

Pāṭidesaniya #3: Receiving Food From Overly Generous Lay Supporters

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, a certain family in Sāvatti was pious⁶⁹⁹ in both ways. Its faith increased and its wealth decreased. Before their meal, all the food that had come to that family was first offered to monks; sometimes they were left with nothing to eat. People denounced, criticized, and castigated: "How is it that Sakyan-son contemplatives will receive without knowing the [right] amount? After giving to them, these [people] are left with nothing to eat!" Monks heard of those people – denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, when faith increases and wealth decreases for a family, I allow [you] to give a trainee⁷⁰⁰-designation to such a family, using an action with the notification as the second [statement]. And thus, monks, it is to be given: The Saṅgha is to be notified by an experienced, competent monk -

"Bhantes, may the Saṅgha hear me. For the family named such-and-such, faith increases and wealth decreases. When the Saṅgha is ready, the Saṅgha may give a trainee-designation to the Such-name Family. This is the notification.

"Bhantes, may the Saṅgha hear me. For the family named such-and-such, faith increases and wealth decreases. The Saṅgha gives a 'trainee-designation' to the Such-name Family. Any Venerable who approves of giving a trainee-designation to the Such-name Family may be silent; whoever does not approve may speak.

"A trainee-designation has been given to the family named such-and-such by the Saṅgha. The Saṅgha approves, therefore it is silent; thus do I hold it."

And thus, monks, you may recite this training rule:

"There are families which are considered trainees. If any monk consumes or eats a consumable or edible after receiving it with his own hand among such families, it is to be acknowledged by that monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'"

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

⁶⁹⁹ *Pasanna*. This has two primary meanings – faithful/confident, and peaceful/joyous. Perhaps "in both ways" here means that both meanings are intended.

⁷⁰⁰ *Sekha* (or *sekkha*). While it is a popular belief that this word refers only to beings who have attained some degree of enlightenment, contexts such as this indicate that the word has a broader range of meaning.

On a [later] occasion there was a festival at Sāvatti. People fed monks after inviting them. That family also invited monks. The monks, regretfully, did not consent, [thinking] "It is opposed by the Blessed One to consume or eat a consumable or edible after receiving it with one's own hand among families designated as trainees." They denounced, criticized, and castigated: "What is it about our way of life that the gentlemen do not receive from us?" Monks heard of those people – denouncing, criticizing, and castigating. Then those monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, when [you] have been invited, I allow [you] to consume or eat a consumable or edible after receiving it with your own hand from a family designated as trainees. And thus, monks, you may recite this training rule:

"There are families which are considered trainees. If any monk who has not been invited consumes or eats a consumable or edible after receiving it with his own hand among such families, it is to be acknowledged by that monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'"

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

On a [later] occasion a certain monk was a frequent visitor of that family. Then that monk, after dressing in the morning and taking his bowl and robe, approached that family; after approaching, he sat on the designated seat. Furthermore, on this occasion, the monk was sick. Then those people said to that monk, "Eat, Bhante." Then that monk, [thinking] "It is opposed by the Blessed One for one who has not been invited to consume or eat a consumable or edible after receiving it with one's own hand among families designated as trainees," regretfully, did not accept. He was not able to go alms and was deprived of a meal. Then that monk, after going to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on account of this matter, on account of this incident, after giving a Dhamma talk, addressed the monks: "Monks, I allow a sick monk to consume or eat a consumable or edible after receiving it with his own hand from a family designated as trainees. And thus, monks, you may recite this training rule:

"There are families which are considered trainees. If any monk who has not been invited and who is not sick consumes or eats a consumable or edible after receiving it with his own hand among such families, it is to be acknowledged by that monk: 'Venerable, I have performed a blameworthy and inappropriate act that is to be acknowledged. I acknowledge it.'"

There are families which are considered trainees: A family for whom faith increases and wealth decreases [may be] considered trainees. For a family of this sort, a trainee-designation may be given by an action with the notification as the second [statement].

Any monk: ...

Among such families: Among the sort of families that are considered trainees.

Not invited: [A monk] has not been invited for today or tomorrow; [or] when he is entering the vicinity of a house, [a layperson] invites him – this is called “not invited.”

Invited: [A monk] has been invited for today or tomorrow; [or] when he is not entering the vicinity of a house, [a layperson] invites him – this is called “invited.”

Not sick: He is able to go for alms.

Sick: He is not able to go for alms.

Consumable: Five [kinds of] food – setting aside night-time, seven-day, and life-time items, the rest is called “consumable.”

Edible: Five [kinds of] food – grain, *kummāsa*, roasted grain-meal, fish, meat.

When not invited and not sick, [thinking] “I will consume, I will eat,” one receives [food]: a Dukkaṭa offense. For each ingestion: a Pāṭidesanīya offense.

Perceiving it as a [family with a] trainee-designation when it is a [family with a] trainee-designation, one who has not been invited and who is not sick consumes or eats a consumable or edible after receiving it with one's own hand: a Pāṭidesanīya offense. In doubt when it is a [family with a] trainee-designation...: a Pāṭidesanīya offense. Perceiving it as not a [family with a] trainee-designation when it is a [family with a] trainee-designation...: a Pāṭidesanīya offense.

One receives a night-time, seven-day, [or] life-time item for the sake of food: a Dukkaṭa offense.

For each ingestion: a Dukkaṭa offense.

Perceiving it as a [family with a] trainee-designation when it is not a [family with a] trainee-designation: a Dukkaṭa offense.

In doubt when it is not a [family with a] trainee-designation: a Dukkaṭa offense.

Perceiving it as not a [family with a] trainee-designation when it is not a [family with a] trainee-designation: non-offense.

Non-offense[s]: For one who has been invited; for one who is sick; one eats leftovers from an invited person or a sick person; alms of another are designated there; they give after taking it out of the house; a constant supply of food; a meal by ticket; on the fortnight; on the lunar observance day; on the first day of the fortnight; [a layperson] gives a night-time, seven-day, [or] life-time item, [saying] “Use [this] when there is a reason”; for one who is crazy; for the first offender.