

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-
aṭṭhakathā)

6. The Section on Lodgings (6. Senāsanakkhandhakaṃ)

[Kd 16, PTS 2.146-2.179]



PaliVerse

4. Commentary on the Minor Chapter

6. The Section on Lodgings

Discussion on the Allowance of Dwellings

294. In the Chapter on Lodgings - "Had not been laid down" means had not been permitted. "Dwelling" means the remaining abode apart from a half-roofed house and so forth. "Lean-to" means a house with a roof shaped like a supañña's wing. "Mansion" means a long mansion. "Long building" means a mansion itself, with a pinnacled upper chamber established upon an upper open terrace. "Cave" means a brick cave, a stone cave, a wooden cave, or an earthen cave. "For the Community of the four directions, whether come or not yet come" means for the Community of the four directions, both those who have come and those who have not yet come, whose movement is unobstructed in the four directions.

295. In the verses of thanksgiving - "Cold and heat" is stated in terms of adverse seasons. In "and rains in the cold season too," here "cold season" refers to a chilling wind. "Rains" means simply direct rainfall from clouds. "All these ward off" - these should all be connected with this very word.

"Is warded off" means is warded off by the dwelling. "For the purpose of shelter" means for the purpose of concealment. "For the purpose of comfort" means for the purpose of comfortable living through the absence of dangers such as cold and so forth. "And for meditating and for insight" - this pair of words too should be connected with the very word "and for the purpose of comfort." For this is what is meant - the gift of a dwelling is for the purpose of comfort; what is the purpose of comfort? The happiness that comes from meditating and practising insight - it is for that purpose. Alternatively, it should be connected with the following word as well - the gift of a dwelling is for meditating and for practising insight; the gift of a dwelling to the Community by one who gives thinking "here they will meditate and practise insight" is praised as the highest by the Buddha. For this was said: "And he is a giver of all, who gives a dwelling."

And because it is praised as the highest, there is the verse "therefore a wise man." "And lodge the very learned there" - here one should lodge in the dwellings those who are very learned in the texts and those who are very learned through penetrative insight. "To them food and" means whatever is suitable for them - food and drink, cloth, and lodgings such as beds and chairs - all that to those who are upright, of uncrooked minds. "Should give" means should bestow. And that with a clear mind, without failing in mental clarity; for to one whose mind is thus clear, they expound the Teaching to him, etc. He attains final nibbāna without mental corruptions.

296. Regarding "a hole for pulling through the door cord, a door cord": here, as for the cord, even if it is made from leopard skin, it is suitable; there is nothing that is not suitable. "Three keys" means three locks. Regarding "a mechanism, a pin": here, whatever mechanism one knows, that is the mechanism, and it is suitable to make a

pin for opening it. A railing window means one similar to a railing around a shrine. A lattice window means one bound with lattice-work. A slatted window means a window with upright slats. Regarding "screen": here the meaning is "I allow a cloth foot-wiper to be fastened." Regarding "window mattress": the meaning is "I allow a mattress to be made to the size of the window and fastened." "Raised mat" means a raised platform. "A bed of split bamboo" means a cane bed; or one woven with strips of bamboo.

297. "Rectangular chair" (āsandiko) refers to a square seat. From the statement "even a high rectangular chair," it should be understood that on the one hand, a long seat with legs of eight finger-breadths is allowable, but a square rectangular chair is allowable even if it exceeds the measurement. A "seven-limbed" (sattaṅgo) is a bed made with backrests on three sides; this too is allowable even if it exceeds the measurement. "Plaited chair" (bhaddapīṭhaṃ) refers to a seat made of cane. "Cloth chair" (pīṭhikā) is simply a seat bound with rags. A "sheep-footed chair" (eḷakapādapīṭhaṃ) refers to a seat made like a dining board, with legs placed upon a wooden strip. A "chair with emblic myrobalan-shaped legs" (āmalakavaṭṭikapīṭhaṃ) is a multi-legged seat fashioned in the shape of emblic myrobalan fruits. These are the seats that have come down in the canonical text. However, any seat made of wood is allowable - this is the determination here. "Stool" (kocchaṃ) means one made of usīra grass or of muñja and pabbaja reeds.

Regarding "supports for the bed of eight finger-breadths at the most," here "eight finger-breadths" means the standard finger-breadth measurement of human beings. A "carpet" (cimilikā) refers to a spread laid on a prepared floor for the purpose of protecting the covering. "Tree cotton" (rukkhātūlaṃ) means the cotton of any trees such as the silk-cotton tree and others. "Creeper cotton" (latātūlaṃ) means the cotton of any creepers such as the milk creeper and others. "Reed cotton" (poṭakitūlaṃ) means the cotton of any grass species such as poṭaki grass and others, even including sugar cane reeds and the like. By these three, all plant life is included. For apart from trees, creepers, and grass species, there is no other plant life; therefore the cotton of any plant life whatsoever is allowable for a pillow, but when it comes to a mattress, all of this is called impermissible cotton. And not only this cotton for a pillow, but also the hair of all birds such as geese and peacocks, and of all quadrupeds such as lions and others, is allowable. However, any flowers such as piyaṅgu flowers, bakuḷa flowers, and the like are not allowable. Tamāla leaves alone are not allowable, but mixed with other materials they are allowable. The five kinds of cotton beginning with wool that are permitted for mattresses are also allowable for pillows.

"Half the body" (addhakāyikāni) means the size of half the body, upon which they rest from the hip up to the head. "The size of the head" (sīsappamāṇaṃ) means that which, when measured across at three corners, the distance between two corners being a span and four finger-breadths, and the middle area being a fist-cubit. But in length, one and a half cubits or two cubits - so it is stated in the Kurundī. This is the maximum limit of the head-size measurement. Above this is not allowable, but below this is allowable. For one who is not ill, only two are allowable - a head-support and a foot-support. For one who is ill, it is also allowable to spread out pillows and, having made a covering on top, to lie down. The Elder Phussadeva said: "With the five kinds

of permissible cotton that are allowed for mattresses, even a large pillow is allowable." But the Elder Upatissa, the Vinaya-bearer, said: "For one making it thinking 'I shall make a pillow,' whether inserting permissible cotton or impermissible cotton, only the prescribed measurement is allowable."

"Five mattresses" means mattresses filled with the five kinds of stuffing beginning with wool. For their enumeration is stated by way of the enumeration of cotton stuffing. Therein, by the term "wool" is included not merely sheep's wool alone; setting aside human hair, the hair of any birds and quadrupeds of allowable and non-allowable flesh - all of it is included here by the term "wool" itself. Therefore, having made the mattress covering from any one of the six robes or the six accessory robes, and having stuffed all of that inside, it is allowable to make a mattress. However, even without stuffing in sheep's wool, having folded a blanket itself fourfold or fivefold and stuffed it in, it still counts as a wool mattress.

Among the cloth mattress and so forth, it should be understood that a cloth mattress is one made by folding up or stuffing inside any new cloth or old cloth; a bark mattress is one made by stuffing in any bark; a grass mattress is one made by stuffing in any grass; a leaf mattress is one made by stuffing in any leaves except pure tamāla leaves. However, tamāla leaves mixed with something else are allowable; pure ones are not allowable. There is no fixed measure for a mattress; having considered what is suitable for a bed mattress, a chair mattress, a floor-spreading mattress, a walking-path mattress, and a foot-wiping mattress, the measure should be made according to one's own preference. Moreover, that the five kinds of stuffing beginning with wool are also allowable for a mattress - "it is also allowable for a leather mattress" is stated in the Kurundī. By this it is established that it is allowable to use a leather mattress.

"They spread a bed mattress on a chair" means they spread a bed mattress on a chair; it is fitting to say they carry it for the purpose of spreading. "Without making a cobweb cloth" means without placing a carpet underneath. "To sprinkle" means to apply spots on top with dye or turmeric. "Line decoration" means line decoration on the covering of the mattress. "Outline of the hand" means the impression of the five fingers.

298. "Resin" means tree resin or gum. "Flour paste" means flour residue. "Clay mixed with rice powder" means clay mixed with rice powder. "Mustard powder" means ground mustard. "Melted beeswax with oil" means melted beeswax. "It was too abundant" means it remained standing drop by drop. "To wipe off" means to clean. "Clay mixed with earthworm castings" means clay mixed with earthworm dung. "Astringent decoction" means the astringent decoction of emblic myrobalan and yellow myrobalan.

299. "Monks, an inspired design should not be made" - here, not only figures of women and men, but even figures of animals, even down to figures of earthworms, it is not proper for a monk to make himself or to say "make it." Even to say "lay follower, make a door-guardian" is not permissible. However, it is permissible to have others make subjects that inspire confidence, such as the Jātaka collection, the Incomparable Gift, and so forth, or subjects connected with disenchantment. Garland work and the like may also be done by oneself.

300. "Open to view" means a single open area crowded with people. "Three inner rooms" - here, "a square inner room" means a four-sided room. "A long inner room" means a long room whose length is two or three times its width. "A storied inner room" means either a pinnacled room on an upper storey or a flat-roofed room.

"A prop-footed support" means made by boring into a log and driving pegs into it. The meaning is: "I allow that movable wall-support to be set up on the ground for the purpose of propping up a decayed wall-base." "A protective shutter" means a shutter for the purpose of protection from rain. "Plaster" means clay kneaded together with calf dung and ash.

"Veranda" is a term for a porch. "Covered terrace" is the term for the place where those going out and those coming in strike with their feet, made by extending the wall on both sides at the dwelling door. It is also called "paghāna." "Surrounding room" is said to be the encircling structure all around the middle of the inner room. "Pakuṭa" is also a reading. "Shed" means a covered porch made by placing a bamboo pole in a dwelling without a veranda and then inserting rafters from it. "A sliding shutter" is a shutter fitted with a track.

301. "Drinking vessel" means a vessel for giving drinking water to those who are drinking. A cup and a bowl are in accordance with a drinking water conch.

303. "Gate-post" means a door-panel made by inserting a long timber post and binding it with thorny branches. "Cross-bar" means a door-panel fitted with a wheel, as at village gates.

305. Chariots yoked with mules are mule-drawn chariots. "Adorned with jewelled earrings" means adorned with jewelled earrings.

"Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements. "Become cooled" means become cooled through the absence of the burning heat of defilements. "Without clinging" is said to mean without clinging through the absence of the clinging of defilements.

"Having cut off all attachments" means having cut off longings either for sense objects such as forms and so forth, or for all existences. "Anguish from the heart" means having removed the distress of defilements from the mind. "Expenditure" is said to mean the act of spending.

307. "Whose words were to be heeded" means that many people considered his words as worthy of being accepted and listened to. "Made parks" means those who had wealth made them with their own wealth. To those who had little wealth and those who had no wealth, he gave wealth. Thus, having given one hundred thousand kahāpaṇas and goods worth one hundred thousand, he went to Sāvattthī, having established a dwelling-place at every yojana along the road of forty-five yojanas.

"Covered with a covering of ten million" means he covered it by paying ten million kahāpaṇas for ten million kahāpaṇas' worth. Wherever there were trees or ponds, he took the measure of their surrounding area and covered and gave it in another place. Thus his treasure of eighteen koṭis came to exhaustion.

"This occurred to the prince" means that, having seen the serene expression on the face of the householder even as he was giving up so much wealth, this occurred to him. "Built a porch" means he built a seven-storeyed gateway mansion.

Then the householder Anāthapiṇḍika had dwelling-places built in Jeta's Grove etc. "Had pavilions built" means that with another eighteen koṭis he had these dwelling-places and so forth built on a plot of land measuring eight karīsas. For the Blessed One Vipassī, the householder Punabbasumittā purchased a plot of land measuring one yojana by covering it with golden bricks and had a dwelling-place built. For Sikhī, the householder Sirivaḍḍha purchased a plot measuring three gāvutas by covering it with golden sticks; for Vessabhū, the householder Sotthija purchased a plot measuring half a yojana by covering it with golden ploughshares; for Kakusandha, the householder Accuta purchased a plot measuring one gāvuta by covering it with golden elephant footprints; for Koṇāgamana, the householder Ugga purchased a plot measuring half a gāvuta by covering it with golden bricks; for Kassapa, the householder Sumaṅgala purchased a plot measuring twenty usabhas by covering it with golden tortoises; for our Blessed One, the householder Sudatta purchased a plot of land measuring eight karīsas by covering it with kahāpaṇas and had a dwelling-place built. Thus, prosperities gradually decline - this is indeed sufficient to become disenchanted with all prosperities, sufficient to become liberated.

308. "Broken" means a place that is damaged. "Cracked" means a place that is split. "Will repair" means will restore to its original condition. However, a monk who has received new construction work should not, having taken up axes, adzes, chisels and so forth, do it himself; he should ascertain what has been done and what has not been done.

310. "Going behind step by step" means that the Elder, it is said, tending to the sick and looking after the aged and elderly, comes at the very rear of all. This was his regular practice. Therefore it was said - "going behind step by step." "The best seat" means the Elder's seat. "The best water" means the water of dedication. "The best almsfood" means the almsfood of the senior monk of the Community. "Having placed between the thighs" means having placed between the four legs.

315. "Established" means he established it having made a donation of eighteen koṭis. Thus he gave away all fifty-four koṭis in total. Thus he gave away altogether fifty-four crores.

The discussion on the allowance of dwellings is concluded.

Discussion on the Prohibition of Seats, etc.

316. "Whose food is not finished" means a monk who is eating anywhere - whether in a house, in a monastery, or in the forest - should not be evicted while his meal is unfinished. In a house, one who has come afterwards should take his almsfood and go. If people or monks say "Come in," he should say "If I enter, the monks will get up." But when it is said "Come, venerable sir, there is a seat," he should enter. If no one says anything, he should go to the dining hall and, without going too close, should stand in a suitable place. But when an opportunity is made and it is said "Come in," he should enter. But if a monk who is not eating is seated at the seat that is due to him, it is proper to make him get up. However, among congee, hard food,

and so forth, having drunk or eaten anything whatsoever, as long as another has not arrived, it is not proper to evict one who is seated, even if empty-handed. For he is indeed one whose food is not finished.

"If he evicts" means if he evicts even by transgressing an offence. "And he has been invited to admonish" means the one whom he evicts, and this monk has been invited to admonish, he should be told - "Go, bring water." For this is the only ground on which one may command a more senior monk. If he does not even bring water, then showing what should be done by a more junior monk, he said "Having properly swallowed the grains of rice" and so forth.

"A suitable sleeping place for one who is sick" - here, one who is sick with cough, fistula, dysentery, and so forth, for whom spittoons, chamber pots, and such things need to be placed. Or one who is a leper and damages the lodging; for such a person, a separate lodging in one of the lower storeys, leaf huts, and so forth should be given. For one whose dwelling does not damage the lodging, even the best sleeping place should be given. Also one who undergoes any treatment among oil-drinking, purging, nasal treatment, and so forth - all such are indeed sick; for him too, having considered, a suitable lodging should be given. "By trickery" means by a small pretext such as merely a headache and the like. "Having counted the monks" means having ascertained the number of monks in the monastery, knowing "there are this many monks."

The discussion on the obstruction of seats and so forth is concluded.

Discussion on the Allocation of Lodgings

318. "Sleeping places" means bed-spaces. "By sleeping place allocation" means by apportioning of sleeping places; the meaning is: I allow, having announced the time on the day of entering the rains, one bed-space to be assigned to one monk. "When assigning by sleeping place allocation" means being assigned by apportioning of sleeping places. "The sleeping places exceeded" means the bed-spaces were in surplus. The same method applies to dwelling allocation and so forth. "An additional share" means to give yet another share as well. For when monks are very few, two or three residential cells should be given to each monk. "It should not be given unwillingly" means it should not be given against one's wish. Therein, when an additional share has been taken on the day of entering the rains, that additional share should not be given to those who arrive later against one's own wish. But if the one by whom it was taken, of his own wish, gives that additional share or the first share, it is allowable.

"To one standing outside the boundary" means to one standing outside the surrounding boundary. But even to one standing far away within the surrounding boundary, it is indeed obtainable. "Having taken a lodging" means having taken it on the day of entering the rains. "Obstructing at all times" means they obstruct even during the seasonal period after the lapse of four months. Among the three lodging assignments, the first and the last - these two assignments are permanent.

Regarding the intermediate release, this is the decision: In a certain monastery there is a lodging of great gain. The lodging owners, having respectfully attended upon the monk who has entered the rains with all requisites and having invited him, give many

monastic requisites at the time of departure. Great elders, having come even from afar, take it on the day of entering the rains, dwell in comfort, and having completed the rains residence, take the gain and depart. The resident monks, thinking "We do not obtain the gain arising here; always only the visiting great elders obtain it; let them themselves come and look after it," do not look after it even when it is falling into ruin. The Blessed One, for the purpose of its maintenance, said: "The intermediate release should be assigned on the day after the invitation ceremony for the purpose of the future rains residence."

The one assigning it should say to the elder of the Community: "Venerable sir, please take the intermediate release lodging." If he takes it, it should be given. If not, by this same method, beginning with the next elder in succession, whoever takes it, it should be given to him, even to a novice at the very least. By him that lodging should be maintained for eight months. Whatever is broken or cracked in the roofing, walls, or floors, all that should be repaired. Having spent the day with recitation, questioning, and so forth, it is also allowable to stay there at night. Having stayed at night in the residential cell, it is also allowable to spend the day there. It is also allowable to stay there both night and day. Senior monks who come during the seasonal period should not be obstructed. But when the day of entering the rains has arrived, if the elder of the Community says "Give me this lodging," he does not obtain it. Having said "Venerable sir, this intermediate release has been taken and maintained by one monk for eight months," it should not be given. It is taken by the very monk who has maintained it for eight months.

However, in a lodging where they give requisites twice in one year, every six months, the intermediate release should not be assigned for that. Or where they give three times, every four months, or where they give four times, every three months, the intermediate release should not be assigned for that. For that lodging will receive its maintenance through the requisites themselves. However, in a lodging where they give many requisites only once in one year, the intermediate release should be assigned for that. This, then, is the discussion on lodging assignment that has come in the canonical text by way of the day of entering the rains within the rains residence.

This lodging assignment, however, is of two kinds - during the seasonal period and during the rains residence. Therein, during the seasonal period, some visiting monks arrive before the meal, some after the meal, during the first watch, the middle watch, or the last watch; whenever they arrive, at that very time monks should be made to rise and the lodging should be given. There is no improper time for this. The lodging assigner, however, should be a wise person, and one or two bed-spaces should be kept aside. If at an untimely hour one or two elders arrive, they should be told - "Venerable sir, if monks are made to rise from the beginning, all the monks will have their belongings displaced; please stay in our own dwelling place."

However, when many have arrived, monks should be made to rise and it should be given in order. If one residential cell each is sufficient, one residential cell each should be given. Therein, the fire hall, the long hall, the pavilion, and so forth all belong to that same person. When these are not sufficient, it should be given by mansion allocation. When the mansions are not sufficient, it should be given by room allocation. When the rooms are not sufficient, it should be given by sleeping place allocation. When the sleeping place allocations are not sufficient, it should be given

by bed-space. When the bed-spaces are not sufficient, it should be given by single stool-space. However, merely standing room for a monk should not be assigned. For that is not called a lodging. However, when stool-spaces are not sufficient, one bed-space or stool-space should be taken in turns and given to three persons saying "Venerable sir, please rest," for it is not possible to stay in the open all night during the cold season. The senior elder, having rested during the first watch and come out, should say to the second elder - "Friend, enter here." If the senior elder is a heavy sleeper and does not know the time, one should cough, knock on the door, and say "Venerable sir, the time has come, the cold is oppressive." He should come out and give the space; he is not permitted not to give it. The second elder also, having rested during the middle watch, should give it to the other in the same manner as before. A heavy sleeper should be roused in the manner already stated. Thus, in one night, one bed-space should be given to three persons. However, in Jambudīpa, certain monks, thinking "A lodging, whether a bed-space or a stool-space, whatever it may be, is agreeable to some and disagreeable to others," whether visitors come or not, assign the lodging daily. This is called the lodging assignment during the seasonal period.

Regarding the rains residence, there is the duty of the incoming monk, and there is the duty of the resident monk. Firstly, an incoming monk wishing to leave his own place and go to dwell elsewhere should not go there on the very day of the rains-entry. For the dwelling place there might be crowded, or the alms round might not succeed, and thereby he might not dwell comfortably. Therefore, thinking "Now in about a month the rains-entry will come," he should enter that monastery. Dwelling there for about a month, if he is one seeking recitation, having ascertained the success of recitation; if he is one practising meditation, having ascertained the suitability for meditation; if he is one seeking requisites, having ascertained the obtaining of requisites - he will dwell happily during the rains.

And when going there from his own place, the alms-resort village should not be disturbed, nor should the people there be told - "Depending on you there are no ticket-meals and the like, nor gruel and hard food and the like, nor rains-residence cloth; this is the requisite of the shrine, this is of the uposatha hall, accept this fan and needle for your monastery." But having looked after the lodging, having stored away the wooden articles and earthen articles, and having fulfilled the duty of departure, one should go. Even when going thus, one should not go by the village entrance having had the young ones carry up the bowl-and-robe bundles, having had them carry oil tubes, staffs and the like, displaying oneself holding up an umbrella; one should go by a concealed forest path. When there is no forest path, one should not go trampling through bushes and the like; but having fulfilled the duty of departure, having cut off thinking, one should go by the very route of travel with a pure mind. But if the road goes by the village entrance, and people seeing him going with his retinue, thinking "He is like our elder," run up and say "Where are you going, Bhante, taking all your requisites?" - if one among them says thus - "This is the time of the rains-entry; monks go where regular alms-food and cloth for covering goods can be obtained during the rains." If, having heard him, those people say "Bhante, in this village too people eat and dwell; do not go elsewhere," and having summoned friends and companions, having consulted together, having established regular duties at the monastery, ticket-meals and the like, and rains-residence cloth, they request "Bhante, dwell right here" - it is proper to accept all of it. For all of this is allowable

and blameless. But in the Kurundī it is said: "When asked 'Where are you going?' having said 'To such-and-such a place,' when asked 'Why are you going there?' the reason should be told." But in both cases here, it is blameless only because of the purity of mind. This is called the duty of the incoming monk.

But this is the duty of the resident monk - The resident monks should look after the monastery well in advance. Repairs of what is broken and decayed, and furnishings, should be made. The night quarters, day quarters, toilet, urinal, the meditation hall, and the monastery path - all these should be maintained; plastering work at the shrine, oil-anointing of the pinnacle railing, maintenance of beds and chairs - all this too should be done - "Those wishing to spend the rains, having come, engaging in recitation, questioning, meditation practice and the like, will dwell happily." By those who have completed the preparations, from the fifth of the bright fortnight of Āsāḷhī onwards, the rains-residence cloth should be inquired about. Where should it be inquired about? Where it is normally obtained. But those who have not given before, it is not proper to ask them. Why should it be inquired about? For sometimes people give, sometimes afflicted by famine and the like they do not give. Therein, if those who will not give are not asked and the rains-residence cloth is assigned, there is an obstruction of gain for the monks to whom it was assigned; therefore it should be assigned only after inquiring, and the one inquiring should say "The time for your rains-residence cloth assignment has drawn near." If they say "Bhante, this year we are afflicted by famine and the like, we are unable to give," or "What we formerly give, we shall give less than that," or "Now cotton is easily available, what we formerly give, we shall give more than that" - having considered that, the rains-residence cloth should be assigned to monks in those respective lodgings in a manner corresponding to that.

If the people say - "Whoever receives our rains-residence cloth, let him provide drinking water for three months, let him look after the monastery path, let him look after the shrine grounds and the Bodhi tree grounds, let him water the Bodhi tree" - whoever receives that, it should be told to him. But whatever village is situated at a distance of one or two yojanas away, if families there, having placed an endowment, do give rains-residence cloth at the monastery, even without asking those families, the rains-residence cloth should be assigned to one who dwells performing duties at their lodging. But if a rag-robe wearer dwells at their lodging, and having come and seen him they say "We give you the rains-residence cloth," he should inform the Community of this. If those families do not wish to give to the Community, saying "We give to you only," a suitable monk should be told "Perform the duties and accept it." But this is not proper for a rag-robe wearer; thus the faithful donor people should be asked.

However, regarding what arises there, the monastery attendants should be asked. How should they be asked? "Friends, will there be cloth for covering for the Community?" If they say: "There will be, venerable sir, we shall give a nine-hand-span cloth to each one, please assign the rains-residence requisites," it should be assigned. If they also say - "There is no cloth; but there is material, please assign, venerable sir," even when there is material, it is proper to assign. For from the goods given into the hands of the monastery attendants with the words "Use the allowable goods," whatever is allowable, all of that is permitted to be used.

However, what has been given here designated for almsfood or for medicine for the sick, when diverting it to robes, it should be diverted after making an announcement for the well-being of the Community. What is given designated for lodgings becomes heavy property; for those diverting to robes what was given in terms of robes alone or in terms of the four requisites, there is no need for an announcement procedure; and those making an announcement procedure should do it in terms of individuals only, not in terms of the Community. An announcement procedure is not proper in terms of gold and silver or in terms of raw grain. It is proper in terms of allowable goods and in terms of robes, rice, and so forth only. And that should be done thus - "Now there is abundance of food, almsfood is easily obtained, the monks are troubled regarding robes; it is agreeable to make robes for the monks from such and such a portion of rice." "Medicine for the sick is easily obtained, or there are no sick monks; it is agreeable to make robes for the monks from such and such a portion of rice."

Thus, having considered the robe requisite, when the time for lodgings has been announced and the Community has assembled, a lodging assigner should be appointed. And it is said that the one appointing should appoint two. For thus the junior will assign for the senior, and the senior for the junior. But in a large monastery similar to the Mahāvihāra, three or four persons should be appointed. In the Kurundī, however, it is said: "It is proper to appoint even eight or even sixteen persons." Their appointment is proper either by a formal act of the Community or by an announcement.

Those appointed monks should examine the lodgings: the shrine house, the Bodhi-tree house, the seat hall, the broom stand, the wood stand, the privy, the brick hall, the carpenter's hall, the gatehouse, the water pavilion, the path, and the pond - these are non-lodgings; the dwelling, the half-roofed house, the mansion, the storeyed building, the cave, the pavilion, the foot of a tree, and the bamboo thicket - these are lodgings, and these should be assigned. And the one assigning should assign in the manner stated here: "First count the monks, having counted the monks, count the sleeping places." If there are two robe requisites, one belonging to the Community and one given in faith, whichever the monks wish to take first, that should be assigned, and from its standing arrangement onwards, the other should be assigned.

But if, due to the fewness of monks, when lodgings are being assigned by residential cell allocation, one residential cell yields great gain, obtaining ten or twelve robes, the Elder Mahāsuma said that it should be separated and distributed among other lodgings with no gain, and assigned to other monks as well. But the Elder Mahāpaduma said - "It should not be done thus, for people give requisites for the purpose of maintaining their own dwelling, therefore other monks should enter there." If, however, the Great Elder objects here - "Friends, do not assign thus, follow the Blessed One's instruction, for this was said by the Blessed One - 'I allow, monks, to assign by residential cell allocation'" - standing firm against his objection, having persuaded him by saying "Venerable sir, the monks are many, the requisites are meagre, it is proper to make a collection," it should indeed be assigned.

And the appointed monk who is assigning should go to the senior elder and speak thus - "Venerable sir, a lodging is available for you; take it and hold the requisites." "The requisites of such-and-such a family and such-and-such a lodging are available to me, friend." "It is available, venerable sir, will you take it?" "I take it, friend." It is

taken. But if when told "It has been taken by you, venerable sir," he says "It has been taken by me," or when told "Will you take it, venerable sir?" he says "I shall take it," "It is not taken," said the Elder Mahāsuma. But the Elder Mahāpaduma said - "Whether it be a statement in the past or future tense, or in the present tense, the mere arising of awareness and the mere making of inclination is the standard here; therefore it is indeed taken."

Even a rag-robe wearing monk who, having taken a lodging, relinquishes the requisites, should not be placed in another dwelling. It is proper to assign to another within that same residential cell, in the fire-hall or the long hall or at the foot of a tree. The rag-robe wearer will look after the lodging thinking "I shall dwell here," the other thinking "I shall take the requisites" - thus through two reasons the lodging will be better looked after. But in the Mahāpaccarī it is said: "When a rag-robe wearer takes a lodging for the purpose of dwelling, the lodging assigner should say - 'Venerable sir, here there are requisites; what should be done with them?' He should be told by him 'Have another assigned below.' But if he dwells without saying anything, and they place a cloth at the feet of one who has completed the rains residence, it is proper. Then if they say 'We give the rains-residence gift,' it is due to the monks who have spent the rains in that lodging." But for those for whom there is no lodging; they give only requisites, it is proper to assign their requisites at a lodging without a rains-residence gift.

People build a stūpa and have the rains-residence gift assigned; a stūpa is not a lodging, it should be assigned by connecting it to a tree or a pavilion nearby. That monk should look after the shrine. The same method applies also to the Bodhi tree, the Bodhi tree house, the seat hall, the broom stand, the wood stand, the privy, the gate-house, the water pavilion, and the tooth-stick pavilion. But a dining hall is indeed a lodging, therefore it is proper to assign it by apportioning it to one or to many - all this was stated in detail in the Mahāpaccarī.

The lodging assigner should assign from the dawn of the first day of the month until the next dawn has not yet broken, for this is the field of the lodging assignment. If, when the lodging has been assigned early in the morning, another monk wandering in thought comes and requests a lodging, he should be told "The lodging has been assigned, venerable sir; the Community has entered the rains; the monastery is delightful; dwell wherever you wish, at the foot of a tree and so forth." By those who have entered the rains, having established the regular duty during the rains, the monks who have entered the rains should be told "Tie brooms." If sticks and reeds are easily obtainable, each one should tie five or six handful-brooms, or two or three stick-brooms. If they are hard to obtain, two or three handful-brooms and one stick-broom should be tied. By novices, five torches each should be pounded. At the dwelling place, ochre-dyed furnishings should be made.

But by those establishing the duty, such an unlawful duty should not be made as: "There should be no recitation, no having others recite, no rehearsal, no giving the going forth, no giving the full ordination, no giving dependence, no listening to the Dhamma, for all these are impediments. Having become free from impediments, we shall practise only the ascetic's duty," or "All should undertake the thirteen ascetic practices, without arranging a bed they should spend the time in standing and walking meditation, they should take the vow of silence, even those gone on seven-

day business should receive only divisible goods" - such an unlawful duty should not be made. But it should be done thus - The learning of the texts indeed establishes the threefold True Dhamma; therefore recite diligently, have others recite, do rehearsal, without disturbing those dwelling in the meditation hall, sitting within the monastery recite, have others recite, do rehearsal, make the Dhamma listening successful, when giving the going forth examine and then give the going forth, examine and then give the full ordination, examine and then give dependence, for even one son of good family, having obtained the going forth and the full ordination, establishes the entire dispensation; undertake as many ascetic practices as you are able by your own strength. This is the rains residence - throughout the whole day and during the first and last watches of the night, one should be heedful, energy should be aroused. Even the great elders of old, having cut off all hindrances, fulfilled the practice of solitary dwelling during the rains; knowing the measure in speech, it is proper to engage in talk on the ten topics, and talk on the ten foul objects, the ten recollections, and the thirty-eight objects; it is proper to perform the duty for visitors, and to give to those gone on seven-day business after obtaining permission - such a duty should be established.

Furthermore, monks should be admonished - "Do not speak quarrelsome, slanderous, or harsh words. Day by day, reflecting upon the precepts, not neglecting the four protections, dwell with abundant attention." The practice regarding chewing tooth-sticks should be explained. One who is venerating a shrine or a Bodhi tree, or offering a garland of flowers, or putting a bowl into a bag, should not talk. The practice regarding the alms round should be explained - "Within the village, talk connected with requisites or unsuitable talk should not be engaged in with people. One should have guarded faculties. The Khandhaka practice and the Sekhiya practice should be fulfilled." Such leading-out talk, even if extensive, should be explained.

On the day of the later rains-entry, however, if when the time has been announced and the Community has assembled, someone brings a cloth of ten hand-spans and gives it as a rains-residence offering, if the visiting monk is the senior of the Community, it should be given to him. If he is a junior, the appointed monk should say to the senior of the Community - "If you wish, Venerable Sir, relinquishing the first share, take this cloth." If he does not relinquish, it should not be given. But if he relinquishes what was previously taken and accepts, it should be given. By this same method, starting from the second elder, exchanging in turn, it should be given to the visiting monk at the place due to him. If those who entered the first rains received two, three, four, or five cloths, each one received should be relinquished by this same method and given until it becomes equal for the visiting monk. When equality has been obtained by him, the remaining additional share should be given by seniority. When there is a present gain, it is proper to make an agreement to assign by standing order.

If there is a famine, and at both rains-entries the monks who have entered the rains, being troubled by alms-gathering, say "Friends, dwelling here we are all troubled. It would be good indeed if we were in two groups. Those who have places where relatives have invited them, let them dwell there and come for the invitation ceremony and take their due rains-residence offering," among those, to those who dwell there and come for the invitation ceremony, the rains-residence offering should

be given after announcement. For even though they accept, they are not the owners of the rains-residence offering, and even though they are displeased, the resident monks are not able to refuse to give. But in the Kurundī it is said - "An agreement practice should be made - 'The rice gruel and food here is not sufficient for all of us. Go and dwell in a suitable place and come back. You will receive your due rains-residence offering.' If one objects to that, it is well objected; if he does not object, the agreement is well made. Afterwards, to those who dwelt there and have come, it should be given after announcement. At the time of announcement, it is not possible to object." Furthermore it is said - "If among those who have entered the rains, when the rains-residence offering does not reach some, the monks make an agreement - 'It is agreeable to give to these the rains-residence offering of those whose rains have been broken and also the rains-residence offering that arises now.' When such an agreement has been made, it is just as if it were taken; whatever arises should be given to those very ones."

Having provided drinking water for three months, having maintained the monastery path, the shrine grounds, and the Bodhi tree grounds, and having watered the Bodhi tree, even one who has departed or even one who has disrobed receives the rains-residence offering. For the work was done by him as if wages had been earned. But what was assigned by an act of announcement for the Community, even one who disrobes during the rains receives it. But what was assigned by way of requisites, they say he does not receive.

If a monk who has completed the rains and is going to another region, having taken some allowable goods from the hand of a resident monk and having said "My rains-residence offering is due at such-and-such a family, take it," disrobes at the place he has gone to, the rains-residence offering belongs to the Community. But if he goes having made the people accept it in his presence, he receives it. When it is said "We give this rains-residence offering to the monk who dwelt in our lodging," it belongs to the very one to whom it was assigned. But if, out of desire to please the lodging owner, sons and daughters and others bring many cloths and give them saying "We give to our lodging," only one cloth should be given to the one who entered the rains there; the rest belong to the Community and should be assigned by standing order for the rains-residence offering. In the absence of a standing order, they should be assigned starting from the senior seat. Even when many cloths are brought and given saying "We give to the lodging," arising from confidence due to the monk who entered the rains at the lodging, the same method applies. But if they place them at his feet and say "We give to this monk," they belong to him alone.

In one household there are two rains-residence offerings - the first share has been taken by a novice, the second is at the elder's seat. He sends one cloth of ten hand-spans and one of eight hand-spans, saying "Give to the monks who have received the rains-residence offering." Having selected, the superior share should be given to the novice, and the additional share should be given at the elder's seat. If, however, he takes both to his house, feeds them, and himself places it at their feet, whatever is given to whomever, that itself belongs to that one.

From here onwards is the method that has come in the Mahāpaccaṛī - "In one household, a rains-residence offering falls due to a young novice. If he asks - 'To whom has our rains-residence offering fallen due?' - without saying 'To a novice,'

having said 'You will know at the time of giving,' on the day of giving, one senior elder should be sent and it should be brought out. If the one to whom the rains-residence offering has fallen due disrobes or passes away, and the people ask - 'To whom has our rains-residence offering fallen due?' - the truth should be told to them. If they say - 'We give it to you,' it falls due to that monk. Then if they give to the Community or to a group, it falls due to the Community or to the group. If those who have entered the rains are purely rag-robe wearers, the rains-residence offering that has been brought and given should be made into lodging requisites and stored, or pillows and such should be made." This is the resident's duty.

The discussion on the allocation of lodgings is concluded.

Discussion on the Story of Upananda

319. In the case of Upananda - Herein, "what was taken by you there, foolish man, is released here; what was taken by you here is released there" - the meaning here is as follows: Whatever lodging was taken by you there, that is released here by the very act of your taking it. But by one saying "Here now, friend, I release," that is released there too. Thus you are an outsider in both respects.

Now here is the adjudication: By taking, a taking is relinquished; by taking, an attachment is relinquished; by an attachment, a taking is relinquished; by an attachment, an attachment is relinquished. How? Here a certain one, on the day of entering the rains retreat, having taken a lodging in one monastery, goes to a neighbouring monastery and takes one there too; by this taking, his former taking is relinquished. Another, having merely formed an attachment thinking "I shall reside here," goes to a neighbouring monastery and takes a lodging there; by this taking, his former attachment is relinquished. One, having either taken a lodging or formed an attachment thinking "I shall reside here," goes to a neighbouring monastery and forms an attachment thinking "I shall now reside right here"; thus by his attachment, either the taking or the attachment is relinquished; in all cases, it stands with the latter taking or attachment. But whoever, having taken a lodging in one monastery, goes thinking "I shall reside in another monastery," for him, upon crossing the boundary of the vicinity, the taking of the lodging is relinquished. But if, thinking "It will be comfortable there, I shall reside; if not, I shall return," having gone and knowing the lack of comfort, he returns, it is allowable.

320. "Within three rains retreats" - here, "within three rains retreats" means one who is either senior or junior by two rains retreats. But one who is either senior or junior by one rains retreat, or one of the same rains retreat - there is nothing to be said about that. All of these are permitted to sit in pairs on a single bed or chair. Whatever is sufficient for three, whether it be movable or immovable, on such a plank even together with an unordained person, it is allowable to sit.

"Shaped like an elephant's tusk" means resting on the elephant's forehead; this is the name given to one made in such a way. "All use of a mansion" means doors adorned with gold, silver, and the like, beds, chairs, fan-palm fans, water vessels and water bowls made of gold and silver, whatever is made with decorative work - all is allowable. If they say "We give slaves, fields and land, cattle and buffaloes for the mansion," there is no need for separate acceptance; when the mansion is accepted, it

is already accepted. Woollen covers with long fleece and the like are not allowable to be spread on beds and chairs in a communal monastery or a personal monastery and used. But on the Dhamma seat they are obtainable by way of removal of what is unfit for laypeople; even there, it is not allowable to lie down on them.

The discussion on the case of Upananda is concluded.

Discussion on Things Not to Be Given Away

321. "These five" - they are five by way of groups, but by way of their individual types they are many. Therein, a "park" means either a flower park or a fruit park. A "park site" means a place that has been demarcated and set aside for the purpose of those very parks; or when those parks have been destroyed, the ancient land portion of those parks. A "dwelling" means any lodging such as a mansion and so forth. A "dwelling site" means the place where it is established. A "bed" means - any one of the four beds previously mentioned, namely: one with interwoven straps, one with a cloth-bound frame, one with curved legs, and one with detachable legs. A "chair" means any one of the four chairs of the type beginning with interwoven straps. A "mattress" means any one of the five beginning with a wool mattress. A "pillow" means any one of the pillows of the types described. A "copper pot" means a pot made of black metal, red copper, or any kind of metal. The same method applies to the copper vessel and so forth. Here, however, "vessel" is called a large water jar. "Jar" means a water pot. "Cauldron" means just a cauldron. In the case of the adze and so forth, and the creepers and so forth, there is nothing difficult to understand. Thus:

The first two each comprise two items, the third comprises four items;
The fourth has nine divisions, the fifth has eight divisions.

Thus in five groups, the One of Pure Five Eyes,
The Protector made known twenty-five kinds of heavy property.

Herein this is the discussion for judgment -for all this heavy property is here stated as "not to be disposed of," and in the Kīṭāgiri account it is stated as "not to be divided." But in the Parivāra -

"Not to be disposed of, not to be divided, five were declared by the Great Sage;
For one who exchanges and for one who uses there is no offence,
This question was considered by the skilful."

This has come down. Therefore the intention here should be understood thus: by way of outright alienation they are not to be disposed of and not to be divided, but by way of exchange there is no offence for one who disposes of them and for one who uses them.

Herein this is the progressive discourse -First, all these five kinds are not allowable to be converted for the purpose of robes, almsfood, or medicine. It is allowable to exchange a fixed property for a fixed property and a heavy article for a heavy article. However, regarding fixed properties such as fields, sites, tanks, and canals, it is not

allowable for the community of monks to administer, accept, or consent to them; only allowable goods administered by stewards are allowable. But it is allowable to exchange a park for these four: a park, a park site, a dwelling, and a dwelling site.

Herein is the method of exchange - The Community's coconut park is far away, or the stewards consume the greater part. Even what they do not consume, after paying the cart hire, they bring only a little. But other people dwelling in a village not far from that park have a park near the dwelling, and they approach the Community and request that park in exchange for their own park; the Community should accept it after announcing "It is agreeable to the Community." Even if the monks have a thousand trees and the people have five hundred, it should not be said "Your park is small." For although this one is small, yet it yields more income than the other. Even if it yields the same amount; even so, since it can be enjoyed at any desired moment, it should indeed be accepted. But if the people have more trees, it should be said "Do you not have more trees?" If they say "Let the surplus be merit for us, we give it to the Community," it is allowable to accept after informing them. If the monks' trees are fruit-bearing and the people's trees do not yet bear fruit, even though they do not yet bear fruit, since they will bear fruit before long, it should indeed be accepted. If the people's trees are fruit-bearing and the monks' trees do not yet bear fruit, it should be said "Are not your trees fruit-bearing?" If they give saying "Accept them, venerable sirs, it will be merit for us," it is allowable to accept after informing them; thus a park should be exchanged for a park. By this same method, a park site, a dwelling, and a dwelling site should also be exchanged for a park. And with a park site, whether large or small, parks, park sites, dwellings, and dwelling sites may be exchanged.

How should a dwelling be exchanged for a dwelling? The Community has a house inside the village, and the people have a mansion in the middle of the monastery, both being equal in value; if the people request that house in exchange for that mansion, it is allowable to accept. If the monks' house is of greater value, when it is said "Our house is of greater value," they say "Although it is of greater value, it is unsuitable for those gone forth, it is not possible for those gone forth to dwell there, but this one is suitable - accept it"; even so it is allowable to accept. But if the people's property is of great value, it should be said "Is not your house of great value?" When they say "Let it be, venerable sirs, it will be merit for us, accept it," then it is allowable to accept. Thus a dwelling should be exchanged for a dwelling. By this same method, a dwelling site, a park, and a park site should also be exchanged for a dwelling. And with a dwelling site, whether of great value or of little value, dwellings, dwelling sites, parks, and park sites may be exchanged. Thus should the exchange of fixed property for fixed property be understood.

However, regarding the exchange of heavy property for heavy property, whether a bed or chair be large or small, even one with legs of four finger-breadths made by village children playing in sand houses, from the time it is given to the Community, it becomes heavy property. Even if kings, royal ministers, and others give a hundred beds or a thousand beds all at once, all allowable beds should be accepted, and having accepted them, they should be distributed in order of seniority saying "Use them for communal use," and should not be given on an individual basis. It is allowable to set up surplus beds in storerooms and the like and to place bowls and robes upon them. A bed given outside the boundary saying "We give it to the

Community" should be given to the dwelling place of the senior monk of the Community. If there are many beds there, there is no need for a bed; where there is need at a dwelling place, it should be given there saying "Use it for communal use." If with an expensive bed worth a hundred, a thousand, or a hundred thousand, one obtains another hundred beds, they should be exchanged and taken. Not only can a bed be exchanged for a bed alone, but also for parks, park sites, dwellings, dwelling sites, chairs, mattresses, and pillows. The same method applies to chairs, mattresses, and pillows as well. Regarding these, the method stated for allowable and non-allowable is the same. Therein, what is non-allowable should not be used; what is allowable should be used for communal use. Whether non-allowable or expensive allowable items, they should be exchanged and the aforementioned articles should be obtained. However, there is no mattress or pillow that does not fall under heavy property.

A copper pot, a copper vessel, and a copper cauldron - these three, whether large or small, even those holding only a handful of water, are indeed heavy property. However, a copper jar made of any metal - whether black metal, red copper, brass, or bronze - holding a quarter measure, in Sri Lanka, should be distributed. A quarter measure holds about five Magadhan measures; one holding more than that is heavy property. These are the metal vessels mentioned in the canonical text.

Even those not mentioned in the canonical text - water pitchers, alms bowls, ladles, spoons, saucers, plates, cups, caskets, charcoal pans, smoke ladles, and the like - whether small or large, are all heavy property. However, an alms bowl, an iron plate, and a copper plate - these are distributable. Vessels made of bronze or brass are allowable for communal use or as discarded by householders, but not allowable for individual use. For vessels of bronze and the like, even when given to the Community, it is not allowable to keep them as personal possessions. In the Mahāpaccarī it is stated: "They should be used only in the manner of items discarded by householders."

However, apart from vessel-ware, regarding other allowable metal articles - a collyrium box, a collyrium stick, an ear-wax remover, a needle, a stylus, a small knife, a peppercorn-shaped tool, a small blade, an awl, a key, a lock, a walking stick, a piercer, a nasal applicator, a sling, a metal hammer, a metal mallet, a metal ball, a metal lump, a metal disc, and any other unfinished metal article - these are distributable. However, smoke pipes, lamp dishes, lamp trees, lamp bowls, hanging lamps, figures of women, men, and animals, and other things to be attached to walls, roofs, and enclosures - down to even a metal peg - all metal articles are indeed heavy property; even if obtained by oneself, they should not be kept and used for individual use, but are allowable for communal use or as items discarded by householders. The same method applies to tin articles as well. Plates, cups, and the like made of marble are indeed heavy property.

However, a small pot or oil vessel exceeding a quarter measure is heavy property. Vessels of gold, silver, coral, counterfeit, crystal, and glass are not allowable even as items discarded by householders, let alone for communal use or individual use. However, regarding the use of lodgings, everything is allowable whether touchable or untouchable.

Regarding adzes and so forth, an adze with which, apart from cutting sticks and poles or paring sugarcane or other major work, nothing can be done - this is divisible. Any adze larger than that, made in whatever manner, is heavy property indeed. As for a hatchet, even a physician's lancet-hatchet is heavy property indeed. Regarding the axe, the determination is the same as for the hatchet. But one that is made in the form of a weapon - this is not to be touched. A spade, even one merely four finger-breadths in size, is heavy property indeed. A chisel, whether it be square-mouthed or trough-mouthed, curved or straight, even one for piercing a broom-handle, if it is fitted with a handle, is heavy property indeed. But a broom-handle digger without a handle, being merely a blade, which can be placed in a sheath and carried about - that is divisible. A pointed tool is also included under the chisel. Those people who have given adzes and so forth to the monastery, and whose houses have been burnt or plundered by thieves, if they say "Give us, venerable sirs, the tools, we shall make them ordinary again," they should be given. If they bring them back, they should not be refused. Even if they do not bring them back, they should not be pressed.

All metal implements of blacksmiths, gold-leaf workers, turners, reed-workers, jewellers, and bowl-menders - such as anvils, hammers, tongs, scales, and so forth - from the time they are given to the Community, are heavy property. The same principle applies to the implements of tin-workers, goldsmiths, and leather-workers as well. But this is the distinction - among the implements of tin-workers, the tin-cutting knife; among the implements of goldsmiths, the gold-cutting knife; among the implements of leather-workers, the small knife for cutting prepared leather - these are divisible goods. Among the implements of barbers and tailors as well, except for the large scissors, the large tongs, and the large tweezers, everything is divisible. The large scissors and so forth are heavy property.

Regarding creepers and so forth, any creeper such as a rattan creeper and the like, measuring half a cubit, whether given to the Community or grown there or guarded and protected, is heavy property; if, after the Community's work and shrine work have been done, there is a surplus, it is proper to use it for individual work as well. But if unguarded, it is not heavy property. Ropes or cords made of thread, makaci bark, coconut fibre, or leather, and those made by twisting bark and coconut fibre into single-twist or double-twist - from the time they are given to the Community, they are heavy property. But thread given untwisted, and makaci bark and coconut fibre, are divisible. Those who have given such ropes and cords and so forth, if they take them away for their own needs, should not be prevented.

Any bamboo whatsoever, even as small as a needle-handle of eight finger-breadths, whether given to the Community or grown there, if guarded and protected, is heavy property; and if, after the Community's work and shrine work have been done, there is a surplus, it is proper to give it for individual work. However, an oil-measure holding a quarter-measure, a walking stick, a sandal-peg, an umbrella handle, and umbrella ribs - these are divisible goods here. People whose houses have been burnt, if they take them and go, should not be prevented. One who takes guarded and protected bamboo should take it after making compensation with an equal or greater amount of permanent property, even of the same value at the very least. One who takes it without making compensation should use it right there; at the time of departure, it should be left at the Community's residence and one should go. If one has taken it

and gone through forgetfulness, it should be sent back and given. If one has gone to another region, it should be deposited at the Community's residence of the monastery one has reached.

"Grass" means any grass whatsoever apart from muñja grass and reeds. Where, however, there is no grass, they cover with leaves; therefore leaves too are included under grass. Thus, among muñja grass and so forth, any grass even of a handful in size, and among palm leaves and so forth, even a single leaf, whether given to the Community or grown there, or grass grown from the Community's grass land outside the monastery, if guarded and protected, is a heavy article; that too, when Community work and shrine work have been done, if there is a surplus, it is allowable to give it for individual work. People whose houses have been burnt should not be prevented from taking it and going. Even an empty book of eight finger-breadths in size is indeed a heavy article.

As for clay, whether it be natural clay or five-coloured clay or lime or any among chalk,ite, kaṅguṭṭha stone, silite and so forth, if brought from a place where it is hard to obtain, or given, or grown there, if guarded and protected, an amount the size of a ripe palmyra fruit is a heavy article. That too, when Community work and shrine work have been completed, if there is a surplus, it is allowable to give it for individual work. However, asafoetida, vermilion, orpiment, realgar, and collyrium are distributable articles.

Regarding wooden articles, any wooden article whatsoever, even of the size of a needle-handle of eight finger-breadths, in a place where wood is hard to obtain, whether given to the Community or grown there, if guarded and protected, this is a heavy article - so it is stated in the Kurundī. In the Great Commentary, however, including all products made of wood, bamboo, leather, stone and so forth under wooden articles, the determination of wooden articles is stated beginning from "Now at that time a high seat arose for the Community."

Herein this is the summary of meaning: among a high seat, a seven-piece seat, a lucky chair, a small stool, a sheep-footed chair, an emblic-round chair, a plank, a comb-chair, and a straw seat - any of these, whether small or large, given to the Community, is a heavy article. And here, under the straw seat, seats made of banana leaves and so forth are also included. Even a comb-chair covered with tiger skin, surrounded by wild animal figures, and stitched with jewels, is indeed a heavy article.

A curved plank, a long plank, a robe-washing plank, a rubbing plank, a rubbing mallet, a tooth-stick cutting block, a stick-mallet, a water trough, a dyeing trough, a water receptacle, a casket whether made of wood or ivory or bamboo, whether with feet or without feet, a chest, a basket exceeding a pāda in measure, a water trough, a water cauldron, a ladle, a spoon, a drinking saucer, a drinking conch - any of these too given to the Community is a heavy article. However, a conch dish is distributable, likewise a wooden water gourd.

A foot-wiping circle, whether made of wood or of cloth, leaves and so forth, is all a heavy article. A stand, a bowl cover, a palm-stalk fan, a fan, a travelling basket, a basket, a stick broom, a hand broom - any of these too, whether small or large, made of any material such as wood, bamboo, leaves, leather and so forth, is indeed a heavy article.

Among pillars, beams, staircase planks and so forth, anything in the form of building material whether made of wood or stone, any woven mat, any floor covering, any impermissible leather, all given to the Community is a heavy article; it is allowable to use it as a floor covering. Sheep skin, however, has the status of a covering spread over something, and that too is indeed a heavy article. Permissible leathers are distributable. In the Kurundī, however, it is stated: "All leather the size of a bed is a heavy article."

A mortar, a pestle, a winnowing fan, a grinding stone, a grinding stone cloth, a stone trough, a stone cauldron, all weaver's equipment and the like including bellows, all farming equipment, all wheeled yoked vehicles - are indeed heavy articles. A bed leg, a bed frame-piece, a chair leg, a chair frame-piece, handles of adzes, hatchets and so forth - among these, any with carpentry work begun but not yet finished is distributable, but when planed and smoothed it becomes a heavy article. However, a handle of a permitted adze, an umbrella handle, a palm-leaf fan, a walking stick, sandals, a fire-kindling stick set, a judgement instrument, an emblic gourd not exceeding a pāda in measure, an emblic pot, a bottle-gourd vessel, a bottle-gourd pot, a horn vessel - all this is distributable; anything larger than that is a heavy article.

An elephant tusk or any horn whatsoever, uncarved, just as it naturally is, is distributable; regarding bed legs and so forth made from them, the determination is the same as before. Even though carved and finished, an asafoetida container, a collyrium container, a block, a drill, a collyrium box, a collyrium stick, a water sprinkler - all this is indeed distributable.

Regarding clay articles, all potter's vessels such as pots and jars and so forth for people's use and enjoyment, a bowl-cauldron, a charcoal cauldron, a chimney, a lamp tree, a lamp dish, building bricks, roofing tiles, a pinnacle - from the time of being given to the Community, are heavy articles; however, a small pot not exceeding a pāda in measure, a bowl, a dish, a small golden-coloured pot, a water pot - these are the distributable articles herein. And just as with clay articles; so too with metal articles, a water pot belongs to the distributable category only - this is the gradual exposition herein.

The discussion on items not to be given away is concluded.

Discussion on New Construction Work

323. "For merely setting up a lintel" means for merely fitting a pigeon-bracket on top of the door-posts. "For merely making flooring" means for merely making flooring with cow-dung or flooring with ochre. "At the time of smoke" means they give a dwelling that has been made and completed, having looked at the time of smoke thus: "As long as the smoke of his funeral pyre is not seen, so long this dwelling is his indeed." "Not finished" - here, "not finished" means as long as the rafters have not been raised. But when the rafters have been raised, it is called "much done," therefore from that point onwards it should not be given, for the owner himself will have someone encouraged to complete it. "Having examined the work in a small dwelling, for five or six years" means having examined the work, for a dwelling of four cubits, four years should be given; for one of five cubits, five years; for one of six cubits, six

years should be given. But since a half-roofed house is seven or eight cubits, therefore here "for seven or eight years" is stated. But if it is nine cubits, it should be given even for nine years. But for a large dwelling or mansion of ten or eleven cubits, it should be given for ten or eleven years. But for one of twelve cubits or more than that, even one similar to the Brazen Palace, it should be given for only twelve years, not more than that.

A monk in charge of new construction work obtains that dwelling during the rains residence; during the seasonal period he is not permitted to obstruct. If that dwelling deteriorates, it should be told to the owner of the dwelling or to anyone arisen in his lineage - "Your dwelling is perishing; look after this dwelling." If he is unable, the monks should have relatives or supporters encouraged to look after it. If they too are unable, it should be looked after with communal resources. If even those are not available, one dwelling should be disposed of and the remainder should be looked after. It is also proper to dispose of many and maintain one.

In a time of famine, when monks have departed, all the dwellings perish; therefore, having disposed of one or two or three dwellings, the remaining dwellings should indeed be looked after by those who use the gruel, food, robes and so forth obtained from that. But in the Kurundī it is stated: "When there are no communal resources, one monk should be told: 'Take one bed-space for yourself and look after it.' If he wants more, it should be made to be looked after even by giving a third share or a half share. Then if he does not wish, saying 'Only a pillar's worth remains here, much work has to be done,' he should be told: 'Make it personal and look after it; for even thus the Community will obtain a place for storing goods and a place for newcomers to dwell,' and he should be made to look after it. But one looked after in this way, while that person is alive, is personal; when he dies, it is the Community's indeed. If he wishes to give it to his co-residents, having examined the work, a third share or a half should be made personal and he should be made to look after it. For thus he is permitted to give it to his co-residents. But when there is no one to look after it in this way, it should be made to be looked after by the method beginning with 'having disposed of one dwelling.'"

And this other matter too is stated in that same place -Two monks, having taken communal land and cleared it, make a communal lodging. The one by whom that land was first taken, he is the owner. If both make it personal, that same one is the owner. If he makes it communal and the other makes it personal, if there is other abundant lodging space, the one making it personal should not be prevented. But if there is no other such suitable place, he should be prevented and it should be made only by the one making it communal. But whatever expenditure of work he has done there, that should be given to him. But if in a completed dwelling or in a place where a dwelling is being made there are trees providing shade or trees providing fruit, they should be removed after obtaining permission. If they are personal, the owners should be asked; if they do not give permission, having asked up to a third time, they should be removed saying "We shall give the price equal to the value of the trees."

But if one, without taking even so much as a creeper belonging to the Community, builds a personal dwelling on Community land with materials brought from elsewhere, half belongs to the Community; half is personal. If it is a mansion, the lower mansion belongs to the Community; the upper is personal. If he wishes for the

lower mansion, it is his. But if he wishes for both the lower and the upper, he obtains half in both places. He builds two lodgings - one belonging to the Community, one personal. If he builds with building materials obtained from the dwelling, he obtains a third portion. If he makes a platform or a porch in a place where none existed, outside the walls half belongs to the Community, half to him. But if, having filled in a large uneven area and having made a path where there was no path, it is done, the Community has no authority there.

"One best lodging" means here: whether in a place where new construction work is given or in a place obtained by seniority of rains, whichever one wishes, that one best lodging I allow - this is the meaning.

"When it is finished, he departs, it is his indeed" means that if he comes back and dwells during the rains residence, it is his indeed; but if he does not come back, his co-residents and others are not permitted to take it.

The discussion on the assignment of new construction is concluded.

Discussion on the Prohibition of Use for Other Purposes, etc.

324. "Did not bring elsewhere" means they did not take elsewhere and use. "For the purpose of protection" means whatever beds, chairs, and so forth are there, for the protection of those, "I allow to bring them elsewhere" - this is the meaning. Therefore, having brought them elsewhere, for one using them for communal use, if lost, they are well lost; if worn out, they are well worn out. If they are intact, when that monastery is repaired, they should be restored to their original state. For one using them for personal use, if lost or worn out, it becomes a debt; when that is repaired, they must indeed be given back. If from there they take rafters and such and fit them in another communal monastery, they are well fitted. However, those fitting them in a personal monastery must either pay the price or restore them to their original state. One who takes beds, chairs, and such from an abandoned monastery with thievish intent should be made to pay the value of the goods as if it were theft. Having taken them thinking "I will give them back when the time of residence comes again," for one using them for communal use, if lost, they are well lost; if worn out, they are well worn out. If they are intact, they should be restored to their original state. For one using them for personal use, if lost, it becomes a debt. From there, doors, windows, and such, whether fitted in a communal monastery or a personal monastery, must indeed be returned.

"For the purpose of increase" means for the purpose of growth. And here, for the increase, only lodgings such as beds, chairs, and so forth of equal or greater value are permissible.

"Wheel-shaped mat" means a wheel-shaped mat made by wrapping with blankets and such. "With wet feet" means with feet such that water is visible at the place stepped upon; with such feet, one should not step on a polished floor or lodging. But if only a mere moisture of water is visible, not actual water, it is permissible. However, it is indeed permissible to step on a foot-wiping mat even with wet feet. Wearing sandals is not permissible even in a place that should be stepped on with washed feet.

"To wrap with a piece of cloth" means on a plastered floor or a polished floor, if there is no mat or reed mat, the feet should be wrapped with a piece of cloth; in the absence of that, it is permissible even to spread a leaf. However, for one who places them without spreading anything, there is an offence of wrong-doing. But if the resident monks there place them even on an uncovered floor and walk about even with unwashed feet, it is permissible to walk about in the same manner.

"Monks, a plastered wall" means a white wall or one decorated with paintings. And not only a wall, but also a door, a window, a bolster slab, a stone pillar, or a wooden pillar - one should not lean against them without covering them with a robe or something else.

"Foot-wiping cloth" means having become those with washed feet, they are scrupulous about lying down in a place that should be stepped on with washed feet. There is also the reading "dhotapādake." This is a designation for a place that should be stepped on with washed feet. "Having spread a cover" means one should lie down only after spreading one's own cover on a polished floor, or on a floor-spread lodging, or on a communal bed or chair. If, even while sleeping, the cover becomes crumpled and any limb of the body touches the bed or chair, there is indeed an offence. But regarding body hairs, there is an offence only by counting the hairs. The same principle applies also to one leaning against them for the purpose of use. However, it is permissible to touch or step on them with the palms of the hands or the soles of the feet. If, while carrying out a bed or chair, it strikes against the body, there is no offence.

The discussion on the prohibition of use by others and so forth is concluded.

Discussion on the Allowance of Communal Meals, etc.

325. "They are unable to make a meal for the Community" means they are unable to make a meal for the entire Community. Regarding "a meal by invitation" and so forth: "Having designated from the Community one or two etc. or ten monks, give to them" - thus they wish to make a meal for monks obtained by such designation. Others, having similarly selected and invited monks, wish to make a meal for them. Others, having distributed tickets, and others, having arranged it as fortnightly, observance day, or first day of the fortnight, wish to make a meal for one or two etc. or ten monks. Thus these meals came to be known by the designation "meal by invitation" and "invitation." However, since even though they are unable during a famine, when there is abundance they will again be able to make a meal for the Community, therefore the Blessed One, including that also, said: "I allow, monks, a meal for the Community, a meal by invitation" and so forth.

Therein, regarding a meal for the Community, there is no fixed turn, therefore one should not say: "We have been eating for ten or twelve days now; bring monks from elsewhere." Nor is it allowable to say: "We did not receive it on the previous days; now assign that to us." For it reaches whoever comes.

The discussion on the allowance of communal meals and so forth is concluded.

Discussion on Meals by Invitation

But regarding meals by invitation and so forth, this is the method: When a king or a

royal minister, having designated from the Community, sends word "Bring this many monks," the time should be announced and the fixed turn should be asked about. If there is one, it should be assigned starting from that. If not, it should be assigned starting from the senior seat. The designator should not pass over even those who go for alms-food. But they, observing the ascetic practice, will pass over it themselves. When assigning in this way, if lazy senior monks come late, one should not say to them: "Venerable sirs, it is being assigned from twenty rains; your turn has passed." Rather, setting aside the turn, it should be assigned to them, and afterwards assigned according to the turn. Having heard "Many meals by invitation have arisen at such-and-such a monastery," monks come even from monasteries a league away; it should be assigned starting from the standing place of each as they arrive. Even for those who have not yet arrived, if they have entered the surrounding boundary, when their pupils and others are receiving, it should indeed be assigned to them. If they say "Assign to those standing outside the surrounding boundary," it should not be assigned. But if those who have entered the surrounding boundary form a continuous group and are at their own monastery gate or within the monastery itself, the boundary is said to be extended by the extent of the assembly; therefore it should be assigned. Even if it has been given to the newest member of the Community, it should still be assigned to those who come later. But when the second portion has reached the senior seat, the first portion does not reach those who come again; it should be assigned from the second portion according to seniority of rains.

Having designated one place for meal assignment in a monastery, wherever a meal by invitation is announced within the surrounding boundary, even one extending a quarter-league, it should be assigned at that very place of meal assignment. Someone sends word to a monk: "Tomorrow also, having designated from the Community, send ten monks." That matter should be reported to the meal designator by him. If he forgets on that day, it should be reported early on the following day. Then if, having forgotten, he remembers while entering for alms, as long as he has not passed beyond the surrounding boundary, it should be assigned according to the regular turn of the dining hall. Even if monks have passed beyond the surrounding boundary but form a continuous group with those standing at the surrounding boundary, going without leaving a gap of twelve cubits between each other, it should be assigned according to the regular turn. But when there is no such continuous group of monks, outside the surrounding boundary, at whatever place he remembers, a new turn should be established there and it should be assigned. If one remembers at the assembly hall within the village, it should be assigned according to the turn of the assembly hall. Wherever one remembers, it should indeed be assigned; it is not proper not to assign it. For this cannot be obtained on the following day.

If someone, seeing monks going from their own monastery to another monastery, designates a meal by invitation, it should be assigned according to the standing order at their own monastery, so long as they are within the inner precincts or are in a continuous group with those standing at the boundary of the precincts in the manner stated. However, when something is given to those standing outside the precincts, and it is said "Venerable sir, please designate such and such a number of monks from the Community," it should be assigned to those who are present. Therein, it should be understood that even those standing far away are considered as present, by the method of a continuous group, not having left an interval of twelve cubits. If they

announce it to those who have entered the monastery to which they are going, it should be assigned according to the standing order of that monastery. If someone, seeing monks at a village gate, or in a street, or at a crossroads, or inside a house, announces a designation for the Community, it should be assigned to those within the inner precincts at each respective place.

And here the house precinct should be understood by means of these: "one house, one precinct; one house, separate precincts; separate houses, one precinct; separate houses, separate precincts." Therein, a house of one family that has a single entrance, that is called "one precinct" within the boundary of the eaves-drip. A designation gain arising there reaches all those standing within that precinct, even those standing in the course of their alms round. This is called "one house, one precinct."

However, where a single house has been made with separate doors and entrances by raising a wall in the middle for the comfortable dwelling of two wives, a designation gain arising there does not reach one on the other side of the wall; it reaches only one seated in that particular place. This is called "one house, separate precincts."

However, in a house where many monks have been invited and are made to sit in a continuous group starting from inside the house, filling even the neighbouring houses, a designation gain arising there reaches all of them. Also where the dwelling of different families is used through a single door without making a wall in the middle, the same method applies there too. This is called "separate houses, one precinct."

However, when a designation gain arises for monks seated in different dwellings, even though monks can be seen through a hole in the wall, it reaches only those seated in each respective dwelling. This is called "separate houses, separate precincts."

However, one who, having received a meal by invitation at one of the places such as a village gate, street, or crossroads, and there being no other monk, assigns it to himself, and on the following day receives another at that same place - he should assign it to whatever other monk he sees, whether junior or senior. If there is no one, he should assign it to himself and eat it.

If, while monks are sitting in the assembly hall waiting for the time, someone comes and says "Give a bowl designated for the Community," or "Give a designation bowl," or "Give a bowl designated from the Community," or "Give a bowl belonging to the Community," the designation bowl should be assigned according to the standing order and given. Even when it is said "Give a monk designated for the Community," or "Give a monk designated from the Community," or "Give a monk belonging to the Community," the same method applies.

Here the designator should be one who is amiable, conscientious, and wise. He should ask three times about the standing order, and if there is no one who knows the standing order, it should be assigned starting from the senior seat. But if someone says "I know, it was received at ten rains," it should be asked "Friend, are there monks of ten rains?" If, having heard that, many come saying "We are of ten rains, we are of ten rains," without saying "It reaches you, it reaches you," one should say "Let all be quiet" and arrange them in order. Having arranged them, the lay follower

should be asked "How many do you wish?" When he says "Such and such a number of monks, Venerable sir," without saying "It reaches you, it reaches you," the most junior of all should be asked about the rains, the season, the part of the day, and the shadow. If, even while the shadow is being asked about, another who is more senior arrives, it should be given to him. But if, after asking about the shadow, it has been said "It reaches you," and a more senior one arrives, he does not receive it. For whether one is seated through prolonged discussion or even sleeping, what has been assigned is well assigned, what has passed is well passed. For this is indeed an item to be distributed, and it reaches only one who is present; therein, the state of being present should be determined by the precincts. And the inner enclosure of the assembly hall is the precinct; the gain reaches one standing within it.

Someone has eight designation bowls brought from the assembly hall, fills seven bowls with excellent food and one with water, and sends them to the assembly hall. Those who brought them, without saying anything, place them in the monks' hands and depart. Whatever was received by whomever, that belongs to him alone. But for the one who received water, setting aside even the passed standing order, another meal by invitation should be assigned to him. And whether he receives something coarse or excellent or accompanied by the three robes, that is his alone. Such is his special merit. But since water is not material gain, another meal by invitation is obtainable.

If, however, those who brought them come and say "Venerable sir, please divide all this and eat," and then leave, all should divide it, eat, and the water should be drunk. When someone, having designated from the Community, says "Give eight senior elders, give middle-ranking monks, give junior monks, give novices of full years, give reciters of the middle collection and others, give my relative monks," he should be told "Lay follower, you speak thus, but according to the standing order it does not reach them," and it should be given according to the standing order only. However, when young novices have received designated meals, if there is a festive occasion at the donors' house, they should be told "Send your teachers and preceptors."

In a designated meal where the first portion reaches the novices and the secondary portion reaches the senior elders, the novices are not entitled to go ahead saying "We received the first portion"; they should go in proper order. When, having designated from the Community, it is said 'You come,' one should say 'You will know about me another time too, but the standing order goes thus' - and it should be assigned according to the standing order only. Then, having said "Give a Community-designated bowl," and without having it assigned, he takes anyone's bowl, fills it, and brings it back - even what is brought should be assigned according to the standing order only.

One who is sent to "Bring a Community-designated bowl" says "Venerable sir, give one bowl, I will bring an invitation meal." If, knowing that he has come from a designated-meal house, the monks say "Did you not come from such-and-such a house?" and he says "Yes, venerable sir, it is not an invitation meal, it is a designated meal," it should be assigned according to the standing order. But one who, told "Bring one bowl," says "What shall I say when I bring it?" and is told "As you please" and comes - this is called an unrestricted messenger. Whether a designated bowl, a sequential bowl, or a personal bowl - whichever he wishes, that should be given to

him. One who is foolish and incompetent, sent to "Bring a designated bowl," does not know what to say and stands silent - he should not be asked "To whom have you come?" or "Whose bowl will you take?" For if asked thus, by the similarity of the question he might say "I have come to you" or "I will take your bowl," and then other monks, being disgusted with that monk, would not look at him. Rather, he should be asked "Where are you going? What are you wandering about doing?" When he says "I have come for the purpose of a designated bowl," it should be assigned and the bowl given.

There is what is called a fraudulent standing order. For in the house of a king or a king's minister, eight very excellent designated meals are given regularly; making these individual meals, the monks partake of them separately according to the standing order. Certain monks, having noted their standing order thinking "Tomorrow it will reach us," have gone; while they have not yet arrived, other visiting monks come and sit in the assembly hall. At that very moment the king's men come and say "Give the bowls for the excellent meal." The visitors, not knowing the standing order, assign them. At that very moment monks who know the standing order come and say "What have you assigned?" "The excellent meal at the king's house." "From how many rains onwards?" "From such-and-such a number of rains." Having prevented them saying "Do not assign," it should be assigned according to the standing order. Whether they come at the time of assigning, or come at the time of giving the bowls, or come at the time of giving, or come at the time when the bowls are filled and brought from the king's house, or the king sends saying "Let the monks themselves come today" and gives the almsfood directly into the monks' hands - even when they come at the time of having taken the almsfood thus given, the monks who know the standing order should prevent them saying "Do not eat," and it should be assigned according to the standing order only.

Then if the king feeds them and also fills their bowls and gives them, what is brought should be assigned according to the standing order. But if, thinking "Let them not go empty-handed," only a little has been placed in the bowls, that should not be assigned. Then if they come back having eaten with empty bowls, what was eaten by them is their liability - so said the Elder Mahāsuma. But the Elder Mahāpaduma said - "There is no matter of liability here; however, those who do not know the standing order should sit and wait until those who know it come. Even so, what was eaten was well eaten; now it should be assigned by way of the bowl-place."

An almsfood accompanied by the three robes, worth a hundred, reached a monk in the rains residence, and in the monastery they recorded it, writing "such an almsfood has reached a monk in the rains residence." Then, after the passing of sixty years, another such almsfood arose. Should this be assigned according to the rains-residence turn, or according to the sixty-year turn? It was said: according to the sixty-year turn, for this monk has grown in seniority having already taken his turn.

One who ate a meal by invitation and then became a novice may again receive that meal by taking his bowl according to the novice's turn. This is called an "intermediate case." But a novice who has completed his years and receives full ordination today, thinking "tomorrow I shall receive the meal by invitation," his turn has passed. A meal by invitation has reached a monk's bowl, and his bowl is not empty. He has another monk sitting nearby send the bowl. If they carry it off by theft, it becomes a liability.

But if that monk gives it himself, saying "I give my bowl," there is no liability for him. Furthermore, being uninterested in that meal, he says to another "Enough for me, I give you this meal; send a bowl and have it brought," whatever is brought from there all belongs to the owner of the bowl. If they carry off the bowl by theft, it is well taken; because the meal was given, there is no liability.

In a monastery there are ten monks; of these, nine are almsfood collectors and one is an accepter. When it is said "Give ten invitation bowls," the almsfood collectors do not wish to take them. The other monk takes them, saying "All reach me," and there is no turn. If he takes them by assigning each one, the turn stands. Having taken them thus and having had food brought in all ten bowls, he gives nine bowls to the almsfood collectors, saying "Venerable sirs, please assist me." This is called "a gift given by a monk," and it is allowable to accept.

If that lay follower says "Venerable sir, please come to the house," and that monk goes to his house, saying to those monks "Come, venerable sirs, be my companions." Whatever he receives there, all belongs to him alone. The others receive what is given by him. Then, having them sit down at the house itself, giving water for dedication, they give rice gruel, hard food, and so forth. Only by that monk's word, saying "Venerable sirs, whatever the people give, accept that," is it allowable for the others. They fill the bowls of those who have eaten, take them, and give them for the journey. All belongs to that monk; what is given by him is allowable for the others.

If, however, they go from the monastery itself, having been told by that monk "Venerable sirs, accept my almsfood, and it is proper to comply with the people's word," whatever they eat there and take away, all that belongs to him. Furthermore, if without being told "Accept my almsfood," they go thinking "It is proper to comply with the people's word," and there, having heard one giving thanks in a sweet voice and being pleased with the elders' calm, they give many requisites for ascetics, this is called "an unassigned portion" arisen through faith in the elders; therefore it reaches all.

One, having had a bowl assigned from the Community according to the turn, takes it, fills it with excellent hard and soft food, brings it back, and gives it saying "Venerable sirs, let the whole Community partake of this." It should be shared and partaken of by all. But for the owner of the bowl, setting aside even the passed turn, another meal by invitation should be given. Then if he says "First give all the Community bowls," the bowl belonging to a conscientious monk should be given. And when it is brought and it is said "Let the whole Community partake," it should be shared and partaken of.

One brings a meal on a tray and says "I give it as a Community invitation." Without giving a morsel to each, it should be given according to the turn, making enough for one person's sustenance. Then if he brings a meal and, not knowing what to say, remains silent, one should not say "For whom have you brought it? To whom do you wish to give it?" For by a question-like response he might say "It is brought for you, I wish to give it to you," and then other monks, being disgusted with that monk, might turn their necks away and not even think him worth looking at. But if, when asked "Where are you going? What are you doing wandering about?" he says "I have come having taken a meal by invitation," it should be assigned by a conscientious monk

according to the turn. If what is brought is plentiful and sufficient for all, there is no need for the turn procedure; bowls should be filled and given starting from the senior seat.

When it is said "Give a bowl designated for the Community," without asking "What will you bring?" it should be assigned according to the regular standing order. But where milk-rice or a choice almsfood is regularly obtained; for such superior foods a separate standing order should be made, likewise for gruel with accompaniments, for expensive fruits, and for superior hard foods. But for ordinary food, gruel, fruits, and hard foods, only one standing order should be made. When it is said "I will bring ghee," only one standing order is suitable for all ghee, likewise for all oils. But when it is said "I will bring honey," only one standing order is suitable for honey, likewise for molasses and for medicines such as liquorice etc. But if they give a garland of flowers as a Community designation, it is allowable for one who collects almsfood, it is not allowable. Because only material things are refused, it is allowable; but because it is given designating the Community, they say it should not be accepted.

The discussion on designated meals is concluded.

Discussion on Meals by Personal Invitation

If the invitation is personal, one is master of it oneself. But if it is for the Community, it should be assigned in the same manner as stated for the designated meal. If, however, the messenger is skilled and, without saying "Venerable sirs, accept a meal for the Community of monks at the king's house," says "Accept almsfood," it is allowable even for those who collect almsfood. Then if the messenger is unskilled and says "Accept a meal," but the meal distributor is skilled and, without saying "meal," says "Venerable sirs, you go"; in this way too it is allowable even for those who collect almsfood. But when it is said "A meal is due to you by turn," it is not allowable. If a person who has come to invite enters the assembly hall and says "Give eight monks" or "Give eight bowls"; in this way too it is allowable for those who collect almsfood, and it should be said "You and you, go." But if he says "Give eight monks; accept a meal, give eight bowls; accept a meal," it should be assigned by turn. But when the one assigning, omitting the word "meal," says "You and you, go," it is allowable for those who collect almsfood. But when it is said "Venerable sirs, give your bowls, come," one should go saying "Very well, lay followers." Even when it is said "Having designated from the Community, come," it should be assigned according to the standing order.

But for one who has come for a bowl from an invitation-meal house, the bowl should be given according to the standing order in the same manner as stated for the designated meal. One person, without saying "A bowl by turn from the Community," merely says "Give one bowl," and taking anyone's bowl from among the unassigned bowls, fills it and brings it back; that belongs to the owner of the bowl himself, and it should not be assigned by standing order as in the case of a designated meal. Here too, one who comes and stands silent should not be asked "To whom have you come?" or "Whose bowl will you carry?"

For by the similarity to a question, he might say "I have come to you, I will carry your bowl," and then that monk would be despised by the monks. But when asked "Where are you going, what are you doing wandering about?" and he says "I have come for his bowl," the bowl should be given after assigning by turn according to the meal standing order. Even when it is said "Give the bowl for bringing food," it should be given by turn according to the meal standing order only. If, having brought it, he says "Let the whole Community eat," it should be shared and eaten. Setting aside the standing order even though it has passed for the owner of the bowl, another meal by turn should be assigned.

One person brings food on a tray and says "I give this to the Community," it should be distributed by portions starting from the morsel-food turn. But if he stands silent, he should not be asked "For whom have you brought this, to whom do you wish to give it?" But if, when asked "Where are you going, what are you doing wandering about?" he says "I have brought food for the Community, I have brought food for the elders," it should be taken and distributed according to the morsel-food turn. But if what is brought is plentiful, being plentiful for the entire Community, it is called brought almsfood and is allowable even for those who practise going for alms, there is no need to ask about the turn, and bowls should be filled and given starting from the senior seat.

A lay follower sends a message to the Community elder, or to one well-known for his learning and ascetic practices, or to the food distributor, saying "Take eight monks and come for the purpose of receiving our meal." Even if the message is sent through relatives or attendants, these three persons are not permitted to ask; having already raised the matter, they should have eight monks designated from the Community and go as a group of nine including themselves. Why? Because it is on account of these monks that gain arises for the Community of monks. But a resident monk who is not well-known for learning, ascetic practices and so forth, is permitted to ask. Therefore, he should raise the matter saying "Shall I take from the Community, or shall I come with those I know?" and should proceed as the donors say. But when told "Take those dependent on you or those you know and come," he is permitted to go with whomever he wishes. If they send saying "Send eight monks," they should be sent from the Community itself. If one is able to obtain almsfood in another village, one should go to another village. If one is unable to obtain it, one should enter that same village for alms.

Invited monks are seated in the assembly hall. If people come there saying "Give us bowls," the uninvited monks should not give them. It should be said "These are invited monks." But when told "You too give them," it is allowable to give. At festivals and the like, people themselves go to the residences and meditation halls and invite even a hundred monks together with those learned in the three collections and Dhamma teachers. Then it is allowable to take those one knows and go. Why? For people who want a large Community of monks do not go to the residences and meditation halls; they take monks according to their means and ability from the assembly place itself.

But if the Community elder, or one well-known for his learning and ascetic practices, or the food distributor, having spent the rains elsewhere or having gone somewhere, returns to his own place, and people make offerings to the newcomer, for one

occasion he should take those he knows and go. But from the appointed time onwards, when the second occasion begins, he should take from the Community itself and go. Being just newly arrived visitors, they go thinking "We shall see our relatives or attendants." There their relatives and attendants make offerings to them. Here, however, it is allowable to take those one knows and go.

But one who receives much gain, and whose own place and the place visited are alike, where everywhere people sit having prepared a meal for the Community - he should take from the Community itself and go. This is the distinction regarding invitations. The remaining questions should all be understood in the same manner as stated for the meal by invitation. But in the Kurundī, when told "Give eight great elders," it is said "Only eight great elders should be given." This is the method for middle-ranking monks and so forth. But if, without specifying, one says "Give eight monks," they should be given from the Community.

The discussion on invitation meals is concluded.

Discussion on Meals by Ticket

Regarding the ticket meal, because of the statement "I allow designating by tying together and heaping up with a ticket or a slip," on a ticket made of heartwood or on a slip made of bamboo strips, palm leaves and the like, having inscribed the letters thus "So-and-so's ticket meal," having placed them in a basket or in a robe-bag, having heaped all the tickets together and having mixed them repeatedly by turning them upside down and over, by a food distributor endowed with five qualities, if there is a turn, starting from the turn; if there is not, tickets should be given starting from the senior seat. Even for those who come later and those standing at a distance as a connected group, they should be given in the same manner as stated for the meal by invitation.

If there are many alms-resort villages all around the monastery, but the monks are not many, the tickets are received even by village, and it should be assigned by village thus: "Your ticket meal is received in such-and-such a village." When assigning in this way, even if there are sixty ticket meals of various kinds in each village, all are already assigned; if there are also two or three other ticket meals near the village to which his bowl goes, those too should be given to that same monk. For it is not possible to send another monk on account of those.

If in certain villages there are many ticket meals, having considered, they should be given to seven or even eight monks. When giving, however, the tickets for four or five meals should be tied together and given. If beyond that village there is another village, and in it there is only one ticket meal, and they give it early in the morning, that too should be given to one among those monks by insistence, and he should be told: "Take that early in the morning and afterwards collect the other meals in the nearer village." If he goes to the nearer village with the perception that the ticket meals have already been taken when they have not yet been taken, he should take the ticket meal in the further village, then come back to the monastery, take the others, and go to the nearer village. "For a gain belonging to the Community cannot be taken outside the boundary" - this method is stated in the Kurundī.

If, however, the monks are many and the tickets are not received by village, they should be assigned by street, or by individual house in a street, or by family. In streets and so forth, where there are many meals, they should be assigned to many monks in the same way as stated for villages. When there are no tickets, they should be assigned by designation.

The ticket distributor, however, should know the duty. For he should rise early, take his bowl and robe, go to the dining hall, sweep any unswept area, set out drinking water and washing water, and having noted the time thinking "Now the monks will have completed their duties," he should strike the bell, and when the monks have assembled, the ticket meal for the turn-village should be assigned first. He should be told: "Your ticket is received in such-and-such a turn-village; go there."

If the village is more than a league away, those going that day become fatigued, so it should be assigned today itself, saying: "Tomorrow your turn-village is reached." One who, being sent to the turn-village, does not go and seeks another ticket - it should not be given. For there is loss of merit for faithful people and cutting off of gains for the Community; therefore, on the second and third day too, another ticket should not be given to him, and he should be told: "Go to your own allotted place and eat." But for one who does not go for three days, a ticket should be assigned in a turn-village nearer than his turn-village. If he does not accept that, from then on it is not proper to give him another ticket, but a strict disciplinary action should be imposed, and he should not be reduced below sixty or fifty. After assigning the turn-village, the monastery turn should be assigned, and he should be told: "Your monastery turn is reached." The monastery-turn keeper should be given two or three gruel tickets and three or four meal tickets, but they should not be given permanently. For the gruel and meal donors might become displeased, thinking: "Only the monastery caretakers are eating our gruel and meals"; therefore, they should be given in other families.

If they bring and give to the monastery-turn keepers their share, that is good; if not, having taken the turn, their gruel and meals should be brought. Meanwhile, their tickets serve as extra allowance, but at the place reached by seniority, they are indeed able to receive also another ticket for superior food. For the surplus extra-portion individual meal, tickets should be given with a separate turn.

If the one who received the ticket does not obtain that meal on that day, it should be assigned on the next day. He obtains only the meal, not the extra portion; even so, it should be assigned again. The same method applies also to the ticket for a milk-meal. If, however, he obtains only the milk, not the meal; from the obtaining of milk onwards, it should not be assigned again. Two or three individual meals are received by one monk alone; in a time of famine, when obtained by the newest member of the Community, they should be disentangled and assigned separately; even for one who has not obtained the regular ticket meal, it should be assigned on the next day.

If it is a small monastery and all the monks share in common, the one distributing sugarcane tickets may assign them to whoever is present and it is allowable to cut them during the day and give them to the senior elders and others. Having assigned the juice ticket, it should be given even to those who go for alms-food and others,

after straining it after the meal or making it into treacle. For visitors, the tickets should be distributed after knowing whether they have arrived or not; in a large monastery, they should be distributed after establishing a roster.

It is also allowable to assign a buttermilk ticket at a shared place, or to have it cooked, or to have it smoked, and give it to the elders. In a large monastery, one should proceed in the manner already stated. Fruit tickets, cake tickets, medicine tickets, and garland tickets should also be distributed with a separate roster. Although medicine tickets and the like are allowable even for those who go for alms-food, since they are distributed by means of tickets, they should not be accepted. They give ticket meals amounting only to the chief alms-food; the roster should be checked and then distributed. When there is no roster, distribution should begin from the senior seat. If there are many such meals, two or three should be given to each monk; if not, having given one each, when the turn has gone through, distribution should begin again from the senior seat. If it is cut off in the middle, the roster should be noted. But if such a meal is regular, the one to whom it falls due should be told: "Whether you receive it or not, you should take it tomorrow as well." One meal is irregular, but on the day it is received, one gets as much as one wishes, and the days of not receiving are more numerous; the one to whom it falls due, not having received it, should be told: "You should take it tomorrow."

One who comes after the tickets have been distributed, his ticket has already passed; it should not be set aside and given to him. A ticket is obtained by one who comes from the time the bell is struck and extends his hand. Even for another who has come and stands nearby, what has passed has indeed passed. But if there is another taking on his behalf, even though he himself has not come, he receives it. At a shared place, knowing that so-and-so has not come, it is allowable to set aside a ticket saying: "This is his ticket." If they make an agreement that "it should not be given to one who has not come," it is unlawful. For one standing within the precincts, distributable goods are due to him. But if they make a great noise saying "give it to the one who has not come," a penalty should be imposed, and it should be said: "Let him come and take it."

If five or six tickets are lost and the meal distributor forgets the names of the donors, if he assigns the lost tickets to the great elder or to himself and says to the monks: "I have assigned the ticket meal in such-and-such a village to myself; you may eat the ticket meal obtained there," it is allowable. But if it has not been assigned at the monastery, it is not allowable to obtain that meal at the assembly hall and consume it right there after assigning it. When it is said "From today, take my ticket meal," it is not allowable to distribute it there at the assembly hall; it should be brought to the monastery and distributed. But when it is said "From tomorrow," the meal distributor should be informed: "From tomorrow, such-and-such a family gives a ticket meal; you should remember at the time of ticket distribution." Having discontinued the ticket meal during a famine, when prosperity arises, seeing something, they re-establish it saying "From today, take our ticket meal"; it should not be distributed within the village but should be brought to the monastery and distributed there. For this is called a "ticket meal." It is not like a meal by invitation; it is given with reference to the monastery, therefore it is not allowable to distribute it outside the precincts. But when it is said "From tomorrow," it should indeed be distributed at the monastery.

A travelling monk who wishes to go in a certain direction, if another has obtained a turn-village ticket there, it is allowable for him to take that and say to the other monk "You take my due ticket" and go. But by that monk, the ticket should be distributed to him while he has not yet passed beyond the precincts boundary.

At an abandoned monastery, people establish a ticket meal so that monks may look after the Bodhi tree shrine and so forth and then eat. Monks, dwelling at their own places, go there early, perform the duties, and eat that meal. This is allowable. If, when those monks have assigned it to themselves for the next day and gone, a visiting monk dwells at the abandoned monastery, performs the duties early, strikes the bell, assigns the ticket meal to himself, and goes to the assembly hall, he himself is the master of that meal. But one who, while the monks are still performing the duties, gives just two or three sweeps on the ground, strikes the bell, and goes saying "The ticket meal in the regular village falls to me" - that does not fall to him because it was taken by theft. It belongs only to the monks who went later, having performed the duties and assigned it.

One village is very far away, and monks do not wish to go there regularly. The people say "We are excluded from merit." The fellow monks at a monastery near that village should be told "On the days when these monks do not come, you should eat." The tickets, however, should be assigned daily. And they are not assigned merely by striking the bell or merely by shaking the basket. Rather, having taken the basket, the tickets should be scattered on a bench. The basket, however, should not be held by the rim. For if there were a snake or a scorpion there, it could cause harm. Therefore, holding it from below and turning the basket face down, the tickets should be scattered, thinking "Even if there is a serpent, it will flee right there." Having scattered the tickets thus, they should be assigned by village and so forth in the manner previously stated. Furthermore, having assigned one to the senior elder and saying "The remainder falls to me," having assigned it to oneself, having performed the duties, having paid respect to the shrine, when the monks standing in the discussion pavilion say "Friend, the tickets have been assigned," one should say "Yes, venerable sirs, take the ticket meals in the villages assigned to you." For even when assigned in this way, they are indeed well assigned.

Monks going to another monastery for the whole night for the purpose of hearing the Dhamma, thinking "We shall not accept a gift there but shall go for alms in our own alms-resort village and return," go without taking tickets. They come to eat the ticket meal that has fallen to the elder at the monastery. This is allowable. Then the senior elder too, thinking "What am I doing here?" goes together with them. When they, having not eaten at the monastery they went to, arrive at the alms-resort village and say "Give us the bowls, venerable sir, we shall bring back ticket gruel and so forth," the bowls should not be given. When asked "Why do you not give them, venerable sir?" one should reply: "The meal belonging to the monastery falls to those who dwelt at the monastery. We dwelt at another monastery." But when they say "Give them, venerable sir. We are not giving them on account of the monastery; we give them to you. Accept our alms food," then it is allowable.

The discussion on ticket meals is concluded.

Discussion on Fortnightly Meals, etc.

Regarding the fortnightly meal and so forth: that which is given on the designated fourteenth, fifteenth, fifth, and eighth days of the fortnight by those engaged in duties, for the purpose of bringing to mind the observance day - that is called the fortnightly meal. That follows the same procedure as the ticket meal; it should be assigned and eaten. If both the ticket meal and the fortnightly meal are abundant and sufficient for all, both meals should be assigned separately. If the community of monks is large, having assigned the fortnightly meal, the ticket meal should be assigned according to its turn. Or having had the ticket meal assigned, the fortnightly meal should be assigned according to its turn. Those to whom it does not fall should go for alms. If both meals are abundant and monks are few, since the ticket meal is obtained daily, setting that aside, saying "Friends, eat the fortnightly meal," only the fortnightly meal should be assigned. If they give a superior fortnightly meal, a separate turn should be made. Thinking "Tomorrow is the fortnight day," the fortnightly meal should not be assigned today. But if the donors say "Tomorrow there will be poor food at our house; assign the fortnightly meal today itself," then it is allowable.

The observance day meal is that which is given every half-month, having undertaken the observance factors, being the same food that one eats oneself. The first day of the fortnight meal is a gift given on the first day of the fortnight, having considered thus: "On the observance day, many faithful and devout people honour the monks, but on the first day of the fortnight monks have difficulty. What is given on the first day of the fortnight is of great fruit, similar to a gift given in a time of famine. Or what is given on the second day to those of purified virtue through the observance day ceremony is of great fruit." Both of these also follow the same procedure as the ticket meal. Thus all seven of these meals are not allowable for those who practise the alms-round practice; they indeed constitute a breach of the ascetic practice.

Furthermore, four meals that came in the canonical text, given after Visākhā requested a boon in the Robe Section, are: the meal for visitors, the meal for travellers, the meal for the sick, and the meal for those who attend the sick. Therein, a meal given to visitors is the meal for visitors. The same method applies in the remaining ones. But if here both the meals for visitors and the visitors are many, one each should be assigned to all. When the meals are insufficient, they should be assigned by turn. One visitor, having come first, assigns all the visitor meals to himself and sits down. All of it belongs to him. Visitors who come later should partake of what is given by him. He too, having taken one for himself, should give the rest. This is the generous way.

But if one who arrived first does not take for himself and sits in silence, he should take in order of seniority together with those who arrived later. If visitors come constantly, it should be eaten only on the day of arrival; if they come at intervals, it may be eaten for two or three days. In the Mahāpaccarī, however, it is said: "It is permissible to eat for seven days."

A resident monk who has gone somewhere and returned - by him too the visitor's meal should be eaten. But if it has been established at the monastery, it should be taken at the monastery. If the monastery is far away, and it has been established at the assembly hall, it should be taken at the assembly hall. But if the donors say: "In the absence of visitors, let the residents also eat," it is permissible.

The same method of discussion applies to the traveller's meal as well. But this is the distinction - a visitor receives only the visitor's meal, but a traveller receives both the visitor's meal and the traveller's meal. A resident who wishes to depart is also a traveller; he receives the traveller's meal. But just as with the visitor's meal; so too this is not obtainable for two or three or seven days. Having eaten thinking "I shall go," if on that day he does not go for some reason, it is permissible to eat the next day too, because of his earnest intention. For one who has eaten thinking "I shall go," if robbers block the road, or there is flooding, or it rains, or the caravan does not go, it should be eaten with earnest intention. Considering these calamities, it is said in the Mahāpaccarī: "It is permissible to eat for two or three days." But one who merely makes a pretence of thinking "I shall go" is not permitted to eat.

As for the sick person's meal too, if it suffices for all the sick, it should be given to all; if not, it should be taken by establishing a roster. One sick person appears healthy and is able to go into the village, one is not able - this one is called "seriously ill." The sick person's meal should be given to this one. Two seriously ill persons - one is a recipient of gains, well-known, and receives much hard and soft food; one is destitute and enters the village due to having few gains - the sick person's meal should be given to this one. For the sick person's meal, however, there is no limit of days. As long as the illness does not subside and one cannot sustain oneself without eating suitable food, so long should it be eaten. But when, even after eating mixed gruel or mixed food, the illness does not flare up, from that point onwards it should not be eaten.

As for the sick-nurse's meal too, what suffices for all should be given to all; if it does not suffice, it should be taken by establishing a roster. This too, when there are two sick persons, should be taken for the nurse of the seriously ill one; when there are two seriously ill persons, for the nurse of the destitute sick one. Whatever family gives both the sick person's meal and the sick-nurse's meal, there the meal for the nurse of whichever sick person's meal is due should be taken at that very place. For the sick-nurse's meal too there is no limit of days; as long as the sick person receives it, so long does his nurse also receive it. If these four meals are given thus: "Let visitors, travellers, the sick, and nurses take my alms-food," it is permissible even for those who practise alms-round. But if they are given thus: "I establish a meal for visitors and others, let them take my meal," it is not permissible for those who practise alms-round.

There are also three other meals: "the regular meal, the lodging meal, and the turn meal." Therein, "regular meal" means a permanent meal. That is of two kinds - communal and individual. Therein, that which is established as "we give a regular meal to the Community," that follows the procedure of a ticket meal. However, that given after saying "let them accept my permanent almsfood" is allowable even for those who practise going for alms. Even in the case of an individual, when it is said "I give you a regular meal," if one is an almsfood-eater, it is not allowable. But when it is said "accept my permanent almsfood," it is allowable and should be accepted. Even if afterwards, after some days have passed, he says "accept the regular meal," it is allowable because it was properly accepted at the outset.

A lodging meal is that which, having built a dwelling for the Community, is established thus: "let those dwelling in our lodging accept our meal alone." That follows the procedure of a ticket meal and should be accepted and eaten. But when it is said "let those dwelling in our lodging accept our almsfood alone," it is allowable even for those who practise going for alms. But that which is given out of faith in an individual, having built a dwelling for him, saying "we give it to you," that belongs to him alone; when he has gone elsewhere, it should be eaten by his dependants.

A turn meal is that given during a time of famine, starting from the leading household, saying "we shall look after the monks by turns." That too, when given using the word "almsfood," is allowable for those who practise going for alms. But when it is said "turn meal," it follows the procedure of a ticket meal. If they send rice and so forth, saying "let the novices cook and give it," it is allowable for those who practise going for alms. Thus these three and the four beginning with the visitor's meal make seven, and those together with the meals beginning with the Community meal make fourteen meals.

In the Commentary, however, four other meals are also mentioned: the monastery meal, the meal for eight, the meal for four, and the concealed meal. Therein, the monastery meal is a meal arising at the monastery itself; that is included under the Community meal. But since at Tissamahāvihāra, Cittalapabbata, and such places, it was accepted by arahants who had attained the analytical knowledges in such a way that even those who practise going for alms could partake of it, at such places it is allowable even for those who practise going for alms. But that given thus: "we give to eight monks, we give to four" - that is both a meal for eight and a meal for four; that too, when given using the word "almsfood," is allowable for those who practise going for alms. A concealed meal is that given by filling a bowl with an elaborately prepared, exceedingly flavoursome cake and covering it. These three follow the procedure of a ticket meal.

There is also another called a ball meal. Here some people, having arranged a great Dhamma hearing and a monastery offering, being unable to give to the entire Community, give balls saying "let two or three hundred monks accept our almsfood," for the purpose of knowing the number of monks. This is allowable even for those who practise going for alms. Thus in the Robe Section the distribution of robes is stated, while in this Lodging Section both the distribution of lodgings and the distribution of almsfood are stated.

The distribution of requisites for the sick should be understood thus -Regarding medicines such as ghee and so forth, kings and royal ministers send to the monastery even a hundred or a thousand jars of ghee. Having struck the bell, starting from the senior seat, one should fill the vessel brought and give it. It is allowable even for those who practise going for alms. If lazy great elders come afterwards, one should not say "Venerable sir, it is being given to those of twenty rains, your turn has passed." Setting aside the turn, one should give to them and afterwards give according to the turn.

Having heard "much ghee has arisen at such-and-such a monastery," monks come even from monasteries a league away. It should be given starting from the standing place of each as they arrive. Even for those who have not arrived, when they have

entered the precincts boundary, when pupils and others are receiving, it should indeed be given. They say "Give to those standing outside the precincts boundary" - it should not be given. But if they form a continuous group with those who have entered the surrounding boundary and are at their own monastery gate or within the monastery itself, the boundary is said to be extended by the extent of the assembly; therefore it should be given. Even when given to the most junior member of the Community, it should indeed be given to those who come afterwards. But when the second portion has reached the senior seat, the first portion does not reach those who come afterwards; from the second portion it should be given in order of seniority. Having entered the surrounding boundary, wherever it is given, it should be distributed only at the general assembly place.

In a monastery where there are ten monks and ten jars of ghee are given, it should be distributed one jar each. If there is one jar of ghee, it should be divided among the ten monks and taken. If they take it just as it stands, saying "This is due to us," it is wrongly taken; wherever it has gone, it remains the property of the Community. However, having tilted the jar and put a little ghee into a dish, saying "This is due to the Great Elder, the remainder is due to us," and having poured that back into the jar, it is allowable to take as much as one wishes and go. If the ghee is solid, having made a mark and saying "The portion beyond the mark is due to the Great Elder, the remainder is due to us," even what is taken thus is well taken; whether the monks or the jars of ghee are fewer or more than the stated measure, it should be distributed by this same method.

If, however, there is one monk and one jar, having struck the bell, it is allowable to take it saying "This is due to me." It is also allowable to apportion it little by little, saying "This first portion is due to me, this is the second portion." This same method applies to butter and so forth as well. But in the case of a clear liquid such as sesame oil and so forth, where a mark does not remain, it should be drawn out and distributed. Medicines such as ginger, pepper and so forth, as well as all remaining requisites of a recluse such as bowls, dishes and so forth, should all be distributed after carefully considering in accordance with the method stated.

Having examined both the canonical text and the commentary, the discerning one
should distribute communal requisites thus, being heedful.

Thus the discussion on the distribution of requisites in all its aspects is concluded.

By those appointed and established as distributors of gruel and so forth, half a portion should be given to people who come to the place of distribution without asking them; but by those who are not appointed, it should be given after making an announcement. By a monk appointed as a distributor of minor items, to one doing robe-work who says "Give me a needle," two needles should be given - one long and one short. There is no need to ask "Is it undistributed communal property?" To one needing a small knife, one small knife; to one wishing to set out on a long wilderness journey, a pair of sandals; to one needing a waistband, a waistband; to one who has come saying "My shoulder strap is worn out," a shoulder strap; to one needing a strainer, a strainer should be given. To one needing a water pot, a water pot. If there is no lid, the water pot should be given together with a lid. To one requesting, saying

"I shall put up a visitor's cloth," sufficient for a full width and a half width should be given. To one who has come saying "The circular patch is not sufficient," one circular patch should be given, or two half-circular patches should be given. To one requesting two circular patches, they should not be given. To one needing border and binding material, sufficient for one robe should be given. To a sick monk needing ghee, butter and so forth, having made one medicine the measure of a nāḷi, a third portion of that should be given. Having given thus for three days, when the nāḷi is complete, from the fourth day onwards it should be given after consulting the Community. In the case of a lump of sugar too, a third portion should be given for one day. Thus, when the lump is finished in three days, from then onwards it should be given after consulting the Community. The remainder is clear everywhere.

The discussion on fortnightly meals and so forth is concluded.

The commentary on the Chapter on Lodgings 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 (Tīkā), 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 2. The Canon of Discipline - Commentaries. 4. Commentary on the Minor Chapter. 6. The Section on Lodgings Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org