

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

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8. The Section on Duties (8. Vattakkhandhakaṃ)

[Kd 18, PTS 2.207-2.235]



PaliVerse

4. The Minor Chapter

8. The Section on Duties

1. The Discussion on Duties of Visitors

356. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time visiting monks entered the monastery wearing sandals, entered the monastery with umbrellas held up, entered the monastery with heads covered, entered the monastery having put robes on their heads, washed their feet with drinking water, did not pay respect to more senior resident monks, and did not ask about lodging. A certain visiting monk too, having unfastened the door latch and pushed open the door panel of an uninhabited dwelling, suddenly entered. A snake fell from above behind him onto his shoulder. He, frightened, let out a cry of distress. The monks, having run up, said this to that monk - "Why did you, friend, let out a cry of distress?" Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could visiting monks enter the monastery wearing sandals, enter the monastery with umbrellas held up, enter the monastery with heads covered, enter the monastery having put robes on their heads, wash their feet with drinking water, not pay respect to more senior resident monks, and not ask about lodging!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that visiting monks enter the monastery wearing sandals, enter the monastery with umbrellas held up, enter the monastery with heads covered, enter the monastery having put robes on their heads, wash their feet with drinking water, do not pay respect to more senior resident monks, and do not ask about lodging?" "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could, monks, visiting monks enter the monastery wearing sandals, enter the monastery with umbrellas held up, enter the monastery with heads covered, enter the monastery having put robes on their heads, wash their feet with drinking water, not pay respect to more senior resident monks, and not ask about lodging. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

357. "Well then, monks, I will lay down the duty for visiting monks, how visiting monks should conduct themselves rightly. A visiting monk, monks, thinking 'Now I will enter the monastery,' having taken off his sandals, having lowered them, having shaken them out, having taken them, having put aside his umbrella, having uncovered his head, having put the robe from his head onto his shoulder, carefully, unhurriedly, should enter the monastery. When entering the monastery, he should observe - 'Where do the resident monks assemble?' Wherever the resident monks assemble - in the assembly hall or in a pavilion or at the root of a tree - having gone there, the bowl should be put aside; the robe should be put aside; having taken a suitable seat, he should sit down; he should ask about drinking water, he should ask about water for washing - 'Which is the drinking water, which is the water for washing?' If there is need for drinking water, having taken the drinking water, he

should drink. If there is need for water for washing, having taken the water for washing, the feet should be washed. When washing the feet, with one hand water should be poured, with one hand the feet should be washed. With that very hand water should be poured, the feet should not be washed with that very hand. Having asked for the cloth for wiping sandals, the sandals should be wiped. When wiping the sandals, first they should be wiped with a dry cloth, afterwards with a wet one. Having washed the cloth for wiping sandals, it should be spread out aside.

"If the resident monk is senior, he should be paid respect to. If he is junior, he should be caused to pay respect. He should ask about lodging - 'Which lodging is available for me?' He should ask whether it is occupied or unoccupied, he should ask about the proper resort, he should ask about the improper resort, he should ask about the families authorized as in training, he should ask about the toilet, he should ask about the urinal place, he should ask about the drinking water, he should ask about the water for washing, he should ask about the walking staff, he should ask about the form of agreement of the Community - 'At what time should one enter, at what time should one leave?' If the dwelling is unoccupied, having knocked on the door panel, having waited a moment, having unfastened the door latch, having pushed open the door panel, standing outside, he should look in.

"If the dwelling is dirty, if a bed is placed on a bed, or if a chair is placed on a chair, if the lodging is piled up on top, if he is able, it should be cleaned. When cleaning the dwelling, first the floor covering should be taken out and put aside; the supports for the bed should be taken out and put aside; the mattress and pillow should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down in its proper place. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down in its proper place. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down in its proper place. The mattress and pillow, having dried them in the sun, having cleaned them, having shaken them out, having brought them back, should be laid down in their proper place. The sitting-cloth cover, having dried it in the sun, having cleaned it,

having shaken it out, having brought it back, should be laid down in its proper place. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing. This, monks, is the duty for visiting monks, how visiting monks should rightly conduct themselves."

2. The Discussion on Duties of Residents

358. Now at that time resident monks, having seen visiting monks, indeed did not prepare a seat, did not set out water for washing the feet, a footstool, a footstand, did not go forward to meet them and receive their bowl and robes, did not ask about drinking water, did not pay respect even to more senior visiting monks, did not prepare lodging. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could resident monks, having seen visiting monks, indeed not prepare a seat, not set out water for washing the feet, a footstool, a footstand, not go forward to meet them and receive their bowl and robes, not ask about drinking water, not pay respect even to more senior visiting monks, not prepare lodging!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

359. "Well then, monks, I will lay down the duty for resident monks, how resident monks should conduct themselves rightly. A resident monk, monks, having seen a visiting monk who is more senior, should prepare a seat, should set out water for washing the feet, a footstool, a footstand, having gone forward to meet him, should receive the bowl and robes, should ask about drinking water. If he is able, the sandals

should be wiped. When wiping the sandals, first they should be wiped with a dry cloth, afterwards with a wet one. Having washed the cloth for wiping sandals, it should be spread out aside.

"A visiting monk who is more senior should be paid respect to. Lodging should be prepared - 'This lodging is available for you.' Whether it is occupied or unoccupied should be declared. The proper resort should be declared. The improper resort should be declared. The families authorized as in training should be declared. The toilet should be declared. The urinal place should be declared. The drinking water should be declared. The water for washing should be declared. The walking staff should be declared. The form of agreement of the Community should be declared - 'At this time one should enter, at this time one should leave.'

"If he is junior, while remaining seated it should be declared - 'Put down the bowl here, put down the robe here, sit down on this seat.' The drinking water should be declared. The water for washing should be declared. The cloth for wiping sandals should be declared. A visiting monk who is junior should be caused to pay respect. The lodging should be declared - 'This lodging is available for you.' Whether it is occupied or unoccupied should be declared. The proper resort should be declared. The improper resort should be declared. The families authorized as in training should be declared. The toilet should be declared. The urinal place should be declared. The drinking water should be declared. The water for washing should be declared. The walking staff should be declared. The form of agreement of the Community should be declared - 'At this time one should enter, at this time one should leave.' This, monks, is the duty for resident monks, how resident monks should conduct themselves rightly."

3. The Discussion on Duties of Travellers

360. Now at that time departing monks, without setting in order the wooden goods and clay goods, having opened the doors and windows, departed from the lodging without asking permission. The wooden goods and clay goods perished. The lodging was unguarded. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed can departing monks, without setting in order the wooden goods and clay goods, having opened the doors and windows, depart from the lodging without asking permission! The wooden goods and clay goods perished. The lodging is unguarded." Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

361. "Well then, monks, I will lay down the duty for departing monks, how departing monks should conduct themselves rightly. A departing monk, monks, having set in order the wooden goods and clay goods, having closed the doors and windows, should depart from the lodging with permission. If there is no monk, a novice should be asked permission. If there is no novice, a monastery attendant should be asked permission. If there is no monastery attendant, a lay follower should be asked permission. If there is no monk or novice or monastery attendant or lay follower, having prepared a bed on four stones, having placed bed upon bed, having placed chair upon chair, having made a heap of the lodging on top, having set in order the wooden goods and clay goods, having closed the doors and windows, one should

depart. If the dwelling is being rained upon, if he is able, it should be roofed, or an effort should be made - 'How indeed might the dwelling be roofed?' If this can be obtained, this is wholesome. If it cannot be obtained, in whatever place is sheltered from the rain, there having prepared a bed on four stones, having placed bed upon bed, having placed chair upon chair, having made a heap of the lodging on top, having set in order the wooden goods and clay goods, having closed the doors and windows, one should depart. If the entire dwelling is being rained upon, if he is able, the lodging should be carried to the village, or an effort should be made - 'How indeed might the lodging be carried to the village?' If this can be obtained, this is wholesome. If it cannot be obtained, in the open air, having prepared a bed on four stones, having placed bed upon bed, having placed chair upon chair, having made a heap of the lodging on top, having set in order the wooden goods and clay goods, having covered with grass or leaves, one should depart - perhaps even the parts might remain. This, monks, is the duty for departing monks, how departing monks should conduct themselves rightly."

4. The Discussion on Duties of Thanksgiving

362. Now at that time monks did not give thanks in the refectory. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not give thanks in the refectory!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to give thanks in the refectory." Then those monks had this thought: "By whom indeed should thanks be given in the refectory?" They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for an elder monk to give thanks in the refectory."

Now at that time a certain guild had a meal for the Community. The Venerable Sāriputta was the senior monk of the Community. Monks - thinking "It has been allowed by the Blessed One for an elder monk to give thanks in the refectory" - left the Venerable Sāriputta alone and departed. Then the Venerable Sāriputta, having exchanged friendly greetings with those people, went afterwards alone. The Blessed One saw the Venerable Sāriputta coming alone from afar. Having seen him, he said this to the Venerable Sāriputta - "Sāriputta, was the meal successful?" "The meal was successful, venerable sir; but the monks left me alone and departed." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to wait in the refectory with four or five elder and next-to-elder monks."

Now at that time a certain elder, needing to defecate, waited in the refectory. He, being unable to hold back the excrement, fainted and fell. They reported this matter to the Blessed One. "I allow, monks, when there is a task to be done, to go having asked permission from the monk next to him."

5. The Discussion on Duties for the Refectory

363. Now at that time the group of six monks, improperly dressed, improperly clothed, and not decently attired, were going to the refectory, and even turning aside

were going in front of the elder monks, and were sitting having intruded upon the elder monks, and were obstructing even junior monks from their seats, and having spread out the double robe were sitting in the inhabited area. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, improperly dressed, improperly clothed, and not decently attired, go to the refectory, and even turning aside go in front of the elder monks, and sit having intruded upon the elder monks, and obstruct even junior monks from their seats, and having spread out the double robe sit in the inhabited area!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks, improperly dressed, improperly clothed, and not decently attired, go to the refectory, and even turning aside go in front of the elder monks, and sit having intruded upon the elder monks, and obstruct junior monks from their seats, and having spread out the double robe sit in the inhabited area?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

364. "Well then, monks, I will lay down the duties for the refectory for monks, how monks should conduct themselves rightly in the refectory. If the time has been announced in the monastery, having covered the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, carefully, unhurriedly, the village should be entered.

"One should not turn aside and go in front of the elder monks again and again. One should go into the inhabited area well-covered. One should go into the inhabited area well-restrained. One should go into the inhabited area with eyes downcast. One should not go into the inhabited area lifting up one's robes. One should not go into the inhabited area with loud laughter. One should go into the inhabited area quietly. One should not go into the inhabited area swaying the body. One should not go into the inhabited area swaying the arms. One should not go into the inhabited area swaying the head. One should not go into the inhabited area with arms akimbo. One should not go into the inhabited area veiled over. One should not go squatting into the inhabited area.

"One should sit in the inhabited area well-covered. One should sit in the inhabited area well-restrained. One should sit in the inhabited area with eyes downcast. One should not sit in the inhabited area lifting up one's robes, one should not sit in the inhabited area with loud laughter, one should sit in the inhabited area quietly. One should not sit in the inhabited area swaying the body. One should not sit in the inhabited area swaying the arms. One should not sit in the inhabited area swaying the head. One should not sit in the inhabited area with arms akimbo. One should not sit in the inhabited area veiled over. One should not sit clutching the knees in the inhabited area. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. One should not sit in the inhabited area having spread out the double robe.

"When water is being given, having received the bowl with both hands, water should be accepted. Having lowered it, the bowl should be washed well without scraping. If there is a water receptacle, having lowered it, water should be poured into the water receptacle - lest the water receptacle be splashed with water, lest the monks nearby

be splashed with water, lest the double robe be splashed with water. If there is no water receptacle, having lowered it, water should be poured onto the ground - lest the monks nearby be splashed with water, lest the double robe be splashed with water.

When cooked rice is being given, having received the bowl with both hands, the cooked rice should be accepted, and space should be made for the lentil curry. If there is ghee or oil or dainty bits, the elder should be told - "Provide equally for all." Almsfood should be accepted attentively. Almsfood should be accepted with attention focused on the bowl. Almsfood with lentil curry in proper proportion should be accepted. Almsfood should be accepted at most to the rim level.

The elder should not eat until the cooked rice has reached everyone. Almsfood should be eaten attentively. Almsfood should be eaten with attention focused on the bowl. Almsfood should be eaten successively. Almsfood with lentil curry in proper proportion should be eaten. Almsfood should not be eaten having crushed from the middle top. Lentil curry or vegetables should not be concealed with cooked rice out of desire for more. Lentil curry or cooked rice should not be eaten by one who is not sick, having asked for it for one's own benefit. One intending on finding fault should not look at others' bowls. A mouthful that is not too large should be made. A round morsel should be made. The mouth opening should not be opened when the mouthful has not been brought to it. The whole hand should not be put into the mouth while eating. One should not speak with food in one's mouth. One should not eat tossing up almsfood. One should not eat biting off mouthfuls. One should not eat nibbling at mouthfuls. One should not eat while shaking the hand. One should not eat scattering rice grains. One should not eat while sticking out the tongue. One should not eat smacking the lips. One should not eat making a slurping noise. One should not eat while licking the hands. One should not eat licking the bowl. One should not eat while licking the lips.

A water vessel should not be accepted with a hand soiled with food. An elder monk should not accept water until all have finished eating. When water is being given, having received the bowl with both hands, water should be accepted. Having lowered it, the bowl should be washed well without scraping. If there is a water receptacle, having lowered it, water should be poured into the water receptacle - lest the water receptacle be splashed with water, lest the monks nearby be splashed with water, lest the double robe be splashed with water. If there is no water receptacle, having lowered it, water should be poured onto the ground - lest the monks nearby be splashed with water, lest the double robe be splashed with water. Bowl-rinsing water with rice grains should not be thrown away in the inhabited area.

When returning, junior monks should return first. Afterwards, elder monks should go into the inhabited area well-covered. One should go into the inhabited area well-restrained. One should go into the inhabited area with eyes downcast. One should not go into the inhabited area lifting up one's robes. One should not go into the inhabited area with loud laughter. One should go into the inhabited area quietly. One should not go into the inhabited area swaying the body. One should not go into the inhabited area swaying the arms. One should not go into the inhabited area swaying the head. One should not go into the inhabited area with arms akimbo. One should not go into the inhabited area veiled over. One should not go squatting into the inhabited area.

This, monks, is the duty for the refectory, how monks should rightly conduct themselves in the refectory.

The first recitation section is concluded.

6. The Discussion on Duties for the Alms Round

365. Now at that time alms-gathering monks, improperly dressed, improperly clothed, not decently attired, were going for almsfood, and even without observing they entered dwellings, and even without observing they departed, and even too hastily they entered, and even too hastily they departed, and even too far away they stood, and even too near they stood, and even too long they stood, and even too quickly they turned back. A certain alms-gathering monk too, without observing, entered a dwelling. And he, imagining it to be the door, entered a certain inner chamber. In that inner chamber too a woman was lying down naked on her back. That monk saw that woman lying down naked on her back. Having seen him - "This is not the door, this is an inner chamber," he departed from that inner chamber. That woman's husband saw that woman lying down naked on her back. Having seen him - "My wife has been violated by this monk," having seized that monk, he beat him. Then that woman, having awakened at that sound, said this to that man - "Why did you, sir, beat this monk?" "You have been violated by this monk?" "I have not, sir, been violated by this monk; that monk is innocent," she had that monk released. Then that monk, having gone to the monastery, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could alms-gathering monks, improperly dressed, improperly clothed, not decently attired, go for almsfood, and even without observing enter dwellings, and even without observing depart, and even too hastily enter, and even too hastily depart, and even too far away stand, and even too near stand, and even too long stand, and even too quickly turn back!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

366. "Well then, monks, I will lay down the duty for alms-gathering monks, how alms-gathering monks should conduct themselves rightly. An alms-gathering monk, monks - thinking 'Now I will enter the village,' having covered the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, carefully, unhurriedly, should enter the village.

"One should go into the inhabited area well-covered. One should go into the inhabited area well-restrained. One should go into the inhabited area with eyes downcast. One should not go into the inhabited area lifting up one's robes. One should not go into the inhabited area with loud laughter. One should go into the inhabited area quietly. One should not go into the inhabited area swaying the body. One should not go into the inhabited area swaying the arms. One should not go into the inhabited area swaying the head. One should not go into the inhabited area with arms akimbo. One should not go into the inhabited area veiled over. One should not go squatting into the inhabited area.

"When entering a dwelling, one should observe - 'By this way I will enter, by this way I will leave.' One should not enter too hastily. One should not leave too hastily. One should not stand too far away. One should not stand too near. One should not stand too long. One should not turn back too quickly. While standing, one should observe - 'whether they wish to give almsfood or do not wish to give.' If she puts down her work, or rises from her seat, or touches a ladle, or touches a vessel, or sets something aside - one should stand thinking 'she wishes to give.' When almsfood is being given, having lifted up the double robe with the left hand, having extended the bowl with the right hand, having received the bowl with both hands, almsfood should be accepted. And one should not look up at the face of the alms giver. One should observe - 'whether they wish to give lentil curry or do not wish to give.' If she touches a ladle, or touches a vessel, or sets something aside - one should stand thinking 'she wishes to give.' When almsfood has been given, having covered the bowl with the double robe, carefully, unhurriedly, one should turn back.

"One should go into the inhabited area well-covered. One should go into the inhabited area well-restrained. One should go into the inhabited area with eyes downcast. One should not go into the inhabited area lifting up one's robes. One should not go into the inhabited area with loud laughter. One should go into the inhabited area quietly. One should not go into the inhabited area swaying the body. One should not go into the inhabited area swaying the arms. One should not go into the inhabited area swaying the head. One should not go into the inhabited area with arms akimbo. One should not go into the inhabited area veiled over. One should not go squatting into the inhabited area. Whoever first returns from the village from almsfood, by him a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having washed the slop basin it should be set up, drinking water and water for washing should be set out. Whoever returns last from the village from almsfood, if there is leftover food, if he wishes, he may eat. If he does not wish, it should be thrown away where there is little green vegetation, or dropped in water without living creatures. By him the seat should be put away, the water for washing the feet, the footstool, the footstand should be set in order, having washed the slop basin it should be set in order, the drinking water and water for washing should be set in order, the refectory should be swept. Whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, by him it should be set up. If it is too heavy for him, having called a second by hand gesture, it should be set up by joining hands, and on that account speech should not be broken. This, monks, is the duty for alms-gathering monks, how alms-gathering monks should rightly conduct themselves."

7. The Discussion on Duties of Forest Dwellers

367. Now at that time many monks were dwelling in the forest. They neither set out drinking water, nor set out water for washing, nor set out fire, nor kept fire-sticks, nor knew the constellations, nor knew the directions. Thieves, having gone there, said this to those monks - "Is there drinking water, venerable sir?" "There is not, friend." "Is there water for washing, venerable sir?" "There is not, friend." "Is there fire, venerable sir?" "There is not, friend." "Is there a fire-drill, venerable sir?" "There is not, friend." "What is today connected with, venerable sir?" "We do not know, friend." "Which is this direction, venerable sir?" "We do not know, friend." Then those thieves

- "Indeed these have no drinking water, no water for washing, no fire, no fire-drill, they do not know the constellations, they do not know the directions; these are thieves, these are not monks" - having beaten them, departed. Then those monks reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks -

368. "Well then, monks, I will lay down the duty for forest-dwelling monks, how forest-dwelling monks should conduct themselves rightly. A forest-dwelling monk, monks, having risen early, having put the bowl into the bag, having hung it on the shoulder, having put the robe on the shoulder, having put on sandals, having set in order the wooden goods and clay goods, having closed the doors and windows, should descend from the lodging - thinking 'Now I will enter the village.' Having taken off the sandals, having lowered them, having shaken them out, having put them into the bag, having hung it on the shoulder, covering the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, carefully, unhurriedly, the village should be entered. One should go into the inhabited area well-covered, etc. One should not go into the inhabited area with arms akimbo. One should not go into the inhabited area veiled over. One should not go squatting into the inhabited area.

"When entering a dwelling, one should observe - 'By this way I will enter, by this way I will leave.' One should not enter too hastily. One should not leave too hastily. One should not stand too far away. One should not stand too near. One should not stand too long. One should not turn back too quickly. While standing, one should observe - 'whether they wish to give almsfood or do not wish to give.' If she puts down her work, or rises from her seat, or touches a ladle, or touches a vessel, or sets something aside - one should stand thinking 'she wishes to give.' When almsfood is being given, having lifted up the double robe with the left hand, having extended the bowl with the right hand, having received the bowl with both hands, almsfood should be accepted. And one should not look up at the face of the alms giver. One should observe - 'whether they wish to give lentil curry or do not wish to give.' If she touches a ladle, or touches a vessel, or sets something aside - one should stand thinking 'she wishes to give.' When almsfood has been given, having covered the bowl with the double robe, carefully, unhurriedly, one should turn back.

"One should go into the inhabited area well-covered, etc. One should not go squatting into the inhabited area. Having left the village, having put the bowl into the bag, having hung it on the shoulder, having folded up the robe, having put it on the head, having put on sandals, one should go.

"By a forest-dwelling monk, monks, drinking water should be set out, water for washing should be set out, fire should be set out, fire-sticks should be kept, a walking staff should be kept, the constellations should be learned - either completely or partially, one should be skilled in the directions. This, monks, is the duty for forest-dwelling monks, how forest-dwelling monks should rightly conduct themselves."

8. The Discussion on Duties for Lodgings

369. Now at that time several monks were doing robe-making work in the open air.

The group of six monks beat the lodging against the wind in the courtyard. They scattered dust on the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks beat the lodging against the wind in the courtyard! They scattered dust on the monks." Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks beat the lodging against the wind in the courtyard, and scattered dust on the monks?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

370. "Well then, monks, I will lay down the duties for lodgings for monks, how monks should conduct themselves rightly in lodgings. In whatever dwelling one dwells, if that dwelling is dirty, if one is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the mattress and pillow should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the supports for the bed should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside; the floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The lodging should not be beaten near monks. The lodging should not be beaten near the dwelling. The lodging should not be beaten near the drinking water. The lodging should not be beaten near the water for washing. The lodging should not be beaten against the wind in the courtyard. The lodging should be beaten downwind.

"The floor covering, having dried it in the sun aside, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun aside, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun aside, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun aside, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun aside, having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun aside, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun aside, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun aside, having wiped it,

having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If one dwells in a single dwelling with a senior, without asking permission from the senior, recitation should not be given, interrogation should not be given, rehearsal should not be done, the Teaching should not be spoken, a lamp should not be made, a lamp should not be extinguished, windows should not be opened, windows should not be closed. If one walks up and down on the same walking path with a senior, one should turn in the direction the senior goes, and the senior should not be struck with the corner of the double robe. This, monks, is the duty for lodgings, how monks should rightly conduct themselves in lodgings."

9. The Discussion on Duties for the Sweat Room

371. Now at that time the group of six monks, while being prevented by the elder monks in the sweat room, out of disrespect, having piled up abundant firewood, having lit the fire, having closed the door, sat at the door. The monks, scorched by the heat, not being able to get to the door, fainted and fell down. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, while being prevented by the elder monks in the sweat room, out of disrespect, having piled up abundant firewood, having lit the fire, having closed the door, sit at the door! The monks, scorched by the heat, not being able to get to the door, fainted and fell down." Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks, while being prevented by the elder monks in the sweat room, out of disrespect, having piled up abundant firewood, having lit the fire, having closed the door, sit at the door; the monks, scorched by the heat, not being able to get to the door, fainted and fell down?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, when being prevented by an elder monk in the sweat

room, one should not, out of disrespect, having piled up abundant firewood, light the fire. Whoever should give it, there is an offence of wrong-doing. Monks, one should not, having closed the door, sit at the door. Whoever should sit down, there is an offence of wrong-doing.

372. "Well then, monks, I will lay down the duty for the sweat room for monks, how monks should conduct themselves rightly in the sweat room. Whoever goes first to the sweat room, if there is abundant ash, the ash should be thrown away. If the sweat room is dirty, the sweat room should be swept. If the plastered flooring is dirty, the plastered flooring should be swept. If the residential cell is dirty, the residential cell should be swept. If the porch is dirty, the porch should be swept. If the sweat room hall is dirty, the sweat room hall should be swept.

"Bath powder should be kneaded, clay should be moistened, water should be poured into the water trough. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. If he is able, a rubbing should be done for the elder monks in the sweat room. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room. If he is able, a rubbing should be done for the elder monks even in the water. One should not bathe in front of the elder monks, nor should one bathe above them. By one who has bathed and is coming up, the way should be given to those going down. Whoever leaves the sweat room last, if the sweat room is muddy, it should be washed. Having washed the clay trough, having set in order the sauna chair, having put out the fire, having closed the door, one should depart. This, monks, is the duty for the sweat room for monks, how monks should rightly conduct themselves in the sweat room."

10. The Discussion on Duties for the Toilet

373. Now at that time a certain monk of brahmin birth, having defecated, did not wish to rinse - "Who would touch this foul-smelling outcast?" Worms became established in his anus. Then that monk reported this matter to the monks. "But did you, friend, having defecated, not rinse?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk, having defecated, not rinse!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monk, that having defecated, you did not rinse?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, having defecated, when there is water, one should not fail to rinse. Whoever should not rinse, there is an offence of wrong-doing."

Now at that time monks were defecating in the toilet according to seniority. Junior monks, having come first, waited after defecating. They, holding back excrement, fainted and fell down. They reported this matter to the Blessed One, etc. "Is it true, monks, etc. "It is true, Blessed One." Etc. "Monks, one should not defecate in the toilet according to seniority. Whoever should impose one, there is an offence of wrong-doing. I allow, monks, to defecate in the order of arrival."

Now at that time the group of six monks entered the toilet even too hastily, entered even having pushed in, defecated even while groaning, defecated even while chewing a wooden toothbrush, defecated even outside in the toilet bowl, urinated

even outside in the urinal, spat even in the urinal, wiped even with a rough stick, dropped the cleaning stick even into the cesspit, departed even too hastily, departed even having pushed out, rinsed even while smacking the lips, left water even in the rinsing bowl. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks enter the toilet even too hastily, enter even having pushed in, defecate even while groaning, defecate even while chewing a wooden toothbrush, defecate even outside in the toilet bowl, urinate even outside in the urinal, spit even in the urinal, wipe even with a rough stick, drop the cleaning stick even into the cesspit, depart even too hastily, depart even having pushed out, rinse even while smacking the lips, leave water even in the rinsing bowl!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, etc. "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

374. "Well then, monks, I will lay down the duties for the toilet for monks, how monks should conduct themselves rightly in the toilet. Whoever goes to the toilet, by him standing outside, one should cough. Even by one sitting inside, one should cough. Having deposited the robe on a bamboo pole for robes or on a cord for robes, carefully, unhurriedly, the toilet should be entered. One should not enter too hastily. One should not enter having pushed in. Standing on the toilet footrest, one should lift up the robe. One should not defecate while groaning. One should not defecate while chewing a wooden toothbrush. One should not defecate outside the toilet bowl. One should not urinate outside the urinal. One should not spit in the urinal. One should not wipe with a rough stick. The cleaning stick should not be dropped into the cesspit. Standing on the toilet footrest, one should cover oneself. One should not leave too hastily. One should not leave having pushed out. Standing on the footwear for rinsing, one should lift up the robe. One should not rinse while smacking the lips. One should not leave water in the rinsing bowl. Standing on the footwear for rinsing, one should cover oneself.

"If the toilet is soiled, it should be washed. If the cleaning stick container is full, the cleaning sticks should be thrown away. If the toilet is dirty, the toilet should be swept. If the plastered flooring is dirty, the plastered flooring should be swept. If the residential cell is dirty, the residential cell should be swept. If the porch is dirty, the porch should be swept. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing. This, monks, is the duty for the toilet for monks, how monks should rightly conduct themselves in the toilet."

11. The Discussion on Duties to the Preceptor

375. Now at that time co-resident pupils did not behave properly towards their preceptors. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could co-resident pupils not behave properly towards their preceptors!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that co-resident pupils do not behave properly towards their preceptors?" "It is true, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could, monks, co-resident pupils not behave properly towards their preceptors! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

376. "Well then, monks, I will lay down the duty for co-resident pupils towards their preceptors, how co-resident pupils should conduct themselves rightly towards their preceptors. Monks, a co-resident pupil should conduct himself rightly towards his preceptor. Therein this is the proper conduct -

"Having risen early, having taken off his sandals, having arranged his upper robe on one shoulder, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the preceptor has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the preceptor wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given. If the preceptor wishes for an attendant monk, having covered the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, one should be the attendant monk of the preceptor. One should not go too far, one should not go too near, the bowl and its contents should be received. While the preceptor is speaking, talk should not be interrupted now and then. The preceptor speaking on the verge of an offence should be prevented.

"When returning, having come first, a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun. The robe should be folded. When folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the preceptor wishes to eat, having given water, the almsfood should be offered. The preceptor should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment. But the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the preceptor has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the preceptor wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the preceptor wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone behind the preceptor step by step, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the preceptor. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the preceptor. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the preceptor's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out. The preceptor should be asked about drinking water. If he wishes to have a recitation, he should recite for him. If he wishes to ask questions, he should be questioned.

"In whatever dwelling the preceptor dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the mattress and pillow should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the supports for the bed should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside; the floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed, having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun,

having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the preceptor, the co-resident pupil should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the preceptor, the co-resident pupil should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the preceptor, the co-resident pupil should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the preceptor has become guilty of a serious offence and is deserving of probation, the co-resident pupil should make an effort: "How indeed might the Community give probation to the preceptor?" If the preceptor is deserving of being sent back to the beginning, the co-resident pupil should make an effort: "How indeed might the Community send the preceptor back to the beginning?" If the preceptor is deserving of penance, the co-resident pupil should make an effort: "How indeed might the Community give penance to the preceptor?" If the preceptor is deserving of rehabilitation, the co-resident pupil should make an effort: "How indeed might the Community rehabilitate the preceptor?" If the Community wishes to perform a legal act against the preceptor, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the co-resident pupil should make an effort: "How indeed might the Community not perform the legal act against the preceptor, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of

guidance, or of banishment, or of reconciliation, or of suspension, the co-resident pupil should make an effort: "How indeed might the preceptor behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the preceptor's robe is to be washed, the co-resident pupil should wash it, or make an effort: "How indeed might the preceptor's robe be washed?" If the preceptor's robe is to be made, the co-resident pupil should make it, or make an effort: "How indeed might the preceptor's robe be made?" If the preceptor's dye is to be boiled, the co-resident pupil should boil it, or make an effort: "How indeed might the preceptor's dye be boiled?" If the preceptor's robe is to be dyed, the co-resident pupil should dye it, or make an effort: "How indeed might the preceptor's robe be dyed?" When dyeing the robe, it should be dyed well, turning it over and over, and one should not depart while the drops are still falling.

Without asking permission from the preceptor, a bowl should not be given to a certain person, nor should a bowl be accepted from a certain person; a robe should not be given to a certain person, nor should a robe be accepted from a certain person; a requisite should not be given to a certain person, nor should a requisite be accepted from a certain person; hair should not be cut for a certain person, nor should one have one's hair cut by a certain person; a rubbing should not be done for a certain person, nor should one have a rubbing done by a certain person; service should not be done for a certain person, nor should one have service done by a certain person; one should not be an attendant monk for a certain person, nor should a certain person be taken as an attendant monk; almsfood should not be brought out for a certain person, nor should one have almsfood brought out by a certain person; without asking permission from the preceptor, the village should not be entered; the cemetery should not be gone to; one should not depart to another direction. If the preceptor is sick, he should be attended upon for as long as life lasts; his recovery should be awaited. This, monks, is the duty for co-resident pupils towards preceptors, how co-resident pupils should rightly conduct themselves towards preceptors."

12. The Discussion on Duties to the Co-Resident Pupil

377. Now at that time preceptors did not behave properly towards their co-resident pupils. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could preceptors not behave properly towards their co-resident pupils!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that preceptors do not behave properly towards their co-resident pupils?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

378. "Well then, monks, I will lay down the duty for preceptors towards their co-resident pupils, how preceptors should conduct themselves rightly towards their co-resident pupils. Monks, a preceptor should conduct himself rightly towards his co-resident pupil. Therein this is the proper conduct -

"Monks, a co-resident pupil should be supported and helped by the preceptor with recitation, with questioning, with exhortation, with instruction. If the preceptor has a bowl and the co-resident pupil does not have a bowl, the preceptor should give a bowl to the co-resident pupil, or make an effort: 'How indeed might a bowl arise for the co-resident pupil?' If the preceptor has a robe and the co-resident pupil does not have a

robe, the preceptor should give a robe to the co-resident pupil, or make an effort: 'How indeed might a robe arise for the co-resident pupil?' If the preceptor has a requisite and the co-resident pupil does not have a requisite, the preceptor should give a requisite to the co-resident pupil, or make an effort: 'How indeed might a requisite arise for the co-resident pupil?'

"If the co-resident pupil is sick, having risen early, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the co-resident pupil has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the co-resident pupil wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given.

Thinking 'He will return by this much,' a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun. The robe should be folded. When folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the co-resident pupil wishes to eat, having given water, the almsfood should be offered. The co-resident pupil should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the co-resident pupil has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the co-resident pupil wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the co-resident pupil wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat

room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks, junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the co-resident pupil. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the co-resident pupil. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the co-resident pupil's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out. The co-resident pupil should be asked about drinking water.

"In whatever dwelling the co-resident pupil dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside, etc. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the co-resident pupil, the preceptor should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the co-resident pupil, the preceptor should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the co-resident pupil, the preceptor should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the co-resident pupil has become guilty of a serious offence and is deserving of probation, the preceptor should make an effort: "How indeed might the Community give probation to the co-resident pupil?" If the co-resident pupil is deserving of being sent back to the beginning, the preceptor should make an effort: "How indeed might the Community send the co-resident pupil back to the beginning?" If the co-resident pupil is deserving of penance, the preceptor should make an effort: "How indeed might the Community give penance to the co-resident pupil?" If the co-resident pupil is deserving of rehabilitation, the preceptor should make an effort: "How indeed might the Community rehabilitate the co-resident pupil?" If the Community wishes to perform a legal act against the co-resident pupil, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the preceptor should make an effort: "How indeed might the Community not perform the legal act against the co-resident pupil, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the preceptor should make an effort: "How indeed might the co-resident pupil behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the co-resident pupil's robe is to be washed, the preceptor should instruct him: 'You should wash it thus,' or make an effort: 'How indeed might the co-resident pupil's robe be washed?' If the co-resident pupil's robe is to be made, the preceptor should instruct him: 'You should make it thus,' or make an effort: 'How indeed might the co-resident pupil's robe be made?' If the co-resident pupil's dye is to be boiled, the preceptor should instruct him: 'You should boil it thus,' or make an effort: 'How indeed might the co-resident pupil's dye be boiled?' If the co-resident pupil's robe is

to be dyed, the preceptor should instruct him: 'You should dye it thus,' or make an effort: 'How indeed might the co-resident pupil's robe be dyed?' When dyeing the robe, it should be dyed well, turning it over and over, and one should not depart while the drops are still falling. If the co-resident pupil is sick, he should be attended upon for as long as life lasts; his recovery should be awaited. This, monks, is the duty for preceptors towards their co-resident pupils, how preceptors should rightly conduct themselves towards their co-resident pupils."

The second recitation section is concluded.

13. The Discussion on Duties to the Teacher

379. Now at that time pupils did not behave properly towards their teachers. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could pupils not behave properly towards their teachers!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that pupils do not behave properly towards their teachers?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

380. "Well then, monks, I will lay down the duty for pupils towards their teachers, how pupils should conduct themselves rightly towards their teachers. Monks, a pupil should conduct himself rightly towards his teacher. Therein this is the proper conduct -

"Having risen early, having taken off his sandals, having arranged his upper robe on one shoulder, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the teacher has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the teacher wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given. If the teacher wishes for an attendant monk, having covered the three circles, having dressed all round, having tied the waistband, having folded them together, having put on the double robes, having fastened the knot, having washed the bowl and taken it, one should be the attendant monk of the teacher. One should not go too far, one should not go too near, the bowl and its contents should be received. While the teacher is speaking, talk should not be interrupted now and then. The teacher speaking on the verge of an offence should be prevented.

"When returning, having come first, a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun. The robe should be folded. When folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the teacher wishes to eat, having given water, the almsfood should be offered. The teacher should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away. When the teacher has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the teacher wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the teacher wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone behind the teacher step by step, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the teacher. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the teacher. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the teacher's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out. The teacher should be asked about drinking water. If he wishes to have a recitation, he should recite for him. If he wishes to ask questions, he should be questioned.

"In whatever dwelling the teacher dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside; the sitting-cloth cover should be taken out and put aside; the mattress and pillow should be taken out and put aside; the bed, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the chair, having lowered it, carefully without scraping, without knocking against the door and doorpost, should be taken out and put aside; the supports for the bed should be taken out and put aside; the spittoon should be taken out and put aside; the bolster slab should be taken out and put aside; the floor covering, having noted how it was laid down, should be taken out and put aside. If there is cobweb cloth in the dwelling, it should first be removed from the ceiling, the window corners should be wiped. If a wall with a coating of red chalk is mildewed,

having moistened and wrung out a cloth, it should be wiped. If a floor with a black finish is mildewed, having moistened and wrung out a cloth, it should be wiped. If the floor is unfinished, having sprinkled it with water, it should be swept - lest the dwelling be spoiled by dust. Having collected the refuse, it should be thrown aside.

"The floor covering, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The supports for the bed, having dried them in the sun, having wiped them, having brought them back, should be placed in their proper place. The bed, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The chair, having dried it in the sun, having cleaned it, having shaken it out, having lowered it, carefully without scraping, without knocking against the door and doorpost, having brought it back, should be laid down as it was laid down before. The mattress and pillow, having dried them in the sun, having cleaned them, having shaken them out, having brought them back, should be laid down as they were laid down before. The sitting-cloth cover, having dried it in the sun, having cleaned it, having shaken it out, having brought it back, should be laid down as it was laid down before. The spittoon, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bolster slab, having dried it in the sun, having wiped it, having brought it back, should be placed in its proper place. The bowl and robes should be put away. When putting away the bowl, having taken the bowl with one hand, having touched underneath the bed or underneath the chair with the other hand, the bowl should be put away. The bowl should not be put away on uncovered ground. When putting away the robe, having taken the robe with one hand, having wiped the bamboo pole for robes or the cord for robes with the other hand, having made the edge on the far side and the fold on the near side, the robe should be put away.

"If dusty winds blow from the east, the eastern windows should be closed. If dusty winds blow from the west, the western windows should be closed. If dusty winds blow from the north, the northern windows should be closed. If dusty winds blow from the south, the southern windows should be closed. If it is the cold season, the windows should be opened by day and closed at night. If it is the hot season, the windows should be closed by day and opened at night.

"If the residential compound is dirty, the residential compound should be swept. If the porch is dirty, the porch should be swept. If the assembly hall is dirty, the assembly hall should be swept. If the fire hall is dirty, the fire hall should be swept. If the toilet is dirty, the toilet should be swept. If there is no drinking water, drinking water should be set out. If there is no water for washing, water for washing should be set out. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the teacher, the pupil should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the teacher, the pupil should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the teacher, the pupil should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the teacher has become guilty of a serious offence and is deserving of

probation, the pupil should make an effort: "How indeed might the Community give probation to the teacher?" If the teacher is deserving of being sent back to the beginning, the pupil should make an effort: "How indeed might the Community send the teacher back to the beginning?" If the teacher is deserving of penance, the pupil should make an effort: "How indeed might the Community give penance to the teacher?" If the teacher is deserving of rehabilitation, the pupil should make an effort: "How indeed might the Community rehabilitate the teacher?" If the Community wishes to perform a legal act against the teacher, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the pupil should make an effort: "How indeed might the Community not perform the legal act against the teacher, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the pupil should make an effort: "How indeed might the teacher behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the teacher's robe is to be washed, the pupil should wash it, or make an effort: "How indeed might the teacher's robe be washed?" If the teacher's robe is to be made, the pupil should make it, or make an effort: "How indeed might the teacher's robe be made?" If the teacher's dye is to be boiled, the pupil should boil it, or make an effort: "How indeed might the teacher's dye be boiled?" If the teacher's robe is to be dyed, the pupil should dye it, or make an effort: "How indeed might the teacher's robe be dyed?" When dyeing the robe, it should be dyed well, turning it over and over, and one should not depart while the drops are still falling.

"Without asking permission from the teacher, a bowl should not be given to a certain person, nor should a bowl be accepted from a certain person; a robe should not be given to a certain person, nor should a robe be accepted from a certain person; a requisite should not be given to a certain person, nor should a requisite be accepted from a certain person; hair should not be cut for a certain person, nor should one have one's hair cut by a certain person; a rubbing should not be done for a certain person, nor should one have a rubbing done by a certain person; service should not be done for a certain person, nor should one have service done by a certain person; one should not be an attendant monk for a certain person, nor should a certain person be taken as an attendant monk; almsfood should not be brought out for a certain person, nor should one have almsfood brought out by a certain person; without asking permission from the teacher, the village should not be entered; the cemetery should not be gone to; one should not depart to another direction. If the teacher is sick, he should be attended upon for as long as life lasts; his recovery should be awaited. This, monks, is the duty for pupils towards teachers, how pupils should rightly conduct themselves towards teachers."

14. The Discussion on Duties to the Pupil

381. Now at that time teachers did not behave properly towards their pupils. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could teachers not behave properly towards their pupils!" Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks

in return - "Is it true, monks, that teachers do not behave properly towards their pupils?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

382. "Well then, monks, I will lay down the duty for teachers towards pupils, how teachers should conduct themselves rightly towards pupils. Monks, a teacher should conduct himself rightly towards a pupil. Therein this is the proper conduct -

"Monks, a pupil should be supported and helped by the teacher with recitation, with questioning, with exhortation, with instruction. If the teacher has a bowl and the pupil does not have a bowl, the teacher should give a bowl to the pupil, or make an effort: 'How indeed might a bowl arise for the pupil?' If the teacher has a robe and the pupil does not have a robe, the teacher should give a robe to the pupil, or make an effort: 'How indeed might a robe arise for the pupil?' If the teacher has a requisite and the pupil does not have a requisite, the teacher should give a requisite to the pupil, or make an effort: 'How indeed might a requisite arise for the pupil?'

"If the pupil is sick, having risen early, a wooden toothbrush should be given, water for washing the face should be given, a seat should be prepared. If there is rice gruel, having washed the vessel, the rice gruel should be offered. Having given water to one who has drunk the rice gruel, having received the vessel, having lowered it, having washed it well without scraping, it should be put away. When the pupil has risen, the seat should be removed. If that place is dirty, that place should be swept.

"If the pupil wishes to enter the village, the inner robe should be given, the inner clothing should be received back, the waistband should be given, having folded them together the double robes should be given, having washed it the bowl with water should be given.

Thinking 'He will return by this much,' a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet him, the bowl and robes should be received, the inner clothing should be given, the inner robe should be received back. If the robe is wet, it should be dried in the sun for a moment, but the robe should not be stored in the sun. The robe should be folded. When folding the robe, having raised the corner by four inches, the robe should be folded - so that there may be no crease in the middle. The waistband should be placed in the fold.

"If there is almsfood, and the pupil wishes to eat, having given water, the almsfood should be offered. The pupil should be asked about drinking water. Having given water to one who has finished eating, having received the bowl, having lowered it, having washed it well without scraping, having dried it, it should be dried in the sun for a moment, but the bowl should not be stored in the sun. The bowl and robes should be put away. When putting away the bowl, etc. When putting away the robe, etc. having made the edge on the far side and the fold on the near side, the robe should be put away. When the pupil has risen, the seat should be removed, the water for washing the feet, the footstool, the footstand should be put away. If that place is dirty, that place should be swept.

"If the pupil wishes to bathe, the bath should be prepared. If there is need for cold water, cold water should be prepared. If there is need for hot water, hot water should be prepared.

"If the pupil wishes to enter the sweat room, bath powder should be kneaded, clay should be moistened, and having taken the sauna chair, having gone, having given the sauna chair, having received the robe, it should be put aside; bath powder should be given, clay should be given. If he is able, he should enter the sweat room. When entering the sweat room, having smeared the face with clay, having covered the front and the back, he should enter the sweat room. One should not sit down having intruded upon elder monks. Junior monks should not be prevented from their seats. In the sweat room, a rubbing should be done for the pupil. When leaving the sweat room, having taken the sauna chair, having covered the front and the back, he should leave the sweat room.

"In the water too, a rubbing should be done for the pupil. Having bathed, having come out first, having dried one's own body, having dressed, the water should be wiped from the pupil's body, the inner robe should be given, the double robe should be given, having taken the sauna chair, having come first, a seat should be prepared, water for washing the feet, a footstool, and a footstand should be set out, the pupil should be asked about drinking water.

"In whatever dwelling the pupil dwells, if that dwelling is dirty, if he is able, it should be cleaned. When cleaning the dwelling, first the bowl and robes should be taken out and put aside, etc. If there is no water in the vessel for rinsing, water should be poured into the vessel for rinsing.

"If discontent has arisen in the pupil, the teacher should withdraw him, or have him withdrawn, or a talk on the Teaching should be given to him. If remorse has arisen in the pupil, the teacher should dispel it, or have it dispelled, or a talk on the Teaching should be given to him. If wrong view has arisen in the pupil, the teacher should dissuade him, or have him dissuaded, or a talk on the Teaching should be given to him. If the pupil has become guilty of a serious offence and is deserving of probation, the teacher should make an effort: "How indeed might the Community give probation to the pupil?" If the pupil is deserving of being sent back to the beginning, the teacher should make an effort: "How indeed might the Community send the pupil back to the beginning?" If the pupil is deserving of penance, the teacher should make an effort: "How indeed might the Community give penance to the pupil?" If the pupil is deserving of rehabilitation, the teacher should make an effort: "How indeed might the Community rehabilitate the pupil?" If the Community wishes to perform a legal act against the pupil, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the teacher should make an effort: "How indeed might the Community not perform the legal act against the pupil, or might divert it to a lighter one?" Or if a legal act has been performed against him by the Community, whether of censure, or of guidance, or of banishment, or of reconciliation, or of suspension, the teacher should make an effort: "How indeed might the pupil behave properly, be subdued, make amends, and the Community revoke that legal act?"

"If the pupil's robe is to be washed, the teacher should instruct him: 'You should wash it thus,' or make an effort: "How indeed might the pupil's robe be washed?" If the pupil's robe is to be made, the teacher should instruct him: 'You should make it thus,' or make an effort: "How indeed might the pupil's robe be made?" If the pupil's dye is to be boiled, the teacher should instruct him: 'You should boil it thus,' or make an effort: "How indeed might the pupil's dye be boiled?" If the pupil's robe is to be dyed, the teacher should instruct him: 'You should dye it thus,' or make an effort: "How indeed might the pupil's robe be dyed?" When dyeing the robe, it should be dyed well, turning it over and over. And one should not depart while the drops are still falling. If the pupil is sick, he should be attended upon for as long as life lasts; his recovery should be awaited. This, monks, is the duty of teachers towards pupils, how teachers should rightly conduct themselves towards pupils."

The Duties Chapter is eighth.

In this chapter there are nineteen cases, fourteen duties.

Its summary:

Wearing sandals and with umbrella, head covered and drinking water;
Not paying respect, not asking, the well-behaved grumble about this.

Having removed umbrella and put it on shoulder, and unhurriedly stepping back;
Having put down bowl and robes, and asked suitably.

One should pour with washed water, sandals dry or wet;
The senior should ask the junior, about where he has stayed and his resort.

Training, toilet, drinking water, water for washing, walking staff, agreement, then;
Time, moment, dirty, floor covering should be brought out.

Bed supports, mattress, pillow, beds and chairs and spittoon;
Backrest, cobweb cloth, corners, red chalk, black, unfinished.

Refuse and floor covering, bed supports, beds and chairs;
Mattress and sitting cloth too, spittoon and backrest.

Bowl and robes and ground, edge on far side, fold on near side;
Eastern and western, northern and also southern.

Cold and heat and day and night, residential cell and porch;
Fire hall and hall, and duty in toilets.

Drinking water and water for washing, pot and in rinsing;
Laid down by the Incomparable One, this duty for visiting monks.

Neither seat nor water, nor going out to meet nor drinking water;
Not paying respect nor preparing, and the well-behaved grumble.

Seat for the senior and water, and having gone out to meet, drinking water;
Sandals to one side, and paying respect and preparing.

Dwelling and resort and training, place and drinking water and food;
Walking staff and agreement and time, for the junior in the sitting place.

One should pay respect and explain, as below so should one apply;
Described by the caravan leader, this duty for resident monks.

Departing monks and wooden goods and clay goods, having opened without
asking;
They perish and are unguarded, and the well-behaved grumble.

Having set in order and having closed, having asked permission one should
depart;
Whether monk or novice, monastery attendant or lay follower.

And on stones a heap, one should set in order and close;
If he is able, make effort, likewise in a sheltered place.

If the whole is rained upon, to the village, in the open air likewise;
Perhaps some parts may remain, this duty by a departing monk.

They do not give thanks with the elder, having left by four or five;
Needing to defecate, he fainted, in this thanksgiving of duty.

The group of six improperly dressed, and also improperly clothed;
Not decently attired and turning aside, in intruding upon elders.

And junior monks and double robe, and the well-behaved grumble;
Having dressed covering three circles, waistband folded with knot.

Not turning aside, covered, well-restrained with eyes downcast;
Raised up, with loud laughter, with sound, and the three swayings.

Arms akimbo, head covered, squatting, covered, well-restrained;
Eyes downcast, raised up, laughing aloud, with little sound, three swayings.

Arms akimbo, head covered, sitting cross-legged, having intruded, and
removal;
Having spread out in water, having lowered, one should pour.

Towards the vicinity the double robe, and in cooked rice and in the receptacle;
Lentil curry with dainty bits, and for all equally filled.

Carefully, with attention focused on the bowl, and successively the lentil curry;
Not concealing from the heap, with one intending on finding fault through
asking.

Large mouthfuls, door-like, with whole hand one should not speak;
Lifting up, cutting, cheek-stuffing, shaking, scattering rice grains.

And sticking out the tongue, smacking lips, slurping;
Licking hand, bowl, lips, with food in the receptacle.

Until not all in water, having lowered, one should pour;
Towards the vicinity the double robe, having lowered, and on the ground.

With rice grains returning, well-covered, head uncovered;
Laid down by the King of the Teaching, this is the duty for the refectory.

Improperly dressed, not decently attired, and without observing, suddenly;
Far, too close, long, quickly, likewise the alms-gatherer.

One should go covered, well-restrained with eyes downcast;
Raised up, with loud laughter, with sound, and the three swayings.

Arms akimbo, head covered, squatting, and having observed, suddenly;
Far, too close, long, quickly, seat and ladle.

Or sets aside a vessel, having lifted up, having extended;
In the receptacle not looking up, in lentil curries too likewise that.

A monk should cover with the double robe, one should go covered;
And restrained with eyes downcast, and with raised loud laughter;
Quiet, the three swayings, arms akimbo, head covered, squatting.

First seat, service, drinking water, water for washing;
One waiting behind should eat, should drop in, should lift up.

Should set in order, should sweep, empty, hollow, should set up;
With hand gestures should break, this is the duty for the alms-gatherer.

Drinking water, water for washing, fire, fire-sticks, constellations, directions,
and thieves;
Having pounded "All does not exist", then the robe on the shoulder with the
bowl.

Now having hung on the shoulder, the three circles all round;
As the duty of going for almsfood, one should apply also among forest
dwellers.

The bowl on the shoulder, the robe on the head, and having put on, drinking
water;
Water for washing, fire, fire-sticks and also a small knife.

The constellations or with the region, one should be skilled in directions too;
Laid down by the best of beings, the duty among forest dwellers for me.

They scattered in the open air, and the well-behaved grumble;
If the dwelling is dirty, first the bowl and robes.

Mattress and pillow, bed, and chair and spittoon;

Backrest, cobweb cloth, corners, red chalk, black, unfinished.

Refuse near monks, lodging, dwelling, drinking water;
Near the water for washing, and against the wind in the courtyard.

Downwind the bed-sheet, and the bed with supports;
Chair, mattress, sitting cloth, vessel and backrest too.

Bowl and robes and ground, edge on far side, fold on near side;
Eastern and western, northern and also southern.

In cold and heat and by day and night, and the residential cell and the porch;
The attendance hall, the fire hall too, and the toilet and drinking water.

The vessel for rinsing and the seniors too, recitation, questioning, study;
The Teaching, the lamp, one should put out, not leave open nor close.

In the direction the senior turns, one should not strike even with the corner;
The great hero laid down that duty in the lodgings.

Being prevented at the door, the fainted ones, the well-behaved grumble;
One should throw away the ashes from the sauna, and the edging likewise too.

The residential cell, the porch, the hall, the trough for bath powder and clay;
The face in front, not among elders, not among juniors, if one is able.

In front the upper path, mud, clay, the small chair;
Having put out, having closed, the duty in the sauna for me.

One should not rinse according to seniority, and in order and suddenly;
Suddenly, groaning, firewood, excrement, urine, and spittle.

Harshness, well, suddenly, suddenly, with the remainder;
Outside and inside, and clearing the throat, rope, and unhurriedly.

Suddenly, suddenly, while standing, groaning, firewood, and excrement;
Urine, spittle, harshness, and well, and toilet footrest.

Not too suddenly, suddenly, with sandals, making slurping sounds;
Not remaining, covering, and with the lifted cover.

Toilet, edging, and residential cell, and porch;
And rinsing water, and water, duty in toilets, this.

Sandals, wooden toothbrush, and water for washing the face, and seat;
Rice gruel, water, having washed, lifting, dirty, and village.

Inner robe, waistband, folded together, bowl with water;
Afterwards, three circles, and indeed, all round, binding.

Folded together, having washed, afterwards, not too far, in the receptacle;

While speaking, offence, having come first, and seat.

Water, footstool, footstand, having gone out to meet, inner robe;
Drying in sun, depositing, dissolution, in the fold, eating, bowing.

Drinking water, water, low, for a moment, and not depositing;
Bowl and robes, and ground, edge on far side, fold on near side.

Lifting, and putting in order, and dirty, and bathing;
Cold, hot, sweat room, bath powder, clay, from behind.

And chair, robe, bath powder, clay, if able, face;
In front, elders, and new monks, and preliminary work, and going out.

In front, in water, having bathed, having dressed, preceptor;
And inner robe, double robe, small chair, and with seat.

Foot, footstool, and footstand, drinking water, recitation, questioning;
Dirty, should clean well, first, bowl and robes.

Sitting-cloth cover, mattress, and pillows;
Bed, chair, footrest, spittoon, and backrest.

Floor, continuity, light, red chalk, black, unfinished;
Floor covering and bed-legs, bed, chair and pillow.

Sitting-cloth, spittoon, back-rest, bowl and robes;
Eastern and western, northern and also southern.

Cold and hot, day and night, residential cell and porch;
Attendance hall, fire hall, toilet, drinking water and washing water.

Rinsing water, discontent, remorse and view and serious offence;
Sending back to the beginning, penance, rehabilitation, censure and guidance.

Banishment, reconciliation, and suspension if done;
Washing, what should be done, and dyeing, in dyeing turning over and over.

Bowl and robe too, requisites and cutting;
Preliminary work, service, afterwards almsfood, entering.

Not cemetery, directions indeed, for life one should attend;
By the co-resident pupil, this duty towards preceptors.

Exhortation, instruction, recitation, questioning, bowl and robe;
Requisites and sick, one should not be an attendant monk.

Whatever duties towards preceptors, so too towards teachers;
Duties towards co-resident pupils, likewise towards pupils.

Whatever duties towards visitors, again towards residents;

Travellers, thanksgiving, in the refectory, on alms round.

Whatever duty towards forest dwellers, and also in lodgings;
In the sweat room, toilet, preceptor towards co-resident pupils.

Whatever duty towards teachers, likewise towards pupils;
Nineteen cases, duties in the fourteenth chapter.

Not fulfilling the duty, morality is not fulfilled;
Of impure morality, unwise, one does not find full focus of mind.

With distracted mind, not fully focused, one does not rightly see the Teaching;
Not seeing the Good Teaching, one is not released from suffering.

Fulfilling whatever duty, morality too is fulfilled;
Of pure morality, wise, one finds full focus of mind too.

With undistracted mind, fully focused, one rightly sees the Teaching with
insight;
Seeing the Good Teaching, he is released from suffering.

Therefore the disciple of the Conqueror, being discerning, should fulfil the
duty;
The exhortation of the foremost Buddha, then he will attain Nibbāna.

The Chapter on Duties 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.

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