AN 2.281-309 — AN 2.281-309

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Text

281.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the Pātimokkha, 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 the Pātimokkha, 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 the Pātimokkha, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the Pātimokkha, 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 the Pātimokkha, 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, 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 the Pātimokkha, 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 the Pātimokkha, 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 and poison one’s heart in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the Pātimokkha, 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 to disband 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 the Pātimokkha, 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 have them yet, while at the same time, to bolster and strengthen 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 the Pātimokkha, 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 the Pātimokkha, to support His disciples in their training.”

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the recitation of the Pātimokkha, 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 the recitation of the Pātimokkha, 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 the recitation of the Pātimokkha, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the recitation of the Pātimokkha, 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 the recitation of the Pātimokkha, 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, 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 the recitation of the Pātimokkha, 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 the recitation of the Pātimokkha, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the recitation of the Pātimokkha, 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 to disband 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 the recitation of the Pātimokkha, 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 have them yet, while at the same time, to bolster and strengthen 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 the recitation of the Pātimokkha, 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 the recitation of the Pātimokkha, to support His disciples in their training.”

283.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the suspension of the Pātimokkha, 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 the suspension of the Pātimokkha, 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 the suspension of the Pātimokkha, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the suspension of the Pātimokkha, 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 the suspension of the Pātimokkha, 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, 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 the suspension of the Pātimokkha, 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 the suspension of the Pātimokkha, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the suspension of the Pātimokkha, 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 to disband 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 the suspension of the Pātimokkha, 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 have them yet, while at the same time, to bolster and strengthen 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 the suspension of the Pātimokkha, 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 the suspension of the Pātimokkha, to support His disciples in their training.”

284.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the invitation protocol, 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 the invitation protocol, 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 the invitation protocol, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the invitation protocol, 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 the invitation protocol, 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, 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 the invitation protocol, 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 the invitation protocol, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the invitation protocol, 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 to disband 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 the invitation protocol, 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 have them yet, while at the same time, to bolster and strengthen 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 the invitation protocol, 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 the invitation protocol, to support His disciples in their training.”

285. “Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect suspending the invitation protocol, 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 suspending the invitation protocol, 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 suspending the invitation protocol, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect suspending the invitation protocol, 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 suspending the invitation protocol, 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, 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 suspending the invitation protocol, 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 suspending the invitation protocol, 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 and poison one’s

heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect suspending the invitation protocol, 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 to disband 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 suspending the invitation protocol, 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 have them yet, while at the same time, to bolster and strengthen 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 suspending the invitation protocol, 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 suspending the invitation protocol, to support His disciples in their training.”

286.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act of reprimanding, 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 the disciplinary act of reprimanding, 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 the disciplinary act of reprimanding, 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, in this very life, the contaminants that would have to be

dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of reprimanding, 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 the disciplinary act of reprimanding, 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, 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 the disciplinary act of reprimanding, 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 the disciplinary act of reprimanding, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of reprimanding, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of reprimanding, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act of reprimanding, 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 the disciplinary act of reprimanding, to support His disciples in their training.”

287.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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, 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, 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 the disciplinary act of placing the wrong-doer back into ‘dependence’ status, to support His disciples in their training.”

288. “Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act of expulsion, 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 the disciplinary act of expulsion, 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 the disciplinary act of expulsion, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of expulsion, 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 the disciplinary act of expulsion, 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, 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 the disciplinary act of expulsion, 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 the disciplinary act of expulsion, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of expulsion, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of expulsion, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act of expulsion, 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 the disciplinary act of expulsion, to support His disciples in their training.”

289.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act of reconciliation, 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 the disciplinary act of reconciliation, 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 the disciplinary act of reconciliation, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of reconciliation, 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 the disciplinary act of reconciliation, 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, 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 the disciplinary act of reconciliation, 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 the disciplinary act of reconciliation, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of reconciliation, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of reconciliation, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act of reconciliation, 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 the disciplinary act of reconciliation, to support His disciples in their training.”

290.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act of suspension, 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 the disciplinary act of suspension, 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 the disciplinary act of suspension, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of suspension, 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 the disciplinary act of suspension, 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, 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 the disciplinary act of suspension, 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 the disciplinary act of suspension, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of suspension, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act of suspension, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act of suspension, 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 the disciplinary act of suspension, to support His disciples in their training.”

291.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disentitlement of the wrongdoer, 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 the disentitlement of the wrongdoer, 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 the disentitlement of the wrongdoer, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disentitlement of the wrongdoer, 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 the disentitlement of the wrongdoer, 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, 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 the disentitlement of the wrongdoer, 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 the disentitlement of the wrongdoer, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disentitlement of the wrongdoer, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disentitlement of the wrongdoer, 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 have them yet, while at the same time, to bolster and strengthen 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 the disentitlement of the wrongdoer, 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 the disentitlement of the wrongdoer, to support His disciples in their training.”

292.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect sending the wrongdoer ‘back to the beginning,’ 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 sending the wrongdoer ‘back to the beginning,’ 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 sending the wrongdoer ‘back to the beginning,’ 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect sending the wrongdoer ‘back to the beginning,’ 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 sending the wrongdoer ‘back to the beginning,’ 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, 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 sending the wrongdoer ‘back to the beginning,’ 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 sending the wrongdoer ‘back to the beginning,’ 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect sending the wrongdoer ‘back to the beginning,’ 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect sending the wrongdoer ‘back to the beginning,’ 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 have them yet, while at the same time, to bolster and strengthen 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 sending the wrongdoer ‘back to the beginning,’ 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 sending the wrongdoer ‘back to the beginning,’ to support His disciples in their training.”

293.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the imposition of reparation, 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 the imposition of reparation, 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 the imposition of reparation, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the imposition of reparation, 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 the imposition of reparation, 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, 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 the imposition of reparation, 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 the imposition of reparation, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the imposition of reparation, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the imposition of reparation, 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 have them yet, while at the same time, to bolster and strengthen 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 the imposition of reparation, 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 the imposition of reparation, to support His disciples in their training.”

294.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect rehabilitation, 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 rehabilitation, 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 rehabilitation, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect rehabilitation, 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 rehabilitation, 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, 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 rehabilitation, 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 rehabilitation, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect rehabilitation, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect rehabilitation, 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 have them yet, while at the same time, to bolster and strengthen 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 rehabilitation, 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 rehabilitation, to support His disciples in their training.”

295.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect reinstatement, 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 reinstatement, 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 reinstatement, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect reinstatement, 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 reinstatement, 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, 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 reinstatement, 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 reinstatement, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect reinstatement, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect reinstatement, 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 have them yet, while at the same time, to bolster and strengthen 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 reinstatement, 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 reinstatement, to support His disciples in their training.”

296.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect removal, 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 removal, 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 removal, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect removal, 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 removal, 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, 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 removal, 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 removal, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect removal, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect removal, 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 have them yet, while at the same time, to bolster and strengthen 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 removal, 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 removal, to support His disciples in their training.”

297.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect Full Ordination, 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 Full Ordination, 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 Full Ordination, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect Full Ordination, 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 Full Ordination, 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, 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 Full Ordination, 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 Full Ordination, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect Full Ordination, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect Full Ordination, 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 have them yet, while at the same time, to bolster and strengthen 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 Full Ordination, 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 Full Ordination, to support His disciples in their training.”

298.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act involving a legal motion, 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 the disciplinary act involving a legal motion, 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 the disciplinary act involving a legal motion, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, 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 the disciplinary act involving a legal motion, 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, 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 the disciplinary act involving a legal motion, 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 the disciplinary act involving a legal motion, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act involving a legal motion, 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 the disciplinary act involving a legal motion, to support His disciples in their training.”

299.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act involving a legal motion, with an added announcement, 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 the disciplinary act involving a legal motion, with an added announcement, 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 the disciplinary act involving a legal motion, with an added announcement, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, with an added announcement, 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 the disciplinary act involving a legal motion, with an added announcement, 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, 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 the disciplinary act involving a legal motion, with an added announcement, 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 the disciplinary act involving a legal motion, with an added announcement, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, with an added announcement, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, with an added announcement, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act involving a legal motion, with an added announcement, 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 the disciplinary act involving a legal motion, with an added announcement, to support His disciples in their training.”

300.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the disciplinary act involving a legal motion, with three added announcements, 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 the disciplinary act involving a legal motion, with three added announcements, 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 the disciplinary act involving a legal motion, with three added announcements, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, with three added announcements, 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 the disciplinary act involving a legal motion, with three added announcements, 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, 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 the disciplinary act involving a legal motion, with three added announcements, 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 the disciplinary act involving a legal motion, with three added announcements, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, with three added announcements, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the disciplinary act involving a legal motion, with three added announcements, 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 have them yet, while at the same time, to bolster and strengthen 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 the disciplinary act involving a legal motion, with three added announcements, 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 the disciplinary act involving a legal motion, with three added announcements, to support His disciples in their training.”

301.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect a training rule where none had been in place earlier, 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 a training rule where none had been in place earlier, 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 a training rule where none had been in place earlier, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect a training rule where none had been in place earlier, 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 a training rule where none had been in place earlier, 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, 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 a training rule where none had been in place earlier, 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 a training rule where none had been in place earlier, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect a training rule where none had been in place earlier, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect a training rule where none had been in place earlier, 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 have them yet, while at the same time, to bolster and strengthen 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 a training rule where none had been in place earlier, 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 a training rule where none had been in place earlier, to support His disciples in their training.”

302.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has added an amendment to an existing training rule, 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 added an amendment to an existing training rule, 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 added an amendment to an existing training rule, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has added an amendment to an existing training rule, 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 added an amendment to an existing training rule, 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, 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 added an amendment to an existing training rule, 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 added an amendment to an existing training rule, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has added an amendment to an existing training rule, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has added an amendment to an existing training rule, 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 have them yet, while at the same time, to bolster and strengthen 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 added an amendment to an existing training rule, 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 added an amendment to an existing training rule, to support His disciples in their training.”

303.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the removal through presence, 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 the removal through presence, 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 the removal through presence, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal through presence, 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 the removal through presence, 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, 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 the removal through presence, 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 the removal through presence, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal through presence, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal through presence, 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 have them yet, while at the same time, to bolster and strengthen 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 the removal through presence, 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 the removal through presence, to support His disciples in their training.”

304.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the removal of a disciplinary issue on account of accurate recollection, 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 the removal of a disciplinary issue on account of accurate recollection, 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 put into effect the removal of a disciplinary issue on account of accurate recollection, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal of a disciplinary issue on account of accurate recollection, 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 put into effect the removal of a disciplinary issue on account of accurate recollection, 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, 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 the removal of a disciplinary issue on account of accurate recollection, 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 the removal of a disciplinary issue on account of accurate recollection, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal of a disciplinary issue on account of accurate recollection, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal of a disciplinary issue on account of accurate recollection, 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 have them yet, while at the same time, to bolster and strengthen 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 the removal of a disciplinary issue on account of accurate recollection, 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 the removal of a disciplinary issue on account of accurate recollection, to support His disciples in their training.”

305.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the removal of a disciplinary issue on account of insanity, 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 the removal of a disciplinary issue on account of insanity, 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 put into effect the removal of a disciplinary issue on account of insanity, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal of a disciplinary issue on account of insanity, 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 put into effect the removal of a disciplinary issue on account of insanity, 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, 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 the removal of a disciplinary issue on account of insanity, 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 the removal of a disciplinary issue on account of insanity, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal of a disciplinary issue on account of insanity, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the removal of a disciplinary issue on account of insanity, 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 have them yet, while at the same time, to bolster and strengthen 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 the removal of a disciplinary issue on account of insanity, 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 the removal of a disciplinary issue on account of insanity, to support His disciples in their training.”

306.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the acknowledgement of the offense by the wrongdoer, 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 the acknowledgement of the offense by the wrongdoer, 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 the acknowledgement of the offense by the wrongdoer, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the acknowledgement of the offense by the wrongdoer, 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 put into effect the acknowledgement of the offense by the wrongdoer, 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, 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 the acknowledgement of the offense by the wrongdoer, 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 the acknowledgement of the offense by the wrongdoer, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the acknowledgement of the offense by the wrongdoer, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the acknowledgement of the offense by the wrongdoer, 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 have them yet, while at the same time, to bolster and strengthen 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 the acknowledgement of the offense by the wrongdoer, 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 the acknowledgement of the offense by the wrongdoer, to support His disciples in their training.”

307.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the decision of the majority, 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 the decision of the majority, 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 put into effect the decision of the majority, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the decision of the majority, 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 put into effect the decision of the majority, 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, 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 the decision of the majority, 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 the decision of the majority, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the decision of the majority, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the decision of the majority, 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 have them yet, while at the same time, to bolster and strengthen 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 the decision of the majority, 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 the decision of the majority, to support His disciples in their training.”

308.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the declaration of aggravated misconduct, 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 the declaration of aggravated misconduct, 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 put into effect the declaration of aggravated misconduct, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the declaration of aggravated misconduct, 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 the declaration of aggravated misconduct, 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, 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 the declaration of aggravated misconduct, 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 the declaration of aggravated misconduct, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the declaration of aggravated misconduct, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the declaration of aggravated misconduct, 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 have them yet, while at the same time, to bolster and strengthen 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 the declaration of aggravated misconduct, 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 the declaration of aggravated misconduct, to support His disciples in their training.”

309.

“Bhikkhus, having identified the validity of these two important reasons, The Tathāgata has put into effect the ‘covering-up of the issue with grass’, 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 the ‘covering-up of the issue with grass’, 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 put into effect the ‘covering-up of the issue with grass’, 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, in this very life, the contaminants that would have to be dealt with in future lives, once and for all.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the ‘covering-up of the issue with grass’, 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 put into effect the ‘covering-up of the issue with grass’, 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, 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 the ‘covering-up of the issue with grass’, 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 the ‘covering-up of the issue with grass’, 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 and poison one’s heart, in future lives.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the ‘covering-up of the issue with grass’, 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 to disband vain and self-serving Bhikkhus, who seek to create their own factions through evil schemes.

“Thus, Bhikkhus, these are two good reasons, for which The Tathāgata has put into effect the ‘covering-up of the issue with grass’, 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 have them yet, while at the same time, to bolster and strengthen 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 the ‘covering-up of the issue with grass’, 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 the ‘covering-up of the issue with grass’, to support His disciples in their training.”