pli-tv-pvr20 — The sudorific verses

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Text

The Compendium

The sudorific verses

1. Question on staying apart

For one excluded from the community of the monks and the nuns,

Some interactions are unallowable—

How, then, is there no offense for one who is not staying apart?

This question was thought out by those with skill.

Of things not to be given away, nor to be shared out,

Five are mentioned by the Great Sage—

How, then, is there no offense for using what has been given away?

This question was thought out by those with skill.

I do not say the ten people,

Or the eleven to be avoided—

How, then, is there an offense for paying respect to one who is senior?

This question was thought out by those with skill.

One who has not been ejected, nor is on probation,

Who has not caused a schism in the Sangha, or joined another religion or sect;

Who belongs to the same Buddhist sect—

How, then, could they not share in the training?

This question was thought out by those with skill.

Questioning, one arrives at the Teaching,

At what is wholesome and beneficial;

One who is not alive, nor dead or extinguished—

What kind of person is that, say the Buddhas?

This question was thought out by those with skill.

I do not say above the collar bone,

Having abandoned what is below the navel;

Because of sexual intercourse,

How might there be an offense entailing expulsion?

This question was thought out by those with skill.

A monk, by means of begging, builds a hut,

Whose site has not been approved, which exceeds the right size, where harm will be done, and which lacks a space on all sides;

How, then, does he not commit an offense?

This question was thought out by those with skill.

A monk, by means of begging, builds a hut,

Whose site has been approved, which is the right size, where no harm will be done, and which has a space on all sides.

How, then, does he commit an offense?

This question was thought out by those with skill.

One does not do anything by body,

Nor does one say anything to another;

How, then, does one commit a heavy offense, a ground for cutting off?

This question was thought out by those with skill.

Nothing bad by body, speech, or mind

Would a good person do;

How, then, when he is expelled, would it be right?

This question was thought out by those with skill.

Not speaking with any human,

Nor saying anything to others;

How, then, does one commit an offense of speech, not one of body?

This question was thought out by those with skill.

The training rules praised by the splendid Buddha

Include which four offenses entailing suspension;

All committed through a single effort?

This question was thought out by those with skill.

Two nuns were ordained together,

And one receives a robe directly from both;

Might the offenses be different?

This question was thought out by those with skill.

Four people having made an arrangement,

Took valuable goods;

How, then, did three commit an offense entailing expulsion, but one did not?

This question was thought out by those with skill.

2. Questions on the offenses entailing expulsion, etc.

The woman is within,

And the monk is outside;

In that house there is no hole—

Then, because of sexual intercourse;

How could there be an offense entailing expulsion?

This question was thought out by those with skill.

Oil, honey, syrup, and ghee,

Having received it oneself, one stores it;

Not exceeding seven days.

Then if one uses it, even when there is a reason, how is there an offense?

This question was thought out by those with skill.

How is there an offense entailing relinquishment,

And an ordinary offense entailing confession;

Both together, for one who commits it?

This question was thought out by those with skill.

Twenty monks have come together,

Perceiving unity, they do a legal procedure;

If a monk is 150 km away,

How is that procedure reversible because the assembly is incomplete?

This question was thought out by those with skill.

When, after speaking, one merely takes a single step,

How would one, all at once, commit sixty-four heavy offenses;

All to be made amends for?

This question was thought out by those with skill.

Dressed in a sarong,

And a double-layered upper robe—

How could they all be subject to relinquishment?

This question was thought out by those with skill.

There was no motion, nor announcement,

Nor had the Victor said, “Come, monk”;

Nor had he gone for refuge—

How, then, was the ordination irreversible?

This question was thought out by those with skill.

If one kills a woman who is not one’s mother,

If one kills a man who is not one’s father;

If a fool kills one who is not noble,

How, because of that, would one experience the result in the next life?

This question was thought out by those with skill.

If one kills a woman who is one’s mother,

If one kills a man who is one’s father;

How, having done this,

Does one not experience the result in the next life?

This question was thought out by those with skill.

If, without accusing, without reminding,

They do a legal procedure, but not face-to-face—

How could the procedure be valid,

And the Sangha not have committed an offense?

This question was thought out by those with skill.

If, after accusing and reminding,

They do a legal procedure face-to-face—

How could the procedure be invalid,

And the Sangha have committed an offense?

This question was thought out by those with skill.

How is there an offense for cutting?

Yet no offense for cutting?

How is there an offense for concealing?

Yet no offense for concealing?

This question was thought out by those with skill.

How is speaking the truth a heavy offense,

While lying is a light one?

And how is lying a heavy offense,

While speaking the truth is a light one?

This question was thought out by those with skill.

3. Questions on the offenses entailing confession, etc.

It is determined and dyed,

And also marked;

How is there an offense for using it?

This question was thought out by those with skill.

A monk eats meat after sunset,

And is neither insane nor deranged;

Nor overwhelmed by pain—

How, then, is there no offense for him,

Yet a rule was taught by the Accomplished One?

This question was thought out by those with skill.

One is neither lustful nor intent on stealing,

Nor intent on killing another;

How, then, in giving out a ballot is one cut off?

And how does the receiver commit a serious offense?

This question was thought out by those with skill.

It is not a risky wilderness dwelling,

Nor was his robe given by the Sangha;

Nor did he participate in the robe-making ceremony there—

How, then, if he stores the robe and then travels 6 kilometers,

Is there no offense at dawn?

This question was thought out by those with skill.

Done by body, not by speech,

All with different bases for the offense;

How, then, does one commit them all together at the same time?

This question was thought out by those with skill.

Done by speech, not by body,

All with different bases for the offense;

How, then, does one commit them all together at the same time?

This question was thought out by those with skill.

One does not have sex with three kinds of women,

Nor with three kinds of men, three kinds of ignoble ones, or paṇḍakas,

As stated in the rule—

How, then, might one still be cut off conditioned by sexual intercourse?

This question was thought out by those with skill.

One might ask one’s mother for robe-cloth,

And it was not intended for the Sangha;

How, then, is there an offense for one,

If there is no offense in regard to one’s relatives?

This question was thought out by those with skill.

One angry person is approved of,

One angry person is blamed;

What is the name of that rule,

In which an angry person is praised?

This question was thought out by those with skill.

One contented person is approved of,

One contented person is blamed;

What is the name of that rule,

In which a contented person is blamed?

This question was thought out by those with skill.

An offense entailing suspension, a serious offense,

An offense entailing confession, one entailing acknowledgment, and one of wrong conduct—

How does one commit all together?

This question was thought out by those with skill.

Both are over twenty years old,

Both have the same preceptor,

The same teacher, the same ordination procedure—

How, then, is it that one is ordained, but not the other?

This question was thought out by those with skill.

It is neither marked nor dyed,

Yet wearing that sarong one may go where one likes—

How is there no offense for that person,

Yet a rule was taught by the Accomplished One?

This question was thought out by those with skill.

She neither gives nor receives,

Because of that there is no recipient;

How, then, does she commit a heavy offense,

Not a light one, because of using?

This question was thought out by those with skill.

She neither gives nor receives,

Because of that there is no recipient;

How, then, does she commit a light offense,

Not a heavy one, because of using?

This question was thought out by those with skill.

One commits a curable heavy offense,

One conceals it out of disrespect;

If it was not a nun, how is it that one is not affected by the fault?

This question was thought out by those with skill.

The sudorific verses are finished.

This is the summary:

“Excluded from the community, not to be given away,

And ten, one who has not been ejected;

One arrives at the Teaching, above the collar bone,

And then two on begging.

And heavy offense by body,

Not by body or speech;

Not speaking, and training,

And two, four people.

Woman, and oil, relinquishment,

And monks, a single step;

And dressed in a sarong, and no motion,

If one kills not one’s mother, if one kills one’s father.

Without accusing, after accusing,

Cutting, and the truth;

And determined, after sunset,

Neither lustful, and not the wilderness.

By body, and by speech,

And three kinds of women, mother;

An angry person who is approved of, contented,

And an offense entailing suspension, both.

Not marked, she neither gives,

She neither gives, one commits a heavy offense—

The sudorific verses:

Questions explained by the wise.”