pli-tv-pvr10 — Verses on the training rules

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Text

The Compendium

Verses on the training rules

1. Training rules laid down in seven towns

“Arranging your robe over one shoulder,

Raising your joined palms—

What are you hoping for,

That you have come here?”

“What has been laid down in the two Monastic Laws,

Which come up for recitation on the observance days—

How many training rules do they have?

In how many towns were they laid down?”

“Your approach is excellent,

You question sensibly;

And so I will tell you,

According to your skill.

What has been laid down in the two Monastic Laws,

Which come up for recitation on the observance days—

They are three hundred and fifty,

Laid down in seven towns.”

“In which seven towns were they laid down?

Please tell me this;

And after attending carefully to your explanation,

We will practice for our own benefit.”

“They were laid down at Vesālī, at Rājagaha,
At Sāvatthī, at Āḷavī;
And at Kosambī, and in the Sakyan country,
And also among the Bhaggas.”
“How many were laid down at Vesālī?
How many were pronounced at Rājagaha?
How many were there at Sāvatthī?
How many were pronounced at Āḷavī?
How many were laid down at Kosambī?
How many were spoken in the Sakyan country?
How many were laid down among the Bhaggas?
Please tell me, the one who has asked.”
“Ten were laid down at Vesālī,
Twenty-one pronounced at Rājagaha;
And two hundred and ninety-four,
Pronounced at Sāvatthī.
Six were laid down at Āḷavī,
Eight pronounced at Kosambī;
Eight spoken in the Sakyan country,
And three laid down among the Bhaggas.
Those laid down in Vesālī,
Listen to them as they truly are:
Sexual intercourse, person, super,
And extra, black.
True, a meal before another,
With tooth cleaner, naked ascetic;
And abuse from the nuns—
These ten were pronounced at Vesālī.
Those laid down at Rājagaha,

Listen to them as they truly are:

Stealing at Rājagaha,

Two on charging, and also two on schism.

Sarong, money, thread,

And with complaining, having almsfood prepared;

A group meal, and at the wrong time,

Visiting, bathing, less than twenty.

Gives out a robe, giving directions—

These were pronounced at Rājagaha;

Hilltop, wandering, right there,

With given consent it is twenty-one.

Those laid down at Sāvatthī,

Listen to them as they truly are:

Four offenses entailing expulsion,

And sixteen offenses entailing suspension.

And the two undetermined offenses,

Twenty-four offenses entailing relinquishment;

And one hundred and fifty-six,

Minor offenses were spoken.

And ten blameworthy offenses,

And seventy-two on training—

Two hundred and ninety-four,

All pronounced at Sāvatthī.

Those laid down at Āḷavī,

Listen to them as they truly are:

Hut, silk, and sleeping place,

On digging, go deity;

And they pour water that contains living beings—

These six were pronounced at Āḷavī.

Those laid down at Kosambī,

Listen to them as they truly are:

A large dwelling, difficult to correct,

Evasive, door, and with alcohol;

Disrespect, legitimately,

The eighth is with a milk drink.

Those laid down in the Sakyan country,

Listen to them as they truly are:

Wool, and bowl,

And instruction, tonics.

Needle, and wilderness:

These six at Kapilavatthu;

With cleaning with water, and instruction,

Spoken among the nuns.

Those laid down among the Bhaggas,

Listen to them as they truly are:

They lit a fire to warm themselves,

Soiled with food, containing rice.

The four offenses entailing expulsion,

And seven offenses entailing suspension;

Eight offenses entailing relinquishment,

And thirty-two minor offenses.

Two blameworthy offenses, and three on training—

Fifty-six training rules;

Laid down at six towns,

By the Buddha, the Kinsman of the Sun.

Two hundred and ninety-four,

All pronounced at Sāvatthī;

By the compassionate Buddha,

The famous Gotama.”

2. The four kinds of failure

“What we have asked, you have answered,

All is explained, not otherwise;

I wish to ask you another question—please tell me this:

Serious, and light, curable;

Incurable, and grave, minor,

And those that are ‘after the third’.

In common, not in common,

The ways that failures are settled—

Please explain all these too,

And we will listen to you.”

“There are thirty-one serious ones,

And eight here are incurable;

Those that are serious are grave,

Those that are grave are failures in morality;

Offenses entailing expulsion, offenses entailing suspension—

They are called ‘failure in morality’.

Serious offenses, offenses entailing confession,

Offenses entailing acknowledgment, offenses of wrong conduct;

Offenses of wrong speech,

And whoever calls another names for fun—

This is considered failure in conduct.

Holding on to distorted views,

Preferring what is contrary to the true Dhamma;

Misrepresenting the Awakened One,

Being foolish, enveloped in delusion—

This is considered failure in view.

When, to make a living—having bad desires, overcome by desire—one claims to have a non-existent superhuman quality; when, to make a living, one acts as a matchmaker;

when, to make a living, one says, ‘The monk who stays in your dwelling is a perfected one;’ when, to make a living, a monk eats fine foods that he has requested for himself; when, to make a living, a nun eats fine foods that she herself has asked for; when, to make a living, one eats bean curry or rice that one has requested for oneself— this is considered failure in livelihood.

There are eleven ‘after the thirds’,

Listen to them as they truly are:

A nun who takes sides with one who has been ejected,

Eight ‘after the thirds’;

Ariṭṭha, and Caṇḍakālī—

These are those ‘after the thirds’.”

3. To be cut down, etc.

“How many on ‘to be cut down’?

How many on ‘to be destroyed’?

How many on ‘to be stripped’?

How many on ‘no other, he commits an offense entailing confession’?

How many on ‘the monks have agreed’?

How many on ‘what is proper’?

How many on ‘at the most’?

How many on ‘knowing’?

Were laid down by the Buddha, the Kinsman of the Sun?”

“There are six on ‘to be cut down’.

There is one on ‘to be destroyed’.

There is one on ‘to be stripped’.

There are four on ‘no other, he commits an offense entailing confession’.

There are four on ‘the monks have agreed’.

There are seven on ‘what is proper’.

There are fourteen on ‘at the most’.

There are sixteen on ‘knowing’.

They were laid down by the Buddha, the Kinsman of the Sun.”

4. Not in common, etc.

“Two hundred and twenty,

Training rules for the monks;

Come up for recitation on the observance days,

Three hundred and four;

Training rules for the nuns,

Come up for recitation on the observance days.

Forty-six of the monks’ rules,

Are not in common with the nuns;

One hundred and thirty of the nuns’ rules,

Are not in common with the monks.

So one hundred and seventy-six in total,

Are not in common;

One hundred and seventy-four,

Are trained in equally by both.

Two hundred and twenty,

Training rules for the monks;

Come up for recitation on the observance days,

Listen to them as they truly are:

The four offenses entailing expulsion,

There are thirteen offenses entailing suspension;

There are two undetermined offenses.

The thirty offenses entailing relinquishment,

And ninety-two minor offenses;

The four offenses entailing acknowledgment,

The seventy-five rules of training.

These are the two hundred and twenty,

Training rules for the monks;

That come up for recitation on the observance days.

Three hundred and four,

Training rules for the nuns;

Come up for recitation on the observance days,

Listen to them as they truly are:

The eight offenses entailing expulsion,

There are seventeen offenses entailing suspension;

The thirty offenses entailing relinquishment,

And one hundred and sixty-six;

Are called minor offenses.

The eight offenses entailing acknowledgment,

The seventy-five rules of training;

These are the three hundred and four,

Training rules for the nuns;

That come up for recitation on the observance days.

Forty-six of the monks' rules,

Are not in common with the nuns;

Listen to them as they truly are:

Six offenses entailing suspension,

With the two undetermined offenses are eight;

Twelve offenses entailing relinquishment,

With these there are twenty.

Twenty-two minor offenses,

Four offenses entailing acknowledgment;

These are the forty-six,

That the monks do not have in common with the nuns.

One hundred and thirty of the nuns' rules,

Are not in common with the monks;

Listen to them as they truly are:

Four offenses entailing expulsion,

Ten offenses where one is sent away from the Sangha;

Twelve offenses entailing relinquishment,

And ninety-six minor offenses;

Eight offenses entailing acknowledgment.

These are the one hundred and thirty,

That the nuns do not have in common with the monks.

The one hundred and seventy-six,

That are not in common;

Listen to them as they truly are:

Four offenses entailing expulsion,

There are sixteen offenses entailing suspension;

There are the two undetermined offenses,

The twenty-four offenses entailing relinquishment;

And one hundred and eighteen,

Are called minor offenses;

The twelve offenses entailing acknowledgment.

These are the hundred and seventy-six,

That the two do not have in common.

One hundred and seventy-four,

Are trained in equally by both;

Listen to them as they truly are:

Four offenses entailing expulsion,

There are seven offenses entailing suspension;

Eighteen offenses entailing relinquishment,

Seventy minor offenses;

Seventy-five rules of training.

These are the hundred and seventy-four,

That are trained in equally by both.

The eight offenses entailing expulsion are dangerous to meet with:

That person is like the simile of the palm stump,

Like a withered leaf, like an ordinary stone that has broken in half,

Like someone with their head cut off;

Like a palm-tree with its top cut off,

They are incapable of growth.

Twenty-three offenses entailing suspension,

Two undetermined offenses;

Forty-two offenses entailing relinquishment,

One hundred and eighty-eight offenses entailing confession;

Twelve offenses entailing acknowledgment,

Seventy-five rules of training.

They are settled through three principles for settling legal issues:

In the presence of, and with the admission of,

And through covering over as if with grass.

There are two observance days, two invitation days,

And four legal procedures taught by the Victor.

There are five recitations, and four, not otherwise;

And there are seven classes of offenses.

The four kinds of legal issues,

Are settled through seven principles:

Through two of them, through four, through three,

And business is settled through one."

5. The offenses entailing expulsion, etc.

"It is said, 'An offense entailing expulsion'.

Listen to it as it truly is:

When one has fallen away, offended, and fallen down,

Removed from the true Teaching,

And excluded from the community there—

This is why it is called that.

It is said, 'An offense entailing suspension'.

Listen to it as it truly is:

Only the Sangha gives probation,

Sends back to the beginning;

Gives the trial period, and rehabilitates—

This is why it is called that.

It is said, ‘An undetermined offense’.

Listen to it as it truly is:

Undetermined, not determined,

An undecided rule;

It is one of three cases—

It is called, ‘An undetermined offense’.

It is said, ‘A serious offense’.

Listen to it as it truly is:

The one who confesses to instigating another,

And the one who agrees to it—

There is no offense like that.

This is why it is called that.

It is said, ‘An offense entailing relinquishment’.

Listen to it as it truly is:

In the midst of the Sangha, in the midst of a group,

Or just one with one;

One relinquishes and then confesses—

This is why it is called that.

It is said, ‘An offense entailing confession’.

Listen to it as it truly is:

One drops the wholesome,

Misses the noble path;

Having a deluded mind—

This is why it is called that.

It is said, ‘An offense entailing acknowledgment’.

Listen to it as it truly is:

An unrelated monk,

Whatever food she has obtained with difficulty;

Should he receive it himself and eat it,

It is called blameworthy.

When eating at an invitation,

And a nun there gives directions based on favoritism;

If they eat there without having stopped her,

It is called blameworthy.

Going to a family that has faith,

But is poor with little wealth;

If one eats there without being sick,

It is called blameworthy.

If anyone stays in a wilderness,

That is risky and dangerous;

And they eat there without making it known,

It is called blameworthy.

An unrelated nun,

Whatever belongs to others—

Ghee, oil, honey, syrup,

Fish, meat, milk, and curd—

If she herself asks for them,

She has committed a blameworthy act in the instruction of the Accomplished One.

It is said, ‘An offense of wrong conduct’.

Listen to it as it truly is:

Offended, and failed,

Faltered, and what is badly done.

Whatever people do that is bad,

Whether in public or in private;

They declare to be wrong conduct.

This is why it is called that.

It is said, ‘An offense of wrong speech’.

Listen to it as it truly is:

Wrong speech, wrong utterance,

Whatever sentence is defiled;

And criticized by the wise—

This is why it is called that.

It is said, ‘Of training’.

Listen to it as it truly is:

For a trainee who is training,

Following the straight path,

This is the beginning and the right conduct,

With a controlled and restrained mouth—

There is no training like this.

This is why it is called that.

It rains on what’s concealed,

Not on what’s revealed;

Therefore, reveal the concealed,

And it won’t be rained upon.

The forest is the destination of deer,

The air is the destination of birds;

Non-existence is the destination of phenomena,

Extinguishment is the destination of a Perfected One.”

The verses on the training rules are finished.

This is the summary:

“Laid down in seven towns,

And also the four kinds of failure;

In common, not in common,

Between the monks and the nuns;

To support Buddhism,

There are these verses on the training rules.”

The verses on the training rules are finished.