

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya
Piṭaka - Aṭṭhakathā)

4. Commentary on the Minor Chapter (4. Cūḷavagga-
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(5. Khuddakavatthukkhandaṃ)

[Kd 15, PTS 2.105-2.145]



PaliVerse

4. Commentary on the Minor Chapter

5. The Section on Minor Matters

Discussion on Minor Matters

243. In the Chapter on Minor Matters - "Wrestlers" means fist-fighters. "Village dandies" means townspeople devoted to adorning and beautifying their skin. "Gāmamoddavā" is also a reading; the meaning is the same. "Against posts" means against posts that have been driven in and set up at bathing places.

"Against walls" means against any one of walls made of bricks, stones, or wood. "Were bathing at a rubbing-post" - here, a rubbing-post is a tree hewn like a board and cut with lines in the pattern of an eight-square grid, which is driven in at a bathing place; there, having sprinkled powder on it, people rub their bodies. "With a gandhabba-hand" means with a wooden hand placed at a bathing place; with that, it is said, people take powder and rub their bodies. "With a kuruvindaka-string" means a string of pellets made by binding kuruvindaka-stone powder with lac; holding it at both ends, they rub the body. "Were having a rubbing done by grasping each other" means they rub body against body with one another. A mallaka is what is called a mallaka, made by cutting a crocodile-tooth shape and fashioning it in the shape of the base of a bowl; this is not allowable even for one who is ill.

244. An unpolished vessel means one made by cutting off the teeth; this is not allowable for one who is not sick. However, a piece of brick or a piece of potsherd is allowable. A cloth-strip means a cloth roll. Therefore, for anyone who is bathing, it is allowable to rub the back with a bathing-cloth roll. A hand-like thing means hand-treatment; therefore, for all, it is allowable to do back-treatment with the hand.

245. "Earring" is a designation for pearl pendants and the like hanging from the ear; and not only earrings, but any ear ornament, even a palmyra leaf, is not allowable. "Waist-band" means any hanging string. "Neck-string" means any ornament worn around the neck. "Hip-string" means any hip ornament, even a mere thread. "Bracelet" means a bangle. Upper-arm bracelets and so forth are well known; any ornament, any arm ornament worn below the armpits, is not allowable.

246. Regarding "every two months or two finger-breadths," here, if the hair reaches two finger-breadths within two months, it should be cut within the two months itself. It is not permissible to exceed two finger-breadths. Even if the hair is not long, it is not permissible to exceed even one day beyond two months; thus this is stated as the maximum limit in both respects, but there is no prohibition against cutting it before that.

"Smoothing with a comb" means they scrape with a comb and make the hair settle down. "With a hair-smoother" means with any one made of ivory and so forth. "With a hand-smoother" means performing the function of a smoother with the hand itself, they smooth the hair with the fingers. "With wax-oil" means with any sticky substance such as beeswax, resin, and so forth. "With water-mixed oil" means with oil mixed

with water. For the purpose of adornment, there is an offence of wrong-doing in all cases; however, for the purpose of making raised hair lie flat, one should moisten the hand and wipe the head. It is also permissible to wipe with a wet hand a head that is dusty and afflicted by heat.

247. "Monks, not in a mirror or in a bowl of water" - here, bronze dishes and the like in which a facial reflection can be discerned, all fall under the category of mirrors. Rice gruel and the like also fall under the category of bowls of water. Therefore, for one looking at any of these whatsoever, there is an offence of wrong-doing. "Due to illness" means for the purpose of knowing "Has my wound healed over with skin, or not yet?" It is said that it is also suitable for examining one's life-activities thus: "Am I aged or not?"

"They anoint their faces" means they anoint with facial ointments that produce a clear and radiant skin complexion. "They massage" means they massage with various kinds of massage preparations. "They powder" means they smear with face powder. "They mark their faces with red arsenic" means they make decorative marks such as tilakas with red arsenic; these are also not allowable with yellow orpiment and the like. Body cosmetics and the rest are well known. In all cases, there is an offence of wrong-doing.

248. Regarding "Monks, one should not go to see dancing" etc., for one who goes to see any kind of dancing whatsoever, even a peacock dance, there is an offence of wrong-doing. For one who dances himself or causes another to dance, there is also an offence of wrong-doing. As for singing, any kind of singing - whether actors' songs or virtuous songs, even humming through the teeth - when they hum beforehand thinking "We shall sing," this too is not allowable. For one who sings himself or causes another to sing, there is also an offence of wrong-doing. As for music, any kind whatsoever is not allowable. But when one is clearing one's throat, or standing in a place of danger snaps one's fingers, or claps one's hands, there is no offence in that. For one standing within the monastery who sees all of it, there is no offence. For one who goes from dwelling to dwelling thinking "I shall watch," there is indeed an offence. If one seated in the assembly hall sees it, there is no offence. For one who gets up and goes thinking "I shall watch," there is an offence. For one who stands in the street and turns one's neck to watch, there is indeed an offence.

249. "The production of sound" means the making of sound. "There is dissolution" means one is unable to produce what has not been attained; or to enter into what has been attained. "The later generation" means thinking "Our teachers and preceptors too sang in this way," the later generation follows the example of what they have seen; and sings in just the same way. "Monks, with a prolonged" - here "prolonged" means that which proceeds by breaking the various patterns and destroying the syllables. In the Teaching, there is what is called the discourse pattern, there is what is called the Jātaka pattern, and there is what is called the verse pattern; it is not proper to destroy these and make them excessively long. The well-rounded words and syllables should be displayed with a balanced pattern. "Melodic recital" means recitation with melody. In melodic recital, it is said, there are thirty-two patterns such as the wave pattern, the washing pattern, the flowing pattern, and so on. Among these, whichever one wishes, one may use. The characteristic of all of them is proceeding in a balanced manner befitting an ascetic, without destroying the words

and syllables and without distortion.

"Woollen cloth with the fleece outside" means they wear a woollen cloak with the woollen fleece turned outward; for one wearing it in such a way, there is an offence of wrong-doing. It is proper to wear it with the fleece turned inward. The discussion on what is befitting an ascetic has been stated in the explanation of the training rule on plant life.

251. "Monks, one's own genitals should not be cut off" - there is a grave offence for one who cuts off the genitals. But for one who cuts off anything else such as an ear, nose, finger, and so forth, or for one who causes such pain, there is an offence of wrong-doing. However, in cases of snake bites, insect bites, and the like, or on account of other ailments, there is no offence for one who releases blood or cuts.

252. "A block of sandalwood had arisen" means a piece of sandalwood had arisen. It is said that he, having had nets cast above and below, was playing in the river Ganges; a block of sandalwood, being carried along by the river current, came and caught in the net, and his men brought it and gave it to him; thus it had arisen. Regarding "a wonder of supernormal power," here the wonder of the supernormal power of transformation is prohibited, but the supernormal power of determination should be understood as not prohibited.

Regarding "Monks, a bowl made of gold should not be kept" and so forth, even if laypeople prepare curry in golden dishes and the like at a meal offering and present them, it is not proper even to touch them. However, dishes and other vessels made of crystal, glass, and bronze are not proper for individual use only; they are proper for communal use or as discarded items from laypeople. "Even a bowl made of copper is not proper, but a plate is proper" - all this was stated in the Kurundī. Regarding "made of jewels," here what is meant is made of jewels such as sapphire and the like. Regarding "made of bronze," here what is made of bell-metal is also included.

253. "To scrape" - this is said for the purpose of making thin. "A plain circular rest" means precisely a circular rest cut with a crocodile-tooth design.

254. "Having whirled around" means having struck against one another. Regarding "a prop for bowls," here it is stated in the Kurundī: "On a ground-stand made of tooth-sticks, creepers, cane, and the like, three bowls may be placed one on top of another; on a wooden stand, two bowls may be placed one on top of another." But in the Mahā-aṭṭhakathā it is stated: "On a ground-stand there is no room for three bowls; it is allowable to place two. The same method applies also to well-constructed wooden stands and pole-stands. However, a wooden stand resembling the tip of a spinning top, bound with three sticks, and a stick-stand have no room even for one bowl; even having placed it there, one should sit holding it with the hand. On the ground, however, only one should be placed overturned."

"At the edge of a ledge" means at the edge of verandah ledges and the like. But if, having turned over, it remains standing right there, it is allowable to place it on such a wide ledge. "At the edge of a plastered flooring" means at the edge of a thin plastered ledge made on the outer side. The determination here should be understood in the same manner as stated regarding the ledge.

"A piece of cloth" means that upon which, having spread it out, the bowl is placed.

But in the absence of that, it is allowable to place it on a reed mat, on a tray, on ground made with a clay plastering, or on sand of such a kind where it does not become damaged. But for one placing it on dusty ground or on rough ground, there is an offence of wrong-doing. It is allowable to make a bowl-stand with bricks or with wood. "A wicker stand for bowls" refers to a container shaped like a large-mouthed pot. "Whoever should hang one up" means for one hanging it anywhere whatsoever, there is indeed an offence of wrong-doing. It is not allowable to tie it and place it even on a robe-pole. Whether made for the purpose of storing belongings or for the purpose of sitting and lying down, for one placing it on a bed or a chair anywhere whatsoever, there is an offence of wrong-doing; but it is allowable to tie it together with other belongings and place it. It is allowable to tie it to a frame and hang it down, but even having tied it, it is not allowable to place it on top. But if a bed or a chair has been lifted up and placed on a robe-pole and the like, covered with a frame, it is allowable to place it there. It is allowable to hang it on the shoulder by means of a shoulder strap and place it in the lap. It is not allowable to place it on an umbrella even when full of food, nor a bowl hung on the shoulder; but when tied together with belongings or placed having made a frame, anyone may place it.

255. "With bowl in hand" - here, it is not only one who has the bowl in the hand that is "with bowl in hand," nor is it only pushing open a door panel that is not permitted; but rather, whether the bowl is on the hand, on the back of the foot, or on any bodily limb whatsoever, one is not permitted to push open a door panel, or to lift up a bolt, or to open a latch with a key, with the hand, the foot, the head, or any bodily limb whatsoever. However, having placed the bowl on the shoulder, one is permitted to open at one's ease.

"Gourd bowl" means a bowl made from a gourd; it is not proper to keep one. However, having obtained one, it is proper to use it temporarily. The same method applies to a pot bowl as well. "Pot bowl" means a potsherd. "Alas for me" - this is an exclamation of terror. "One who wears only rag-robcs for everything" - here, robes and beds and chairs may be rag-robe material, but food must only be accepted as given.

"Skin peelings" means food remnants chewed and discarded. "Bones" means fish and meat bones. "Leftover water" means mouth-rinsing water. For taking out any of these with the bowl, there is an offence of wrong-doing. One is not permitted to use the bowl as a waste receptacle and wash one's hands in it. It is not proper to pour hand-washing water or foot-washing water into the bowl and take it out. It is not proper to take a clean, unused bowl with a soiled hand; however, having poured water into it with the left hand and taken a mouthful of water, it is proper to take it with the soiled hand. For even by that much it becomes a used bowl; but having washed the hand outside with water, it is proper to take it. When eating fish, meat, fruits, vegetables, and the like, whatever bone or skin peeling one wishes to discard, one is not permitted to place that in the bowl. But whatever one wishes to eat again, one is permitted to place that in the bowl. It is proper to leave bones, thorns, and the like right there, and to pull off the meat with the hand and eat it. However, whatever has been taken out from the mouth and one wishes to eat again, one is not permitted to place that in the bowl. Pieces of ginger and coconut may be bitten and placed back again.

256. "Felt rug" means a piece of rag for wrapping scissors. "Scissors with a handle" means scissors made by attaching a pipphala wood handle or any other kind of stick.

"Became mildewed" means they became stained with dirt. "To fill with yeast" means to fill with yeast powder. "With flour" means with flour powder mixed with turmeric. "Stone powder" refers to powdered stone; the meaning is "I allow it to be filled with that." "To coat with beeswax" means to smear with beeswax. "The stone powder broke apart" means the smeared beeswax breaks apart. "A stone powder case" means a cloth for beeswax; however, in the Kurundī it is stated that the stone powder case is in accordance with the scissors sheath case. "Robe-making frame" means either a frame or any one of the reed mats or woven mats to be spread thereon. "Frame-cord" means the cord with which, while sewing a double-layered robe, they also bind the robe on the frame. "The robe-making frame was not sufficient" means a robe-making frame made to the measure of a tall monk; therein, when a short monk's robe is spread out, it is not sufficient, it remains only within; the meaning is that it does not reach the sticks. "A frame with a stick" means the meaning is "I allow another frame to be tied in the middle of that one, to the measure of the other monk."

"A lath" means folding back and doubling over the edge of the reed mat to the measure of the frame with a stick. "A peg" means a peg for inserting between the layers of a double-layered robe. "A binding cord" means a cord for binding a small frame together with the large frame. "A binding thread" means a thread for binding the robe to the small frame. "Having bound together, to sew the robe" means having bound the robe thereon with that thread and then to sew it. "Were uneven" means some are small, some are large. "A measuring strip" means any palm leaf or the like for making a measurement mark. "A marking thread" means making a mark with a turmeric thread, just as carpenters do on timber with a black thread. "Were receiving with their fingers" means they receive the needle point with their fingers. "A thimble" means a finger sheath.

257. "Work-shop container" means any kind of box for bowls and the like. "On high ground" means the meaning is: I allow to make it on high ground by heaping up earth. "Having made a ceiling, to plaster inside and out" means the meaning is: having removed the roofing, having made a firm framework, to plaster both inside and outside with clay. "With a bamboo or wooden rod inside" means the meaning is: having placed a bamboo or a wooden rod inside, to roll it up together with that. "A binding cord" means a binding cord for what has been thus rolled up.

258. A ladle water strainer is one made by binding together three sticks.

259. "Whoever should not give it" means whoever does not give it to one who has no water strainer, for him there is an offence. But whoever asks even when a water strainer exists in his own hand, to him it need not be given unwillingly. "A water strainer with a stick" means like the lye-strainer of washermen, having tied a cloth on a frame bound to four legs, water should be poured onto the stick in the middle; it filters through, filling both compartments. "A spreading cloth" is that which, having spread in water, they take water with a pot; for having tied a cloth to four sticks and

having driven four stakes into the water and having tied it to them, having freed all the edges from the water and having spread it in the middle, they take water with a pot. "A mosquito net" is called a robe-tent.

260. "Bodies full of humours" means bodies swollen with disorders such as phlegm and the like. "Post for the bolt" refers to a bolt-post of the same measurement as the door post, in which three or four holes are made and pins are inserted. "Door bolt" refers to a bolt-loop inserted after piercing through the door post. "Door pin" means inserted after making a hole in the middle thereof. "Door latch" means fitted on top. "To make a circular base" means to pile up on a low foundation. "Pipe for the steam" means an opening for the escape of smoke. "To perfume" means to perfume with fragrance. "Water stand" means a place for storing water. There, having placed water in a pot, it should be dispensed with a saucer. "Porch" means a door porch.

261. "Three coverings": here, the sweat room covering and the water covering are suitable only for one who is doing preliminary work; they are not suitable for paying respect and so forth in the remaining cases. The cloth covering is suitable for all activities. "There was no water" means there was no bathing water.

262. "Balance" means a water-lifting balance like that of vegetable sellers. "Pulley" is said to be a hauling device drawn by long straps and the like, either by yoking oxen or by grasping with the hands. "Wheel device" means a wheel-and-bucket device. "Hide vessel" means a leather container to be attached to either a balance or a pulley. "Was unconcealed" means it was not enclosed. "Water-wiper" - one made of stick, one made of horn, or one made of wood is suitable; in the absence of one, it is suitable to dry off water even with a piece of cloth.

263. "Water inlet" means a channel for the inflow of water. "Peaked-roof sweat room" is called one with wing-boards fixed around; having placed wing-boards on the circular ridge-piece above the rafters, this is the name for a roof made with a peaked covering. "For four months with the sitting cloth" means the meaning is that one should not stay apart from the sitting cloth for four months.

264. "Strewn with flowers" means spread with flowers. A felt rug (namatakam) is one made of sheep's wool, not woven, and should be used in the manner of a piece of leather. A receptacle for condiments (āsittakūpadhānam) is a term for a casket made of copper or silver, but since it is prohibited, even one made of wood is not allowable. "Bowl-stand" (maḷorikā) means a stick-holder is what is meant. Staff-stands, leaf-stands, and basket-backs are also included herein. For since it comes under the general category of stands, whether with a hole, whether bored or unbored, it is allowable. "From the same dish" means here, if one monk, having taken fruit or cake from the dish, goes away, when he has departed, it is allowable for the other to eat the remainder. And for the other too, when that is finished, it is allowable to take again.

265. "Possessed of eight factors" - here, it is proper to overturn the bowl against one possessed of even a single factor, whether within the boundary or having gone outside the boundary or at rivers and so forth. When the bowl has been thus overturned, no gift worthy of offering should be accepted at his house - "Do not accept alms-food at such-and-such a person's house" - this should be sent to other monasteries as well. At the time of righting the bowl, however, having had him

request up to three times, having had him leave arm's reach, the bowl should be righted by a formal act with a motion and one announcement.

268. "Having put him in front" means having placed him at the fore. "Let them be gathered up" means let them be collected. "Cloth carpeting" means a cloth spread. It is said that he had it spread with this intention: "If I shall obtain a son, the Blessed One will step upon my cloth carpeting," but he was incapable of obtaining a son; therefore the Blessed One did not step upon it. If he had stepped upon it, later, not obtaining a son, he would have taken up the view: "This one is not omniscient." This, then, is the reason for the Blessed One's not stepping upon it. Moreover, since monks who, not knowing, might step upon them, would be despised by householders; therefore, to free monks from contempt, he laid down a training rule. This is the reason for laying down the training rule.

"When requested for the sake of a blessing" means whether she has given birth or is heavily pregnant, in such situations when one is requested for the sake of a blessing, it is proper to step upon it. A foot-wiping cloth is a covering spread at the place for washing feet, for the purpose of stepping on with washed feet; it is proper to step upon that.

269. A foot-scrubber is one made in the shape of a lotus receptacle, with thorns raised up for the purpose of scrubbing the feet. Whether it be round or of a square shape and so forth, because it is devoted to luxury, it is indeed rejected; it is not proper either to accept or to use it. "Gravel" means stone is meant. A stone pumice is also proper. "Fan" means a hand-fan is meant. As for the palm-leaf fan, whether it be made of palm leaves, or of bamboo strips and bark, or of peacock feathers, or of leather articles, all are proper. For the mosquito-fan, handles made of ivory or horn are also proper; for the bark-strip fan, those made of ketaka shoots, kuntāla leaves, and so forth are also included.

270. Regarding "an umbrella for one who is sick," here, for one who has bodily fever, or bile disorder, or weak eyes, or any other ailment that arises without an umbrella, an umbrella is suitable whether in the village or in the forest. During the rainy season, however, it is suitable for the purpose of protecting the robe and also for the purpose of protecting oneself in dangers from wild animals and thieves. A single-leaf umbrella, however, is suitable everywhere.

"His sword" means "a sword of his." "Is gleaming" means it gleams. Regarding "authorisation as to a walking staff," here, only a stick of proper measure, four cubits in length, should be given after authorisation. One shorter or longer than that is suitable for all even without authorisation. A pingo-basket, however, is not suitable for one who is not sick; even for one who is sick, it should be given only after authorisation.

273. "For a ruminant" - here, except for the ruminant, for the rest, there is an offence for those who retain in the mouth and swallow the belching that has come up. But if, without being retained, it simply goes down the throat, it is allowable.

"Whatever while being given" - the meaning is: whatever, while being given by donors, has fallen outside the received vessel, I allow that to be taken by the monk himself and consumed. This has already been explained in the chapter on food.

274. "I will make a commotion" means "I will make a noise." There is no offence in cutting nails with a nail-cutter and the like, but the nail-cutter was allowed for the purpose of maintenance. "Polished to a shine" means they have all twenty nails scraped and polished. "Just the dirt" means the meaning is "I allow to remove just the dirt from the nails."

275. "Razor case" means a razor sheath. "Having their beards trimmed" means having their beards cut with scissors. "Having their beards grown long" means making their beards long. "Goatee" means what is called a goat-beard, kept long on the chin. "Square-cut" means four-cornered. "Chest hair removed" means the removal of hair on the chest. "Belly hair-line" means the setting of a line of hair on the belly. "There is an offence of wrong-doing" means in all cases such as having the beard trimmed and so forth, there is an offence of wrong-doing. "Due to illness, the hair on the private parts" means due to illness such as boils, wounds, sores, and the like. "With scissors" means due to illness such as boils, wounds, sores, and head disease. There is no offence in having nose hair removed with gravel and the like. However, tweezers are allowed for the purpose of maintenance. "Monks, grey hair should not be plucked out" - here, whatever hair, whether grey or not grey, that has grown up on the eyebrow, or on the forehead, or on the moustache and stands unsightly, it is allowable to have such hair plucked out.

277. "Copper dealers" means traders in copper goods. "Binding amount" means the amount for binding knives, axes, staffs, and so forth.

278. Regarding "Monks, without a waistband": here, one who goes out without having tied it, wherever he remembers, there he should tie it. It is allowable to go thinking "I shall tie it in the sitting hall." Having remembered, as long as one does not tie it, one should not go for almsfood. "Gourd-shaped" means one with many cords. "Water-snake-shaped" means one resembling the head of a water snake. "Tambourine-shaped" means one made by winding into the shape of a tambourine circle. "Lute-shaped" means one in the shape of a decorative fringe. For even one of this kind is not allowable, let alone many. Regarding "a strip of cloth, a pig-snout-shaped one": here, a strip of cloth that is plain-woven or woven with fish-bone pattern is allowable; the rest, of the type of elephant-hide and so forth, are not allowable. "Pig-snout-shaped" means one in the shape of a key-sheath. However, a single-corded one and a ring-shaped waistband conform to the pig-snout-shaped one. "I allow, monks, a tambourine-shaped one, a lute-shaped one" - this is allowed only for the fringes. And here, decorative fringes of more than four are not allowable. "Beautiful binding" means a binding sewn by winding around the opening circle. "Ball-shaped" means a binding sewn in the shape of a small drum; for ends sewn in this way are firm. "Edge" means the border is what is meant.

280. "Elephant-trunk style" means wearing the lower robe with a hanging fold in the shape of an elephant's trunk from the base of the navel, like the garment of women cloth-workers. "Fish-tail style" means wearing the lower robe with one end of the hem hanging on one side and one edge hanging on the other side. "Four-cornered style" means wearing the lower robe displaying four corners - two above and two below. "Palm-leaf style" means wearing the lower robe by hanging the cloth in the shape of a palm-leaf fan. "Hundred-pleated style" means wearing a long cloth folded many times to make a waistband, or wearing it displaying continuous pleats on the left and right

sides. However, if one or two pleats are visible from the knee downwards, it is allowable.

"They wear the lower robe tucked up" means they wear it with the hem tucked up like wrestlers and the like; to wear it in this manner is not allowable even for one who is ill or one who is travelling on a road. Also, when travelling on a road, lifting up one or two corners and attaching them on top of the inner robe, or wearing one ochre robe underneath in that manner and wearing another over it on the outside - all of this is not allowable. However, one who is ill is permitted to show the waistband of the ochre robe underneath and wear another one over it. When one who is not ill wears two lower robes, they should be worn folded together. Thus, whatever is prohibited here and whatever is in the explanation of the training rules; avoiding all of that, one should wear the lower robe evenly, covering the three circles without any distortion. One who makes any distortion whatsoever is not freed from an offence of wrongdoing. "Monks, the upper robe should not be worn in the manner of laymen" - having thus prohibited wearing the upper robe in the manner of laymen, not wearing it in that manner, making both edges even when wearing it is called "wearing it evenly"; it should be worn thus.

Therein, whatever is the white-cloth wearing, the wandering ascetic wearing, the single-cloth wearing, the drunkard wearing, the harem-woman wearing, the elder-matron wearing, the hut-entering wearing, the brahmin wearing, the turn-taking monk wearing, and so forth - any wearing that is different from the characteristic of even wearing, all of this is called "wearing in the manner of laymen." Therefore, just as the white-clothed half-practice Nigaṇṭhas wear their upper robes, just as certain wandering ascetics open the chest and place the outer robe on both shoulder-tips, just as people with a single cloth cover the back with one end of the cloth they have worn as a lower robe and place both edges on both shoulder-tips, just as drunkards and the like wrap the cloth around the neck and let both ends hang over the belly; or throw them over the back, just as harem women wear the upper robe as a veil showing only as much as the pupils of the eyes, just as elder matrons wear a long cloth as a lower robe and with one end of that same cloth cover the entire body, just as farmers entering a field hut wrap the cloth and tuck it into the armpit and with one end of that same cloth cover the body, just as brahmins pass the cloth between both armpits and tuck it onto the shoulder-tips, just as a turn-taking monk, having worn the robe over one shoulder, opens the left arm and raises the robe onto the shoulder-tip; not wearing it in such ways, avoiding all these and other such faults in wearing, one should wear the upper robe evenly without any distortion. Not wearing it in that manner, for one who carelessly makes any distortion whatsoever, whether in the monastery or in a house, there is an offence of wrongdoing.

281. "Shaven-headed servants" means the intention is those people who carry the king's requisite goods wherever he goes. "A pingo in the middle" means a load that, having been suspended in the middle, is to be carried by two persons.

282. "Not good for the eyes" means it is not beneficial for the eyes; it causes deterioration. "Is not agreeable" means it is not pleasing. "Eight finger-breadths at the most" means eight finger-breadths at the most by the standard finger-breadth of humans. "Very small" means extremely tiny.

283. "Setting fire to a grove" means they set fire to grass, forests, and so forth. "Counter fire" means a fire set against the fire. "Protection" means safeguarding by making a clearing of vegetation or by digging a trench. Here, however, when an unordained person is present, one is not permitted to set fire oneself; when none is present, one is permitted to set fire, to clear the ground and remove the grass, to dig a trench, and even to break off green branches to extinguish the fire; whether the fire has reached the dwelling or has not reached it, one is likewise permitted to extinguish it. However, with water, only allowable water is permitted, not otherwise.

284. "When there is a task to be done" means when there is a task such as gathering dry wood and so forth. "The height of a man" means the measure of a person. "In emergencies" means having seen wild animals and the like, or being lost on the path, or wishing to look at the directions, or having seen a forest fire or a flood approaching - in such emergencies, it is proper to climb even a very tall tree.

285. "With good pronunciation" means with a sweet voice. "Let us render into metre" means let us render it into a mode of recitation in the Sanskrit language, like the Vedas. "In its own language" - here, "its own language" means the Māgadhī usage, the manner of expression spoken by the Perfectly Enlightened One.

286. "Worldly knowledge" means "everything is leftover," "everything is not leftover," "the crow is white," "the heron is black"; "for this reason and for that reason" - thus it is a sectarian treatise connected with pointless reasoning of this kind.

288. "Was interrupted" means it was cut off, concealed.

289. "Due to illness" means for whatever illness garlic is a medicine; the meaning is "due to that reason."

290. Regarding "urinal footrest": here, a footrest is suitable to be made with bricks, stones, or wood. The same method applies to the toilet footrest as well. "Enclosure" means the interior of the surrounding area of the toilet hut.

293. "Should be dealt with according to the rule" means: in a matter of wrong-doing, he should be dealt with by a wrong-doing offence; in a matter of expiation, he should be dealt with by an expiation offence. What is made for the purpose of striking is called a "weapon"; this is a designation for any kind of armament whatsoever. The meaning is: "Setting that aside, I allow all other bronze items." "And foot-scrubbers and potter's ware" - herein, "foot-scrubber" has already been explained. "And potter's ware" means: it refers to Dhaniya's entire hut made of clay. The remainder is clear everywhere.

The discussion on minor matters is concluded.

The commentary on the Chapter on Minor Matters is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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