

## Pācittiya #39: Eating Superior Food After Requesting It for Oneself

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, [some] group-of-six monks ate superior food that they had indicated<sup>558</sup> for their own benefit. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will eat superior food that they have indicated for their own benefit? For whom is a good thing not pleasing? For whom is a sweet thing not enjoyed?" [Other] monks heard of those people – denouncing, criticizing, and castigating. Those monks who were of few wishes... denounced, criticized, and castigated: "How is it that group-of-six monks will eat superior food that they have indicated for their own benefit?" ... "Is it true that you, monks, ate superior food that you had indicated for your own benefit?" "It is true, Blessed One." The Buddha, the Blessed One, reprimanded... "How is it that you, foolish men, will eat superior food that you have indicated for your own benefit? This is not, foolish men, for the faith of the faithless... And thus, monks, you may recite this training-rule:

**"There are superior foods, namely - ghee, butter, oil, honey, sugar<sup>559</sup>, fish, meat, milk, and curds. If any monk eats such superior food that he has indicated for his own benefit: a Pācittiya."**

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

On a [later] occasion [some] monks were sick. Monks who ask about the sick said to the sick monks, "Venerables, hopefully it is bearable, hopefully one can keep going?" "Venerables, previously we ate superior food that we had indicated for our own benefit, and because of that there was comfort for us; now, however, [thinking] 'It is opposed by the Blessed One,' regretfully, we do not indicate [such foods]; because of that there is no comfort for us." They reported this matter to the Blessed One. Then the Blessed One, on account of this issue, on account of this incident, after giving a Dhamma talk, announced to the monks: "Monks, I allow a sick monk to eat superior food that he has indicated for his own benefit. And thus, monks, you may recite this training-rule:

**"There are superior foods, namely - ghee, butter, oil, honey, sugar, fish, meat, milk, and curds. If any monk who is not sick eats such superior food that he has indicated for his own benefit: a Pācittiya."**

**There are superior foods:**

**Ghee:** Ghee from cows, ghee from goats, ghee from buffaloes, or ghee from any [animal] the meat of which is allowable.

**Butter:** Butter from those [animals].

<sup>558</sup> *Viññāpetvā*. Lit. "having caused it to be understood." This covers a range of possible communication methods, and thus could mean anything from hinting to directly requesting.

<sup>559</sup> *Phāṇita*. This could also include molasses, as the word-analysis below indicates.

**Oil:** Sesame oil, mustard seed oil, honey-tree oil, castor oil, tallow oil.

**Honey:** Honey from bees.

**Sugar:** That which is produced from sugar-cane.

**Fish:** This refers to water[-dwellers].

**Meat:** The meat from any [animal] the meat of which is allowable.

**Milk:** Cow's milk, goat's milk, buffalo's milk, or the milk of any [animal] the meat of which is allowable.

**Curds:** Curds from those [animals].

**Any monk:** ...

**Such superior food:** Those kinds of superior food.

**Not sick:** One for whom there is comfort without superior food.

**Sick:** One for whom there is not comfort without superior food.

When one who is not sick indicates for his own benefit: a Dukkaṭa for . When it is gained, one receives it [thinking] “I will eat”: a Dukkaṭa offense. For each ingestion: a Pācittiya.

Perceiving [oneself] as not sick when one is not sick, one eats superior food that one has indicated for one's own benefit: a Pācittiya offense.

In doubt when one is not sick, one eats...: a Pācittiya offense.

Perceiving [oneself] as sick when one is not sick, one eats...: a Pācittiya offense.

Perceiving [oneself] as not sick when one is sick: a Dukkaṭa offense.

In doubt when one is sick: a Dukkaṭa offense.

Perceiving [oneself] as sick when one is sick: non-offense.

**Non-offense[s]:** After indicating while one is sick, one eats when not sick; one eats the remainder of a sick person['s meal]; for relatives; for those who invite; for the sake of another; by means of one's own wealth; for one who is crazy; and for the first offender.