

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. Commentary on the Great Chapter (3. Mahāvagga-aṭṭhakathā)

8. The Section on Robes (8. Cīvarakkhandhakaṃ)

[Kd 8, PTS 1.268-1.311]



PaliVerse

3. Commentary on the Great Chapter

8. The Chapter on Robes

Discussion on the Story of Jīvaka

326. In the Cīvarakkhandhaka - "Skilled" means clever, proficient. "Visited" means approached. Approached by whom? By those who were desirous, by desirous people; But using the genitive case in the sense of the instrumental, it is said "of those who were desirous, of desirous people." "She charged fifty for a night" means she takes fifty kahāpaṇas and goes for the night. "Townsmen" means a group of householders.

327. "Established the maiden Sālavatī as a courtesan" means the townspeople gave two hundred thousand, the king one hundred thousand - thus three hundred thousand - and also gave a provision of gardens, pleasure groves, vehicles and so forth, and established her; the meaning is they placed her in the position of a courtesan. "She charged a hundred for a night" means she went for a night for a hundred. "I were to report that I am sick" means I should make known the state of being ill. "Small winnowing basket" means an old winnowing basket.

328. Why did he ask "Who is my mother, Sire, who is my father?" It is said that other princes, when quarrels arose during play, would say "He has no mother, he has no father." And just as the minor grandmother, major grandmother and others of other children would send some gift on festival occasions and the like, so no one sent anything to him. Thus, having reflected upon all that, he asked "Who is my mother, Sire, who is my father?" in order to know "Am I indeed one without a mother?"

"What if I were to learn a craft" means he thought "What if I were to learn the craft of medicine." It is said that this occurred to him - "These crafts of elephant-training, horse-training and the like are connected with harming others, whereas the craft of medicine has friendliness as its preliminary part and is connected with the welfare of beings." Therefore, with reference to the craft of medicine itself, he thought "What if I were to learn a craft." Moreover, this one, more than a hundred thousand aeons ago, having seen a physician whose qualities were aspired to amongst the four assemblies as "This is an attendant of the Buddha," an attendant of the Blessed One Padumuttara, and having thought "Oh, may I too attain such a position," having given a gift to the Community headed by the Buddha for seven days, and having paid homage to the Blessed One, he made the aspiration "May I too, Blessed One, like the physician so-and-so who is your attendant, become an attendant of a Buddha in the future." Being urged by that former aspiration, this one thought "What if I were to learn a craft," with reference to the craft of medicine itself.

329. "World-famed" means known, renowned, or pre-eminent in all directions - this is the meaning. And at that time, merchants from Takkasilā went to see Prince Abhaya. Jīvaka asked them: "Where have you come from?" When they said "From Takkasilā," he asked: "Is there a teacher of the physician's craft there?" Having heard "Yes, prince, a world-famed physician dwells in Takkasilā," he said: "Then when you go,

inform me." They did so. He, without asking permission from his father, went to Takkasilā together with them. Therefore it was said - "Without asking permission from Prince Abhaya" etc.

"I wish, teacher, to learn a craft" - it is said that, having seen him approaching, that physician asked: "Who are you, dear boy?" He said: "I am the grandson of the great King Bimbisāra, the son of Prince Abhaya." "But why have you come here, dear boy?" Then he, having said "To learn a craft in your presence," said: "I wish, teacher, to learn a craft." "He learnt much" - whereas other princes of the warrior class and so forth, having given wealth to the teacher, learn without doing any work, he was not like that. Rather, without giving any wealth, becoming a proper resident pupil, he did work for the preceptor during one period and studied during another period. Even so, the clansman endowed with aspiration, through his own intelligence, learnt much and learnt quickly and retained well, and what he had learnt did not slip from his memory.

"Yet though I have been studying for seven years, the end of this craft is not apparent" - here, it is said that this Jīvaka, in seven years, learnt all that the teacher knew, which others learn in sixteen years. But this occurred to Sakka, the king of the devas - "This one will become the attendant and chief confidant of the Buddhas; come, let me teach him the preparation of medicines." Having entered the teacher's body, he taught him the preparation of medicines in such a way that he was able to cure any remaining disease, apart from the result of kamma, with a single medicinal preparation. But he thought "I am learning in the teacher's presence," therefore, as soon as Sakka departed, having thought "Jīvaka is now capable of treating," he thus reflected and asked the teacher. But the teacher, knowing "This was not learnt through my power, it was learnt through the power of a deity," said "If so, my good man" etc. "Wandering for a yojana all around" means going out each day through one gate at a time, wandering for four days. "He gave a small amount of provisions" means he gave a meagre amount. Why? It is said that this occurred to him - "This son of a great family, as soon as he arrives, will receive great honour from his father and grandfather; then he will not know the value of me or of the craft. But if his provisions are exhausted on the way, having applied the craft, he will certainly know the value of both me and the craft" - thus he gave a small amount.

Discussion on the Story of the Merchant's Wife and Other Matters

330. "With a handful" means with a single cupped hand. "With cotton" means with a piece of cotton wool. "In that" means who indeed. "Will she perhaps give me" means will she perhaps, this woman, give me. "We understand the benefit of this self-control" means the intention is: we know the benefit of what has been done and of the alleviation of disease.

331. "Let all the ornaments be yours" - the king, it is said, having thought "If he accepts this, I shall place him in a position befitting his worth. If he does not accept, I shall make him an intimate confidant," spoke thus. In the mind of Prince Abhaya and of the dancers too, the thought arose: "Oh, may he not accept!" He too, as if knowing their thought, having said "This, Sire, is the ornament of my grandmothers, it is not fitting for me to accept this," spoke beginning with "Enough, Sire." "May the Sire remember my service" - the meaning is: may the Sire remember the assistance

rendered by me. The king, being pleased, having given a residence complete in every respect, a mango grove park, a village yielding a hundred thousand annually, and great honour, spoke beginning with "If so, my good man."

The Story of the Rājagaha Treasurer

332. Why did he say "But will you be able, householder"? Knowing that through changing postures the brain does not settle, and that his brain would settle by lying still for three weeks, he said this to him so that having agreed to seven times seven months, he would lie down even for seven times seven days. For that very reason it was said later "but it was known by me beforehand." "Having cut open the skin of the head" means having removed the skin of the head. "Having opened the suture" means having parted the suture. "I am not able, teacher" - it is said that a great burning arose in his body, therefore he said thus. "In three weeks" means one week on each of the three sides.

333. "Having sent out the people" means having had the people removed.

The Story of King Pajjota

334. "Ghee is loathsome to me": this king, it is said, was born of a scorpion, and ghee, being a medicine for counteracting scorpion venom, is repulsive to scorpions; therefore he spoke thus. "It will produce belching" means it will produce eructation. "Could travel fifty leagues" means she was capable of travelling fifty leagues. Not only did this king have the she-elephant alone; the elephant named Nālāgiri could travel a hundred leagues, and two horses named Celakaṇṇa and Muñcakesa could travel two thousand leagues, and the slave Kāka could travel sixty leagues.

It is said that when a Buddha had not yet arisen, a certain son of good family was seated to eat one day when a Paccekabuddha, having stood at the door, departed, and a certain man informed him: "A Paccekabuddha came and has gone." He, having heard, said "Go, bring the bowl quickly," and having had it brought, gave all his own prepared food and sent it. The other, having brought it and placed it in the hands of the Paccekabuddha, made this aspiration: "Venerable sir, by this bodily exertion done for you, wherever I may be reborn, may I be endowed with vehicles." He has now been born as the king named Pajjota; by that aspiration is this abundance of vehicles.

"Having made him drink ghee" means having made him drink the ghee; and having instructed the attendants on the procedure regarding food and conduct. "Having applied medicine with his fingernail" means having placed medicine with his fingernail; the meaning is having inserted it. "Purged him" means it caused evacuation.

The Discussion on the Pair of Siveyyaka Cloths

335. "Siveyyaka" means a cloth of ill omen from the charnel ground in Uttarakuru. There, it is said, people wrap the dead in that cloth and leave them; elephantine-trunked birds, perceiving it as "a lump of flesh," lift it up, place it on a Himalayan peak, remove the cloth, and devour it. Then forest-dwellers, having seen the cloth, bring it to the king. Thus this was obtained by Pajjota. They also say that in the Sivi country, skilled women spin thread with three fibres, and this is cloth woven with that thread.

The Discussion on the Thirty Purgatives

336. "Apply oil treatment" - but was the Blessed One's body rough? It was not rough. For deities always infuse divine nutriment into the Blessed One's food, but the oil treatment moistens the disorder everywhere and makes the veins soft; therefore he spoke thus. "Three bundles of water-lilies" means one for the removal of gross disorder, one for the removal of medium disorder, and one for the removal of subtle disorder. "Before long his body became regular" - when the body had thus become regular, the townspeople arranged an offering. Jīvaka, having come, said this to the Blessed One - "The townspeople today wish to give an offering to you, Blessed One. Do not enter the town for almsfood." The Elder Mahāmoggallāna thought - "From where would it be fitting today to obtain almsfood first for the Blessed One?" Then he thought - "Soṇa, the merchant's son, eats rice of fragrant grain, not shared with others, nourished by watering with milk from the time of field preparation. I shall bring almsfood for the Blessed One from there." Having gone by psychic power, he showed himself at the base of his mansion. He took the Elder's bowl and gave excellent almsfood. And seeing the manner of the Elder's coming, he said "Please eat, venerable sir." The Elder informed him of the matter. "Please eat, venerable sir, I shall give another portion for the Blessed One." Having fed the Elder, having rubbed the bowl with fragrances, having filled it with almsfood, he gave it. The Elder, having brought it, gave it to the Blessed One.

King Bimbisāra too, thinking "What will the Blessed One eat today?", having come to the monastery, even as he was entering, having smelt the fragrance of the almsfood, wished to eat. In only two of the Blessed One's almsfood portions placed in vessels did the deities infuse nutriment - that which Sujātā gave; and that which Cunda the metalworker's son gave at the time of the final passing away; in the others they infused it morsel by morsel. Therefore the Blessed One, knowing the king's wish, had a small portion of almsfood without infused nutriment given to the king. He, having eaten, asked - "Venerable sir, is this food brought from Uttarakuru?" "No, great king, not from Uttarakuru; but this is the food of a householder's son dwelling in your own kingdom." Having said this, he described Soṇa's prosperity. Having heard that, the king, wishing to see Soṇa, brought about Soṇa's coming together with eighty thousand sons of good families, in the manner stated in the Cammakkhanda. They, having heard the Blessed One's teaching of the Dhamma, became stream-enterers. Soṇa, however, having gone forth, became established in arahantship. The Blessed One had the almsfood given to the king for this very purpose.

The Story of Requesting a Boon

337. When the Blessed One had thus finished his meal, then Jīvaka Komārabhacca, having taken that Siveyyaka suit of garments, etc. said this. "Truth-finders have gone beyond boons" - here the determination should be understood in the manner stated in the Mahākhandhaka. "The Blessed One, venerable sir, is a wearer of rag-rob, and so is the Community of monks" - for from the time the Blessed One attained Buddhahood up to this cloth, in the intervening twenty years no one consented to a robe given by a householder; all were wearers of rag-rob only. Therefore he spoke thus. "Robe given by a householder" means a robe given by householders. "With a talk on the Teaching" means with a talk connected with the benefits of giving cloth. "With either" means whether of little value or of great value; the meaning is "with

whatever it may be." "Mantle" means a variety made of cotton and the like, with fleece. "I allow, monks, a fleecy coverlet" - here only an ordinary fleecy coverlet is permissible; a large-backed fleecy coverlet is not permissible. "Large-backed fleecy coverlet" means a fleecy coverlet made of wool, resembling a mantle, so called because it is to be spread on the backs of elephants, with four-finger-breadth flower patterns.

The Discussion on the Allowance of Blankets and so on

338. "The King of Kāsi" means the king of the Kāśīs; he was a brother of Pasenadi by the same father. "Worth half a Kāsi" - here "kāsi" is said to mean a thousand; one worth that much is a "kāṣī." But this one is worth five hundred, therefore it is called "half a kāṣī." Therefore he said - "Being worth half a thousand."

339. "Various high and low" means fine and coarse. "Hemp" is that which is made by mixing with threads of the five kinds such as linen and the rest; some say it is made entirely of bark fibre.

340. "Only one robe has been allowed by the Blessed One, not two" - they understood the meaning of "with one or another robe" as meaning "either a householder's robe or a rag robe." "Did not wait" means until they came from the charnel ground, they did not wait for them; they simply departed. "Not unwillingly to give a share" means not to give against one's wish; but if they wish, it should be given. "Waited" means they waited in the vicinity. Therefore the Blessed One said - "I allow, monks, not to give a share to those waiting against their will." But if people give saying "Let those who have come here take," or if they go having made a sign saying "Let those who arrive take," then it is available to all who arrive. If they have abandoned and gone, whoever has taken it, he alone is the owner. "Similar ones entered the charnel ground" means they all entered at the same time; or the meaning is that they entered from one direction. "Having made an agreement among themselves" means having made an agreement outside that "We shall all divide and take whatever rag robes are obtained."

342. "Acceptor of robes" means one who accepts robes being given by householders to the Community. In the passage beginning with "one who would not go to bias through desire," among accepters of robes, one who accepts first for his own relatives and others who have come later, or who accepts showing affection towards a certain person, or who diverts to himself due to being of a greedy nature - this is called going to bias through desire. One who, through the power of anger, accepts later even for one who came first, or who accepts showing contempt towards destitute people, or who creates an obstacle to the Community's gains by saying "Is there no place to store things in your house? Take your own belongings and go!" - this is called going to bias through hatred. But one who is of confused mindfulness and lacking in clear comprehension - this is called going to bias through delusion. One who, out of fear of powerful persons who have come later, accepts for them first, or who is anxious thinking "This position of acceptor of robes is indeed burdensome" - this is called going to bias through fear. One who knows thus: "This and that has been accepted by me, this and that has not been accepted" - this is called knowing what has been accepted and what has not been accepted. Therefore, one who does not go by way of bias through desire and so forth, who accepts in order of arrival without making

distinction among relatives and non-relatives, rich and poor, who is endowed with virtue, conduct and practice, who is mindful, wise and learned, who is able to generate confidence in donors by giving appreciation with confident speech and well-rounded words and syllables - such a one should be authorised.

Regarding "And thus, monks, he should be authorised," here it is proper to authorise either by this formal act of the Community as stated, or by announcement, whether within the monastery in the midst of the whole Community, or within a designated boundary. And one so authorised should not remain at the outskirts of the monastery or in the meditation hall. Rather, at a place facing the monastery entrance where people coming and going can easily see him, he should sit, having placed a fan beside him, well-dressed and well-robed.

"Having abandoned them right there" means that, having said "Accepting alone is our duty," they discard them at the very place where they were accepted and depart. "Robe-keeper" means one who puts away robes. In the passage beginning with "one who would not go to bias through desire," here and hereafter in all cases, the determination should be understood in the manner already stated. The determination regarding authorisation should also be understood following what has already been said.

The Discussion on the Authorization of Storehouses and so on

343. Regarding "a dwelling or" and so forth: whichever dwelling or lean-to in the middle of the monastery, not secluded from monastery attendants, novices and others, at a place where everyone assembles - that should be authorised. However, a remote lodging should not be authorised. And this storehouse should not be authorised by going to a detached boundary and sitting within the detached boundary; it should be authorised only in the middle of the dwelling.

"And would know what is guarded and what is unguarded" - herein, that which has no defect whatsoever in its roofing and so forth is guarded. But that where the roofing grass or roofing tiles have fallen anywhere, or where rain leaks in, or where there is entry for rats and the like, or where there is a hole anywhere in the walls and so forth, or where termites arise - all that is called unguarded. Having observed that, it should be repaired. In the cold season, the door and window should be well shut, for in the cold, robes become mildewed. In the hot season, they should be opened from time to time for the purpose of letting air in. One who acts thus is said to know what is guarded and what is unguarded.

By these three - the robe-receiver and the others - their own duties should be known. Therein, the robe-receiver should not take whatever people give, whether as "seasonal robe" or "out-of-season robe" or "urgent robe" or "rains cloth" or "sitting cloth" or "bedspread" or "face-wiping cloth," making it all into one heap and mixing it together; rather, having taken them separately, he should inform the robe-keeper accordingly and hand them over. The robe-keeper too, when giving to the storekeeper, should inform him saying "this is a seasonal robe" etc. "this is a face-wiping cloth" and only then hand them over. The storekeeper too should likewise store them, making a distinguishing mark as if separately. Then when the Community says "bring the seasonal robes," only the seasonal robes should be given etc. When it is said "bring the face-wiping cloths," only those should be given.

Thus the robe-receiver was allowed by the Blessed One, the robe-keeper was allowed, the storehouse was allowed, the storekeeper was allowed - not for abundance, not for discontent; but rather for the assistance of the Community. For if monks were to distribute each batch as it was brought in, they would know neither what was brought nor what was not brought, neither what was given nor what was not given, neither what was received nor what was not received; they might give each batch to the senior seats, or they might cut it into pieces and take it; this being so, there would be improper use, and provision would not have been made for all. But having stored the robes in the storehouse, when they become abundant, they will give to each monk a set of three robes, or two, or one robe; they will know what has been received and what has not been received; and knowing the state of not having received, they will think to make provision.

"Monks, a storekeeper should not be evicted" - here, others who should not be evicted should also be understood. For four should not be evicted: one who is more senior, a storekeeper, one who is ill, and one who has received a lodging from the Community. Therein, one who is more senior should not be evicted by one who is more junior on account of his seniority; a storekeeper on account of the storehouse having been given by the Community's authorisation; one who is ill on account of his illness; and the Community gives a comfortable dwelling, making it not to be vacated, to one of great learning, of much service through recitation and questioning and the like, one who carries the burden - therefore he should not be evicted on account of his helpfulness and on account of having received it from the Community.

"Had become abundant" means it had become a large heap, and the storehouse could not contain it. "Met together" means standing within the inner boundary. "To distribute" means to distribute in order after announcing the time. "Made an uproar" means they made a great noise thus: "Give to our teacher, give to our preceptor." Among the factors of a robe-distributor, one who gives an expensive robe that does not reach monks of equal standing is said to go to bias through desire. One who, not giving an expensive robe that reaches other more senior monks, gives a cheap one, is said to go to bias through hatred. One who, confused by delusion, does not know the procedure for giving robes, is said to go to bias through delusion. One who, out of fear of impudent junior monks, gives an expensive robe that does not reach them, is said to go to bias through fear. One who does not go thus, who is like a balance for all, a standard, impartial - he should be authorised. "What has been distributed and what has not been distributed" - one who knows "so many cloths have been distributed, so many have not been distributed" is said to "know what has been distributed and what has not been distributed."

"Having selected" means having sorted out the cloths thus: "this is coarse, this is fine, this is thick, this is thin, this is used, this is unused, this is so much in length, this is so much in width." "Having weighed" means having made a determination of value thus: "this is worth so much, this is worth so much." "Having sorted by quality" means if each one receives exactly one piece worth ten, that is good; if it does not suffice, that which is worth nine or eight should be combined with another worth one or two, and by this method equal shares should be set aside - this is the meaning. "Having counted the monks, having formed groups" means if the day is not sufficient when giving to each one individually, having counted monks in groups of ten, having

formed one group of ten shares of robe-material each, having made one bundle, "I allow to set aside shares of robe-material thus" - this is the meaning. When shares of robe-material have been thus set aside, lots should be cast. Those monks too should distribute by casting lots again.

"A half share to novices" - here, those novices who are self-willed and do not perform the duties to be done for the community of monks, who are engaged in recitation and questioning and perform the duties of practice only for their teachers and preceptors and not for others, only a half share should be given to them. But those who perform the duties to be done for the community of monks both before and after the meal, an equal share should be given to them. And this is said with reference to out-of-season robe-material that has arisen during the later period and been stored in the storehouse. But in-season robe-material should be given as an equal share only. The robe-material arising there during the rains residence should be received after performing service work for the Community such as binding brooms and the like. For this is the duty of all in this regard. Even regarding the storekeeper's robes, if novices come and raise an outcry saying: "Venerable sir, we cook gruel, we cook rice, we cook hard food, we prepare side dishes, we bring tooth-sticks, we prepare dye-bark and make it allowable and give it - what is it that we have not done?" an equal share should be given. This is said with reference to those who do it having failed previously, and those whose doing of work is not evident. But in the Kurundī it is said: "If novices request saying 'Why do we not perform Community duties, venerable sir? We shall do them,' an equal share should be given."

"Wishing to cross over" means wishing to cross over a river or a wilderness; the meaning is wishing to depart to another region having obtained a caravan. "To give his own share" - this is said with reference to the situation where, having brought out the robes from the storehouse, having made them into a heap, having struck the bell, when the community of monks has assembled, one wishing to go having obtained a caravan, "lest he miss the caravan" - with reference to this meaning it is said. Therefore, when the robes have not been brought out, or the bell has not been struck, or the Community has not assembled, it is not proper to give. But when the robes have been brought out, the bell has been struck, and the community of monks has assembled, the robe-distributor should reason "this monk's portion should be so much" and give the robe by estimation. For it is not possible to give exactly equal as if weighed on a scale; therefore, whether it be less or more, what is given thus by reasoning and estimation is well given. Neither should a deficiency be given again, nor should a surplus be taken back.

"With a surplus share" means there are ten monks and also ten cloths, among them one is worth twelve, the rest are worth ten each. When lots have been cast on the basis of all being worth ten, the monk for whom the lot for the one worth twelve has fallen, thinking "my robe is sufficient with this much," wishes to depart with that surplus share. The monks say "the surplus, friend, belongs to the Community." Having heard this, the Blessed One, in order to show that "in what belongs to the Community and to the group there is nothing that is insignificant, restraint should be exercised everywhere, even one who takes should have scruples," said "I allow, monks, to give the surplus share when a replacement has been given." Therein, "replacement"

means whatever allowable goods that should be replaced and given in return; the meaning is: whatever is the surplus in his share, when some allowable goods of that much value have been given.

"Having satisfied those who are short" - here there are two kinds of shortfall: shortfall of robe-material and shortfall of persons. "Shortfall of robe-material" means five cloths each have been allotted to all, and there are still remainders, but they do not suffice for one each; they should be cut and given. And those who cut should make sufficient pieces for half-circles or shoe-linings and the like and give them; at the minimum, it is proper to cut a piece four finger-breadths wide and of a length sufficient for a border strip and give it, but it should not be made unusable - thus here the insufficiency of robe-material is the shortfall of robe-material. But when it has been cut and given, that is satisfied; then lots should be cast. Even if one or two cloths do not suffice in a monk's portion, having placed there another small requisite, whoever is satisfied with that, having given him that share, lots should be cast afterwards. This too is a shortfall of robe-material, as stated in the Andhaka Commentary.

A shortfall of persons means: when counting monks in groups of ten and forming groups, one group is not filled - there are either eight or nine - their eight or nine shares should be given to them saying "Take these and distribute them separately among yourselves." Thus this insufficiency of persons is a shortfall of persons. When given separately, that is satisfied; having thus satisfied, lots should be cast. Alternatively, "having satisfied those who are short" means: whichever distribution of robes is deficient, having made it equal with another requisite, lots should be cast.

The Discussion on Dyeing Robes

344. "With cow dung" means with cow dung. "With yellow clay" means with red clay. Regarding root-dye and so forth, except for turmeric, all root-dye is allowable. Except for madder and tuṅgahāra, all trunk-dye is allowable. Tuṅgahāra is a certain thorny tree; its trunk-dye is the colour of orpiment. Except for lodda and kaṇḍula, all bark-dye is allowable. Except for alli leaves and nīli leaves, all leaf-dye is allowable. However, that which has been used by laypeople is allowable to dye once with alli leaves. Except for kiṃsuka flowers and safflower, all flower-dye is allowable. But regarding fruit-dye, nothing is not allowable.

"With cold water" means uncooked dye is referred to. "An upper strainer" means a round support; having placed it in the middle of the dyeing pot, having surrounded that support, "I allow the dye to be put in" - this is the meaning. For when it is done thus, the dye does not overflow. "In water or on the back of the nail" means if it is fully cooked, a drop given in a water dish does not spread quickly, and it remains without spreading even on the back of the nail. "A dye-ladle" means a dye ladle. "A bowl with a handle" means that same thing with a handle. "A dyeing tub" means a dyeing basin. "Pressing" means kneading. "Not to depart while the drops are still falling" means as long as the dripping of dye drops has not ceased, one should not go elsewhere. "Stiff" means hardened due to excessive dyeing. "To soak in water" means to place it having put it in water. However, when the dye has come out, that water should be discarded and the robe should be kneaded. "Ivory-coloured" means they dye once or twice and wear them in the colour of ivory.

The Story of the Allowance of Cut-Piece Robes

345. "Divided into squares" means bound into square field-plots. "Divided into strips" means bound by long boundaries in length and in breadth. "Divided by boundaries" means bound by short boundaries at intervals. "Divided by crossroads" means bound at crossroads at the places where one boundary penetrates through another; the meaning is a four-cornered shape. "To prepare" means to make. "Are you able, Ānanda" means are you capable, Ānanda. "I am able, Blessed One" shows that he is saying "I am capable by the method given by you." "Yatra hi nāma" means "whoever indeed." In the passage beginning with "he will make the border strip," "border strip" is the designation for the long strips of the anuvāta and other pieces in length and in breadth. "Half-border strip" is the name for the short strips at intervals. "Circle" means the large circle in each section of the five-section robe. "Half-circle" means the small circle. "Turned-back section" means the middle section sewn by combining the circle and the half-circle together.

"Secondary turned-back section" means the two sections on both sides of that. "Neck-piece" means an additional strip sewn with thread for the purpose of strengthening at the place where the neck is wrapped. "Knee-piece" means a strip sewn in the same way at the place reaching the knee. Some say that this is the name for the strips at the neck-place and the knee-place only. "Outer edge" means one section each on the outside of the secondary turned-back sections. Thus this has been explained by means of the five-section robe. Alternatively, "secondary turned-back section" is the name for all four sections - two on one side and two on the other side of the turned-back section. "Outer edge" means when one who is wearing a robe of proper measure folds it and places it over the arm, the two ends stand facing outward - this is their name. This method indeed has been stated in the Great Commentary.

The Story of the Allowance of the Three Robes

346. "With robes bundled up" means having made a bundle with robes; having made them in such a way that their goods were raised up; the meaning is that they had brought about the state of having their goods raised up. "Robe-mattress" - here "mattress" means robes gathered together in the form of a mattress by combining two or three together. Those monks, it seems, going there thinking "The Blessed One will return quickly from the southern hills," left behind the robes they had obtained at Jīvaka's estate and went. But now, thinking "He will come after a long time," they took them and departed. "During the coldest eight days of the winter" means during the eight days between the months of Māgha and Phagguṇa. "The Blessed One was not cold" means the Blessed One did not feel cold. "This occurred to him - 'Even those sons of good family'" - it is not that the Blessed One did not know this matter without sitting in the open air; rather, he did so for the purpose of convincing the great multitude. "Susceptible to cold" means having a cold constitution; those who by nature are distressed by cold. "A double outer robe" means an outer robe of two layers. "Single" means of one layer. Thus, in order to cut off the occasion for the statement "The Blessed One himself manages with four robes, but allows us only the three robes," he allows the double outer robe, and the others as single. For in this way they will have four.

The Story of Extra Robes and So Forth

348. "Put on a patch" means one should attach a piece of cloth at the place of the hole. "For cloths washed once" means for those washed once. "Worn out by the seasons" means of worn cloths that have deteriorated over a long period of time; this is said to mean rags. "Shop-cloths" means robes made of rags that have fallen from a shop. "Effort should be made" means a search should be undertaken. However, there is no limit here; even a hundred lengths of silk are permissible. All this is said with reference to a monk who accepts them. "A patch, a mend" - here, a piece of cloth removed and attached is a patch; what is stitched together with thread is a mend. What is made by rolling is a waist-band. "Itch-cloth" is called a hand-towel. "Strengthening" means a piece of cloth that is attached as a support without removing the original, to reinforce it.

349-351. The account of Visākhā is clear in meaning. What follows has already been determined previously. "Leading to heaven" means having the cause for attaining heaven. Therefore he said "leading to heaven." "Removes grief" means "dispeller of grief." "Free from affliction" means healthy. "In the heavenly company" means reborn in heaven.

353. "Worldlings who are without lust for sensual pleasures" means those who have attained meditative absorption.

356. "One who has been seen" means a friend known by sight alone. "A devoted friend" means a close friend who shares the same provisions. "Has been addressed" means one who has been told thus: "Whatever of my belongings you may wish, take it." He lives under one of these three designations, and he is pleased when it is taken - by these factors, taking on trust is established.

The Discussion on Robes Fit for Assignment at the End and so on

359. "Whose rag robe was made" means one who had made a rag robe. "Was heavy" means it becomes heavy due to the placing of patches at places that are worn out here and there. "To make a coarse thread patch" means the meaning is to make a patch with thread alone. "It became uneven at the corner" means when sewing by cutting thread after thread, one corner of the double robe becomes long. "To cut off the uneven corner" means to cut off the long corner. "Became scattered" means they fall from the cut corner. "An edging along the direction of the wind" means both an edging and a border strip. "The sections were falling apart" means the threads given at the large section openings fall away, and thereby the sections fall apart. "To make a chessboard pattern" means to sew the section openings with a chessboard-pattern covering.

360. "To add an additional piece also" means to give even an extra patch. This, however, should be added when it is insufficient. If it is sufficient, an extra patch is not allowable; it should simply be cut.

361. "And, monks, offerings given in faith should not be wasted" - here, one who gives to other relatives does indeed waste them. But if mother and father, established in need, desire them, they should be given.

362. "Sick" means unable to take it and go due to illness. "Rainy season rendezvous" means during the four months of the rainy season. "Crossing a river" means a meal is to be eaten on the other side of the river. "A dwelling secured with a door-bolt" means in all these cases - being sick, the rainy season rendezvous, going to cross a river, and the kathina-privileges having been allocated - the standard is only a dwelling secured with a door-bolt. For only in a secured dwelling is it proper to deposit it and go outside on these occasions, not in an unsecured one. However, the dwelling of a forest-dweller is not well secured; therefore, having placed it in a bundle-bag and depositing it in well-concealed places such as rock cavities, tree hollows and the like, one should go.

The Discussion on the Arising of Robes Belonging to the Monastic Community

363. "Those robes are for you alone, monk" means even if taken elsewhere and carried away, they are for you alone; no one else has authority over them. And having said thus, in order to show that in future cases too they may take them without anxiety, he said "Here again" and so forth. "Those robes are for him alone until the withdrawal of the kathina-privilege" means if, having obtained monks to complete the quorum, the kathina has been spread, for five months; if it has not been spread, for one robe-season only. Whatever they give saying "We give to the monastic community," or give saying "We give dedicating to the monastic community," or give saying "We give to the monastic community that has completed the rains retreat," or give saying "We give as rains-residence offering," even if they enter that monastery without distributing a dead monk's robe, all that belongs to that monk alone. Whatever rains-residence offering he takes from deposits placed by investing at interest for the purpose of the rains-residence, or from produce arising there, all is properly taken indeed. Here the criterion is this: by whatever means cloth arisen for the monastic community reaches one for whom the kathina has been spread for five months, and one for whom the kathina has not been spread for one robe-season. But whatever is given saying "We give this here to the monastic community that has completed the rains retreat" or saying "We give as rains-residence offering," that reaches even one for whom the kathina has not been spread for five months. But a rains-residence offering that arises after that should be inquired about - "Is this rains-residence offering for the past rains, or for the coming rains?" Why? Because it has arisen in the post-season period.

"Seasonal period" means a period other than the rains. "Having taken those robes, having gone to Sāvattthī" - here, those robes belong to the monastic community at whatever place they have reached; the mere sight by monks is the measure here. Therefore, if some coming along the road, having asked "Where are you going, friend?" and having heard the matter, say "Friend, are we not the monastic community?" and distribute and take them right there, they are properly taken. Even if he turns off the road and enters some monastery or assembly hall, or while going for alms enters even a single house, and monks there, having seen him and asked about the matter, distribute and take them, they are properly taken indeed.

"To determine" - here the procedure for one who determines should be known. For that monk, having struck the bell and announced the time and waited a little, if monks come on account of the bell-signal or the time-signal, they should be distributed together with them. If they do not come, they should be determined thus:

"These robes are due to me." When determined thus, all belong to him alone, but the seniority-standing does not stand.

If, taking up each one, he takes them thus: "This first share is due to me, this second share," then what is taken is properly taken, and the seniority-standing stands. Even when taking by apportioning in this way, it is as if determined. But if, whether having struck the bell or not, whether having announced the time or not, he takes them saying "I alone am here, these robes are for me alone," they are improperly taken. But if he takes them saying "There is no one else here, these are due to me," they are properly taken.

"After the lot has fallen" means when the lot-stick has fallen for even one portion, even if there are a thousand monks, the robe is considered as taken. A share should not be given unwillingly. But if they wish to give of their own accord, let them give. The same method applies also to a sub-share.

"Together with robes" means thinking "We shall give the seasonal robes too to the monastic community from here itself; when prepared separately it takes too long," they quickly prepared meals together with robes. "Arisen on account of the elder monks' coming" means arisen quickly through faith in you.

"Saying 'We give to the monastic community,' they give robes" means they give gradually throughout the entire robe season. But in the first two cases, it is said "they gave" because the giving was concluded. "Several elder monks" means elder monks headed by experts in the Vinaya. But this case arose, together with the former case of the two brothers, after the Blessed One had attained final Nibbāna, and these elder monks had previously seen the Truth-finder; therefore, in the former cases they spoke according to the very method laid down by the Truth-finder.

The Story of Upananda the Sakyan Son

364. "He went to a village residence" means he went having noted the time of robe distribution, thinking "Perhaps those distributing robes might include me as well."

"Will you consent" means "will you accept." And here, although a share does not rightfully reach him, yet those monks said "will you consent" thinking "this city-dweller is an eloquent Dhamma speaker." "Whoever should consent, there is an offence of wrong-doing" - here, although the offence is light, nevertheless what has been taken must be returned to the place where it was taken. Even if they are lost or worn out, that is his own responsibility. When told "give it back," if he does not give, he should be made to pay the value of the goods for abandoning his obligation.

"A single share" means one share; the meaning is "give only one individual's portion." Now, in order to show how that should be given, laying down the guideline, he said beginning with "here again." Therein, "if half there and half there" means if he dwells in each one day by one day or seven days by seven days, then from each monastery, half and half of what one person receives should be given. Thus a single share is given. "Or wherever he dwells more" means if while dwelling in one monastery he merely sees the dawn at the other on a seven-day rotation, thus he is said to dwell more in the former. Therefore, from the monastery where he dwells more, his share should be given. Thus too a single share is given. And this is stated with reference to monasteries within a single boundary that have separate gains and separate

precincts; but in monasteries of different boundaries, the claim to lodging lapses. Therefore, there a share of robe-material does not reach him. But the remainder - material requisites, medicines, and so forth - all of it reaches one who has come within the boundary everywhere.

The Discussion on the Case of the Sick

365. "They laid him down on the small bed" means having thus washed him and having dressed him in another ochre robe, they laid him down on the small bed; and having laid him down, the Venerable Ānanda washed the ochre robe soiled with urine and excrement and spread it on the ground to dry. "Whoever, monks, would attend upon me, he should attend upon the sick" means whoever would attend upon me by carrying out instruction and guidance, he should attend upon the sick; the meaning here is just this: the sick one should be attended upon by one who carries out my instruction. "The attending upon the Blessed One and the attending upon the sick are one and the same" - the meaning should not be taken thus. "He should be attended upon by the Community" means for one who has no preceptor and so forth in that monastery, who is a visiting monk, a solitary wandering ascetic, he is the burden of the Community, therefore he should be attended upon by the Community. If one should not attend, there is an offence for the entire Community. But when they are taking care by turns, whoever does not take care during his own turn, the offence is only for him. Even the senior monk of the Community is not exempt from his turn. If the entire Community assigns the burden to one, or if one monk endowed with the duty takes care saying "I myself will take care," the Community is freed from the offence.

366. Regarding "whether it is progressing, he says 'it is progressing'" and so forth, the meaning should be understood thus: he does not make known as it really is a progressing illness - "this indeed increases when I consume this, this decreases when I consume this, this remains stable when I consume this." "Not fit" means not suitable, not proper to attend. "To arrange medicine" means he is incapable of preparing medicine. "With material gain within" means material gain is his inner motive, thus "with material gain within." "Within" is said to mean reason; the meaning is that he attends for the sake of material gain, desiring gruel, food, bowls, and robes.

The Discussion on the Property of the Deceased

367. "Has died" means by the act of dying. "To be given to the attendants of the sick" - here, whether given by the formal act of the Community stated immediately after, or given by announcement, it is indeed given, it is valid.

369. Regarding "whatever light goods are there, whatever heavy goods are there," the distinction between light goods and heavy goods will be explained later. However, concerning the entitlement of the attendant of the sick, this is the determination from the beginning -

If he dies while the entire community of monks is attending on him, all are owners. But if he dies when some have taken their turns and some have not yet taken theirs, therein some teachers say - "All would have taken their turns when their turn came, therefore all are owners." Some say - "Those by whom he was nursed, only they receive; the others do not receive." When a novice has died, if there is robe-cloth, it

should be given to the attendants of the sick. If there is not, whatever there is, that should be given. When there are other requisites, a robe-portion should be made and given.

If a monk and a novice attended equally, an equal share should be given. But if only the novice attends, and the monk merely gives directions, the greater share should be given to the novice. If the novice merely cooks gruel with water brought by the monk and only serves it, while the monk attends, the greater share should be given to the monk.

If many monks attend harmoniously together, an equal share should be given to all. But whoever among them attends with special effort, a distinction should be made for him. However, one who even for a single day, in the capacity of an attendant of the sick, has cooked and given gruel or rice, or has prepared a bath, he too is indeed an attendant of the sick. One who, without coming near, sends medicines, rice and the like, he is not an attendant of the sick. One who, having searched for and obtained them, comes back, he is indeed an attendant of the sick.

One nurses as the principal attendant; one with the expectation of inheritance, and at the time of death both claim expectation of inheritance, it should be given to both. One who, having attended, has gone somewhere on the sick person's business or on his own business thinking "I shall come back and nurse again," to him also it should be given. One who, having attended for a long time, relinquishes the responsibility saying "Now I am unable," and goes away - even if the sick person dies on that very day, the attendant's share should not be given.

An attendant of the sick, whether a householder or one gone forth, even a woman, all receive a share. If that monk has only a bowl and robes, and nothing else; all should be given to the attendants of the sick alone. Even if it is worth a thousand, but they do not receive the many other requisites; those belong to the Community alone. If the remaining goods are both abundant and of great value, and the set of three robes is of little value; taking from those, the equivalent of the three robes and requisites should be given. And all of this is obtained only from what belongs to the Community.

But if he, while still living, having relinquished all his own requisites, gave them to someone, or someone took them on trust, they belong to the one to whom they were given and to the one by whom they were taken. The attendants of the sick receive only according to his wish; requisites placed far away and not given to others belong to the Community in each respective place. When property belongs to two persons undivided, upon one dying, the other is the owner. The same method applies also in the case of the property of many. When all have died, it becomes the property of the Community. Even if they give to co-residents and others without dividing, it is as though not given. But what is given after dividing is well given. That, even when those persons have died, belongs to the co-residents and others alone, not to the Community.

The Discussion on Rejecting Kusa-grass Garments and so on

371. Regarding the garments of kusa-grass and so forth, "swallow-wort stalks" means made of swallow-wort stalks. "Cloth" is said to mean made of bark fibre. The rest have been stated in the commentary on the first Pārājika. Among those, only for the

cloth there is an offence of wrong-doing. For the rest, there are grave offences. However, garments of swallow-wort fibre, garments of plantain fibre, and garments of eraka grass follow the same course as the cloth.

372. Those that are entirely blue and so forth should be worn after washing out the dye and re-dyeing them. If they cannot be washed, they should be made into bed-covers. Or they should be placed in the middle of a double-layered robe. The diversity of their colours is according to the method stated regarding sandals. Those with uncut fringes and long fringes should be worn after cutting the fringes. If one obtains a jacket, it is allowable to tear it apart, dye it, and use it. The same method applies to a turban as well. A bark garment, however, is made of tree bark; it is allowable to make it into a foot-wiper.

374. "If there is a suitable recipient" means if any monk takes it saying "I will take it on his behalf," it should be given - this is the meaning. Thus, among these twenty-three persons, sixteen persons do not receive, and seven persons do receive.

The Story of the Arising of Robes When the Community Has Split

376. "The monastic community splits" means that, having split, they become two factions, like the monks of Kosambī. "To one faction" means they give the water of dedication and perfumes and so forth to one faction, and robes to another. "This belongs to the monastic community" means this belongs to the entire monastic community, to both factions; having struck the bell, it should be distributed together by both factions. "This belongs to the faction" means when given thus, the faction to which water was given, to that faction the water alone belongs; the faction to which robes were given, to that very faction the robes belong. However, where the water of dedication is the determining factor, there one faction obtains robes because of having received the water of dedication, and one faction because of having received only the robes - both factions should come together and distribute according to seniority. "This is apparently the principle across the ocean" - so it is stated in the Great Commentary. "To that very same faction" means here, however, the other faction has no authority whatsoever. The grounds for sending robes are well known.

The Story of the Eight Categories of Robes

379. Now, in order to show the field of obtaining the robes spoken of from the beginning, he said "There are, monks, eight grounds" and so forth. "One gives to the boundary" and so forth is stated by way of the method of personal determination. Herein, however, giving to the boundary is the first ground, giving by agreement is the second, etc. giving to an individual is the eighth. Therein, when one says "I give to the boundary," one who gives having thus referred to the boundary is called "one who gives to the boundary." This same method applies everywhere.

In the exposition of the grounds beginning with "One gives to the boundary - however many monks have entered within the boundary, by them it should be distributed," regarding "one gives to the boundary," here fifteen boundaries should be understood: the designated boundary, the surrounding boundary, the common-residence boundary, the non-separation boundary, the gains boundary, the village boundary,

the town boundary, the city boundary, the inner boundary, the water-throwing boundary, the district boundary, the country boundary, the kingdom boundary, the island boundary, and the world-sphere boundary.

Therein, the designated boundary has already been stated in the discussion on boundaries. The surrounding boundary is delimited by the enclosure of an enclosed monastery, or by the place worthy of enclosure of an unenclosed one. Furthermore, the surrounding boundary should be understood as within two stone-throws of a man of medium strength from the monks' regular assembly place, or from the dining hall standing at the edge, or from the regularly inhabited dwelling; and it increases when the dwellings increase, and decreases when they decrease. In the Mahāpaccarī, however, it is said: "It also increases when the monks increase." Therefore, if they sit forming one unbroken group together with the monks assembled at the monastery, filling even a hundred leagues, even a hundred leagues is still the surrounding boundary, and the gain reaches all of them. The pair of the common-residence boundary and the non-separation boundary has already been stated.

The gains boundary was neither authorised by the Perfectly Enlightened One, nor established by the elders who compiled the Dhamma; however, kings, rulers, and great ministers, having built a monastery, having delimited all around a quarter-league, or half a league, or a league, having driven in pillars with name-inscriptions saying "This is the gains boundary of our monastery," they establish the boundary saying "Whatever arises within this area, all that we give to our monastery" - this is called the gains boundary. The village, town, city, inner, and water-throwing boundaries have already been stated. The district boundary - within the countries of Kāśi, Kosala, and so forth there are many districts; therein, each individual district delimitation is the district boundary. The country boundary is the delimitation of the countries of Kāśi, Kosala, and so forth. The kingdom boundary is the place where the authority of each individual king prevails, such as "the domain of the Coḷa king, the domain of the Keraḷa king." The island boundary is the great continents and intermediate islands delimited by the ocean's edge. The world-sphere boundary is delimited by the world-sphere mountains themselves.

Thus, among these boundaries, in the case of the designated boundary, having seen the Community assembled for some act, when it is said "I give to the Community right here within the boundary," however many monks have entered within the designated boundary, by them it should be distributed. For it reaches only those. It does not reach others standing in the boundary interval or in the surrounding boundary. However, it does reach one standing on a tree or a mountain situated within the designated boundary, or one who has gone beneath the ground. But what is given saying "I give to the Community within this surrounding boundary" reaches even those standing in the designated boundaries and boundary intervals. But what is given saying "I give to the common-residence boundary" does not reach those standing in the designated boundaries and boundary intervals. What is given in the non-separation boundary and the gains boundary reaches those who have entered within those boundaries. What is given in the village boundary and so forth reaches even those standing within a designated boundary inside those boundaries. What is given in the inner boundary and the water-throwing boundary reaches only those who

have entered therein. In the district, country, kingdom, island, and world-sphere boundaries too, the determination is the same as stated for the village boundary and so forth.

But if one standing in Jambudīpa gives saying "I give to the Community in Tambapaṇṇidīpa," even one person going from Tambapaṇṇidīpa may collect on behalf of all. Even if one fellow monk there collects the share of his fellows, he should not be prevented. Thus, for one who gives having specified a boundary, the decision regarding his gift should be understood.

But one who does not know how to say "such and such a boundary," knowing merely the word "boundary" alone, goes to the monastery and says "I give to the boundary" or "I give to the Community standing within the boundary," he should be asked - "Boundaries are of many kinds; referring to which boundary do you speak?" If he says - "I do not know such and such a boundary; let the Community standing within the boundary distribute and take" - by which boundary should it be distributed? The Elder Mahāsīva, it is said, stated - "By the non-separation boundary." Then they said to her - "The non-separation boundary can extend even to three yojanas. That being so, those standing within three yojanas will receive the gain; having stood within three yojanas, one will have to fulfil the duty of a visitor before entering the monastery; a traveller, having gone three yojanas, will have to take leave of his lodging; for one under dependence, the dependence will lapse upon exceeding three yojanas; one under probation will have to let the dawn rise after exceeding three yojanas; a nun, having stood within three yojanas, will have to ask permission to enter the monastery. All of this is proper to do only by the delimitation of the precincts boundary. Therefore it should be distributed only within the precincts boundary."

"By agreement" means by an agreement of common gains. Therefore he said - "Many residences have common gains." There the agreement should be made thus: by monks assembled at one monastery, having taken the name of whichever monastery they wish to include and make of common gains, having stated some reason such as "the monastery named such and such is ancient" or "was dwelt in by the Buddha" or "has few gains," it should be announced three times that "it is agreeable to the Community to make that monastery of one gain together with this monastery." By this much, one sitting in that monastery is as if sitting here; in that monastery too, the same should be done by the Community. By this much, one sitting here is as if sitting in that monastery. When a gain is being distributed at one place, it is proper for one staying at the other to take a share. Thus, even many residences together with one monastery should be made of one gain.

"By announcement of almsfood" means at the place where one has announced one's own relinquishment. Therefore he said - "Where regular duties are performed for the Community." Its meaning is - In whichever monastery this robe-giver's own regular offering to the Community continues, or in whichever monastery he feeds monks always having taken them as his own responsibility, or where a dwelling has been built by him, or where ticket-meals and the like are established, and by whom even the entire monastery has been founded - there nothing further need be said - these are called regular duties. Therefore, if he says "I give where my regular duties are performed" or "give it there," even if regular duties exist in many places, it is as given everywhere.

But if in one monastery there are more monks, they should say to him -"In your regular duties, in one place there are many monks, in another few." If he says "take according to the count of monks," it is proper to distribute and take accordingly. And here, even a small amount of cloth, medicine and the like is easily distributed. But if there is only one bed or one stool, having asked him, to whichever monastery or even within one monastery, to whichever lodging he decides, there it should be given. If he says "let such and such a monk take it," it is proper. But if, having said "give it at my regular duties," he goes away without deciding, it is proper for the Community also to decide. But it should be decided thus -It should be said "give it at the dwelling place of the senior monk of the Community." If his lodging is fully furnished, it should be given where it is insufficient. If one monk says "at my dwelling place there are no furnishings for use in the lodging," it should be given there.

One gives to the Community - having entered the monastery, one gives saying "I give these robes to the Community." By the Community met together - it should be distributed by the Community standing within the precincts boundary, having struck the bell and announced the time. One who takes a share even for one standing within the boundary who has not arrived should not be prevented. The monastery is large; when cloths are being given starting from the elder's seat, lazy-natured great elders come afterwards. They should not be told "Venerable sir, it is being given to those of twenty years' standing, your turn has passed." Rather, setting aside their turn, giving to those others, one should give to them afterwards at their turn.

Having heard that many robes have arisen at such-and-such a monastery, monks come even from monasteries a league's distance away. It should be given starting from the standing place of each one as they arrive. Even for those who have not arrived, when they have entered the precincts boundary, when pupils and others are receiving, it should indeed be given. They say "Give to those standing outside the precincts boundary" - it should not be given. But if those who have entered the precincts boundary, being joined as one group, are at their own monastery gate or within the monastery itself, the boundary is said to have expanded by the extent of the assembly, therefore it should be given. Even when given to the most junior member of the Community, it should indeed be given to those who come afterwards. But when the second portion has reached the elder's seat, those who have arrived do not receive the first portion; from the second portion it should be given according to seniority of rains.

In one monastery there are ten monks; they give saying "We give ten cloths to the Community." They should be distributed individually. If they take them saying "All of them are due to us" and go, they are improperly obtained and improperly taken, and wherever they go they remain the property of the Community. But having set aside one and given it to the senior elder of the Community saying "This is due to you," it is proper to take the rest saying "The remainder is due to us."

They bring just one cloth saying "We give it to the Community," and without distributing it they take it saying "It is due to us" - it is both improperly obtained and improperly taken. But having made a mark with a knife or with turmeric and such, having assigned one portion to the senior elder of the Community saying "This part is due to you," it is proper to take the rest saying "The remainder is due to us." But a flower or a crease that belongs to the cloth itself - it is not proper to make a

demarcation by that. If having pulled out one thread, they give it to the senior elder of the Community saying "This part is due to you," and take the rest saying "The remainder is due to us," it is proper. Cutting it piece by piece and distributing it is indeed proper.

In a monastery with a single monk, when robes have arisen for the Community, if that monk takes them in the manner stated before saying "All are due to me," they are properly taken, but the waiting period does not stand. If he takes each one separately saying "This is due to me," the waiting period stands. Therein, when the waiting period has not stood, if another robe arises and one monk comes, it should be cut in the middle and taken by both. When the waiting period has stood, if another robe arises and a more junior monk comes, the waiting period descends below. If a more senior monk comes, the waiting period ascends above. If there is no other, having assigned it to oneself again, it should be taken.

Whether saying "We give to the Community" or "We give to the Community of monks," what is given having referred to the Community in any manner whatsoever is not proper for rag-robe wearers, because it has been said "I reject householder robes, I undertake the rag-robe practice," but not because it is improper. Even what is given with the consent of the Community of monks should not be taken. But what a monk gives from his own property, that is called a gift from a monk and is proper, but it is not a rag-robe. Even so, the austere practice is not broken. But when it is said "We give to the monks, we give to the elders," it is proper even for rag-robe wearers. What is given saying "We give this cloth to the Community; let them make sandal bags, bowl bags, straps, shoulder bands and such with it" is also proper.

Even if many things are given for the purpose of bowl-bags and the like, if they are sufficient for the purpose of robes, it is allowable to make a robe from them and wear it. But if the Community cuts up cloths that are surplus after distribution and distributes them for the purpose of sandal-bags and the like, it is not allowable to take from that. For only what has been decided upon by the owners is allowable, not otherwise.

Even when it is said "We give to the Community of rag-robe wearers for the purpose of filtering cloths and the like," it is allowable to take, for requisites are indeed to be desired even by rag-robe wearers. Whatever is surplus there, it is allowable to apply that even to robes. They give thread to the Community; it should be taken even by rag-robe wearers. This, then, is the decision regarding what is given by entering the monastery and saying "I give these robes to the Community."

But if, having seen monks travelling on a journey outside the precincts boundary, one announces "I give to the Community" to either the senior monk of the Community or the most junior monk of the Community, even if the assembly is standing spread over a league, if they are in one group, it reaches all of them. But those who have not reached the assembly by twelve cubits, it does not reach them.

Regarding "one gives to both communities," whether one says "I give to both communities," or "I give to the Community in two parts," or "I give to the two Communities," or "I give to the monks' Community and the nuns' Community," it is given to both communities. "Half should be given" means having made two equal

portions, one should be given. When it is said "I give to both communities and to you," if there are ten monks and ten nuns, having made twenty-one portions, one should be given to the individual, ten to the monks' Community, ten to the nuns' Community; the one by whom the individual share is received may also take from the Community according to his seniority by rains. Why? Because he is included by the taking of both communities.

The same method applies when it is said "I give to both communities and to the shrine." Here, however, the shrine has no portion that reaches it from the Community; the portion is equal to the portion received by one individual.

When it is said "I give to both communities and to you and to the shrine," having made twenty-two portions, ten should be given to the monks, ten to the nuns, one to the individual, one to the shrine. Therein, the individual may take again from the Community according to his seniority by rains; for the shrine, only one.

When it is said "I give to the monks' Community and to the nuns," it should not be given by dividing in half; it should be given by counting the monks and the nuns. When it is said "I give to the monks' Community and to the nuns and to you," the individual does not receive separately; he receives only one from the place where it reaches him. Why? Because he is included by the taking of the monks' Community. Even when it is said "I give to the monks' Community and to the nuns and to you and to the shrine," the shrine receives a portion equal to one individual, the individual does not receive separately; therefore, having given one to the shrine, the remainder should be distributed by counting the monks and the nuns.

Even when it is said "I give to the monks and to the nuns," it should not be given by dividing in half; it should be divided only by counting individuals. Even when it is said thus "I give to the monks and to the nuns and to you and to the shrine," the shrine receives a portion equal to one individual, the individual does not receive separately; it should be distributed by counting the monks and the nuns. And just as the method has been drawn out beginning with the monks' Community, so it should be drawn out beginning with the nuns' Community as well. When it is said "I give to the monks' Community and to you," the individual does not receive separately; it should be taken only according to seniority by rains. But when it is said "I give to the monks' Community and to the shrine," the shrine receives a separate portion. Even when it is said "I give to the monks' Community and to you and to the shrine," only the shrine receives, not the individual.

Even when it is said "I give to the monks and to you," a separate share is not received. But when it is said "I give to the monks and to the shrine," the shrine receives. Even when it is said "I give to the monks and to you and to the shrine," only the shrine receives separately, not the individual. Beginning with the nuns' Community as well, it should be applied in the same way.

Formerly, they give a gift to both Communities headed by the Buddha. The Blessed One sits in the middle, monks sit on the right, nuns sit on the left. The Blessed One is the elder of both Communities. At that time, the Blessed One both uses the requisites obtained by himself and has them given to the monks as well. Nowadays, however, wise people, having set up an image containing relics or a shrine, give a gift to both Communities headed by the Buddha. Having placed a bowl on a stand before the

image or the shrine, and having poured the water of dedication, saying "We give to the Buddhas," whatever hard food or soft food they first give there, or having brought it to the monastery, saying "We give this to the shrine," they give almsfood and garlands, scents and so forth - how should one proceed in that matter? Garlands, scents and so forth should first be placed upon the shrine; with cloth, banners should be made; with oil, lamps should be made. But almsfood, honey, sugar and so forth should be given to whoever is the regular caretaker of the shrine, whether one gone forth or a householder. When there is no regular caretaker, it is proper to set aside the food that has been brought, perform the duties, and then consume it. When the time is pressing, it is proper to eat first and perform the duties afterwards as well.

And regarding garlands, scents and so forth, whatever is said "Take this and make an offering to the shrine," it should be taken even far away and offered. Even when it is said "Take the almsfood to the Community," it should be taken. But if, when it is said "I am going on alms round, there are monks in the assembly hall, they will bring it," the donor says "Venerable sir, I give it to you alone," it is proper to eat it. But if, while carrying it and going, saying "I shall give it to the Community of monks," the time becomes pressing along the way, it is proper to assign it to oneself and eat it.

One gives to the Community that has completed the rains retreat - having entered the monastery, one gives saying "I give these robes to the Community that has completed the rains retreat." However many monks have completed the rains retreat at that residence - that is, those who completed the earlier rains retreat without breaking the rains - by them it should be distributed; it does not reach others. Even for one who has departed to another direction, if there is a recipient, it should be given up until the dismantling of the kaṭhina. But when the kaṭhina has not been spread and within the cold season, when given having spoken thus, it reaches even those who completed the later rains retreat - so say those who know the characteristics. But this matter has not been discussed in the commentaries.

But if one standing outside the precincts boundary says "I give to the Community that has completed the rains retreat," it reaches all who are present. But if one says "To the Community that has completed the rains retreat at such and such a monastery," it reaches only those who completed the rains retreat there, up until the dismantling of the kaṭhina. But if one speaks thus from the first day of summer, it reaches all who are present there. Why? Because it has arisen in the post-season period. During the rains itself, when it is said "I give to those dwelling in the rains," those who have broken the rains do not receive it; only those dwelling in the rains receive it. But in the robe month, when it is said "I give to those dwelling in the rains," it reaches only those who entered the later rains retreat; it does not reach those who entered the earlier rains retreat nor those who broke the rains.

When it is said "From the robe month until the last day of winter, I give the rains-residence gift," whether the kaṭhina has been spread or not, it reaches only those who completed the past rains retreat. But when it is said from the first day of summer, the matrix should be applied - "Five months of the past rains residence have passed, the future one will come after four months - for which rains residence does one give?" If one says "I give to those who completed the past rains retreat," it reaches only those who completed the rains retreat during that period; even for those who have departed to other directions, their companions may receive it.

If one says "I give the rains-residence gift for the future," it should be kept and taken on the day of the approach of the rains. Then if it is said "The monastery is unguarded, there is danger from thieves, it is not possible to keep it or to carry it about," and one says "I give to those present," it should be distributed and taken. If one says "Venerable sir, the rains-residence gift was not given to me in the third year from now; I give that," it reaches the monks who completed the rains retreat during that rains period. If they have departed to other directions, another trustworthy person receives it; it should be given. Then if only one remains and the rest have passed away, all of it reaches that one alone. If there is not even one, it becomes the property of the Community and should be distributed by those present.

"One gives having specified" means one gives having designated and delimited. In "whether rice gruel" and so forth, this is the meaning - whether rice gruel etc. or medicine, one gives having specified. Herein this is the construction - having invited monks for rice gruel for today or tomorrow, one gives rice gruel to those who have entered the house; having given rice gruel, when the rice gruel has been drunk, one gives saying "these robes I give to those by whom my rice gruel was drunk," and it reaches only those invited ones by whom the rice gruel was drunk. But those who obtained rice gruel while going past the house door on their alms round, or who entered the house, or those to whom bowls were brought from the dining hall and carried by people, or those who were sent by elders - it does not reach them. But if, together with the invited monks, many others also came and sat filling the inside and outside of the house, and the donor speaks thus - "Whether invited or uninvited, to all those to whom rice gruel was given by me, let these cloths be for all of them" - it reaches all of them. But those who obtained rice gruel from the hands of the elders - it does not reach them. Then if he says "to all those by whom my rice gruel was drunk, let it be for all of them," it reaches all of them. The same method applies also in the case of meals and solid food.

"Or robe" means one who previously, having had monks spend the rains, had given robes to monks before; if he, having fed the monks, says - "To those to whom robes were previously given by me, let this robe or thread or ghee, honey, molasses and so forth be for those very ones" - all of it reaches those very ones. "Or lodging" means when it is said "let this be for the one who dwells in the monastery or the compound built by me," it belongs to that very one. "Or medicine" means when it is said "from time to time we give medicines such as ghee to the elders; to those by whom those were obtained, let this be for those very ones" - it belongs to those very ones.

"One gives to an individual" means one gives either in the absence, saying "I give this robe to the one of such and such a name," or placing it at the feet and giving face to face, saying "Venerable sir, I give this to you." But if one speaks thus: "I give this to you and to your pupils," it reaches both the elder and his pupils. There is also one who has come to take up recitation and is going away having taken it; it reaches him too. When it is said "I give to the monks who regularly travel with you," it reaches all those who, having fulfilled the duties of pupils under instruction, go about having taken up recitation, questioning and so forth. This is the determination regarding the term "one gives to an individual." The remainder is clear everywhere.

The commentary on the Robe Chapter is concluded.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 2. The Canon of Discipline - Commentaries. 3. Commentary on the Great Chapter. 8. The Section on Robes Retrieved from paliverse.org

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

PaliVerse.org