

## Pācittiya #34: Receiving An Excessive Amount of Cakes

On this occasion the Buddha, the Blessed One, was dwelling at Sāvatti, at Jeta's Grove, in Anāthapiṇḍika's park. Furthermore, on this occasion, Kāṇā's mother was a lay disciple with faith and confidence. Kāṇā had been given<sup>538</sup> to a certain man in a small village. Kāṇā went to her mother's house on an errand<sup>539</sup>. Then Kāṇā's husband sent a messenger to Kāṇā: "May Kāṇā return; I wish for Kāṇā's arrival." Then Kāṇā's mother, the lay disciple,<sup>540</sup> [thinking] "When is one to go empty-handed?", baked a cake<sup>541</sup>. When the cake was baked, a certain alms-seeking monk entered her dwelling. Then Kāṇā's mother had the cake given to that monk. After he left, he told another [monk]. A cake was given to that one as well. After he left, he also told another [monk]. A cake was given to that one as well.<sup>542</sup> All of the prepared cakes were used up.

Kāṇā's husband sent a messenger to Kāṇā a second time: "May Kāṇā return; I wish for Kāṇā's arrival." Kāṇā's mother, [thinking] a second time, "When is one to go empty-handed?", baked a cake. When the cake was baked, a certain alms-seeking monk entered her dwelling. Then Kāṇā's mother had the cake given to that monk. After he left, he told another [monk]. A cake was given to that one as well. After he left, he also told another [monk]. A cake was given to that one as well. All of the prepared cakes were used up.

Kāṇā's husband sent a messenger to Kāṇā a third time: "May Kāṇā return; I wish for Kāṇā's arrival." Kāṇā's mother, [thinking] a third time, "When is one to go empty-handed?", baked a cake. When the cake was baked, a certain alms-seeking monk entered her dwelling. Then Kāṇā's mother had the cake given to that monk. After he left, he told another [monk]. A cake was given to that one as well. After he left, he also told another [monk]. A cake was given to that one as well. All of the prepared cakes were used up. Then Kāṇā's husband obtained another wife.

Kāṇā heard, "Another wife has been obtained by that man." She wept continually. Then the Blessed One, having dressed in the morning and taking his bowl and robe, approached the dwelling of Kāṇā's mother; having approached, he sat on the designated seat. Then Kāṇā's mother approached the Blessed One; after approaching the Blessed One and paying respects, she sat to one side. When Kāṇā's mother was seated to one side, the Blessed One said, "Why is Kāṇā weeping?" Then Kāṇā's mother reported this matter to the Blessed One. Then the Blessed One, having instructed, encouraged, energized, and gladdened Kāṇā's mother with a Dhamma talk, rose from his seat and left.

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<sup>538</sup> I.e., for marriage.

<sup>539</sup> *Kenacid'eva karaṇīyena*. Lit. "with something to do."

<sup>540</sup> Every time Kāṇā's mother is mentioned she is identified as a "lay disciple" (*upāsikā*). For the sake of brevity this identifier is omitted in the rest of this incident.

<sup>541</sup> *Pūva*. The exact meaning of this term is contested. It may refer to flatbread or a similar item, rather than to the modern concept of cakes.

<sup>542</sup> This repetition occurs in the Pāli, indicating an ongoing series of events (ie, at least 3 monks were given cakes).

On a later occasion a certain caravan wished to go south from Rājagaha. A certain alms-seeking monk entered that caravan for alms. A certain lay disciple gave parched flour to that monk. After he left, he told another [monk]. Parched flour was given to that one as well. After he left, he also told another [monk]. Parched flour was given to that one as well. All of the prepared provisions were used up. Then the lay disciple told those people, “Gentlemen, wait for today; all of [my] prepared provisions were given to the [other] gentlemen. I will prepare [more] provisions.” “Sir, it is not possible to wait, the caravan has set out.” The lay disciple set out after preparing [more] provisions; bandits robbed him as he went after [the caravan]. People denounced, criticized, and castigated: “How is it that these Sakyan-son contemplatives will receive without knowing the [proper] amount? After giving to them, while going after [the caravan], he was robbed by bandits.” 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 issue, on account of this incident, having given a Dhamma talk, announced to the monks: “Therefore, monks, I will designate a training-rule for ten reasons: for the excellence of the Saṅgha, for the comfort of the Saṅgha... [etc.] ...for the stability of the true Dhamma, and for assisting the Vinaya. And thus, monks, you may recite this training rule:

**“When a monk has approached a family<sup>543</sup> that invites him to take cakes or parched grain, if he wishes he may receive two or three bowl-fulls; if he receives more than that: a Pācittiya. After receiving two or three bowl-fulls and taking them away from there, he is to share them with the [other] monks. This is [what is] proper here.”**

**When a monk has approached a family:** “family” means “four families” – Khattiya family, Brahmin family, Vessa family, Sudda family.

**Approached:** Went there.

**Cake:** Whatever is prepared for the sake of a present.

**Parched grain:** Whatever is prepared for the sake of provisions.

**Invites to take:** “Take as much as you want.”

**Wishes:** Wants.

**May receive two or three bowl-fulls:** Two or three bowl-fulls may be received.

**If he receives more than that:** He receives more than that: a Pācittiya offense.

**After receiving two or three bowl-fulls:** When departing from there, if one sees a monk, one is to inform him “Two or three bowl-fulls were received there by me; don't receive [any] there.” If one sees [a monk] and one does not inform him: a Dukkaṭa offense. If, when he has been informed, he receives: a Dukkaṭa offense.

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<sup>543</sup> *Kula.*

**After taking them away from there, he is to share them with the [other] monks:**  
When going back after taking them, one is to share.

**This is [what is] proper here:** This is in accordance with Dhamma<sup>544</sup> here.

Perceiving it as exceeding when it exceeds two or three bowl-fulls: a Pācittiya offense.  
In doubt when it exceeds two or three bowl-fulls: a Pācittiya offense.  
Perceiving it as less when it exceeds two or three bowl-fulls: a Pācittiya offense.

Perceiving it as exceeding when it is less than two or three bowl-fulls: a Dukkaṭa offense.  
In doubt when it is less than two or three bowl-fulls: a Dukkaṭa offense.  
Perceiving it as less when it is less than two or three bowl-fulls: non-offense.

**Non-offenses:** One receives two or three bowl-fulls; one receives less than two or three bowl-fulls; they give prepared [food] that is not for the sake of presents or provisions; when [food is] prepared for the sake of presents or provisions, they give what is leftover; they give when a journey has ended<sup>545</sup>; 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.

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<sup>544</sup> *Anudhammatā*.

<sup>545</sup> *Paṭippassaddha*. An unusual use of a word usually meaning “subsided,” “tranquilized,” or “calmed.”