

2. Dhutaṅganiddeso

Sādhāraṇakathā

Pāli	English translation (by Pe Maung Tin)
<i>Idāni yehi appicchatāsantuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti,</i>	Now virtue, the different kinds of which have been described, is cleansed by means of such qualities as fewness of wishes, contentment, and so on.
<i>te guṇe sampādetuṃ yasmā samādinnaṣīlena yoginā dhutaṅgasamādānaṃ kātabbaṃ.</i>	Because a religious meditator who has kept his virtue should, to be proficient in those qualities, observe the ascetic practices, so that he (who observes them) may have his virtue washed and purified by the waters of such qualities,
<i>Evañhissa appicchatāsantuṭṭhitāsallekhaṇapavivekāpacayavīriyārambha subharatādiguṇasālilavikkhālitamalaṃ sīlañceva suparisuddhaṃ bhavissati, vatāni ca sampajjissanti.</i>	to wit, fewness of wishes, contentment, austerity of life, solitude, loss of sin, strenuous energy, easiness of support by others, and may have his vows fulfilled.
<i>Iti anavajjasīlabbataguṇaparisuddhasabbasamācāro porāṇe ariyavaṃsattaye paṭiṭṭhāya</i>	And so being absolutely pure in conduct through his qualities of faultless virtue and ritual,
<i>catutthassa bhāvanārāmatāsankhātassa ariyavaṃsassa adhigamāraho bhavissati.</i>	he may be worthy of being established in the three ancient orders of Ariyans and, fourthly, of attaining to delight in culture.
<i>Tasmā dhutaṅgakathaṃ ārabhissāma.</i>	Therefore, we will start the talk on ascetic practices. (tr. CSa)
<i>Bhagavatā hi pariccattalokāmisānaṃ kāye ca jīvite ca anapekkhānaṃ anulomapaṭipadaṃyeva ārādhetukāmānaṃ kulaputtānaṃ terasadhutaṅgāni anuññātāni.</i>	Thirteen ascetic practices namely have been permitted by the Blessed One to be kept by those well-born youths who have put away worldly needs of the flesh and who, regardless of body or life, are eager to make fitting progress.
<i>Seyyathidaṃ – paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ, piṇḍapātikaṅgaṃ, sapadānacārikaṅgaṃ, ekāsānikaṅgaṃ, pattapiṇḍikaṅgaṃ,</i>	They are (1) the refuse-ragman's practice, (2) three-rober's practice, (3) alms-man's practice, (4) house-to-house-goer's practice, (5) one-sessioner's practice, (6) bowl-fooder's practice,
<i>khalupacchābhattikaṅgaṃ, āraññikaṅgaṃ, rukkhamūlikaṅgaṃ, abbhokāsikaṅgaṃ, sosānikaṅgaṃ, yathāsanthatikaṅgaṃ, nesajjikaṅganti.</i>	(7) afterfood-refuser's practice, (8) forester's practice, (9) tree-rootman's practice, (10) open-spacer's practice, (11) burning-grounder's practice, (12) any-bedder's practice, (13) sitting man's practice.
<i>Tattha –Atthato lakkhaṇādīhi, samādānavidhānato; Pabhedato bhedato ca, tassa tassānisāṃsato.</i>	Therein: -As to the meaning, characteristic, Observance and directions, grade and breach, And eke the benefit of this and that,
<i>Kusalattikato ceva, dhutādīnaṃ vibhāgato; Samāsabyāsato cāpi, viññātabbo vinicchayo.</i>	As moral triad, as differentiated, In groups and in detail-decision shall Be made on these ascetic practices.
<i>Tattha atthatoti tāva rathikasusānasānkārakūṭādīnaṃ yattha katthaci paṃsūnaṃ upari ṭhitattā abbhuggataṭṭhena tesu tesu paṃsukūlamivāti paṃsukūlaṃ,</i>	Of these, as tot he meaning:- 1. A refuse-rag is one which is placed on a refuse-heap in such places as a chariot-road, burning-ground, rubbish-heap, and so on, and which, in the

	sense of covering-up is like the heap of dust in them.
<i>atha vā paṃsu viya kucchitabhāvaṃ ulatīti paṃsukūlaṃ, kucchitabhāvaṃ gacchatīti vuttaṃ hoti.</i>	Or, it gets to a loathsome state like the dust – hence refuse-rag;
<i>Evaṃ laddhanibbacaṇassa paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ, taṃ sīlamassāti paṃsukūliko.</i>	as, it has been said, refuse-rag practice means the wearing of a refuse-rag so defined. One who has the habit of wearing it is a refuse-ragman.
<i>Paṃsukūlikassa aṅgaṃ paṃsukūlikaṅgaṃ.</i>	The practice of a refuse-ragman is refuse-ragman's practice.
<i>Aṅganti kāraṇaṃ vuccati.</i>	Practice is said to mean reason.
<i>Tasmā yena samādānena so paṃsukūliko hoti, tassetam adhivacānanti vedītabbā.</i>	Therefore this practice should be regarded as a synonym for whatever observance by reason of which one becomes a refuse-ragman.
<i>Eteneva nayena saṅghāṭīuttarāsāṅgaantaravāsakasaṅkhātāṃ ticīvaraṃ sīlamassāti tecīvariko.</i>	2. In the same way one who has the habit of wearing the threefold robe – namely, the shoulder-cloak, upper garment, and the waist-cloth – is a three-rober.
<i>Tecīvarikassa aṅgaṃ tecīvarikaṅgaṃ.</i>	The practice of a three-rober is three-rober's practice.
<i>Bhikkhāsāṅkhātānaṃ pana āmisapiṇḍānaṃ pātoti piṇḍapāto, parehi dinnānaṃ piṇḍānaṃ patte nipatananti vuttaṃ hoti.</i>	3. Alms is the falling of morsels as food for the flesh. It is said to be the falling into the bowl of morsels of food given by others.
<i>Taṃ piṇḍapātaṃ uñchati taṃ taṃ kulaṃ upasaṅkamanto gavesatīti piṇḍapātiko.</i>	One who gathers alms and seeks it by approaching this and that family is an almsman.
<i>Piṇḍāya vā patituṃ vatametassāti piṇḍapātī, patitunti carituṃ, piṇḍapātī eva piṇḍapātiko.</i>	Or the observance of falling of morsel (of food) that is the morsel-of-food-falling, the falling is the characteristic, the one of falling of the morsel of food is, indeed, an almsman. (tr. CSa)
<i>Piṇḍapātikassa aṅgaṃ piṇḍapātikaṅgaṃ.</i>	The practice of such an one is almsman's practice.
<i>Dānaṃ vuccati avakhaṇḍanaṃ, apetaṃ dānatoti apadānaṃ, anavakhaṇḍananti attho.</i>	4. A broken series (<i>dāna</i>) is said to be an interruption.
<i>Saha apadānena sapadānaṃ, avakhaṇḍanarahitaṃ anugharanti vuttaṃ hoti.</i>	An unbroken series (<i>apadāna</i>) is without interruption, uninterrupted is the meaning.
<i>Sapadānaṃ carituṃ idamassa sīlanti sapadānacārī, sapadānacārī eva sapadānacāriko.</i>	One whose habit it is to go from one house to another in an unbroken series is a house-to-house-goer, <i>sāpadānacārī</i> , which is the same as <i>sāpadānacārika</i> .
<i>Tassa aṅgaṃ sapadānacārikaṅgaṃ.</i>	The practice of such an one is house-to-house-goer's practice.
<i>Ekāsane bhojanaṃ ekāsanaṃ, taṃ sīlamassāti ekāsāniko.</i>	5. One-session is food taken at one sitting. One who has the habit of taking such food is a one-sessioner.
<i>Tassa aṅgaṃ ekāsānikaṅgaṃ.</i>	The practice of him is one-sessioner's practice.

<i>Dutiyabhājanassa paṭikkhittatā kevalaṃ ekasmiṃyeva patte piṇḍo pattapiṇḍo.</i>	6. Bowl-food is food that falls into a single bowl, a second bowl being refused.
<i>Idāni pattapiṇḍagahaṇe pattapiṇḍasaññaṃ katvā pattapiṇḍo sīlamassāti pattapiṇḍiko.</i>	Now the name bowl-food is given to the acceptance of such food. One who has the habit of accepting such food is a bowl-fooder.
<i>Tassa aṅgaṃ pattapiṇḍikaṅgaṃ.</i>	The practice of him is bowl-fooder's practice.
<i>Khalūti paṭisedhanatthe nipāto.</i>	7. <i>Khalu</i> is a particle with the meaning of denial.
<i>Pavāritena satā pacchā laddhaṃ bhataṃ pacchābhataṃ nāma, tassa pacchābhataṃ bhojanaṃ pacchābhatabhojanaṃ,</i>	Food that is got later by one who refuses further offerings while eating his first meal is called afterfood. It is a name for one who by virtue of his observance refuses additional food.
<i>tasmiṃ pacchābhatabhojane pacchābhataṃsaññaṃ katvā pacchābhataṃ sīlamassāti pacchābhattiko.</i>	Thus having made the perception of after-food in the after-food eating (he) is the afterfooder of afterfood morality. (tr. CSa)
<i>Na pacchābhattiko khalupacchābhattiko.</i>	(One who is) not afterfooder (he is) the <i>khalu</i> eater. (tr. CSa)
<i>Samādānavasena paṭikkhittātirittabhojanassetam nāmaṃ.</i>	By the way of observance, it is named as the refusal of that food which remained. (tr. CSa)
<i>Aṭṭhakathāyaṃ pana vuttaṃ khalūti eko sakuṇo.</i>	but it is said in the (Great) Commentary: ' <i>Khalu</i> is a bird
<i>So mukhena phalaṃ gahetvā tasmiṃ patite puna aññaṃ na khādati.</i>	which takes a fruit in its beak, but when that falls down does not take another fruit.
<i>Tādiso ayanti khalupacchābhattiko.</i>	Such is the man,' namely the afterfood-refuser.
<i>Tassa aṅgaṃ khalupacchābhattikaṅgaṃ.</i>	The practice of such an one is afterfood-refuser's practice.
<i>Araññe nivāso sīlamassāti ārañṇiko.</i>	8. One who has the habit of dwelling in the forest is a forester.
<i>Tassa aṅgaṃ ārañṇikaṅgaṃ.</i>	The practice of such an one is forester's practice.
<i>Rukkhamūle nivāso rukkhamūlaṃ, taṃ sīlamassāti rukkhamūliko.</i>	9. Tree-root is a dwelling at the foot of a tree. One who has the habit of dwelling at such a place is a tree-rootman.
<i>Rukkhamūlikassa aṅgaṃ rukkhamūlikaṅgaṃ.</i>	The practice of a tree-rootman is tree-rootman's practice.
<i>Abbhokāsikasosānikaṅgesupi eseva nayo.</i>	10, 11. And the same with the practices of the open-spacer and the burning-grounder (or charnel-fielder).
<i>Yadeva santhataṃ yathāsanthataṃ, idaṃ tuyhaṃ pāpuṇāṭṭi evaṃ paṭhamaṃ uddiṭṭhasenāsanassetam adhivacanaṃ.</i>	12. Any-bed is any lodging that is allotted. It is a synonym for a dwelling first allotted thus: 'This is available for you.'
<i>Tasmiṃ yathāsanthate viharituṃ sīlamassāti yathāsanthatiko.</i>	One who has the habit of living in whatever place is allotted is an any-bedder.
<i>Tassa aṅgaṃ yathāsanthatikaṅgaṃ.</i>	The practice of such an one is any-bedder's practice.

<i>Sayanam paṭikkhipivā nisajjāya viharitum sīlamassāti nesajjiko.</i>	13. A sitting-man is one whose habit it is to refuse to lie down and to live sitting.
<i>Tassa aṅgam nesajjikaṅgam.</i>	The practice of such an one is sitting-man's practice.
<i>Sabbāneva panetāni tena tena samādānena dhutakilesattā dhutassa bhikkhuno aṅgāni,</i>	All of them are the practices (or factors) of the brother who has shaken off the corruptions through the observance of this and that practice;
<i>kīlesadhunanato vā dhutanti laddhavoḥāram nāṇam aṅgam etesanti dhutaṅgāni.</i>	or, knowledge, which has acquired the common name of shaking-off by reason of its shaking off the corruptions, is the factor for (or reason of) these practices – hence ascetic practices (or factors).
<i>Atha vā dhutāni ca tāni paṭipakkhaniddhunanato aṅgāni ca paṭipattiyātipi dhutaṅgāni.</i>	Or, again, they are ascetic because they shake off the hostile corruptions and they are the factors of moral attainment – hence ascetic practices.
<i>Evaṃ tāvettha atthato viññātabbo vinicchayo.</i>	So far is the decision to be known from the meaning.
<i>Sabbāneva panetāni samādānacetanālakkaṇāni.</i>	And the will to observe is the characteristic of them all.
<i>Vuttampi cetam ‘‘yo samādiyati, so puggalo.</i>	It is also said (in the Commentary): 'It is the person that observes.
<i>Yena samādiyati, cittacetasiḱā ete dhammā.</i>	Mind and mental properties are the states by which he observes.
<i>Yā samādānacetanā, tam dhutaṅgam.</i>	It is the ascetic practice that is the will to observe.
<i>Yaṃ paṭikkhipati, tam vatthū’’ti.</i>	It is the physical basis that is rejected.'
<i>Sabbāneva ca loluppavidhamsanarasāni, nilloppabhāvapaccupaṭṭhānāni appicchatādiariyadharmapadaṭṭhānāni.</i>	And all of them have the slaying of worldly lust as function, the freedom from such lust as manifestation, and such Ariyan states as fewness of wishes and so on as proximate cause.
<i>Evamettha lakkhaṇādīhi vedītabbo vinicchayo.</i>	Thus is the decision to be known from the characteristic and so on.
<i>Samādānavidhānatoṭīdīsū pana pañcasu sabbāneva dhutaṅgāni dharamāne bhagavati bhagavatova santike samādātābbāni.</i>	As to the five topics: their observance, directions, and others, - in the lifetime of the Blessed One all the ascetic practices had to be observed under him
<i>Parinibbute mahāsāvakaṃ santike.</i>	after his decease, under the Chief Disciple;
<i>Tasmim asati khīṇāsavassa, anāgāmiṃ, sakadāgāmiṃ, sotāpannaṃ,</i>	he being absent, under a saint purged of the intoxicants – and so on, under a never-returner – a once-returner- a stream-winner-
<i>tipiṭakassa, dvipiṭakassa, ekapiṭakassa, ekasaṅgītikassa, aṭṭhakathācariyassa.</i>	a scholar of the three <i>Piṭakas</i> – a scholar of two <i>Piṭakas</i> – a scholar of one <i>Piṭaka</i> – a scholar of one <i>Nikāya</i> – a scholar of one <i>Āgama</i> – a teacher of commentaries –
<i>Tasmim asati dhutaṅgadharassa, tasmimpi asati cetiyaṅgaṇam sammajjivā ukkuṭikaṃ nisīditvā</i>	a master of the ascetic practices; and in the absence of this last person one should sweep the shrineyard, sit on the hams ¹ ,

<i>sammāsambuddhassa santike vadantena viya samādātabbāni, apica sayampi samādātuṃ vaṭṭati eva.</i>	and observe the practices as though uttering them under the tuition of the Supreme Buddha. But it behoves one to observe them also by oneself.
<i>Ettha ca cetiyapabbate dve bhātikattherānaṃ jeṭṭhakabhātu dhutaṅgappicchatāya vatthu kathetabbaṃ.</i>	And here as regards fewness of wishes by reason of the ascetic practices, the story of the senior of the two brothers, Elders living on Mount Cetiya, should be told.
<i>Ayaṃ tāva sādharmaṇakathā.</i>	This so far is the general discourse.

1. Paṃsukūlikaṅgathā - 1. The refuse-ragman's practice

<i>24. Idāni ekekassa samādānavidhānappabhedabhedānisamse vaṇṇayissāma.</i>	
<i>Paṃsukūlikaṅgaṃ tāva ‘‘gahapatidānacīvaraṃ paṭikkhipāmi, paṃsukūlikaṅgaṃ samādiyāmi’’ti imesu dvīsu vacanesu aññatarena samādinnaṃ hoti.</i>	And first, the refuse-ragman's practice is observed with one or other of the two expressions: I refuse a robe given by a householder; I observe the refuse-ragman's practice.
<i>Idaṃ tāvettha samādānaṃ.</i>	So far this is the (formula of) observance.
<i>Evaṃ samādinnaḍhutaṅgena pana tena sosānikaṃ, pāpaṇikaṃ, rathiyacoḷaṃ,</i>	And he who observes this practice should pick up one or other of these rags, namely, burning-ground-rag, shop-rag, street-rag,
<i>saṅkāracoḷaṃ, sotthiyaṃ, nhānacoḷaṃ, titthacoḷaṃ, gatapaccāgataṃ, aggaḍḍhaṃ,</i>	rubbish-heap-rag, childbirth-rag, bath-rag, bathing-place-rag, after-return-rag, burnt-rag,
<i>gokhāyitaṃ, upacikākhāyitaṃ, undūrakhāyitaṃ, antacchinnaṃ, dasācchinnaṃ,</i>	cattle-bitten-rag, ant-bitten-rag, moouse-gnawed-rag, side-torn-rag, border-torn-rag,
<i>dhajāhaṭaṃ, thūpacīvaraṃ, samaṇacīvaraṃ, ābhisekikaṃ, iddhimayaṃ, panthikaṃ, vātāhaṭaṃ,</i>	flag-rag, oblation-rag, monk's-rag, consecration-rag, psychic-power-rag, road-rag, wind-blown-rag,
<i>devadattiyaṃ, sāmuddiyantietesu aññataraṃ cīvaraṃ gahetvā phāletvā dubbalaṭṭhānaṃ pahāya</i>	spirit-rag, ocean-rag. Tearing the rag he should throw away the rotten parts and
<i>thiraṭṭhānāni dhovivā cīvaraṃ katvā porāṇaṃ gahapaticīvaraṃ apanetvā paribhuñjitabbaṃ.</i>	wash the good parts and make a robe of them, and wear it after removing his old householder's robe.
<i>Tattha sosānikanti susāne patitakaṃ.</i>	As to these, burning-ground-rag is a rag cast away in the burning-ground.
<i>Pāpaṇikanti āpaṇadvāre patitakaṃ.</i>	Shop-rag is a rag thrown away at a shop-door.
<i>Rathiyacoḷanti puññatthikehi vātapānantarena rathikāya chaḍḍitacoḷakaṃ.</i>	Street-rag is a rag thrown into the street from a window by those who desire merit.
<i>Saṅkāracoḷanti saṅkārattāne chaḍḍitacoḷakaṃ. Sotthiyanti gabbhamalaṃ puñchitvā chaḍḍitavattaṃ.</i>	Rubbish-heap-rag is a rag thrown away at a rubbish-heap. Childbirth-rag is a cloth thrown away after wiping the impurities of the womb at childbirth.

<i>Tissāmaccamātā kira satagghanakena vatthena gabbhamalaṃ puñchāpetvā paṃsukūlikā gaṇhissantīti tālavelimagge chaḍḍāpesi.</i>	It is said that the mother of Tissa the minister had the impurities of her womb wiped with a cloth worth a hundred coins, and had it thrown on the <i>Talāveli</i> Road in the hope that refuse-ragmen would pick it up;
<i>Bhikkhū jīṇṇakaṭṭhānatthameva gaṇhanti.</i>	and the brethren took of it just enough for mending purposes.
<i>Nhānacoḷanti yaṃ bhūtavejjeḥi sasīsaṃ nhāpitā kāḷakaṇṇicoḷanti chaḍḍetvā gacchanti.</i>	Bath-rag is a rag which sick people throw away as inauspicious when, with the advice of exorcists, they have washed their heads and bathed themselves.
<i>Titthacoḷanti nhānatitthe chaḍḍitapilotikā.</i>	Bathing-place-rag is a cloth thrown away at the river bathing-place.
<i>Gatapaccāgatanti yaṃ manussā susānaṃ gantvā paccāgatā nhatvā chaḍḍenti.</i>	After-return-rag is a cloth which men, on their return from the burning-ground, throw away after their bath.
<i>Aggīḍaḍḍhanti agginā ḍaḍḍhappadesaṃ. Tañhi manussā chaḍḍenti.</i>	Burnt-rag is a cloth partially burnt by fire. That also men throw away.
<i>Gokhāyitādīni pākaṭāneva. Tādisānīpi hi manussā chaḍḍenti.</i>	Cattle-bitten-rag and the next four are obvious, <i>i.e.</i> rags bitten by cattle, by white ants, by mice, torn at the side, and at the border. Those also men throw away.
<i>Dhajāhaṭanti nāvaṃ ārohaṇṭā dhajaṃ bandhitvā ārūhanti.</i>	As regards the flag-rag – sailors embark on a boat after planting a banner (at the port);
<i>Taṃ tesam dassanātikame gahetuṃ vaṭṭati.</i>	one may take it when they get out of sight.
<i>Yampi yuddhabhūmiyaṃ dhajaṃ bandhitvā ṭhapitaṃ, taṃ dvinnampi senānaṃ gatakāle gahetuṃ vaṭṭati.</i>	That banner planted on the battlefield by soldiers one may also take, when both armies have marched away.
<i>Thūpacīvaranti vammikaṃ parikkhipitvā balikammaṃ kataṃ.</i>	Oblation-rag is a cloth which is wrapped round an anthill and offered to spirits.
<i>Samaṇacīvaranti bhikkhusantakaṃ. Ābhisekikanti rañño abhisekaṭṭhāne chaḍḍitacīvaraṃ.</i>	Monk's-rag is a robe belonging to a brother. Consecration-rag is a robe thrown away at the place where the king was anointed.
<i>Iddhimayanti ehibhikkhucīvaraṃ. Panthikanti antarāmagge patitakaṃ.</i>	Psychic-power-rag is a robe made by a newly initiated brother. Road-rag is a cloth thrown away (or fallen) on the road.
<i>Yaṃ pana sāmikānaṃ satisammosena patitaṃ, taṃ thokaṃ rakkhitvā gahetabbaṃ.</i>	But one should wait awhile before picking up that cloth, which the owner dropped through inadvertence.
<i>Vātāhaṭanti vātena paharivā dūre pātitaṃ, taṃ pana sāmike apassantena gahetuṃ vaṭṭati.</i>	Wind-blown-rag is a cloth which, carried by the wind, has fallen afar. That also one may take when the owner is not in sight.
<i>Devadattiyanti anuruddhattherassa viya devatāhi dinnakaṃ. Sāmuḍdiyanti samuḍḍavīcīhi thale ussāritaṃ.</i>	Spirit-rag is a cloth given by <i>devas</i> , like the one given to the Elder Anuruddha. Ocea-rag is a cloth thrown up on to the land by the waves of the sea.
<i>Yaṃ pana saṅghassa demāti dinnam, coḷakabhikkhāya vā caramānehi laddham, na taṃ paṃsukūlam.</i>	But that robe which is given with the expression, 'we give it to the Order,' or that which is obtained by monks who go to receive a gift of cloth and alms is not a refuse-rag.

<i>Bhikkhudattiyepi yaṃ vassaggena gāhetvā vā dīyati, senāsanacīvaram vā hoti, na taṃ paṃsukūlaṃ.</i>	As for a robe given by a brother, that which is given out of regard for (the ragman's) seniority, or that which is offered to (the inmates of) a monastery is not a refuse-rag.
<i>No gāhāpetvā dinnameva paṃsukūlaṃ.</i>	That which is given out of regard, not for the ragman's seniority (but, for the donor's seniority), is a refuse-rag.
<i>Tatrapī yaṃ dāyakehi bhikkhussa pādamūle nikkhittaṃ, tena pana bhikkhunā paṃsukūlikassa hatthe ṭhapetvā dinnam, taṃ ekatosuddhikaṃ nāma.</i>	And here also that robe which, having been placed at a brother's feet by donors, is offered by him into the ragman's hand, is indeed half pure.
<i>Yaṃ bhikkhuno hatthe ṭhapetvā dinnam, tena pana pādamūle ṭhapitaṃ, tampi ekatosuddhikaṃ.</i>	That also which, having been given into the brother's hand, is by him placed at (the ragman's) feet is half pure.
<i>Yaṃ bhikkhunopi pādamūle ṭhapitaṃ, tenāpi tatheva dinnam, taṃ ubhatosuddhikaṃ.</i>	But that which, having been placed at the brother's feet, is by him given to the ragman in the same way is wholly pure.
<i>Yaṃ hatthe ṭhapetvā laddham, hattheyeva ṭhapitaṃ, taṃ anukkaṭṭhacīvaram nāma.</i>	That which, having been placed in the (brother's) hand, is by him placed in the (ragman's) hand is indeed not a robe.
<i>Iti imaṃ paṃsukūlabhedam nītvā paṃsukūlikena cīvaram paribhuñjītabbanti idamettha vidhānam.</i>	Thus knowing the different kinds of refuse-rags the refuse-ragman should wear his robe.
<i>Ayaṃ pana pabhedo, tayo paṃsukūlikā ukkaṭṭho majjhimo mudūti.</i>	These herein are the directions. Now this is the grade. There are three ragmen: strict, moderate, and soft.
<i>Tattha sosānikaṃyeva gaṇhanto ukkaṭṭho hoti.</i>	Of them he who pick up a rag thrown away in the burning-ground is a strict man.
<i>Pabbajitā gaṇhissantīti ṭhapitakaṃ gaṇhanto majjhimo.</i>	He who picks up a rag which was placed with the verbal expression: 'the monk will pick it up' is a moderate man.
<i>Pādamūle ṭhapetvā dinnakaṃ gaṇhanto mudūti.</i>	he who accepts a rag placed at his feet (by a monk) is a soft man.
<i>Tesu yassa kassaci attano ruciyā gihidinnakaṃ sādītakkaṇe dhutaṅgam bhijjati. Ayamettha bhedo.</i>	And the ascetic practice of any of them is broken the moment he accepts, through his own wish or through submission to a request, a robe given by a householder. This herein is the breach.
<i>Ayaṃ panānisamso, “paṃsukūlacīvaram nissāya pabbajjā”ti (mahāva. 128) vacanato nissayānurūpaṭipattisabbhāvo,</i>	Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: 'He is a monk having a refuse-rag as his resource for clothing;
<i>paṭhame ariyavaṃse paṭiṭṭhānam, ārakkhadukkhābhāvo, aparāyattavuttitā,</i>	his establishment in the first order of Ariyans; the absence of the trouble of looking after his robe; the independence of livelihood;
<i>corabhayena abhayatā, paribhogataṇhāya abhāvo, samaṇasārūppaparikkhāratā,</i>	the absence of danger from thieves; the absence of the lust for enjoyment; the fitness of the rag as a monk's robe;
<i>bhagavatā saṃvaṇṇitapaccayatā, pāsādikatā, appicchatādīnam phalanipphatti,</i>	the state of its being a requisite praised by the Buddha as 'cheap, easy to get, and faultless'; its delightfulness; the yielding of the fruit of fewness of wishes and so forth;

<i>sammāpaṭipattiyā anubrūhanam, pacchimāya janatāya diṭṭhānugatiāpādananti.</i>	the development of right conduct; the institution of a precedent for future generations of monks.
<i>Mārasenaviḡhātāya, paṃsukūladharo yati; Sannaddhakavaco yuddhe, khattiyo viya sobhati.</i>	As in the battle shines the mai-clad prince, So in the routing of the Tempter's ranks;
<i>Pahāya kāsikādīni, varavatthāni dhāritam; Yaṃ lokagarunā ko tam, paṃsukūlam na dhāraye.</i>	Shines the ascetic in a cast-off clout. The cast-off clout that the world's Teacher wore,
<i>Tasmā hi attano bhikkhu, paṭiññam samanussaram; Yogācārānukūlamhi, paṃsukūle rato siyāti.</i>	Rejecting fairest robes of <i>Kāsi</i> silk, Who will not wear? Let Brethren take delight In the old clout befitting hermit ways, Remembering their vows.
<i>Ayaṃ tāva paṃsukūlikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This so far is the setting forth of the observance, directions, grade, breach, and advantage in the refuse-ragman's practice.

2. Tecīvarikaṅgakathā

Pāli	Translation by Pe Maung Tin	Translation by Mrs. Merlin Peiris
<i>Tadanantaram pana tecīvarikaṅgam</i>	Next comes the three-rober's practice	Next is the practice of the triple robe wearers:
<i>“catutthakacīvaram paṭikkhipāmi, tecīvarikaṅgam samādiyāmi”’ti imesam aññataravacanena samādinnaṃ hoti.</i>	observed with one or other of the expressions: I refuse a fourth robe; I observe the three-rober's practice.	“I refuse the fourth robe, I observe the practice of three robes.” The observation is done by means of one of these words.
<i>Tena pana tecīvarikena cīvaradussaṃ labhitvā yāva aphāsukabhāvena kātuṃ vā na sakkoti,</i>	He who observes this practice should, on getting a new piece of cloth, put it by as long as he cannot make it coarse,	By the monk who is observing the practice of three robes, having obtained/got a cloth for the robe, being unable to do it because of some difficulty,
<i>vicārakaṃ vā na labhati, sūciādīsu vāssa kiñci na sampajjati, tāva nikkhipitabbaṃ.</i>	or cannot find one who knows how to cut it, or lacks any of the articles such as a needle.	Or because there is no helper or because there is no needle and the rest, he should keep it.
<i>Nikkhittapaccayā doso natthi.</i>	There is no fault in putting it by.	As a cause of keeping there is no fault.
<i>Rajitakālato pana paṭṭhāya nikkhipitum na vaṭṭati, dhutaṅgacoro nāma hoti.</i>	But he should not put it by once it is dyed. He would then become a thief of the ascetic practice.	From the time of dying, it is not suitable to keep it . He is then a cheater of ascetic practices.
<i>Idamassa vidhānaṃ.</i>	These are the directions.	These are the directions.

<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here.	There are three grades.
<i>Tattha ukkaṭṭhena rajanakāle paṭhamam antaravāsakaṃ vā uttarāsaṅgaṃ vā rajitvā taṃ nivāsetvā itaraṃ rajitabbam.</i>	When the time for dyeing comes, the strict man, having first dyed either his waist-cloth or upper garment, should wear the one he has dyed and then dye the other.	There, by one who is strict, during the period of dying, having dyed the inner cloth or upper cloth, first wearing one the other should be dyed.
<i>Taṃ pārupitvā saṅghāṭi rajitabbā.</i>	And having put on his upper garment he should dye the shoulder-cloak.	Covering it, the cloak of patches should be dyed.
<i>Saṅghāṭiṃ pana nivāsetuṃ na vaṭṭati.</i>	But he should not put on the shoulder-cloak.	It is not suitable to wear the cloak of patches (around the waist).
<i>Idamassa gāmantasenāsane vattaṃ.</i>	This is his duty in a village-monastery.	This is the duty of the dwelling in the village.
<i>Āraññake pana dve ekato dhovitvā rajituṃ vaṭṭati.</i>	But in his forest-abode he may wash both the garments together and dye them.	By one who is in the forest, having washed both together, it is suitable to dye.
<i>Yathā pana kañci disvā sakkoti kāsavaṃ ākaḍḍhitvā uparikātuṃ, evaṃ āsanne ṭhāne nisīditabbam.</i>	In so doing he should sit in a place near enough for him to be able, in case he should see any one, to drag the yellow robe and cover himself with it.	If he is able to see somebody having dragged the robe, must put it over, Thus should sit in a place nearby.
<i>Majjhimassa rajanasālāyaṃ rajanakāsavaṃ nāma hoti,</i>	For the moderate man there is in the dyeing hall a yellow dyeing robe	For the medium one, the dying room is the place of dying.
<i>taṃ nivāsetvā vā pārupitvā vā rajanakammaṃ kātuṃ vaṭṭati.</i>	which he should wear or put on and do the work of dyeing.	Having dressed it and having covered it, it is suitable to do the action of dying.
<i>Mudukassa sabhāgabhiḅkhūnaṃ cīvarāni nivāsetvā vā pārupitvā vā rajanakammaṃ kātuṃ vaṭṭati. Tatraṭṭhakapaccattharaṅgampi tassa vaṭṭati.</i>	The soft man may wear or put on the robes which are for the common use of the brethren and do the work of dyeing. Even a bed-cover there is proper for him, but he may not take it about with him.	For the mild one, having dressed the robe of those in communion, having covered, it is suitable to do the action of dying the bed-spread, which remains where it is, is also suitable.
<i>Pariharituṃ pana na vaṭṭati.</i>	Nor may he wear off and on a robe which is for the common use of the brethren.	It is not suitable to use it.
<i>Dhutaṅgatecīvarikassa pana catutthaṃ vattamānaṃ aṃsakāsāvameva vaṭṭati.</i>	To one who is observing the three-rober's practice a yellow shoulder-cloth as a fourth piece is permitted.	It is suitable to use from time to time the robe of those in communion to the monk who wears the three robes, it is suitable to have a yellow shoulder cloth as the fourth.
<i>Tañca kho vitthārato vidatthi, dīghato tihatthameva vaṭṭati.</i>	It must be one span in breadth and three cubits in length.	That also must be a span wide and three hands long.
<i>Imesaṃ pana tiṅṅampi catutthakacīvaraṃ sādītakkaṅṅeyeva dhutaṅgaṃ bhijjati.</i>	But the moment a fourth garment is accepted by these three men, the ascetic practice is broken.	Out of these three, anyone who accepts the fourth one, at that moment the ascetic practice (<i>dhutaṅga</i>) breaks.
<i>Ayamettha bhedo.</i>	This herein is the breach.	Here, this is the breach/breaking.

<i>Ayaṃ panānisamso,</i>	Now these are the advantages:	These are the benefits
<i>tecīvariko bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena.</i>	The brother who is a three-rober is contented with the body-protecting robe,	The monk with three robes becomes content with the robe covering the body.
<i>Tenassa pakkhino viya samādāyeva gamanam,</i>	therefore he takes it about with him as a bird carries its wings.	He goes along like a bird.
<i>appasamārambhatā, vatthasannidhiparivajjanam, sallahukavuttiā,</i>	And such advantages as these are attained: little need of tendance; the not having to treasure up clothes; lightness in travelling;	There are few undertakings, (he) avoids collection of cloth, (he has) light living,
<i>atirekacīvaraloluppappahānam, kappiye matakāriṭāya sallekhavuttiā,</i>	abandonment of the lust for extra robes; simplicity of life through a limit being set for what is proper;	Gives up the greed for robes, moderate in what is suitable, he has easy life,
<i>appicchatādīnam phalanipphattīti evamādayo guṇā sampajjanīti.</i>	the yielding of fewness of wishes and so forth. ???	Producing fruit for few wishes. In this manner are fulfilled these virtues.
<i>Atirekavattathanaṃ, pahāya sannidhivivajjito dhīro;</i>	The wise recluse, (who wears the threefold robe), forsakes a craving for an extra cloak. No other clothes he needs to treasure up;	Having given up the craving for extra cloth, the wise gives up collecting
<i>Santosasukharasaññū, ticīvaradharo bhavati yogī. Tasmā sapattacaraṇo, pakkhīva sacīvarova yogivaro;</i>	He knows what taste contented bliss bestows. So he, the good recluse, who loves to roam, with his three robes, as flies the bird with wings,	understanding the pleasure of happiness, the wanderer/ascetic becomes one, who uses the three robes. Therefore, just like the bird going about with wings, the supreme ascetic (goes about) with the robes.
<i>Sukhamanuvicaritukāmo, cīvaraniyame ratim kayirāti.</i>	Should note with joy the rule concerning robes.	Having the desire to live happily, he takes delight in using the robes frugally.

Pāli	Translation by Pe Maung Tin
<i>Ayaṃ tecīvarikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the three-rober's practice.

3. Piṇḍapātikaṅgathā

Pāli	Translation by Pe Maung Tin	Translation by Mrs. Merlin Peiris
<i>Piṇḍapātikaṅgampi ‘atirekalābham paṭikkhipāmi, piṇḍapātikaṅgam samādiyāmi’ ti imesaṃ</i>	The almsman's practice also is observed with one or other of the expressions: I refuse an excessive amount of food; I	The practice of going round for alms (the bowl-eater's practice) - "I refuse extra profit", "I observe the practice of

<i>aññataravacanena samādinnaṃ hoti.</i>	observe the almsman's practice.	going round for alms.” By one of these statements it is observed.
<i>Tena pana piṇḍapātikena ‘saṅghabhataṃ, uddesabhataṃ,</i>	He who observes this practice (should not accept these fourteen kinds of food), namely, food offered to the Order as a whole, to one or more particular monks,	By going round for alms these (fourteen types of food should not be accepted). They are (1) meals offered to the <i>Saṅgha</i> , (2) meals given to special/particular monks,
<i>nimantanabhataṃ, salākabhataṃ, pakkhikaṃ, uposathikaṃ, pātipadikaṃ,</i>	food given by invitation, by tickets, food given on a day of the waning or waxing of the month, on a sacred day, on the first day of the moonlit fortnight,	(3) meals given on invitation, (4) meals given by ticket, (5) meals given on half-moon day, (6) meals given on full-moon (<i>poṃa</i>) day, (7) meals given on later-half-moon day, (8) meals given for visitors,
<i>āgantukabhataṃ, gamikabhataṃ, gilānabhataṃ, gilānupaṭṭhākabhataṃ,</i>	food given to guests, to monks about to travel, to the sick, to those who minister to the sick,	(9) meals given to travelers, (10) meals given to sick people, (11) meals given to the attendants of sick,
<i>viḥārabhataṃ, dhurabhataṃ, vārakabhataṃ’nti etāni cuddasa bhataṃ na sāditaṃ.</i>	food given in honour of a monastery, at a principal house, food given by donors in turn (should not accept these fourteen kinds of food).	(12) meals given to those in the monastery, (13) meals given regularly at the residence, (14) meals given on turn – those fourteen foods should not be eaten.
<i>Sace pana ‘saṅghabhataṃ gaṇhathā’ tiādinā nayena avatvā ‘amhākaṃ gehe saṅgho bhikkhaṃ gaṇhātu,</i>	But if donors do not use the expression 'Partake of food that has been offered to the Order,' but say, 'The Order partakes of food in our house;	(But) if, without telling “accept the food belonging to <i>Saṅgha</i> ” (and so on), without having said “in our house, may the monks take meals,
<i>tumhepi bhikkhaṃ gaṇhathā’ ti vatvā dinnāni honti, tāni sāditaṃ vaṭṭanti.</i>	may you also partake of it,' it is proper to accept such food.	you also take meals”, it is suitable to take food given in that manner.
<i>Saṅghato nirāmisasālākāpi viḥāre pakkabhataṃpi vaṭṭatiyevāti idamassa vidhānaṃ.</i>	Food obtained from the Order and distributed by tickets for purposes other than the gratification of fleshly needs, and food cooked in a monastery are also permissible. These are the directions.	It is suitable to accept those, that are not food (<i>nirāmisasālākāpi</i>), those that are food that is cooked in the monastery. Now this is the order.
<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here.	According to divisions it is threefold.
<i>Tattha ukkaṭṭho puratopi pacchatopi āhaṭabhikkhaṃ gaṇhati,</i>	Of them the strict man accepts food brought both from in front and from behind.	There the strict one takes food brought before and after.
<i>pattadvāre ṭhatvā pattaṃ gaṇhantānampi deti, paṭikkamaṃ āharitvā</i>	He gives the bowl to the people who receive it outside their door.	Having stood at the door, gives the bowl to those who take it.
<i>dinnabhikkhampi gaṇhati, taṃ divasaṃ pana nisīditvā bhikkhaṃ na gaṇhati.</i>	He also accepts food given after he has sat down to eat in the dining-hall after his almsround. But he does not accept food (that has been promised) by sitting	Takes food which is brought to the alms-bowl and given. Does not take food having been seated on that day.

	for it the whole day long.	
<i>Majjhimo taṃ divasaṃ nisīditvāpi gaṇhāti, svātanāya pana nādhivāseti.</i>	The moderate man accepts food sitting and waiting for it the whole day; but does not consent to a meal for the morrow.	The middle one on that day having been seated itself, partakes. Does not accept (invitation) for tomorrow.
<i>Mudukosvātanāyapi punadivasāyapi bhikkhaṃ adhvāseti.</i>	The soft man consents to meal for the morrow and also for the day after.	The mild one accepts for tomorrow as well as for the next day.
<i>Te ubhopi serivihārasukhaṃ na labhanti, ukkaṭṭhova labhanti.</i>	The latter two men do not get the bliss of independent life; the strict man gets it.	Both of them do not get the joy of independence, (but) the strict one obtains.
<i>Ekasmiṃ kira gāme ariyavaṃso hoti, ukkaṭṭho itare āha – ‘‘āyāmāvuso, dhammasavanāyā’’ti.</i>	Suppose there is (a sermon on) the lineage of the Ariyans in a certain village. The strict man says to the other two: 'Friends, let us go to hear the law.'	In a certain village, there was the <i>Ariyavaṃsa</i> (Noble Heritage/Lineage) festival. ² The strict person said thus to the others: "Friends, let us go to listen to the <i>Dhamma</i> ."
<i>Tesu eko ekenamhi, bhante, manussena nisīdāpitoti āha.</i>	One of them replies: 'Sir, I have been made to sit for a meal by such and such a man;'	Out of them one said: "Sir, I have been made to sit by one person."
<i>Aparo mayā, bhante, svātanāya ekassa bhikkhā adhvāsitāti.</i>	and the other says: 'Sir, I have consented to to-morrow's meal offered by a certain man.'	The other (said): "Sir, by me, it is accepted for tomorrow alms."
<i>Evaṃ te ubho parihīnā.</i>	Thus both of them fail to hear the Law.	Thus both of them are losers.
<i>Itaro pātova piṇḍāya caritvā gantvā dhammarasaṃ paṭisaṃvedesi.</i>	But the strict man goes early for alms and enjoys the taste of the Law.	The other, in the morning, having gone for alms, enjoys the taste of <i>Dhamma</i> .
<i>Imesaṃ pana tiṇṇampi saṅghabhattādiatirekalābhaṃ sādītakkhaṇeva dhutaṅgaṃ bhijjati. Ayamettha bhedo.</i>	The moment these three men accept extra food, such as food for the Order and so on, their ascetic practice is broken. This herein is the breach.	All these three, at the moment of accepting extra profit as meals offered to the <i>Saṅgha</i> (and so on), the ascetic practice breaks.
<i>Ayaṃ panānisamso, ‘‘piṇḍiyālopabhojanaṃ nissāya pabbajjā’’ti (a. ni. 4.27; itivu. 101) vacanato nissayānurūpaṭipattisabbhāvo,</i>	Now these are the advantages: The state of his having behaved in accordance with the spiritual guidance (of his superior) as said thus: ' <i>He is a monk having morsels of alms as his resource for food;</i>	These are the benefits: from the words depending on food going round for alms for ordination (homelessness, going forth), It is a practice according to the <i>nissayas</i> (the 'dependences', the former advice from the Buddha).
<i>dutiye ariyavaṃse paṭiṭṭhānaṃ, aparāyattavuttitā,</i>	establishment in the second order of Ariyans; independence of livelihood;	Secondly, establishment in the noble clan (<i>Ariyavaṃsa</i>); independent of others,
<i>‘‘appāni ceva sulabhāni ca tāni ca anavajjāni’’ti bhagavatā samvaṇṇitapaccayatā,</i>	the state of the food being a requisite praised by the Blessed One as ' <i>cheap, easy to get, and faultless,</i> '	Valueless, easy to get, blameless, praised by the Buddha ,
<i>kosajjanimmaddanatā, parisuddhājīvatā,</i>	the state of his having overcome idleness; the purity of livelihood; the	doing away with laziness, pure life (livelihood); fulfill the practice of

2 *Dhamma desanā*, big festival where the people go to listen to *Dhamma*, to commemorate noble monks

<i>sekhiyapaṭipattipūraṇaṃ, aparapositā, parānuggahakiriyā,</i>	fulfilment of his probationary conduct; the state of not being nourished by others; the doing favour to the poor (donor);	training, not protected(/nourished) by others, giving help to others;
<i>mānappahānaṃ, rasataṇhānivāraṇaṃ, gaṇabhojanaparamparabhojanacāritta sikkhāpadehi anāpattitā,</i>	rejection of conceit; checking of the lust for tasty food; freedom from offence against the precepts concerning a meal for several monks, a meal subsequent to the acceptance of a previous one, and personal behaviour;	Doing away with pride, stopping (finish of) craving for taste, no offenses since not accepting hard food, traditional meals, according to precepts,
<i>appicchatādīnaṃ anulomavuttitā, sammāpaṭipattibrūhanaṃ, pacchimajanatānukampanantī.</i>	conduct in conformity with few wishes and so forth; development of right conduct; favour to future generations.	(he) follows little desires, accordingly develops good practice, having sympathy to future generations.
<i>Piṇḍiyālopasantuṭṭho, aparāyattajīviko;</i>	Contented with his lumps of alms, And independent in his life,	Satisfied with the food collected going round for alms, life not dependent on others.
<i>Pahīnāhāraloluppo, hoti cātuddiso yati.</i>	The monk forsakes a lust for food, And goes at will to any place.	Given up the greed for food, this monk is suitable for the four directions (completely suitable);
<i>Vinodayati kosajjaṃ, ājīvassa visujjhati;</i>	his idleness he drives away; His livelihood is purified.	He gives up laziness, purifies the life (livelihood).
<i>Tasmā hi nātimaññeyya, bhikkhācariyāya sumedhaso.</i>	And so the wise should ne'er despise The going round to beg for alms.	Therefore, this monk, who is wise, does not underestimate going round for alms.
<i>Evarūpassa hi – ‘Piṇḍapātikassa bhikkhuno,</i>	For such A brother going on his begging round,	In this manner, “the monk, who goes round for alms,
<i>Attabharassa anaññaposino;</i>	Supporting self, not others-	supports himself, not supported by others,
<i>Devāpi pihayanti tādino,</i>	him the gods admire;	Is loved by the gods, being patient,
<i>No ce lābhasilokanissito’’ti.</i>	for he is free from gain and fame.	Not expecting profits and others.”

Pāli	Translation by Pe Maung Tin
<i>Ayaṃ piṇḍapātikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the almsman's practice.

4. Sapadānacārikaṅgakathā - The House-to-house-Goer's Practice.

Pāli	Translation by Pe Maung Tin
27. <i>Sapadānacārikaṅgampi ‘‘loluppacāraṃ paṭikkhipāmi, sapadānacārikaṅgaṃ samādiyāmi’’ti imesaṃ</i>	The practice of the house-to house-goer also is observed with one or other of the expressions: I set aside greedy

<i>aññataravacanena samādinnaṃ hoti.</i>	behaviour in alms-gathering; I observe the house-to-house-goer's practice.
<i>Tena pana sapadānacārikena gāmadvāre ʃhatvā parissayābhāvo sallakkhetabbo.</i>	Standing at the village-gate he who observes this practice should see that there is no danger he is likely to meet with.
<i>Yassā racchāya vā gāme vā parissayo hoti, taṃ pahāya aññattha carituṃ vaṭṭati.</i>	If there be any such danger in the road or village he should leave that place and go elsewhere.
<i>Yasmim̃ gharadvāre vā racchāya vā gāme vā kiñci na labhati, agāmasaññaṃ katvā gantabbaṃ.</i>	Whether it be at the door of a house or on the road or in the village itself, if he gets no alms there he should go away and not count that place as a village.
<i>Yattha kiñci labhati, taṃ pahāya gantuṃ na vaṭṭati.</i>	He should not forsake that place in which he has obtained something (alms).
<i>Iminā ca bhikkhunā kālataraṃ pavisitabbaṃ, evañhi aphāsukaṭṭhānaṃ pahāya aññattha gantuṃ sakkhissati.</i>	The brother should enter the village quite early, so that he may have time to leave any place he finds unpleasant and go elsewhere.
<i>Sace panassa vihāre dānaṃ dentā antarāmagge vā āgacchantā manussā pattaṃ gahetvā piṇḍapātaṃ denti vaṭṭati.</i>	If alms be given him in his monastery, or men meeting him on the road take his bowl and give alms, he should accept it.
<i>Iminā ca maggaṃ gacchantenāpi bhikkhācāraelāyaṃ sampattagāmaṃ anatikkamitvā caritabbameva.</i>	When in his almsround he reaches a village, he should not go past it.
<i>Tattha alabhivā vā thokaṃ labhitvā vā gāmapaṭipāṭiyā caritabbanti idamassa vidhānaṃ.</i>	Whether he gets nothing or something from that village, he should go from one village to another in order. These are the directions.
<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here.
<i>Tattha ukkaṭṭho purato āhaṭabhikkhampi pacchato āhaṭabhikkhampi paṭikkamanaṃ āharitvā diyyamānampi na gaṇhati, pattadvāre pana pattaṃ vissajjeti.</i>	Of them the strict man does not accept food offered before he reaches a house or after he has left a house or food given after he has sat down to eat in the dining-hall on return from his almsround. he gives up his bowl at the donor's door.
<i>Imasmiñhi dhutaṅge mahākassapattherena sadiso nāma natthi. Tassapi pattavissatṭhaṭṭhānameva paññāyati.</i>	In this ascetic practice there is indeed none like the Elder Mahākassapa; the occasion on which he gave up his bowl is well known.
<i>Majjhimo purato vā pacchato vā āhaṭampi paṭikkamanaṃ āhaṭampi gaṇhati, pattadvārepi pattaṃ vissajjeti, na pana bhikkhaṃ āgamayamāno nisīdati.</i>	The moderate man accepts food offered either before he reaches a house or after he has left a house, as well as food that is brought after he has sat down to eat in the dining-hall on return from his almsround. he also gives up his bowl at the donor's door, but does not sit waiting for food that has been promised.
<i>Evaṃ so ukkaṭṭhapiṇḍapātikassa anulometi.</i>	In this respect he is like the strict almsman.
<i>Muduko taṃ divasaṃ nisīditvā āgacchati.</i>	The soft man sits waiting the whole day for food that has been promised.
<i>Imesaṃ pana tiṇṇampi loluppacāre uppannamatte dhutaṅgaṃ bhijjati. Ayamettha bhedo.</i>	The moment greedy behaviour arises in these three men their ascetic practice is broken. This herein is the breach.
<i>Ayaṃ panānisaṃso, kulesu niccānavakatā, candūpamatā,</i>	Now these are the advantages. The being ever fresh in his

<i>kulamaccherappahānaṃ, samānukampitā,</i>	relations with the families; the being cool like the moon; rejection of meanness for the families; impartial favour;
<i>kulūpakādīnavābhāvo, avhānānabhinandanā, abhihārena anattikatā, appicchatādīnaṃ anulomavuttitāti.</i>	absence of disadvantages that arise to monks who eat together with the families; non-acceptance of invitations; absence of wish for a meal to be brought; conduct in conformity with few wishes, and so on.
<i>Candūpamo niccānavo kulesu, Amaccharī sabbasamānukampo;</i>	In coolness like the moon, and ever fresh, And faultless in regard to families,
<i>Kulūpakādīnavavippamutto, Hotīdha bhikkhu sapadānacārī.</i>	And free from meanness and partiality- This brother is a house-to-house-almshman.
<i>Loluppacārañca pahāya tasmā, Okkhittacakkhu yugamattadassī;</i>	A prudent man, who wishes here on earth To lead an independent life, should look With downcast eyes the distance of a yoke,
<i>Ākañkhamāno bhuvī sericāraṃ, Careyya dhīro sapadānacāranti.</i>	All greediness of conduct put away, And go for alms from house to house.
<i>Ayaṃ sapadānacārikaṅge samādānavidhānappabhedānisamsavañṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the house-to-house-goer's practice.

5. Ekāsanikaṅgathā- The One-Sessioner's Practice

<i>Pāli</i>	Translation by Pe Maung Tin
28. <i>Ekāsanikaṅgampi “nānāsanabhojanaṃ paṭikkhipāmi, ekāsanikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the one-sessioner also is observed with one or other of the expressions: I refuse to eat food at more than one sitting; I observe the one-sessioner's practice.
<i>Tena pana ekāsanikena āsanasālāyaṃ nisīdantena therāsane anisīditvā “idaṃ mayhaṃ pāpuñissati”ti patirūpaṃ āsanaṃ sallakkhetvā nisīditabbaṃ.</i>	He who observes this practice should not sit at the place reserved for the Elder in the dining-hall, but find such a suitable seat as will be available for him.
<i>Sacassa vippakate bhojane ācariyo vā upajjhāyo vā āgacchati, uṭṭhāya vattaṃ kātuṃ vaṭṭati.</i>	If, before he finishes his meal, his teacher or preceptor arrives, he should rise and pay his respects
<i>Tipiṭakacūlābhayaṭṭhero panāha “āsanāṃ vā rakkheyya bhojanaṃ vā, ayañca vippakatabhojano,</i>	But <i>Tipiṭaka-Cūlābhaya</i> the Elder said: 'He should keep his seat or his meal.
<i>tasmā vattaṃ karotu, bhojanaṃ pana mā bhujjatu”ti. Idamassa vidhānaṃ.</i>	Who has not finished eating may rise and pay his respects, but he may not resume the meal.' These are the directions.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho appaṃ vā hotu bahu vā, yamhi bhojane hatthaṃ otāreti, tato aññaṃ gañhituṃ na labhati.</i>	There are also three grades of men here: The strict man will not accept more, once he has laid his hand on the food, be it little or much.
<i>Sacepi manussā “therena na kiñci bhutta”nti sappiādīni</i>	If men bring butter and so forth saying, 'The Elder has not

<i>āharanti, bhesajjatthameva vaṭṭanti, na āhāratthaṃ.</i>	eaten anything,' he may accept them as medicine, not as food.
<i>Majjhimo yāva patte bhattaṃ na khīyati, tāva aññaṃ gaṇhituṃ labhati. Ayañhi bhojanapariyantiko nāma hoti.</i>	The moderate man will accept more, as long as he has not finished the food in the bowl; he is indeed known as 'limited by food.'
<i>Muduko yāva āsanā na vuṭṭhāti tāva bhuñjituṃ labhati.</i>	The soft man will eat as long as he does not rise up.
<i>So hi udakapariyantiko vā hoti yāva pattadhovanaṃ na gaṇhāti tāva bhuñjanato, āsanapariyantiko vā yāva na vuṭṭhāti tāva bhuñjanato.</i>	Inasmuch as he may eat until he takes the bowl to wash it, he is limited by the water with which he washes the bowl. And because he may eat until he rises up he is limited by his sitting.
<i>Imesaṃ pana tiṇṇampi nānāsanabhōjanaṃ bhuttakkhaṇe dhutaṅgaṃ bhijjati. Ayamettha bhedo.</i>	But the moment these three men eat food at more than one sitting, the ascetic practice is broken. This herein is the breach.
<i>Ayaṃ panānisamsa, appābādhatā, appātāṅkatā, lahuṭṭhānaṃ, balaṃ, phāsuvihāro,</i>	And these are the advantages: Freedom from sickness, freedom from bodily ailment, lightness in movement, strength, comfort,
<i>anatirittapaccayā anāpatti, rasataṅhāvinodanaṃ appicchatādīnaṃ anulomavuttitāti.</i>	the not committing of offence through his refusal of excessive food, the repelling of craving for tasty food, conduct in conformity with few wishes, and so on.
<i>Ekāsanabhōjane rataṃ, Na yatim bhojanapaccayā rujā;</i>	Diseases caused by eating do not harm The monk who at one sitting eats his food.
<i>Visahanti rase alolupo, Parihāpeti na kammamattano.</i>	Not greedy for sweet tastes he does not let His work slacken.
<i>Iti phāsuvihāraṅkaṇe, Sucisallekharatūpasevite;</i>	A monk should gladly take delight in eating so his food, which makes For comfortableness
<i>Janayetha visuddhamānaso, Ratimekāsanabhōjane yatīti.</i>	and is the source Of joy in purity and simple life.
<i>Ayaṃ ekāsaniṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the one-sessioner's practice.

6. Pattapiṇḍikaṅgathā

Pāli	Translation by Pe Maung Tin
<i>29. Pattapiṇḍikaṅgampi “dutyakabhājanaṃ paṭikkhipāmi, pattapiṇḍikaṅgaṃ samādiyāmi”ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the bowl-fooder also is observed with one or other of the expressions: I refuse a second bowl; I observe the bowl-fooder's practice.
<i>Tena pana pattapiṇḍikena yāgupānakāle bhājane ṭhapetvā byañjane laddhe byañjanaṃ vā paṭhamaṃ khāditaḃbaṃ,</i>	When at the time of drinking rice-gruel curry is offered in a vessel, he who observes this practice should first eat the

<i>yāgu vā pātabbā.</i>	curry or drink the rice-gruel.
<i>Sace pana yāguyam pakkhipati, pūtimacchakādimhi byañjane pakkhitte yāgu paṭikūlā hoti, appaṭikūlameva ca katvā bhujjituṃ vaṭṭati.</i>	The rice-gruel would become loathsome, if he were to put into it the curry, in which there might be rotted fish and so on. And he should eat nothing that is loathsome.
<i>Tasmā tathārūpaṃ byañjanaṃ sandhāya idaṃ vuttaṃ.</i>	Therefore concerning such curry the above statement was made.
<i>Yaṃ pana madhusakkarādikaṃ appaṭikūlaṃ hoti, taṃ pakkhipitabbam.</i>	But any honey, sugar, and so forth, which are not loathsome may be put into the rice-gruel.
<i>Gaṇhantena ca pamāṇayuttameva gaṇhitabbam.</i>	He should take just enough for his consumption.
<i>Āmakasākaṃ hatthena gahetvā khādituṃ vaṭṭati. Tathā pana akatvā patteyeva pakkhipitabbam.</i>	He should eat green vegetables, holding them in his hand, or else put them into the bowl.
<i>Dutiyakabhājanassa pana paṭikkhittattā aññaṃ rukkhapaṇṇampi na vaṭṭatīti idamassa vidhānaṃ.</i>	Any other tree-leaves are not permitted, since he has refused a second vessel. These are the directions.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhassa aññaṭra ucchukhādanakālā kacavarampi chaḍḍetuṃ na vaṭṭati.</i>	There are also three grades of men here. Except in chewing sugar-cane the strict man may not throw away even such things as he cannot eat.
<i>Odanapiṇḍamacchamamsapūvepi bhinditvā khādituṃ na vaṭṭati.</i>	He may not eat separating the lumps of rice, fish, meat, and cakes.
<i>Majjhimassa ekena hatthena bhinditvā khādituṃ vaṭṭati, hatthayogī nāmesa.</i>	The moderate man may eat separating them with one hand; he is known as a 'hand-ascetic.'
<i>Muduko pana pattayogī nāma hoti, tassa yaṃ sakkā hoti patte pakkhipituṃ, taṃ sabbaṃ hatthena vā dantehi vā bhinditvā khādituṃ vaṭṭati.</i>	And the soft man is known as a 'bowl-ascetic.' Whatever he can put into the bowl he may separate with his hand or teeth, and eat.
<i>Imesaṃ pana tiṇṇampi dutiyakabhājanaṃ sāditaḅkhaṇe dhutaṅgaṃ bhijjati. Ayametta bhedo.</i>	The moment these threemen accept a second vessel, the ascetic practice is broken. This herein is the breach.
<i>Ayaṃ panānisaṃso, nānārasataṅhāvīnodanaṃ.</i>	And these are the advantages. The repelling of a craving for taste of various kinds,
<i>Atricchatāya pahānaṃ, āhāre payoḅanamattadassitā, thālakāḅipariharaṅakhedābhāvo, appicchatāḅīnaṃ anulomavuttitīti.</i>	the repelling of desire for taste in more than one bowl, the seeing of the purpose and measure of food, the absence of the trouble of carrying various dishes and so forth, undistracted eating, conduct in conformity with few wishes, and so forth.
<i>Nānābhājanavikkhepaṃ, hitvā okkhitalocano;</i>	The bowl-food-eater, disciplined enough
<i>Khaṅanto viya mūlāni, rasataṅhāya subbato.</i>	To delve the roots of taste-desire, with eyes of downward gaze, is not distracted by more dishes than his own.
<i>Sarūpaṃ viya santuṭṭhiṃ, dhārayanto sumānaso;</i>	With joyful heart he bears contentedness as though it were A think that's visible.
<i>Paribhuṅḅeyya āhāraṃ, ko añño pattapiṇḅikoti.</i>	Can eat his food as does the bowl-foodman?

<i>Ayaṃ pattapiṇḍikaṅge samādānavidhānappabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the bowl-fooder's practice.

7. Khalupacchābhattikaṅgathā - The Afterfood-Refuser's Practice

Pāli	Translation by Pe Maung Tin
<i>30. Khalupacchābhattikaṅgampi “atirittabhojanaṃ paṭikkhipāmi, khalupacchābhattikaṅgaṃ samādiyāmi” ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the afterfood-refuser also is observed with one or other of the expressions: I refuse extra food; I observe the afterfood-refuser's practice.
<i>Tena pana khalupacchābhattikena pavāretvā puna bhojanaṃ kappiyaṃ kāretvā na bhuñjitabbaṃ. Idamassa vidhānaṃ.</i>	Once he has made his vow (<i>pavāraṇā</i>), he who observes this practice should not eat any more food that may be offered. These are the directions.
<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here.
<i>Tattha ukkaṭṭho yasmā paṭhamapiṇḍe pavāraṇā nāma natthi, tasmim̐ pana ajjhohariyamāne aññaṃ paṭikkhipato hoti,</i>	Because his vow applies not to the first almsfood but to the refusal of more food while he is eating it,
<i>tasmā evaṃ pavārito paṭhamapiṇḍaṃ ajjhoharivā dutyapiṇḍaṃ na bhuñjati.</i>	therefore the strict man who has made his vow does not eat a second almsfood after his first.
<i>Majjhimo yasmim̐ bhojane pavārito, tadeva bhuñjati.</i>	The moderate man finishes the meal on which he has made his vow.
<i>Muduko pana yāva āsanā na vuṭṭhāti tāva bhuñjati.</i>	But the soft man eats as long as he does not rise up.
<i>Imesaṃ pana tiṇṇampi pavāritānaṃ kappiyaṃ kārapetvā bhuttakkhaṇe dhutaṅgaṃ bhijjati. Ayamettha bhedo.</i>	The moment these three men accept and eat after their vow any more food that may be offered, the ascetic practice is broken. This herein is the breach.
<i>Ayaṃ panānisamsa, anatirittabhojanāpattiyā dūrabhāvo, odarikattābhāvo,</i>	And these are the advantages: Distance from the offence as to extra food, absence of a full stomach,
<i>nirāmisasannidhitā, puna pariyesanāya abhāvo, appicchatādīnaṃ anulomavuttitāti.</i>	absence of absorption in the fleshly needs, absence of search for fresh food, conduct in conformity with few wishes, and so on.
<i>Pariyesanāya khedaṃ, na yāti na karoti sannidhiṃ dhīro;</i>	The wise ascetic, who refuses food Additional, knows not the pain of search;
<i>Odarikattaṃ pajahati, khalupacchābhattiko yogī.</i>	He makes no storage of his fleshly needs; He suffers not his stomach to be full.
<i>Tasmā sugatapasatthaṃ, santosaguṇādivuḍḍhisañjananaṃ; Dose vidhunitukāmo, bhajeyya yogī dhutaṅgamidanti.</i>	To shake off faults ascetics should observe This practice, which produces qualities Such as increased contentment, and is praised By Him the Happy One.

<i>Ayaṃ khalupacchābhattikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the afterfood-refuser's practice.
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8. Āraññikaṅgathā - The Forester's Practice

Pāli	Translation by Pe Maung Tin
<i>31. Āraññikaṅgampi ‘‘gāmantasenāsanam paṭikkhipāmi, āraññikaṅgam samādiyāmi’’ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the forester also is observed with one or other of the expressions: I refuse a village-dwelling; I observe the forester's practice. He who observes this practice should leave a village-dwelling and be in the forest at dawn.
<i>Tena pana āraññikena gāmantasenāsanam pahāya araññe aruṇam uṭṭhāpetabbaṃ. Tattha saddhiṃ upacārena gāmoyeva gāmantasenāsanam.</i>	He who observes this practice should leave a village-dwelling and be in the forest at dawn. Here a village-dwelling is a (dwelling in a) village including its precincts.
<i>Gāmo nāma yo koci ekakuṭiko vā anekakuṭiko vā parikkhitto vā aparikkhitto vā samanusso vā amanusso vā antamaso atirekacātumāsanivīṭho yo koci satthopi.</i>	A village may consist of one or more houses, may or may not have a wall, may be inhabited or uninhabited. Even a caravan that is encamping for more than four months is a village.
<i>Gāmūpacāro nāma parikkhittassa gāmassa sace anurādhapurasseva dve indakhilā honti, abhantarime indakhile ṭhitassa thāmamajjhimassa purisassa leḍḍupāto.</i>	Supposing a walled village has two gate-pillars like those of Anurādhapura, and outward stonethrow of a strong man of middle height from between the two pillars is village precinct.
<i>Tassa lakkhaṇam yathā taruṇamanussā attano balaṃ dassentā bāham pasāretvā leḍḍuṃ khipanti, evaṃ khittassa leḍḍussa patanaṭṭhānabbhantaranti vinayadharā.</i>	The <i>Vinaya</i> scholars decide the boundary by taking the characteristic (standard) throw to be the fall of a stone, thrown by young men stretching out their arms in a display of strength.
<i>Suttantikā pana kākanivāraṇaniyamena khittassāti vadanti.</i>	But the <i>Suttanta</i> scholars say that the boundary is the fall of a stone thrown to drive away a crow.
<i>Aparikkhittagāme yaṃ sabbapaccantimassa gharassa dvāre ṭhito mātuḡāmo bhājanena udakaṃ chaḍḍeti, tassa patanaṭṭhānam gharūpacāro.</i>	In a village which has no wall a woman, standing at the door of the house which is outermost of all, throws water from a jar; the place where the water falls is house-precinct;
<i>Tato vuttanayena eko leḍḍupāto gāmo, dutiyo gāmūpacāro.</i>	whence a stonethrow in the way described above is a village. Another stonethrow (from the village) is the village precinct.
<i>Araññaṃ pana vinayapariyāye tāva ‘‘ṭhapetvā gāmañca gāmūpacārañca sabbametaṃ arañña’’nti (pārā. 92) vuttaṃ.</i>	And in the <i>Vinaya</i> explanation a forest is said to be all that is outside of village and village-precinct.
<i>Abhidhammapariyāye ‘‘nikkhamitvā bahi indakhilā, sabbametaṃ arañña’’nti (vibha. 529) vuttaṃ.</i>	In the <i>Abhidhamma</i> explanation it is forest when one goes out by the gate pillars.
<i>Imasmiṃ pana suttantikapariyāye ‘‘āraññakaṃ nāma senāsanam pañcadhanusatikaṃ pacchima’’nti idaṃ lakkhaṇam.</i>	But regarding this ascetic practice in the <i>Suttanta</i> explanation this is the characteristic measure:
<i>Taṃ āropitena ācariyadhanunā parikkhittassa gāmassa indakhilato aparikkhittassa paṭhamaleḍḍupātato paṭṭhāya</i>	a forest-dwelling is to be measured and fixed by means of a drawn standard bow from the gate pillars, if the village has

<i>yāva vihāraparikkhepā minivā vavatthapetabbaṃ.</i>	a wall, or from the first stone-throw if the village has no wall, as far as the monastery-wall.
<i>Sace pana vihāro aparikkhitto hoti, yaṃ sabbapaṭhamaṃ senāsanaṃ vā bhattasālā vā dhuvasannipātaṭṭhānaṃ vā</i>	The <i>Vinaya</i> Commentaries say that if the monastery has no wall, the limit of the measure is the first dwelling, dining hall, permanent assembly hall,
<i>bodhi vā cetiyaṃ vā dūre cepi senāsanato hoti, taṃ paricchedaṃ katvā minitabbanti vinayaṭṭhakathāsu vuttaṃ.</i>	tree of Wisdom or shrine, provided these are far from the monastery.
<i>Majjhimaṭṭhakathāyaṃ pana vihārassapi gāmasseva upacāraṃ nīharivā ubhinnaṃ leḍḍupātānaṃ antarā minitabbanti vuttaṃ. Idamettha pamāṇaṃ.</i>	But the <i>Majjhima</i> Commentary says that after fixing the precinct of the monastery as in the case of the village the measure is to be made between the two stonethrows. This is the measure to be taken here.
<i>Sacepi āsanne gāmo hoti, vihāre ṭhitehi mānusakānaṃ saddo suyayati, pabbatanadīdāhi pana antaritattā na sakkā ujjuṃ gantum.</i>	If the village be so near that those in the monastery could hear the voices of the villagers, and yet it could not be reached by a straight path on account of such obstacles as hills, rivers, and so on,
<i>Yo tassa pakatimago hoti, sacepi nāvāya sañcaritabbo, tena maggena pañcadhanusatikaṃ gahetabbaṃ.</i>	and if the natural means of approach be to cross by a boat, then the measure of 500 bow-lengths is to be taken by that (watery) path.
<i>Yo pana āsannagāmassa aṅgasampādanatthaṃ tato tato maggaṃ pidahati, ayaṃ dhutaṅgacoro hoti.</i>	Whosoever blocks the way here and there, so that the requisite measure may be fulfilled, is a thief of the ascetic practice.
<i>Sace pana ārañṇikassa bhikkhuno upajjhāyo vā ācariyo vā gilāno hoti, tena araṇṇe sappāyaṃ alabhantena gāmantasenāsanaṃ netvā upaṭṭhātabbo.</i>	And if the forester's preceptor or teacher be ill and the necessary medicine cannot be obtained in the forest, he may then take the sick man to a village-dwelling and look after him.
<i>Kālasseva pana nikkhamivā aṅgayuttaṭṭhāne aruṇaṃ uṭṭhāpetabbaṃ.</i>	But he should depart in good time, so that at dawn he may be in a place which fulfils the requirements of his practice.
<i>Sace aruṇuṭṭhānavelāyaṃ tesam ābādho vadḍhati, tesameva kiccaṃ kātabbaṃ.</i>	If at dawn their illness increases, he should do his duty by them
<i>Na dhutaṅgasuddhikena bhavitabbanti idamassa vidhānaṃ.</i>	and pay no heed to the purity of his ascetic practice. These are the directions.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhena sabbakālaṃ araṇṇe aruṇaṃ uṭṭhāpetabbaṃ.</i>	There are also three grades of men here: The strict man should find the dawn break in the forest at all times.
<i>Majjhimo cattāro vassike māse gāmante vasituṃ labhati. Muduko hemantikepi.</i>	The moderate man is allowed to live in the village for the four months of rain; the soft man for the four months of winter as well.
<i>Imesaṃ pana tiṇṇampi yathā paricchinne kāle araṇṇato āgantvā gāmantasenāsane dhammassavanaṃ suṇantānaṃ aruṇe uṭṭhitepi dhutaṅgaṃ na bhijjati.</i>	The ascetic practice is not broken, if the dawn breaks while these three men, having come from the forest during their terms of forest-life, listen to the Law in a village-dwelling.
<i>Sutvā gacchantānaṃ antarāmagge uṭṭhitepi na bhijjati.</i>	It is not broken though the dawn may break, while they are still on their way back from the sermon.
<i>Sace pana uṭṭhitepi dhammakathike muhuttaṃ nipajjitvā gamissāmāti niddāyantānaṃ aruṇaṃ uṭṭhahati,</i>	But if after the preacher has risen up they go to sleep saying 'We will lie down awhile and then depart,' and the dawn

	breaks,
<i>attano vā ruciyā gāmantasenāsane aruṇaṃ uṭṭhapenti, dhutaṅgaṃ bhijjatiṭi ayamettha bhedo.</i>	or if out of enjoyment they let the day dawn upon them in the village-dwelling, then the ascetic practice is broken. This herein is the breach.
<i>Ayaṃ panānisamso, ārañṇiko bhikkhu arañṇasaññaṃ manasikaronto bhabbo aladdhaṃ vā samādhim paṭiladdhuṃ laddhaṃ vā rakkhituṃ, satthāpissa attamano hoti.</i>	or if out of enjoyment they let the day dawn upon them in the village-dwelling, then the ascetic practice is broken. This herein is the breach.
<i>Yathāha – ‘tenāhaṃ, nāgita, tassa bhikkhuno attamano homi arañṇavihārenā’ ti (a. ni. 6.42; 8.86).</i>	as He has said: 'Nāgita, I am pleased with the forest-life of that brother.'
<i>Pantasenāsanavāsino cassa asappāyarūpādayo cittaṃ na vikkhipanti, vigatasantāso hoti,</i>	Improper objects and so forth do not distract the mind of him who lives in a border-dwelling; he is free from fear;
<i>jīvanikantiṃ jahati, pavivekasukharasaṃ assādeti, paṃsukūlikādibhāvopi cassa patirūpo hotiṭi.</i>	he puts away a craving for life, enjoys the taste of the bliss of solitude; the practices of the refuse-ragman and others are also agreeable to him.
<i>Pavivitto asaṃsaṭṭho, pantasenāsane rato; Ārādhayanto nāthassa, vanavāsena mānasaṃ.</i>	Secluded, solitary, delighting in A border-dwelling, by his forest-life The monk endears himself unto the Lord.
<i>Eko arañṇe nivasam, yaṃ sukhaṃ labhate yati; Rasaṃ tassa na vindanti, api devā saindakā.</i>	Alone in forest-life, he gets that bliss, Whose taste even gods with Indra do not get.
<i>Paṃsukūlañca esova, kavacaṃ viya dhārayaṃ; Arañṇasaṅgāmagato, avasesadhutāyudho.</i>	The refuse-rag he wears as coat of mail; The signs of other practices he wears As weapons.
<i>Samattho nacirasseva, jetuṃ māraṃ savāhinim; Tasmā arañṇavāsamhi, ratiṃ kayirātha paṇḍitoti.</i>	At the forest battle-ground He conquers ere long Māra and his hosts. So should the wise delight in forest-life.
<i>Ayaṃ arañṇikaṅge samādānavidhānapabhedabhedānisamsavañṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the forester's practice.

9. Rukkhāmūlikaṅgathā - The Tree-Rootman's Practice

Pāli	Translation by Pe Maung Tin
<i>32. Rukkhāmūlikaṅgampi ‘channaṃ paṭikkhipāmi, rukkhāmūlikaṅgaṃ samādiyāmi’ ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the tree-rootman also is observed with one or other expressions: I refuse a covered dwelling; I observe the tree-rootman's practice.
<i>Tena pana rukkhāmūlikena sīmantaritarukkhāṃ, cetiyarukkhāṃ, niyyāsarukkhāṃ, phalarukkhāṃ, vaggulirukkhāṃ, susirarukkhāṃ,</i>	He who observes this practice should avoid these trees: a tree which grows on the border between two countries, a sacred tree, a resinous tree, a fruit tree, a tree on which bats live, a hollow tree,

<i>vihāramajjhe ʃhitarukkanti ime rukkhe vivajjtvā vihārapaccante ʃhitarukkho gahettabboti idamassa vidhānaṃ.</i>	a tree growing in the middle of a monastery. He should resort to a tree on the outskirts of a monastery. These are the directions.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭho yathārucitaṃ rukkhaṃ gahetvā paṭijaggāpetuṃ na labhati.</i>	There are also three grades of men here: The strict man is not allowed to resort to any tree he pleases and make a clearing underneath it.
<i>Pādena paṇṇasaṭaṃ apānetvā vasitabbaṃ. Majjhimo taṃ ʃhānaṃ sampattehiyeva paṭijaggāpetuṃ labhati.</i>	He may dwell under a tree after removing with his foot the fallen leaves. The moderate man is allowed to cause those who arrive at the tree to make a clearing.
<i>Mudukena ārāṃikasamaṇuddese pakkosivā sodhāpetvā samaṃ kārapetvā vālukaṃ okirāpetvā pākāraparikkhepaṃ kārapetvā dvāraṃ yojāpetvā vasitabbaṃ.</i>	The soft man may summon the monastery-lads and ask them to make a clearing, to level it, to scatter sand on it, to make an enclosure and to fix a door, and may dwell there.
<i>Mahādivase pana rukkhamūlikena tattha anisīditvā aññattha paṭicchanne ʃhāne nisīditabbaṃ.</i>	On a feast day the ascetic should not remain at the foot of the tree but go to some other hidden place and sit down.
<i>Imesaṃ pana tiṇṇāmpi channe vāsaṃ kappitakkhaṇe dhutaṅgaṃ bhijjati. Jānitvā channe aruṇaṃ uṭṭhāpitamatteti aṅguttarabhāṇakā. Ayamettha bhedo.</i>	The moment these three men make a dwelling in a covered place, their ascetic practice is broken. reciters of the <i>Anguttara Nikāya</i> say that it is broken the moment they consciously let the day dawn upon them in a covered dwelling. This herein is the breach.
<i>Ayaṃ paṇānisamso, rukkhamūlasenāsaṇaṃ nissāya pabbajjāti (mahāva. 128) vacanato nissayānurūpaṭipattisabbhāvo,</i>	Now these are the advantages: Attainment in accordance with the third requisite as expressed in, 'A monk depending on a dwelling at the foot of a tree;'
<i>appāni ceva sulabhāni ca tāni ca anavajjānīti (a. ni. 4.27; itivu. 101) bhagavatā saṃvaṇṇitapaccayatā, abhiṅgaṃ tarupaṇṇavikāradassanena aniccasaññāsamuṭṭhāpanatā,</i>	the possession of requisites praised by the Blessed One thus, 'They are trifling, easily got, and faultless;' the production of the perception of impermanence by seeing the constant change in tender leaves,
<i>senāsanamaccherakammārāmatānaṃ abhāvo, devatāhi sahavāsītā, appicchatādīnaṃ anulomavuttitātī.</i>	the absence of meanness for a dwelling and of delight in new work, intercourse with tree-deities, conduct in conformity with few wishes, and so forth.
<i>Vaṇṇito buddhaseṭṭhena, nissayoti ca bhāsito; Nivāso pavivittassa, rukkhamūlasamo kuto.</i>	Where is the lonely man's abode, extolled By Buddha best of men as requisite, And which is equal to the root of tree?
<i>Āvāsamaccherahare, devatā paripālīte; Pavivitte vasanto hi, rukkhamūlamhi subbato.</i>	The well-controlled man, who lives at such A lonely place, protected by the gods, Subdues all meanness for a dwelling-place.
<i>Abhirattāni nīlāni, paṇḍūni patitāni ca; Passanto tarupaṇṇāni, niccasaññaṃ panūdati.</i>	He sees the change that comes o'er tender leaves, Which turn from deep red into indigo, And fall as sere leaves to the ground. From this He learns the lesson of impermanence.
<i>Tasmā hi buddhadāyajaṃ, bhāvanābhiratālayaṃ; Vivittaṃ nātimaññeyya, rukkhamūlaṃ vicakkhaṇoti.</i>	Therefore the wise should not despise to dwell In isolation at the foot of tree, The Buddha's heritage and home of those, Who take delight in culture of the mind.
<i>Ayaṃ rukkhamūlikaṅge</i>	This is the setting forth of the observance, directions, grade,

<i>samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	breach, and advantage in the tree-rootman's practice.
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10. Abbhokāsikaṅgathā - The Open-Spacer's Practice.

Pāli	Translation by Pe Maung Tin
<i>33. Abbhokāsikaṅgampi “channañca rukkhamūlañca paṭikkhipāmi, abbhokāsikaṅgaṃ samādiyāmi”’ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the open-spacer also is observed with one or other of the expressions: I refuse a roof as well as the root of a tree; I observe the open-spacer's practice.
<i>Tassa pana abbhokāsikassa dhammassavanāya vā uposathatthāya vā uposathāgāraṃ pavisitum vaṭṭati.</i>	He who observes this practice may enter the sacred house either to listen to the law or to do the sacred duties.
<i>Sace pavitṭhassa devo vassati, deve vassamāne anikkhamitvā vassūparame nikkhamitabbam.</i>	If the rain falls while he is inside he should not go out in the rain but wait till it ceases. He may enter the dining-hall or the fire-hall to do his duties.
<i>Bhojanasālaṃ vā aggisālaṃ vā pavisitvā vattaṃ kātuṃ, bhojanasālāya there bhikkhū bhattena āpucchitum, uddisantena vā</i>	He may invite the Elders and brethren in the dining-hall to a meal. As an instructor (of the <i>Pāli</i>)
<i>uddisāpentena vā channaṃ pavisitum, bahi dunnikkhittāni mañcapīhādīni anto pavesetuñca vaṭṭati.</i>	or as a pupil he may enter a covered dwelling. He may cause to be brought inside bedsteads and stools which are badly kept outside.
<i>Sace maggaṃ gacchantena vuḍḍhatarānaṃ parikkhāro gahito hoti, deve vassante maggamajjhe ṭhitam sālāṃ pavisitum vaṭṭati.</i>	If the rain falls while he is going along carrying a requisite that belongs to his seniors, he may enter a hall on the way.
<i>Sace na kiñci gahitam hoti, sālāya ṭhassāmīti vegena gantum na vaṭṭati.</i>	If he is not carrying any such thing, he may not hasten with the intention of entering the hall,
<i>Pakatigatiyā gantvā pavitṭhena pana yāva vassūparamā ṭhatvā gantabbanti idamassa vidhānaṃ. Rukkhamūlikassāpi eseva nayo.</i>	but going with his ordinary steps he may enter and remain till the rain ceases and then depart. These are the directions which also apply to the tree-rootman.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhassa rukkhaṃ vā pabbataṃ vā gehaṃ vā upanissāya vasitum na vaṭṭati.</i>	There are also three grades of men here: The strict man may not dwell depending on a tree, mountain, or house.
<i>Abbhokāseyeva cīvarakuṭiṃ katvā vasitabbam. Majjhimassa rukkhapabbatagehāni upanissāya anto appavisitvā vasitum vaṭṭati.</i>	He should dwell beneath the open sky in a hut made of leaves. The moderate man may dwell depending on trees, mountains, or houses without entering them.
<i>Mudukassa acchannamariyādaṃ pabbhārampi sākhaṃāṇḍapopi pūhapaṭopi khettarakkhakādīhi chaḍḍitā tatraṭṭhakakuṭikāpi vaṭṭatīti.</i>	For the soft man a cave not covered with a roof, a pavilion of branches, a cloth-cover for a chair, a hut in the field deserted by field-watchers and so forth, are permissible.
<i>Imesaṃ pana tiṅṅampi vāsathāya channaṃ vā rukkhamūlaṃ vā pavitṭhakkhaṇe dhutaṅgaṃ bhijjati.</i>	The moment these three men enter a roof or beneath a tree to dwell there, the ascetic practice is broken.

<i>Jānitvā tattha aruṇaṃ uṭṭhāpitamatteti aṅguttarabhāṇakā. Ayamettha bhedo.</i>	Reciters of the <i>Anguttara Nikāya</i> say that it is broken the moment they consciously let the dawn break upon them in such places. This herein is the breach.
<i>Ayaṃ panānisamso, āvāsapalibodhupacchedo, thinamiddhapanūdanaṃ, ‘‘mīgā viya asaṅgacārino, aniketā viharanti bhikkhavo’’ti (saṃ. nī. 1.224) pasamsāya anurūpatā,</i>	Now these are the advantages: The cutting off of the nuisance of an abode, the dispelling of sloth and torpor, worthiness of the praise bestowed as, 'Like the deer the brethren live untrammelled in their walks, homeless,' freedom from attachment,
<i>nissaṅgatā, cātuddisatā, appicchātādīnaṃ anulomavuttitāti.</i>	the going (at will) in the four directions, conduct in conformity with few wishes, and so forth.
<i>Anagāriyabhāvassa, anurūpe adullabhe; Tārāmaṇivitānamhi, candadīpappabhāsīte.</i>	As free in mind as is the antelope, The brother lives an easy homeless life
<i>Abbhokāse vasaṃ bhikkhu, migabhūtena cetasā; Thinamiddhaṃ vinodetvā, bhāvanārāmataṃ sito.</i>	Beneath the open sky lit by the moon, A lamp that lights the vault of starry gems. his torpid sloth he drives away and takes Delight in culture;
<i>Pavivekarasassādaṃ, nacirasseva vindati; Yasmā tasmā hi sappañño, abbhokāsarato siyāti.</i>	presently he finds The tasteful essence of his solitude. Therefore the wise should take delight in life Beneath the open sky.
<i>Ayaṃ abbhokāsikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the open-spacer's practice.

11. Sosānikaṅgathā - The Burning-Grounder's Practice.

Pāli	Translation by Pe Maung Tin
<i>34. Sosānikaṅgampi ‘‘na susānaṃ paṭikkhipāmi, sosānikaṅgaṃ samādiyāmi’’ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the burning-grounder also is observed with one or other of the expressions: I refuse (to dwell in) a place that is not a burning-ground; I observe the burning-grounder's practice.
<i>Tena pana sosānikena yaṃ manussā gāmaṃ nivesantā ‘‘idaṃ susāna’’nti vavatthapenti, na tattha vasitabbaṃ.</i>	He who observes this practice should not dwell in a place which village-builders fix as burning-ground.
<i>Na hi matasarīre ajjhāpīte taṃ susānaṃ nāma hoti, jhāpitakālato pana paṭṭhāya sacepi dvādasavassāni chaḍḍitaṃ, taṃ susānameva.</i>	For when a dead body has not been burnt on it, the place is not known as burning-ground. It is a burning-ground, though it has been deserted for twelve years since a dead body was burnt there.
<i>Tasmim̐ pana vasantena caṅkamamaṇḍapādāni kāretvā maṅcapīṭhaṃ paññāpetvā pānīyaparibhojanīyaṃ upaṭṭhāpetvā dhammaṃ vācentena na vasitabbaṃ.</i>	But he may not have there promenades and pavilions and so forth built, bedsteads and stools arranged, water and food brought, and live there teaching the Law.
<i>Garukaṃ hi idaṃ dhutaṅgaṃ, tasmā uppannaparissayaviḥātattāya saṅghattheraṃ vā rājāyuttakaṃ vā jānāpetvā appamattena vasitabbaṃ.</i>	This ascetic practice is indeed heavy. Therefore in order to quell any danger that might arise he should tell the Elder of the Order or one connected with the king, and live free from negligence.

<i>Caṅkamantena addhakkhikena ālāhanam olokentena caṅkamitabbam.</i>	In walking to and fro he should do so looking with half-closed eyes at the burning of dead bodies.
<i>Susānam gacchantenāpi mahāpathā ukkamma uppathamaggena gantabbam.</i>	In going to the burning-ground also he should leave the main road and go by a side path.
<i>Divāyeva ārammaṇam vavathapetabbam. Evañhissa taṃ rattim bhayānakam na bhavissati, amanussā rattim viravitvā viravitvā āhiṇḍantāpi na kenaci paharitabbā.</i>	He should note any object there by daylight, so that it may not appear to him fearful at night. though unhuman beings may roam about uttering loud cries, he should not throw anything to hit them.
<i>Ekadivasampi susānam agantum na vaṭṭati. Majjhimayāmaṃ susāne khepetvā pacchimayāme paṭikkamituṃ vaṭṭatīti aṅguttarabhāṇakā.</i>	He should not pass a single day without going to the burning-ground. Reciters of the <i>Anguttara Nikāya</i> say that after spending the middle watch of the night at the burning-ground he may depart in the last watch.
<i>Amanussānam piyaṃ tilapiṭṭhamāsabhattamacchamaṃsakhīratelaguḷādikhajjabh ojjam na sevitabbam.</i>	He should not partake of such foodstuffs as sesamum, flour, peas, rice, fish, meat, milk, oil, molasses, that are dear to unhuman beings,
<i>Kulageham na pavisitabbanti idamassa vidhānam.</i>	nor take them to the houses of donors. These are the directions.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhena yattha dhuvaḍāhadhuvakūnapadhuvavarodanāni atthi, tattheva vasitabbam.</i>	There are also three grades of men here: The strict man should dwell where there are continual burning, continual smell of dead bodies, and continual weeping.
<i>Majjhimassa tīsu ekasmimpi sati vaṭṭati. Mudukassa vuttanayena susānalakkhaṇam pattamatte vaṭṭati.</i>	The moderate man may dwell where there is one of these present. The soft many may dwell in a place which just fulfils the requirements of a burning-ground as given above.
<i>Imesaṃ pana tiṇṇampi na susānamhi vāsaṃ kappanena dhutaṅgaṃ bhijjati. Susānam agatadivaseti aṅguttarabhāṇakā. Ayametha bhedo.</i>	When these three men make their abode in a place which is not burning-ground, their ascetic practice is broken. This herein is the breach.
<i>Ayaṃ paṇānisaṃso maraṇassatipaṭilābho, appamādavīhārītā, asubhanimittādhigamo, kāmarāgavinodanaṃ, abhiṅgaṃ kāyasabhāvadassanaṃ,</i>	Now these are the advantages: Attainment of mindfulness regarding death, a life free from negligence, acquirement of the outward sign of the foul, dispelling of sensual lust, the perpetual seeing of the intrinsic nature of the body,
<i>saṃvegabahulatā ārogyamadādippahānam, bhayabheravasahanatā, amanussānam garubhāvanīyatā, appicchatādīnaṃ anulomavuttitīti.</i>	growth of agitation, rejection of the pride of health, overcoming of fear and fright, respect paid by unhuman beings, conduct in conformity with few wishes, and so forth.
<i>Sosānikañhi maraṇānusatippabhāvā, Niddāgatampi na phusanti pamādadosa;</i>	The faults of negligence, even while he sleeps, Touch not the burning-ground-recluse, such is The power of his mindfulness of death.
<i>Sampassato ca kuṇapāni bahūni tassa, Kāmānubhāvavasagampi na hoti cittam.</i>	Because so many corpses he beholds, His mind is freed from lust's dominion.
<i>Saṃvegameti vipulaṃ na madaṃ upeti, Sammā atho ghaṭṭati nibbutimesamāno;</i>	Great agitation seizes him and leaves Him without pride. He makes a right effort To win tranquillity.

<i>Sosānikaṅgamitinekaḅuṅāvahattā, Nibbānaninnahadayena nisevitabbanti.</i>	Therefore with heart Inclined unto <i>Nibbāna</i> follow hard The burning-grounder's practice, which bestows Such manifold merits and qualities.
<i>Ayaṃ sosānikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the burning-grounder's practice.

12. Yathāsanthatikaṅgakathā - The Any-Bedder's Practice.

Pāli	Translation by Pe Maung Tin
<i>35. Yathāsanthatikaṅgampi ‘senāsanaloluppaṃ paṭikkhipāmi, yathāsanthatikaṅgaṃ samādiyāmi’ ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the any-bedder also is observed with one or other of the expressions: I set aside reedy behaviour regarding dwellings; I observe the any-bedder's practice.
<i>Tena pana yathāsanthatikena yadassa senāsaṇaṃ ‘idaṃ tuyhaṃ pāpuṇāti’ ti gāhitaṃ hoti, teneva tuṭṭhabbaṃ, na aññō uṭṭhāpetabbo. Idamassa vidhānaṃ.</i>	He who observes this practice should be content with whatever dwelling is allotted to him by the distributor who says, 'This is for you.' He should not oust any man from his place. These are the directions.
<i>Pabhedato pana ayampi tividho hoti.</i>	There are also three grades of men here:
<i>Tattha ukkaṭṭho attano pattasenāsaṇaṃ dūreti vā accāsanneti vā amanussadīghajātikādīhi upaddutanti vā uṇhanti vā sītalanti vā pucchituṃ na labhati.</i>	The strict man must not ask concerning a dwelling he has come to, whether it is far or quite near, troubled by unhuman beings, snakes, and so on, or whether it is hot or cold.
<i>Majjhimo pucchituṃ labhati. Gantvā pana oloketuṃ na labhati. Muduko gantvā oloketvā sacassa taṃ na ruccati, aññaṃ gahetuṃ labhati.</i>	The moderate man may ask such questions, but may not go and examine it. The soft man may go and examine it, and if it does not please him he may take another.
<i>Imesaṃ pana tiṇṇampi senāsanaloluppe uppannamatte dhutaṅgaṃ bhijjati ti ayamettha bhedo.</i>	The moment greedy behaviour in regard to dwellings arises in these three men, their ascetic practice is broken. This herein is the breach.
<i>Ayaṃ paṇānisaṃso, ‘yaṃ laddhaṃ tena tuṭṭhabba’ nti (jā. 1.1.136; pāci. 793) vuttovādakaraṇaṃ, sabrahmacārīnaṃ hitesitā,</i>	Now these are the advantages: Obeying the advice given, as: 'One should be content with what one gets,' seeking the good of one's fellow-monks,
<i>hīnapaṇūtavikappapariccāgo, anurodhavirodhappahānaṃ, atricchatāya dvārapidahanaṃ, appicchatādīnaṃ anulomavuttitāti.</i>	abandonment of thought of what is inferior and superior, rejection of approval and disapproval, closing the door of covetousness, conduct in conformity with few wishes, and so forth.
<i>Yaṃ laddhaṃ tena santuṭṭho, yathāsanthatiko yati; Nibbikappo sukhaṃ seti, tiṇṇasantharakesupi.</i>	Content with what he gets, the any-bed- Recluse lies down in careless ease on beds, Even though they be of grass.
<i>Na so rajjati seṭṭhamhi, hīnaṃ laddhā na kuppati; Sabhmacārīnavake, hitena anukampati.</i>	He does not long For what is best, is not perturbed because Of an inferior bed. To younger monks He shows compassion.
<i>Tasmā ariyasatāciṇṇaṃ, munipuṅgavaṇṇitaṃ;</i>	So a wise man ought

<i>Anuyuñjetha medhāvī, yathāsanthatarāmatanti.</i>	To be content with any bed, a rule Of constant practice with the Ariyas, And by the Bull-sage fittingly extolled.
<i>Ayaṃ yathāsanthatikaṅge samādānavidhānappabhedabhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the any-bedder's practice.

13. Nesajjikaṅgakathā - The Sitting-Man's Practice.

Pāli	Translation by Pe Maung Tin
<i>36. Nesajjikaṅgampi ‘‘seyyaṃ paṭikkhipāmi, nesajjikaṅgaṃ samādiyāmi’’ti imesaṃ aññataravacanena samādinnaṃ hoti.</i>	The practice of the sitting-man also is observed with one or other of the expressions: I refuse to lie down; I observe the sitting-man's practice.
<i>Tena pana nesajjikena rattiyaṃ tīsu yāmesu ekaṃ yāmaṃ uṭṭhāya caṅkamitabbaṃ. Iriyāpathesu hi nipajjitumeva na vaṭṭati. Idamassa vidhānaṃ.</i>	He who observes this practice should rise up and walk to and fro for one watch out of the three watches of the night, for lying down is the only posture that is not permitted to him. These are the directions.
<i>Pabhedato pana ayampi tividho hoti. Tattha ukkaṭṭhassa neva apassenāṃ, na dussapallatthikā, na āyogapaṭṭo vaṭṭati. Majjhimassa imesu tīsu yaṃkiñci vaṭṭati.</i>	There are also three grades of men here: The strict man is not allowed a plank with a back support, or a cushion of cloth for squatting on, or a bandage-cloth. The moderate man may use any one of these three.
<i>Mudukassa apassenampi dussapallatthikāpi āyogapaṭṭopi bibbohanampi pañcaṅgopi sattaṅgopi vaṭṭati.</i>	The soft man is allowed a plank with a back support, a cushion of cloth for squatting on, a bandage-cloth, a pillow, a five-limbed seat, a seven-limbed seat.
<i>Pañcaṅgo pana piṭṭhiapassayena saddhiṃ kato. Sattaṅgo nāma piṭṭhiapassayena ca ubhatopassesu apassayehi ca saddhiṃ kato.</i>	A seat with a back support to lean against is a five-limbed seat. A seat with a back support and a hand support on either side is a seven-limbed seat.
<i>Taṃ kira miḷābhayatherassa akāṃsu. Thero anāgāmi hutvā parinibbāyi.</i>	It is said that people made such a seat for Miḷhābhaya the Elder, who, becoming a never-returner, entered <i>parinibbāna</i> .
<i>Imesaṃ pana tiṇṇampi seyyaṃ kappitamatte dhutaṅgaṃ bhijjati. Ayamettha bhedo.</i>	The moment these three men accept a bed to lie on, their ascetic practice is broken. This herein is the breach.
<i>Ayaṃ panānisāṃso, ‘‘seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharatī’’ti (dī. ni. 3.320; ma. ni. 1.186) vuttassa cetaso vinibandhassa upacchedanaṃ,</i>	Now these are the advantages: The cutting off of mental bondage described as: <i>'He lives devoted to the pleasure of lying down, the pleasure of lying on one's side, the pleasure of torpor,'</i>
<i>sabbakammaṭṭhānānuogasappāyatā, pāsādikairiyāpathatā, vīriyārambhānukūlatā, sammāpaṭipattiyā anubrūhananti.</i>	fitness for application to all subjects of meditation, satisfied state of the postures, agreeableness for strenuous effort, development of right attainment.
<i>Ābhujitvāna pallaṅkaṃ, pañidhāya ujjuṃ tanuṃ; Nisīdanto vikampeti, mārassa hadayaṃ yati.</i>	The monk who sits cross-legged, keeping straight The body, doth disturb the Tempter's heart. He takes no pleasure in the torpid state,
<i>Seyyasukhaṃ middhasukhaṃ, hitvā āraddhavīriyo;</i>	In lying down, but wakes his energies And joyfully sits up, illumining

<i>Nisajjābhirato bhikkhu, sobhayanto tapovanaṃ.</i>	The grove of his ascetic practices.
<i>Nirāmisam pītisukhaṃ, yasmā samadhigacchati; Tasmā samanuyuñjeyya, dhīro nesajjikaṃ vatanti.</i>	As bliss and rapture, cleansed of earthly things, Reward the monk, so one should steadfastly Perform the duty of the sitting man.
<i>Ayaṃ nesajjikaṅge samādāna vidhānappabheda bhedānisamsavaṇṇanā.</i>	This is the setting forth of the observance, directions, grade, breach, and advantage in the sitting-man's practice.

Dhutaṅgapakiṇṇakakathā - Of Ascetic and Other Terms as Moral Triad.

Pāli	Translation by Pe Maung Tin
<i>37. Idāni – Kusalattikato ceva, dhutādīnaṃ vibhāgato; Samāsabyāsato cāpi, viññātabbo vinicchayoti. – Imissā gāthāya vasena vaṇṇanā hoti.</i>	As moral triad, as differentiated, In groups and in detail – decision shall Be made regarding these ascetic practices. Now this is the elucidation of the verse
<i>Tattha kusalattikatoti sabbāneva hi dhutaṅgāni sekkhaputhujjanakhīṇāsavānaṃ vasena siyā kusalāni, siyā abyākatāni, natthi dhutaṅgaṃ akusalanti.</i>	Therein, 'as moral triad' means that all the ascetic practices may be moral or unmoral as those of probationers, average persons and of saints purged of the intoxicants. There is no ascetic practice that is immoral.
<i>Yo pana vadeyya ‘pāpiccho icchāpakato ārañṇiko hotīti ādivacanato (a. ni. 5.181; pari. 325) akusalampi dhutaṅga’nti.</i>	But the sectary says, an ascetic practice may also be immoral because of the saying: 'There is a forester of evil desires, not free from desire.'
<i>So vattabbo – na mayaṃ ‘akusalacittena araṇṇe na vasati’ ti vadāma. Yassa hi araṇṇe nivāso, so āraṇṇiko.</i>	We reply that we do not say that one may not dwell with an immoral thought in the forest. For whosoever makes his abode in the forest is a forester, who may have evil desires, or little, or no desire.
<i>So ca pāpiccho vā bhavēyya appiccho vā. Imāni pana tena tena samādānena dhutakilesattā dhutassa bhikkhuno aṅgāni,</i>	Because the corruptions are shaken off through this and that observance, the practices (or factors) of the brother who has shaken them off are called 'ascetic practices.'
<i>kilesadhunanato vā dhutanti laddhāvohāraṃ ṇāṇaṃ aṅgametesanti dhutaṅgāni.</i>	Or, knowledge which has obtained the common name of asceticism, because it shakes off the corruptions, is the factor of these observances – thus 'ascetic practice' (or factor).
<i>Atha vā dhutāni ca tāni paṭipakkhaniddhunanato aṅgāni ca paṭipattiyātipi dhutaṅgānīti vuttaṃ.</i>	Or again, it has been said that because these observances shake off the hostile corruptions they are ascetic, and they are factors of (moral) attainment – thus 'ascetic practice.'
<i>Na ca akusalena koci dhuto nāma hoti, yassetāni aṅgāni bhavēyyuṃ, na ca akusalaṃ kiñci dhunāti, yesaṃ taṃ aṅgantikatvā dhutaṅgānīti vucceyyuṃ.</i>	No one whose observances are such factors is known as ascetic on account of his immorality. Else we should speak of ascetic practices of which the factor is immorality which shakes off nothing;
<i>Nāpi akusalaṃ cīvaraloluppādīni ceva niddhunāti paṭipattiyā ca aṅgaṃ hoti.</i>	and immorality does not shake off greediness for robes and other evil states, nor is it a factor of moral attainment.

<i>Tasmā suvuttamidaṃ ‘natthi akusalaṃ dhutaṅga’nti.</i>	Therefore what has been said as, 'There is no ascetic practice that is immoral,' is well said.
<i>‘Yesampi kusalattikavinimuttaṃ dhutaṅgaṃ, tesam atthato dhutaṅgameva natthi.</i>	There is no ascetic practice in the ultimate sense to those whose ascetic practice is freed from the moral triad.
<i>Asantaṃ kassa dhunanato dhutaṅgaṃ nāma bhavissati.</i>	From the shaking off of what does this imaginary thing become ascetic practice?
<i>Dhutaguṇe samādāya vattatīti vacanavirodhopi ca nesam āpaṃjati, tasmā taṃ na gahetabba’nti ayaṃ tāva kusalattikato vaṇṇanā.</i>	They would also fall into opposition with the saying: 'He goes on keeping the ascetic duties.' Therefore their saying should not be accepted. This so far is the elucidation by way of the moral triad.
<i>Dhutādīnaṃ vibhāgatoti dhuto vedītabbo. Dhutavādo vedītabbo. Dhutadhammā vedītabbā. Dhutaṅgāni vedītabbāni. Kassa dhutaṅgasevanā sappāyāti vedītabbaṃ.</i>	<u>Of Ascetic and Other Terms as Differentiated.</u> (1) Ascetic should be understood, (2) ascetic doctrine should be understood, (3) ascetic states should be understood, (4) ascetic practices should be understood, (5) for whom is the practising of the ascetic practices suitable? - this should be understood.
<i>Tattha dhutoti dhutakilesa vā puggalo kilesadhunano vā dhammo.</i>	Of these points (1) 'ascetic' is a person who has shaken off the corruptions, or a state for the shaking off of the corruptions.
<i>Dhutavādoti ettha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto ceva dhutavādo ca.</i>	(2) In 'ascetic doctrine' there is one who is ascetic and not ascetic preacher, there is one who is not ascetic but ascetic preacher, there is one who is neither ascetic nor ascetic preacher, there is one who is both ascetic and ascetic preacher.
<i>Tattha yo dhutaṅgena attano kilese dhuni, paraṃ pana dhutaṅgena na ovaḍati, nānusāsati bākulatthero viya, ayaṃ dhuto na dhutavādo.</i>	Of these he who has shaken off his corruptions by means of his ascetic practice, but does not admonish nor instruct others regarding ascetic practice, is an ascetic but not ascetic preacher, like Bakkula the Elder; as has been said: '
<i>Yathāha, ‘tayidaṃ āyasmā bākulo dhuto na dhutavādo’nti.</i>	<i>This venerable Bakkula is ascetic not ascetic preacher.'</i>
<i>Yo pana na dhutaṅgena attano kilese dhuni, kevalaṃ aññe dhutaṅgena ovaḍati anusāsati upanandatthero viya, ayaṃ na dhuto dhutavādo.</i>	And whoso has not shaken off his corruptions by means of ascetic practice, but just admonishes, instructs others regarding it, is not ascetic but ascetic preacher, like Upananda the Elder;
<i>Yathāha, ‘tayidaṃ āyasmā upanando sakyaputto na dhuto dhutavādo’nti. Yo ubhayavipanno lāḷudāyī viya, ayaṃ neva dhuto na dhutavādo.</i>	as has been said: ' <i>This venerable Upananda Sakyaputta is not an ascetic but ascetic preacher.</i> ' Whoso is deficient in both respects like Lāḷudāyī is neither ascetic nor ascetic preacher;
<i>Yathāha, ‘tayidaṃ āyasmā lāḷudāyī neva dhuto na dhutavādo’nti.</i>	as has been said: ' <i>This venerable Lāḷudāyī is neither ascetic nor ascetic preacher.</i> '
<i>Yo pana ubhayasampanno dhammasenāpati viya, ayaṃ dhuto ceva dhutavādo ca. Yathāha, ‘tayidaṃ āyasmā sāriputto dhuto ceva dhutavādo cāti.</i>	Whoso like the captain of the Law is fulfilled in both respects is ascetic and ascetic preacher; as has been said: ' <i>This venerable Sāriputta is both ascetic and ascetic preacher.</i> '
<i>Dhutadhammā vedītabbāti appicchatā, santuṭṭhitā, sallekhatā, pavivekatā,</i>	(3) 'Ascetic states should be understood' – these five attendant states of the volition of ascetic practice. fewness of

	wishes, contentment, austerity, solitude,
<i>idamatthitāti ime dhutaṅgacetanāya parivārakā pañca dhammā ‘‘appicchatamyeva nissāyā’’tiādivacanato (a. ni. 5.181; pari. 325) dhutadhammā nāma,</i>	desire-for-these-states are known as ascetic states from the expression, 'depending on fewness of wishes, and so on.'
<i>tattha appicchatā ca santuṭṭhitā ca alobho. Sallekhatā ca pavivekatā ca dvīsu dhammesu anupatanti alobhe ca amohē ca.</i>	Of them fewness of wishes and contentment fall under non-greed; austerity and solitude under the two states: non-greed and non-delusion.
<i>Idamatthitā nānameva. Tattha ca alobhena paṭikkhepavatthūsu lobhaṃ, amohena teseva ādīnavapaṭicchādakaṃ mohaṃ dhunāti.</i>	Desire-for-these-states is knowledge. By means of non-greed one shakes off greed for forbidden things, by non-delusion one shakes off delusion which covers faults in them,
<i>Alobhena ca anuññātānaṃ paṭisevanamukhena pavattaṃ kāmasukhānuyogaṃ,</i>	and by non-greed one shakes off devotion to the pleasure of sense which arises from resorting to things allowed.
<i>amohena dhutaṅgesu atisallekhamukhena pavattaṃ attakilamathānuyogaṃ dhunāti.</i>	By non-delusion one shakes off devotion to self-torture, which arises on account of excessive austerity in ascetic practice.
<i>Tasmā ime dhammā dhutadhammāti veditabbā.</i>	Therefore should these states be understood as ascetic states.
<i>Dhutaṅgāni veditabbānīti terasa dhutaṅgāni veditabbāni paṃsukūlikaṅgaṃ...pe... nesajjikaṅganti. Tāni atthato lakkhaṇādīhi ca vuttāneva.</i>	(4) By ascetic practices should be understood the thirteen, namely, the refuse-rag-man's practice ... sitting-man's practice. They have been stated as regards their meaning, characteristic and so forth.
<i>Kassa dhutaṅgasevanā sappāyāti rāgacaritassa ceva mohacaritassa ca. Kasmā?</i>	(5) For whom is the practising of ascetic practice suitable? - for one walking in lust and one walking in delusion. Why so?
<i>Dhutaṅgasevanā hi dukkhāpaṭipadā ceva sallekhavihāro ca. Dukkāpaṭipadaṅca nissāya rāgo vūpasammati.</i>	Because the practising of ascetic practice is of painful progress and means a life of austerity; and through painful progress lust is calmed,
<i>Sallekhaṃ nissāya appamattassa moho pahīyati. Ārañṇikaṅgarukkhamūlikaṅgapaṭisevanā vā etha dosacaritassāpi sappāyā.</i>	through austerity the delusion of a non-negligent man is put away. Or, herein the practising of the practices of the forester and of the tree-rootman is suitable for one walking in hate,
<i>Tattha hissa asaṅghaṭṭiyamānassa viharato dosopi vūpasammatīti ayaṃ dhutādīnaṃ vibhāgato vaṇṇanā.</i>	for hate ceases in one dwelling without society in the forest or at the foot of a tree. This is the elucidation of ascetic and other terms as differentiated.
<i>Samāsabyāsatoṭi imāni pana dhutaṅgāni samāsato tīni sīsaṅgāni, pañca asambhinnaṅgānīti aṭṭheva honti.</i>	<u>In Groups and in Detail.</u> 'In groups' these ascetic practices are eight – three chief practices and five unmixed (separate) practices.
<i>Tattha sapadānacārikaṅgaṃ, ekāsānikaṅgaṃ, abbhokāsikaṅganti imāni tīni sīsaṅgāni.</i>	Of them the practices of the house-to-house-goer, one-sessioner, and open-spacer are the three chief practices.
<i>Sapadānacārikaṅgaṃhi rakkhanto piṇḍapātikaṅgampi rakkhissati.</i>	For whoso keeps the house-to-house-goer's practice will also keep the almsman's practice.
<i>Ekāsānikaṅgaṅca rakkhato</i>	And whoso keeps the one-sessioner's practice, for him the

<i>pattapiṇḍikaṅgakhalapacchābhattikaṅgānīpi surakkhanīyāni bhavissanti.</i>	practices of the bowl-fooder and afterfood-refuser will be easy to keep.
<i>Abbhokāsikaṅgaṃ rakkhantassa kiṃ atthi rukkhamūlikaṅgayathāsanthatikaṅgesu rakkhitabbaṃ nāma.</i>	Whoso keeps the open-spacer's practice, what need is there for him to keep the practices of the tree-rootman and the any-bedder?
<i>Iti imāni tīṇi sīsaṅgāni, āraññikaṅgaṃ, paṃsukūlikaṅgaṃ, tecīvarikaṅgaṃ,</i>	Thus these three are the chief practices. They make eight with these five: practices of the forester, refuse-ragman, three-rober,
<i>nesajjikaṅgaṃ, sosānikaṅganti imāni pañca asambhinnaṅgāni cāti aṭṭheva honti.</i> <i>Puna dve cīvarapaṭisaṃyuttāni, pañca piṇḍapāṭapaṭisaṃyuttāni, pañca senāsanapaṭisaṃyuttāni, ekaṃ vīriyapaṭisaṃyuttanti evaṃ cattārova honti.</i>	sitting-man, burning-grounder. Again, they form four classes: two concerning the robe, five concerning the alms, five concerning the dwelling, one concerning energy.
<i>Tattha nesajjikaṅgaṃ vīriyapaṭisaṃyuttaṃ. Itarāni pākaṭāneva.</i>	Of these the sitting-man's practice is one that concerns energy; the others are obvious.
<i>Puna sabbāneva nissayavasena dve honti paccayanissitāni dvādasa, vīriyanissitaṃ ekanti. Sevittabbāsevitabbavasenaṃpi dveveva honti.</i>	Again, all are of two kinds by way of dependence: twelve depending on the requisites, on depending on energy. They are also of two kinds as to be resorted to and as not to be resorted to.
<i>Yassa hi dhutaṅgaṃ sevantassa kammaṭṭhānaṃ vaḍḍhati, tena sevittabbāni. Yassa sevato hāyati, tena na sevittabbāni.</i>	For they should be resorted to by him whose subject of meditation increases with such resort, but not by him whose subject of meditation decreases with it.
<i>Yassa pana sevatoṃpi asevatopi vaḍḍhateva, na hāyati, tenāpi pacchīmaṃ janataṃ anukampantena sevittabbāni.</i>	He whose subject of meditation increases and does not decrease, whether he resorts to them or not, should also resort to them out of compassion for posterity.
<i>Yassāpi sevatoṃpi asevatopi na vaḍḍhati, tenāpi sevittabbāniyeva āyatiṃ vāsanatthāyati.</i>	For the sake of habit in future they should be resorted to by him also whose subject of meditation, whether he resorts to them or not, does not increase.
<i>Evaṃ sevittabbāsevitabbavasena duvidhānīpi sabbāneva cetanāvasena ekavidhāni honti. Ekameva hi dhutaṅgaṃ samādhānacetanāti.</i>	Though twofold, as to be resorted to and as not to be resorted to, all of them are one by way of volition; for ascetic practice as the volition to observe is just one.
<i>Aṭṭhakathāyampi vuttaṃ 'yā cetanā, taṃ dhutaṅgānti vadantī' ti.</i>	It is also said in the commentaries: 'They say that which is volition is ascetic practice.'
<i>Byāsato pana bhikkhūnaṃ terasa, bhikkhunīnaṃ aṭṭha, sāmaṇerānaṃ dvādasa, sikkhamānasāmaṇerīnaṃ satta, upāsakaupāsikānaṃ dveṭi dvācattālīsa honti.</i>	'In detail' they are forty-two: -thirteen for brethren, eight for sisters, twelve for novices, seven for female student novices, two for lay-disciples male and female.
<i>Sace pana abbhokāse āraññikaṅgasampannaṃ susānaṃ hoti, ekopi bhikkhu ekappahārena sabbadhutaṅgāni paribhuñjituṃ sakkoti.</i>	If there were a burning-ground fulfilled with the forester's practice in open space, a single brother would be able to enjoy all the ascetic practices at once.
<i>Bhikkhunīnaṃ pana āraññikaṅgaṃ khalupacchābhattikaṅgaṃ dvepi sikkhāpadeneva paṭikkhittāni,</i>	But the two practices for the forester and the afterfood-refuser are prohibited for sisters by precept

<i>abbhokāsikaṅgaṃ, rukkhāmūlikaṅgaṃ, sosānikaṅganti imāni tīṇi dupparihārāni.</i>	and the three practices of the open-spacer, tree-rootman, burning-grounder are difficult to carry out,
<i>Bhikkhuniyā hi dutiyikaṃ vinā vasituṃ na vaṭṭati. Evarūpe ca thāne samānacchandaṃ dutiyikā dullabhā.</i>	for it is not proper for a sister to live without a second person; and in such places it is hard to get a second with similar wishes.
<i>Sacepi labheyya saṃsaṭṭhavihārato na mucceyya. Evaṃ sati yassatthāya dhutaṅgaṃ seveyya, svevassā attho na sampajjeyya.</i>	Even if one was obtained, the sister would not be free from a life shared with others. This being so, the purpose for which she resorted to the ascetic practice would not be fulfilled.
<i>Evaṃ paribhuñjituṃ asakkuṇeyyatāya pañca hāpetvā bhikkhunīnaṃ aṭṭheva hontīti veditabbāni.</i>	So, owing to impracticability, five of the practices are left out for the sisters, and only eight are to be taken.
<i>Yathāvuttesu pana thapetvā tecivarikaṅgaṃ sesāni dvādasa sāmānerānaṃ, satta sikkhamānasāmānerīnaṃ veditabbāni.</i>	Excepting the three-rober's practice from those mentioned for the brethren and sisters, the remaining twelve are to be known as for male novices, and seven for female novices.
<i>Upāsakaupāsikānaṃ pana ekāsānikaṅgaṃ, pattapīṇḍikaṅganti imāni dve patirūpāni ceva sakkā ca paribhuñjitunti dve dhutaṅgānīti evaṃ byāsato dvecattālīsa hontīti ayaṃ samāsabyāsato vaṇṇanā.</i>	For lay-disciples male and female the two practices of the one-sessioner and the bowl-fooder are suitable and practicable. Thus in detail they are forty-two. This is the elucidation in groups and in detail.
<i>Ettāvata ca ‘‘sīle patiṭṭhāya naro sapañño’’ti imissā gāthāya sīlasamādhipaññāmukhena desite visuddhimagge yehi appicchatāsantuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti,</i>	Thus far is told the discourse on the ascetic practices to be observed for the fulfilment of those qualities, such as fewness of wishes, contentment, by means of which there is cleansing of virtue, the different kinds of which have been shown in the Path of Purity under the heads of virtue, concentration, and understanding in the stanza: ‘‘The man discreet on virtue planted firm.’’
<i>tesaṃ sampādanatthaṃ samādātabbadhutaṅgakathā bhāsītā hoti.</i> <i>Iti sādhujanapāmojjatthāya kate visuddhimagge</i>	Thus is ended the second chapter called The Exposition of Ascetic Practices, in the Path of Purity, composed for the purpose of gladdening good folk.
<i>Dhutaṅganiddeso nāma dutiyo paricchedo.</i>	(This was) the second chapter called ‘‘The Exposition of Ascetic Practices.’’