

Pācittiya #46: Visiting Other Laypeople When In Town for a Meal Invitation

On this occasion the Buddha, the Blessed One, was dwelling at Rājagaha, in the Bamboo Grove, at the squirrel's feeding-ground. Furthermore, on this occasion, a family of Venerable Upananda the Sakyan-son's attendants invited Venerable Upananda the Sakyan-son for a meal. They also invited other monks for the meal. Furthermore, on this occasion, Venerable Upananda the Sakyan-son was socializing with [other] families before the meal. The [other] monks said to those people, "Sirs, give us the meal." "Wait, Bhante, until Sir Upananda comes." A second time... a third time the monks said to those people, "Sirs, give us the meal, before it goes past [noon-]time." "Bhante, the meal which we made was prepared for Sir Upananda. Wait, Bhante, until Sir Upananda comes."

Then Venerable Upananda the Sakyan-son, after socializing with [other] families before the meal, came in the daytime⁵⁷⁷. The monks did not eat as they considered appropriate. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son, when invited for a meal, will visit [other] families before the meal?" ... "Is it true that you, Upananda, when invited for a meal, visited [other] families before the meal?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, when invited for a meal, will visit [other] families before the meal? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before the meal: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, a family of Venerable Upananda the Sakyan-son's attendants sent food for the benefit of the community [of monks], saying "After showing this to Sir Upananda, it is to be given to the community." Furthermore, on this occasion, Venerable Upananda the Sakyan-son had entered the village for alms. Then those people, after going to the monastery, asked the monks, "Bhante, where is Sir Upananda?" "Sir, Venerable Upananda the Sakyan-son has entered the village for alms." "Bhante, after showing this food to Venerable Upananda, it is to be given to the community." They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, having given a Dhamma talk, announced to the monks: "Therefore, monks, after receiving [it], set it aside until Upananda comes."

Then Venerable Upananda the Sakyan-son, [thinking] "It is opposed by the Blessed One to visit families before the meal," having visiting families after the meal, returned in the daytime; the food had been taken away. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that Venerable Upananda the Sakyan-son

⁵⁷⁷ That is, after noon.

will visit families after the meal?" ... "Is it true that you, Upananda, visited families after the meal?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish man, will visit families after the meal? This is not, foolish man, for the faith of the faithless... And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal: a Pācittiya."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, at the time of robe-giving, monks - regretfully - did not visit families. A limited [amount of] robes came [to them]. They reported this matter to the Blessed One... "Monks, I allow [you] to visit families at the time of robe-giving. And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: the time of robe-giving - this is the occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were making robes; there was a need for needles, thread, and knives. The monks - regretfully - did not visit families. They reported this matter to the Blessed One... "Monks, I allow [you] to visit families at the time of robe-making. And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal, except at the [proper] occasion: a Pācittiya. Here the occasion is this: the time of robe-giving [or] the time of robe-making - this is the occasion here."

And thus this training rule was designated for the monks by the Blessed One.

On a [later] occasion, monks were sick; there was a need for medicine. The monks - regretfully - did not visit families. They reported this matter to the Blessed One... "Monks, I allow [you] to visit families after asking an available⁵⁷⁸ monk first. And thus, monks, you may recite this training-rule:

"If any monk, when invited for a meal, visits [other] families before or after the meal without asking an available monk first, except at the [proper] occasion: a Pācittiya. Here the occasion is this: the time of robe-giving [or] the time of robe-making - this is the occasion here."

Any monk: ...

Invited: Invited with any of the five [kinds of] edibles.

⁵⁷⁸ *Santaṃ*. Lit. "existing."

For a meal: The meal that one has been invited for.

Available: It is possible to enter after asking a monk.

Not available: It is not possible to enter after asking a monk.

Before the meal: One has not eaten what one has been invited for.

After the meal: One has eaten even as much as the tip of a blade of grass of what one has been invited for.

Family: Four [kinds of] families – *khattiya* family, *brahmin* family, *vessa* family, *sudda* family.

Visits [other] families: One enters the vicinity of another's house: a Dukkaṭa offense. The first foot steps over the threshold: a Dukkaṭa offense. The second foot steps over the threshold: a Pācittiya offense.

Except at the [proper] occasion: Having set aside the proper occasion.

The time of robe-giving: In the last month of the rainy season when the *kaṭhina* has not been spread, [or] the five months when the *kaṭhina* has been spread.

The time of robe-making: When robes are being made.

Perceiving it as an invitation when it is an invitation, one visits families before or after the meal without asking an available monk first, except at the [proper] occasion: a Pācittiya offense.

In doubt when it is an invitation, one visits...: a Pācittiya offense.

Perceiving it as not an invitation when it is an invitation, one visits...: a Pācittiya offense.

Perceiving it as an invitation when it is not an invitation: a Dukkaṭa offense.

In doubt when it is not an invitation: a Dukkaṭa offense.

Perceiving it as not an invitation when it is not an invitation: non-offense.

Non-offense[s]: When it is the [proper] occasion; one visits after asking an available monk; when a monk is not available, one visits without asking first; the path goes by the house of another; the path goes by the vicinity of a house; one goes within the monastery; one goes to the nuns' residence; one goes to a sectarian's sleeping-area; one is departing; one goes to a refectory; when there is misfortune⁵⁷⁹; for one who is crazy; and for the first offender.

⁵⁷⁹ *Āpadā*. See Pc14 non-offenses.