

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. Commentary on the Minor Chapter (4. Cūḷavagga-
aṭṭhakathā)

8. The Section on Duties (8. Vattakkhandhakaṃ)

[Kd 18, PTS 2.207-2.235]



PaliVerse

4. Commentary on the Minor Chapter

8. The Section on Duties

The Discussion on Duties of Visitors

357. In the Duties Chapter, by the phrase "Now I will enter the monastery," this indicates the vicinity of the surrounding boundary; therefore, upon reaching the surrounding boundary, the taking off of sandals and so forth - all should be done. "Having taken" means having taken by the sandal strap. "Assemble" means they gather together. "Should be spread out" means it should be spread out to dry. "The proper resort should be asked about" means the alms-resort should be asked about thus: "Is the village for alms-round nearby or far away? Should one go for alms early in the morning or during the day?" "Improper resort" means a village of those holding wrong views or a village with restricted alms; where alms are given to only one or two monks, that too should be asked about. "Drinking water should be asked about" means both drinking water and water for washing should be asked about thus: "Do they only drink the water from this pond, or do they also use it for bathing and other purposes?" In certain places there are wild animals or non-human beings; therefore one should ask: "At what time should one enter, at what time should one leave?"

"Standing outside" means one should look in while standing having given way for any snake or non-human being coming out. "If he is able, it should be cleaned" means if he is capable, the entire dwelling should be cleaned. One who is unable should look after one's own living quarters. However, for one who is able to clean everything, the determination regarding the duty of cleaning the dwelling as shown should be understood in the same manner as stated in the Great Chapter.

The discussion on the duties of a visiting monk is concluded.

The Discussion on Duties of Residents

359. Regarding the duty of the resident - "A seat should be prepared" and so forth: all this should be done when a more senior monk arrives, even setting aside robe-making or building work. One who is sweeping the shrine courtyard should put down the broom and begin to perform the duty towards him. For a wise visitor will say: "Sweep the shrine courtyard later." However, one who is preparing medicine for the sick, if the sick person is not seriously ill, should leave the medicine and perform the duty itself. But for one who is gravely ill, the medicine itself should be prepared. For a wise visitor will say: "Prepare the medicine first." When asking about drinking water, if he drinks all the water brought at once, one should indeed ask: "Shall I bring more?" Furthermore, he should also be fanned; when fanning, having fanned once at the back of the feet, once at the middle, once at the head, when he says "That is enough," one should fan more gently than before. When he says "Enough" again, one should fan even more gently than before. When he says it a third time, the fan should be put down. His feet too should be washed, and having washed them, if one has one's own oil, they should be anointed with that. If one does not have any, they

should be anointed with what belongs to him. However, the wiping of sandals should be done according to one's own inclination. For that very reason it is stated below: "If he is able." Therefore, there is no offence even for one who does not wipe the sandals. "Lodging should be prepared" means when asked "Where is lodging available for me?" it should be declared thus: "This lodging is available for you." For it is indeed proper to shake out and spread the bedding.

Regarding the duty towards a junior monk - "The drinking water should be declared" means it should be declared thus: "Take this drinking water and drink." The same method applies to the water for washing as well. The remainder is just as before. Even in a large monastery, one is not permitted to fail to perform the duty towards a visitor who has arrived in one's presence.

The discussion on the duties of a resident monk is concluded.

The Discussion on Duties of Travellers

360. Regarding the duties for those departing, "wooden goods" means beds, chairs, and so forth as stated in the Lodgings Chapter. "Clay goods" also means dyeing vessels and the like - all are of the same classification as stated there. All of that should be stored in the fire hall or in some other protected place before departing. It is also allowable to place them under a sheltered overhang where rain does not fall. Regarding "permission should be asked for the lodging," here, a lodging built on a stone surface or on stone pillars, where termites do not climb up - there is no offence even for one who does not ask permission for that. "On four stone supports" and so forth is stated for the purpose of showing the manner in which it should be done for leaf-hut lodgings and the like in places where termites arise. "Perhaps even the limbs might remain" - this is the benefit when placed in the open air. But in a house exposed to rain, when grass and lumps of clay fall from above, even the limbs of beds and chairs perish.

The discussion on the duties of a departing monk is concluded.

The Discussion on Duties of Thanksgiving

362. In the matter of giving thanks, "was successful" means it was accomplished. "With four or five" means when the senior monk of the Community is seated for the purpose of giving thanks, four monks should sit below him in order. When a next-to-elder monk is seated, the great elder and three below him should sit. When a fifth monk is seated, four above him should sit. Even when a junior monk below the senior monk of the Community has been invited, four monks starting from the senior monk of the Community should sit. But if the monk giving thanks says "Go, venerable sirs, there is no need to wait," it is proper to go. When the great elder says "We are going, friend," if he says "Go," this too is proper. Even having formed the intention "We shall wait outside the village," having gone outside the village and having told one's dependants "You wait for his arrival," it is still proper to go. But if the people have one monk of their own preference give thanks, there is no offence for that monk giving thanks, nor is there any obligation on the great elder. For when the people are having a conversation that is merely incidental talk, the great elder should be asked

permission, and one who has been invited by the great elder for giving thanks should wait - this is the guideline here. "Needing to defecate" means one in whom the need to defecate has arisen; the meaning is "pressed by the need to defecate."

The discussion on the duties of giving thanks is concluded.

The Discussion on Duties for the Refectory

364. Regarding the duty for the refectory, it is stated in the commentaries: "Whether it be within the village or the monastery, when going to the place where people serve food, having put on the robe, it is proper to tie just the waistband." "One should not sit down having intruded upon elder monks" means one should not sit down having pressed too closely against elder monks. If the seat is at the same level as the seat where the great elder is sitting, when there are many seats, one should sit leaving one or two seats in between. Having counted the monks, one should not sit on the prepared seats but should sit when told to sit by the great elder. If the great elder does not speak, one should say: "Venerable sir, this seat is high." When told "Sit down," one should sit. But if even when asked thus he does not speak, there is no offence for one who sits down; the offence is for the great elder himself. For a junior monk commits an offence by sitting on such a seat without asking, and an elder by not giving permission when asked. "Not having spread out the double robe" means one should not sit having spread out the double robe.

"With both hands" is said with reference to the bowl-washing water. But the water for rinsing the hands should be received having placed the bowl on a stand in front.

"Well" means without making a splashing sound with the water.

"Space for the lentil curry" means so that there is space for the lentil curry; the meaning is that cooked rice should be taken in such a measure. "Provide equally" - this should be said not only regarding ghee and the like but also regarding cooked rice. But among ghee and the like, when what is little is suitable for only one or two, if one says "Provide equally for all," people would laugh; therefore, having taken such once or twice, the remainder should not be taken.

"The elder should not eat" - this is said with reference to a refectory with a limited number of monks, where people wish to give having served everyone. But where there is a large refectory, where in one area they eat and in another area water is given, there one may eat at ease.

"Not yet water" - this is said with reference to hand-washing water. But if one is thirsty in between, or if food is stuck in the throat, having drunk water, the hands should not be washed. If people say "Wash, venerable sir, the bowl and the hands," or if monks say "You take the water," it is allowable.

"When returning" indicates that the Community, having risen from the refectory and returning, should return thus. How? Everything should be understood as "by the junior monks." For in cramped houses there is no opportunity for the great elders to exit, therefore it is said thus. But the junior monks returning thus should stand at the door of the house, and when the elders have gone out, they should go in order. But if

the great elders are seated near the door and the junior monks are inside the house, they should exit in order starting from the elder's seat. Without touching body against body, one should go in a spaced-out line so that people can pass through in between.

The discussion on the duties in the dining hall is concluded.

The Discussion on Duties for the Alms Round

366. In the duty for alms-gathering monks - "Puts down her work" means cotton, or a winnowing fan, or a pestle - whatever she has taken up to do work with, whether standing or sitting, she puts it down. "And of the alms giver" means whether it be a woman or a man, at the time of giving almsfood, one should not look up at the face.

The discussion on the duty of the almsfood-collector is finished.

The Discussion on Duties of Forest Dwellers

368. Regarding the duty of forest-dwelling monks - "Should descend from the lodging" means one should depart from the dwelling place.

"Having put the bowl into the bag" - here, if there is no water outside the village, having attended to the meal within the village itself; but if there is water outside the village, having attended to the meal outside the village, the bowl should be washed, drained of water, and put into the bag.

"Water for washing should be set out" - if vessels are not sufficient, even the drinking water itself should be made to serve as washing water and set out. By one who cannot obtain a vessel, it should be set out even in a bamboo tube. For one who cannot obtain even that, a water pit should be made nearby in such a way. When fire-sticks are available, it is permissible even not to make a fire. And just as for a forest-dwelling monk, so too for one who has set out on a wilderness journey, fire-sticks should be desired. But for one living in a community, it is permissible even without them. "The constellations" means just the constellation positions.

The discussion on the duty of the forest-dweller is finished.

The Discussion on Duties for Lodgings

369. Regarding the practice for lodgings - Since the door is a main thoroughfare, there is no need to ask permission regarding it; but the remaining matters such as the assignment of allocation should be done only after asking permission. It is proper to ask permission even daily. Moreover, when it is said "Venerable sir, let it be considered as having been asked permission," the senior monk accepts saying "Very well," or he himself says "You may dwell as you please"; this too is proper. It is also proper even through the trust of one who is of equal status. "One should turn towards where the senior monk is" means one should turn facing the senior monk. The same practice should be followed in the dining hall and other such places as well.

The discussion on the duty regarding lodgings is finished.

Discussion on the Duties Regarding the Heated Room and So Forth

371. In the section on the sweat room practice - "paribhaṇḍa" means the outer walkway.

373. Regarding the matter of rinsing - "When there is water" - here, if there is water but there is no concealed place, one should carry it out with a vessel and rinse. When there is no vessel, one should carry it out with the bowl. When there is no bowl either, it is called non-existent. Thinking "This place is too exposed, there will be other water further ahead," for one who has gone and does not obtain water, the time for the alms round arrives; one should wipe with a stick or something and go. It is proper even to eat and even to give the blessing. "In the order of arrival" - in the toilet, in the urinal, and at the bathing place - in all three, the order of arrival alone is the standard.

374. Regarding the duty for the toilet - "Not while chewing a wooden toothbrush" - this is a prohibition applying everywhere, whether in the toilet or outside the toilet. "Not with a rough stick" means one should not wipe with a split stick, or a coarse one, or a knotted one, or a thorny one, or a hollow one, or a rotten one. However, for one who has entered without taking a cleaning stick, there is no offence.

"Not in the rinsing bowl" - this is said with reference to a place shared by all. For there, various people come one after another; therefore water should not be left remaining. But in a place within a monastery belonging to the Community that has been made for one's regular use in a particular area, or in a personal place, it is allowable. Even for one who has drunk a purgative and enters again and again, it is indeed allowable.

"Soiled" means defiled; the meaning is smeared with excrement on the outside. "Should be washed" means water should be brought and it should be washed. If there is water but no vessel, it is called unavailable. If there is a vessel but no water, that too is unavailable. But when both are unavailable, it is indeed unavailable; one should wipe with a stick or something else and go. The remainder is clear everywhere.

The discussion on the duty regarding the heated room, etc. is finished.

The commentary on the Chapter on Duties is finished.



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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