

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 4

The Verses and Stories



biên soạn

CITTA PALI

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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 yên 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.**

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

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

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

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

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

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

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

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Citta Pali

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Chapter 17

KODHAVAGGA

THE ANGER

PHẨM PHẪN NỘ

13 Verses (221-234) – 8 Stories
13 Câu kệ (221-234) – 8 Tích truyện

Verse 221

The Story of Princess Rohinī (Rohinīkhattiyakaññā vatthu)

- **kodhaṃ jahe vippajaheyya mānaṃ
saṃyojanaṃ sabbamatikkameyya
taṃ nāmarūpasmiṃ asajjamānaṃ
akiñcanaṃ nānupatanti dukkhā//**

Bỏ phần nộ, ly mạn	One should put away anger; one should utterly renounce pride;
Vượt qua mọi kiết sử	one should overcome ever attachment.
Không chấp trước danh sắc	He who clings not to Name and Form, and is free from attachment,
Khổ không theo vô sân.	is not beset with pain.
(TK Thích Minh Châu)	

Story

While residing at the Nigrodārāma monastery, the Buddha uttered Verse 221 with reference to Princess Rohinī, sister of Thera Anuruddha.

On one occasion, Thera Anuruddha visited Kapilavatthu. While he was staying at the monastery there, all his relatives, with the exception of his sister Rohinī, came to see him. On learning

from them that Rohinī did not come because she was suffering from **leprosy**, he sent for her. Covering her head in shame, Rohinī came when she was sent for. Thera Anuruddha told her to do some meritorious deed and he suggested that she should sell some of her clothing and jewellery; and with the money raised, to build a refectory for the bhikkhus. Rohinī agreed to do as she was told. Thera Anuruddha also asked his other relatives to help in the construction of the hall. Further, he told Rohinī to sweep the floor and fill the water-pots every day even while the construction was still going on. She did as she was instructed and she began to get better.

When the hall was completed the Buddha and his bhikkhus were invited for alms-food. After the meal, the Buddha asked for the donor of the building and alms-food, but Rohinī was not there. So the Buddha sent for her and she came. The Buddha asked her whether she knew why she **was inflicted with this dreaded disease** and she answered that she did not know. So the Buddha told her that she had dreadful deases because of an evil deed she had done out of **spite and anger**, in one of her past existences. As explained by the Buddha, Rohinī was, at one time, the chief queen of king of Bārāṇasī. It so happened that the king had a favorite dancer and the chief queen was very jealous of her. So the queen wanted to punish the dancer. Thus one day, she had her attendants put some **itching powder** made from **cow-hage pods** in the dancer's bed, her blankets, etc. Next, they called the dancer, and as though **in jest**, they threw some itching powder on her. The girl itched all over and was in great pain and discomfort. Thus itching

unbearably, she ran to her room and her bed, which made her suffer even more.

As a result of that evil deed Rohinī had become **a leper** in this existence. The Buddha then exhorted the congregation not to act foolishly in anger and not bear any ill will towards others.

Then the Buddha spoke in verse as above.

At the end of the discourse, many in the **congregation** attained Sotāpatti Fruition. Princess Rohinī also attained Sotāpatti Fruition, and at the same time her skin disease disappeared, and her complexion became fair, smooth and very attractive.

• Vocabulary

1	<i>khattiyakaññā</i>		princess/ <i>công chúa</i>
2	leprosy (n)	[ˈleprəsi]	<i>bệnh phong</i>
	leper (n)	[ˈlepə]	<i>người bệnh phong</i>
3	to be inflected with	[inˈfliktid]	<i>bị trừng phạt</i>
4	dreaded disease	[ˈdredid diˈzi:z]	<i>căn bệnh kinh khiếp</i>
5	spite & anger (n)	[spait & ˈæŋgə(r)]	<i>oán thù và phẫn nộ bộ ngứa</i>
6	itching powder	[ˈitʃɪŋ paudə]	<i>loại cây có chất ngứa</i>
7	cow-hage pod		<i>nói đùa</i>
8	in jest	[dʒest]	<i>hội chúng</i>
9	congregation (n)	[kəgrɪˈgeɪʃn]	

Verse 222

The Story of a Bhikkhu (Aññatarabhikkhu vatthu)

- yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va vāraye
tamaṃ sārathiṃ brūmi, rasmiggāho itaro jano //

Ai chận được phần nô	Whoever controls his anger like
Như dùng xe đang lăn	a swift-speeding chariot, when it
Ta gọi người đánh xe	is aroused,
Kẻ khác, cầm cương hò.	Him I call a charioteer,
(TK Thích Minh Châu)	other folk are merely holders of
	reins.

Story

While residing at the Aggālava stupa in the city of Āḷavī, the Buddha uttered Verse 222 which reference to a bhikkhu.

Once, a bhikkhu from Āḷavī wanted to build a monastery for himself and so he began to cut down a tree. The deva dwelling in that tree (*rukka devatā*) tried to stop him, saying that she and her infant son had nowhere to go. Failing to stop the bhikkhu she put her son on a branch, hoping that it would stop him from felling the tree. By then, the bhikkhu was already **swinging his axe** and he could not stop it in time and unintentionally cut off an arm of the child. Seeing her child being harmed in this way, the mother **flew in a rage** and was about to kill the bhikkhu. As she raised her

hands to strike the bhikkhu, she suddenly checked herself and thought: ‘If I were to kill a bhikkhu, I would be killing one who observes the moral precepts (*sīla*); in that case, I would surely suffer in *niraya*. Other guardian devas of the trees would be following my example and other bhikkhus would also be killed. But this bhikkhu has a master; I must go and see his master.’ So she went weeping to the Buddha and related all that had happened.

To her the Buddha said, ‘ O Rukkha devatā! You have done well to control yourself.’

Then the Buddha spoke in verse as above.

At the end of the discourse the deva attained Sotāpatti Fruition, and for her dwelling place she was offered a tree near the Perfumed Chamber of the Buddha. (*) After this incident, the Buddha forbade bhikkhus to cut vegetation, such as grass, plants, shrubs and trees.

• **Vocabulary**

1	<i>aññatara</i>		certain / không rõ
2	rukka devatā	[swiŋ]	vị thọ thần
3	to swing (his axe)		vung búa lên
4	to fly in a rage		nổi cơn thịnh nộ

(*) After this incident, the Buddha forbade bhikkhus to cut vegetation, such as grass, plants, shrubs and trees.

Nhân dịp này, Đức Thế Tôn chế định học giới cấm các Tỳ khuru phá hoại thảo mộc như cỏ, cây cối và bụi cây.

Verse 223

The Story of Uttarā, the Lay-Disciple (Uttarā Upāsika vatthu)

- **akkodhena jine kodhaṃ asādhuṃ sādhunā jine,
jine kadariyaṃ dādena saccena alikavādinam//**

Lấy không giận thắng giận	One should overcome anger with kindness;
Lấy thiện thắng không thiện	One should overcome evil with good;
Lấy thí thắng xan tham	One should overcome the niggard with gifts,
Lấy chơn thắng hư ngụy. (TK Thích Minh Châu)	And the speaker of falsehood with truth.

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 223 with reference to Uttarā, a female lay disciple.

Uttarā was the daughter of a farm laborer named Puṇṇa and his wife. Puṇṇa worked for a rich man named Sumana, in Rājagaha. One day, Puṇṇa and his wife offered alms-food to Thera Sāriputta soon after his arising from sustained deep mental absorption (*nirodha samāpatti*), and as a result of that good deed they suddenly became very rich. Puṇṇa **came upon** gold in the field he was ploughing, and the king officially declared him a

royal banker. On one occasion, the family of Puṇṇa offered alms-food to the Buddha and the bhikkhus for seven days, on the seventh day, after hearing the Buddha’s discourse, all the three members of the family attained Sotāpatti Fruition.

Later, Uttarā the daughter of Puṇṇa married the son of the rich man Sumana. That family being non-Buddhist, Uttarā did not feel happy in her husband’s home. So she told her father, “My father, why have you put me in this case? Here, I do not see any bhikkhu and I have no chance to offer anything to any bhikkhu.” Her father felt sorry for her and sent her fifteen thousand in cash. With this money, after getting permission from her husband, Uttarā engaged a courtesan to look to the needs of her husband. So it was arranged that Sirimā, a well-known and very beautiful courtesan, was to take her place as a wife for fifteen days.

During that time, Uttarā offered alms-food to the Buddha and the bhikkhus. On the fifteenth day, as she was busy preparing food in the kitchen, her husband saw her from the bedroom window and smiled, and then muttered to himself, ‘How foolish she is! She does not know how to enjoy herself. She is tiring herself out with this alms-giving ceremony!’ Sirimā saw him smile, and forgetting that she was only **a paid substitute wife** felt very jealous of Uttarā. Being unable to control herself, Sirimā went into the kitchen and got a ladleful of boiling butter with the intention of pouring it over the head of Uttarā. Uttarā saw her coming, but she **bore no ill** towards Sirimā. She reflected that because Sirimā had **stood in** for her, she had been able to listen to the dhamma, make offerings of alms-food for fifteen days, and perform other acts of charity. Thus she was quite thankful to

Sirimā. Suddenly, she realized that Sirimā had come very close to her and was going to pour boiling- hot butter over her; so she made this **asseveration**: ‘ If I bear any ill will towards Sirimā may this boiling-hot butter burn me; if I have no ill will towards her may it not burn me.’”

As Uttarā had no ill will towards Sirimā, the boiling butter poured over her head by Sirimā was just like cold water. Then Sirimā thought the butter must have gone cold; and as she went for another ladleful of boiling butter, the attendants of Uttarā fell upon and beat her hard. Uttarā stopped her attendants and instructed them to rub Sirimā with medicinal ointment.

Then, Sirimā remembered her true position and she regretted that she had done wrong to Uttarā and asked Uttarā to forgive her. To her Uttarā replied, “I have my father, I shall ask him whether I should accept your apology.” Sirimā then said that she would readily go and apologize to the rich man, the father of Uttarā. Uttarā then explained to Sirimā, “ Sirimā, when I said ‘My father’, I did not mean my real father, who had brought me into the round of rebirths. I was referring to my father the Buddha, who had helped me break the chain of rebirths, who had taught me the Dhamma, the Noble Truths.” Sirimā then expressed her wish to see the Buddha. So it was arranged that Sirimā should offered alms-food to the Buddha and the bhikkhus on the following day at the house of Uttarā.

After the meal, the Buddha was told everything that had happened between Sirimā and Uttarā. Sirimā then **owned up** that she had done wrong to Uttarā and **entreated** the Buddha that she should be forgiven, for otherwise Uttarā would not forgive her.

The Buddha then asked Uttarā how she felt in her mind when Sirimā poured boiling butter on her head, and Uttarā answered, “Venerable Sir, because I owed so much to Sirimā I had resolved not to lose my temper, not to bear any ill will towards her. I sent forth my love towards her.” The Buddha then said, (*) “Well **done**, well done, Uttarā! By not bearing any ill will you have been able to conquer one who has done you wrong through hate. By not abusing, you should conquer one who abuses you; by being generous you should conquer one who is stingy; by speaking the truth you should conquer one who tells lie.”

Then the Buddha spoke in verse as above.

At the end of the discourse Sirimā and five hundred ladies attained Sotāpatti Fruition.

• **Vocabulary**

1	<i>Upāsika</i>		lay disciple
2	sustained deep mental absorption		<i>Nirodha samāpatti</i> <i>Thiền Diệt Thọ</i> <i>Tưởng Định</i>
3	a paid substitute wife	[‘səbtitju:d]	<i>vai trò một tiêu thiếp</i>
4	to bear no ill	[beə(r)]	<i>không có tâm sân</i>
5	to stand in (for)		<i>thay thế, đại diện cho</i>
6	to make this asseveration (n)	[ə,sevə’reiʃn]	<i>quả quyết</i>
7	to come upon		<i>bắt gặp, chợt gặp</i>
8	royal banker		<i>trưởng giả</i>
9	to own up	[əʊn ʌp]	<i>thú nhận</i>
10	to entreat	[in’tri:t]	<i>khẩn nài</i>

11	to conquer	[‘kəŋkə]	<i>thắng phục</i>
12	to abuse	[ə’bju:z]	<i>phỉ báng, sỉ nhục</i>
13	stingy (a)	[‘stiŋi]	<i>bỏn xén</i>
14	Well done!		<i>Sadhu! Lành thay!</i>

(*) “Well done, well done, Uttarā! By not bearing any ill will you have been able to conquer one who has done you wrong through hate. By not abusing, you should conquer one who abuses you; by being generous you should conquer one who is stingy; by speaking the truth you should conquer one who tells lie.”

“Lành thay! Lành thay! Nay Uttarā! Con nên thắng phục người nóng giận bằng sự vô sân. Nên thắng phục kẻ mắng nhiếc mình bằng sự từ hòa; nên thắng phục kẻ bỏn xén bằng sự quảng đại; nên thắng kẻ dối trá bằng sự chân thật.”

Verse 224

The Story of the Question Raised by Thera Mahā Moggallāna (Mahāmoggallānapañha vatthu)

- **saccaṃ bhaṇe na kujjheyya dajjā appampi yācito
etehi tīhi ṭhānehi gacche devāna santike//**

Nói thật, không phẫn nộ	A man should speak the truth, a man should not get angry,
Của ít , thí người xin	A man should give, when asked to give a little;
Nhờ ba việc lành này	By these three acts
Người đến gần thiên giới.	a man may attain the World of the Gods

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 224 with reference to the question raised by Thera Mahā Moggallāna.

Once, Thera Mahā Moggallāna visited the deva world and found many devas living in luxurious mansions. He asked them for what good deed they were reborn in the deva world and they gave him different answers. One of them was reborn in the deva world not because he gave away much wealth in charity or because he had listened to the dhamma, but just because he always spoke the truth. The second one was a female deva who was reborn in the deva world because she did not get angry with her

master and had no ill will towards him even though he often beat her and abused her. For keeping her temper and abandoning hatred she was reborn in the deva world. Then, there were others who were reborn in the deva world because they had offered little things like a stick of sugar cane, some fruit, or some vegetables to a bhikkhu or to someone else.

On his return from the deva world, (1) Thera Mahā Moggalāna asked the Buddha whether it was possible to gain such great benefits by just speaking the truth, or by restraining one's actions, or by giving small amounts of such trifling things like fruits and vegetables. To him the Buddha answered, "My son, why do you ask? Have you not seen for yourself and heard what the devas said? You should not have any doubt. (2) Little deeds of merit surely lead one to the world of the devas."

Then the Buddha spoke in verse as above.

• **Vocabulary**

- *pañha* = question

- (1) Thera Mahā Moggalāna asked the Buddha whether it was possible to gain such great benefits by just speaking the truth, or by restraining one's actions, or by giving small amounts of such trifling things like fruits and vegetables.

Tôn giả Mahā Moggalāna bạch Đức Phật rằng có thể nào chỉ với lời chân thật, hay kèm chế hành động, hay chỉ cúng dường các vật nhỏ nhoi như trái cây hay rau quả, lại đạt được nhiều lợi lạc.

- (2) Little deeds of merit surely lead one to the world of the devas.
Việc làm công đức nhỏ nhoi cũng có thể đưa một người thọ sanh lên cõi Thiên giới.

Verse 225

The Story of the Brahmin who had been the “Father of the Buddha” (Buddhapitubrāmaṇa vatthu)

- **ahiṃsakā ye munayo niccaṃ kāyena saṃvutā
te yanti accutaṃ t̥hānaṃ yattha gantvā na socare//**

Bậc hiền không hại ai	They who do no injury, the sages,
Thân thường được chế ngự	they who ever control their bodies,
Đạt được cảnh bất tử	Such go to a place from which they pass no more;
Đến đây, không ưu sầu.	and having gone there, sorrow not.
(TK Thích Minh Châu)	

Story

While residing at the Añjana wood, near Sāketa, the Buddha uttered Verse 225 with reference to a Brahmin, who claimed that the Buddha was his son.

Once, the Buddha accompanied by some bhikkhus entered the town of Sāketa for alms-food. The old Brahmin, seeing the Buddha, went to him and said, “O son, why have you not allowed us to see you all this long time? Come with me and let your mother also see you.” So saying, he invited the Buddha to his

house. On reaching the house, the wife of the Brahmin said the same thing to the Buddha and introduced the Buddha as “Your big brother” to her children, and made them pay obeisance to him. From that day, the couple offered alms-food to the Buddha every day, and having heard the religious discourses, both the Brahmin and his wife attained Anāgāmi Fruition in due course.

The bhikkhu were puzzled why the Brahmin couple said the Buddha was their son; so they asked the Buddha. The Buddha then replied, “Bhikkhus, they called me son because I was a son or a nephew to each of them for one thousand five hundred existences in the past.” The Buddha continued to stay there, near the Brahmin couple, for three more months and during that time, both the Brahmin and his wife attained *arahatship*, and then realized *parinibbāna*.

The bhikkhus, not knowing that the Brahmin couple had already become arahats, asked the Buddha where they were reborn. To them the Buddha answered: “Those who have become arahats are not reborn anywhere; they have realized *Nibbāna*.”

Then the Buddha spoke in verse as above.

- **Vocabulary**

- ***Buddhapitubrāmaṇa sutta*** *Tích Bà-la-môn là
“Cha của Đức Phật”
(trong kiếp quá khứ)*
- ***Buddha /pitu /brāmaṇa*** *Đức Phật / cha /
bà-la-môn*

Verse 226

The Story of Puṇṇā, the Slave girl (Puṇṇadāsi vatthu)

- **sadā jāgaramānānaṃ ahorattānusikkhinaṃ
nibbānaṃ adhimuttānaṃ atthaṃ gacchanti āsavā// (1)**

Những người thường giác tỉnh, Ngày đêm siêng tu học	They that are ever watchful, they that study both by day and by night,
Chuyên tâm hướng Niết bàn	They that strive after Nibbāna,
Mọi lậu hoặc được tiêu. <i>(TK Thích Minh Châu)</i>	such men rid themselves of the evil passions.

Story

While residing at the Gijjhakūta Mountain, the Buddha uttered Verse 226 with reference to a slave girl in Rājagatha.

One night, Puṇṇā the slave girl **was up pounding rice** for her master. As she got retired she rested for a while. While resting, she saw Thera Dabba leading some bhikkhus to their respective monasteries on their return from listening to the Dhamma. The girl seeing them up so late, pondered, “I have to be up at this late hour because I am so poor and have to work hard. But, why are

these good people up at this late hour? May be a bhikkhu is sick, or are they being trouble by a snake?"

Early in the morning the next day, Puṇṇā took some broken rice, soaked it in water and made a pan-cake out of it. Then, intending to eat it at the riverside she took her cheap, coarse pan-cake along with her. On the way, she saw the Buddha coming on an alms-round. She wanted to offer her pan-cake to the Buddha, but she was not sure whether the Buddha would condescend to eat such cheap, coarse pan-cake. The Buddha knew her thoughts. He accepted her pan-cake and asked Thera Ānanda to spread the small mat on the ground. The Buddha sat on the mat and ate pan-cake offered by the slave girl. After eating, the Buddha called Puṇṇā to him and answered the question which was troubling her. Said the Buddha to the slave girl, (*) "Puṇṇā, you cannot go to sleep because you are poor and so have to work hard. As for my sons the bhikkhus, they do not go to sleep because they have to be always vigilant and ever mindful."

Then the Buddha spoke in verse as above.

At the end of the discourse Puṇṇā attained Sotāpatti Fruition.

- **Vocabulary**

- *dāsi* slave ; nô lệ nữ
- She was up bounding rice cô đang giã gạo

(*) "Puṇṇā, you cannot go to sleep because you are poor and so have to work hard. As for my sons the bhikkhus, they do not

go to sleep because they have to be always vigilant and ever mindful.”

“*Này Puṇṇā, người không ngủ được vì hoàn cảnh khó khăn và vất vả. Còn các Thỉnh vãn của Như Lai, họ không ngủ vì họ phải luôn tinh tấn giác tỉnh.*”

NOTE

- (1) **Āsavas** - There are four kinds of defilements or cankers (*āsavas*), namely, sensual pleasures (*kāma*), becoming (*bhava*), false views (*diṭṭhi*) and ignorance (*avijjā*). The first āsavas is attachment to Sense sphere, the second is attachment to the Realms of Form and the Formless Realms.

Āsavas – *Lậu hoặc* – có bốn loại lậu hoặc là dục lậu (*kāma*), hữu lậu (*bhava*), kiến lậu (*diṭṭhi*) and vô minh lậu (*avijjā*). Dục lậu là luyến ái theo Dục giới. Hữu lậu là luyến ái theo Sắc và Vô Sắc Giới.

Verse 227 to 230

The Story of Atula, the Lay-disciple (Atula Upāsaka vatthu)

227. **porāṇam etaṃ atula n’etaṃ ajjatanāṃ iva
nindanti tuṇhīmāsīnaṃ nindanti bahubhāṇinaṃ
mitabhāṇim pi nindanti, n’atthi loke anindito//**

A tu la, nên biết	This is an old, old saying, Atula,
Xưa vậy, nay cũng vậy	this is no mere saying of today
Ngồi im, bị người chê	“They blame him who sits silent,
Nói nhiều, bị người chê	they blame him who says much,
Nói vừa phải, bị chê	They also blame him who says little,”
Làm người không bị chê	There is no one in the world
Thật khó tìm ở đời.	that is not blamed.

228. **na cāhu na ca bhavissati na c’etarahi vijjati
ekantaṃ nindito poso ekantaṃ vā pasamsito//**

Xưa, vị lai và nay	There never was, there never
Đâu có sự kiện này	will be, there lives not now
Người hoàn toàn bị chê	A man who receives unqualified
Người trọn vẹn được khen.	blame or unqualified praise.

229. **yañ ce viññū pasamsanti anuvicca suve suve
acchiddavuttiṃ medhāviṃ paññāsīlasamāhitam//**

Sáng sáng thăm xét kỹ	If men of intelligence always,
Bậc có trí tán thán.	from day to day, praise
	Some man as free from flaws,
Bậc trí không tỳ vết,	wise, endowed with learning and
Đầy đủ giới định tuệ.	goodness,

230. **nekkham jambonadasseva ko taṃ ninditum arahati?
devāpi naṃ pasamsanti, brahmunā pi pasamsito //**

Hạnh sáng như vàng ròng	Who would venture to find
Ai dám chê vị ấy?	fault with such a man, any
	more than with a coin made of
	gold of the Jambū river?
Chư thiên phải khen	Even the gods praise such a
thường	man,
Phạm thiên cũng tán	even by Brahmā is he praised.
dương	

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 227 to 230 with reference to Atula and his companions.

Once, Atula and his companions numbering five hundred, wishing to listen to words of dhamma, went to Thera Revata. The

Thera however was very **aloof** like a lion; he did not say anything to them. They were very much dissatisfied and so they went to Thera Sāriputta. When Thera Sāriputta learned why they had come, he expounded **exhaustively** on the Abhdhamma. He also was not to their liking, and they **grumbled** that Thera Sāriputta had been too lengthy and too profound. Next, Atula and his party approached Thera Ānanda. Thera Ānanda expounded to them the bare essentials of the Dhamma.

This time, they remarked that Thera Ānanda had been too brief and too sketchy. Finally they came to the Buddha and said to him, “Venerable Sir, we have come to listen to your teaching. We have been to other teachers before we come here, but we are not satisfied with any of them. Thera Revata did not bother to teach us and he just kept silent; Thera Sāriputta was too exhaustive and the Dhamma he taught us was too difficult for us. As for Thera Ānanda, he was too brief and too **sketchy**. We do not like any of their discourses.”

To them the Buddha said, (*) “Atula, blaming others is not something new. There is no one in this world who is never blamed; people would blame even a king, or even a Buddha. To be blamed or to be praised by a fool is of no consequence; one is truly blamed only when he is blamed by a wise man, and truly praised only when praised by a wise man.”

Then the Buddha spoke in verses as above.

At the end of the discourse Atula and his companions attained Sotāpatti Fruition.

- **Vocabulary**

1	aloof (a) (like a lion)	[ə'lu:f]	<i>(hạnh) độc cư (như Sư tử chúa)</i>
2	grumble (a)	[grʌmbl]	<i>cằn nhằn, làu bàu</i>
3	sketchy (a)	[ˈsketʃi]	<i>sơ sài</i>
4	exhaustive (a)	[ig'zɔ:stiv]	<i>thấu đáo toàn diện</i>

(*) “Atula, blaming others is not something new. There is no one in this world who is never blamed; people would blame even a king, or even a Buddha. To be blamed or to be praised by a fool is of no consequence; one is truly blamed only when he is blamed by a wise man, and truly praised only when praised by a wise man.”

“Này Atula, thói quen chê trách người khác là thói quen có từ xưa. Không một ai trong thế gian này không bị chê trách; dù là nhà vua, ngay cả một Đấng Chánh Biến Tri người ta cũng chê trách. Việc chê và khen của kẻ ngu si không quan trọng. Chỉ khi bị các bậc hiền trí chê thì mới đáng gọi là chê trách và khi được họ ngợi khen mới đáng gọi là khen ngợi”

Verse 231 to 235

The Story of a Group of Six Bhikkhus (Chabbaggiya vatthu)

231. **kāyappakopaṃ rakkheyya kāyena saṃvuto siyā
kāyaduccaritaṃ hitvā kāyena sucaritaṃ care //**

Giữ thân đừng phẫn nộ	Angry deeds should one control;
Phòng thân khéo bảo vệ	one should be restrained in action;
Từ bỏ thân làm ác	One should renounce evil deeds;
Với thân, làm hạnh lành.	one should do good deeds.

232. **vacīpakopaṃ rakkheyya vācāya saṃvuto siyā
vacīduccaritaṃ hitvā vācāya sucaritaṃ care //**

Giữ lời đừng phẫn nộ	Angry words should one control;
Phòng lời khéo bảo vệ	one should be restrained in word
Từ bỏ lời thô ác	One should renounce evil words;
Với lời, nói điều lành.	one should speak good words.

233. **manoppakopaṃ rakkheyya manasā saṃvuto siyā
manoduccaritaṃ hitvā manasā sucaritaṃ care//**

Giữ ý đừng phẫn nộ	Angry thoughts should one control,
Phòng ý, khéo bảo vệ	one should be restrained in thought;
Từ bỏ ý nghĩ ác	One should renounce evil thoughts;
Với ý, nghĩ hạnh lành.	one should cultivate good thoughts.

234. **kāyena saṃvutā dhīrā atho vācāya saṃvutā
manasā saṃvutā dhīrā te ve supariṣaṃvutā//**

Bậc trí bảo vệ thân	Wise men who control their deeds,
Bảo vệ luôn lời nói	wise men who control their speech,
Bảo vệ cả tâm tư	Wise men who control their thoughts,
Ba nghiệp khéo bảo vệ.	such men are indeed well controlled.

(TK Thích Minh Châu)

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 231 to 234 with reference to a group of six bhikkhus.

Six bhikkhus wearing wooden sandals, and each holding a staff with both hands, were walking to and fro on a big stone slab, making much noise. The Buddha hearing the noises asked Thera Ānanda what was going on, and Thera Ānanda told him about the six bhikkhus. The Buddha then prohibited the bhikkhus from wearing wooden sandals. He further exhorted the bhikkhus to restrain themselves both in words and deeds.

Then the Buddha spoke in verses as above.

• Vocabulary

- | | |
|----------------------|--------------------|
| - <i>chabbaggiya</i> | <i>nhóm Lục sư</i> |
| - wooden sandals | <i>giày gỗ</i> |

Chapter 18

MALAVAGGA

THE IMPURITIES

PHẨM CẦU UẾ

20 Verses (235-255) – 12 Stories
20 Câu kệ (235-255) – 12 Tích truyện

Verse 235 to 238

The Story of the Son of a Butcher (Goghātakaputta vatthu)

235. paṇḍupalāso va dānisi
yamapurisā pi ca te upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi
pātheyyam pi ca te na vijjati//

Ngươi nay giống lá héo	Now art thou as a withered leaf;
Diêm sứ đang chờ ngươi	death's messengers await thee;
Ngươi đứng trước cửa chết	Thou standest at the point of departure;
Đường trường thiếu tư lượng.	thou hast no provisions for the journey.

236. so karoḥi dīpamattano
khippaṃ vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
(* dibbaṃ ariyabhūmim ehi//

Hãy tự làm hòn đảo	Make for thyself an island;
Tinh cần gấp, sáng suốt.	haste thee to struggle; be wise;
Trừ cầu uest, thanh tịnh.	When thy infirmities have been blown away, and thou hast

freed thyself from the evil
passions,
Đến thánh địa Chư thiên. thou shalt go to the heavenly
place of the Elect.

237. **upanītavayo ca dānisi
sampayātosī yamassa santike
vāsopi ca te n’atthi antarā
pātheyyam pi ca te ne vijjati//**

Đời người nay sắp tàn Thy life is now brought to a
close;
Tiến gần đến Diêm thou art come into the presence
Vương of Death.
Giữa đường không nơi Thou hast no abiding-place by
nghỉ the way;
Đường trường thiếu tư thou hast no provisions for the
lương. journey.

238. **so karoḥi dīpamattano
khippaṃ vāyama paṇḍito bhava
niddhantamalo anaṅgaṇo
na punaṃ jātijaraṃ upehisi//**

Hãy tự làm hòn đảo Make for thyself an island;
Tinh cần gấp, sáng suốt haste thee to struggle; be wise
Trừ cầu ứ, thanh tịnh When thy infirmities have been
blown away, and thou hast

freed thyself from the evil
 passions,
 Chẳng trở lại sanh già. thou shalt no more come unto
 (TK Thích Minh Châu) birth and old age

Story

While residing at the Jetavana monastery the Buddha uttered Verse 235 to 238 with reference to the son of a butcher.

Once in Sāvatti, there was a man who had been a butcher for fifty-five years. All this time, he **slaughtered cattle** and sold the meat and everyday he took **meat curry** with his rice. One day, he left some meat with his wife to cook it for the family, and then left for the riverside to have his bath. During his absence, a friend **coaxed** his wife to sell that particular piece of meat to him. As a result, there was no meat curry for the butcher on that day. But as the butcher never took his meal without meat curry, he hurriedly went to the back of his house, where an ox was standing. He **promptly** cut off the tongue of the ox and baked it over a fire. When having his meal, the butcher had a bite of the tongue of the ox, but as he did so his own tongue was cut off and fell into his plate of rice. Thus the ox and the butcher were in the same **plight**, both of them having had their tongues cut off. The butcher was in great pain and **agony**, and he **went about agitatedly on his knees, with blood dripping profusely from his mouth**. Then the butcher died and was reborn in **the Avīci Niraya**.

The butcher's wife was greatly **disturbed** and she was anxious for her son to get away to some other place, **lest** this evil should **befall** him too. So she sent her son to Taxila. At Taxila, he

acquired **the art of a goldsmith**. Later, he married the daughter of his master and some children were born to them. When their sons came of age he returned to Sāvatti. The sons were endowed with faith in the Buddha and were religiously **inclined**. They were anxious about their father, who had grown old with no thought of religion or of his future existence. So one day, they invited the Buddha and the bhikkhus to their house for alms-food. After the meal they said to the Buddha, “Venerable Sir, we are making this offering to you today **on behalf of** our father. Kindly give a discourse especially for him.” So the Buddha said, (*) “My disciple! You are getting old; but you have not made any provisions of merit for your journey to the next existence. Make for yourself a refuge!”

Then the Buddha spoke in verses as above.

At the end of the discourse the father of the donors of alms-food (i.e., the son of the butcher) attained Anāgāmi Fruition.

• Vocabulary

1. <i>goghātaka/putta</i>		<i>người bán thịt bò / con trai</i>
2. thou		you
3. art		<i>ngôi thứ 2 số ít của be (từ cổ)</i>
4. thee		<i>danh xưng mày hay tao (từ cổ)</i>
5. thyself		<i>bản thân mình (từ cổ)</i>
6. to slaughter cattle		<i>giết mổ gia súc</i>
7. meat curry		<i>thịt nấu cà ri</i>
8. promptly		at once, ngay lập tức
9. to coax	[kəʊks]	<i>nói ngọt</i>
10. plight (n)	[plait]	<i>cảnh ngộ (khốn khổ)</i>
11. agony (n)	[ˈæɡəni]	pain, đau đớn, thống khổ

12. profusely	[prə'fju:səli]	in large amount, much
13. agitatedly	['ædzɪtɪdli]	<i>một cách khích động</i>
14. to go about on his knees		<i>khuy chân xuống</i>
15. with blood dripping profusely from his mouth		<i>miệng đầy máu</i>
16. the Avīci Niraya		<i>địa ngục A tỳ</i>
17. to be disturbed	['distə:bd]	<i>bối rối, lung tung</i>
18. lest (conj.)	[lest]	<i>vì sợ rằng</i>
19. to befall	[bə'fɔ:l]	come, happen
20. the art of goldsmith		<i>thợ kim hoàn</i>
21. to incline	[in'klaɪn]	<i>thiên về</i>
22. on/ in behalf of sb on/ in sb's behalf	[bi'ha:f]	<i>đại diện nhân danh ai</i>

(*) “My disciple! You are getting old; but you have not made **any provisions of merit** for your journey to the next existence. Make for yourself a refuge!”

“Này thiện nam! Nay ông tuổi thọ đã cao mà lại không tạo được phước lành nào làm tư lương qua kiếp sau. Hãy nương nhờ vào chính mình.”

(*) **dibbaṃ ariyabhūmim**: the celestial plane of the Ariya. The reference is to the Suddhāvāsa Brahmā realm or the Pure Abodes which are exclusively inhabited by the Anāgāmis (the Never-Returners)

Cõi Thiên giới của bậc Thánh. Nói về Cõi Tịnh Cư nơi ngụ của bậc Thánh A-na-hàm (Bậc Thánh Bất lai).

Verse 239

The Story of a Brahmin (Aññatarabrāhmaṇa vatthu)

- **anupubbena medhāvī thokathokaṃ khaṇe khaṇe
kammāro rajatasseva niddhame malam attano//**

Bậc trí theo tuần tự One after another, little by
Tùng sát na trừ dần little, time after time, a wise
man

Như thợ vàng lọc bụi Should blow away his own
Trừ cầu uế nơi mình. impurities, even as a smith
blows away the impurities of

(TK Thích Minh Châu) silver.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 239 with reference to a Brahmin.

Once, a Brahmin saw a group of bhikkhus rearranging their robes as they were preparing to enter the city for alms-food. While he was looking, he found that the robes of some of the bhikkhus touched the ground and got wet because of dew on the grass. So he cleared the patch of ground. The next day, he found that as the robes of the bhikkhus touched bare ground, the robes got dirty. So he covered that patch of ground with sand. Then again, he observed that the bhikkhus would sweat when the sun was shining

and that they got wet when it was raining. So finally, he built a rest house for the bhikkhus at the place where they gathered before entering the city for alms-food.

When the building was finished, he invited the Buddha and the bhikkhus for alms-food. The Brahmin explained to the Buddha how he had performed this meritorious deed step by step. To him the Buddha replied, (*) “O Brahmin! The wise perform their acts of merit little by little, and gradually and constantly they remove impurity of moral defilements.”

Then the Buddha spoke in verse as above.

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

• Vocabulary

1. <i>aññatara</i>		certain; <i>không rõ</i>
2. dew (n)	[dju:]	sương
3. the patch of ground	[pætʃ]	miếng đất
4. sweat (v/n)	[swet]	đổ mồ hôi, mồ hôi

(*) “O Brahmin! The wise perform their acts of merit **little by little**, and **gradually and constantly** they remove impurity of moral defilements.”

“Này Bà la môn! Bậc hiền trí liên tục giải trừ sự cấu uế của các ác hạnh bằng cách họ làm việc lành **một cách chậm rãi, từ tốn và tuần tự.**”

Verse 240

The Story of Thera Tissa (Tissatthera vatthu)

- **ayasā va malaṃ samuṭṭhitam
taduṭṭhāya tam' eva khādati
evaṃ atidhonacāriṇam (1)
sakakammāni nayanti duggatiṃ//**

Như sét từ sắt sanh	Even as rust which springs
Sắt sanh lại ăn sắt	from iron no sooner appears
	than it eats away the iron,
Cũng vậy, quá lợi dưỡng	Precisely so in the case of
	stransgressors,
Tự nghiệp dẫn cõi ác.	their own evil deeds bring
TK Thích Minh Châu	them to an evil end.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 240 with reference to Thera Tissa.

Once there was a thera named Tissa in Sāvatti. One day, he received a set of fine robes and was very pleased. He intended to wear those robes the next day. But that very night he died and because he was attached to the fine of robes, he was reborn as a **louse** and lived within **the folds of the robes**. As there was no one to inherit his **belongings**, it was decided that this particular **set of**

robes should be shared by other bhikkhus. When the bhikkhus were preparing to share out among themselves, the louse was very much agitated and cried out, “They are destroying my robes!” This cry was heard by the Buddha by means of his divine power of hearing. So he sent someone to stop the bhikkhus and instructed them **to dispose of** the robes only at the end of seven days. On the eighth day, the set of the robes which belonged to Thera Tissa was shared out by the bhikkhus.

Later, the Buddha was asked by the bhikkhus why he had told them to wait for seven days before sharing out the robes of Thera Tissa. To them the Buddha replied, “My son, Tissa had his mind attached to this particular set of robes at the time of his death, and so he was reborn as a louse and stayed in the folds of the robes. When you are all were preparing to share out the robes. Tissa the louse was very much in agony and was **running about to and fro** in the folds of the robes. If you had taken the robes at that time Tissa the louse would have felt very **bitter** against you and he would have to go to **Niraya**. But now, Tissa has been reborn in the Tusita deva world, and that is why I have allowed you to take the robes. (*) Indeed, bhikkhus, attachment is very dangerous; as **rust corrodes iron** from which it is formed, so also, attachment destroys one and sends one to niraya. A bhikkhu should not indulge too much in the use of the four requisites or be very much attached to them.”

Then the Buddha spoke in verse as above.

- **Vocabulary**

1. transgressor		wrongdoer, kẻ vi phạm
2. louse (n)	[ˈlausə]	con rận, con chấy
3. fold (n)	[fəʊl]	nếp gấp
4. to and fro (adv)		(chạy) tới chạy lui
5. belongings	[biˈlɔŋɪŋz]	tài sản, đồ dùng cá nhân
6. set of robes		bộ y
7. to dispose of sth/ sb		vứt bỏ cái gì hay cho ai
8. to corrode	[kəˈrəʊd]	gặm mòn
9. rust (n)	[rʌst]	rỉ sét

“Indeed, bhikkhus, attachment is very dangerous; as **rust corrodes iron** from which it is formed, so also, attachment destroys one and sends one to **niraya**. A bhikkhu should not **indulge** too much **in** the use of the four requisites or be very much attached to them.”

“*Thật vậy, này các Tỳ khuru, tham ái thật đáng sợ; như rỉ sét sanh từ sắt rồi chính nó lại ăn mòn sắt, cũng vậy, tham ái hủy diệt chúng sanh và làm cho họ rơi vào đọa xứ. Vị Tỳ khuru không nên đắm chìm vào sự thọ dụng tứ sự hay quá dính mắc vào chúng.*”

• **Commentary**

(1) **atidhona-cārinam**: (dhona = the four requisites of a monk (robes, almsfood, shelter, and medicine) – of indulging too much in the four requisites of a monk.

atidhona-cārinam: (tứ sự của vị tỳ khuru – y áo, thực phẩm, nơi trú và thuốc men) – thọ dụng quá mức hay sống lợi dưỡng do tứ sự.

Verse 241

The Story of Lāḷudāyī (Lāḷudāyī vatthu)

- **asajjhāyamalā mantā (1), anuṭṭhānamalā gharā ,
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ//**

Không tụng làm nhóp kinh	Non-repetition mars the Sacred Word;
Không đứng dậy, bản nhà	inactivity mars the household life;
Biếng nhác làm nhơ sắc	Sloth is a blemish on beauty;
Phóng dật ư người canh.	heedlessness is a blemish on the watchman.
<i>TK Thích Minh Châu</i>	

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 240 with reference to Thera Lāḷudāyī.

In Sāvatti, people coming back after hearing the discourse given by Thera Sāriputta and Thera Mahā Moggallāna were always full of praise for the two Chief Disciples. On one occasion, Lāḷudāyī, hearing their praises, said to those people that they would be saying the same about him after listening to his discourses. So Lāḷudāyī was asked to deliver a discourse; he climbed on to the **platform** but he could not say anything. So he asked the audience to let another bhikkhu take the turn first and

that he would take the next turn. In this way, he **put off** three times.

The audience lost patience with him and shouted, “You big fool! When we praised the two Chief Disciples you were **vainly boasting** that you could preach like them. Why don’t; you preach now?” So Lāḷudāyī ran away and the crowd chased him. As he was frightened and was not looking where he was going, he fell into a **latrine pit**.

When the Buddha was told about this incident, he said, (*) “Lāḷudāyī had learned very little of the Dhamma; he does not recite the religious texts regularly; he has not memorized anything. Whatever little he has learned gets rusty by not reciting.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. to mar	[ma:t]	<i>ruin, làm hỏng, làm hư</i>
2. Sacred Word		<i>kinh điển</i>
3. sloth (n)	[sləʊt]	<i>laziness, lười biếng</i>
4. blemish (n)	[ˈblemiʃ]	<i>imperfect, khuyết điểm</i>
5. platform (n)	[ˈplætfɔ:m]	<i>bục giảng</i>
6. to put off	[ˈputɔf]	<i>to delay, hoãn lại</i>
7. to boast (vainly)	[bəʊst]	<i>khoe khoang (một cách tự phụ)</i>
8. a latrine pit	[ləˈtri:n]	<i>hầm phân</i>
9. incident (n)	[ˈinsidənt]	<i>happenin, việc xảy ra</i>
10. to get rusty	[ˈrʌsti]	<i>bị han rỉ</i>

(*) “Lāḷudāyī had learned very little of the Dhamma; he does not recite the religious texts regularly; he has not memorized anything. Whatever little he has learned gets rusty by not reciting.”

“Lāḷudāyī học Pháp ít mà lại không ôn tụng thường xuyên nên không nhớ gì cả. Bất cứ pháp nào đã học ít lại không ôn tập ắt bị rỉ sét (quên lãng).”

(1) **Mantā** means religious doctrines, art and sciences. Non-recitation of the scriptures and non-practice of the arts tend to make one forget them – *Mantā là giáo lý, nghệ thuật hay ngành khoa học. Không tụng niệm và không thực hành nghệ thuật có khuynh hướng làm người ta quên chúng.*

Verses 242 & 243
The Story of a Man whose wife
committed adultery
(Aññatarakulaputta vatthu)

242. **mal'itthiyā duccharitaṃ,
 maccheraṃ dadato malaṃ
 malā ve pāpakā dhammā
 asmiṃ loke paramhi ca//**

Tà hạnh như đàn bà	Lewdness is a blemish on a woman;
Xan tham nhóp kẻ thí	niggardliness is a blemish on a giver;
Tội ác là vết như	Evil ways are blemishes,
Đời này và đời sau.	both in this world and the next.

243. **tato malā malataraṃ avijjā paramaṃ malaṃ
 etaṃ malaṃ pahatvāna nimmalā hotha bhikkhavo//**

Trong hàng cầu ướ ấ	But worse than any ordinary blemish, the worst, indeed, of
Vô minh, như tối thượng	all blemishes, is ignorance;
Đoạn như ấ, tỷ kheo	Rid yourselves of this blemish,
Thành bậc không ướ	monks, and be without

nhiễm! blemish.

(TK Thích Minh Châu)

Story

While residing at the Veluvana monastery, the Buddha uttered Verses 242 and 243 with reference to a man whose wife committed adultery.

Once, the wife of a man **committed adultery**. He was so ashamed on account of his wife's misbehavior that he dared not face anyone; he also kept away from the Buddha. After some time, he went to the Buddha and the Buddha asked him why he had been absent all that time and he explained everything. On learning the reason for his absence, the Buddha said, (*) "My disciple, women are just like a river, or a road, or a liquor shop or a rest house, or a water-pot stand at the roadside; they associate with all sorts of people. Indeed, sexual misconduct is the cause of ruin for a woman."

Then the Buddha spoke in verses as above.

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

• Vocabulary

- *Aññatara kulaputta* con trai gia đình
 danh tiếng nào đó
- to commit adultery [kəm'mit ə'dʌltəri] tội ngoại tình

(*) "Này thiện nam, đàn bà như sông rạch, đường đi, hàng rượu, nhà công hay lọ nước ở ven đường; họ tiếp xúc với mọi hạng người. Thật vậy, tà hạnh là nguyên nhân hủy hoại của nữ nhân."

Verses 244 & 245
The Story of Cūlasāri
(Cūlasāribhikkhu vatthu)

244. **suḷjīvaṃ ahiṛīkena kākasūrena dhaṃsinā**
pakkhandinā pagabbhena saṃkiliṭṭhena jīvitaṃ//

Dễ thay, sống không hổ Sống lỗ mãng như quạ Sống công kích, huênh hoang Sống liều lĩnh nhiễm ô.	Easy is the life of the man who is shameless, bold like a crow, a backbiter. Insolent, impudent, corrupt.
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245. **hirīmatā ca dujjīvaṃ niccaṃ sucigavesinā**
alīnen'appagabbhena suddhājīvena passatā//

Khó thay, sống xấu hổ Thường thường cầu thanh tịnh Sống vô tư, khiêm tốn Khó thay đời sống ấy.	Hard is the life of the man who is modest, ever seeking what is pure, Free from attachment, contained, blameless in conduct, possessed of vision clear.
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(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 244 and 245 with reference to a bhikkhu named Cūḷasāri who practised medicine.

One day, Cūḷasāri came back after **ministering** to a patient. On his way he met Thera Sāriputta and related to him how he went to treat a patient and had been given some delicious food for his services. He also begged Thera Sāriputta to accept some of the food from him. Thera Sāriputta did not say anything to him but continued on his way. Thera Sāriputta refused to accept food from that bhikkhu because that bhikkhu had **transgressed** the law prohibiting bhikkhus from practicing medicine. Other bhikkhus reported about this to the Buddha and he said to them, (*) “Bhikkhus! A bhikkhu who is **shameless** is **coarse** in thought, word and deed. He is **arrogant** like a crow, he would find a living by unlawful means and live in comfort. On the other hand, life for a bhikkhu who has **a sense of shame** is not easy.”

Then the Buddha spoke in verses as above.

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

• Vocabulary

- | | | |
|------------------|--------------|-----------------------------|
| 1. to minister | [ˈministə] | <i>chăm sóc</i> |
| 2. to transgress | [træns'gres] | <i>phạm tội (phạm luật)</i> |

(*) “Này các Tỳ khuru! Người xuất gia mà **vô tâm** thì **thô tháo** trong ý, khẩu và việc làm; **ngạo mạn** như quạ đen, sống theo tà mạng để sung sướng. Mặt khác, đời sống của vị tỳ khuru có **tâm** thì thật không dễ dàng.

Verse 246 to 248
The Story of Five Lay-Disciples
(Pañca Upāsaka vatthu)

246. **yo pāṇaṃ atipāteti musāvādañ ca bhāsati**
loke adinnaṃ ādiyati paradārañ ca gacchati//

Ai ở đời sát sinh	He that destroys life,
Nói láo không chân thật	he that utters falsehood,
Ở đời lấy không cho	He that takes what is not
	given to him in this world,
Qua lại với vợ người.	he that goes in unto another
	man's wife.

247. **surāmerayapānañ ca yo naro anuyuñjati**
idh'evam eso lokasmiṃ mūlaṃ khanate attano//

Uống rượu men, rượu nấu	And the man that is addicted
Người sống đắm mê vậy	to the drinking of liquor and
	spirits.
Chính ngay tại đời này	Such a man, even in this
Tự đào bới gốc mình.	present world, digs up his
	own root.

248. **evaṃ bho purisa jānāhi**
pāpadhammā asaññatā
mā taṃ lobho adhammo ca

ciraṃ dukkhāya randhayuṃ//

Vậy người, hãy nên biết	Know this, O man, that the
Không chế ngự là ác	unrestrained are fallen upon
	evil ways;
Chớ để tham phi pháp	Let not greed and wrongdoing
Làm người đau khổ dài.	subject thee to suffering for
<i>(TK Thích Minh Châu)</i>	long.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 246, 247 and 248 with reference to five lay-disciples.

On one occasion five lay disciples were keeping sabbath at the Jatavana monastery. Most of them were observing only one or two of the five moral precepts (*sīla*). Each one of them observing a particular precept claimed that the precept observed by him was the most difficult and there were a lot of arguments. In the end, they came to the Buddha with this problem. To them the Buddha said, “ You should not consider any individual precept as being easy or unimportant. Each and every one of the precepts must be strictly observed. Do not think lightly of any of the precepts; none of them is easy to observe.”

Then the Buddha spoke in verses as above.

At the end of the discourse the five lay-disciples attained Sotāpatti Fruition.

Verses 249 – 250

The Story of Tissa (Tissadahara vatthu)

249. **dadāti ve yathāsaddhaṃ yathāpasādanaṃ jano,
tattha yo ca maṅku bhavati paresaṃ pānabhojane
na so divā vā rattim vā samādhim adhigacchati //**
Do tín tâm, hỷ tâm People give according to their
Loài người mới bố thí faith, according to their
Ở đây ai bất mãn pleasure;
Người khác được ăn Whoever allows himself to be
uống annoyed because food and
drink are given to others,
Người ấy ngày hoặc đêm Such a man will not attain
Không đạt được tâm Tranquillity both by day and by
tịnh. night.

250. **yassa c’etaṃ samucchinnam
mūlaghaccaṃ samūhatam
sa ve divā vā rattim vā
samādhim adhigacchati //**
Ai cắt được, phá được But if a man will exterminate
Tận gốc nhổ tâm ấy discontent, and tear it out by
the roots, and utterly destroy
Người ấy ngày hoặc đêm it.
Đạt được tâm thiền định. Then he will attain

(TK Thích Minh Châu) Tranquillity both by day and by night.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 249 and 250 with reference to Tissa, a young bhikkhu.

Tissa, a young bhikkhu, had a very bad habit of **disparaging** other people's charities and good deeds. He even criticized the charities given by such renowned donors like Anāthapiṇḍika and Visākhā. Besides, he boasted that his relatives were very rich and were like a well where anyone could come for water. Hearing him boast thus, other bhikkhus were very **skeptical**; so they decided to find out the truth.

Some young bhikkhus went to the village from where he came and made enquiries. They found out that Tissa's relatives were all poor and that all this time Tissa had only been making a vain boast. When the Buddha was told about this, he said, (*) "Bhikkhus, a bhikkhu who is **displeased with** others receiving gifts and offerings can never attain Magga and Phala."

Then the Buddha spoke in verses as above.

• Vocabulary

- *dahara* young; còn trẻ
- skeptical (a) ['skeptikl] hoài nghi
- disparaging (n) [dis'pæridʒɪŋ] dèm pha, chê bai

(*) "Này các Tỷ khuru, vị nào cảm thấy **không hài lòng** về việc nhận vật thực và cúng dường của người khác thì không bao giờ chứng đắc được Đạo và Quả."

Verse 251

The Story of Five Lay-Disciples (Pañca Upāsaka vatthu)

- **n’atthi rāgasamo aggi n’atthi dosasamo gaho
n’atthi mohasamaṃ jālaṃ n’atthi taṇhāsamā nadī//**

Lửa nào bằng lửa tham!	There is no fire like lust;
Chấp nào bằng sân hận!	there is no grip like hatred;
Lưới nào bằng lưới si!	There is no snare like delusion;
Sông nào bằng sông ái!	there is no river like Craving.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 251 with reference to five lay-disciples.

On one occasion, five lay-disciples were present while the Buddha was expounding the Dhamma at the Jetavana monastery. One of them was asleep while sitting, the second one was drawing lines with his fingers in the ground, the third was trying to shake a tree, the fourth was looking up at the sky. The fifth was the only one who was respectfully and attentively listening to the Buddha. Thera Ānanda who was near the Buddha fanning him saw the different behavior of the five disciples and said to the Buddha, “Venerable Sir! While you were expounding the Dhamma like big

drops of rain falling from the sky, only one out of those five people were listening attentively.” Then Thera Ānanda described the different behavior of the other four to the Buddha and asked why they were behaving thus.

The Buddha then explained to Thera Ānanda, “ Ānanda, these people could not get rid of their **old habits**. In their past existences, the first one was a snake; as a snake usually **coils** itself up and goes to sleep, so also, this man goes to sleep while listening to the Dhamma. The one who was **scratching** the earth with his hand was an **earthworm**, the one who was shaking the tree was a monkey, the one who was gazing up at the sky was an **astronomer** and the one who was listening attentively to the Dhamma was a **learned astrologer**. In this connection, Ānanda, you must remember that one must be attentive to be able to understand the Dhamma and that there are many people who cannot follow what was being said.”

Thera Ānanda then asked the Buddha, “Venerable Sir! What are the things that prevent people from being able to take in the Dhamma? And the Buddha replied ,(*) “Ānanda, passion (*rāga*), ill will (*dosa*) and ignorance (*moha*) are the three things that prevent people from taking in the Dhamma. Passion burns one; there is no fire like passion. The world may burn up when seven suns rise in the sky, but that happens very rarely. Passion burns always and without any break.”

Then the Buddha spoke in verse as above.

At the end of the discourse the one who was listening attentively attained Sotāpatti Fruition.

• **Vocabulary**

1. old habit	['hæbit]	<i>tập quán cũ</i>
2. coil (v/n)	[kɔil]	<i>cuộn, quấn</i>
3. to scratch	[skrætʃ]	<i>cào</i>
4. an earthworm (n)	[ə:θ wə:m]	<i>con giun đất</i>
5. astronomer (n)	[ə'strɒnəmə(r)]	<i>nhà thiên văn học</i>
6. astrologer (n)	[ə'strɒlədʒə(r)]	<i>nhà chiêm tinh</i>

(* “Ānanda, passion (**rāga**), ill will (**dosa**) and ignorance (**moha**) are the three things that prevent people from taking in the Dhamma. Passion burns one; there is no fire like passion. The world may burn up when seven suns rise in the sky, but that happens very rarely. Passion burns always and without any break.”

(* “Ānanda, **tham**, **sân** và **si** là ba pháp (bất thiện) ngăn chúng sanh tiếp nhận Giáo pháp. Lửa tham thiêu đốt chúng sanh, không có lửa nào bằng lửa tham. Khi bảy mặt trời sanh lên cả thế gian bị thiêu đốt, nhưng điều này rất hiếm khi xảy ra, Nhưng lửa tham thì luôn luôn thiêu đốt và không dừng lại”

Verse 252

The Story of Meṇḍakā, the Rich man (Meṇḍakaseṭṭhi vatthu)

- sudassaṃ vajjam aññesaṃ attano pana duddasaṃ
paresaṃ hi so vajjāni opunāti yatthā bhusaṃ
attano pana chādeti kaliṃ va kitavā saṭho//

Để thay thấy lỗi người Easy to see are the flaws of
another,

Lỗi mình thấy mới khó but hard to see are one's own.

Lỗi người ta phanh tìm For a man winnows the

Như sàng trấu trong gạo defects of other like chaff,

Còn lỗi mình, che đậy But covers his own,

Như kẻ gian giầu bài. even as a dishonest gambler

(TK Thích Minh Châu) covers a losing throw.

Story

While residing near the town of Baddiya, the Buddha uttered Verse 252 with reference to the renowned rich man Meṇḍaka and his family.

Once, during his tour of Anga and Uttara regions, the Buddha saw in his vision that time was ripe for Meṇḍaka, his wife, his son, his daughter-in-law, his granddaughter and his servant, to attain Sotāpatti Fruition. Seeing the **prospect** of these

six people attaining Sotāpatti Fruition, the Buddha went to the town of Baddiya.

Meṇḍaka was an extremely rich man. It was said that he found a large number of life-size golden **statues** of **goats** in his **backyard**. For this reason, he was known as Meṇḍaka (a goat) the rich man. Again, it was also said that during the time of Vipassī Buddha he had donated a monastery for Vipassī Buddha and a **congregation hall** complete with a platform for the preacher. On completion of these buildings he made offerings of alms-food to Vipassī Buddha and the bhikkhus for four months. Then, in yet another of his past existences, when he was a rich man in Bārāṇasī, there was a **famine** through the region. One day, they had cooked a meal just enough for the members of the family when a **Pacceka Buddha** stood at the door for alms-food. Then and there he offered all the food. But due to his great faith and generosity, the rice pot was later found to be miraculously filled up again; so also were his **granaries**.

Meṇḍaka and his family, hearing that the Buddha was coming to Baddiya, went to pay homage to him. After hearing the discourse given by the Buddha, Meṇḍaka, his wife Candapadumā, his son Danañcaya, his daughter-in-law Sumanadevī, his granddaughter Visākhā, and the servant Puṇṇa attained Sotāpatti Fruition. Meṇḍaka then told the Buddha how, on his way, some ascetics had **spoken ill** of the Buddha and had tried to **dissuade** him from coming to see him. The Buddha then said, (*) “My disciple, it is natural for people not to see one’s own faults, and to **exaggerate** other people’s faults and failings.”

Then the Buddha spoke in verse as above.

• Vocabulary

1. <i>Meṇḍaka seṭṭhi</i>		<i>phủ hộ Meṇḍaka</i>
2. <i>Pacceka Buddha</i>		<i>Đức Phật Độc Giác</i>
3. flaw (n)	[fləʊ]	defect, blemish
4. to winnow	[winəʊ]	<i>sàng (trấu)</i>
5. defect (n)	[di'fekt]	<i>khuyết điểm</i>
6. chaff (n)	[tʃæf]	<i>trấu, vỏ hạt</i>
7. prospect (n)	[prɒ'spekt]	<i>viễn cảnh</i>
8. statue of goat	[stætju: gəʊt]	<i>tượng con dê</i>
9. backyard (n)	['bækja:d]	<i>sân sau</i>
10. congregation hall	[,kɒŋgri'geɪʃn]	<i>hội trường</i>
11. a famine	['fæmin]	<i>nan đói</i>
12. granary (n)	['grænəri]	<i>kho thóc</i>
13. to speak ill		<i>nói xấu</i>
14. to dissuade	[di'sweɪd]	<i>can ngăn</i>
15. to exaggerate	[ɪg'zædʒəreɪt]	<i>thổi phồng phóng đại</i>

(*) “My disciple, it is natural for people not to see one’s own faults, and to exaggerate other people’s faults and failings.”

“Này gia trưởng, lẽ tự nhiên là mọi người không nhìn thấy lỗi của mình nhưng lại phóng đại lên lỗi lầm và thất bại của người khác.”

Verse 253

The Story of Thera Ujjhānasaññi (Ujjhānasaññitthera vatthu)

- paravajjanupassissa niccaṃ ujjhānasaññino
āsavā tassa vadḍhanti ārā so āsavakkhayā //

Ai thấy lỗi của người,	If a man look to find flaws
	in another,
Thường sanh lòng chỉ	if he be minded ever to
trích	find fault.
Người ấy lâu hoặc tăng	The impurities increase
Rất xa lậu hoặc diệt.	within him; such a man is
	far from Destruction of the
	Impurities.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 253 with reference Thera Ujjhānasaññi.

Thera Ujjhānasaññi was always finding fault with and speaking ill of others. Other bhikkhus reported about him to the Buddha. The Buddha replied to them, (*) “Bhikkhus, if someone finds fault with another so as to teach him in good ways it is not an act of evil and is therefore not to be blamed. But, if someone is always finding fault with others and speaking ill of them just out of **spite**

and malice, he will not attain concentration and mental absorption (*jhāna*). He will not be able to understand the Dhamma, and **moral intoxicants** (*āsavas*) will increase in him.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- | | | |
|--------------------------------------|----------------|----------------------------|
| 1. moral intoxicants – <i>āsavas</i> | | <i>lậu hoặc</i> |
| 2. spite & malice (n) | [spait 'mælis] | <i>ác ý & hiểm độc</i> |

(*) “Bhikkhus, if someone **finds fault** with another so as to teach him in good ways it is not an act of evil and is therefore not to be **blamed**. But, if someone is always finding fault with others and **speaking ill** of them just out of spite and malice, he will not attain concentration and mental absorption (*jhāna*). He will not be able to understand the Dhamma, and moral intoxicants (*āsavas*) will increase in him.”

“Này các Tỳ khưu, nếu ai đó **tìm lỗi** người khác để giáo huấn thì không phải là hành động ác ý và không được xem là **bắt lỗi**. Nhưng nếu ai luôn tìm lỗi người và **chỉ trích** chỉ vì ác ý và hiểm độc thì người này không thể đắc thiền. Người này không thể liễu ngộ được Pháp và lậu hoặc sẽ tăng trưởng lên.”

Verses 254 & 255

The Story of Subhadda the Wandering Ascetic (Subhaddaparibbājaka vatthu)

254. ākāse ca padaṃ n'atthi samaṇo (1) n'atthi bāhiro,
papañcābhiratā pajā nippapañcā tathāgatā//

Hư không, không dấu chân	There is no path through the air,
Ngoài đây, không Sa môn	no outsider is a monk;
Chúng sanh thích hư vọng	Mankind delights in the Hindrances,
Như Lai, vọng diệt trừ.	the Tathāgatas are free from the Hindrances

255. ākāse ca padaṃ n'atthi
samaṇo n'atthi bāhire
saṃkhārā sassatā n'atthi
n'atthi buddhānamiñjitaṃ//

Hư không, không dấu chân	There is no path through the air,
Ngoài đây, không Sa môn	no outside is a monk;
Các hành không thường trú	The Aggregates are not eternal,
Chư Phật không dao	there is no variableness in

động. the Buddhas.

(TK Thích Minh Châu)

Story

Verses 254 and 255 were uttered by the Buddha in the Sal Grove of the Malla princes near Kusinārā , just before the *parinibbāna* (passing away) of the Buddha, in reply to the questions raised by Subhadda, the wandering ascetic (*paribbājaka*).

Subhadda the wandering ascetic was staying at Kusinārā when he heard the *parinibbāna* of Gotama Buddha would take place in the last watch of that night. Subhadda had three questions which had been troubling him for a long time. He had already put these questions to other religious leaders, namely, Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belaṭṭhaputta and Nigaṇṭha Nātaputta, but their answers did not satisfy him. He had not yet asked Gotama Buddha, and he felt that only the Buddha could answer his questions. So, he hurried off to the Sal Grove, but the Venerable Ānanda did not allow him to see the Buddha, because the Buddha was by that time very weak. The Buddha overheard their conversation and consented to see Subhadda.

Subhadda asked three questions. (*) They are:

- (1) Are there any tracks in the sky?
- (2) Are there any Ariya bhikkhus (*samaṇas*) outside the Teaching of the Buddha? And
- (3) Is there any conditioned thing (*saṅkhāra*) that is permanent?

The Buddha's answer to all the above questions was negative.

Then the Buddha spoke in verses as above.

At the end of the discourse Subhadda attained Anāgāmi Fruition and as requested by him the Buddha admitted him to the Order of the bhikkhus. Subhadda was the last one to become a bhikkhu in the life time of the Buddha. Eventually, Subhadda attained Arahathship.

• **Vocabulary**

- the wandering ascetic - *paribbājaka* : du sĩ

(*) They are:

- (1) Are there any **tracks** in the sky?
- (2) Are there any **Ariya bhikkhus** (*samaṇas*) outside the Teaching of the Buddha? And
- (3) Is there any **conditioned thing** (*saṅkhāra*) that is permanent?

The Buddha's answer to all the above questions was negative.

Câu hỏi là:

- (1) *Trên hư không có dấu vết gì không?*
 - (2) *Ngoài Giáo pháp của Đức Phật có Thánh Tăng không?*
 - (3) *Pháp hữu vi có thường tồn không?*
- Đức Phật trả lời Không với tất cả câu hỏi trên.*

- (1) **samaṇo** : to refer to the Ariya Saints who have realized the four Paths and four Fruits and attained Nibbāna.

Sa môn: chỉ các bậc Thánh đã chứng ngộ bốn Đạo và bốn Quả và chứng đắc Niết bàn.

Chapter 19

DHAMMAṬṬHAVAGGA

THE RIGHTEOUS (THE JUST)

PHẨM CHÁNH HẠNH

16 Verses (256-271) – 10 Stories

16 Câu kệ (256 - 271) – 10 Tích truyện

Verses 256 & 257

The Story of Judge (Vinicchayamahāmatṭa vatthu)

256. **na tena hoti dhammaṭṭho yen'atthaṃ sahasā naye,
yo ca atthaṃ anattañ ca ubho niccheyya paṇḍito//**

Người đầu phải Pháp trụ	Not therefore is a man called
Xử sự quá chuyên chế	a justice because he decides a
	cause arbitrarily;
Bậc trí cần phân biệt	Nay rather is it he that
Cả hai chánh và tà!	inquires into both right and
	wrong, he that is wise.

257. **asāhasena dhammena samena nayatī pare
dhammassa gutto medhāvī dhammaṭṭho ti pavuccati//**

Không chuyên chế, đúng	He that leads others without
pháp	violence, justly and
Công bằng dẫn dắt người	righteously,
Bậc trí sống đúng Pháp	He that is protected of the
Thật xứng danh Pháp trụ.	Law, he that is intelligent,
	he alone is properly called a
<i>(TK Thích Minh Châu)</i>	justice.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 256 and 257 with reference to some judges who were **corrupt**.

One day, some bhikkhus were returning from their round of alms-food when it rained and they went into a law court **to take shelter**. While they were there, they found out that some judges, **having taken bribes**, were deciding cases **arbitrarily**. They reported the matter to the Buddha and the Buddha replied, (*) “Bhikkhus! In deciding cases, if one is influenced by affection or by **monetary consideration**, he cannot be called ‘**the just**’, or ‘**a judge** who abides by the law’. If one weighs the evidence intelligently and decides a case **impartially**, then he is to be called, ‘the just’ or ‘a judge who abides by the law.’”

Then the Buddha spoke in verses as above.

• **Vocabulary**

1	<i>vinicchaya/mahāmatta</i>		<i>phán xử, quan</i>
2	corrupt (a)	[kə'ɾʌpt]	<i>ăn hối lộ</i>
3	to take shelter	[ˈfɛltə(r)]	<i>trú</i>
4	to take bribes	[braiz]	<i>nhận hối lộ</i>
5	arbitrarily (adv)	[ˈɑːbitrəɾəli]	<i>một cách độc đoán</i>
6	impartially (adv)	[im'paːʃəl]	<i>cách công bằng</i>

(*) “*Này các Tỳ khưu! Trong trường hợp quyết định, nếu ai nương theo dục vọng hay xét đoán theo tiền bạc, thì không đáng gọi là **Pháp Trụ**. Nếu người nào cân nhắc bằng chứng một cách sáng suốt và quyết định **công minh**, thì đáng gọi là **Pháp Trụ** (người công minh).*”

Verse 258
The Story of a group of Six Bhikkhus
(Chabbaggiya vatthu)

- **na tena paṇḍito hoti yāvatā bahu bhāsati,
khemī averī abhayo paṇḍito ti pavuccati //**

<p>Không phải vì nói nhiều Mới xứng danh bậc trí An ổn, không oán sợ Thật đáng gọi bậc Trí.</p>	<p>Not therefore is a man called wise for his much speaking; He that is patient, free from hatred, free from fear, he alone is called wise</p>
--	--

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 258 with reference to a group of six bhikkhus.

Once, there was a group of six bhikkhus who made trouble at the place of eating either in the monastery or in the village. One day, while some *sāmaṇeras* were having their alms-food, the group of six bhikkhus came in and said boastfully to the *sāmaṇeras*, “ Look! We only are the wise.” Then they started throwing things about, leaving the place of eating in disorder. When the Buddha was told about this, He said, “Bhikkhus! I do not say that one who talks much, abuses and bullies others in a wise man. Only he who is free from hatred, and harms no one is a wise man.”

Then the Buddha spoke in verse as above.

Verse 259

The Story of Ekudāna the Arahat (Ekudānakhīṇāsava vatthu)

- **na tāvatā dhammadharo yāvatā bahu bhāsati,
yo ca appaṃpi sutvāna dhammaṃ kāyena passati
sa ve dhammadharo hoti yo dhammaṃ nappamajjati//**

Không phải vì nói nhiều Not therefore is a man versed
Mới xứng danh trì pháp in the Law for his much
speaking.

Những ai tuy nghe ít But he that hears ever so little,
Nhưng thân hành đúng and evidences his perception
Pháp of the Law by his acts,

Không phóng túng He in indeed versed in the
Chánh pháp Law, for he fails not to heed

Mới xứng danh trì Pháp. the Law.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 259 with reference to a bikkhu who was an arahat.

This bikkhu lived in a grove near Sāvattī. He was known as Ekudāna, because he knew only **one stanza of exultation** (*udāna*) by heart. But the thera fully understood the meaning of the Dhamma as **conveyed** by the stanza. On each sabbath day, he

would exhort others to listen to the Dhamma, and he himself would recite the one stanza he knew. Every time he had finished his recitation, the **guardian spirits** (*devas*) of the forests **praised** him and **applauded** him **resoundingly**. On one sabbath day, who **learned** **theras**, who were well-versed in the Tipiṭaka, accompanied by five hundred bhikkhus came to his place. Ekudāna asked the two theras to preach the Dhamma. They enquired if there were many who wished to listen to the Dhamma in this out of the way place. Ekudāna answered in the affirmative and also told them that even the guardian spirits of the forests usually came, and that they usually praised and applauded at the end of discourses.

So, the two learned theras took turns to preach the Dhamma, but when their discourses ended, there was no applause from the guardian spirits of the forests. The two learned theras were puzzled; they even doubted the words of Ekudāna. But Ekudāna insisted that the guardian spirits used to come and always applauded at the end of each discourse. The two theras then pressed Ekudāna to do the preaching himself. Ekudāna held the fan in front of him and recited the usual stanza. At the end of the recitation, the guardian spirits applauded as usual. The bhikkhus who had accompanied the two learned theras complained that the devas inhabiting the forests were very **partial**.

They reported the matter to the Buddha on arrival at the Jetavana monastery. To them the Buddha said, (*) “Bhikkhus! I do not say that a bhikkhu who has learnt much and talks much of the Dhamma is **“one who is versed in the Dhamma,”** (*Dhammadhara*). One who has learnt very little and knows only

one stanza of the Dhamma, but fully comprehends the Four Noble Truths, and is ever mindful is the one who is truly versed in the Dhamma.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1	<i>khīṇāsava</i> <i>khīṇa / āsava</i>		<i>Bậc A-la-hán</i> <i>tận diệt/ lậu hoặc</i>
2	one stanza of exultation (<i>udāna</i>)	[ˈstænzə] [,egzəlˈteɪʃn]	<i>Bài kệ ngôn Tự</i> <i>thuyết (hoan hỷ)</i>
3	to convey	[kənˈveɪ]	<i>truyền đạt</i>
4	guardian spirits (<i>devas</i>)	[ˈgɑːdʒən]	<i>chư thọ thần</i>
5	to praise & applaud	[preɪz əˈplaud]	<i>tán dương ca ngợi</i>
6	resoundingly (adv)	[riˈzaʊndɪŋli]	<i>một cách vang dội</i>
7	learned thera	[ˈlənid]	<i>pháp sư Tam tạng</i>
8	partial (a)	[ˈpɑːʃəl]	<i>thiên vị</i>

“Này các Tỳ khuru! Ta không gọi người học nhiều và thuyết nhiều Pháp là **Pháp Hộ (Dhammadhara)**. Người học ít chỉ biết một câu Pháp, và thấu triệt được Tứ Thánh Đế và chánh niệm mới xứng danh là Pháp Hộ.”

Verses 260 & 261

The Story of Thera Bhaddiya (Lakuṇḍakabhaddiyatthera vatthu)

260. **na tena thero hoti yen’assa palitaṃ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati//**

Không phải là trưởng lão	Not therefore is a man an
Nếu cho có bạc đầu	Elder because his head is
	gray;
Người chỉ tuổi tác cao	Though he be ripe in years;
Được gọi là ‘Lão ngu.’	yet he is called “Old-in-vain.”

261. **yamhi saccaṃ ca dhammo ca ahiṃsā saññamo damo
sa ve vantamalo dhīro thero ti pavuccati //**

Ai chân thật đúng pháp	That man in whom dwell
Không hại biết chế	truth, righteousness, non-
phục	injury, temperance, and self-
	control.
Bạc trí không cầu ướ	He that has rid himself of his
	faults and is steadfast,
Mới xứng danh Trưởng	that man is truly called an
Lão.	Elder.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 260 and 261 with reference to Thera Bhaddiya. He was also known as Lakuṅṭaka Bhaddiya because he was very short in **stature**.

One day, thirty bhikkhus came to pay obeisance to the Buddha. The Buddha knew that time was ripe for those thirty bhikkhus to attain arahatship. So he asked them whether they had seen a therā as they came into the room. They answered that they did not see a therā but they saw only a young sāmaṇera, as they came in. Whereupon, the Buddha said to them, (*) “Bhikkhus! That person is not a sāmaṇera. He is a senior bhikkhu although he is small- built and very **unassuming**. I do that one is not a therā just because he is old and is like a therā; only he who comprehends the Four Noble Truths and does not harm others is to be called “ a therā”

Then the Buddha spoke in verses as above.

At the end of the discourse those thirty bhikkhus attained Arahātship .

• Vocabulary

1. <i>lakuṅṭaka</i>		<i>thấp bé</i>
2. temperance (n)	[‘temprəns]	<i>điều độ</i>
3. stature (n)	[‘stætʃə(r)]	<i>vóc người</i>
4. steadfast (a)	[‘stedfast]	<i>kiên định</i>
5. unassuming (a)	[,ʌnə’sju:miŋ]	<i>khiêm nhường</i>

(*) “Bhikkhus! That person is not a *sāmaṇera*. He is a senior bhikkhu although he is **small- built** and very **unassuming**. I do not call that one is **a therā** just because he is old; only he who comprehends the Four Noble Truths and does not harm others is to be called “ a therā.”

“Này các Tỳ khuru! Người đó không phải là sa di. Tuy vóc người nhỏ bé và khiêm tốn nhưng vị ấy là Đại đức (Trưởng lão). Ta không gọi một người là trưởng lão bởi vì tuổi cao hạ lớn mà chỉ vì người ấy thấu hiểu Tứ Thánh Đế và không nào hại người khác. Người ấy xứng danh được gọi là ‘một Trưởng lão.’

Verses 262 & 263

The Story of Some Bhikkhus (Sambahulabhikkhu vatthu)

262. **na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho//**

Không phải nói lưu loát	Not through eloquence or
Không phải sắc mặt đẹp	beauty of complexion.
Mà thành người lương thiện	Is a man accomplished, if at the same time he be envious,
Nếu ganh, tham, dối trá.	niggardly, and deceitful.

263. **yassa c’etaṃ samucchinnam
mūlaghaccaṃ samūhatam
sa vantadoso medhavī
sādhurūpo ti vuccati //**

Ai cắt được, phá được	But he that has cut off and
Tận gốc nhổ tâm ấy	uprooted and removed all these faults,
Người trí ấy diệt sân	He that has rid himself of hatred,
Được gọi người hiền thiện.	he that is intelligent, such a man is rightly called accomplished.

TK Thích Minh Châu

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 262 and 263 with reference to some bhikkhus who were very envious of other bhikkhus.

At the monastery, young bhikkhus and *sāmaṇeras* were in the habit of attending to older bhikkhus who were their teachers. They washed and dyed the robes, or else performed other small services for their teachers. Some bhikkhus noticing these services envied those senior bhikkhus, and so they **thought out** a plan that they would benefit them materially. Their plan was that they would suggest to the Buddha that young bhikkhus and *sāmaṇeras* should be required to come to them for further **instruction** and **guidance** even though they had been taught by their **respective** teachers. When they went to the Buddha with this **proposal**, the Buddha, knowing full well their **motive**, **turned it down**. To them the Buddha said, (*)“Bhikkhus! I do not say that you are good-hearted (*sādhupūpā*) just because you can talk **eloquently**. Only he who has got rid of covetousness and all that is evil **by means of** Arahatta Magga is to be called a good-hearted man.”

Then the Buddha spoke in verses as above.

• Vocabulary

1. eloquence (n)	[ˈeləkwəns]	<i>nói lưu loát</i>
talk eloquently		<i>nói hùng hồn</i>
2. envious (a)	[ˈenviəs]	<i>ghen tị</i>
3. niggardly (a/adv)	[ˈnigədli]	singly, <i>bùn xin</i>
4. think out		<i>ngĩ rộng ra</i>

5. instruction (n)	[in'strʌʃn]	<i>hướng dẫn</i>
6. guidance (n)	[ˈgaidəns]	<i>chỉ đạo</i>
7. respective teacher	[ri'spektiv]	<i>thầy riêng</i>
8. proposal (a)	[prə'pouzl]	suggestion
9. motive (n)	[ˈmoutiv]	<i>động cơ, lý do</i>
10. to turn it down		to refuse
11. by means of	[mi:nz]	<i>phương tiện</i>
12. covetousness	[ˈkʌvitəsnis]	<i>greed, tham lam</i>

(*) “Bhikkhus! I do not say that you are **good-hearted** (*sādhupūpā*) just because you can talk eloquently. Only he who has got rid of covetousness and all that is evil by means of **Arahatta Magga** is to be called a good-hearted man.”

“Này các Tỳ khuru! Ta không gọi các vị là **luong thiện** chỉ vì các vị thuyết pháp thiện xảo. Chỉ khi cắt đứt tham muốn và tất cả các pháp bất thiện bằng **Thánh Đạo A-la-hán** thì người ấy mới được gọi là người lương thiện.”

Verses 264 & 265

The Story of Bhikkhu Hatthaka (Hatthaka vatthu)

264. **na muṇḍakena samaṇo abbato alikaṃ bhaṇaṃ
icchālobhasamāpanno samaṇo kiṃ bhavissati? //**

Đầu trọc, không Sa môn No tonsure can make a monk
of a man who is

Nếu phóng túng nói láo undisciplined, who speaks
falsehood.

Ai còn đầy dục tham If a man be affected with
desire and cupidity,

Sao được gọi Sa môn? how can he be a monk?

265. **yo ca sameti pāpāni aṇumthūlāni sabbaso
samitattā hi pāpānaṃ samaṇo ti pavuccati//**

Ai lắng dịu hoàn toàn But he that overcomes sins
Cả điều ác lớn nhỏ both small and great, wholly
and entirely,

Vì lắng dịu ác pháp He is rightly called, from
Được gọi là Sa môn. victory over sins, a monk.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 264 and 265 with reference to a bhikkhu named Hatthaka.

Bhikkhu Hatthaka was in the habit of challenging ascetics of non- Buddhist faiths to meet him in a certain place to **debate** on religious matters. He would then go out by himself to the **self-appointed place**. When nobody appeared he would **boast**, “Look, those wandering ascetics dare not meet me, they have been beaten by me!”, and such other things. The Buddha called Hatthaka to him and said, (*) “Bhikkhu! Why do you behave in this way? One who says such things cannot become a *samaṇa* in spite of his **shaven head**. Only one who has **rid** himself **of** all evil is to be called a *samaṇa*.”

Then the Buddha spoke in verses as above.

• Vocabulary

1. tonsure (n)	[ˈtɒŋʃə(r)]	<i>lễ thí phát, xuất gia</i>
2. cupidity (n)	[ˈkju:pidəti]	<i>tính tham lam</i>
3. to debate	[diˈbeɪt]	discussion, <i>tranh luận</i>
4. self-appointed (a)	[əˈpɔɪntɪd]	<i>tự chỉ định</i>
5. to boast	[bəʊst]	<i>khoe khoang, khoác lác</i>

(*) “*Này Tỳ khuru! Tại sao thầy làm vậy? Cho dù **đầu trọc** mà nói như thế thật không xứng là sa môn. Chỉ khi bản thân **cắt đứt** tất cả pháp bất thiện mới thật sự là một sa môn.*”

Verses 266 & 267

The Story of a Brahmin (Aññatarabrāhmaṇa vatthu)

266. **na tena bhikkhū hoti yāvatā bhikkhate pare,
vissaṃ dhammaṃ samādāya bhikkhū hoti na tāvatā//**

Chỉ khát thực nhờ người	Not therefore is a man a monk
Đâu phải là tỳ kheo	because he receives alms from
	others.
Phải theo pháp toàn diện	He that adopts the religion,
	forms and all,
Khất sĩ không, không đủ.	is not on that account a monk.

267. **yo'dha puññañ ca pāpañ ca bāhetvā brahmacariyavā
saṃkhāya loke carati sa ve bhikkhū ti vuccati //**

Ai vượt qua thiện ác	Whoever in this world casts
	out both merit and demerit,
Chuyên sống đời Phạm hạnh	lives a life of chastity.
Sống thâm sát ở đời	Walks wisely through the
	world,
Mới xứng danh tỳ kheo.	he is a monk indeed.
<i>(TK Thích Minh Châu)</i>	

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 266 and 267 with reference to a brahmin.

Once, there was a brahmin who was in a habit of going round for alms. One day, he thought, “*Samana Gotama* has declared that one who lives by going round for alms is a *bhikkhu*. That being so, I should also be called a *bhikkhu*.” So thinking, he went to the Buddha and said to him that he (the brahmin) should also be called a bhikkhu, because he also went around for alms-food. To him the Buddha replied, (*) “Brahmin, I do not say that you are a bhikkhu simply because you **go round for alms-food**. One who **possesses** a wrong faith and acts accordingly is not to be called a bhikkhu. Only he who lives meditating on the impermanence, **unsatisfactoriness**, and **insubstantiality** of the **aggregates** is to be called a bhikkhu.”

Then the Buddha spoke in verses as above.

• Vocabulary

- | | | |
|---------------------------|-----------------------|----------------------|
| 1. to cast out | [kast out] | <i>vượt qua</i> |
| 2. chastity (n) | [tʃastəti] | <i>tính giản dị</i> |
| 3. to possess | [pə'ses] | <i>to have</i> |
| 4. impermanence (n) | [im'pɜ:mənəns] | <i>vô thường</i> |
| 5. unsatisfactoriness (n) | [,ʌn,sætis'fætərinis] | <i>bất toại, khổ</i> |
| 6. insubstantiality (n) | [ˈinsəb,stæŋʃələti] | <i>vô ngã</i> |

(*) “*Này Bà-la-môn, Ta không gọi người là tỳ khuru chỉ vì người đi khát thực. Một kẻ có niềm tin và hành động sai trái không được gọi là Tỳ khuru. Chỉ khi sống trong sự suy xét về vô thường, khổ và vô ngã của các uẩn, người ấy mới xứng gọi là Tỳ khuru.*

Verses 268 & 269

The Story of the Followers of Non-Buddhist Doctrines. (Titthiya vatthu)

268. **na monena munī hoti mūḷharūpo aviddasu
yo ca tulaṃ va paggayha varam ādāya paṇḍito//**

Im lặng nhưng ngu si Not because of silence is a
Đâu được gọi ản sĩ man a sage, if he be foolish
and ignorant.

Như người cầm cân cân But the wise man who takes
Bậc trí chọn điều lành. himself truth, even as one
grasps a pair of scales.

269. **pāpāni parivajjeti sa munī tena so muni
yo munāti ubho loke munī tena pavuccati//**

Từ bỏ các ác pháp And rejects those things that
Mới thật là ản sĩ are evil, such a man is a sage,
and for this reason is a sage.

Ai thật hiểu hai đời He that understands both
Mới được gọi ản sĩ. worlds is therefore called a
(TK Thích Minh Châu) sage.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 268 and 269 with reference to some non-Buddhist ascetics.

To those who offered them food or other things, those ascetics would **say words of blessing**. They would say, (1) “May you be free from danger, may you prosper and get rich, may you live long,” etc. At that time, the followers of the Buddha did not say anything after receiving something from their lay-disciples. This was because during the first twenty years after the Buddha’s attainment of Buddhahood they were instructed to remain silent on receiving offerings. Since the followers of the Buddha were silent when ascetics of other doctrines were saying things which were pleasing to their disciples, people began to compare the two groups.

When the Buddha heard about this, he permitted the bhikkhus to say words of blessing to their disciples after receiving offerings. As a result of that, more and more people invited the followers of the Buddha for alms. Then, the ascetics of other doctrines remarked with **disdain**: “ We **adhere to** the practice of **the muni** and keep silent, whereas the followers of Sāmaṇa Gotama go about talking **exuberantly in the eating places**.” On hearing those **disparaging remarks**, the Buddha said, (2) “Bhikkhus! There are some who keep silent because they are **ignorant and timid**, and some who keep silent because they do not want to share their **profound** knowledge with others. Thus,

one does not become a muni simply by keeping silent. Only one who has overcome evil is to be called a **muni**.”

Then the Buddha spoke in verses as above.

• **Vocabulary**

1. <i>titthiya</i>		<i>ngoại đạo</i>
2. disdain (n)	[dis'dein]	<i>sự khinh thị</i>
3. to adhere to	[ə'hiə(r)]	<i>giữ vững</i>
4. the muni (<i>người giữ yên lặng</i>)		<i>Tịnh giả</i>
5. exuberant (a)	[ig'zju:bərənt]	<i>phong phú</i>
6. the eating places		<i>trai đường</i>
7. disparaging remarks	[dis'pæridzi ŋ]	<i>nhận xét dèm pha</i>
8. timid (a)	['timid]	<i>nhút nhát</i>
9. profound (a)	[prə'faʊnd]	<i>sâu sắc</i>
10. to say words of blessing		<i>nói lời phúc chúc</i>

(1) “May you be free from danger, may you prosper and get rich, may you **live long**,” etc.

*“Cầu cho người được bình yên, cầu cho người được hạnh phúc và giàu sang, cầu cho người **tăng thêm tuổi thọ**,” ...*

(2) *“Này các Tỳ khưu! Có người giữ im lặng vì **thiếu hiểu biết**, có người giữ im lặng vì họ không muốn chia sẻ kiến thức sâu sắc của họ cho người khác. Như vậy, một người không gọi là Tịnh giả bởi vì giữ im lặng. Chỉ ai làm im lặng các pháp bất thiện mới được gọi là **Tịnh giả**.”*

Verse 270

The Story of a Fisherman named Ariya (Bālisika vatthu)

- na tena ariyo hoti yena pāṇāni hiṃsati,
ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati//

Còn sát hại sinh linh	Not therefore is a man
Đâu được gọi Hiền Thánh	Noble because he injures living beings.
Không hại mọi hữu tình	A Noble is so called
Mới được gọi Hiền thánh.	because he never injures living beings.
(TK Thích Minh Châu)	

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 270 with reference to a fisherman named *Ariya*.

Once, there was a fisherman who lived near the north gate of Sāvathī. One day through his supernormal power, the Buddha found that time was ripe for the fisherman to attain *Sotāpatti* Fruition. So on his return from the alms-food, the Buddha, followed by the bhikkhus, stopped near the place where *Ariya* was fishing. When the fisherman saw the Buddha, he threw away his fishing gear and came and stood near the Buddha. The Buddha then proceeded to ask the names of his bhikkhus in the presence of the fisherman, and finally, he asked the name of the fisherman.

When the fisherman replied that his name was Ariya, (*) the Buddha said that the Noble Ones (*Ariyas*) do not harm any living beings, but since the fisherman was taking the lives of fish he was not worthy of his name.

Then the Buddha spoke in verse as above.

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

- **Vocabulary**

- *bālisika* a fisherman

(*) the Buddha said that the Noble Ones (*Ariyas*) do not harm any living beings, but since the fisherman was **taking the lives of fish** he was not worthy of his name.

Đức Phật giảng rằng các bậc Thánh (Ariyas) không bao giờ có lòng não hại chúng sinh, vì người câu cá sát sanh nên ông ta không xứng danh với tên của mình (Ariyas).

Verses 271 & 272

The Story of Some Bhikkhus (Sambahulasīlādisampanna bhikkhu vatthu)

271. **na sīlabbatamattena bāhusaccena vā puna
atha vā samādhilābhena vivicca sayanena vā//**

Chẳng phải chỉ giới cấm	Not merely because of
Cũng không phải học	religious practices, nor yet
nhiều	because of much learning.
Chẳng phải chứng thiền	Neither because of
định	attainment of Tranquillity,
Sống thanh vắng một mình.	nor because of living solitary and remote.

272. **phusāmi nekkhammasukhaṃ aputhujjanasevitaṃ
bhikkhu vissāsam āpādi appatto āsavakkhayaṃ//**

Ta hưởng an ổn lạc	Win I the Bliss of Release,
Phàm phu chưa hưởng	incapable of attainment by
được	worldlings.
Tỷ kheo, chớ tự tin	Monk, rest not content until
Khi lậu hoặc chưa diệt.	thou hast attained Destruction
TK Thích Minh Châu	of Depravities.

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 271 and 272 with reference to some bhikkhus.

Once, there were some bhikkhus who were endowed with virtue; some of them had strictly observed **the austere practices** (*dhūtaṅga*), some had wide knowledge of the Dhamma, some had achieved **mental absorption** (*jhāna*), some had achieved *Anāgāmi Phala*, etc. All of them thought that since they had achieved that much, it would be quite easy for them to attain *Arahatta Phala*. With this thought they went to the Buddha.

The Buddha asked them, “Bhikkhus, have you attained *Arahatta Phala*?” Then they replied that they were in such a condition that it would not be difficult for them to attain *Arahatta Phala* at any time. To them the Buddha said, (*) “Bhikkhus! Just because you are endowed with morality (*sīla*), just because you have attained *Anāgāmi Phala*, you should not be **complacent** and think that there is just a little more to be done; unless you have **eradicated** all **moral intoxicants** (*āsavas*), you must not think that you have realized **perfect bliss** of *Arahatta Fruition*.”

Then the Buddha spoke in verses as above.

At the end of the discourse all those *bhikkhus* attained *Arahatship*.

• Vocabulary

- | | |
|--|------------------------|
| 1. the austere practices - <i>dhūtaṅga</i> - | <i>hạnh Đầu đà</i> |
| 2. complacent (a) [kəm'pleisnt] | <i>tự mãn</i> |
| 3. mental absorption | <i>thiền cận định</i> |
| 4. <i>Anāgāmi Phala</i> | <i>Thành quả A-na-</i> |

		<i>hàm</i>
5. <i>Arahatta Phala</i> / <i>Arahatta Fruition</i>		<i>Thánh quả</i> <i>A-la-hán</i>
6. to eradicate	[i'rædikeit]	<i>trừ diệt</i>
7. moral intoxicants	['mɔrəl in'tɔksikənt]	<i>lậu hoặc</i>
8. perfect bliss	[pə'fekt blis]	<i>hỉ lạc ba-la-mật</i>

(*) “Bhikkhus! Just because you are endowed with **morality** (*sīla*), just because you have attained *Anāgāmi Phala*, you should not be complacent and think that there is just a little more to be done; unless you have eradicated **all moral intoxicants** (*āsavas*), you must not think that you have realized perfect bliss of *Arahatta Fruition*.”

“Này các Tỷ khưu! Không nên tự mãn chỉ vì có **giới hạnh** (*sīla*), chỉ vì chứng đắc Thánh quả A na hàm và nghĩ rằng chỉ cần thực hành thêm một ít nữa. Khi nào chưa cắt đứt được **những lậu hoặc** (*āsavas*), thì chớ khởi tâm nghĩ rằng đã chứng đạt được trạng thái hỉ lạc ba-la-mật của **Thánh Quả A la hán**.”

Chapter 20

MAGGAVAGGA

THE PATH

PHẨM ĐẠO LỘ

15 Verses (273-288) – 12 Stories
15 Câu kệ (273-289) – 12 Tích truyện

Verses 273 & 276

The Story of Five Hundred Bhikkhus (Pañcasatabhikkhu vatthu)

273. **maggāṃ'atthaṅgiko (1) seṭṭho**
saccānāṃ caturo padā (2)
virāgo seṭṭho dhammānaṃ (3)
dvipadānaṃ ca cakkhumā//

Tám chánh, đường thù thắng	The Eightfold Path is the best of Paths;
Bốn câu, lý thù thắng	the Four Sayings are the best of Truths;
Ly tham, pháp thù thắng	Freedom from desire is the best of states;
Giữa các loại hai chân Pháp nhãn, người thù thắng.	he that has eyes to see is the best of men.

274. **eso'va maggo natthañño**
dassanassa visuddhiyā
etaṃ hi tumhe paṭipajjatha
mārass'etaṃ pamohanaṃ//

Đường này, không đường khác	This is the only Path; there is none other that leads to
Đưa đến tri kiến thanh tịnh	Purity of Vision;

Nếu người theo đường này Do ye enter upon this Path;
Ma quân sẽ mê loạn. so shall ye confound Māra.

275. **etaṃ hi tumhe paṭipannā
dukkhass'antaṃ karissatha
akkhāto vo mayā maggo
aññāya sallasanthaṃ//**

Nếu người theo đường này Enter ye upon this Path; and
Đau khổ được đoạn tận ye shall make an end of
suffering;
Ta dạy người con đường This is the Path which I
Vớ trí, gai chướng diệt. preached so soon as I
learned to remove the Arrow
of Lust.

276. **tumhehi kiccaṃ ātappaṃ, akkhātāro tathāgatā,
paṭipannā pamokkhanti jhāyino mārabandhanā//**

Người hãy nhiệt tình làm It is you who must put forth
Nhu Lai chỉ thuyết dạy exertion;
the Tathāgatas are only
guides;
Người hành trì thiền định By meditation, those that
Thoát trói buộc Ác Ma. enter upon this Path win
release from the bondage of
Māra.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 273 to 276 with reference to five hundred bhikkhus.

Five hundred bhikkhus, after accompanying the Buddha to a village, returned to the Jetavana monastery. In the evening they talked about the trip, especially the nature of the land, whether it was **level** or **hilly**, **clayey** or **stony**, etc. the Buddha came to them in the midst of their conversation and said to them,

(*) “ Bhikkhus, the path you are talking about is external to you; a bhikkhu should only be concerned with the path of the Noble Ones (*Ariyas*) and strive to do what should be done for the attainment of the Ariya Path (*Magga*) that leads to the realization of the Perfect Peace (*Nibbāna*).”

Then the Buddha spoke in verses as above.

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

• Vocabulary

1. <i>pañcasata</i>		<i>five hundred</i>
2. level (a)	[‘levl]	<i>đường phẳng</i>
3. hilly (a)	[‘hili]	<i>có nhiều đồi núi</i>
4. clayey (a)	[‘klei]	<i>đất sét</i>
5. stony (a)	[‘stəʊni]	<i>nhiều đá</i>

(*) “ *Bhikkhus*, the path you are talking about is external to you; a *bhikkhu* should only be concerned with the path of the Noble Ones (*Ariyas*) and strive to do what should be done for the attainment of the *Ariya Path (Magga)* that leads to **the realization of the Perfect Peace** (*Nibbāna*).”

“Này các Tỳ khuru. Con đường mà các vị bàn thảo là con đường bên ngoài (ngoại đạo); vị Tỳ khuru chỉ nên quan tâm đến con đường của các bậc Thánh và nỗ lực làm các phận sự cần thiết để đạt được Thánh Đạo dẫn đến **sự chứng ngộ An lạc Tối thượng** (Niết bàn).”

- **Commentary**

- (1) **aṭṭhaṅgiko**: Ariya Aṭṭhaṅgika Magga, or the Noble Path of Eight Constituents. This is the Path pointed out by the Buddha for liberation from the round of existences. The Eight Constituents are: Right view (*sammā diṭṭhi*), Right thinking (*sammā samkappa*), Right speech (*sammā vācā*), Right action (*sammā kammanta*), Right living (*sammā ājīva*), Right effort (*sammā vāyāma*), Right mindfulness (*sammā sati*) and Right concentration (*sammā samādhi*).

aṭṭhaṅgiko: Con đường Bát Chánh đạo hay Con đường Thánh đạo Tám ngành. Đây là con đường được Đức Phật chỉ ra để chúng sanh thoát khỏi vòng sanh tử luân hồi. Tám thánh đạo gồm: Chánh kiến (*sammā diṭṭhi*), Chánh tư duy (*sammā samkappa*), Chánh ngữ (*sammā vācā*), Chánh nghiệp (*sammā kammanta*), Chánh mạng (*sammā ājīva*), Chánh tinh tấn (*sammā vāyāma*), Chánh niệm (*sammā sati*) và Chánh định (*sammā samādhi*).

- (2) **catturo padā:** *Cattarī Ariyasaccāni*, or the Four Noble Truths. These are the Four Truths upon which the whole doctrine of the Buddha based. They are: (a) the Noble Truth of *Dukkha*; (b) the Noble Truth of the Cause of *Dukkha*; i.e., craving; (c) the Noble Truth of the Cessation of *Dukkha*; and (d) the Noble Truth of the Path leading to the Cessation of *Dukkha* (*Dukkha* means the five aggregates). Whether the Buddhas arise or not these **Four Truths** exist in the world. It is the Buddhas that reveal them to mankind.

Catturo padā: Bốn Chân lý cao quý hay Tứ Thánh Đế. Bốn Đế là nền tảng của toàn bộ giáo lý của Đức Phật: (a) Khổ đế; (b) Tập đế - Nhân sanh Khổ ; tức là tham ái; (c) Diệt đế - Diệt Khổ và (d) Đạo đế- Con đường dẫn đến sự Diệt khổ (dukkha nghĩa là ngũ uẩn). Dù chư Phật có giáng sinh hay không Bốn Chân Đế vẫn hiện hữu trên thế gian. Chư Phật đã khám phá và chỉ chúng cho nhân loại.

- (3) **Dhammā:** both **conditioned** and **unconditioned things**.
Dhammā: cả hai **pháp hữu vi và vô vi**.

Verse 277

The Story Relating to Anicca (Aniccalakkhaṇa vatthu)

- ‘sabbe saṃkhārā aniccā’ ti yadā paññāya passati
atha nibbindatī dukkhe, esa maggo visuddhiyā//

“Tất cả hành vô thường” “Impermanent are all existing things.”

Với Tuệ, quán thấy vậy, With wisdom who perceives this fact,

Đau khổ được nhàm chán Straightway becomes contemptuous of suffering.

Chính con đường thanh tịnh This is the Way of Salvation.

(TK Thích Minh Châu)

Story - On Impermanence (Anicca)

While residing at the Jetavana monastery, the Buddha uttered Verse 277 with reference to three groups of five hundred *bhikkhus* each.

Five hundred *bhikkhus*, after receiving their subject of meditation from the Buddha, went into the forest to practise meditation, but they made little progress. So, they returned to the Buddha to ask for another subject of meditation which would suit them better. On reflection, the Buddha found that those *bhikkhus* had, during the time of Kassapa Buddha, meditated on

impermanence. So, he said, “Bhikkhus, all conditioned phenomena are subject to change and decay and are therefore impermanent.”

Then the Buddha spoke in verse as above. At the end of the discourse those five hundred bhikkhus attained *Arahatship*.

Verse 278
The Story Relating to Dukkha
(Dukkhalakkhaṇa vatthu)

- ‘sabbe saṅkhārā dukkhā’ ti yadā paññāya passati
 atha nibbindatī dukkhe esa maggo visuddhiyā//

<p>“ Tất cả hành khổ đau” Với Tuệ, quán thấy vậy Đau khổ được nhàm chán Chính con đường thanh tịnh.</p>	<p>“Involved in suffering are all existing things” With wisdom who perceives this fact, Straightway becomes contemptuous of suffering This is the Way of Salvation.</p>
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(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 278 with reference to three groups of five hundred *bhikkhus* each.

On Dukkha

The story is the same as the story on *Anicca*. Here the Buddha on reflection found that another group of five hundred *bhikkhus* had meditated on *dukkha*. So, he said, “*Bhikkhus*, all *khandha* aggregates are oppressive and unsatisfactory; thus all *khandhas* are *dukkha*.”

Then the Buddha spoke in verse as above.

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

Verse 279
The Story Relating to Anatta
(Anattalakkhaṇa vatthu)

- ‘sabbe dhammā anattā’ ti yadā paññāya passati
 atha nibbindatī dukkhe esa maggo visuddhiyā//

<p>“Tất cả pháp vô ngã” Với tuệ, quán thấy vậy</p> <p>Đau khổ được nhàm chán Chính con đường thanh tịnh.</p> <p><i>(TK Thích Minh Châu)</i></p>	<p>“Unreal are all existing things.”</p> <p>With wisdom who perceives this fact, Straightway becomes contemptuous of suffering, This is the Way of Salvation.</p>
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Story

While residing at the Jetavana monastery, the Buddha uttered Verse 279 with reference to three groups of five hundred *bhikkhus* each.

On Insubstantiality or Non-Self (*Anatta*)

The story is the same as the stories on *Anicca* and *Dukkha*. Here, the Buddha on reflection found that still another group of five hundred *bhikkhus* had meditated on insubstantiality or non-self (*anatta*). So, he said, “*Bhikkhus*, all *khandha* aggregates are insubstantial; they are not subject to one’s control.”

Then the Buddha spoke in verse as above.

At the end of the discourse those five hundred *bhikkhus* attained arahaship.

Verse 280

The Story of Thera Tissa, the Idle One (Padhānakammikatisatthera vatthu)

- uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyaṃ upeto
saṃsannasaṅkappamano kusīto
paññāya maggaṃ alaso na vindati//

Khi cần không nỗ lực	He that rises not when it is
Tuy trẻ mạnh, nhưng lười	time to rise, young, strong,
	given over to laziness,
Chí nhu nhược biếng nhác	Weak of will and thought,
Vói trí tuệ thụ động	indolent, such a lazy man
Sao tìm được chánh đạo?	finds not the path to wisdom.
(TK Thích Minh Châu)	

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 280 with reference to Tissa, a lazy *bhikkhu*.

Once, five hundred young men were admitted into the Order by the Buddha in Sāvatti. After receiving a subject of meditation from the Buddha, all the new *bhikkhus* except one went to the forest to practice meditation. They practiced **zealously** and **vigilantly** so that in due course all of them attained *Arahatship*. When they returned to the monastery to pay homage

to the Buddha, he was very pleased and satisfied with their achievement. Bhikkhu Tissa who stayed behind did not try hard and there for achieved nothing.

When Tissa found that the relationship between the Buddha and those bhikkhus was very **cordial and intimate**, he felt rather neglected, and regretted that he has wasted all that time. So he resolved to practice meditation throughout the night. As he was walking in meditation on that night, **he slipped and broke thigh bone**. Other bhikkhus hearing his cry went to help him. On hearing about the above incident the Buddha said, (*) “Bhikkhus, one who does not strive when he should be striving but **idle way** his time will not attain mental absorption (*jhāna*) and **Magga Insight.**”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- | | | |
|---------------------------------------|---------------------|---|
| 1. <i>Padhāna kammika</i> | | <i>trình cần khổ hạnh</i> |
| 2. zealously & vigilantly | | <i>nhiệt tâm trình cần</i> |
| 3. cordial & intimate | [kɔ:dəl & ‘intimit] | <i>thân thiết thân mật</i> |
| 4. he slipped and
broke thigh bone | | <i>ông trượt ngã
gãy xương bắp vế</i> |

(*) “*Này các Tỳ khuru, người không nỗ lực chuyên cần mà khi cần nỗ lực chuyên cần lại **lười biếng** sẽ không chứng đắc được Thiền định và **Tri kiến đạo.**”*

Verse 281

The Story of a Swine-Peta (Sūkarapeta vatthu)

- **vācānurakhī manasā susaṃvuto
kāyena ca akusalaṃ na kayirā
ete tayo kammaṃpathe viśodhaye
ārādhaye maggaṃ isippaveditaṃ//**

Lời nói được thận trọng,	One should be guarded in
Tâm tư khéo hộ phòng,	word and restrained in
	thought; likewise with the
Thân chớ làm điều ác,	body one should do no wrong;
Hãy giữ ba nghiệp tịnh,	Should one make clear these
	three paths of action,
Chứng đạo Thánh nhân dạy.	one will gain the Path made
<i>(TK Thích Minh Châu)</i>	known by the sages.

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 281 with reference to a swine-peta.

Once Thera Mahā Moggallāna was coming down the Gijjhakūṭa hill with Thera Lakkhaṇa when he saw a miserable, **ever-hungry peta**, with the head of a **swine** and the body of a human being. On seeing the peta, Thera Mahā Moggallāna smiled but did not say anything. Back at the monastery Thera Mahā Moggallāna, in the presence of the Buddha, talked about the swine-peta with its mouth **swarming with maggots**. The Buddha

also said that he himself had seen that very peta soon after his attainment of Buddhahood, but that he did not say anything about it because people might not believe him and thus they would be doing wrong to him. Then the Buddha proceeded to relate the story about the swine-peta.

During the time of Kassapa Buddha, this particular peta was a bhikkhu who often expounded the Dhamma. On one occasion, he came to a monastery where two bhikkhus were staying together. After staying with those two for some time, he found that he was doing quite well because people liked his **expositions**. Then it occurred to him that it would be even better if he could make the other two bhikkhus leave the place and have the monastery all to himself. Thus, he tried to set one against the other. The two bhikkhus quarrelled and left the monastery in different directions. On account of this evil deed, that bhikkhu was reborn in Avīci Niraya and **he was serving out the remaining part of his term of suffering as a swine-peta with its mouth swarming with maggots**. Then the Buddha exhorted, “A bhikkhu should be calm and well-restrained in thought, word and deed.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- | | | |
|--|---------------|--|
| 1. ever-hungry peta | | <i>ngạ quỷ đói</i> |
| 2. sūkara - swine (n) | [swain] | <i>con heo</i> |
| 3. swarming with maggots | | <i>tràn ngập giòi</i> |
| 4. exposition | [,ekspə'ziʃn] | <i>bài pháp</i> |
| 5. he was serving out the
remaining part of his term of
suffering as a swine-peta... | | <i>vị ấy thọ khổ với quả
còn dư sót làm ngạ quỷ
heo...</i> |

Verse 282

The Story of Thera Poṭṭhila (Poṭṭhilatthera vatthu)

- **yogā ve jāyati bhūri ayogā bhūrisaṅkhayo
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca
tath’attānaṃ niveseyya yathā bhūri pavaḍḍhati//**

Tu Thiền, trí tuệ sanh	From meditation springs wisdom;
Bỏ Thiền, trí tuệ diệt	from lack of meditation,
Biết con đường hai ngã	wisdom dwindles away.
Đưa đến hữu, phi hữu	He that knows this twofold path of gain and loss

Hãy tự mình nỗ lực	Should so settle himself that
Khiến trí tuệ tăng trưởng.	wisdom may increase.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 282 with reference to Thera Poṭṭhila.

Poṭṭhila was a senior bhikkhu who knew the *Piṭaka* well and was actually teaching the Dhamma to five hundred *bhikkhus*. Because he knew the *Piṭaka*, he was also very **conceited**. The Buddha knew his weakness and wanted him to mend his ways and put him on the right path. So, whenever Poṭṭhila came to pay obeisance, the Buddha would address him as “**Useless Poṭṭhila**”.

When Potṭhila heard these remarks, he **pondered over** those words of the Buddha and came to realize that the Buddha had made those unkind remarks because he, Potṭhila, had not made any serious effort to practice meditation and had not achieved any of the *Maggas* or even any level of mental absorption (*jhāna*).

Thus, without telling anyone Thera Potṭhila left for a monastery at a place twenty yojanas away from the Jetavana monastery. At that monastery there were thirty *bhikkhus*. First, he went to the most senior bhikkhu and **humbly** requested him to be his **mentor**, but the *thera*, wishing **to humble** him, asked him to go to the next senior bhikkhu, who in his turn sent him on to the next. In this way, he was sent from one to the other until he came to **a seven-year-old Arahāt sāmaṇera**. The young *sāmaṇera* accepted him as a pupil only after **ascertaining** that Potṭhila would be **obediently** following his instructions. As instructed by the *sāmaṇera*, Thera Potṭhila kept his mind firmly **fixed on** the true nature of the body; he was very **ardent** and **vigilant** in his meditation.

The Buddha saw Potṭhila in his vision and through supernormal power made Potṭhila feel his presence and encouraged him to be **steadfast** and ardent.

Then the Buddha spoke in verse as above.

At the end of the discourse Potṭhila attained Arahātship.

• Vocabulary

- | | |
|--------------------------------|----------------------------|
| 1. Useless Potṭhila | Potṭhila <i>Rõng Không</i> |
| 2. conceit (a) [kən'si:t] | <i>ngã mạn</i> |

3. humble (v/a)	[ˈhʌmbəl]	<i>hạ thấp, khiêm tốn</i>
4. mentor (n)	[ˈmentɔː]	<i>thầy tế độ</i>
5. to ascertain	[,æʃəˈteɪn]	<i>biết chắc</i>
6. obedient (a)	[əˈbiːdiənt]	<i>biết vâng lời, dễ bảo</i>
7. to fix sth on	[fiks]	<i>tập trung vào cái gì</i>
8. ardent & vigilant		<i>zealous & vigilant</i> <i>nhiệt tâm và tinh cần</i>
9. steadfast (a)	[ˈstedfəst]	<i>inflexible, kiên định</i>

Verses 283 & 284

The Story of Five Old Bhikkhus (Pañcamahallakabhikkhu vatthu)

283. **vanaṃ chindatha, mā rukkhaṃ
vanato jāyati bhayaṃ
chetvā vanañca vanathañ ca
nibbanā hotha bhikkhavo //**

Đốn rừng không đốn cây	Cut down the forest, not alone a single tree,
Từ rừng sinh sợ hãi	for from the forest springs fear;
Đốn rừng và ái dục	Cut down the forest of lust and its undergrowth,
Tỳ kheo, hãy tịch tịnh.	monks, and ye shall be free from lust.

284. **yāvaṃ hi vanatho na chijjati
aṇumatto pi narassa nārisū
paṭibaddhamano va tāva so
vaccho khīrapako va mātari //**

Khi nào chưa dứt sạch	For so long as man allows even
Dây tình giữa trai gái	the slightest particle of lust after women to remain

<p>Tâm ý vẫn buộc ràng Như bò con bú mẹ.</p> <p>TK Thích Minh Châu</p>	<p>unextirpated, So long is he in bondage, even as a calf that drinks his mother's milk is in bondage to the cow.</p>
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Story

While residing at the Jetavana monastery, the Buddha uttered Verses 283 and 284 with reference to five old *bhikkhus*.

Once, in Sāvatti, there were five friends who became *bhikkhus* only in their old age. These five *bhikkhus* were in the habit of going together to their old homes for alms-food. Of the former wives of those five, one lady in particular, by the name of Madhurapācikā, was a good cook and she looked after them very well. Thus, the five *bhikkhus* went mostly to her house. But one day, Madhurapācikā fell ill and died suddenly. The old *bhikkhus* felt their loss very deeply and together they cried praising her virtues and lamenting their loss.

The Buddha called those *bhikkhus* to him and said, (*) “*Bhikkhus!* You all are feeling pain and sorrow because you are not free from greed, hatred, and ignorance (*rāga, dosa, moha*), which are like a forest. Cut down this forest and you will be freed from suffering.”

Then the Buddha spoke in verses as above.

At the end of the discourse the five old *bhikkhus* attained Sotāpatti Fruition.

• Vocabulary

- *Pañca / mahallaka* five hundred / the old

(*) “Bhikkhus! You all are feeling pain and sorrow because you are not free from greed, hatred, and ignorance (*rāga, dosa, moha*), which are like a forest. Cut down this forest and you will be free from suffering.”

“*Này các Tỷ kheo! Các vị khổ đau vì khu rừng tham, sân và si (rāga, dosa, moha). Đốn tuyệt khu rừng này các vị sẽ thoát khỏi khổ sầu.*”

Verse 285

The Story of a Thera who had been a Goldsmith (Suvanṇakāratthera vatthu)

- **ucchinda sinehaṃ attano
kumudaṃ sārādikaṃ va pāṇinā
santimaggaṃ eva brūhaya
nibbānaṃ sugatena desitaṃ//**

Tự cắt dây ái dục Cut off the love of self,
Như tay bẻ sen thu even as you would break off an
autumnal lotus with your hand.

Hãy tu đạo tịch tịnh Advance along the Path to
Tranquillity.

Niết Bàn, Thiện Thệ The Happy One has pointed the
đạy. way to Nibbāna.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 285 with reference to a bhikkhu, a pupil of Thera Sāriputta.

Once, a young, handsome son of a goldsmith was admitted into the Order by Thera Sāriputta. The young bhikkhu was given **loathsomeness of the dead body as the subject of the meditation** by Thera Sāriputta. After taking the subject of

meditation he left for the forest and practiced meditation there; but he made very little progress. So he returned twice to Thera Sāriputta for further instructions. Still, he made no progress. So Thera Sāriputta took the young bhikkhu to the Buddha and related everything about the young bhikkhu.

The Buddha knew that the young bhikkhu was the son of a **goldsmith**, and also that he had been born in the family of goldsmith during his past five hundred existences. Therefore the Buddha changed the subject of meditation for the young bhikkhu; instead of loathsomeness, he was instructed to meditate on **pleasantness**. With his **supernormal power**, the Buddha created a beautiful lotus flower as big as a **cart-wheel** and told the young bhikkhu to **stick** it on **the mound of sand** just outside the monastery. The young bhikkhu, concentrating on the big, beautiful, fragrant lotus flower, was able to get rid of the **hindrances**. He was filled with **delightful satisfaction (pīti)**, and step by step he progressed until he reached as far as **the fourth level of mental absorption (jhāna)**.

The Buddha saw him from his perfumed chamber and with his supernormal power made the flower **wither** instantly. Seeing the flower wither and change its colour, the bhikkhu perceived the impermanent nature of the flower and of all other things and beings. That led to (*) the realization of the **impermanence, unsatisfactoriness** and the **insubstantiality** of all conditioned things. At that instant, the Buddha **sent forth** his radiance and appeared as if in person to the young bhikkhu and instructed him to get rid of craving (**taṇhā**)

Then the Buddha spoke in verse as above.

At the end of the discourse the young bhikkhu attained Arahatship.

• **Vocabulary**

1 <i>Suvaṇṇakāra</i>		the goldsmith ; <i>thợ bạc</i>
2 loathsomeness (n)	[ˈlouðsəmnɪs]	<i>vẻ ghê tởm</i>
loathsomeness of the dead body		<i>đề mục niệm tử thi (bất tịnh)</i>
3 the subject of the Meditation		<i>đề mục thiền</i>
4 pleasantness (n)	[ˈplezənɪs]	<i>khả ái</i>
5 cart-wheel (n)		<i>bánh xe bò</i>
6 to stick sth on sth	[stɪk]	<i>cắm cái gì lên cái gì</i>
7 mound (n)	[maʊnd]	<i>gò, đống</i>
8 hindrance (n)	[ˈhɪndrəns]	<i>triền cái</i>
9 delightful satisfaction (<i>pīti</i>)		<i>hỷ lạc</i>
10 to wither	[ˈwiðə]	<i>làm héo tàn</i>
11 to send for		<i>gởi đi</i>
12 craving (<i>taṇhā</i>)		<i>tham ái</i>
13 the fourth level of mental		<i>tầng thiền thứ tư</i>

(*) **the realization** of the impermanence, unsatisfactoriness and the insubstantiality of **all conditioned things**.

Chứng ngộ sự vô thường, bất toại nguyện và vô ngã của các pháp hữu vi.

Verse 286

The Story of Mahādhana, a Merchant (Mahāadhanavāṇija vatthu)

- **idha vassaṃ vasissāmi idha hemantagimhisu
iti bālo vicinteti antarāyaṃ na bujjhati//**

“Mùa mưa ta ở đây “Here will I dwell during the
Đông, Hạ cũng ở đây” rain, during the winter and
summer”

Người ngu tâm tưởng vậy Thus the simpleton imagines,
Không tự giác hiểm knowing not that he must die.
nguy.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 286 with reference to Mahādhana, a merchant from Bārāṇasi.

Once, a merchant from Bārāṇasi came to a festival in Sāvatti with five hundred carts fully loaded with **textiles** and other **merchandise**. When he reached a river bank near Sāvatti the river was **in spate**; so he could not cross the river. He was help up for seven days as it was raining hard and the water did not **subside**. By that time, he was already late for the festival, and there was no need for him to cross the river.

Since he had come from a long distance he did not want to return home with his full load of merchandise. So he decided to spend the rainy season, the cold season and the hot season in that place and said so to his assistants. The Buddha while going on an alms-round knew the decision of the **merchant** and he smiled. Ānanda asked the Buddha why he smiled and the Buddha replied, “Ānanda, do you see that merchant? He is thinking that he would stay here and sell his goods the whole year. He is not aware that he would die here in seven days’ time. (*) What should be done should be done today. Who would know that one would die tomorrow? We have no date **fixed with the King of Death**. For one who is mindful by day or by night, who is not disturbed by moral defilements and is energetic, to live for just one night is a well-spent life.

Then the Buddha sent Ānanda to Mahādhana, the merchant. Ānanda explained to Mahādhana that time was **running out** for him, and that he should practice mindfulness instead of being negligent. On learning about his **impending death**, Mahādhana was alarmed and frightened. So, for seven days, he invited the Buddha and other bhikkhus for alms-food. On the seventh day, the Buddha expounded a discourse **in appreciation (anumodanā)**

Then the Buddha spoke in verse as above.

At the end of the discourse Mahādhana the merchant attained *Sotāpatti* Fruition. He followed the Buddha for some distance and returned. On his return, he had a severe headache and passed away soon after. Mahādhana was reborn in the Tusita deva world.

• Vocabulary

1. <i>Vānija</i>		merchant; <i>thương nhân</i>
2. in spate	[speit]	<i>đang mưa lũ</i>
3. to subside	[səb'said]	<i>rút bớt nước (lũ)</i>
4. in appreciation (<i>anumodanā</i>)		<i>tán thán công đức</i>
5. merchandise (n)	['mə:tʃəndaiz]	<i>goods; hàng hóa</i>
6. merchant (n)	['mə:tʃənt]	<i>nhà buôn, lái buôn</i>
7. to run out (of time)		<i>hết thời gian</i>
8. impending (a) impending death	[im'pendiŋ]	<i>đang đe dọa cái chết sắp xảy đến</i>

(*) What should be done should be done today. Who would know that one would die tomorrow? We have **no date fixed with the King of Death**. For one who is mindful by day or by night, who is **not disturbed** by moral defilements and is energetic, to live for just one night is a well-spent life.

*Những gì nên làm thì phải làm ngay hôm nay. Ai biết đâu sẽ chết vào ngày mai. Chúng ta **không hẹn hò với Tử thần**. Những ai ngày đêm chánh niệm, tinh cần không mệt mỏi, **không bị nhiễu loạn** bởi những phiền não thì thật hạnh phúc dù chỉ sống một đêm.*

Verse 287**The Story of Kisāgotamī
(Kisāgotamī vatthu)**

- **taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati//**

Người tâm ý đắm say
Con cái và súc vật

If a man be passionately devoted
to sons or flocks and herds, if his
mind be completely absorbed
therein,

Tử thần bắt người ấy
Như lụt trôi làng ngủ.

The Prince of Death will take
and bear him away, even as a
raging torrent sweeps away a
sleeping village.

TK Thích Minh Châu

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 287 with reference to Kisāgotamī, the daughter of a rich man from Sāvatthi.

Kisāgotamī came to the Buddha as she was stricken with grief due to the death of her only son. To her the Buddha said, “Kisāgotamī, you think you are the only one who has lost a son. Death comes to all beings; before their desires are satiated Death takes them away.”

Then the Buddha spoke in verse as above.

At the end of the discourse Kisāgotamī attained Sotāpatti Fruition.

Verses 288 & 289

The Story of Paṭācārā (Paṭācārā vatthu)

288. **na santi puttā tāṇāya na pitā na pi bandhvā
antakenādhpannassa n’atthi ñātisu tāṇatā//**

Một khi tử thần đến	Sons are no refuge, nor a
Không có con che chở	father, nor kinsfold;
Không cha, không bà con	There is no refuge in kinsfolk,
Không thân thích che chở.	for one who has been
	overtaken by Death.

289. **etaṃ atthavaṣaṃ ñātvā paṇḍito sīlasaṃvuto
nibbānagamaṇaṃ maggaṃ khippaṃ eva visodhaye//**

Biết rõ ý nghĩa trên	The man who is wise, who lives
Bậc trí lo trì giới	under the restraint of the moral
	law, understanding this power of
	circumstances,
Mau lẹ làm thanh tịnh	Should quickly clear the path to
Con đường đến Niết	Nibbāna.
Bàn.	

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 288 and 289 with reference to Paṭācārā, the daughter of a rich man from Sāvatti.

As Paṭācārā had lost her husband and her two sons, as well as her parents and three brothers almost at the same time, she was driven to near **insanity**. When she approached the Buddha, he said to her, (*) “Paṭācārā, sons and daughters cannot look after you; so even if they are alive they do not exist for you. The wise man observes morality (sīla) and clears (the obstacles to) the Path leading to Nibbāna.”

Then the Buddha spoke in verses as above.

At the end of the discourse Paṭācārā attained Sotāpatti Fruition.

• Vocabulary

- insanity (n) [in'sæntiti] *mất trí*

(*) “Paṭācārā, sons and daughters cannot look after you; so even if they are alive they do not exist for you. The wise man **observes morality** (*sīla*) and clears (the obstacles to) the Path leading to Nibbāna.”

“*Paṭācārā, con trai và con gái người không thể chăm sóc cho người; ngay cả họ còn sống họ cũng không phải là nơi cho người nương nhờ. Bậc hiền trí thì **giữ giới** và quét sạch (những trở ngại) trên con đường dẫn đến Niết bàn.*”

Chapter 21

PAKIṆṆAKAVAGGA

THE MISCELLANEOUS

PHẨM LINH TINH

15 Verses (290 - 305) – 9 Stories

15 Câu kệ (290 -305) – 9 Tích truyện

Verse 290

The Story of the Buddha's Former Deeds (Attanopubbakamma vatthu)

- **mattāsukhapariccāgā passe ce vipulaṃ sukhaṃ
caje mattāsukhaṃ dhīro sampassaṃ vipulaṃ sukhaṃ//**

Nhờ từ bỏ lạc nhỏ Thấy được lạc lớn hơn	If by renouncing some trifling pleasure one can obtain pleasure abounding,
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Bậc trí bỏ lạc nhỏ Thấy được lạc lớn hơn. <i>(TK Thích Minh Châu)</i>	A wise man should consider pleasure abounding and renounce the trifling pleasure.
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Story

While residing at the Jetavana monastery, the Buddha uttered Verse 290 with reference to the power and glory of the Buddha as witnessed by many people on his visit to Vesālī.

Once, a **famine** broke out in Vesālī. It began with a serious **drought**. Because of drought, there was almost a total failure of crops and many people died of **starvation**. This was followed by an **epidemic** of diseases and as people could hardly cope with the disposal of the corpses there was a lot of **stench** in the air. This stench attracted **the ogres**. The people of Vesālī were facing the dangers of destruction by famine, disease and also by the ogres. In their grief and sorrow they tried to look for a refuge. They thought

of going for help from various sources but finally, they decided to invite the Buddha. So a mission headed by Mahāli, the Licchavī prince, and the son of the chief Brahmin were sent to King Bimbisāra to request the Buddha to pay a visit to Vesālī and help them in their distress. The Buddha knew that this visit would be of much benefit to many people, so he consented to go to Vesālī.

Accordingly, King Bimbisāra repaired the road between Rājagaha and the bank of the river Gaṅgā. He also made other preparations and set up special resting-places at an **interval** of very yojana. When everything was ready, the Buddha set out for Vesālī with five hundred bhikkhus. King Bimbisāra also accompanied the Buddha. On the fifth day they came to the bank of the river Gaṅgā and King Bimbisāra sent word to the Licchavī princes. On the other side of the river, the Licchavī princes had repaired the road between the river and Vesālī and had set up resting-places as had been done by King Bimbisāra on his side of the river. The Buddha went to Vesālī with Licchavī princes but King Bimbisāra stayed behind.

As soon as the Buddha reached the other bank of the river heavy rains fell in **torrents**, thus cleansing up Vesālī. The Buddha was put up in the rest-house which was specially prepared for him in the central part of the city.

Sakka, king of the devas, came with his followers to pay obeisance to the Buddha, and the ogres fled. That same evening the Buddha delivered the Ratana Sutta and asked the Venerable Ānanda to go round between **the threefold walls of the city** with the Licchavī princes and recite it. The Venerable Ānanda did as he was told. As the **protective verses (parittas)** were being recited,

many of those who were sick recovered and followed the Venerable Ānanda to the presence of the Buddha. The Buddha delivered the same Sutta and repeated it for seven days. At the end of the seven days, everything was back to normal in Vesālī. The Licchavī princes and the people of Vesālī were very much **relieved** and were **overjoyed**. They were also very grateful to the Buddha. They **paid obeisance to** the Buddha and made offerings to him on a **grand and lavish scale**. They also accompanied the Buddha on his return journey until they came to the bank of the Gaṅgā at the end of three days.

On arrival at the river bank, King Bimbisāra was waiting for the Buddha; so also were the devas and the brahmas and the king of the Nāgas with their respective **entourage**. All of them paid obeisance and made offerings to the Buddha. The devas and the brahmas paid homage with umbrellas, flowers, etc., and sang in praise of the Buddha. The Nāgas had come with **barges** made of gold, silver and rubies to invite the Buddha to the realm of the Nāgas; they had also **strewn** the surface of the water with five hundred kinds of lotuses. (1) This was one of the three occasions in the life of the Buddha when human beings, devas and brahmas came together to pay homage to the Buddha. The first occasion was when the Buddha manifested his power and glory by the miracle of the pairs, emitting rays of light and sprays of water; and the second was on his return from the Tāvatiṃsa deva world after expounding the Abhidhamma.

The Buddha, wishing to honor the Nāgas, then paid a visit to the realm of the Nāgas accompanied by the bhikkhus. The Buddha and his entourage went in the five hundred **barges** brought by the

Nāgas. After his visit to the realm of the Nāgas, the Buddha returned to Rājagaha accompanied by King Bimbisāra. They arrived at Rājagaha on the fifth day. Two days after their arrival at Rājagaha, while the bhikkhus were talking about the amazing **grandeur and glory** of the trip to and from Vesālī, the Buddha arrived on the scene. On learning the subject of their talk, the Buddha said to them, (2) “Bhikkhus, that I have been **revered** so much by brahmas, devas and human beings alike and that they have made offerings on such a grand and lavish scale to me on this occasion is not due to the power I now possess; it is simply because I had done some small meritorious deeds in one of my previous existences that I now enjoy such great benefits”. Then the Buddha related the story of one of his past existences, when he was a brahmin by the name of Saṅkha.

Once there was a Brahmin named Saṅkha who lived in the city of Taxila. He had a son named Susīma. When Susīma was sixteen years old, he was sent by his father to another Brahmin to study **astrology**. His teacher taught him all that should be learnt, but Susīma was not fully satisfied. So, his teacher directed him to approach the Pacceka Buddhas who were then staying in Isipatana. Susīma went to Isipatana, but the Pacceka Buddhas told him that he must first become a bhikkhu. Thus, he became a bhikkhu, and was instructed how to conduct himself as a bhikkhu. Susīma diligently practiced meditation and he soon comprehended the Four Noble Truths, acquired Bodhi ñāṇa, and became a Pacceka Buddha himself. But as a result of his previous kamma Susīma did not live long; he realized parinibbāna soon afterwards.

Saṅkha, the father of Susīma, came in search of his son, but when he arrived he only found the stupa where the relics of his son were enshrined. The Brahmin felt very much distressed at the loss of his son. He proceeded to clean up the **precincts** of the stupa, by clearing away grass and weeds; then he covered up the ground with sand and **sprinkled** it with water. Next, he went into the nearby woods for some wild flowers and stuck them on the wet ground. In that way, he offered his services and paid respect to the Pacceka Buddha who was once his son. It was because of that good deed done in that previous existence of his that the Buddha gained such benefits, that he was showered with such **lavish offerings**, that he was shown such **deep reverence** and great **devotion** on that particular occasion.

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. attanopubbakamma		<i>hạnh nghiệp</i>
2. trifle (n)	[ˈtrɪfl]	<i>chuyện nhỏ</i>
3. abounding	[ˌabɑːdɪŋ]	<i>in large amounts</i>
4. famine (n)	[ˈfæmɪn]	<i> nạn đói kém</i>
5. drought (n)	[draʊt]	<i> hạn hán</i>
6. starvation(n)	[stɑːˈveɪʃn]	<i> sự chết đói</i>
7. epidemic (n)	[ˌepɪˈdemɪk]	<i> bệnh dịch</i>
8. stench (n)	[ˈstentʃ]	<i> mùi hôi thối</i>
9. ogre (n)	[ˈɔʊgə]	<i> yêu tinh</i>
10. interval (n)	[ˈɪntəvəl]	break pause
11. to relieve	[rɪˈliːv]	<i> yên lòng</i>
12. to overjoy	[əʊvəˈdʒɔɪ]	<i> vui mừng khôn xiết</i>
13. entourage (n)	[ɒntuˈrɑːʒ]	retinue, <i>đoàn tùy tùng</i>

		<i>(vua chúa)</i>
14. barge (n)	[ba:dʒ]	<i>thuyền rồng</i>
15. to strew	[stru:]	<i>rãi, rắc</i>
16. torrent (n)	[ˈtɒrənt]	<i>nước lũ, mưa như trút</i>
17. grandeur (a)	[ˈgrændʒə]	<i>vĩ đại</i>
18. glory (a)	[ˈglɔ:ri]	<i>huy hoàng</i>
19. precinct (n)	[ˈpri:sɪŋkt]	<i>khu vực tháp</i>
20. to sprinkle	[ˈsprɪŋkl]	<i>tưới, rưới (nước)</i>
21. to revere	[riˈviə(r)]	<i>tôn kính</i>
22. astrology (n)	[æsˈtrɒlədʒi]	<i>thuật chiêm tinh</i>
23. the threefold walls of the city		<i>3 vòng thành</i>
24. the protective verses (<i>parittas</i>)		<i>Kinh Hộ Trì</i>
25. a grand and lavish scale		<i>mức độ dồi dào</i>
26. lavish offerings		<i>phong phú hậu hĩnh</i>
27. deep reverence & great devotion		<i>sự thành tâm</i>

(1) There are three big occasions in the life of the Buddha when human beings, devas and brahmas came together **to pay homage to** the Buddha.

1. When the Buddha manifested his power and glory by the miracle of the pairs, emitting rays of light and sprays of water
2. When the Buddha returned from the Tāvātīṃsa deva world after expounding the Abhidhamma.
3. When the Buddha reached the bank of the Gaṅgā.

*Trong đời một vị Phật có ba đại hội lớn mà nhân loại, chư thiên và Phạm thiên cùng hội tụ về **đảnh lễ**:*

- 1) *Khi Ngài thể hiện Song Thông Lục.*
- 2) *Ngài từ cõi Đạo lợi trở về sau khi giảng Abhidhamma.*
- 3) *Khi Ngài ngự đến bờ sông Hằng.*

(2) “Bhikkhus, that I have been revered so much by Brahmas, devas and human beings alike and that they have made offerings on such **a grand and lavish scale** to me on this occasion is not due to **the power I now possess**; it is simply because I had done some small meritorious deeds in one of my previous existences that I now **enjoy such great benefits**”.

“ *Này các Tỷ khưu, **sự cúng dường vĩ đại** bởi Phạm thiên, chư thiên và loài người đến Ta hôm nay không phải do nhờ **Phật lực**. Nó phát sanh do một số phước báu nhỏ mà Như Lai đã tạo trong quá khứ và giờ đây Ta được **thọ hưởng lợi lạc lớn như vậy.***’

Verse 291

The Story of the Woman Who ate up the Eggs of a Hen (Kukkutaṇḍakhādikā vatthu)

- **paradukkhūpadhānena yo attano sukkhamicchati
verasaṃsaggasaṃsaṭṭho verā so na parimuccati//**

<p>Gieo khổ đau cho người Mong cầu lạc cho mình</p> <p>Bị hận thù buộc ràng Không sao thoát hận thù. <i>(TK Thích Minh Châu)</i></p>	<p>Whoever by causing suffering to others seeks to win happiness for himself.</p> <p>Becomes entangled in the bonds of hate; such a man is never freed from hatred.</p>
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Story

While residing at the Jetavana monastery, the Buddha uttered Verse 291 with reference to a **feud** between a woman and a hen.

Once, there lived a woman in a village near Sāvatti. She had a hen in her house; every time the hen laid an egg she would eat it up. The hen was very much hurt and angry and **made a vow to have vengeance on** the woman and made a wish that it should be reborn as some being that would be in a position to kill the **offspring** of that woman. The hen's wish was fulfilled as it was reborn as a cat and the woman was reborn was a hen in the same

house. The cat ate up the eggs of the hen. In their next existence the hen became a leopard and the cat became a deer. The leopard ate up the deer as well as its offspring. Thus, the feud continued for five hundred existences of the two beings. At the time of the Buddha one of them was born as a woman and the other an ogress.

On one occasion, the woman was returning from the house of her parents to her own house near Sāvatti. Her husband and her young son were also with her. While they were resting near a pond at the roadside, her husband went to have a bath in the pond. At that moment the woman saw the ogress and recognized her as her old enemy. Taking her child she **fled** from the ogress straight to the Jetavana monastery where the Buddha was expounding the Dhamma and put her child at the feet of the Buddha. The ogress who was **in hot pursuit** of the woman also came to the door of the monastery, but **the guardian spirit of the gate** did not permit her to enter. The Buddha, seeing her, sent the Venerable Ānanda to bring the ogress to his presence. When the ogress arrived, the Buddha **reprimanded** both the woman and the ogress for the long chain of feud between them. He also added, (*) “If you two had not come to me today, your feud would have continued endlessly. **Enmity** cannot be appeased by enmity; it can only be appeased by loving-kindness.”

Then the Buddha spoke in verse as above.

At the end of the discourse the ogress took refuge in the three Gems, viz., the Buddha, the Dhamma and the Saṅgha, and the woman attained *Sotāpatti* Fruition.

• **Vocabulary**

1 feud (n)	[fju:d]	<i>mối thù truyền kiếp</i>
2 to make (take) a vow	[vaʊ]	<i>lời thề, lời nguyện</i>
3 to have vengeance on	[ˈvendʒəns]	<i>sự trả thù, sự báo thù</i>
4 offspring (n)	[ˈɔ:fsprɪŋ]	<i>con cái</i>
5 in (hot) pursuit of sth	[pəˈsju:t]	<i>đuổi sát theo</i>
6 to reprimand	[ˈreprɪma:nd]	<i>lời khiển trách</i>
7 enmity (n)	[ˈenmɪti]	<i>sự thù hận</i>
8 to appease	[əˈpi:z]	<i>khuyên giải</i>
9 the guardian spirit of the gate		<i>thần gác cổng</i>

(*) “If you two had not come to me today, your **feud** would have continued endlessly. Enmity cannot be appeased by enmity; it can only be appeased by loving-kindness.”

“Nếu hôm nay hai người không gặp Ta, mối hận **thù truyền kiếp** này không bao giờ kết thúc. Hận thù không xoa dịu hận thù; chỉ có tình thương mới xoa dịu hận thù.”

Verses 292 & 293

The Story of the Baddiya Bhikkhus (Bhaddiyānaṃ Bhikkhūnaṃ vatthu)

292. yaṃ hi kiccaṃ apaviddhaṃ akiccaṃ pana kayirati
unnaḷānaṃ pamattānaṃ tesam vaḍḍhanti āsavā//

Việc đáng làm, không làm	For that which should be done is left undone;
Không đáng làm, lại làm	And that is done which should be left undone;
Người ngạo mạn, phóng đật,	The Impurities of the arrogant and heedless ever
Lậu hoặc ắt tăng trưởng.	increase.

293. yesañ ca susamāradhā, niccaṃ kāyagatā sati
akiccaṃ te na sevanti kicce sātaccakārino,
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā//

Người siêng năng cần mẫn Thường thường quán thân niệm	But they that ever devote themselves to Meditation on the Body,
Không làm việc không đáng	They follow not after that which should be left undone,
Gắng làm việc đáng làm	But persevere in that which should be done;

Người tu niệm giác tỉnh, The Impurities of the
 Lậu hoặc được tiêu trừ. thoughtful and intelligent
 come to an end.

(TK Thích Minh Châu)

Story

While residing near the town of Baddiya, the Buddha uttered Verses 292 and 293 with reference to some bhikkhus.

Once, some bhikkhus who were staying in Baddiya made some **ornate slippers** out of some kinds of **reeds** and **grasses**. When the Buddha was told about this he said, “Bhikkhus, you have entered the Buddhist Order for the sake of attaining *Arahatta Phala*. Yet, you are now striving hard only in making slippers and decorating them.”

Then the Buddha spoke in verses as above.

At the end of the discourse, those bhikkhus attained Arahatsip.

• Vocabulary

1. arrogant (a)	[‘æɾəgənt]	conceited, ngã mạn
2. heedless (a)	[‘hi:dli:s]	phóng dật
3. to persevere	[,pɜ:sə’vir]	kiên trì, nhẫn nại
4. ornate slippers	[ɔ:’neit ‘slipə]	<i>dép được trang trí công phu</i>
5. reed (n)	[ri:d]	cây sậy
6. grass (n)	[gra:s]	cỏ

Verses 294 & 295

The Story of Thera Bhaddiya, the Short One (Lakuṇḍaka Bhaddiya vatthu)

294. **mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sānucaraṃ hantvā anīgho yāti brāhmaṇo//**

Sau khi giết mẹ cha After killing a mother and a
Giết hai Vua Sát ly father, and two kings of the
Warrior caste.

Giết vương quốc, quần After destroying a kingdom
thần with its inhabitants,
Vô ưu, Phạm chí sống. scatheless goes the Brahman.

295. **mātaraṃ pitaraṃ hantvā rājāno dve ca sotthiye
veyyagghapañcamaṃ (*) hantvā anīgho yāti brāhmaṇo//**

Sau khi giết mẹ cha After killing a mother and a
Hai vua Bà la môn father, two Brahman kings,
Giết hủ tướng thứ năm And an eminent man besides,
Vô ưu, Phạm chí sống. scatheless goes the Brahman,

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 294 and 295 with reference to Thera Bhaddiya who was also known as Lakunḍaka Bhaddiya because of his short **stature**.

On one occasion, some bhikkhus came to visit and pay homage to the Buddha at Jetavana monastery. While they were with the Buddha, Lakunḍaka Bhaddiya happened to pass by not far from them. The Buddha called their attention to the short thera and said to them, (1) “Bhikkhus, look at that thera. He has killed both his father and his mother, and having killed his parents he goes about without any dukkha.” The bhikkhus could not understand the statement made by the Buddha. So, they **entreated** the Buddha to make it clear to them and the Buddha explained the meaning to them.

In the above statement, the Buddha was referring to an arahat, who had eradicated craving, conceit, wrong beliefs, and attachment to **sense bases** and **sense objects**. (2)The Buddha had made the statement **by means of metaphor**. Thus, the terms ‘mother’ and ‘father’ are used to indicate **craving and conceit** respectively. **The Eternity-belief (Sassatadiṭṭhi)** and **Annihilation-belief (Ucchedadiṭṭhi)** are likened to two kings, attachment is likened to a revenue officer and **the sense bases and sense objects (the ajjhatta and bahiddha āyatanas)** are likened to a kingdom.

After explaining the meaning to them, the Buddha spoke in verses as above.

At the end of the discourse the visiting bhikkhus attained arahatship.

• Vocabulary

1 stature (n)	[ˈstætʃə(r)]	<i>vóc người</i>
2 to entreat	[inˈtri:t]	<i>plead, khẩn khoản</i>
3 metaphor (n)	[ˈmetəfə(r)]	<i>phép ẩn dụ</i>
by means of metaphors		<i>bằng phép ẩn dụ</i>
4 craving & conceit	[ˈkreiviŋ]	<i>tham ái ngã mạn</i>
(a)	kənˈsi:t]	
5 The Eternity-belief	[i:ˈtənəti biˈlif]	<i>thường kiến</i>
(Sassatadiṭṭhi)		
6 Annihilation-belief	[ə,naiəˈleɪʃn]	<i>đoạn kiến</i>
(Ucchedadiṭṭhi)		
7 the sense bases		<i>sáu căn</i>
8 the sense objects		<i>sáu trần</i>
9. a revenue officer	[ˈrevənju:]	<i>đại thần phụ trách quốc khố</i>
10 scatheless (a)	[ˈsca:θlis]	<i>harmless, vô ưu</i>

(1) “Bhikkhus, look at that *thera*. He has killed both his father and his mother, and having killed his parents he goes about without any *dukkha*.”

“*Này chư Tỳ khuru, hãy nhìn vị Đại đức này. Vị này giết cha và mẹ, sau khi giết cha mẹ vị này ra đi không sầu muộn.*”

(2) The Buddha had made the statement by means of metaphor. Thus, the terms ‘mother’ and ‘father’ are used to

indicate **craving** and **conceit** respectively. The Eternity-belief (*Sassatadiṭṭhi*) and Annihilation-belief (*Ucchedadiṭṭhi*) are likened to two kings, attachment is likened to a revenue officer and the *sense bases and sense objects (the ajjhatta and bahiddha āyatanas)* are likened to a kingdom.

Đức Phật giảng bằng phép ẩn dụ. “Cha” và “mẹ” được dùng chỉ tham ái và ngã mạn. Thường kiến (Sassatadiṭṭhi) và Đoạn kiến (Ucchedadiṭṭhi) như hai ông vua, ái luyến như vị đại thần phụ trách quốc khố, lục căn và lục trần như một quốc gia.

- **Commentary**

(1) **veyyagghapañcamam**, this term is used to denote the five hindrances of which doubt or indecision (*vicikicchā*) is the fifth.

veyyaggha means a dangerous path infested with tigers. Doubt is comparable to such a path.

The other four hindrances are **sense-desires** (*kāmacchanda*), **ill will** (*vyāpāda*), **restlessness** and **brooding** (*uddhacca-kukkucca*), and **sloth** and **torpor** (*thīna-middha*).

They are called **hindrances** because they obstruct the path to heavenly bliss and Nibbāna.

veyyagghapañcamam - *Con đường nguy hiểm, thuật từ này được dùng để chỉ năm triền cái, hoài nghi là triền cái thứ năm.*

veyyaggha là con đường nguy hiểm có nhiều cọc. Hoài nghi được so sánh như con đường này.

Bốn triền cái khác là **tham dục** (*kāmacchanda*), **sân hận** (*vyāpāda*), **phóng dật** và **lo âu** (*uddhacca-kukkucca*), và **hôn trầm** và **thụy miên** (*thīna-middha*).

Tất cả được gọi là **triền cái** hay **chướng ngại** vì chúng ngăn trở con đường đưa đến nhàn cảnh và Niết bàn.

Verse 296 to 301

The Story of a Wood-Cutter's Son (Dārusākaṭikaputta vatthu)

296. **suppabuddhaṃ pabujjhanti sadā gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ buddhagatā sati//**

Đệ tử Gotama,	Well awake and watchful ever
Luôn luôn tự tỉnh giác	are the disciples of Gotama,
Vô luận ngày hay đêm	They that meditate constantly,
Tưởng Phật Đà thường	both by day and by night, on the
niệm.	Buddha.

297. **suppabuddhaṃ pabujjhanti sadā gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ dhammagatā sati//**

Đệ tử Gotama,	Well awake and watchful ever
Luôn luôn tự tỉnh giác	are the disciples of Gotama,
Vô luận ngày hay đêm	They that meditate constantly,
Tưởng Chánh pháp	both by day and by night, on the
thường niệm.	Law.

298. **suppabuddhaṃ pabujjhanti sadā gotamasāvakā
yesaṃ divā ca ratto ca niccaṃ saṃhagatā sati//**

Đệ tử Gotama,	Well awake and watchful ever
---------------	------------------------------

Luôn luôn tự tỉnh giác	are the disciples of Gotama,
Vô luận ngày hay đêm	They that meditate constantly,
Tưởng Tăng Già thường	both by day and by night, on
niệm.	the Order

**299. suppubuddham pabujjhanti sadā gotamasāvakā
yesam divā ca ratto ca niccam kāyagatā sati//**

Đệ tử Gotama,	Well awake and watchful ever
Luôn luôn tự tỉnh giác	are the disciples of Gotama,
Vô luận ngày hay đêm	They that meditate constantly,
Tưởng sắc thân thường	both by day and by night, on
niệm.	the body.

**300. suppubuddham pabujjhanti sadā gotamasāvakā
yesam divā ca ratto ca ahimsāya rato mano//**

Đệ tử Gotama,	Well awake and watchful ever
Luôn luôn tự tỉnh giác	are the disciples of Gotama,
Vô luận ngày hay đêm	They whose minds delight,
Ý vui niềm bất hại.	both by day and by night, in
	non-injured.

**301. suppubuddham pabujjhanti sadā gotamasāvakā
yesam divā ca ratto ca bhāvanāya rato mano//**

Đệ tử Gotama,	Well awake and watchful ever
Luôn luôn tự tỉnh giác	are the disciples of Gotama,

Vô luận ngày hay đêm They whose minds delight,
 Ý vui tu thiền quán. both by day and by night, in
 meditation.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 296 to 301 with reference to the son of a **wood-cutter**.

Once in Rājagaha, a wood-cutter went into the woods with his son to cut some **firewood**. On their return home in the evening, they stopped near a cemetery to have their meal. They also took off the **yoke** from the two oxen to enable them to **graze** nearby; but the two oxen went away without being noticed by them. As soon as they discovered that the oxen were missing, the wood-cutter went to look for them, leaving his son with the cart of firewood. The father entered the town, looking for his oxen. When he returned to his son it was getting late and the city-gate was closed. Therefore, the young boy had to spend the night alone underneath his cart.

The wood-cutter's son, though young, was always mindful and was in the habit of contemplating **the unique qualities of the Buddha**. That night two ogres came to frighten him and to harm him. When one of the ogres pulled at the leg of the boy, he cried out, "**I pay homage to the Buddha' (Namo Buddhassa)**". Hearing those words from the boy, the ogres got frightened and also felt that they must look after the boy. So, one of them remained near the boy, guarding him from all danger; the other went to the king's palace and brought the **food-tray** of King Bimbisāra. The

two ogres then fed the boy as if he were their own son. At the palace, the ogre left a written message concerning the royal food-tray; and this message was visible only to the king.

In the morning, the king's men discovered that the royal food-tray was missing and they were very upset and very much frightened. The king found the message left by the ogre and directed his men where to look for it. The king's men found the royal food-tray among the firewood in the cart. They also found the boy who was still sleeping underneath the cart. When questioned, the boy answered that his parents came to feed him in the night and that he went to sleep contentedly and without fear after taking his food. The boy knew only that much and nothing more. The king sent for the parents of the boy, and took the boy and his parents to the Buddha. The king, by that time, had heard that the boy was always mindful of the unique qualities of the Buddha and also that he had cried out "Namo Buddhassa", when the ogre pulled at his leg in the night.

The king asked the Buddha, (1) "Is mindfulness of the unique qualities of the Buddha the only dhamma that gives one protection against evil and danger, or is mindfulness of the unique qualities of the Dhamma equally potent and powerful?" To him the Buddha replied, (2) "O king, my disciple! There are six things mindfulness of which is a good protection against evil and danger."

Then the Buddha spoke in verses as above.

At the end of the discourse the boy and his parents attained Sotāpatti Fruition. Later they joined the Order and eventually they became arahats.

- **Vocabulary**

- | | | |
|---|---------|--|
| 1. wood-cutter (n) | | <i>người kiếm củi</i> |
| 2. firewood (n) | | <i>củi</i> |
| 3. yoke (n) | [jəʊk] | <i>cái ách</i> |
| 4. to graze | [greiz] | <i>gặm cỏ</i> |
| 5. food-tray | | <i>khay đựng thức
ăn</i> |
| 6. the unique qualities (virtues)
of the Buddha | | <i>những Ân
đức Phật</i> |
| 7. “I pay homage to the Buddha’
<i>Namo Buddhassa</i> | | <i>Con thành kính đảnh
lễ Phật</i> |

(1) “Is mindfulness of the unique qualities of the Buddha the only dhamma that gives one protection against evil and danger, or is mindfulness of the unique qualities of the Dhamma equally potent and powerful?”

“Có phải giác tỉnh về ân đức Phật là pháp duy nhất bảo vệ khỏi xấu ác và hiểm nguy hay giác tỉnh về Pháp bảo đều mạnh mẽ và quyền năng ngang nhau?”

(2) “O king, my disciple! There are six things mindfulness of which is a good protection against evil and danger.”

They are:

- 1) Reflection on the Nine Supreme Virtues (Attributes) of the Buddha, the Enlightened One.
- 2) Reflection on the Six Supreme Virtues (Attributes) of the Dhamma, the Teachings of the Buddha

- 3) Reflection on the Nine Supreme Virtues (Attributes) of the Sangha, the Noble Order of Disciples of the Buddha.
- 4) Contemplation on the loathsomeness of the body.
- 5) Contemplation on the loving-kindness
- 6) Being always established in the Meditation.

“Này Đại vương! Sáu điều giác tỉnh sau sẽ bảo vệ khỏi nguy hiểm và xấu ác.”

Sáu điều là:

- 1) *Suy niệm về Chín Ân Đức Phật.*
- 2) *Suy niệm về Sáu Ân Đức Pháp.*
- 3) *Suy niệm về Chín Ân Đức Tăng*
- 4) *Quán về sự bất tịnh của thân*
- 5) *Quán về tâm từ*
- 6) *Luôn an trú trong Thiền định*

Verse 302

The Story of the Bhikkhu from the Country of the Vajjīs (Vajjiputtakabhikkhu vatthu)

- **duppabbajjaṃ durabhiramaṃ durāvāsā gharā dukkhā
dukkho'samānasaṃvāso, dukkhānupatitaddhagū
tasmā na c'addhagū siyā na ca dukkhānupasito siyā//**

Vui hạnh xuất gia khó Fraught with hardship is the life
of a monk, and hard to enjoy.

Tại gia sinh hoạt khó Fraught with hardship is life in
the world. Houses are painful to
live in.

Sống bạn không đồng,
khổ Painful is it to dwell together
with unequals.

Trôi lăn luân hồi khổ Suffering follows wayfarers in
the round of existences.

Vậy chớ sống luân hồi Therefore one should not be
such a wayfarer;

Chớ chạy theo đau khổ. one should not let suffering
(TK Thích Minh Châu) follow him.

Story

While residing at the Veḷuvana monastery, the Buddha uttered the Verse 302 with reference to a bhikkhu from Vesālī, a city in the country of the Vajjis.

On the night of the full moon day of Kattika, the people of Vesālī celebrated **the festival of the constellations (Nakkhatta)** on a grand scale. The whole city was **lit up**, and there was much **merry-making** with singing, dancing, etc. As he looked towards the city, standing alone in the monastery, the *bhikkhu* felt lonely and dissatisfied with his **lot**. Softly, he **murmured** to himself, “There can be no one whose lot is worse than mine.” At that instant, the spirit guarding the woods appeared to him, and said, (*)“Those beings in *niraya* envy the lot of the beings in the deva world; so also, people envy the lot of those who live alone in the woods.” Hearing those words, the *bhikkhu* realized the truth of those words and he regretted that he had thought so little of the lot of a *bhikkhu*.

Early in the morning the next day, the *bhikkhu* went to the Buddha and reported the matter to him. In reply, the Buddha told him about the **hardships** in the life of all beings.

Then the Buddha spoke in verse as above.

At the end of the discourse the *bhikkhu* attained Arahatsip.

• Vocabulary

- | | | |
|--|-----------------|--------------------------|
| 1. constellation (n) | [,kɒnstə'leɪʃn] | <i>chòm sao</i> |
| 2. the festival of the constellations (<i>Nakkhatta</i>) | | <i>Lễ hội các vì sao</i> |
| 3. to light –lit-lit (up) | | <i>thắp sáng</i> |
| 4. merry-making | | <i>dịp hội hè đình</i> |

5. lot (n)	[lɒt]	<i>đám</i> <i>số phận, số mệnh</i>
6. hardship (n)	[ˈhɑ:dʃɪp]	<i>gian khổ</i>
7. murmur (n/v)	[ˈmɜ:mə(r)]	<i>thì thầm, tiếng</i> <i>rì ráo</i>
8. <i>niraya</i>		<i>địa ngục</i>

(*) “Those beings in *niraya* envy the lot of the beings in the deva world; so also, people **envy** the lot of those who live alone in the woods.”

“Chúng *sinh* ở cõi *địa ngục* **đố kỵ** với *số mệnh* của chúng sanh trên cõi thiên giới, họ cũng **đố kỵ** với *số mệnh* của những ai sống *độc cư* trong rừng.”

Verse 303

The Story of Citta the Householder (Cittagahapati vatthu)

- **saddho sīlena sampanno yasobhogasamappito
yaṃ yaṃ padesaṃ bhajati tattha tatth’eva pūjito//**

Tin tâm, sống giới hạnh	If a man be faithful, endued
Đủ danh xưng tài sản	with virtue, possessed of fame
	and wealth,
Chỗ nào người ấy đến	He may go to what place he
Chỗ ấy được cung kính.	will, and there, wherever it may
(TK Thích Minh Châu)	be, he is honored.

Story

While residing at the Jetavana monastery, the Buddha uttered the Verse 303 with reference to Citta, a householder of Macchikāsaṇḍa town.

Citta, after hearing the Dhamma expounded by the Venerable Sāriputta, attained Anāgāmi Magga and Phala. One day, Citta loaded five hundred carts with food and other offerings for the Buddha and his disciples, and left for Sāvatti, accompanied by three thousand followers. They travelled at the rate of one yojana a day and reached Sāvatti at the end of a month. Then Citta went ahead with five hundred of his companions to the Jetavana monastery. While he was paying obeisance to the Buddha, masses

of flowers dropped miraculously from above like showers of rain. Citta stayed at the monastery for one whole month, offering alms-food to the Buddha and the bhikkhus and also feeding his own party of three thousand. All this time, the devas were **replenishing** his **stock of food** and other offerings.

On the eve of his return journey, Citta put all the things he had brought with him in the rooms of the monastery as offerings to the Buddha. The devas then filled up the empty carts with various items of priceless things. The Venerable Ānanda, seeing how Citta's riches were being replenished, asked the Buddha, "Venerable Sir! Is it only when Citta approached you that he is **blessed with** all these riches? Is he similarly blessed when he goes somewhere else?" To him the Buddha replied, (*) "Ānanda, this disciple is fully endowed with **faith** and **generosity**; he is also virtuous and his reputation spreads far and wide. Such a one is sure **to be revered** and showered with riches wherever he goes.

Then the Buddha spoke in verse as above.

• **Vocabulary**

- | | | |
|-----------------------|-------------|-----------------------------|
| 1. to replenish | [ri'pleniʃ] | <i>bổ sung thêm</i> |
| 2. stock of food | [stɔk] | <i>kho thực phẩm</i> |
| 3. on the eve of | | <i>vào đêm trước của...</i> |
| 4. to be blessed with | | <i>được ban phước</i> |

(*) "Này Ānanda, do lòng **tịnh tín** và **hào phóng**; cùng giới đức và danh tiếng khắp nơi; người như vậy chắc chắn đến nơi nào cũng có nhiều tài sản và **được kính trọng**."

Verse 304

The Story of Cūlasubbaddā (Cūlasubbaddā vattu)

- **dūre santo pakāseṅṅi himavanto va pabbato
asant’ettha na dissanti rattiṃ khittā yathā sarā//**

Người lành dầu ở xa	From afar are manifest the
Sáng tỏ như núi tuyết	good, like the Himālaya
	mountains;
Người ác dầu ở gần	They that lack goodness are not
Như tên bắn đêm đen.	seen here, like arrows shot in
<i>TK Thích Minh Châu</i>	darkness.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 304 with reference to Cūlasubbaddā the daughter of Anāthapiṇḍika.

Anāthapiṇḍika and Uggā the rich man from Uggā, studied under the same teacher when they were both young. Uggā had a son while Anāthapiṇḍika had a daughter. When their children came of age, Uggā asked for the **consent** of Anāthapiṇḍika to the marriage of their two children. So the marriage took place, and Cūlasubbaddā, the daughter of Anāthapiṇḍika, had to stay in the house of her parents-in-law. Uggā and his family were followers of non-Buddhist ascetics. Sometimes, they would invite those

non-Buddhist ascetics to their house. On such occasion, her parents-in-law would ask Cūḷasubhaddā to pay respect to those **naked ascetics**, but she always refused to **comply**. Instead, she told her mother-in-law about the Buddha and his unique qualities.

The mother-in-law of Cūḷasubhaddā was very anxious to see the Buddha when she was told about him by his daughter-in-law. She even agreed to let Cūḷasubhaddā invite the Buddha for alms-food to their house. So, Cūḷasubhaddā prepared food and collected other offerings for the Buddha and his disciples. She then went up to the upper part of the house and looking towards the Jetavana monastery, she made offerings of flowers and incense and (1) **contemplate the unique qualities and virtues of the Buddha**. She then spoke out her wish, “Venerable Sir! May it please you to come, with your disciples, to our house tomorrow, I, your devoted lay-disciple, most respectfully invite you. May this invitation of mine be made known to you by this symbol and gesture?” Then she took eight **fistfuls of jasmīn** and threw them up into the sky. The flowers floated through the air all the way to the Jetavana monastery and lay hanging from the ceiling of the congregation hall where the Buddha was expounding the Dhamma.

At the end of the discourse, Anāthapiṇḍika, the father of Cūḷasubhaddā, approached the Buddha to invite him to have alms-food in his house the following day. But the Buddha replied that he had already accepted Cūḷasubhaddā’s invitation for the next day. Anāthapiṇḍika was puzzled at the reply of the Buddha and said, “But, Venerable Sir! Cūḷasubhaddā does not live here in Sāvattthi; she lives in Uggā at a distance of one hundred and twenty yojanas from here.” To him the Buddha said, (*) “True,

householder, but the good are clearly visible as if they are in one's very presence even though they may be living at a distance.”

Then the Buddha spoke in verse as above,

The next day, the Buddha came to the house of Ugga, the father-in-law of Cūḷasubbhaddā. The Buddha was accompanied by five hundred bhikkhus on this trip; they all came through the air in decorated floats created by the order of Sakka, king of the devas. Seeing the Buddha with his **splendor and glory**, the parents-in-law of Cūḷasubbhaddā were very much impressed and they paid homage to the Buddha. Then, for the next seven days, Ugga and his family gave alms-food and made offerings to the Buddha and his disciples.

• **Vocabulary**

1. consent (n)	[kən'sent]	<i>sự ưng thuận</i>
2. naked ascetic	['neikid ə'setik]	<i>ngoại đạo lỏa thể</i>
3. to comply	[kəm'plai]	<i>tuân theo</i>
4. fistful of jasmine	['fistful 'dʒæzmən]	<i>nắm hoa nhài</i>
5. splendor & glory (a)	['splendə 'glɔ:ri]	<i>huy hoàng rực rỡ</i>
6. to be impressed	[im'pres]	<i>ấn tượng</i>

(*khởi tâm kính mộ*)

(1)... contemplate the unique qualities and virtues of the Buddha.

... quán tưởng về những ân đức và minh hạnh của Đức Phật.

(2) “True, householder, but the good are clearly visible as if they are in one's very presence even though they may be living at a distance.”

“Đúng vậy, này gia chủ, người thiện nổi bật từ xa cứ như họ đang hiện diện mặc dù họ có lẽ đang sống rất xa.”

Verse 305

The Story of the Thera Who Stayed Alone (Ekavihāritthera vatthu)

- ekāsaṇaṃ ekaseyyaṃ eko caraṃ atandito
eko damayaṃ attānaṃ vanante ramito siyā//

Ai ngồi nằm một mình	He who sits alone, lodges
Độc hành không buồn chán	alone, and walks alone, unwearied.
Tự điều phục một mình	He who, alone, subdues
Sống thoải mái rừng sâu.	himself, such a man will delight in the outskirts of the
<i>(TK Thích Minh Châu)</i>	forest.

Story

While residing at the Jetavana monastery, the Buddha uttered the Verse 305 with reference to the bhikkhu who stayed by himself. Because he usually stayed alone, he was known as Thera Ekavihāri.

Thera Ekavihāri did not **mix** much with other bhikkhus, but usually stayed by himself. All alone, he would sleep or lie down, or stand, or walk. Other bhikkhus thought ill of Ekavihāri and told the Buddha about him. But the Buddha did not **blame** him; instead he said. “Yes, indeed, my son had done well; for, a bhikkhu should stay in **solitude and seclusion.**”

Then the Buddha spoke in verse as above.

- **Vocabulary**

1. solitude & seclusion [ˈsɒlɪtju:d & siˈklu:ʒn] *độc cư tịch mịch*
2. to mix / to blame [mɪk / bleɪm] *hòa lẫn, khiển trách*

Chapter 22

NIRAYAVAGGA

THE HELL

PHẨM ĐỊA NGỤC

12 Verses (306 - 318) – 9 Stories
12 Câu kệ (306 - 318) – 9 Tích truyện

Verse 306

The Story of Sundarī the Wandering Female Ascetic (Sundarīparibbājikā vatthu)

- **abhūtavādī nirayaṃ upeti
yo vāpi katvā na karomi ti c'āha
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha//**

Nói láo đọa địa ngục	He who declares that to have
Có làm nói không làm	happened which happened not,
	goes to hell, and also he who
	having done a thing, says, “I
Cả hai chết đồng đẳng	did it not;”
Làm người, nghiệp hạ	Both these men are the same
liệt.	after death; they are men of evil
<i>(TK Thích Minh Châu)</i>	deeds in the next world.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 306 with reference to Sundarī, a **wandering female ascetic**.

As the number of people revering the Buddha increased, the non-Buddhist ascetics found that the number of their following was **dwindling**. Therefore, they became very jealous of the Buddha; they were also afraid that things would get worse if they did not do something to damage the **reputation** of the Buddha.

So, they sent for Sundarī and said to her, “Sundarī, you are very beautiful and clever young lady. We want you to put Samaṇa Gotama to shame, by making it appear to others that you are **having sexual dealings with him**. By so doing, his **image** will be **impaired**, his following will decrease and many would come to us. **Make the best use of your looks and be crafty.**

Sundarī understood that was expected of her. Thus, late in the evening, she went in the direction of the Jetavana monastery. When she was asked where she was going, she answered, “I am going to visit Samaṇa Gotama; I live with him in **the Perfumed Chamber** of the Jetavana monastery.” After saying this, she proceeded to the place of non-Buddhist ascetics. Early in the morning the next day, she returned home. If anyone asked her from where she had come she would reply, “I have come from the Perfumed Chamber after staying the night with Samaṇa Gotama.” She carried on like this for two more days. At the end of three days, those ascetics hired some **drunkards** to kill Sundarī and put her body in **a rubbish heap** near the Jetavana monastery.

The next day, the ascetics spread the news about the disappearance of **Paribbājikā** Sundarī. They went to the king to report the matter and their **suspicion**. The king gave them permission to search where they wished. Finding the body near the Jetavana monastery, they carried it to the palace. Then they said to the king, “O king, the followers of Gotama have killed this Paribbājikā Sundarī and have thrown away her body in the rubbish heap near the Jetavana monastery **to cover up** the misdeed of their teacher. “To them the king replied, “In that case, you may go round the town and proclaim the fact.” So they went round the

town carrying the dead body of Sundarī, shouting, “Look! What the followers of Gotama have done; see how they have tried to cover up the misdeed of Gotama!” The **procession** then returned to the palace. The bhikkhus living in the Jetavana monastery told the Buddha what those ascetics were doing **to damage his reputation and impair his image**. But the Buddha only said, “My sons, you just tell them this,” and then spoke in verse as above.

The king next ordered his men to further investigate the murder of Sundarī. On investigation, they found out that Sundarī had died at the hands of some drunkards. So they were brought to the king. When the questioned, the drunkards **disclosed** that they were hired by the ascetics to kill Sundarī and put her body near the Jetavana monastery. The king then sent for **the non-Budhist ascetics**, and they finally **confessed** their role in the murder of Sundarī. The king then ordered them to go round the town and confess their guilt to the people. So they went round the town saying, “We are the ones who killed Sundarī. We have falsely **accused** the disciples of Gotama just to bring **disgrace** on Gotama. The disciples of Gotama are innocent, only we are guilty of the crime.”

As a result of this episode, the power, the glory and the fortune of the Buddha were very much **enhanced**.

• Vocabulary

1. a wandering female ascetic	<i>Paribbājikā, nĩ du sĩ</i>
2. to dwindle [‘dwind]	<i>suy giảm</i>
3. reputation [‘repju’teifn]	<i>fame, danh tiếng</i>
4. to have sexual dealings with sb	
5. image (n) [‘imidʒ]	<i>hình ảnh</i>

6. to impair	[im'peə(r)]	<i>làm suy yếu</i>
7. crafty (a)	['kra:ti]	<i>xảo quyệt</i>
8. to confess sb to sth	[kən'fes]	<i>thú nhận</i>
9. the Perfumed Chamber		<i>Hương Thất</i>
10. drunkard	['drʌŋkərd]	<i>người say rượu</i>
11. a rubbish heap	[rʌbɪʃ hi:p]	<i>đống rác</i>
12. suspicion (n)	[sə'spiʃn]	<i>sự nghi ngờ</i>
about sth		
13. to cover up	['kʌvəʔ ʌp]	<i>bọc kín, che đậy</i>
14. procession (n)	[prə'seʃn]	<i>đám rước</i>
15. to confess to sth	[kən'fes]	<i>thú nhận</i>
16. to accuse sth of	[ə'kjuz]	<i>buộc tội ai</i>
17. disgrace (n)	[dis'greis]	<i>sự hổ thẹn</i>
to bring disgrace on sth		<i>đem lại sự hổ thẹn</i>
18. to enhance	[in'hans]	<i>tăng lên, nâng cao</i>
19. to damage one's reputation		<i>triệt hạ uy tín của ai</i>
20. to impair one's image		<i>làm hoen ố hình ảnh của ai</i>
21. to disclose	[dis'kləʊz]	<i>vạch trần, tiết lộ</i>
22. the non-Buddhist ascetics		<i>tu sĩ ngoại giáo</i>

Verse 307

The Story of Those Who Suffered for Their Evil Deeds (Duccaritaphalapīlita vatthu)

- **kasāvakaṇṭhā bahavo pāpadhammā asaññatā,
pāpā pāpehi kammehi nirayaṃ te upapajjare//**

Nhiều người khoác cà sa	Many about whose neck
Ác hạnh không nhiếp phục	hangs the yellow robe, are evildoers and uncontrolled;
Người ác, do ác hạnh	Evildoers by reason of their evil deeds,
Phải sanh cõi Địa ngục.	they are reborn in Hell.

(TK Thích Minh Châu)

Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 307 with reference to some petas.

Once, the Venerable Mahā Mogallāna was coming down the Gijjhakūta hill with Thera Lakkhaṇa when he saw some petas. When they were back at the monastery, Thera Mahā Mogallāna told Thera Lakkhaṇa, in the presence of the Buddha, that he had seen a peta who was just a **skeleton**. Then he added that he had

also seen five bhikkhus with their body burning in **flames**. On hearing the statement about those bhikkhus, the Buddha said, (*) “During the time of Kassapa Buddha, those bhikkhus had done much evil. For those evil deeds they had suffered in niraya and now they are serving out the remaining term of suffering as petas.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- | | | |
|------------------|-------------|------------------|
| 1. skeleton (n) | [‘skelitən] | <i>bộ xương</i> |
| 2. in flames (n) | [fleim] | <i>đang cháy</i> |

(*) “During the time of Kassapa Buddha, those bhikkhus had done much evil. For those evil deeds they had suffered in *niraya* and now they are serving out **the remaining** term of suffering as **petas**.”

“Thời Giáo pháp Đức Phật Kassapa, nhiều tăng sĩ sống ô nhiễm. Vì những ác pháp họ phải chịu khổ trong **địa ngục** và giờ họ làm **ngạ quỷ** do quả nghiệp **dur sót**.”

Verse 308

The story of the Bhikkhus Who Lived on the Bank of the Vaggumudā River (Vaggumudātiriya Bhikkhu vatthu)

- **seyo ayogulo bhutto tatto aggisikkūpamo
yañ ce bhuñjeyya dussilo raṭṭhapiṇḍaṃ asaṅṅato//**

Tốt hơn nuốt hòn sắt	Better were it to swallow an
Cháy đỏ như than hồng	iron ball, red hot, like a flame
	of fire,
Hơn ác giới buông lung	Than that one who is corrupt
Ăn đồ ăn quốc độ.	and lacks self-control should
	live on the charity of the land.

TK Thích Minh Châu

Story

While residing at the Mahāvana forest near Vesālī, the Buddha uttered Verse 308 with reference to the *bhikkhus* who spent the **vassa** on the bank of the Vaggumudā River.

At that time, there was a famine in the country of the Vajjis. So, to enable them to have enough food, those *bhikkhus* made it appear to the people that they had attained *Magga* and *Phala* although they had not done so. The people from the village,

believing them and respecting them, offered much food to them leaving very little for themselves.

At the end of the *vassa*, as was customary, bhikkhus from all parts of the country came to pay homage to the Buddha. The *bhikkhus* from the bank of the river Vaggumudā also came. They looked **hale and hearty** while the other *bhikkhus* looked **pale and worn out**. The Buddha talked to all the *bhikkhus* and enquired how they **fares** during the *vassa*. To the *bhikkhus* from Vaggumudā River the Buddha **specifically** asked whether they had any difficulty in getting alms-food on account of the famine. They answered that they had no difficulty at all getting alms-food. The Buddha knew how those bhikkhus had managed to get enough alms-food. But he wanted to teach them on this point, so he asked, “How did you manage so well in getting alms-food throughout the *vassa*?” Then the bhikkhus told him how they discussed among themselves and decided that they should address one another in such a way that the villagers would think that they had really attained *Jhāna*, *Magga* and *Phala*. Then the Buddha asked them whether they had really attained *Jhāna*, *Magga* and *Phala*. When they answered in the negative, the Buddha reprimanded them.

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. the <i>vassa</i>		<i>mùa an cư</i>
2. hale & hearty (a)	[heil & ha:ti]	<i>khỏe mạnh tráng kiện</i>
3. pale & worn out (a)	[peil wɔ:n aut]	<i>tái nhợt và kiệt sức</i>
4. to fare	[feə]	<i>ăn uống, bồi dưỡng</i>
5. specifically (adv)	[spi'sifikəli]	<i>cụ thể, rõ ràng</i>

Verses 309 & 310

The Story of Khemaka, the Son of a Rich Man (Khemakaseṭṭhiputta vatthu)

309. **cattāri ṭhānāni naro pamatto
āpajjati paradārūpasevi
apuññalābhaṃ na nikāmaseyyaṃ
nindaṃ tatīyaṃ nirayaṃ catutthaṃ//**

Bốn nạn chờ đợi người, Phóng dật theo vợ người	Four misfortunes befall the heedless man who runs after other men's wives;
Mắc họa, ngủ không yên	First, he acquires demerit; secondly, he sleeps in discomfort; thirdly, he incurs blame; fourthly, he goes to Hell.

310. **apuññalābho ca gatī ca pāpikā
bhītaṃ bhītāya ratī ca thokikā
rājā ca daṇḍaṃ garukaṃ paṇeti
tasmā naro paradāraṃ na seve//**

Mắc họa, đọa ác thú	Acquisition of demerit, an evil future state, brief pleasure for the frightened man and woman,
Bị hoảng sợ, ít vui	

Quốc vương phạt Severe punishment inflicted by the
trọng hình king;
therefore a man should not run after
Vây chớ theo vợ another man's wife.
người.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 309 and 310 with reference to Khemaka, the son of a rich man. Khemaka was also the nephew of the renowned Anāthapiṇḍika.

Khemaka, in addition to being rich, was also very good-looking and women were very much attracted to him. They could hardly **resist** him and naturally **fell in prey to** him. Khemaka committed adultery without **compunction**. The king's men caught him three times for **sexual misconduct** and brought him to the presence of the king. But the King Pasenadi of Kosala did not take action because Khemaka was the nephew of Anāthapiṇḍika. So Anāthapiṇḍika himself took his nephew to the Buddha. The Buddha talked to Khemaka about the **depravity** of sexual misconduct and the **seriousness** of the consequences.

Then the Buddha spoke in verses as above.

At the end of the discourse Khemaka attained Sotāpatti Fruition.

• Vocabulary

1. to resist

[ri'zist]

chống lại

2. to fall in prey to sb		<i>rơi vào bẫy</i>
3. compunction (n)	[kəm'pʌŋʃn]	<i>hối hận, hối tiếc</i>
4. sexual misconduct	['sekʃuəl mis'kɒndʌkt]	<i>tà hạnh</i>
5. depravity (n)	[di'prævəti]	<i>sự trụy lạc</i>
6. seriousness (n)	['siəriənɪs]	<i>tính chất hệ trọng</i>

Verse 311 to 313

The Story of the Obstinate Bhikkhu (Dubbacabhikkhu vatthu)

311. **kuso yathā duggahīto hatthaṃ evānukantati
sāmaññaṃ dupparāmaṭṭhaṃ nirayāy’upakaḍḍhati//**

Như cò sa vụng nắm Even as a blade of grass
Tất bị họa đứt tay awkwardly grasped cuts the
Hạnh sa môn tà vạy hand,
Tất bị đọa địa ngục. So the work of a monk, badly
handled, drags down to Hell.

312. **yaṃ kiñci saṭhilaṃ kammaṃ
saṃkiliṭṭhañ ca yaṃ vataṃ
saṃkassaraṃ brahmacariyaṃ
na taṃ hoti mahapphalaṃ//**

Sống phóng dăng buông lung, A loose deed or
Theo giới cấm ô nhiễm a corrupt course
Sống phạm hạnh đáng nghi Or dubious chastity,
Sao chúng được quả lớn. brings no great fruit.

313. **kariyā ce kayirāth’enaṃ daḷhaṃ etaṃ parakkame,
saṭhilo hi paribbājo bhiyyo ākirate rajaṃ//**

Cần phải làm, nên làm	If there is something to be
Làm cùng tận khả năng	done, one should do it with
	all his might.
Xuất gia sống phóng đãng	For a lax wandering-ascetic
Chỉ tăng loạn bụi đời.	but scatters dust the more.

(TK Thích Minh Châu)

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 311, 312 and 313 with reference to an **obstinate** bhikkhu.

Once, there was a bhikkhu who was feeling **remorse** for having **unwittingly** cut some grass. He **confided** about this to another bhikkhu. The latter was **reckless and stubborn** by nature, and he did not think much about committing small misdeeds. So he replied to the first bhikkhu, “Cutting grass is a very **minor offence**; if you just confide and confess to another bhikkhu you are **automatically exonerated**. There is nothing to worry about.” So saying, he proceeded to uproot some grass with both hands to show that he thought very little of such **trivial offences**. When the Buddha was told about this he reprimanded the reckless, stubborn bhikkhu.

Then the Buddha spoke in verses as above.

At the end of the discourse the reckless, obstinate bhikkhu realized the importance the restraint in the life of a bhikkhu and strictly obeyed the Fundamnetal Precepts for the bhikkhus. Later, through practice of Insight Meditation, that bhikkhu attained Arahatship.

• **Vocabulary**

1. awkwardly (adv)	[ˈɔ:kwədli]	<i>vụng về</i>
2. to drag sb down	[dræg daʊn]	<i>kéo xuống</i>
3. dubious (a)	[ˈdju:biəs]	doubtful
4. chastity (n)	[ˈtʃæstəti]	<i>giản dị</i>
5. lax (a)	[kæks]	<i>mềm yếu, nhu nhược</i>
a lax wandering ascetic		
6. obstinate (a)	[ˈɒstənə]	<i>ngoan cố</i>
7. remorse (n)	[riˈmɔ:s]	regret, <i>hối hận</i>
8. to confide to sth to sb	[ˈkɒnfaid]	<i>thổ lộ, kể về</i>
9. reckless (a)	[ˈreklis]	<i>hấp tấp</i>
10. minor / trivial offence	[əˈfens]	<i>phạm tội thứ yếu</i>
11. to exonerate	[igˈzænəreit]	<i>miễn tội</i>

Verse 314

The Story of a Woman of Jealous Disposition (Issāpakata Itthi vatthu)

- akataṃ dukkataṃ seyyo pacchā tapati dukkataṃ,
katañ ca sukataṃ seyyo yaṃ katvā nānutappati//

Ác hạnh không nên làm	It were better that an evil deed were left undone,
Làm xong, chịu khổ lụy	for an evil deed causes suffering afterwards;
Thiện hạnh, ắt nên làm	It were better to do a good deed,
Làm xong, không ăn năn. (TK Thích Minh Châu)	for after doing a good deed, one does not suffer.

Story

While residing at the Jetavana monastery, the Buddha uttered the Verse 314 with reference to a woman who was by nature very **jealous**.

Once, a woman with a very strong sense of **jealousy** lived with her husband in Sāvatti. She found that her husband was **having an affair with her maid**. So one day, she **tied up** the girl with strong ropes, cut off her ears and nose, and shut her up in a room. After doing that, she asked her husband to accompany her to the Jetavana monastery. Soon after they left, some relatives of the

maid arrived at the house and found the maid tied up and locked up in a room. They broke into the room, untied her and took her to the monastery. They arrived at the monastery while the Buddha was expounding the Dhamma. The girl related to the Buddha what her mistress had done to her, how she had been beaten, and how her nose and ears had been cut off. She stood **in the midst** of the crowd for all to see how she had been mistreated. So the Buddha said, (*) “Do no evil, thinking that people will not know about it. An evil deed done **in secret**, when discovered, will bring much pain and sorrow; but a good deed may be done secretly, for it can only bring happiness and not sorrow.”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

- | | | |
|--------------------------------|-----------|---------------------------|
| 1. jealous of sb/ sth (a) | [ˈdʒeləs] | <i>ghen tị, ghen ghét</i> |
| jealousy (n) | | <i>lòng ghen tị</i> |
| 2. to tie up | [tai ʌp] | <i>trói, cột</i> |
| 3. in the midst of | | <i>in the middle of</i> |
| 4. to having an affair with sb | | <i>ngoại tình với ai</i> |

(*) “*Đừng làm việc ác với suy nghĩ rằng mọi người không biết. Việc làm bất thiện **trong bí mật**, khi bị khám phá sẽ mang lại nhiều khổ đau và phiền muộn. Nhưng việc làm thiện lành kín đáo thì chỉ mang lại hạnh phúc và an vui.*”

Verse 315

The Story of Many Bhikkhus (Sambahulabhikkhu vatthu)

- **nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ
evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā
khaṇātūtā hi socanti nirayamhi samappitā//**

Như thành ở biên thùy, Trong ngoài đều phòng hộ	Even as a frontier is well guarded both within and without.
Cũng vậy, phòng hộ mình,	Even so one should guard himself:
Sát na chớ buông lung	let not a moment slip.
Giây phút qua, sầu muộn	For they that let the
Khi rơi vào địa ngục.	moments slip, mourn, delivered over to Hell.

(TK Thích Minh Châu)

Story

While residing the Jetavana monastery, the Buddha uttered Verse 315 with reference to a group of bhikkhus who spent the *vassa* in a **border town**.

In the first month of their stay in that border town, the bhikkhus were well provided and well looked after by the **townsfolk**. During the next month the town was **plundered** by some robbers

and some people were taken away as **hostages**. The people of the town, therefore, had to **rehabilitate** their town and **reinforce fortifications**. Thus, they were unable **to look to** the needs of the bhikkhus as much as they would like to and the bhikkhus had to **fend** for themselves. At the end of the *vassa*, those bhikkhus came to pay homage to the Buddha at the Jetavana monastery in Sāvatti.

On learning about the hardships they had undergone during the *vassa*, the Buddha said to them, (*) “Bhikkhus, do not keep thinking about this or anything else; it is always difficult to have a carefree, effortless living. Just as the townsfolk guard their town, so also a bhikkhu should be on guard and keep his mind steadfastly on his body.”

Then the Buddha spoke in verse as above.

At the end of the discourse those bhikkhus attained Arahatsip.

• Vocabulary

1. frontier (n)	[ˈfrʌntiə]	border , <i>biên giới</i>
2. slip (n)	[slɪp]	<i>sự trượt</i>
a moment slip		<i>sát na buông lung</i>
3. to mourn for/ over sb/ sth	[mɔ:n]	<i>than khóc</i>
4. townsfolk(n)	[ˈtaʊnzfɔʊlk]	citizens, residents
5. to plunder	[ˈplʌndə(r)]	<i> cướp bóc</i>
6. hostage(n)	[ˈhɒstɪdʒ]	<i>con tin</i>
7. rehabilitate	[,ri:əˈbɪlɪteɪt]	<i>trở về cuộc sống bình thường</i>
8. to reinforce	[,ri:ɪnˈfɔ:s]	<i>củng cố</i>

9. fortification (n) [ˌfɔ:tifiˈkeɪʃn] *làm cho vững
chắc thêm*
10. to fend (for themselves) [fend] *tự lo liệu*

(*) “Bhikkhus, do not keep thinking about this or anything else; it is always difficult to have **a carefree, effortless living**. Just as the townsfolk guard their town, so also a bhikkhu should be on guard and keep his mind steadfastly on his body.”

“Này các Tỳ khuru, đừng suy nghĩ về điều này hay việc khác. Thật khó khi có **một cuộc sống vô tư, không lo lắng**. Như người dân canh phòng thị trấn của họ, tỳ khuru phải canh giữ thân tâm của mình.”

Verses 316 & 317

The Story of Nigaṇṭha Ascetics (Nigaṇṭha vatthu)

316. **alajjitāye lajjanti lajjitāye na lajjare
micchādiṭṭhisamādānā sattā gacchanti duggatim//**

Không đáng hổ, lại hổ	They that feel shame when they ought not to feel shame,
Việc đáng hổ, lại không	And they that do not feel shame when they ought to feel shame,
Do chấp nhận tà kiến,	Such men, since they have embraced false views,
Chúng sanh đi ác thú.	go to an evil future state.

317. **abhaye bhayadassino bhaye cābhayadassino
micchādiṭṭhisamādānā sattā gacchanti duggatim//**

Không đáng sợ, lại sợ	They that see something to fear where no fear is,
Việc đáng sợ, lại không	And they that see nothing to fear where there is something to fear,
Do chấp nhận tà kiến,	Such men, since they have embraced false views,

Chúng sanh đi ác thú. go to an evil future state.

TK Thích Minh Châu

Story

While residing at the Jetavana monastery, the Buddha uttered Verses 316 and 317 with reference to **Nigaṇṭha ascetics**, who covered only the front part of their bodies.

One day, some Nigaṇṭhas went on an alms-round with their bowls covered with a piece of cloth. Some bhikkhus seeing them **commented**, “These Nigaṇṭha ascetics who cover the front part of the body are more respectable compared to those **Acelaka ascetics** who go about without wearing anything.” Hearing this comment, those ascetics **retorted**, (1) “It is not for this reason at all that we wear a covering. On the contrary, even dust and dirt are actual individuals, endowed with the principle of life; and so, - for fear they may fall into our alms bowl – for this reason we wear a covering.”

When the bhikkhus reported what the Nigaṇṭha ascetics said, the Buddha replied, (2) “Bhikkhus, those ascetics who feel shame when they ought not to feel shame, and they that do not feel shame when they ought to feel shame, go to an evil future state.”

Then the Buddha spoke in verses as above.

At the end of the discourse many Nigaṇṭha ascetics became frightened and joined the Buddhist Order.

• Vocabulary

- | | |
|----------------------|--------------------------------------|
| 1. Nigaṇṭha ascetics | <i>các đạo sĩ Jaina</i> |
| 2. Acelaka ascetics | <i>các đạo sĩ thuộc phái lửa thê</i> |

3. to retort [ri'tɔ:t] *vặn lại (nói lý lẽ)*
 4. to comment on / upon *bình luận*
 to make comment on an event

(1) “It is not for this reason at all that we wear **a covering**. On the contrary, even dust and dirt are actual **individuals**, endowed with the principle of life; and so, - for fear they may fall into our alms bowl – for this reason we wear a covering.”

“Không phải vì lý do đó mà chúng tôi **che bát**. Trái lại, ngay cả bụi và đất cũng là **những cá thể** có đời sống; vì sợ chúng rơi vào bát nên chúng tôi che bát lại.”

(2) Bhikkhus, those ascetics who **feel shame** when they ought not to feel shame, and they that do not feel shame when they ought to feel shame, go to **an evil future state**.”

“Này các Tỷ khưu, các đạo sĩ **hổ thẹn** khi việc không đáng hổ thẹn, họ lại không hổ thẹn khi việc đáng hổ thẹn nên họ đi thẳng xuống **khổ cảnh trong tương lai**.”

Verses 318 & 319

The Story of the Disciples of Non-Buddhist Ascetics (Titthiyasāvaka vatthu)

318. **avajje vajjamatino vajje cāvajjadassino
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ//**

Không lỗi, lại thấy lỗi	They that see sin where no sin is, and they that see no
Có lỗi, lại thấy không	sin where sin exists,
Do chấp nhận tà kiến	Such men, since they have embraced false views,
Chúng sanh đi ác thú.	go to an evil future state.

319. **vajjañ ca vajjato ñātvā avajjañca avajjato
sammādiṭṭhisamādānā sattā gacchanti suggaṭiṃ//**

Có lỗi, biết có lỗi,	They who know sin in its sinfulness, and that which
Không lỗi, biết là không	is harmless in its harmlessness.
Do chấp nhận chánh kiến	Such men, since they have embraced correct views,
Chúng sanh đi cõi lành.	go to a happy future state.

(TK Thích Minh Châu)

Story

While residing at the Nigrodārāma monastery, the Buddha uttered Verses 318 and 319 with reference to some disciples of the Titthis (non-Buddhist ascetics).

The disciples of the Titthis did not want their children to mix with the children of the followers of the Buddha. They often told their children, “Do not go to the Jetavana monastery, do not pay obeisance to the bhikkhus of the **Sakyan clan.**” On one occasion, while the Titthi boys were playing with a Buddhist boy near the entrance to the Jetavana monastery, they felt very thirsty. As the children of the disciples of the Titthis had been told by their parents not to enter a Buddhist monastery, they asked the Buddhist boy to go to the monastery and bring some water for them. The young Buddhist boy went **to pay obeisance to the Buddha** after he had had a drink of water, and told the Buddha about his friends who were forbidden by their parents to enter a Buddhist monastery. The Buddha then told the boy to tell the non-Buddhist boys to come and have water at the monastery. When those boys came, the Buddha gave them a discourse to suit their various **dispositions**. As a result, those boys became established in faith in the Three Gems, i.e., the Buddha, the Dhamma and the Saṅgha.

When the boys went home, they talked about their visit to the Jetavana monastery and about the Buddha teaching them **the Three Gems**. The parents of the boys, being ignorant, cried, “Our sons have been **disloyal** to our faith, they have been **ruined,**” etc. Some intelligent neighbors advised the **wailing** parents to stop

weeping and to send their sons to the Buddha. Somehow, they agreed and the boys as well as their parents went to the Buddha.

The Buddha knowing why they had come spoke to them in verse as above.

At the end of the discourse all those people came to be established in faith in the Three Gems, and after listening to the Buddha's further discourses, they subsequently attained Sotāpatti Fruition.

• Vocabulary

1. Sakyan clan		<i>Sa môn Thích Tử</i>
2. to pay obeisance to		<i>to pay homage to</i>
3. disposition (n)	[dispə'zi:fɪn]	<i>căn cơ, tính khí</i>
4. disloyal (a)	[dis'loiəl]	<i>không trung thành</i>
5. to ruin	[ru:n]	<i>đổ nát</i>
6. wailing (a)	['weili ŋ]	<i>than vãn</i>
7. The Three Gems		<i>Tam Bảo</i>

Chapter 23

NĀGAVAGGA

THE ELEPHANT

PHẨM CON VOI

13 Verses (320-333) – 8 Stories
13 Câu kệ (320-333) – 8 Tích truyện

Verse 320 to 322

On Subduing Oneself (Attadaṇṭa vatthu)

320. **ahaṃ nāgo va saṃgāme cāpāto patitaṃ saraṃ
ativākyam titikkhissam dussilo hi bahujjano//**

Ta như voi giữa trận	Even as an elephant
Hứng chịu cung tên rơi	engaged in the fray
	withstands arrows shot from
	the bow,
Chịu đựng mọi phi báng	So also must I bear abuse,
Ác giới rất nhiều người.	for the multitude is wicked.

321. **dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati
danto seṭṭho manussesu yo'tivākyam ti tikkhati//**

Voi luyện, đưa dự hội	It is tamed elephant they
	lead to battle;
Nghựa luyện, được Vua	it is a tamed elephant the
cưỡi,	king mounts;
Người luyện, bậc tối	It is the tamed that is best
thượng	among them,
Chịu đựng mọi phi	he that endures abuse
báng.	patiently.

322. **varam̐ assatarā dantā ājanīyā ca sindhavā
kuñjarā ca mahānāgā, attadanto tato varam̐//**

Tốt thay, con la thuần,	Of surpassing excellent are
	mules which are tamed, and
Thuần chủng, loài ngựa	well-bred Siddh horses,
Sindh	
Đại tượng, voi có ngà.	And great elephants of the
	jungle;
Tự điều mới tối thượng.	but better yet is the man
(TK Thích Minh Châu)	who has tamed himself.

Story

While residing at the Ghositārāma monastery, the Buddha uttered Verses 320, 321, and 322 with reference to the patience and endurance manifested by himself when **abused** by the **hirelings** of Māgaṇḍiyā, one of the three queens of King Udena.

Once, the father of Māgaṇḍiyā, being very much impressed by the personality and looks of the Buddha, had offered his very beautiful daughter in marriage to Gotama Buddha. But the Buddha refused his offer and said that he did not like to touch such a thing which was full of **filth and excreta**, even with his feet. On hearing this remark both Māgaṇḍiyā's father and mother discerning the truth of the remark attained *Anāgāmi* Fruition. Māgaṇḍiyā, however, regarded the Buddha as her **arch enemy** and was **bent on** having her **revenge on** him.

Later, she became one of the three queens of King Udena. When Māgaṇḍiyā heard that the Buddha had come to Kosambī,

she hired some citizens and their servants to abuse the Buddha when he entered the city on an alms-round. Those hirelings followed the Buddha and abused him using such abusive words as ‘thief, fool, camel, and donkey, one **bound for niraya**’. Hearing those abusive words, the Venerable Ānanda **pleaded with** the Buddha to leave the town and go to another place. But the Buddha refused and said, (*) “In another town also we might be abused and it is not **feasible** to move out every time one is abused. It is better to solve a problem in the place where it arises. I am like an elephant in a battlefield; like an elephant who withstands the arrows that come from all quarters, I also will bear patiently the abuses that come from people without morality.”

Then the Buddha spoke in verses as above.

At the end of the discourse, those who had abused the Buddha realized their mistake and came to respect him; some of them attained Sotāpatti Fruition.

• Vocabulary

1. to subdue	[səb'dju:]	<i>chinh phục</i>
2. <i>attadaṇṭa</i>		<i>tự chế ngự</i>
3. patience (n)	['peɪfns]	<i>tính nhẫn nại</i>
4. endurance (n)	[ɪn'dʒʊərəns]	<i>sự chịu đựng</i>
5. to abuse	[ə'bjʊ:z]	<i> sỉ nhục, lăng mạ</i>
abusive (a)		
6. hireling (n)	['haɪəlɪŋ]	<i>người đợc thuê</i>
7. filth & excreta	[fɪlθ eks'kri:tə]	<i>rác rưởi và phân</i>
8. arch enemy	[a:tʃ 'enəmi]	<i>kẻ thù truyền kiếp</i>
9. to be bend on	[bend]	<i>nhất quyết</i>
10. to bound for	[baʊnd]	<i>sắp đi về hướng nào</i>

11. to plead with sb/ for sth	[pli:d]	<i>nài xin</i>
12. feasible (a)	[ˈfi:zəbl]	<i>có thể thực hiện được</i>

(*) “In another town also we might **be abused** and it is not feasible to move out every time one is abused. It is better to solve a problem in the place where it arises. I am like an elephant in a battlefield; like an elephant who **withstands** the arrows that come from all quarters, I also will bear patiently the abuses that come from people without morality.”

*“Nơi xứ khác, chúng ta có lẽ cũng **bị lăng mạ** và không thể mỗi lần bị lăng mạ chúng ta lại đi nơi khác. Tốt hơn nên dàn xếp vấn đề nơi nó khởi lên. Ta ví như con voi lâm trận, **bình thản vững tiến** trước làn tên mũi đạn bắn từ mọi phía. Như Lai cũng nhẫn nại chịu đựng những lời nguyền rủa từ những kẻ không giới hạnh.”*

Verse 323

**The Story of the Bhikkhu Who Had Been
a Trainer of Elephants
(Hatthācariyabubbaka Bhikkhu vatthu)**

- na hi etehi yānehi gaccheyya agataṃ disaṃ
yath’attanā sudantena danto dantena gacchati//

Chẳng phải loài cưỡi ấy	For it is not on riding-
Đưa người đến Níp Bàn	animals such as these that
	one may go to that region to
	which one has not yet gone;
Chỉ có người tự điều	Tamed must one go upon
	the tamed; namely,
Đến đích nhờ điều phục.	upon one’s one well-tamed
<i>(TK Thích Minh Châu)</i>	self.

Story

While residing at the Jetavana monastery, the Buddha uttered the Verse 323 with reference to a bhikkhu who had previously been an elephant trainer.

On one occasion, some bhikkhus saw an elephant trainer and his elephant on the bank of the river Aciravatī. As the trainer was

finding it difficult to control the elephant, one of the bhikkhus, who was an ex-elephant trainer, told the other bhikkhus how it could be easily handled. The elephant trainer hearing him did as told by the bhikkhu, and the elephant was quickly subdued. Back at the monastery, the bhikkhus related the incident to the Buddha. The Buddha called the ex-elephant trainer bhikkhu to him and said, (*) “O vain bhikkhu, it is only on your own well-tamed self that you can go to that place to which you have not yet gone. Therefore tame yourself only; what have you to do with the taming of animals such as these?”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- *hatthācariya* : *nài voi, người huấn luyện voi*
- *pubbaka* : *trước kia*
- *hatthācariyapubbaka* : *lúc trước là người huấn luyện voi*

(*) “O **vain** bhikkhu, it is only on your own well-tamed self that you can go to that place to which you have not yet gone. Therefore **tame yourself** only; what have you to do with the taming of animals such as these?”

“*Này kẻ cuồng sĩ, chỉ tự mình khuất phục lấy mình mới có thể đi đến nơi mình chưa đến. Vì vậy, chỉ **khất phục bản thân**, người làm gì với việc thuần hóa động vật như thế này?*”

Verse 324

**The Story of an Old Brahmin
(Parijjiṇṇa Brāhmaṇaputta vatthu)**

- **dhanapālako nāma kuñjaro
kaṭukappabhedano dunnivārayo
baddho kabaḷaṃ na bhuñjati
sumarati nāgavanassa kuñjaro.**

<p>Con voi tên Tài Hộ Phát dục, khó điều phục</p> <p>Trói buộc, không ăn uống</p> <p>Voi nhớ đến rừng voi. <i>(TK Thích Minh Châu)</i></p>	<p>The elephant Dhanapāla, with pungent juice flowing from his temples, hard to restrain,</p> <p>Eats not a morsel so long as he is held captive;</p> <p>the elephant remembers the elephant-grove.</p>
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Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 324 with reference to an old Brahmin.

Once, there lived in Sāvatti an old Brahmin who had eight lakhs in cash. He had four sons; when each one of the sons got married; he gave one lakh to him. Thus, he gave away **four lakhs**. Later, his wife died. His sons came to him and looked after him very well; in fact, they were very loving and **affectionate to** him.

In course of time, somehow they **coaxed** him to give them the remaining four lakhs. Thus, he was left practically **penniless**.

First, he went to stay with his eldest son. After a few days, the daughter-in-law said to him, “Did you give any extra hundred or thousand to your eldest sons? Don’t you know the way to the houses of your other sons?” Hearing this, the old Brahmin got very angry and he left the eldest son’s house for the house of his second son. The same remarks were made by the wife of his second son and the old man went to the house of his third son and finally to the house of his fourth and youngest son. The same thing happened in the houses of all his sons. Thus, the old man became **helpless**; then, taking **a stiff** and a bowl he went to the Buddha for protection and advice.

At the monastery, the Brahmin told the Buddha how his sons had treated him and asked for his help. Then the Buddha gave him some verses to memorize and instructed him to recite them wherever there was a large gathering of people. The **gist** of the verses is this: “My four foolish sons are like ogres. They call me ‘father, father,’ but the words come only out of their mouths and not from their hearts. They are **deceitful and scheming**. Taking the advice of their wives they had **driven me out of** their houses. So, now I have got to be begging. Those sons of mine are of less service to me than this staff of mine,” When the old Brahmin recited these verses, many people in the crowd, hearing him, **went wild with rage at** his sons and some even threatened to kill them.

At this, the sons became frightened and **knelt down** at the feet of their father and asked for pardon. They also promised that starting from that day they would look after their father properly

and would respect, love and honor him. Then, they took their father to their houses; they also warned their wives to look after their father well or else they would be beaten to death. Each of the sons gave a length of cloth and sent every day a food-tray. The Brahmin became healthier than before and soon put on some weight. He realized that he had been **showered with** these benefits **on account of** the Buddha. So, he went to the Buddha and humbly requested him to accept two food-trays out of the four he was receiving every day from his sons. Then he instructed his sons to send two food-trays to the Buddha.

One day, the eldest son invited the Buddha to his house for alms-food. After the meal, the Buddha gave a discourse on the benefits to be gained by looking after one's parents. Then he related to them the story of the elephant called Dhanapāla, who looked after his parents. When **captured pined**, Dhanapāla always thought about his parents who were left in the forest.

Then the Buddha spoke in verse as above.

At the end of the discourse, the old Brahmin as well as his four sons and their wives attained *Sotāpatti* Fruition.

• Vocabulary

- | | | |
|--|-------------|-----------------------------------|
| 1. <i>parijijñā</i> (p.p của <i>parijīyati</i>) | | <i>già nua, hao mòn hư cũ</i> |
| 2. <i>Brāhmaṇaputta</i> | | <i>người Bà-la-môn</i> |
| 3. (eight) lakhs | | <i>80 triệu đồng tiền vàng</i> |
| 4. affectionate to (a) | [ə'fekʃnit] | <i>biểu lộ sự triu mến với ai</i> |
| 5. to coax | [kəʊks] | <i>vỗ vè, dỗ ngọt</i> |
| 6. penniless (a) | [ˈpenilis] | <i>không còn tiền</i> |
| 7. helpless (a) | [ˈhelplis] | <i>bất lực</i> |

8. a stiff	[stif]	<i>kẻ lang thang</i>
9. gist (n)	[dʒist]	<i>idea</i>
10. deceitful (a)	[di'si:tful]	<i>dối trá</i>
11. scheming (a)	['ski:miŋ]	<i>có mưu đồ</i>
12. to drive sb out		<i>đuổi ai ra khỏi nhà</i>
13. to go wild with rage		<i>điên cuồng với cơn thịnh nộ</i>
14. to kneel down		<i>quỳ gối</i>
15. to show with		<i>hiển thị với</i>
16. on account of		<i>bởi vì</i>
17. when captured pined..		<i>khi bị bắt nhốt...</i>

Verse 325

The Story of the King Pasenadi of Kosala (Pasenadikosala vatthu)

- **middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunaṃ gabbhaṃ upeti mando**

Người ưa ngủ, ăn lớn If a man gives way to
indolence, eats overmuch,
Năm lăn lóc qua lại Spends his time in sleep, and
lies and rolls about.

Chẳng khác heo no bụng Like a great hog fed on grain,
Kẻ ngu nhập thai mãi. Such a simpleton will enter
(TK Thích Minh Châu) the womb again and again.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 325 with reference to King Pasenadi of Kosala.

One day, King Pasenadi of Kosala went to the monastery to pay homage to the Buddha soon after having a heavy meal. The king was in the habit of taking one-quarter basketful (half **a bushel of**) cooked rice and meat curry. While he was in the presence of the Buddha, the king felt so **drowsy** that he kept on nodding and could hardly keep himself awake. Then he said to the Buddha,

“Venerable Sir! I have been in great discomfort since I have taken my meal.” To him the Buddha replied, “Yes, O king! (*) **Gluttons** do suffer in this manner.”

Then the Buddha spoke in verse as above.

After hearing the discourse the king, having understood the message, gradually lessened the amount of food he took. As a result, he became much more **active and alert** and therefore also happy.

• **Vocabulary**

1. bushel (n)	[buʃl]	<i>giạ (36l)</i>
2. drowsy (a)	[ˈdraʊzi]	<i>ngủ gà ngủ gật</i>
3. glutton (n)	[ˈgʌtʌn]	<i>kẻ háu ăn</i>
4. active and alert	[əˈlɜ:t]	<i>lanh lẹ và mau mắn</i>

(*) Gluttons do suffer in this manner.

Người ăn uống thiếu tiết độ thường cảm nhận khổ đau.

Verse 326

**The Story of the Sāmaṇera Sānu
(Sānusāmaṇera vathu)**

- **idaṃ pure cittamacāri cārikaṃ
yenicchakaṃ yatthakāmaṃ yathāsukhaṃ
tadajjahaṃ niggaheṣāmi yoniso
hatthippabhinnaṃ viya aṅkusaggaho//**

Trước tâm này buông lung	These thoughts of mine once wandered hither and thither
Chạy theo ái, dục, lạc	Wherever they liked, wherever they desired, wherever they pleased;
Nay ta chánh chế ngự	But hereafter I shall control them perfectly,
Như cầm móc điều voi.	Even as an elephant-driver controls an elephant in rut
(TK Thích Minh Châu)	with his hook.

Story

While residing at the Jetavana monastery, the Buddha uttered Verse 326 with reference to a young *sāmaṇera* named Sānu.

One day, Sāmaṇera Sānu was **urged** by older bhikkus to go up on the **dais** and **recite** parts of the Pāli texts. When he had

finished his **recitation** he **solemnly called out**, (1) “May the merits gained by me today for reciting these sacred texts be shared by my mother and my father”. At that time, the devas and the ogres who had been the mother of the young *sāmaṇera* in a previous existence were listening to his recitation. When they heard his words, the ogress was **elated** and promptly cried out, “My dear son, how happy I am to share your merit; you have done well, my son. Well done! Well done! (Sādhu! Sādhu!).” On account of *Sāmaṇera Sānu*, the mother ogress came to be very much respected and was given **precedence** in their assemblies by the devas and other ogres.

As the *sāmaṇera* grew older, he wanted to return to the life of a lay man, he went home and asked for his clothes from his mother. His mother did not want him to leave the Order and tried to **dissuade** him from leaving it, but he was quite firm in his decision. So, his mother promised to give him the clothes after his meal. As his mother was busy cooking his meal, the ogress, who was his mother of a past existence, thought, “If my son *Sānu* leaves the Order, I shall be put to shame and become **a laughing stock** among other ogres and devas; I must try and stop him leaving the Order. So, the young *sāmaṇera* was possessed by her; the boy **rolled on** the floor, **muttering incoherently** with **saliva streaming out of** his mouth. The mother got alarmed; neighbors came and tried to **appease** the spirits. Then, the ogress spoke out , “ This *sāmaṇera* wants to leave the religious Order and return to the life of a lay man; if he does so he will not be able to escape from **dukkha**.” After saying those words, the ogress left the body of the boy and the boy became normal again.

Finding his mother in tears and the neighbors crowding around him, he asked what had happened. His mother told him everything that had happened to him and also explained to him that to return to lay life after leaving it was very foolish; in fact, even though living he would be like a dead person. The *sāmaṇera* then came to realize his mistake. Taking the three robes from his mother, he went back to the monastery and was soon admitted as a *bhikkhu*.

When told about *Sāmaṇera Sānu*, the Buddha wishing to teach him about the restraint of mind said, (2) “My son, one who does not restrain the mind which wanders about cannot find happiness. So, control your mind as a **mahout** control an elephant.”

Then the Buddha spoke in verse as above.

At the end of the discourse Thera *Sānu* comprehended the Four Noble Truths and later attained *Arahatship*.

• Vocabulary

1. <i>sāmaṇera</i>		<i>sa di</i>
2. to urge	[ʒ:dʒ]	thuyết phục
3. dais (n)	[ˈdeɪs]	bệ, đài, bục
4. to recite	[riˈsaɪt]	tụng (kinh)
recitation (n)	[,resiˈteɪʃn]	
5. solemnly (adv)	[ˈsɒləmli]	trang trọng
6. to call out		gọi to
7. elate (a)	[iˈleɪt]	phấn khởi, hoan hỷ
8. Well done! Sadhu!		Lành thay!
9. precedence (n)	[ˈpresɪdəns]	quyền ưu tiên

10. to dissuade	[dis'sweɪd]	<i>thuyết phục</i>
11. a laughing stock		<i>một kho ché nhạo</i>
12. to roll on	['rɒl]	<i>cuộn tròn trên</i>
13. to mutter	['mʌtə]	<i>cần nhẫn, làm bầm</i>
14. incoherently (adv)	[,ɪnkəʊ'hiərəntli]	<i>một cách rời rạc</i>
15. saliva (n)	[sə'laɪvə]	<i>nước bọt</i>
16. to stream out of sth		<i>trào ra khỏi</i>
17. to appease	[ə'pi:z]	<i>đỗ dành, khuyên giải</i>
18. to get alarmed	[ə'la:m]	<i>bị hoảng hốt, sợ hãi</i>
19. mahout (n)	[mə'haʊt]	<i>(Ấn độ) quản tượng</i>

(1) “May the merits gained by me today for reciting these sacred texts be shared by my mother and my father.”

“Nguyện công đức Pháp thí tôi làm hôm nay xin hồi hướng đến cho cha và mẹ tôi.”

(2) “My son, one who does not restrain the mind which wanders about cannot find happiness. So, control your mind as a **mahout** control an elephant.”

Này con trai, người không tu tập, tâm sẽ không được an vui. Thế nên, hãy điều phục tâm như quản tượng điều phục thớt tượng.

Verse 327

**The Story of the Elephant called
Pāveyyaka
(Pāveyyakahatthi vatthu)**

- **appamādaratā hotha, sacittam anurakkhatha,
duggā uddharath'attānaṃ paṃke sanno va kuñjaro.**

<p>Hãy vui không phóng dật, Khéo phòng hộ tâm ý. Kéo mình khỏi ác đạo, Như voi bị sa lầy <i>(TK Thích Minh Châu)</i></p>	<p>Be joyful in heedfulness, guard well your thoughts. Extricate yourselves from the quagmire, even as an elephant that is stuck fast in the mud.</p>
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Story

While residing at the jetavana monastery, the Buddha uttered Verse 327 with reference to the elephant called Pāveyyaka.

Pāveyyaka when young was very strong; in due course, he became old and **decrepit**. One day, as old Pāveyyaka went into a pond and he was **stuck in the mire** and could not get on to the shore. When King Pasenadi of Kosala was told about it, he sent an elephant trainer to help elephant get out of the mire. The elephant trainer went to the site where the elephant was. There, he made the music and strike up a **martial tune**. Hearing the **military airs**, the

elephant felt as if he were in a battle field; his spirits rose; he pulled himself with all his might, and soon out of the mire.

When the bhikkhus told the Buddha about this he said,

(*) “Bhikkhus! Just as that elephant pulled itself out of the mire, so also, must you all pull yourselves out of the mire of moral defilements.”

Then the Buddha spoke in verse as above.

At the end of the discourse the bhikkhus attained arhatship.

• **Vocabulary**

1. <i>hatthi</i>		<i>an elephant</i>
2. decrepit (a)	[di'krepit]	<i>già yếu, lụ khu</i>
3. to be stuck in the mire	[‘maiə(r)]	<i>bị kẹt trong vũng bùn</i>
4. to strike up a tune	[tju:n]	<i>đánh lên một bản nhạc trận chiến</i>
5. military airs	[‘militri eər]	<i>tiếng trống trận</i>

(*) “Bhikkhus! Just as that elephant pulled itself out of the mire, so also, must you all pull yourselves out of the mire of moral defilements.”

“Này các Tỷ khưu! Như tượng ấy tự rút mình ra khỏi đầm lầy. Cũng vậy, hãy tinh cần tự rút mình khỏi đầm lầy ô nhiễm phiền não.”

Verse 328 to 330

The Story of a Number of Bhikkhus (Sambahulabhikkhu vatthu)

328. **sace labhetha nipakaṃ saḥāyaṃ
saddhiṃcaraṃ sādhuviḥārīdhīraṃ
abhibhuyya sabbāni pariṣṣayāni
careyya ten'attamaṇo satīmā//**

Nếu được bạn hiền trí	Should you find a prudent companion to walk with,
Đáng sống chung, hạnh lành,	an upright man and steadfast,
Nhiếp phục mọi hiểm nguy	Let one walk with him,
Hoan hỷ sống chánh niệm.	joyful, mindful, overcoming all dangers.

329. **no ce labhetha nipakaṃ saḥāyaṃ
saddhiṃcaraṃ sādhuviḥārīdhīraṃ
rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅga' raññeva nāgo//**

Không gặp bạn hiền trí	Should you find a prudent companion to walk with,
Đáng sống chung, hạnh lành	an upright man and steadfast,

Như vua bỏ nước bại, Then, like a king renouncing the
kingdom he has conquered,
Hãy sống riêng cô độc, let one walk alone.
Như voi sống rừng voi. Like an elephant roaming at will
in an elephant-forest.

330. **ekassa caritaṃ seyyo
n'atthi bāle saḥāyatā
eko care na ca pāpāni kayirā
apossukko mātaṅga'raññe va nāgo//**

Tốt hơn sống một mình The life of solitude is better;
Không người ngu kết one cannot be friends with a
bạn simpleton;
Độc thân, không ác Let a man live insolitude, and do
hạnh no evil deeds,
Sống vô tư vô lự, Free from desire, like an
Như voi sống rừng voi. elephant roaming at will in an
*(TK Thích Minh elephant-forest.
Châu)*

Story

While residing in the Pāḷileyya forest where the elephant Pāḷileyya waited on him, the Buddha uttered Verses 328,329, and 330 with reference to the bhikkhus from Kosambī.

Once, the bhikkhus of Kosambī **split into** two groups, one group followed the master of Vinaya and the other followed the teacher of the Dhamma. They did not listen even to the Buddha

who exhorted them to make peace. So, the Buddha left them and spent the vassa all alone in the forest, where the elephant Pāḷileyaka waited on him.

At the end of the vassa, the Venerable Ānanda went into the forest, accompanied by five hundred bhikkhus. Leaving the bhikkhus at some distance, the Venerable Ānanda approached the Buddha alone. Then the Buddha told Ānanda to call other bhikkhus. All of them came, paid obeisance to the Buddha and said, “Venerable Sir! You must have had a hard time spending the vassa all alone in this forest.” To this, the Buddha replied, “Bhikkhus, do not say so; (*) the elephant Pāḷileyaka had been looking after me all this time. He was, indeed, a very good friend, a true friend. If one has such a good friend one should **stick to** him; but if one cannot find a good friend it is better **to stay alone.**”

Then the Buddha spoke in verses as above.

• Vocabulary

- *sambahula* / *bhikkhu* : *chư Tỷ khuru*
- to split into : *chia thành*

(*) *Tượng chúa Pāḷileyaka đã phục dịch Như Lai. Thật vậy, tượng chúa là người bạn tốt, người bạn thật sự. Nếu ai có người bạn tốt như vậy hãy **kết hợp với** người ấy; nhưng nếu không gặp người bạn đồng hành chung lý tưởng thì tốt hơn nên **sống đơn độc một mình.***”

Verse 331 to 333

The Story of Māra (Māra vatthu)

331. **atthamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena
puññaṃ sukhaṃ jīvitasaṅkhayamhi
sabbaso dukkhassa sukhaṃ pahānaṃ//**

Vui thay, bạn lúc cần!	When need arises, pleasant are companions;
Vui thay, sống biết đủ,	Pleasant is enjoyment, when one shares it with another;
Vui thay, chết có đức!	Works of merit give pleasure at the hour of death;
Vui thay, mọi khổ đoạn.	Pleasant is it to leave behind all suffering.

332. **sukhā mattheyyatā loke atho petteyyatā sukhā,
sukhā sāmāññatā loke atho brahmaññatā sukhā//**

Vui thay, hiếu kính mẹ	Pleasant is motherhood in this world,
Vui thay, hiếu kính cha	and pleasant is fatherhood;
Vui thay, kính Sa môn	Pleasant is the estate of a monk in this world,

Vui thay, kính Hiền and pleasant is the estate of the
Thánh. Brahman.

333. **sukkham yāvajarā sīlam
sukhā saddhā patiṭṭhitā
sukho paññāya paṭilābho
pāpānaṃ akaraṇaṃ sukhaṃ //**

Vui thay, già có giới! Pleasant is a life of
righteousness unto old age,
Vui thay, tín an trú! pleasant is faith firmly
established,
Vui thay, được trí tuệ! Pleasant is the attachment of
wisdom,
Vui thay, ác không làm pleasant is the avoiding of evil.

TK Thích Minh Châu

Story

While residing in a monastery near the Himalayas, the Buddha uttered Verses 331, 332 and 333 with reference to Māra, who tried **to entice** him to rule as a king.

Once, while the Buddha was residing near the Himalayas, he found that many people were being **ill-treated** by some **wicked kings**. It then occurred to him whether it would be possible to prevent them from ill-treating those who should not be ill-treated and make the kings rule **justly and wisely**. Māra knew what the Buddha was thinking and planned to entice the Buddha to rule as a

king. To him the Buddha replied, (*) “O wicked Māra! Your teaching and my teaching are quite different. You and I cannot have any discussion. This is my teaching.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. to entice	[in'tais]	<i>dụ dỗ, lôi kéo</i>
2. to be ill-treated		<i>bị đối xử tệ hại</i>
3. wicked (a)	[ˈwikid]	<i>xấu xa, độc ác</i>
4. justly and wisely	[ˈjʌstli ˈwaizli]	<i>công bằng và khôn ngoan</i>

(*) “O wicked Māra! Your teaching and my Teaching are quite different. You and I cannot have any discussion. This is my Teaching.”

“Này Ác Ma! Giáo pháp của người và Giáo pháp của Như Lai không giống nhau. Thế nên người không thể luận pháp cùng Ta. Đây là Giáo pháp của Ta.”

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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 Tuyết	20 cuốn
Gia đình Võ thị Hồng Loan	40 cuốn
Nguyễn thị Hà	30 cuốn
Gia đình Bảo Hương	40 cuốn
Sc Huệ Hoàng	20 cuốn
Gia đình Liên Nhung	15 cuốn
Gia đình Chị Hoa	20 cuốn
Gia đình Kính Đức	15 cuốn
Gia đình Nguyễn Hoài Anh	35 cuốn
Gia đình Nguyễn Tú Anh	20 cuốn
Gia đình Trần Ánh Tuyết và Nguyễn thị Anh Thư	250 cuốn
Gia đình Nguyễn Minh Phương	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!