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Text

AN II

Suttas 280-309

Vinayapeyyālam “Abbreviated Sections on The Monastic Code of Discipline”

280.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training. And what are these two reasons?

a. “It is for the distinctive superior quality of The Sangha, and the harmonious wellbeing of The Sangha.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

b. “In addition, it is for keeping those persistently noncompliant Bhikkhus in check, as well as to protect the peace of mind of those good Bhikkhus within The Sangha.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

c. “Also, it is to eliminate (through restraint) the contaminants of the heart, here, while in this body, as well as to eliminate, once and for all, and in this very life, the contaminants that would have to be dealt with in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

d. “In addition, it is to eliminate (through restraint) any possibility for dangers or threats to occur in this life, which might be triggered by wrong actions, and to protect oneself and

others from the damage that such dangers and threats would otherwise present in the future as well.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

e. “Furthermore, it is to eliminate (through restraint) the occurrence of mistakes, here, while in this body, as well as to protect oneself, while still here in this very life, from committing such mistakes in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

f. “Also, it is to eliminate (through restraint) any chances for menacing circumstances that would occur due to ignorance or neglect, here in the present, as well as to safeguard oneself and others from facing any menacing circumstances in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

g. “In addition, it is to eradicate (through restraint) the damaging and harmful qualities that have accumulated in one’s heart down to the present life, while also ensuring that damaging or harmful qualities do not persist or continue to accumulate or poison one’s heart in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

h. “Also, it is out of universal compassion for laypeople everywhere, in order to protect them, while at the same time disbanding vain and self-serving Bhikkhus, who seek to create their own factions through their evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

i. “In addition, it is to instill faith and confidence within the hearts of the many who do not possess them yet, while at the same time bolstering and strengthening the faith and confidence of those whose hearts already palpitate with deep respect, love, and appreciation for The Triple Gem.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.

j. “And, it is to put the security measures in place for the continued protection and preservation of This True and Beautiful Dhamma, as well as to provide support and proper foundational backing for the practice of This Noble Training.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect these monastic rules of The Vinaya, to support His disciples in their training.”