

*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 5

### The Verses and Stories



biên soạn

**CITTA PALI**

- 24. The Craving - Phạm Ái Dục
- 25. The Monk - Phạm Tỳ Khuru
- 26. The Brāmaṇā - Phạm Bà-la-môn

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## Lời giới thiệu

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



TT. Thích Bửu Chánh

## Lời ngỏ

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

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](mailto: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 24**

# **TANHĀVAGGA**

## **THE CRAVING**

### **PHẨM ÁI DỤC**

23 Verses (334-357) – 12 Stories  
23 Câu kệ (334-357) – 12 Tích truyện

**Verse 334 to 337**  
**The story of Kapila the Fish**  
**(Kapilamaccha Vatthu)**

334. **manujassa pamattacāriṇo**  
**taṇhā (\*) vaḍḍhati māluvā viya**  
**so palavatī hurāhuram**  
**phalam iccham va vanasmi vānaro//**

<p>Người sống đời phóng  dật</p> <p>Ái tăng như <b>dây leo</b></p> <p><b>Nhảy</b> đời này đời khác  Như vượn tham trái  rừng.</p>	<p>If a man walk in heedlessness</p> <p>Craving grows within him, like  <b>the creeper</b>;</p> <p>He <b>floats</b> from life to life,  like a monkey seeking fruit in a  forest.</p>
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335. **yam esā sahatī jammī taṇhā loke visattikā**  
**sokā tassa pavaḍḍhanti abhivaṭṭham va bīraṇam//**

<p>Ai sống trong đời này  Bị ái dục buộc ràng</p> <p>Sầu khổ sẽ tăng trưởng</p> <p>Như <b>cỏ Bi</b> gặp mưa.</p>	<p>Whosoever is overcome by this  fierce Craving of attachment  for the world.</p> <p>The sorrows of such a man  increase,</p> <p>like the luxuriant <b>bīraṇa grass</b>.</p>
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336. **yo c'etaṃ sahaṭī jammim̐ taṇhaṃ loke duraccayaṃ  
sokā tamhā papatanti udabindū va pokkharā//**

<p>Ai sống trong đời này Ái dục được hàng phục</p> <p>Sầu rơi khỏi người ấy Như giọt nước lá sen.</p>	<p>But, whosoever overcomes this fierce Craving difficult to overcome in this world.</p> <p>Sorrows roll off from him, like a drop of water from a <b>lotus leaf.</b></p>
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337. **taṃ vo vadāmi bhaddaṃ vo yāvantaṃ ettha samāgatā  
taṇhāya mūlaṃ khaṇatha usīrattho va bīraṇaṃ  
mā vo naḷaṃ va soto va māro bhañji punappunaṃ//**

<p>Đây điều lành Ta dạy Các người tụ họp đây</p> <p>Hãy nhổ tận gốc ái Như nhổ gốc cỏ Bi</p> <p>Chớ để ma phá hoại Như giòng nước cỏ lau <i>(TK Thích Minh Châu)</i> <b>Story</b></p>	<p>Therefore, with your kind permission, I say this to you, to all as many as are here gathered together;</p> <p>Dig up the root of Craving, even as he who seeks the <b>fragrant usīra root</b> digs up the bīraṇa grass,</p> <p>Lest Māra crush you again and again, as a stream crushes <b>reeds.</b></p>
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While residing at the Jetavana monastery, the Buddha uttered Verses 334,335, 336 and 337 with reference to a fish with a lovely golden color and a **stinking** mouth.

During the time of Kassapa Buddha, there was a bhikkhu named Kapila, who was very learned in the Piṭakas. Because of his great learning he gained much fame and fortune; he also became very conceited and was full of **contempt for** other bhikkhus. When other bhikkhus pointed out to him, what was proper or not proper he **invariably retorted**, “How much do you know?” implying that he knew much more than those bhikkhus. **In course of time**, all good bhikkhus **shunned** him and only the bad ones gathered round him. On one Sabbath day, while the bhikkhus were reciting the Fundamental Precepts for the bhikkhus (i.e., the Pātimokkha) Kapila said, “There is no such thing as Sutta, Abhidhamma, or Vinaya. It makes no difference whether you have a chance to listen to the Pātimokkha or not.” etc., and left the congregation of the bhikkhus. Thus, Kapila was a **hindrance** to the development and growth of the Teaching (*Sāsanā*).

For this evil deed, Kapila had to suffer in niraya between the time of Kassapa Buddha and Gotama Buddha. Later, he was reborn as a fish in the Aciravatī River. That fish, as mentioned above, had a very beautiful golden body, but his mouth had a very **horrid, offensive** smell. One day, that fish was caught by some fishermen, and because it was so beautiful, they took it in a boat to the king. The king, in his turn, took the fish to the Buddha. When the fish opened its mouth, the horrid and offensive smell spread all around. The king, then asked the Buddha why such a beautiful fish should have such a horrid and offensive smell. To the king

and **audience**, the Buddha explained, “O King! During the time of *Kassapa* Buddha there was a very learned bhikkhu who taught the Dhamma to others. Because of that good deed, when he was reborn in another existence, even as a fish, he was endowed with a golden body. But that bhikkhu was very greedy, proud and very **contemptuous** of others; he also **disregarded** the Disciplines and **abused** other bhikkhus. For these evil deeds, he was reborn in *niraya*, and now, he has become a beautiful fish with a mouth that stinks.” The Buddha then turned to the fish and asked whether it knew where it would be going in its next existence. The fish answered that it would have to go again to *niraya* and it was filled with great **despair**. As predicted, on its death the fish was reborn in *niraya*, to undergo another term of **continuous torment**.

All those present hearing about the fish got alarmed. To them, the Buddha gave a discourse on the benefits of combining learning with practice.

Then the Buddha spoke in verses as above.

### • Vocabulary

1	<i>Maccha</i>		<i>a fish</i>
2	fragrant usīra root		<i>loại cỏ có mùi thơm (loại cỏ có hai bông)</i>
3	to stink	[stink]	<i>tràn ngập mùi khó</i>
4	stank-stunk-		<i>chịu</i>
5	stunk	[in'veəriəbli]	<i>luôn luôn vậy</i>
6	invariably (adv)	[rə'to:t]	<i>trả treo lại</i>
7	to retort	[ʃʌn]	<i>tránh xa, lánh xa</i>
8	to shun		<i>trong khi đó</i>

9	In course of time		
10	hindrance (n)	[ˈhɪndrəns]	<i>chướng ngại</i>
11	horrid (a)	[ˈhɒrɪd]	<i>kinh khiếp</i>
	offensive (a)	[əˈfensɪv]	<i>làm khó chịu</i>
	contempt for (n)	[kənˈtempt]	<i>sự khinh thường</i>
12	contemptuous (a)	[kənˈtemptʃuəs]	<i>khinh bỉ</i>
13	of sb/ sth		
14	audience (n)	[ˈɔːdiəns]	<i>đại chúng</i>
15	to disregard	[dɪsriˈgɑːd]	<i>xem thường</i>
16	to abuse	[əˈbjuːs]	<i>ngược đãi</i>
	despair (n)	[diˈspeər]	<i>nỗ tuyệt vọng</i>
	torment (n)	[ˈtɔːmənt]	<i>nỗi dần vặt</i>
17	continuous		<i>nỗi thống khổ liên tục</i>
	torment		
	to get alarmed		<i>bị báo động</i>

### NOTE

(\*) **Taṇhā - Craving** is threefold, viz –

- a) craving for sensual pleasures (*kāmatanḥā*),
- b) craving connected with the notion of eternalism (*bhavatanḥā*),
- c) craving connected with the notion of nihilism (*vibhavatanḥā*).

Craving for personal senses , such as eye, ear, nose, tongue, body and mind, and for external senses, such as form, sound, scent, taste, contact, and dhammas (mental objects), when viewed in the foregoing three aspects, divides itself into thirty-six varieties. When they are viewed according to past, present and future they become one hundred and eight.

*Bhavataṇhā*, may also be interpreted as attachment, to life or Realms of Form, and *vibhavataṇhā* as attachment to annihilation or Formless Realms.

**Taṇhā** – Ái dục (tham ái, luyến ái, bám níu, khao khát). Có ba loại ái dục –

a) ái dính mắc với dục lạc ngũ trần (*kāmataṇhā*),

b) ái dục dính mắc với chủ trương thường kiến (*bhavataṇhā*)

c) ái dục dính mắc với chủ trương đoạn kiến (*vibhavataṇhā*).

Ái liên quan đến 6 căn: mắt, tai, mũi, lưỡi, thân và ý và 6 trần: sắc, thanh, hương, vị, xúc, và pháp. Khi xét về ba khía cạnh trên ( $12 (6 \text{ căn} + 6 \text{ trần}) \times 3 = 36$ ). Khi xét về ái trong quá khứ, hiện tại và vị lai ( $36 \times 3$ ) có 108 loại ái dục.

*Bhavataṇhā* có khi được giải thích là sự luyến ái cõi Sắc giới và *vibhavataṇhā* là sự luyến ái cõi Vô sắc.

## Verse 338 to 343

**The story of a Young Sow  
(Sūkarapotikā vatthu)**

338. **yathāpi mūle anupaddave daḷhe  
chinno pi rukkho punareva rūhati  
evam pi taṇhānusaye anūhate  
nibbattatī dukkham idaṃ punappunaṃ//**

<p>Như cây bị chặt đốn Gốc chưa hại vẫn bền Sẽ được mọc lên lại <b>Ái tùy miên</b> chưa nhỏ</p> <p>Khổ này <b>vẫn sanh</b> <b>hoài.</b></p>	<p>As a tree, though it be cut down, grows up again if its root be sound and firm. So also, if the <b>inclination to Craving</b> be not destroyed, this suffering <b>springs up again and again</b> in this world.</p>
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339. **yassa chattimsatī sotā manāpasavanā bhusā  
vāhā vahanti duddiṭṭhiṃ saṃkappā rāganissitā//**

<p>Ba mươi sáu dòng ái Trôi người đến khả ái Các tư tưởng tham ái</p>	<p>He that is in the tow of the six and thirty powerful currents running unto pleasure, Such a man, misguide, the waves of desires inclining</p>
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Cuốn trôi người tà kiến. unto lust sweep away.

340. **savanti sabbadhi sotā, latā ubbhijja tiṭṭhati**  
**tañ ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha//**

Dòng ái dục chảy khắp The currents run in all  
directions;  
Nhu dây leo **mọc tràn** the creeper **buds and shoots**;  
Thấy dây leo vừa sanh When you see the creeper  
grown,  
Vớ tuệ, **hãy đoạn gốc.** be wise and **cut the root.**

341. **saritāni sinehitāni ca**  
**somanassāni bhavanti jantuno**  
**te sātasiṭā sukhesino**  
**te ve jātijarūpagā narā//**

Người đời nhớ ái dục Flowing and unctuous are a  
creature's joys;  
Ưa thích các hỷ lạc Men devote themselves to  
Tuy mong cầu an lạc pleasure and seek after  
happiness;  
Chúng vẫn phải **sanh già.** Therefore do they undergo  
**birth and decay.**

342. **tasiṇāya purakkhatā pajā**  
**parisappanti saso va bādhito**  
**saṃyojanasaṅgasattakā**

**dukkham upenti punappunaṃ cirāya//**

Người bị ái buộc ràng	Pursued by Craving, men dart
<b>Vùng vẫy</b> và hoảng sợ	<b>hither and thither</b>
Như thỏ bị sa lưới	like a hunted hare;
Chúng sanh ái <b>trói</b>	Held fast by <b>fetters and bonds,</b>
<b>buộc</b>	
Chịu khổ đau dài dài.	they undergo suffering repeated and long.

**343 . tasiṇāya purakkhatā pajā  
parisappanti saso sa bādhito  
tasmā tasiṇaṃ vinodaye  
bhikkhu ākaṅkha virāgam attano//**

Người bị ái buộc ràng	Pursued by Craving,
Vùng vẫy và hoảng sợ	men dart hither and thither like
Như thỏ bị sa lưới	a hunted hare.
Do vậy vị tỷ kheo	Therefore a monk should
Mong cầu mình ly tham	banish Craving,
Nên nhiếp phục ái dục.	desiring for himself freedom
<b>(TK Thích Minh Châu)</b>	from lust.

**Story**

While residing at the Veḷuvana monastery, the Buddha uttered Verse 338 to 343 with reference to **a young sow**.

On one occasion, while the Buddha was on an alms-round at Rājagaha, he saw a young dirty sow and smiled. When asked by

the Venerable Ānanda, the Buddha replied, “Ānanda, this young sow was a hen during the time of Kakusandha Buddha. As she was then staying near a **refectory** in a monastery she used to hear the **recitation** of **the sacred text** and the **discourse** on the Dhamma. When she dies she was reborn as a princess. On one occasion, while going to the **latrine**, the princess noticed the **maggots** and she became mindful of the **loathsomeness** of the body, etc. When she died she was reborn in the **Brāma realm** as a **puthujjana brahmā**; but later due to some evil kamma, she was reborn as a **sow**. (\*) Ānanda! Look, on account of good and evil kamma there is no end of the round of existences.”

Then the Buddha spoke in verses as above.

• **Vocabulary**

1. a (young) sow (n)	[səʊ]	<i>con heo nái (tơ)</i>
2. refectory (n)	[ri'fektri]	<i>nhà ăn ở tu viện</i>
3. recitation (n)	[resi'teɪʃn]	<i>sự đọc tụng</i>
4. the sacred text		<i>văn bản kinh điển</i>
5. discourse (n)	['diskɔ:rs]	<i>sutta</i>
6. latrine (n)	[lə'tri:n]	<i>hầm cầu</i>
7. maggot (n)	['mæɡət]	<i>con giòi</i>
8. loathsomeness	['louðsənis]	<i>vẻ ghê tởm, gớm ghiếc</i>
9. Brāma realm	[rem]	<i>cõi Phạm thiên</i>
10. <i>puthujjana brahmā</i>		<i>cư dân Phạm thiên</i>
11. a sow	[səʊ]	<i>con heo cái</i>

(\*).. Ānanda! Look, on account of good and evil kamma there is no end of the round of existences.”

.. *Này Ānanda! Hãy nhìn xem, do nghiệp thiện ác xen nhau nên vòng sanh tử không chấm dứt.*”

## Verse 344

### The story of an Ex-bhikkhu (Vibbantabhikkhu vatthu)

- **yo nibbanatho vanādhimutto  
vanamutto vanaṃ eva dhāvati  
taṃ puggalaṃ eva passatha  
mutto bandhanaṃ eva dhāvati//**

Lìa rừng lại hướng rừng	He, who, free from desire, inclines to desire;
Thoát rừng chạy theo rừng	He who, released from desire, runs back to desire;
Nên xem người như vậy	That man, - come, behold
Được thoát khỏi buộc ràng	him; released,
Lại chạy theo <b>ràng buộc</b> .	he runs back to <b>bondage</b> .
<b>(TK Thích Minh Châu)</b>	

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 344 with reference to a bhikkhu who was a pupil of the Venerable Mahākassapa.

As a pupil of the Venerable Mahākassapa, this bhikkhu had achieved **the four mental absorptions** (*jhānas*). But one day, as he went for alms-food to his uncle's house, he saw a woman and felt a great desire to have her. Then he left the Order of the

bhikkhus. As a layman, he was a **failure** as he did not work hard. So, his uncle **drove him out of** the house, and subsequently he became mixed up with some thieves. All of them were caught by the authorities and were taken to the **cemetery** to be **executed**. The Venerable Mahākassapa saw his pupil as he saw being **led out** and said to him, “My pupil, keep your mind steadfastly on a subject of meditation.” As instructed, he concentrated and led himself be established in deep mental absorption. At the cemetery, while the **executioners** were making preparations to kill him, the ex-bhikkhu was very much composed and showed no signs of fear or anxiety. The executioners and the **onlookers** were **awe-struck** and very much impressed by the man’s **courage and composure** and they reported about him to the king and also to the Buddha. The king gave orders to release the man. The Buddha on hearing about the matter sent his **radiance** and appeared to the thief as if in person.

Then the Buddha spoke to him in verse as above.

At the end of the discourse, the thief who was steadfastly keeping his mind on **the arising and perishing** of the **aggregates discerned** the **impermanent, unsatisfactory** and **non-self** nature of **all conditioned things** and soon attained *Sotāpatti* Fruition. Later, he went to the Buddha at the Jetavana monastery where he was again admitted to the Order by the Buddha and he instantly attained Arahatsip.

#### • Vocabulary

1. *vibbhanta bhikkhu*
2. to drive sb out of

*vị tử khuru hoàn tục  
đuổi ai ra khỏi (nhà)*

3. cemetery (n)	[ˈsemitri]	<i>nghẽa trang</i>
4. to execute	[ˈeksikju:t]	<i>hành quyế̃t</i>
5. to led out	[led aʊt]	<i>dẫ̃n ra</i>
6. executioner (n)	[,eksiˈkju:ʃnə]	<i>đao phủ</i>
7. onlooker (n)	[ˈɔn,lukə(r)]	<i>nguò̃i xem</i>
8. awe-struck (a)	[ɔ: - ˈstrʌk]	<i>kinh hẫ̃i</i>
9. courage (n)	[ˈkʌrɪdʒ]	<i>đũ̃ng cẵm</i>
10. composure (n)	[kəmˈpouzə(r)]	<i>sự bình tĩ̃nh</i>
11. radiance (n)	[ˈreidiəns]	<i>hào quang</i>
12. the arising and perishing		<i>sanh và diệ̃t</i>
13. aggregate (n)	[ˈægrɪt]	<i>uẫ̃n</i>
14. to discern	[diˈsɜ:n]	<i>nhậ̃n rỗ̃</i>
15. impermanent (a)	[ˈimpəmənənt]	<i>vô thườ̃ng</i>
impermanence (n)	[ˈimpəmənəns]	<i>sự vô thườ̃ng</i>
16. unsatisfactory (a)	[,ʌnsætɪsˈfæktəri]	<i>bấ̃t toà̃n</i>
17. non-self (a)		<i>vô ngã̃</i>
18. all conditioned things		<i>các phá̃p hữ̃u vi</i>

## Verses 345 & 346

### The story of on Imprisonment (Bandhanāgāra vatthu)

345. **na taṃ daḷhaṃ bandhanaṃ āhu dhīrā  
yadāyaṣaṃ dārujaṃ babbajañ ca  
sārattarattā maṇikuṇḍalesu  
puttesu dāresu ca yā apekkhā//**

Sắt, cây, gai trói buộc	That bond is not strong, say the
Người trí xem chưa	wise, which is made of iron, or
bền	of wood, or of <b>babbaja</b> .
Tham châu báu, trang	Stronger far is the bond of
sức	passionate devotion to jewels
Tham vọng vợ và con.	and rings, to sons and wives.

346. **etaṃ daḷhaṃ bandhanam āhu dhīrā  
ohāriṇaṃ sithilaṃ duppamuñcaṃ  
etaṃ pi chetvāna paribbajanti  
anapekkhino kāmasukhaṃ pahāya//**

Người có trí nói rằng	This bond is indeed strong,
	say the wise.
Trói buộc này thật bền	Which, although loose, drags
Trì kéo xuống, lún xuống	men down, and is hard to
	untie;

Nhưng thật sự khó thoát	By cutting this bond and
Người trí cắt trừ nó.	retiring from the world,
Bỏ dục lạc, không màng.	Men win freedom from desire
	and leave behind them the
<i>(TK Thích Minh Châu)</i>	pleasures of sense.

### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 345 and 346 with reference to some thieves who were kept **in chains**.

One day, thirty bhikkhus came into Sāvatti for alms-food. While they were on their alms-round, they saw some prisoners being **brought out** with their hands and legs in chains. Back at the monastery, after relating what they had seen in the morning, they asked the Buddha whether there were any other **bonds** stronger than these. To them the Buddha answered, (\*) “Bhikkhus! These bonds are nothing compared to those of craving for food and clothing, for riches and for family. Craving is a thousand times, a hundred thousand times stronger than those chains, hand-cuffs and cages. That is the reason why the wise cut off craving and renounce the world and enter the Order of the bhikkhus.”

Then the Buddha spoke in verses as above.

#### • Vocabulary

- |                        |              |                             |
|------------------------|--------------|-----------------------------|
| 1. babbaja             |              | <i>loại cây có mùi thơm</i> |
| 2. prisoner (n)        | [‘priznə(r)] | <i>tù nhân</i>              |
| 3. <i>bandhagānāra</i> |              | <i>khám đường</i>           |
| 4. to bring out        |              | <i>đưa ra, đem ra</i>       |



5. chain (n)	[tʃeɪn]	<i>xiềng xích</i>
6. hand-cuffs (n)		<i>gông cùm</i>
7. bond (n)	[bɒnd]	fetter, <i>gông cùm</i>
8. cage (n)	[keɪdʒ]	<i>nhà giam, chuồng</i>

(\*) “Bhikkhus! These bonds are nothing compared to **those of** craving for food and clothing, for riches and for family. Craving is a thousand times, a hundred thousand times stronger than those chains, **hand-cuffs** and cages. That is the reason why the wise cut off craving and renounce the world and enter the Order of the bhikkhus.”

*“Này các Tỷ khuru! Những loại gông cùm này không thể so sánh được **gông xiềng** của luyến ái thực phẩm, y phục, tiền bạc và vợ con. Gông xiềng luyến ái mạnh gấp hàng ngàn lần, hàng trăm ngàn lần xiềng xích, **gông cùm** và giam cầm. Đó là lý do tại sao bậc trí khước từ tham ái, xuất ly thế gian và gia nhập Tăng đoàn.”*

## Verse 347

### The story of Theri Khemā (Khemātherī vatthu)

- **ye rāgarattānupatanti sotam  
sayamkatam makkaṭako va jālam  
etaṃ pi chetvāna vajanti dhīrā  
anapekkhino sabbadukhaṃ pahāya//**

Người đắm say ái dục	They that are dyed with lust follow the stream of the passions.
Tự lao mình xuống dòng Như nhện sa lưới dệt Người trí cắt trừ nó	As a spider runs down the web he has spun for himself. Wise men, by cutting this bond and going forth from the world.
Bỏ mọi khổ, không màng (TK Thích Minh Châu)	Win freedom from desire and leave behind all suffering.

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 347 with reference to Queen Khemā.

Queen Khemā was the chief queen of King Bimbisāra. She was very beautiful and also very proud. The king wanted her to go to the Veḷuvana monastery and pay homage to the Buddha. But

she had heard that the Buddha always talked **disparagingly** about beauty and she therefore tried to avoid seeing the Buddha. The king understood her attitude towards the Buddha; he also knew how proud she was of her beauty. So the king ordered his **minstrels** to sing **in praise of** the Veḷuvana monastery, about its pleasant and peaceful atmosphere, etc. Hearing them, Queen Khemā became interested and decided **to set out for** the Veḷuvana monastery.

When Queen Khemā arrived at the monastery, the Buddha was expounding the Dhamma to an audience. By his supernatural power the Buddha made a very beautiful young lady appear, sitting not far from him, and fanning him. When Queen Khemā came to the audience hall, she alone saw the beautiful young lady. Comparing the **exquisite** beauty of the young lady to that of her own, Khemā realized that her beauty was much **inferior to** that of the young lady. As she looked again **intently** at the young lady her beauty began **to fade** gradually. In the end, she saw before her eyes an old **decrepit** being, which again changed into a corpse, her **stinking body** being attacked by **maggots**. At that instant, Queen Khemā realized the impermanence and **worthlessness** of beauty.

The Buddha knowing the state of her mind remarked, (\*) “O Khemā! Look carefully at this decaying body which is built around **a skeleton of bones** and **is subject to** disease and decay. Look carefully at the body which is thought of so highly by the foolish. Look at the worthlessness of the beauty of this young girl.” After hearing this, Queen Khemā attained *Sotāpatti* Fruition.

Then the Buddha spoke in verse as above.

At the end of the discourse Queen Khemā attained Arahatship and was admitted to the Order and became the **Chief Female Disciple** of the Buddha.

• **Vocabulary**

1. disparagingly	[dis'pæridʒɪŋli]	<i>chê bai</i>
2. minstrel (n)	[ˈmɪnsntrel]	<i>đoàn người hát rong</i>
3. in praise of	[preizəf]	<i>tán thán, khen ngợi</i>
4. to set out for		<i>bắt đầu lên đường đến</i>
5. inferior to sth/ sb	[in'fiəriə]	<i>kém (so với ai)</i>
6. intently	[in'tentli]	<i>chú ý, chăm chú</i>
7. to fade	[feid]	<i>tàn, héo</i>
8. corpse (n)	[ˈkɔ:ps]	<i>xác chết</i>
9. decrepit (a)	[di'krepit]	<i>già yếu, hom hem</i>
10. stinking (a)	[ˈstɪŋkɪŋ]	<i>hôi hám, thối tha</i>
11. maggot (n)	[ˈmæɡət]	<i>con giòi</i>
12. at that instant		<i>at once, immediately</i>
13. exquisite (a)	[ˈɛkskwɪzɪt]	<i>tinh tế</i>
14. worthlessness (n)	[ˈwɜ:θlɪsnɪs]	<i>vô dụng, không giá trị</i>
15. a skeleton of bones	[ˈskelɪtn]	<i>bộ xương</i>
16. to be subject to sth		<i>phải chịu đựng</i>
17. Chief Female Disciple		<i>Đệ tử Nữ Tối thắng</i>

(\*) “*Này Khemā!! Hãy nhìn xác thân đang phân hủy cùng với bộ xương đang chịu đựng bệnh tật và thối rữa. Hãy nhìn kỹ thân bất tịnh này mà kẻ ngu ham thích. Hãy nhìn vào sắc đẹp vô dụng của cô gái trẻ này.*”

## Verse 348

## The story of Uggasena (Uggasena vatthu)

- **muñca pure muñca pacchato  
majjhe muñca bhavassa pāragū  
sabbattha vimuttamānaso  
na punaṃ jātijaraṃ upehisi//**

Bỏ quá, hiện, vị lai,	Give up the things of the future, give up the things of the past, Give up the things of the present,
Đến bờ kia cuộc đời Ý giải thoát tất cả	cross the Farther Shore; If your heart is freed from every attachment,
Chớ vương lại sanh già <i>TK Thích Minh Châu</i>	You will no more undergo birth and old age.

### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 348 with reference to Uggasera, a rich man's son who fell in love with a dancer.

Once, a wandering **theatrical troupe** consisting of five hundred dancers and some **acrobats** came to Rājagaha and performed on the grounds of the palace of King Bimbisāra for

seven days. There, a young dancer who was the daughter of an acrobat sang and danced on top of a **long bamboo pole**. Uggasena, the young son of a rich man, fell desperately in love with this dancer and his parents could not stop him from marrying her. He married the young dancer and followed the **troupe**. As he was not a dancer nor an acrobat, he was not of much use to the party. So, as the party moved from place to place, he had to help carry boxes, to drive the carts, etc.

In course of time, a son was born to Uggasena and his wife, the dancer. To this child, the dancer would often sing a song which ran thus: “O you, son of the man who keeps watching over the carts; the man who carried boxes and bundles! O you, son of the ignorant one who can do nothing!” Uggasena heard the song; he knew that his wife was referring to him and he was very much hurt and depressed. So he went to his father-in-law, the acrobat, and requested him to teach him **acrobatics**. After a year’s training, Uggasena became a skilful acrobat.

Then, Uggasena went back to Rājagaha, and it was proclaimed that Uggasena would **publicly demonstrate** his skill in seven day’s time. On the seventh day, along pole was put up and Uggasena stood on top of it. At a signal given from below he **somersaulted** seven times on the pole. At about this time, the Buddha saw Uggasena in his vision and knew that time was ripe for Uggasena to attain Arahathship. So he entered Rājagaha and **willed** that the audience should turn their attention to him instead of applauding Uggasena for his **acrobatic feats**. When Uggasena saw that he was being neglected and ignored, he just sat on top of the pole, feeling very **discontented** and depressed. The Buddha

then addressed Uggasena, (\*) “Uggasena, a wise man should abandon all attachment to the khandha aggregates and strive to gain liberation from the round of rebirths.”

Then the Buddha spoke in verse as above.

At the end of the discourse Uggasena, who was still on top of the pole, attained Arahatsip. He came down and was soon admitted to the Order by the Buddha.

• **Vocabulary**

1. a theatrical troupe [θi'ætrɪkl tru:p]	<i>gánh hát</i>
2. acrobat (n) [ˈækrəbæt]	<i>người biểu diễn nhào lộn</i>
3. acrobatics (n) [ˌækrə'bætɪk]	<i>môn nhào lộn</i>
acrobatic feats	<i>nhào lộn điêu luyện</i>
4. a long bamboo pole	<i>ngọn cây tre cao</i>
5. troupe (n) [tru:p]	<i>gánh hát</i>
6. to somersault [ˈsʌməsɔ:lt]	<i>nhảy nhào lộn</i>
7. to will [wɪl]	<i>chú nguyện</i>
8. discontented (a) [dɪskən'tentɪd]	<i>bất mãn</i>
9. publicly demonstrate	<i>trình diễn trước công chúng</i>

(\*) “Uggasena, a wise man should abandon all attachment to the ***khandha aggregates*** and strive to gain liberation from the round of rebirths.”

“Uggasena, *bậc trí nên dứt bỏ sự luyến ái đối với các hành uẩn và nỗ lực giải thoát khỏi vòng luân hồi sanh tử.*”

## Verses 349 & 350

### The story of Cūḷadhanuggaha, the Skilful Archer (Cūḷadhanuggaha Paṇḍita vatthu)

349. vitakkapamathitassa jantuno  
tibbarāgassa subhānupassino  
bhiyyo taṇhā pavaddhati  
esa kho daḷhaṃ karoti bandhanaṃ//

Người tà ý nhiếp phục	If a man be agitated by doubt,
Tham sắc bén nhìn tịnh	if strong passion sway him, if
	he seek only that which is
	pleasing.
Người ấy ái tăng trưởng	Craving will increase the more;
Làm dây trói mình chặt.	he only strengthens the bonds
	which holds him.

350. vitakkūpasame ca yo rato  
asubhaṃ bhāvayatī sadā sato  
esa kho vyantikāhiti  
esa checchati mārabandhanaṃ//

An vui, an tịnh ý	But whosoever takes delight in
	suppressing doubt,



<p>Quán bất tịnh, thường niệm Người ấy sẽ diệt ái Cắt đứt Ma trói buộc <i>TK Thích Minh Châu</i></p>	<p>and ever mindful, meditates on that which is not pleasing. Such a man will destroy, such a man will cleave the bond of Māra.</p>
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### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 349 and 350 with reference to a young bhikkhu, who was a skilful **archer** in one of his previous existence.

Once a young bhikkhu took his alms-food in one of the **shelters** specially built for bhikkhus in town. After his meal he felt like drinking water. So he went to a house and asked for some drinking water, and a young woman came out to give him some water. As soon as this young woman saw the young bhikkhu she **fell in love with** him. Wishing to **entice** him, she invited the young bhikkhu to come to her house whenever he felt thirsty. After some time, she invited him to her house for alms-food. On that day, she told him that they had everything they could wish for in the house, but that there was no male to look after their affairs, etc. Hearing those words, the young bhikkhu **took the hint** and he soon found himself to be more and more attached to the young, attractive woman. He became very much dissatisfied with his life as a bhikkhu and was getting thin. Other bhikkhus reported about him to the Buddha.

The Buddha called the young bhikkhu to his presence and said to him, “My son, listen to me. This young woman will be your **undoing** just as she had been to you in a previous existence.

In one of your previous existences you were a very skilful archer and she was your wife. On one occasion, while the two of you were travelling, you **came upon a gang of highway men**. She fell in love with the gang leader. So, while you and the gang leader were **engaged in fighting** and you called out to her to give you the **sword**, she gave the sword to the robber who promptly killed you. Thus, she was the cause of your death. Now, too, she will be the cause of your ruin if you go after her and leave my Order for her sake.”

Then the Buddha spoke in verses as above.

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

• **Vocabulary**

1. archer (n)	[‘a:tʃə(r)]	<i>ngươi bắn cung</i>
2. shelter (n)	[‘feltə(r)]	<i>nơi trú ẩn</i>
3. to fell in love with sb		<i>thương mến ai</i>
4. to take the hint	[hint]	<i>hiểu và thực hiện lời gợi ý</i>
5. to entice	[in’tais]	<i>dụ dỗ, lôi kéo</i>
6. to come upon		<i>bắt gặp, chợt gặp</i>
7. a gang of highwaymen	[gæŋ ‘haiweim]	<i>nhóm cướp đường</i>
8. undoing (n)	[ʌn’du:iŋ]	<i>làm hư hỏng, hủy hoại</i>
9. to engage in fighting	[in’geidʒ]	<i>bắt đầu đánh nhau</i>
10. sword (n)	[sɔ:d]	<i>thanh gươm</i>
11. sake (n)	[seik]	<i>mục đích, lợi ích</i>

**Verses 351 & 352**  
**The story of Māra**  
**(Māra vatthu)**

**351. niṭṭhaṅgato asantāsī vītataṅho anaṅgaṇo**  
**acchiddi bhavasallāni antimo'yaṃ samussayo**

Ai tới đích không sợ	He that has reached perfection,
Ly ái, không nhiễm ô	he that is unafraid, free from
	Craving, devoid of lust,
Nhổ mũi tên sanh tử	He that has cut out the arrows
	of being,
Thân này thân cuối cùng	such a man has reached his last
	state of existence.

**352. vītataṅho anādāno niruttipadakovido**  
**akkharānaṃ sannipātaṃ jaññā pubbāparāni ca**  
**sa ve antimasārīro mahāpañño mahāpuriso ti vuccati**

Ái lia, không chấp thủ	He that is free from Craving, he
	that is without attachment,
Cú pháp khéo biện tài	He that is skilled to interpret
Thấu suốt từ vô ngại	words in the old dialect,
Hiểu thứ lớp trước sau	He that knows the order of the
	letters from first to last,
Thân này thân cuối cùng	Such a man has received his
Vị như vậy được gọi	last body,

**Bậc Đại trí, Đại nhân.** such a man is **a great sage, a great men.**

### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 351 and 352 with reference to Māra who had come to frighten Sāmaṇera Rāhula, son of Gotama Buddha.

On one occasion, a large number of bhikkhus arrived at the Jetavana monastery. To **put up with** the guest bhikkhus, Sāmaṇera Rāhula had to go and sleep near the door, just outside the **chamber** of the Buddha. Māra, wanting to **annoy** the Buddha through his son, **took the form of an elephant** and **encircling** the head of the *sāmaṇera* with his trunk made an alarming noise hoping to frighten him. But Rāhula was unmoved. The Buddha, from his chamber, knew what was happening, and said, (\*) “O wicked Māra! Even a thousand such as you would not be able to frighten my son. My son has no fear, he is free from craving, he is vigilant, he is wise.”

Then the Buddha spoke in verses as above.

Hearing the above words, Māra realized that the Buddha knew about his **tricks** and instantly disappeared.

### • Vocabulary

- |                                    |              |                          |
|------------------------------------|--------------|--------------------------|
| 1. to put up with                  |              | <i>chịu đựng</i>         |
| 2. to annoy                        | [ə'noi]      | <i>quấy nhiễu</i>        |
| 3. to encircle                     | [in'sə:l]    | <i>vây quanh</i>         |
| 4. chamber (n)                     | [tʃeimbə(r)] | <i>Hương thất</i>        |
| 5. to take the form of an elephant |              | <i>hình dáng con voi</i> |
| 6. trick (n)                       | [trick]      | <i>trò lừa</i>           |

(\*) “O wicked Māra! Even a thousand such as you would not be able to frighten my son. My son has no fear, he is free from craving, he is **vigilant**, and he is wise.”

*“Này Ma Vương! Cho dù cả ngàn người như ngươi cũng không thể làm con Như Lai sợ hãi. Con Như Lai đã cắt lìa ái dục và không còn run sợ. Con Như Lai **nhiệt tâm tinh cần** và trí tuệ,”*

**Verse 353**  
**The story of Upaka**  
**(Upakājīvaka vatthu)**

- **sabbābhibhū sabbavidū’ham asmi**  
**sabbesu dhammesu anūpalitto**  
**sabbañjaho taṇhakkhaye vimutto**  
**sayam abhiññāya kaṃ uddiseyyam?**

Ta hàng phục tất cả.	I have overcome all things, and
Ta rõ biết tất cả	know all things.
Không bị nhiễm pháp	In all the conditions of life I am
nào	free from taint.
Ta từ bỏ tất cả	I have renounced all, and
Ái diệt, tự giải thoát	by the destruction of Craving
	have attained Emancipation.
Đã tự mình <b>thắng trí</b>	Since by myself I have attained
Ta gọi ai thầy ta?	<b>Supernatural Knowledge</b> , to
	whom can I point as my
<b>(TK Thích Minh Châu)</b>	teacher.

**Story**

The Buddha uttered Verse 353 of this book in answer to the question put up by Upaka, a non-Buddhist ascetic, while the Buddha was on his way to the **Deer Park (Migadāya)** where the **Group of Five Bhikkhus (Pañca Vaggis)** were staying. The Buddha was going there to expound the

**Dhammacakkappavattana Sutta** to the **Pañca Vaggis**, his old associates, viz., Kondañña, Bhaddiya, Vappa, Assaji and Mahānāma. When Upaka saw Gotama Buddha, he was very much impressed by the radiant **countenance** of the Buddha and so said to him, (\*) “Friend, you look so serene and pure; may I know who your teacher is?” To him, the Buddha replied that he had no teacher.

Then the Buddha spoke in verse as above.

At the end of the discourse Upaka expressed neither approval nor disapproval but just nodded a few times and went on his way.

• **Vocabulary**

- |   |                              |
|---|------------------------------|
| 1. countenance (a) [kauntəns]                       | <i>diện mạo, sắc mặt</i>     |
| radiant countenance                                 | <i>sắc mặt rạng rỡ</i>       |
| 2. the Deer Park – <i>Migadāya</i>                  | <i>Vườn Nai</i>              |
| 3. Group of Five Bhikkhus –<br><i>Pañca Vaggis</i>  | <i>nhóm 5 vị Tỳ khưu</i>     |
| 4. The <i>Dhammacakkappavattana</i><br><i>Sutta</i> | <i>Kinh Chuyển Pháp Luân</i> |

(\*) “Friend, you look so **serene and pure**; may I know who your teacher is?” To him, the Buddha replied that he had no **teacher**.

“ *Này Hiền giả, trông Hiền giả **thanh tịnh và trong sáng**. Bạc Đạo Sư của Hiền giả là ai? Đức Phật trả lời Ngài không có **Tể Độ Sư hay Y Chỉ Sư**.*

**Verse 354**  
**The story of the Questions raised by Sakka**  
**(Sakkapañha vatthu)**

- **sabbadānaṃ dhammadānaṃ jināti**  
**sabbarasaṃ dhammaraso jināti**  
**sabbaratiṃ dhammaratī jināti**  
**taṇhakkhayo sabbadukkhaṃ jināti//**

Pháp thí, thắng mọi thí!      The gift of the Law surpasses  
all gifts.

Pháp vị, thắng mọi vị!      The flavor of the Law  
surpasses all flavors.

Pháp hỷ, thắng mọi hỷ!      Delight in the Law surpasses  
all delights,

Ái diệt, thắng mọi khổ!      the destruction of Craving  
*(TK Thích Minh Châu)*      overcomes all suffering.

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verses 354 with reference to four questions raised by Sakka, king of the devas.

On one occasion, at a meeting of the devas in **the Tāvatisa realm**, four questions were raised, but the devas failed to get the correct answers. Eventually, Sakka took these devas to the Buddha at the Jetavana monastery. After explaining their difficulty, Sakka presented the following four questions: **(1)**



- a) Among gifts, which is the best?
- b) Among tastes, which is the best?
- c) Among delights, which is the best?
- d) Why is the eradication of craving said to be the most excellent?

(2) To these questions, the Buddha replied, “Oh Sakka, the Dhamma is the noblest of all gifts, the best of all tastes and the best of all delights. Eradication of Craving leads to the attainment of Arahatsip and is, therefore, the greatest of all conquests.”

Then the Buddha spoke in verse as above.

At the end of the discourse, Sakka said to the Buddha, (3) “Venerable Sir, if the gift of the Dhamma excels all gifts why are we not invited to share the merit whenever gifts of the Dhamma are made? Venerable Sir! I pray that, from now on, we may be given a share in the merit of good deeds.” Then the Buddha asked all the bhikkhus to assemble and exhorted them to share the merit of all their good deeds with all beings.

Since then, it has become a custom to invite all beings from **the thirty-one realms (bhūmis)** to come and share merit whenever a good deed is done.

### • Vocabulary

- |  |                                    |
|--|------------------------------------|
| 1. the Tāvātimsa realm                     | <i>cõi Trời Tam thập Tam thiên</i> |
| 2. the thirty-one realms ( <i>bhūmis</i> ) | <i>31 cõi</i>                      |

(1) The Four questions :

- (a) Among gifts, which is the best?

- (b) Among tastes, which is the best?
- (c) Among delights, which is the best?
- (d) Why is the eradication of craving said to be the most excellent?

*Bốn câu hỏi là:*

- (a) *Trong các sự thí, thí nào gọi là tối thắng?*
- (b) *Trong các vị, vị nào gọi là tối thượng?*
- (c) *Trong các sự hoan hỷ, hỷ nào gọi là tối thắng?*
- (d) *Vì sao chấm dứt ái dục được gọi là cao thượng nhất?*

(2) To these questions, the Buddha replied, “Oh Sakka, the Dhamma is the noblest of all gifts, the best of all tastes and the best of all delights. Eradication of Craving leads to the attainment of Arahathship and is, therefore, **the greatest of all conquests.**”

*Trả lời những câu hỏi này, Đức Phật trả lời, “Này Sakka, Pháp thí là tối thắng, Pháp vị là tối thượng trong tất cả các vị, trong các hỷ thì Pháp hỷ là thù diệu nhất. Sự chấm dứt Ái dục là tối thắng dẫn đến chứng đắc quả A-la-hán.”*

(3) “Venerable Sir, if the gift of the Dhamma excels all gifts why are we not invited **to share the merit** whenever gifts of the Dhamma are made? Venerable Sir! I pray that, from now on, we may be given a share in the merit of good deeds.”

*“Bạch Thế Tôn, nếu phước thí Pháp thí cao quý nhất tại sao chúng con không được **chia phước báu** này khi có phước Pháp thí? Bạch Thế Tôn! Con thỉnh cầu, kể từ nay, chúng con được chia phước Pháp thí.”*

**(4)** Then the Buddha asked all the bhikkhus to assemble and **exhorted** them to share the merit of all their good deeds with all beings.

*(Nhận lời thỉnh cầu) Ngài phán dạy và **khích tấn** Tỳ khưu trong hội chúng chia phước đến chúng sanh.*

## Verse 355

### The story of a Childless Rich Man (Aputtakaseṭṭhi vatthu)

- **hanantī bhogā dummedhaṃ no ve pāragavesino  
bhogataṇhāya dummedho hanta aññe va attanaṃ//**

Tài sản hại người ngu	Riches destroy the foolish;
Không người tìm bờ kia	they seek not the farther shore;
Kẻ ngu vì tham giàu	By his craving for riches the
Hại mình và hại người.	foolish man slays himself, as if he were slaying others.

(TK Thích Minh Châu)

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 355 with reference to a childless rich man.

On one occasion, King Pasenadi of Kosala came to pay homage to the Buddha. He explained to the Buddha that he was late because earlier that day a rich man had died in Sāvatti without leaving any **heirs**, and so he had to **confiscate** all that man's **property**. Then, he **proceeded to** relate about the man, who, although very rich, was very **stingy**. While he lived, he did not give away anything in **charity**. He was **reluctant to** spend his money even on himself, and therefore, ate very **sparingly** and wore cheap, coarse clothes only. On hearing this the Buddha told

the king and the audience about the man in a past existence. In that existence also he was a rich man.

One day, when a Paccekabuddha came and stood for alms at his house, he told his wife to offer something to the Paccekabuddha. His wife thought it was very rarely that her husband gave her permission to give anything to anybody. So, she filled up the alms-bowl with some choice food. The rich man again met the Paccekabuddha on his way home and he had a look at the alms-bowl. Seeing that his wife offered **a substantial amount** of good food, he thought, “Oh, this bhikkhu would only have a good sleep after a good meal. It would have been better if my servants were given such good food; at least, they would have given me better service.” In other words, he regretted that he had asked his wife to offer food to the Paccekabuddha. This same man had a brother who also was a rich man. His brother had an only son. **Coveting** his brother’s wealth, he had killed his young **nephew** and had thus wrongfully inherited his brother’s wealth on the latter’s death.

(\*) Because the man had offered alms-food to **the Paccekabuddha** he became a rich man in his present life; because he regretted having offered food to the Paccekabuddha he had no wish to spend anything even on himself. Because he had killed his own nephew for the sake of his brother’s wealth he had to suffer in **niraya** for seven existences. His bad kamma having come to an end he was born into the human world but here also he had not gained any good kamma.

The king then remarked, “Venerable Sir! Even though he had lived here in the lifetime of the Buddha himself, he had not

made any offering of anything to the Buddha or to his disciples. Indeed, he had missed a very good opportunity; he had been very foolish.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. heir (n)	[eə(r)]	<i>người thừa kế</i>
2. to confiscate	[kɒnfiskeit]	<i>tịch thu, sung công</i>
3. property (n)	[ˈprɒpərti]	<i>tài sản</i>
4. to proceed to	[ˈprəsid]	<i>tiếp tục</i>
5. stingy (a)	[ˈstɪndʒi]	<i>keo kiệt, bủn xỉn</i>
6. charity (n)	[ˈtʃærəti]	<i>từ thiện</i>
7. reluctant to (a)	[riˈlʌktənt]	<i>miễn cưỡng</i>
4. sparingly (adv)	[ˈspəriŋli]	<i>dè xén, sơ sài</i>
5. a substantial amount	[səsˈtænsjəl]	<i>lớn lao</i>
6. to covet	[ˈkʌvɪt]	long for, yearn for <i>thèm muốn, khao khát</i>
7. nephew (n)	[ˈnefjuːd]	<i>cháu trai</i>

(\* ) *Do Trưởng giả cúng dường vật thực đến Đức Phật Độc giác nên thành phú hộ trong kiếp hiện tại này. Do khởi tâm hối tiếc cúng dường vật thực đến Đức Phật Độc giác nên chính ông cũng không muốn chi dùng cho bản thân. Do ông sát hại cháu để cưỡng đoạt tài sản nên chịu khổ trong địa ngục suốt 7 kiếp. Trả hết quả nghiệp bất thiện, ông được tái sinh lên cõi người nhưng lại không tạo được một nghiệp thiện nào.*

## Verse 356 to 359

### The story of Deva Aṅkura (Aṅkura vatthu)

356. **tiṇadosāni khettāni, rāgadosā ayaṃ pajā  
tasmā hi vītarāgesu dinnaṃ hoti mahapphalaṃ**

Cỏ làm hại ruộng vườn	Weeds ruin a field,
Tham làm hại người đời	lust ruins mankind
Bồ thí người ly tham	Therefore alms given to those
Do vậy được quả lớn.	that are free from lust yield abundant fruit.

357. **tiṇadosāni khettāni, dosadosā ayaṃ pajā  
tasmā hi vītadosesu dinnaṃ hoti mahapphalaṃ//**

Cỏ làm hại ruộng vườn	Weeds ruin a field,
Sân làm hại người đời	hatred ruins mankind
Bồ thí người ly sân	Therefore alms given to those
Do vậy được quả lớn.	that are free from hatred yield abundant fruit.

358. **tiṇadosāni khettāni, mohadosā ayaṃ pajā  
tasmā hi vītamohesu dinnaṃ hoti mahapphalaṃ//**

Cỏ làm hại ruộng vườn	Weeds ruin a field,
-----------------------	---------------------

Si làm hại người đời delusion ruins mankind  
 Therefore alms given to those  
 Bồ thí người ly si that are free from delusion  
 Do vậy được quả lớn. yield abundant fruit.

359. **tiṇadosāni khettāni, icchādosā ayam pajā  
 tasmā hi vigatichesu dinnam hoti mahapphalam//**

Cỏ làm hại ruộng vườn Weeds ruin a field,  
 Dục làm hại người đời **inordinate** desire ruins  
 mankind  
 Bồ thí người ly dục Therefore alms given to those  
 Do vậy được quả lớn. that are free from inordinate  
 (TK Thích Minh Châu) desire yield abundant fruit.

### Story

While on a visit to the Tāvatiṃsa deva realm, the Buddha uttered Verse 356 to 359 with reference to a deva named Aṅkura.

The Buddha visited the Tāvatiṃsa deva realm to expound **the Abhidhamma** to Deva Santusita, who had been his mother. During that time, there was a deva named Indaka in Tāvatiṃsa. Indaka, in his last existence as a man, had offered a little alms-food to Thera Anuruddha. As this good deed was made to Thera within the period of the Buddha's teaching he was **amply rewarded** for it. Thus, on his death he was reborn in the Tāvatiṃsa realm and was **lavishly bestowed with** the luxuries of the deva world. At that time, there was also another deva by the name of Aṅkura in Tāvatiṃsa who had given much in charity; in



fact; many times more than what Indaka had given. But his charity was made outside the period of the Teaching of any of the Buddhas. So, in spite of his **lavish** and **grand charities**, he was enjoying the benefits of the life of a deva on a much smaller **scale** than Indaka, who had offered very little. As the Buddha was then at Tāvātimsa, Aṅkura asked him the reason for the **discrepancy** in gaining the benefits. To him the Buddha answered, (\*) “O deva! When giving charities and donations you should choose whom you give, for acts of charities are just like seeds. Seeds put into **fertile soil** will grow into strong, **vigorous** plants or trees and will bear much fruit; but you had sown your seed in poor soil, so you reap poorly.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. **the Abhidhamma**

2. amply (a)	[‘æmpli]	<i>đủ dả, đầy đủ</i>
3. to reward	[ri’wərd]	<i>thưởng</i>
4. lavish (a)	[‘læviʃ]	<i>phong phú, hậu hĩ</i>
5. to bestow with	[bi’stəʊ]	<i>ban cho</i>
6. grand charity	[‘tʃærəti]	<i>bố thí vĩ đại</i>
7. scale (n)	[skeil]	<i>qui mô, tỷ lệ</i>
8. discrepancy (n)	[dis’krepəsi]	<i>sự không nhất quán</i>
9. fertile soil	[‘fɜ:tail sɔil]	<i>đất màu mỡ</i>
10. vigorous (a)	[‘vigərəs]	<i>tươi tốt, mạnh mẽ.</i>

**Vi Diệu Pháp/**

**Thắng Pháp**

(\*) “O devas! When **giving charities and donations** you should choose whom you give, for acts of charities are just like seeds. Seeds put into **fertile soil** will grow into strong, **vigorous plants or trees** will bear much fruit; but you had sown your seed in poor soil, so **you reap poorly.**”

“Này Chư thiên! Khi làm **từ thiện hay bố thí** nên chọn người thọ nhận vì hành động từ thiện giống như những hạt giống. Những hạt giống được gieo xuống **vùng đất màu mỡ** sẽ phát triển mạnh mẽ, **cây cối tươi tốt** sẽ sinh nhiều hoa quả; nhưng nếu gieo trồng vào mảnh đất cằn cỗi thì **gặt hái (phước báu) sẽ kém cỏi.**”

## **Chapter 25**

# **BHIKKHUVAGGA**

## **THE MONK**

# **PHẨM TỶ KHUÛ**

24 Verses (358-382) – 12 Stories  
24 Câu kệ (358-382) – 12 Tích truyện

## Verses 360 & 361

### The story of Five Bhikkhus (Pañcabhikkhu vatthu)

360. cakkhunā saṃvaro sādhu, sādhu sotena saṃvaro  
ghāṇena saṃvaro sādhu, sādhu jivhāya saṃvaro//

Lành thay, phòng hộ mắt!	Restraint of the eye is good,
Lành thay, phòng hộ tai!	Restraint of the ear is good,
Lành thay, phòng hộ mũi!	Restraint of the nose is good,
Lành thay, phòng hộ lưỡi!	Restraint of the tongue is good.

361. kāyena saṃvaro sādhu, sādhu vācāya saṃvaro  
manasā saṃvaro sādhu, sādhu sabbattha saṃvaro  
sabbattha saṃvuto bhikkhu sabbadukkhā pamuccati//

Lành thay, phòng hộ thân!	Restraint of the body is good,
Lành thay, phòng hộ lời!	Restraint of speech is good,
Lành thay, phòng hộ ý!	Restraint of the mind is good,
Lành thay, phòng tất cả!	Restraint in all things is good
Tỳ kheo phòng tất cả,	The monk who practices restraint in all things,
Thoát được mọi khổ đau.	obtains release from all suffering.

(TK Thích Minh Châu)

## Story

While residing at the Jetavana monastery, the Buddha uttered Verses 360 and 361 with reference to five bhikkhus.

Once there were five bhikkhus in Sāvatti. Each of them practiced restraint of just one out of the five senses and each of them claimed that what he was practicing was the most difficult. There were some heated arguments over this and they could not come to an agreement. Finally, they went to the Buddha to ask for his decision. The Buddha said to them, (\*) “Each of the senses is just as difficult to control as the other; but all bhikkhus must control all the five senses and not just one. Only those who control all the senses would escape from **the round of rebirth.**”

Then the Buddha spoke in verses as above.

- **Vocabulary**

(\*) “Each of the senses is just as difficult **to control** as the other; but all bhikkhus must control all the five senses and not just one. Only those who control all the senses would escape from the round of rebirth.”

*“Mỗi căn đều khó **thu thúc** như nhau. Các Tỷ khuru phải thu thúc tất cả các căn chứ không chỉ một căn. Chỉ những ai thu thúc tất cả các căn mới thoát khỏi **luân hồi sanh tử.**”*

## Verse 362

### The story of a Bhikkhu who killed A Swan (Haṃsa) (Hāmsaghātakabhikkhu vatthu)

- **hatthasaṃyato pādasam̐yato  
vācāya sam̐yato sam̐yatuttamo  
ajjhattarato samāhito  
eko santusito tam āhu bhikkhum̐//**

Người chế ngự tay chân	He that controls his hands, he that controls his feet,
Chế ngự lời và đầu	He that controls his tongue, he that controls his head,
Vui thích nội thiền định	He that delights in meditation, he that is well composed,
Độc thân, biết vừa đủ Thật xứng gọi tử kheo.	He that is solitary and contented, such a man is truly called a monk.
<i>(TK Thích Minh Châu)</i>	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 362 with reference to a bhikkhu who killed a swan.

Once, there was a bhikkhu who was very **skilful** in **throwing stones**; he could even hit **fast-moving objects** without

fail. One day, while sitting with another bhikkhu after having their bath in the Aciravati River, he saw two **swans** flying at some distance. He told his friend that he would get one of the swans by throwing a stone at it. At that instant, the swan hearing the voices, turned its neck and the bhikkhu threw a **pebble** at the bird. The pebble went through one eye and came out of the other eye of the bird. The bird cried out in **pain and agony** and dropped dead at the feet of the young bhikkhu.

Other bhikkhu seeing the incident took the young bhikkhu to the Buddha. The Buddha **reprimanded** him and said, (\*) “My son, why you have killed this bird? Why especially you, a member of my Order, who should be practicing loving-kindness to all beings and who should be striving ardently for liberation from the round of rebirths? Even during the period outside the Teaching, the wise practiced morality and observed the precepts. A bhikkhu must have control over his hands, his feet and his tongue.”

Then the Buddha spoke in verse as above.

### • Vocabulary

1. skillful (a)	[skilfl]	<i>kỹ năng</i>
2. throwing stone		<i>ném đá</i>
3. swan (n)	[swɔn]	<i>con thiên nga</i>
4. pebble (n)	[pebl]	<i>đá cuội, sỏi</i>
5. pain and agony (n)	[pein 'ægəni]	<i>đau đớn và thống khổ</i>
6. to reprimand	['reprima:nd]	<i>khiển trách, quở trách</i>

(\*) “My son, why you have killed this bird? Why especially you, a member of my Order, who should be **practicing loving-kindness** to all beings and who should **be striving ardently** for liberation from the round of rebirths? Even during the period outside the Teaching, the wise practiced morality and observed the precepts. A bhikkhu must have **control** over his hands, his feet and his tongue.”

“Này Tỳ khuru, tại sao ngươi giết hại chim kia? Tại sao thế, ngươi đã xuất gia trong Tăng đoàn phải **tu tập tâm từ** với tất cả chúng sanh và **tinh tấn tu tập** để thoát khổ? Ngay cả khi chưa có Giáo pháp, bậc trí cũng tu tập và gìn giữ giới hạnh. Tỳ khuru phải thu thúc tay, chân và lời nói.”



**Verse 363**  
**The story of Bhikkhu Kokālika**  
**(Kokālika vatthu)**

- **yo mukhasaṃyato bhikkhu mantabhāṇī anuddhato  
atthaṃ dhammañ ca dīpeti madhuraṃ tassa bhāsitaṃ//**

Tỳ kheo chế ngự miệng Vừa lời, không cống cao	If a monk control his tongue, if he speak words of wisdom, if he be not puffed up,
Khi trình bày pháp nghĩa	If he illuminate temporal and spiritual matters,
Lời lẽ dịu ngọt ngào. <i>(TK Thích Minh Châu)</i>	the utterances of his lips will be pleasant to hear.

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 363 with reference to Bhikkhu Kokālika.

Bhikkhu Kokālika had **abused** the two Chief Disciples, the Venerable Sāriputta and the Venerable Mahā Moggalāna. For this evil deed Kokālika was **swallowed up** by the earth and had to suffer in Paduma Niraya. Learning about his **fate**, the bhikkhus remarked that Kokālika had to suffer **grievously** because he did not control his tongue. To those bhikkhus, the Buddha said, (\*) “Bhikkhus! A bhikkhu must have control over his tongue; his conduct must be good; his mind must be calm, **subdued** and free from the evil passions.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. to abuse	[ə'bjʊ:z]	<i>nói xấu, gièm pha</i>
2. to be swallowed up	['swæləʊ]	<i>bị nuốt chửng</i>
3. fate (n)	[feit]	<i>số phận</i>
4. grievously	['gri:vəsli]	<i>ngghiêm trọng</i>
5. subdue (a)	[səb'dju:]	<i>điều phục</i>

(\*) “Bhikkhus! A bhikkhu must have control over his tongue; his conduct must be good; his mind must be **calm**, **subdued** and free from **the evil passions**.”

*“Này các Tỷ kheo! Vị Tỷ kheo phải thu thúc khẩu hành; giới hạnh phải thiện lành; tâm phải an tịnh, điều phục và thoát khỏi những phiền não.”*

## Verse 364

### The story of Thera Dhammārāma (Dhammārāmatthera vatthu)

- **dhammārāmo dhammarato dhammaṃ anuvicintayaṃ  
dhammaṃ aussaraṃ bhikkhu saddhammā na parihāyati //**

Vị tỷ kheo thích Pháp,	He whose garden of delight is the Law,
Mến Pháp, suy tư Pháp	he that delights in the Law, he that ponders the Law.
Tâm tư niệm Chánh pháp	He that meditates upon the Law,
Không rời bỏ Chánh pháp.	that monk will never fall away from the Good Law.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 364 with reference to Thera Dhammārāma.

When it was made known to the disciples that the Buddha would realize **parinibbāna** in four months' time, most of the **puṭhujjana bhikkhus** (i.e., those who had not attained any of the Maggas) felt extremely depressed and were **at a loss for words** and did not know what to do. They just stayed close to the Buddha, hardly ever leaving his presence. However, there was a

bhikkhu by the name of Dhammārāma who kept to himself and did not go near the Buddha. His intention was to strive most ardently to attain Arahatsip before the passing away of the Buddha. So he strove hard in **Insight Meditation Practice**. Other bhikkhus, not understanding his attitude and his noble **ambition**, misunderstood his behavior.

Those bhikkhus took Dhammārāma to the Buddha and said to the Enlightened One, “Venerable Sir! This bhikkhu does not seem to have any **affection** or **regard** or **reverence** for you; he has been staying by himself while all the time other bhikkhus are staying close to Your Venerable presence.” When other bhikkhus had said everything they wanted to say, Dhammārāma respectfully explained to the Buddha why he had not come to see the Buddha and also reported that he had been striving his **utmost** in Insight Meditation Practice.

The Buddha was satisfied and was very pleased with the explanation and conduct of Dhammārāma, and he said, “My son Dhammārāma, you have done very well. A bhikkhu who loves and respects me should act like you. (\*) Those who made offerings of flowers, scents and incense to me are not really paying me homage. Only those who practice the Dhamma are the ones who truly pay homage to me.”

Then the Buddha spoke in verse as above.

At the end of the discourse Thera Dhammārāma attained Arahatsip.

- **Vocabulary**

1. *parinibbāna*

*Đại bát Niết bàn*

2. <i>puthujjana bhikkhus</i>		<i>phàm Tăng</i>
3. at a loss for words	[lɒs]	<i>không nói nên lời</i>
4. Insight Meditation Practice		<i>thực hành thiền Quán</i>
5. ambition (n)	[æm'biʃn]	<i>tham vọng</i>
6. affection for / towards sb/ sth	[ə'fekʃn]	<i>yêu mến</i>
7. regard to / for sb/ sth	[ri'ga:d]	<i>quan tâm đến ai hay cái gì</i>
8. to feel reverence for sb	['revərəns]	<i>tôn kính ai</i>
9. utmost (n/a)	['ʌtməʊst]	<i>tối đa</i>

(\* ) ... Those who made offerings of **flowers, scents and incense** to me are not really paying me homage. Only those who practice the Dhamma are the ones who truly **pay homage to me.**”

... Những ai cúng dường **hương hoa** đến Ta không thật sự gọi là cúng dường Ta. Chỉ những ai thực hành Pháp bảo mới được gọi là người **cúng dường Như Lai.**”

## Verses 365 & 366

### The story of a bhikkhu Who Associated with a Follower of Devadatta (Vipakkhasevaka vatthu)

365. **salābhaṃ nātimaññeyya nāññesaṃ pihayaṃ care  
aññesaṃ pihayaṃ bhikkhu samādhiṃ nādhigacchati//**

Không khinh điều mình được,	Let him not disdain what he has himself received,
Không ganh người khác được	let him not envy others.
Tỷ kheo ganh tỵ người, Không sao chứng Thiền Định.	For if a monk envy others, he will never attain Concentration.

366. **appalābho pi ce bhikkhu salābhaṃ nātimaññīti  
taṃ ve devā paṃsanti suddhājīviṃ atanditaṃ//**

Tỷ kheo dẫu được ít	Though a monk receive but little,
Không khinh điều mình được	if he disdain not what he has himself received.
Sống thanh tịnh không nhác	The gods will praise him as of blameless livelihood,

Chư thiên khen vị này. unwearied.

*(TK Thích Minh Châu)*

### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 365 and 366 with reference to a bhikkhu who was on friendly terms with a follower of Devadatta.

Once, a bhikkhu disciple of the Buddha, being very friendly with a follower of Devadatta, paid a visit to the monastery of Devadatta and stayed there for a few days. Other bhikkhus reported to the Buddha that he had been mixing with the followers of Devadatta and that he had even gone to the monastery of Devadatta, spent there a few days, eating, sleeping and apparently enjoying the choice food and the comforts of that monastery. The Buddha sent for that bhikkhu and asked him whether what he had heard about his behavior was true. The bhikkhu admitted that he had gone to the monastery of Devadatta for a few days, but he told the Buddha that he had not **embraced** the teaching of Devadatta. The Buddha then **reprimanded** him and **pointed out** that his behavior made him appear like a follower of Devadatta. To him the Buddha said, (\*) “My son, even though you have not embraced the doctrine of Devadatta, you are going about as if you were one of his followers. A bhikkhu should be contented with what he gets and should not **covet** other people’s gains. A bhikkhu who is filled with envy at the good fortune of others will not attain concentration (samādhi), or Insight or the Path that leads to Nibbāna (magga). Only the bhikkhu who is contented with whatever he gets will be able to attain concentration, Insight and the Path.”

Then the Buddha spoke in verses as above.

• **Vocabulary**

- |                 |               |  |
|-----------------|---------------|--|
| 1. to embrace   | [im'breis]    | <i>đi theo (giáo phái)</i>                             |
| 2. to reprimand | ['reprima:nd] | <i>quở trách</i>                                       |
| 3. to covet     | ['kʌvit]      | to long for , to desire<br><i>khao khát, mong muốn</i> |
| 4. to point out | [pɔint aʊt]   | to show, <i>chỉ ra</i>                                 |

(\*) “My son, even though you have not embraced **the doctrine** of Devadatta, you are going about **as if** you were one of his followers. A bhikkhu should **be contented with** what he gets and should not covet other people’s **gains**. A bhikkhu who **is filled with envy** at the good fortune of others will not attain concentration (*samādhī*), or **Insight** or the Path that leads to Nibbāna (*magga*). Only the bhikkhu who is contented with whatever he gets will be able to attain Concentration, Insight and the Path.”

“Này Tỳ khuru, dù ngươi không chấp nhận **giáo lý** của Devadatta, ngươi vẫn đến **cứ như** ngươi là một trong đệ tử của Devadatta. Tỳ khuru nên **hoan hỷ với** những gì mình có chứ không mong muốn **lợi lộc** của người khác. Một Tỳ khuru **đầy lòng ganh tỵ** với vận may của người khác sẽ không đắc thiền Định, hay **Tuệ Minh sát** hay Đạo đưa đến Niết bàn. Chỉ Tỳ khuru hoan hỷ với những gì mình có thì mới chứng đắc được Định (*samādhī*) Minh Sát, hay Đạo.”



**Verse 367**  
**The story of the Giver of**  
**the First-Fruits of His Labor**  
**(Pañcaggadāyaka Brāhmaṇa vatthu)**

- **sabbaso nāmarūpasmim̐ yassa n’atthi mamāyitaṃ  
 asatā ca na socatī sa ve bhikkhū ti vuccatī//**

Hoàn toàn, đời <b>danh sắc</b> Không chấp Ta, của Ta.	He who has no attachment whatever for <b>Name and Form,</b>
Không chấp, không sầu não	He who sorrows for that which exists not,
Thật xứng danh Tỷ kheo.	such a man is truly called a monk.

*(TK Thích Minh Châu)*

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 367 with reference to a brahmin who was in the habit of making five offerings of first-fruits in charity. The first-fruits here refer to the first-fruits of the field. **(1)** The first-fruits of the field are given in charity at the time of **harvesting**, at the time of **threshing**, at the time of **storing**, at the time of **cooking** and at the time of **filling the plate**.

One day, the Buddha saw the Brahmin and his wife in his vision and knew that time was ripe for the couple to attain

**Anāgāmi Fruition.** Accordingly, the Buddha **set out** for their house and stood at the door for alms-food. The Brahmin who was then having his meal, facing the interior part of the house, did not see the Buddha. His wife who was near him saw the Buddha, but she was afraid that if her husband saw the Buddha standing at the door for alms-food, he would offer all his rice in the plate and, in that case, she would have to cook again. With this thought in her mind, she stood behind her husband so that he would not see the Buddha; then she quietly stepped backwards and slowly came to where the Buddha was standing and **whispered** to him, “Venerable Sir! We do not have any alms-food for you today.” But the Buddha had decided not to leave the house; he just shook his head. Seeing this **gesture**, the brahmin’s wife could not control herself and she **burst out** laughing.

At that instant, the Brahmin turned round and saw the Buddha. At once he knew what his wife had done, and he cried out, “O you, my **wretched** wife. You have ruined me.” Then, taking up his plate of rice, he approached the Buddha and **apologetically** requested, “Venerable Sir! Please accept this rice which I have partly consumed.” To him the Buddha replied, (2) “O Brahmin! Any rice is suitable for me, whether it is not yet consumed, or is partly consumed, or even if it is the last remaining spoonful.” The Brahmin was very much surprised by the Buddha’s reply. At the same time, it made him happy because his offer of rice was accepted by the Buddha. The Brahmin next asked the Buddha by what **standard** a bhikkhu was judged and how a bhikkhu was defined. The Buddha knew that both the Brahmin and his wife had already learnt something about mind and body

(*nāma-rūpa*); so he answered, (3) “O Brahmin! One who is not attached to mind and body is called a bhikkhu.”

Then the Buddha spoke in verse as above.

At the end of the discourse both the Brahmin and his wife attained *Anāgāmi Fruition*.

### • Vocabulary

1. to set out		to begin, <i>bắt đầu</i>
2. to whisper	[ˈwispə(r)]	<i>nói nhỏ, thì thầm</i>
3. gesture (n)	[dʒestʃə(r)]	<i>điệu bộ, cử chỉ</i>
4. to burst out	[bɜːst]	<i>nổ, bật (cười)</i>
5. wretched (a)	[retʃɪd]	<i>bất hạnh, khốn khổ</i>
6. apologetically	[ə,pɒləˈdʒetikli]	<i>một cách hối tiếc</i>
7. standard	[ˈstændə(r)]	<i>chuẩn, tiêu chuẩn</i>
8. <i>nāma-rūpa</i>		<i>đanh sắc</i>
<i>name &amp; form</i>		

(1) The first-fruits of the field are given in charity:

1. At the time of **harvesting**
2. At the time of **threshing**
3. At the time of **storing**
4. At the time of **cooking**
5. At the time of **filling the plate**

*Cúng dường vật thí trong thời cao thượng:*

1. *Thời điểm gặt lúa*
2. *Thời điểm đập lúa*
3. *Thời điểm cất kho*
4. *Thời điểm nấu*

5. *Thời điểm xới cơm ra đĩa.*

- (2) “O Brahmin! Any rice is suitable for me, whether it is not yet consumed, or is partly consumed, or even if it is **the last remaining spoonful.**”

“Này Bà-la-môn! Tất cả đều thích hợp với Như Lai, dù chưa dùng, hay dùng một phần, hay ngay cả chỉ **một muống cơm thừa.**”

- (3) “O Brahmin! One who is not attached to **mind and body (nāma-rūpa)** is called a bhikkhu.”

“Này Bà-la-môn! Ai không dính mắc vào danh sắc được gọi là Tỳ khưu.”

## Verse 368 to 376

### The story of a Great Many Bhikkhus (Sambahulabhikkhu vatthu)

368. **mettāvihārī yo bhikkhu pasanno buddhasāsane  
adhigacche padaṃ santaṃ saṃkhārūpasamaṃ sukhaṃ//**

Tỷ kheo trú Từ Bi	That monk who abides in loving-kindness,
Tín thành giáo Pháp Phật,	and who has faith in the Religion of the Buddha,
Chứng cảnh giới tịch tịnh	Will reach the Place of Peace,
Các hạnh an tịnh lạc.	Cessation of Existence, Happiness

369. **siñca bhikkhu imaṃ nāvaṃ, sittā te lahumessati  
chetvā rāgañ ca dosañ ca tato nibbānam ehisi!**

Tỷ kheo, tát thuyền này	Monk, bale out this boat,
Thuyền không, nhẹ đi	for if it be baled out, light will
mau	go for you.
Trừ tham, diệt sân hận,	Destroy both lust and hatred;
Tất chúng đạt Niết bàn.	then to Nibbāna will you go

370. **pañca (1) chinde pañca (2) jahe  
pañca (3) c'uttaribhāvaye**

**pañca saṅgātigo (4) bhikkhu ogha (5) tiṇṇo'ti vuccati//**

Đoạn năm, từ bỏ năm	Cut off Five, renounce Five,
Tu tập năm tối thượng	develop Five more.
Tỷ kheo cắt năm trói	The monk who has escaped from the Five Fetters
Xúng danh vượt bộc luu.	is called “one who has crossed the flood.”

**371. jhāya bhikkhu mā ca pamādo  
māte kāmaguṇe bhamassu cittaṃ  
mā lohagaḷaṃ gilī pamatto  
mā kandī ‘dukkhamidan’ ti ḍayhamāno//**

Tỷ kheo, hãy tu thiền	Meditate, O monk, and be not heedless;
Chớ buông lung phóng dật	permit not the pleasures of sense to sway your heart,
Tâm chớ đắm say dục	Lest as a punishment for your heedlessness, you swallow the iron ball,
Phóng dật, nuốt sắt nóng	
Bị đốt, chớ than khổ!	lest you cry as you burn, “This is pain.”

**372. n’atthi jhānaṃ apaññassa paññā n’atthi ajhāyato  
yamhi jhānaṃ ca paññā ca sa ve nibbānasantike //**

Không trí tuệ, không thiền	Meditation is impossible for
----------------------------	------------------------------

Không thiên, không trí tuệ	him who lacks wisdom; wisdom is impossible for him who meditates not;
Người có thiên, có tuệ. Nhất định gần Niết bàn.	He that both meditates and possesses wisdom is near Nibbāna.

**373. suññāgāraṃ pavitṭhassa santacittassa bhikkhuno  
amānusi ratī hoti sammā dahmmaṃ vipassato//**

Bước vào ngôi nhà trống	The monk who with tranquil heart enters an empty house,
Tỳ kheo tâm an tịnh	Experiences an unearthly
Thọ hưởng vui siêu nhân	delight through his right
Tịnh quán theo Chánh pháp.	discernment of the Law.

**374. yato yato sammasati khandhānaṃ udayabbayaṃ  
labhatī pītipāmojjaṃ amataṃ taṃ vijānataṃ//**

Người luôn luôn chánh niệm	So soon as one grasps the thought of the rise and set of
Sự sanh diệt các uẩn	the Aggregates of Being
Được hoan hỷ, hân hoan	One obtains the happiness and
Chỉ bậc Bất Tử biết.	joy of those who comprehend the Deathless.

**375. tatrāyam ādi bhavati idha paññasa bhikkhuno**

**indriyagutti santuṭṭhī pātimokkhe ca saṃvaro  
mitte bhajassu kalyāṇe suddhājīve atandite//**

Đây Tỷ kheo có trí	This is the proper way for a wise
Tu tập pháp căn bản	monk to begin in this world:
Hộ căn, biết vừa đủ	Guarding of the senses,
	contentment,
Giữ gìn căn bản giới	restraint under the Precepts;
Thường gần gũi bạn lành	Cultivate virtuous friends,
Sống thanh tịnh, tinh	whose lives are pure, who faint
cần.	not by the way.

**376. paṭisanthāravuttyassa ācāra kusalo siyā  
tato pāmojjabahulo dukkhass'antaṃ karissasi//**

Giao thiệp khéo thân thiện	(One) should be cordial in manner,
Cử chỉ mực đoan trang	one should be upright in conduct;
Do vậy hưởng vui nhiều	So will one experience profound joy and
Sẽ dứt mọi khổ đau.	make an end of suffering.

**(TK Thích Minh Châu)**

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 368 to 376 with reference to nine hundred bhikkhus.



Once there was a very rich lady in the town of Kuraraghara, about one hundred and twenty yojanas from Sāvatti. She had a son who had become a bhikkhu; his name was Soṇa. On one occasion, Bhikkhu Soṇa passed through his home town. On his return from the Jetavana monastery his mother met him and organized a grand charity in his honor. Having heard that Bhikkhu Soṇa could expound the Dhamma very well she also requested him to expound the Dhamma to her and other people of the home town. Bhikkhu Soṇa **complied with her request**. So a **pavilion** was built and a meeting was organized for Bhikkhu Soṇa **to give a discourse**. There was a large gathering at the pavilion; the mother of the bhikkhu also went to listen to the Dhamma expounded by her son. She took all the members of her household with her leaving only a maid to look after the house.

While the lady was away, some **thieves broke into** the house. Their leader, however, went to the pavilion where the mistress of the house was, sat down near her and **kept an eye on** her. His intention was **to get rid of** her should she return home early on learning about the theft at her house. The maid seeing the thieves breaking into the house went to report the matter to her **mistress**, but the lady only said, “Let the thieves take all my money, I don’t care; but do not come and disturb me while I am listening to the Dhamma. You’d better go back.” So the maid went home.

There the girl saw the thieves breaking into the room where her mistress kept all her **silverware**. Again she went to the pavilion where her mistress was and reported to her that thieves were taking away her silverware, but she was given the same

answer as before. So she had to go back to the house. There she saw the thieves breaking into the room where her mistress kept her gold and she reported the matter to her mistress. This time, her mistress shouted at her, “O dear! Let the thieves take whatever they wish to take; why do you have to come and worry me again when I am listening to a discourse on the Dhamma? Why did you not go back when I told you to? Do you dare come near me again and say things about the theft or the thieves?”

The leader of the **gang** of thieves who was close **at hand** heard everything the lady had said and he was extremely surprised. Her words also kept him thinking. “If we take away the property of this wise and noble person, we will surely be punished; we might even be **struck by lightning** and our heads broken into many pieces.” The leader **got alarmed over** this possibility and he hurried back to the house of the lady and made his followers return all the things they had taken. He then took all his followers to where the mistress of the house was; she was still at the pavilion, listening attentively to the Dhamma.

Thera Sona finished his exposition on the Dhamma with **the crack of dawn** and came down from the **dais** from where he had expounded the Dhamma. The leader of the thieves approached the rich, noble lady, paid respect to her and revealed his identity to her. He also related to her how they had **plundered** her house and also that they had returned all her property on hearing her words to her maid, who reported the theft to her during the night. Then, the leader and all the thieves asked the lady to forgive them for having wronged her. Then, they asked Thera Soṇa to admit them to the Order of Bhikkhus. After the admission, each one of the

nine hundred bhikkhus took **a subject of meditation** from Thera Soṇa and went to the nearby forest to practice meditation in **seclusion**.

From a distance of one hundred and twenty yojanas, the Buddha saw those bhikkhus and sent forth his radiance to them so that he seemed to be sitting in their midst.

Then noticing their individual dispositions, the Buddha spoke in verses as above.

At the end of each verse, one hundred out of the nine hundred bhikkhus attained Arahatship.

### • Vocabulary

1. to comply with sth	[kəm'plai]	<i>làm theo (lời thỉnh cầu)</i>
2. pavilion (n)	[pə'viliən]	<i>nhà lều lớn</i>
3. to keep an eye on sth		<i>theo dõi, để ý</i>
4. to get rid of		<i>loại bỏ, loại trừ</i>
5. silverware (n)	['silvəweə(r)]	<i>đồ bằng bạc</i>
6. to be struck by lightening	[strʌk]	<i>bị sét đánh</i>
7. to get alarm over		<i>hoảng hốt</i>
8. the crack of dawn	[kræk dɔ:n]	<i>sáng sớm tinh mơ</i>
9. dais (n)	['deis]	<i>bục, bệ</i>
10. to plunder	['plʌndə(r)]	<i>cướp bóc</i>
11. seclusion (n)	[si'klu:ʒn]	<i>ẩn dật</i>

### • Commentary

#### The verse 370

- (1) **The lower five fetters** (*orambhāgiya saṃyojanā*) are : **ego belief** (*sakkāyaditṭhi*); **doubt** (*vicikicchā*); **wrong views of morality and practices** (*sīlabbataparāmāsa*); **sensual desire** (*kāmarāga*) and **ill will** (*vyāpāda*). These can be got rid of by the first, second and third Maggas.

*Năm Hạ phần Kiết sử là: thân kiến, hoài nghi, giới cấm thủ, dục ái và sân. Tất cả kiết sử này được đoạn diệt ở tầng thánh Đạo thứ nhất, thứ nhì và thứ ba.*

- (2) **The upper five fetters** (*uddhambhāgiya saṃyojanā*) are: craving for fine material existences (*rūpa rāga*); craving for non-material existences (*arūpa rāga*); pride (*māna*); restlessness (*uddhacca*); and ignorance (*avijjā*). These five can be get rid of by Arahatship.

*Năm Thượng phần Kiết sử là: sắc ái, vô sắc ái; ngã mạn, trạo cử (phóng dật) và vô minh. Tất cả kiết sử này được đoạn diệt ở tầng thánh A la hán.*

- (3) **The five controlling faculties** (*pañcīndriyā*) are: faith (*saddhā*); diligence (*virīya*); mindfulness (*sati*); concentration (*samādhi*) and wisdom (*paññā*).

*Ngũ căn là: tín, tấn, niệm, định, và tuệ*

- (4) **The five saṅgas** are passion, ill will, ignorance, pride and wrong view.

*Năm trói buộc là tham, sân, si, ngã mạn và tà kiến*

- (5) **ogha** : *bộc lưu* – dòng nước lũ

## Verse 377

### The story of Five Hundred Bhikkhus (Pañcasatabhikkhu vatthu)

- **vassikā viya pupphāni maddavāni pumuñcati  
evaṃ rāgañca dosañca vippamuñcetha bhikkhavo//**

Như hoa Vassika	Even as the jasmine sheds its
Quãng bỏ cánh úa tàn	withered flowers,
Cũng vậy vị Tỷ kheo	Even so, monks,
Hãy giải thoát tham sân.	should one shed passion and hatred.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 377 with reference to five hundred bhikkhus.

Five hundred bhikkhus from Sāvatti, after taking a **subject of meditation** from the Buddha, set out for the forest to practice meditation. There, they noticed that the **jasmin flowers** which **bloomed** in the early morning **dropped off** from the plants onto the ground in the evening. Then the bhikkhus resolved that they would strive hard to free themselves from all moral defilements even before the flowers were **shed** from the plants. The Buddha, through his supernatural power, saw them from his Perfumed Chamber. He therefore sent forth his radiance to them

and made them feel his presence. To them the Buddha said, (\*) “Bhikkhus! As the withered flower is shed from the plant, so also, should a bhikkhu strive to free himself from the round of rebirths?”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1. a subject of meditation		<i>đề mục thiền</i>
2. jasmine flowers		<i>hoa nhài</i>
3. to bloom	[blu:m]	<i>nở</i>
4. to drop off	[drɒp]	to shed, <i>roi xuống</i>
5. to shed	[ʃed]	to drop off

(\*) “Bhikkhus! As **the withered flower is shed from the plant**, so also, should a bhikkhu strive to free him from the round of rebirths?”

*“Này các Tỳ khưu! Vì Tỳ khưu nên tinh cần để thoát khỏi khổ luân hồi như cánh hoa rụng khỏi cuống.”*

## Verse 378

### The story of Thera Santakāya (Santakāyatthera vatthu)

- **santakāyo santvāco santavā susamāhito  
vantakokāmiso bhikkhu upasanto ti vuccati//**

Thân tịnh, lời an tịnh	The monk who is tranquil an
An tịnh, khéo thiền tịnh	action, tranquil in speech,
	tranquil in thought, collected
Tỳ kheo bỏ thế vật	Who has rejected the allurements
	of the world,
Xứng danh bậc tịch tịnh.	he is truly called “composed”
<i>(TK Thích Minh Châu)</i>	

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 378 with reference to Thera Santakāya.

There was once a thera named Santakāya, who had been a lion in his past existence. It is said that lions usually go out in search of food one day and the rest in a cave for the next seven days without moving. Thera Santakāya, having been a lion in his last existence, behaved very much like a lion. He moved about very little; his movements were slow and steady; and he was usually **calm and composed**. Other bhikkhus took his behavior to be very **queer** and they reported about him to the Buddha. After

hearing the account given by the bhikkhus, the Buddha said to all of them: (\*) “Bhikkhus! A bhikkhu should be calm and composed; he should behave like Santakāya.”

Then the Buddha spoke in verse as above.

At the end of the discourse Thera Santakāya attained Arahatsip.

• **Vocabulary**

- |                      |                 |                           |
|----------------------|-----------------|---------------------------|
| 1. calm and composed | [ka:m kəm'pəʊz] | <i>an tịnh, tịch tịnh</i> |
| 2. queer (a)         | [kwɪə(r)]       | <i>kỳ quặc, lạ lùng</i>   |

(\*) “Bhikkhus! A bhikkhu should be **calm and composed**; he should **behave** like Santakāya.”

“*Này chư Tỳ khuru! Vị Tỳ khuru nên **an tịnh** và **xử sự** như Santakāya.*”



## Verses 379 & 380

### The story of Thera Naṅgalakula (Naṅgalakulatthera vatthu)

379 **attanā coday'attānaṃ paṭimāse attam attanā  
so attagutto satimā sukhaṃ bhikkhu vihāhisi//**

Tự mình chỉ trích mình	Admonish thyself by thyself;
Tự mình dò xét mình	examine thyself by thyself;
Tỷ kheo tự phòng hộ	Gurad thyself; be mindful:
Chánh niệm trú an lạc.	do this, O monk! And thou shall live in happiness.

380. **attā hi attano nātho attā hi attano gati  
tasmā saññamay'attānaṃ assaṃ bhadraṃ va vāṇijo//**

Tự mình y chỉ mình	For self is the lord of self,
Tự mình đi đến mình	self is the refuge of self.
Vậy hãy tự điều phục	Therefore curb thyself,
Như khách buôn ngựa hiền.	as a merchant curbs a goodly steed.

**(TK Thích Minh Châu)**

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 379 and 380 with reference to Thera Naṅgala.

Naṅgala was a **poor field labourer** in the service of a farmer. One day, a bhikkhu, seeing him ploughing a field in his old clothes, asked him if he would like to become a bhikkhu. When he replied **in the affirmative**, the bhikkhu took him along to the monastery and made him a bhikkhu. After the **admission to the Order**, as instructed by his teacher, he left his **plough** and his old clothes in a tree not far away from the monastery. Because the poor man had left his plough to join the Order, he was known as Thera Naṅgala (**naṅgala = plough**). Due to better living conditions at the monastery Thera Naṅgala became healthier and soon put on weight. However, **after some time**, he grew tired of the life of a bhikkhu and often felt like returning to home-life. Whenever this feeling arose in him, he would go to the tree near the monastery, the tree where he had left his plough and his old clothes. There he would **reproach** himself saying, “O you **shameless** man! Do you still want to put on these old **rags** and return to the hard, lowly life of a hired labourer?” After this, his dissatisfaction with the life of a bhikkhu would disappear and he would go back to the monastery. Thus, he went to the tree at an **interval** of every three or four days, to remind himself of the **wretchedness** of his old life.”

When other bhikkhus asked him about his frequent visiting to the tree, he replied, “I have to go to my teacher.” In course of time, he attained Arahathship and he stopped going to the tree. Other bhikkhus, noticing this asked him **teasingly**, “Why don’t you go to your teacher now?” To those bhikkhus, he replied, “I used to go to my teacher because I had need of him; but now, I have no need to go to him.” The bhikkhus understood what he

meant by his answer and they went to the Buddha and reported, “Venerable Sir! Thera Naṅgala claims to have attained Arahatsip. It cannot be true; he must be **boasting**, he must be telling lies.” To them the Buddha said “Bhikkhus! Do not say so; for Naṅgala is not telling lies. (\*) My son Naṅgala, by reproaching himself and correcting himself, has indeed attained Arahatsip.”

Then the Buddha spoke in verses as above.

• **Vocabulary**

1. <i>naṅgala-</i> plough	[plɑʊ]	<i>cái cày</i>
2. thyself		<i>tự mình, chính mình</i>
3. thou		<i>you</i>
4. a poor field labourer		<i>người tá điền nghèo khó</i>
5. to reply in affirmative		<i>trả lời bằng lòng</i>
6. the admission to the Order		<i>gia nhập Tăng đoàn</i>
7. after some time		<i>sau một thời gian</i>
8. to reproach	[ri'prəʊtʃ]	<i>chỉ trích</i>
9. shameless (a)	[ʃeɪmlɪs]	<i>không biết xấu hổ</i>
10. rag (n)	[ræg]	<i>áo rách tả tơi</i>
11. interval (n)	['ɪntəvəl]	<i>khoảng thời gian giữa (hai việc)</i>
12. wretchedness (n)	['retʃɪdnɪs]	<i>khốn khổ, bất hạnh</i>
13. teasingly (adv)	[ti:ziŋli]	<i>trêu chọc</i>
14. to boast	[bəʊst]	<i>khoe khoang</i>

(\*) “My son Naṅgala, by **reproaching himself** and **correcting himself**, has indeed attained Arahatsip.”

“Con trai của Như Lai, Naṅgala, qua **sự tự trách** và **tự kiểm soát**, đã đắc được quả vị A-la-hán.

## Verse 381

### The story of Therā Vakkali (Vakkalitthera vatthu)

- pāmojjabahulo bhikkhu  
pasanno buddhasāsane  
adhigacche padaṃ santam  
saṃkhārūpasamaṃ sukhaṃ//

Tỷ kheo nhiều hân hoan      Full of joy and satisfaction,  
Tịnh tín giáo pháp Phật      the monk who has perfect faith  
in the Religion of the Buddha.

Chứng cảnh giới tịch tịnh.      Will reach the Place of Peace,  
Các hạnh an tịnh lạc.      Cessation of Existence,  
(TK Thích Minh Châu)      Happiness.

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 381 with reference to Thera Vakkali.

Vakkali was a Brahmin who lived in Sāvatti. One day when he saw the Buddha going on an alms-round in the city, he was very much impressed by the noble appearance of the Buddha. At the same time, he felt much **affection** and great **reverence** for the Buddha and asked permission to join the Order just to be near him. As a bhikkhu Vakkali always **kept close to** the Buddha; he did not care much about other **duties** of a bhikkhu and did not at

all practice concentration meditation. So, the Buddha said to him, “Vakkali, it will be **of no use** to you by always keeping close to me, looking at my face. You should practice concentration meditation; for, **indeed, only the one who sees the Dhamma sees me. One who does not see the Dhamma does not see me.** So, you must leave my presence.” When he heard those words Vakkali felt very depressed. He left the Buddha as ordered, and climbed the Gijjhakūta hill with the intention of **committing suicide** by jumping down from **the peak**.

The Buddha, knowing full well the extent of Vakkali’s grief and **despondency**, reflected that because of his great sorrow and despondency Vakkali might miss the chance of attaining the Maggas. Accordingly, he sent forth his radiance to Vakkali, made him feel his presence and appeared as if in person to Vakkali. With the Buddha near him, Vakkali soon forgot all his sorrow; he became cheerful and very much **heartened**.

To him the Buddha spoke in verse as above.

At the end of the discourse Vakkali attained Arahatsip.

• **Vocabulary**

1. affection (n)	[ə'fekʃn]	<i>thiền ý</i>
2. reverence (n)	[ˈrevərəns]	<i>tôn kính</i>
3. to keep close to sb		<i>giữ gần</i>
4. duty (n)	[ˈdju:ti]	<i>bổn phận</i>
5. of no use		<i>vô ích</i>
6. committing suicide	[ˈsu:isaɪd]	<i>tự sát</i>
7. the peak	[pi:k]	<i>đỉnh (đồi, núi)</i>
8. espondency (n)	[di'spɒndəns]	<i>sự nản lòng</i>
9. heartened (a)	[ˈha:tnd]	<i>phấn khởi</i>

“Vakkali, it will be **of no use** to you by always keeping close to me, looking at my face. You should practice concentration meditation; for, **indeed, only the one who sees the Dhamma sees me. One who does not see the Dhamma does not see me.** So, you must leave my presence.”

*“Này Vakkali, lợi ích chỉ khi người luôn chiêm ngưỡng Ta. Người nên thực hành Thiền định, thật vậy, **người nào thấy Pháp người ấy (gọi là) thấy Như Lai. Người nào không thấy Pháp người ấy (gọi là) không thấy Như Lai. Thế nên, người phải rời khỏi Ta.**”*

**Verse 382**  
**The story of Sāmaṇera Sumana**  
**(Sumanasāmaṇera vatthu)**

- **yo have daharo bhikkhu yuñjati buddhasāsane  
so'maṃ lokaṃ pabhāseti abbhā mutto va candimā**

<p>Tỷ kheo tuy tuổi nhỏ Siêng tu giáo pháp Phật</p> <p>Soi sáng thế gian này</p>	<p>That monk who while still young devotes himself to the Religion of the Buddha,</p> <p>Such a monk illumines the word</p>
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<p>Như trăng thoát khỏi mây. <i>(TK Thích Minh Châu)</i></p>	<p>as does the moon freed from a cloud.</p>
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**Story**

While residing at the Pubbārāma monastery, the Buddha uttered Verse 382 with reference to Sāmaṇera Sumana.

Sāmaṇera Sumana, was a pupil of Thera Anuruddha. Although he was only seven years old he was an Arahat, endowed with **supernormal powers**. Once, when his teacher Anuruddha was ill at a monastery in a forest of the Himalayas, he **fetches water** from the Anotatta lake which was five hundred yojanas away from the monastery. The journey was made not **by land** but **by air** through his supernormal power. Later, Thera Anuruddha took Sāmaṇera Sumana to the Buddha, who was then **sojourning** at **Pubbārāma**, the monastery donated by Visākhā.

There, other young bhikkhus and *sāmaṇeras* **teased** him by **patting** his head, or **pulling his ears**, nose and arms, and **jokingly** asked him if he was not feeling bored. The Buddha saw them and thought that he would make those young bhikkhus see the rare qualities of young Sāmaṇera Sumana. So **it was made known** by the Buddha that he wanted some *sāmaṇera* **to get a jar of water** from the Anotatta lake. The Venerable Ānanda searched among the bhikkhus and Sāmaṇeras of the Pubbārāma monastery, but there was none who was able **to undertake** the job. Finally, the Venerable Ānanda asked Sāmaṇera Sumana who readily agreed **to fetch water** from the Anotatta lake. He took a big golden jar from the monastery and soon brought the water from the Anotatta lake for the Buddha. As before, he went to the Anotatta lake and came back by air through his supernormal power.

At the **congregation** of the bhikkhus in the evening, the bhikkhus told the Buddha about the wonderful trip made by Sāmaṇera Sumana. To them the Buddha said, (\*) “Bhikkhus, one who practices the Dhamma vigilantly and zealously is capable of attaining supernormal powers, even though he is young.”

Then the Buddha spoke in verse as above.

### • Vocabulary

- |  |           |                               |
|--|-----------|-------------------------------|
| 1. supernormal power                       |           | <i>thần thông</i>             |
| 2. to sojourn                              | [‘sɔdʒən] | <i>lưu trú, tạm trú</i>       |
| 3. to get a jar of water<br>to fetch water |           | <i>lấy nước</i>               |
| 4. by land / by air                        |           | <i>đi bộ, đi trên không</i>   |
| 5. <b>Pubbārāma</b>                        |           | <i>thiền viện Đông Phương</i> |



6. to tease	[ti:z]	<i>trêu chọc</i>
7. to pat one's head	[pæt]	<i>vỗ nhẹ vào mặt của ai</i>
8. to pull one's ear	[pul]	<i>kéo tai của ai</i>
9. jokingly (adv)	[dʒəʊkiŋli]	<i>đùa bỡn, giễu cợt</i>
10. it was made known		<i>điều này được biết đến</i>
11. to undertake		<i>đảm nhiệm</i>
12. congregation (n)	[kɒŋgri'geɪʃn]	<i>sự hội họp</i>

(\*) “ Bhikkhus, one who practices the Dhamma **vigilantly** and **zealously** is capable of attaining supernormal powers, even though he is young.”

“*Này chư Tỳ khuru, vị nào thực hành Giáo pháp **chân chánh** và **tinh tấn** thường đắc thần thông cho dù còn trẻ.*”

## Chapter 26

# BRĀMAṆAVAGGA

## THE BRĀMAṆA

### PHẨM BÀ-LA-MÔN

40 Verses (383-423) – 40 Stories  
40 Câu kệ (383-423) – 40 Tích truyện

## Verse 383

### The story of a Brahmin Who Had Great Faith (Pasādabahulabrāmaṇa vatthu)

- **chinda sotaṃ parakkamma, kāme panuda brāhmaṇa  
saṃkhārānaṃ khayamaṃ nātvā akataññūsi brāhmaṇa//**

Hỡi này Bà-la-môn	Cleave the stream boldly, drive
Hãy tinh tấn đoạn rãng	away lusts, O Brahman.
Từ bỏ các dục lạc	Knowing the destruction of the
Biết được hành đoạn diệt	Elements of Being,
Người là bậc vô vi.	you shall know the Uncreate, O
<i>(TK Thích Minh Châu)</i>	Brahman.

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 383 with reference to a Brahmin, who showed extreme devotion to some bhikkhus.

Once, in Sāvatti, there lived a Brahmin who became extremely devoted to the Buddha and his Teaching, after hearing a discourse given by the Buddha. Every day, he invited the bhikkhus to his house for alms-food. When the bhikkhus arrive at his house, he addressed them as ‘Arahats’ and respectfully

requested them to enter his house. When thus addressed, the *puthujana bhikkhus* and the Arahats felt **embarrassed** and they decided not to go to the Brahmin's house the next day.

When the Brahmin found that the bhikkhus did not come to his house again he felt unhappy. He went to the Buddha and told him about the bhikkhus not coming to his house. The Buddha set for those bhikkhus and asked for explanation. The bhikkhus told the Buddha about the Brahmin addressing all of them as Arahats. The Buddha then asked them whether they felt any **false pride** and **undue elation** when they were thus addressed. The bhikkhus answered in the negative. To them the Buddha said, (\*) “Bhikkhus, if you don't feel any false pride and undue elation when addressed as Arahats, you are not guilty of breaking any of the rules of discipline of the bhikkhus. The fact is that the Brahmin addressed you so because he was extremely devoted to the Arahats. So, my sons, you should strive hard to get rid of craving and attain Arahatship,”

Then the Buddha spoke in verse as above.

### • Vocabulary

1. embarrassed (adj)	[im'bærəst]	<i>ngượng, bối rối</i>
2. undue (adj)	[ʌn'dju:]	<i>quá đáng, quá mức</i>
3. false pride	[praɪd]	<i>niềm kiêu hãnh giả dối, tà mạn</i>
4. elation (n)	[i'leiʃn]	<i>sự phấn khởi, sự tự hào</i>

(\*) “Bhikkhus, if you don't feel any **false pride** and **undue elation** when addressed as Arahats, you are not guilty of

breaking any of the rules of discipline of the bhikkhus. The fact is that the Brahmin addressed you so because he was extremely devoted to the Arahats. So, my sons, you should **strive hard** to get rid of craving and attain Arahatsip.”

*“Này chư Tỳ khuru, nếu cảm thấy không **tà mạn** và **phấn khởi quá mức** khi được gọi là A-la-hán thì không phạm giới luật Tỳ khuru. Thật ra, vị bà-la-môn gọi các vị như vậy là do lòng tịnh tín của ông với các vị Thánh Vô lậu. Thế nên, các con của Như Lai hãy **nỗ lực** để cắt đứt ái dục và chứng đạt đạo quả A-la-hán.”*

**Verse 384**  
**The story of Thirty Bhikkhus**  
**(Sambahulabhikkhu vatthu)**

- **yadā dvayesu dhammesu pāragū hoti brāhmaṇo  
ath’assa sabbe saṃyogā atthaṃ gacchanti jānato//**

Nhờ thường trú hai pháp	When a Brahman has crossed to
Đến được bờ bên kia	the farther shore of Two States,
Bà-la-môn có trí	Then all the fetters fall away
Mọi kiết sử dứt sạch.	from him, for then he knows.

**(TK Thích Minh Châu)**

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 384 with reference to thirty bhikkhus.

On one occasion, thirty bhikkhus came to pay homage to the Buddha. The Venerable Sāriputta, seeing that time was ripe and proper for those bhikkhus to attain Arahātship, approached the Buddha and asked a question, solely for the benefit of those bhikkhus. The question was this: “What are the two dhammas?” To this the Buddha replied, “Sāriputta! (\*)**Tranquillity** and **Insight Meditation** are the two dhammas.”

Then the Buddha spoke in verse as above.

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

(\*) **Thiền Chỉ** và **thiền Quán** là hai pháp.

## Verse 385

### The story of Māra (Māra vatthu)

- yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati  
vītaddaraṃ visaṃyuttaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//

Không bờ này bờ kia	That man for whom exists
Cả hai bờ không có	neither the far shore nor the near shore, nor both the far and the near shore,

Lìa khô, không trói buộc	That man who is fearless and free,
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Ta gọi Bà-la-môn.	that man I call a Brahman.
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*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 385 with reference to Māra.

On one occasion, Māra came to the Buddha **disguised** as a man and asked him, “Venerable Sir! You often say the word “**pāraṃ**”; what is the meaning of that word?” The Buddha, knowing that it was Māra who was asking that question, chided him, “O wicked Māra! The words “**pāraṃ**” and “**apāraṃ**” have nothing to do with you. “Pāraṃ” which means “the other shore” can be reached only by the Arahats who are free from moral defilements.”

Then the Buddha spoke in verse as above.

- *pāraṃ & apāraṃ sáu nội xứ & sáu ngoại xứ / bờ kia*

## Verse 386

### The story of a Certain Brahmin (Aññatarabrāhmaṇa vatthu)

- **jhāyīṃ virajam āsinaṃ katakiccaṃ anāsavaṃ  
uttamatthaṃ anuppattaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**  
Tu thiên, trú ly trần He that meditates, he that is  
incorrupt,  
Phận sự xong, vô lậu He that has done his duty, he that  
is free from the evil passions,  
Đạt được đích tối He that has reached the supreme  
thượng goal,  
Ta gọi Bà-la-môn. that man I call a Brahman.

**TK Thích Minh Châu**

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 386 with reference to a Brahmin.

One day, a Brahmin thought to himself, “Gotama Buddha calls his disciples ‘*brāhmaṇa*’. I also am a brahmin by caste. Shouldn’t I also be called a *brāhmaṇa*?” So thinking, he went to the Buddha and posed this question. To him the Buddha replied, (\*) “I do not call one a *brāhmaṇa* simply because of his caste; I only call him a *brāhmaṇa*, who has attained Arhatship.

Then the Buddha spoke in verse as above.



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

• **Vocabulary**

- *brāhmaṇa*                                      brahmin / bà-la-môn
- caste (n)                                      [ka:st]                                      dòng tộc

(\* ) “I do not call one a *brāhmaṇa* simply because of his **caste**; I only call him a *brāhmaṇa*, who has attained Arahatship.

“Ta gọi bà-la-môn do đặc quả A-la-hán chứ không do **dòng tộc**.”

## Verse 387

## The story of Thera Ānanda (Ānandatthera vatthu)

- **divā tapati ādicco, rattim ābhāti candimā  
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo  
atha sabbam ahorattim buddho tapati tejasā//**

Mặt trời sáng ban ngày	By day shines the sun,
Mặt trăng sáng ban đêm	by night gleams the moon,
Khí giới sáng ban đêm	The Warrior shines in his
Khí giới sáng Sát ly	armor,
Thiền định sáng Phạm chí	the Brahman shines in trance,
Còn hào quang Đức Phật	But all the day and all the night
Chói sáng cả ngày đêm.	the Buddha shines in the
<b>(TK Thích Minh Châu)</b>	splendor.

### Story

While residing at the Pubbārāma monastery, the Buddha uttered Verse 387 with reference to the Venerable Ānanda.

It was the full moon day of the seventh month (Assayuja) when King Pasenadi of Kosala came to visit the Buddha. The king was then **resplendent** in his full royal **regalia**. At that time, Thera Kāludāyi was also present in the same room sitting at the edge of the congregation. He was in deep **mental absorption** (*jhāna*), his

body bright and golden. In the sky, the Venerable Ānanda noticed that the sun was setting and the moon was just coming out, both the sun and the moon radiating rays of light.

The Venerable Ānanda looked at the shining **splendor** of the king, of the **Thera** and of the sun and the moon. Finally, the Venerable Ānanda looked at the Buddha and he suddenly perceived that the light that was then radiating from the Buddha far surpassed the light shining from the others. Seeing the Buddha in his **glory and splendor**, the Venerable Ānanda immediately approached the Buddha and **burst forth**, (\*) “O Venerable Sir! The light that shines forth from your noble body far **surpasses** the light from the king, the light from the **Thera**, the light from the sun and the light from the moon.”

To him the Buddha spoke in verse as above.

• **Vocabulary**

- |                                       |                   |                                   |
|---------------------------------------|-------------------|-----------------------------------|
| 1. resplendent (a)                    | [ri'plendənt]     | <i>rực rỡ, lộng lẫy</i>           |
| 2. regalia (n)                        | [ri'geliə]        | <i>biểu tượng, y phục của vua</i> |
| 3. mental absorption ( <i>jhāna</i> ) |                   | <i>thiền</i>                      |
| 4. glory & splendor                   | [glɔ:ri 'splendə] | <i>vinh quang và huy hoàng</i>    |
| 5. to burst forth                     | [bɜ:st]           | <i>nói lên (bạch)</i>             |

(\*) “*Bạch Thế Tôn! Kim thân của Đức Thế Tôn **chói sáng** hơn ánh sáng (vương phục) của đức vua, hơn ánh sáng phát sanh (từ thiền định) của **trưởng lão**, hơn ánh sáng mặt trời và ánh sáng mặt trăng.*”

## Verse 388

**The story of a Brahmin Recluse  
(Aññatarabrāhmaṇa Pabbajita vatthu)**

- **bāhitapāpo ti brāhmaṇo  
samacariyā samaṇo ti vuccati  
pabbājayamattano malaṃ  
tasmā pabbajito ti vuccati//**

Dứt ác gọi Phạm chí	Because a man has put away evil, therefore is he called a Brahman;
Tịnh hạnh gọi Sa môn	Because he walks in righteousness, therefore is he called a monk;
Tự mình xuất cầu ứ	Because he has banished his own impurities,
Nên gọi bậc xuất gia.	therefore is he called a monk.

**(TK Thích Minh Châu)**

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 388 with reference to a Brahmin ascetic.

Once there was a Brahmin ascetic in Sāvatti. One day, it occurred to him that the Buddha called his disciples *pabbajita* bhikkhus and since he also was a **recluse**, he should also be called a *pabbajita*. So he went to the Buddha and **posed** the question why he should not be called a *pabbajita*. The Buddha's answer to

him was this (\*) “Just because one is a recluse one does not automatically become a *pabbajita*; a *pabbajita* must have other qualifications also.”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

- |                         |             |                       |
|-------------------------|-------------|-----------------------|
| 1. <i>pabbajita</i>     |             | <i>người xuất gia</i> |
| 2. recluse (n)          | [ri'klju:z] | <i>đạo sĩ</i>         |
| 3. to pose the question | [pəʊz]      | <i>đặt câu hỏi</i>    |

(\*) “Just because one is a recluse one does not automatically become a *pabbajita*; a *pabbajita* must have other qualifications also.”

“Không vì là đạo sĩ mà tự nhiên thành **bậc xuất gia** (*pabbajita*).  
Gọi là bậc xuất gia thì phải có một số đức tính.”

## Verses 389 & 390

### The story of Thera Sāriputta (Sāriputta theravattu)

389. na brāhmaṇassa pahareyya  
nāssa muñcetha brāhmaṇo  
dhī brāhmaṇassa hantāraṃ  
tato dhī yassa muñcati//

Chớ có đập Phạm chí	No one should strike at a Brahman,
Phạm chí chớ đập lại	nor should a Brahman let fly at his assailant.
Xấu thay đập Phạm chí	Woe be to him that strikes a Brahman!
Đập trả lại xấu hơn!	Woe be to that Brahman who lets fly at his assailant!

390. na brāhmaṇass'etad akiñci seyyo  
yadā nisedho manaso piyehi  
yato yato hiṃsamano nivattati  
tato tato sammati-m-eva dukkhaṃ//

Đối với Bà-la-môn	It is no small advantage to a Brahma if he restrain his mind
Đây không lợi ích nhỏ	from things that are dear to him;
Khi ý không ái luyến	

Tâm hại được chận      As fast as the intent to injure  
    đứng      declines, so fast  
 Chỉ khi ấy khổ diệt.      indeed does suffering subside.

*(TK Thích Minh Châu)*

### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 389 and 390 with reference to the Venerable Sāriputta.

The Venerable Sāriputta was often praised by many people for his patience and **forbearance**. His pupils usually said of him thus ‘Our teacher is a man of great patience and extreme **endurance**. If He is abused or even beaten by others, he does not **lose his temper** but remain, calm and **composed**.’ As this was often said of the Venerable Sāriputta, a brahmin holding wrong views declared to the **admirers** of Sāriputta that he would **provoke** the Venerable Sāriputta into anger. At that moment, the Venerable Sāriputta, who was on his alms-round, appeared on the scene; the Brahmin went after him and hit him hard on his back with his hand. The Thera did not even look round to see who was the person that attacked him, but **proceeded on** his way as if nothing had happened. Seeing the **magnanimity** and great **fortitude** of the noble Thera, the Brahmin was very much **shaken**. He got down on his knees at the feet of the Venerable Sāriputta, admitted that he has wrongfully hit the Thera, and **asked for pardon**. The Brahmin then continued, “Venerable Sir, should you forgive me, kindly come to my house for alms-food.”

In the evening, other bhikkhus reported to the Buddha that the Venerable Sāriputta had gone for alms-food to the house of a brahmin who had beaten him. Further, they observed that the Brahmin was sure **to get bolder** and he would soon be **assaulting** other bhikkhus also. To those bhikkhus, the Buddha replied,

(\*) “Bhikkhus, a true *brāhmaṇa* does not beat another true *brāhmaṇa*; only an ordinary man or an ordinary Brahmin would beat an Arahat in anger and ill will. This ill will should be eradicated by *Anāgāmi Magga*.”

Then the Buddha spoke in verses as above.

### • Vocabulary

1. forbearance (n)	[fɔ:'berəns]	<i>sự nhẫn nại</i>
2. endurance (n)	[in'dju:rəns]	<i>sức chịu đựng</i>
3. to lose one's temper		<i>mất bình tĩnh</i>
4. composed (a)	[kəm'pəʊzd]	<i>điềm tĩnh</i>
5. admirer (n)	[əd'maiərə(r)]	<i>người thán phục</i>
6. to provoke	[prə'vəʊk]	<i>kích động</i>
7. to proceed on	[prə'si:d]	<i>tiếp tục</i>
8. magnanimity (n)	[,mægnə'nimiti]	<i>tính khoan dung</i>
9. fortitude (n)	[fɔ:'titju:d]	<i>sự chịu đựng, dũng cảm</i>
10. to ask for pardon		<i>sám hối</i>
11. to get border		<i>bạo dạn, liều lĩnh</i>
12. to assault	[ə'sə:lt]	<i>tấn công, công kích</i>



(\*) “Bhikkhus, a true *brāhmaṇa* does not beat another true *brāhmaṇa*; only an ordinary man or an ordinary Brahmin would beat an Arahāt in anger and ill will. This ill will should be eradicated by *Anāgāmi Magga*.”

“Này chư Tỳ khuru, Bà la môn chân chánh không hãm hại bà la môn chân chánh; chỉ có cư sĩ hay bà la môn cư sĩ hãm hại vị A la hán trong cơn giận dữ và sân hận. **Bậc Thánh A Na Hàm Đạo** đã tuyệt trừ sân hận.”

## Verse 391

## The story of Therī Mahāpajāpati Gotamī (Mahāpajāpatigotamī vatthu)

- yassa kāyena vācāya manasā n’atthi dukkataṃ  
saṃvutaṃ tīhi ṭhānehi taṃ ahaṃ brūmi brāmaṇaṃ//

Vói người thân miệng ý	He that offends not by acts or
Không làm các ác hạnh	speech or thought,
Ba nghiệp được phòng hộ	He that controls himself in
	these three respects,
Ta gọi Bà-la-môn.	that man I call a Brahman.

(TK Thích Minh Châu)

### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 391 with reference to Therī Mahāpajāpati Gotamī.

Mahāpajāpati Gotamī was the **stepmother** of Gotama Buddha. On the death of Queen Māyā, seven days after the birth of Prince Siddhattha, Mahāpajāpati Gotamī became **the Chief Queen** of King Suddhodana. At that time, her own son Nanda was only five days old. She let her own son be fed by a **wet nurse**, and herself fed Prince Siddhattha, the future Buddha. Thus, Mahāpajāpati Gotamī was a great **benefactor** to Prince Siddhattha.

When Prince Siddhattha returned to Kapilavatthu after the attainment of Buddhahood, Mahāpajāpati Gotamī went to see the Buddha and requested that women should also be allowed to enter the Buddhist Order as *bhikkhunīs*; but the Buddha refused permission. Later, King Suddhodana died after attaining Arahatship. Then, while the Buddha was **sojourning** at the Mahāvana forest near Vesālī, Mahāpajāpati, accompanied by five hundred ladies, came on foot from Kapilavatthu to Vesālī. They had already **shaven their heads** and had put on **the dyed robes**. There, for a second time, Mahāpajāpati requested the Buddha to accept women in the Buddhist Order. The Venerable Ānanda also **interceded on her behalf**. So, the Buddha **complied**, with the provision that Mahāpajāpati abides by **eight special conditions (garudhamma)**. Mahāpajāpati undertook to observe the *garudhammas* as required, and the Buddha admitted her into the Order. Thus, Mahāpajāpati was the first to be admitted to the Order of the *bhikkhunīs*. The other women were admitted to the Order after her by the bhikkhus as instructed by the Buddha.

**In course of time**, it came to the minds of some *bhikkhunīs* that Mahāpajāpati Gotamī had not been properly admitted as a *bhikkhunī* because she did not have a **preceptor**; therefore Mahāpajāpati Gotamī was not a true *bhikkhunī*. With this thought in their mind, they stopped doing **sabbath (uposatha)** ceremonies and **vassa (pavāraṇa)** ceremonies with her. They went to the Buddha and posed the problem of Mahāpajāpati Gotamī not having been properly admitted to the Order of *bhikkhunīs* as she had no preceptor. To them the Buddha replied, (\*) “Why do you say so? I myself gave the eight *garudhammas* to Mahāpajāpati and

she had learnt and practiced the *garudhammas* as required by me. I myself am her preceptor and it is quite wrong for you to say that she has no preceptor. You should harbor no doubt whatsoever about an arahat.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. Stepmother (n)	[stepməðə(r)]	<i>mẹ kế, di mẫu</i>
2. the chief queen		<i>hoàng hậu</i>
3. wet nurse	[nɜ:s]	<i>bảo mẫu</i>
4. benefactor (n)	[ˈbenifæktə(r)]	<i>ân nhân</i>
5. sojourn (v/n)	[ˈsɔddʒɜ:n]	<i>ở lại vài hôm</i>
6. to shave one’s head		<i>cạo đầu</i>
7. the dyed robe		<i>y nhuộm</i>
8. to intercede	[,intə’si:d]	<i>can thiệp giúp</i>
9. on one’s behalf		<i>thay mặt ai</i>
10. eight special conditions		<i>tám Trọng pháp</i>

***garudhammas***

11. preceptor (n)	[pri’septə(r)]	<i>tế độ sư</i>
12. <i>sabbath (uposatha)</i> ceremonies		<i>lễ Bố tát</i>
13. <i>vassa (pavāraṇa)</i>		<i>lễ Tụ tứ</i>

(\* “Why do you say so? I myself gave the eight *garudhammas* to Mahāpajāpati and she had learnt and practiced the *garudhammas* as required by me. I myself am her **preceptor** and it is quite wrong for you to say that she has no preceptor. You should harbor no doubt whatsoever about an Arahata.”

“ *Tại sao các người nói vậy? Chính Như Lai đã ban hành tám trọng pháp (garudhammas) cho Mahāpajāpati, bà học và thực hành garudhammas theo lời yêu cầu của Ta. Ta chính là Tể ĐỘ Sư của bà, các người đã sai lầm khi nói bà không có Tể ĐỘ Sư. Các người chớ hoài nghi bậc A la hán.* ”

- **Garudhammas**

1. A nun who has been ordained even for a hundred years must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day.
2. A nun must not spend the rains in a residence where there are no monks.
3. The monthly ***uposatha* ceremony** should be led by a monk.
4. At the end of **the rain-retreat** a nun must appear before the assemblies of monks and nuns to report on any actual or suspected breaches of the disciplinary rules. (*pavāranā*)
5. If a nun commits a **serious offence** she must undergo expiation before both assemblies.
6. When, as a ***sikkhāmānā***, she has trained in the six rules (cha dhamma) for two years, she should seek **higher ordination** from both Orders.
7. A nun must never offend or insult a monk.
8. Nuns must never **admonish** a monk, but monks may admonish a nun.

- **8 Trọng pháp**

1. Tỳ khuru ni trăm tuổi hạ cũng phải đánh lễ vị Tỳ khuru vừa mới xuất gia trong ngày đó
2. Tỳ khuru ni phải nhập hạ nơi có Tỳ Khuru.
3. Tỳ khuru ni phải hành lễ **Phát Lộ (Bát quan trai giới)** hàng tháng do sự hướng dẫn của Tỳ Khuru.
4. Sau **mùa an cư (lễ Tự tứ)**, Tỳ khuru ni phải hiện diện trước hai hội chúng Tăng và Ni để sám hối về những vi phạm hay sự nghi ngờ về giới luật.
5. Nếu Tỳ khuru ni phạm **trọng pháp** phải chịu sự vấn hỏi trước hai hội chúng Tăng Ni.
6. **Tu nữ** (đang học tập để lên Tỳ khuru ni) phải thọ trì giới trong hai năm mới được thọ **Cụ túc giới** trước cả hội chúng Tăng và Ni.
7. Tỳ khuru ni không được khiển trách và lăng mạ Tỳ Khuru.
8. Tỳ khuru ni không được **giáo giới** Tỳ Khuru, Tỳ Khuru được phép giáo giới Tỳ khuru ni.

**Verse 392**  
**The story of Thera Sāriputta**  
**(Sāriputtatthera vatthu)**

- **yamhā dhammaṃ vijāneyya  
sammāsambuddhadesitaṃ  
sakkaccaṃ taṃ namasseyya  
aggihuttaṃ va brāhmaṇo//**

Từ ai, biết chánh pháp	That man from whom one learns
Bậc Chánh Giác thuyết	the Law preached by the
giảng	Supremely Enlightened.
Hãy kính lễ vị ấy	That man should one reverence
	profoundly,
Như Phạm chí thờ lửa.	even as a Brahman reverences the
	sacrificial fire.

**(TK Thích Minh Châu)**

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 392 with reference to the Venerable Sāriputta.

The Venerable Sāriputta was born of Brahmin parents of Upatissa village; that was why he was named Upatissa. His mother was Sārī. His very close friend was Kolita, another Brahmin youth, son of Moggali. Both the youths were searching for the right doctrine which would lead them to liberation from the round of rebirths and both of them had a great desire to enter a religious Order. First, they went to Sañcaya, but they were not

satisfied with his teaching. Then they wandered all over Jambudīpa looking for a teacher who would show them the way to **the Deathless**, but their search was **fruitless**. After some time, they parted company but with the understanding that the one who found the true dhamma first should inform the other.

About that time, the Buddha arrived at Rājagaha with a company of bhikkhus, including Thera Assaji, one of the group of the first Five Bhikkhus (*Pañcavaggis*). While Thera Assaji was on an alms-round. Upatissa saw the Thera and was very much impressed by his noble **countenance**. So Upatissa respectfully approached the Thera and asked who his teacher was, what doctrine his teacher taught, and also briefly to explain the doctrine to him Thera Assaji then told Upatissa about the arising of the Buddha and about his **sojourn** at the Veḷuvana monastery in Rājagaha. The Thera also quoted a short **stanza** connected with the Four Noble Truths.

The verse runs thus:

*Ye dhammā hetuppa bhavā  
Tesaṃ hetuṃ tathāgato āha  
Tesañca yo nirodho  
Evaṃ vādī mahā sammaṇo*

It means:

- (1) Of those things that arise from a cause  
The Tathāgata has told the cause,  
And also what their cessation is:  
This is the doctrine of Great Samaṇa.

When the verse was only half-way through, Upatissa attained Sotāpatti Fruition.



As promised, Upatissa went to his friend Kolita to inform him that he had found the true dhamma. Then the two friends, accompanied by two hundred and fifty followers, went to the Buddha who was then at Rājagaha. When they arrived at the Veḷuvana monastery, they asked permission to enter the Buddhist Order, and both Upatissa and Kolita, together with their two hundred and fifty followers, were admitted as bhikkhus. Upatissa, son of Sārī, and Kolita, son of Moggali, then came to be known as Sāriputta and Moggallāna. Soon after their admission to the Order, the Buddha expounded to them the Dhamma and the two hundred and fifty bhikkhus attained Arahatship; but Moggallāna and Sāriputta attained Arahatship only at the end of seven days and fifteen days respectively. The reason for the delay in their attainment of Arahatship was that they had made a wish for **Chief Discipleship**, which required much more striving to achieve perfection.

The Venerable Sāriputta always remembered that he had been able to meet the Buddha and attain the Deathless through the Venerable Assaji. So, he always **paid obeisance** in the direction where his teacher was and he always went to bed with his head lying the same direction. Other bhikkhus who were staying with him at the Jetavana monastery **misinterpreted** his actions and said to the Buddha, “Venerable Sir! The Venerable Sāriputta still worships the various directions, viz., the East, the South, the West, the North, **the Nadir and the Zenith**, as he has done before as a brahmi youth; it seems as if he has not yet given up his old beliefs.” The Buddha sent for the Venerable Sāriputta and Sāriputta explained to the Buddha that he was only paying

obeisance to his teacher, the Venerable Assaji, and that he was not worshipping the various directions. The Buddha was satisfied with the explanation given by the Venerable Sāriputta and said to the other bhikkhus, (2) “Bhikkhus! The Venerable Sāriputta was not worshipping the various directions; he was only paying obeisance to his teacher and benefactor, through whom he had attained the Deathless. It is quite right and proper for him **to pay homage to** such a teacher.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. the Deathless	[ˈdeθləs]	<i>Pháp Bất tử</i>
2. fruitless (a)	[ˈfrju:tləs]	<i>không kết quả</i>
3. countenance (n)	[ˈkəutənəns]	<i>vẻ mặt</i>
4. sojourn (n)	[ˈsɔ:jən]	<i>nơi ngụ</i>
5. stanza (n)	[ˈstænzə]	<i>câu kệ</i>
6. Chief Discipleship		<i>Đại đệ tử</i>
7. to pay obeisance to	[əˈbeisəns]	to pay homage to, <i>đánh lễ</i>
8. to misinterpret	[,misinˈtəprət]	<i>hiểu sai</i>
9. the Nadir and the Zenith		<i>tên hai thiên thể</i>

- 1) Of those things that arise from a cause  
The Tathāgata has told the cause,  
And also what their cessation is:  
This is the doctrine of Great Recluse.

*Vạn vật từ duyên khởi  
Đức Như Lai từng thuyết,  
Và rồi từ duyên diệt  
Là Giáo lý của Đại Đạo Sư.*

(2) “Bhikkhus! The Venerable Sāriputta was not **worshipping** the various directions; he was only paying obeisance to his teacher and **benefactor**, through whom he had attained **the Deathless**. It is quite right and proper for him to pay homage to such a teacher.”

*“Này chư Tỳ khuru! Đại đức Sāriputta không **đảnh lễ** các hướng, vị ấy chỉ đảnh lễ vị thầy (Assaji) và **ân nhân** mà nhờ thầy, vị ấy chứng đạt được **pháp Bất tử**. Sāriputta thành kính tôn thờ thầy là điều chánh đáng và thích hợp.”*

**Verse 393**  
**The story of Jaṭila the Brahmin**  
**(Jaṭilabrāhmaṇa vatthu)**

- **na jaṭāhi na gotten na jaccā hoti brāmaṇo  
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo//**

Được gọi Bà la môn	It is not matted locks or lineage
Không vì đầu bện tóc	or birth that makes a Brahman;
Không chúng tộc, thọ	
sanh	
Ai thật chân, chánh, tịnh,	But he in whom Truth exists,
	and the Law,
Mới gọi Bà la môn.	he is blessed, he is a Brahman.

**(TK Thích Minh Châu)**

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 393 with reference to Jaṭila a Brahmin ascetic who **wore matted hair**.

Once, a Brahmin ascetic thought to himself that the Buddha called his disciples ‘*brāhmaṇas*’ and that he being a Brahmin by birth should also be called a ‘*brāhmaṇa*’. Thinking thus, he went to see the Buddha and put forward his view But the Buddha rejected his view and said, (\*) “O *brahmin*, I do not call one a *brāhmaṇa* because he keeps his hair matted or simply because of

his birth; I call one a *brāhmaṇa* only of he fully comprehends the Four Noble Truths.”

Then the Buddha spoke in verse as above.

- **Vocabulary**

- |                             |                                |
|-----------------------------|--------------------------------|
| 1. matted hair / lock       | <i>bện tóc (tóc thắt bím)</i>  |
| 2. a <i>brāhmaṇa</i> (Pāli) | <i>a Brahmin, vị Bà-la-môn</i> |

(\*) “O *brahmin*, I do not call one a *brāhmaṇa* because he keeps his **hair matted** or simply because of his birth; I call one a *brāhmaṇa* only of he **fully comprehends** the Four Noble Truths.”

“*Này Bà-la-môn, Ta không gọi Bà-la-môn do vì **thắt bím tóc** hay do gia tộc; Ta gọi Bà-la-môn vì vị này **thông suốt** Chân đế.*”

## Verse 394

### The story of a Deceitful Brahmin (Kuhakabrāhmaṇa vatthu)

- **kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭiyā  
abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasi//**

Kê ngu, có ích gì      What is the use of your matted  
locks, vain man?

Bện tóc với da dê      What is the use of your antelope  
skin?

Nội tâm toàn phiền não      There is a jungle within you;  
Ngoài mặt đánh bóng      it is the exterior that you polish  
suông      and cleanse.

*(TK Thích Minh Châu)*

#### Story

While residing at the Kūtāgāra monastery in Vesālī, the Buddha uttered Verse 394 with reference to a deceitful Brahmin.

Once, a **deceitful** Brahmin climbed up a tree near the city-gate of Vesālī and kept himself **hanging upside down** like a bat from one of the branches of the tree. From this very **awkward position**, he **kept on muttering**, “O people! Bring me a hundred heads of cattle, many pieces of silver and a number of slaves. If you do not bring these to me, and if I were to fall down from the tree and die, this city of yours will surely come **to ruin**.” The

people of the town, fearing that their city might be destroyed if the brahmin were to fall down and die, brought all the things he demanded and **pleaded with** him to come down.

The bhikkhus hearing about this incident reported to the Buddha and the Buddha replied that (\*) the deceitful one could only cheat the ignorant people but not the wise ones.

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. deceitful (a)	[di'si:tf]	<i>dối trá, lừa dối</i>
2. to hang upside down		<i>treo ngược đầu</i>
3. awkward position	['ɔ:kwəd]	<i>vị thế nguy hiểm</i>
4. to keep on		<i>liên tục</i>
5. to mutter	['mʌtə(r)]	<i>lẩm bẩm</i>
6. to ruin	[ruin]	<i>đổ nát</i>
7. to plead with	[pli:d]	<i>nài xin</i>

(\*) **the deceitful** one could only **cheat** the ignorant people but not the wise ones

*Kẻ dối trá chỉ lừa được kẻ ngu chứ không lừa được người trí.*

## Verse 395

### The story of Kisāgotamī (Kisāgotamī vatthu)

- paṃsukūladharaṃ jantaṃ  
kisaṃ dhamanisanthataṃ  
ekaṃ vanasmiṃ jhāyantaṃ  
taṃ ahaṃ brūmi brāhmaṇaṃ//

Người mặc áo đồng rác	That man who wears refuse-rags,
Gầy ốm, lộ mạch gân	that man who is lean, that man whose veins stand out all over his body,
Độc thân thiền trong rừng	That man who meditates alone in the forest,
Ta gọi Bà-la-môn.	that man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Gijjhakūta hill, the Buddha uttered Verse 395 with reference to Kisāgotamī.

On one occasion, Sakka, king of the devas, came with his followers to pay homage to the Buddha. At the same time, Therī Kisāgotamī, by her supernormal power came through the sky to pay homage to the Buddha. But when she saw Sakka and his



entourage paying homage to the Buddha, she retreated. Sakka, seeing her, asked the Buddha who the lady was, and the Buddha replied, (\*) “O Sakka! She is my daughter Kisāgotamī. Once she came to me in **sorrow** and **distress** through the loss of her son and I made her see the impermanence, the unsatisfactory and the non-self nature of **all conditioned things**. As a consequence of that she attained Sotāpatti Fruition, joined the Order, and became an Arahāt. She is one of my **eminent female disciples** and is matchless in the ascetic practice of **wearing robes made from rags collected from a dust heap**.”

Then the Buddha spoke in verse as above.

(\*) “*Này Thiên Vương! Đó là Kisāgotamī, con gái của Như Lai. Nàng đã đến gặp Ta trong **sầu khổ** và **tuyệt vọng** vì mất con, Ta đã khiến nàng ấy nhận ra vô thường, bất toại và bản chất vô ngã của **các pháp hữu vi**. Nàng đắc Thánh quả Dự lưu, gia nhập Ni đoàn và chứng đắc A la hán. Nàng ấy là **đệ tử nữ thù thắng nhất** trong hàng Tỳ khưu Ni về hạnh **mặc y phần tảo**.”*

## Verse 396

**The story of a Brahmin  
( Eka Brāhmaṇa vatthu)**

- **na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisaṃbhavaṃ  
bhovādī nāma so hoti sace hoti sakiñcano  
akiñcanaṃ anādānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

<p>Ta không gọi Phạm chí Vì chỗ sanh, mẹ sanh</p> <p>Chỉ được gọi tên suông Nếu tâm còn phiền não</p> <p>Không phiền não, chấp trước</p> <p>Ta gọi Bà-la-môn. <i>(TK Thích Minh Châu)</i></p>	<p>I call not a man a Brahman for that he has issued from the womb of a Brahman mother or sprung from a Brahman mother.</p> <p>Such a man address me as “Sir,” such a man has wordly possessions.</p> <p>But he that is without worldly possessions, he that seeks not the things of this world, him alone I call a Brahman.</p>
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**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 396 with reference to a Brahmin.

Once, a Brahmin from Sāvatti thought that since the Buddha called his disciples ‘*brāhmaṇas*’, he should also be called

a ‘*brāhmaṇa*’ because he was born of Brahmin parents. When he told the Buddha about this, the Buddha replied to him, (\*) “O Brahmin! I do not call him a *brāhmaṇa* just because he is born of Brahmin parents. I call him a *brāhmaṇa* only if he is free from **moral defilements** and has cut off **all clinging to existence**.”

Then the Buddha spoke in verse as above.

(\*) “*Này Bà-la-môn! Ta không gọi Phạm chí vì bố mẹ là Bà-la-môn. Ta chỉ gọi Bà-la-môn chỉ khi thoát khỏi nhiễm ô và cắt đoạn mọi chấp thủ hiện hữu.*”

**Verse 397**  
**The story of Uggasena,**  
**the Son of A Rich Man**  
**(Uggasenasetthiputta vatthu)**

- **sabbasaṃyojanaṃ chetvā yo ve na paritassati  
saṅgātigaṃ viṣaṃyuttaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Đoạn kết các kiết sử	He that has served all the attachment,
Không còn gì lo sợ	he that trembles not,
Không đấm trước buộc	He that has escaped from every
ràng	bond and is unshackled,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

*(TK Thích Minh Châu)*

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 397 with reference to Uggasena, son of a rich man.

After marrying a dancer from a theatrical troupe, Uggasena was trained by his father-in-law who was an **acrobat**, and became very skillful in **acrobatics**. One day while he was demonstrating his skill, the Buddha came on the scene. After hearing the Buddha's teaching Uggasena attained Arahathship while he was still performing his **feats** on top of a long bamboo pole. After that, he climbed down from the pole and pleaded with the Buddha to

accept him as a bhikkhu and was accordingly admitted into the Order.

One day, when other bhikkhus asked him whether he did not have any feeling of fear while climbing down from such a great height (i.e., about ninety feet), he answered in the negative. The bhikkhus took that to mean that Uggasena was claiming to have attained Arahatsip even then. So, they went to the Buddha and said, “Venerable Sir! Uggasena claims himself to be an Arahata; he must be telling lies.” To them the Buddha replied, (\*) “Bhikkhus, one who has cut off **all fetters**, like my son Uggasena, has no fear.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

•

1. acrobat (n)	[‘ækrəbæt]	<i>diễn viên xiếc nhào lộn</i>
2. acrobatics (n)	[,ækrə’bætiks]	<i>môn nhào lộn</i>
3. feat (n)	[fi:t]	<i>sự khéo léo, nhanh nhẹn</i>

(\*) “*Này chư Tỳ khuru, ai cắt đứt **mọi triền phược**, như con trai của Như Lai, không còn sợ hãi nữa.*”

**Verse 398**  
**The story of Two Brahmins**  
**(Dve Brāhmaṇa vatthu)**

- **chetvā naddhiṃ varattañ ca  
sandānaṃ sahanukkamaṃ  
ukkhittapalighaṃ buddhaṃ  
taṃ ahaṃ brūmi brāhmaṇaṃ//**

Bỏ đai da, bỏ cương	He that has cut the trap, the thong,
Bỏ dây, đồ sở thuộc	the rope, and all their appendages,
Bỏ then chốt, sáng suốt	He that has raised the cross-bar,
	he that is awakened, (1)
Ta gọi Bà-la-môn.	him I call a Brahman.

*(TK Thích Minh Châu)*

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 398 with reference to two brahmins.

Once there lived in Sāvatti two brahmins, each of whom owned a **bullock**. Each claimed that his bullock was better and stronger. At last, they agreed to put their animals to a test. So they went to the bank of the Aciravati River and there they filled up a cart with sand. One after the other, the bullocks pulled the cart, but they only pulled **in vain**, because the cart did not move and only the ropes broke off. The bhikkhus seeing this reported to the Buddha and the Buddha said to them, (2) “Bhikkhus! It is easy to

break off the straps which you can see with your eyes; anyone can break them or cut them. But my sons, a bhikkhu should cut the strap of ill will and the thong of craving which are within you and which bind you.”

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1. bullock (n)	[ˈbulək]	<i>bò thiển</i>
2. in vain	[ vein]	<i>vô ích</i>
3. strap (n)	[stræp]	<i>dây; đai</i>

(1) He that has cut off the strap (*hatred*) and the thong (*craving*), the rope (*wrong view*) and all their appendages (*latent tendencies*), raising the cross-bar (*ignorance*), is awakened.

(*Người*) *bỏ đai da (sân hận), bỏ cương (luyến ái), bỏ dây (tà kiến), bỏ đồ sở thuộc (tỳ miên), bỏ then chốt (vô minh), thì tỉnh thức.*

(2) “Bhikkhus! It is easy to break off the straps which you can see with your eyes; anyone can break them or cut them. But my sons, a bhikkhu should cut the strap of **ill will** and **the thong of craving** which are within you and which bind you.”

“*Này chư Tỳ khuru! Các người dễ dàng nhìn thấy dây đai bị đứt, ai cũng có thể làm chúng đứt hay cắt chúng. Nhưng các con Như Lai, tỳ khuru phải cắt đứt sợi dây đai của **sân hận** và **tham muốn của luyến ái** nằm bên trong đang buộc ràng mình.*





Brahmin. So, in anger, he went to the Buddha hoping to put some challenging questions to the Buddha. His first question was, (1) “What do we have to kill to be able to live happily and peacefully?” and his second question was, “Killing of what dhamma do you approve of? To these questions, the Buddha replied, “O Brahmin, to be able to live happily and peacefully, one will have to kill ill will (*dosa*). Killing one’s ill will is liked and praised by the Buddhas and the Arahats.” After hearing the Buddha, the Brahmin was so impressed and satisfied with the answer that he asked to be permitted to enter the Order. Accordingly, he entered the Order and later became an Arahata.

This Brahmin had a brother who was very **notorious** for his abusive words and was known as Akkosaka Bhāradvāja, the abusive Bhāradvāja. When Akkosaka Bhāradvāja heard that his brother had joined the Order of the bhikkhus, he was **furious**. He went straight away to the monastery and abused the Buddha. The Buddha in his turn asked, “O Brahmin, let us suppose you offered some food to some guests and they left the house without taking the food. Since the guests did not accept your food, to whom would that food belong?” To this question the Brahmin answered that the food would be his. On receiving that answer, the Buddha said, “In the same way, O brahmin, since I do not accept your abuse, the abuse would only go back to you.” Akkosaka Bhāradvāja instantly realized the **sagacity** of those words and he felt a great respect for the Buddha. He also entered the Order and in due course became an Arahata.

After Akkosaka Bhāradvāja had entered the Order, his two young brothers also came to see the Buddha with the same

intention of abusing the Buddha. They too were made to see the light by the Buddha and they also, in their turn, entered the Order. Eventually, both of them became Arahats.

One evening, at the congregation of the bhikkhus, the bhikkhus said to the Buddha, “O how wonderful and how great are the virtues of the Buddha! The four Brahmin brothers came here to abuse the Buddha; instead of arguing with them, he made them see the light, and as a result, the Buddha has become a refuge to them. “To them, the Buddha replied, (2) “Bhikkhus! Because I am patient and forbearing, and do no wrong to those who do me wrong, I have become a refuge to many.”

Then the Buddha spoke in verse as above.

### • Vocabulary

- |                      |               |                                    |
|----------------------|---------------|------------------------------------|
| 1. abusive (a)       | [ə'bjʊ:sɪv]   | <i>lãng mạ, sỉ nhục</i>            |
| 2. to blurt out      | [blɜ:t aʊt]   | <i>thốt ra, nói buột ra</i>        |
| 3. a string of words |               | <i>(nói) một tràng, (nói) nhịu</i> |
| 4. sneeze (n)        | [sni:z]       | <i>hắt hơi</i>                     |
| 5. unaware (a)       | [,ʌnə'weə]    | <i>không hay, bất ngờ</i>          |
| 6. veneration (n)    | [,venə'reɪʃn] | <i>kính trọng</i>                  |
| 7. furious (a)       | ['fjuəriəs]   | <i>giận dữ</i>                     |
| 8. sagacity (n)      | [sə'gæsɪti]   | <i>sự sắc sảo, sự minh mẫn</i>     |

9. Namo tassa bhagavato arahato sammā-sambuddhassa

*Chúng con thành kính đánh lễ Đức Thế Tôn, Bậc A-la-hán cao thượng, Bậc Chánh Đẳng Chánh Giác.*

(1) “What do we have to kill to be able to live happily and peacefully?” and his second question was, “Killing of what dhamma you approve of?” To these questions, the Buddha replied, “O Brahmin, to be able to live happily and peacefully, one will have **to kill ill will** (*dosa*). Killing one’s ill will is liked and praised by the Buddhas and the Arahats.”

*“Chúng con diệt gì để sống hạnh phúc và an lạc? Thưa Sa môn, Ngài tán thành diệt pháp nào?” Để trả lời những câu hỏi này, Đức Phật trả lời, “Này Bà la môn, người **phải trừ diệt sân hận** để sống hạnh phúc và an lạc. Chư Phật và các bậc Thánh tán thán việc diệt sân hận.”*

(2) “Bhikkhus! Because I am **patient and forbearing**, and do no wrong to those who do me wrong, I have become **a refuge** to many.”

*“Này chư Tỳ khưu! Vì Như Lai **nhẫn nại** và không ác hại với người gây ác nên Như Lai thành **nơi nương nhờ** của đại chúng.”*

## Verse 400

### The story of Thera Sāriputta (Sāriputtatthera vatthu)

- **akkodhanaṃ vatavantaṃ silavantaṃ anussadaṃ  
dantaṃ antimasārīraṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Không hận, hết bốn phận      He that is free from anger, he  
that performs his duties  
faithfully,

Trì giới, không tham ái      He that keeps the Precepts, he  
that is free from lust.

Nhiếp phục, thân cuối cùng      He that has subdued himself,  
he that wears his last body,

Ta gọi Bà-la-môn.      him I call a Brahman.

**(TK Thích Minh Châu)**

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 400 with reference to the Venerable Sāriputta.

While the Buddha was in residence at the Veḷuvana monastery, the Venerable Sāriputta, accompanied by five hundred bhikkhus, entered Nālaka Village and stood at the door of the house of his own mother for alms-food. His mother invited them into the house. But while she was offering food to her son she said, (1) “O you consumer of left-overs, you who have abandoned

eighty crores to become a bhikkhu, you have ruined us.” Then, she offered alms-food to the other bhikkhus and said to them **rudely**, “you all have used my son as your attendant; now eat your food.’ The Venerable Sāriputta said nothing in reply but he just **meekly** took his bowl and came back to the monastery. Back at the monastery, the bhikkhus told the Buddha (2) how the Venerable Sāriputta had patiently **borne** the scolding and abuses of his mother. To them, the Buddha said that Arahats never get angry, they never **lose their temper**.

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. rudely (adv)	[‘ru:li]	<i>một cách khiếm nhã</i>
2. meekly (adv)	[mi:kli]	<i>ngoan ngoãn</i>
3. to bear – borne – borne	[beə(r)]	<i>chịu đựng</i>
4. to lose one’s temper	[‘tempə(r)]	<i>mất bình tĩnh</i>

(1) “O you consumer of **left-overs**, you who have abandoned eighty crores to become a bhikkhu, you have ruined us.”

*“Này con hãy dùng **thực phẩm dư thừa**, con đã từ chối 80 koti tài sản để đi xuất gia, con đã **hủy hoại** ta.”*

(2) how the Venerable Sāriputta had patiently **borne** the **scolding** and abuses of his mother. To them, the Buddha said that Arahats never get angry, they never lose their temper.

*Tôn giả Sāriputta đáng kính đã nhẫn nại **nhận sự trách mắng** và sỉ nhục của mẫu thân. Đức Phật dạy các Tỳ khưu rằng các Bậc Vô Lậu không còn sân hận nữa.*

## Verse 401

### The story of Therī Uppalavaṇṇā (Uppalavaṇṇā Therī vatthu)

- **vāri pokkharapatteva āraggeriva sāsapo  
yo na limpati kāmesu taṃ ahaṃ brūmi brāhmaṇaṃ//**

Như nước trên lá sen    Even as water does not cling to a  
lotus-leaf,

Như hạt cải đầu kim    nor a grain of mustard-seed to  
the point of the needle point.

Người không nhiễm ái    Whoso in like manner clings not  
dục    to the pleasures of sense,

Ta gọi Bà-la-môn.    him I call a Brahmin.

**(TK Thích Minh Châu)**

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 401 with reference to Therī Uppalavaṇṇā.

Once, some bhikkhus were talking about the Arahāt Therī Uppalavaṇṇā being **molested** by the young Nanda who was then **swallowed up** by the earth. In this connection, they asked the Buddha whether Arahats do not enjoy sensual pleasures as they have the same physical make-up like any other people. To them the Buddha replied, (\*) “Bhikkhus! Arahats do not enjoy sensual pleasures; they do not **indulge in** sensual pleasures, for they do

not cling to objects of sense and to sensual pleasures, just as water does not cling to the lotus leaf or the mustard seed on the needle point.

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. whoso (prn.)	[hu:səʊ]	ai cũng vậy
2. to molest	[mou'lest]	quấy nhiễu, làm phiền
3. to swallow up	[ˈswələʊ]	nuốt
4. to indulge in	[in'dʌldʒ]	say mê, thích thú

(\*) “Bhikkhus! Arahats do not enjoy **sensual pleasures**; they do not **indulge in** sensual pleasures, for they do not **cling to** objects of senses and to sensual pleasures, just as water does not cling to the lotus leaf or **the mustard seed** does not cling on the **needle point**.”

“Này chư Tỳ kheu! Bậc Vô lậu không thọ hưởng **dục lạc**; không **đắm chìm** trong dục lạc vì họ không **dính mắc** vào đối tượng của các căn và các dục lạc, như nước không dính vào lá sen hay **hạt cải** không dính trên **đầu kim**.”

## Verse 402

## The story of a Certain Brahmin (Aññatarabrāhmaṇa vatthu)

- yo dukkhassa pajānāti  
idh’eva khayam attano  
pannabhāraṃ viṣaṃyuttaṃ  
taṃ ahaṃ brūmi brāhmaṇaṃ//

Ai tở trên đời này	He that realizes right here in this
Giác khổ, diệt trừ khổ	world how his suffering may be
	ended,
Bỏ gánh nặng, giải thoát	He whose burden has fallen from
	hom, he who has freed himself
	from the shackles,
Ta gọi Bà-la-môn.	him I call a Brahman.
<b>(TK Thích Minh Châu)</b>	

### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 402 with reference to a certain Brahmin, whose **slave** became an Arahat.

Once, there was a young slave of a Brahmin. One day, **fleeing** from the house of his **master** he joined the Order of the bhikkhus, and in due course, he attained Arahatship. On one occasion, while he went on an alms-round with the Buddha, his former master, the



Brahmin, saw him and **grabbed him firmly by the robe**. When the Buddha asked what the matter was, the Brahmin explained that the young bhikkhu was his slave at one time. To him the Buddha said, (\*) “This bhikkhus has laid down the burden (of the *khandhas*).” The Brahmin took that to mean that his slave had become an Arahat. So to make sure, he asked the Buddha whether it was true that the young bhikkhu had become an Arahat, and the Buddha **confirmed** his statement.

Then the Buddha spoke in verse as above.

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

• **Vocabulary**

1. shackle (n)	[ˈʃækl]	cái gong, cái cùm
shackles (n)	[ˈʃæklz]	xiềng xích
2. slave (n/v)	[sleiv]	người nô lệ/ làm thân trâu ngựa
3. to flee – fled – fled	[fli:]	chạy trốn, bỏ chạy
4. the master (n)	[mastə(r)]	chủ nhân
5. .. grabbed him firmly by the robe		nắm chặt lấy y
6. to confirm	[kənˈfɜ:m]	thừa nhận

(\*) “This bhikkhus **has laid down** the burden (*of the khandhas*).” The Brahmin took that to mean that his slave had become an Arahat.

“Vị Tỳ khuru này **đã đặt** gánh nặng xuống (*các hành*).” Vị Bà la môn hiểu rằng người nô lệ của ông đã trở thành bậc A la hán.

**Verse 403**  
**The story of Therī Khemā**  
**(Khemābhikkhu vatthu)**

- **gambhīrapaññaṃ medhāviṃ maggāmaggassa kovidaṃ  
uttamatthaṃ anuppattaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Người trí tuệ sâu xa      He that possesses profound  
wisdom, he that possesses  
intelligence.

Khéo biết đạo, phi đạo      He that knows what is the Path  
and what is not the Path,

Chúng đạt đích vô  
thượng      He that has reached the supreme  
goal,

Ta gọi Bà-la-môn.      him I call a Brahman.

**(TK Thích Minh Châu)**

**Story**

While residing at the Gijjhakūta hill, the Buddha uttered Verse 403 with reference to Therī Khemā.

One night, **Sakka, King of the devas**, came with his followers to pay homage to the Buddha. While they were with the Buddha, Therī Khemā, by her supernatural power, also came through the sky to pay homage to the Buddha. But because Sakka and his **company** were there with the Buddha, she just paid obeisance to the Buddha, and soon left him. Sakka asked the Buddha who that *bhikkhunī* was and the Buddha replied, (\*) “She is one of my pre-

eminent disciples; she is known as Therī Khemā. She is matchless amongst the *bhikkhunīs* in wisdom and she knows how to differentiate the right way from the wrong way.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. Sakka, King of devas		<i>Vua Trời Đế Thích</i>
2. company (n)	[ˈkʌmpəni]	<i>đoàn tùy tùng</i>
3. pre-eminent (a)	[priˈeɪmɪnənt]	<i>ưu việt, thù thắng</i>
5. matchless (a)	[ˈmætʃləs]	<i>vô song</i>
6. differential (a)	[dɪfəˈrenʃl]	<i>khác nhau, có phân biệt</i>

(\*) “She is one of my **pre-eminent disciples**; she is known as Therī Khemā. She is matchless amongst the *bhikkhunīs* in wisdom and she knows how **to differentiate** the right way from the wrong way.”

“Tỳ khưu Ni Khemā là một trong **những đệ tử thù thắng** của Ta, Trưởng lão Ni Khemā, không ai trong số các tỳ khưu ni có thể so sánh được với Trưởng lão Ni về trí tuệ và Trưởng lão Ni biết cách **phân biệt** cho chánh đạo và phi đạo.”

## Verse 404

### The story of Thera Tissa (Pabbhāravāsītissatthera vatthu)

- **asamaṣaṭṭhaṃ gahaṭṭhehi anāgārehi c'ūbhayaṃ  
anokasāriṃ appiccaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Không liên hệ cả hai	He that holds himself aloof
Xuất gia và thế tục	both from householders and
	from the houseless,
Sống độc thân, ít dục	He that wanders about
	without a home, he that
	desires but little,
Ta gọi Bà-la-môn.	such a man I call a Brhman.

**(TK Thích Minh Châu)**

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 404 with reference to Thera Tissa.

Thera Tissa, after taking a subject of meditation from the Buddha, went to a mountain side. There, he found a cave which suited him and he decided to spend the three months of **the rainy season** (*vassa*) in that cave. So he stayed in the cave and went to the village for alms-food every morning. In the village, there was a certain elderly woman who regularly offered him alms-food. In the cave, there also lived the **guardian spirit of the cave**. As the

Thera was one whose practice of morality was pure, **the cave-spirit** dared not live in the same cave with the noble Thera; at the same time, he did not have the courage to ask the Thera to leave the place. So he thought of a plan that would enable him to find fault with the Thera and thus cause him to leave the cave.

The cave-spirit possessed the son of the elderly woman from the house where the Thera usually went for his alms-food. He caused the boy **to behave in a very peculiar way**, turning his head backwards, and rolling his wide open eyes. His mother got alarmed and was in tears. The **cave-spirit**, who possessed the boy and then said, “Let your teacher, the Thera, wash his feet with water and pour that water on the head of your son.” The next day, when the Thera came to her house for alms-food, she did as she was advised by the cave-spirit and the boy was left in peace. The cave-spirit went back to the cave and waited at the entrance for the return of the Thera. When the Thera returned from his alms-round, the cave-spirit **revealed himself** and said, “I am the spirit guarding this cave, O you physician do not enter this cave.” The Thera knew that he had lived a clean life from the day he had become a Thera, so he replied that he did not remember practicing meditation. Then the cave-spirit accused him that in that very morning he had cured a young boy possessed by an ogre at the house of the elderly woman. But the Thera reflected that it was not, in fact, practicing meditation and he realized that even the cave-spirit could find no other fault with him. That gave him a **delightful satisfaction (*pīti*)** with himself, and abandoning *pīti* and concentrating hard on **Insight Meditation** he attained

Arahatship then and there, while still standing at the entrance to the cave.

As the Thera had now become an Arahat, he advised the cave-spirit to leave the cave. The Thera continued to stay there till the end of the **vassa**, and then he returned to the Buddha. When he told the other bhikkhus about his **encounter** with the cave-spirit, they asked him whether he did not get angry with the cave-spirit when he was forbidden to enter the cave. The Thera answered in the negative but they did not believe him. So they went to the Buddha and said, ‘Thera Tissa claims himself to be an Arahat; he is not speaking the truth.’ To them the Buddha replied, (2) “Bhikkhus, my son Tissa was speaking the truth when he said he did not get angry. He has indeed become an Arahat; he is no longer attached to anyone; he has no occasion to get angry with anyone nor any need to associate with others.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- |   |                 |   |
|---|-----------------|---|
| 1. peculiar (a)                                     | [pə'kju:liə(r)] | <i>kỳ lạ, dị thường</i>                     |
| to behave in a very peculiar way                    |                 | <i>cư xử một cách kỳ lạ</i>                 |
| 2. the guardian spirit of the cave /the cave-spirit |                 | <i>vị thiên nhân ở hang núi</i>             |
| 3. delightful satisfaction                          |                 | <b>pīti</b> - <i>phi lạc</i>                |
| 4. to reveal (himself)                              | [ri'vi:l]       | <i>hiện hình</i>                            |
| 5. Insight Meditation                               |                 | <i>Thiền Quán</i>                           |
| 6. to encounter                                     | [in'kaʊntə(r)]  | to be faced with, <i>gặp gỡ, đụng độ ai</i> |

7. the rainy season – **vassa**

an cư mùa mưa

- (1) That gave him a **delightful satisfaction** (*pīti*) with himself, and abandoning *pīti* and **concentrating hard on Insight Meditation**, he attained **Arahatship** then and there, while still standing at the entrance to the cave.

*Điều này khiến Ngài phát sanh phỉ lạc, khi đình chỉ phỉ lạc Ngài định vào thiền Quán. Trong khi đang đứng trước cửa động, Ngài chứng đạt quả vị A la hán lúc đó và ngay tại nơi đó.*

- (2) “Bhikkhus, my son Tissa was speaking the truth when he said he did not get angry. He has indeed become an Arahat; he is no longer **attached to** anyone; he has no occasion **to get angry** with anyone nor any need **to associate with** others.”

*“Này các Tỳ khuru, con trai Như Lai, Tisa nói sự thật khi bảo rằng không giận. Con Như Lai thật sự đã là vị A la hán, không còn dính mắc với bất cứ ai, không nổi giận với bất cứ ai và cũng không cần liên kết với ai.”*

## Verse 405

### The story of a Certain Bhikkhu (Aññatarabhikkhu vatthu)

- **nidhāya daṇḍaṃ bhūtesu tasesu thāraresu ca  
yo na hanti na ghātetī taṃ ahaṃ brūmi brāhmaṇaṃ//**

Bỏ trượng, đối chúng sanh      He that has laid aside the rod,  
Yếu kém hay kiên cường      and inflicts not punishment on  
living beings, whether  
animate or inanimate,

Không giết, không bảo giết      He that kills not nor causes to  
kill,

Ta gọi Bà-la-môn.      such a man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 405 with reference to a certain bhikkhu.

Once, a bhikkhu after **taking a subject of meditation** from the Buddha went to a forest to practice meditation. After he had attained Arahaship he came back to the Buddha to offer his deep and profound gratitude to the Buddha. On his way, he passed through a village. Just as he was going through the village, a woman having quarrelled with her husband came out of her house and followed the bhikkhu. The husband coming after his wife, seeing her behind the bhikkhu, thought that the bhikkhu was



taking his wife away. So he shouted at the bhikkhu and threatened to beat him. His wife **entreated** him not to beat the bhikkhu, but that made him more **furious**. As a result, the Thera was beaten **black and blue** by the husband. After beating the bhikkhu to **his heart's content**, he took away his wife along with him and the bhikkhu continued on his way.

On arrival at the Jetavana monastery, other bhikkhus saw the **bruises** over the whole body of the bhikkhu and they attended to his bruises. When they asked him if he did not get angry with the man who had beaten him so **sorely**, he answered in the negative. So the other bhikkhus went to the Buddha and reported that the bhikkhu had falsely claimed to have attained Arahatship. To them the Buddha replied, (\*) “Bhikkhus! Arahats have laid aside the stick and the sword. They do not get angry even if they are beaten.” Thus, the Buddha confirmed that the bhikkhu had, indeed, become an Arahats.

Then the Buddha spoke in verse as above.

• **Vocabulary**

- |                                    |            |  |
|------------------------------------|------------|--|
| 1. to take a subject of meditation |            | <i>nhận đề mục thiền</i>                     |
| 2. to entreat                      | [in'tri:t] | to plead with, <i>cầu xin</i>                |
| 3. to beat sb black<br>and blue    | [bi:t]     | <i>đánh ai thâm tím<br/>mình mảy</i>         |
| 4. to one's heart's content        |            | <i>nhiều như ta mong<br/>muốn, tùy thích</i> |
| 5. bruise (n)                      | [bru:z]    | <i>vết thâm tím trên người</i>               |
| 6. sorely (adv)                    | ['ɔ:li]    | <i>một cách nghiêm trọng</i>                 |
- (\*) “*Này các Tỷ khuru! Bậc Vô lậu đã từ bỏ gậy gộc và đao kiếm. Họ không còn sân hận ngay cả khi họ bị đánh đập.*”

## Verse 406

### The story of Four Sāmaṇeras (Sāmaṇerānaṃ vatthu)

- **aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ  
sādānesu anādānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Thiên thần giữa thù địch    He that opposes not those by  
whom he is opposed,

Ôn hòa giữa hung hăng    he that is meek among those  
that have taken the rod,

Không nhiễm giữa, nhiễm  
trước    He that is free from craving  
among those that crave,

Ta gọi Bà-la-môn.    such a man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 406 with reference to four *sāmaṇeras* who were arahats.

Once, the wife of a Brahmin sent her husband, the Brahmin to the Jetavana monastery to invite four bhikkhus to an alms-meal at their house. She told him to specifically **request** for **senior bhikkhus** who were also true *brāhmaṇas*. But four seven year old Arahats *sāmaṇeras*, viz., Saṃkicca, Paṇḍita, Sopāka and Revata were sent along with him. When his wife saw the young *sāmaṇeras* she was very much dissatisfied and **blamed** the

Brahmin **for** bringing such young *sāmaṇeras* who were even younger than her grandson. She was, in fact, furious with her husband, and so she sent him back to the monastery to get older bhikkhus. **In the meantime** she refused to give the young *sāmaṇeras* the higher seats reserved for the bhikkhus; they were given lower seats and she did not offer them alms-food.

When the Brahmin arrived at the monastery, he met the Venerable Sāriputta and invited him to his house. When the Venerable Sāriputta arrived at the house of the Brahmin, he saw the four young Arahats *sāmaṇeras* and asked them if they had been offered alms-food yet. On learning that the Arahats *sāmaṇeras* had not been given alms-food yet and also that food had been prepared only for four persons. The Venerable Sāriputta returned to the monastery without accepting alms-food from the house of the Brahmin. So his wife sent the Brahmin back again to the monastery to get another senior bhikkhu. This time, the Venerable Mahā Moggallāna came along with the Brahmin, but he also returned to the monastery without accepting alms-food when he learnt that the young *sāmaṇeras* had not been offered alms-food and also that food had been prepared only for four persons.

By this time, the *sāmaṇeras* were feeling hungry. Sakka, king of the devas, seeing the state of things **took the form of an old Brahmin** and came to the house. The Brahmin and his wife **paid respect to** the old Brahmin and offered him **a seat of honor**, but Sakka just sat on the ground and paid respect to four *sāmaṇeras*. Then he revealed that he was Sakka. Seeing that Sakka himself was paying respect to the young *sāmaṇeras*, **the Brahmin couple** offered alms-food to all the five. After the meal,

Sakka and the *sāmaṇeras* **manifested their supernormal power** by going right up into the sky through the roof. Sakka went back to his **celestial abode**, the *sāmaṇeras* returned to the monastery.

When other bhikkhus asked the *sāmaṇeras* whether they did not get angry when the Brahmin couple refused to offer alms-food to them, they answered in the negative. The bhikkhus not believing them reported to the Buddha that **(1)** the four young *sāmaṇeras* were falsely claiming to be Arahats. To them the Buddha said, **(2)** “Bhikkhus, Arahats bear no ill will towards those who are hostile to them.”

Then the Buddha spoke in verse as above.

### • Vocabulary

1. <i>sāmaṇera</i>		<i>sa di</i>
2. <i>brāhmaṇa</i>		<i>Brahmin, bà la môn</i>
3. to oppose	[ə'pəʊz]	<i>chống đối</i>
4. meek (adj)	[mi:k]	gentle, <i>nhu mì, ôn hòa</i>
5. to request	[ri'kwest]	<i>yêu cầu</i>
6. senior bhikkhu	['si:niə]	<i>vị Tỳ khưu cao hạ</i>
7. to blame sb for	[bleim]	<i>trách mắng ai về việc gì</i>
8. to take the form of an old Brahmin		<i>hóa thành ông lão</i> <i>Bà la môn</i>
9. to manifest their supernormal power	['mæni:fest]	<i>hiển lộ thần thông</i>
10. the celestial abode	[si'lestjəl]	<i>cõi thiên giới</i>
11. hostile to (a)	['hɔstail]	<i>căm ghét, thù địch</i>
12. to pay respect to sb	[ri'spekt]	<i>tỏ sự tôn kính</i>
13. a seat of honor	['ɒnə(r)]	<i>chỗ ngồi danh dự</i>

14. the Brahmin couple		<i>vợ chồng bà-la-môn</i>
15. hostile to sb (adj)	[‘hɔstl]	<i>hiềm thù, thù nghịch</i>

(1) ... the four young *sāmaṇeras* were falsely claiming **to be Arahats.**

... bốn sa di này không thật, tuyên bố mình có *pháp Thượng nhân.*

(\*) “Bhikkhus, **Arahats** bear no ill will towards those who are **hostile to** them.”

“Này các Tỳ khuru, **bậc Lộ Tận** không thù nghịch với người *thù nghịch.*”

## Verse 407

### The story of Thera Mahāpanthaka (Mahāpanthakatthera vatthu)

- yassa rāgo ca doso ca māno makkho ca pātito  
sāsaporiva āraggā taṃ ahaṃ brūmi brāhmaṇaṃ//

Người bỏ rơi tham sân	That man from whom lust and
Không mạn không ganh tị	hatred and pride and envy have
	been made to fall,
Như hột cải đầu kim,	Even as a grain of mustard-
	seed from the point of a needle
	point,
Ta gọi Bà-la-môn.	that man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 407 with reference to Thera Mahāpanthaka, elder brother of Cūḷapanthaka.

Thera Mahāpanthaka was already an Arahat when his younger brother Cūḷapanthaka joined the Order. Cūḷapanthaka was born a **dullard** because he had made fun of a very dull bhikkhu in one of his **past existences**. Cūḷapanthaka could not even memorize one verse in four month's time. Mahāpanthaka was disappointed with his younger brother and asked him to leave the monastery as he was not worthy of the Order.

It was in this connection that, on one occasion, the bhikkhus asked the Buddha why Mahāpanthaka, even though he was an Arahāt, turned his younger brother Cūḷapanthaka out of the monastery. They also added “Do the Arahats still **lose their temper**? Do they still have moral defilements like ill will in them?” To them the Buddha replied, (\*) “Bhikkhus! Arahats have no moral defilements like passion and ill will in them. My son Mahāpanthaka acted as he did with a view to benefiting his brother and not out of ill will.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. dullard (a)	[ˈdʌlərd]	<i>người chậm chạp</i>
2. past existence	[igˈzistəns]	<i>kiếp quá khứ</i>
3. to lose one’s temper	[ˈtempə(r)]	<i>mất bình tĩnh</i>

(\*) “Bhikkhus! Arahats have no moral defilements like **passion and ill will** in them. My son Mahāpanthaka acted as he did **with a view to** benefiting his brother and not **out of** ill will.”

“Này các Tỳ khuru! Với các bậc A la hán không còn phiền não như **tham sân**. Con trai Như Lai Mahāpanthaka hành động như thế vì **hướng đến** việc lợi lạc cho em trai chứ không vì sân giận.”

## Verse 408

### The story of Thera Pilindavaccha (Palindavacchatthera vatthu)

- akakkasaṃ viññāpaniṃ giraṃ saccaṃ udīraye  
yāya nābhisaje kañci taṃ ahaṃ brūmi brāhmaṇaṃ//

Nói lên lời ôn hòa      Free from harshness,  
Lợi ích và chân thật      instructing the hearer, truthful:  
   such are the words a man should  
   utter.

Không mất lòng một ai      Thereby he will offend none.  
   Whoso thus speaks,  
Ta gọi Bà-la-môn.      him I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 408 with reference to Thera Vaccha, who was also known as Thera Pilindavaccha, due to his **offensive ways**.

Thera Pilindavaccha had a very offensive way of **addressing** people; he would often say, “Come here, you **wretch**” or “Go there, you wretch” and such other things. Other bhikkhus reported about him to the Buddha. The Buddha **sent for** him, and spoke to him on the matter. Then, on reflection the Buddha found that for the past five hundred existences, the Thera had been born only in the families of the Brahmins, who regarded themselves as



being **superior to** other people. So the Buddha said to the bhikkhus, (\*) “Bhikkhus! Thera Pilindavaccha addresses others as ‘wretch’ only by force of habit acquired in the course of his five hundred existences as a brhamin, and not out of malice. He has no intention of hurting others, for an Arahat does not harm others.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. offensive way		<i>cách gây khó chịu</i>
2. wretch (n)	[‘retʃ]	<i>(đùa cợt) thằng nhóc, ranh con</i>
3. to send for	[send]	<i>gọi đến</i>
4. superior to sb (a)	[sju:’piəriə]	<i>vượt trội hơn</i>

(\*) “Bhikkhus! Thera Pilindavaccha **addresses** others as ‘wretch’ only by **force of habit** acquired in the course of his five hundred existences as a brahmin, and not out of **malice**. He has no intention of hurting others, for **an Arahat** does not harm others.”

“*Này các Tỳ khưu! Tỳ khưu Pilindavaccha thường gọi từ “nhóc con” vì tiền khiên tật (thói quen nhiều đời nhiều kiếp) làm bà la môn trong năm trăm kiếp chứ không phải do ác ý. Tỳ khưu không có ý làm phương hại người khác vì Bậc Vô lậu không hại người.*”

## Verse 409

### The story of a Certain Thera (Aññataratthera vatthu)

- yo'dha dīghaṃ va rassaṃ vā  
aṇuṃthūlaṃ subhāsubhaṃ  
loke adinnaṃ nādiyate  
taṃ ahaṃ brūmi brāhmaṇaṃ//

Ở đời, vật dài, ngắn,	Whoever here in this world takes
Nhỏ, lớn, đẹp hay xấu	nothing that is not given to him,
Phàm không cho không	Whether it be long or short,
lấy	coarse or fine, beautiful or ugly,
Ta gọi Bà-la-môn.	him I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 409 with reference to a certain therā.

One day, a Brahmin from Sāvatti put his **upper garment** outside his house **to air** it. A Thera found that garment as he was going back to the monastery. Thinking that it was a piece of cloth **thrown away** by someone and therefore **ownerless**, the Thera picked it up. The Brahmin looking out of his window saw the Thera picking up the piece of clothing and came after the Thera, abusing and accusing him. “You shaven head! You are stealing

my clothing”, he said, the Thera **promptly** returned the piece of clothing to the Brahmin.

Back at the monastery, the Thera related the above incident to other bhikkhus, and they **made fun of** him and **jokingly** asked him whether the cloth was long or short, **coarse** or **fine**. To this question the Thera answered, “Whether the clothing is long or short, coarse or fine matters not to me; I am not at all attached to it.” Other bhikkhus then reported to the Buddha that the Thera was falsely claiming himself to be an Arahat. To them the Buddha replied, (\*) “Bhikkhus! The Thera speaks the truth; **an Arahat** does not take anything that is not given him.” Then the Buddha spoke in verse as above.

• **Vocabulary**

1. upper garment	[ˈga:mənt]	<i>áo choàng</i>
2. to air	[eə]	<i>phơi gió</i>
3. to throw away	[θrəʊ əˈwei]	<i>ném đi</i>
4. ownerless (a)	[ˈəʊnəlɪs]	<i>vô chủ</i>
5. promptly (adv)	[ˈprɒmptli]	<i>ngay lập tức</i>
6. to make fun of		<i>chế giễu</i>
7. jokingly (adv)	[ˈdʒəʊkɪŋli]	<i>đùa bỡn</i>
8. coarse (a)	[kɔ:s]	<i>thô thiển</i>
≠ fine	[faɪn]	<i>mịn màng</i>

(\*) “Bhikkhus! The Thera speaks truth; **an Arahat** does not take anything that is not given him.”

“*Này các Tỳ khưu! Trưởng lão nói lời chân thật; bậc Vô lậu không trộm cắp của người khác.*”

## Verse 410

### The story of Thera Sāriputta (Sāriputtatthera vatthu)

- **āsā yassa na vijjanti asmiṃ loke paramhi ca  
nirāsayaṃ viṣaṃyuttaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Người không có hy cầu	He that has no desires,
Đời này và đời sau	either in this world or in the
	next,
Không hy cầu, giải thoát	He that is free from desires
	and free from letters,
Ta gọi Bà-la-môn.	him I call a Braman.

**(TK Thích Minh Châu)**

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 410 with reference to Thera Sāriputta.

On one occasion, Thera Sāriputta accompanied by five hundred bhikkhus went to a monastery near a small village to spend the *vassa*. At the end of the *vassa*, Thera Sāriputta wanted robes for young bhikkhus and *sāmaṇeras*. So he said to the bhikkhus, “If people come to offer robes, send them to me or **inform** me”; and then he **left for** the Jetavana monastery to pay homage to the Buddha. Other bhikkhus misunderstood Thera Sāriputta’s instruction, and said to the Buddha, “Venerable Sir! Thera Sāriputta is still attached to material things like robes and

other **requisites** of a bhikkhu.” To them the Buddha replied, (\*) “Bhikkhus! My son Sāriputta has no more craving in him. He told you to bring the robes to him, so that the chances to perform meritorious deeds may not decrease for lay-disciples, and the chances to accept whatever they may properly receive may not be reduced for young bhikkhus and sāmaṇeras.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. to inform	[in'fɔ:m]	<i>báo, cho biết</i>
2. to leave for	[li:v]	<i>đến</i>
3. requisite (n)	['rekwizit]	<i>vật dụng cần thiết (từ sự) cho tỳ khưu</i>

(\*) “Bhikkhus! My son Sāriputta has no more craving in him. He told you to bring the robes to him, so that the chances to perform **meritorious deeds** may not decrease for **lay-disciples**, and the young bhikkhus and *sāmaṇeras* may not be lost **the holy gain**.

“Này các Tỳ khưu! Con trai Như Lai, Sāriputta không còn tham ái. Vị ấy nói người đem y đến cho vị ấy để các **thiện gia tử** không bị sút giảm **phước báu** và các Tỳ khưu trẻ và các **sa di** không mất đi **lợi ích thánh thiện**.”

## Verse 411

### The story of Thera Mahā Moggallāna (Mahā Moggallānatthera vatthu)

- **yassālayā na vijjanti aññāya akathaṃkathī  
amatogadhaṃ anuppattaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Người không còn tham ái	He that has no longings,
Có trí, không nghi hoặc	he that fully understands, he that entertains no doubts,
Thể nhập vào bất tử	He that has plunged into the Deathless,
Ta gọi Bà-la-môn.	him I call a Brahman.

**(TK Thích Minh Châu)**

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 411 with reference to Thera Mahā Moggallāna.

On one occasion, the bhikkhus told the Buddha about Thera Mahā Moggallāna the same thing they had said of Thera Sāriputta that he still had attachment to worldly things. To them the Buddha said that Thera Mahā Moggallāna had discarded all craving.

Then the Buddha spoke in verse as above.

**Verse 412**  
**The story of Sāmaṇera Revata**  
**(Revatathera vatthu)**

- yo'dha puññañ ca pāpaṃ ca ubho saṅgaṃ upaccagā  
 asokaṃ virajaṃ suddhaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//

Người sống ở đời này	Whoever in this world has
Không nhiễm cả thiện, ác	escaped from the bonds both of good and of evil,
Không sầu, sạch, không bụi	Whoever is free from sorrow, free from defilement, free from impurity,
Ta gọi Bà-la-môn.	him I call a Brahman.

*(TK Thích Minh Châu)*

**Story**

While residing at the Pubbārāma monastery, the Buddha uttered Verse 412 with reference to Sāmaṇera Revata.

One day, the bhikkhus said to the Buddha, “Revata is getting many offerings from people; he is gaining fame and fortune. Event though he lives alone in the forest, through supernormal power he has now built five hundred pinnacled monasteries for five hundred bhikkhus.” To them the Buddha said, (\*) **“Bhikkhus, my son Revata has discarded all craving; he has transcended both good and evil.”**

Then the Buddha spoke in verse as above.

(\*) *“Này chư Tỳ khuru, con trai Revata của ta đã đoạn tận tất cả tham ái; cả hai thiện ác cũng đã thoát ly.”*

## Verse 413

### The story of Thera Candābha (Candābhatthera vatthu)

- **candaṃ va vimalaṃ suddhaṃ vipassannaṃ anāvilaṃ  
nandībhavaparikkhīṇaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Như trắng sạch, không ố	He that is spotless as the
Sáng trong và tịnh lặng	moon, pure, serene, and clear,
Hữu ái được đoạn tận	He in whom the essence of joy is extinct,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 413 with reference to Thera Candābha.

Candābha had, in a previous existence, made offerings of **sandalwood** to a stupa where the **relics** of Kassapa Buddha were **enshrined**. For this good deed, he was reborn in a Brahmin family in Sāvatti. He was born with a **distinguishing mark**, viz., a **circle of light radiating** from around his **navel**. As this circle of light **resembled** the moon he came to be known as Candābha. Some Brahmins, **taking advantage of** this **unusual feature**, put him on a cart and took him round the town for **exhibition** and only those who paid a hundred or a thousand were allowed to touch him. On one occasion, they stopped at a place between the



town and the Jetavana monastery. To **Ariyas** going to the Jetavana monastery, they said, “What is the use of your going to the Buddha and listening to his discourses? There is no one who is as powerful as Candābha. One who touches him will get rich; why don’t you come and see?” The Ariyas then said to them, “Only our teacher is powerful; He is **unrivalled and matchless,**”

Then the Brahmins took Candābha to the Jetavana monastery to **compete** with the Buddha. But when Candābha was in the presence of the Buddha, the ring of light went out by itself. When Candābha was taken out of sight of the Buddha, the ring of light returned automatically; it again disappeared when taken back to the presence of the Buddha. Candābha then asked the Buddha to give him the **mantra** (words of **incantation**) that would make the ring of light disappear from around his navel. The Buddha told him that the mantra could be given only to a member of his Order. Candābha told the Brahmins that he was getting a mantra from the Buddha and that after mastering the mantra he would be the greatest person in the whole of **Jambudīpa**. So the Brahmins waited outside the monastery.

Meanwhile, Candābha became a bhikkhu. He was instructed to contemplate the body, i.e., to reflect on (1) the **repulsiveness and impurity of the thirty-two constituent of the body**. Within a few days, Candābha attained Arahātship. When the Brahmins who were waiting outside the monastery came to **enquire** whether he had **acquired** the mantra, Candābha replied, “You people had better go back now; as for me I am no longer in a position to go along with you.” Other bhikkhus, hearing him, went to the Buddha and said, “Candābha is falsely claiming that

he has become an Arahat.” To them the Buddha replied, (2) “Candābha speaks the truth; he has eradicated all moral **intoxicants**.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. sandalwood	[ˈsændlwu:d]	<i>gỗ đàn hương</i>
2. relic (n)	[ˈrelik]	<i>xá lợi</i>
3. to enshrine	[inˈʃraɪn]	<i>đặt (vào thờ)</i>
4. a distinguishing mark	[disˈtɪŋɡwɪʃ]	<i>dấu phân biệt</i>
5. a circle of light		<i>vòng sáng</i>
6. to radiate	[ˈreɪdiət]	<i>tỏa ra</i>
7. navel (n)	[ˈneɪvl]	<i>rốn</i>
8. resemble (a)	[riˈzembəl]	<i>tương tự</i>
9. to take advantage of	[ədˈvɑ:ntɪdʒ]	<i>tận dụng lợi thế</i>
10. unusual feature	[ˈfi:tʃə]	<i>điểm đặc biệt bất thường</i>
11. exhibition (n)	[ˌeksiˈbɪʃn]	<i>trưng bày, triển lãm</i>
12. unrivalled (a)	[ʌnˈraɪvəld]	<i>vô song</i>
13. matchless (a)	[ˈmætʃlɪs]	<i>vô địch</i>
14. to compete	[kəmˈpi:t]	<i>tranh đua</i>
15. the mantra	[ˈmæntɹə]	<i>câu thần chú</i>
incantation (n)	[ˌɪnkænˈteɪʃn]	<i>bí truyền</i>
16. Jambudīpa		<i>cõi Diêm phù (Án độ)</i>
17. repulsiveness (n)	[riˈpʌlsɪvnis]	<i>ghê tởm</i>

18. impurity (n)	[im'pjuəriti]	<i>sự ô uế</i>
19. to enquire	[in'kwaiə]	to ask for
20. to acquire	[ə'kwaiə]	<i>đạt được, đượ</i>
21. intoxicant (n)	[in'tɒksikənt]	<i>chất say</i> <i>(ô nhiễm)</i>

(1) the repulsiveness and impurity      *32 thể trước của thân*  
of the thirty-two constituent  
of the body

(2) “Candābha speaks the truth; he has eradicated **all moral intoxicants.**”

*“Candābha đã đoạn tận các lậu hoặc, chỉ nói lời chân thật.”*

## Verse 414

**The story of Thera Sīvali  
(Sīvalitthera vatthu)**

- **yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham accagā  
tiṇṇo pāragato jhāyī anejo akathaṃkathī  
anupādāya nibbuto taṃ ahaṃ brūmi brāhmaṇaṃ//**

Vượt đường nguy hiểm	Whoever has crossed this
này	quagmire, difficult to cross,
Nhiếp phục luân hồi, si	rebirth, delusion;
Đến bờ kia thiên đĩnh	Whoever has crossed and gained
	the other side;
Không dục ái, không	Whoever is devoted to
nghĩ	meditation, free from lust, free
	from doubt,
Không chấp trước, tịch	Free from Craving, tranquil,
tĩnh	
Ta gọi Bà –la-môn.	such a man I call a Bramana

**(TK Thích Minh Châu)**

**Story**

While residing at the Kuṇḍadhāna forest near the city of Kuṇḍakoliya, the Buddha uttered Verse 414 with reference to Thera Sīvali.

Princess Suppavāsā of Kuṇḍakoliya was in **pregnancy** for seven years and then for seven days she was in **labor pains**. She

kept contemplating the **unique qualities** of the Buddha, the Dhamma and the Sangha and in the end she sent her husband to the Buddha to pay obeisance to him **on her behalf** and to inform him of her condition. When informed of the condition of the princess, the Buddha said, “May Suppavāsā be free from danger and from sorrow; may she give birth to a healthy noble son in safety.” As these words were being spoken, Suppavāsā gave birth to her son at her house. On that very day, soon after the birth of the child, the Buddha and some bhikkhus were invited to the house. Alms-food was offered there and the newly born child offered **filtered water** to the Buddha and the bhikkhus. To **celebrate** the birth of the child, the parents invited the Buddha and the bhikkhus to their house to offer food for seven days.

When the child grew up he was admitted to the Order and as a bhikkhu he was known as Sīvali. He attained Arahatship as soon as his head was **shaved off**. Later, he became famous as the bhikkhu who received the largest amount of offerings. As a **recipient** of offerings he was **unsurpassed**.

On one occasion, the bhikkhus asked the Buddha why Sīvali, with the qualifications to become an Arahat, was confined in his mother’s womb for seven days. To them the Buddha replied, (\*) “Bhikkhus! In a previous existence, Sīvali was the son of a king who lost his kingdom to another king. In trying to regain their kingdom he had **besieged** the city on the advice of his mother. **As a result**, the people in the city were without food or water for seven days. **It was for this evil deed** that Sīvali was imprisoned in his mother’s womb for seven years. But now, Sīvali **has come to the end** of all *dukkha*; he has realized Nibbāna.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. pregnancy (n)	[ˈpregnənsi]	<i>sự có thai</i>
2. in labor pain	[ˈleɪbə peɪn]	<i>đau đẻ</i>
3. unique qualities	[ju:ˈni:k]	<i>những ân đức</i>
4. on one's behalf		<i>thay mặt ai</i>
5. filtered water	[ˈfɪltəd]	<i>nước lọc</i>
6. to celebrate	[ˈseləbreɪt]	<i>tổ chức lễ</i>
7. to shave off	[ʃeɪv əf]	<i>cạo (đầu)</i>
8. recipient (n)	[riˈsɪpiənt]	<i>người nhận</i>
9. unsurpassed (adj)	[ˌʌnsɜ:ˈpɑ:st]	<i>vượt trội</i>
10. to besiege	[biˈsi:ddʒ]	<i>bao vây</i>

(\*) *Này chư Tỳ khuru! Trong một kiếp quá khứ, Sīvali là con trai vị vua bị mất vương quốc. Do cố gắng giành lại đất nước, nghe lời mẹ, Sīvali đã cho **bao vây** thành phố. **Hậu quả**, người dân trong thành phố không có lương thực và nước uống suốt bảy ngày. **Chính do ác nghiệp này**, Sīvali đã ở trong bụng mẹ suốt bảy năm. Nhưng giờ đây, Sīvali **đã đoạn tận** tất cả phiền não và chứng ngộ Niết bàn.*”

## Verse 415

### The story of Thera Sundarasamudda (Sundarasamuddatthera vatthu)

- yo'dha kāme pahatvāna anāgāro paribbaje  
kāmābhavaparikkhīṇaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//

Ai ở đời đoạn dục	Whoever in this world renounces lusts,
Bỏ nhà, sống xuất gia	whoever abandons the house-life and retires from the world
Dục hữu được đoạn tận	Whoever has extinguished the essence of lust,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 415 with reference to Thera Sundarasamudda.

Sundarasamudda was the son of a rich man from Sāvatti. After he had entered the Order, he left for Rājagaha, which was forty-five yojanas away from Sāvatti, to practice meditation. One day, while some **festivities** were going on in Sāvatti, the parents of Sundarasamudda missed him very much; they also felt sorry for their son who was missing all the enjoyment and they **wept**. As they were weeping, a **courtesan** came to them and asked what the matter was. On hearing about their son, the courtesan said, “If I

could make your son leave the Order and return to the life of a lay man how you would reward me?” The parents answered that they would make her rich. The courtesan then asked for a large sum of money and left for Rājagaha with a number of followers.

At Rājagaha, she rented a house with **seven-tiered pinnacles** on the route where Thera Sundarasamudda would come on his alms-round. She prepared good food and waited for him. On the first few days, she offered alms-food to the Thera at the door of her house. Later, she invited him to come inside. Meanwhile, she paid money to some children to come and play just outside the house about the time the Thera usually came on his alms-round. This gave her the excuse that it was very dusty and noisy on the ground floor; with this excuse she invited the Thera to the top floor to have his alms-food. The Thera **consented** and went up and as soon as he had entered the room, the courtesan closed the door. Then she started **seducing** the Thera. She said to the Thera, “Venerable Sir! Please be my youthful and energetic husband, and I will be your dearly beloved wife. After our long and happy **wedded life** we can both leave it to enter the Order and strive our very best to attain Nibbāna.” When he heard these words the Thera suddenly realized his mistake and **got alarmed**. Then, he said to himself, “Indeed, by being **negligent** and **unmindful** I have made a great mistake.”

At that instant, the Buddha saw from his Perfumed Chamber what was happening to Thera Sundarasamudda at Rājagaha. He called the Venerable Ānanda and said to him, “Ānanda! On **an upper storey of a pinnacled building** in Rājagaha, there now goes on a **struggle** between Sundarasamudda



and a courtesan; but in the end the Thera will be the winner.” After saying this to Ānanda, the Buddha sent forth his radiance to the Thera, made him feel his presence, and said, (\*) “My son! Be resolute and and get rid of love of wealth and sensual pleasures.”

Then the Buddha spoke in verse as above.

At the end of the discourse the Thera attained Arahatsip, and by supernormal power passed through the roof into the sky and went to the Buddha.

### • Vocabulary

1. festivity (n)	[fes'tivəti]	<i>ngày hội</i>
2. to weep – wept- wept	[wi:p]	<i>khóc</i>
3. courtesan (n)	[,kɔ:'ti'zæn]	<i>kỹ nữ</i>
4. seven-tiered pinnacles	[ˈpinəkl]	<i>ngôi biệt thự bảy tầng</i>
5. to seduce	[si'dju:s]	<i>quyến rũ, cám dỗ</i>
6. to consent	[kən'sent]	<i>đồng ý</i>
7. wedded life	[ˈwedid]	<i>đời sống vợ chồng</i>
8. to get alarmed	[ə'la:m]	<i>cảnh giác</i>
9. negligent (a)	[ˈneglidʒənt]	<i>phóng dật</i>
10. unmindful (a)	[,ʌnmaɪdfl]	<i>thiếu chánh niệm</i>
11. struggle (n)	[ˈstrʌgl]	<i>cuộc chiến</i>
12. an upper storey pinnacled building		<i>tầng cao nhất của tòa nhà</i>

(\*) “My son! **Be resolute** and and get rid of love of **wealth** and sensual pleasures.”

‘Con trai của Như Lai! **Hãy kiên quyết** và tuyệt trừ dục lạc và sở hữu.’

## Verse 416

### The story of Thera Jaṭila (Jaṭilatthera vatthu)

- yo'dha taṇhaṃ pahatvāna anāgāro paribbaje  
taṇhābhavaparikkhīṇaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//

Ai ở đời đoạn ái	Whoever in this world has abandoned Craving,
Bỏ nhà, sống xuất gia	Whoever has gone forth from the household life to the houseless life,
Ái hữu được đoạn tận	Whoever has destroyed the essence of Craving,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

(TK Thích Minh Châu)

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 416 with reference to Thera Jaṭila.

Soon after **the passing away (parinibbāna)** of Kassapa Buddha, an Arahata Thera went round for **donations** to build a gold **stupa** where **the relics of Kassapa Buddha** were to be enshrined. The Thera came to the house of a **goldsmith** while he and his wife were engaged in a **heated quarrel**. The goldsmith shouted at the Thera and said, “You had better throw your stupa into the water and go away.” His wife then said to the goldsmith,

“If you are angry with me you should abuse me only; you can even beat me if you like; but why do you have to abuse the Buddha and the Thera? Surely, you have done a **grievous wrong!**” Hearing her words, the goldsmith realized the **enormity** of the wrong he had done and wanted **to make atonement** for it. So, he made some gold flowers, put them into three gold pots and offered them to be put into **the relic chamber** of the stupa of Kassapa Buddha.

In his present existence he was conceived in the womb of a rich man’s daughter who had had **an illicit love affair**. When the child was born, she put it into a **pot** and **float**ed it down the stream. A young woman who was bathing in the stream saw the child in the pot and took it with her. She **adopted** him and named him Jaṭila. Later, on the advice of a Thera the woman sent Jatila to Taxila where he had his education. While at Taxila the Thera arranged for him to stay at the house of a **merchant** who was a disciple of his. **In due course**, Jatila married the daughter of the merchant. Soon after the marriage a large **mound** of gold appeared in the **backyard** of the house which was newly built for the couple. Three sons were born out of this marriage. After that, Jatila joined the Order and attained Arahathship within a few days.

On one occasion, as the Buddha went on an alms-round with five hundred bhikkhus including Jatila, they came to the house of the sons of Jatila. His sons offered alms-food to the Buddha and his disciples for fifteen days. Some time afterwards, the bhikkhus asked Jatila whether he was still attached to his mound of gold and his sons, and he answered that he had no more attachment to them. The bhikkhus then said to the Buddha that

Jatila was falsely claiming to have attained Arahatsip. To them the Buddha said, (\*) “Bhikkhus! Jatila has got rid of **craving** and **pride**; he has indeed **attained Arahatsip**.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. the passing away ( <i>parinibbāna</i> )		<i>nhập Niết bàn</i>
2. donation (n)	[dəu'neiʃn]	<i>sự quyên cúng</i>
3. a gold stupa		<i>tháp bằng vàng</i>
4. the relics of Kassapa Buddha		<i>Xá lợi của Đức Phật Kassapa</i>
5. goldsmith (n)	['gəuldsmiθ]	<i>thợ vàng bạc</i>
6. a heated quarrel	['kwɔrəl]	<i>cuộc gây gỗ dữ dội</i>
7. a grievous wrong	['gri:vəs]	<i>sai lầm trầm trọng</i>
8. enormity (n)	[i'no:miti]	<i>tầm cỡ (nghĩa bóng)</i>
9. to make atonement	[ə'tounmənt]	<i>chịu lỗi</i>
10. the crelic chamber	['tʃæbə(r)]	<i>phòng đặt xá lợi</i>
11. an illicit love affair	[i'lisit]	<i>cuộc tình trái phép</i>
12. pot (n)	[pɒt]	<i>cái chậu</i>
13. to float	[float]	<i>nổi, trôi lênh bênh</i>
14. to adopt	[ə'dɒpt]	<i>nhận con nuôi</i>
15. merchant (n)	['mɜ:tʃənt]	<i>nhà buôn, lái buôn</i>
16. In due course		<i>đúng thời</i>
17. backyard (n)		<i>sân sau</i>
18. mound (n)	[maʊnd]	<i>gò, đống, ụ</i>

(\*) *Này chư Tỳ khuru! Jatila đã từ bỏ tham ái và kiêu mạn. Jatila thực sự đã chứng đắc Vô lậu.*”

**Verse 416 \***  
**The story of Thera Jotika**  
**(Jotikatthera vatthu)**

**Story**

While residing at the Veḷuvana monastery, the Buddha uttered Verse 416 with reference to Thera Jotika.

Jotika was a famous rich man from Rājagaha. He lived in a **stately mansion** with **seven tiered pinnacles**. There were seven walls around his **mansion** each of which had an entrance guarded by **celestial demons**. The fame of his wealth spread far and wide, and many people came to see his mansion. On one occasion, King Bimbisāra came to visit Jotika; he also brought his son Ajātasattu with him. Ajātasattu seeing the **grandeur** of Jotika's mansion vowed that he would not allow Jotika to live in such a magnificent mansion when he became king. On the king's departure from his house Jotika presented the king with a large priceless ruby. It was the custom of Jotika to give presents to all visitors who came to see him.

When Ajātasattu **ascended** the throne, after killing his father, he came with his soldiers to take the mansion of Jotika **by force**. But as all the gates were well guarded by celestial demons, Ajātasattu and his soldiers had to **retreat**. Ajātasattu **fled to** the Veḷuvana monastery and he found Jotika listening to a discourse given by the Buddha. Seeing Jotika at the feet of the Buddha, Ajātasattu exclaimed, "After making your guards fight me, you are now pretending to be listening to a discourse!" Jotika realized

that the king had gone to take his place by force and that he had been **compelled** to retreat.

(1) In a past existence, Jotika had made a **solemn wish** that his property might not be taken away from him against his wish, and this wish had been fulfilled. So Jotika said to King Ajātasattu, “O king! My property cannot be taken away against my wish.” Saying this he **stretched out** his ten fingers and asked the king to **take off** the twenty rings he was wearing on his fingers. The king tried hard to take them off but did not succeed. Jotika then asked the king to spread out a piece of cloth and as Jotika put his fingers on to the cloth, all his rings easily **slipped off**. After he had given all his rings to King Ajātasattu, Jotika asked the Buddha that he might be permitted into the Order. Soon after entering the Order, Jotika attained Arahatsip.

One day, when other bhikkhus asked him whether he had any more craving left in him for his mansion, his wealth and his wife, he answered that he did not have any more craving for them. The bhikkhus then went to the Buddha and said, “Venerable Sir! Thera Jotika claims to have attained Arahatsip; he is telling lies.” To them the Buddha said, (2) “Bhikkhus! Jotika speaks the truth; he does not have any more craving in him. He is now an Arahāt.”

Then the Buddha spoke in verse as above.

### • Vocabulary

- |                                     |                              |
|-------------------------------------|------------------------------|
| 1. stately mansion [‘steili ‘mænʃn] | <i>dinh thự trang nghiêm</i> |
| 2. seven tiered<br>pinnacles        | <i>tháp nhọn bảy tầng</i>    |
| 3. mansion (n) [‘mænʃn]             | <i>lâu đài</i>               |

4. celestial demons		<i>dạ xoa</i>
5. grandeur (n)	[ˈgrændʒə]	<i>vuông giả, vĩ đại</i>
6. to ascend	[əˈsend]	<i>lên</i>
to ascend the throne		<i>lên ngôi vua</i>
7. by force	[fɔːrs]	<i>bằng vũ lực</i>
8. to retreat	[riˈtri:t]	<i>rút lui</i>
9. to fled to	[fled]	<i>trón (sang)</i>
10. to stretch out	[stretʃ aʊt]	<i>duỗi ra</i>
11. a solemn wish	[ˈsɒləm]	<i>phát nguyện trịnh trọng</i>
12. to take off		<i>tháo ra</i>
13. to slip off		<i>tuột ra</i>

- (\*) In a past existence, Jotika **had made a solemn wish** that his property might not be taken away from him against his wish, and this wish had been **fulfilled**.

*Trong một kiếp quá khứ, Jotika đã phát nguyện trịnh trọng rằng tài sản của ông sẽ không bị lấy đi nếu không được sự đồng ý của ông và điều phát nguyện này đã viên thành.*

- (2) “Bhikkhus! Jotika speaks the truth; he does not have any more craving in him....”  
 “Này chư Tỳ khuru! Jotika nói sự thật, Jotika không còn luyến ái nữa...”

## Verse 417

### The story of Thera Naṭaputtaka (Naṭaputtakatthera vatthu)

- hitvā mānusakaṃ yogaṃ dibbaṃ yogaṃ upaccagā  
sabbayogavisamṃyuttaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//

Bỏ trói buộc loài người    He that has cast off the bondage  
of things of earth,

Vượt trói buộc cõi trời    He that has escaped from the  
bondage of things of heaven,

Giải thoát mọi buộc ràng    He that has thrown off every  
bond,

Ta gọi Bà-la-môn    such a man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 417 with reference to Thera Naṭaputtaka, who was the son of a dancer.

Once, the son of a dancer was going round the streets singing and dancing when he had a chance to listen to a discourse given by the Buddha. After listening to the discourse, he entered the Order and attained Arahathship soon afterwards. One day, while the Buddha and the bhikkhus including Naṭaputtaka were going on an alms-round, they **came across** the son of another



dancer dancing in the street. Seeing the young man dancing, the other bhikkhus asked Naṭaputtaka whether he still liked dancing. And Naṭaputtaka answered, “No, I do not.” The bhikkhus then went to the Buddha and told him that Thera Naṭaputtaka was falsely claiming to have attained Arahātship. Thereby, the Buddha said, (\*) “Bhikkhus! Naṭaputtka has gone beyond all bonds of attachment; he has become an Arahāt.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

- to come across

tình cờ

(\*) “Bhikkhus! Naṭaputtka **has gone beyond** all bonds of attachment; he has become an Arahāt.”

(\*) *Này chư Tỳ khuru! Naṭaputtka **đã vượt** mọi trói buộc dính mắc; đã trở thành bậc A-la-hán*

## Verse 418

**The story of Thera Naṭaputtaka  
(Naṭaputtakatthera vatthu)**

- **hitvā ratiñ ca aratiñ ca sītibhūtaṃ nirūpadhiṃ  
sabbalokābhibhuṃ vīra taṃ ahaṃ brūmi brāhmaṇaṃ//**

Bỏ điều ưa, điều ghét	He that has cast aside both pleasure and pain,
Mát lạnh, diệt sanh y	He that is cold, free from passion,
Bậc anh hùng chiến thắng Nhiếp phục mọi thế giới	He that, strenuous, has overcome all the worlds,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

*(TK Thích Minh Châu)*

**Story**

While residing at the Veḷuvana monastery, the Buddha uttered Verse 418 with reference to another Thera Naṭaputtaka, son of another dancer.

As in the previous story, the son of a dancer had entered the Order and had attained Arahatsip. Other bhikkhus went to the Buddha and told him about Thera Naṭaputtaka claiming to have attained Arahatsip. To them the Buddha said, (\*) “Bhikkhus! Naṭaputtaka **has given up taking delight in all things.**”

Then the Buddha spoke in verse as above.

*(\*) Này chư Tỳ khuru! Naṭaputtaka đã từ bỏ mọi tham dục.*

## Verses 419 & 420

### The story of Thera Vaṅgīsa (Vaṅgīsatthera vatthu)

419. **cutiṃ yo vedi sattānaṃ upapattiṃ ca sabbaso  
asattaṃ sugataṃ buddhaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Ai hiểu rõ hoàn toàn	He that knows the passing
Sanh tử các chúng sanh	away and rebirth of beings
	everywhere,
Không nhiễm, khéo vượt	He that is free from attachment,
qua	happy, and enlightened,
Sáng suốt chân giác ngộ	
Ta gọi Bà-la-môn.	such a man I call a Brahman.

420. **yassa gatiṃ na jānanti devā gandhabbamānūsā  
khīṇāsavaṃ arahantaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Vớ ai, loài trời, người	He whose future astate is not
Cùng vớ Càn thất bà	known to gods or Gandhabbas
Không biết chỗ thọ sanh	or men,
Lậu tận bậc La-hán	He who has destroyed the evil
	passions and has attained
	Arahatship,
Ta gọi Bà-la-môn.	such as a man I call Brahman.

**(TK Thích Minh Châu)**

### Story

While residing at the Jetavana monastery, the Buddha uttered Verses 419 and 420 with reference to Thera Vaṅgīsa.

Once, in Rājagaha, there was a Brahmin by the name of Vaṅgīsa who by simply **tapping on the skull** of a dead person could tell whether that person was reborn in the world of the devas, or of the human beings, or in one of **the four lower worlds** (*apāyas*). The Brahmins took Vaṅgīsa to many villages and people **flocked to** him and paid him ten, twenty or a hundred to find out from him where their various dead relatives were reborn.

On one occasion, Vaṅgīsa and his party came to a place not far from the Jetavana monastery. Seeing those people who were going to the Buddha, the Brahmins invited them to come to Vaṅgīsa who could tell where their relatives had been reborn. But the Buddha's disciples said to them, "Our teacher is one without a **rival**, he only is the Enlightened One." The Brahmins took that statement as a **challenge** and took Vaṅgīsa along with them to the Jetavana monastery to compete with the Buddha. The Buddha, knowing their intention, instructed the bhikkhus to bring the skulls of a person reborn in **niraya**, of a person reborn in the animal world, of a person reborn in the human world, of a person reborn in the deva world and also of an Arahāt. The five were then **place in a row**. When Vaṅgīsa was shown those skulls he could tell where the owners of the first four skulls were reborn; but when he came to the skull of the Arahāt he was **at a loss**. Then the Buddha said, "Vaṅgīsa, don't you know? I do know where the owner of that skull is." Vaṅgīsa then asked the Buddha to let him have **the magical incantation (mantra)** by which he could thus know; but

the Buddha told him that the mantra could be given only to a bhikkhu. Vaṅgīsa then told the Brahmin to wait outside the monastery while he was being taught the mantra. Thus, Vaṅgīsa became a bhikkhu and, as a bhikkhu, he was instructed by the Buddha **to contemplate the thirty-two constituents of the body**. Vaṅgīsa diligently practiced meditation as instructed by the Buddha and attained Arahātship within a short time.

When the brhamins who were waiting outside the monastery came to ask Vaṅgīsa whether he had acquired the mantra, Vaṅgīsa said, “You all had better go now, as for me, I should no longer go along with you.” Other bhikkhus hearing him thought he was telling lies, so they went to the Buddha and said, “Venerable Sir! Vaṅgīsa is falsely claiming to have attained Arahātship.” To them the Buddha said, (\*) “Bhikkhus! Vaṅgīsa really knows the death and rebirth of beings.”

Then the Buddha spoke in verse as above.

### • Vocabulary

- |   |             |                              |
|---|-------------|------------------------------|
| 1. to tap on the skull                        | [tæp skʌl]  | <i>võ nhẹ, gõ nhẹ lên sọ</i> |
| 2. the four lower worlds<br>( <i>apāyas</i> ) |             | <i>4 cõi đọa xứ</i>          |
| 3. to flock to                                | [flɒk]      | <i>tụ tập, quây quần</i>     |
| 4. rival (n)                                  | [ˈraɪvəl]   | <i>đối thủ</i>               |
| 5. challenge (n)                              | [ˈtʃælɪndʒ] | <i>sự thách thức</i>         |
| 6. <i>niriya</i>                              |             | <i>địa ngục A tỳ</i>         |
| 7. to place in a row                          |             | <i>đặt một hàng</i>          |
| 8. to be at a loss                            | [lɒs]       | <i>lúng túng, bối rối</i>    |

- |  |  |
|--|--|
| 9. magical incantation<br>( <i>mantra</i> )  | <i>câu thần chú</i><br><i>bí thuật</i> |
| 10. the repulsiveness and impurity<br>of the thirty-two constituent<br>of the body | <i>32 thể trước của thân</i>           |

(\*) “Bhikkhus! Vaṅgīsa **really knows** the death and rebirth of beings.”

“*Các Tỳ khuru! Vaṅgīsa **đã thấu triệt** sự sanh tử của chúng sinh.*”

## Verse 421

### The story of Therī Dhammadinnā (Dhammadinnā Therī vatthu)

- **yassa pure ca pacchā ca majjhe ca n’atthi kiñcanaṃ  
akiñcanaṃ anādānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Ai quá, hiện, vị lai	He that possesses naught in the
Không một sở hữu gì	present, the past and the future,
Không sở hữu không năm	He that neither possesses aught
	nor yearns for aught,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

*(TK Thích Minh Châu)*

#### Story

While residing at the Veḷuvana monastery, the Buddha uttered Verse 421 with reference to Therī Dhammadinnā.

Once, there was a lay-disciple of the Buddha named Visākha in Rājagaha. After hearing the Buddha’s discourses again and again Visākha attained Anāgāmi Fruition and he said to his wife, “Please accept all my property; from today, I’m not going to take part in any of the affairs of the house.” (1) His wife Dhammadinnā **retorted**, “Who would swallow **the spittle** you have thrown up?” then she asked permission from him to enter the Order and became a bhikkhunī. After becoming a bhikkhunī she went to a monastery in a small village in the company of other

bhikkhunīs to practice meditation. Within a short time, she attained Arahatsip and returned to Rājagaha.

Visākha, hearing that Dhammadinnā had returned, went to see her and asked her some questions. When he asked her about the first three Maggas she answered him; but when he asked her questions on the **arahatta magga and phala** she said, (2) “O lay-disciple! This matter is **out of your depth**; if you want, you may go and ask the Buddha.” When Visākha asked the Buddha, the Buddha said, “Dhammadinnā had already answered your question. If you ask me I shall have to give the same answer.” Saying this the Buddha confirmed the fact that Dhammadinnā had attained arahatsip.

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. naught (n)	[nɔ:t]	nothing, <i>không</i>
2. aught (n)	[ɔ:t]	<i>vật gì</i>
3. to retort	[rə'tɔ:rt]	lý lẽ, vặn lại
the Arahatta Magga and Phala		<i>Thánh Đạo và Quả</i>

(1) *Vợ của ông lý lẽ lại, “Ai sẽ là người nhận **bãi nước bọt** mà ông nhỏ ra chứ?”*

(2) *“Này cận sự nam! Câu hỏi đã **đi quá xa (nằm ngoài sự hiểu biết)**. Nếu muốn, hiền giả hãy đến và bạch lên Đức Thế Tôn về vấn đề này.”*



## Verse 422

## The story of Aṅgulimāla (Aṅgulimālatthera vatthu)

- **usabhaṃ paravaṃ vīraṃ  
mahesiṃ vijitāviṇaṃ  
anejaṃ nahātaṃ buddhaṃ  
taṃ ahaṃ brūmi brāhmaṇaṃ//**

Bậc trầu chúa thù thắng	The noble, the eminent, the
Bậc anh hùng, đại sĩ	manly, the wise,
Bậc chiến thắng, không	the conqueror, the pure,
nhiễm	
Bậc tẩy sạch, giác ngộ	the sinless, the enlightened,
Ta gọi Bà-la-môn.	him I call a Brahmana.

*(TK Thích Minh Châu)*

### Story

While residing at the Jetavana monastery, the Buddha uttered Verse 422 with reference to Thera Aṅgulimāla.

On one occasion, King Pasenadi and Queen Malikā made an alms-offering to the Buddha and his bhikkhus numbering five hundred in all, **on a scale** which could not be surpassed by anyone else. At that ceremony, each bhikkhu was to have an elephant holding a white umbrella over his head as a **sunshade**. However,

they could get only four hundred and ninety-nine trained elephants and so they had to put in **an untrained elephant** and it was **allotted** to hold the umbrella over Thera Āṅgulimāla. Everyone was afraid that the untrained elephant might give trouble, but when brought near Thera Āṅgulimāla it was quite **docile**.

It was **with reference to** this incident that the bhikkhus later asked Āṅgulimāla whether he did not get frightened or not. To this question Āṅgulimāla answered that he was not frightened. The bhikkhus then went to the Buddha and said that Thera Āṅgulimāla claimed to have attained Arahatship. To them the Buddha said, (\*) “Bhikkhus! It is quite true that Āṅgulimāla was not afraid; those who are like him are also not afraid.”

Then the Buddha spoke in verse as above.

• **Vocabulary**

1. on a scale	[skeil]	<i>trên qui mô</i>
2. to surpass	[sə'pa:s]	<i>vượt trội</i>
3. sunshade (n)	[sʌŋʃeɪd]	<i>(dù) che nắng</i>
4. an untrained elephant		<i>voi chưa được huấn luyện</i>
5. to be allotted	[ə'lɒtɪd]	<i>được phân công</i>
6. docile (a)	['dɒsəɪl]	<i>dễ bảo, ngoan ngoãn</i>
7. with reference to	['refərəns]	<i>để cập đến</i>

(\*) “Này các Tỳ khuru! Đúng thế Āṅgulimāla đã không còn sợ hãi; chư Tỳ khuru Vô lậu như Āṅgulimāla đã không còn sợ hãi nữa.”\

## Verse 423

**The story of Devahita, the Brahmin  
(Devahitabrāmaṇa vatthu)**

- **pubbenivāsaṃ yo vedi saggāpāyañ ca passati  
atho jātikkhayaṃ patto abhiññāvositō muni  
sabbavositavosānaṃ taṃ ahaṃ brūmi brāhmaṇaṃ//**

Ai biết được đời trước	He that knows his former
Thấy thiên giới, đọa xứ	abodes, he that beholds
	heavens and hell,
Đạt được sanh diệt tận	He that has reached the end of
	birth and rebirth,
Thắng trí, tự viên thành	the sage in whom Higher
	Knowledge has been perfected.
Bậc Mâu ni đạo sĩ	That man in whom all the
Viên mãn mọi thành tựu	Perfections have been
	perfected,
Ta gọi Bà-la-môn.	such a man I call a Brahman.

**(TK Thích Minh Châu)**

**Story**

While residing at the Jetavana monastery, the Buddha uttered Verse 423 with reference to Devahita, a brahmin.

On one occasion, the Buddha suffered from a **gastric ailment** and he sent Thera Upavāṇa to get some hot water from Devahita the Brahmin. The Brahmin was very pleased to have this

rare opportunity to offer something to the Buddha. So, in addition to hot water he also gave the Thera some **molasses** for the Buddha. At the monastery Thera Upavāṇa gave a warm bath to the Buddha; after the bath he offered the Buddha a mixture of molasses and hot water. After drinking the mixture there was instant **relief**. The Brahmin then came and asked the Buddha, (\*) “Venerable Sir! An offering made to whom gives one **the greatest benefit?**” To him the Buddha said, “Brahmin! An offering made to one who **has given up all evil** is the most beneficial.”

Then the Buddha spoke in verse as above.

At the end of the discourse the Brahmin became established in the faith in the Three Gems (the Buddha, the Dhamma and the Sangha) and became a lay-disciple of the Buddha.

• **Vocabulary**

- |                    |                      |                   |
|--------------------|----------------------|-------------------|
| 1. gastric ailment | [ˈgæstri:k ˈeilmənt] | <i>đau dạ dày</i> |
| 2. molasses(n)     | [məˈlæsɪz]           | <i>mật đường</i>  |
| 3. relief (n)      | [riˈli:f]            | <i>giảm nhẹ</i>   |

(\*) “*Bạch Thế Tôn! Cúng dường đến ai mà người cúng dường có nhiều quả phước nhất?*” Đức Thế Tôn dạy rằng, “*Này Bà-la-môn! Cúng dường đến người đoạn trừ được tất cả các ác pháp thì có nhiều quả phước nhất.*”

**GLOSSARY**  
**(A)**

<b>Ābhassara brahmā</b>	The radiant brahmās of the abode of the second Rūpāvacara Jhāna Brahmā realm.	<i>Chư Phạm thiên cõi Quang Âm thuộc chư Phạm thiên cõi nhị thiên Sắc giới</i>
<b>Abhidhamma</b>	Philosophical exposition of the Dhamma.	<i>Tạng Luận – Vi Diệu Pháp</i>
<b>Accantaṃ</b>	Excessive, veritable, truly, really.	<i>Quá mức, xác thật, thật sự</i>
<b>Accutaṃ</b>	Deathlessness , i.e., Nibbāna	<i>Bất tử, Niết bàn</i>
<b>Addhagū</b>	A traveler	<i>Khách lữ hành</i>
<b>Āgāraṃ</b>	A house, building, hall	<i>Nhà, tòa nhà, sảnh</i>
<b>Aggasātaka</b>	Chief Disciple	<i>Vị Thượng thủ Thỉnh văn</i>
<b>Ahethayaṃ</b>	Without damaging, without harming.	<i>Không gây tổn hại không gây hại</i>
<b>Amata</b>	Deathlessness, synonym for Nibbāna.	<i>Bất tử, đồng nghĩa Niết bàn</i>
<b>Anāgāmi</b>	One who has attained the third Magga.	<i>Bậc Thánh A-na-hàm</i>
<b>Anakkhato</b>	Too great to be described, ineffable; an epithet of Nibbāna	<i>Không thể diễn đạt được; biểu tượng của Niết bàn</i>

<b>Anāsavā</b>	Free from āsavā (moral intoxicants)	<i>Thoát khỏi trầm luân – vô ái dục</i>
<b>Anatta</b>	No soul; non-self; no substance.	<i>Vô ngã</i>
<b>Andhakārena</b>	Darkness	<i>Bóng tối</i>
<b>Anicca</b>	Impermanence	<i>Vô thường</i>
<b>Anīgho</b>	Free from harm	<i>Thoát khỏi tai hại</i>
<b>Animitta</b>	The Signless, i.e., no sign of craving, ill will and wrong view. It is an epithet of Nibbāna.	<i>Vô tướng, không có tướng của tham, sân và tà kiến. Biểu tượng Niết bàn.</i>
<b>Anudhammacārī</b>	One who acts on conformity with the dhamma.	<i>Người hành trì Giáo pháp</i>
<b>Anuloma</b>	The order of arising	<i>Sanh khởi theo chiều xuôi</i>
<b>Anumodanā</b>	To express appreciation or approval.	<i>hồi hướng hay tùy hỷ phước báu</i>
<b>Anuttaram</b>	Supreme, incomparable, highest.	<i>Cao quý, không chi sánh bằng, tối thượng</i>
<b>Āpatti</b>	Violation of disciplinary rules for bhikkhus; an offence.	<i>Phạm giới luật</i>
<b>Āpatti, Saṃghādisesa</b>	Offences which require penance and suspension	<i>Sự vi phạm cần sự trừng phạt của</i>

<b>Apāya</b>	from the Order. Miserable existences, the four Lower Worlds.	<i>Tăng đoàn Địa ngục, bốn đọa xứ</i>
<b>Appamāda</b>	Mindfulness, heedfulness, vigilance.	<i>Chánh niệm, tinh thức</i>
<b>Appicchatā Arahat</b>	Contentment, frugality One who has attained the fourth and final Magga, and for whom existences have come to an end.	<i>Tri túc Bậc chứng đắc tầng Thánh đạo thứ tư và cuối cùng, kiếp chót không còn tái sinh nữa.</i>
<b>Ariya</b>	The noble one; one who has entered the Path, i.e., one who has realized at least one of the four Maggas.	<i>Bậc Thánh, vị đã nhập vào dòng Thánh; đã chứng ngộ được một trong bốn Thánh Đạo.</i>
<b>Āsavā</b>	Āsavās; moral intoxicants	<i>Lậu hoặc</i>
<b>Asadisadāna</b>	Incomparable or unrivalled alms-giving	<i>Vô song thí</i>
<b>Atidhona-cārinam</b>	One who transgresses or indulges too much in the use of the four requisites of a bhikkhu.	<i>Tỳ khưu sống lợi dưỡng về tứ sự</i>
<b>Attadamtassa</b>	One who is self- controlled	<i>Người thu thúc (lực căn)</i>

<p><b>Attakilamathān-uyoga</b> <b>Aṭṭhaṅgikomaggo</b></p>	<p>Self-mortification</p> <p>The Path of Eight Constituents; the Path pointed out by the Buddha for liberation from the round of existences. The eight constituents are: right view, right thought, right speech, right action, right living, right effort, right mindfulness and right concentration.</p>	<p><i>Khổ hạnh</i></p> <p><i>Con đường Thánh đạo Tám ngành; Đường Thánh đạo được Đức Phật chỉ ra cho việc giải thoát khỏi luân hồi sanh tử. Đây là: Chánh kiến, Ch. tư duy, Ch. ngữ, Ch. nghiệp, Ch. mạng, Ch. tinh tấn, Ch. niệm và Ch. định.</i></p>
<p><b>Ātura</b> <b>Āyatanā</b></p>	<p>Ailing, desased.</p> <p>Ayatanas; sense bases and sense objects.</p>	<p><i>Đau, bệnh tật (12) Xứ; (6) căn và (6) trần</i></p>

## ( B )

<p><b>Bāla</b></p>	<p>The foolish, the ignorant, the dull</p>	<p><i>Kẻ ngu, kẻ vô minh</i></p>
<p><b>Bhaddo/ bhadro</b></p>	<p>Good, excellent, worthy</p>	<p><i>tốt, xuất sắc</i></p>
<p><b>Bhante</b></p>	<p>Venerable, Sir</p>	<p><i>Tôn giả, đại đức</i></p>
<p><b>Bhikkhu</b></p>	<p>A member of the Buddhist Order (the Saṅgha)</p>	<p><i>Tỳ khuru</i></p>
<p><b>Bhikkhunī</b></p>	<p>A female member of the</p>	<p><i>Tỳ khuru ni</i></p>



<b>Bhūtagāma sikkha</b>	Buddhist Order The disciplinary rule forbidding bhikkhus to cut vegetation.	<i>Giới luật cấm các tỳ khưu hái rau trái.</i>
<b>Bodhi ñāṇa or sabbaññuta ñāṇa</b>	Supreme Enlightenment; the all comprehending wisdom	<i>Tri kiến Giác ngộ, Trí tuệ liễu ngộ (nguyên nhân sanh tử luân hồi)</i>
<b>Brāmaḍaṇḍa</b>	Brahma punishment, i.e., to be ignored.	<i>Hình phạt Phạm Đán, tức là tuyệt giao, không tiếp xúc</i>
<b>Brāmaṇa</b>	In Buddhism, one in whom craving is extinguished. The term also applies to the Buddha and the Paccekabuddhas.	<i>Trong đạo Phật, người mà tham ái đã đoạn diệt là Đức Phật và các vị Phật Độc giác.</i>
<b>Byāpāda/ Vyāpāda</b>	Ill will, anger, hatred	<i>Sân hận, giận dữ</i>

## ( C )

<b>Caturō padā</b>	Cattāri, ariyasaccāni or the Four Noble Truths	<i>Tứ đế - Tứ Thánh đế</i>
<b>Cetasika</b>	Mental state	<i>Tâm sở</i>
<b>Cetiya</b>	Stupa, shrine	<i>Bảo tháp</i>
<b>Citta</b>	Mind, thought, Consciousness	<i>Tâm, thức</i>

## ( D )

<b>Dāna</b>	Charity, alms-giving	<i>Bố thí, cúng dường</i>
<b>Dhammadhāra</b>	One who is versed in the Dhamma	<i>Người thuộc lòng Giáo lý</i>
<b>Daṇḍa</b>	Stick, weapon, punishment, penalty	<i>Gậy gộc, vũ khí, sự trừng phạt.</i>
<b>Dhamma</b>	The doctrine of the Buddha	<i>Giáo pháp</i>
<b>Dhammā</b>	Dhammas; all conditioned and unconditioned phenomena.	<i>Các pháp hữu vi và vô vi</i>
<b>Dhammajīvano</b>	One who earns his living according to the dhamma (c.f. samājīva)	<i>Người hành trì Giáo pháp</i>
<b>Dhammatṭha</b>	Just, righteous	<i>Chân chánh</i>
<b>Dhammatṭho</b>	One who abides by the law	<i>Người tuân thủ luật pháp</i>
<b>Dhammamutta -mañi</b>	The Noble Dhamma or the Highest Dhamma (the Nine Transcendentals). They are: four Maggas, four Phalas and Nibbāna.	<i>Pháp Tối thượng (Chín pháp Siêu thế) : bốn Đạo, bốn Quả và Niết bàn</i>
<b>Diso</b>	Enemy	<i>Kẻ thù</i>
<b>Dosa</b>	Hatres, anger, ill will, trouble, stain, blemish, defect, taint.	<i>Sân hận, giận, ác tâm, khó khăn, vết nhơ, khuyết điểm, tỳ vết, nhiễm ô.</i>

<b>Dhīro</b>	The wise; one endowed with wisdom, fortitude, energy, and courage.	<i>Người trí; người có trí tuệ, nghị lực, năng lực và dũng cảm.</i>
<b>Dhutaṅga</b>	Austerity or purification practice.	<i>Hạnh đầu đà (khổ hạnh, tu tập thanh tịnh)</i>
<b>Dibbacakkhu ñāṇa</b>	The divine power of sight	<i>Tuệ nhãn</i>
<b>Duggati</b>	Unhappy destinations or existences; the four Lower World.	<i>Khổ cảnh; cõi đọa Bốn khổ cảnh</i>
<b>Dukkha</b>	Dukkha as a Noble Truth cannot be translated and is therefore left untranslated. In the context of feeling it is translated as suffering or pain.	<i>Dukkha là Chân đế không thể dịch. Trong ý nghĩa của cảm thọ, nó được dịch là khổ hay đau đớn</i>
<b>Dussīlo</b>	Immoral, wicked	<i>Tánh hạnh xấu xa, không có giới hạnh</i>

## ( E )

<b>Etadaggaṃ</b>	The chief, the best, pre-eminence	<i>Tốt nhất, đẹp nhất, tuyệt nhất</i>
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## ( G )

<b>Gacche</b>	To go, to proceed, to	<i>Đi, tiến hành,</i>
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<b>Gahapati</b>	reach Householder	<i>đạt đến</i> <i>Gia chủ</i>
<b>Gantha</b>	Bond or tie	<i>Trói buộc</i>
<b>Gāthā</b>	A verse, a stanza	<i>Câu kệ</i>
<b>Gati</b>	Course, going, movement, destination	<i>Khóa học, sự đi, di chuyển, qua cảnh giới khác (tái sanh)</i>

## ( J )

<b>Jano</b>	Man, person, people, the world	<i>Con người, chúng sanh, thế gian</i>
<b>Jarā</b>	Ageing, old age, decay	<i>Lão, già , suy kiệt</i>
<b>Jāti</b>	Birth	<i>Sanh</i>
<b>Jhāna</b>	Concentration, tranquility, mental absorption.	<i>Thiền Định, Thiền Chỉ</i>

## ( K )

<b>Kahāpaṇa</b>	A certain weight or a coin which may be of copper or silver or gold.	<i>Đồng tiền bằng vàng hay bạc.</i>
<b>Kalyāṇa putthujjana</b>	Virtuous worldling	<i>Phàm phu giới đức</i>
<b>Kāmasukhallikānuyoga</b>	Excessive sensual indulgence	<i>Lợi dưỡng</i>
<b>Katapuñño</b>	Doer of good deeds	<i>Người tạo thiện nghiệp</i>
<b>Khandhā</b>	Khandhas, aggregates of	<i>Hành uẩn</i>

<b>Kilesā</b>	existence	
<b>Kodha</b>	Moral defilements	<i>Phiền não</i>
<b>Kukkucca</b>	Anger	<i>Sân giận</i>
<b>Kusala</b>	Worry	<i>Lo lắng</i>
<b>Kusala</b>	Good, merit, skill	<i>Thiện, công đức, kỹ năng</i>
<b>Kusito</b>	An idle person	<i>Người dẽ duôi</i>

## ( L )

<b>Lokuttarā Dhammā</b>	The Nine Transcendentals, viz., the four Maggas, the four Phalas and Nibbāna	<i>Pháp Siêu thế, 9 trạng thái Siêu thế: 4 Đạo, 4 Quả và Niết bàn</i>
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## ( M )

<b>Maccudheyyaṃ</b>	The realm of the king of Death	<i>Cõi Diêm vương</i>
<b>Maccurājassa</b>	The king of Death	<i>Diêm Vương</i>
<b>Magga</b>	Road, path, course	<i>Con đường, khóa học</i>
<b>Magga</b>	The Path, ariya aṭṭhaṅgika magga, the Path of eight constituents; the Path leading to Nibbāna.	<i>Con đường Thánh đạo Tám ngành, đường Đạo dẫn đến Niết bàn</i>
<b>Majhimapatipadā</b>	The Middle Path; the Noble Path of Eight	<i>Con đường Trung đạo, con đường</i>

	Constituents.	<i>Thánh đạo Tám ngành Cao quý</i>
<b>Malam</b>	Impurity, dirt; stain, taint, rust, cause of destruction	<i>Ô nhiễm, nhân hoại diệt</i>
<b>Mallikā</b>	Arabian jasmine	<i>Hoa nhài</i>
<b>Mando</b>	A stupid or dull person	<i>Kẻ đần độn</i>
<b>Māna</b>	Pride, conceit	<i>Ngã mạn</i>
<b>Mettā</b>	Loving-kindness, good will	<i>Tâm từ, bác ái</i>
<b>Moghajjṇo</b>	One grown old in vain	<i>Một người lớn lên vô ích</i>
<b>Moha</b>	Ignorance, bewilderment	<i>Si mê, sự lẫn lộn</i>
<b>Muddha</b>	Head, top, summit	<i>Đầu, đỉnh</i>
<b>Modati</b>	To rejoice	<i>Hoan hỷ</i>

## ( N )

<b>Nakkhattarājā</b>	The moon	<i>Mặt trăng</i>
<b>Nagaraṃ</b>	A town or city	<i>Thị trấn hay thành phố</i>
<b>Naro</b>	Man	<i>Con người</i>
<b>Nātho</b>	Refuge, protector	<i>Sự hộ trì, người bảo hộ</i>
<b>Niccaṃ</b>	Lasting, always	<i>Luôn luôn, thường tồn</i>
<b>Nikkha</b>	A weight of gold or a gold ornament or a gold coin	<i>Đồng tiền vàng</i>
<b>Niraya / Naraka</b>	A region of continuous	<i>Nơi luôn khổ đau</i>

	and extreme mental and physical pain. It is a plane of existence from which one can be liberated depending on the working of one's good kamma. It is often translated as hell.	<i>về thân và tâm. Cõi mà người ta chỉ có thể giải thoát nhờ vào thiện nghiệp của mình - Địa ngục</i>
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## ( O )

<b>Ogho</b>	Flood, torrent	<i>Lũ, bộc lưu</i>
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## ( P )

<b>Pabbajita</b>	One who leaves the household life for the homeless life of a recluse; one who has given up the impurity of the household life to become a bhikkhu.	<i>Người xuất gia – người rời bỏ đời sống gia đình để sống cuộc đời không gia đình là một đạo sĩ; người từ bỏ sự nhiễm ô của đời sống gia đình để trở thành một tỷ kheo.</i>
<b>Pacceka Buddha</b>	One who is self-enlightened like the Buddha but cannot teach others.	<i>Đức Phật Độc Giác – Bạc Tự Giác ngộ như Đức Phật nhưng không thể hướng dẫn người khác</i>

<b>padam</b>	Path, way, footprint, words of the Doctrine, Nibbāna.	<i>Con đường, bàn chân, lời trong Kinh, Niết bàn (sự an nghỉ cuối cùng)</i>
<b>padidam</b>	Light, lamp	<i>Ánh sáng, đèn</i>
<b>pakiṇṇaka</b>	Miscellaneous	<i>Linh tinh, tạp lục</i>
<b>pamatto</b>	Careless; negligent	<i>Phóng dật, trạo cử</i>
<b>paṇḍita</b>	The wise, the learned	<i>Người trí, kẻ hữu học</i>
<b>pāpa</b>	Evil, bad	<i>Tội lỗi, xấu ác</i>
<b>pāpakārī</b>	Evil doer	<i>Kẻ hành ác</i>
<b>Paribbājaka</b>	A wandering ascetic	<i>Du sĩ</i>
<b>Paribbājikā</b>	A female wandering ascetic	<i>Nữ du sĩ</i>
<b>Parinibbāna</b>	Passing away of a Buddha or an Arahat	<i>Sự nhập diệt của một vị Phật hay vị A la hán – Đại bát Niết bàn</i>
<b>Parittas</b>	Religious stanzas that are usually recited for protection against harmful influences.	<i>Bài kệ Hộ trì (được tụng đọc để chống lại những ảnh hưởng tai hại)</i>
<b>Peta</b>	A miserable, always hungry being in a lower world.	<i>Ngạ quỷ, luôn luôn đói khát trong cõi đọa xứ</i>
<b>Paṭisambhidā</b>	Analytical Insight	<i>Tuệ Phân tích</i>
<b>Pīti</b>	Delight; delightful satisfaction; joy	<i>Hoan hỷ</i>



<b>Paṭiccasamup -pāda</b>	Doctrine of Dependent Origination	<i>Giáo lý Duyên Khởi</i>
<b>Paṭiloma</b>	The order of cessation	<i>Theo thứ tự của sự hoại diệt</i>
<b>Pharuso</b>	Harsh, unkind, savage	<i>thô lỗ, cộc cằn, hung dữ</i>
<b>Piya</b>	Affection	<i>yêu quý, thương mến</i>
<b>Pubbenivāsānu -sati nāṇa</b>	The power of recollection of past existences	<i>Túc mạng minh (năng lực nhớ lại các kiếp quá khứ)</i>
<b>Pupphaṃ Purisājañño</b>	A flower The noblest of men; a Buddha	<i>Hoa Bậc Đại nhân; vị Phật</i>
<b>Puthujjana</b>	Worldling; a common man; one who has not attained any of the Maggas	<i>Người phàm phu; người không đắc bất cứ Thánh Đạo nào.</i>

## ( R )

<b>Rāga</b>	Passion, lust, desire	<i>Ái dục, khao khát</i>
<b>Rakkhato</b>	One who keeps watch	<i>Người luôn quán xét</i>
<b>Rati</b>	Delight, pleasure, attachment	<i>Sự ưa thích, sự luyến ái</i>

## ( S )

<b>Sacca</b>	Truths, the Four Noble	<i>Chân đế, Tứ Thánh</i>
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<b>Saddhā</b>	Truths Faith, belief, confidence	<i>đế</i> <i>Niềm tin, đức tin</i>
<b>Sādhurūpo</b>	A good hearted man	<i>Người tốt, thiện</i>
<b>Sahassa</b>	Thousand	<i>Một ngàn</i>
<b>Sahitaṃ / Saṃhitaṃ</b>	The Buddhist text	<i>Kinh điển</i>
<b>Sakka</b>	King of devas	<i>Vua Trời Đế Thích</i>
<b>Saḷāyatana</b>	The six sense bases, the six fields of sense perception.	<i>12 Xứ (6 căn+6 trần)</i>
<b>Samādhi</b>	Concentration attained through meditation.	<i>Thiền Định</i>
<b>Samāpatti</b>	Sustained deep mental absorption; sustained absorption in concentration.	<i>Nhập định</i>
<b>Samatha</b>	Tranquillity, concentration	<i>Thiền Chỉ</i>
<b>Samsāra</b>	Rounds of rebirths, round of existences	<i>Vòng luân hồi</i>
<b>Samgha Saṃyojanam</b>	The Buddhist Order A fetter. There are ten fettors of human passion which bind man to the round of rebirths	<i>Tăng đoàn Kiết sử. 10 Kiết sử của tham ái trói buộc người ta quanh quẩn trong vòng luân hồi.</i>

<b>Santimaggam</b>	The Path that leads to Nibbāna; i.e., the Path of Eight Constituents	<i>Con đường Thánh Đạo dẫn đến Niết bàn , tức là Con đường Bát Chánh đạo.</i>
<b>Sappurisa</b>	Good and pious people; virtuous persons	<i>Người đạo đức</i>
<b>Sārambhakathā</b>	Malicious talk, overbearing talk.	<i>Nói chuyện nóng nảy, hung hăng</i>
<b>Sasatadiṭṭhi</b>	Eternity belief	<i>Thường kiến</i>
<b>Sati</b>	Mindfulness, heedfulness, awareness	<i>Chánh niệm, tỉnh giác</i>
<b>Sāvaka</b>	A disciple of the Buddha	<i>Thinh văn, đệ tử Đức Phật</i>
<b>Sekha</b>	One who practices the Dhamma and has entered the Path, but has not yet become an Arahat.	<i>Bậc hữu học (người đang thực hành Pháp, đã nhập vào dòng thánh nhưng chưa chứng đắc A la hán.</i>
<b>Sīla</b>	Morality, moral practice or conduct, moral concept	<i>Giới, giới hạnh</i>
<b>Socati</b>	To grieve, to mourn	<i>Khóc than, buồn rầu</i>
<b>Sotāptti Magga and Phala</b>	Sotāpatti Magga is the first Magga attained by	<i>Thánh Đạo Nhập Lưu là Thánh Đạo</i>

	one who has entered the current of emancipation. This is followed immediately by Sotāpatti Phala, the “fruit” or ‘fruition’ of Stream-Entering	<i>chứng đắc đầu tiên khi hành giả nhập vào dòng giải thoát. Thánh Quả theo ngay sau, ‘quả’ của Dòng thánh Nhập Lưu. (Tu-đà-hườn Đạo và Quả)</i> <i>Nhàn cảnh</i>
<b>Sugati / Suggati</b>	Happy plane of existence or destination	
<b>Sukha</b>	Happiness, satisfactoriness, well-being, bliss.	<i>Sự hạnh phúc, sự an vui, phước báu</i>
<b>Suññata</b>	The Void, i.e., Void of craving, ill will and wrong view. It is also an epithet of Nibbāna.	<i>Không tướng; không tham ái, sân hận và tà kiến. Biểu tượng của Niết bàn</i>

## ( T )

<b>Tādino</b>	One who is calm or tranquil, or unperturbed	<i>Người tịch tịnh</i>
<b>Tagara</b>	Rhododendron	<i>Cây đỗ quỳên</i>
<b>taṇhā</b>	‘Thirst’, desire, craving	<i>Khát ái, tham ái</i>
<b>taṇhakkhaya</b>	The extinction of craving, synonym for Nibbāna.	<i>Đoạn diệt tham ái, đồng nghĩa Niết bàn</i>

<b>tapacariya / tapacaraṇaṃ tappati</b>	The practice of religious austerities. To burn, to suffer, to be tormented.	<i>Tu khổ hạnh</i>  <i>Thiêu đốt, đau khổ, bị dày vò (hối hận)</i>
<b>tathāgata</b>	One who has found the Truth; synonym for the Buddhas.	<i>Người tìm ra Chân lý; Đức Như Lai; Chư Phật</i>
<b>thera</b>	A senior member of the Buddhist Order, but often applied to bhikkhus in general.	<i>Thành viên cao hạ trong Tăng đoàn, Trưởng lão</i>
<b>theri</b>	A senior member of the Buddhist Order, but often applied to bhikkhus in general.	<i>Trưởng lão Ni</i>
<b>Thina-middha</b>	Sloth and torpor	<i>Hôn trầm và thuy miên</i>
<b>Tisaraṇa</b>	The Three Gems, the Three Refuges, viz., the Buddha, the Dhamma and the Saṃgha	<i>Tam Bảo, ba nơi nuơng tựa: Phật bảo, Pháp bảo và Tăng bảo</i>

## ( U )

<b>Ucchedadiṭṭhi</b>	Annihilation belief.	<i>Đoạn kiến</i>
<b>Udāna</b>	Verse or stanza of exultation.	<i>Bài kệ Hoan hỷ</i>
<b>Udayabbayaṃ</b>	The arising and dissolving of the five	<i>Sự sanh khởi và hoại diệt của ngũ</i>

<b>Udayabbayañāṇa</b>	aggregates (khandhas) Knowledge of the arising and the dissolving of the five aggregates (khandhas)	<i>uẩn</i> <i>Trí sanh diệt về ngũ uẩn</i>
<b>Uddhamsoto</b>	One who is going upstream, i.e., one who is bound for the ‘pure abodes’ (Suddhāvāsa Brahmā realms)	<i>Người đi ngược dòng, tức là người chắc chắn bước vào ‘cõi Tịnh cư’</i>
<b>Upādāna</b>	Clinging, grasping attachment.	<i>Chấp thủ, dính mắc</i>
<b>Uposatha sīla</b>	The eight moral precepts; the observance of Sabbath.	<i>Bát quan trai giới</i>
<b>Uppādo</b>	Springing up, appearance, birth	<i>Sự nổi lên, sự xuất hiện, sự sanh ra</i>
<b>Upāsaka</b>	A lay disciple of the Buddha	<i>Cận sự, thiện nam tín nữ, hội chúng của Đức Phật.</i>
<b>Upasanto</b>	The Peaceful; one who has extinguished the fire of moral defilements.	<i>Người đã dập tắt lửa phiền não</i>

## ( V )

<b>Vācā</b>	Word, speech	<i>Lời, khẩu</i>
<b>Vassa</b>	Rainy season; rainy season retreat; resident	<i>Mùa an cư , An cư mùa mưa</i>

<b>Vassikā</b>	period of the rains	<i>Hoa nhài</i>
<b>Vedanā</b>	Spanish jasmine	<i>Cảm thọ</i>
<b>Vicikicchā</b>	Feeling, sensation	<i>Hoài nghi</i>
<b>Vilomāni</b>	Doubt	<i>Lỗi lầm</i>
<b>Vimokkha</b>	Faults, failings	<i>Sự giải thoát khỏi kiếp sanh tồn, Niết bàn</i>
	Liberation from existence; Nibbāna.	<i>bàn</i>
<b>Vinaya</b>	Disciplinary rules of the Buddhist Order	<i>Tạng Luật</i>
<b>Vissāsa</b>	Trust, intimacy	<i>Sự tin cậy, sự thân mật</i>
<b>Viveka</b>	Solitude, detachment, Nibbāna	<i>Hạnh viễn ly, sự buông xả, Niết bàn</i>

## ( Y )

<b>Yamaka</b>	Pair, double, twin	<i>Cặp, đôi</i>
<b>Yāmaṃ</b>	Watches of the night; also used metaphorically for the three stages in a man's life	<i>Canh của đêm (1/3 của đêm); ẩn dụ chỉ 3 giai đoạn của cuộc đời</i>
<b>Yathābūta</b>	In reality, as things are.	<i>Sự thật, đúng y bản chất của sự vật</i>
<b>Yoga</b>	Bond or attachment. The four attachments are: attachment to sensual pleasure, to existence, to	<i>Sự trói buộc hay dính mắc. Có bốn sự dây trói buộc: dục phược, hữu</i>

<b>yogakkhemam</b>	wrong view, and to ignorance. Secure from the four yogas, an epithet of Nibbāna.	<i>phược, kiến phược và vô minh phược. Sự thoát khỏi ràng buộc, biểu tượng của Niết bàn.</i>
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Nxb Tôn giáo

## 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!



