm kẻ xây ngôi nhà, tên thợ mộc Tham ái.

Sanh, Lão, Bệnh và Tử là khổ, đây là lý do tại sao Ta mãi tìm kiếm kẻ xây ngôi nhà tham ái này.

(3) **diṭṭhosi:** You are seen: I have seen you now that I have attained Enlightenment or Bodhi ñāṇa, the all comprehending wisdom, with my own Insight.

diṭṭhosi: Người đã bị bắt gặp: bây giờ Ta đã nhìn thấy người! Ta đã đắc quả Toàn giác, với trí tuệ liễu ngộ (nguyên nhân sanh tử luân hồi)

(4) **puna geham na kāhasi:** No house shall be built again: You shall not build another house (for me) in this round of rebirths.

puna geham na kāhasi: Không còn căn nhà nào được xây. Kể từ nay trong vòng luân hồi này người không còn xây nhà cho Ta nữa.

(5) **sabbā te phāsukā bhaggā:** All your rafters are broken: I have destroyed all the remaining defilements.

sabbā te phāsukā bhaggā: Tất cả sườn nhà đã gãy. Ta đã hủy diệt tất cả những phiền não còn dư sót.

(6) gahakūṭaṃ viṣaṃkhitam: The roof-house has been destroyed: I have dispelled ignorance.

gahakūṭaṃ viṣaṃkhitam : nóc nhà đã bị phá hủy: Ta đã hủy diệt vô minh.

(7) viṣaṃkhāragataṃ cittaṃ: lit., my mind has reached the Unconditioned; having Nibbāna as its object, my mind has realized Nibbāna.

viṣaṃkhāragataṃ cittaṃ: nghĩa đen, tâm Ta đã đạt đến trạng thái Vô vi mà đối tượng của nó là Niết bàn. Tâm Ta đã đạt đến cảnh giới Niết bàn Vô vi.

(8) taṇhānaṃ khayam ajjhagā: the end of craving has been attained: I have attained Arahatta Fruition.

taṇhānaṃ khayam ajjhagā: ái dục đã đoạn: Ta đã chứng đạt Quả vị A la hán.

NOTE

These two verses, the first paean of joy (*udāna*) uttered by the Buddha immediately after His Enlightenment.

Hai câu kệ này gọi là bài kệ hoan hỷ mà Đức Phật đọc lên ngay sau khi chứng ngộ đạo quả Vô Thượng.

The Buddha admits his past wanderings in existence which is suffering; a fact which is evidently proves the belief in rebirth. He

wandered about and consequently to suffer, as long as he could discover the architect who built the house – the body.

Đức Phật xác nhận cuộc đi tìm thang bất định trong nhiều kiếp quá khứ đầy đau khổ; một sự kiện hiển nhiên chứng minh có sự tái sanh. Ngài đi bất định và kết quả phải chịu khổ đau, mãi đến khi Ngài tìm được người kiến trúc sư đã xây ngôi nhà – tức thể xác này.

In His final birth He discovered by His own intuitive wisdom the elusive architect dwelling not outside but within the recess of His own heart. The architect was Craving or Attachment (*taṇhā*), a mental element latent in all. The discovery of the architect is the eradication of craving by attaining Arahantship which, in this utterance, is alluded to as the end of craving.

Trong kiếp cuối cùng, bằng trí kiến Ngài đã khám phá ra người thợ xây nhà này, không phải ở bên ngoài mà nằm sâu kín trong tâm. Người kiến trúc sư là Ái dục (taṇhā), yếu tố tinh thần ngủ ngầm bên trong tất cả mọi người. Tìm ra người thợ cất nhà tức là tận diệt ái dục qua việc chứng đắc quả A la hán, trong bài kệ này, ý nghĩa bao hàm chấm dứt tham ái.

The rafters of this self-created house are the defilements (*kilesa*). The ridge-pole that supports the rafters is ignorance (*avijjā*), the root cause of all defilements. The shattering of the ridge-pole of ignorance by wisdom results in the complete demolition of the house.

Sườn của căn nhà tự tạo này là những ô nhiễm. Đòn dông chịu đựng cái sườn nhà là vô minh, căn nguyên của các ô nhiễm. Phá vỡ cây đòn dông vô minh bằng trí tuệ tức là phá hủy căn nhà.

The ridge-pole and the rafters are the material with which the architect builds this undesired house. Without material the architect can't rebuild the house again. With the demolition of the house the mind attains the unconditioned which is Nibbāna.

Đòn dông và sườn nhà là vật liệu mà người thợ xây lên căn nhà không đáng để ham muốn. Khi không có vật liệu xây cất thì người thợ không thể dựng được ngôi nhà. Khi căn nhà bị phá tan thì tâm chúng đạt được trạng thái vô vi tức là Niết bàn.

(Bài *Kệ thi hóa của Sư Giác Nguyên*)

*Trái từ vô thi tử sanh,
Vô minh mất dấu tác nhân luân hồi,
Đêm nay tương ngộ nhau rồi,
Ngôi nhà sở hữu giờ ôi! Hoang tàn!
Vây chào người thợ ái tham!
Cột kèo nát cả còn làm được chi?
Bến đời từ biệt ra đi,
Ái tham gọi lại, Ta về vô sanh!*

Verses 155 & 156

The Story of the Son of Mahādhana (Mahāadhanaseṭṭhiputta vatthu)

155. **acaritvā brahmacariyaṃ aladdhā yobbane dhaṇaṃ
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale //**

Lúc trẻ, không Phạm hạnh	They that have not led the holy
Không tìm kiếm bạc tiền	life, they that have not obtained
	wealth in time of youth,
Như cò già bên ao	Perish like worn-out herons in a
Ủ rũ, không tôm cá.	pond from which the fish have
	disappeared.

156. **acaritvā brahmacariyaṃ aladdhā yobbane dhaṇaṃ
senti cāpātikhīṇāva purāṇāni anutthunaṃ //**

Lúc trẻ, không Phạm hạnh	They that have not led the holy
Không tìm kiếm bạc tiền	life, they that have not obtained
	wealth in time of youth,
Như cây cung bị gãy	Lie like worn-out bows,
Thở than những ngày qua.	bewailing the times that are past.
<i>(TK Thích Minh Châu)</i>	

Story

While residing at the Migadāya wood, the Buddha uttered Verses 155 and 156 with reference to the son of Mahādhana, a rich man from Bārāṇasī.

The son of Mahādhana did not study while he was young; when he came of age he married the daughter of a rich man, who, like him, also had no education. When the parents on both sides died, they inherited **eighty crores** from each side and so were very rich. But both of them were ignorant and knew only how to spend money and not how to keep it or to make it grow. They just ate and drank and had a good time, squandering their money. When they had spent all, they sold their fields and gardens and finally their house. Thus, they became very poor and helpless; and because they did not know how to earn a living they had to go begging. One day, the Buddha saw the rich man's son leaning against a wall of the monastery, taking the **left-overs** given him by the *sāmaṇeras*; seeing him, the Buddha smiled.

The Venerable Ānanda asked the Buddha why he smiled and the Buddha replied, “Ānanda, look at this son of a very rich man; he had lived a useless life, an aimless life of pleasure. If he had learnt to look after his riches **in the first stage of his life** he would have been a **top-ranking rich man**; or if he had become a *bhikkhu*, he could have been an *Arahat*, and his wife could have been an *Anāgamī*. If he had learnt to look after his riches **in the second stage of his life** he would have been a second rank rich man; or if he had become a *bhikkhu*, he could have been an *Anāgāmī*, and his wife could have been a *Sakadāgāmī*. If he had learnt to look after his riches **in the third stage of his life** he would have been a third rank rich man; or if he had become a *bhikkhu*, he could have been

a *Sakadāgāmī*, and his wife could have been a *Sotāpanna*. However, because he had done nothing in all the three stages of his life he had lost all his **worldly riches**, he had also lost all opportunities of attaining any of **the Maggas** and **Phalas**.

Then the Buddha spoke in verses as above.

• **Vocabulary**

1	<i>putta / seṭṭhi</i>	<i>con trai / phú hộ</i>
2	to bewailing	<i>than van/ thổ than</i>
3	eighty crores	<i>tám trăm triệu tiền vàng</i>
4	to squander	<i>waste ; lãng phí, phí phạm</i>
5	the left-overs	<i>thức ăn thừa</i>
6	in the first stage of his life	<i>giai đoạn thanh niên</i>
7	a top-ranking rich man	<i>đệ nhất Bá hộ</i>
8	<i>Anāgāmī</i>	<i>A na hàm, bậc Bất lai</i>
9	in the second stage of his life	<i>giai đoạn trung niên</i>
10	a second rank rich man	<i>đệ nhị Bá hộ</i>
11	<i>Sakadāgāmī</i>	<i>Tư đà hàm, bậc Nhất Lai</i>
12	in the third stage of his life	<i>giai đoạn lão niên</i>
13	a third rank rich man	<i>đệ tam Bá hộ</i>
14	<i>Sotāpanna</i>	<i>Tu đà hườn, bậc Dự lưu</i>
15	worldly riches	<i>của cải thế gian</i>
16	the <i>Maggas</i> and <i>Phalas</i>	<i>Đạo và Quả (quả báu của người xuất gia</i>

Chapter 12

ATTAVAGGA

THE SELF

PHẨM TỰ NGÃ

10 Verses (157 - 166) – 10 Stories

10 Bài kệ – 10 Tích truyện

Verse 157

The Story of Bodhirājakumāra (Bodhirājakumāra vatthu)

- attānañ ce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ
tiṇṇaṃ aññataraṃ yāmaṃ (1) paṭijaggeyya paṇḍito//

Nếu biết yêu tự ngã If a man value his life,
Phải khéo bảo vệ mình he should ever guard it and guard
it well.

Người trí trong ba canh During one of the three watches
Phải luôn luôn tỉnh thức. a wise man should be watchful.

(TK Thích Minh Châu)

Story

While residing at the Bhesakalā wood, the Buddha uttered Verse 157 with reference to Prince Bodhi (Bodhirājakumāra).

Once, Prince Bodhi built a magnificent palace for himself. When the palace was finished he invited the Buddha for alms-food. For this special occasion, he had the building decorated and perfumed with four kinds of **scent and incense**. Also, a long length of cloth was spread on the floor, starting from **the threshold** to the **interior** of the room. Then, because he had no children, the prince made a **solemn asseveration** that if he were to have any children the Buddha should step on the cloth. When the Buddha came, Prince Bodhi respectfully requested the Buddha three times to enter

the room. But the Buddha, instead of moving, only looked at Ānanda. Ānanda understood Him and so asked Prince Bodhi to remove the cloth from the door-step. Then only, the Buddha entered the palace. The prince then offered delicious and choice food to the Buddha. After the meal, the prince asked the Buddha why He did not step on the cloth. The Buddha in turn asked the prince whether he had not spread the cloth making a **solemn asseveration** that if he were **to be blessed with** a child, the Buddha would step on it; and the prince replied in the **affirmative**. To him, the Buddha said that he and his wife were not going to have any children because of their past evil deeds. The Buddha then related their past story.

In one of their past existences, the prince and his wife were the **sole survivors** of a **shipwreck**. They were **stranded** on a deserted island, and there they lived by eating birds' eggs, **fledglings** and birds, without any feeling of **remorse** at any time. For that evil deed, they would not be blessed with any children. If they had felt even a slight remorse for their deed **at any stage of their lives**, they could have a child or two in this existence. Then turning to the prince, the Buddha said, (*) "One who loves himself should guard himself in all stages of life, or at least, during one stage in his life."

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 *Rājakumāra*

prince

2 scent (n)

[sent]

perfume, hương thom

3 incense (n)

['insens]

nhang

four kinds of scent and insense		<i>bốn loại hương thơm</i>
4 threshold (n)	['θreʃhəʊld]	<i>ngưỡng cửa</i>
5 interior (n)	[in'teriə]	<i>phần trong (căn phòng)</i>
6 solemn (a)	['sələm]	<i>phòng)</i>
7 asseveration (n)	[ə,sevə'reiʃn]	<i>long trọng, nghi thức certainly, assurance</i>
... made a solemn asseveration ...		<i>chắc chắn, sự xác nhận</i>
8 to be blessed with	[blest]	<i>thực hiện một xác</i>
9 affirmative (n)	[ə'fə:mətiv]	<i>nhận trang trọng</i>
10 sole (a)	[soul]	<i>được chúc phúc với</i>
11 survivor (n)	[sə'vaivə]	<i>positive; khẳng định</i>
12 shipwreck (n)	['ʃiprek]	<i>only ; duy nhất</i>
13 to strand	[strænd]	<i>stayer; người sống sót</i>
14 a deserted island	[di'zə:tɪd 'aɪlənd]	<i>việc đắm tàu mắc cạn</i>
15 fledgling (n)	['fledglɪŋ]	<i>một đảo hoang</i>
16 remorse (n)	[ri'mɔ:s]	
to feel remorse		<i>chim non (mới nở)</i>
17 ... at any stage of one's life		<i>hối hận, ăn năn</i>
		<i>ở bất kỳ giai đoạn nào trong cuộc sống</i>

(*) "One who loves himself should guard himself in all stages of life, or at least, during one stage in his life."

“Ai biết thương bản thân thì trong tất cả giai đoạn của cuộc đời phải biết gìn giữ mình cẩn trọng, nếu không được như vậy, thì ít nhất phải được một giai đoạn nào trong đời.

NOTE

- (1) **yāmaṃ:** a night is divided into watches. According to the Commentary, the watches in this context are the three stages in man’s life, viz., childhood, youth and old age.

yāmaṃ: *đêm được chia thành ba canh. Theo Chú giải, ba canh là ba giai đoạn một đời người, tức là, thời thơ ấu, tuổi trẻ và tuổi già.*

Verse 158

The Story of Thera Upananda Sakyaputta (Upanandasakyaputtatthera vatthu)

- attānaṃ eva paṭhamaṃ paṭirūpe nivesaye,
ath'aññamanusāseyya, na kilisseyya paṇḍito//

Trước hết tự đặt mình	A man should first direct himself
Vào những gì thích đáng	in the way he should go.
Sau mới giáo hóa người	Only then should he instruct
	others;
Người trí khỏi bị nhẽm.	a wise man will so do and not
(TK Thích Minh Châu)	grow weary.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 158 with reference to Upananda, a Thera of the Sakyan Clan.

Upananda was a **very eloquent preacher**. He used to preach to others **not to be greedy** and **to have only a few wants** and would talk eloquently on **the merits of contentment** and **frugality** (*appicchatā*) and **austere practices** (*dhūtaṅgas*). However, he did not practice what he taught and took for himself all the robes and other requisites that were given up by others.

On one occasion, Upananda went to a village monastery just before the *vassa*. Some young bhikkhus, being impressed by his

eloquence; asked him to spend the *vassa* in their monastery. He asked them how many robes each bhikkhu usually received as donation for the *vassa* in their monastery and they told him that they usually received one robe each. So he did not stop there, but he left his slippers in that monastery. At the next monastery, he learned that the bhikkhus usually received two robes each for the *vassa*; there he left his staff. At the next monastery, the bhikkhus received three robes each as donation for the *vassa*; there he left his water bottle. Finally, at the monastery where each bhikkhu received four robes, he decided to spend the *vassa*.

At the end of the *vassa*, he claimed his share of robes from the other monasteries where he had left his **personal effects**. Then he collected all his things in a cart and came back to his old monastery. On his way, he met two young bhikkhus who were having a **dispute** over the share of two robes and a valuable velvet blanket which they had between them. Since they could not come to **an amicable settlement**, they asked Upananda to **arbitrate**. Upananda gave one robe each to them and took the valuable velvet blanket for having acted as an **arbitrator**.

The two young bhikkhus were not satisfied with the decision but they could do nothing about it. With a feeling of dissatisfaction and **dejection**. They went to the Buddha and reported the matter. To them the Buddha said, “One who teaches others should first teach himself and act as he has taught.”

Then the Buddha spoke in verse as above.

At the end of the discourse the two young bhikkhus attained Sotāpatti Fruition.

• **Vocabulary**

1	<i>Sakyaputta</i>		<i>Thích tử, con dòng họ Thích ca.</i>
2	eloquent (a) a very eloquent preacher	[ˈeləkwənt]	<i>hùng biện, hùng hồn người thuyết pháp biện tài</i>
3	contentment (n) the merits of contentment	[kənˈtɛnmənt]	<i>pleasure; hoan hỷ phước báu của sự hoan</i>
4	not to be		<i>hỷ</i>
5	greedy to have only a few wants	[ˈɡriːdi]	<i>thiếu dục tri túc</i>
7	frugality (a)	[ˈfruːɡæləti]	<i>appicchatā</i> , <i>tri túc</i>
8	austere practices	[ɔːsˈtiə(r)] [ˈpræktisiz]	<i>hành khổ hạnh dhūtaṅga, hạnh đầu</i>
9	personal effects	[ˈpɜːsənl] [iˈfeikts]	<i>đà tài sản cá nhân</i>
10	dispute(n)	[disˈpju:t]	<i>argument, cuộc tranh luận</i>
11	an amicable settlement	[ˈæmikəbl] [ˈsetlmənt]	<i>sự giải quyết hoà thuận</i>
12	to arbitrate	[ˈaːbitreit]	<i>phân xử</i>
13	arbitrator (n) dejection (n)	[ˈaːbitreitə] [diˈjekʃn]	<i>người phân xử sadness; tâm trạng chán, buồn bã</i>

Verse 159

The Story of Thera Padhānikatissa (Padhānikatissatthera vatthu)

- attānañ ce tathā kayirā yath'aññam anusāsati
sudanto vata dammetha, attā hi kira duddamo//

Hãy tự làm cho mình	If a man will make himself
Như điều mình dạy người	what he instructs others to
	be.
Khéo tự điều, điều người	Being himself well-subdued,
	he may subdue others;
Khó thay, tự điều phục!	For, as the saying goes, it is
	a hard thing for a man to
(TK Thích Minh Châu)	subdue himself.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 159 with reference to Thera Padhānikatissa.

Thera Padhānikatissa, after taking **a subject of meditation** from the Buddha, left for the forest with five hundred other bhikkhus. There, he told the bhikkhus to be ever mindful and diligent in their meditation practice. After thus **exhorting** others he himself would lie down and go to sleep. The young bhikkhus did as they were told. They practiced meditation during the first watch of the night and when they **were about to** go to bed. Padhānikatissa

would get up and tell them to go back to their practice. When they returned after meditation practice during the second and third watches also he would say the same thing to them.

As he was always acting in this way, the young bhikkhus never had peace of mind, and so they could not **concentrate on** meditation practice or even on **recitation of the texts**. One day, they decided to investigate if their teacher was truly **zealous and vigilant** as he **posed** himself to be. When they found out that their teacher Padhānikatissa only exhorted others but was himself sleeping most of the time, they remarked, “We are **ruined**, our teacher knows only how to **scold** us, but he himself is just wasting time, doing nothing.” By this time, as the bhikkhus were not getting enough rest, they were tired and **worn out**. As a result, none of the bhikkhus made any progress in their meditation practice.

At the end of the *vassa*, they returned to the Jetavana monastery and reported the matter to the Buddha. To them the Buddha said, (*) “Bhikkhus! One who wants to teach others should first teach himself and conduct himself properly.”

Then the Buddha spoke in verse as above.

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

• Vocabulary

- | | | |
|----------------------------|---------------------------|--|
| 1. a subject of meditation | [ˈsʌbdʒɪkt
mediˈteɪʃn] | <i>một đề mục thiền</i> |
| 2. to exhort | [ɪgˈzɔ:t] | encourage, <i>cố vũ
khuyến khích</i> |
| 3 to be about to do | | <i>sắp sửa làm gì</i> |

sth		
4 to concentrate on sth	[ˈkɒnsntreɪt]	<i>tập trung</i>
5 recitation of the texts	[ˌresiˈteɪʃn]	<i>tụng kinh</i>
6 zealous (a)	[ˈzeləs]	eager, enthusiastic <i>nhật tình, nhiệt tâm</i>
7 to pose	[pəʊz]	to pretend <i>điều bộ, làm ra vẻ</i>
8 vigilant (a)	[ˈvɪdʒɪlənt]	cautious about / of sb , <i>cẩn mật, cảnh giác</i>
9 to be ruined	[ruɪnd]	<i>bị tổn hại</i>
10 to scold	[skəʊld]	<i>rầy la, trách mắng</i>
11 worn out (a)		extremely tired; exhausted, <i>kiệt sức</i>
12 <i>vassa</i>		<i>mùa an cư</i>

(*) “Bhikkhus! One who wants to teach others should first teach himself and **conduct himself properly.**”

“Này các Tỳ khuru! Nếu muốn dạy người khác thì đầu tiên phải khéo tự dạy mình và **tự điều phục mình.**”

Verse 160

The Story of the Mother of Kumārakassapa (Kumārakassapamātuttherīvatthu)

- attā hi attano nātho, ko hi nātho paro siyā
attanā hi sudantena nāthaṃ labhati dullabhaṃ//

Tự mình y chỉ mình For self is the refuge of self.

Nào có y chỉ khác Indeed, how can one man be the
refuge of another?

Nhờ khéo điều phục mình For by his own well-tamed self

Được y chỉ khó được. A man gains for himself a refuge

(TK Thích Minh Châu) which is hard to gain.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 160 with reference to the Mother of Kumārakassapa.

Once, a young married woman asked permission from her husband to become a bhikkhunī. Through ignorance, she went to join some bhikkhunīs who were the pupils of Devadatta. This young woman was pregnant before she became a bhikkhunī, but she was not aware of the fact at that time. But **in due course**, the **pregnancy** became obvious and the other bhikkhunīs took her to their teacher Devadatta. Devadatta ordered her **(1) to go back to the household life**. She then said to the other bhikkhunīs, “I have not intended to become a bhikkhunī under your teacher Devadatta; I have come

here **by mistake**. Please take me to the Jetavana monastery, take me to the Buddha.” Thus she came to the Buddha. The Buddha knew that she was pregnant before she became a bhikkhunī and was therefore innocent; but he was not going to **handle** the case. The Buddha sent for King Pasenadi of Kosala, Anāthapiṇḍika, the famous rich man and Visākhā, the famous donor of the Pubbārāma monastery, and many other persons. He then told Thera Upāli **to settle the case in public**.

Visākhā took the young girl behind a curtain; she examined her and reported to Thera Upāli that the girl was already pregnant when she became a bhikkhunī. Thera Upāli then declared to **the audience** that the girl was quite innocent and therefore **had not soiled her morality (sīla)**. In due course, a son was born to her. The boy **was adopted** by King Pasenadi and was named **Kumārakassapa**. When the boy was seven years old, on learning that his mother was a bhikkhunī, he also became a **sāmaṇera** under the **tutelage** of the Buddha. When he came of age he was admitted to the Order; as a bhikkhu, he took a subject of meditation from the Buddha and went to the forest. There, he practiced meditation ardently and diligently and within a short time attained Arahatship. However, he continued to live in the forest for twelve more years.

Thus his mother had not seen him for twelve years and she **longed to** see her son very much. One day, seeing him, the mother bhikkhunī ran after her son weeping and calling out his name. Seeing his mother, Kumārakassapa thought that if he were to speak pleasantly to his mother she would still be attached to him and her future would be ruined. So for **the sake of** her future (realization of Nibbāna) he was **deliberately stern** and spoke **harshly** to her:

“How is it that you, a member of the Order, could not even **cut off** this **affection for** a son?” The mother thought that her son was very cruel to her, and she asked him what he meant. Kumārakassapa repeated what he had said before. On hearing his answer, the mother of Kumārakassapa reflected, “O yes, for twelve years I have **shed tears** for this son of mine. Yet, he has spoken harshly to me. What is the use of my affection for him?” Then, the **futility** of her attachment to her son **dawned upon** her, and then and there, she decided to cut off her attachment to her son. By cutting off her attachment entirely, the mother of Kumārakassapa attained Arahatship on the same day.

One day, at the congregation of bhikkhus, some bhikkhus said to the Buddha, “Venerable Sir! If the mother of Kumārakassapa had listened to Devadatta she as well as her son would not have become Arahats. Surely, Devadatta had tried to do them a great wrong; but you, Venerable Sir, are a refuge to them!” To them, the Buddha said, (2) “Bhikkhus! In trying to reach the deva world, or in trying to attain Arahatship, you cannot depend on others; you must work hard on your own.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 <i>mātu</i>		mother
2 refuge (n)	[‘refju:dʒ]	place of safety, <i>nơi nương tựa</i>
3 in due course		<i>đúng thời gian</i>
4 pregnancy (n) pregnant (a)	[‘pregnənsi]	<i>sự thai nghén</i>
5 to handle	[hændl]	to settle; <i>xử lý</i>

6 by mistake	[mis'teik]	<i>do nhầm lẫn</i>
7 to settle the case in public		<i>giải quyết trước đại chúng (hội chúng)</i>
8 audience (n)	['ɔ:dʒəns]	<i>hội chúng, đại chúng</i>
9 to soil one's morality	[soil] [mɔ'ræləti]	<i>giới bị lấm lem</i>
...had not soiled her morality		<i>giới không bị lấm (giới trong sạch)</i>
10 to be adopted	[ə'dɔptid]	<i>được nhận làm con nuôi</i>
11 <i>Kumāra</i>		<i>đứa trẻ, thiếu niên</i>
12 tutelage (n)	['tju:tələdʒ]	<i>sự giám hộ, dạy dỗ</i>
13 the sake of sb	[seik]	<i>vì lợi ích (của ai)</i>
14 deliberately	[di'libəritli]	<i>purposely; một cách có ý</i>
15 stern (a)	[stə:n]	<i>nghiêm khắc, cứng rắn</i>
16 to long to do sth	[lɔŋ tu:]	<i>ao ước, mong muốn</i>
17 harshly (adv)	[ha:ʃli]	<i>inhospitably; một cách cay nghiệt</i>
18 to cut off	[kʌt]	<i>cắt đứt</i>
19 affection for sb/ sth (n)	[ə'fekʃn]	<i>fondness, tình cảm, sự yêu mến</i>
20 to shed tears	[shed 'tiərz]	<i>rơi lệ, khóc</i>
21 futility (n)	[fju:'tiləti]	<i>sự vô ích</i>
22 to dawn upon	[dɔ:n]	<i>trở nên rõ ràng</i>

(1) to go back to the household life.

trực xuất (khỏi Ni đoàn) hay hoàn tục.

- (2) “Bhikkhus! In trying to reach the deva world, or in trying to attain Arahatsip, you cannot depend on others; you must work hard on your own.”

“Này các Tỳ kheu! Người nào nương vào kẻ khác thì không thể sanh lên cõi trời hay chứng đắc đạo quả A la hán. Hãy nương vào chính mình.”

Verse 161

The Story of Mahākāla Upāsaka (Mahākālaupāsaka vatthu)

- **attanā va kataṃ pāpaṃ
attajaṃ attasambhavaṃ
abhimatthati dummedhaṃ
vajiraṃ v'asmamayaṃ maṇiṃ//**

Điều ác tự mình làm	The evil done by self,
Tự mình sanh, mình tạo	begotten by self, originating in self,

Nghiền nát kẻ ngu si	Grinds a fool even as
Như kim cương, ngọc báu.	a diamond grinds a hard jewel.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 161 with reference to Mahākāla, a lay disciple.

On a certain Sabbath day, Mahākāla, a lay disciple went to the Jetavana Monastery. On that day, he kept the Sabbath by observing **the eight moral precepts** (*Uposatha sīla*) and listened to the discourses on the Dhamma throughout the night. It so happened that on that same night, some thieves broke into a house; and the owners on waking up went after the thieves. The thieves ran away in all directions. Some ran in the direction of the monastery.

It was then nearing dawn, and Mahākāla was washing his face at the pond close to the monastery. The thieves **dropped** their **stolen property** in front of Mahākāla and ran on. When the owners arrived, they saw Mahākāla with the stolen property. Taking him for one of the thieves they shouted at him, threatened him and beat him hard. Mahākāla died **on the spot**. Early in the morning, when some young bhikkhus and *sāmaṇeras* from the monastery came to the pond **to fetch** water, they saw the dead body and recognized it.

On their return to the monastery, they reported what they had seen and said to the Buddha, “Venerable Sir! The lay disciple who was at this monastery listening to the religious discourses all through the night has met with a death which he does not deserve.” To them the Buddha replied, (1) “Bhikkhus! If you judge from the good deeds he has done in this existence, he has indeed met with a death he does not deserve. But the fact is that he has only paid for the evil he had done in a past existence. In one of his previous existences, when he was **a courtier** in the palace of the king, he fell in love with another man’s wife and had beaten her husband to death. (2) Thus, evil deeds surely get one into trouble; they even lead one to **the four apāyas**.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 <i>upāsaka</i>		<i>a lay disciple, thiên nam, cậ sụ nam</i>
2 to beget – begot – begotten	[bi’get – bi’gɔt bi’gɔtən]	<i>sinh ra, gậy ra</i>
3 the eight moral		<i>Uposatha sīla</i>

precepts	[pri'sept]	<i>tám giới</i>
4 It was then nearing dawn	[dɔ:n]	<i>đêm gần mãn</i>
5 to drop	[drɒp]	<i>throw, ném, liệng</i>
6 stolen property	['prɒpəti]	<i>tài sản đánh cắp</i>
7 on the spot	[spɒt]	<i>ngay tại chỗ</i>
8 to fetch water	[fetʃ]	<i>lấy nước</i>
9 courtier (n)	['kɔ:tjə]	<i>cận thần</i>

(1) “Bhikkhus! If you judge from the good deeds he has done in this existence, he has indeed met with a death he **does not deserve**. But the fact is that he **has only paid for** the evil he had done in a past existence...”

*“Này các Tỳ kheu! Nếu phán xét từ những thiện nghiệp mà ông ta đã tạo trong kiếp này thì cái chết của ông ta **bất xứng**. Nhưng thật ra lại **tương xứng** với nghiệp ác mà ông ta đã tạo trong kiếp quá khứ...”*

(2) Thus, evil deeds surely get one into trouble; they even lead one to the four *apāyas*

Như thế, ác nghiệp chắc chắn gây nhiều khó khăn, họ thậm chí bị dẫn đến trong bốn ác đạo.

Verse 162

The Story of Devadatta (Devadattavatthu)

• **yassa accantadussīlyaṃ māluvā, sālamiṅgalaṃ
karoti so tath’attānaṃ yathā naṃ icchatī diso //**

Phá giới quá trầm trọng	He whose wickedness has passed all bounds,
Như dây leo bám cây	even as a creeper overspreads a Sāl-tree,
Gieo hại cho tự thân	Makes himself that which
Như kẻ thù mong ước.	his enemy would wish him to be.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 162 with reference to Devadatta.

One day, some bhikkhus were talking amongst themselves when the Buddha came in and asked the subject of their talk. They answered that they were talking about Devadatta and then continued as follows: “Venerable Sir! Devadatta is, indeed, a man without morality, he is also very **avaricious**. He has tried to gain fame and fortune by getting the confidence of **Ajātasattu** by unfair means. He has also tried to convince Ajātasattu that by getting rid of his father, he (Ajātasattu) would immediately become a powerful

king. (1) **Having been thus misled by Devadatta**, Ajātasattu killed his father, the noble king, **Bimbisāra**. Devadatta has even attempted three times to kill you, our most Venerable Teacher. Devadatta is, indeed, very **wicked** and **incorrigible!**”

After listening to the bhikkhus, the Buddha told them that Devadatta had tried to kill him not only now but also in his previous existences. The Buddha then narrated the story of a **deer-stalker**.

“Once, while King Brahmadata was reigning in Bārāṇasī, the future Buddha was born as a deer, and Devadatta was then a deer-stalker. One day, the deer-stalker saw the footprints of a deer under a tree. So he put up a bamboo platform in the tree and waited with the **spear** ready for the deer. The deer came but he came very **cautiously**. The deer-stalker saw him hesitating, and threw some fruits of the tree to **coax** him. But that put the deer on guard; he looked more carefully and saw the deer-stalker in the tree. He pretended not to see the deer stalker and turned away slowly. From some distance, he addressed the tree thus: “O tree! You always drop your fruits **vertically**, but today you have **broken the law of nature** and have dropped your fruits **slantingly**. Since you **have violated the natural law of trees**, I am now leaving you for another tree.”

Seeing the deer turning away, the deer-stalker dropped his spear to the ground and said, ‘Yes, you can now move on; for today, I have been wrong in my **calculations**.’ The deer who was **the Buddha-to-be** replied, (2) ‘O hunter! You have truly miscalculated today, but your evil kamma will not make any mistake; it will certainly follow you.’ Thus, Devadatta had attempted to kill me not only now but also in the past, yet he had never succeeded.” Then the Buddha continued, (3) “Bhikkhus! Just as a **creeper strangles**

the tree to which it clings, so also, those without morality, being **overwhelmed** by lust, are finally thrown into *niraya*.”

Then the Buddha spoke in verse as above.

At the end of the discourse, many people attained Sotāpatti Fruition.

• **Vocabulary**

1	avaricious (a)	[,ævə'riʃəs]	greedy, covetous <i>hám lợi, tham lam</i>
2	<i>Ajātasattu</i>		<i>vua A-xà-thế</i>
3	<i>Bimbisāra</i>		<i>vua Bình-sa-vương</i>
4	wicked (a)	['wikid]	<i>xấu xa, tồi tệ</i>
5	incorrigible (a)	[in'kɔridʒəbl]	<i>không thể tin được</i>
6	deer-stalker (n)	[diə,stɔ:kə(r)]	<i>kẻ săn hươu nai</i>
7	spear (n)	[spiə(r)]	<i>cây lao</i>
8	cautiously (adv)	[kɔ:'ʃəsli]	<i>thận trọng</i>
9	to coax	[kəʊks]	<i>dụ dỗ, dỗ dành</i>
10	vertical (a/n)	['vɔ:tikəl]	<i>thẳng đứng, chiều</i>
	... drop the		<i>dọc</i>
	fruits vertically	['vɔ:tikəli]	<i>trái rớt thẳng xuống</i>
11	to break the law	[brek]	<i>vi phạm luật thiên</i>
	of nature	['neitʃə]	<i>nhiên/ tạo hóa</i>
	to violate the	['vaiəleit]	
	natural law of		
	trees.		
12	slanting (a)	['sla:ntiŋ]	<i>ngiên, xiên, chéo</i>
	... have		<i>trái cây rớt xiên</i>
	dropped your		<i>(ném)</i>
	fruits slantingly		

13	to calculate calculation (n)	[kælkju'lei] [kælkju'leifn]	to estimate, <i>trù liệu</i> <i>sự tính toán</i>
14	the Buddha-to- be		<i>Đức Phật tương lai</i>
15	creeper (n)	[kri:pə(r)]	<i>cây chùm gởi</i>
16	to strangle	['stræŋl]	<i>quấn, siết chặt</i>
17	to overwhelm	[,ouvə'welml]	<i>tràn ngập</i>
18	niraya		<i>the hell, địa ngục</i>

(1) Having been thus misled by Devadatta

→ Thus, after (Ajātasattu) had been misled by Devadatta

→ Thus, after Devadatta had misled Ajātasattu...

- (2) ‘O hunter! You have truly miscalculated today, but your evil kamma will not make any mistake; it will certainly follow you.’

“*Này gã thợ săn! Hôm nay người tính toán sai lầm, nhưng ác nghiệp thì không phạm sai lầm; chắc chắn nó sẽ theo sau người.*”

- (3) “Bhikkhus! Just as a creeper strangles the tree to which it clings, so also, those without morality, being overwhelmed by lust, are finally thrown into **niraya**.”

“*Này các Tỳ khuru! Như chùm gởi quấn chặt cái cây mà nó sống nhờ. Cũng vậy, những ai không có giới, bị ái dục tràn ngập, cuối cùng sa vào khổ cảnh – địa ngục.*”

Verse 163

The Story of Schism in the Order (Saṅghabhedaparisakkanavatthu)

- **sukarāni asādhūni, attano ahitāni ca,
yaṃ ve hitañ ca sādhuñ ca taṃ ve paramadukkaraṃ //**

Dễ làm các điều ác Easy to do are those things which
are not good;
Dễ làm tự hại mình and those things which are hurtful
to oneself;
Còn việc lành, việc tốt But that which is salutary and good
Thật tối thượng khó làm. is exceedingly hard to do.
(TK Thích Minh Châu)

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 163 with reference to Devadatta, who **committed the offence** of causing a **schism** in the Order of the bhikkhus.

On one occasion, while the Buddha was giving a discourse in the Veḷuvana monastery, Devadatta came to him and suggested that since the Buddha was getting old, the duties of the Order should be **entrusted to** him (Devadatta), but the Buddha rejected his **proposal** and also rebuked him and called him a “**spittle swallower**” (*khelāsika*). From that time, Devadatta felt very bitter towards the Buddha. He even tried to kill the Buddha three times,

but all his attempts failed. Later, Devadatta tried another **tactic**. This time, he came to the Buddha and proposed five rules of discipline for the bhikkhus to observe throughout their lives.

(*) He **proposed**

1. that the bhikkhus should live in the forest;
2. that they should live only on food received on alms-rounds;
3. that they should wear robes made only from pieces of cloth collected from rubbish heaps;
4. that they should reside under trees; and
5. that they should not take fish or meat.

The Buddha did not have any **objections to** these rules and made no objections to those who were willing to observe them but for various **valid considerations**, he was not prepared **to impose** these rules of discipline on the bhikkhus in general.

Devadatta claimed that the rules **proposed** by him were much better than the existing rules of discipline, and some new bhikkhus agreed with him. One day, the Buddha asked Devadatta if it was true that he was trying to create a schism in the Order, and he admitted that it was so. The Buddha warned him that it was **a very serious offence**, but Devadatta **paid no heed** to his warning. After this, as he met Thera Ānanda on his alms-round in Rājagaha. Devadatta said to Thera Ānanda, (1) “Ānanda, from today I will observe the Sabbath (*Uposatha*), and perform the duties of the Order separately, independent of the Buddha and his Order of bhikkhus.” On his return from the alms-round, Thera Ānanda reported to the Buddha what Devadatta had said.

On hearing this, the Buddha reflected, “Devadatta is committing a very serious offence; it will send him to **Avici Niraya**.”

For a virtuous person, it is easy to do good deeds and difficult to do evil; but for an evil one, it is easy to do evil and difficult to do good deeds. (2) Indeed, in life it is easy to do something which is not beneficial, but it is very difficult to do something which is good and beneficial.”

Then the Buddha spoke in verse as above.

Then on the Uposatha day, Devadatta, followed by five hundred Vajjian bhikkhus, **broke off** from the Order, and went to Gayāsīsa. However, when **the two Chief Disciples**, Sāriputta and Mogallāna, went to see the bhikkhus who had followed Devadatta and talked to them they realized their mistakes and most of them returned with the two Chief Disciples to the Buddha.

• Vocabulary

1	<i>bheda</i>		<i>chia rẽ</i>
2	<i>parisakkana</i>		<i>cố gắng, gắng sức</i>
	<i>Samgha bheda</i>		<i>Cố ý chia rẽ Tăng đoàn</i>
	<i>parisakkana</i>		
3	to commit	[kə'mit]	<i>phạm</i>
4	offence (n)	[ə'fens]	<i>sự vi phạm</i>
	to commit an		<i>phạm tội</i>
	offence		<i>phạm tội (nghiêm)</i>
	a very serious		<i>trọng</i>
	offence		<i>sự chia rẽ, ly gián</i>
5	schism (n)	[ˈsizəm]	to hand over / <i>giao phó</i>
6	to entrust A to/ with B	[in'trʌst]	<i>cái gì cho ai</i>
			to suggest; <i>đề nghị</i>
7	to propose	[prə'pəuze]	suggestion; <i>sự đề xuất</i>

proposal (n)	[prə'pəʊzəl]	<i>kẻ dẫm theo dấu chân</i>
8 a spittle swallower	['spɪtl	<i>của người khác</i>
<i>kheḷāsika</i>	ʻswələʊə(r)]	<i>sách lược</i>
9 tactic (n)	['tæktɪks]	<i>sự phản đối</i>
10 objections to (n)	[əb'dʒekʃn]	<i>cân nhắc hợp lý</i>
11 valid	['vælɪd]	
consideration	kənsɪdə'reɪʃn]	<i>áp đặt, bắt buộc</i>
12 to impose	['ɪmpəʊz]	<i>lưu ý, chú ý đến</i>
13 to give (pay/ take)		
heed to	[hi:d]	<i>Địa ngục Vô gián</i>
14 Avici Niraya		<i>phá vỡ</i>
15 to break off	[brekəf]	<i>hai vị Thượng thủ</i>
16 the two Chief	[tʃi:f]	<i>Thỉnh văn</i>
Disciples	dɪ'saɪplz]	

(* He proposed that

1. the bhikkhus should live in the forest;
2. they should live only on food received on alms-rounds;
3. they should wear robes made only from pieces of cloth collected from rubbish heaps;
4. they should reside under trees; and
5. they should not take fish or meat.

(* Ông đề nghị rằng:

1. Chư Tăng sống trong rừng,
2. Chư Tăng chỉ sống bằng thức ăn khát thực,
3. Chư Tăng chỉ đắp y phần tảo (nhặt mảnh vải ở đồng rác rồi giặt và nhuộm lại)

4. *Chư Tăng sống dưới các cây, và*
5. *Chư Tăng không dùng cá hay thịt.*

(1) “Ānanda, from today I will observe * **the Sabbath (Uposatha)**, and perform the duties of the Order separately, independent of the Buddha and his Order of bhikkhus.”

*“Này (đạo hữu) Ānanda, kể từ hôm nay tôi sẽ hành lễ **Phát lộ** và thực hành các Tăng sự riêng, không hành Tăng sự chung với Đức Thế Tôn nữa.”*

* the Sabbath (**Uposatha**) - ngày Bát quan trai giới, ngày đọc Giới bốn, Tăng sự lễ Phát lộ.

(2) Indeed, in life it is easy to do something which is not beneficial, but it is very difficult to do something which is good and beneficial.

Thật vậy, việc vô ích thì dễ làm, việc hữu ích thì khó làm.

Verse 164

The Story of Thera Kāla (Kālattheravatthu)

- **yo sāsanaṃ arahataṃ ariyānaṃ dhammajīvaṇaṃ
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ
phalāni kaṭṭhakaṣseva attaghaññāya phallati//**

Kẻ ngu si miệt thị	He that reviles the Religion of
Giáo pháp bậc La Hán	the Holy, the Noble, the
Bậc Thánh, bậc chánh mạng	Righteous,
Chính do ác kiến này	Such a simpleton, by reason of
	his false views,
Như quả loại cây lau	Brings forth fruit to his own
Mang quả tự hoại diệt.	destruction, like the fruit of the
(TK Thích Minh Châu)	<i>kaṭṭhaka</i> reed.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 164 with reference to Thera Kāla.

Once in Sāvatti, an elderly woman was looking after a Thera named Kāla, like her own son. One day, hearing from her neighbors about the virtues of the Buddha, she wished very much to go to the Jetavana monastery and listen to the discourses given by the Buddha. So she told Thera Kāla about her wishes but the Thera advised her against it. Three times she spoke to him about

her wishes but he always **dissuaded** her. But one day, in spite of his **dissuasions**, the lady decided to go. After asking her daughter **to look to the needs** of Thera Kāla she left the house. When Thera Kāla came on his usual round of alms-food, he learned that the lady of the house had left for the Jetavana monastery. Then he **reflected**, “It is quite possible that the lady of this house is losing her faith in me.” So, he **made haste** and quickly followed her to the monastery. There, he found her listening to the discourse being given by the Buddha. He approached the Buddha respectfully and said, “Venerable Sir! This woman is very **dull**; she will not be able to understand the **sublime Dhamma**; please teach her only about charity (*dāna*) and morality (*sīla*).”

The Buddha knew very well that Thera Kāla was talking out of **spite** and with **an ulterior motive**. So He said to Thera Kāla, (*) “Bhikkhus! Because you are foolish and because of your wrong view, you **scorn** my Teaching. You yourself are your own ruin; in fact, you are only trying to destroy yourself.”

Then the Buddha spoke in verse as above.

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

• Vocabulary

1	<i>kaṭṭhaka</i> reed		<i>cây lau, cây tre</i>
2	to dissuade	[dis'weid]	<i>can ngăn, can gián</i>
3	dissuasion (n)	[di'sweidʒn]	discouragement, <i>sự can ngăn</i>
4	to look to	[lu:k]	<i>lưu ý, quan tâm chu đáo đến điều gì</i>
5	needs	[ni:dʒ]	<i>những nhu cầu</i>

6 to reflect	[ri'flekt]	think about, <i>suy nghĩ</i>
7 haste (n)	[heist]	hurriedness, quickness <i>vội vàng, hấp tấp</i>
to make haste (idm)		<i>Gấp lên! Nhanh lên!</i>
8 dull (a)	[dʌl]	<i>chậm hiểu, đần độn</i>
9 sublime (a)	[sə'blaim]	transcendent, <i>cao siêu</i>
sublime Dhamma		<i>Điệu pháp cao thượng</i>
10 spite (n)	[spait]	malice; <i>sự ác ý</i> , <i>sự tức giận</i>
11 an ulterior motive	[ʌl'tiəriə 'məʊtiv]	<i>một lý do không nói ra</i>
12 scorn (n/v)	[skɔ:n]	disrespect; <i>xem</i> <i>thường, khinh rẻ</i>

(*) “Bhikkhu! Because you are **foolish** and because of your **wrong view**, you **scorn** my Teaching. You yourself are your **own ruin**; in fact, you are only trying **to destroy yourself**.”

“Này tỳ khuru! Người là người **thiếu trí** và do chấp theo **tà kiến** đã **miệt thị** Giáo pháp của Ta. Thật vậy, bản thân người đang **tự hủy diệt** mình.”

Verse 165

The Story of Cūḷakāla upāsaka (Cūḷakāla upāsaka vatthu)

- **attanā va kataṃ pāpaṃ attanā saṃkilissati,
attanā akataṃ pāpaṃ attanā va visujjhati,
suddhī asuddhī paccattaṃ nāñño aññaṃ visodhaye//**

Tự mình, làm điều ác	By self alone is evil done,
Tự mình làm nhiễm ô	by self alone does one suffer.
Tự mình, ác không làm	By self alone is evil left undone,
Tự mình làm thanh tịnh	by self alone does one obtain Salvation.
Tịnh, không tịnh tự mình	Salvation and Perdition depend upon self;
Không ai thanh tịnh ai!	no man can save another.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 165 with reference to Cūḷakāla, a lay disciple.

Cūḷakāla, a lay disciple, **observed the Uposatha precepts** on a certain Sabbath day and spent the night at the Jetavana monastery, listening to religious discourses all through the night. Early in the morning, as he was washing his face at the pond near the monastery, some thieves dropped a **bundle** near him. The owners seeing him with the stolen property took him for a thief and

beat him hard. Fortunately, some slave girls who had come **to fetch water testified** that they knew him and that he was not the thief. So Cūlakāla was **let off**.

When the Buddha was told about it, he said to Cūlakāla, (*) “You have been let off not only because the slave girls said that you were not the thief but also because you did not steal and was therefore innocent. Those who do evil go to *niraya*, but those who do good are reborn in the *deva* worlds or else realize *Nibbāna*.”

Then the Buddha spoke in verse as above.

At the end of the discourse Cūlakāla the lay disciple attained Sotāpatti Fruition.

• **Vocabulary**

1	salvation	[sæl'veiʃn]	purity, <i>sự thanh tịnh, sự cứu rỗi</i>
2	perdition	[pə'diʃn]	impurity, <i>kiếp trầm luân, kiếp đọa đày</i>
3	to observe the Uposatha precepts	[ə'bzə:v]	<i>thọ trì Bát quan trai giới</i>
4	bundle (n)	[bʌdl]	package ; <i>bọc, gói</i>
5	to fetch water	[fetʃ]	<i>lấy nước (đội nước)</i>
6	testify (n/v)	[ˈtestifai]	<i>chứng nhận</i>
7	to be let off		<i>được thả ra.</i>

(*) “You have been let off not only because the slave girls said that you were not the thief but also because you did not steal and was therefore innocent. Those who do evil go to *niraya*, but those who do good are reborn in **the deva worlds** or else realize *Nibbāna*.

*“Người được toàn mạng không chỉ nhờ các nữ tỳ đội nước biện hộ mà còn vì người không phải là kẻ cắp. Những ai làm điều ác thì sa xuống **địa ngục**, những ai làm việc thiện thì sanh lên **thiên giới (nhàn cảnh)** hay giải thoát Niết bàn.”*

Verse 166

The Story of Thera Attadattha (Attadatthatthera vatthu)

- **attadattham (1) paratthena bahunā pi na hāpaye,
attadattham abhiññāya sadatthapasuto siyā//**

Dầu lợi người bao nhiêu Let a man not neglect his own good
Chớ quên phần tư lợi for the good another, however
important.

Nhờ thắng trí tư lợi A man should learn what is good
Hãy chuyên tâm lợi mình. for himself and apply himself
(TK Thích Minh Châu) thereto with diligence.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 166 with reference to Thera Attadattha.

When the Buddha declared that He would realize *parinibbāna* in four months' time, many *puthujjana bhikkhus* were **apprehensive** and did not know what to do; so they kept close to the Buddha. Attadattha, however, did not go to the Buddha and having **resolved** to attain Arahatsip during the lifetime of the Buddha, was striving hard in the meditation practice. Other bhikkhus, not understanding him, took him to the Buddha and said, "Venerable Sir, this bhikkhu does not seem to love and **revere** you as we do; he only **keeps to himself.**" The Thera then explained to

them that he was striving hard to attain Arahanship before the Buddha realized *parinibbāna* and that was the only reason why he had not come to the Buddha.

The Buddha then said to the bhikkhus, (*) “Bhikkhus those who love and revere me should act like Attadattha. You are not paying me homage by just offering flowers, perfumes and incense and by coming to see me; you pay me homage only by practicing the Dhamma I have taught you, i.e., the Lokuttara Dhamma.”

Then the Buddha spoke in verse as above.

At the end of the discourse Thera Attadattha attained Arahathship.

• Vocabulary

1	<i>parinibbāna</i>		<i>Đại bát Niết bàn</i>
2	<i>puṭhujjana</i> <i>bhikkhus</i>		<i>phàm Tăng</i>
3	diligence (n)	[ˈdɪlɪdʒəns]	<i>sự tinh cần</i>
4	apprehensive (a)	[,æpriˈhensɪv]	fearful, <i>sợ hãi, e sợ</i>
5	to resolve to	[rɪˈzɒlv]	<i>kiên quyết</i>
6	to revere	[rɪˈviə]	to respect
7	to keep to oneself (idm)		<i>sống tách biệt</i>

(*) “Bhikkhus, those who love and **revere** me should act like Attadattha. You are not paying me homage by just offering flowers, perfumes and incense and by coming to see me; you pay me homage only by practicing the Dhamma I have taught you, i.e., **the Lokuttara Dhamma.**”

“Này các Tỳ khuru, vị nào có lòng quý mến và **kính trọng** Ta thì hãy noi theo gương của Trưởng lão Attadattha. Không phải dâng cúng hương hoa, lễ vật là tôn kính Ta. Những người tôn kính Ta chính là thực hành Pháp mà Ta giảng dạy, tức là **Pháp Chân đế**.

* *puthujjana bhikkhu*: bhikkhus who have not yet attained any Magga - *phàm Tăng*.

NOTE

(1) **attadattham**: one's own spiritual attainment. According to the Commentary, in this context, one's own spiritual attainment means **Magga, Phala** and Nibbāna.

(the above was uttered by the Buddha in connection with Insight Meditation).

attadattham: sự thành tựu tâm linh của chính mình. Theo Chú giải, trong bài kệ này, sự thành tựu tâm linh của chính mình là chúng đạt **Đạo, Quả** và Niết bàn (câu kệ trên được Đức Phật nói liên quan đến thiền Minh sát).

Chapter 13

LOKAVAGGA

THE WORLD

PHẨM THẾ GIAN

11Verses (167 - 178) – 11 Stories

11 Bài kệ – 11 Tích truyện

Verse 167

The Story of Young Bhikkhu (Daharabhikkhu vatthu)

- **hīnaṃ dhammaṃ na seveyya pamādena na saṃvase micchādīṭṭhiṃ na seveyya na siyā lokavaḍḍhano// (*)**

Chớ theo pháp hạ liệt One should not follow a life of
evil,

Chớ sống mặc, buông one should not dwell together
lung with heedlessness.

Chớ tin theo tà kiến One should not follow false
Chớ tăng trưởng tục trần. views, one should not look with
(TK Thích Minh Châu) high regard upon the world. (*)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 167 with reference to a young bhikkhu.

Once, a young bhikkhu accompanied an older bhikkhu to the house of Visākhā. After taking **rice gruel**, the elder bhikkhu left for another place, leaving the young bhikkhu behind at the house of Visākhā. The granddaughter of Visākhā was **filtering** some water for the young bhikkhu, and when **she saw her own reflection in the big water pot** she smiled. Seeing her thus smiling, the young bhikkhu looked at her and he also smiled. When she saw the young bhikkhu looking at her and smiling at her, she **lost her temper**, and

cried out angrily, “You, a **shaven head!** Why are you smiling at me?” The young bhikkhu reported, “You are a shaven head yourself; your mother and your father are also shaven heads!” Thus, they quarreled, and the young girl **went weeping** to her grandmother. Visākhā came and said to the young bhikkhu, **(1)** “Please do not get angry with my granddaughter. But, a bhikkhu does **have his hair shaved**, his finger nails and toe nails cut, and putting on a robe which is made up of cut pieces, he goes on alms-round with a bowl which is **rimless**. What this young girl said was, in a way, quite right, is it not?” The young bhikkhu replied, “It is true, but why should she **abuse me on** that account?” At this point, the elder bhikkhu returned; but both Visākhā and the old bhikkhu failed to **appease** the young bhikkhu and the young girl.

Soon after this, the Buddha arrived and learned about the quarrel. **(2)** The Buddha knew that time was ripe for the young bhikkhu to attain Sotāpatti Fruition. Then, in order to make the young bhikkhu calm to his words, He seemingly sided with him and said to Visākhā, “Visākhā, what reason is there for your granddaughter to address my son as a shaven head just because he has his head shaved? After all he had his head shaved to enter my Order, didn’t he?”

Hearing these words, the young bhikkhu went down on his knees, paid obeisance to the Buddha, and said, “Venerable Sir! You alone understand me; neither my teacher nor the great donor of the monastery understands me.” The Buddha knew that the bhikkhu was then in a **receptive mood** and so he said, **(3)** “To smile with sensual desire is ignoble, it is not right and proper to have ignoble thoughts.”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 <i>dahara</i>		young
2 rice gruel		<i>cháo</i>
3 to filter	[ˈfɪltə]	<i>lọc nước</i>
... she saw her own reflection in the big water pot..	[rɪˈflekʃn]	<i>cô ta thấy gương mặt mình trong bình nước lớn...</i>
4 to keep/ lose one's temper	[ˈtempə(r)]	<i>giữ / mất bình tĩnh</i>
5 to shave – shaved-shaved/ shaven	[ʃeɪv - ʃeɪvd – ʃeɪvən]	<i>cạo (râu, tóc)</i>
6 a shaven head	[ˈʃeɪvən hed]	<i>trọc đầu</i>
7 to have sth done		<i>(nhờ/ sai ai) làm gì</i>
have his hair shaved	[heər ʃeɪvd]	<i>cạo tóc không vành</i>
8 rimless (a)	[ˈrɪmlɪs]	<i>sỉ nhục, xỉ vả ai</i>
9 to abuse on sb	[əˈbjuːs]	<i>khuyên giải</i>
10 to appease	[əˈpiːz]	<i>dễ lĩnh hội, dễ tiếp</i>
11 receptive (a)	[rɪˈseptɪv]	<i>thu</i>
a receptive mood		<i>tâm trạng thoải mái</i>

- (1) “Please do not get angry with my granddaughter. But, a bhikkhu does **have his hair shaved**, his finger nails and toe nails cut, and putting on a robe which is made up of cut pieces, he goes on alms-round with a bowl which is

rimless. What this young girl said was, in a way, quite right, is it not?"

*“Xin ngài đừng giận cháu gái của tôi. Ngài là **người cạo bỏ râu tóc**, có móng tay móng chân đã cắt, khoác y may bằng nhiều mảnh, và đi khất thực (với cái bát không vành). Những gì cô cháu nói cũng khá đúng, phải không?”*

- (2) The Buddha knew that **time was ripe** for the young bhikkhu to attain Sotāpatti Fruition.

*Đức Phật quán thấy **duyên lành** đắc Thánh quả Dự lưu của vị Tỳ khuru trẻ.*

- (3) “To smile with **sensual desire** is ignoble; it is not right and proper to have **ignoble thoughts.**”

*“Cười **hướng về dục lạc** là pháp hạ liệt. Những **suy nghĩ hạ liệt** là không đúng và không thích hợp.”*

• Commentary

- (*) **the world** : Loka : it means the five khandhas, the continuity of which in the round of existences (*samsāra*) is prolonged by the above three factors (ignoble ways, heedlessness and false views)

the world : *Loka* : nghĩa là ngũ uẩn. Ngũ uẩn kéo dài liên tục trong vòng luân hồi do ba yếu tố trên (vô minh, phóng dật, và tà kiến).

Verses 168 & 169

The Story of King Suddhodana (Suddhodana vatthu)

168. **uttiṭṭhe na-ppamajjeyya dhammaṃ sucaritaṃ (1) care,
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca//**

Nỗ lực, chớ phóng dật!	A man should exert himself,
Hãy sống theo chánh hạnh	and should not live the life of
	Heedlessness ,
Người chánh hạnh hưởng	A man should live righteously; for
lạc,	by living righteously
Cả đời này, đời sau.	A man rests happily, both in the
	world and in the next.

169. **dhammaṃ care sucaritaṃ na taṃ duccharitaṃ (2) care
dhammacārī sukhaṃ seti asmiṃ loke paramhi ca//**

Hãy khéo sống chánh hạnh	A man should live righteously,
Chớ sống theo tà hạnh!	not unrighteously;
Người chánh hạnh hưởng	For by living righteously a man
lạc,	rests happily,
Cả đời này, đời sau.	both in this world and in the next.

(TK Thích Minh Châu)

Story

While residing at the Nigrodhārāma monastery, the Buddha uttered Verses 168 and 169 with reference to King Suddhodana, father of Gotama Buddha.

When the Buddha revisited Kapilavatthu for the first time he stayed at the Nigrodhārāma monastery. There, He **expounded** the Dhamma to his relatives. King Suddhodana thought that Gotama Buddha, who was his own son, would go to no other place, but would surely come to his palace for alms-food the next day; so he did not specifically invite the Buddha to come for alms-food. However, the next day, he prepared alms-food for twenty thousand bhikkhus. On that morning the Buddha went on his alms-round with a **retinue** of bhikkhus, as was **the custom of all the Buddhas**.

Yasodharā, wife of Prince Siddhattha before he renounced the world, saw the Buddha going on an alms-round, from the palace window. She **informed** her **father-in-law**, King Suddhodana, and the King went **in great haste** to the Buddha. The king told the Buddha that for a member of the royal **Khattiya** family, to go round begging for food from door to door was a **disgrace**. Whereupon the Buddha replied that it was the custom of all the Buddhas to go round for alms-food from house to house, and therefore it was right and proper for him **to keep up the tradition**.

The Buddha then spoke in verse as above.

At the end of the discourse the father of Gotama Buddha attained Sotāpatti Fruition.

• Vocabulary

1 righteously [ˈraitʃəsli] *ngay thẳng, chính đáng*

live righteously		<i>sống chánh hạnh</i>
2 to expound	[eks'paund]	to teach, <i>thuyết giảng</i>
3 retinue (n)	['retinju:]	followers; <i>đoàn tùy tùng</i>
4 the custom of all the Buddhas		<i>truyền thống của Chư Phật</i>
5 to inform sb of/ about st	['info:m]	<i>thông báo, báo với ai điều gì</i>
6 in great haste	[heist]	<i>hối hả, vội vàng</i>
7 the royal Khatiya family		<i>dòng Sát-đế-ly - dòng vua chúa</i>
8 disgrace (n)	[dis'greis]	shame, <i>điều ô nhục</i>
9 to keep up the tradition		<i>duy trì truyền thống</i>

(1) **dhammaṃ sucariṭaṃ**: proper practice. The Commentary says that here proper practice means stopping for alms-food at one house after another in the course of the alms-round except where it is not proper to go (such as a courtesan's house).

dhammaṃ sucariṭaṃ: *thực hành pháp chánh hạnh. Chú giải nói rằng sự thực hành pháp chánh hạnh nghĩa là trong khi đi khát thực dừng lại để trì bình từ nhà này sang nhà khác; ngoại trừ nơi không thích hợp (nhà của một kỹ nữ)*

(2) **na taṃ ducariṭaṃ**: improper practice. Here it means not observing the above rules

na taṃ ducariṭaṃ: *không thực hành pháp tà hạnh. Nghĩa là không quán sát những giới trên.*

Verse 170

The Story of Five Hundred Bhikkhus (Pañcasatavipassakabhikkhuvatthu)

- **yathā bubbulakaṃ passe yathā passe marīcikaṃ
evaṃ lokaṃ avekkhantaṃ (1) maccurājā na passati//**

Hãy nhìn như bọt nước	As a bubble, as a mirage,
Hãy nhìn như cảnh huyễn!	so should one view the world;
Quán nhìn đời như vậy,	If a man so look upon the
	world,
Thần chết không bắt gặp.	the King of Death sees him not.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 170 with reference to five hundred bhikkhus.

On one occasion, five hundred bhikkhus, after taking a subject of meditation from the Buddha, went into the forest to practice meditation. But they made very little progress; so they returned to the Buddha to ask for a more suitable subject of meditation. On their way to the Buddha, seeing a **mirage** they meditated on it. As soon as they entered the compound of the monastery, a storm **broke out**; as big drops of rain fell, **(2) bubbles** were formed on the ground and soon disappeared. Seeing those bubbles, the bhikkhus **reflected**, **(3)** “This body of ours is

perishable like the bubbles,” and perceived the impermanent nature of the aggregates (*khandhas*).

The Buddha saw them from His perfumed chamber and sent forth the radiance and appeared in their vision.

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 <i>Pañcasata</i>		<i>Tích truyện năm trăm</i>
<i>vipassaka</i>		<i>vị Tỳ khưu tu thiền quán</i>
<i>Bhikkhu vatthu</i>		
2 mirage (n)	[ˈmira:ʒ]	<i>ảo ảnh</i>
3 bubbles (n)	[ˈbʌblz]	<i>bong bóng, bọt nước</i>
4 to break out		to happen
5 to reflect	[riˈflek]	contemplate, <i>quán niệm</i>
6 perishable (a)	[ˈperiʃəbl]	<i>tàn lụi</i>

(2) bubbles were formed on the ground and soon disappeared.

những bóng nước nổi lên rồi tan biến.

(3) This body of ours is perishable like the bubbles and perceived the impermanent nature of the aggregates (*khandhas*).

Thân này của chúng ta cũng sanh diệt nhanh chóng như bọt nước kia và nhận ta bản chất vô thường của các uẩn (hành uẩn)

NOTE

(1) evaṃ lokaṃ avekkhantaṃ: one who looks at the world in the same way, i.e., looks at the world as being impermanent as a bubble and as material as a mirage.

evaṃ lokaṃ avekkhantaṃ: người quán sát thế giới giống nhau, tức là, quán thế giới vô thường như bọt nước và vật chất như ảo ảnh.

Verse 171

The Story of Prince Abhaya (Abhayarājakumāravatthu)

- etha passath’imaṃ lokaṃ cittaṃ rājarathūpamaṃ
yattha bālā visīdanti, n’atthi saṅgo vijānataṃ//

Hãy đến nhìn đời này Come, look upon this world;
Như xe vua lộng lẫy it resembles the gaudy chariot of
a king;

Người ngu mới tham đắm In it simpletons sink down,
Kẻ trí nào đắm say. but the discerning cherish no
(TK Thích Minh Châu) attachment for it.

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 171 with reference to Prince Abhaya (*Abhayarājakumāra*).

On one occasion, Prince Abhaya **triumphantly** returned (1) **after suppressing a rebellion at the frontier**. King Bimbisāra was so pleased with him that for seven days, Abhaya was given the glory and honor of a ruler, together with a dancing girl to entertain him. On the last day, while the dancer was entertaining the prince and his company in the garden, she had **a severe stroke**; she **collapsed** and died **on the spot**. The prince was shocked and very much distressed. Sorrowfully, he went to the Buddha to find **solace**. To

him, the Buddha said, (2) “O prince, the tears you have shed all through the round of rebirths cannot be measured. This world of aggregates (i.e., khandhas) is the place where fools **flounder**.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 <i>rājakumāra</i>		prince, <i>hoàng tử</i>
2 to sink down		<i>đắm chìm, chìm đắm</i>
3 triumphant (a)	[traɪ'ʌmfənt]	<i>vui mừng, đắc thắng</i>
4 a severe stroke	[si'viə strəʊk]	<i>đột quỵ</i>
5 to collapse	[kə'læps]	<i>ngã quỵ (vì suy nhược)</i>
6 on the spot		<i>ngay tại chỗ</i>
7 solace (n)	['sɒlɪs]	<i>vùng vẫy, lặn hụp</i>
8 to flounder	[flaundə(r)]	comfort; <i>niềm an ủi</i>

(1) after suppressing a rebellion at the frontier.

sau khi dẹp loạn ở biên cương.

(2) “O prince, the tears you have shed all through the round of rebirths cannot be measured. This world of aggregates (i.e., khandhas) is the place where fools flounder.”

“Này hoàng tử, nước mắt mà người khóc trong vòng luân hồi không thể tính được. Thế giới của ngũ uẩn này là nơi mà những kẻ ngu lặn hụp.”

Verse 172

The Story of Thera Sammajjana (Sammajjanattheravatthu)

- yo ca pubbe pamajjitvā pacchā so nappamajjati,
so'maṃ lokaṃ pabhāseti abbhā muttova candimā //

Ai sống trước buông lung	He who, heedless before,
Sau sống không phóng dật	heedless is no more,
Chói sáng rực đời này	Illumines this world as does the
Như trăng thoát mây che.	moon freed from a cloud.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 172 with reference to Thera Sammajjana.

Thera Sammajjana spent most of his time **sweeping** the **precincts** of the monastery. At that time, Thera Revata was also staying at the monastery; unlike Sammajjana, Thera Revata spent most of his time in meditation or deep mental absorption. Seeing Thera Revata's behavior, Thera Sammajjana thought the other Thera was just **idling away his time**. Thus, one day Sammajjana went to Thera Revata and said to him, "You are being very lazy, living on the food offered out of faith and generosity; don't you think you should sometimes sweep the floors or the compound or some other place?" To him, Thera Revata replied, "Friend! A bhikkhu should not spend all his time sweeping. He should sweep

early in the morning, then go out on the alms-round. After the meal, contemplating his body he should try to perceive the true nature of the aggregates, or else, recite the texts until nightfall. Then he can do the sweeping again if he so wishes.” Thera Sammajjana strictly followed the advice given by Thera Revata and soon attained Arahatsip.

Other bhikkhus noticed some rubbish **piling up** in the compound and they asked Sammajjana why he was not sweeping as much as he used to, and he replied, “When I was not mindful, I was all the time sweeping; but now I am no longer **unmindful**.” When the bhikkhus heard his reply they were **skeptical**; so they went to the Buddha and said, “Venerable Sir! Thera Sammajjana falsely claims himself to be an Arahata; he is telling lies.” To them, the Buddha said, “Sammajjana has indeed attained Arahatsip; he is telling the truth.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 heedless (a)	[‘hi:dli:s]	negligent, unmindful buông lung, phóng dật
2 to illumine (literary)	[i’lu:min]	to illuminate <i>rọi sáng, soi sáng</i>
3 to sweep	[swi:p]	<i>quét rác</i>
4 precinct (n)	[‘pri:sɪŋkt]	area, district, <i>khu vực</i>
5 to pile up / on	[pai]	<i>chất đống, chồng chất</i>
6 skeptical (a)	[‘skeptikl]	doubtful, disbelieving <i>hoài nghi, đa nghi</i>
7 to idle away one’s time (idm)		<i>ăn không ngồi rồi lãng phí thời gian.</i>

Verse 173

The Story of Thera Aṅgulimāla (Aṅgulimālattheravatthu)

- **yassa pāpaṃ kataṃ kammaṃ kusalena (*) pithīyati
so'maṃ lokaṃ pabhāseti abbhā muttova candimā//**

Ai dùng các hạnh lành	He whose past misdeed are
Làm xóa mờ nghiệp ác	covered by good deeds,
Chói sáng rức đời này	Illumines this world
Như trăng thoát mây che.	as does the moon freed from a
(TK Thích Minh Châu)	cloud.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 173 with reference to Thera Aṅgulimāla.

Aṅgulimāla was the son of **the head-priest** in the court of King Pasenadi of Kosala. His **original name** was Ahimsaka. When he was of age, he was sent to Taxila, a **renowned** university town. Ahimsaka was intelligent and was also obedient to his teacher. So he was liked by the teacher and his wife. As a result, other pupils were **jealous of** him. So they went to the teacher and falsely reported that Ahimsaka was **having an affair with** the teacher's wife. At first, the teacher did not believe them, but after being told a number of times he believed them; and so he **vowed to have revenge on** the boy. To kill the boy would reflect badly on him; so

he thought of a plan which was worse than murder. He told Ahimsaka to kill one thousand men or women and **in return** he promised to give the boy **priceless knowledge**. The boy wanted to have this knowledge but was very **reluctant to take life**. However, he agreed to do as he was told.

Thus, he kept on killing people, and not to lose count, he **threaded** a finger each of everyone he killed and wore them like a garland round his neck. In this way, he was known as **Aṅgulimāla**, and became the **terror** of the countryside. The king himself heard about the **exploits** of Aṅgulimāla, and he made preparations to capture him. When Mantānī, the mother of Aṅgulimāla, heard about the king's intention, out of love for her son, she went into the forest in a **desperate bid** to save her son. By the time, the chain round the neck of Aṅgulimāla had nine hundred and ninety-nine fingers in it, just one finger is short of one thousand.

Early in the morning on that day, the Buddha saw Aṅgulimāla in his vision, and reflected that if he did not **intervene**, Aṅgulimāla who was on the **lookout** for the last person **to make up** the one thousand would see his mother and might kill her. In that case, Aṅgulimāla would have to suffer in **niraya** endlessly. So out of compassion, the Buddha left for the forest where Aṅgulimāla was.

Aṅgulimāla, after many sleepless days and nights, was very tired and near **exhaustion**. At the same time, he was very anxious to kill the last person to make up his full **quota** of one thousand and so complete his task. He **made up his mind** to kill the first person he met. Suddenly, as he looked out he saw the Buddha and ran after him with his knife raised. But the Buddha could not be reached

while he himself was completely exhausted. Then, looking at the Buddha, he cried out, “O bhikkhu, stop! Stop!” and the Buddha replied, “I have stopped, only you have not stopped.” Aṅgulimāla did not get the **significance** of the words of the Buddha, so he asked, “O bhikkhu! Why do you say that you have stopped and I have not stopped?”

The Buddha then said to him, **(1)** “I say that I have stopped, because I have given up killing all beings, I have given up **ill-treating** all beings, and because I have **established myself in** universal love, patience, and knowledge through reflection. But, you have not given up killing or ill-treating others and you are not yet established in universal love and patience. Hence, you are the one who has not stopped.”

On hearing these words from the mouth of the Buddha, Aṅgulimāla reflected, “These are the words of a wise man. This bhikkhu is so very wise and so very brave; he must be the ruler of the bhikkhus. Indeed, he must be the Buddha himself! He must have come here specially to make me see the light!” So thinking, he threw away his weapon and asked the Buddha to admit him to the Order of the bhikkhus. Then and there, the Buddha made him a bhikkhu.

Aṅgulimāla’s mother looked for her son everywhere in the forest shouting out his name, but failing to find him she returned home. When the king and his men came to capture Aṅgulimāla, they found him at the monastery of the Buddha. Finding that Aṅgulimāla had given up his evil ways and had become a bhikkhu, the king and his men went home. During his stay at the monastery,

Aṅgulimāla ardently and diligently practiced meditation, and within a short time he attained Arahatsip.

Then, one day, while he was on an alms-round, he came to a place where some people were quarrelling among themselves. As they were throwing stones at one another, some **stray** stones hit Thera Aṅgulimāla on the head and he was seriously injured. Yet, he managed to come back to the Buddha, and the Buddha said to him, (2) “My son Aṅgulimāla! You have done away with evil. Have patience. You are paying in this existence for the deeds you have done. These deeds would have made you suffer for innumerable years in *niraya*.” Soon afterwards, Aṅgulimāla passed away peacefully; he had realized *parinibbāna*.

Other bhikkhus asked the Buddha where Aṅgulimāla was reborn, and when the Buddha replied, “My son has realized *parinibbāna*”, they could hardly believe it. So they asked him whether it was possible that a man who had killed so many people could have realized *parinibbāna*. To this question, the Buddha replied, (3) “Bhikkhus! Aṅgulimāla had done much evil because he did not have good friends. But later, he found good friends and through their help and good advice he had been steadfast and mindful in his practice of the *Dhamma*. Therefore, his evil deeds have been overwhelmed by good (i.e., *Arahatta Magga*).”

Then the Buddha spoke in verse as above.

• Vocabulary

1 the head-priest	[pri:st]	<i>vị trưởng tế trong</i>
in the court of king		<i>triều đình đức vua</i>
Pasenadi of Kosala		

2 original name	[ə'ridʒən]	<i>real name (tên cha mẹ đặt)</i>
3 renowned (a)	[ri'naʊnd]	famous, well-known <i>lừng danh, nổi tiếng</i>
4 jealous of sb /sth (a)	[ˈdʒeləs]	<i>ghen tị, ghen ghét</i>
5 to have an affair with sb (idm)		<i>có vấn đề (tình cảm) với ai</i>
6 to vow	[vəʊ]	<i>thề, nguyện</i>
7 to have revenge on	[ri'vendʒ]	<i>trả thù</i>
8 priceless (a) priceless knowledge	[praɪslɪs]	invaluable, vô giá <i>kiến thức vô giá</i>
9 reluctant to do sth (a)	[ri'lʌktən]	unwilling; <i>bất đắc dĩ, miễn cưỡng</i>
..reluctant to take life		<i>miễn cưỡng lấy mạng</i>
10 to thread	[θred]	<i>xâu, chuỗi</i>
11 to wear-wore-worn	[weə(r)]	<i>đeo, mang</i>
12 <i>Āṅguli-</i> <i>māla</i>		<i>móng tay (chân) – tràng hoa</i>
13 terror (n)	[ˈterə(r)]	<i>sự kinh hoàng</i>
14 exploit (n)	[ˈɪksplɔɪt]	activity, <i>hoạt động</i>
15 a desperate bid	[ˈdespəɪt]	<i>tìm (cách đạt được trong tuyệt vọng)</i>
16 to intervene	[,ɪntə'vi:n]	interfere, <i>xen vào, can thiệp</i>
17 to lookout (n)	[lu:kʌʊt]	<i>canh phòng</i>
18 to make up		<i>tạo thành</i>
19 exhaustion (a)	[ɪg'zɔ:stʃn]	extreme tiredness, <i>kiệt sức</i>

20 quota (n)	['kwəʊtə]	<i>phần (được giao)</i>
21 to make up one's mind		<i>quyết định</i>
22 significance (n)	[sig'nifikəns]	meaning, <i>ý nghĩa</i>
23 to ill-treat	[,il 'tri:t]	<i>ngược đãi</i>
24 to establish oneself in	[is'tæbliʃ]	<i>bản thân an trú vào</i>
25 stray (a)	[strei]	lost, wandering, <i>lạc, mất</i>

(1) “I say that I have stopped, because I have given up killing all beings, I have given up ill-treating all beings, and because I have **established** myself **in** universal love, patience, and knowledge through **reflection**. But, you have not given up killing or ill-treating others and you are not yet established in **universal love** and **patience**. Hence, you are the one who has not stopped.”

“ Ta nói rằng Ta đã dừng lại, vì Ta đã từ bỏ sát sanh, Ta không **ngược đãi** chúng sinh vì Ta đã **an trú vào** tâm từ, kham nhẫn và tri kiến qua **sự quán tưởng**, nhưng người không từ bỏ sát sanh, còn ngược đãi người khác và chưa trú vào **sự từ ái** và **kham nhẫn**. Thế nên, người là kẻ chưa dừng lại.”

(2) “My son Āṅgulimāla! You **have done away with evil**. Have patience. You are paying in this existence for the deeds you have done. These deeds would have made you suffer for **innumerable years** in *niraya*.”

“Con trai *Āṅgulimāla*! Con **đã tạo ác nghiệp**. Hãy nhẫn nại. Con đang trả quả những gì con đã làm trong kiếp này. Những ác nghiệp này sẽ khiến con khổ đau **vô số kiếp** trong địa ngục *A tỳ*.”

- (5) “Bhikkhus! *Āṅgulimāla* had done much evil because he did not have good friends. But later, he found good friends and through their help and good advice he had been **steadfast** and mindful in his practice of the *Dhamma*. Therefore, his evil deeds have been overwhelmed by good (i.e., *Arahata Magga*).

“Này các *Tỳ khuru*! *Āṅgulimāla* đã tạo nhiều ác nghiệp vì không có bạn lành. Nhưng sau đó tìm được thiện hữu và với sự giúp đỡ cùng lời khuyên bảo của họ *Āṅgulimāla* đã **kiên định** và chánh niệm trong việc thực hành Pháp. Vì thế, thiện hạnh (tức là **A-la-hán Đạo**) của *Āṅgulimāla* đã ngăn chặn được ác nghiệp.”

- **Commentary**

- (*) **Kusalena**: with good deed, the good in this context means *Arahatta Magga*, the fourth and final Path knowledge)
Kusalena: việc lành, lành trong nội dung này nghĩa là *A-la-hán Đạo*, Thánh Đạo Tri Kiến thứ tư và cuối cùng.

One has to reap the effects of one’s *Kamma*. But one is not bound to reap the effects of all actions one has done in the course of *samsāra*. If one were, an escape from birth and death would be impossible. At times it is possible **to obliterate** one’s evil *kamma* by performing powerful good *kamma*.

*Người ta phải gặt hái quả của Nghiệp. Tuy nhiên không buộc phải gặt hái tất cả quả của các hành động đã thực hiện trong vòng luân hồi. Nếu buộc phải vậy thì không thể có giải thoát. Đôi khi có thể **ngăn chặn** nghiệp xấu trở quả bằng cách tạo nghiệp tốt thật mạnh.*

Verse 174

The Story of the Weaver-Girl (Pesakāradhītāvattu)

- **andhabhūto ayam loko tanuk’ettha vipassati,
sakuṇo jālamutto va appo saggāya (1) gacchati//**

Đời này thật mù quáng	Blind is this world;
Ít kẻ thấy rõ ràng	few are there here that see;
Như chim thoát khỏi lưới	As few go to heaven
Rất ít đi thiên giới.	as birds escape from a net.

(TK Thích Minh Châu)

Story

While residing at the monastery near Aggāvaḷa shrine in the country of Āḷavī, the Buddha uttered Verse 174 with reference to a young maiden, who was **a weaver**.

At the conclusion of an alms-giving ceremony in Āḷavī, the Buddha **gave a discourse** on the impermanence of the aggregates (*khandhas*). The main points the Buddha stressed on that day may be expressed as follows.

(2) “My life is impermanent; for me, death only is permanent. I must certainly die; my life ends in death. Life is not permanent; death is permanent.”

The Buddha also **exhorted** the audience to be always mindful and to strive to perceive the true nature of the aggregate.

He also said, “As one who is **armed with** a stick or a spear is prepared to meet an enemy (e.g., a poisonous snake), so also, one who is ever mindful of death will face death mindfully. He would then leave this world for **a good destination (*sugati*)**.” Many people did not take the above **exhortation** seriously, but a young girl of sixteen who was a weaver clearly understood the message. After giving the discourse, the Buddha returned to the Jetavana monastery.

After **a lapse of three years**, when the Buddha surveyed the world, he saw the young weaver in his vision, and knew that time was ripe for the girl to attain Sotāpatti Fruition. So the Buddha came to the country of Āḷavī to **expound the Dhamma** for the second time. When the girl heard that the Buddha had come again with five hundred bhikkhus, she wanted to go and listen to the discourse which would be given by the Buddha. However, her father had also asked her **to wind some thread spools** which he needed **urgently**, so she **promptly** wound some spools and took them to her father. On the way to her father, she stopped for a moment **at the outer fringe** of the audience, who had come to listen to the Buddha.

Meanwhile, the Buddha knew that the young weaver would come to listen to his discourse; he also knew that the girl would die when she got to **the weaving shed**. Therefore, it was very important that she should listen to the Dhamma on her way to the weaving shed and not on her return. So, when the young weaver appeared **on the fringe of the audience**, the Buddha looked at her. When she saw him looking at her, she dropped her basket and respectfully approached the Buddha. Then, he put four questions to her and she

answered all of them. The questions and answers are as given below.

Question 1: Where have you come from?

Answer : I do not know.

Question 2: Where are you going?

Answer : I do not know

Question 3: Don't you know?

Answer : Yes, I do know

Question 4: Do you know?

Answer : I do not know, Venerable Sir.

Hearing her answers, the audience thought that the young weaver was being very disrespectful. Then, the Buddha asked her to explain what she meant by her answers, and she explained.

(3) ‘Venerable Sir! You know everything. So You know when I came from my house. When You ask this question, I thought that You are not asking me from which place I came from. But You are asking me from which existence I came and was reborn here, I said “I do not know.”

The second question means, I think You are asking that where I will be reborn after I leave this life and that I don't know and so I said , “ I do not know.”

The third question means whether I do not know death is certain for me; hence my answer, “Yes, I do know.”

The last question means whether I know when I would die. Although I know that death is certain for me, I do not know when death will come, whether in the morning or in the afternoon or whether this month or that month and so. Hence my answer, “I do not know.”

The Buddha was satisfied with her explanation and he said to the audience, “Most of you might not understand clearly the meaning of the answers given by the young weaver. Those who are ignorant are in darkness, they are just like the blind.”

Then the Buddha spoke in verse as above.

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

Then, she continued on her way to **the weaving shed**. When she got there, her father was asleep on the weaver’s seat. **(4)** As he woke up suddenly, he accidentally pulled **the shuttle**, and the point of the shuttle **struck** the girl **at her breast**. She died **on the spot** and was reborn in the Tusita gods. Her father was **broken-hearted**, with eyes full of tears he went to the Buddha and asked the Buddha to admit him to the Order of the bhikkhus. So he became a bhikkhu, and not long afterwards, attained Arahatship.

• **Vocabulary**

1 <i>pesakāra / dhītā</i>		weaver / the girl <i>ngườì thợ dệt/ cô gái</i>
2 net (a)	[net]	<i>snear, lưới, cái bẫy</i>
3 to give a discourse to expound the dhamma	[ˈdiskɔːz]	<i>thuyết pháp giảng pháp</i>
4 to exhort	[igˈzɔːt]	encourage; <i>khuyến tấn, cổ vũ</i>
5 to arm with sth	[a:m]	<i>trang bị vũ khí</i>
6 a good destination	[destiˈneiʃn]	(<i>sugati</i>) ; <i>nhàn cảnh</i>
7 exhortation (n)	[,egzɔːˈteiʃn]	<i>advice, khuyến tấn</i>
8 to lapse	[læps]	<i>trôi qua</i>

a lapse of three years		<i>ba năm trôi qua</i>
9 spool (n)	[spu:l]	reel; <i>ống (chỉ)</i>
10 to wind-wound- wound	[waid- wu:nd]	<i>cuốn chỉ</i>
to wind some thread spools		<i>cuốn chỉ vào ống chỉ</i>
11 urgently (adv)	[‘ə:dʒəntli]	promptly; (<i>cần</i>) <i>gấp</i>
12 fringe (n)	[frindʒ]	<i>ven, mép, bìa</i>
at the outer fringe		<i>phía bên ngoài</i>
13 the weaving shed		<i>xưởng dệt</i>
14 shuttle	[‘ʃʌtl]	<i>con thoi</i>
15 to strike (at)	[straik- strʌk	<i>lao vụt đi</i>
struck-struck/ stricken	- strikən]	
16 broken-hearted (a)		<i>lòng tan nát</i>

(1) **Sagga** – blissful states, not eternal heavens

Sagga – *nhàn cảnh, trạng thái hữu phúc, không phải là thiên đường trường cửu.*

(2) “My life is impermanent; for me, death only is permanent. I must certainly die; my life ends in death. Life is not permanent; death is permanent.”

“Đời sống của ta thì vô thường, chỉ có cái chết thì thường hằng. Ta chắc chắn phải chết; đời sống của ta chấm dứt bằng cái chết. Đời sống không thường hằng nhưng cái chết thì thường hằng.”

(3) Venerable Sir! You know everything. So You know when I came from my house. When You ask this question, I thought that You are not asking me from which place I came from. But You are asking me from which existence I came and was reborn here, I said, “I do not know.”

Bạch Thế Tôn! Ngài thông hiểu mọi việc, biết rằng con từ nhà đến. Khi Ngài hỏi câu hỏi này, con nghĩ rằng Ngài không hỏi con từ nơi nào đến. Nhưng Ngài hỏi con từ cảnh giới nào mà tái sanh vào cảnh giới này. Con trả lời, “Con không biết.”

The second question, I think You are asking that where I will be reborn after I leave this life and that I don’t know. So I said, “I do not know.”

Câu hỏi thứ hai, con nghĩ Ngài hỏi con sẽ tái sanh vào cảnh giới nào sau khi con chết và con không biết. Thế nên con trả lời, “Con không biết.”

The third question means whether I do not know death is certain for me. Hence my answer, “Yes, I do know.”

Câu hỏi thứ ba nghĩa là liệu con có biết chắc chắn con sẽ chết không. Vì vậy, câu trả lời của con, “Thưa vâng, con biết.”

The last question means whether I know when I would die. Although I know that death is certain for me, I do not know when death will come, whether in the morning or in the afternoon or whether this month or that month and so. Hence my answer, “I do not know.”

Câu hỏi cuối nghĩa là có phải con biết là con sẽ chết phải không. Dù con biết rằng chắc chắn con sẽ chết, nhưng con không biết khi nào cái chết sẽ đến, vào buổi sáng hay buổi chiều, tháng này hay tháng tới, v.v.. Thế nên câu trả lời của con, “Con không biết.”

- (4) As he woke up suddenly, he accidentally pulled **the shuttle**, and the point of the shuttle **struck** the girl **at her breast**. She died **on the spot** and was reborn in the Tusita gods.

Ông giật mình tỉnh giấc (theo động tác thường ngày) ông kéo ngay con thoi và mũi con thoi đâm vào ngực cô gái. Cô chết ngay lập tức và tái sinh vào cõi Đâu-Suất.

Verse 175

The Story of Thirty Bhikkhus (Timsabhikkhuvatthu)

- **haṃsādiccapathe yanti ākāse yanti iddhiyā,
nīyanti dhīrā lokamhā jetvā māraṃ savāhinīṃ//**

Như chim thiên nga bay	Swans follow the track of the sun;
Thần thông liệng giữa trời	they that possess magical power go through the air;
Chiến thắng Ma, Ma quân	The resolute are conducted out of this world, (1)
Kẻ trí thoát đời này.	having conquered Māra (2) and his
<i>(TK Thích Minh Châu)</i>	train.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 175 with reference to thirty bhikkhus.

Once, thirty bhikkhus came to pay homage to the Buddha. When they came in, the Venerable Ānanda, who was then attending on the Buddha, left the room and waited outside. After some time, Thera Ānanda went in, but he did not find any of the bhikkhus. So he asked the Buddha where all those bhikkhus had gone. The Buddha then replied, “Ānanda, all those bhikkhus, after hearing my discourse, had attained Arahatsip, and with their supernatural powers, they left travelling through space.”

Then the Buddha spoke in verse as above.

- **Timsā / timsati** – số ba mươi

NOTE

(1) That is, the Arahants attain Parinibbāna without coming into birth again.

Đấy là các vị A la hán nhập Đại Niết bàn, không còn tái sanh trở lại thế gian này nữa.

(2) **Māra, the Evil One**, is described as comprising ten kinds of passions (*kilesa*). They are:

1	Material pleasure	[mə'tiəriəl 'plezər]	<i>kāma</i>
2	Aversion for the Holy Life	[ə'vəʃn]	<i>arati</i>
3	Hunger and thirst	['hʌŋə & θə:st]	<i>khuppiṃsā</i>
4	Craving	[kreiviŋ]	<i>taṇhā</i>
5	Sloth and torpor	[sləʊθ & 'tɔ:pə(r)]	<i>thīna- middha</i>
6	Fear	[fiə(r)]	<i>bhaya</i>
7	Doubt	[daʊbt]	<i>vicikicchā</i>
8	Detraction & Obstinacy	[di'trækʃn & 'ɒbstənəsi]	<i>makkha-thambha</i>
9	Gain, praise, honor, ill-gotten fame	[gein , preiz, 'ɔ:nə, il- gɒtən feim]	<i>lābha, siloka, sakkāra, yasa</i>
10	Extolling of oneself and contempt for others	[eks'tɔliŋ]	<i>attukkāmsana-paravambhana</i>

Ma Vương được mô tả gồm mười loại ô nhiễm (*kilesa*) là:

1. Tham dục (*kāma*),
2. Bất mãn với đời sống Phạm hạnh (*arati*),
3. Đói và khát (*khuppipāsā*),
4. Ái dục (*taṇhā*),
5. Hôn trầm và thụ miên (*thīna- middha*),
6. Sợ hãi (*bhaya*),
7. Hoài nghi (*vicikicchā*),
8. Phi báng và cố chấp (*makkha-thambha*),
9. Lợi lộc (*lābha*), khen ngợi (*siloka*), vinh danh (*sakkāra*), và tiếng xấu (*yasa*),
10. Đề cao bản thân và khinh thường người khác (*attukkāmsana-paravambhana*).

Verse 176

The Story of Ciñcamāṇavika (Ciñcamāṇavikavatthu)

- **ekaṃ dhammaṃ atītassa musāvādissa jantuno
vitiṇṇaparalokassa n’atthi pāpaṃ akāriyaṃ//**

Ai vi phạm một pháp	If a man break one commandment,
Ai nói lời vọng ngữ	if he speak lies,
Ai bác bỏ đời sau	If he abandone the next world,
Không ác nào không làm.	there is no evil deed he will not
(TK Thích Minh Châu)	commit.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 176 with reference to Ciñcamāṇavika.

As the Buddha went on teaching the Dhamma, more and more people came **flocking to** him, and the ascetics of other faiths found their following **to be dwindling**. So they made a plan that would harm the **reputation** of the Buddha. They called the very beautiful Ciñcamāṇavika, a devoted pupil of theirs, to them and said to her, “If you have our interests in your heart, please help us and put Samaṇa Gotama to shame.” Ciñcamāṇavika agreed to **comply**.

That same evening, she took some flowers and went in the direction of the Jetavana monastery. When people asked her where she was going, she replied, “What is the use of you knowing where

I am going?” Then she would go to the place of other ascetics near the Jetavana monastery and would come back early in the morning to make it appear as if she had spent the night at the Jetavana monastery. When asked she would reply, “I spent the night with Samaṇa Gotama at the Perfumed Chamber of the Jetavana monastery.” After three or four months had passed, she **wrapped up** her stomach with some cloth to make her look **pregnant**. Then, after eight or nine months, she wrapped up her stomach with a round piece of **thin wooden plank**; she also **beat up** her palms and feet **to make them swollen**, and pretended to be feeling tired and worn out. Thus, she assumed a perfect picture of a woman **in an advanced stage of pregnancy**. Then, in the evening, she went to the Jetavana monastery to **confront** the Buddha.

The Buddha was then expounding the Dhamma to a congregation of bhikkhus and laymen. Seeing him teaching on the platform, she accused the Buddha thus: “O you big Samaṇa! You only preach to others. I am now pregnant by you, let you do nothing for my **confinement**. You only know how to enjoy yourself!” The Buddha stopped preaching for a while and said to her, “Sister, only you and I know whether you are speaking the truth or not.” And Ciṅcamāṇavika replied, “Yes, you are right, how can others know what only you and I know?”

At that instant, **Sakka, king of the devas**, became aware of the trouble being **brewed** at the Jetavana monastery, so he sent four of his devas in **the form of young rats**. The four rats got under the clothes of Ciṅcamāṇavika and **bit off** the **strings** that fastened the wooden plank round her stomach. As the strings broke, the wooden plank dropped, cutting off the front part of her feet. Thus, the

deception of Ciñcamāṇavika was uncovered, and many from the crowd cried out in anger, “Oh you wicked woman! A liar and a cheat! How dare you accuse our noble Teacher?” Some of them **spat on** her and **drove her out**. She ran as fast as she could, and when she had gone some distance the earth **cracked and fissured** and she was **swallowed up**.

The next day, while the bhikkhus were talking about Ciñcamāṇavika, the Buddha came to them and said, (*) “Bhikkhus, one who is not afraid to tell lies, and who does not care what happens in the future existence, will not hesitate to do any evil.”

Then the Buddha spoke in verse as above.

• Vocabulary

1	commandment	[træns'gres]	observance, <i>giới luật, lời răn</i>
2	speaking lies		wrongly, incorrectly <i>lời vọng ngữ</i>
3	to abandon	[ə'bændən]	to discard; <i>bác bỏ</i>
4	to flock to come flocking to ..	[flɔ:k]	<i>gather, nhóm họp</i> <i>lũ lượt kéo đến</i>
5	to dwindle to be dwindling	['dwind]	<i>suy yếu, thoái hóa</i> <i>đang suy yếu đi</i>
7	reputation (n)	[repju:'teɪn]	fame; <i>danh tiếng</i>
8	to comply	[kəmplai]	obey, <i>tuân theo</i>
9	to wrap up	[wræp ʌp]	<i>gói lại, bọc lại</i>
10	plank (n) wooden plank	[plæŋk]	<i>tấm ván</i> <i>tấm ván gỗ</i>

11	pregnancy (n) pregnant (a)	['pregnənsi]	<i>sự có thai</i>
12	to beat up (her palm)	[bi:tʌp] [pa:lm]	<i>đập vào lòng bàn tay</i>
13	swollen (a) to make sth swollen	['swɒləʊn]	<i>bloated; sưng phồng làm cái gì sưng phồng lên</i>
14	in an advanced stage of pregnancy		<i>trong giai đoạn đầu của thai kỳ</i>
15	to confront	[kən'frʌnt]	<i>to threaten; đe dọa</i>
16	confinement(n)	[kən'fainmənt]	<i>việc ở cũi</i>
17	Sakka, king of the deva		<i>Vua Trời Đế Thích</i>
18	to brew	[bru:]	<i>chuẩn bị, trữ liệu</i>
19	in the form of young rats	[fɔ:m] [ræt]	<i>dạng chuột nhắt</i>
20	to bit off	[biəf]	<i>to snap at; cắn</i>
21	string (n)	[striŋ]	<i>dây buột</i>
22	deception (n)	[di'sepʃn]	<i>sự lừa dối, mưu mẹo gian trá</i>
23	to spat on	[spæt]	<i>đập, bạt (tay)</i>
24	to drive sth out		<i>đánh đuổi ra ngoài</i>
25	to crack	[kræk]	<i>nứt, rạn, vỡ</i>
26	to fissure	['fiʃə]	<i>tách ra</i>
27	to swallow sth/ sb up	['swɒləʊ ʌp]	<i>nuốt chửng ai hay vật gì</i>

(*) “Bhikkhus, one who is not afraid to tell lies, and who does not care what happens in the future existence, will not hesitate to do any evil.”

“Này các Tỳ khuru, người không e sợ việc nói dối và người không quan tâm đến điều gì sẽ xảy đến trong kiếp sau thì không tội lỗi nào mà không dám làm.”

Verse 177

The Story of Unrivalled Alms-Giving (Asadisadānavatthu)

- na ve kadariyā devalokaṃ vajanti
bālā have na-ppasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno
ten’eva so hoti sukhī parattha //

Keo kiết không sanh thiên	The niggardly go not to the World of the Gods;
Kẻ ngu ghét bố thí	simpletons applaud not alms- giving;
Người trí thích bố thí	But the wise man applauds almsgiving; and
Đòi sau, được hưởng lạc. <i>(TK Thích Minh Châu)</i>	therefore wins happiness in the world beyond.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 177 with reference to the **unrivalled** alms-giving of King Pasenadi of Kosala.

Once, the king offered alms to the Buddha, and other bhikkhus on a **grand scale**. His **subjects, in competition with** him, organized another alms-giving ceremony on a grander scale than that of the king. Thus, the king and his subjects kept on competing

in giving alms. Finally, Queen Mallikā thought of a plan; **to implement** this plan, she asked the king to have a grand **pavilion** built. Next, she asked for five hundred white umbrellas and five hundred tamed elephants; those five hundred elephants were to hold the five hundred white umbrellas over the five hundred bhikkhus. In the middle of the pavilion, they kept ten boats which were filled with perfumes and incense. There were also two hundred and fifty princesses, who kept fanning the five hundred bhikkhus. Since, the subjects of the king had no princesses, nor white umbrella, nor elephants; they could no longer compete with the king. When all preparations were made, alms-food was offered. After the meal, the king made an offering of all the things in the pavilion, which were worth fourteen crores.

At the time, two **ministers** of the king were present. Of those two, the minister named Juṅha was very pleased and praised the king for having offered alms so generously to the Buddha and his bhikkhus. He also reflected that such offerings could only be made by a king. He was very glad because the king would **share the merit of his good deeds with all beings**. In short, the minister Juṅha **rejoiced** with the king in his **unrivalled charity**. The minister Kāḷa, on the other hand, thought that the king was only **squandering**, by giving away fourteen scores in a single day, and that the bhikkhu would just go back to the monastery and sleep.

After the meal, the Buddha **looked over** at the audience and knew how Kāḷa the minister was feeling. Then, he thought that **(1) if I were to deliver a lengthy discourse of appreciation**, Kāḷa would get more dissatisfied, and in consequence would have to suffer more in his next existence. So, out of compassion for Kāḷa,

the Buddha delivered only a short discourse and returned to the Jetavana monastery. The king had expected a lengthy discourse of appreciation and so he was very sad because the Buddha had been so brief. The king wondered if he had failed to do something which should have been done, and so he went to the monastery.

On seeing the king, the Buddha said, “Great King! You should rejoice that you have succeeded in making the offering of **the unrivalled charity (*asadisadāna*)**. **(2) Such an opportunity comes very rarely; it comes only once during the appearance of each Buddha.** But your minister Kāḷa had felt that it was a waste, and was not at all **appreciative**. So, if I had given a lengthy discourse, he would get more and more dissatisfied and uncomfortable, and in consequence, he would suffer much more in the present existence as well as in the next. That was why I preached so briefly. Then, the Buddha added, **(3)** “Great King! Fools do not rejoice in the charities given by others and go to the lowers worlds. The wise rejoice in other people’s charities and through appreciation, they share in the merit gained by others and go to the abode of the devas.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1	niggardly (a)	[ni'gardli]	stingy, <i>keo kiết, bủn xỉn</i>
2	to applaud	[ə'plɔ:d]	<i>tán thành, khen ngợi</i>
3	unrivalled (a)	[ʌn'raivəld]	<i>asadisa dāna</i> , a grand
	an unrivalled		scale ; <i>cuộc vô song thí</i>
	charity/ alms-giving	['tʃærəti]	
4	subject (n)	['sʌbdʒikt]	citizen; <i>dân, thần dân</i>

5	competition (n)	[,kɒmpɪ'tɪʃn]	rivalry, <i>sự ganh đua</i> between/ with sb for sth
6	implement (n/v)	['ɪmplɪmənt]	<i>công cụ, phương tiện/</i> <i>cung cấp phương tiện</i>
8	pavilion (n)	[pə'veɪliən]	dom; <i>nhà rạp</i>
9	to rejoice	[rɪ'dʒɔɪs]	to cheer, to be glad, <i>hoan hỉ, tùy hỉ (với)</i>
10	squandering	['skwɒndərɪŋ]	<i>hoang phí, lãng phí</i>
11	(a) appreciative (a) appreciation (n)	[ə'pri:ʃjətɪv] [ə,pri:ʃɪ'eɪʃn]	admiring; <i>thán phục</i> <i>tán thán</i>
12	to share the merit of one's good deeds with all beings		<i>hồi hướng công đức đến</i> <i>tất cả chúng sanh</i>

(1) if I were to deliver a lengthy discourse of appreciation...

Nếu Ta tùy hỷ chúc phúc bằng bài kệ dài...

(2) Such an opportunity comes very rarely; it comes only once during the appearance of each Buddha.

Cuộc đại thí như thế này rất hiếm hoi. Trong đời mỗi vị Phật chỉ xuất hiện một cuộc Vô song thí.

(3) “Đại vương! Kẻ ngu không tùy hỷ với thí hạnh của người khác và rơi xuống khổ cảnh. Bậc trí tùy hỷ với thí hạnh của người khác và qua sự tùy hỷ, họ nhận được sự chia sẻ phước báu rồi đi lên thiên giới.”

Verse 178

The Story of Kāla, son of Anāthapiṇḍika (Anāthapiṇḍikaputtakālavatthu)

- paṭhavyā ekarajjena saggassa gamanena vā
sabbalokādhiccena sotāpattiphalam varam//

Hơn thống lãnh cõi đất In comparison with sovereignty
over the earth,

Hơn được sanh cõi trời in comparison with going to
heaven.

Hơn chủ trì vũ trụ In comparison with supremacy
over all the worlds,

Quả Dự Lưu tối thắng. the Fruit of Conversion is of
(TK Thích Minh Châu) supreme excellence.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 178 with reference to Kāla, son of Anāthapiṇḍika, the well renowned rich man of Sāvatti.

Kāla, son of Anāthapiṇḍika, always kept away whenever the Buddha and his company of bhikkhus came to their house. Anāthapiṇḍika was afraid that if his son kept on behaving in this way, he would be reborn in one of the lower worlds (*apāyas*). So, he **enticed** his son with the promise of money. He promised to give one hundred if the youth **consented to** go to the monastery and keep Sabbath for one day. So, the youth went to the monastery and

returned home early the next day, without listening to any religious discourses. His father offered him rice gruel, but instead of taking his food, he first demanded to have the money.

The next day, the father said to his son, “My son, if you learn a **stanza** of the Text from the Buddha, I will give you one thousand on your return.” So, Kāḷa went to the monastery again, and told the Buddha that he wanted to learn something. The Buddha gave him a short stanza **to learn by heart**; at the same time he willed that the youth would not be able to memorize it. Thus, the youth had to repeat a single stanza many times, but because he had to repeat it so many times, in the end, he came to perceive the full meaning of the Dhamma and attained Sotāpatti Fruition

Early on the next morning, he followed the Buddha and the bhikkhus to his own house. But on that day, he was silently wishing, “I wish my father would not give me the one thousand in the presence of the Buddha. I do not wish the Buddha to know that I kept the Sabbath just **for the sake of** money.” His father offered rice gruel to the Buddha and the bhikkhus, and also to him. Then, his father brought one thousand, and told Kāḷa to take the money but surprisingly he refused. His father **pressed him to take it**, but he still refused. Then, Anāthapiṇḍika said to the Buddha, “Venerable Sir, my son is quite changed; he now behaves in a very pleasant manner. “ Then he related to the Buddha how he had enticed the youth with money to go to the monastery and keep Sabbath and to learn some religious texts. To him the Buddha replied, (*) “Anāthapiṇḍika! Today, your son has attained Sotāpatti Fruition, which is much better than the riches of the Universal Monarch or that of the devas or that of the brahmās.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 sovereignty (n)	[ˈsɒvrənti]	dominance; <i>chủ quyền</i>
2 lordship (n)	[ˈlɔː ʃɪp]	<i>quyền thế, uy quyền</i>
3 to entice	[inˈtaɪs]	to lure; <i>dụ dỗ, quyến rũ</i>
4 to consent to sth	[kənˈsent]	to accept, to agree
5 stanza (n)	[ˈstænzə]	<i>đoạn thơ, khổ thơ</i>
6 to learn by heart		<i>học thuộc lòng</i>
7 for the sake of sb		<i>vì mục đích của ai</i>
8 to pressed s.o to do sth		<i>thúc giục ai làm điều gì (ép nhận tiền)</i>
9 the deva/ devas		deity/ deties – <i>vị thiên/ chư thiên.</i>
10 the Fruit of Conversion	[kənˈvɜːʃn]	<i>The Sream-Winner Sotāpatti Fruition Quả vị Dự lưu</i>

(*) “Anāthapiṇḍika! Today, your son has attained Sotāpatti Fruition, which is much better than the riches of the Universal Monarch or that of the devas or that of the brahmās.”

“*Anāthapiṇḍika! Hôm nay, con trai của trưởng giả đã đắc quả vị Dự lưu, ngôi vị cao quý hơn cả tài sản của ngôi vua Chuyển luân hay tài sản của chư thiên hoặc tài sản của Phạm thiên.*”

NOTE:

Sotāpatti. Sota means the stream that leads to Nibbāna. It is the Noble Eightfold Path. “Ā” means the first time. “Patti” means attainment. Sotāpatti means the attainment of the stream for the first time. It is the realization of Nibbāna for the first time. This is the first stage of Sainthood. The Stream-Winners are not born in woeful states.

***Nhập Lưu:** Sota nghĩa là dòng nước dẫn đến Niết bàn. Đó là Bát Chánh Đạo. “Ā” là lần đầu tiên. “Patti” là sự chứng đắc hay bước vào. Sotāpatti là lần đầu tiên bước vào dòng nước dẫn đến Niết bàn. Sự chứng ngộ Niết bàn lần đầu tiên. Đây là tầng Thánh quả thứ nhất. Bậc Nhập Lưu hay Tu đà Hườn không còn tái sanh vào khổ cảnh nữa.*

Chapter 14

BUDDHAVAGGA

THE BUDDHA

PHẨM PHẬT ĐÀ

16 Verses (179- 196) – 9 Stories

16 Bài kệ – 9 Tích truyện

Verses 179 & 180

The Story of the Three Daughters of Māra (Māradhītaravatthu)

179. **yassa jitaṃ nāvajīyati (1)**
jitaṃ assa no yāti koci loke (2)
taṃ buddhamanantagocaraṃ (3)
apadaṃ (4) kena padena nessatha (5) //

Vị chiến thắng không bại	There is one whose victory
Vị bước đi trên đời	cannot be turned to defeat,
Không dấu tích chiến	Unto victory over whom no one
thắng	in the world can attain,
Phật giới rộng mênh mông	The Buddha, unlimited in
Ai dùng chân theo dõi	power, the trackless.
Bậc không để dấu tích?	By what track can you lead
	him?

180. **yassa jālinī visattikā**
taṃhā n'atthi kukiñci netave
taṃ buddham anantagocaraṃ
apadaṃ kena padena nessatha//

Ai giải tỏa lưới tham	There is one in whom there is
	no Craving,

Ái phục hết dất dẫn	With its snares and poisons, to lead him whithersoever,
Phật giới rộng mênh mông	The Buddha, unlimited in power, the trackless.
Ai dùng chân theo dõi	By what track can you lead
Bậc không để dấu tích?	him?

(TK Thích Minh Châu)

Story

The Buddha first uttered Verses 179 and 180 while residing near the Bodhi tree, with reference to the three daughters of Māra. He repeated these verses to the Brahmin Māgandiya while journeying through the Kuru country.

Māgandiya the Brahmin and his wife lived in the kingdom of the Kurus with their daughter Māgandiyā who was exceedingly beautiful. She was so beautiful that her father rudely **turned down** all her **suitors**. One day, early in the morning, when the Buddha surveyed the world, he found that time was ripe for the brahmin Māgandiya and his wife to attain Anāgāmi Fruition. So, taking his bowl and the robes, the Buddha set out for the place where the brahmin usually went to offer **fire sacrifice**.

The Brahmin, seeing the Buddha, promptly decided that the Buddha was the very person who was worthy of his daughter. He **pleaded with** the Buddha to wait there and hurriedly went off to fetch his wife and daughter. The Buddha left his footprint and went to another place, close **at hand**. When the Brahmin and his family came they found only the footprint. Seeing the footprint, the wife of the Brahmin remarked that it was the footprint of one who was

free from sensual desires. Then, the Brahmin saw the Buddha and he offered his daughter in marriage to him.

The Buddha did not accept nor did he refuse the offer, but first, he related to the brahmin how the daughters of Māra **tempted** him soon after his attainment of Buddhahood. To the beautiful Taṇhā, Arati and Ragā, the daughters of Māra, the Buddha had said, (*) “**It is no use** tempting one who free from **craving, clinging and passion**, for he cannot be **lured** by any temptation whatsoever.”

Then the Buddha spoke in verses as above.

Then, the Buddha continued, “Brahmin Māgandiya, even when I saw the **peerless** beauty of the daughters of Māra, I felt no sensual desire in me. After all, what is this body of your daughter? It is full of **urine and filth**; I don’t like to touch it even with my foot!” On hearing those words of the Buddha, both the Brahmin and his wife attained Anāgāmi Fruition. Later, they joined the Order and eventually both of them attained Arahatsip.

• **Vocabulary**

1	whithersoever (adv)		<i>tùy ý</i>
2	snare (n)	[ˈsneə(r)]	<i>cái lưới, cái bẫy</i>
3	to turn down		to refuse, to deny
4	suitor (n)	[ˈsju:tə(r)]	<i>người cầu hôn</i>
5	to offer fire sacrifice		<i>cúng tế lửa</i>
6	to plead with/ for	[pli:d]	to beg, <i>van xin</i>
7	at hand		<i>trong tầm tay</i>
8	to tempt	[tempt]	<i>cám dỗ</i>
9	It is no use (idm)		<i>thật vô ích</i>

10	to cling on to	[kliŋ]	adhere, <i>bám chặt</i>
11	passion (n)	['pæʃn]	emotion, <i>cảm xúc, mạnh mẽ, say mê</i>
12	lure (n/v)	[lʊə(r)]	attraction/ to ensnare
13	peerless (a) peerless beauty	['piəlis]	unrivaled, <i>vô song vẻ đẹp không gì so sánh được</i>
14	urine & filth	['juərin & filθ]	<i>nước tiểu & rác rưởi</i>

(* **It is no use** tempting one who free from **craving, clinging** and **passion**, for he cannot **be lured** by any temptation whatsoever.”

“**Thật là vô ích** khi **quyến rũ** người không còn **tham dục, luyến ái** và **dục vọng** vì người này không thể **bị cám dỗ** bởi bất cứ **cảm xúc** nào nữa.”

- **According to Commentary**

(1) **yassa jitaṃ nāvajīyati**: ‘the conquest is complete’ means there is no need for further conquests as there are no more moral defilements to be conquered.

yassa jitaṃ nāvajīyati: ‘*cuộc chinh phục đã hoàn tất*’ nghĩa là *không cần bất cứ sự chinh phục nào nữa vì không còn dục vọng ô nhiễm nào để chinh phục nữa.*

(2) **jitaṃ assa no yāti koci loke**: lit., whose conquered defilements cannot be followed by any further defilements in this world.

jītam assa no yāti koci loke: nghĩa đen, người mà đã tận diệt được ô nhiễm thì không còn ô nhiễm nào phát sanh nữa.

- (3) **anantagocaram:** the range of wisdom of the Buddha is infinite by reason of his omniscience.

anantagocaram: trí tuệ của bậc Toàn Giác là vô tận.

- (4) **apadam:** lit., ‘trackless’. The Buddha, being free from conditions of rebirth, such as craving, clinging, passion, etc., his track or passage through saṃsāra has come to an end.

apadam: nghĩa đen, ‘không dấu vết’. Đức Phật không còn duyên tái sanh nữa, như tham ái, chấp thủ, say mê ..., vết tích và con đường luân hồi tử sanh của Ngài đã chấm dứt.

- (5) **kena padena nessatha :** lit., by what track will you lead him? It means he cannot be lured by any temptation whatsoever.

kena padena nessatha : nghĩa đen, người dẫn Ngài bằng con đường nào? Nghĩa là Ngài không thể bị quyến rũ bởi bất kỳ sự cám dỗ nào.

Verse 181

The Story of the Buddha's Return from the Tāvātimsa Deva World (Devorohaṇavatthu)

- ye jhānapasutā dhīrā nekkhammūpasame ratā,
devāpi tesam pihayanti sambuddhānaṃ satīmataṃ//

Người trí chuyên thiền định	They that are devoted to meditation, they that are steadfast,
Thích an tịnh viễn ly	They that delight in the tranquility of retirement from the world,
Chư thiên đều ái kính Bậc chánh giác, chánh niệm.	They that are enlightened and mindful, they are beloved even of the gods.

(TK Thích Minh Châu)

Story

On return from the Tāvātimsa deva world, the Buddha uttered Verse 181 at Saṅkassanagara, in reply to Thera Sāriputta's words of welcome.

On one occasion, while at Sāvatti, the Buddha performed **the Miracle of the Pairs** in answer to the challenge of the ascetics of **various sects**. After this, the Buddha went to **the Tāvātimsa deva world**; his mother who had been reborn in the Tusita deva

world as a deva known as Santusita also came to the Tāvātimsa deva world. There the Buddha expounded the Abhidhamma to the devas and the brahmās throughout the three months of the *vassa*. As a result, Santusita deva attained Sotāpatti Fruition; so did numerous other devas and brahmās.

During that period Thera Sāriputta spent the *vassa* at Saṅkassanagara, thirty yojanas away from Sāvatti. During his stay there, as regularly instructed by the Buddha, he taught the Abhidhamma to the five hundred bhikkhus staying with him and covered the whole course by the end of the *vassa*.

Towards the end of the *vassa*, Thera Mahā Moggallāna went to the Tāvātimsa deva world to see the Buddha. Then, he was told that the Buddha would return to the human world on the full moon day at the end of the *vassa* to the place where Thera Sāriputta was spending the *vassa*.

As promised, the Buddha came with the six colored rays shining forth from his body to the city-gate of Saṅkassanagara, on the night of **the full moon day** of the month of **Assayuja** when the moon was shining brightly. He was accompanied by a large following of devas on one side and a large following of brahmās on the other. A large gathering headed by Thera Sāriputta welcomed the Buddha back to this world; and the whole town was **lit up**. Thera Sāriputta was **awed** by the **grandeur** and **glory** of the whole scene of the Buddha's return. He respectfully approached the Buddha and said, "Venerable Sir! We have never seen or even heard of such **magnificent** and **resplendent glory**. Indeed, Venerable Sir, you are loved, respected and revered alike by devas, brahmās and men!" To him the Buddha said, (*) "My son Sāriputta,

the Buddhas who are endowed with unique qualities are truly loved by men and devas alike.”

Then the Buddha spoke in verse as above.

At the end of the discourse the five hundred bhikkhus who were the pupils of Thera Sāriputta attained Arahatsip and a great many from the congregation attained Sotāpatti Fruition.

• **Vocabulary**

1 the Tāvātimsa Deva World		<i>Cõi Trời Đâu Suất</i>
2 the Buddha performed the Miracle of the Pairs	[pə'fə:md] [ˈmirəkl]	<i>Đức Phật hiển lộ Song Thông Lục</i>
3 various sects	[ˈveəriəs]	<i>những ngoại đạo</i>
4 the full moon day		<i>đêm rằm</i>
5 the month of Assayuja		<i>October</i>
6 to light - lit (lighted) lit (lighted) up	[lit –laitid]	<i>thắp sáng</i>
7 to awe	[ɔ:]	to fear, <i>kính sợ</i>
8 grandeur (a)	[ˈgrændʒə]	magnificent, <i>lộng lẫy</i>
9 glory (n)	[ˈglɔri]	resplendence, <i>vẻ huy hoàng</i>

(*) “My son Sāriputta, the Buddhas who are endowed with unique qualities are truly loved by men and devas alike.”

“Này con trai của ta, Sariputta! Chư Phật có đầy đủ những ân đức tối thượng nên được sự kính mến của chư thiên và nhân loại.”

Verse 182

The Story of Erakapatta the Nāga King (Erakapattanāgarāja vatthu)

- **kiçcho manussapaṭilābho,
kiçchaṃ maccāna jīvitam,
kiçchaṃ saddhammassavanaṃ,
kiçcho buddhānaṃ uppādo//**

Khó thay, được làm người! Difficult is it to obtain birth as a
human being;

Khó thay, được sống còn! difficult is the life of mortals;

Khó thay, nghe Diệu pháp! Difficult is the hearing of the
Good Law;

Khó thay, Phật ra đời! difficult is the rise of the Buddhas.

(TK Thích Minh Châu)

Story

While residing near Bārāṇasī, the Buddha uttered Verse 182 with reference to Erakapatta, **a king of nāgas (dragons).**

Once there was a nāga king by the name of Erakapatta. In one of his past existences during the time of *Kassapa* Buddha he had been a bhikkhu for a long time. Through worry (*kukkucca*) over **a minor offence** he had committed during that time, he was reborn as a *nāga*. As a *nāga*, he waited for the appearance of a Buddha. Erakapatta had a very beautiful daughter, and he **made use**

of her as a **means of** finding the Buddha. He made it known that whoever could answer her questions could claim her for a wife. Twice every month, Erakapatta made her dance in the open and **sing out** her questions. Many suitors came to answer her questions hoping to claim her, but no one could give the correct answer.

One day, the Buddha saw a youth named Uttara in his vision. He also knew that the youth would attain Sotāpatti Fruition in connection with the questions put by the daughter of Erakapatta the *nāga*. By then the youth was already on his way to see Erakapatta's daughter. The Buddha stopped him and taught him how to answer the questions. While he was being taught, Uttara attained Sotāpatti Fruition. Now that Uttara had attained Sotāpatti Fruition, he had no desire for the *nāga* princess. However, Uttara still went to answer the questions for the benefit of numerous other beings.

(1) The first four questions were:

1. What manner of ruler is called a king?
2. Is one who is **overwhelmed** by the **mist of moral defilements** to be called a ruler?
3. What ruler is free from moral defilements?
4. What sort of person is to be called a fool?

(2) The answers to the above questions were:

1. He who controls **the six senses** is a king.
2. One who is overwhelmed by the mist of moral defilements is not to be called a ruler; he who is free from craving is called a ruler.
3. The ruler who is free from craving is free from moral defilements.

4. A person who **hankers** after sensual pleasures is called a fool.

Having had the correct answers to the above, the **nāga** princess sang out questions regarding the **floods (oghas) of sensual desire**, of **renewed existence**, of **false doctrine** and of **ignorance**; and how they could be overcome. Uttara answered these questions as taught by the Buddha.

When Erakapatta heard these answers he knew that a Buddha had appeared in this world. So he asked Uttara to take him to the Buddha. On seeing the Buddha, Erakapatta related to the Buddha how he had been a bhikkhu during the time of Kassapa Buddha, how he had accidentally caused **a grass blade** to be **broken off** while travelling in a boat, and how he had worried over that little offence for having failed to do the act of **exoneration** as prescribed and finally how he was reborn as a **nāga**. (3) After hearing him, the Buddha told him how difficult it was to be born in the human world, and to be born during the appearance of the Buddha or during the time of their Teaching.

Then the Buddha spoke in verse as above.

The above discourse benefited numerous beings, Erakapatta being an animal could not attain Sotāpatti Fruition then and there.

• **Vocabulary**

1	a king of nāgas (dragons)		<i>Long vương</i>
2	a minor offence	[‘mainə ə’fens]	a little offence <i>phạm lỗi nhỏ</i>

3	to make use of		<i>to use</i>
4	a means of		<i>phương kế</i>
5	to sing out		<i>nói lớn</i>
6	to overwhelm	[,ouvə- 'welm]	to submerge, <i>trần ngập, vượt qua</i>
7	the six senses		<i>sáu căn</i>
8	mist of moral defilements		<i>bụi phiền não</i>
9	to hanker	['hæŋkə]	to desire, to crave
10	flood (n) – ogha	[flʌd]	<i>Bộc lưu (phiền não ví như dòng nước)</i>
11	The flood of sensual desire	['senʃuəl dezai]	Kāmogha - <i>Dục bộc</i>
12	The flood of renewed existence	[ri:nju:d eg'zistəns]	bhavoga - <i>Hữu bộc</i>
13	The flood of false doctrine	[fɔ:ls 'dɔktrin]	ditthoga - <i>Kiến bộc</i>
14	The flood of ignorance	['ignərəns]	avijjogha – <i>Vô minh bộc</i>
15	a grass blade	[gra:s bleid]	<i>một cọng cỏ tranh</i>
16	to break off	[breikəf]	to cut into, <i>đứt</i>
17	exoneration (n)	[ig,zɔnə'rei -fɪn]	release, <i>miễn trừ, giải tội</i>

(1) The first four questions were:

1. What manner of ruler is called a king?

2. Is one who is overwhelmed by the mist of moral defilements to be called a king?
3. What ruler is free from moral defilements?
4. What sort of person is to be called a fool?

Bốn câu hỏi đầu tiên là:

1. *Người thế nào được gọi là vua?*
2. *Người mà tràn ngập phiền não có được gọi là vua không?*
3. *Vị vua nào thoát khỏi phiền não?*
4. *Như thế nào gọi là người ngu?*

(2) The answers to the above questions were:

1. He who controls the six senses is a ruler.
2. One who is overwhelmed by the mist of moral defilements is not to be called a ruler; he who is free from craving is called a ruler.
3. The ruler who is free from craving is free from moral defilements.
4. A person who **hankers** after sensual pleasures is called a fool.

Câu trả lời các câu hỏi trên:

1. *Người chế ngự được sáu căn gọi là vua.*
2. *Người tràn ngập phiền não không được gọi là vua. Người không còn dục vọng mới được gọi là vua.*
3. *Vua mà thoát khỏi dục vọng thì thoát khỏi phiền não.*
4. *Kẻ **tham dục** là người ngu.*

(3) After hearing him, the Buddha told him how difficult it was to be born in the human world, and to be born during the appearance of the Buddhas or during the time of their Teaching.

Sau khi nghe Long Vương bạch như thế, Đức Phật dạy rằng được sanh làm người là điều khó, được sanh ra trong thời kỳ có chư Phật là điều khó và được nghe Chánh pháp là điều khó.”

Verses 183, 184 & 185

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

183. **sabbapāpassa akaraṇaṃ kusalassa upasampadā,
sacittapariyodapanam etaṃ buddhāna sāsanaṃ//**

Không làm mọi điều ác	The shunning of all evil, (1)
Thành tựu các hạnh lành	the doing of good,
Tâm ý giữ trong sạch	The cleansing of the heart:
Chính lời chư Phật dạy.	this is the Religion of the Buddhas. (2)

184. **khantī paramaṃ tapo titikkhā,
nibbānaṃ paramaṃ vandati buddhā,
na hi pabbajito parūpaghātī
na samaṇo hoti paraṃ viheṭṭhayanto//**

Chư Phật thường giảng dạy	Patience, long-suffering, is the
Nhẫn, khổ hạnh tối thượng	highest form of asceticism.
Niết bàn quả tối thượng	Nibbāna the Buddhas declare to be the highest of all things.
Xuất gia không phá người	For one who strikes another is no true religious,

Sa môn không hại người. Nor is he a monk who injures another.

185. **anūpavādo anūpaghāto pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ pantañ ca sayanāsanam
adhicitte ca āyogo etaṃ buddhāna sāsanaṃ //**

Không phi báng, phá hoại	Not blaming, not harming,
Hộ trì giới căn bản	restraint under the Law,(3)
Ăn uống có tiết độ	Moderation in food,
Sàng tọa chỗ nhàn tịnh	a remote lodging,
Chuyên chú tăng thượng tâm,	Dwelling on lofty thoughts,
Chính lời chư Phật dạy (TK Thích Minh Châu)	this is the Religion of the Buddhas.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 183, 184 and 185 with reference to the question raised by Thera Ānanda regarding **Fundamental Instructions** to bhikkhu by the **preceding Buddhas**.

On one occasion, Thera Ānanda asked the Buddha whether the Fundamental Instructions to bhikkhu given by the preceding Buddhas were the same as those of the Buddha himself. To him the Buddha replied that the instructions given by all the Buddhas are as given in the above verses.

• **Vocabulary**

- | | | |
|-----------------|--------------|-------------------------------|
| 1 <i>pañha</i> | | question |
| 2 austerity (n) | [ɔ:s'terəti] | sternness, <i>sự khổ hạnh</i> |

- | | | |
|---------------------|---------------|----------------------------------|
| 3 moderation (n) | [,mɔdə'reɪʃn] | self-control, <i>sự tiết chế</i> |
| moderation in food | | <i>tiết độ trong ăn uống</i> |
| 4 solitary (a) | ['sɒlɪtəri] | secluded, <i>ẩn dật</i> |
| solitary dwelling | | <i>sống độc cư, ẩn dật</i> |
| 5 to pursue | [pə'sju:] | carry out |
| pursuing meditation | | <i>chuyên chú hành thiền</i> |
| 6 Fundamental | | <i>Giới luật Căn bản</i> |
| Instructions | | |
| 7 Preceding | | <i>Chư Phật quá khứ</i> |
| Buddhas | | |
- (1) All evil – What is derived from the three immoral roots of attachment (*lobha*), ill-will (*dosa*), and delusion (*moha*) is evil. What is associated with the three moral roots of generosity (*alobha*), goodwill or loving-kindness (*adosa*), and wisdom (*amoha*) is good.
- Điều ác – những gì bắt nguồn từ ba căn bất thiện là tham (lobha), sân (dosa) và si (moha) là bất thiện nghiệp. Những gì kết hợp với ba căn thiện là quảng đại (alobha, vô tham), thiện ý hay tâm từ (adosa, vô sân) và trí tuệ (amoha, không si) là thiện nghiệp.*
- (2) The Buddhism is summarized in this verse.
- Đạo Phật được tóm tắt trong câu kệ này.*
- (3) **Pātimokkha**, these are the 227 chief rules which every bhikkhu is expected to observe.
- Giới Bổn, đây là 227 giới căn bản của Tỳ khưu.*

Verses 186 & 187

The Story of a Dissatisfied Young Bhikkhu (Anabhiratabhikkhuvatthu)

186. **na kahāpaṇavassena titti kāmesu vijjati,
“appassādā dukkhā kāmā” iti viññāya paṇḍito//**

Dầu mưa bằng tiền vàng	Not with a rain of coins can the
Các dục khó thỏa mãn	lusts be satisfied;
Dục đáng nhiều ngọt ít	The wise man understands that
Biết vậy là bậc trí.	the lusts afford but temporary
	satisfaction, and bring suffering
	in their train.

187. **api dibbesu kāmesu ratiṃ so nādhigacchati,
taṇhakkhayarato hoti sammāsambuddhasāvako//**

Đệ tử bậc Chánh giác	Even in celestial pleasures the
	wise man takes no delight;
Không tìm cầu dục lạc	The disciple of the Supremely
Dầu là dục Chư Thiên	Enlightened takes delight only in
Chỉ ưa thích ái diệt.	the destruction of Craving.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, The Buddha uttered Verses 186 and 187 with reference to a young bhikkhu who was unhappy with his life as a bhikkhu.

Once, there was a young bhikkhu at the Jetavana monastery; one day his teacher sent him to another monastery to study. While he was away, his father became seriously ill and died without seeing him. But his father left for him one hundred **kahāpaṇas** with his brother, the boy's uncle. On his return, his uncle told him about his father's death and about the one hundred kahāpaṇas left to him. At first, he said that he had no need of the money. Later, he thought that it might be better **to return to lay-life**, and as a result, he got dissatisfied with the life of a bhikkhu. Gradually, he began to lose interest in his life and was also losing weight. When other bhikkhus knew about this, they took him to the Buddha.

The Buddha asked him whether it was true that he was feeling unhappy with his life as a bhikkhu and whether he had any **capital** to start the life of a **layman**. He answered that it was true and that he had one hundred kahāpaṇas to start his life with. Then the Buddha explained to him that he would need to get food, clothing, **household utensils**, two oxen, ploughs, **pickaxes**, knives, etc., so that his one hundred in cash would hardly meet the expenses. The Buddha then told him that for human beings there could never be enough, not even for Universal Monarchs who could call for **a shower** of coins or gems or any amount of wealth and treasures at any moment. Further, the Buddha related the story of Mandātu the Universal Monarch who enjoyed the glory of the devas both in the *Cātumahārājika* and *Tāvatiṃsa* realms for a long time.

After spending a long time in Tāvatiṃsa, one day, Mandātu wished that he were the sole ruler of *Tāvatiṃsa*, instead of sharing it with Sakka. But this time, his wish could not be fulfilled and instantly he became old and **decrepit**; he returned to the human world and died soon after.

Then the Buddha spoke in verses as above.

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

• **Vocabulary**

1 <i>anabhirata</i>		dissatisfied; <i>không hoan hỷ</i>
2 divine pleasure	[di'vain 'plezə]	<i>dục lạc (thiên giới)</i>
3 kahāpaṇas		<i>đồng tiền Ấn độ # 5 shilling của Anh</i>
4 to return to lay-life		<i>hoàn tục</i>
5 capital (n)	['kæpitl]	<i>tiền vốn</i>
6 layman (n)	['leimæn]	<i>cư sĩ</i>
7 household utensils	['haʃould ju:'tensil]	<i>đồ dùng trong nhà</i>
8 pickaxe (n)	['pikæks]	<i>cuốc chim</i>
9 a shower of coins and gems		<i>cơn mưa tiền và châu báu</i>
10 <i>Cātumahārājika</i> realm		<i>cõi Tứ Thiên Vương</i>
11 <i>Tāvatiṃsa</i> realms		<i>cõi Đạo Lợi</i>
12 decrepit (a)	[di'krepit]	<i>già yếu hom hem</i>

Verse 188 to 192

The Story of Aggidatta (Aggidattabrāhmaṇavatthu)

188. **bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
ārāmarukkhacetyāni manussā bhayatajjitā//**

Loài người sợ hoảng hốt	To many a refuge men go, to
Tìm nhiều chỗ quy y	mountains and to forests,
Hoặc rừng rậm, núi non	To shrines and trees and groves,
Hoặc vườn cây, đền tháp.	when terrified with fear.

189. **n'etaṃ kho saraṇaṃ khemaṃ,
n'etaṃ saraṇamuttamaṃ,
n'etaṃ saraṇamāgama,
sabbadukkhā pamuccati //**

Quy y ấy không ổn	Such is no sure refuge, such is no
Không quy y tối thượng	final refuge;
Quy y các chỗ ấy	Not by resorting to such a refuge
Không thoát mọi khổ đau.	does a man obtain release from all suffering.

190. **yo ca buddhañ ca dhammañca saṅghañca saraṇaṃ
gato cattāri ariyasaccāni sammappaññāya passati //**

Ai quy y Đức Phật Chánh Pháp và chư Tăng, Ai dùng chánh tri kiến Thấy được bốn Thánh đế.	Whoever seeks refuge in the Buddhas, the Law, and the Order, Whoever, with clear understanding, beholds the Four Noble Truths
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**191. dukkhaṃ dukkhasamuppādaṃ
 dukkhassa ca atikkamaṃ
 ariyaṃ c'aṭṭhaṅgikaṃ maggaṃ
 dukkhūpasamagāmaṃ //**

Thấy khổ và khổ tập Thấy sự khổ vượt qua Thấy đường Thánh tám ngành Đưa đến khổ não tận.	Suffering, the Origin of Suffering, the Escape from Suffering, And the Noble Eightfold Path of Escape from Suffering
--	--

**192. etaṃ kho saraṇaṃ kheṃaṃ etaṃ saraṇaṃ uttamaṃ
 etaṃ saraṇaṃ āgamma sabbadukkhā pamuccati//**

Thật quy y an òn Thật quy y tối thượng Có quy y như vậy Mới thoát mọi khổ đau.	To this sure refuge, to this supreme refuge, By resorting to this refuge, he obtains release from all suffering.
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(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, The Buddha uttered Verse 188 to 192 with reference to Aggidatta, a Brahmin.

Aggidatta was the **head priest** during the time of King Mahākosala, father of King Pasenadi. After the death of King Mahākosala, Aggidatta gave away his property in charity, and after that he left his home and became **a non-Buddhist ascetic**. He lived with his ten thousand followers in a place near the border of the three kingdoms of Aṅga, Magadha and Kuru, not far from **a mound of sand** where a powerful nāga was staying. To his followers and the people of these three kingdoms, Aggidatta used to exhort: (*) “Pay homage to forests, mountains, parks and gardens, and trees; by doing so, you will be liberated from all ills of life.”

One day, the Buddha saw Aggidatta and his followers in his vision and realized that the time was ripe for them to attain Arahatsip. So the Buddha sent Thera Mahā Moggallāna to Aggidatta and his followers and told him that he himself would follow afterwards. Thera Mahā Moggallāna went to the place of Aggidatta and his followers and asked them to give him shelter for one night. They first turned down his request, but finally they agreed to let him stop at the mound of sand, the home of the **nāga**. The **nāga** was very **antagonistic** to Thera Mahā Moggallāna, and there followed a **duel** between the nāga and the Thera; on both sides, there was a display of power by **emitting smoke and flames**. However, in the end, the **nāga** was **subdued**. He **coiled** himself round the mound of sand; and raised his head spreading it out like an umbrella over Thera Mahā Moggallāna, thus showing respect for him. Early in the morning, Aggidatta and the other ascetics came to

the mound of sand to find out whether Thera Mahā Moggallāna was still alive; they had expected to see him dead. When they found the *nāga* tamed, and **meekly** holding his head like an umbrella over Thera Mahā Moggallāna, they were very much **astounded**.

Just then, the Buddha arrived and Thera Mahā Moggallāna got up from his seat on the mound and **paid obeisance to** the Buddha. Thera Mahā Moggallāna then proclaimed to the audience of ascetics, “This is my Teacher, the supreme Buddha, and I am but a humble pupil of this great Teacher!” Hearing him, the ascetics who had been very much impressed even by the power of Thera Mahā Moggallāna were awed by the greater power of the Buddha. The Buddha then asked Aggidatta what he taught his **followers** and the **residents** of the neighborhood. Aggidatta replied that he had taught them to pay homage to mountains, forests, parks and gardens, and trees, and that by doing so, they would be liberated from all ills of life. The Buddha’s reply to Aggidatta was, “Aggidatta, people go to mountains, forests, gardens and parks, and trees for refuge when they are threatened with danger, but these things cannot offer them any protection. Only those who take refuge in the Buddha, the Dhamma, and the Saṅgha are liberated from the round of rebirths (saṃsāra).

Then the Buddha spoke in verses as above.

At the end of the discourse Aggidatta and all his followers attained Arahatship. All of them entered the Order of the bhikkhus. On that day, when the disciples of Aggidatta from Aṅga, Magadha and Kuru came **to pay respect to** him, they saw their teacher and his followers **garbed** as bhikkhus and they were puzzled and wondered, “Who is the more powerful? Our teacher or Samaṇa

Gotama? Our teacher must be more powerful because Samaṇa Gotama has come to our teacher.” The Buddha knew what they were thinking; Aggidatta also felt that he must **set their minds at rest.** So, he paid obeisance to the Buddha in the presence of his disciples, and said, “Venerable Sir! You are my teacher, I am but a disciple of yours. Thus, the audience came to realize the **supremacy** of the Buddha.

• **Vocabulary**

1	the head priest a	[hed pri:st]	<i>Quốc sư</i>
2	non-Buddhist ascetic		<i>kẻ ngoại đạo</i>
3	a mound of sand	[maʊnd sænd]	<i>đống cát, ụ cát</i>
4	antagonistic (a)	[æn,tægə'nistik]	<i>đối lập, công kích</i>
5	duel (n/v)	['dju:əl]	contest / to fight
6	to emit smoke and flames		<i>phun khói và lửa</i>
7	to subdue	[səb'dju:]	to subjugate, <i>khất phục, chinh phục</i>
8	mEEK (a) as meek as a lamp	[mi:k]	gentle, humble <i>lành như bụt</i>
9	to astound	[əs'taʊnd]	to astonish, to shock
10	to pay / make obeisance to		to pay homage to to pay respect to
11	follower (n)	['fɔləʊə]	adherent, <i>môn đệ</i>
12	resident (n)	['residənt]	dweller
13	to garb	[ga:b]	to clothe, to dress, <i>ăn mặc</i>

- | | | | |
|----|-------------------------------|---------------|--|
| 14 | to set their minds
at rest | | <i>định lại tâm cho họ
(đoạn nghi cho
chúng)</i> |
| 15 | supremacy (n) | [su:ˈpreməsi] | superiority,
<i>tối thượng</i> |

(*) “Pay homage to forests, mountains, parks and gardens, and trees; by doing so, you will be liberated from all ills of life.”

“Hãy nương vào rừng, núi, vườn tược và cội cây; nếu nương nhờ thế, các người sẽ chấm dứt khổ đau.”

NOTE

One’s best refuge is oneself. A Buddhist seeks refuge in the Buddha, the Dhamma and the Sangha in order to gain his deliverance from **the ills of life**. The Buddha is the supreme teacher who shows the way to deliverance. The Dhamma is **the unique way**. The Sangha represents the noble disciples who have followed this unique way and become **good examples** for everyone.

*Nơi nương tựa tốt nhất của một hành giả là chính bản thân. Người Phật tử nương tựa (quy y) vào Đức Phật, Giáo Pháp và Tăng đoàn để đạt được sự giải thoát khỏi **những khổ đau của cuộc sống**. Đức Phật là bậc Đạo Sư cao quý chỉ ra con đường giải thoát. Giáo pháp là **con đường duy nhất**. Tăng đoàn đại diện cho các vị Thánh văn đã theo con đường duy nhất này và trở thành **những gương phạm hạnh** cho mọi người.*

Verse 193

**The Story of the Question Raised by
Thera Ānanda
(Ānandattherapañhavatthu)**

- **dullabho purisājañño (1)**
na so sabbattha jāyati,
yattha so jāyati dhīro
taṃ kulam sukham edhati// (2)

Khó gặp bậc thánh nhơn	It is not easy to find a man of noble birth;
Không phải đâu cũng có	it is not everywhere that such a man is born;
Chỗ nào bậc trí sanh	Wherever is born a man that is steadfast,
Gia đình tất an lạc.	the family prospers wherein he is born.
(TK Thích Minh Châu)	

Story

While residing at the Jetavana monastery, The Buddha uttered Verses 193 with reference to the question raised by Thera Ānanda.

One day, Thera Ānanda pondered thus: “Our Teacher has told us that **thoroughbreds** of elephants are born only among **Chaddanta** and **Uposatha breeds** that thoroughbreds of horses are

born only among the **Sindh** breed, that thoroughbreds of cattle are born only among the **Usabha** breed. Thus, he had talked to us only about the thoroughbreds of elephants, horses, and cattle, but not of the noblest of men (*purisājañño*).”

After reflecting thus, Thera Ānanda went to the Buddha, and put to him the question of the noblest of men. To him the Buddha replied, (*) “Ānanda, the noblest of men is not born everywhere, he is born only among **Khattiyamahāsāla** and **Brāmaṇamahāsāla**, the wealthy **clans of Khattiya and Brāhmaṇa.**”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 <i>pañha</i>		question
2 to prosper	[‘prɔspə(r)]	succeed, <i>thịnh vượng</i>
3 to ponder	[‘pɔndə(r)]	think about, suy ngẫm
4 thoroughbred (a)	[‘θɹɛbred]	purebred, <i>thuần chủng</i>
5 breed (n/v)	[bred]	class / to generate <i>dòng dõi/ phát sinh</i>
6 Chaddanta (breed)		<i>dòng Chaddanta</i>
7 Uposatha breed		<i>dòng Uposatha</i>
8 Sindh breed		<i>dòng Sindh</i>
9 Usabha breed		<i>dòng Usabha</i>
10 <i>purisājañño</i>		the noblest of men <i>Bậc Thánh Nhân / Bậc Đại Nhân</i>
11 <i>Khattiyamahāsāla</i>		clans of Khattiya <i>Dòng tộc Hoàng gia</i>
12 <i>Brāmaṇamahāsāla</i>		clans of Brāhmaṇa

		<i>Dòng Bà-la-môn cao thượng</i>
13 clan (n)	[klæn]	breed, tribe; dòng tộc

(*) “Ānanda, the noblest of men (*purisājañño*) is not born everywhere, he is born only among *Khattiyamahāsāla* and *Brāhmaṇamahāsāla*, the wealthy clans of *Khattiya* and *Brāhmaṇa*.”

“Này Ānanda, Bậc Đại Nhân không sanh cùng khắp. Khi tái sanh chỉ sanh vào dòng tộc cao quý là dòng dõi Hoàng gia và dòng Ba-la-môn cao thượng.”

- **According to Commentary**

(1) **Purisājañño**: a Buddha is intended

Purisājañño: Vị Phật được thọ ký

(2) **sukham edhati**: lit., attains happiness or thrives in happiness.

sukham edhati: (nghĩa văn học), đạt hay tăng trưởng hạnh phúc

Verse 194

The Story of Many Bhikkhus (Sambahulabhikkhuvatthu)

- **sukho buddhānaṃ uppādo
sukhā saddhammadesanā,
sukhā saṅghassa sāmaggī
samaggānaṃ tapo sukho**

Vui thay, Phật ra đời!	Pleasant is the rise of the Buddhas,
Vui thay, Pháp được giảng!	pleasant is the preaching of the True Religion,
Vui thay, Tăng hòa hợp!	Pleasant is peace and unity in the Order;
Hòa hợp tu, vui thay! <i>(TK Thích Minh Châu)</i>	the devotion of those who live in harmony is pleasant.

Story

While residing at the Jetavana monastery, The Buddha uttered Verse 194 with reference to many bhikkhus.

Once, five hundred bhikkhus were discussing the question (1) “What **constitutes** happiness?” These bhikkhus realized that happiness meant different things to different people. Thus, they said, “To some people to have the riches and glory like that of a king’s is happiness, to some people sensual pleasure is happiness

but to others to have good rice cooked with meat is happiness.” While they were talking, the Buddha came in. After learning the subject of their talk, the Buddha said, (2) “Bhikkhus, all the pleasures you have mentioned do not get you out of the round of rebirths. In this world, these constitute happiness: the arising of a Buddha, the opportunity to hear the Teaching of the Sublime Truth, and the harmony amongst the bhikkhus.”

Then the Buddha spoke in verse as above.

At the end of the discourse the five hundred bhikkhus attained Arahatsip.

• **Vocabulary**

1 <i>sambahula</i>		many
2 <i>sambahula-</i> <i>Bhikkhuvatthu</i>		<i>tích truyện Chư Tỳ khuru</i>
3 to constitute	[‘kɔnstitju:t]	to set up, to establish <i>tạo ra, thiết lập</i>

(1) “What constitutes happiness?” - “*Điều gì là nhân an lạc?*”

(2) “Bhikkhus, all the pleasures you have mentioned do not get you out of the round of rebirths. In this world, these constitute happiness: the arising of a Buddha, the opportunity to hear the Teaching of the Sublime Truth, and the harmony amongst the bhikkhus.”

“Này các Tỳ khuru, tất cả những lạc thú mà các người bàn luận không giúp thoát khỏi luân hồi. Sự giảng sanh của vị Phật, cơ

hội nghe Giáo pháp Tối thượng, và sự hòa hợp Tăng chúng là nhân an lạc trong thế gian này.

- Sangha is the oldest, democratically constituted, historic celibate Order, founded by the Buddha. Strictly, the Sangha denotes the Buddha's noble disciples who have realized the four Paths and four Fruits.

***Tăng đoàn** – Sangha là đoàn thể của những người độc thân có qui chế dân chủ cổ xưa nhất do Đức Phật thành lập. Nói một cách chính xác, Tăng đoàn chỉ những đệ tử cao quý của Đức Phật đã chứng bốn Đạo và bốn Quả.*

Verses 195 & 196

The Story of the Golden Stupa of Kassapa Buddha Kassapadasabalassa Suvanṇacetiya vatthu

195. **pūjārahe pūjayato buddhe yadi va sāvake
papañcasamatikkante (1) tiṇṇasokapariddave//**

Cúng dường bậc đáng	He that renders honor to whom
cúng	honor is due,
Chư Phật hoặc đệ tử	whether they be the Buddhas or
	their disciples,
Các bậc vượt hý luận	Those that have overpassed the
Đoạn diệt mọi sầu bi.	Hindrances, those that have
	crossed the Sea of Sorrow.

196. **te tādise pūjayato nibbute akutobhaye
na sakkā puññaṃ saṃkhātum im'ettam api kenaci//**

Cúng dường bậc như vậy	He that renders honor to
Tịch tịnh, không sợ hãi	those that have found
	Nibbāna, to those that are
Các công đức như vậy	without fear,
Không ai ước lường được.	His merit cannot be
<i>(TK Thích Minh Châu)</i>	measured by anyone.

Story

While travelling from Sāvatti to Bārāṇasī, the Buddha uttered Verses 195 and 196 with reference to a Brahmin and the golden stupa of Kassapa Buddha.

On one occasion, while the Buddha and his followers were on a journey to Bārāṇasī they came to a field where there was a **spirit-shrine**. Not far from the shrine a brahmin was ploughing the field; seeing the Brahmin the Buddha sent for him. When he arrived, the Brahmin made obeisance to the shrine but not to the Buddha. To him the Buddha said, **(2)** “Brahmin, by paying respect to the shrine you are doing a meritorious deed.” That made the Brahmin happy. After thus **putting him in a favorable frame of mind**, the Buddha, by his supernormal power, brought forth the golden stupa of Kassapa Buddha and let it remain visible in the sky. The Buddha then explained to the Brahmin and the other bhikkhus that **(3)** there were four classes of persons worthy of a stupa. They are: the Buddhas (*Tathāgatas*) who are homage-worthy and perfectly self-enlightened, the Paccekabuddhas, the Ariya disciples, and the Universal Monarchs. He also told them about the three types of stupas **erected** in honor of these four classes of persons. **(4)** The stupas where **corporeal relics** are enshrined are known as *Sariradhātu* cetiya; the stupas and figures made in the likeness of the above four personages are known as *Uddissa* cetiya; and the stupas where personal effects like robes, bowls, etc. of those revered personages are enshrined are known as *Paribhoga* cetiya. The Bodhi tree is also included in the Paribhoga cetiya. The Buddha then stressed the importance of paying homage to those who are worthy of **veneration**.

Then the Buddha spoke in verses as above.

At the end of the discourse the Brahmin attained Sotāpatti Fruition. The stupa of Kassapa Buddha remained visible for seven more days, and people kept on coming to the stupa to pay homage and obeisance. At the end of seven days, as **willed** by the Buddha, the stupa disappeared, and in the place of the shrine erected to the spirits, there appeared **miraculously**, a big stone stupa.

• **Vocabulary**

1 <i>suvaṇṇa cetiya</i>		golden stupa
2 a spirit-shrine		<i>ngôi đền</i>
3 ...putting him in a favorable frame of mind		<i>khiến tâm ông hoan hỷ</i>
4 four classes of persons	[kə:pɔ:riəl	<i>bốn hạng người</i>
5 corporeal relics	‘relik]	<i>xá lợi (sắc pháp)</i>
6 veneration (n)	[,venə’reiʃn]	respect, worship
7 to erect to	[i’rekt]	<i>kiến tạo</i>
8 to will	[wil]	<i>chú nguyện</i>
9 miraculously (adv)	[mirækjuləsli]	<i>huyền diệu,</i>
		<i>phi thường</i>

(1) **papañcasamatikkante**: lit., who have got rid of craving, pride and wrong view, factors lengthening *samsāra*.

papañcasamatikkante: *ngừa đên, bậc đã diệt tận tham ái, ngã mạn và tà kiến là những yếu tố kéo dài luân hồi sinh tử.*

(2) “Brahmin, by paying respect to the shrine you are doing a meritorious deed.”

“*Này Bà-la-môn, đánh lễ ngôi đền này là người đang tạo nhiều công đức.*”

(3) ... there were four classes of persons worthy of a stupa. They are: the Buddhas (*Tathāgatas*) who are homage-worthy and perfectly self-enlightened, the *Paccekabuddhas*, the Ariya disciples, and the Universal Monarchs.

...có bốn hạng người xứng đáng được lập bảo tháp là: Chư Phật Bạc Chánh Đẳng Chánh Giác, các Bạc Độc Giác Phật (Bích Chi Phật), các Bạc Ứng Cúng A-la-hán và các vị Chuyển Luân Vương.

(4) The stupas where **corporeal relics** are enshrined are known as *Sariradhātu* cetiya; the stupas and figures made in the likeness of the above four personages are known as *Uddissa* cetiya; and the stupas where personal effects like robes, bowls, etc. of those revered personages are enshrined are known as *Paribhoga* cetiya.

Bảo tháp nơi cúng dường xá lợi được gọi là bảo tháp Sariradhātu; bảo tháp và hình tượng dành cho bốn hạng vị cao quý trên được gọi là bảo tháp Uddissa; và bảo tháp nơi cúng dường y, bát ... của các chư vị cao quý trên được gọi là bảo tháp Paribhoga.

Chapter 15

SUKHAVAGGA

THE HAPPINESS

PHẨM AN LẠC

11 Verses (197-208) - 8 Stories

11 Bài kệ - 8 Tích truyện

Verse 197 to 199

The Story of the Pacification of the Relatives of the Buddha (Ñātikalahavūpasamanavatthu)

197. **susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino//**

Vui thay, chúng ta sống	Oh, happily let us live!
Không hận, giữa hận thù!	Free from hatred, among those who hate;
Giữa những người thù hận	Among men who hate, let us
Ta sống, không hận thù!	live free from hatred.

198. **susukhaṃ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā//**

Vui thay, chúng ta sống,	Oh, happily let us live!
Không bệnh giữa ốm đau,	Free from disease, among those who are afflicted with disease;
Giữa những người bệnh	Among men who are afflicted
hoạn	with disease,
Ta sống, không ốm đau.	let us live free from disease.

199. **susukhaṃ vata jīvāma ussukesu anussukā,**

ussukesu manussesu viharāma anussukā//

Vui thay, chúng ta sống	Oh, happily let us live!
Không rộn giữa rộn ràng	Free from longing, among those who are possessed with longing;
Giữa những người rộn ràng	Among those who are possessed with longing,
Ta sống, không rộn ràng.	let us live free from longing.

(TK Thích Minh Châu)

Story

The Buddha uttered Verse 197 to 199, in the Sakyan country, with reference to his relatives who were quarrelling over the use of the water from the Rohinī River.

Kapilavatthu the town of the Sakyans and Koliya the town of the Kolyans were situated on either side of the Rohinī river. The **cultivators** of both towns worked the fields watered by the Rohinī River. One year, they did not have enough rain and finding that the **paddy** and other crops were beginning **to shrivel up**, cultivators on both sides wanted to **divert** the water from the Rohinī river to their own fields. Those living in Koliya said that there was not enough water in the river for both sides, and that if only they could channel the water just once more to their fields that would be enough for the paddy **to mature** and ripen. On the other hand, people from Kapilavatthu argued that, in that case they would be denied the use of the water and their crops would surely fail, and they would be **compelled** to buy from other people. They said that they were not

prepared to go carrying their money and valuables to the opposite bank of the river in exchange for food.

Both sides wanted the water for their own use only and there was much ill will between them due to **abusive** language and **accusations** on both sides. The quarrel that started between the cultivators came to the ears of the ministers concerned, and they reported the matter to their respective rulers, and both sides prepared to go to war.

The Buddha, surveying the world with his supernormal powers, saw his relatives on both sides of the river coming out to meet in battle and he decided to stop them. All alone, he went to them by going through the sky, and stopped immediately above the middle of the river. His relatives seeing him, powerfully and yet peacefully sitting above them in the sky, laid aside all their weapon and paid obeisance to the Buddha. Then, the Buddha said to them, (*) “For the sake of some water, which is of little value, you should not destroy your lives which are of so much value and priceless. Why have you taken this stupid action? If I had not stopped you today, your blood would have been flowing like a river by now. You live hating your enemies, but I have none to hate, you are **ailing** with moral defilements, but I am free from them; you are striving to have sensual pleasures, but I do not strive for them.’

Then the Buddha spoke in verses as above.

At the end of the discourse many people attained Sotāpatti Fruition.

- **Vocabulary**

1 *Ñāti kalaha*

relative dispute; *thân*

		<i>quyến tranh cãi</i>
2	<i>vūpasamana</i>	pacification; <i>hòa ước</i>
3	pacification (n)	[,pæsifi'keɪʃn] peace treaty. <i>hòa ước, sự bình định</i>
4	cultivator (n)	['kʌltiveɪtə(r)] agriculturist; <i>người trông trọt</i>
5	paddy	['pædi] <i>ruộng lúa</i>
6	to shrivel up	['ʃrɪvl] to wither; <i>héo hon, khô héo</i>
7	to divert	['daɪvət] <i>chuyển hướng</i>
8	to mature	[mə'tjuə(r)] to ripen, <i>chín</i>
9	to compel	[kəm'pel] to oblige; <i>bắt buộc, thúc ép</i>
10	abusive (a)	[ə'bjʊ:sɪv] <i>chửi rủa</i>
	abusive words/ language	<i>những lời lăng mạ</i>
11	accusation (n)	[,ækju:'zeɪʃn] <i>sự tố cáo</i>
12	to ail	[eɪl] <i>to pain, làm phiền</i> <i>nã</i>

(*) “**For the sake of** some water, which is of little value, you should not destroy your lives which are of so much value and priceless. Why have you taken this stupid action? If I had not stopped you today, your blood would have been flowing like a river by now. You live hating your enemies, but I have none to hate, you are ailing with moral defilements, but I am free from them; you are striving to have sensual pleasures, but I do not strive for them.’

*“Các vị không nên vì **một chút lợi ích rất nhỏ** của nước mà hủy hoại cuộc đời quý báu và vô giá của mình. Tại sao các vị lại hành động ngu xuẩn đến thế? Nếu hôm nay Ta không đến đây thì máu các vị đã chảy thành sông. Các vị sống trong thù hận còn Ta sống không thù hận. Các vị sống trong phiền não còn Ta sống không phiền não. Các vị sống trong tham ái còn Ta sống không tham ái.”*

Verse 200

The Story of Māra (Māravatthu)

- **susukhaṃ vata jīvāma yesaṃ no n’atthi kiñcanaṃ (1),
pītibhakkhā bhavissāma devā ābhassarā (2) yathā//**

Vui thay chúng ta sống	Oh, happily let us live!
Không gì, gọi của ta	We who possess naught;
Ta sẽ hưởng hỷ lạc	Let us live on the food of joy,
Như Chư Thiên Quang Âm	like the Bright Gods.

(TK Thích Minh Châu)

Story

The Buddha uttered Verse 200 in a Brahmin village known as Pañcasālā, (village of five halls) with reference to Māra.

On one occasion, the Buddha saw in his vision that five hundred **maidens** from Pañcasālā village were due to attain Sotāpatti Fruition. So he went to stay near that village. The five hundred maidens went to the riverside to have a bath; after the bath they returned to the village fully dressed up, because it was a festival day. About the same time, the Buddha entered Pañcasālā village for alms-food but none of the villagers offered Him anything because **(3)** they had been possessed by Māra.

On his return the Buddha met Māra, who promptly asked him whether he had received much alms-food. The Buddha saw the

hand of Māra in his failure to get any alms-food on that day and replied, “You wicked Māra! It was you who turned the villagers against me. Because they were possessed by you they did not offer any alms-food to me. Am I not right?” Māra made no reply to that question, but he thought that it would be fun to **entice** the Buddha back to the village and **get the villagers to insult** the Buddha by **making fun of** him. So he suggested, “O Buddha, why don’t you go back to the village again? This time, you are sure to get some food.”

Just then, the five hundred village maidens arrived on the scene and paid obeisance to the Buddha. In their presence, Māra **taunted** the Buddha, “O Buddha, since you received no alms-food this morning, you must be feeling **the pangs of hunger!**” To him the Buddha replied, (4) “O wicked Māra, even though I do not get any food, like **the Ābhassara brahmā** who live only on **the delightful satisfaction (pīti)** and **bliss (sukha)** of Jhāna, I shall live **on the delightful satisfaction and bliss of the Dhamma.**”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 the Bright Gods

the Ābhassara

brahma

2 maiden (n)

[meidən]

3 to entice

[in'tais]

4 to get sb to do sth

to get the villagers

The Radian Gods

Chư Phạm thiên ở cõi

Quang Âm

cô gái, thị nữ

to lure; *dụ dỗ, lôi kéo*

(xui) bảo ai làm gì

to insult	[ˈinsʌlt]	<i>xui dân làng si nhục</i>
5 to taunt	[tɔːnt]	to make fun of, <i>ché giễu</i>
6 the pangs of hunger	[pæŋ əf ˈhʌŋə]	<i>sự dằn vặt của con đói</i>
7 the delightful satisfaction	[diˈlaɪfʊl] [sætɪsˈfækʃn]	<i>pīti</i> - niềm hoan hỷ
8 bliss (n)	[blɪs]	<i>sukha</i> - sự phi lạc

(1) **Kiñcana**, such as lust, hatred and delusion which are hindrances to spiritual progress.

Kiñcana - chướng ngại, như tham, sân và si là những trở ngại cho sự tiến triển tâm linh.

(2) **devā ābhassarā** : Ābhassarā brahmās are the radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmāloka.

devā ābhassarā: Chư thiên Ābhassarā là chư thiên cõi Quang Âm thuộc chư Phạm thiên cõi nhị thiên Sắc giới

(3) ...they had been possessed by Māra.

...họ bị Ma vương nhập.

(4) “O wicked Māra, even though I do not get any food, like the **Ābhassara brahmās** who live only on the delightful satisfaction (***pīti***) and bliss (***sukha***) on Jhāna, we shall live on the delightful satisfaction and bliss of the Dhamma.”

“Này Ác ma, dù Ta không có thức ăn, giống như **chư Phạm thiên ở cõi Quang Âm** chỉ sống thọ hưởng niềm hoan hỷ và sự phi lạc của Thiên, Ta thọ hưởng niềm hoan hỷ và sự phi lạc của Pháp bảo.”

Verse 201

The Story of the Defeat of the King of Kosala (Kosalaraññoparājaya vatthu)

- jayaṃ veraṃ pasavati dukkhaṃ seti parājito,
upasanto (1) sukhaṃ seti hitvā jayaparājayaṃ//

Chiến thắng sinh thù oán	Victory produces hatred.
Thất bại chịu khổ đau	He that is defeated is afflicted with suffering;
Sống tịch tịnh, an lạc	He that has renounced both
Bỏ sau mọi thắng bại.	victory and defeat lives in
<i>(TK Thích Minh Châu)</i>	tranquility and happiness.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 201 with reference to **the King of Kosala** who was defeated in battle by **Ajātasattu**, his own nephew.

In fighting against Ajātasattu, the King of Kosala was defeated three times. Ajātasattu was the son of King Bimbisāra and Queen Vedehī, the sister of the King of Kosala. The King of Kosala was ashamed and very much depressed over his defeat. Thus his **lamentation**: “What a **disgrace!** I cannot even conquer **(2) this boy who still smells of mother’s milk.** It is better that I should die.”

Feeling depressed and very much ashamed, (3) the king refused to take food, and kept to his bed. The news about the king's **distress** spread like wild fire and when the Buddha came to learn about it, he said, (4) "Bhikkhus! In one who conquers, enmity and hatred increase; one who is defeated suffers pain and distress."

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 <i>parājaya</i>		defeat, bại trận
2 lamentation (n)	[,læmen'teɪʃn]	mourning; <i>lời than van, than khóc</i>
3 disgrace (a)	[dis'greɪs]	<i>shame, xấu hổ, nhục nhã</i>
4 distress (a)	[dis'tres]	suffering; <i>đau buồn</i>
5 to conquer	['kɒŋkə(r)]	capture; <i>xâm chiếm</i>
6 enmity (n)	['enmɪti]	hostility; <i>sự thù hận</i>

(1) **upasanto** : the peaceful: one who has distinguished the fire of moral defilements .

upasanto : *sự tịch tịnh: người đã dập tắt ngọn lửa phiền não.*

(2) this boy who still smells of mother's milk

đứa bé miệng còn hôi sữa

(3) ... the king refused to take food, and kept to his bed

... nhà vua tuyệt thực và nằm liệt giường.

(4) "Bhikkhus! In one who conquers, enmity and hatred increase; one who is defeated suffers pain and distress."

"Này các Tỷ khuru, người thắng thì bị oán thù và sân hận, người bại thì khổ đau và phiền não.

Verse 202

The Story of a Young Bride (Aññatarakuladārikā vatthu)

- n’atthi rāgasamo aggi,
n’atthi dosasamo kali
n’atthi khandhāsamā dukkhā
natthi santiparaṃ sukhaṃ//

Lửa nào sánh lửa tham?	There is no fire like the fire of lust
Ác nào bằng sân hận?	There is no sin like the sin of hatred.
Khổ nào sánh khổ uẩn,	There are no sufferings like the sufferings of existence.
Lạc nào bằng tịnh lạc.	There is no happiness like Supreme Tranquility.
<i>(TK Thích Minh Châu)</i>	

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 202 at the house of a lay-disciple, with reference to a young **bride**.

On the day a young woman was to be **wedded** to a young man, the parents of the bride invited the Buddha and eighty of his disciples for alms-food. Seeing the girl as she moved about the house, helping with the offering of alms-food, the **bridegroom** was

very much excited, and he could hardly attend to the needs of the Buddha and the other bhikkhus. The Buddha knew exactly how the young bridegroom was feeling and also that time was ripe for both the bride and the bridegroom to attain Sotāpatti Fruition.

By his supernormal power, the Buddha **willed** that the bride would not be visible to the bridegroom. When the young man could no longer see the young woman, he could **pay full attention to the Buddha**, and his love and respect for the Buddha grew stronger in him. Then the Buddha said to the young man, (*)“O young man, there is no fire like the fire of passion; there is no evil like anger and hatred; there is no ill like the burden of the five aggregates of existence.” (*khandhas*); there is no bliss like the Perfect Peace of Nibbāna.”

Then the Buddha spoke in verse as above.

At the end of the discourse both the bride and bridegroom attained Sotāpatti Fruition.

• **Vocabulary**

1 <i>Aññatara / kula /</i>		<i>không rõ / dòng dõi /</i>
<i>Dārikā</i>		<i>cô gái còn nhỏ</i>
2 to wed	[wed]	to marry, <i>kết hôn</i>
3 bride (n)	[brai]	<i>cô dâu</i>
4 bridegroom (n)	[‘braigrum]	<i>chú rể</i>
5 to will	[wil]	(ĐP) <i>chú nguyện</i>
6 to pay (full)	[ə’tenʃn]	<i>chú ý</i>
attention		
to	[‘bə:dn]	load, <i>gánh nặng</i>
7 burden (n)		

8 tranquility (n) [træŋ'kwiləti] serenity , quietness
an tịnh, tịnh lạc

(*) “O young man, there is no fire like the fire of passion; there is no evil like anger and hatred; there is no ill like the burden of the five aggregates of existence.” (*khandhas*); there is no bliss like the Perfect Peace of Nibbāna.”

“Này chàng trai trẻ, không có lửa nào sánh bằng lửa tham; không có ác nào sánh bằng sân hận; không có khổ nào sánh bằng gánh nặng của ngũ uẩn (*khandhas*); không có sự an lạc nào sánh được với sự An lạc của Niết bàn.”

Verse 203

The Story of a Lay Disciple (Ekaupāsaka vatthu)

- **jighacchā (1) paramā rogā,
saṃkhārā (2) paramā dukkhā
etaṃ ñatvā yathābhūtaṃ
nibbānaṃ paramaṃ sukhaṃ//**

Đói ăn, bệnh tối thượng	Hunger is the greatest of afflictions;
Các hành, khổ tối thượng	the Aggregates of Being are the principal source of suffering;
Hiểu như thực là vậy	If a man thoroughly understand this,
Niết bàn, lạc tối thượng. <i>(TK Thích Minh Châu)</i>	he has attained Nibbāna, Supreme Happiness.

Story

The Buddha uttered Verse 203 at the village of Āḷavī, with reference to a lay-disciple.

One day, the Buddha saw in his vision that a poor man would attain Sotāpatti Fruition at the village of Āḷavī. So he went to that village, which was thirty yojanas a way from Sāvatti. **It so happened that** on that very day the man lost his ox. So, he had to be looking for the ox. Meanwhile, alms-food was being offered to the Buddha and his disciples in a house in the village of Āḷavī. After

the meal, people got ready to listen to the Buddha's discourse; but the Buddha waited for the young man. Finally, having found his ox, the man came running to the house where the Buddha was. The man was tired and hungry, so the Buddha directed the donors to offer food to him. Only when the man had been fed, the Buddha gave a discourse, expounding the Dhamma **step by step** and finally leading to the Four Noble Truths. The lay-disciple attained Sotāpatti Fruition at the end of the discourse.

Afterwards, the Buddha and his disciples returned to the Jetavana monastery. On the way, the bhikkhus remarked that it was so surprising that the Buddha should have directed those people to feed the young man before he gave the discourse. On hearing their remarks, the Buddha said, "Bhikkhus! What you said is true, but you do not understand that I have come here, all this distance of thirty yojanas, because I knew that he was in **a fitting condition** to take in the Dhamma. If he were feeling very hungry, **the pangs of hunger** might have prevented him from taking in the Dhamma fully. That man had been out looking for his ox the whole morning, and was very tired and also very hungry. Bhikkhus! (3) After all, there is no ailment which is so difficult to bear as hunger." Then the Buddha spoke in verse as above.

• **Vocabulary**

1 <i>Eka</i> / <i>upāsaka</i>		<i>một cận sự nam</i>
2 the Aggregates of Being	[‘ægrigits]	<i>các hành uẩn của chúng sinh</i>
3 It so happened that		<i>một việc đã xảy ra như vậy</i>
4 step by step		<i>từng bước</i>

5 fitting (a)	[fitij]	suitable;
a fitting condition		<i>phù hợp đúng duyên</i>
6 the pangs of hunger		<i>con đói</i>
7 to take in		to receive, to absorb, <i>lãnh hội (Pháp)</i>

(1) **jighacchā**, hunger - ordinary diseases are usually curable by a suitable remedy but hunger has to be appeared daily. *jighacchā* – đói , những căn bệnh thông thường được chữa trị với phương thuốc thích hợp nhưng con đói thì xuất hiện hàng ngày.

(2) Here *saṃkhārā* is used in the sense of *khandha*, the five aggregates, namely, the body (*rūpā*), feeling (*vedanā*), perception (*saññā*), mental states (*saṃkhārā*), and consciousness (*viññāna*). The so-called being is composed of these five constituent parts. Both *khandha* and *saṃkhārā* are used to denote these five conditioned things.

Ở đây, saṃkhārā được sử dụng trong nghĩa khandha, ngũ uẩn, tức là Sắc (rūpā), Thọ (vedanā), Tưởng (saññā), Hành (saṃkhārā), and Thức (viññāna). Chúng sanh là sự kết hợp của năm thành phần này. Cả hai từ khandha và saṃkhārā đều được dùng để chỉ năm uẩn hữu vi này.

(3) After all, there is no ailment which is so difficult to bear as hunger.”

Sau hết, không có bệnh nào khó chịu như bệnh đói.

Verse 204

The Story of King Pasenadi of Kosala (Pasenadikosala vatthu)

- **ārogyaparamā lābhā santuṭṭhiparamaṃ dhanam,
vissāsaparamā ñāti, nibbānaṃ paramaṃ sukhaṃ//**

Không bệnh, lợi tối	Health is the greatest acquisition,
thượng	contentment is the greatest
Biết đủ, tiền tối thượng	wealth,
	Confidence is the best of
Thành tín đối với nhau	relatives,
Là bà con tối thượng	Nibbāna is the greatest
Niết bàn, lạc tối thượng.	happiness.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 204 with reference to King Pasenadi of Kosala.

One day, King Pasenadi of Kosala went to the Jetavana monastery after having his full morning meal. It was said that the king had eaten **one quarter basket** (about half a **bushel**) of rice with meat curry on that day; so while listening to the Buddha's discourse he felt very sleepy and was **nodding** most of the time. Seeing him nodding, (1) the Buddha advised him to take a little less rice everyday and to decrease the amount on a **sliding scale** to the **minimum** of one-sixteenth part of **the original amount** he was

taking. The king did as he was told and found that by eating less he became thin, but he felt very much lighter and enjoyed much better health. When he told the Buddha about this, the Buddha said to him, (2) “O King! Health is a great **boon**; contentment is a great wealth; a close and trusted friend is the best relative; Nibbāna is the greatest bliss.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 acquisition (n)	[,ækwi'ziʃn]	the best gaining,
2 contentment (n)	[kən'tentmənt]	<i>tri túc</i>
3 a bushel (n)	[buʃl]	a quarter basket, <i>một giỏ (36 lít)</i>
4 to nod	[nɒd]	<i>gật đầu</i>
5 a sliding scale	['slaidiŋ 'skeil]	<i>một lượng có sẵn</i>
6 minimum (a)	['miniməm]	lower limit; <i>tối thiểu</i>
7 boon (n)	[bu:n]	benefit, <i>lợi ích</i>

(1).. the Buddha advised him to take a little less rice everyday and to decrease the amount on a sliding scale to the minimum of **one-sixteenth part of the original amount** he was taking.

...Đức Phật khuyên nhà vua mỗi ngày nên ăn cơm ít lại, giảm số lượng tối thiểu bằng **một phần mười sáu số lượng trước kia** đức vua đã ăn.

(2) “O King! Health is a **great boon**; **contentment** is a great wealth; a close and trusted friend is the best relative; Nibbāna is the greatest bliss.”

*“Tâu Đại vương! Sức khỏe là **lợi ích tối thượng**; tri túc là sự giàu sang lớn; bạn bè thân thiết và tin tưởng nhau là quyền thuộc tốt nhất; Niết bàn là niềm an lạc tối thượng.”*

Verse 205

The Story of Thera Tissa (Tissatthera vatthu)

- pavivekarasaṃ pītvā rasaṃ upasamassa ca
niddaro hoti nippāpo dhammapītirasaṃ pivam//

Đã nếm vị độc cư	He who has tasted the sweetness of solitude
Được hưởng vị nhàn tịnh	and the sweetness of tranquility,
Không sợ hãi, không ác	Such an one is free from fear and free from sin,
Nếm được vị pháp hỷ.	for he drinks the sweetness of the
(TK Thích Minh Châu)	joy of the Law.

Story

The Buddha uttered Verse 205 at Vesāli, with reference to Thera Tissa.

When the Buddha declared that in four months' time he would realized *parinibbāna*, many *puthujjana* bhikkhus were **apprehensive**. They **were at a loss** and did not know what to do, and so they **kept close to** the Buddha. But Thera Tissa, having resolved that he would attain Arahatship in the life time of the Buddha did not go to him, but left for a **secluded place** to practice meditation. Other bhikkhus, not understanding his behavior, took him to the Buddha and said, “Venerable Sir! This bhikkhu does not seem to **cherish** and honor you; he only **keeps to himself** instead

of coming to your presence.” Thera Tissa then explained to them that he was striving hard to attain Arahathship before the Buddha realized *parinibbāna*, and that was the only reason why he had not come to see the Buddha.

Having heard his explanation, the Buddha said to the bhikkhus, “Bhikkhus! Those who love and respect me should act like Tissa. You are not paying homage to me by just offering me flowers, perfumes and incense. You pay homage to me only by practicing the **Lokuttara Dhamma, i.e., Insight Meditation.**”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1 solitude (n)	['solitju:d]	seclude; <i>noi vắng vẻ, nơi ẩn dật</i>
2 <i>puṭhujjana</i> bhikkhu		<i>phàm Tăng</i>
3 apprehensive (a)		fear, <i>e sợ</i>
4 to be at a loss	[,æpri'hensiv]	<i>lúng túng, bối rối</i>
5 to keep close to		<i>luôn thân cận</i>
6 secluded place		solitude place, <i>viễn ly, độc cư</i>
7 to cherish		to care for, <i>yêu quý</i>
8 to keep to oneself	['tʃerɪʃ]	<i>không giao thiệp, sống tách rời</i>
9 Lokuttara Dhamma		<i>Pháp Siêu thế</i>
10 Insight Meditation		<i>Thiền Minh sát</i>

Verses 206, 207 and 208

The Story of Sakka (Sakka vatthu)

206. **sādhu dassanam ariyānaṃ sannivāso sadā sukho,
adassanena bālānaṃ niccam eva sukhī siyā//**

Lành thay, thấy Thánh nhân	It is a good thing to look upon the Noble,
Sống chung thường hưởng lạc	and to live with them is ever pleasant;
Không thấy những người ngu	It would be pleasant, might one never look upon a simpleton at all.
Thường thường được an lạc.	

207. **bālasaṅgatacārī hi dīghamaddhāna socati,
dukkho bālehi saṃvāso amitteneva sabbadā
dhīro ca sukhasaṃvaso ñātīnaṃ va samāgamo//**

Sống chung với người ngu Lâu dài bị lo buồn	For he who walks in the company of simpletons suffers a long time;
Khổ thay gần người ngu Như thường sống kẻ thù	Living with simpletons, as with an enemy, always brings suffering;

Vui thay, gần người trí Pleasant is it to live with the
 Như chung sống bà con. steadfast, even as is a meeting
 of kinsfolk.

208. **tasmā hi dhīraṃ ca paññañ ca bahussutañ ca
 dhorayhasīlaṃ vatavantam āriyaṃ
 taṃ tādisaṃ sappurisaṃ sumedhaṃ
 bhajetha nakkhattapathaṃ va candimā //**

Do vậy,	Therefore,
Bậc hiền sĩ, trí tuệ	One should follow the
Bậc nghe nhiều, trì giới	steadfast, the wise, the learned,
Bậc tự chế, Thánh nhân	the patient, the dutiful, the
Hãy gần gũi, thân cận	Noble.
Thiện nhân, trí giả ấy	One should follow so good
Như trăng theo đường sao.	and intelligent a man,
(TK Thích Minh Châu)	as the moon follows the path
	of the stars.

Story

While residing at the village of Veḷuva, the Buddha uttered Verses 206, 207, and 208 with reference to **Sakka, king of the devas**.

About ten months before the Buddha realized *parinibbāna*, The Buddha was spending the *vassa* at Veḷuva village near Vesāli. While he was staying there, he suffered from **dysentry**. When Sakka learned that the Buddha was **ailing**, he came to Veḷuva village so that he could personally nurse the Buddha during his

sickness. The Buddha told him not to worry about his health as there were many bhikkhus near him; but Sakka did not listen to him and kept on nursing the Buddha until He recovered.

The bhikkhus were surprised and **awe-struck** to find Sakka himself attending on the Buddha. When the Buddha heard their remarks he said, “Bhikkhus! There is nothing surprising about Sakka’s love and devotion to me. Once, when the former Sakka was growing old and was about to pass away, he came to see me. Then, I expounded the Dhamma to him. While listening to the Dhamma, he attained Sotāpatti Fruition; then he passed away and was reborn as the present Sakka. All these happened to him simply because he listened to the Dhamma expounded by me. (*) Indeed, bhikkhus, it is good to see the Noble Ones (*Ariyas*); it is a pleasure to live with them; to live with the fool is, indeed, painful.

Then the Buddha spoke in verses as above.

• **Vocabulary**

1 Sakka, the		<i>Vua Trời Đế Thích</i>
king of devas		<i>bệnh lý</i>
2 dysentry (n)	[‘disntri]	sick, <i>đau ốm</i>
3 ailing (n)	[‘eiliŋ]	amazed; <i>kinh ngạc</i>
4 awe-struck (a)	[ɔ: -strʌk]	

(*) Indeed, bhikkhus, it is good to see the Noble Ones (*Ariyas*); it is a pleasure to live with them; to live with fool is, indeed, painful.

“Thật vậy, này các Tỷ khưu, gặp các bậc Thánh (Ariyas) là điều tốt lành; sống chung với các vị ấy thì an vui. Sống với kẻ ngu thì khổ đau.”

Chapter 16

PIYAVAGGA

THE AFFECTION (THE PLEASANT)

PHẨM HỖ ÁI

12 Verses (209-220) – 9 Stories

12 Bài kệ– 9 Tích truyện

Verses 209, 210 and 211

The Story of Three Ascetics (Tayojanapabbajitavatthu)

209. **ayoge yuñjaṃ attānaṃ yogasmiñ ca ayojanaṃ,
atthaṃ hitvā piyaggāhī pihet'attānuyoginaṃ//**

Tự chuyên, không đáng chuyên	He who abandons himself to the distractions of this world,
Không chuyên, việc đáng chuyên	He who fails to apply himself to his religious duties,
Bỏ đích (1), theo hữu ái	He who abandons the real purpose of life (1), he who grasps at what is dear to him,
Ganh tị bậc tự chuyên (2).	Such a man will come to envy him who applies himself to his religious duties. (2)

210. **mā piyehi samāgañchi
appiyehi kudācanaṃ
piyānaṃ adassanaṃ dukkhaṃ
apiyānañ ca dassanaṃ//**

Chớ gần gũi người yêu Trợn đời xa kẻ ghét (3)	Never abide in the company of those who are dear or of those who are not dear (3);
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Yêu không gặp là khổ It is painful, both to be deprived
 of the sight of those who are
 Oán phải gặp cũng đau. dear, and to be obliged to look
 (4) upon those who are not dear (4)

211. **tasmā piyaṃ na kayirātha piyapāyo hi pāpako,
 ganthā tesam na vijjanti yesam n’atthi piyāppiyaṃ//**

Do vậy chớ yêu ai Therefore, hold nothing dear;
 Ái biệt ly là ác for the loss of what is dear is an
 evil.
 Những ai không yêu ghét Fetters exist not for those to
 Không thể có buộc ràng. whom naught is either dear or
 (TK Thích Minh Châu) not dear.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 209, 210, and 211 with reference to a **trio**, consisting of a father, a mother and a son.

Once in Sāvatti, the only son of a family first became a bhikkhu; the father followed **suit** and finally, the mother also became a bhikkhunī. They were so attached to one another that they rarely **stayed apart**. The family stayed in the monastery as if they were in their own house, talking and eating together, thus making themselves **a nuisance** to others. Other bhikkhus reported their behavior to the Buddha and He called them to his presence, and said to them, (*) “Once you have joined the Order you should no longer stay together like a family. Not seeing those who are dear, and

seeing those who are not dear to one, are both painful; so you should not hold any being or anything dear to you.”

Then the Buddha spoke in verses as above.

- **Vocabulary**

1 <i>Tayo /jana/ pabbajita</i>		<i>ba / người/ xuất gia</i>
2 trio (n) / trios (plu.)	[tri: əʊ]	<i>nhóm ba, bộ ba</i>
3 suit (n)	[sju:t]	<i>thỉnh cầu (xin xuất gia)</i>
4 a nuisance (n)	['nju:sns]	<i>gây khó chịu, mỗi phiền toái</i>

(*) “Once you have joined the Order you should no longer stay together like a family. Not seeing those who are dear, and seeing those who are not dear to one, are both painful; so you should not hold any being or anything dear to you.”

“Khi đã xuất gia, các người không nên sống chung nhau như một gia đình. Phải xa cách người thân yêu và gặp người oán ghét đều là khổ. Thế nên đừng gặp gỡ cả hai hạng người đó.”

NOTE

- (1) The practice of higher Morality, Concentration, and Insight.
Mục tiêu là thực hành Giới, Định, Tuệ cao thượng.
- (2) The bhikkhu, with no right discrimination, gives up his practice, and being attached to sensual pleasures, returns to lay life. Later, he sees successful bhikkhus and envies them.

Vị Tỳ khuru không có sự phân biệt chơn chánh, từ bỏ thực hành (Giới Định Tuệ) và luyến ái theo dục lạc ngũ trần rồi hoàn tục. Sau đó, nhìn thấy các vị Tỳ khuru thành công sẽ ganh tị.

- (3) Applicable to both animate and inanimate objects, pleasant persons and things.

Tất cả các đối tượng hữu tình và vô tình, người và vật.

- (4) Attachment in one case and aversion in the other.

Cả hai đều đau khổ - một đằng là luyến ái và đằng khác là oán giận.

Verse 212

The Story of a Rich Householder (Aññatarakuṭumbikavatthu)

- **piyato jāyatī soko piyato jāyatī bhayaṃ,
piyato vippamuttassa n’atthi soko kuto bhayaṃ//**

Do ái sinh sầu ưu From thought of one that is dear,
arises sorrow;

Do ái sinh sợ hãi From thought of one that is dear,
arises fear.

Ai thoát khỏi tham ái He that is free from thought of dear
Không sầu, đâu sợ hãi. ones neither sorrows nor fears

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 212 with reference to a rich householder who had lost his son.

Once, a householder was feeling very distressed over the death of his son. He often went to the cemetery and wept there. Early one morning, the Buddha saw the rich householder in his vision. So, taking a bhikkhu along with him, the Buddha went to the house of that man. There, he asked the man why he was feeling so unhappy. Then, the man related to the Buddha about the death of his son and about the pain and sorrow he was suffering. To him the

Buddha said, (*) “My disciple, death does not occur only in one place. All beings that are born must die one day; indeed, life ends in death. You must ever be mindful of the fact that life ends in death. Do not imagine that only your beloved son is subject to death. Do not be so distressed or be so shaken. Sorrow and fear arise out of affection.”

Then the Buddha spoke in verse as above.

At the end of the discourse, the rich householder attained Sotāpatti Fruition.

- **Vocabulary**

1 *Aññatara*

certain; *nào đó, không rõ*

2 *kuṭumbika*

householder, *người gia trưởng, gia chủ*

(*) “My disciple, death does not occur only in one place. All beings that are born must die one day; indeed, life ends in death. You must ever be mindful of the fact that life ends in death. Do not imagine that only your beloved son is subject to death. Do not be so distressed or be so shaken. Sorrow and fear arise out of affection.”

“Này thiện nam, cái chết chẳng phải chỉ xảy ra ở nơi này. Tất cả chúng sanh ra đời một ngày kia phải chết; đúng vậy, đời sống kết thúc bằng cái chết. Người đã từng chánh niệm sự thật rằng, đời sống chấm dứt bằng cái chết. Đừng nghĩ rằng chỉ đứa con yêu quý của người phải chết. Đừng quá buồn khổ và bị xúc động. Do yêu thương nên sanh khởi sầu khổ và sợ hãi.”

Verse 213

The Story of Visākhā (Visākhāvattu)

- pemato jāyatī soko pemato jāyatī bhayaṃ,
pemato vippamuttassa n’atthi soko kuto bhayaṃ//

Ái luyến sinh sầu ưu From affection springs grief;
Ái luyến sinh sợ hãi from affection springs fear.
Ai giải thoát ái luyến He that is free from affection
Không sầu, đâu sợ hãi? neither sorrows nor fears.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 213 with reference to Visākhā, the renowned donor of the Pubbārāma monastery.

One day, a granddaughter of Visākhā named Sudattā died and Visākhā felt very deeply about her loss and was sorrowing over the child’s death. So she went to the Buddha; when the Buddha saw her, he said, “Visākhā, don’t you realize that many people die in Sāvatti everyday? If you were to regard all of them as you regard your own grandchild you would have to be endlessly **weeping** and **mourning**. Let not the death of a child affect you too much. Sorrow and fear arise out of **endearment**.”

Then the Buddha spoke in verse as above.

- **Vocabulary**

1 to weep & mourn	[wi:p & mɔ:n]	<i>than khóc</i>
2 endearment (n)	[in'diəmənt]	<i>sự yêu quý</i>

Verse 214

The Story of Licchavī Princes (Licchavīvatthu)

- ratiyā jāyatī soko ratiyā jāyatī bhayaṃ
ratiyā vippamuttassa n’atthi soko kuto bhayaṃ//

Hỷ ái sinh sầu ru From lust springs grief;
 Hỷ ái sinh sợ hãi from lust springs fear.
 Ai giải thoát hỷ ái He that is free from lust
 Không sầu, đâu sợ hãi? neither sorrows nor fears.
 (TK Thích Minh Châu)

Story

While residing at the Kūṭāgāra monastery in Vesālī, the Buddha uttered Verse 214 with reference to the Licchavī princes.

On one festival day, the Buddha entered the town of Vesālī, accompanied by a retinue of bhikkhus. On their way, they met some Licchavī princes, who had come out **elegantly dressed up**. The Buddha seeing them in full **regalia** said to the bhikkhus, “Bhikkhus, those who have not been to the Tāvātimsa deva world should have a good look at these Licchavī princes.” The princes were then on their way to a pleasure garden. There, they quarrelled over a **prostitute** and soon **came to blows**. As a result, some of them had to be carried home, **bleeding**. As the Buddha returned with the

bhikkhus after his meal in the town, they saw the wounded princes being carried home.

In connection with the above incident the bhikkhus remarked, “For the sake of a woman, these Licchavī prices are ruined.” To them the Buddha replied, “Bhikkhus, sorrow and fear arise out of enjoyment of sensual pleasures and attachment to them.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1 elegantly (adv)	[‘eligətli]	<i>thanh lịch, tao nhã</i>
2 to dress up	[‘dresʌp]	<i>ăn mặc</i>
... elegantly dress up		<i>ăn mặc chải chuốt</i>
3 regalia (n)	[ri’geiliə]	<i>y phục vương giả</i>
4 prostitute (n)	[‘prətɪtju:t]	<i>kỹ nữ</i>
5 to come to blows	[blu:]	<i>đánh nhau</i>
6 to bleed	[bli:d]	<i>chảy máu</i>

Verse 215

The Story of Anitthigandha Kumāra (Anitthigandhakumāra vatthu)

- **kāmato jāyatī soko kāmato jāyatī bhayaṃ,
kāmato vippamuttassa n’atthi soko kuto bhayaṃ//**

Dục ái sinh sầu uu From love springs sorrow;
Dục ái sinh sợ hãi from love springs fear.

Ai giải thoát dục ái He that is free from love

Không sầu, đâu sợ hãi? neither sorrows nor fears.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 215, with reference to a youth, named Anitthigandha.

Anitthigandha lived in Sāvathī. He was to marry a beautiful young girl from the city of Sāgaha, in the country of the Maddas. As the bride was coming from her home to Sāvathī, she became ill and died on the way. When the bridegroom learned about the **tragic** death of his bride he was **broken-hearted**.

At this juncture, the Buddha knowing that **time was ripe** for the young man to attain Sotāpatti Fruition went to his house. The parents of the young man offered alms-food to the Buddha. After the meal, the Buddha asked his parents to bring the young man to his presence. When he came, the Buddha asked him why he

was in such pain and distress and the young man related the whole story of the tragic death of his young bride. Then the Buddha said to him, “O Anitthigandha! Lust **begets** sorrow; it is due to lust for things and lust for sensual pleasures that sorrow and fear arise.”

Then the Buddha spoke in verse as above.

At the end of the discourse Anitthigandha attained Sotāpatti Fruition.

- **Vocabulary**

1	<i>Kumāra</i>		<i>công tử</i>
2	tragic (a)	[ˈtrædʒɪk]	<i>bi kịch</i>
3	broken-hearted (a)	[ha:tɪd]	<i>tan nát lòng</i>
4	At this juncture	[ˈdʒʌŋktʃə(r)]	<i>vào lúc này</i>
5	to beget	[biˈɡet]	generate, spring; <i>sinh ra</i>

(*) “O Anitthigandha! Lust **begets** sorrow; it is due to lust for things and lust for sensual pleasures that sorrow and fear arise.”

“Này Anitthigandha! Tham ái sanh sầu muộn. Do dục ái sanh lên sầu khổ và sợ hãi.”

Verse 216

The Story of a Brahmin (Aññatarabrāhmaṇa vatthu)

- taṇhāya jāyatī soko taṇhāya jāyatī bhayaṃ,
taṇhāya vippamuttassa n’atthi soko kuto bhayaṃ//

Tham ái sinh sầu ru	From desire springs sorrow;
Tham ái sinh sợ hãi	from desire springs fear.
Ai giải thoát tham ái	He that is free from desire
Không sầu, đâu sợ hãi?	neither sorrows nor fears.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 216, with reference to a Brahmin who was a farmer.

The Brahmin lived in Sāvatti and he was a non-Buddhist. But the Buddha knew that the Brahmin would attain Sotāpatti Fruition in the near future. So the Buddha went to where the Brahmin was ploughing his field and talked to him. The Brahmin became friendly and was thankful to the Buddha for **taking an interest in** him and his work in the field. One day, he said to the Buddha, “Samaṇa Gotama, when I have gathered my rice from this field, I will first offer you some before I take it. I will not eat my rice until I have given you some.” However, the Buddha knew

already that the Brahmin would not have the opportunity **to harvest** the rice from his field that year, but he kept silent.

Then, on the night before the Brahmin was to harvest his rice, there was **a heavy downpour of rain** which washed away the entire crop of rice. The Brahmin was very much distressed, because he would no longer be able to offer any rice to his friend, the Samaṇa Gotama.

The Buddha went to the house of the Brahmin and the Brahmin talked to him about the great **disaster** that had **befallen** him. In reply, the Buddha said, “Brahmin, you do not know the cause of sorrow, but I know. If sorrow and fear arise, they arise because of craving.

Then the Buddha spoke in verse as above.

At the end of the discourse the Brahmin attained Sotāpatti Fruition.

• Vocabulary

1 to take an interest in sb		<i>quan tâm đến ai</i>
2 to harvest	[hɑ:vəst]	<i>mùa gặt</i>
3 a heavy downpour of rain		<i>cơn mưa như trút nước, trận mưa lớn</i>
4 disaster (n)	[di'zɑ:stə(r)]	<i>thảm họa, tai họa</i>
5 to befall – befall – befallen	[bi'fɔ:l]	<i>happen, occur xảy đến, xảy ra</i>

Verse 217

The Story of Five Hundred Boys (Pañcasatadāraka vatthu)

- **sīladassanasampannaṃ dhammaṭṭhaṃ saccavādiṇaṃ,
attano kammakubbānaṃ (*) taṃ jano kurute piyaṃ.**

Đủ giới đức, chánh kiến	If a man possess the power to discern between good and evil,
Trú pháp, chứng chân lý	If he abide steadfast in the Law, if he speak the truth,
Tự làm công việc mình	If he perform faithfully his own duties, (*)
Được quần chúng ái kính. (TK Thích Minh Châu)	he will be held dear by the multitude.

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 217, with reference to five hundred boys.

On one festival day, the Buddha entered the city of Rājagaha for alms-food, accompanied by a number of bhikkhus. On their way, they met five hundred boys going to a pleasure garden. The boys were carrying some baskets of pan-cakes but they did not offer anything to the Buddha and his bhikkhus. But the Buddha said to his bhikkhus, “Bhikkhus, you shall eat those pan-cakes today; the owner is coming close behind us. We shall proceed only after taking

some of these pan-cakes.” After saying this, the Buddha and his bhikkhus rested under the shade of a tree. Just at that moment Thera Kassapa came along, and the boys seeing him paid obeisance to him and offered all their pan-cakes to the Thera.

The Thera then told the boys, “My teacher the Exalted One is resting underneath a tree over there accompanied by some bhikkhus; go and make an offering of your pan-cakes to him and the bhikkhus?” The boys did as they were told. The Buddha accepted their offering of pan-cakes. Later, when the bhikkhu remarked that the boys were very **partial to** Thera Kassapa, the Buddha said to them, “Bhikkhus, all bhikkhus who are like my son Kassapa are liked by both devas and men. Such bhikkhus always receive **ample offerings** of **the four requisites** of bhikkhus.”

Then the Buddha spoke in verse as above.

At the end of the discourse the five hundred boys attained Sotāpatti Fruition.

• **Vocabulary**

1 <i>pañcasata dāraka</i>		five hundred / boys
2 partial to (a)	[ˈpɑːʃəl]	fond of ; <i>yêu thích</i>
3 ample (a)	[ˈæmpl]	plentiful; <i>nhiều</i>
4 ample offerings		<i>cúng dường dồi dào</i>
5 requisites (n)	[ˈrekwizits]	<i>vật dụng</i>
four requisites		<i>tứ vật dụng</i>

NOTE

(*) attano kammakubbānaṃ -

If he perform faithfully his own duties is to practice the three modes of discipline, Morality (*Sīla*), Concentration (*Samādhi*), and Wisdom (*Paññā*).

Tự làm công việc của mình là thực hành đầy đủ Giới – Định và Tuệ.

Verse 218

The Story of an Anāgāmi Thera (Eka anāgāmitthera vatthu)

- **chandajāto anakkhāte manasā ca phuṭṭo siyā
kamesu ca appaṭibaddhacitto uddhamṣoto (*) ti vuccati //**

Ước vọng pháp ly ngôn	If a man desire the Ineffable,
Ý cảm xúc thượng quả	if his heart thrill with desire for the Ineffable,
Tâm thoát ly cõi dục	If his heart be free from attachment to the Five Lusts,
Xứng gọi bậc Thượng lưu.	he is called One Bound Up- stream.
(TK Thích Minh Châu)	

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 218, with reference to a Thera who was an Anāgāmi.

On one occasion, the pupils of the Thera asked him whether he had attained any of the Maggas; but he did not say anything although he had attained the **Anāgāmi Magga**, the third Magga. He kept silent because he had resolved not to talk about his attainment until he had attained Arahatsip. But the Thera passed away without attaining Arahatsip, and also without saying anything about his attainment of **Anāgāmi Magga Insight**.

His pupils thought their teacher had passed away without attaining any of the Maggas and they felt sorry for him. They went to the Buddha and asked him where their teacher was reborn. The Buddha replied, “Bhikkhus! Your teacher, who was an Anāgāmi before he passed away, is now reborn in **the abodes of the Brahmās (Suddhāvāsa Brahmāloka)**. He did not reveal his attainment of Anāgāmi Magga because he felt ashamed that he had achieved only that much, and he was ardently striving to attain Arahātship. Your teacher is now freed from the attachment to **the sensual world (kāmaloka)** and would certainly rise to higher realms.”

Then the Buddha spoke in verse as above.

At the end of the discourse those bhikkhus attained Arahātship.

- **Vocabulary**

- | | |
|------------------------------------|----------------------------------|
| 1 the <i>Anāgāmi Magga</i> | <i>A-na-hàm Đạo</i> |
| <i>Anāgāmi Magga</i> Insight | <i>A-na-hàm Tri kiến Đạo</i> |
| 2 the abodes of the <i>Brahmās</i> | <i>cõi của các vị Phạm thiên</i> |
| <i>Suddhāvāsa Brahmāloka</i> | <i>năm cõi Tịnh cư</i> |
| 3 the sensual world | the Five Lusts, <i>cõi dục,</i> |
| (<i>kāmaloka</i>) | <i>ngũ trần</i> |

NOTE

(*) **uddhaṃsoto** : one who is going upstream, i.e., one who is bound for the “**Pure Abodes**” (*Suddhāvāsa Brahmāloka*). The reference is to the *Anāgāmi* or *Non-returner*, who is born in the *Avihā Suddhāvāsa* and from there, passes upwards till he

reaches the *Akaniṭṭha Suddhāvāsa*, the highest of the Five Pure Abodes.

uddhaṃsoto : người đang đi ngược dòng nước, tức là, người chắc chắn bước vào cõi Tịnh cư (*Suddhāvāsa Brahmalo*ka). Đề cập đến vị A-na-hàm hay vị thánh Bất lai, người tái sanh vào cõi Vô phiền (cõi Tịnh cư) và từ đó tiến lên đến cõi Sắc Cứu Cánh, cõi cao nhất của 5 cõi Tịnh Cư.

Verses 219 & 220

The Story of Nandiya (Nandiya vatthu)

219. **cirappavāsiṃ purisaṃ dūrato sotthim āgataṃ
ñātimittā suhajjā ca abhinandanti āgataṃ//**

Khách lâu ngày ly hương	When a man who has long
An toàn từ xa về	been absent, returns safely
	from afar,
Bà con cùng thân hữu	Kinsfolk and friends and
Hân hoan đón chào	well-wishers greet him on his
mừng.	return.

220. **tath'eva katapuññam pi asmā lokā paraṃ gataṃ
puññāni paṭigaṇhanti piyaṃ ñātīva āgataṃ//**

Cũng vậy các phước nghiệp	Just so, when a man who has
Đón chào người làm lành	done good deeds goes from
Đời này đến đời kia	this world to the next.
	The good deeds he has
Như thân nhân, đón chào.	performed receive him even
	as kinsfolk receive a dear
(TK Thích Minh Châu)	friend who has returned
	home.

Story

While residing at the Isipatana wood, the Buddha uttered Verses 219 and 220, with reference to Nandiya.

Nandiya was a rich man from Bārāṇasī. After listening to the Buddha's discourse on the benefits of building monasteries for bhikkhus. Nandiya built the Mahāvihāra monastery at Isipatana. The building was **pinnacled** and fully **furnished**. As soon as the monastery was offered to the Buddha, a **mansion was come off** for Nandiya at the Tāvātimsa deva world.

One day, when Thera Mahā Moggallāna visited the Tāvātimsa deva world he saw the mansion which was meant for **the donor** of the Mahāvihāra monastery at Isipatana. On his return from the Tāvātimsa deva world, Thera Mahā Moggallāna asked the Buddha, “Venerable Sir! For those who perform the meritorious deeds, do they have mansions and other riches prepared in the deva world even while they are still living in this world?” To him the Buddha said, (*) “My son, why do you ask? Have you not yourself seen the mansion and riches waiting for Nandiya in the Tāvātimsa deva world? The devas await the coming of the good and generous ones, as relatives await the return of one who is long absent. When the good ones die, they are welcomed **joyously** to the abode of the devas.”

Then the Buddha spoke in verses as above.

- **Vocabulary**

1 pinnacled (a)	['pinəkld]	<i>cực đỉnh</i>
2 furnished (a)	['fə:nɪʃt]	<i>trang bị đồ đạc</i>

3 mansion (n)	['mæɪnʃn]	palace; <i>lâu đài</i>
4 to be come off		<i>được hoàn thành, được thực hiện</i>
5 the donor (n)	['dɒnə(r)]	donator, <i>thí chủ</i>
6 joyous (a)	['dʒɔɪəs]	joyful, delightful

(* My son, why do you ask? Have you not yourself seen the mansion and riches waiting for Nandiya in **the Tāvātimsa deva** world? The devas await the coming of the good and generous ones, as relatives await the return of one who is long absent. When the good ones die, they are welcomed joyously to the abode of the devas.”

“Con trai, tại sao con hỏi vậy? Không phải chính con đã nhìn thấy tòa lâu đài và của cải đang chờ đợi Nandiya trên cõi Đạo Lợi sao? Chư Thiên chờ đợi tiếp đón những người tạo thiện nghiệp, như thân bằng quyến thuộc chờ sự trở về của người thân đi vắng đã lâu. Khi người tạo thiện nghiệp qua đời, họ được chư thiên hoan hỷ đón chào.”

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PHƯƠNG DANH HÙN PHƯỚC AN TỔNG

Gia đình Ân 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 Trinh	20 cuốn
Gia đình Thanh Nhân	10 cuốn
Gia đình Hạnh Hiền	20 cuốn
Gia đình Tuyệt	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 và Nguyễn thị Anh Thư	250 cuốn
Gia đình Nguyễn Minh Phượng	20 cuốn
Gia đình Mỹ Trang	8 cuốn
Gia đình Trương Hoài Trinh	20 cuốn
Đoàn 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 Ân 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 Hương 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 dày sâu
Hộ trì Chánh pháp bền lâu muôn đời!

