

Lesser Discourse on the Cowherd

Let there be abundant rapture, monks, let security be reached.”



ເລື່ອງນາຍໂຄບາລ (ຄົນລ້ຽງງົວ)

ສມັຍໜຶ່ງ ພຣະຜູ້ມີພຣະພາຄປະທັບຢູ່ທີ່ແຄມຝັ່ງແມ່ນ້ຳຄົງຄາ ເມືອງ ອຸກກະເວລາ ແຄວ້ນວັຊຊີ ຄັ້ງນັ້ນ ພຣະຜູ້ມີພຣະພາຄຕຣັສຮຽກພິກຂຸ ທັງຫລາຍວ່າ ພິກຂຸທັງຫລາຍ ພິກຂຸເຫລົ່ານັ້ນທູນຮັບພຣະຜູ້ມີພຣະ ພາຄແລ້ວ ພຣະຜູ້ມີພຣະພາຄຈຶ່ງໄດ້ຕຣັສເລື່ອງນີ້ວ່າ:

ພິກຂຸທັງຫລາຍ! ເລື່ອງເຄີຍມີມາແລ້ວ ນາຍໂຄບາລຊາວແຄວ້ນມະຄົທ ເປັນຄົນໂງ່ມາແຕ່ກຳເນີດ ໃນສາຣະທະສມັຍເຊິ່ງເປັນເດືອນທ້າຍແຫ່ງ ລະດູຝົນ ບໍ່ໄດ້ພິຈາຣະນາຝັ່ງຂ້າງນີ້ ບໍ່ໄດ້ພິຈາຣະນາຝັ່ງຂ້າງນັ້ນແຫ່ງ ແມ່ນ້ຳຄົງຄາ ຕ້ອນຝູງງົວໃຫ້ຂ້າມໄປສູ່ຝັ່ງເໜືອຂອງຊາວແຄວ້ນວິເທ ຫະ ໃນສະຖານທີ່ທີ່ບໍ່ແມ່ນທ່າ ຄັ້ງນັ້ນຝູງງົວລອຍເຂົ້າໄປໃນວັງນ້ຳວິນ ກາງແມ່ນ້ຳຄົງຄາ ກໍເຖິງຄວາມພິນາສໃນແມ່ນ້ຳນັ້ນ ຂໍ້ນັ້ນເພາະເຫດ

ໃດ? ເພາະນາຍໂຄບາລຊາວແຄວ້ນມະຄົທນັ້ນເປັນຄົນໂງ່ມາແຕ່ກຳເນີດ ໃນສາຣະທະສມັຍເຊິ່ງເປັນເດືອນທ້າຍແຫ່ງລະດູຝົນ ບໍ່ໄດ້ພິຈາຣະນາຝັ່ງຂ້າງນີ້ ບໍ່ໄດ້ພິຈາຣະນາຝັ່ງຂ້າງນັ້ນແຫ່ງແມ່ນ້ຳຄົງຄາ ຕ້ອນຜູງງົວໃຫ້ຂ້າມໄປສູ່ຝັ່ງເໜືອຂອງຊາວແຄວ້ນວິເທທະ ໃນສະຖານທີ່ທີ່ບໍ່ແມ່ນທ່າ ສັນໃດ;

ພິກຂຸທັງຫລາຍ! ສະມະນະຫລືພຣາມເຫລົ່າໃດເຫລົ່າໜຶ່ງ ບໍ່ສລາດໃນໂລກນີ້ ບໍ່ສລາດໃນໂລກໜ້າ ບໍ່ສລາດໃນທັມອັນເປັນທີ່ຢູ່ແຫ່ງມາຣ ບໍ່ສລາດໃນທັມອັນບໍ່ເປັນທີ່ຢູ່ແຫ່ງມາຣ ບໍ່ສລາດໃນທັມອັນເປັນທີ່ຢູ່ແຫ່ງມັຈຈຸ ບໍ່ສລາດໃນທັມອັນບໍ່ເປັນທີ່ຢູ່ແຫ່ງມັຈຈຸ ຊົນເຫລົ່າໃດສຳຄັນ ຖ້ອຍຄຳຂອງສະມະນະຫລືພຣາມເຫລົ່ານັ້ນວ່າເປັນຖ້ອຍຄຳອັນຕົນຄວນຟັງ ຄວນເຊື່ອ ຄວາມເຂົ້າໃຈຂອງຊົນເຫລົ່ານັ້ນຈັກເປັນໄປເພື່ອບໍ່ເປັນປະໂຫຍດ ເພື່ອຄວາມທຸກຂັ້ນຕະຫລອດກາລນານ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ເລື່ອງເຄີຍມີມາແລ້ວ ນາຍໂຄບາລຊາວແຄວ້ນມະຄົທເປັນຄົນສລາດມາແຕ່ກຳເນີດ ໃນສາຣະທະສມັຍເຊິ່ງເປັນທ້າຍແຫ່ງລະດູຝົນ ພິຈາຣະນາຝັ່ງນີ້ ພິຈາຣະນາຝັ່ງນັ້ນແຫ່ງແມ່ນ້ຳຄົງຄາ ຕ້ອນຜູງງົວໃຫ້ຂ້າມໄປສູ່ຝັ່ງເໜືອຂອງຊາວແຄວ້ນວິເທທະ ໃນສະຖານທີ່ທີ່ເປັນທ່າ ນາຍໂຄບາລນັ້ນຕ້ອນງົວທີ່ເປັນຈ່າຜູງ ເຊິ່ງເປັນຜູ້ນຳຜູງໃຫ້ຂ້າມໄປກ່ອນ ງົວເຫລົ່ານັ້ນລອຍຕັດກະແສແມ່ນ້ຳຄົງຄາຂ້າມໄປເຖິງ

ຝັງໄດ້ໂດຍຄວາມສະວັສດີ ຈາກນັ້ນຈິ່ງຕ້ອນເຫລົ່າງົວທີ່ມີກຳລັງ ແລະ ງົວທີ່ຝຶກໄວ້ໃຫ້ຂ້າມໄປ ງົວເຫລົ່ານັ້ນລອຍຕັດກະແສແມ່ນ້ຳຄົງຄາຂ້າມ ໄປເຖິງຝັງໄດ້ໂດຍຄວາມສະວັສດີ. ຈາກນັ້ນຈິ່ງຕ້ອນງົວ ໝູ່ມງົວສາວ ໃຫ້ຂ້າມໄປ ງົວເຫລົ່ານັ້ນລອຍຕັດກະແສແມ່ນ້ຳຄົງຄາຂ້າມໄປເຖິງຝັງ ໄດ້ໂດຍຄວາມສະວັສດີ. ຈາກນັ້ນຈິ່ງໃຫ້ເຫລົ່າລູກງົວທີ່ມີກຳລັງນ້ອຍ ຂ້າມໄປ ງົວເຫລົ່ານັ້ນລອຍຕັດກະແສແມ່ນ້ຳຄົງຄາຂ້າມໄປເຖິງຝັງໄດ້ ໂດຍຄວາມສະວັສດີ.

ພິກຂຸທັງຫລາຍ! ເລື່ອງເຄີຍມີມາແລ້ວ ລູກງົວນ້ອຍທີ່ເກີດໃນວັນນັ້ນ ລອຍໄປຕາມສຽງງົວຜູ້ເປັນແມ່ ແມ່ນແຕ່ລູກງົວນັ້ນກໍລອຍຕັດກະແສ ແມ່ນ້ຳຄົງຄາຂ້າມໄປເຖິງຝັງໄດ້ໂດຍຄວາມສະວັສດີ ຂໍ້ນັ້ນເພາະເຫດ ໃດ? ເພາະນາຍໂຄບາລຊາວແຄວ້ນມະຄົທເປັນຄົນສລາດມາແຕ່ ກຳເນີດ ໃນສາຣະທະສັຍເຊິ່ງເປັນທ້າຍແຫ່ງລະດູຝົນ ພິຈາຣະນາຝັງ ນີ້ ພິຈາຣະນາຝັງນັ້ນແຫ່ງແມ່ນ້ຳຄົງຄາ ຕ້ອນຜູງງົວໃຫ້ຂ້າມໄປສູ່ຝັງເ ຫນືອຂອງຊາວແຄວ້ນວິເທທະ ໃນສະຖານທີ່ທີ່ເປັນທ່າ ສັນໃດ;

ພິກຂຸທັງຫລາຍ! ສະມະນະຫລືພຣາມເຫລົ່າໃດເຫລົ່າໜຶ່ງ ທີ່ສລາດໃນ ໂລກນີ້ ສລາດໃນໂລກໜ້າ ສລາດໃນທັມອັນເປັນທີ່ຢູ່ແຫ່ງມາຣ ສລາດ ໃນທັມອັນບໍ່ເປັນທີ່ຢູ່ແຫ່ງມາຣ ສລາດໃນທັມອັນເປັນທີ່ຢູ່ແຫ່ງມັຈຈຸ ສລາດໃນທັມອັນບໍ່ເປັນທີ່ຢູ່ແຫ່ງມັຈຈຸ ຊົນເຫລົ່າໃດສຳຄັນຖ້ອຍຄຳຂອງ ສະມະນະຫລືພຣາມເຫລົ່ານັ້ນວ່າເປັນຖ້ອຍຄຳອັນຕົນຄວນຟັງ ຄວນ

ເຊື່ອ ຄວາມເຂົ້າໃຈຂອງຊົນເຫລົ່ານັ້ນຈັກເປັນໄປເພື່ອເປັນປະໂຫຍດ
ເພື່ອຄວາມສຸຂຕະຫລອດກາລນານ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ເຫລົ່າງົວຜູ້ເປັນຈ່າຜູງ ເປັນຜູ້ນຳຜູງ ລອຍຕັດກະແສ
ແຫ່ງແມ່ນ້ຳຄົງຄາຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນໃດ;
ພິກຂຸທັງຫລາຍ ພິກຂຸທີ່ເປັນອະຣະຫັນຕ໌ ມີອາສະວະສິນແລ້ວ ຢູ່
ຈົບພຣົມມະຈັນແລ້ວ ທຳກິຈທີ່ຄວນທຳສຳເລັດແລ້ວ ບົງພາຣະລົງໄດ້
ແລ້ວ ບັນລຸປະໂຫຍດຕົນໂດຍລຳດັບແລ້ວ ສິນພະວະສັງໂຍຊນ໌ແລ້ວ
ຫລຸດພົ້ນແລ້ວເພາະຮູ້ໂດຍຊອບ ພິກຂຸພວກນັ້ນຊື່ວ່າ ລອຍຕັດກະແສ
ມາຣຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ເຫລົ່າງົວທີ່ມີກຳລັງແລະງົວທີ່ຝຶກໄວ້ ລອຍຕັດກະແສ
ແຫ່ງແມ່ນ້ຳຄົງຄາຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນໃດ;
ພິກຂຸທັງຫລາຍ ພວກພິກຂຸທີ່ມີໂອຣັມພາຄິຍະສັງໂຍຊນ໌ ໕ ປະກາຣ
ສິນໄປ ເປັນໂອປະປາຕິກະ ຈັກປະຣິນິພພານໂລກນັ້ນ ບໍ່ຕ້ອງກັບມາ
ຈາກໂລກນັ້ນອີກ ພິກຂຸພວກນັ້ນກໍຊື່ວ່າ ລອຍຕັດກະແສມາຣຂ້າມໄປ
ເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ເຫລົ່າງົວໜຸ່ມງົວສາວລອຍຕັດກະແສແຫ່ງແມ່ນ້ຳຄົງ
ຄາຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນໃດ; ພິກຂຸທັງຫລາຍ
ພວກພິກຂຸທີ່ມີສັງໂຍຊນ໌ ໓ ສິນໄປ ແລະມີຣາຄະ ໂທສະ ໂມຫະ

ເປົາບາງ ເປັນສະກະທາຄາມີ ກັບມາສູ່ໂລກນີ້ອີກພຽງຄັ້ງດຽວ ກໍຈັກ
ທໍາທີ່ສຸດແຫ່ງທຸກຂໍ້ໄດ້ ພິກຂຸພວກນີ້ກໍຊື່ວ່າ ລອຍຕັດກະແສມາຣຂ້າມ
ໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ເຫລົ່າລູກງົວທີ່ມີກໍາລັງນ້ອຍລອຍຕັດກະແສແຫ່ງ
ແມ່ນໍ້າຄົງຄາຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນໃດ; ພິກຂຸ
ທັງຫລາຍ ພວກພິກຂຸທີ່ມີສັງໂຍຊນ໌ ໓ ສິ້ນໄປ ເປັນໂສດາບັນ ມີ
ຄວາມບໍ່ຕົກຕໍ່າເປັນທັມມະດາ ເປັນຜູ້ທ່ຽງແທ້ທີ່ຈະຕຣັສຮູ້ໃນເບື້ອງໜ້າ
ພິກຂຸພວກນັ້ນກໍຊື່ວ່າ ລອຍຕັດກະແສມາຣຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍ
ຄວາມສະວັສດີ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ລູກງົວນ້ອຍທີ່ເກີດໃນວັນນັ້ນລອຍໄປຕາມສຽງງົວຜູ້
ເປັນແມ່ ກໍລອຍຕັດກະແສແຫ່ງແມ່ນໍ້າຄົງຄາຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍ
ຄວາມສະວັສດີ ສັນໃດ; ພິກຂຸທັງຫລາຍ ພິກຂຸທີ່ເປັນທັມມານຸສາຣີ
ແລະທີ່ເປັນສັທທານຸສາຣີ ແມ່ນແຕ່ພິກຂຸພວກນັ້ນ ກໍຊື່ວ່າ ລອຍຕັດ
ກະແສມາຣຂ້າມໄປເຖິງຝັ່ງໄດ້ໂດຍຄວາມສະວັສດີ ສັນນັ້ນເໝືອນກັນ.

ພິກຂຸທັງຫລາຍ! ກໍເຮົາແລເປັນຜູ້ສລາດໃນໂລກນີ້ ສລາດໃນໂລກໜ້າ
ສລາດໃນທັມອັນເປັນທີ່ຢູ່ແຫ່ງມາຣ ສລາດໃນທັມອັນບໍ່ເປັນທີ່ຢູ່ແຫ່ງ
ມາຣ ສລາດໃນທັມອັນເປັນທີ່ຢູ່ແຫ່ງມັຈຈຸ ສລາດໃນທັມອັນບໍ່ເປັນທີ່ຢູ່
ແຫ່ງມັຈຈຸ.

ພິກຂຸທັງຫລາຍ! ຊົນເຫລົ່າໃດສຳຄັນຖ້ອຍຄຳຂອງເຮົານັ້ນວ່າ ເປັນ
ຖ້ອຍຄຳອັນຕົນຄວນຟັງ ຄວນເຊື່ອ ຄວາມເຂົ້າໃຈຂອງຊົນເຫລົ່ານັ້ນ
ຈັກເປັນໄປເພື່ອເປັນປະໂຫຍດ ເພື່ອຄວາມສຸຂຕະຫລອດກາລນານ.

ພຣະຜູ້ມີພຣະພາຄຜູ້ສຸຄິຕສາສດາຄັນຕຣັສເວີຍຍາກອຣພາສິຕນີ້ແລ້ວ
ຈິ່ງຕຣັສຄາຖາປະພັນຕໍ່ໄປອີກວ່າ:

ໂລກນີ້ແລະໂລກໜ້າ ຕະຖາຄິຕຜູ້ຮູ້ໄດ້ປະກາດໄວ້ດີແລ້ວ ຕະຖາຄິຕ
ຜູ້ຕຣັສຮູ້ເອງຊາບຊັດເຊິ່ງໂລກທັງປວງທັງທີ່ມາຣໄປເຖິງໄດ້ ແລະທີ່ມັຈ
ຈຸໄປບໍ່ເຖິງດ້ວຍຄວາມຮູ້ຍິ່ງ ຈິ່ງໄດ້ເປີດປະຕູແຫ່ງອະມະຕະ ເພື່ອໃຫ້
ເຖິງນິພພານອັນເປັນແດນກະເສມ ກະແສແຫ່ງມາຣອັນເປັນບາບ
ຕະຖາຄິຕຕັດແລ້ວ ກຳຈັດແລ້ວ ທຳໃຫ້ປາສະຈາກຄວາມເທິກເທິມ
ແລ້ວ. ພິກຂຸທັງຫລາຍ ພວກເຈົ້າທັງຫລາຍຈິ່ງເປັນຜູ້ມາກດ້ວຍ
ຄວາມປຣາໂມທ ປາຖນາທັມອັນເປັນແດນກະເສມເຖີດ.

ມັຊຊິມະນິກາຍ ມູລປັນນາສກ໌ ສະບັບຫລວງແລະທຽບຄຽງກັບສະບັບມະຫາຈຸລາ ໑໒/໒໐໒/໓໘໘

“This world, the world beyond, are well explained by the one who knows,
And what is accessible by Māra and what is not accessible by Death.
By the Self-awakened One, comprehending, thoroughly knowing every
world,
Opened is the door of the Undying for reaching security—nibbāna.
Cut across is the stream of the Evil One, shattered, destroyed;
Let there be abundant rapture, monks, let security be reached.”

Cūḷagopālakasutta MN 34 <https://suttacentral.net/mn34>

Translated by I.B. Horner



Lesser Discourse on the Cowherd

THUS HAVE I HEARD:

At one time the Lord was staying among the Vajjis at Ukkācelā on the banks of the river Ganges. While he was there the Lord addressed the monks, saying: “Monks.” “Revered one,” these monks answered the Lord in assent. The Lord spoke thus:

“Formerly, monks, an incompetent cowherd of Magadha in the last month of the rains at harvest time, without considering the hither bank of the river Ganges, without considering the further bank, drove his cattle across to the further bank in Suvidehā at a place where there was no ford. Then, monks, the cattle huddled together in the middle of the stream of the river Ganges, got into difficulties and misfortune there. What was the cause? It was,

monks, that that incompetent cowherd of Magadha in the last month of the rains at harvest time, without considering the hither bank of the river Ganges, without considering the further bank, drove the cattle across to the further bank in Suvidehā at a place where there was no ford.

Even so, monks, any recluses or brahmans who are unskilled about this world, unskilled about the world beyond, unskilled about Māra's realm, unskilled about what is not Māra's realm, unskilled about Death's realm, unskilled about what is not Death's realm—whoever think they should listen to these (recluses and brahmans) and put their faith in them, that will be for a long time for their woe and anguish.

Once upon a time, monks, a competent cowherd of Magadha in the last month of the rains at harvest time, having considered the hither bank of the river Ganges, having considered the further bank, drove his cattle across to the further bank in Suvidehā at a place where there was a ford. First of all he drove across those bulls who were the sires and leaders of the herd—these, having cut across the stream of the Ganges, went safely beyond. Then he drove across the sturdy bullocks and young steers—these, also, having cut across the stream of the Ganges, went safely beyond. Then he drove across the half-grown bull-calves and heifers—these too, having cut across the stream of the Ganges, went safely beyond. Then he drove across the weaker calves—these too, having cut across the stream of the Ganges, went safely beyond.

At that time there was a young new-born calf which, by following the lowing of its mother, also cut across the stream of the Ganges and went safely beyond. What was the cause of this? It was,

monks, that that cowherd of Magadha in the last month of the rains at harvest time, having considered the hither bank of the river Ganges, having considered the further bank, drove his cattle across to the further bank in Suvidehā at a place where there was a ford.

Even so, monks, any recluses or brahmans who are skilled about this world, skilled about the world beyond, skilled about Māra's realm, skilled about what is not Māra's realm, skilled about Death's realm, skilled about what is not Death's realm—whoever think they should listen to these (recluses and brahmans) and put their faith in them, that will be for a long time for their welfare and happiness.

Monks, like unto those bulls who were the sires and leaders of the herd, and who, having cut across the stream of the Ganges, went safely beyond, are those monks who are perfected ones, the cankers destroyed, who have lived the life, done what was to be done, laid down the burden, attained their own goal, the fetters of becoming being utterly destroyed, and who are freed by perfect profound knowledge. For these, having cut across Māra's stream, have gone safely beyond.

Monks, like unto those sturdy bullocks and young steers who, having cut across the stream of the Ganges, went safely beyond, are those monks who, by destroying the five fetters binding to this lower world, are of spontaneous uprising, and being ones who attain nibbāna there, are not liable to return from that world. For these also, having cut across Māra's stream, will go safely beyond.

Monks, like unto those half-grown bull-calves and heifers who, having cut across the stream of the Ganges, went safely beyond,

are those monks who, by destroying the three fetters, by reducing attachment, aversion and confusion, are once-returners who, having come back again to this world once only, will make an end of anguish. For these also, having cut across Māra's stream, will go safely beyond.

Monks, like unto those weaker calves who, having cut across the stream of the Ganges, went safely beyond, are those monks who, by destroying the three fetters, are stream-attainers, not liable for the abyss, assured, bound for awakening. For these also, having cut across Māra's stream, will go safely beyond.

Monks, like unto that young new-born calf which, by following the lowing of its mother, also cut across the stream of the Ganges and went safely beyond, are those monks who are striving for Dhamma, striving for faith. For these also, having cut across Māra's stream, will go safely beyond.

Now I, monks, am skilled about this world, skilled about the world beyond, skilled about Māra's realm, skilled about what is not Māra's realm, skilled about Death's realm, skilled about what is not Death's realm. To those who think they should listen to me and place faith in me, there will be welfare and happiness for a long time.”

Thus spoke the Lord; the Well-farer having said this, the Teacher then spoke thus:

“This world, the world beyond, are well explained by the one who knows,
And what is accessible by Māra and what is not accessible by Death.
By the Self-awakened One, comprehending, thoroughly

knowing every world,
Opened is the door of the Undying for reaching security—
nibbāna.
Cut across is the stream of the Evil One, shattered, destroyed;
Let there be abundant rapture, monks, let security be reached.”

*Cūḷagopālakasutta MN 34 <https://suttacentral.net/mn34>
Translated by I.B. Horner*

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Now I, monks, am skilled about this world, skilled about the world beyond, skilled about Māra's realm, skilled about what is not Māra's realm, skilled about Death's realm, skilled about what is not Death's realm. To those who think they should listen to me and place faith in me, there will be welfare and happiness for a long time.”

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